

تِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَى اللُّغَةِ الْإِنْجَلِيزِيَّةِ

THE GRACIOUS
QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH
ARABIC-ENGLISH PARALLEL EDITION

AHMAD ZAKI HAMMAD

Surah 1 / 7 VERSES / REVEALED AT MAKKAH

Al-Fâtiḥah



- 1:1 In the name of God,
the All-Merciful,
the Mercy-Giving.
- 1:2 All praise is for God `alone`,
Lord of `All` the Worlds,
- 1:3 the All-Merciful,
the Mercy-Giving,
- 1:4 Master of the Day of Judgment.
- 1:5 It is You `alone`
we worship,
and it is You `alone`
we ask for help.
- 1:6 Guide us
along the straight way—
the way of those
upon whom
You have bestowed grace,
not those upon whom
there is wrath,
nor those astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

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Surah 2 / 286 VERSES / REVEALED AT MADINAH

Al-Baqarah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2:1 *Alif Lām Mīm*

- 2:2 This is the Book of God.
There is no doubt therein.
It is guidance for the God-fearing;
- 2:3 Those who believe
in the realms of the unseen,
and who duly establish the Prayer
set by God,
and who spend charitably
out of what We have provided them;
- 2:4 and those who further believe in this Quran
that has been sent down to you,
O Muhammad, as a revelation from God
and who believe in the Scripture
that has been sent down to the prophets
who came before you,
and those who, within themselves,
have utter certainty
of the imminence of the Hereafter.
- 2:5 It is these who are advancing
upon the path of guidance from their Lord.
And so it is these who are the truly successful.

الم ﴿١﴾

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ﴿٢﴾

فِيهِ هُدًى لِّلشَّاقِقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ﴿٣﴾

وَيُقِيمُونَ الصَّلَاةَ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ ﴿٤﴾

بِمَا أُنزِلَ إِلَيْكَ

وَمَا أُنزِلَ مِن قَبْلِكَ

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ﴿٥﴾

وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

- 2:6 As for those who disbelieve, it is the same to them whether you forewarn them of the consequence of unbelief or you do not forewarn them. They will not believe.
- 2:7 Therefore, God has set a seal upon their hearts and upon their hearing. And over their eyes, there is a veil. Thus for them there is a great torment awaiting in the Hereafter.
- 2:8 Now, there are also among humankind those who say: We believe in God and in the coming Judgment of the Last Day! But they do not truly believe.
- 2:9 They seek to deceive God and those who believe. Yet they deceive none but themselves, though they do not perceive it.
- 2:10 In their doubting hearts, there is a sickness. Therefore, God increases them in sickness. Thus for them there is a most painful torment awaiting in the Hereafter because they have lied about their faith.
- 2:11 Now, when it is said to them: Do not spread corruption in the earth, they say: On the contrary, it is we who are the ones sowing righteousness!
- 2:12 Most assuredly no! Indeed, it is they themselves who are the sowers of corruption. Yet they do not perceive it.
- 2:13 Moreover, when it is said to them:

سُورَةُ الْبَقَرَةِ

الْحِكْمَةُ الْأُولَى

١ إِنَّ الَّذِينَ كَفَرُوا
سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
٢ خَسِمَ اللَّهُ عَلَى قُلُوبِهِمْ
وَعَلَى سَمْعِهِمْ
وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ
وَلَهُمْ عَذَابٌ عَظِيمٌ
٣ وَمِنَ النَّاسِ مَن يُثَوِّلُ
ءَامَنًا بِاللَّهِ وَيَأْتِيهِمُ الْآخِرُ
وَمَا هُمْ بِمُؤْمِنِينَ
٤ يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا
وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ
وَمَا يَشْعُرُونَ
٥ فِي قُلُوبِهِمْ مَّرَضٌ
فَزَادَهُمُ اللَّهُ مَرَضًا
وَلَهُمْ عَذَابٌ أَلِيمٌ
يَمَّا كَانُوا يَكْذِبُونَ
٦ وَإِذَا قِيلَ لَهُمْ
لَا تُفْسِدُوا فِي الْأَرْضِ
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
٧ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ
وَلَكِن لَّا يَشْعُرُونَ
٨ وَإِذَا قِيلَ لَهُمْ

- Believe in the Heavenly message,
as the people of true faith have believed,
they say:
Shall we believe as the fools have believed?
Most assuredly no!
Indeed, it is they themselves who are the fools.
Yet they do not know it.
- 2:14 Thus when they meet those who believe,
they say:
We too have believed!
But when they are alone with their evil ones,
they say:
We are, indeed, with you!
We were only making mockery of them!
- 2:15 Rather, it is God
who makes a mockery of them,
for He lets them continue in their transgression,
wandering blindly.
- 2:16 These are the ones
who have purchased misguidance
at the cost of guidance.
Thus their trade has not profited their souls,
for they have not been guided aright.
- 2:17 Their parable is this:
They are like one who seeks to kindle a fire
for his companions.
Then when it has begun
to shine out all around him,
God takes away their light,
and He leaves them enveiled in darkness,
unable to see.
- 2:18 Deaf, dumb, and blind—
never shall they return to guidance.
- 2:19 Or they are like those who have been caught
in a cloudburst from the sky

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

ءَامِنُوا كَمَا ءَامَنَ النَّاسُ
قَالُوا أَنْزِلْ كَمَا ءَامَنَ السُّفَهَاءُ
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِن لَّا يَعْلَمُونَ
وَإِذَا لَقُوا الَّذِينَ ءَامِنُوا ⑪
قَالُوا ءَامِنَّا
وَإِذَا خَلَوْا إِلَىٰ شِيَاطِينِهِمْ
قَالُوا إِنَّا مَعَكُمْ
إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ
اللَّهُ يَسْتَهْزِئُ بِرَوْمِ ⑩
وَيَبْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
أُولَٰئِكَ الَّذِينَ اشْتَرُوا ⑪
الضَّلَالَةَ بِالْهُدَىٰ
فَمَا رِيحَت بِخَدْرِهِمْ
وَمَا كَانُوا مُهْتَدِينَ
مِثْلَهُمْ كَمِثْلِ الَّذِي ⑫
أَسْتَوْفَدَ نَارًا
فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ
صُمٌّ بُكْمٌ عُمَىٰ ⑬
فَهُمْ لَّا يُرْجَعُونَ
أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ ⑭

- in which there are billowing veils of darkness, and thunder, and lightning. They put their fingers in their ears to shield themselves against the peals of thunder, wary of death. Yet God is all-encompassing of the disbelievers.
- 2:20 The lightning nearly snatches away their sight. Whenever it shines forth for them, they walk in its light. But when suddenly it darkens all about them, they stand still. And had God so willed, He, most surely, could have taken away their hearing and their sight altogether. Indeed, God is powerful over all things.
- 2:21 O humankind! Worship your Lord, who created you and those before you, so that you may become God-fearing.
- 2:22 Worship none but the One who alone has made the earth a furnished habitation for you, and who alone has made the heaven a sheltering edifice, and who alone has sent down from the sky water, whereby He brought forth with it the varied fruits of the earth as a provision for you. Therefore, you shall not set up rivals to God when you know well that such deities cannot exist.
- 2:23 And if you are in doubt about the divine origin of what We have sent down

يُنزِلُ السَّمَاءَ

الْحَيَاةَ الْأُولَى

فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ
يَجْعَلُونَ أَصْوَعَهُمْ فِي آذَانِهِمْ
مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ
يَكَادُ الْبَرْقُ يَنْخُطِفُ أَبْصَرَهُمْ
كَلِمًا أَصَابَهُمْ لَمَسُوا فِيهِ
وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ
يَتَأْتِيهَا النَّاسُ
أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ
الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ
رِزْقًا لَكُمْ
فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا
وَأَنْتُمْ تَعْلَمُونَ
وَإِنْ كُنْتُمْ فِي رَيْبٍ
مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

- to Our servant Muhammad in the Quran, then bring forth a single surah of its like. Moreover, call all your witnesses, apart from God, to prove your claim, if you are truthful.
- 2:24 Yet if you cannot do so— and never shall you do so— then fear the Fire of Hell, whose fuel is people and stones— a Fire prepared for the disbelievers.
- 2:25 But give glad tidings, O Prophet, to those who believe and do righteous deeds that for them there are Gardens of Paradise awaiting in the Hereafter, beneath which rivers flow. Whenever they are provided from it of its varied Heavenly fruits as a provision to enjoy, they will say: This is, in appearance, like what we were provided before in the life of the world! And, indeed, it shall be brought to them in full resemblance, yet being far more delectable! And so too shall they have in these Gardens of Delight spouses who are ever pure. And, therein, shall they abide with them forever.
- 2:26 *Indeed, God does not refrain from giving any example to teach humankind— not even that of a gnat— or anything that should surpass it,

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ
وَأَدْعُوا شُهَدَاءَكُمْ

مِن دُونِ اللَّهِ

إِن كُنْتُمْ صَادِقِينَ

فَإِن لَّمْ تَفْعَلُوا وَلَئِن تَفْعَلُوا ﴿٢٤﴾

فَأْتُوا النَّارَ الَّتِي

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

أُعِدَّتْ لِلْكَافِرِينَ

وَبَشِّرِ الَّذِينَ آمَنُوا ﴿٢٥﴾

وَعَمِلُوا الصَّالِحَاتِ

أَنَّ لَهُمْ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

كُلَّمَا رُزِقُوا مِنْهَا

مِن ثَمَرٍ رِزْقًا قَالُوا

هَذَا الَّذِي رُزِقْنَا مِن قَبْلُ

وَأْتُوا بِهِ مُتَشَابِهًا

وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ

وَهُمْ فِيهَا خَالِدُونَ

﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي

أَنْ يَضْرِبَ مَثَلًا مَّا

بِعُوضَةٍ فَمَا قَوْحَاهَا

in smallness or greatness.

Then, as for those who believe,
they know well

that such an example is, indeed, the truth
from their Lord.

But as for those who disbelieve,
they say, with contempt:

What would God intend
with such an unworthy example?

Say to them:

It is a test of choice.

By this He leads many astray.

And by this He guides many.

Yet He does not lead anyone astray, thereby,
except the ungodly—

- 2:27 those who break the covenant of God
after it has been solemnly pledged before Him;
and who cut off the relations
that God has commanded to be kept joined;
and who spread corruption in the earth.

It is such as these who are the losers
of an everlasting Paradise.

- 2:28 How can you human beings disbelieve in God
when you were once lifeless,
and He gave you life;
then He causes you to die;
then He shall again give you life;
then to Him

shall you all be returned for Judgment?

- 2:29 He is the One who created for you
all that is in the earth.

Then He directed Himself toward the heaven,
and He fashioned it into seven heavens.

For He alone is all-knowing of all things.

فَأَمَّا الَّذِينَ ءَامَنُوا

فَيَعْلَمُونَ أَنَّهُ

الْحَقُّ مِنْ رَبِّهِمْ

وَأَمَّا الَّذِينَ كَفَرُوا

فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ

بِهَذَا مَثَلًا

يُضِلُّ بِهِ كَثِيرًا

وَيَهْدِي بِهِ كَثِيرًا

وَمَا يُضِلُّ بِهِ

إِلَّا الْفٰسِقِينَ

الَّذِينَ يَتَّفِضُونَ عَهْدَ اللَّهِ

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مِنْ بَعْدِ مِيثَاقِهِ

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ

بِهِ أَنْ يُوصَلَ

وَيُفْسِدُونَ فِي الْأَرْضِ

أُولَٰئِكَ هُمُ الْخٰسِرُونَ

كَيْفَ تَكْفُرُونَ بِاللَّهِ

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وَكُنْتُمْ ءَامُونَ

فَآخِزْنَاكُمْ

ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

ثُمَّ إِلَيْهِ تُرْجَعُونَ

هُوَ الَّذِي خَلَقَ لَكُمْ

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مَا فِي الْأَرْضِ جَمِيعًا

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ

فَسَوَّاهُنَّ سَبْعَ سَمَوٰتٍ

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

- 2:30 Now, behold!
Your Lord said to the angels:
I am placing upon the earth
a 'human' successor 'to steward it'.
They said:
Will You place thereupon
one who will spread corruption therein,
and who, 'moreover,' will shed blood,
while we ever exalt You with all praise
and hallow You?
He said:
Indeed, I know what you do not know.
- 2:31 Thus He taught Adam
the names 'of created beings', all of them.
Thereafter, He arrayed them before the angels.
Then He said:
Tell Me the names of these,
if you are truthful 'in saying
that man is undeserving of this stewardship'.
- 2:32 They said:
Highly exalted be You!
We have no knowledge,
other than what You, Yourself, have taught us.
Indeed, it is You, 'our Lord,' You 'alone',
who are the All-Knowing, the All-Wise.
- 2:33 He said: O Adam!
Tell them the names of these 'beings'.
So when he had informed them
of 'all' their names,
'God' said 'to the angels':
Did I not say to you that I know 'all' the 'realms
of the' unseen of the heavens and the earth,
and I know what you reveal
and what you conceal?
- 2:34 Then behold! We said to the angels:

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ ﴿٣٠﴾

إِنِّي جَاعِلٌ

فِي الْأَرْضِ خَلِيفَةً

قَالُوا أَتَجْعَلُ فِيهَا

مَنْ يُفْسِدُ فِيهَا

وَيَسْفِكُ الدِّمَاءَ

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ

وَنُقَدِّسُ لَكَ

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ﴿٣١﴾

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

فَقَالَ أُنَبِّئُونِي بِأَسْمَاءِ هَؤُلَاءِ

إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا سُبْحَانَكَ ﴿٣٢﴾

لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَا آدَمُ ﴿٣٣﴾

أَنْبِئْهُمْ بِأَسْمَائِهِمْ

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ

غَيْبَ السَّمَوَاتِ وَالْأَرْضِ

وَأَعْلَمُ مَا تُبْدُونَ

وَمَا كُنْتُمْ تَكْتُمُونَ

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ ﴿٣٤﴾

- Bow your faces down to receive Adam into life and to honor him!
 So they all bowed down, except Iblis.
 He refused and grew greatly arrogant.
 And thus did he become of the rebellious disbelievers.
- 2:35 Thereafter, We said: O Adam! Dwell, you and your wife, in the garden; and eat from it plentifully, both of you, wherever of it you so please. But you shall not come near this single tree to eat of its fruit. For, then, you shall both be of the wrongdoers.
- 2:36 Yet Satan caused them both to eat from it and so slip from the garden. Thus did he expel them from where they had been secure. And so it was that We said to them all: Descend from here, being enemies to one another! Yet there is for you in the earth a place suitable for settlement, and of goodly provision, for a preordained time.
- 2:37 Adam then received words of guidance from his Lord. Thus, He granted him repentance. For, indeed, it is He alone who is the All-Relenting, the Mercy-Giving.
- 2:38 For We had said: Descend from it now, all together! Then whenever guidance from Me comes to you—then know that as for all those who follow My guidance,

سُورَةُ الْبَقَرَةِ

الْحِكْمَةُ الْأَوَّلُ

أَسْجُدُوا لِآدَمَ

فَسَجَدُوا إِلَّا إِبْلِيسَ

أَبَىٰ وَاسْتَكْبَرَ

وَكَانَ مِنَ الْكَافِرِينَ

وَقُلْنَا يَا آدَمُ ﴿٣٥﴾

اَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

وَكُلَا مِنْهَا رَغَدًا

حَيْثُ شِئْتُمَا

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

فَتَكُونَا مِنَ الظَّالِمِينَ

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا ﴿٣٦﴾

فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

وَقُلْنَا اهْبِطُوا

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

وَلَكُمْ فِي الْأَرْضِ

مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ

فَلَلْقَىٰ آدَمَ ﴿٣٧﴾

مِنْ رَبِّهِ كَلِمَتٍ فَثَابَ عَلَيْهِ

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ﴿٣٨﴾

فَأَمَّا يَا تَيْبَتِكُمْ مَتَىٰ هُدَىٰ

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

- there shall be no fear upon them
when they assemble for Judgment.
Nor shall they ever grieve
over the life of the world.
- 2:39 But as to those who disbelieve
and belie Our natural and revealed signs—
it is these who are destined
to be the Companions of the Fire of Hell.
They shall abide therein forever.
- 2:40 O Children of Israel!
Recall in your hearts My blessings
with which I have blessed you.
Thus you shall fulfill the terms
of My covenant with you,
and I shall fulfill the terms
of your covenant with Me.
And it is Me alone you shall hold in awe.
- 2:41 Therefore, you shall believe
in that which I have sent down in this Quran,
confirming the truth of the Scripture
that is already with you.
And be not the first
among the People of the Scripture
to disbelieve in it.
Nor be the ones
to sell My revealed signs for a small price.
And it is Me alone whom you shall fear.
- 2:42 Nor shall you mix the truth with falsehood,
nor willfully suppress the truth,
while you know that it is wrong to do so.
- 2:43 Rather, you shall duly establish the Prayer,
and you shall give the Zakât-Charity,
and you shall bow to God in Prayer
along with those who bow to Him.

فَمَنْ تَبِعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ

يٰٓبَنِي إِسْرَائِيلَ
اذْكُرُوا نِعْمَتِيَ
الَّتِي أَنْعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي
أَوْفٍ بِعَهْدِكُمْ
وَإِنِّي فَازَهُبُونَ
وَمَا أَسْأَلُ بِمَا أَنْزَلْتُ
مُصَدِّقًا لِّمَا مَعَكُمْ
وَلَا تَكُونُوا
أَوَّلَ كَافِرٍ بِهِ
وَلَا تَشْرَبُوا
بِمَآئِي تَمَنَّا قَلِيلًا
وَإِنِّي فَاتِنُونَ
وَلَا تَلْسِسُوا
الْحَقَّ بِالْبَاطِلِ
وَكَفَرْتُمُوهَا
الْحَقَّ
وَأَنْتُمْ تَعْمَلُونَ
وَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ
وَارْكَعُوا
مَعَ الرَّاكِعِينَ

- 2:44 *Do you enjoin virtuousness upon 'other' people while forgetting yourselves? And yet you 'are a people who recite the Scripture! Are you not, then, able to understand?
- 2:45 Rather, seek 'God's' help through 'enduring' patience and 'devotion in' Prayer. And this is, indeed, a great 'burden', except on those who humble themselves 'before God'—
- 2:46 those who realize that they will, assuredly, meet their Lord, and that, indeed, it is to Him 'alone' that they are returning 'for Judgment in the Hereafter'.
- 2:47 O Children of Israel! Recall 'in your hearts' My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of 'the time in all' the world.
- 2:48 Then be ever fearful of a Day 'Hereafter' when no soul shall indemnify any other soul against anything 'from God'. Nor shall any intercession be accepted from it 'for its salvation'. Nor shall any compensation be taken from it 'in atonement for its sins'. Nor shall they 'who have disbelieved' ever be helped 'against God's Judgment'.
- 2:49 And 'recall, O Children of Israel', how We delivered you from the House of Pharaoh.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

٤٤ ﴿ ۞ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ۝٤٥ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۝٤٦ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ۝٤٧ يٰبَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ۝٤٨ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ۝٤٩ وَإِذْ بَحَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ

They were inflicting upon you
 a most evil torment, slaying your sons
 and keeping your womenfolk alive
 in bondage for themselves.
 And in this, there was a great trial
 from your Lord.

2:50 And recall how We divided the sea for you.
 Thus We delivered you
 and drowned the House of Pharaoh,
 even while you were looking on.

2:51 And recall when We promised to Moses
 an appointment of forty nights
 on Mount Ṭûr in Sinai
 to receive the Torah.

Then you took the Golden Calf as a god
 after him, when he had departed
 from your midst—and in this
 you became idolatrous wrongdoers!

2:52 Then We pardoned you, even after this,
 so that you might give thanks.

2:53 And recall when We gave Moses
 the Book of the Torah
 and the criterion of right and wrong,
 so that you might be guided aright.

2:54 And recall when Moses said to his people:
 O my people!
 Indeed, you have wronged yourselves
 by your taking of the Golden Calf as a god.
 So repent to your Maker,
 and let the righteous among you
 slay the wrongdoers among yourselves.

يَذِيحُونَ أَبْنَاءَكُمْ
 وَيَسْتَحْيُونَ نِسَاءَكُمْ
 وَفِي ذَٰلِكُمْ بَلَاءٌ
 مِّن رَّبِّكُمْ عَظِيمٌ
 وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ

فَأَنجَيْنَاكُمْ
 وَأَغْرَقْنَا آلَ فِرْعَوْنَ
 وَأَنْتُمْ تَنْظُرُونَ

وَإِذْ وَعَدْنَا مُوسَىٰ
 أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ
 الْعِجْلَ مِن بَعْدِهِ

وَأَنْتُمْ ظَالِمُونَ
 ثُمَّ عَفَوْنَا عَنْكُمْ
 مِن بَعْدِ ذَٰلِكَ

لَعَلَّكُمْ تَشْكُرُونَ
 وَإِذْ آتَيْنَا مُوسَىٰ
 الْكِتَابَ وَالْفُرْقَانَ

لَعَلَّكُمْ تَهْتَدُونَ

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ
 يٰقَوْمِ

إِنِّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ
 بِاتِّخَاذِكُمُ الْعِجْلَ

فَتَوْبُوا إِلَىٰ بَارِيكُمْ
 فَاقْتُلُوا أَنفُسَكُمْ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِيكُمْ
 فَنَابِ عَلَيْكُمْ

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

That is best for you in the sight of your Maker.
Then He granted you repentance.
Indeed, it is He
who is the All-Relenting, the Mercy-Giving.

2:55 And 'recall' when you said: O Moses!
We shall never believe in you
until we see God openly, 'before our very eyes'.
Then, suddenly, the thunderbolt seized you,
even while you were looking on.

2:56 Then We revived you after your death,
so that you might give thanks.

2:57 Furthermore, We shaded you 'in the desert'
with thin cloud cover.
Moreover, We sent down upon you
manna and quail, 'saying':
Eat of the wholesome foods
which We have provided you.

And yet it was not Us whom they wronged
'with their defiant ingratitude'.

But, rather, it was their own souls
they were 'all the while' wronging.

2:58 And 'recall' when We said:
Enter 'the blessed land of' this city,
and eat from it plentifully wherever you will.
Yet you shall enter the gateway
bowing down 'to God' while you say 'in prayer':
Disburden us, 'our Lord,
from the consequences of our wrongdoing.
Then 'We shall forgive you of your sins.

And We shall increase 'the reward
of' those who excel in 'doing' good.

2:59 But those 'of them'
who were 'habituated to' doing wrong

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

وَإِذْ قُلْتُمْ يَا مُوسَىٰ ٥٥

لَنْ نُؤْمِنَ لَكَ

حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

فَأَخَذَتْكُمُ الصَّاعِقَةُ

وَأَنْتُمْ تُنظَرُونَ

ثُمَّ بَعَثْنَاكُم ٥٦

مِنْ بَعْدِ مَوْتِكُمْ

لَعَلَّكُمْ تَشْكُرُونَ

وَوَضَعْنَا عَالَيْكُمُ الْغَمَامَ ٥٧

وَأَنْزَلْنَا عَلَيْكُمُ

الْمَنَّاءَ وَالسَّلْوَىٰ

كُلُوا مِنْ طَيِّبَاتِ

مَا رَزَقْنَاكُمْ

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا

أَنْفُسَهُمْ يَظْلِمُونَ

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ ٥٨

فَكُلُوا مِنْهَا

حَيْثُ شِئْتُمْ رَغَدًا

وَادْخُلُوا الْبَابَ سُجَّدًا

وَقُولُوا حِطَّةٌ

نَعْفِرْ لَكُمْ خَطِيئَتَكُمْ

وَسَيَرْزِقُ الْمُحْسِنِينَ

فَبَدَّلَ الَّذِينَ ظَلَمُوا ٥٩

قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا

رِجْزًا مِنَ السَّمَاءِ

substituted 'this invocation' with a word unlike 'the Heavenly command' that was said to them.

So upon those who were doing wrong,
We sent down 'a plague
of' castigation from the sky
for the 'deeds of' ungodliness
they had committed.

2:60 *And 'recall' how Moses sought drinking water
'in the desert' for his people.

So We said 'to him':

Strike the stone with your staff!

Then from it twelve springs burst forth.

Each 'group of' people knew its watering place.

'And it was said to them:'

Eat and drink 'freely'

from the 'generous' provision of God.

Yet you shall not make mischief in the earth,
sowing corruption 'in it'.

2:61 And 'recall' when you said, 'thereafter':
O Moses!

Never shall we endure with 'patience'
one 'kind of' food.

So call upon your Lord for us,

to bring forth for us some 'variation'

from what the earth grows—

of its herbs and its cucumbers,

and its garlic, and its lentils, and its onions.

He said:

Do you seek to substitute that which is lesser
for that which is better?

Go down 'in shame' to any township!

Then, indeed, you shall have

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

يَمَا كَانُوا يَفْسُقُونَ

وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ

لِقَوْمِهِ فَقُلْنَا

أَضْرِبْ بِعَصَاكَ الْحَجَرَ

فَأَنْفَجَرَتْ مِنْهُ

أَثْنَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ

كُلُّ أَنْبِئَةٍ مَّشْرِبَهُمْ

كُلُوا وَاشْرَبُوا

مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا

فِي الْأَرْضِ مُفْسِدِينَ

وَإِذْ قُلْتُمْ يَا مُوسَىٰ

لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ

فَادْعُ لَنَا رَبَّكَ

يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ

مِنْ بَقْلِهَا وَقِثَّيْهَا

وَعُومَهَا وَعَدِّسَهَا وَيَصْلِحْهَا

قَالَ أَتَنْتَبِدُونَ

الَّذِي هُوَ أَذْفَىٰ

بِالَّذِي هُوَ خَيْرٌ

أَهْطُوا مِصْرًا

فَإِنَّ لَكُمْ مَأْسَأَتَهُ

وَضُرِبَتْ عَلَيْهِمُ

الذِّلَّةُ وَالْمَسْكَنَةُ

وَيَبَأَوْ بِغَضَبٍ مِنَ اللَّهِ

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ

- all that you have asked for!
 So they were struck with humiliation
 and indigence.
 For they had brought upon themselves
 great wrath from God.
 That is because, 'again and again,'
 they disbelieved in the 'revealed' signs of God
 and killed 'His' prophets without any right.
 That is because they disobeyed 'God'
 and 'persistently' transgressed 'His covenant'.
- 2:62 Indeed, those who believe 'in Islam',
 and those of Jewry, and the Christians,
 and the Sabians—
 whoever 'among them truly' believes in God
 and 'in the coming Judgment of' the Last Day
 and works righteousness—
 shall have their reward with their Lord 'in full';
 and there shall be no fear upon them
 'when they assemble for Judgment'.
 Nor shall they ever grieve
 'over the life of the world'.
- 2:63 And 'recall, O Children of Israel',
 when We took your 'pledge'
 to fulfill Our 'covenant',
 and We lifted Mount Ṭūr 'of Sinai'
 above you, 'saying':
 Take 'hold of' all that We have given you
 'in the covenant' with 'utmost' power!
 And be 'ever' mindful of
 what is 'prescribed' in it,
 so that you may become 'truly' God-fearing.
- 2:64 But, thereafter, you turned away.
 And had it not been

يَعَايَنَتِ اللَّهُ

وَيَقْتُلُونَ النَّبِيِّنَ

بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا

وَكَانُوا يَعْتَدُونَ

إِنَّ الَّذِينَ ءَامَنُوا

وَالَّذِينَ هَادُوا

وَالنَّصَارَى وَالصَّابِئِينَ

مَنْ ءَامَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ

وَعَمِلَ صَالِحًا

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ

خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ

وَأَذْكُرُوا مَا فِيهِ

لَعَلَّكُمْ تَتَّقُونَ

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ

فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ

وَرَحْمَتُهُ،

لَكُنْتُمْ مِنَ الْخَاسِرِينَ

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ

أَعْتَدُوا مِنْكُمْ فِي السَّبْتِ

فَقُلْنَا لَهُمْ

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

- for the grace of God upon you, and His mercy,
most surely,
you would have become among the losers
of an everlasting Paradise`.
- 2:65 And truly, you have known already
what became of those of you
who violated the solemnity of the Sabbath.
Thus, We said to them:
Be you apes, most despicable!
- 2:66 Thus We made it an exemplary punishment
for the people of their time,
and for those who succeeded them;
and it remains an admonition
to the God-fearing for all time`.
- 2:67 Moreover, behold!
Moses said to his people:
Indeed, God commands you
to slaughter a cow in charitable sacrifice`.
They said:
Do you mean to make a mockery of us?
He said:
I take refuge in God
from ever being of the ignorant
who mock God's commands`!
- 2:68 They said:
Call upon your Lord for us to make clear to us
what sort of cow it may be.
He said:
Indeed, He says:
It is to be a cow that is neither old
nor a virgin calf—but midrange in between.
So do at once as you are commanded.
- 2:69 They said:
Call again upon your Lord for us

كُونُوا قِرَدَةً خَاسِئِينَ

فَجَعَلْنَاهَا نَكَالًا ﴿٦٦﴾

لِمَا بَيْنَ يَدَيْهَا

وَمَا خَلْفَهَا

وَمَوْعِظَةً لِّلْمُتَّقِينَ

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ ﴿٦٧﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ

أَنْ تَذْبَحُوا بَقْرَةً

فَالَوْ أَن تَجِدْنَا هَزُورًا

قَالَ أَعُودُ بِاللَّهِ

أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

فَالَوْ أَدْعُ لِنَارِكَ ﴿٦٨﴾

يُبَيِّنُ لَنَا مَا هِيَ

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ

لَّا فَارِضٌ وَلَا يَكْرُ

عَوَانٌ بَيْنَ ذَلِكَ

فَأَفْعَلُوا مَا تُؤْمُرُونَ

فَالَوْ أَدْعُ لِنَارِكَ ﴿٦٩﴾

يُبَيِّنُ لَنَا مَا لَوْنُهَا

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ

صَفْرَاءُ فَافْعَلْ لَوْنُهَا

تَسْرُ النَّظِيرِينَ

فَالَوْ أَدْعُ لِنَارِكَ ﴿٧٠﴾

يُبَيِّنُ لَنَا مَا هِيَ

إِنَّ الْبَقَرَ تَشْبَهَ عَلَيْنَا

to make clear to us what its color may be.

He said:

Indeed, He says:

It is to be a yellow cow, so intense in its color that it gladdens all beholders.

2:70 They said:

Call 'again' upon your Lord for us to make clear to us what 'sort of cow' it may be; 'for,' indeed, all cows look alike to us. If God so wills, we shall, most surely, be guided aright.

2:71 He said:

Indeed, He says:

It is to be a cow never yoked to plow the land, nor to water the tillage, one which has been 'kept' sound, without 'any' blemish in it.

They said:

Now you have come out with the whole truth! Then 'reluctantly' they slaughtered it— though very nearly they did not do so.

2:72 And 'recall' when 'some among' you had killed a person, and therein you contended against each other— though God was to bring to light all that you were suppressing.

2:73 So We said:

Strike the 'slain' one with part of 'the slaughtered cow, and he shall come to life'!

Even so does God give life to the dead and show you His 'miraculous' signs, so that you might reflect 'and believe' that He who gives life to one can give life to all.

وَإِنَّا إِن شَاءَ اللَّهُ

لَمُهْتَدُونَ

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ

لَا ذَلُولٌ تُثِيرُ الْأَرْضَ

وَلَا تَسْقِي الْحَرْثَ

مُسَلَّمَةٌ لَا شِيَةَ فِيهَا

قَالُوا لَأَن نَّجِثَ بِالْحَقِّ

فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ

وَإِذ قَتَلْتُمْ نَفْسًا

فَأَدْرَأْتُمْ فِيهَا

وَاللَّهُ يُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ

فَقُلْنَا أَضْرِبُوهُ بَعْضُهَا

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى

وَيُرِيكُمْ آيَاتِهِ

لَعَلَّكُمْ تَعْقِلُونَ

ثُمَّ قَسَتْ قُلُوبُكُمْ

مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ

أَوْ أَشَدُّ قَسْوَةً

وَإِنَّ مِنَ الْحِجَارَةِ

لَمَا يَنْفَجَرُ مِنْهُ الْآبَهُرُ

وَإِنَّ مِنْهَا لَمَا يَشْفَقُ

فَيَخْرُجُ مِنْهُ الْمَاءُ

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ

مِنْ حَسْبِ اللَّهِ

- 2:74 Yet still your hearts hardened after 'all' this, and they became like stones, or even harder; for assuredly there are some stones from which rivers burst forth! And, indeed, some of them split asunder, so that water issues from them! And some of them fall down in fear of God! And never is God at all heedless of what you do.
- 2:75 *So 'after all this', do you 'believers' hope for them to profess belief because of you, while already a group of them used to hear the 'very' words of God 'in the Torah' and would thereafter alter them— after they had understood them— and they did so knowingly?
- 2:76 Now, when they meet those 'of you' who believe, they say: We believe! But when they are alone with one another, they say 'to each other': Do you speak to them about what God has revealed to you 'in the Torah', so that with it they can argue against you before your Lord? Will you not, then, understand 'and beware'?
- 2:77 Do they not know that God knows 'well' all that they conceal and all that they reveal?
- 2:78 Rather, 'some' among them are illiterate, having no knowledge of the Scripture other than 'vague' fancies. Thus they do nothing but conjecture.
- 2:79 So woe to those who write the Scripture with their own hands and then say:

سُورَةُ الْبَقَرَةِ

الْحَمْدُ لِلَّهِ

وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٥﴾
 وَأَقْنَطِعُونَ أَنْ يُؤْمِنُوا لَكُمْ
 وَقَدْ كَانَ قَرِينٌ مِنْهُمْ
 يَسْمَعُونَ كَلِمَ اللَّهِ
 ثُمَّ يُخَرِّفُونَهُ
 مِنْ بَعْدِ مَا عَقَلُوهُ
 وَهُمْ يَعْلَمُونَ
 وَإِذَا لَقُوا الَّذِينَ آمَنُوا
 قَالُوا آمَنَّا
 وَإِذَا خَلَا بِعَضُوبِهِمْ إِلَى بَعْضٍ
 قَالُوا اتَّخَذُوا لَهُمْ
 سِمًا فَحَسَّ اللَّهُ عَلَيْكُمْ
 لِطِغَابِكُمْ بِهِ إِعْدَادًا
 أَفَلَا تَعْقِلُونَ ﴿٧٦﴾
 أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ
 يَعْلَمُ مَا يُسِرُّونَ
 وَمَا يُعْلِنُونَ
 وَمِنْهُمْ أُمِّيُونَ ﴿٧٧﴾
 لَا يَعْلَمُونَ الْكِتَابَ
 إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ
 فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ
 الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ
 هَذَا مِنْ عِنْدِ اللَّهِ
 لِيَشْتَرُوا بِهِ نَسْمًا قَلِيلًا
 فَوَيْلٌ لَهُمْ
 مِمَّا كَتَبَتْ أَيْدِيهِمْ
 وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ
 وَقَالُوا لَنْ نَمَسَّنَا النَّكَارُ ﴿٨٠﴾

This is from God!
 'They do so' to obtain thereby a small price.
 So woe to them
 for what their hands have written!
 And woe to them for what they earn 'from it'!

2:80 Moreover, they have 'even' said:
 Never will the Fire 'of Hell'
 touch us 'in the Hereafter',
 except for 'a few' numbered days. Say:
 Have you made a covenant with God
 'promising you this'?

For never will God fail His covenant!
 Or is it, 'rather,' that you say about God
 what 'truly' you do not know?

2:81 Indeed, 'the truth'
 is that 'whoever' has earned an evil deed
 and is encompassed
 by 'the enormity of' his sin—
 then it is these
 who are the Companions of the Fire 'of Hell'.
 They shall abide therein forever.

2:82 Yet those who 'truly' believe
 and do righteous deeds, it is these
 who are the Companions
 of the 'Everlasting' Garden 'of Paradise'.
 They shall abide therein forever.

2:83 Now, behold!
 We took the covenant of the Children of Israel,
 'commanding them':
 You shall worship none but God.
 And to 'your' parents you shall be good—
 as well as to close relatives,
 and 'to' orphans, and 'to' the indigent.
 And you shall speak to people in a goodly way.

سُورَةُ الْبَقَرَةِ

الْبَقَرَةُ الْأُولَى

إِلَّا أَنْتُمْ مَعْدُودَةٌ
 قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا
 فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ
 أَمْ تَقُولُونَ عَلَى اللَّهِ
 مَا لَا تَعْلَمُونَ ﴿٨٠﴾

بِكُلِّ مَنْ كَسَبَ سَيِّئَةً
 وَأَحْطَتْ بِهِ حَاطَّتْهُ
 فَأُولَئِكَ أَصْحَابُ النَّارِ
 هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

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

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

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ
 لَا تَسْفِكُونَ دِمَاءَكُمْ

And you shall establish the Prayer.
And you shall give the Zakât-Charity.
Yet, thereafter, all but a few of you turned away.
And still, you forsake your covenant.

2:84 And recall, O Children of Israel,
that We took your covenant,
commanding you that you shall not
shed the blood of your own;
and you shall not expel one another
from your dwellings.

2:85 And to this you consented and bore witness.
Then there you were
treacherously killing one another
and expelling a group
of your own faith-community
from their dwellings—
banding together against them
with unbelievers, in sin and aggression.
Then, when they have been seized
by the unbelievers,
and they come to you as captives
to obtain their own release,
it is you who ransom them
according to the Law of the Torah—
while their expulsion
was unlawful for you in the first instance!
Then is it that you believe
in part of the Scripture
and disbelieve in part of it?
What, then, shall be the recompense
for those among you who do such deeds—
except disgrace in the life of this world?
Then on the Day of Resurrection
such wrongdoers shall be driven

سُورَةُ الْبَقَرَةِ

الجزء الأول

وَلَا تَخْرُجُونَ أَنْفُسَكُمْ
مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ تَنْهَدُونَ

ثُمَّ أَنْتُمْ هَؤُلَاءِ ﴿٨٥﴾
تَقْتُلُونَ أَنْفُسَكُمْ
وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ

مِنْ دِيَارِهِمْ
تَظَاهِرُونَ عَلَيْهِمْ
بِالْإِيمِ وَالْعَدْوَانِ
وَإِنْ يَأْتُواكُمْ أُسْرَى
تُفْلِدُوهُمْ وَهُمْ وَهُوَ

مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ
أَفْتَوْا مَنُونًا

بِبَعْضِ الْكِتَابِ
وَتَكْفُرُونَ بِبَعْضٍ
فَمَا جَزَاءُ مَنْ يَفْعَلُ
ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ

فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ
إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ

بِعَاقِلٍ عَمَّا تَعْمَلُونَ
أُولَٰئِكَ الَّذِينَ اشْتَرُوا
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ﴿٨٦﴾

فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُبْصَرُونَ

- into the most severe torment of Hell.
 For never is God at all heedless of what you do.
- 2:86 These are the ones who have purchased
 the life of this world
 at the cost of the Hereafter.
 Thus the torment
 shall never be lightened for them.
 Nor shall they ever be helped
 against God's punishment.
- 2:87 Now, very truly, We gave Moses the Scripture,
 and following in his footsteps,
 We sent the Children of Israel
 many messengers.
 Then We gave Jesus, son of Mary,
 clear and miraculous proofs
 to confirm his truth to them.
 Moreover, We aided him
 with Angel Gabriel, the Holy Spirit.
 So is it that whenever a messenger
 comes to you with a message
 that your souls do not desire,
 you grow so very arrogant
 and you belie some messengers,
 while others you kill?
- 2:88 Indeed, they have said of this revelation:
 Our hearts are encased in our own religion
 against further revelation.
 Rather, God has cursed them
 for their unbelief—
 and little is it that they believe!
- 2:89 So when this very Book
 came to them from God
 confirming what is with them, they belied it—
 though beforehand

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

وَلَقَدْ آتَيْنَا
 (٨٧) مُوسَى الْكِتَابَ
 وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ
 وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
 الْبَيِّنَاتِ وَأَيَّدْنَاهُ
 بِرُوحِ الْقُدُسِ
 أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ
 بِمَا لَا تَهْوَى أَنْفُسُكُمْ
 اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ
 وَفَرِيقًا تَقْتُلُونَ
 وَقَالُوا لَوْلَا نُنَّا غُلْفًا
 (٨٨) بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
 فَقَلِيلًا مَّا يُؤْمِنُونَ
 (٨٩) وَلَمَّا جَاءَهُمْ كِتَابٌ
 مِنْ عِنْدِ اللَّهِ
 مُصَدِّقٌ لِمَا مَعَهُمْ
 وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ
 عَلَى الَّذِينَ كَفَرُوا
 فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
 كَفَرُوا بِهِ
 فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ الْأَكْرَمُ

they were ardently seeking God's victory
over those who disbelieved.

Yet when that which they recognized
as a true message came to them,
they disbelieved in it.

So may the curse of God
be upon the disbelievers!

- 2:90 How woeful is that for which
they have sold their souls!
For it is only out of malice
that they have disbelieved
in what God has sent down—

envious that God should send down guidance
from His bounty upon whomever He so wills
from among His servants.

So they have brought upon themselves
wrath upon wrath.

And for the disbelievers,
there shall be a disgracing torment.

- 2:91 For when it is said to them:
Believe in what God has sent down!
They say:
We believe only
in what has been sent down to us!
Thus, they disbelieve in what is beyond it,
though it is the truth,
confirming what is already with them.

Say to them, O Prophet:

Why, then, did you kill God's prophets of old
who came specially to you,
if, indeed, you are true believers
in what has been sent down to you?

- 2:92 *Moreover,
very truly, Moses himself came to you

يَسْمَا أَشْتَرُوا بِهِ ۝١٠

أَنْفُسَهُمْ أَنْ يَكْفُرُوا

بِمَا أَنْزَلَ اللَّهُ بَعِيًّا

أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ

عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

فَبَاءَ وَبِعَضْبٍ عَلَى عَضْبٍ

وَالْكَافِرِينَ

عَذَابٌ مُهِينٌ

وَإِذَا قِيلَ لَهُمْ

ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ

قَالُوا نُوْمِنُ

بِمَا أَنْزَلَ عَلَيْنَا

وَيَكْفُرُونَ بِمَا وَرَاءَهُ

وَهُوَ الْحَقُّ

مُصَدِّقًا لِمَا مَعَهُمْ

قُلْ فَلِمَ تَقْتُلُونَ

أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ

إِنْ كُنْتُمْ مُؤْمِنِينَ

۞ وَلَقَدْ جَاءَكُمْ

مُوسَى بِالْبَيِّنَاتِ

ثُمَّ اتَّخَذْتُمُ الْعُجْلَ

مِنْ بَعْدِهِ

وَأَنْتُمْ ظَالِمُونَ

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

with clear and miraculous proofs from God.
Then still you took the Golden Calf
as a god, after him, when he had departed
to receive the Torah —
and in this
you became idolatrous wrongdoers!

- 2:93 Furthermore, recall
when We took your pledge
to fulfill Our covenant,
and We lifted Mount Tûr of Sinai
above you, saying:
Take hold of all that We have given you
in the covenant with utmost power,
and hear, O Children of Israel!
But they said:
We hear and we disobey!
For profound adoration of the Golden Calf
had infused deep into their hearts
because of their incessant unbelief in God.
Say to them:
Woeful is what your false faith bids you to,
if, indeed, you are believers!
- 2:94 Say to the Children of Israel:
If the abode of the Hereafter with God
is, indeed, purely for you,
to the exclusion of all other people,
then wish for death, if, indeed, you are truthful.
- 2:95 But never will they ever wish for it,
for they well know
what their hands in this life have forwarded
for the Hereafter.
And God is all-knowing about the wrongdoers
who are godless in heart.
- 2:96 Thus you will most surely find them

سُورَةُ الْبَقَرَةِ

الجزء الأول

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ
خَذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَأَسْمَعُوا
قَالُوا سَمِعْنَا وَعَصَيْنَا
وَأَشْرَبُوا فِي قُلُوبِهِمْ
الْعِجْلَ بِكُفْرِهِمْ
قُلْ يَسْكَا
يَا مُرُكُمْ بِهِ إِيْمَانِكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ
قُلْ إِنْ كَانَتْ لَكُمْ
الذَّارُ الْآخِرَةُ عِنْدَ اللَّهِ
خَالِصَةً مِّنْ دُونِ النَّاسِ
فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ
وَلَنْ يَتَمَنَّوْهُ أَبَدًا
بِمَا قَدَّمْت أَيْدِيَهُمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
وَلَنَجْذِبَهُمْ
أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ
وَمِنَ الَّذِينَ أَشْرَكُوا
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ
أَلْفَ سَنَةٍ
وَمَا هُوَ بِمُرْتَضٍ بِهَا
مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

- the most eager of all people for 'this' life—
 even more than those
 who associate gods with God.
 Each one of them 'who disbelieve'
 would love that his life be prolonged
 'for' a thousand years—
 though, still, this would not remove such a one
 from the torment 'of Hellfire',
 even if he should live 'that long'.
 For God is all-seeing of all that they do.
- 2:97 Say, 'O Prophet:
 Woe to 'whomever is an enemy
 to 'Angel' Gabriel.
 For, indeed, it is he
 who has brought 'this Quran'
 to your own heart 'from on high'—
 by the permission of God—
 as a confirmation
 of all 'the Heavenly revelations' that preceded it,
 and as guidance 'to salvation' and glad tidings
 'of an everlasting Paradise' for the believers.
- 2:98 Whoever is an enemy to God,
 and His angels, and His messengers—
 and 'especially to angels' Gabriel and Michael—
 then 'let it be known, that', most surely,
 God is an enemy to 'all' the disbelievers.
- 2:99 Now, very truly, We have sent down to you,
 'O Prophet, in this Quran'
 clear 'Heavenly' verses.
 Thus none shall disbelieve in them
 but the ungodly.
- 2:100 Is it that whenever these 'Children of Israel'
 make a covenant 'with God',
 a group of them must cast it away?

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ ﴿١٧﴾
 فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
 بِإِذْنِ اللَّهِ مُصَدِّقًا
 لِمَا بَيْنَ يَدَيْهِ
 وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

مَنْ كَانَ عَدُوًّا لِلَّهِ ﴿١٨﴾
 وَمَلَائِكَتِهِ وَرُسُلِهِ
 وَجِبْرِيلَ وَمِيكَالَ
 فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ
 وَلَقَدْ أَنْزَلْنَا إِلَيْكَ
 آيَاتِنَا بَيِّنَاتٍ
 وَمَا يَكْفُرُ بِهَا
 إِلَّا الْفَاسِقُونَ ﴿١٩﴾

أَوْ كَلَّمَا عَنْهُمْ أَوْ هَدَا عَنْهُمْ
 نَبِيَّهُمْ فَرِيقٌ مِنْهُمْ
 بَلْ أَكْذَرُهمْ لَا يُؤْمِنُونَ ﴿٢٠﴾
 وَلَمَّا جَاءَهُمْ رَسُولٌ
 مِنْ عِنْدِ اللَّهِ
 مُصَدِّقٌ لِمَا مَعَهُمْ
 بَدَّ قَوْمٌ
 مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ
 كِتَابَ اللَّهِ
 وَرَأَوْا ظُهُورَهُمْ
 كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿٢١﴾

Rather, most of them do not truly believe.

2:101 For even now, when a messenger has come to them from God— and his description is in confirmation of what was already with them in the Torah— a group of those to whom that Scripture was given did cast the Book of God behind their backs, as though they did not know it to be true.

2:102 So too, before this, did they follow what the satans 'deceptively' recited to their predecessors during the reign of Solomon. And, most surely, Solomon did not disbelieve or learn sorcery, as they have alleged, but it was the satans themselves who disbelieved, teaching the people sorcery. Moreover, thereafter, they followed into unbelief what was sent down to the two angels of Babylon, Hârût and Mârût. Yet the two of them did not teach anyone without first saying to them: We are but a test of faith, sent from God to expose the evil of sorcery. So do not disbelieve by learning it. Even so, they did learn from them that by which they could separate a man from his wife. Yet they could not harm anyone with it, except by God's permission. Thus they learned what would harm their own souls, rather than benefit their own souls. For, most surely, they knew that whoever acquired this evil knowledge

الجزء الأول
سورة البقرة

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۗ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۗ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۗ وَلَقَدْ عَلَّمُوا لِمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَٰئِكَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ۗ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ

- would have no share of Paradise
in the Hereafter.
So how woeful a price it is
for which they have sold their souls—
if only they were to know
the graveness of their sin .
- 2:103 And had they believed and been God-fearing,
then, most surely, their reward from God
would have been far better,
if only they were to know
the delight in the Hereafter
awaiting the believers .
- 2:104 O you who believe!
Do not say to the Prophet :
Rā'inā, 'pay heed to us!
But, rather, say:
Unzurumā, 'grant us consideration'—
and listen, thereafter, attentively to him!
Indeed, for the disbelievers
there shall be a most painful torment.
- 2:105 Those who disbelieve from among
the People of the Scripture—
along with the idolaters—
wish that nothing good
would ever be sent down to you believers
from your Lord.
But it is God who singles out for His mercy
whomever He so wills.
For God alone
is the Possessor of Magnificent Bounty.
- 2:106 *Whatever decree or verse We abrogate,
or cause to be forgotten,
We bring in its place

سُورَةُ الْبَقَرَةِ

الْحَمْدُ لِلَّهِ

خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ
يَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿١٠٤﴾
لَا تَقُولُوا رَاعِنَا
وَقُولُوا أَنْظِرْنَا وَأَسْمِعُوا
وَالْكَافِرِينَ
عَذَابٌ أَلِيمٌ
مَا يُوَدُّ الَّذِينَ كَفَرُوا ﴿١٠٥﴾
مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكِينَ
أَنْ يُنَزَّلَ عَلَيْكُمْ
مِنْ خَيْرٍ مِنْ رَبِّكُمْ
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ
مَنْ يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ
﴿١٠٦﴾ مَا نَسَخَ مِنْ آيَةٍ
أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا
أَوْ مِثْلَهَا
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ
﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ

- one better for the welfare of humanity
or one similar to it.
Do you not know
that God is, indeed, powerful over all things?
- 2:107 Do you not know that to God alone belongs
all dominion over the heavens and the earth
and that you do not have,
apart from God, any patron or supporter
to help you?
- 2:108 Or is it that you believers
wish to question your Messenger,
as Moses was questioned before by his people?
Yet whoever replaces faith with unbelief
has truly strayed far from the even way.
- 2:109 Many are those
among the People of the Scripture
who would love to turn you back
into disbelievers after your coming to faith—
out of the envy that has grown in their souls,
even after the truth has become clear to them.
Yet pardon and overlook this, O believers,
until God brings about
whatever He shall decree regarding them.
Indeed, God is powerful over all things.
- 2:110 However, duly establish the Prayer,
and give the Zakât-Charity.
For whatever good you advance for your souls,
you will find its reward with God.
Indeed, God is all-seeing of all that you do.
- 2:111 Now, some among the People of the Scripture
have said:
None shall enter the Garden of Paradise
except for those who are Jews,
or those who are Christians.

تَسْأَلُوا رَسُولَكُمْ
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ
وَمَنْ يَتَّبِدَلِ
الْكُفْرَ بِالْإِيمَانِ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ
وَدَّ كَثِيرٌ
مِنْ أَهْلِ الْكِتَابِ
لَوْ يَرُدُّونَكُمْ
مِنْ بَعْدِ إِيمَانِكُمْ كَمَا آرَأَىٰ
حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ
مَنْ بَعْدَ مَا بَيَّنَّ
لَهُمُ الْحَقُّ
فَاعْتَفُوا وَأَصْفَحُوا
حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَمَا نُقِدْمُوا
لِأَنْفُسِكُمْ مِنْ خَيْرٍ
يَحْدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ
وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ
إِلَّا مَنْ كَانَ هُودًا
أَوْ نَصْرَانِيًّا
تِلْكَ آيَاتُهُمْ
فَلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ
بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

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١١٠

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These are their wishful fancies!
 Say to them:
 Bring us your proof, if you are truthful in this.
 2:112 On the contrary!
 Whoever willingly submits his face in worship
 to God alone—
 striving all the while to excel in doing good—
 he shall then have his reward
 with his Lord in full.
 And there shall be no fear upon such as these
 when they assemble for Judgment.
 Nor shall they ever grieve
 over the life of the world.

2:113 Nevertheless, the Jews say:
 The Christians stand on nothing!
 And the Christians say:
 The Jews stand on nothing!
 Yet they recite from the same Scripture.
 Moreover, these idolaters—
 who do not even know revealed Scripture—
 say the same of both of them,
 just as these both have said of each other.
 Thus God will judge between them all
 on the Day of Resurrection about that wherein
 they have been disputing.

2:114 Yet who does a greater wrong
 than those who close off the mosques of God,
 barring the mention of His name in them
 and striving all the while to bring them to ruin?
 It is not befitting for such as these
 to ever even enter them—except in fear.
 For them there shall be in this world disgrace.
 And for them there shall be in the Hereafter

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

وَهُوَ مُحْسِنٌ
 فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ
 وَلَا خَوْفٌ عَلَيْهِمْ
 وَلَا هُمْ يَحْزَنُونَ
 وَقَالَتِ الْيَهُودُ ﴿١١٣﴾
 لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ
 وَقَالَتِ النَّصْرَىٰ
 لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ
 وَهُمْ يَتْلُونَ الْكِتَابَ
 كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
 مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ
 بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
 وَمَنْ أَظْلَمُ ﴿١١٤﴾
 مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ
 أَنْ يُذَكَّرَ فِيهَا اسْمُهُ
 وَسَعَىٰ فِي خَرَابِهَا
 أُولَٰئِكَ مَا كَانَ لَهُمْ
 أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ
 لَهُمْ فِي الدُّنْيَا خِزْيٌ
 وَلَهُمْ فِي الْآخِرَةِ
 عَذَابٌ عَظِيمٌ
 وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ﴿١١٥﴾
 فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ
 إِنَّ اللَّهَ وَسِعَ عَلَيْهِ
 وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا
 سُبْحٰنَهُ ۚ بَلْ لَّهُ

- a great torment 'awaiting'.
- 2:115 For to God 'alone'
belongs the East and the West.
So wherever you turn, there is the Face of God.
Indeed, God is all-encompassing, all-knowing.
- 2:116 Yet 'still' they say:
God has taken 'for Himself' offspring.
Highly exalted is He 'far above this'!
Rather, to Him 'alone'
belongs all that is in the heavens and the earth.
All are 'inescapably' obedient to Him.
- 2:117 'For He is' the 'Sole' Originator
of the heavens and the earth
'with no precedent'.
Thus when He decrees a matter,
He but says to it: Be! And so it is.
- 2:118 But these 'idolaters' who do not know
'revealed Scripture' say:
If only God would speak to us,
or if only a 'miraculous' sign would come to us,
'we would believe'!
So said those 'disbelievers' before them—
similar in their very word.
Their hearts are all alike.
Truly, We have made the 'revealed' verses clear
for a people who would have certainty 'of faith'.
- 2:119 O Prophet!
Indeed, We have sent you with the truth,
as a bearer of glad tidings
'of everlasting delight in Paradise'
and 'as' a forewarner
'of God's nearing Judgment'.
But you shall not be called 'to account'
for 'the fate of' the Companions of Hellfire.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

مَا فِي السَّمَوَاتِ وَالْأَرْضِ
كُلُّ لَّهُ قَلْبُونَ ﴿١١٥﴾
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ
وَإِذَا قَضَىٰ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٦﴾
وَقَالَ الَّذِينَ لَا يَعْلَمُونَ
لَوْلَا يُكَلِّمُنَا اللَّهُ
أَوْ نَأْتِينَا بِآيَةٍ
كَذَلِكَ قَالَ
الَّذِينَ مِنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ
تَشَبَّهَتْ قُلُوبُهُمْ
فَدَّ بَيْنَنَا الْآيَاتِ
لِقَوْمٍ يُوقَفُونَ ﴿١١٧﴾
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ
بَشِيرًا وَنَذِيرًا وَلَا تُسْتَعْلَىٰ
عَنْ أَصْحَابِ الْحَجِيرِ ﴿١١٨﴾
وَلَنْ تَرْضَىٰ عَنْكَ
الْيَهُودُ وَلَا النَّصَارَىٰ
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُوا مِلَّةَ اللَّهِ
يُخْرِجْكُمْ مِنَ الظُّلُمَاتِ إِلَىٰ
النُّورِ قُلْ اللَّهُ يُخْرِجُ
مَنْ يَشَاءُ مِنَ الظُّلُمَاتِ إِلَى
النُّورِ قُلْ اللَّهُ يُخْرِجُ
مَنْ يَشَاءُ مِنَ النُّورِ إِلَى
الظُّلُمَاتِ قُلْ اللَّهُ يُخْرِجُ
مَنْ يَشَاءُ

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

- 2:120 Yet, never will the Jews or the Christians be pleased with you until you follow their way of faith. So say to them: Indeed, the revealed guidance of God is the only sure guidance. For if ever you were to follow their whims, O Prophet— after sure knowledge has come to you— then against God you would have neither patron nor supporter to help you.
- 2:121 Those to whom We have given the Quran as a revealed Book— who recite it with its due recitation— it is these who truly believe in it. And whoever disbelieves in it, then it is such as these who are the losers of an everlasting Paradise.
- 2:122 O Children of Israel! Recall in your hearts My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of the time in all the world.
- 2:123 Then be ever fearful of a Day Hereafter when no soul shall indemnify any other soul against anything from God. Nor shall any compensation be accepted from it in atonement for its sins. Nor shall any intercession benefit it to obtain salvation. Nor shall they who have disbelieved ever be helped against God's Judgment!

مَالِكٍ مِنَ اللَّهِ
 مِنْ وَلِيِّ وَلَا نَصِيرٍ
 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ﴿١٢٠﴾
 يَتْلُونَهُ حَقَّ تِلَاوَتِهِ
 أُولَئِكَ يُؤْمِنُونَ بِهِ
 وَمَنْ يَكْفُرْ بِهِ
 فَأُولَئِكَ هُمُ الْخَاسِرُونَ
 ﴿١٢١﴾
 يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ
 الَّتِي أَنْعَمْتُ عَلَيْكُمْ
 وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
 وَاتَّقُوا يَوْمًا
 ﴿١٢٢﴾
 لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
 وَلَا يُقْبَلُ مِنْهَا عَدْلٌ
 وَلَا تَنْفَعُهَا شَفَاعَةٌ
 وَلَا هُمْ يُنصَرُونَ
 ﴿١٢٣﴾
 وَإِذْ آتَيْنَا إِبْرَاهِيمَ رُؤْيَاهُ
 بِكَلِمَاتٍ فَأَتَمَّهُنَّ
 قَالَ إِنِّي جَاعِلٌ لِلنَّاسِ إِمَامًا

مِنْ ذُرِّيَّتِهِ

الْحِكْمَةُ الْأُولَى

2:124 *Now, behold!

Abraham's Lord tested him
with arduous commandments,
and he fulfilled all of them.

So God said to him:

Indeed, I shall make you an exemplar
for all people.

Abraham implored the favor of his Lord:

And also my descendants.

God said:

The promise of My covenant shall not extend
to the wrongdoers among them
who are godless in heart.

2:125 So behold!

We made the Sacred House in Makkah
a spiritual resort and place of security
for all believing people.

So take up

the marked Station of Abraham there,
as a place of Prayer.

Moreover,

We covenanted with Abraham and Ishmael:

You shall purify My House for all those
who shall circumambulate it in worship;
and for all those who shall retreat there;
and for all those who shall both bow,
and bow their faces down to the ground,
in Prayer there.

2:126 And behold! Abraham said in supplication:
My Lord!

Make this land of Makkah secure.

And provide its people
with every kind of fruit—

such of them as believe in God

and in the coming Judgment of the Last Day.

قَالَ وَيَنْ أَلَيْسَ قَالَ

لَا يَنْ أَلَيْسَ عَهْدِي الظَّالِمِينَ

وَإِذْ جَعَلْنَا الْبَيْتَ

١٢٥

مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَانجِدُوا

مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّ

وَعَهْدَنَا إِلَىٰ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ

أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ

وَالْقَاكِفِينَ

وَالرُّكَّعِ السُّجُودِ

وَإِذْ قَالَ إِبْرَاهِيمُ

١٢٦

رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

مِنَ آمَنٍ مِنْهُمْ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ

قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ، قَلِيلًا

ثُمَّ أَصْطَرَّهُ إِلَىٰ عَذَابِ النَّارِ

وَيُسِّمِ الْمَصِيدُ

سُورَةُ الْبَقَرَةِ

الْحِكْمَةُ الْأُولَى

God said:

As for any one of them who disbelieves,
I shall grant him
the enjoyment of his provision,
for a little while, until the Hereafter —
whereupon I shall compel him
into the torment of the Fire of Hell —
and a most woeful destination it is!

2:127 Thus when Abraham and Ishmael
raised the foundation of the Sacred House,
they prayed: Our Lord!
Accept this deed from us.
Indeed, it is You, You alone
who are the All-Hearing, the All-Knowing.

2:128 Our Lord!
And make us both *muslims*,
in willing submission to You alone.
And make of our children
a community of *muslims*,
in willing submission to You alone.
And show us
our religious rites in Your worship,
and grant us repentance.
Indeed, it is You, You alone
who are the All-Relenting, the Mercy-Giving.

2:129 Our Lord!
And send forth among our descendants
a messenger from their own midst
who shall recite to them Your verses,
and teach them the revealed Book
and the way of prophetic wisdom,
and purify them.
Indeed, it is You, You alone
who are the Overpowering One, the All-Wise.

2:130 Now, who but one who fools himself

وَإِذ يَرْفَعُ إِبْرَاهِيمُ

١٢٧

الْقَوَاعِدَ مِنَ الْبَيْتِ

وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ

١٢٨

وَمِنْ ذُرِّيَّتِنَا

أُمَّةً مُسْلِمَةً لَكَ

وَإِنَّا لَمَنَاسِكًا وَتُبَّ عَلَيْنَا

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

رَبَّنَا وَابْعَثْ فِيهِمْ

١٢٩

رَسُولًا مِنْهُمْ

يَتْلُوا عَلَيْهِمْ آيَاتِكَ

وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَيُزَكِّهِمْ

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

وَمَنْ يَرْغَبْ

١٣٠

عَنْ مِلَّةِ إِبْرَاهِيمَ

إِلَّا مِنْ سَفَاهَةٍ نَفْسِهِ

وَلَقَدْ أَصْطَفَيْنَاهُ فِي الدُّنْيَا

وَإِنَّهُ فِي الْآخِرَةِ

لَمِنَ الصَّالِحِينَ

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ

١٣١

- could be averse to the sacred way of Abraham?
 For very truly, We did choose him
 'as a messenger' in this world.
 Moreover, in the Hereafter,
 he shall, most surely,
 be among the righteous 'in Paradise'.
- 2:131 For when his Lord said to him:
 Submit yourself!
 He said 'at once':
 Willingly, I submit 'my face in worship'
 to the Lord of 'All' the Worlds.
- 2:132 Thus Abraham enjoined his children
 with this 'sincere devotion to God',
 as did Jacob, 'saying':
 O my children!
 Indeed, God has chosen for you
 the religion 'of purity'.
 So take care not to die except as *muslims*,
 in willing submission to God 'alone'.
- 2:133 Or were 'those of' you 'who would deny this'
 witnesses when death approached Jacob?
 Behold! He said to his children:
 What will you worship after me?
 They said:
 We shall worship your God 'alone'
 and the God of your fathers—
 Abraham, and Ishmael, and Isaac—
 the One 'and only' God.
 Thus are we *muslims*,
 in willing submission to Him 'alone'.
- 2:134 This is a community that has already passed on.
 For its 'people' awaits 'the recompense'
 of 'all that they have earned'.
 And for you awaits 'the recompense'
 of 'all that you have earned'.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

قَالَ أَسَلَّمْتُ لِرَبِّ الْعَالَمِينَ
 وَوَصَّي بِهَا إِبْرَاهِيمَ بَيْنَهُ
 وَيَعْقُوبَ يَبْنِيَّ
 إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ
 فَلَا تَمُوتُنَّ
 إِلَّا وَأَنْتُمْ مُسْلِمُونَ
 أَمْ كُنْتُمْ شُهَدَاءَ
 إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ
 إِذْ قَالَ لِبَنِيهِ
 مَا تَعْبُدُونَ مِن بَعْدِي
 قَالُوا نَعْبُدُ إِلَهَكَ
 وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ
 وَإِسْمَاعِيلَ وَإِسْحَاقَ
 إِلَهُهَا وَجَدْنَا
 وَمَنْحَن لَّهُ مُسْلِمُونَ
 تِلْكَ أُمَّةٌ قَدْ خَلَتْ
 لَهَا مَا كَسَبَتْ
 وَلَكُمْ مَا كَسَبْتُمْ
 وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ
 وَقَالُوا كُونُوا
 هُودًا أَوْ نَصَارَى تَهْتَدُوا
 قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

Thus you shall not be called to account
for what they used to do in life .

2:135 Now, some have said: Be Jews!

Or: Be Christians!

And then you shall be guided aright .

Say to them, O Prophet :

Rather: We follow only
the sacred way of Abraham,
the purely upright in heart—
and never was he of those
who associated gods with God.

2:136 Say, O believers :

We believe in One God,
and in all that has been sent down to us
in the Quran ;

and in all that has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel ;
and in all that was given to Moses
and to Jesus;

and in all that was given
to all the other prophets from their Lord.
We do not differentiate in faith
between any of them.

Thus are we *muslims*,
in willing submission to Him alone .

2:137 Then if they believe in the same creed

in which you have believed,
then, truly, they are guided aright .

But if they turn away from the true religion ,
then it is they who are the ones
in schism with God's religion .

Thus God
shall suffice you, O Prophet, against them.

الْحِكْمَةُ الْأُولَىٰ

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

قُولُوا ءَامَنَّا بِاللَّهِ ﴿١٣٦﴾

وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكَ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

وَيَعْقُوبَ وَالْأَسْبَاطَ

وَمَا أُوِّيَ مُوسَىٰ وَعِيسَىٰ

وَمَا أُوِّيَ النَّبِيُّونَ

مِنْ رَبِّهِمْ

لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْهُمْ

وَنَحْنُ لَهُ مُسْلِمُونَ

فَإِن ءَامَنُوا ﴿١٣٧﴾

بِمِثْلِ مَا ءَامَنْتُمْ بِهِ

فَقَدْ أَهْتَدُوا

وَإِن تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

فَسَيَكْفِيكَهُمُ اللَّهُ

وَهُوَ السَّمِيعُ الْعَلِيمُ

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ

مِنَ اللَّهِ صِبْغَةً

وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

For He is the All-Hearing, the All-Knowing.
 2:138 Say, O believers:
 It is the hue of God alone
 that is upon our religion.
 And who is there better than God
 to endue the human soul
 with the true hue of His religion!
 Thus to Him alone we do solemnly devote
 all our worship.
 2:139 Say to the People of the Scripture, O Prophet:
 Do you argue with us about our faith in God,
 while He alone is our Lord and your Lord;
 and while to our souls shall be the recompense
 of our deeds and to your souls
 shall be the recompense of your deeds;
 and while it is Him alone
 we do serve in all sincerity?
 2:140 Or do you say
 that Abraham, and Ishmael, and Isaac, and Jacob,
 and the prophets of the Tribes of Israel
 were Jews or Christians?
 Say to them, O Prophet:
 Do you know best, or does God?
 For who does a greater wrong than one
 who willfully suppresses the truth
 of a testament revealed from God?
 Yet never is God at all heedless of what you do.
 2:141 Again, this is a community
 that has already passed on.
 For its people awaits the recompense
 of all that they have earned.
 And for you awaits the recompense
 of all that you have earned.
 Thus you shall not be called to account
 for what they used to do in life.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الْأَوَّلُ

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ ﴿١٣٨﴾
 وَهُوَ رَبُّنَا وَرَبُّكُمْ
 وَلَنَا أَعْمَلُنَا
 وَلَكُمْ أَعْمَلُكُمْ
 وَنَحْنُ لَهُ مُخْلِصُونَ
 أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ ﴿١٣٩﴾
 وَإِسْمَاعِيلَ وَإِسْحَاقَ
 وَيَعْقُوبَ وَالْأَسْبَاطَ
 كَانُوا هُودًا أَوْ نَصَارَى
 قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
 وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
 شَهَادَةً عِنْدَهُ مِنَ اللَّهِ
 وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ
 تِلْكَ أُمَّةٌ قَدْ خَلَتْ ﴿١٤٠﴾
 لَهَا مَا كَسَبَتْ
 وَلَكُمْ مَا كَسَبْتُمْ
 وَلَا تُنْسَأُونَ
 عَمَّا كَانُوا يَعْمَلُونَ
 سَيَقُولُ السُّفَهَاءُ ﴿١٤١﴾
 مِنَ النَّاسِ مَا وَلَّيْنَاهُمْ
 عَنْ قِبَلِهِمُ الَّذِينَ كَانُوا عَلَيْهَا

2:142 *The insolent fools among the people shall say of the Muslims :
 What turned them away
 from their first direction of Prayer
 toward Jerusalem,
 which they had been facing?
 Say to them, O Prophet :
 To God belongs the East and the West.
 He guides whomever He so wills
 to a straight way of salvation .

2:143 And so it is
 that We have now appointed you Muslims
 the Chosen Community of the Midmost Way,
 to stand as witnesses to the revealed truth
 before all people,
 and for Muhammad, the Messenger of God,
 to be a witness before all of you.
 Nor did We appoint
 the first direction of Prayer
 which you had been facing but as a trial,
 so that We might distinguish
 one who would follow the Messenger
 from one who would turn back on his heels.
 And, indeed, it was most surely a great trial—
 except for all those whom God guided.
 Yet never would God render
 the acts of your sincere faith futile.
 For toward all people,
 God is all-kind and mercy-giving.

2:144 O Prophet!
 We have, indeed, seen your face
 turn in supplication toward the heaven.
 Therefore, We shall turn you

مِنْ وَاللَّيْلَةِ

الْحِزْبِ الثَّانِي

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ

يَهْدِي مَنْ يَشَاءُ

إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَكَذَلِكَ جَعَلْنَاكُمْ

أُمَّةً وَسَطًا لِتَكُونُوا

شُهَدَاءَ عَلَى النَّاسِ

وَيَكُونَ الرَّسُولُ

عَلَيْكُمْ شَهِيدًا

وَمَا جَعَلْنَا الْقِبْلَةَ

الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِيَعْلَمَ

مَنْ يَبْتَغِ الرَّسُولَ

مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

وَإِنْ كَانَتْ لَكَبِيرَةً

إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ

وَمَا كَانَ اللَّهُ

لِيُضِلَّكُمْ

إِن كُنْتُمْ لِلنَّاسِ

لِرُءُوفٍ رَحِيمٍ

قَدْ زُرِيَ قَلْبُ

وَجْهِكَ فِي السَّمَاءِ

فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

فَوَلِّ وَجْهَكَ

شَطْرَ الْمَسْجِدِ الْحَرَامِ

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا

١٤٣

١٤٤



toward a direction of Prayer
that is pleasing to you.
So, 'henceforth,' turn your face 'in Prayer'
toward the Sacred Mosque
'in Makkah built by Abraham'.
Thus, wherever you may be,
'O you who believe,'
turn your faces toward it 'in Prayer'.
Indeed, those who have been given
the Scripture
know that this 'change' is, most surely, the truth
from their Lord.
And never is God at all heedless
of what they do.

2:145 Yet even if you were to bring
every 'miraculous' sign 'in evidence'
to those who have been given the Scripture,
'O Prophet, still' they would not follow
your direction of Prayer.
Nor are you ever to follow
their direction of Prayer.
Indeed, some of them
will not even follow the direction of Prayer
of others 'among themselves'.
And were you ever to follow their whims,
after sure knowledge 'from God'
has come to you, then, most surely,
you would be of the wrongdoers,
'godless in heart'.

2:146 Those to whom We have given the Scripture
recognize 'the divine message' of this 'Prophet'
as they recognize their own children.
But there is a group of them
who 'willfully' suppress the truth,
though they know 'it' well.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

وُجُوهَكُمْ سَطْرَهُ
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ
مِنْ رَبِّهِمْ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ
وَلَكِن آتَيْتَ الَّذِينَ ١٤٥
أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَا تَبِعُوا قِبْلَتَكَ
وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ
وَمَا بَعْضُهُمْ بِتَابِعٍ
قِبْلَةَ بَعْضٍ
وَلَكِن آتَيْتَهُمْ أَهْوَاءَهُمْ
مِّن بَعْدِ
مَا جَاءَكَ مِنَ الْعِلْمِ
إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ١٤٦
يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
وَإِنَّ قَرِيبًا مِنْهُمْ
لَيَكْفُرُونَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ
الْحَقُّ مِنْ رَبِّكَ ١٤٧
فَلَا تَكُونَنَّ مِنَ الْمُكْفِرِينَ
وَلِكُلِّ وِجْهَةٍ هُوَ مُوَجَّهٌ
فَأَسْتَبِقُوا الْخَيْرَاتِ ١٤٨
أَيْنَ مَا تَكُونُوا

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

- 2:147 The very essence of all truth is from your Lord.
So do not ever be of those who doubt it.
- 2:148 Thus for each faith-community
there is a direction of Prayer
to which one is to turn in facing God.
Therefore, race one another to good works.
Wherever you may be,
God will bring all of you to Judgment.
Indeed, God is powerful over all things.
- 2:149 Thus from wherever
you may go forth, O Prophet,
turn your face in Prayer
toward the Sacred Mosque.
For, indeed, this decree
is most surely the truth from your Lord.
And never, O believers,
is God at all heedless of what you do.
- 2:150 And, again, O Prophet!
From wherever you may go forth,
turn your face in Prayer
toward the Sacred Mosque.
Thus, wherever you may be,
O you who believe,
turn your faces toward it in Prayer.
God makes this decree so that people will have
no argument against you believers—
except for those of them
who are clearly wrongdoers, godless in heart.
Therefore, you shall not fear them!
Rather, you shall fear Me—and so shall it be,
that I may perfect My blessings upon you,
and so that you may be guided aright—
- 2:151 even as We have already sent among you
the blessing of a messenger
from among your own selves.

يَأْتِ بِكُمْ اللَّهُ جَمِيعًا
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
وَمِنْ حَيْثُ خَرَجْتَ
قَوْلٍ وَجْهَكَ
سَطَّرَ الْمَسْجِدِ الْحَرَامِ
وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ
وَمِنْ حَيْثُ خَرَجْتَ
قَوْلٍ وَجْهَكَ
سَطَّرَ الْمَسْجِدِ الْحَرَامِ
وَحَيْثُ مَا كُنْتُمْ
فَقُولُوا وَجُوهَكُمْ سَطَّرَهُ
إِنَّمَا يَكُونُ
لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي
وَلَأْتِيَنَّكُمْ نِعْمَتِي عَلَيْكُمْ
وَلَعَلَّكُمْ تَهْتَدُونَ
كَمَا أَرْسَلْنَا فِيكُمْ
رُسُلًا مِنْكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُمُ
مَا لَمْ تَكُونُوا تَعْلَمُونَ

- He recites to you Our 'revealed' verses.
 And he purifies you.
 And he teaches you the 'commandments
 of God's' Book
 and the 'way of prophetic' wisdom.
 Moreover, he teaches you 'other matters'
 that you did not know.
- 2:152 So be ever in remembrance of Me,
 'and' I shall remember you.
 Moreover, be ever thankful to Me,
 and do not ever be ungrateful to Me!
- 2:153 O you who believe!
 Seek 'God's' help through 'enduring' patience
 and 'devotion in' Prayer.
 Indeed,
 God is with those who are 'enduringly' patient.
- 2:154 Thus you shall not say,
 regarding those who are killed
 in the path of God, that they are dead.
 Rather, they are alive!
 But you cannot perceive it.
- 2:155 And, most surely,
 We shall test 'all of' you 'believers'
 with something of fear and 'with' hunger
 and 'with' loss of wealth and life and crops.
 So give glad tidings
 'of everlasting delight in Paradise'
 to those who are 'enduringly' patient—
 those who when an affliction strikes them, say:
 Indeed, to God do we belong,
 and, indeed, to Him are we returning.
- 2:157 Upon such as these descend prayers 'of blessing'
 from their Lord, and 'His' mercy.
 And it is these who are the rightly guided.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

فَاذْكُرُونِي أَذْكَرُمْ ۝ ١٥٦

وَأَشْكُرُوا لِي

وَلَا تَكْفُرُونِ

يَتَأْتِيهَا الَّذِينَ آمَنُوا ۝ ١٥٧

أَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ ۝ ١٥٨

فِي سَبِيلِ اللَّهِ أَمْوَاتٌ

بَلْ أَحْيَاءٌ

وَلَكِنْ لَا تَشْعُرُونَ

وَلَتَبْلُغَنَّهُمْ نَجْوَى ۝ ١٥٩

مِنْ الْخَوْفِ وَالْجُوعِ

وَنَقْصٍ مِنَ الْأَمْوَالِ

وَالْأَنْفُسِ وَالْأَمْوَالِ

وَبَشِيرِ الصَّابِرِينَ

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ ۝ ١٦٠

قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ ۝ ١٦١

مِنْ رَبِّهِمْ وَرَحْمَةٌ

وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

إِنَّ الصَّفَا وَالْمَرْوَةَ ۝ ١٦٢

مِنْ سَعَائِرِ اللَّهِ

فَمَنْ حَجَّ الْبَيْتَ

- 2:158 * Concerning the Pilgrimage :
the Mounts of Şafâ and Marwah
are, indeed, among the ritual waymarks
set by God.
So as to one who makes the Hâjji-Pilgrimage
to the Sacred House in Makkah ,
or one who makes
the Umrah-Lesser Pilgrimage—
it is no sin for him to circumambulate
between the two hillocks .
Moreover, whoever volunteers
a good act for the sake of God—then, indeed,
God is ever-thankful, all-knowing.
- 2:159 As to those who suppress the clear evidences
of divine revelation and its right guidance
that We have sent down
in the preceding Scripture—
doing so after We had made it clear
for all people—
it is they whom God shall curse,
and who shall be cursed
by whoever is entitled to curse—
- 2:160 except for those of them who repent
and set things aright and make evident
what they had formerly suppressed .
It is to these that I grant repentance;
for I alone am God,
the All-Relenting, the Mercy-Giving.
- 2:161 As to those who have disbelieved,
and died as disbelievers,
upon them is the curse of God
and of the angels and of humanity all together.
- 2:162 They are doomed to Hell
and shall abide therein forever.

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الْحَمْدُ لِلَّهِ

أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ

أَنْ يَطُوفَ بِهِمَا

وَمَنْ تَطَوَّعَ خَيْرًا

فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا

﴿١٥٩﴾

مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ

مَنْ بَعْدَ مَا بَيَّنَّاهُ لِلنَّاسِ

فِي الْكِتَابِ

أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ

وَيَلْعَنُهُمُ اللَّعِينُونَ

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا

﴿١٦٠﴾

وَبَيَّنَّا فَاُولَٰئِكَ

أَتُوبُ عَلَيْهِمْ

وَأَنَا التَّوَّابُ الرَّحِيمُ

إِنَّ الَّذِينَ كَفَرُوا

﴿١٦١﴾

وَمَا تَوَّاهُمْ كَفَّارٌ

أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ

وَالْمَلَائِكَةِ

وَالنَّاسِ أَجْمَعِينَ

خَالِدِينَ فِيهَا

﴿١٦٢﴾

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ

وَلَا هُمْ يُنظَرُونَ

وَاللَّهُ كَرِيمٌ وَإِلَهُ وَجِدٌ

﴿١٦٣﴾

لَا إِلَهَ إِلَّا هُوَ

الرَّحْمَنُ الرَّحِيمُ

Never shall the torment be lightened for them.
Nor shall they ever be reprieved.

2:163 For the God of all of you is One God.
There is no God but Him,
the All-Merciful, the Mercy-Giving.

2:164 Indeed, in the creation of the heavens
and the earth;
and in the alternation of the night
and the daylight;
and in the ships that run through the sea
with all that benefits people;
and in every shower of water
that God sends down from the sky
with which He gives life to the earth
after its death;
and in all the many species
that He spreads about therein
of every treading creature;
and in His turning about of the winds;
and in the clouds subjugated
between heaven and earth—
in all this there are sure signs
of God's magnificent blessing
for a people who would use their reason
to understand.

2:165 Yet among humankind
there are those who take false gods
apart from God as His rivals.
They love them with the love due only to God!
But those who truly believe
have a far greater love for God.
If only those who do wrong
by associating others with God

سُورَةُ الْبَقَرَةِ

الْحَمْدُ لِلَّهِ

إِنَّ فِي خَلْقِ

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السَّمَوَاتِ وَالْأَرْضِ

وَأَخْتَلَفِ اللَّيْلِ وَالنَّهَارِ

وَالْفَلَكَ الَّتِي تَجْرِي

فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ

مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ

بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا

مِنْ كُلِّ دَابَّةٍ

وَتَصْرِيفِ الرِّيْحِ

وَالسَّحَابِ الْمُسَخَّرِ

بَيْنَ السَّمَاءِ وَالْأَرْضِ

لَا يَذُوقُ الْعَذَابَ

وَمِنَ النَّاسِ

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مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

وَلَوْ رَى الَّذِينَ ظَلَمُوا

إِذْ يَرْوْنَ الْعَذَابَ

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

سُورَةُ الْبَقَرَةِ

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- could see themselves
at the moment they shall behold
the torment of Hellfire,
when they realize that, indeed, all power
belongs to God, entirely—and that, indeed,
God is most severe in administering torment.
- 2:166 Then and there, all those who were followed
into heinous unbelief in the world
shall disavow all those who followed them—
as they behold the imminent torment
that awaits them.
Thus all ties between them
shall be utterly cut off.
- 2:167 And those who were followers
shall say of their leaders:
If only we had a chance
to return to life in the world!
Then we would disavow them
as they now have disavowed us.
Thus will God show them
the enormity of their deeds,
heaping much overwhelming regret
upon them.
For never shall they emerge
from the Fire of Hell.
- 2:168 O humankind!
Eat from whatever is upon the earth
that is lawful and wholesome.
Yet do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.
- 2:169 Thus, he but commands you
to every evil and lewdness,
and that you should say about God
what you do not know.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا
مِنَ الَّذِينَ اتَّبَعُوا
وَرَأَوْا الْعَذَابَ
وَنَقَطَعْتُ بِهِمُ الْأَسْبَابَ
وَقَالَ الَّذِينَ اتَّبَعُوا
لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ
فَتَبَرَّأْنَا مِنْهُمْ
كَمَا تَبَرَّأُوا مِنَّا
كَذَلِكَ يُرِيهِمُ اللَّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ
يَتَأَيَّهَا النَّاسُ
كُلُوا مِن مَّا فِي الْأَرْضِ
حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ
إِنَّمَا يَأْمُرُكُمْ
بِالسُّوءِ وَالْفَحْشَاءِ
وَأَن تَقُولُوا
عَلَى اللَّهِ مَا لَا نَعْلَمُونَ
وَإِذَا قِيلَ لَهُمْ
اتَّبِعُوا مَا أَنْزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ
مَا آفَئِنَّا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كُنَّا آبَاءَهُمْ

2:170 When the disbelievers are admonished with this, and it is said to them: Follow what God has sent down!

They say:

Rather, we shall follow only that to which we found our forefathers adhering.

Will they do so even if their forefathers did not understand anything about the truth of God, nor were they guided aright?

2:171 This is the parable of those who disbelieve in the call of their messenger:

It is like the case of a shepherd who hollers out to flocks that hear nothing but mere calls and cries.

Deaf, dumb, and blind in heart — never shall they understand.

2:172 O you who believe!

Eat of the wholesome foods which We have provided you.

And give thanks to God, if, indeed, it is He alone whom you worship.

2:173 Indeed, He has but forbidden you to eat carrion, and blood, and the flesh of swine, and that over which other than the name of God has been invoked at the time of slaughter.

But whoever is compelled by circumstance to eat any of this — without being rebellious

and without being a willful transgressor — then no penalty of sin shall there be upon him.

Indeed, God is all-forgiving, mercy-giving.

2:174 As for those who suppress any part

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لَا يَعْقِلُونَ شَيْئًا
وَلَا يَهْتَدُونَ

وَمَثَلُ الَّذِينَ كَفَرُوا

كَمَثَلِ الَّذِي يَتَعَنُّ

بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً

صُمٌّ بِكُمْ صَمٌّ

فَهُمْ لَا يَعْقِلُونَ

يَتَّبِعُهَا الَّذِينَ آمَنُوا

كَلُوا مِنْ طَيْبَاتِ

مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ

إِنْ كُنْتُمْ إِتْيَاهُ تَعْبُدُونَ

إِنَّمَا حَرَّمَ عَلَيْكُمْ

الْمَيْتَةَ وَالْدَّمَ

وَلَحْمَ الْخِنْزِيرِ

وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ

فَمَنْ أَضْطَرَّ غَيْرِ بَاطِحٍ

وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

إِنَّ الَّذِينَ يَكْتُمُونَ مَا

أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ

وَيَشْتَرُونَ بِهِ — ثَمَنًا قَلِيلًا

أُولَئِكَ مَا يَأْكُلُونَ

فِي بُطُونِهِمْ إِلَّا النَّارَ

وَلَا يُكَلِّمُهُمُ اللَّهُ

يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ

of what God has sent down in the Scripture—
and thereby sell it for a small price—
they do nothing but consume fire from Hell
into their bellies.

Nor shall God speak to them
on the Day of Resurrection.

Nor shall He purify them from the stain of sin.

Thus for them,

there is a most painful torment awaiting.

2:175 These are the ones

who have purchased misguidance
at the cost of guidance,
and eternal torment at the cost of forgiveness.

Oh, with what shocking patience
shall they endure the Fire of Hell!

2:176 This they deserve

because God sent down the Scripture
to His messengers with the truth.

Then the wrongdoers suppressed it.

And, indeed,

those of the People of the Scripture
who dispute about the Scripture
are yet in uttermost schism
about its true tidings.

2:177 *Righteousness in the sight of God

is not the mere turning of your faces
toward the East or the West.

Rather, true righteousness

dwells in one who believes in God,
and in the coming Judgment of the Last Day,
and in the angels, and in every revealed Book,
and in all the prophets;

and dwells in one, who—

despite his love for it—

gives of his wealth in charity

سُورَةُ الْبَقَرَةِ

الجزء الثاني

وَلَهُمْ عَذَابٌ أَلِيمٌ

أُولَئِكَ الَّذِينَ اشْتَرُوا

الضَّلَالَةَ بِالْهُدَىٰ

وَالْعَذَابُ بِالْمَغْفِرَةِ

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

ذَٰلِكَ بِأَنَّ اللَّهَ

نَزَّلَ الْكِتَابَ بِالْحَقِّ

وَإِنَّ الَّذِينَ

اخْتَلَفُوا فِي الْكِتَابِ

لِنِي شِقَاقٍ بَعِيدٍ

لَيْسَ الْبِرُّ

أَنْ تَوَلُّوا وُجُوهَكُمْ

قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ

وَالْكِتَابِ وَالنَّبِيِّينَ

وَعَاتَى الْمَالَ عَلَى حُبِّهِ

ذَوَى الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ

وَأَبْنِ السَّبِيلِ وَالسَّالِفِينَ

وَفِي الرِّقَابِ

وَأَقَامَ الصَّلَاةَ

وَعَاتَى الزَّكَاةَ

(١٧٥)

(١٧٦)

(١٧٧)

to close relatives and orphans,
 and to the indigent and the wayfarer,
 and to beggars,
 and for the emancipation of slaves;
 and dwells in one who establishes the Prayer
 and gives the Zakât-Charity;
 and dwells in all those
 who fulfill their covenant
 when they make a covenant,
 as well as in those who are patient
 during periods of affliction and harm
 and times of conflict.
 These are the ones who have been truehearted,
 and it is such as these who are the God-fearing.

2:178 O you who believe!
 Equivalence in retribution is prescribed for you
 regarding all those who are murdered.
 For instance:
 The life of the freeman who has killed
 for the life of the freeman he has killed;
 and the life of the slave who has killed
 for the life of the slave he has killed;
 and the life of the female who has killed
 for the life of the female she has killed.
 But if one is granted a pardon from execution
 by his brother in faith,
 then let the latter pursue restitution,
 in accordance with what is right.
 Moreover, let his due compensation
 be remitted in a most excellent way.
 This commandment is an alleviation
 from your Lord, and thus a mercy from Him,
 for it frees you from lawless vengeance.
 So whoever commits an offense of reprisal

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وَالْمُؤْمِنَاتِ بِعَهْدِهِمْ
 إِذَا عَاهَدُوا وَالصَّادِقِينَ
 فِي الْبُيُوتِ وَالصَّرَائِرِ
 وَحِينَ الْبَأْسِ
 أُولَئِكَ الَّذِينَ صَدَقُوا
 وَأُولَئِكَ هُمُ الْمُتَّقُونَ
 يَتَأْتِيهَا الَّذِينَ آمَنُوا
 كُذِّبَ عَلَيْكُمْ
 الْقِصَاصُ فِي الْقَتْلِ
 الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
 وَالْأُنثَىٰ بِالْأُنثَىٰ
 فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ
 فَأْتِبَاعَ بِالْمَعْرُوفِ
 وَأَدَاءَ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ
 تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
 فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ
 فَلَهُ عَذَابٌ أَلِيمٌ
 وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ
 يَتَأُولَى الْأَرْبَابِ
 لَعَلَّكُمْ تَتَّقُونَ

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١٧٩

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الْحِزْبُ الثَّانِي

- after this compensation is taken, then for him,
there shall be a most painful torment
in the Hereafter.
- 2:179 Hence, there is life for all of you in retribution,
O people of discretion and understanding,
so that you may be ever God-fearing.

- 2:180 Prescribed for you believers,
when death approaches any one of you
who shall leave behind wealth,
is that he make a will
for his parents and nearest relatives,
in accordance with what is right.
This is an obligation upon the God-fearing.

- 2:181 Thus whoever changes a will
after hearing it from a testator,
the guilt of sin shall fall only upon those
who make the change in it.
Indeed, God is all-hearing, all-knowing.
- 2:182 Yet as to one who fears erroneous inclination
from the testator,
or willful violation of the heirs' due right,
and who then sets matters aright between them,
no guilt of sin shall fall upon him.
Indeed, God is all-forgiving, mercy-giving.

- 2:183 O you who believe!
Fasting is prescribed for you
as it has been prescribed
for those who have believed before you,
so that you may be ever God-fearing.
- 2:184 It is for a specified number of days.
But one among you who is sick
or is on a journey shall then fast
the same number of other days.

كُتِبَ عَلَيْكُمْ (١٨٠)

إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ

إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ

لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

بِالْمَعْرُوفِ

حَقًّا عَلَى الْمُتَّقِينَ

فَمَنْ بَدَلَهُ بَعْدَ مَا سَمِعَهُ (١٨١)

فَأَنبَأَ إِثْمَهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

فَمَنْ خَافَ (١٨٢)

مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا

فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

يَأْتِيهَا الَّذِينَ ءَامَنُوا (١٨٣)

كُتِبَ عَلَيْكُمُ الصِّيَامُ

كَمَا كُتِبَ

عَلَى الَّذِينَ مِنْ قَبْلِكُمْ

لَعَلَّكُمْ تَتَّقُونَ

أَيَّامًا مَعْدُودَاتٍ (١٨٤)

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا

أَوْ عَلَى سَفَرٍ

فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

وَعَلَى الَّذِينَ يُطِيقُونَهُ

فِدْيَةٌ طَعَامُ مَسْكِينٍ

فَمَنْ نَطَّوعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

إِنْ كُنْتُمْ تَعْلَمُونَ

Yet for those who are 'hardly' able to endure it,
'and do not fast,' the redemption 'for each day'
is feeding an indigent person 'instead'.

And if one volunteers a good offering
'over and above this,' it is better for him, 'still'.
However, if you fast 'despite difficulty',
it is best for you, if only you were to know.

2:185 It was the month of Ramadan
in which the Quran was 'first' sent down
as guidance for all people,
having 'in it' clear proofs of 'divine' guidance
and the criterion 'for right and wrong'.
So whoever among you
bears witness to the month shall then fast it.
Yet if one among you is sick or is on a journey
'such a person shall then fast' the same number
of other days.

God intends for you ease,
and does not intend for you hardship.
Rather, 'He wills' for you to complete
the number 'of prescribed days'—
and that you shall extol God
for 'the blessing of faith'
to 'which He has guided you,
so that you may give thanks
'to Him alone for easing its way
and establishing you therein'.

2:186 Now, if My servants ask you,
'O Prophet,' about Me—
then, indeed, I am near.
I answer the call of the caller
when he calls upon Me.
Then let them 'all' respond to Me
and believe in Me,
so that they may be rightly guided.

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الجزء الثاني

شَهْرٍ رَمَضَانَ ﴿١٨٥﴾
الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ
الشَّهْرَ فَلْيَصُمْهُ
وَمَن كَانَ مَرِيضًا
أَوْ عَلَىٰ سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَانَكُمْ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾
وَإِذَا سَأَلَكَ عِبَادِي
عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ
أَجَلٌ لَّكُمْ لَيْلَةُ الصِّيَامِ
الرَّفَتُْ إِلَىٰ نِسَائِكُمْ
هُنَّ لِيَأْسَ لَكُمْ
وَأَنْتُمْ لِيَأْسَ لَهُنَّ

- 2:187 Permitted for you `believers`
on the night of the fast
is intimate approach to your wives.
They are a garment for you.
And you are a garment for them.
God knows
that `before granting this permission,`
you used to betray yourselves.
Thus He has granted you repentance
for what is past and pardoned you.
So now you may lie with them
and seek whatever `offspring`
God has decreed for you.
Moreover, you may now eat and drink
until the white thread of dawn
becomes clear to you,
as distinguished
from the black thread `of night`.
Then complete the fast until the night.
But do not ever lie with them
for so long as you may be in ritual retreat
in the mosques `of God`.
These are the ordained limits of God.
Therefore, do not approach them.
Thus does God make clear
His `revealed` signs to all people,
that they may be ever God-fearing.
- 2:188 Moreover, you shall not consume
one another's wealth by false means,
nor proffer any of it to `bribe` those in authority,
in order to sinfully consume
a portion of people's wealth—
while you know it is wrong.

- 2:189 *They who believe` ask you, `O Prophet,

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ
تَخْتَابُونَ أَنْفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ
فَأَنْتُمْ بَشِيرُونَ وَتَسْأَلُونَ
مَا كَتَبَ اللَّهُ لَكُمْ
وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ لَكُمُ
الْحَيْطُ الْأَبْيَضُ
مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ
ثُمَّ أَمِنُوا الصِّيَامَ إِلَى اللَّيْلِ
وَلَا تُبَشِّرُوهُنَّ
وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
تِلْكَ حُدُودُ اللَّهِ
فَلَا تَقْرُبُوهَا كَذَلِكَ
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَّقُونَ
وَلَا تَأْكُلُوا
أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ
وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ
لِتَأْكُلُوا فَرِيقًا
مِنَ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ
يَسْأَلُونَكَ عَنِ الْأَهْلِ
قُلْ هِيَ مَوَاقِيتُ
لِلنَّاسِ وَالْحَجِّ

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about the 'significance of the' lunar crescents
'and the waxing and waning of the moon'. Say:
They are 'but' time-marks for people
and for the Hajj-Pilgrimage.
Thus there is no virtue in 'the pagan custom'
that 'after making the Pilgrimage'
you 'return home and' come into 'your' houses
from 'openings you rend in' their back 'walls'.
Rather, true virtue is 'exemplified'
in the conduct of 'one who is God-fearing'.
So come into 'your' homes
from their 'proper' doors.
And be ever God-fearing,
so that you may be successful.

2:190 Furthermore, fight in the path of God
all those who fight you.

But do not commit aggression.

Indeed, God does not love those
who commit aggression.

2:191 Yet 'if they continue
in their aggression against you,'
kill them wherever you encounter them.

And expel them
from wherever they have expelled you.

For persecution
is 'far' more grievous than killing.
But do not fight them at the Sacred Mosque,
unless they 'first' fight you therein.

Yet if they fight you 'there', then kill them.
Such is the recompense of the disbelievers.

2:192 But if they desist, then, indeed,
God is all-forgiving, mercy-giving.

2:193 Moreover, fight them
until there is no 'more' persecution,

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الْحِزْبُ الثَّانِي

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا

الْبُيُوتَ مِنْ ظُهُورِهَا

وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى

وَأَتَى الْبُيُوتَ

مِنْ أَبْوَابِهَا وَأَتَقُوا اللَّهَ

لَعَلَّكُمْ تَفْلِحُونَ

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

الَّذِينَ يُقَاتِلُونَكُمْ

وَلَا تَعْتَدُوا إِنَّ اللَّهَ

لَا يُحِبُّ الْمُعْتَدِينَ

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ

وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

وَلَا تُقَاتِلُوهُمْ

عِنْدَ الْمَسْجِدِ الْحَرَامِ

حَتَّى يُقَاتِلَكُمْ فِيهِ

فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ

كَذَلِكَ جَزَاءُ الْكَافِرِينَ

فَإِنْ أَنهَوْا

فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

وَيَكُونَ الدِّينُ لِلَّهِ

فَإِنْ أَنهَوْا

فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

- and religion is for God alone.
But if they desist,
then let there be no 'ongoing' hostility,
except against the wrongdoers
'who are godless in heart.
- 2:194 Reprisal in 'the Sacred Month
is 'rightly due' for 'aggression
in 'the Sacred Month,
for there is to be retribution
for 'violating' the sacred.
So whoever commits aggression
against you 'believers therein',
then you may rightfully commit
the like of that aggression against him.
Yet be ever God-fearing, and know that God
is with the God-fearing.
- 2:195 And thus shall you spend 'freely for defense'
in the path of God.
Yet do not cast your souls,
by your own hands, into destruction.
Rather, do good 'to one and all'.
Indeed, God loves those
who excel in 'doing' good.
- 2:196 So complete the Hajj-Pilgrimage
and the 'Umrah-Lesser Pilgrimage
solely for 'the sake of' God.
But if you are prevented 'therefrom',
then 'send forth'
whatever charitable-offering 'of sacrifice'
is ready at hand.
Yet you shall not 'ritually' shave your heads
until the charitable-offering reaches
its destination 'for sacrifice'.
As to whoever among you becomes sick,
or has an ailment of the head

سُورَةُ الْبَقَرَةِ

الْحَزَنَةُ الثَّانِي

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ ١٩٤

وَأَلْحَمْتُمْ قِصَاصٌ

فَمَنْ أَعْتَدَى عَلَيْكُمْ

فَأَعْتَدُوا عَلَيْهِ

بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ

وَاتَّقُوا اللَّهَ

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ ١٩٥

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

وَأَحْسِنُوا

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ١٩٦

فَإِنْ أَحْصَرْتُمْ

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

وَلَا تَحْلِفُوا رُءُوسَكُمْ

حَتَّىٰ تَبْلُغَ الْهَدْيُ مَحَلَّهُ

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا

أَوْ بِهِ آذَىٰ مِنْ رَأْسِهِ

فَفِدْيَةٌ مِنْ صِيَامٍ

أَوْ صَدَقَةٍ أَوْ نُسُكٍ

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ

‘that requires shaving,’
 then the due redemption is fasting,
 or ‘giving’ charity,
 or a ‘charitable-offering of’ sacrifice.
 But when you become ‘safe and’ secure,
 then whoever takes advantage of performing
 the ‘Umrah-Lesser Pilgrimage’ separately,
 before ‘the designated days of’ Hajj-Pilgrimage,
 ‘let him’ then ‘send forth’
 whatever charitable-offering ‘of sacrifice’
 is ready at hand.

But if one ‘of you’ does not find ‘the means’
 to make an offering,
 then fasting three days during Hajj-Pilgrimage
 ‘is obligatory’ —
 and seven ‘days’ when you return ‘home’.
 This is a total of ten ‘days’.

That is for one whose family
 does not reside in the precincts
 of the Sacred Mosque.

Thus be ever God-fearing!
 And know that God is severe in punishment.

2:197 The ‘time-frame of the’ Hajj-Pilgrimage
 falls within the well-known months
 ‘at the end of the lunar year’.

So whoever determines to undertake
 the Hajj-Pilgrimage therein,
 then there shall be no sexual relations,
 nor ungodliness, nor disputation,
 during the Hajj-Pilgrimage.

And whatever good you do, God knows it.

Moreover, take with you
 your ‘own’ provisions—
 and, indeed, the best provision
 is to be ever God-fearing.

سُورَةُ الْبَقَرَةِ

الجزء الثاني

بِالْعُمْرَةِ إِلَى الْحَجِّ

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

فَمَنْ لَمْ يَجِدْ

فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ

وَسَبْعَةً إِذَا رَجَعْتُمْ

تِلْكَ عَشْرَةٌ كَامِلَةٌ

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ

حَاضِرِي الْمَسْجِدِ الْحَرَامِ

وَاتَّقُوا اللَّهَ

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ

١٧٧

فَمَنْ وَضَّ فِيهِ مِنَ الْحَجِّ

فَلَا رَفَثَ وَلَا فُسُوقَ

وَلَا جِدَالَ فِي الْحَجِّ

وَمَا تَفْعَلُوا مِنْ خَيْرٍ

يَعْلَمَهُ اللَّهُ وَكَرَّوُدًا

فَأَبْجَد خَيْرَ الزَّادِ الْقَفْوَى

وَأَتَّقُونَ يَتَأُولَى الْأَلْبَابِ

لَيْسَ عَلَيْكُمْ جُنَاحٌ

١٧٨

أَنْ تَبْتَغُوا

فَصَلَاً مِنْ رَبِّكُمْ

سُورَةُ الْبَقَرَةِ

الجزء الثاني

- Therefore, fear Me,
O people of 'discretion and' understanding.
2:198 It is not a sin for you 'during Hajj-Pilgrimage'
if you seek 'to obtain' bounty from your Lord
'through commerce'.
Yet when you pour forth
from 'the plain of' 'Arafât',
then remember God 'much
with most solemn reverence'
at the sacred waymark 'of Muzdalifah'.
And remember Him 'always
with much solemn reverence',
as He has guided you.
And, indeed, before this
you were of those 'gone' astray.
2:199 Thus 'be sure to' pour forth from 'Arafât',
where 'all' the people
have poured forth 'in the past'.
And seek God's forgiveness.
Indeed, God is all-forgiving, mercy-giving.
2:200 Yet 'even' when you have concluded your rites
'of Hajj-Pilgrimage',
then 'still' you shall remember God
'with much solemn reverence',
like your past remembrance
of your forefathers—
or with yet greater solemnity
and remembrance.
Now, among people,
there are those who say 'in supplication':
Our Lord! Give to us in this world!
Yet such a one has no 'Heavenly' share
in the Hereafter.
2:201 But among them are those who say:

فَإِذَا أَقَضْتُمْ
مِنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ
عِنْدَ الْمَشْعَرِ الْحَرَامِ
وَأَذْكُرُوهُ
كَمَا هَدَيْتَكُمْ
وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ
لَمِنَ الضَّالِّينَ ﴿١٩٩﴾
ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَفَاضَ النَّاسُ
وَاسْتَعْفِرُوا اللَّهَ
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ
فَإِذَا قَضَيْتُمْ
مَنْسِكَكُمْ
فَاذْكُرُوا اللَّهَ
كَلِمَاتِكُمْ ءَأَبَاءَكُمْ
أَوْ أَشَادَ ذِكْرًا
فَمِنَ النَّاسِ
مَنْ يَقُولُ
رَبَّنَا ءَانِزْنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ
مِنْ خَلْقٍ
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا
ءَانِزْنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

- Our Lord!
 Give us good in this world
 and good in the Hereafter,
 and save us
 from the torment of the Fire of Hell .
- 2:202 As to these,
 for them there is a 'Heavenly' portion 'awaiting'
 for all 'the good' that they have earned.
 And God is swift in reckoning.
- 2:203 *Thus make 'much' mention
 'of the name' of God 'with solemn reverence'
 in the 'special' numbered days
 in the valley of Minâ .
 Yet should one hasten 'to depart Minâ'
 on the second day,
 then no 'penalty of' sin shall there be upon him.
 And 'as to' one who delays 'a day more',
 then no 'penalty of' sin
 shall there be upon him, 'either',
 provided one remains God-fearing.
 So be ever God-fearing!
 And know that 'all of' you
 shall, indeed, be assembled
 before Him 'for Judgment' .
- 2:204 Now, there is among humanity,
 'the like of' one
 whose words about the life of this world
 please you.
 And he 'openly' calls upon God to bear witness
 as to what is in his heart, though truly,
 he is most relentlessly contentious.
- 2:205 For when he turns away 'from you',
 he strives in the land
 to spread corruption therein

أُولَئِكَ لَهُمْ ﴿٢٠٢﴾
 نَصِيبٌ مِّمَّا كَسَبُوا
 وَاللَّهُ سَرِيعُ الْحِسَابِ
 ﴿٢٠٣﴾ وَأَذْكُرُوا اللَّهَ
 فِي أَيَّامٍ مَّعْدُودَاتٍ
 فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ
 فَلَا إِثْمَ عَلَيْهِ
 وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ
 لِمَنِ اتَّقَىٰ وَأَتَقُوا اللَّهَ
 وَاعْلَمُوا أَنَّكُمْ
 إِلَيْهِ تُحْشَرُونَ
 ﴿٢٠٤﴾ وَمِنَ النَّاسِ
 مَن يُعْجِبُكَ قَوْلُهُ
 فِي الْحَيَاةِ الدُّنْيَا
 وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ
 وَهُوَ اللَّهُ الْخَصِيمُ
 ﴿٢٠٥﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ
 لِيُفْسِدَ فِيهَا
 وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ
 وَاللَّهُ لَا يُحِبُّ الْفَاسِقَ
 ﴿٢٠٦﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ
 أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
 فَحَسْبُهُ جَهَنَّمُ

- and to destroy tillage and livestock—
and God does not love corruption.
- 2:206 Thus when it is said to him:
Be truly God-fearing!
arrogant pride carries him into yet more sin.
Thus sufficient for him is Hell—
and a most woeful cradle it is!
- 2:207 Yet there are among people
those who would give their very souls
in seeking the good pleasure of God—
and God is all-kind to all His servants.
- 2:208 O you who believe!
Enter into peace, all of you together.
And do not follow the footsteps of Satan.
For, indeed, he is a clear enemy to you.
- 2:209 And should you ever backslide,
after the clear proofs from God
have come to you,
then know that God is overpowering, all-wise.
- 2:210 Do those who are faithless await anything
but that God should come to them
with punishment
from overshadowing clouds,
along with the angels,
and that the matter of their doom
be determined!
Indeed, to God alone are all matters returned
for just Judgment.
- 2:211 Ask the Children of Israel
how many a clear and miraculous sign
We gave them.
Yet whoever exchanges the favor
of faith in God for ungodliness

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

وَلَيْسَ الْإِيمَانُ
وَمِنَ النَّاسِ ﴿٢٠٧﴾
مَنْ يَشْرِي نَفْسَهُ
أَتْبَعَاءَ مَرْضَاتِ اللَّهِ
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ
يَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿٢٠٨﴾
أَدْخُلُوا فِي السِّلْمِ كَآفَّةً
وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٩﴾
فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ
مَا جَاءَتْكُمْ الْبَيِّنَاتُ
فَاعْلَمُوا
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٠﴾
هَلْ يَنْظُرُونَ
إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ
فِي ظُلْمٍ مِنَ السَّمَاءِ
وَالْمَلَائِكَةُ
وَقُضِيَ الْأَمْرُ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١١﴾
سَأَلَ بَنِي إِسْرَائِيلَ
كَمْ ءَاتَيْنَاهُمْ مِنْ ءَايَةٍ بَيِّنَةٍ
وَمَنْ يَبْدُلْ نِعْمَةَ اللَّهِ
مِنْ بَعْدِ مَا جَاءَتْهُ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١٢﴾
زُيِّنَ لِلَّذِينَ كَفَرُوا
الْحَيَاةَ الدُّنْيَا
وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا

- after 'faith' has come to him—know, then, that God is, indeed, severe in punishment.
- 2:212 The life of this world is made fair-seeming to those who disbelieve. And so they scoff at those who believe. But those who are God-fearing shall be above them on the Day of Resurrection. For God alone gives provision to whomever He so wills without measure.
- 2:213 Once, all people were one faith-community. Then they differed. So God sent forth the prophets, as bearers of glad tidings and forewarners. And with them, He sent down the 'Heavenly' Scripture with the truth, so as to judge between people about that wherein they disputed. Yet none other than those peoples to whom the Scripture was given disputed over it— after the clear and miraculous proofs of God had come to them— thereby exceeding the due bounds of God with one another out of nothing but insolence and envy. Then, by His 'divine' permission, God guided those who believed to the truth about that wherein they had been disputing. For God guides whomever He so wills to a straight way of salvation.
- 2:214 So do you believers think that you will ever enter the Garden of Paradise without there coming to you the like of the trials that befell

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

وَالَّذِينَ اتَّقَوْا

فَوَقَّهْمُ يَوْمَ الْقِيَامَةِ

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ

بِغَيْرِ حِسَابٍ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

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فَبَعَثَ اللَّهُ النَّبِيِّينَ

مُبَشِّرِينَ وَمُنذِرِينَ

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ

لِيَحْكُمَ بَيْنَ النَّاسِ

فِيمَا اختلفُوا فِيهِ

وَمَا اختلفَ فِيهِ

إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ

مَا جَاءَتْهُمْ الْبَيِّنَاتُ

بَغْيًا بَيْنَهُمْ

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا

لِإِذَا اختلفُوا فِيهِ

مِنَ الْحَقِّ بِآيَاتِهِ

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ

إِلَى صِرَاطٍ مُسْتَقِيمٍ

أَمْ حَسِبْتُمْ

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أَنْ تَدْخُلُوا الْجَنَّةَ

وَلَمَّا يَأْتِكُمْ

مِثْلُ الَّذِينَ حَلَلُوا مِنْ قَبْلِكُمْ

مَسْتَهْمِ الْبِئْسَاءِ وَالضَّرَّاءِ

وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ

وَالَّذِينَ ءَامَنُوا مَعَهُ

those who have passed
 'over the path of belief' before you?
 Affliction and harm struck them,
 and they were 'severely' shaken,
 until 'each' messenger,
 and whoever believed with him, would say:
 When comes the help of God?
 'Yet' most surely, the help of God is ever near!

2:215 They ask you, O Prophet,
 what 'ways' they should spend 'charitably'.
 Say to them:
 Whatever good offering you spend
 is to be for your parents, and nearest relatives,
 and orphans, and the indigent,
 and the 'needy' wayfarers.
 And whatever good you do,
 God is, indeed, all-knowing of it.

2:216 Fighting 'in the just cause of God'
 is prescribed for you,
 though it is hateful to you 'to fight'.
 Yet it may be that you hate a thing,
 while it is good for you.
 And it may be that you love a thing,
 while it is evil for you.
 Yet God knows
 'what is most beneficial for you',
 and you do not know.

2:217 They ask you, O Prophet,
 about the sacred month, 'about' fighting therein.
 Say:
 Fighting therein is a great 'sin'.
 But to bar 'people' from the way of God,
 and to disbelieve in Him,

سُورَةُ الْبَقَرَةِ

الْبَقَرَةُ الثَّانِي

مَتَى نَصْرُ اللَّهِ
 أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ
 يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ﴿٢١٥﴾
 قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ
 فَلِللَّذِينَ وَاللَّذِينَ الْأَقْرَبِينَ
 وَالْيَتَامَى وَالْمَسْكِينِ
 وَابْنِ السَّبِيلِ
 وَمَا تَفْعَلُوا مِنْ خَيْرٍ
 فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
 كُتِبَ عَلَيْكُمُ الْقِتَالُ ﴿٢١٦﴾
 وَهُوَ كُرْهُ لَكُمْ
 وَعَسَى أَنْ تَكْرَهُوا شَيْئًا
 وَهُوَ خَيْرٌ لَكُمْ
 وَعَسَى أَنْ تُحِبُّوا شَيْئًا
 وَهُوَ شَرٌّ لَكُمْ
 وَاللَّهُ يَعْلَمُ
 وَأَنْتُمْ لَا تَعْلَمُونَ
 يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ ﴿٢١٧﴾
 قِتَالٍ فِيهِ
 قُلْ قِتَالٌ فِيهِ كَبِيرٌ
 وَصَدٌّ عَن سَبِيلِ اللَّهِ
 وَكُفْرٌ بِهِ
 وَالْمَسْجِدِ الْحَرَامِ
 وَإِخْرَاجِ أَهْلِهِ مِنْهُ
 أَكْبَرُ عِنْدَ اللَّهِ
 وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ
 وَلَا يَزَالُونَ يُقْتَلُونَكُمْ

and to bar them from the Sacred Mosque,
and to expel its people from its precincts—
all are greater sins in the sight of God.
For persecution is a far greater sin than killing.
Still, they shall never cease
fighting you believers
until they turn you away from your religion,
if ever they are so able.
And whoever among you
should turn away from his religion,
then die while he is a disbeliever—
the good works of the likes of these
are rendered utterly futile with God—
in this world and in the Hereafter—
and these are the Companions
of the Fire of Hell.

They shall abide therein forever.

2:218 As for those who have believed,
and those who have emigrated
and striven in the path of God,
the likes of these have hope
for the mercy of God—
and God is all-forgiving, mercy-giving.

2:219 *They ask you, 'O Prophet,
about intoxicants and gambling. Say:
In both of them, there is great sinfulness—
and some benefit for people.
Yet their sinfulness
is far greater than their benefit.

They ask you, as well, 'O Prophet,
what part of their wealth
they should spend charitably. Say:
Spend of your surplus.

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الْحِزْبُ الثَّانِي

حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ
إِنِ اسْتَطَعُوا

وَمَن يَزِدْ ذَمِنَكُمْ
عَن دِينِهِ

فَيَمُتْ وَهُوَ كَافِرٌ
فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ

فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَٰئِكَ أَصْحَابُ النَّارِ

هُم فِيهَا خَالِدُونَ
إِنَّ الَّذِينَ ءَامَنُوا

وَالَّذِينَ هَاجَرُوا

وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ
وَاللَّهُ غَفُورٌ رَّحِيمٌ

﴿٢١٨﴾ يَسْتَأْذِنُكَ عَنِ

الْخَمْرِ وَالْمَيْسِرِ

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا

أَكْبَرُ مِنْ نَّفْعِهِمَا

وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ
قُلِ الْمَوْفُوءُ كَذَٰلِكَ

يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ

﴿٢١٩﴾ فِي الدُّنْيَا وَالْآخِرَةِ

Thus does God make the wisdom
of His revealed verses clear to you,
so that you may reflect on them
2:220 in relation to the affairs of this world
and the consequences in the Hereafter.

And they ask you, 'O Prophet,
about looking after orphans. Say:
Setting their affairs aright
is best for you and them.
Thus if you interrelate with them,
then they are to be treated
as your brothers in faith.'

And God knows best the sower of corruption
from the sower of righteousness.

And had God so willed,
He could have overburdened you
with restrictions.

Indeed, God is overpowering, all-wise.

2:221 Moreover, you shall not marry
idolatrous women
until they believe in God alone.

For a believing bondwoman
is most surely better
than an idolatrous woman—
even if she should please you.

Nor shall you marry your believing women
to idolatrous men
until they believe in God alone.

For a believing bondman is most surely better
than an idolater—even if he should please you.

These idolaters call to the Fire of Hell,
while God calls to the Garden of Paradise,
and to forgiveness, by His permission.

Thus does He make

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وَيَسْأَلُونَكَ عَنِ الَّتِي

قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ

وَإِنْ تَخَاطَبُوهُمْ فَاخْوَانُكُمْ

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ

مِنَ الْمُصْلِحِ

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ

حَتَّى يُؤْمِنُوا وَلَا مُمْسِكَةٌ

خَيْرٌ مِّنْ مُّشْرِكٍ

وَلَوْ أَعَجَبْتُمْ

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ

حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ

خَيْرٌ مِّنْ مُّشْرِكٍ

وَلَوْ أَعَجَبْتُمْ

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ

وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ

وَالْمَغْفِرَةِ بِإِذْنِهِ

وَيَسْأَلُونَكَ عَنِ النَّسَاءِ

لَعَلَّهُمْ يَتَذَكَّرُونَ

وَيَسْأَلُونَكَ عَنِ الْمَحْضِ

قُلْ هُوَ أَدَى

﴿٣١﴾

﴿٣٢﴾

His signs clear to the people,
so that they may become mindful
of His commandments.

- 2:222 And they ask you, 'O Prophet,
about menstruation. Say:
It is a 'cause for' harm.
So withhold yourselves
'from sexual intercourse' with women
during menstruation,
and do not approach them 'there'
until they are cleansed.
Then, when they are cleansed, come to them
as God has commanded you.
Indeed, God loves those who are ever-penitent,
and He loves those who purify themselves.
- 2:223 Your 'lawful' women are a tillage for you.
So come to your tillage as you will.
Yet advance 'good deeds' for your souls.
And fear God!
And know
that you will, most surely, meet Him.
So give glad tidings to the believers.
- 2:224 Moreover, do not use 'the name of' God
in your oaths as a hindrance to being virtuous,
or 'to' being God-fearing,
or 'to' setting things aright among the people.
And God is all-hearing, all-knowing.
- 2:225 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what your hearts have 'intentionally' earned.
For God is all-forgiving, most forbearing.
- 2:226 So as to those who forswear
'relations with' their wives,

فَاعْتَرَلُوا لِّلنِّسَاءِ
فِي الْمَحِيضِ

وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ

مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

وَيُحِبُّ الْمُتَطَهِّرِينَ

نِسَاءُكُمْ حَرَّتْ لَكُمْ

فَأْتُوا حَرَّتْكُمْ أَنَّىٰ شِئْتُمْ

وَقَدِمُوا لِأَنفُسِكُمْ

وَاتَّقُوا اللَّهَ

وَأَعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ

وَبَشِّرِ الْمُؤْمِنِينَ

وَلَا تَجْعَلُوا اللَّهَ

عُرْضَةً لِأَيْمَانِكُمْ

أَنْ تَبَرُّوا وَتَتَّقُوا

وَتُصَلِّحُوا بَيْنَ النَّاسِ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

لَا يُؤَاخِذُكُمُ اللَّهُ

بِاللَّغْوِ فِي أَيْمَانِكُمْ

وَلَكِنْ بِوَأْخِذِكُمْ

بِمَا كَسَبَتْ قُلُوبُكُمْ

وَاللَّهُ عَفُورٌ حَلِيمٌ

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ

تَرْبِصٌ أَرْبَعَةَ أَشْهُرٍ

فَإِنْ قَاءُوا

- causing them to suffer abuse,
there shall be a waiting period
of cessation of intimacy for four months.
But if they go back to their wives
during this period, then, indeed,
God is all-forgiving, mercy-giving.
- 2:227 But if they stay resolved
to divorce them thereafter, so shall it be—
and God is all-hearing, all-knowing.
- 2:228 Divorced women shall keep themselves in wait
for three monthly periods before remarrying.
Nor is it lawful for them therein
to conceal what God has created
in their wombs—
if they truly believe in God
and in the coming Judgment of the Last Day.
For their husbands have full right to restore
them as wives during this waiting period,
if they truly desire reconciliation.
Yet for women, there are rights equal
to what is enjoined upon them,
in accordance with what is right.
But commensurate
with their family obligations,
men shall have a degree over them.
And God is overpowering, all-wise.
- 2:229 Pronouncement of divorce
is revocable two times.
Each time thereafter, wives are to be retained,
in accordance with what is right,
or set free with generous kindness.
Moreover, it is not lawful for you
to take back anything in divorce
of what you have given them—

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الجزء الثاني

فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

وَأَنْ عَزَمُوا الطَّلَاقَ ﴿٢٢٧﴾

فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

وَالْمَطْلُوقَاتُ يُرْصَنَ ﴿٢٢٨﴾

بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

وَلَا يَحِلُّ لهنَّ

أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ

فِي أَرْحَامِهِنَّ

إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ

وَيُعَوِّدُنَّ أَحْسَنَ بَرِيءِينَ فِي ذَلِكَ

إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ

مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

وَاللَّهُ عَزِيزٌ حَكِيمٌ

الطَّلَاقُ مَرَّتَانِ ﴿٢٢٩﴾

فَأَمَّا كُمُ الْمَعْرُوفِ

أَوْ تَشْرِيحٌ بِإِحْسَانٍ

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا

بِمَاءٍ أَنْتُمْ مَوْهَنٌ سَيِّئًا

إِلَّا أَنْ يَخَافَا

أَلَّا يُؤَيِّمََا حُدُودَ اللَّهِ

فَإِنْ خِفْتُمْ

أَلَّا يُؤَيِّمََا حُدُودَ اللَّهِ

فَلَا جُنَاحَ عَلَيْهِمَا

unless both have cause to fear
 that they will not be able to maintain
 the ordained limits of God in their settlement.
 So, if you who judge between them
 have cause to fear
 that they will not be able to maintain
 the ordained limits of God,
 then there shall be no blame on either of them
 in that which she may compensate
 the husband, for her parting.
 Thus these are the ordained limits of God,
 so do not transgress them.
 For whoever transgresses
 the ordained limits of God,
 then it is such as these who are the wrongdoers,
 accountable before Him.

2:230 But if he duly divorces her the third time,
 she is not lawful to him thereafter,
 until she marries a husband other than him.
 Then, should the succeeding husband die,
 or should he duly divorce her,
 then there is no blame on either of them
 in the preceding union
 if they go back to each other—
 provided both think they can maintain
 the ordained limits of God.

Thus, these are the ordained limits of God,
 which He makes clear
 for a people who would seek to know
 and fulfill His commandments.

2:231 Thus, if you declare the first or second
 divorce pronouncement to your wives
 and they reach the end
 of their term of waiting,
 then retain them in marriage,

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فِيهَا أَفْذَتُ يَدِهِ

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

وَمَنْ يَعْصِ حُدُودَ اللَّهِ

فَأُولَئِكَ هُمُ الظَّالِمُونَ

فَإِنْ طَلَّقَهَا

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فَلَا جُنْحَ لَهُ مِنْ بَعْدِ

حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

فَإِنْ طَلَّقَهَا

فَلَا جُنْحَ عَلَيْهِمَا أَنْ يَرَاجَعَا

إِنْ طَلَّأَنَّ يُقِيمَا حُدُودَ اللَّهِ

وَتِلْكَ حُدُودُ اللَّهِ

يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

وَإِذَا طَلَّقْتُمُ النِّسَاءَ

٣٤

فَبَلَّغْنَ أَجَلَهُنَّ

فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ

أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ

وَلَا تُمْسِكُوهُنَّ

ضِرَارًا لِنَعْتَدُوا

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in accordance with what is right,
 or set them free,
 in accordance with what is right.
 Yet you shall not retain them
 to 'cause them' harm,
 so as to transgress 'against them and God'.
 For whoever does this,
 then truly he has wronged his own soul.
 Moreover, you shall not take
 the 'revealed' verses of God as a mockery.
 Rather, remember 'with reverence'
 the grace of God upon you,
 and what He has sent down to you
 of the Book, and the wisdom 'of revelation',
 with which He admonishes you.
 So fear God, and know that, indeed,
 God is all-knowing of all things.

2:232 Now, if you 'declare
 the first or second' divorce pronouncement
 to 'your wives and they reach' the end
 of 'their term' of waiting',
 you 'believers' shall not impede them
 from marrying their husbands 'again',
 if both of them consent,
 in accordance with what is right.
 With this, let whoever among you
 who believes in God
 and 'in the coming Judgment of' the Last Day
 be admonished.
 These 'commandments'
 are most befitting for you
 and most pure 'for your hearts'.
 For God knows
 'what is most beneficial for you',
 and you do not know.

وَمَنْ يَفْعَلْ ذَلِكَ
 فَقَدْ ظَلَمَ نَفْسَهُ
 وَلَا تَنْخِذُوا
 ءَايَاتِ اللَّهِ هُزُوًا
 وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
 وَمَا أَنْزَلَ عَلَيْكُمْ
 مِنَ الْكِتَابِ وَالْحِكْمَةِ
 يَعِظُكُمْ بِهِ
 وَاتَّقُوا اللَّهَ وَعَلِمُوا
 أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
 وَإِذَا طَلَقْتُمُ النِّسَاءَ ﴿٢٣٢﴾
 فَلَعْنَنَ أَجْلَهُنَّ
 فَلَا تَعْضُلُوهُنَّ
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ
 إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْمَعْرُوفِ
 ذَلِكَ يُوعِظُ بِهِ
 مَنْ كَانَ مِنْكُمْ
 يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 ذَلِكَ لَكُمْ أَنْزَلْنَاهُ لِنُظَرِّكُمْ وَأَطَهَّرْ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ
 وَالْوَالِدَاتُ ﴿٢٣٣﴾
 يُرْضِعْنَ أَوْلَادَهُنَّ
 حَوْلِينَ كَامِلِينَ
 لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ

- 2:233 * Furthermore,
 mothers shall nurse their children
 two full years, for one who desires to complete
 the nursing period.
 And incumbent upon the child's father
 is supplying their provision and their clothing,
 in accordance with what is right.
 No soul shall be tasked beyond its capacity.
 No mother shall be harmed for her child,
 nor a father for his child.
 Moreover, incumbent upon the father's heir
 is the like of this paternal obligation.
 But if both parents desire to wean the child
 by their mutual consent and consultation,
 then there is no blame on either of them.
 And if you desire to wet-nurse your children,
 then there is no blame on you,
 provided each of you tender all the wages
 that you must give,
 in accordance with what is right. And fear God!
 And know that, indeed,
 God is all-seeing of all that you do.

- 2:234 As for those among you who die
 and leave wives behind,
 your widows shall keep themselves in wait
 for four months and ten days.
 But when they reach the end
 of their term of waiting,
 then there shall be no blame on you
 who watch over them as to what they choose
 to do with themselves,
 in accordance with what is right.
 And God is all-aware of all that you do.

- 2:235 Moreover, there shall be no blame

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وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ
 لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا
 لَا تُضَارُّ وَالِدَةٌ بَوْلِدَهَا
 وَلَا مَوْلُودٌ لَهُ بَوْلِدٌ
 وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
 فَإِنْ أَرَادَا فِصَالًا
 عَنْ تَرَاضٍ مِنْهُمَا
 وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا
 وَإِنْ أَرَدْتُمْ
 أَنْ تَسْرِعُوا بِالْوَالِدِكُمْ
 فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ
 مَا آتَيْتُم بِالْمَعْرُوفِ
 وَأَتَّقُوا اللَّهَ وَاعْلَمُوا
 أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
 وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ
 وَيَذُرُونَ أَزْوَاجًا
 يَرِيضْنَ بِأَنْفُسِهِنَّ
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
 فَإِذَا بَلَغْنَ أَجَلَهُنَّ
 فَلَا جُنَاحَ عَلَيْكُمْ
 فِي مَا فَعَلْنَ
 فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 وَلَا جُنَاحَ عَلَيْكُمْ
 فِي مَا عَرَضْتُمْ بِهِ
 مِنْ خُطْبَةِ النِّسَاءِ
 أَوْ أَكْتِنْتُمْ فِي أَنْفُسِكُمْ

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سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

on you 'believers'
 wherein you allude to a marriage proposal
 regarding 'such' women 'in waiting',
 or if you conceal 'it' within yourselves.
 God knows
 that you will make mention of them.
 But do not make a firm promise
 'of marriage' to them in secret,
 other than to say a 'benevolent' word,
 in accordance with what is right.
 Yet do not resolve
 'to make' the marriage contract
 until the prescribed term reaches its end.
 And know that, indeed,
 God knows what is within your souls.
 So beware of Him.
 And know that
 God is all-forgiving, most forbearing.

2:236 There shall be no blame on you
 if 'after the marriage contract'
 you divorce women
 whom you have yet to touch 'in intimacy'
 and with whom you have not yet determined
 an obligatory dowry.
 Yet make a 'goodly' provision for them—
 the affluent man according to his means
 and the constrained man according to his means.
 A 'goodly' provision
 in accordance with what is right is incumbent
 upon those who excel in 'doing' good.

2:237 But if you divorce them
 before you have touched them 'in intimacy',
 and you have already determined for them
 an obligatory dowry,
 then 'give them' half

عَلِمَ اللَّهُ
 أَنْتُمْ سَتَذْكُرُوهُنَّ
 وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا
 إِلَّا أَنْ تَقُولُوا
 قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا
 عَقْدَةَ الزَّكَاجِ
 حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ
 وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ
 مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
 وَأَعْلَمُوا أَنَّ اللَّهَ
 عَفُورٌ حَلِيمٌ ﴿٣٦﴾
 لَا جُنَاحَ عَلَيْكُمْ
 إِنْ طَلَقْتُمُ النِّسَاءَ
 مَا لَمْ تَمْسُوهُنَّ
 أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
 وَمَتَّعُوهُنَّ عَلَىٰ الْمَوْسِعِ قَدَرُهُ
 وَعَلَىٰ الْمَقْتَرِ قَدَرُهُ
 مَتَّعًا بِالْمَعْرُوفِ
 حَقًّا عَلَىٰ الْمُحْسِنِينَ
 وَإِنْ طَلَقْتُمُوهُنَّ
 مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
 وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
 فَرَضْتُمْ مَا فَرَضْتُمْ
 إِلَّا أَنْ يَعْفُوا
 أَوْ يَعْفُوا الَّذِي بِيَدِهِ
 عَقْدَةُ الزَّكَاجِ

of what you have already determined,
 unless they grant remission of it,
 or the one
 in whose hand is the marriage contract
 grants remission of it.

Yet if you believers grant remission
 of the full amount,

it is, indeed, nearer to the virtue
 of fearing God.

Thus do not forget benevolence
 among yourselves.

Indeed, God is all-seeing of all that you do.

2:238 Be ever mindful of the obligatory Prayers—
 and especially the middle Prayer.

And stand devoutly obedient before God.

2:239 But if you fear harm,

then pray on foot or while riding.

Then when you become secure,

remember God with solemn reverence,

as it is He who has taught you

of the Divine Law what you did not know.

2:240 As to those among you who die
 and leave wives behind,

let there be a testament for their wives,

bequeathing provision for a year,

without expulsion

from the husband's residence.

But if they depart of their own accord,

then there is no blame on you

who are his heirs,

as to what they choose to do with themselves,

in accordance with what is right.

And God is overpowering, all-wise.

سُورَةُ الْبَقَرَةِ

الجزء الثاني

وَأَنْ تَعْمُوا أَقْرَبُ لِلتَّقْوَىٰ

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

إِنَّ اللَّهَ يَمَّا تَعْمَلُونَ بَصِيرٌ

حَافِظُوا عَلَى الصَّلَوَاتِ

وَالصَّلَاةِ الْوُسْطَىٰ

وَقُومُوا لِلَّهِ قَانِتِينَ

فَإِنْ خِفْتُمْ

فِرْجًا لَّا أَوْ رُكْبَانًا

فَإِذَا أَمِنْتُمْ

فَاذْكُرُوا اللَّهَ

كَمَا عَلَّمَكُمْ

مَا لَمْ تَكُونُوا تَعْلَمُونَ

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ

وَيَذَرُونَ أَزْوَاجًا

وَصِيَّةً لِّأَزْوَاجِهِمْ

مَّتَدَعًا إِلَى الْحَوْلِ

غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ

فَلَا جُنَاحَ عَلَيْكُمْ

فِي مَا فَعَلْنَ

فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ

وَاللَّهُ عَزِيزٌ حَكِيمٌ

وَلَمْ يَلْقَئَنَّ مَتَعًا بِالْمَعْرُوفِ

حَقًّا عَلَى الْمُتَّقِينَ

- 2:241 And let there also be reasonable provision for divorced women, in accordance with what is right, as an obligation upon the God-fearing.
- 2:242 Thus does God make the commandments of His revealed verses clear to you, so that you may understand them.
- 2:243 *Have you not considered the miraculous case of those from the Children of Israel who in the spirit of cowardice departed from their dwellings in thousands, fearful of death, whereupon God said to them: Die all of you! and, thereafter, brought them back to life? Indeed, God is ever bountiful to all people. But most people do not give thanks for the plenty God gives them.
- 2:244 So have no fear, and fight on in the path of God against aggression — and know that God is, indeed, all-hearing, all-knowing.
- 2:245 Who is that special one who shall loan to God a goodly loan for His cause, so that He may multiply it for him many times over? For it is God alone who withholds and extends reward and abundant provision. And to Him alone shall you all be returned.
- 2:246 Have you not also considered the case of the elders of the Children of Israel after Moses? They said to a prophet of theirs:

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّانِي

كَذَلِكَ ﴿٢٤٢﴾

يَبِينُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ

﴿٢٤٣﴾ أَلَمْ تَرَ إِلَى الَّذِينَ

خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمُ الْوَفَىٰ حَذَرَ الْمَوْتِ

فَقَالَ لَهُمْ اللَّهُ مُوتُوا

ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ

لَذُو فَضْلٍ عَلَى النَّاسِ

وَلَكِنْ أَكْثَرُ النَّاسِ

لَا يَشْكُرُونَ

﴿٢٤٤﴾ وَقَتَلُوا فِي سَبِيلِ اللَّهِ

وَأَعْلَمُوا أَنَّ اللَّهَ

سَمِيعٌ عَلِيمٌ

﴿٢٤٥﴾ مَنْ ذَا الَّذِي يقرضُ اللَّهَ

قرضًا حسنًا فيضاعفه له

أضعافًا كثيرة

وَاللَّهُ يَقْبِضُ وَيَبْضِطُ

وإليه ترجعون

﴿٢٤٦﴾ أَلَمْ تَرَ إِلَى الْمَلَاِ

مِنْ بَنِي إِسْرَائِيلَ

مَنْ بَعَدَ مُوسَىٰ

إِذْ قَالُوا لِنَبِيِّهِمْ

أَبْعَثْ لَنَا مَلِكًا

نُقَاتِلَ فِي سَبِيلِ اللَّهِ

فَكَانَ هَلْ عَسَيْتُمْ

إِنْ كُنْتُمْ عَلَيكُمْ

أَلْقِيَالُ إِلَّا أَنْقَلَبُوا

Appoint for us a king 'and' we will fight
in the path of God!

He said:

Might it be that if fighting is prescribed for you
you will not fight?

They said:

Why should we not fight in the path of God
while truly we have been driven out
of our own dwellings
and 'deprived of' our children
'whom they have killed'?

But when fighting was prescribed for them,
they turned away 'from it' —
all but a few of them.

And God is all-knowing about the wrongdoers
'who are godless in heart'.

2:247 Thus their prophet said to them:

Indeed, God has appointed Saul for you
as a king.

They said:

How can it be
that he shall have kingship over us,
while we are 'nobles'
more worthy of kingship than him,
and while he has not 'even' been given
any abundance of wealth?

He said:

Indeed, God has chosen him over you
and has increased him amply
in knowledge and in stature.

For God gives His dominion
to whomever He so wills.

And God is all-encompassing, all-knowing.

2:248 Thus their prophet said to them:

Indeed, the sign of his kingship

قَالُوا وَمَا لَنَا

أَلَّا نَقْتَاتِلَ فِي سَبِيلِ اللَّهِ

وَقَدْ أُخْرِجْنَا

مِنْ دِيَارِنَا وَأَبْنَائِنَا

فَلَمَّا كُتِبَ

عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا

إِلَّا قَلِيلًا مِّنْهُمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

وَقَالَ لَهُمْ نَبِيُّهُمْ

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ

طَالُوتَ مَلِكًا قَالُوا

أَنَّى يَكُونُ لَهُ

الْمُلْكُ عَلَيْنَا

وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

وَلَمْ يَبُوتْ سَعَةً

مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ

أَصْطَفَاهُ عَلَيْكُمْ

وَزَادَهُ بَسْطَةً

فِي الْعِلْمِ وَالْجِسْمِ

وَاللَّهُ يُؤْتِي مَلِكَهُ

مَنْ يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ

وَقَالَ لَهُمْ نَبِيُّهُمْ

إِنَّ آيَةَ مَلِكِهِ

أَنْ يَأْتِيَكُمْ التَّابُوتُ

فِيهِ سَكِينَةٌ

مِنْ رَبِّكُمْ

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is that the ark of the covenant will come to you from the hand of the enemy, wherein shall be tranquility for your hearts from your Lord and a remnant of what the Family of Moses and the Family of Aaron have left behind.

And carrying it shall be the angels.

Indeed, in this there is a sure sign for you if, indeed, you are believers.

2:249 So when Saul set out with the hosts of Israel, he said:

God shall, indeed, test you with thirst when you come to a river.

Thus whoever drinks of it is not of me.

And whoever does not taste it, he is of me—except one who is compelled to scoop up a single scoop with his hand. But they all drank their fill of it, except a few of them.

Then when he had crossed it—he and those few who believed with him—they said in their council:

There is no force of strength for us today compared with Goliath and his hosts! But those who realized that they would certainly meet God said:

How many a small company of believers has prevailed over a more numerous company of the ungodly, by God's permission? And God is with those who are patient.

2:250 So when they came forth to engage Goliath and his hosts, they said: Our Lord! Pour forth upon us patience.

سُورَةُ الْبَقَرَةِ

الْحَمْدُ لِلَّهِ

وَقِيَّةٌ مِّمَّا تَرَكَ
ءَالَ مُوسَىٰ وَعَالَ هَارُونَ
تَحْمِلُهُ الْمَلَائِكَةُ
إِن فِي ذَٰلِكَ لَآيَةٌ لِّكُمْ

إِنْ كُنْتُمْ مُؤْمِنِينَ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ

قَالَ ابْنُ اللَّهِ

مِيتَلِيكُمْ بِنَهَرٍ

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

إِلَّا مَنِ اعْتَرَفَ

عُرْفَةً بِيَدِيهِ فَشَرَبُوا مِنْهُ

إِلَّا قَلِيلًا مِّنْهُمْ

فَلَمَّا جَاوَزَهُ هُوَ

وَالَّذِينَ ءَامَنُوا مَعَهُ

فَكَانُوا آطَاقَةً لَّنَا الْيَوْمَ

بِجَاوَزِهِ وَجُودِهِ

قَالَ الَّذِينَ يَظُنُّونَ

أَنَّهُمْ مُّلتَقُوا اللَّهَ

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ

غَلَبَتْ فِئَةً كَثِيرَةً

بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

وَلَمَّا بَرَزُوا

لِجَاوَزِهِ وَجُودِهِ قَالُوا

رَبِّنَا أَخْرِجْ عَلَيْنَا صَبْرًا

وَتَسَبَّحْتَ أَقْدَامَنَا

وَأَنْصُرْنَا عَلَى

الْقَوْمِ الْكَافِرِينَ

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And set firm our feet.
 And grant us victory
 over the disbelieving people.
 2:251 And so they vanquished them,
 by God's permission.
 And David killed Goliath.
 And God gave him kingship
 and prophetic wisdom.
 Moreover, He taught him
 of divine and worldly matters
 whatever He so willed.
 And were it not for the decree of God
 to repel some people by means of others,
 the whole earth
 would, most surely, become corrupted.
 But ever is God benevolent
 to the peoples of all the world.

2:252 These are the revealed verses of God.
 We recite them to you
 with the very essence of all truth.
 For, indeed, O Muhammad,
 you are, most surely,
 one of the chosen messengers of God.

2:253 *Of these messengers—
 We have shown preference
 to some above others:
 Among them
 are those to whom God has spoken.
 And some of them He raised higher by degrees.
 Thus We gave Jesus, son of Mary,
 clear and miraculous proofs
 to confirm his truth.
 Moreover, We aided him
 with Angel Gabriel, the Holy Spirit.

سُورَةُ الْبَقَرَةِ

الْحُزْنَةُ الْقَائِلُ

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ﴿٢٥١﴾

وَقَتَلَ دَاوُدُ جَالُوتَ

وَأَتَاهُ اللَّهُ

الْمُلْكَ وَالْحِكْمَةَ

وَعَلَّمَهُ مِمَّا يَشَاءُ

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ

بَعْضُهُمْ بِبَعْضٍ

لَفَسَدَتِ الْأَرْضُ

وَلَكِنَّ اللَّهَ

ذُو فَضْلٍ

عَلَى الْعَالَمِينَ

تِلْكَ آيَاتُ اللَّهِ

تَنْزِلُهَا عَلَيْكَ بِالْحَقِّ

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

﴿٢٥٢﴾ تِلْكَ الرُّسُلُ

فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ

الْبَيِّنَاتِ وَأَيَّدْنَاهُ

بِرُوحِ الْقُدُسِ

وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلَ

الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ

مَا جَاءَهُمْ بِالْبَيِّنَاتِ



سُورَةُ الْبَقَرَةِ

الْحَنَّةُ الْقَالِكُ

And had God so willed,
 those people who came after them
 would not have fought each other,
 after the clear and miraculous proofs of God
 had come to them. Yet they bitterly disputed.
 So among them are those who believed.
 And among them are those who disbelieved.
 And had God so willed,
 they would not have fought each other.
 Yet God does all that He intends.

وَلَكِنْ اٰخْتَلَفُوْا
 فَجِنْتُمْ مِّنْ اٰمَنٍ
 وَمِنْهُمْ مَّنْ كَفَرَ

وَلَوْ شَاءَ اللّٰهُ مَا اَفْتَتَلُوْا
 وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ
 يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا

اَنْفِقُوْا مِمَّا رَزَقْنَاكُمْ
 مِّنْ قَبْلِ اَنْ يَّآئِيْ يَوْمٌ
 لَاۡ يَبِيعُ فِيْهِ وَلَا خُلَّةٌ
 وَلَا شَفِيعَةٌ

وَالْكَافِرُوْنَ هُمُ الظّٰلِمُوْنَ
 اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ
 الْحَيُّ الْقَيُّوْمُ

لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ
 لَّهٗ مَا فِي السَّمٰوٰتِ
 وَمَا فِي الْاَرْضِ

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهٗ
 اِلَّا بِاِذْنِهٖ يَعْلَمُ
 مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ

وَلَا يُحِيطُوْنَ بِشَيْءٍ
 مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ
 وَسِعَ كُرْسِيُّهٗ

السَّمٰوٰتِ وَالْاَرْضِ
 وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا
 وَهُوَ الْعَلِيُّ الْعَظِيْمُ

2:254 O you who believe!

Spend charitably
 out of what We have provided you,
 before there comes a Day Hereafter
 in which there shall be no gainful trade
 nor availing friendship, nor intercession.
 Then as to the disbelievers
 who embrace false gods —
 it is they who are the wrongdoers,
 godless in heart .

2:255 God! There is no God but Him,

the All-Living,
 the Self-Subsisting All-Sustaining One .
 Slumber does not overtake Him, nor does sleep.
 To Him belongs all that is in the heavens
 and all that is in the earth.
 Who is it that shall intercede with Him,
 except by His permission?
 He knows what lies before them
 and what lies behind them.
 And they do not comprehend anything
 of His knowledge—
 except that which He wills.

- His Seat of Divinity encompasses the heavens and the earth, and preserving them does not fatigue Him. For He is the Ever-Exalted, the Magnificent.
- 2:256 There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God alone has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing.
- 2:257 God is the Patron of those who believe. He brings them out from the veils of darkness into the light. And those who disbelieve, their patrons are false deities. They bring them out from the light into the veils of darkness. These are the Companions of the Fire of Hell. They shall abide therein forever.
- 2:258 Have you not considered the folly of the one who arrogantly argued with Abraham about his Lord— simply because God had given him the kingship? When Abraham said to him: My Lord is He who gives life and gives death, he said: I give life and give death. Abraham said: Then, indeed, it is God who brings the sun from the East;

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّلَاثُ

لَا اِكْرَاهَ فِي الدِّينِ ﴿٢٥٦﴾
 قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
 فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
 وَيُؤْمَرْ بِاللَّهِ
 فَقَدْ اسْتَمْسَكَ
 بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا
 وَاللَّهُ سَمِيعٌ عَلِيمٌ
 اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا ﴿٢٥٧﴾
 يُخْرِجُهُم مِّنَ الظُّلُمَاتِ
 إِلَى النُّورِ
 وَالَّذِينَ كَفَرُوا
 اُولَئِكَ هُمُ الطَّاغُوتُ
 يُخْرِجُونَهُم مِّنَ النُّورِ
 إِلَى الظُّلُمَاتِ
 اُولَئِكَ اَصْحَابُ النَّارِ
 هُمْ فِيهَا خَالِدُونَ
 اَلَمْ تَرَ اِلَى الَّذِي
 حَاجَّ اِبْرٰهٖمَ فِي رَبِّهٖ
 اَنْ ءَاتَهٗ اَللّٰهُ الْمُلْكَ
 اِذْ قَالَ اِبْرٰهٖمُ
 رَبِّي الَّذِي يُعْتَبِرُ وَيُمِيتُ
 قَالَ اَنَا اَحْيٖءُ وَاُمِيتُ
 قَالَ اِبْرٰهٖمُ فَاِنَّكَ اَللّٰهُ
 يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ
 فَأْتِي بِهَا مِنَ الْمَغْرِبِ
 قَبُهِتَ الَّذِي كَفَرَ
 وَاللّٰهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّالِثُ

so you bring it from the West.
Thus he who disbelieved was confounded.
For God does not guide the wrongdoing people
who are godless in heart.

2:259 Or 'consider' the case
of the 'sincere and humble' one
'from the prophets of Israel'
who passed by a town,
desolate and 'toppled' upon its rooftops.
He said:
How will God ever give life to 'all' this
after its death?
So God caused him to die for a hundred years.
Then He resurrected him.
'God' said to him:
How long have you tarried?
He said:
I have tarried a day, or some part of a day.
He said: No.
Rather, you have tarried a hundred years!
But look at your food and your drink.
They have not spoiled.
And look at 'the remnants of' your donkey,
so that We may make you
a 'clear' sign 'of resurrection' for people.
Now look at the bones 'of the donkey',
how We set them 'together',
then clothe them with flesh!
So when it 'all' became clear to him, he said:
I know 'now with certainty'
that God is, indeed, powerful over all things!

2:260 And behold! Abraham said:
My Lord!
Show me how You give life to the dead.

أَوْ كَأَلِدِي مَرَّةً عَلَى فَرْيَةٍ ﴿٢٥٩﴾
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا
قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ
بَعْدَ مَوْتِهَا
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ
ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ
قَالَ لَبِثْتُ يَوْمًا
أَوْ بَعْضَ يَوْمٍ ۖ قَالَ
بَل لَبِثْتُ مِائَةَ عَامٍ
فَأَنْظِرْ إِلَى طَعَامِكَ
وَشْرَابِكَ لَمْ يَتَسَنَّهٖ
وَأَنْظِرْ إِلَى حِمَارِكَ
وَلِنَجْعَلَكَ
ءَايَةً لِلنَّاسِ ۖ
وَأَنْظِرْ إِلَى الْعِظَامِ
كَيْفَ نُنشِرُهَا
ثُمَّ نَكْسُوهَا لَحْمًا
فَلَمَّا تَبَيَّنَ لَهُ
قَالَ أَعْلَمُ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي
كَيْفَ تُحْيِي الْمَوْتَى
قَالَ أَوْلَمْ تُؤْمِنِ ۖ قَالَ بَلَى
وَلَكِن لِّيَطْمَئِنَّ قَلْبِي

God said:
 Do you not believe?
 Abraham said: I do indeed!
 But it is only that my heart
 may be fully assured.
 He said:
 Take, then, four varied types of birds
 and draw them to you.
 Then set on each mountain top
 a dismembered part of them.
 Then call them.
 They shall come rushing to you.
 And know, then, with certainty
 that God is, indeed, overpowering, all-wise.

2:261 The likeness of those who spend their wealth
 in the path of God is as the likeness of a grain
 that sprouts seven spikes.

In every spike, there are a hundred grains.
 Thus does God multiply reward
 for whomever He so wills.

And God is all-encompassing, all-knowing.

2:262 Those who spend their wealth
 in the path of God—then do not follow up
 what they have spent in charity
 with boastful reminders, or any harm—
 they shall have their reward
 with their Lord in full.

And there shall be no fear upon them
 when they assemble for Judgment.

Nor shall they ever grieve
 over the life of the world.

2:263 *A good word and forgiveness
 are better than any charity
 that is followed by harm.

سُورَةُ الْبَقَرَةِ

الْحِنْدَةُ الْقَائِلُ

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ

فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ

عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا

وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ

أُتْبِتَتْ سَبْعَ سَنَابِلٍ

فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ

وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

فِي سَبِيلِ اللَّهِ

ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا

مَنًّا وَلَا أَذًى

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ

خَيْرٌ مِنْ صَدَقَةٍ

يَتَّبِعُهَا أَذًى

وَاللَّهُ عَنِّي حَلِيمٌ

يَتَّادِعُهَا الَّذِينَ آمَنُوا

لَا يُطِيلُوا صِدْقَتِكُمْ

بِالْمَنِّ وَالْأَذَى

And God is self-sufficient, most forbearing.

2:264 O you who believe!

Do not nullify your charitable acts with boastful reminders and harm, as does one who spends his wealth merely to be seen by people while he does not truly believe in God and in the coming Judgment of the Last Day. The likeness of such a one is as a smooth boulder upon which there is light soil.

Then a heavy rain strikes it and leaves it bare. They have no power to retain anything that they have sought to earn.

For God does not guide the disbelieving people.

2:265 But the likeness of those who spend their wealth

seeking the pleasure of God—and as an affirmation of faith for themselves—is as the likeness of a garden on a hilltop struck by heavy rain, such that it brings forth its produce twofold.

And even if no heavy rain strikes it, then a drizzle suffices.

And God is all-seeing of all that you do.

2:266 Would any one of you like

to have a garden of date palms and grapevines, beneath which rivers flow, wherein he has every kind of fruit, but then old age strikes him while he has children who are weak, and then a whirlwind wherein is fire strikes it, and thus it is burned?

Thus does God make the wisdom of His revealed verses clear to you,

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّلَاثُ

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ
عَلَيْهِ تَرَابٌ فَأَصَابَهُ وَابِلٌ
فَمَكَرَهُ صَلْدًا

لَا يَقْدِرُونَ عَلَى شَيْءٍ
وَمَا كَسَبُوا وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الْكَافِرِينَ
وَمَثَلُ الَّذِينَ

يُنْفِقُونَ أَمْوَالَهُمْ

أَنْبَعَاءَ مَرَضَاتٍ اللَّهُ

وَتَوْبِيحَاتٍ مِنْ أَنْفُسِهِمْ

كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ

أَصَابَهَا وَابِلٌ

فَأَنْتَ أَكْثَلُهَا ضِعْفَيْنِ

فَإِنْ لَمْ يُمْسِكْهَا وَابِلٌ فَطَلَّ

وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ

أَبْوَدُ أَحَدِكُمْ

أَنْ تَكُونَ لَهُ جَنَّةٌ

مِنْ نَخِيلٍ وَأَعْنَابٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

وَأَصَابَهُ الْكِبَرُ

وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ

فَأَحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ الْآيَاتِ

لَعَلَّكُمْ تَتَفَكَّرُونَ

يَأَيُّهَا الَّذِينَ آمَنُوا

انْفِقُوا مِنْ طَيِّبَاتِ

٢٦٤

٢٦٥

٢٦٦

so that you may reflect on them
and their benefit for you.

2:267 O you who believe!

Spend charitably from the wholesome things
you have earned and from all
that We have brought forth for you
from the earth.

Thus do not target what is vile
to spend from it in charity,

though you yourselves would not take it,
without closing your eyes to accept it.

And know that God is self-sufficient, all-praised.

2:268 Satan threatens you with poverty,

and he commands you to obscenity,
while God promises you

much forgiveness from Him and great bounty.

And God is all-encompassing, all-knowing.

2:269 He gives wisdom to whomever He so wills.

And whoever is given wisdom

has truly been given much goodness.

And none is truly mindful of this

but those who are endowed
with discretion and understanding
and so heed admonition.

2:270 Thus whatever expenditure you spend,

and whatever vow you vow,
indeed, God knows it.

And for the wrongdoers
who are godless in heart,

there shall not be any helpers
against God's punishment.

2:271 If you disclose your charitable offerings,

it is commendable.

But if you conceal them,

سُورَةُ الْبَقَرَةِ

الجزء الثالث

مَا كَسَبْتُمْ

وَمِمَّا أَرْجَبْنَا لَكُمْ

مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا

الْحَيْثُ مِنْهُ تُنْفِقُونَ

وَلَسْتُمْ بِعَاجِزِينَ

إِلَّا أَنْ تُحِضُوا فِيهِ

وَأَعْلَمُوا أَنَّ اللَّهَ عَنِّي حَكِيمٌ

السَّيِّئِينَ يَبِئْسَ لَكُمُ الْفَقْرُ

وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

وَاللَّهُ يَبْعَثُكُمْ مَغْفِرَةً مِنْهُ

وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ

وَمَنْ يُؤْتَ الْحِكْمَةَ

فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

وَمَا يَذَّكَّرُ

إِلَّا أُولُو الْأَلْبَابِ

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ

أَوْ نَذَرْتُمْ مِنْ نَذْرٍ

فَأَبَتْ أَلَّهُ يَعْلَمُهُ

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

إِنْ تُبْدُوا الصَّدَقَاتِ

فَنِعْمًا هِيَ وَإِنْ تُخْفُوهَا

وَتُوْتُوهَا الْفُقَرَاءَ

فَهُوَ خَيْرٌ لَكُمْ

وَكُفِّرْ عَنْكُمْ

مِن سَيِّئَاتِكُمْ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

and give them to the poor,
then it is best for you.
Thus shall He absolve you of your misdeeds.
For God is all-aware of all that you do.

2:272 *It is not incumbent upon you,
'O Muhammad,' to ensure the openness
of the hearts of people
and their acceptance of divine guidance.
Rather, it is God who guides
whomever He so wills.

And know
that whatever good you believers spend,
it is for the good of your own souls.
So whatever you spend in charity,
do so seeking only the Face of God.

Thus whatever good you spend
shall be rendered to you in full—
and never shall you be wronged in the least.

2:273 Give to the poor
who, striving in the path of God,
have become constrained—
unable to tread through the land for livelihood.
One ignorant of their condition
would think them rich
because of their self-restraint.

You shall recognize them
by their mark of poverty.
They ask not of people importunately.
And whatever good you spend,
God is indeed all-knowing of it.

2:274 Those who spend their wealth
for the sake of God, by night and by day,
secretly and openly—
they shall have their reward
with their Lord in full.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّالِثُ

﴿١٧٦﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ

وَلَا يَكُنْ اللَّهُ يَهْدِي

مَنْ يَشَاءُ وَمَا تُنْفِقُوا

مِنْ خَيْرٍ فَلَا نُقْسِمُكُمْ

وَمَا تُنْفِقُونَ

إِلَّا آتِبْنَاكَ وَجَدَ اللَّهُ

وَمَا تُنْفِقُوا مِنْ خَيْرٍ

يُوفِّ إِلَيْكُمْ

وَأَنْتُمْ لَا تظَلُمُونَ

﴿١٧٧﴾ لِلْفُقَرَاءِ الَّذِينَ أُحْصُوا

فِي سَبِيلِ اللَّهِ

لَا يَسْتَطِيعُونَ ضَرْبًا

فِي الْأَرْضِ

يَحْسِبُهُمُ الْجَاهِلُ

أَغْنِيَاءَ مِنَ التَّعَفُّفِ

تَعْرِفُهُمْ بِسِيمَاهُمْ

لَا يَسْأَلُونَ النَّاسَ

إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ

فَأَنَّ اللَّهَ بِهِ عَلَيْهِمْ

﴿١٧٨﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ

بِالْأَيْلِ وَالنَّهَارِ

سِرًّا وَعَلَانِيَةً

فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

وَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ

And there shall be no fear upon them
when they assemble for Judgment .
Nor shall they ever grieve
over the life of the world .

- 2:275 Those who devour usury
shall not rise 'on Judgment Day',
except as one rises whom Satan has battered
with the touch 'of madness' .
That is because they say:
Indeed, selling is just like usury—
while God has made selling lawful
and has prohibited usury.
So when an admonition comes to one
from his Lord, and he quits 'usury',
then to him belongs what was formerly 'gained' .
And his affair 'henceforth' rests with God.
But whoever returns 'to usury'—
then these are the Companions
of the Fire 'of Hell' .
They shall abide therein forever.

- 2:276 God obliterates 'all blessing from' usury
and increases 'generously the reward for' charity.
For God loves no relentlessly unbelieving sinner.

- 2:277 Indeed, those who believe
and do righteous deeds
and 'duly' establish the Prayer
and give the Zakât-Charity,
they shall have their reward
with their Lord 'in full' .
And there shall be no fear upon them
when they assemble for Judgment .
Nor shall they ever grieve
over the life of the world .

سُورَةُ الْبَقَرَةِ الْحَزَنَةُ الثَّالِثُ

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
فَأَنْهَى فَلَهُ مَا سَلَفَ
وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ
يَمْحُو اللَّهُ الرِّبَا
وَيُرِي الصَّدَقَاتِ وَاللَّهُ
لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ
إِنَّ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ
وَأَنَوتُوا الزَّكَاةَ
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
يَتَأْتِيهَا الَّذِينَ آمَنُوا
اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا
إِنْ كُنْتُمْ مُؤْمِنِينَ

- 2:278 O you who believe!
Be ever God-fearing and forsake all that remains
`due to you` from usury,
if, indeed, you are believers.
- 2:279 Yet if you do not do so,
then be forewarned of war from God
and His Messenger.
But if you repent,
for you is the capital of your wealth.
You shall neither do wrong nor be wronged.
- 2:280 Now, if one `in debt` has hardship,
then let there be respite,
until there is ease `for him`.
And should you give it `up` as charity,
it is best for you, if only you were to know.
- 2:281 Thus fear a Day `Hereafter`
in which you shall be returned to God.
Then each soul shall be rendered in full
what it has earned—
and never shall they be wronged `in the least`.
- 2:282 O you who believe!
When you contract a loan between each other
for a stated term, then write it down.
Indeed, let a scribe
write it down between you with justice.
And never should a scribe refuse to write,
`truthfully`, as God has taught him.
Therefore, let him write.
Moreover, let the one who shall incur the debt
dictate `the terms of the contract`.
And let him fear God, his Lord.
Nor shall he defraud `anyone` of any part of it.
But if the one who shall incur the debt

الْحِزْبُ الثَّلَاثُ
سُورَةُ الْبَقَرَةِ

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ
مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا
فَلََكُمْ مَرَّةٌ وَحَدٌّ مِّمَّا كَسَبْتُمْ
لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٨﴾

وَإِن كَانَتْ ذُو عُسْرَةٍ
فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ
وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ
إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٧٩﴾

وَاتَّقُوا يَوْمًا
تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ
ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ
مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٠﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
إِذَا تَدَايَنُومَ بَدِينِ
إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ
وَلْيَكْتُب بَيْنَكُمْ
كَاتِبًا بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ
كَمَا عَلَّمَهُ اللَّهُ ﴿٢٨١﴾

فَلْيَكْتُبْ وَلْيُمْلِلِ
الَّذِي عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللَّهَ رَبَّهُ
وَلَا يَبْخَسْ مِنْهُ شَيْئًا
فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ
سَفِيهًا أَوْ ضَوِيعًا
أَوْ لَا يَسْتَطِيعُ أَن يُعْلِلَ هُوَ
فَلْيُمْلِلْ وَيَأْتِ بِالْعَدْلِ
وَأَسْتَشْهِدُوا شَهِيدَيْنِ
مِّن رِّجَالِكُمْ

وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ
كَمَا عَلَّمَهُ اللَّهُ

فَلْيَكْتُبْ وَلْيُمْلِلِ
الَّذِي عَلَيْهِ الْحَقُّ

وَلْيَتَّقِ اللَّهَ رَبَّهُ

وَلَا يَبْخَسْ مِنْهُ شَيْئًا

فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ

سَفِيهًا أَوْ ضَوِيعًا

أَوْ لَا يَسْتَطِيعُ أَن يُعْلِلَ هُوَ

فَلْيُمْلِلْ وَيَأْتِ بِالْعَدْلِ

وَأَسْتَشْهِدُوا شَهِيدَيْنِ

مِّن رِّجَالِكُمْ

is incompetent, or a minor, or he himself is unable to dictate 'its terms', then let his guardian dictate 'them' with justice. Moreover, bring two witnesses from your men to witness 'it'. But if there are not two men, then 'you may bring' a man and two women from those whom you 'mutually' approve of as witnesses, so that if one of the two should err then the other one can remind 'her'. Nor shall the witnesses refuse 'to bear witness' when they are called upon 'to do so'. Still, you shall not be loath to write it down 'in a contract'—be it small or large 'in value'—together 'with its due term'. That is more just 'than oral agreement' in the sight of God, and more suitable for testimony, and likelier to safeguard you from becoming doubtful. Excepted 'from this' command to write down terms 'is an immediate transaction transferred between yourselves. 'In such case', then, there shall be no blame on you for not writing it down. But 'otherwise' have witnesses when you sell to one another. Moreover, neither scribe nor witness shall be harmed. For if ever you do so, it shall be 'deemed grave' ungodliness on your part. Therefore, be ever God-fearing.

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّلَاثُونَ

فَإِنْ لَمْ يَكُنْ رَجُلَيْنِ
فَرَجُلٌ وَأَمْرَأَتَانِ
يَمَعَنَ رِضْوَانٍ مِنَ الشَّاهِدِينَ
أَنْ تَضِلَّ إِحْدَاهُمَا
فَتَذَكَّرَ إِحْدَاهُمَا الْأُخْرَى
وَلَا يَأْتِ الشَّاهِدَاءُ إِذَا مَا دُعُوا
وَلَا تَسْمَعُوا أَنْ تَكْفُرُوا
صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ
ذَلِكَمُ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّاهِدَةِ
وَأَذَىٰ الْأَتْرَابِ
إِلَّا أَنْ تَكُونَ بَيْعَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَّا تَكْتُبُوهَا
وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ
وَلَا يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ
وَإِنْ تَفَعَّلُوا
فَإِنَّهُ فُسُوقٌ بِكُمْ
وَاتَّقُوا اللَّهَ
وَيَعْلَمُكُمْ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ
وَلَمْ تَجِدُوا كَاتِبًا
فَرِهَانٌ مَّقْبُوضَةٌ

سُورَةُ الْبَقَرَةِ

الْحِزْبُ الثَّالِثُ

For it is God who teaches you.
And God is all-knowing of all things.

- 2:283 *But if you are on a journey
and you cannot find a scribe,
then have a security on hand.
But if you trust one another,
then let him who is entrusted deliver his trust—
and let him be ever God-fearing,
and conscious of God, his Lord.
Nor shall you ever willfully suppress
a testimony.

For whoever suppresses it,
then, most surely, his heart is sinful.
And God is all-knowing of all that you do.

- 2:284 To God belongs all that is in the heavens
and all that is in the earth.
Hence, whether you disclose
what is in your souls or you conceal it,
God will call you to account for it.
Thus He shall mercifully forgive
whomever He so wills
and justly torment whomever He so wills.
For God is powerful over all things.

- 2:285 The Messenger believes
in what has been sent down to him
from his Lord, as do the believers.
All believe in God
and His angels and His revealed Books
and His messengers.
They say:
We do not differentiate in faith
between any of His messengers.
Moreover, they say: We hear and we obey.
Your forgiveness, our Lord!

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا
فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ.
وَلْيَتَّقِ اللَّهَ رَبَّهُ
وَلَا تَكْتُمُوا الشَّهَادَةَ
وَمَنْ يَكْتُمْهَا
فَأِنَّهُ وَأُؤْتِمُّ قَلْبُهُ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ
لِلَّهِ مَا فِي السَّمَوَاتِ

(34)

وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا
مَا فِي أَنْفُسِكُمْ
أَوْ تُخْفَوُ
يُحَاسِبِكُمْ بِهِ اللَّهُ
فَيَعْفِرُ لِمَنْ يَشَاءُ
وَيُعَذِّبُ مَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
ءَامِنَ الرَّسُولُ

(35)

بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامِنٌ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
لَا يَفْرُقُونَ

بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَالُوا سَمِعْنَا وَأَطَعْنَا
عُفْرَانَكَ رَبَّنَا
وإِلَيْكَ الْمَصِيرُ

(36)

لَا يَكْلِفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا كَسَبَتْ

For to You alone is the ultimate destiny.
 2:286 God does not task a soul beyond its capacity.
 For it in the Hereafter
 is all the good that it has earned.
 And against it is the evil it has reaped.
 Thus pray, O you who believe: Our Lord!
 Hold us not accountable
 if ever we forget or we have erred.
 Our Lord! Neither lay upon us a burden
 like that which You have laid
 upon those before us.
 Our Lord! Nor lay upon us
 that which we do not have the strength to bear.
 Rather, pardon us. And forgive us.
 And have mercy upon us.
 You alone are our Patron.
 So give us victory over the disbelieving people.

سُورَةُ الْبَقَرَةِ

الجزء الثالث

رَبَّنَا لَا تُؤَاخِذْنَا
 إِن نَسِينَا أَوْ أَخْطَأْنَا
 رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا
 إِصْرًا كَمَا حَمَلْتَهُ
 عَلَى الَّذِينَ مِن قَبْلِنَا
 رَبَّنَا وَلَا تَحْمِلْنَا
 مَا لَا طَاقَةَ لَنَا بِهِ
 وَأَعْفُ عَنَّا
 وَأَغْفِرْ لَنَا وَارْحَمْنَا
 أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ

Surah 3 / 200 VERSES / REVEALED AT MADINAH

Âl 'Imrân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

3:1 *Alif Lãm Mîm*

3:2 God!

There is no God but Him, the All-Living, the Self-Subsisting 'All-Sustaining One'.

3:3 It is He who has sent down to you, 'O Muhammad,' the Book with the 'very essence of all revealed' truth—to confirm 'the divine revelations' that have preceded it.

And He sent down the Torah and the Evangel

3:4 before 'this'—as guidance for all people.

And 'now' He has sent down 'in this Quran' the Criterion 'of the way of truth'.

As for those who disbelieve in the 'revealed' signs of God, for them there is a severe torment 'awaiting in the Hereafter'.

For God is overpowering, all-avenging 'of evildoing'.

3:5 Indeed, God is He from whom nothing in the earth nor in the heaven is hidden.

١ اَلَمْ

٢ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ

اَلْحَىُّ الْقَيُّوْمُ

٣ نَزَّلْ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

وَاَنْزَلَ التَّوْرَةَ وَالْاِنْجِيلَ

٤ مِنْ قَبْلِ هٰذِهِ لِّلنَّاسِ

وَاَنْزَلَ الْقُرْآنَ

٥ اِنَّ الَّذِيْنَ كَفَرُوْا بِآيٰتِ اللّٰهِ

لَهُمْ عَذَابٌ شَدِيْدٌ

وَاللّٰهُ عَزِيْزٌ ذُوْ اِنْتِقَامٍ

٦ اِنَّ اللّٰهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ

فِي الْاَرْضِ وَلَا فِي السَّمَآءِ

- 3:6 He is the One
 who fashions you in the wombs as He so wills.
 There is no God but Him,
 the Overpowering, the All-Wise.
- 3:7 He is the One
 who has sent down the Book to you.
 In it are verses
 'clearly' decisive 'in their meaning'.
 They are the mother of the Book.
 And others are ambiguous.
 As for those in whose hearts there is perversity,
 they pursue whatever is ambiguous in it,
 'thereby' seeking dissension
 and 'thereby' seeking
 'to distort' its interpretation.
 But none truly knows
 its 'ultimate' interpretation except God.
 Thus, those well-grounded in knowledge say:
 We believe in it. All of it is from our Lord.
 And none is truly mindful 'of this'
 but those who are endowed
 with 'discretion and' understanding
 'and thus heed admonition, and so pray':
- 3:8 Our Lord! Let not our hearts swerve
 after You have guided us.
 And grant us mercy
 from Your own 'providence'.
 Indeed, it is You, You 'alone',
 who are the All-Granting.
- 3:9 Our Lord!
 You shall certainly gather all people
 for a Day 'Hereafter',
 about which there is no doubt.
 Indeed, God does not fail 'to fulfill'
 the promise 'He makes'.

سُورَةُ آلِ اِمْرَانَ

الْحِزْبُ الثَّالِثُ

هُوَ الَّذِي يُصَوِّرُكُمْ
 فِي الْأَرْحَامِ كَيْفَ يَشَاءُ
 لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
 هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ
 مِنْهُ آيَاتٌ مُحْكَمَاتٌ
 هُنَّ أُمُّ الْكِتَابِ
 وَأُخَرُ مُتَشَابِهَاتٌ
 فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْجٌ
 فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ
 ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ
 وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
 وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
 ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا
 وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ
 رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا
 بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
 مِنْ لَدُنْكَ رَحْمَةً
 إِنَّكَ أَنْتَ الْوَهَّابُ
 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ
 لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّكَ اللَّهُ

- 3:10 As for those who disbelieve—
never shall their wealth, nor their children,
avail them against God in anything at all.
And it is they who are the fuel
for the Fire of Hell.
- 3:11 Such was the case with the House of Pharaoh,
and all those who disbelieved before them.
They denied Our signs.
Then, suddenly, God seized them by their sins,
for God is severe in punishment.
- 3:12 Say, 'O Prophet,' to those who disbelieve:
You shall be defeated.
And you shall be mustered to Hell—
and a most woeful cradle it is!
- 3:13 There has already been,
for you who disbelieve,
a sure sign of the triumph of faith
in the encounter of the two companies
at the Battle of the Wells of Badr:
One company, fighting in the path of God;
and the other—staunch disbelievers,
who saw the believers with their very eyes
as twice their own number.
For God aids with His victory
whomever He so wills.
Indeed in this, there is a sure lesson
for those who have eyes to see!
- 3:14 Made fair-seeming to people
are their beloved desires—
as to women, and begetting children,
and heaped up piles of gold and silver,
and well-bred horses, and cattle, and tillage.
That is the mere enjoyment

سُورَةُ آلِ اِمْرَانَ

الْحَمْدُ لِلّٰهِ

لَا يُخَلِّفُ اِلَيْهِمْ كَادًا

۱۰ إِنَّ الَّذِينَ كَفَرُوا

لَنْ تُنْفِكَ عَنْهُمْ اَمْوَالَهُمْ

وَلَا اَوْلَادَهُمْ مِنْ اَللّٰهِ شَيْئًا

وَاُولٰٓئِكَ هُمْ وَقُودُ النَّارِ

۱۱ كَذٰبِ اِيۡمٰنِ فِرْعَوْنَ

وَالَّذِيْنَ مِنْ قَبْلِهِمْ

كَذَّبُوۡا بِآيٰتِنَا

فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ

وَاللّٰهُ شَدِيْدُ الْعِقَابِ

۱۲ قُلْ لِّلَّذِيْنَ كَفَرُوۡا

سَتَجْلِبُوۡنَ

وَتُحْشَرُوۡنَ اِلٰى جَهَنَّمَ

وَيُقَسَّسُ اِلَيْهِمْ

۱۳ فَذٰكِن لَّكُمْ اٰيَةٌ

فِي فِتْنَةِ النَّبِيِّنَّامُ فَتَنَةُ تَمْتَلِ

فِي سَبِيْلِ اللّٰهِ

وَاٰخِرِيۡنَ كَاٰفِرَةٌ يَّرَوْنَهُمْ

مِثْلِيۡهِمْ رَاۡىَ الْعٰلِيۡنَ

وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَّشَآءُ

۱۴ اِنَّ فِيْ ذٰلِكَ لَآيَةً

لِاُولِيۡ الْاَبْصٰرِ

۱۵ زِيۡنٍ لِّلنَّاسِ حُبُّ الشَّهَوٰتِ

مِنَ النِّسَاۤءِ وَالْبَنِيۡنِ

وَالْمَنْطَرَةِ الْمَغْنَمٰتِ

مِنَ الذَّهَبِ وَالْوِضْءِ

وَالْخَيْلِ الْمُسَوَّمَةِ

وَالْاَنْعٰمِ وَالْحَرْثِ

- of the life of this world.
 Yet with God is the most excellent resort.
- 3:15 *Say, 'O Prophet, to humanity':
 Shall I tell you of something
 'far' better than this,
 'reserved' for those who are God-fearing?
 They shall have Gardens 'of Paradise'
 with their Lord, beneath which rivers flow,
 wherein they shall abide forever—
 along with spouses, ever pure,
 and the good pleasure of God.
 And God is all-seeing of 'all His' servants.
- 3:16 It is they who say 'penitently':
 Our Lord, we have, indeed, believed.
 So forgive us our sins.
 And save us
 from the torment of the Fire 'of Hell'.
- 3:17 These are the patient 'ones', the truthful 'ones',
 the devoutly obedient, the givers of charity,
 and the seekers of forgiveness at night's end.
- 3:18 God 'Himself' bears witness that, indeed,
 there is no God but Him—as do the angels,
 and those with knowledge—
 'that He is the One' upholding justice.
 There is no God but Him,
 the Overpowering, the All-Wise.
- 3:19 Indeed, the 'true' religion with God
 'that He has revealed to all the prophets' is Islam,
 'a willing submission to God alone'.
 As for those who were 'previously'
 given the Scripture,
 they did not dispute 'among themselves'
 regarding the true religion,
 until after the 'revealed' knowledge
 'of the Scripture' had come to them,

ذَٰلِكَ مَتَعُ
 الْحَيٰوةِ الدُّنْيَا
 وَاللّٰهُ عِنْدَهُ حُسْنُ الْمَتَابِ
 ﴿١٥﴾ قُلْ اُوْنِيْتِكُمْ
 بِخَيْرٍ مِّنْ دَلِيْكُمْ
 لِلَّذِيْنَ اٰتَقَوْا عِنْدَ رَبِّيْهِمْ
 جَنَّٰتٍ تَجْرِيْ
 مِنْ تَحْتِهَا الْاَنْهٰرُ
 خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ
 وَرِضْوَانٌ مِّنْ اللّٰهِ
 وَاللّٰهُ بَصِيْرٌ بِالْعٰبَادِ
 ﴿١٦﴾ الَّذِيْنَ يَقُوْلُوْنَ
 رَبِّيْكَ اِنْتَا اٰمَنَّا
 فَاغْفِرْ لَنَا ذُنُوْبَنَا
 وَرَبِّيْكَ اَعْدَابُ النَّارِ
 ﴿١٧﴾ الصّٰدِقِيْنَ وَالصّٰدِقٰتِ
 وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ
 وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحٰرِ
 ﴿١٨﴾ شَهِدَ اللّٰهُ اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ
 وَالْمَلٰٓئِكَةُ وَاُولُو الْعِلْمِ
 قٰٓئِمًا بِالْقِسْطِ لَا اِلٰهَ اِلَّا هُوَ
 الْعَلِيْمُ الْحَكِيْمُ
 ﴿١٩﴾ اِنَّ الَّذِيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ
 وَمَا اخْتَلَفَ الَّذِيْنَ
 اُوْتُوْا الْكِتٰبَ
 اِلَّا مِنْ بَعْدِ مَا جَآءَهُمُ الْاَمْرُ

سُورَةُ آلِ اِمْرَانَ

الْحُزْنَةُ الْقَائِلُ

- thereby exceeding the due bounds of God with one another,
out of nothing but insolence and envy .
Yet whoever disbelieves
in the revealed signs of God, know, then,
that God is, indeed, swift in reckoning.
- 3:20 So if they argue with you
about God, O Prophet, then say:
Willingly, have I submitted my face
in worship to God alone,
as have those who follow me.
And say, moreover,
to those who were given the Scripture
and to those who are unlettered in revelation:
Will you not
submit yourselves to God willingly?
Thus if they willingly submit themselves,
then truly they are rightly guided.
But if they turn away,
then what is incumbent upon you is no more
than the clear conveyance of the message .
And God is all-seeing of all His servants.
- 3:21 As to those who disbelieve in the signs of God,
and who kill the prophets without any right,
and who kill those among the people
who enjoin justice—give them heavy tidings
of a most painful torment.
- 3:22 It is these whose good works
are rendered utterly futile with God—
in this world and in the Hereafter.
And for them, there shall not be any helpers
against God's punishment .
- 3:23 Have you not seen the case
of those who were given knowledge
of a portion of Heavenly Scripture?

بَيْنَهُمْ
وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ
وَالْأُمِّيِّينَ أَاسْلَمْتُمْ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا
وَإِنْ تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ الْبَلَاغُ
وَاللَّهُ بِصِيرَتِكُمْ بِالْعِبَادِ
إِنَّ الَّذِينَ يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الَّذِينَ يَنْصُرُونَ
وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ
مِنَ النَّاسِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
أُولَئِكَ الَّذِينَ
حِطَّتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ مِنْ نَاصِرِينَ
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا

- They are called to the Book of God,
so that it may judge between them
wherein they differ.
Yet thereafter a group of them turns away,
in utter evasion of the truth .
- 3:24 And they dare do this because they say:
Never will the Fire of Hell touch us,
in the Hereafter
except for a few numbered days!
For these lies they have forged in their religion
have deluded them.
- 3:25 How then shall it be
when We gather them to a Day Hereafter
wherein there is no doubt
and each soul is rendered in full
what it has earned?
And never shall they be wronged in the least.
- 3:26 Rather, say in all humility: O God!
Master of all dominion!
You give dominion to whomever You will.
And You strip dominion
from whomever You will.
You exalt whomever You will.
And You abase whomever You will.
In Your mighty Hand is all good.
Truly, You have power over all things.
- 3:27 You make the night penetrate the daylight.
And You make the daylight penetrate the night.
And You bring forth the living from the dead.
And You bring forth the dead from the living.
And You give provision to whomever You will,
without measure.
- 3:28 Let not the believers
take the disbelievers as allies

نَصِيْبًا مِّنَ الْكِتَابِ

يَدْعُونَ اِلَى كِتَابِ اللّٰهِ

لِيَحْكُمَ بَيْنَهُمْ

ثُمَّ يَتَوَلَّوْا فَرِيقًا مِّنْهُمْ

وَهُمْ مُّعْرِضُونَ

ذٰلِكَ بِاَنَّهُمْ قَالُوْا

لَنْ نَمَسَّنَا النَّارُ

اِلَّا اَيَّامًا مَّعْدُوْدَاتٍ

وَعَرَّوْا فِيْ دِيْنِهِمْ

مَا كَانُوْا يَفْعَلُوْنَ

فَكَيْفَ اِذَا جُمِعْتُمْ

لِيَوْمٍ لَا رَيْبَ فِيْهِ وُوْقِيْت

كُلُّ نَفْسٍ مَّا كَسَبَتْ

وَهُمْ لَا يُظْلَمُوْنَ

قُلِ اللّٰهُمَّ مَلِكُ الْمَلِكِ

تُوْفِي الْمَلِكَ مَن تَشَاءُ

وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ

وَتُصِّرُ مَن تَشَاءُ

وَتُزِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ

اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

تُوْلِيْعُ الْاَيْلَ فِي الْاَهَارِ

وَتُوْلِيْعُ الْاَهَارَ فِي الْاَيْلِ

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ

لَا يَتَّخِذُ الْمُؤْمِنُوْنَ

الْكٰفِرِيْنَ اَوْلِيَاۗءَ

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

instead of the believers.

And whoever among you does this has nothing to hope for from God—except if you are safeguarding against a genuine fear from them.

And God warns you to beware of Him. For to God alone is the ultimate destiny.

3:29 Say to them, O Prophet :

Whether you conceal what is in your breast or you disclose it, God knows it.

And He knows what is in the heavens and what is in the earth.

For God is powerful over all things.

3:30 'There shall come a Day Hereafter'

when each soul will find present before it whatever good it had done in the world .

And concerning whatever evil it had done—it shall wish there were a very great distance between it and that evildoing .

And God warns you to beware of Him, though God is all-kind to all His servants.

3:31 'O Muhammad, say to the believers :

If you love God, then follow me.

God will love you and forgive you your sins.

For God is all-forgiving, mercy-giving.

3:32 Say to them :

Obey God and the Messenger.

And if they turn away, then know that God does not love the disbelievers.

3:33 *Indeed, God has chosen Adam and Noah, and the Family of Abraham, and the Family of 'Imrân above the people of all the world.

مِن دُونِ الْمُؤْمِنِينَ

وَمَنْ يَفْعَلْ ذَلِكَ

فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتِلُوا

وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ

وَالِلَّهِ اللَّهُ الْمَصِيرُ

قُلْ إِنْ تَحْقِرُوا

مَا فِي صُدُورِكُمْ

أَوْ تُبَدُّوهُ يَعْلَمَهُ اللَّهُ

وَيَعْلَمُ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

وَاللَّهُ عَلِيمٌ كُلِّ شَيْءٍ قَدِيرٌ

يَوْمَ تَجِدُ كُلُّ نَفْسٍ

مَا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا

وَمَا عَمِلَتْ مِنْ سُوءٍ

تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ

أَمَدًا بَعِيدًا

وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ

فَإِنْ تَوَلَّوْا

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا

وَعِيسَى ابْنَ مَرْيَمَ وَآلَ عِمْرَانَ

عَلَى الْعَالَمِينَ

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- 3:34 They are descendants, one of another.
And God is all-hearing, all-knowing.
- 3:35 Behold! The wife of ‘Imrân said:
My Lord, I have, indeed, dedicated to You
what is in my belly to be solely devoted
to Your service.
So accept this from me.
For it is You who are the All-Hearing,
the All-Knowing.
- 3:36 So when she delivered her, she said: My Lord!
I have, indeed, delivered her, a female—
and God knows best what she had delivered.
And, my Lord, she said,
the male is not like the female
as to service in the High Temple!
Yet I have named her Mary.
And I do, indeed, seek refuge for her in You,
and for her children, from Satan, the Accursed.
- 3:37 And so it was that her Lord accepted Mary
with goodly acceptance
and caused her to grow up wholesomely
in the years of her growing.
And He entrusted her
to the foster care of Zachariah.
Whenever Zachariah entered upon her place
in the Sanctuary, he found her with provisions.
He said: O Mary!
From where does this come to you?
She said: It is from God.
Indeed, God provides
for whomever He so wills without measure.
- 3:38 Then and there, Zachariah called upon his Lord.
He said: My Lord!
Grant me from Your bounty
wholesome children.

سُورَةُ آلِ اِمْرَانَ

الْحَمْدُ لِلَّهِ

34 ذُرِّيَّةً بَعْضُهُمْ مِنْ بَعْضٍ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

35 اِذْ قَالَتِ امْرَأَتُ عِمْرَانَ
رَبِّ اِنِّي نَذَرْتُ لَكَ
مَا فِي بَطْنِي مُحَرَّرًا فَقَبَّلَ مِنِّي
اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيمُ
فَلَمَّا وَضَعَتَهَا
قَالَتْ رَبِّ اِنِّي وَضَعْتُهَا اُنْثَىٰ
وَاللَّهُ اَعْلَمُ بِمَا وَضَعْتَ
وَلَيْسَ الذَّكَرُ كَالْاُنْثَىٰ
وَ اِنِّي سَمَّيْتُهَا مَرْيَمَ
وَ اِنِّي اُعِيذُهَا بِكَ وَ ذُرِّيَّتَهَا
مِنَ الشَّيْطَانِ الرَّجِيمِ
فَقَبَّلَهَا رَبُّهَا
بِقَبُولٍ حَسَنٍ وَاَنْبَتَهَا نَبَاتًا
حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا
دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَلْمِزُكَ
اَنِّي لِلْاٰتِ هٰذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ
اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ
38 هٰذَا لَكَ دَعَا زَكَرِيَّا رَبِّهٖ
قَالَ رَبِّ هَبْ لِي
مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

سُورَةُ آلِ اِمْرَانَ

الْحَمْدُ لِلّٰهِ

- Indeed, You are the Hearer of Prayer.
- 3:39 Then the angels called out to him,
as he stood offering his Prayer in the Sanctuary:
God, indeed, gives you glad tidings of a son
who shall be named John,
confirming the revelation of a word from God.
And he shall be an honored leader,
and abstinent,
and a prophet from among the righteous.
- 3:40 He said: My Lord!
How shall I have a boy when old age
has already come upon me,
and my wife is barren?
He said: So shall it be!
God does whatever He so wills.
- 3:41 He said: My Lord!
Appoint for me a sign that this will be!
He said:
Your sign is that
you shall not be able to speak to people
for three days, except by gesture.
And remember your Lord much,
with reverence.
And exalt Him
in the evenings and the mornings.
- 3:42 And behold!
The angels said: O Mary!
Indeed, God has chosen you
to serve Him and purified you.
And He has chosen you
above all the women of the world.
- 3:43 O Mary, be ever devoutly obedient
to your Lord.
And bow your face down

إِنَّكَ سَمِيعُ الدُّعَاءِ
فَنَادَتْهُ الْمَلَائِكَةُ ﴿٣٩﴾
وَهُوَ قَائِمٌ يُصَلِّي
فِي الْغُرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ
بِغَيْرِ مِصْرَفٍ
بِكَلِمَةٍ مِّنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا
وَنَبِيًّا مِّنَ الصَّالِحِينَ
قَالَ رَبِّ ﴿٤٠﴾
أَنَّى يَكُونُ لِي غُلَامٌ
وَقَدْ بَلَغَنِي الْكِبَرُ
وَأَمْرَأتِي عَاقِرٌ
قَالَ كَذَلِكَ اللَّهُ
يَفْعَلُ مَا يَشَاءُ
قَالَ رَبِّ اجْعَلْ لِي آيَةً
قَالَ آيَاتُكَ
أَلَّا تُكَلِّمَ النَّاسَ
ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا
وَأَذْكُر رَبَّكَ كَثِيرًا وَسَبِّحَ
بِالْعَشِيِّ وَالْإِبْكَرِ
وَإِذْ قَالَتِ الْمَلَائِكَةُ ﴿٤٢﴾
يَمْرُؤِمُ إِنَّ اللَّهَ اصْطَفَاكِ
وَوَطَّأَ لَكَ وَاصْطَفَاكِ
عَلَى نِسَاءِ الْعَالَمِينَ
يَمْرُؤِمُ أَقْبِ لِرَبِّكِ
وَأَسْجُدِي ﴿٤٣﴾

to the ground 'before Him'.
And bow with those who bow 'in Prayer.

- 3:44 O Muhammad!
This is 'but one' of the tidings
of the unseen 'past' that We reveal to you.
For you were not with them
when they cast their quills
'to resolve' which of them
would have the 'foster' care of Mary.
And you were not with them
when they were contending 'for this honor'.

- 3:45 Behold!
The angels said: O Mary!
Indeed, God gives you glad tidings of 'a son
brought into being by' a word from Him.
His name is the Messiah, Jesus, son of Mary,
eminent in this world and 'in' the Hereafter,
and of those brought near 'to God'.

- 3:46 And he shall speak to people
'of Heavenly guidance while' in the cradle
and in the prime of manhood.
'Moreover', he shall be of the righteous.

- 3:47 She said: My Lord!
How shall I have a son
when no human being has touched me?
He said: So shall it be!

- God creates whatever He so wills.
When He decrees a matter,
He but says to it: Be! And so it is.

- 3:48 Moreover, He shall teach him
the 'skill of' writing,
'with regard to the divine law',
and the wisdom 'of prophethood',

وَأَرْكَبِي مَعَ الرَّاكِبِينَ

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

٤٤

تُوجِيهِ إِلَيْكَ

وَمَا كُنْتَ لَدَيْهِمْ

إِذْ يُلْقُونَ أَقْلَامَهُمْ

أَيُّهُمْ يَكْفُلُ مَرْيَمَ

وَمَا كُنْتَ لَدَيْهِمْ

إِذْ يَخْتَصِمُونَ

إِذْ قَالَتِ الْمَلَائِكَةُ

٤٥

يَلْمِزِيكَ إِنْ أَلَّاهُ يُبَشِّرُكَ

بِكَلِمَةٍ مِنْهُ أَسْمَهُ

الْمَسِيحِ عِيسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

وَمِنَ الْمُقَرَّبِينَ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

٤٦

وَكَهْلًا وَمِنَ الصَّالِحِينَ

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ

٤٧

وَلَمْ يَمَسِّنِي بَشَرٌ

قَالَ كَذَٰلِكَ أَلَّاهُ

يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا

فَإِنَّمَا يَقُولُ لَهُ، كُنْ فَيَكُونُ

وَيُعَلِّمُهُ الْكِتَابَ

٤٨

وَالْحِكْمَةَ

وَالتَّوْرَةَ وَالْإِنْجِيلَ

- and the Torah, and the Evangel,
 3:49 and 'appoint him as' a messenger
 to the Children of Israel, 'to say':
 Truly, I have come to you
 with a sign 'of my commission' from your Lord,
 that I, indeed, form for you
 from the mud 'of the earth' a bird-like figure.
 Then I blow into it, and so it becomes a bird—
 by God's permission.
 I heal the born-blind and the leper;
 and I give life to the dead—
 by God's permission.
 And I tell you 'what no person knows'
 of what you eat
 and of what you store up in your houses.
 Indeed, in this there is a sure sign for you,
 if, indeed, you are believers.
 3:50 And I am to confirm what has preceded me
 of 'the Commandments of' the Torah
 and to make lawful for you
 some of what has been 'previously'
 prohibited to you.
 I have come to you
 with a sign 'of my truth' from your Lord.
 So fear God, and obey me!
 3:51 Indeed, God is my Lord and your Lord.
 So worship Him 'alone'.
 This is a straight way 'to salvation'.
 3:52 *But when Jesus discerned from them
 'resolute' unbelief, he said 'to his followers':
 Who will be my supporters
 'on the path' to God?
 The Disciples said:
 We are the supporters of 'the religion of' God.
 We have, indeed, believed in God.

سُورَةُ الْاِٰمْرٰنِ

الْحَمْدُ لِلّٰهِ

٤٩ وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ
 أَنِّي قَدْ جِئْتُكُمْ
 بِبَيِّنَاتٍ مِّن رَّبِّكُمْ أَنِّي
 أَخْلَقْتُ 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
 إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ
 إِن كُنْتُمْ مُّؤْمِنِينَ

٥٠ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ
 مِنَ التَّوْرَةِ
 وَلِأَجَلٍ لِّكُمْ بَعْضَ
 الَّذِي حُرِّمَ عَلَيْكُمْ
 وَجِئْتُكُمْ بِبَيِّنَاتٍ مِّن رَّبِّكُمْ
 فَأَتَّقُوا اللَّهَ وَأَطِيعُوا
 إِنَّ اللَّهَ
 رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
 هٰذَا صِرَاطٌ مُّسْتَقِيمٌ

٥٢ فَلَمَّا أَحْسَسَ عِيسَىٰ
 مِنْهُمُ الْكُفْرَ
 قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ
 قَالَ الْحَوَارِيُّونَ
 نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ

- So bear witness that we are, indeed, *muslims*,
in willing submission to God alone.
- 3:53 Our Lord! We have believed in the Revelation
that You have sent down to Jesus.
And we have followed him
as the Messenger You sent to us.
So inscribe us among those
who bear witness to Your Oneness.
- 3:54 Now, they who disbelieved
had devised a plan to kill Jesus.
But God had devised a plan to save him.
And God is the best of all those who plan.
- 3:55 Behold! God said: O Jesus!
Indeed, I shall take your soul.
And I shall lift you up to Me.
And I shall cleanse you from the defilement
of all those who disbelieve in you.
Moreover, I shall place those who follow you
and confirm your message
above those who disbelieve
until the Day of Resurrection.
Then to Me alone shall be the return
of all of you, and I shall judge between you
regarding that wherein you have been disputing.
- 3:56 Then as for those who disbelieve,
I shall torment them with a severe torment
in the life of this world and in the Hereafter.
And for them, there shall not be any helpers
against God's punishment.
- 3:57 But as for those who believe in God,
and do righteous deeds,
He shall render them their rewards in full.
Yet God does not love the wrongdoers
who are godless in heart.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

رَبِّنَا ءَامَنَّا بِمَا أُنزِلَتْ ﴿٥٣﴾

وَاتَّبَعْنَا الرَّسُولَ

فَأَكْفُتُنَا

مَعَ الشَّاهِدِينَ

وَمَكْرُؤًا وَمَكْرًا لِلَّهِ ﴿٥٤﴾

وَاللَّهُ خَيْرُ الْمُنْكَرِينَ

إِذْ قَالَ اللَّهُ يٰعِيسَى

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

وَمُطَهِّرُكَ

مِنَ الَّذِينَ كَفَرُوا

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ

فَوْقَ الَّذِينَ كَفَرُوا

إِلَى يَوْمِ الْقِيَامَةِ

ثُمَّ إِلَيَّ مَرْجِعُكُمْ

فَأَحْكُمُ بَيْنَكُمْ

فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

فَأَمَّا الَّذِينَ كَفَرُوا ﴿٥٥﴾

فَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا

فِي الدُّنْيَا وَالْآخِرَةِ

وَمَا لَهُمْ مِّن نَّاصِرِينَ

وَأَمَّا الَّذِينَ ءَامَنُوا ﴿٥٦﴾

وَعَمِلُوا الصَّالِحَاتِ

فَيُوفِّيهِمْ أَجْرَهُمْ

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

- 3:58 This account that We recite to you,
O Muhammad,
is among the signs of your prophethood
and a confirmation of the truth of this Quran —
the All-Wise Reminder—for all humanity .
- 3:59 Indeed, the likeness of the creation of Jesus,
with respect to God,
is as the likeness of that of Adam:
He created him out of dust.
Then He said to him: Be! And he was.
- 3:60 This is the truth from your Lord
regarding Jesus .
So do not be of those who have doubt about it .
- 3:61 Hence, whoever argues with you, O Prophet,
concerning him
after this knowledge has come to you,
say to them : Come!
Let us call upon our sons and your sons,
and our women and your women,
and ourselves and yourselves.
Then we shall earnestly pray
to lay the curse of God
upon those of us who are the liars.
- 3:62 Indeed, this is most surely
the true narrative regarding Jesus .
Nor is there any god but the One God.
Indeed, God is most surely
the Overpowering, the All-Wise.
- 3:63 Yet if they turn away from this summons ,
then God is assuredly all-knowing
of the sowers of corruption.
- 3:64 O Muhammad, say:
O People of the Scripture!
Come to an equitable word

سُورَةُ الْاِٰمْرٰنِ

الْحَمْدُ لِلّٰهِ

ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ

الْاٰیٰتِ وَالذِّكْرِ الْحَكِيْمِ

۞ اِنَّ مَثَلَ عِيسٰی عِنْدَ اللّٰهِ

كَمَثَلِ اٰدَمَ

خَلَقَهُ مِنْ تُرَابٍ

۞ ثُمَّ قَالَ لَهُ كُنْ فَيَكُوْنُ

۞ الْحَقُّ مِنْ رَبِّكَ

۞ فَلَا تَكُنْ مِنَ الْمُمْتَرِيْنَ

۞ فَمَنْ حَآجَكَ فِيْهِ

۞ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْوَحْيِ

۞ فَقُلْ تَعَالَوْا

۞ نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ

۞ وَنِسَآءَنَا وَنِسَآءَكُمْ

۞ وَاَنْفُسَنَا وَاَنْفُسَكُمْ

۞ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ

۞ لَعْنَتَ اللّٰهِ

۞ عَلٰى الْكَٰذِبِيْنَ

۞ اِنَّ هٰذَا لَهٗوَ الْقَصَصُ الْحَقُّ

۞ وَمَا مِنْۢ اِلٰهٍ اِلَّا اللّٰهُ

۞ وَاِنَّ اللّٰهَ

۞ لَهٗوَ الْعَزِيْزُ الْحَكِيْمُ

۞ فَاِنْ تَوَلَّوْا

۞ فَاِنَّ اللّٰهَ عَلِيْمٌۢ بِالْمُفْسِدِيْنَ

۞ قُلْ يٰۤاَهْلَ الْكِتٰبِ

۞ تَعَالَوْا اِلَى كَلِمٰتٍ سَوٰءٍ

between us and you:

That together we shall not
worship other than God.

And together we shall not
associate anything at all
in our worship of Him.

And together we shall not
take one another as lords apart from God.

Yet if they turn away, O believers,
then say to them:

Bear witness that we, indeed, are *muslims*,
in willing submission to God alone.

3:65 O People of the Scripture!
Why do you argue with us about your claim
that Abraham was a Jew or a Christian,
while the Torah of Moses
and the Evangel of Jesus
were not sent down until after him?
Are you not, then, able to understand?

3:66 Yet there you are!
You attempt to argue about Moses and Jesus,
wherein you have some knowledge.

Why, then, would you argue
about that which you have
no knowledge at all?
For God knows the truth of all matters,
and you do not know!

3:67 Abraham was neither a Jew nor a Christian.
Rather, he was a believer,
purely upright in heart,
a *muslim*, in willing submission to God alone—
and never was he of those
who associated gods with God.

3:68 Indeed, the people most worthy

سُورَةُ آلِ اِمْرَانَ

الْحَمْدُ لِلَّهِ

بَيْنَنَا وَبَيْنَكُمْ

أَلَّا نَعْبُدَ إِلَّا اللَّهَ

وَلَا نُشْرِكَ بِهِ شَيْئًا

وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا

أَرْبَابًا مِنْ دُونِ اللَّهِ

فَإِنْ تَوَلَّوْا فَمَقُولُوا أَشْهَدُوا

بِأَنَّا مُسْلِمُونَ

يٰٓأَهْلَ الْكِتَابِ

لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ

وَمَا أُنزِلَتْ التَّوْرَةُ

وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ

أَفَلَا تَعْقِلُونَ

هَاتَانِمْ هٰؤُلَاءِ حَجَجْتُمْ

فِيمَا لَكُمْ بِهِ عِلْمٌ

فَلِمَ تُحَاجُّونَ

فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا

وَلَا نَصْرَانِيًّا

وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ

سُورَةُ آلِ اِمْرَانَ

الْحِزْبُ الثَّلَاثُ

of tracing their faith back to Abraham
are surely those who follow him
in willing submission to God alone —
and foremost among them is
this Prophet, Muhammad,
and all those who believe in his message.
And God alone is the Patron of the believers.

3:69 A group of the People of the Scripture
would love to lead you believers astray.
But they lead none astray but themselves,
though they are not aware of their doom.

3:70 O People of the Scripture!
Why do you disbelieve
in the revealed signs of God
while you yourselves
bear witness to their truth?

3:71 O People of the Scripture!
Why do you mix the truth with falsehood
and willfully suppress the truth,
while you know that it is wrong to do so?

3:72 And furthermore,
a group from the People of the Scripture
say to one another:
Profess faith at the start of the day
in what has been sent down to Muhammad
and to those who believe in his message.
And renounce faith at day's end,
so that they may doubt themselves
and turn back from their faith.

3:73 Yet all the while, in your heart
believe none except one
who follows your own religion,
keeping its knowledge to yourselves.

لَّذِينَ اتَّبَعُوهُ
وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾
وَدَّتْ طَآئِفَةٌ
مِّنْ أَهْلِ الْكِتَابِ
لَوْ يُضِلُّوكُمْ
وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ
وَمَا يَشْعُرُونَ ﴿٧٠﴾
يَتَأْهَلِ الْكِتَابِ ﴿٧١﴾
لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ
وَأَنْتُمْ تَشْهَدُونَ
يَتَأْهَلِ الْكِتَابِ ﴿٧٢﴾
لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ
وَتَكْتُمُونَ الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ ﴿٧٣﴾
وَقَالَتْ طَآئِفَةٌ
مِّنْ أَهْلِ الْكِتَابِ
ءَامِنُوا بِالَّذِي أُنزِلَ
عَلَى الَّذِينَ ءَامَنُوا
وَجِهَ النَّهَارِ وَكُفِرُوا ءَاخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٤﴾
وَلَا تُؤْمِنُوا
إِلَّا لِمَنْ تَبِعَ دِينَكُمْ

Say 'to them':
 Indeed, all 'true' guidance
 is the guidance of God.
 'Are you envious and begrudging'
 that someone is given 'revealed knowledge'
 from God
 like what you have been given 'from Him',
 or 'are you fearful' that 'the believers' will prevail
 in argument against you 'on Judgment Day'
 before your Lord?
 Say: Indeed,
 all bounty is in the 'mighty' Hand of God.
 He gives it to whomever He so wills.
 And God is all-encompassing, all-knowing.
 3:74 It is He who singles out for His mercy
 whomever He so wills.
 For God 'alone'
 is the Possessor of Magnificent Bounty.

3:75 *Yet there are 'also'
 among the People of the Scripture
 'the likes of' one who,
 if you were to entrust him with a heap 'of gold',
 he would faithfully restore it to you.
 And there are among them
 'the likes of' one who,
 if you were to entrust him
 with even a 'single' dinar,
 he would not restore it to you,
 unless you were to remain standing over him.
 That is because they say:
 It is not incumbent upon us to keep faith
 with people unlettered 'in Scripture'!
 And thus do they speak lies against God—
 and they do so knowingly.

سُورَةُ آلِ اِمْرَانٍ

الجزء الثالث

قُلْ اِنَّ اَلْهُدٰى هَدٰى اَللّٰهَ

اَنْ يُؤْتِيَ اَحَدًا

مِثْلَ مَا اُوْتِيْتُمْ

اَوْ بِحَاوِجِكُمْ عِنْدَ رَبِّكُمْ

قُلْ اِنَّ اَلْفَضْلَ يَدْرِ اَللّٰهُ

يُؤْتِيهِ مَنْ يَشَاءُ

وَاللّٰهُ وَّاسِعٌ عَلِيمٌ

يَخْتَصُّ بِرَحْمَتِهِ

مَنْ يَشَاءُ

وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ

وَمِنْ اَهْلِ الْكِتٰبِ

مَنْ اِنْ تَامَنُہٗ يَقْتَارِ

يُوَدِّہٗ اِلَيْكَ

وَمِنْهُمْ مَنْ اِنْ تَامَنُہٗ

بِدِيْنَارٍ لَا يُوَدِّہٗ اِلَيْكَ

اِلَّا مَا دَمَتْ عَلَيْهِ قٰلِمًا

ذٰلِكَ بِاَنَّهُمْ قَالُوْا

لَيْسَ عَلَيْنَا فِى الْاٰمِيْنَتِ سَبِيْلٌ

وَيَقُوْلُوْنَ عَلَى اَللّٰهِ الْكُذْبَ

وَهُمْ يَعْلَمُوْنَ

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- 3:76 Rather, whoever fulfills his covenant and fears God, know that God, indeed, loves the God-fearing.
- 3:77 As for those 'People of the Scripture' who sell the covenant of God and their 'solemn' oaths for a small price, they shall not have any share 'of Paradise' in the Hereafter.
Nor shall God speak to them!
Nor shall He 'even' look at them on the Day of Resurrection!
Nor shall He purify them 'of this evildoing'!
Rather, there shall be for them a most painful torment 'awaiting'.
- 3:78 For, indeed, there is a faction among them who distort the Scripture with their tongues, so as to make you think 'what they say' is from the Scripture, when it is not from the Scripture.
And they say: This is from God!
Yet it is not from God.
And thus do they speak lies against God—and they do so knowingly.
- 3:79 It is not conceivable for a human being to whom God gives the Scripture and good judgment and the gift of 'prophethood' to say thereafter to the people:
Be you worshippers of me instead of God!
Rather 'he would say':
Be you 'well-versed' and 'devout servants of God' alone and exemplify His way', in that you have been teaching the Scripture, and in that you have been studying 'it'.

سُورَةُ آلِ اِمْرَانَ

الْحِزْبُ الثَّالِثُ

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ ﴿٧٦﴾

فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

إِنَّ الَّذِينَ

يَشْتَرُونَ بِعَهْدِ اللَّهِ

وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا

أُولَٰئِكَ لَا خَلَاقَ لَهُمْ

فِي الْآخِرَةِ

وَلَا يُكَلِّمُهُمُ اللَّهُ

وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ

وَلَا يُزَكِّيهِمْ

وَلَهُمْ عَذَابٌ أَلِيمٌ

وَإِنَّ مِنْهُمْ لَفَرِيقًا

يَلُؤْنَ أَلْسِنَتَهُم بِالْكِتَابِ

لِيَتَحَسَّبُوهُ مِنَ الْكِتَابِ

وَمَا هُوَ مِنَ الْكِتَابِ

وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ

وَمَا هُوَ مِنْ عِنْدِ اللَّهِ

وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ

وَهُمْ يَعْلَمُونَ

مَا كَانَ لِبَشَرٍ

أَنْ يُرْسِيَهُ اللَّهُ الْكِتَابَ

وَالْحُكْمَ وَالنُّجُوءَ

ثُمَّ يَقُولُ لِلنَّاسِ

كُونُوا عِبَادًا لِي

مِنْ دُونِ اللَّهِ

وَلَكِنْ كُونُوا رَبَّانِيِّينَ

بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ

وَبِمَا كُنْتُمْ تَدْرُسُونَ

3:80 Nor would one 'so commissioned' command you to take the angels or the prophets as lords 'to be worshipped'.
Would he command you to disbelieve after you have become *muslims*, in willing submission to God 'alone'?

3:81 And behold!
God made 'a sacred' covenant with all the prophets, 'saying:
Convey to your people whatever I give you of the Scripture and 'of revealed' wisdom.
Then when there comes to you a 'final' messenger who confirms what is with 'all of' you— 'in fulfillment of My promise— ardently shall you believe in him and 'ardently shall you support him.
'God' said:

Do you pledge your consent and accept My solemn compact 'to fulfill this trust'?

They said: We do so consent.

He said: Then bear you witness 'to it'!

For, indeed, I am with you among those who so bear witness.

3:82 Thus whoever turns away 'from God's religion' after this— then it is they who are the ungodly.

3:83 So 'as to the People of the Scripture': Is it, then, other than God's religion that they seek, when all those in the heavens and 'in' the earth submit to Him—

سُورَةُ آلِ اِمْرَانَ

الْحِزْبُ الثَّلَاثُ

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا
الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا
أَيَأْمُرُكُمْ بِالْكَفْرِ
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ
وَإِذْ أَخَذَ اللَّهُ
مِيثَاقَ النَّبِيِّينَ
لَمَّا آتَيْتُكُمْ
مِنْ كِتَابٍ وَحِكْمَةٍ
ثُمَّ جَاءَكُمْ رَسُولٌ
مُصَدِّقٌ لِمَا مَعَكُمْ
لَتُؤْمِنُنَّ بِهِ، وَتَنْصُرُنَّهُ
قَالَ أَأَقْرَرْتُمْ
وَآخَذْتُمْ عَلَيَّ ذَلِكَمْ إِيصْرِي
قَالُوا أَأَقْرَرْنَا
قَالَ فَاشْهَدُوا
وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ
فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ
فَأُولَئِكَ هُمُ الْفٰسِقُونَ
أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ
وَلَهُ أَسْلَمَ مَنْ
فِي السَّمٰوٰتِ وَالْأَرْضِ

- willingly or unwillingly—
and when it is to Him
that they shall all be returned for Judgment?
- 3:84 Say to one and all, O Prophet:
As for those who follow me, we believe in God
and in what has been sent down to us,
and in what has been sent down
to Abraham, and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel.
And we believe in what was given to Moses
and to Jesus and to all the other prophets
from their Lord.
We do not differentiate in faith
between any of them.
Thus are we *muslims*,
in willing submission to Him alone.
- 3:85 And so, anyone after this
who seeks submission to God
through a religion other than Islam
as revealed to all the prophets—
never shall it be accepted from him!
Moreover, in the Hereafter,
he shall be among the losers
of an everlasting Paradise.
- 3:86 How shall God guide a people
who have disbelieved
after they have professed their faith
and borne witness that the Messenger is true,
and after the clear proofs of God
have come to them?
For God does not guide the wrongdoing people
who are godless in heart.
- 3:87 As for the likes of these,
their recompense is
that upon them is the curse of God,

طَوْعًا وَكَرْهًا

وَإِلَيْهِ يُرْجَعُونَ

قُلْ ءَامَنَّا بِاللَّهِ

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وَمَا أُنزِلَ عَلَيْنَا

وَمَا أُنزِلَ عَلَيَّ إِلَّا بِرُحْمِمْ

وَإِسْمَاعِيلَ وَإِسْحَاقَ

وَيَعْقُوبَ وَالْأَسْبَاطِ

وَمَا أُوتِيَ مُوسَى وَعِيسَى

وَالنَّبِيِّينَ مِنْ رَبِّهِمْ

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ

وَنَحْنُ لِلَّهِ مُسْلِمُونَ

وَمَنْ يَبْتَغِ

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غَيْرَ الْإِسْلَامِ دِينًا

فَلَنْ يَقْبَلَ مِنْهُ

وَهُوَ فِي الْآخِرَةِ

مِنَ الْخَاسِرِينَ

كَيْفَ يَهْدِي اللَّهُ قَوْمًا

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كَفَرُوا بَعْدَ إِيمَانِهِمْ

وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ

وَجَاءَهُمُ الْبَيِّنَاتُ

وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الظَّالِمِينَ

أُولَئِكَ جَزَاءُهُمْ

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أَن عَلَيهِمْ لَعْنَةُ اللَّهِ

and of the angels and of humanity all together.

3:88 They are doomed to Hell
and shall abide therein forever.
Never shall the torment be lightened for them.
Nor shall they ever be reprieved—

3:89 except for those of them
who repent after this breach of faith,
and set things aright.

For, indeed, God is all-forgiving, mercy-giving.
3:90 But as for those who have disbelieved
after having professed their faith,
and who then stubbornly increase in unbelief,
never shall their repentance be accepted!

For it is these who are the ones astray.

3:91 Indeed, those who disbelieve
and die as disbelievers,
not even the whole earth full of gold
shall be accepted from any of them
in repentance,
were one of them so able
to ransom himself with it.

It is these for whom there shall be
a most painful torment.

And for them, there shall not be any helpers
against God's punishment.

3:92 Even so, O believers, you shall never attain
to the highest virtue of faith
until you spend in charity
from that which you love.

And anything you spend,
indeed, God is all-knowing of it.

3:93 * Furthermore, all wholesome food
was lawful to the Children of Israel,
except what the Prophet Israel

سُورَةُ آلِ اِمْرَانٍ

الجزء الرابع

وَالْمَلَائِكَةِ
وَالنَّاسِ اَجْمَعِينَ

خَالِدِينَ فِيهَا ﴿٨٨﴾

لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنظَرُونَ

إِلَّا الَّذِينَ تَابُوا ﴿٨٩﴾

سِرْبَعْدَ ذَلِكَ وَاَصْلَحُوا
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

إِنَّ الَّذِينَ كَفَرُوا ﴿٩٠﴾

بَعْدَ إِيمَانِهِمْ

ثُمَّ زَادُوا كُفْرًا

لَنْ تُقْبَلَ تَوْبَتُهُمْ

وَأُولَئِكَ هُمُ الضَّالُّونَ
إِنَّ الَّذِينَ كَفَرُوا ﴿٩١﴾

وَمَا تَوَّأَوْا وَهُمْ كُفْرًا

فَلَنْ يُبَدَّلَ مِنْ أَحَدِهِمْ
مِثْلُ ذَرَّةٍ وَلَا رِجْبَ ذَهَبًا

وَلَوْ أَفْتَدَى بِهِ

أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُمْ مِنْ نَاصِرِينَ

لَنْ نَنَالُوا الْبِرَّ ﴿٩٢﴾

حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ

فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

﴿٩٣﴾ كُلُّ الطَّعَامِ

كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ



prohibited for himself
 long before the Torah was sent down.
 Say to them, O Muhammad:
 If you deny this, then bring the Torah
 and recite the evidence from it,
 if you are truthful in your claim.

3:94 But whoever forges lies
 against God after this word of truth,
 then it is they who are the wrongdoers,
 godless in heart.

3:95 Say: God has spoken the truth.
 So follow the sacred way of Abraham,
 the purely upright in heart —
 and never was he of those
 who associated gods with God.

3:96 Indeed, the first House of God
 appointed for all people
 is that in the valley of Bakkah.
 It is most blessed and a source of guidance
 for all the peoples of the world.

3:97 From the time of Abraham,
 there have remained in it clear signs—
 such as the Station of Abraham.
 Moreover, whoever enters its sanctuary
 shall be secure.
 Thus Hajj-Pilgrimage
 to the Sacred House in Makkah
 is owed to God,
 as an obligation upon all people
 who are able to attain a way to it.
 And as to those who disbelieve this,
 know, then, that God is, indeed, self-sufficient,
 without any need
 for any of His creation in all the worlds.

إِلَّا مَا حَرَّمَ إِسْرَائِيلُ

عَلَىٰ نَفْسِهِ

مِن قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ

قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا

إِنْ كُنْتُمْ صَادِقِينَ

فَمَنْ أَفَرَىٰ ﴿٩٤﴾

عَلَى اللَّهِ الْكُذِبَ

مِنْ بَعْدِ ذَلِكَ

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

قُلْ صَدَقَ اللَّهُ ﴿٩٥﴾

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

لَلَّذِي بِبَكَّةَ مُبَارَكًا

وَهَدَىٰ لِلْعَالَمِينَ

فِيهِ آيَاتٌ بَيِّنَاتٌ

مَقَامُ إِبْرَاهِيمَ

وَمَنْ دَخَلَهُ كَانَ آمِنًا

وَلِلَّهِ عَلَى النَّاسِ

حِجُّ الْبَيْتِ

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

وَمَنْ كَفَرَ

فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

- 3:98 Say: O People of the Scripture!
Why do you disbelieve
in the `revealed` signs of God,
while `you yourselves know
that` God is all-witnessing over what you do?
- 3:99 Moreover, say: O People of the Scripture!
Why do you bar from the `straight` path of God
those who believe, seeking to render it crooked,
while you are `charged
to be` witnesses `to its truth`?
Yet never is God at all heedless of what you do.
- 3:100 O you who believe!
Were you to obey `the dictates
of` a `certain` faction of those
who have been given the Scripture,
they would turn you back into disbelievers
after your `having come to` faith.
- 3:101 Yet how could you disbelieve,
while it is to you yourselves
that the verses of God are being recited?
Moreover, His Messenger is among you!
So `know well
that` whoever holds fast to `faith in` God,
then `it is` he who is most surely guided
along a straight way `of salvation`.
- 3:102 O you who believe!
Be ever God-fearing, with a fear justly due Him.
And do not die, except while you are *muslims*,
in willing submission to God `alone`.
- 3:103 So hold fast to the rope of God—
all `of you` together! You shall not divide!
And remember `with reverence`
the grace of God upon you

سُورَةُ الْاِٰمِرٰنِ

الْحَزْبُ الرَّابِعُ

قُلْ يَا اَهْلَ الْكِتٰبِ ﴿٩٨﴾
لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ
وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُونَ

قُلْ يَا اَهْلَ الْكِتٰبِ ﴿٩٩﴾
لِمَ تَصُدُّونَ
عَنْ سَبِيْلِ اللّٰهِ مِنْ اٰمَنَ
تَبْعُوْنَهَا عِوَجًا
وَاَنْتُمْ شٰهَدٰءُ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا ﴿١٠٠﴾
اِنْ تُطِيعُوْا اَقْرَبٰٓ
مِّنَ الَّذِيْنَ اٰتَوْنَا الْكِتٰبَ
يُرِدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ

﴿١٠١﴾
وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ
تُنْتَلٰى عَلَيْكُمۡ اٰيٰتُ اللّٰهِ
وَفِيْكُمْ رَسُوْلُهُ
وَمَنْ يَعْصِمِ بِاللّٰهِ فَقَدْ هُدِيَ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

﴿١٠٢﴾
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
اٰتَّقُوا اللّٰهَ حَقَّ تَقٰوْلِهِٗ
وَلَا تَمُوْنۡ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ
وَاعْتَصِمُوْا ﴿١٠٣﴾
بِحَبْلِ اللّٰهِ جَمِيْعًا
وَلَا تَفَرَّقُوْا
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمۡ

when you were enemies
and He bound your hearts together,
so that you became—by His grace—
brothers to one another .
For you were on the brink of a pit of Fire.
And He rescued you from it.
Thus does God make His revealed signs
clear to you, so that you may be guided aright.

3:104 So let there be of you one united community
calling to all that is good
and enjoining what is right
and forbidding what is wrong.

And it is these who are the truly successful.
3:105 Therefore, be not like those
who became divided
and disputed regarding the true religion —
even after the clear
and miraculous proofs of God
had come to them!

Indeed, for these,
there shall be a great torment awaiting
3:106 on a Day Hereafter
when some faces
shall be whitened with purity ,
and some faces blackened by sin .

As for those whose faces shall be blackened,
it will be said :
Did you disbelieve after professing your faith?
Then taste the everlasting torment
in that before this Day you have disbelieved!

3:107 Yet as for those whose faces shall be whitened,
they shall be secure in the mercy of God.
Therein shall they abide forever.

3:108 These are the revealed verses of God

اِذْ كُنْتُمْ اَعْدَاءُ

فَاَلَّفَ بَيْنَ قُلُوبِكُمْ

فَاَصْبَحْتُمْ بِنِعْمَتِهِ اِخْوَانًا

وَكُنْتُمْ عَلٰى شَفَا حُفْرٍ

مِنَ النَّارِ فَاَنْقَذَكُمْ مِنْهَا

كَذٰلِكَ يَبِيِّنُ اللّٰهُ لَكُمْ

اٰيٰتِهِ لَعَلَّكُمْ تَهْتَدُوْنَ

وَلَتَكُنْ مِنْكُمْ اُمَّةٌ

يَدْعُوْنَ اِلَى الْخَيْرِ

وَيَأْمُرُوْنَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

وَلَا تَكُوْنُوْا

كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا

مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ

وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ

يَوْمَ تَبْيَضُّ وُجُوْهُ

وَتَسْوَدُّ وُجُوْهُ فَاَمَّا الَّذِيْنَ

اَسْوَدَّتْ وُجُوْهُهُمْ

اَكْفَرْتُمْۢ بَعْدَ اِيْمَانِكُمْ

فَذُوقُوا الْعَذَابَ

بِمَا كُنْتُمْ تَكْفُرُوْنَ

وَاَمَّا الَّذِيْنَ اَبْيَضَّتْ وُجُوْهُهُمْ

فَفِي رَحْمَةِ اللّٰهِ

هُمْ فِيْهَا خٰلِدُوْنَ

١٠٤

١٠٥

١٠٦

١٠٧

- that We recite to you, 'O Prophet,'
with the very essence of all truth.
And never does God desire injustice
for any being in all the worlds.
- 3:109 For to God alone belongs
all that is in the heavens
and all that is in the earth.
Indeed, to God alone
are all matters returned for just judgment.
- 3:110 You 'believers' are the best Community
ever brought forth for the good of humankind:
You enjoy what is right.
And you forbid what is wrong.
And you believe in God.
- Yet if only the People of the Scripture
had believed!
It most surely would have been better for them.
Among them, there are believers.
But most of them are ungodly.
- 3:111 So 'be comforted
that they shall not inflict harm upon you,
except a slight hurt.
And if they should fight you,
they shall ultimately turn away from you
in retreat.
Then they shall not be helped by God.
- 3:112 They shall be struck with humiliation
wherever they are encountered—
except if they have a bond of covenant
with God,
or a bond of peace and security
with the people of the community'.
For they have incurred great wrath from God.

سُورَةُ الْاِٰمْرٰنِ

الجزء الرابع

تِلْكَ آيَاتُ اللَّهِ
نَتْلُوهَا عَلَيْكَ بِالْحَقِّ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْمُتَلَمِّينَ
وَلِلَّهِ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ
وَالِلَّهِ تُرْجَعُ الْأُمُورُ
كُنْتُمْ خَيْرَ أُمَّةٍ
أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ
أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ
مِّنْهُمْ الْمُؤْمِنُونَ
وَآكَرَهُمُ الْفٰسِقُونَ
لَن يَضُرُّكُمْ إِلَّا أَذًى
وَإِن يُفْلِتُوكُمْ
يُؤَلُّوكُمُ الْأَدْبَارَ
ثُمَّ لَا يَنْصُرُونَ
ضَرَبَتْ عَلَيْهِمُ اللَّذَّةُ
أَيْنَ مَا تَقَفُوا
إِلَّا يَجْبِلُ مِنَ اللَّهِ
وَجِبِلٌ مِنَ النَّاسِ
وَبَاءَ وَبِعَضْبٍ مِنَ اللَّهِ

- Moreover, they shall be struck with indigence.
That is because, 'again and again,'
they have disbelieved
in the 'revealed' signs of God
and killed 'His' prophets without right.
That is 'also' because they have disobeyed 'God'
and 'persistently' transgressed 'His covenant'.
- 3:113 *Yet know that 'not all' of them are the same.
For among the People of the Scripture,
there is an upstanding community
that recites the verses of God
in the watches of the night.
And they bow 'their faces' down
to the ground 'in worship before Him alone'.
- 3:114 They believe in God
and in 'the coming Judgment of' the Last Day.
Moreover, they enjoin what is right
and forbid what is wrong.
And they hasten to 'exceed one another
in' good works.
So these are among the righteous.
- 3:115 Thus whatever good they do,
never shall they be denied its 'reward'.
For God is all-knowing
of those who are God-fearing.
- 3:116 As for those who disbelieve,
never shall their wealth, nor their children,
avail them against God in anything 'at all'.
These are the Companions of the Fire 'of Hell'.
They shall abide therein forever.
- 3:117 The parable of what they spend 'charitably'
in the life of this world is like that of a wind
in which there is a bitter cold that afflicts—
and thus destroys—the tillage of a people
who have wronged their own souls.

وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ
ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ وَيَتَّيَبَتِ اللَّهُ
وَيَقْتُلُونَ الْأَنْبِيَاءَ
بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ

﴿ لَيْسُوا سَوَاءً ﴾ ١١٣

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ
قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ
عِندَ اللَّيْلِ وَهُمْ يَسْجُدُونَ
يُؤْمِنُونَ بِاللَّهِ

﴿ ١١٤ ﴾

وَالْيَوْمِ الْآخِرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُسْرِعُونَ فِي الْخَيْرَاتِ
وَأُولَئِكَ مِنَ الصَّالِحِينَ

﴿ ١١٥ ﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ
فَلَنْ يُكْفَرُوهُ
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

﴿ ١١٦ ﴾

إِنَّ الَّذِينَ كَفَرُوا
لَنْ نَعْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ أَصْحَابُ النَّارِ

﴿ ١١٧ ﴾

هُمْ فِيهَا خَالِدُونَ
مِثْلَ مَا يُفْقُونَ
فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمِثْلِ رِيحٍ فِيهَا صُرٌّ
أَصَابَتْ حَرْثَ قَوْمٍ
ظَلَمُوا أَنفُسَهُمْ فَاهْلَكَتُهُمْ

For God has not wronged them
in punishing them.

But rather, it is their own souls
they themselves have wronged
with ungodliness.

3:118 O you who believe!

Do not take anyone as a confidant,
apart from those
who believe in your own faith.

And beware!

Those who disbelieve
will spare nothing to corrupt you.
They love that which overburdens you.

Already, bitter hatred has become apparent
from their own mouths.

And what their hearts conceal is greater still.

We have, indeed, made clear to you
the revealed signs, if you but use your reason
to understand His admonitions.

3:119 Yet there you are! You love them.

But they do not love you.

Moreover, you believe in every revealed Book.

But as for them, when they meet you they say:

We believe.

But when they are alone,
they bite their very fingertips out of rage
because of you.

Say to them: Die in your rage!

Indeed, God is all-knowing
of all that is harbored
within the breast of people.

3:120 If any good comes to you believers,
it troubles them.

And if any evil afflicts you, they rejoice in it.

سُورَةُ الْاِٰمِرٰنِ

الجزء الرابع

وَمَا ظَلَمَهُمُ اللَّهُ

وَلَكِنَّ أَنْفُسَهُمْ يَظْلِمُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا

لَا تَتَّخِذُوا بِطَانَةَ

مِن دُونِكُمْ

لَا يَأْتُونَكُمُ خَبْرًا

وَدُوًّا مَا عَيْنَتْمْ قَدْ بَدَتِ

الْبَعْضَاءُ مِنْ أَقْوَاهِمُ

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ

إِنْ كُنْتُمْ تَعْقِلُونَ

هَتَأْتُمْ أَوْلَادَ

مُحِبُّوهُمْ وَلَا يُحِبُّونَكُمُ

وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ

وَإِذَا الْقَوْلُكُمْ قَالُوا ءَأَمَنَّا

وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ

الْأَنَامِلَ مِنَ الْعِظَامِ

قُلْ مُوتُوا يَعِظُكُمُ

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

إِنْ تَمَسَّسْتُمْ حَسَنَةً تَسْؤُهُمْ

وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ

يَفْرَحُوا بِهَا

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سُورَةُ آلِ اِمْرَانَ
الْحِزْبُ الرَّابِعُ

And 'yet', if you but remain patient
and God-fearing,
their cunning will not harm you
in anything 'at all'.
Indeed,
God is all-encompassing of what they do.

- 3:121 Remember, O Muhammad,
when you went forth in the early morning
from your household
to settle the believers in positions
for fighting 'at the Battle of Uḥud'.
And God is all-hearing, all-knowing.
- 3:122 Then two groups among you
were about to become fainthearted.
Yet God was the 'assuring' Patron of them both.
So upon God 'alone', let the believers rely.
- 3:123 And truly God gave you victory
at 'the Battle of Badr' before this,
though you were humble 'in number'.
Thus be ever God-fearing.
'And be conscious of His help',
so that you may give thanks 'to Him'.
- 3:124 Behold, O Prophet! You said to the believers:
Will it not suffice you
that your Lord shall reinforce you
with three thousand 'forces' from the angels
sent down 'to help you'?
- 3:125 Most certainly,
if you remain patient and God-fearing
and 'the enemy forces'
come upon you suddenly,
your Lord will reinforce you
with five thousand 'forces'
from the angels of marked 'distinction'.

وَإِنْ تَصْبِرُوا وَتَتَّقُوا
لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
إِنَّ اللَّهَ

بِمَا يَعْمَلُونَ مُخِيطٌ

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ ﴿١٢١﴾

ثُبُوءِ الْمُؤْمِنِينَ

مَقْلَعِدَ لِلْقِتَالِ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

إِذْ هَمَمْتَ ﴿١٢٢﴾

طَائِفَتَانِ مِنْكُمْ

أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

وَلَقَدْ نَصَرَكُمُ اللَّهُ

بِذَرِّ وَأَنْتُمْ أَدْلَةٌ فَأَتَقُوا اللَّهَ

لَعَلَّكُمْ تَشْكُرُونَ

إِذْ نَقُولُ لِلْمُؤْمِنِينَ

أَلَنْ يَكْفِيَكُمْ

أَنْ يُمِدَّكُمْ رَبُّكُمْ

بِثَلَاثَةِ أَلْفٍ

مِنَ الْمَلَائِكَةِ مُزْلَجِينَ

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا ﴿١٢٣﴾

وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا

يُمِدُّكُمْ رَبُّكُمْ

بِخَمْسَةِ أَلْفٍ

مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

- 3:126 Nor does God occasion this 'promise of help' as other than a glad tidings for you— and for your hearts to be calmed thereby. For victory comes only from God, the Overpowering 'One', the All-Wise.
- 3:127 'God made the believers victorious at Badr', so that He might cut off a 'leading' flank of those who disbelieve, or subdue them, so that they would turn back in 'utter' failure.
- 3:128 You have nothing 'to say' of this matter, 'O Prophet'. Rather, it is for Him 'alone' to determine whether to grant them repentance or to punish them. For, indeed, they are wrongdoers, 'godless in heart'.
- 3:129 For to God 'alone' belongs all that is in the heavens and all that is in the earth. He forgives whomever He so wills. And He punishes whomever He so wills. Yet God is all-forgiving, mercy-giving.
- 3:130 O you who believe! You shall not consume usury 'on anything lent', multiplying and compounding 'the return'. Rather, be ever God-fearing, so that you may be successful.
- 3:131 Therefore, fear the Fire 'of Hell', which has been prepared for the disbelievers.
- 3:132 Thus obey God and, 'Muhammad', the Messenger, so that you may be shown mercy.
- 3:133 * And hasten to 'attain' forgiveness from your Lord—

سُورَةُ الْاِٰمْرٰنِ

الْحِزْبُ الرَّابِعُ

وَمَا جَعَلَهُ اللَّهُ
١٢٦ إِلَّا بُشْرَىٰ لَكُمْ
وَلِنَظْمِيقٍ لِّقُلُوبِكُمْ ۗ
وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ
الْعَزِيزِ الْحَكِيمِ
١٢٧ لِيَقْطَعَ طَرَفًا
مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ
فَيَنْقَلِبُوا خَائِبِينَ
١٢٨ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ
أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَالِمُونَ
١٢٩ وَاللَّهُ مَا فِي السَّمٰوٰتِ
وَمَا فِي الْأَرْضِ
يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ
١٣٠ يَا أَيُّهَا الَّذِينَ ءَامَنُوا
لَا تَأْكُلُوا الرِّبَا
أَضْعَافًا مُّضَاعَفَةً
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
١٣١ وَأَتَّقُوا النَّارَ الَّتِي
أُعِدَّتْ لِلْكَٰفِرِينَ
١٣٢ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ
١٣٣ * وَسَارِعُوا إِلَىٰ
مَغْفِرَةٍ مِّن رَّبِّكُمْ

- and a Garden 'in Paradise', whose breadth is 'as the heavens and the earth, prepared 'only' for the God-fearing:
- 3:134 The ones who spend 'in charity', in 'times of prosperity and adversity' alike; and who suppress 'their' rage, and who pardon people— for God loves those who excel in 'doing' good.
- 3:135 Moreover, these are the ones who when they commit any 'act of' obscenity, or wrong themselves 'with sin', they remember God, 'to whom they are accountable', and so seek forgiveness for their sins. For who is it that forgives sins but God? Nor do they persist in whatever 'wrong' they have done when they know 'it is wrong'.
- 3:136 It is these whose reward is forgiveness from their Lord— and Gardens beneath which rivers flow, wherein they shall abide forever. And how 'exceedingly' commendable is the reward of those who ever do 'the will of God'!
- 3:137 Entire 'ways of life' have already passed away 'in the generations' before you, 'O humanity'. So journey in the earth, and see how 'devastating' was the end of those who belied 'God'!
- 3:138 This 'Quran' is a clear declaration 'of divine truth' for all people. Thus 'it is Heavenly' guidance and an 'inspired' admonition

وَجَنَّةٍ عَرْضُهَا
السَّمَاوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ
الَّذِينَ يُنْفِقُونَ ﴿١٣٤﴾
فِي السَّرَّاءِ وَالصَّرَّاءِ
وَالْكَاظِمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
وَالَّذِينَ إِذَا فَعَلُوا فَجَسَةً
أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ
فَأَسْتَغْفَرُوا لِذُنُوبِهِمْ
وَمَنْ يَغْفِرَ الذُّنُوبَ
إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا
وَهُمْ يَكْفُرُونَ ﴿١٣٥﴾
أُولَٰئِكَ جَزَاءُهم
مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا
وَنِعَمَ أَجْرَ الْعَمَلِينَ
قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ
فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُكَذِّبِينَ
هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

- for the God-fearing.
- 3:139 So do not grow feeble in spirit, O believers, nor grieve over losses.
For you shall be the uppermost, if, indeed, you are believers.
- 3:140 If painful injury has touched you, then know that similar injury has certainly touched the people opposing you. And such are the days of life. By turns do We alternate them among humankind, that God may know those who believe, and that He may take to Himself martyrs from among you. For God does not love the wrongdoers who are godless in heart.
- 3:141 Moreover, in this way does God purge fault from the believers and obliterate the disbelievers.
- 3:142 Or did you think that you would enter the Garden of Paradise while God has not yet made known who among you has faithfully striven, nor made known those who are truly patient?
- 3:143 And, indeed, you used to long for death in the cause of God, before actually confronting it in combat. So now you have truly seen it for yourselves and looked upon it. So endure patiently.
- 3:144 And remember that Muhammad is not other than a Messenger of God. All the messengers before him have already passed on. If he dies, or is killed in battle,

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الجزء الرابع

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۗ^(١٣٩)
وَأَنْتُمْ الْأَعْلَوْنَ
إِنْ كُنْتُمْ مُؤْمِنِينَ
إِنْ يَمَسَّكُمْ فَرَحٌ^(١٤٠)
فَقَدْ مَسَّ الْقَوْمَ
فَرَحٌ مِّثْلُهُ
وَتِلْكَ الْأَيَّامُ نَدَاوِلُهَا
بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ آمَنُوا
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ
وَلِيُمَجِّصَ اللَّهُ الَّذِينَ آمَنُوا
وَيَمْحَقَ الْكٰفِرِينَ^(١٤١)
أَمَّ حَسْبَيْتُمْ
أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ
وَيَعْلَمَ الصَّابِرِينَ
وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ
مِنْ قَبْلِ أَنْ تَلْقَوْهُ
فَقَدْ رَأَيْتُمْوهُ وَأَنْتُمْ نٰظِرُونَ
وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَايُنْ مَاتَ أَوْ قُتِلَ

- will you then turn back on your heels
 after having faith?
 Yet should any one so turn back on his heels,
 never would he harm God in anything.
 And it is the thankful whom God shall reward.
- 3:145 Nor does any soul ever die,
 except by the permission of God,
 at the end of a predetermined term.
 So whoever desires the reward of this world,
 from this shall We give him.
 And whoever desires
 the reward of the Hereafter,
 from this shall We give him.
 And it is the thankful whom We shall reward
 with great goodness.
- 3:146 And how many a prophet has there been,
 alongside of whom
 fought many godly followers!
 Nor were they ever disheartened
 by what afflicted them in the path of God.
 Nor did they weaken.
 Nor did they seek to surrender.
 And God loves those who are patient.
- 3:147 Rather, their only utterance then was to say:
 Our Lord! Forgive us our sins,
 and our excesses in our affairs.
 And set firm our feet.
 And grant us victory
 over the disbelieving people.
- 3:148 So God gave them the reward of this world
 and the most excellent reward of the Hereafter.
 For God loves those who excel in doing good.
- 3:149 O you who believe!
 Were you to obey the dictates of

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أَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ

فَلَنْ يَضُرَّ اللَّهَ شَيْئًا

وَسَيَجْزِي اللَّهُ

الشَّاكِرِينَ

وَمَا كَانَ لِلنَّفْسِ

أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ

كُتِبْنَا مُوجَلًّا

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا

نُؤْتِيهِ مِنْهَا

وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ

نُؤْتِيهِ مِنْهَا

وَسَنَجْزِي الشَّاكِرِينَ

وَكَايِن مِّن نَّبِيٍّ

قَتَلْتُمْ مَعَهُ رَيْثُونًا كَثِيرًا

فَمَا وَهَنُوا لِمَا أَصَابَهُمْ

فِي سَبِيلِ اللَّهِ

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا

وَإِسْرَافَنَا فِي أَمْرِنَا

وَوَكَّيْتُمْ أَقْدَامَنَا وَأَنْصَرْنَا

عَلَى الْقَوْمِ الْكَافِرِينَ

فَعَالَنَّهُمُ اللَّهُ ثَوَابَ الدُّنْيَا

وَحَسَنَ ثَوَابِ الْآخِرَةِ

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

يَتَابِعُهَا الَّذِينَ ءَامَنُوا

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those who disbelieve, they would cause you to turn back on your heels after having faith. And thus you would turn back as losers of an everlasting Paradise.

3:150 Indeed, God alone is your patron. And He is the very best of supporters.

3:151 We shall cast terror in the hearts of those who disbelieve for having associated gods with God, for which He has not sent down any authority. Moreover, their final abode shall be the Fire of Hell — and a most woeful dwelling it is for the wrongdoers who are godless in heart!

3:152 And truly God has fulfilled His promise to you of victory at Uḥud.

Behold! You were sweeping them away, with His permission — until, suddenly, you grew fainthearted. And you quarreled about the Prophet's order to hold your positions. And you disobeyed it — as soon as He had shown you what you love of spoils and worldly gain — among you being those who desire this world, and among you being those who desire the Hereafter.

Thereupon, He turned you away from routing them, that He might test you. But truly He has pardoned you. For ever is God benevolent to the believers.

3:153 *Behold!

You were scrambling up the hillsides, fleeing — and not looking back for anyone else! — while the Messenger was calling out to you,

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الجزء الرابع

إِنْ تُطِيعُوا
الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ آعْقَابِكُمْ
فَتَسْقِلَبُوا خَسِرِينَ
بَلِ اللَّهِ مَوْلَاكُمْ
وَهُوَ خَيْرُ النَّاصِرِينَ
سَنُلْقِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعْبَ
يَمَا أَشْرَكُوا يَا اللَّهِ
مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَمَا لَهُمْ النَّارُ
وَيَسَّسَ مَثْوَى الظَّالِمِينَ
وَلَقَدْ

صَدَقْتُمْ اللَّهَ وَعَدَّهُ
إِذْ تَحْسُونَهُمْ بِأَذْنِهِ
حَوْرًا إِذَا فُشِلْتُمْ
وَتَنَزَعْتُمْ فِي الْأَمْرِ
وَعَصَيْتُمْ مِنْ بَعْدِ
مَا أَرَانَكُمْ مَا تَحِبُّونَ
مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا
وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ
ثُمَّ صَرَفْتُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ
وَلَقَدْ عَفَا عَنْكُمْ
وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ
إِذْ نَصَبَدُونَ
وَلَا تَكُونُوا عَلَىٰ أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ

from behind you, to stand firm.

And God sees all things .

Thus He requited you,

with anguish upon anguish,

so that you might learn not to grieve

for whatever gain has escaped you,

nor for whatever loss has stricken you.

And God is all-aware of all that you do.

3:154 Then He sent down upon you,

after the anguish, a sense of security

in the form of a sleepfulness

that came upon a group of you.

Yet a group of you

kept worrying about themselves,

having thoughts about God that are not true—

like the thoughts of the days of ignorance,

saying:

Did we have any choice at all

in undertaking this affair?

Say to them :

Indeed, the whole of every affair

belongs to God alone .

They conceal in their souls

what they do not disclose to you, O Prophet .

They say to themselves :

Had we anything at all to do with this affair,

we would not have fought and our companions

would not have been killed here in this place!

Say to them :

Even if you had been

in your own homes at that time ,

still those for whom death by killing

was prescribed

would have issued forth to their death place.

And it is such, so that God may test you

فِي أُخْرَتِكُمْ

فَأَثْبِتْكُمْ عَمَّا يَغْمُرُ

لِكَيْلَا تَحْزَنُوا

عَلَى مَا فَاتَكُمْ

وَلَا مَا أَصَابَكُمْ

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

ثُمَّ أَنْزَلَ عَلَيْكُمْ

مِنْ بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا

يَعْنِي طَأْيِفَةً مِنْكُمْ

وَطَأْيِفَةٌ قَدْ

أَهَمَّتْهُمْ أَنْفُسَهُمْ

يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ

ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ

هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ

قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ

يُخْفُونَ فِي أَنْفُسِهِمْ

مَا لَا يُبْدُونَ لَكَ يَقُولُونَ

لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ

مَا قَاتَلْنَا هَهُنَا

قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ

الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ

إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ

as to what conviction is in your breast;
and also that God may purge
whatever sin is in your hearts.

For God is all-knowing of all that is harbored
within the breast of people.

- 3:155 As for those among you
who turned away from their duty
the day the two armies met at Uḥud,
it was Satan who caused them to slip into error
by means of something sinful
they themselves have earned.
Yet truly God has pardoned them.
Indeed, God is all-forgiving, most forbearing.

- 3:156 O you who believe!
Do not be like those who disbelieve
and who say of their brothers
when they tread in the land
or are on a campaign:
Had they remained with us,
they would not have died,
and they would not have been killed.
So does it appear, but only that God
may make it a cause of regret in their hearts.
For it is God alone
who gives life and gives death.
And God is all-seeing of all that you do.

- 3:157 Thus, if you are killed
in the path of God or die in it,
most surely forgiveness from God
and His mercy are far better
than all that they who remain alive
shall amass in the life of this world.

- 3:158 Yet even if you should so die or be killed,
still, you shall most surely

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الجزء الرابع

مَا فِي صُدُورِكُمْ
وَلِيَمْحِصَ مَا فِي قُلُوبِكُمْ

وَاللَّهُ عَلِيمٌ

بِدَاتِ الصُّدُورِ

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ

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يَوْمَ اتَّفَقَ الْجَمْعَانِ

إِنَّمَا أَسْرَأْتَهُمْ الشَّيْطَانُ

بِبَعْضِ مَا كَسَبُوا

وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

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لَا تَكُونُوا كَالَّذِينَ كَفَرُوا

وَقَالُوا لِإِخْوَانِهِمْ

إِذَا ضَرَبُوا فِي الْأَرْضِ

أَوْ كَانُوا غُرَىٰ

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا

وَمَا قَتَلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ

حَسْرَةً فِي قُلُوبِهِمْ

وَاللَّهُ يُحْيِي وَيُمِيتُ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

وَلَيْنَ قُتِلْتُمْ

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فِي سَبِيلِ اللَّهِ أَوْ مُتُّم

لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ

خَيْرٌ مِّمَّا يَجْمَعُونَ

وَلَيْنَ مُتُّم أَوْ قُتِلْتُمْ

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- be assembled before God in the Hereafter.
- 3:159 And so, O Muhammad, it was by the sheer mercy of God that you were lenient with them after their disobedience at Uḥud. For had you been harsh and hard-hearted, then they would have disbanded from around you. So pardon them. And seek forgiveness for them. And take counsel with them concerning the community's affairs. Thereafter, if you become resolved on a matter, O Muhammad, then rely upon God alone. Indeed, God loves those who rely only on Him.
- 3:160 If God helps you, then none shall defeat you. But if ever He forsakes you, then who is it that can help you besides Him? So upon God alone let the believers rely.
- 3:161 It is not conceivable that a prophet would defraud. For whoever defrauds shall come on the Day of Resurrection with whatever he has defrauded. Then each soul shall be rendered in full what it has earned—and and never shall they be wronged in the least.
- 3:162 Is one who follows the good pleasure of God like one who brings upon himself the wrath of God, and whose final abode shall be Hell? And a most woeful destination it is!
- 3:163 They shall be arrayed before God in ranks of ascending grace

سُورَةُ الْاِٰمْرٰنِ

الْحَزْبُ الرَّابِعُ

إِلَىٰ اللَّهِ تَحْتَسِرُونَ ﴿١٥٩﴾
 فِيمَا رَحِمَهُ مِنَ اللَّهِ
 لَئِن لَّهُمْ
 وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ
 لَانْفَضُّوا مِنْ حَوْلِكَ
 فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
 وَشَاوِرْهُمْ فِي الْأَمْرِ
 فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ
 إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾
 إِنْ يَنْصُرْكُمُ اللَّهُ
 فَلَا غَالِبَ لَكُمْ
 وَإِنْ يَخْذُلْكُمْ
 فَمَنْ ذَا الَّذِي
 يَنْصُرْكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ
 فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾
 وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُ
 وَمَنْ يَغْلُ
 يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ
 ثُمَّ تُوَفَّى كُلُّ نَفْسٍ
 مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾
 أَفَمَنْ أَتَّبَعَ رِضْوَانُ اللَّهِ
 كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ
 وَمَأْوَاهُ جَهَنَّمُ
 وَبِئْسَ الْمَصِيرُ
 هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ﴿١٦٣﴾

and descending damnation .
 For God is all-seeing of all that they do.
 3:164 Truly, God has conferred favor
 upon the believers
 in sending forth to them a messenger
 from among themselves,
 'one' who recites to them
 His verses 'revealed in the Quran',
 and who purifies them,
 and teaches them the 'Heavenly' Book
 and the wisdom 'of prophethood'.
 Indeed, before this
 they were 'utterly lost' in clear misguidance.
 3:165 'O believers!
 Is it that when an affliction strikes you—
 while you have already
 afflicted 'your opponents'
 with one twice as great!—
 that you say:
 How could this be?
 'Rather,' say 'to them, O Prophet':
 It is from 'the doings of' your own souls.
 Indeed, God is powerful over all things.
 3:166 Thus what afflicted you
 the day the two armies met 'at Uḥud'
 was by the permission of God,
 so that God might make known
 the 'true' believers;
 3:167 and that He might make known
 those who are hypocrites.
 For when it was said to them: Come!
 Fight in the path of God,
 or defend us 'against our foes'!
 They said:
 If we knew 'with certainty'

سُورَةُ آلِ اِمْرَانٍ

الجزء الرابع

وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ

اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا

مِّنْ اَنْفُسِهِمْ

يَتْلُوْا عَلَيْهِمْ آيٰتِهٖۤ

وَيُرَكِّبُهُمْ وَيُعَلِّمُهُمُ

اَلْكِتٰبَ وَالْحِكْمَةَ

وَاِنْ كَانُوْا مِنْ قَبْلُ

لَفِي ضَلٰلٍ مُّبِيْنٍ

اَوْ لَمَّا اَصَابَتْكُمْ مُّصِيْبَةٌ

قَدْ اَصَبْتُمْ مِّثْلَهَا

قُلْتُمْ اِنَّا هٰذَا

قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ

اِنَّ اللّٰهَ

عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

وَمَا اَصَابَكُمْ

يَوْمَ التَّنٰى الْجَمْعٰنِ

فَيٰۤاِذِۦنَ اللّٰهُ وَلِيْعَلَّمَ الْمُؤْمِنِيْنَ

وَلِيْعَلَّمَ الَّذِيْنَ نَافَقُوْا

وَقِيْلَ لَهُمْ تَعَالَوْا قَاتِلُوْا

فِي سَبِيْلِ اللّٰهِ اَوْ اَدْفَعُوْا

قَالُوْا لَوْ نَعْلَمُ

that there will be fighting,
we certainly would follow you
to the battlefield.

On that day,
they were closer to unbelief than to belief.
They say with their mouths
what is not in their hearts.

And God knows best what they suppress.

3:168 They are the ones who said of their brothers,
while they themselves stayed behind:

Had they obeyed us,
they would not have been killed!

Say to them:

Then thrust death away from yourselves,
if you are truthful.

3:169 And do not think those
killed in the path of God are dead.

Rather, they are alive, with their Lord,
being provided for,

3:170 rejoicing in what God has given them
from His bounty.

Moreover, they are gladdened
by the prospects of those believers
who have not yet joined them,
who remain behind in the world.

For they know
that there shall be no fear upon them
when they assemble for Judgment.

Nor shall they ever grieve
over the life of the world.

3:171 * They are gladdened
by the grace and great favor of God,
and that God, indeed,
does not neglect the reward of the believers:

3:172 The ones who have answered the summons

وَقَالَا لَا تَتَّبِعُنَا

هُمُ الْكٰفِرِ يَوْمَئِذٍ

اَقْرَبُ مِنْهُمْ لِلْاِيْمٰنِ

يَقُولُوْنَ يَا فَوٰهِيْهِمْ

مَا لَيْسَ فِيْ قُلُوْبِهِمْ

وَ اللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ

الَّذِيْنَ قَالُوْا لِاِخْوٰنِهِمْ وَقَعَدُوْا

لَوْ اَطَاعُوْنَا مَا قُتِلُوْا

قُلْ فَاذْرُوْا

عَنْ اَنْفُسِكُمْ الْمَوْتَ

اِنْ كُنْتُمْ صٰدِقِيْنَ

وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا

فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا

بَلْ اَحْيَاءٌ

عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ

فَرِحِيْنَ بِمَا

ءَاتٰهُمْ اللّٰهُ مِنْ فَضْلِهٖ

وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ

لَمْ يَلْحَقُوْا بِهِمْ مِنْ خَلْفِهِمْ

اَلَّا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُوْنَ

وَيَسْتَبْشِرُوْنَ

بِنِعْمَةِ اللّٰهِ وَفَضْلِ

وَاَنَّ اللّٰهَ

لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ

(١٦٨)

(١٦٩)

(١٧٠)

(١٧١)

of God and the Messenger
 to press on in pursuit of the aggressors—
 even after they themselves
 had been stricken with wounds.
 For such of them as have excelled
 in doing good and have been God-fearing,
 there is a magnificent reward awaiting ;
 3:173 the ones to whom the faithless people said:
 Indeed, the people have amassed against you.
 So be fearful of them!
 This, then, only increased them in faith.
 Thus they said to them :
 God is sufficient for us.
 And He is the most excellent Guardian!
 3:174 So they returned from pursuing the aggressors
 with the grace of God and His great favor,
 untouched by any evil.
 For they had followed the good pleasure
 of God.
 And God alone
 is the Possessor of Magnificent Bounty.
 3:175 Indeed, that voice of despair
 is only from Satan,
 prompting your hearts with fear of his patrons.
 So do not fear them.
 But fear Me, if, indeed, you are believers!
 3:176 O Messenger!
 Do not let those factions
 bent on racing one another into unbelief
 grieve you:
 Never shall they harm God in anything at all .
 God intends not to assign to them
 any good portion in the Hereafter.
 And for them,
 there is a great torment awaiting .

سُورَةُ الْاِٰمِرٰنِ

الجزء الرابع

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ ﴿١٧٣﴾
 مِنْ بَعْدِ
 مَا اَصَابَهُمُ الْقَرْحُ
 لِلَّذِينَ احْسَنُوا مِنْهُمْ وَاَنْتَقُوا
 اَجْرًا عَظِيمًا
 الَّذِينَ قَال لَّهُمُ النَّاسُ
 ﴿١٧٤﴾ اِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ
 فَاخْشَوْهُمْ فَرَادَهُمْ اِيْمَانًا
 وَقَالُوا حَسْبُنَا اللّٰهُ
 وَنِعْمَ الْوَكِيْلُ
 فَاَنْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ
 ﴿١٧٥﴾ وَفَضْلٍ لَّمْ يَمَسَّهْمُ سُوْءٌ
 وَاَتَّبَعُوا رِضْوَانَ اللّٰهِ
 وَاللّٰهُ ذُو فَضْلٍ عَظِيْمٍ
 اِنَّمَا ذَلِكُمُ الشَّيْطٰنُ
 ﴿١٧٦﴾ يُخَوِّفُ اَوْلِيَآءَهُ
 فَلَا تَخَافُوهُمْ وَخَافُوْنَ
 اِن كُنْتُمْ مُّؤْمِنِيْنَ
 وَلَا يَحْزَنُكَ
 الَّذِينَ يُسْرِعُوْنَ فِي الْكُفْرِ
 اِنَّهُمْ لَنْ يَضُرُّوْا اللّٰهَ شَيْئًا
 يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ
 حَظًّا فِي الْاٰخِرَةِ

سُورَةُ الْاِٰمِرٰنِ

الجزء الرابع

- 3:177 Indeed, those who have purchased unbelief
at the cost of belief
shall never harm God in anything.
For them, moreover,
there is a most painful torment awaiting.
- 3:178 Then let not those who disbelieve
think that the respite We now grant them
is good for their souls.
Indeed, We grant them respite
only that they may increase in sin.
For them, moreover,
there is a disgracing torment awaiting.
- 3:179 Never will God leave you believers
in the state of vulnerability you are in,
with hypocrites in your midst,
but only until He sets apart through trial
those who are corrupt in faith
from those who are good.
Nor will God let you believers
look into the realms of the unseen
to know who is faithful and who is not.
But rather, God chooses from His messengers
whomever He so wills for this end.
So believe in God
and His messengers, unfailingly.
And if you so believe and are God-fearing,
then for you
there is a magnificent reward awaiting.
- 3:180 Nor let those who are miserly
with what God has given them of His bounty
think that it is good for them.
Rather, it is evil for them.
What they stingily withhold
shall be hung about their necks
on the Day of Resurrection.

وَلَهُمْ عَذَابٌ عَظِيمٌ
 اِنَّ الَّذِيْنَ اٰسْتَرَوْا
 الْكُفْرَ بِالْاِيْمٰنِ
 لَنْ يَضُرُّوْا اللّٰهَ شَيْئًا
 وَلَهُمْ عَذَابٌ اَلِيْمٌ
 وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا
 اَنْمَّا نُمَلِّئُهُمْ خَيْرًا لَّاۤنْفُسِهِمْ
 اِنَّمَا نُمَلِّئُهُمْ
 لِيُزَادُوْا اِيْمَانًا
 وَلَهُمْ عَذَابٌ مُّهِينٌ
 مَا كَانَ اللّٰهُ لِيُذَرَ الْمُؤْمِنِيْنَ
 عَلٰى مَا اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْرَ
 الْحَقِيْبَتِ مِنَ الطّٰيِبِ
 وَمَا كَانَ اللّٰهُ
 لِيُطْلِعَكُمْ عَلٰى الْغَيْبِ
 وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ
 مِنْ رُّسُلِهٖٓ مَنْ يَّشَآءُ
 فَتَابِعُوْا بِاللّٰهِ وَرُسُلِهٖٓ
 وَاِنْ تَوَلَّوْا وَتَنَفَّوْا
 فَلَكُمْ اَجْرٌ عَظِيْمٌ
 وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبِيْخُلُوْنَ
 بِمَاۤ اٰتٰهُمْ اللّٰهُ مِنْ فَضْلِهٖٓ
 هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ
 سَيُطَوَّقُوْنَ مَا يَاجْلُوْنَ يَدُهٗ
 يَوْمَ الْقِيٰمَةِ

﴿١٧٧﴾

﴿١٧٨﴾

﴿١٧٩﴾

﴿١٨٠﴾

- For to God alone
 belongs the inevitable heritage
 of the heavens and the earth.
 For God is all-aware of all that you do.
- 3:181 Truly God has heard the statement
 of those who mockingly said:
 Most surely God is poor, and we are rich!
 We shall inscribe what they have said—
 along with their condoning
 of the killing of the prophets without any right!
 Then We shall say to them in the Hereafter:
 Taste the everlasting torment of burning!
- 3:182 That is the recompense for all the evil
 that your own hands
 have advanced in the world—
 and never does God wrong His servants
 in the least.
- 3:183 There are others, as well, who have said:
 Indeed, God has made a covenant with us
 that we shall not believe
 in any messenger until he brings us an offering
 that shall be consumed by fire.
 Say to them:
 Truly, messengers have come to you
 before me from God—
 with clear and miraculous proofs—
 and with the fulfillment
 of what you have now said.
 Why, then, did you kill them,
 if you are truthful?
- 3:184 So if they have belied you, O Muhammad,
 then do not grieve.
 For messengers before you
 have been belied by them.
 They came to them

سُورَةُ آلِ اِمْرَانَ

الجزء الرابع

وَلِلّٰهِ مِيرَاثُ
 السَّمٰوٰتِ وَالْاَرْضِ
 وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ
 لَّقَدْ سَمِعَ اللّٰهُ
 قَوْلَ الَّذِيْنَ قَالُوْا
 اِنَّ اللّٰهَ فَقِيْرٌ وَنَحْنُ اَغْنِيَاہُ
 سَتَكْنُتُبُ مَا قَالُوْا
 وَقَتْلَهُمُ الْاَنْبِيَاةَ
 بَعْدَ حَقِّ وَاَقُوْلُ
 ذُوْهُوْا عَذَابَ الْاَحْرٰقِ
 ذٰلِكَ بِمَا قَدَّمْتْ اَيْدِيْكُمْ
 وَاِنَّ اللّٰهَ
 لَيْسَ بِظٰلِمٍ لِّلْعٰسِيْدِ
 الَّذِيْنَ قَالُوْا
 اِنَّ اللّٰهَ عٰهَدَ اِلَيْنَا
 اَلَّا نُوْمِنَ بِرَسُوْلٍ
 حَتّٰى يَّاْتِنَا بِقُرْاٰنٍ
 تَاْكُلُهٗ النَّارُ قُلْ
 قَدْ جَاہُكُمْ رُّسُلٌ مِّنْ قَبْلِيْ
 بِالْبَيِّنٰتِ وَاِلٰذِيْ قُلْتُمْ
 قَلِيْرٌ قَتَلْتُمُوْهُمْ
 اِنْ كُنْتُمْ صٰدِقِيْنَ
 فَاِنْ كَذَّبُوْكَ
 فَقَدْ كَذَّبَ رُّسُلٌ مِّنْ قَبْلِكَ

with clear and miraculous proofs from God—
along with revealed Writs,
and the Illuminating Scripture.

3:185 Every single soul shall taste death.
And you shall all be rendered in full
your rewards on the Day of Resurrection.
So whoever is removed
far from the Fire of Hell and is admitted
to the Garden of Paradise,
truly he has triumphed.
For the life of this world is nothing
but the mere enjoyment of a delusion.

3:186 * You shall most surely be tested
in your wealth and in your persons.
And you shall most surely hear
many hurtful things
from those who have been given the Scripture
before you and from those
who have associated gods with God.
But if you remain patient and be God-fearing,
great shall be your reward.
For, indeed, these are among
the foremost commandments of God
that must be kept with diligent resolve.

3:187 And behold!
God took the covenant
of those who were given the Scripture, saying:
You shall make its message clear to the people.
And you shall not suppress it.
But they cast it behind their backs.
And sold it for a small price.
How woeful
is what they have purchased with it!

سُورَةُ الْاِٰمْرٰنِ

الْحَمْدُ لِلّٰهِ الرَّبِّ الْعَلِيِّ الْعَلِيمِ

جَاءَهُ بِالْبَيِّنَاتِ وَالزُّبُرِ

وَالْكِتَابِ الْمُنِيرِ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴿١٨٥﴾

وَلَكُمْ تَوْفَؤُكُمُ

أَجُورِكُمْ يَوْمَ الْقِيَامَةِ

فَمَنْ دُخِيَ عَنِ النَّارِ

وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

وَمَا الْحَيَاةُ الدُّنْيَا

إِلَّا مَتَاعُ الْمُرُورِ

﴿١٨٦﴾ لَتُبْلَوُنَّ فِي

أَمْوَالِكُمْ وَأَنْفُسِكُمْ

وَلتَسْمَعُنَّ مِنَ الَّذِينَ

أُوتُوا الْكِتَابَ

مِنْ قَبْلِكُمْ

وَمِنَ الَّذِينَ أَشْرَكُوا

أَذَى كَثِيرًا

وَإِنْ تَصْبِرُوا وَتَتَّقُوا

فَإِنَّ ذَلِكَ

مِنْ عَزْمِ الْأُمُورِ

﴿١٨٧﴾ وَإِذْ أَخَذَ اللَّهُ

مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ

لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ

وَأَشْرَوْا بِهِ مِمَّا قَلِيلًا

مِمَّا بَشَرُوا

- 3:188 Do not think that those who exult in 'abominable acts' that they have done, and who love to be praised for what they have not done— do not think that they shall ever be safe from torment 'in this life'. And for them 'in the Hereafter', there shall be a most painful torment.
- 3:189 For to God 'alone' belongs all dominion over the heavens and the earth. And God is powerful over all things.
- 3:190 Indeed, in the creation of the heavens and the earth and in the alternation of the night and the daylight are signs 'of God's creative power' for those who are endowed with 'discretion and' understanding 'and so heed admonition':
- 3:191 The ones who remember God 'with reverence' while standing and while sitting and while lying on their sides; and who reflect on the creation of the heavens and the earth, 'saying': Our Lord! You have not created 'all' this in vain. Highly exalted are You 'far above all'! So save us from the torment of the Fire 'of Hell'.
- 3:192 Our Lord! Indeed, whoever You commit to the Fire 'of Hell', truly You have disgraced him. And for the wrongdoers 'who are godless in heart', there shall not be any helpers

سُورَةُ الْاِٰمْرٰنِ

الجزء الرابع

لَا تَحْسَبَنَّ

188

الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا
وَيُحِبُّونَ أَنْ يُحْمَدُوا
بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَقَارِفَةٍ مِنَ الْعَذَابِ
وَلَهُمْ عَذَابٌ أَلِيمٌ

وَلِلَّهِ مُلْكُ

189

السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

إِنَّ فِي خَلْقِ

190

السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

الَّذِينَ يَذْكُرُونَ اللَّهَ

191

قِيَمًا وَقُعُودًا

وَعَلَى جُنُوبِهِمْ

وَيَتَفَكَّرُونَ فِي خَلْقِ

السَّمَوَاتِ وَالْأَرْضِ

رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا

سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ

192

فَقَدْ أَخْرَجْنَاهُ

- to deliver them from it .
- 3:193 Our Lord!
We have heard a caller calling to faith, 'saying':
Believe in your Lord! So we have believed.
Our Lord! Forgive us our sins.
And absolve us of our misdeeds.
And take our souls
'while we are' among the virtuous.
- 3:194 Our Lord!
And give us what You have promised us
through Your messengers.
And do not disgrace us
on the Day of Resurrection.
Indeed, You do not fail 'to fulfill'
the promise 'You make'.
- 3:195 Thus their Lord has answered them:
I do not neglect the deeds of anyone of you
who works, whether male or female.
You are of one another.
So those who have emigrated
'for the sake of God'
and who have been expelled from their homes
and who have suffered harm in My path
and who fought 'against persecution'
and were killed—
I shall absolve them 'all' of their misdeeds.
Moreover, I shall admit them
into Gardens beneath which rivers flow—
a reward from God.
And with God is the most excellent reward.
- 3:196 Do not let the unrestrained mobility
of the disbelievers in the land delude you.
- 3:197 It is small enjoyment!
Thereafter, their abode shall be Hell—

سُورَةُ الْاِٰمْرٰنِ

الْحِزْبُ الرَّابِعُ

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
رَبَّنَا إِنَّا سَمِعْنَا

113

مُنَادِيًا يَدْعُو إِلَى الْإِيمَانِ
أَن آءَامِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا

وَكَفِّرْ عَنَّا سَيِّئَاتِنَا
وَتُوفِّقْنَا مَعَ الْآبِرَارِ

رَبَّنَا وَإِنَّا

114

مَا وَعَدْتَنَا عَلَى رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ
إِنَّكَ لَا تَخْلِفُ الْوَعْدَ

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ

115

أَنِّي لَا أُضِيعُ
عَمَلَ عَمَلٍ مِنْكُمْ
مِنْ ذَكَرٍ أَوْ أُنْثَى

بَعْضُكُمْ مِنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا

وَأُخْرِجُوا مِنْ دِيَارِهِمْ
وَأُودُوا فِي سَبِيلِي

وَقُتِلُوا وَقَاتَلُوا

لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
ثَوَابًا مِنْ عِنْدِ اللَّهِ

وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ
لَا يَغُرُّكَ تَقَلُّبُ

116

الَّذِينَ كَفَرُوا فِي الْبِلَادِ

- and a most woeful cradle 'it is'!
- 3:198 But 'as to' those who fear their Lord,
for them there are Gardens
beneath which rivers flow
wherein they shall abide forever—
an 'everlasting' hospitality 'extended' from God.
And all that is with God
is most surely 'far' better for the virtuous.
- 3:199 Now, indeed,
there are among the People of the Scripture
those who believe in God
and 'in' what has been sent down to you
and 'in' what has been sent down to them,
humbling themselves before God.
They do not sell the 'revealed' signs of God
for a small price.
For these, their reward is with their Lord 'in full'.
Indeed, God is swift in reckoning.
- 3:200 O you who believe! Be patient.
And have outlasting patience.
And be ever at the ready.
And be ever God-fearing,
so that you may be successful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الرابع

مَتَّعٌ قَلِيلٌ ﴿١٩٨﴾
ثُمَّ مَا وَوَلَّهُمْ جَهَنَّمَ
وَبِئْسَ الْمِهَادُ
لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ ﴿١٩٩﴾
لَهُمْ جَنَّاتُ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا
تُرَى لَا مَن عِنْدَ اللَّهِ
وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ
وَإِنْ مِنْ أَهْلِ الْكِتَابِ ﴿٢٠٠﴾
لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا أُنزِلَ إِلَيْكُمْ
وَمَا أُنزِلَ إِلَيْهِمْ
خَشِعِينَ لِلَّهِ
لَا يَسْتَوُونَ بِعَايَةِ اللَّهِ
ثُمَّ قَلِيلًا أُولَئِكَ
لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿٢٠١﴾
أَصْبِرُوا وَاصْبِرُوا وَرَاطِبُوا
وَأَتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ

Surah 4 / 176 VERSES / REVEALED AT MADINAH

Al-Nisâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 4:1 O humankind!
 Be ever God-fearing, conscious of your Lord
 who created all of you from a single soul—
 and from it created its mate,
 and from them both spread abroad
 many men and women.
 So fear God,
 in whose name you ask consideration
 of one another.
 And, therefore, be dutiful to kindred.
 For, indeed, ever is God vigilant
 over all of you.
- 4:2 Moreover, restore to orphans their wealth
 when they attain maturity.
 Nor shall you substitute your tainted wealth
 for their wholesome wealth.
 Nor shall you consume their wealth
 with your own wealth,
 for it is, indeed, a great offense.
- 4:3 Thus if you men fear
 that in marrying orphaned females
 you may not act with justice,
 then marry other women

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ
 الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
 وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا
 رِجَالًا كَثِيرًا وَنِسَاءً
 وَاتَّقُوا اللَّهَ
 الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
 إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
 وَءَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ
 وَلَا تَبَدَّلُوا الْخَالِصَ بِالْطَّيِّبِ
 وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ
 إِنَّهُ كَانَ حُوبًا كَبِيرًا
 وَإِنْ خِفْتُمْ
 أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ

- that seem good to you—
 up to two, or three, or four.
 Yet if you fear that you will not be equitable
 between them, then marry only one.
 Or consider those
 whom your hands may rightfully attain to.
 This is most befitting
 to ensure that you will not be unfair.
- 4.4 Moreover, give the women whom you marry
 their rightful marriage present, unconditionally.
 Yet if they are pleased
 to give something of it to you,
 then enjoy it salubriously, pleasantly.
- 4.5 But do not give those
 who are mentally incompetent your wealth,
 for God has assigned you
 to maintain this yourselves.
 Rather, provide for them from it.
 And clothe them.
 And say to them
 a gracious and comforting word.
- 4.6 Therefore, test the judgment of the orphans
 in your care,
 until they reach the age of marriage.
 And when you recognize
 mature judgment in them,
 then hand over their wealth to them.
 Nor shall you consume it in wasteful spending,
 or in haste,
 for fear they will grow up and claim it.
 Moreover,
 if the one who is the orphan's guardian is rich,
 then let him abstain from it entirely.
 But if one is poor, then let him consume of it
 only in accordance with what is right.

فَأَنْكِحُوا مَا طَابَ لَكُمْ
 مِنَ النِّسَاءِ مَتَى
 وَتَلَّكَتَ وَرَبِّعٌ
 فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً
 أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ
 ذَلِكَ أَذَىٰ أَلَّا تَعُولُوا
 ٤ وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً
 فَإِنْ طِبْنَ لَكُمْ
 عَنْ شَيْءٍ مِّنْهُنَّ نَفْسًا
 فَكُلُوهُنَّ هُنَّ مَرِيئًا
 ٥ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ
 الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
 وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ
 وَقُولُوا لَهُمْ قَوْلًا مَّرْفُوفًا
 ٦ وَابْتَلُوا الْيَتَامَىٰ
 حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ
 فَإِنَّهُنَّ أَنَسَمْنَ مِنْهُمْ رُشْدًا
 فَاذْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
 وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا
 أَن يَكْبُرُوا
 وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ
 وَمَنْ كَانَ فَقِيرًا
 فَلْيَأْكُلْ بِالْمَعْرُوفِ

سُورَةُ النِّسَاءِ

الجزء الرابع

And when you hand over their wealth to them,
then bring witnesses before them to attest to it.
Yet sufficient is God as a just reckoner.

- 4:7 For men, there shall be a portion
of what parents and nearest relatives
leave behind in death.
And for women, there shall be a portion
of what parents and nearest relatives
leave behind.
Whatever there is of it, be it little or much,
there shall be
an obligatory apportionment made.
- 4:8 Moreover, when close relatives,
or orphans, or the indigent
attend the division of inheritance,
provide for them out of it.
Moreover, say to them
a gracious and comforting word.
- 4:9 And let those, who were they themselves
to leave behind them helpless children—
for whom they would be fearful—
beware of God!
Thus let them fear God
and say a forthright word
to uphold the inheritance rights
of orphans and others.
- 4:10 Indeed, those who consume
the wealth of the orphan unjustly
are only consuming fire into their bellies.
For they shall roast in a flaming fire in Hell.
- 4:11 God hereby enjoins you
concerning your children's inheritance:
To the male heir

فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ
فَاشْهَدُوا عَلَيْهِمْ
وَكَفَى بِاللَّهِ حَسِيبًا

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ

أَوْلَادَانِ وَالْأَقْرَبُونَ

وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ

أَوْلَادَانِ وَالْأَقْرَبُونَ

مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ

نَصِيبًا مَّفْرُوضًا

وَإِذَا حَضَرَ الْقِسْمَةَ

أُولُو الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينُ

فَارْزُقُوهُمْ مِنْهُ

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا

مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ذُرِّيَةً ضَعِيفًا

حَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ

وَلْيَقُولُوا قَوْلًا سَدِيدًا

إِنَّ الَّذِينَ يَأْكُلُونَ

أَمْوَالَ الْيَتَامَىٰ ظُلْمًا

إِنَّمَا يَأْكُلُونَ

فِي بُطُونِهِمْ نَارًا

وَسَيَصْلَوْنَ سَعِيرًا

يُوصِيكُمُ اللَّهُ

فِي أَوْلَادِكُمْ

7

8

9

10

11

goes a portion like that of two females.
 But if there are only females—two or more—
 then to them go two-thirds
 of what he who is deceased leaves behind.
 But if there is only one daughter,
 then to her goes one-half.
 And as to his parents, to each one of them,
 goes one-sixth of what he leaves behind,
 if he has children.
 But if he does not have children,
 and his only heirs are his parents,
 then to his mother goes one-third.
 Yet if he has brothers or sisters,
 then to his mother goes one-sixth,
 after any testament he bequeaths
 is apportioned or any debt is paid.

Behold!

They are your parents and your children.
 Yet you do not know
 which one of them is rightfully closer
 as a benefactor to you.

This injunction of inheritance
 is an obligation from God.

Indeed, ever is God all-knowing, all-wise.

- 4:12 *And as to you men, there goes one-half
 of what your wives leave behind,
 if they do not have children.
 But if they have children,
 then to you goes one-fourth
 of what they leave behind,
 after any testament they bequeath
 is apportioned or any debt is paid.

سُورَةُ النِّسَاءِ

الْحِزْبُ الرَّابِعُ

لِلَّذَكَرِ مِثْلَ حَظِّ الْأُنثِيَّيْنِ
 فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ
 فَلَهُنَّ ثُلُثَا مَا تَرَكَ
 وَإِنْ كَانَتْ وَاحِدَةً
 فَلَهَا النِّصْفُ وَلَا بُوَيْهَ
 لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ
 وَمَا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ
 فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ
 وَوَرِثَتُهُ آبَاؤُهُ فَلِأُمِّهِ الثُّلُثُ
 فَإِنْ كَانَ لَهُ إِخْوَةٌ
 فَلِأُمِّهِ السُّدُسُ
 مِنْ بَعْدِ وَصِيَّتِهِ
 يُوصِي بِهَا أَوْ دِينٌ
 ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ
 لَا تَدْرُونَ
 أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا
 فَرِيضَةٌ مِنَ اللَّهِ
 إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا
 * وَلَكُمْ نِصْفُ
 مَا تَرَكَ أَزْوَاجُكُمْ
 إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ
 فَإِنْ كَانَ لَهُنَّ وَلَدٌ
 فَلَكُمْ الرُّبْعُ
 وَمَا تَرَكَنَّ
 مِنْ بَعْدِ وَصِيَّتِهِ
 يُوصِينَ بِهَا أَوْ دِينٌ

And to them goes one-fourth
of what you husbands leave behind,
if you do not have children.
But if you have children,
then to them goes one-eighth
of what you leave behind,
after any testament you bequeath
is apportioned or any debt is paid.

And if a man or a woman is to be inherited
by a non-lineal heir
while having a uterine brother or sister,
then to each one of them goes one-sixth.
But if they number more than two,
then they all share equally in one-third,
after any testament one bequeaths
is apportioned or any debt is paid—
without causing anyone harm.
This is an enjoinder from God.
And God is all-knowing, most forbearing.

- 4:13 These are the ordained limits of God.
And whoever obeys God and His Messenger,
He shall admit him
into Gardens beneath which rivers flow
to abide therein forever.
And that is the magnificent triumph!
- 4:14 But whoever disobeys God and His Messenger,
and transgresses His ordained limits,
He will commit him to a blazing Fire in Hell,
wherein he shall abide forever.
And for the likes of him
a disgracing torment awaits.
- 4:15 As to those of your women

سُورَةُ النِّسَاءِ

الْحَيٰةُ الرَّابِعَةُ

وَلَهُمْ مِنَ الرَّبْحِ مِمَّا تَرَكَتُمْ
إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
فَإِنْ كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ
مِنْ بَعْدِ وَصِيَّتِي
تُوصُونَ بِهَا أَوْ دِينَ
وَإِنْ كَانَتْ رَجُلٌ
يُورَثُ كَلِئْلَةً أَوْ امْرَأَةً
وَلَهُ أَوْ أُخْتٌ
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ
فَإِنْ كَانُوا
أَكْثَرَ مِنْ ذَلِكَ
فَهُمْ شُرَكَاءُ فِي الثُّلُثِ
مِنْ بَعْدِ وَصِيَّتِي
يُوصِي بِهَا أَوْ دِينَ
غَيْرِ مُضَارٍّ
وَصِيَّتِي مِنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَلِيمٌ

تِلْكَ حُدُودُ اللَّهِ ۚ
وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ
يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
وَلَهُ عَذَابٌ مُّهِينٌ
وَالَّذِي يَأْتِيكَ الْفَدْحَسَةُ
مِنْ نِّسَائِكُمْ

13

14

15

سُورَةُ النِّسَاءِ

الجزء الرابع

- who commit illicit sexual intercourse,
 you shall call against them
 four eyewitnesses to the very act
 from among yourselves.
 Thus if these so bear witness,
 then confine such women
 within designated homes
 until death takes them,
 or until God decrees in His Book
 a different means of discipline for them.
- 4:16 As to the two parties among you
 who commit this offense,
 you shall punish them both.
 Then if they repent and do righteousness,
 turn aside from them
 and punish them no more.
 Indeed, ever is God
 all-relenting, mercy-giving.
- 4:17 Yet there is acceptance of repentance with God
 only for those who do evil out of ignorance
 then repent soon after.
 It is to such as these whom God
 will grant repentance.
 And ever is God all-knowing, all-wise.
- 4:18 But there is no repentance for those
 who continue to do great sins—
 until, when death approaches one of them,
 he says:
 I do, indeed, repent now!
 Nor is there repentance for those who die
 while they are disbelievers.
 For such as these, We have made ready
 a most painful torment.
- 4:19 O you who believe!

فَاسْتَشْهِدُوا عَلَيْهِمْ

أَرْبَعَةً مِّنْكُمْ

فَإِنْ شَهِدُوا فَأَمْسِكُوهُمْ

فِي الْبُيُوتِ

حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ

فَعَاذُوهُمَا

فَإِنْ تَابَا وَأُصْلِحَا

فَاعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ

كَانَ تَوَّابًا رَّحِيمًا

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ

لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ

ثُمَّ يَتُوبُونَ مِن قَرِيبٍ

فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

وَالَيْسَتِ التَّوْبَةُ لِلَّذِينَ

يَعْمَلُونَ السَّيِّئَاتِ حَتَّى

إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ

قَالَ إِنِّي تَبْتُ أَلَنْ

وَلَا الَّذِينَ يَمُوتُونَ

وَهُمْ كُفَّارًا

أُولَئِكَ أَعْتَدْنَا لَهُمْ

عَذَابًا أَلِيمًا

يَتَأْتِيهَا الَّذِينَ آمَنُوا

لَا يَجِلُّ لَكُمْ

سُورَةُ النِّسَاءِ

الْحَجْرَةُ الرَّابِعَةُ

It is not lawful for you
to inherit like mere objects
the women of your deceased;
nor to hold them forcibly
in order to have their wealth.
Nor shall you impede them from marriage,
in order for you to take away anything
of whatever possessions you have given them,
except when they commit flagrant indecency.
So consort with them only in accordance
with what is right and honorable.
And should you come to detest them
after marrying them, then, behold:
It may be that you detest something
and God will place therein much goodness.

4:20

Moreover,
if you intend a substitution of one wife
in place of another wife
and you have given one of them
as much as a heap of gold in dowry,
then you shall not take back
anything at all from it.

Will you take it by way of calumny
and clear sin?

4:21

And how could you take it back
when you have consorted intimately
with each other,
and when they have taken from you
a most solemn covenant of marriage?

4:22

Moreover, you shall not marry those women
whom your fathers have married before.
Excepted from this proscription
is what has already taken place in the past.
It is, indeed, lewdness,

أَنْ تَرثُوا النِّسَاءَ كَرِثَاءًا
وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا
بِبَعْضِ مَا آتَيْتُمُوهُنَّ
إِلَّا أَنْ يَأْتِيَنَّ

بِفَاحِشَةٍ مُّبِينَةٍ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا

وَيَجْعَلَ اللَّهُ فِيهِ

خَيْرًا كَثِيرًا

وَإِنْ أَرَدْتُمْ أَنْ سَتِدَّالَ

رَوْحِ مَكَاتِ رَوْحِ

وَأَنْتُمْ أَحَدُهُنَّ قِنطَارًا

فَلَا تَأْخُذُوا مِنْهُ شَيْئًا

أَتَأْخُذُونَ بِهِتِنَا

وَإِنَّمَا مِثْلُنَا

وَكَيْفَ تَأْخُذُونَ،

وَقَدْ أَفْضَى

بِبَعْضِكُمْ إِلَى بَعْضٍ

وَأَخَذْتُمْ مِنْكُمْ

مِيثَاقًا غَلِيظًا

وَلَا تَنْكِحُوا

مَا نَكَحَ آبَاؤُكُمْ

مِمَّنِ النِّسَاءُ

إِلَّا مَا قَدْ سَلَفَ

إِنَّهُ كَانَ فَاحِشَةً

وَمَقْتًا وَسَاءَ سَبِيلًا

٢٠

٢١

٢٢

and utterly abhorrent, and an evil way.

4:23 Forbidden to you in marriage, as well, are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and the daughters of a brother, and the daughters of a sister, and your foster-mothers— who have nursed you— and your sisters through nursing, and the mothers of your wives, and your step-daughters who are in your foster care from your wives with whom you have consummated marriage. But if you divorce them while you have not yet consummated marriage with them, then there is no blame on you in marrying their daughters. Furthermore, the spouses of your sons from your own loins are forbidden to you in marriage as is having two sisters as wives together. Excepted from this proscription is what has already taken place in the past. Indeed, ever is God all-forgiving, mercy-giving.

4:24 * Also forbidden to you are presently wedded women, excepting those whom your hands may rightfully come to attain to. Such is the prescribed law of God. It is binding upon you.

حُرِّمَتْ عَلَيْكُمْ
أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأَخْتِ
وَأُمَّهَاتُكُمْ
الَّتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُمْ
مِنَ الرَّضَاعَةِ
وَأُمَّهَاتُ نِسَائِكُمْ
وَرَبِّبَاتِكُمْ
الَّتِي فِي حُجُورِكُمْ
مِن نِسَائِكُمْ
الَّتِي دَخَلْتُمْ بِهِنَّ
فَإِنْ لَمْ تَكُونُوا
دَخَلْتُمْ بِهِنَّ
فَلَا جُنَاحَ عَلَيْكُمْ
وَخَلِيلُ أَبْنَائِكُمْ
الَّذِينَ مِنْ أَصْلَابِكُمْ
وَأَنْ تَجْمَعُوا
بَيْنَ الْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ
كَانَ عَفُورًا رَحِيمًا

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ
إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ
كَتَبَ اللَّهُ عَلَيْكُمْ
وَاجِلَ لَكُمْ مَا وَرَاءَ ذَلِكَ



But lawful for you are all those beyond this, provided you seek them out through a gift of your wealth in chaste matrimony, not in fornication. So if ever you are to have intimate marital enjoyment from them, you shall first give them their full dowry compensation, by way of obligation. Yet there is no blame on you regarding adjustments you both agree to by mutual consent, after having established the dowry obligation. Indeed, ever is God all-knowing, all-wise.

4:25 Now, if any among you are unable to afford marrying believing, chaste, free-women, then you may marry of those to whom your hands may rightfully attain from your believing handmaids. And God knows best about your faith. Moreover, you human beings are all of one another. So regarding your handmaids, you may marry them, with the permission of their households. But give them their full dowry compensation, in accordance with what is right. They are to be chaste women and not fornicators, nor those who take lovers. But when they are in wedlock, if they commit illicit sexual intercourse, then for them is half the punishment prescribed for chaste free-women.

أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
مُحْصِنِينَ غَيْرَ مُسْلِفِينَ
فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ
فَأْتُوهُنَّ
أُجُورَهُنَّ بِرِيبَةٍ رِيبَةً
وَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا تَرَضَيْتُمْ بِهِ
مِنْ بَعْدِ الْفَرِيضَةِ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ
طَوْلًا أَنْ يَنْكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ
مَنْ فَنِيَتُكُمْ الْمُؤْمِنَاتُ
وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ
بَعْضُكُمْ مِنْ بَعْضٍ
فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَءَاتُوهُنَّ
أُجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرِ مُسْلِفَاتٍ
وَلَا مُتَّخِذَاتِ أَخْدَانٍ
فَإِذَا أَحْصَيْنَ
فَإِنْ أَتَيْنَ بِفَاحِشَةٍ
فَعَلَيْهِنَّ نِصْفُ
مَا عَلَى الْمُحْصَنَاتِ
مِنَ الْعَذَابِ

- This 'marriage provision to handmaids' is for those among you who fear the burden of illicit sexual intercourse .
Yet if you remain patient, it is best for you. And God is all-forgiving, mercy-giving.
- 4:26 God desires to clarify for you 'His commandments', and 'to' guide you to the 'godly' ways of those before you, and 'to' grant you repentance. For God is all-knowing, all-wise.
- 4:27 Moreover, God desires to grant you repentance, while those who follow 'their' passions desire that you should fall a great fall away 'from faith'.
- 4:28 God desires to lighten 'the burden' for you, for man is created weak.
- 4:29 O you who believe!
You shall not consume one another's wealth by false means.
But, rather, let there be 'free' trade with consent among yourselves.
And you shall not kill one another.
Indeed, God is ever merciful to you.
- 4:30 And whoever does this— with aggression and injustice— We shall most surely roast him in the Fire 'of Hell'.
And that, for God, is ever easy.
- 4:31 If you 'but' keep away from the great sins from which you are forbidden, We shall absolve you of your misdeeds.

ذَٰلِكَ لِمَنْ
خَشِيَ ٱللَّهَ ٱلْمَنْتَ مِنْكُمْ
وَءَن تَصْبِرُواْ خَيْرٌ لَّكُمْ
وَٱللَّهُ عَفُورٌ رَّحِيمٌ ﴿٢٦﴾

يُرِيدُ ٱللَّهُ لِيُذَيِّبَ لَكُمْ
وَيَهْدِيَكُمْ سَبِيلَ
ٱلَّذِينَ مِنْ قَبْلِكُمْ
وَيَتُوبَ عَلَيْكُمْ
وَٱللَّهُ عَلَيْهِ حَكِيمٌ ﴿٢٧﴾

أَن يَتُوبَ عَلَيْكُمْ
وَيُرِيدُ ٱلَّذِينَ
يَتَّبِعُونَ ٱلشَّهَوَاتِ
أَن يَمِيلُواْ مَيْلًا عَظِيمًا
يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنْكُمْ
وَخَلَقَ ٱلْإِنسَانَ ضَعِيفًا
يَكْفُرُ بِهَا ٱلَّذِينَ ءَامَنُواْ
لَا تَأْكُلُواْ أَمْوَالَكُمْ
بَيْنَكُمْ بِٱلْبَاطِلِ
إِلَّا أَن تَكُونَ تِجَارَةً
عَن تَرَاضٍ مِّنكُمْ
وَلَا تَقْتُلُواْ أَنفُسَكُمْ
إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا
وَمَنْ يَفْعَلْ ذَٰلِكَ
عَدُوًّا نَّآ وَظَلْمًا
فَسَوْفَ نُصَلِّبُهُ نَارًا
وَكَانَ ذَٰلِكَ
عَلَى ٱللَّهِ يَسِيرًا
إِن تَجْتَنِبُواْ كَبِيرَ
مَا تُنْهَوْنَ عَنْهُ

- And We shall cause you to enter Paradise with a most honorable entrance.
- 4:32 Thus you shall not covet that with which God has favored some of you over others. To men goes in recompense the portion that they have earned. And to women goes in recompense the portion that they have earned. Rather, ask God of His bounty. Indeed, God is ever knowing of all things.
- 4:33 Therefore, to everyone have We assigned heirs to receive from what parents and nearest relatives leave behind. As to those with whom you have a bond of sworn fidelity, give them their due portion, as well. Indeed, ever is God a witness over all things.
- 4:34 Men are maintainers of the affairs of women, for God has preferred in bounty one of them over the other, and for what they spend to sustain them from their own wealth. Thus, righteous women are devoutly obedient, safeguarding their sacred trusts in the absence of their husbands. For God has ordained such trusts to be safeguarded. So as to those wives whose flagrant defiance you fear, you shall admonish them. And, should they persist, part with them in bed. And, should they persist strike them with a light hand. But if they obey you,

تُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلَكُمْ
مُدْخَلًا كَرِيمًا
وَلَا تَتَمَنَّوْا ﴿٢٢﴾
مَا فَضَّلَ اللَّهُ بِهِ
بَعْضَكُمْ عَلَى بَعْضٍ
لِلرِّجَالِ نَصِيبٌ
مِّمَّا اكْتَسَبُوا
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ
إِنَّ اللَّهَ كَانَ
يَكُلُّ شَيْءٍ عَالِمًا
وَلِكُلِّ جَعَلْنَا مَوَالِي
مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ وَالَّذِينَ
عَقَدْتُمْ أَيْمَانَكُمْ
فَأَتَوْهُمْ نَصِيبَهُمْ
إِنَّ اللَّهَ كَانَ
عَلَى كُلِّ شَيْءٍ شَهِيدًا
الرِّجَالُ قَوَّامُونَ ﴿٢٣﴾
عَلَى النِّسَاءِ
يَمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَى بَعْضٍ
وَيَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَأَلْصَقْنَا بِهَا قَلْبَكَ
حَافِظَاتٍ لِّلْغَيْبِ
يَمَا حَفِظَ اللَّهُ
وَالَّذِي تَخَاوَنُ تُنْزُهُنَّ
فَعِظُوهُنَّ
وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَأَضْرِبُوهُنَّ

then do not seek to go against them in any way.

Indeed, God is ever exalted, all great.

- 4:35 Moreover, as to spouses in dispute, if you believers fear a split between the two of them, then send for an arbitrator from his people and another arbitrator from her people. If they both desire reconciliation, God will bring about harmony between the two of them. Indeed, God is ever-knowing, all-aware.

- 4:36 * O believers! You shall worship God alone.

And you shall not associate anything with Him therein.

And to your parents you shall be good, as well as to close relatives and orphans and the indigent; and also to the neighbor who is near, and to the neighbor who is distant; and to the companion by your side, and to the wayfarer; and to those

whom your hands rightfully possess.

Indeed, God does not love anyone who is self-conceited, boastful—

- 4:37 those who are miserly and enjoin miserliness on people, and who conceal whatever God has given them of His bounty. Thus have We made ready for the disbelievers a disgracing torment.

- 4:38 Nor does God love those who spend their wealth

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فَإِنْ أَطَعْتَكُمْ

فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا

إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا

فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ

وَحَكَمًا مِنْ أَهْلِهَا

إِنْ يُرِيدُ إِصْلَاحًا

يُوفِقِ اللَّهُ بَيْنَهُمَا

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

* وَأَعْبُدُوا اللَّهَ

وَلَا تُشْرِكُوا بِهِ شَيْئًا

وَبِالْوَالِدَيْنِ إِحْسَانًا

وَبِذِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ

وَالْجَارِ ذِي الْقُرْبَىٰ

وَالْجَارِ الْجُنُبِ

وَالصَّاحِبِ بِالْجَنُبِ

وَأَبْنِ السَّبِيلِ

وَمَا مَلَكَتْ أَيْمَانُكُمْ

إِنَّ اللَّهَ لَا يُحِبُّ

مَنْ كَانَ مُخْتَالًا فَخُورًا

الَّذِينَ يَبْخُلُونَ

وَيَأْمُرُونَ النَّاسَ

بِالْبُخْلِ وَيَكْتُمُونَ

مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

وَأَعْتَدْنَا لِلْكَافِرِينَ

عَذَابًا مُهِينًا

- merely to be seen by people, while in truth they do not believe in God, nor in the coming Judgment of the Last Day. So as to such as these for whom Satan becomes a close companion—how evil a close companion they have chosen!
- 4:39 For what harm would come to them were they to believe in God and in the coming Judgment of the Last Day and spend charitably from all that God has provided them? And ever is God all-knowing about them.
- 4:40 Indeed, God wrongs none, not even an atom's weight. Yet if there is a good deed, He multiplies it and gives, moreover, from His own bounty a magnificent reward in the Hereafter.
- 4:41 How then shall it be on Judgment Day when We bring forth from each community its prophet as a witness—and We bring you forth, O Muhammad, over all these as a witness?
- 4:42 On that Day, those who have disbelieved and disobeyed the Messenger shall ardently wish that the earth would be leveled with them in it. For they shall not conceal from God even a single word of their deeds.
- 4:43 O you who believe! Do not approach the Prayer while you are intoxicated, until you know what you are saying. Nor approach a place of Prayer when you are ritually unclean,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَزْنَةُ الْخَامِسُ

۳۸ ﴿ وَالَّذِينَ يُنْفِقُونَ
أَمْوَالَهُمْ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ
قَرِينًا فَسَاءَ قَرِينًا
وَمَا ذَا عَلَيْهِمْ ۚ ۝۳۸﴾

۳۹ ﴿ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا
إِنَّ اللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ وَإِن تَكُ
حَسَنَةً يُّضْعِفْهَا
وَيُؤْتِ مِنْ لَدُنْهُ
أَجْرًا عَظِيمًا ۝۳۹﴾

۴۰ ﴿ فَكَيْفَ إِذَا جِئْنَا
مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ
عَلَى هَتُّؤَلَاءِ شَهِيدًا
يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا
وَعَصُوا الرَّسُولَ
لَوْ سَوَّىٰ لَهُمُ الْأَرْضَ
وَلَا يَكْتُمُونَ لِلَّهِ حَدِيثًا
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
لَا تَقْرَأُوا الصَّلَاةَ
وَأَسْمَأُكُمْ كُرَىٰ ۝۴۰﴾

until you have bathed—except to cross through.
 And if you become sick, or are on a journey,
 or if one of you comes forth
 from the place of relieving oneself,
 or if you have touched women intimately
 and you cannot find water—then take recourse
 to 'patting' clean earth;
 then wipe it over your faces
 and your hands in place of ritual ablution.
 Indeed, God is ever pardoning, all-forgiving.

- 4:44 Have you not seen the case
 of those who were given knowledge
 of a portion of Heavenly Scripture,
 how they have purchased misguidance
 in exchange for Heavenly truth?
 And now they desire
 that you too should stray from God's path.
- 4:45 Yet God knows best your enemies!
 And sufficient is God as an invincible ally.
 And sufficient is God as a mighty supporter.
- 4:46 There are those among Jewry
 who alter the words of the Scripture,
 omitting them from their contexts.
 Moreover, they say of this Quran:
 We have heard. But we disobey!
 And also they say to you, O Prophet:
 Hear! But may you be unable to hear!
 And they say to you, as well:
Rá'iná, pay heed to us,
 twisting it with their tongues
 and thereby reviling this religion.
 Yet if only they had said:
 We have heard, and we obey!
 And also: Do hear and regard us.

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حَتَّى تَعْلَمُوا مَا تَقُولُونَ
 وَلَا جُنْبًا إِلَّا
 عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا
 وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ
 أَوْ جَاءَ أَحَدٌ مِنْكُمْ
 مِنَ الْغَائِطِ
 أَوْ لَمَسْتُمُ النِّسَاءَ
 فَلَمْ تَجِدُوا مَاءً
 فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
 فَامْسَحُوا
 بِرُءُوسِكُمْ وَأَيْدِيكُمْ
 إِنَّ اللَّهَ كَانَ عَفُورًا
 أَلَمْ تَرَىٰ إِلَى الَّذِينَ
 أُوتُوا نَصِيبًا مِنَ الْكِتَابِ
 يَشْرُونَ الضَّلَالَةَ
 وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ
 وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ
 وَكَفَىٰ بِاللَّهِ وَلِيًّا
 وَكَفَىٰ بِاللَّهِ نَصِيرًا
 مِنَ الَّذِينَ هَادُوا
 يُحَرِّفُونَ الْكَلِمَ
 عَنْ مَوَاضِعِهِ
 وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
 وَأَسْمَعُ غَيْرَ مَسْمُوعٍ
 وَرَدَّعِنَا لِيًّا يَا لَيْسَ لَهُمْ
 وَطَعْنَا فِي الدِّينِ
 وَلَوْ أَنَّهُمْ قَالُوا
 سَمِعْنَا وَأَطَعْنَا

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It, most surely, would have been better for them
and most upright of heart.

But God has cursed them for their unbelief.

Little, then, do they believe.

4:47 O you who have been given the Scripture!

Believe in what We have sent down
to Muhammad,

confirming what is already with you,

before the time comes when We blot out faces

and turn them around upon their backs;

or before We condemn the ungodly

and curse them,

as We have cursed the Sabbath-breakers.

And the command of God is ever done.

4:48 Indeed, God will not forgive

associating any god with Him.

But He forgives anything less than this

for whomever He so wills.

For whoever associates gods with God

has truly forged a great sin.

4:49 Have you not seen those among Jewry

who profess the inherent purity

of their own souls.

Rather, it is God who commends the purity

of whomever He so wills.

And never shall they be wronged even a whit.

4:50 Look how they have forged lies

against God by saying this!

And that alone suffices as a clear act of sin.

4:51 Have you not seen the case

of those who were given knowledge

of a portion of Heavenly Scripture?

They believe in demonic witchery

and false deities.

Then they dare to say—

وَأَسْمَعُ وَأَنْظُرُنَا

لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ

وَلَكِنَّ لَعْنَهُمُ اللَّهُ بِكُفْرِهِمْ

فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

يَتَأْتِيهَا الَّذِينَ أَوْثُوا الْكِتَابَ

ءَامِنُوا بِمَا نَزَّلْنَا

مُصَدِّقًا لِمَا مَعَكُمْ

مِن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا

فَنَرُدهَا عَلَىٰ أَذْبَارِهَا

أَوْ نَلْعَنَهُمْ

كَمَا لَعْنَا أَصْحَابَ السَّبْتِ

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

إِنَّ اللَّهَ لَا يَغْفِرُ

أَنْ يُشْرَكَ بِهِ

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

وَمَنْ يُشْرِكْ بِاللَّهِ

فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

أَلَمْ تَرَ إِلَىٰ

الَّذِينَ يَزُكُّونَ أَنفُسَهُمْ

بَلِ اللَّهُ يَرْكِي مَنْ يَشَاءُ

وَلَا يُظْلَمُونَ قَتِيلًا

أَنْظُرْ كَيْفَ يَقْتَرُونَ

عَلَى اللَّهِ الْكَيْبَ

وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

أَلَمْ تَرَ إِلَى الَّذِينَ

أَوْثُوا نَصِيبًا

مِنَ الْكِتَابِ يُؤْمِنُونَ

بِالْحَبِيبِ وَالطَّاغُوتِ

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- to 'bolster' those who disbelieve:
 These 'idolaters' have a more guided way
 than 'Muhammad and'
 those who have believed 'with him'.
- 4:52 These are the 'faithless' ones
 whom God has cursed.
 And whomever God curses—
 never will you find any supporter for him!
- 4:53 So do they 'yet claim to' have
 a 'controlling' share in 'God's' kingdom?
 'If ever they did,' then 'be sure'
 that 'they would not give people'
 even a 'speck' of it'.
- 4:54 Or is it rather that they envy 'Muhammad'
 and his 'people for 'the Heavenly guidance'
 that God has given them
 from His 'abounding' benevolence?
 Then, assuredly, 'such is Our way.'
 For 'We gave to the Family of Abraham'
 the Scripture, and 'prophetic' wisdom.
 And We gave to them
 'under David and Solomon'
 a magnificent kingdom.
- 4:55 Yet 'as to Muhammad',
 some of them, 'who follow the Scripture',
 have believed in him, and some of them
 have barred 'people' from 'believing in' him.
 So sufficient 'for the disbelievers'
 is Hell as a flaming fire!
- 4:56 As for those who disbelieve
 in Our 'revealed' signs,
 We shall, assuredly, roast them
 in the Fire 'of Hell'.
 Whenever their skins are thoroughly burned,
 We shall give them, in exchange, other skins,

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وَيَقُولُونَ لِلَّذِينَ كَفَرُوا

هَؤُلَاءِ أَهْدَىٰ

مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

وَمَنْ يَلْعَنِ اللَّهُ

فَلَنْ يَجِدَ لَهُ نَصِيرًا

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلَكِ

فَإِذَا لَا يُؤْتُونَ النَّاسَ نَفِيرًا

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ

مَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ

فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ

الْكِتَابَ وَالْحِكْمَةَ

وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا

فِيهِمْ مِّنْ ءَامَنٍ بِهِ

وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ

وَكَفَىٰ بِهِمْ سَعِيرًا

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا

سَوْفَ نُصَلِّبُهُمْ نَارًا

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- so that they may 'ceaselessly' taste
the 'eternal' torment.
Indeed, ever is God overpowering, all-wise.
- 4:57 But 'as to' those who believe
and do righteous deeds,
We shall admit them
into Gardens beneath which rivers flow,
wherein they shall abide forever and ever.
For them therein are spouses ever-pure.
And We shall admit them
into a 'blissful' shade 'that is' ever-shading.
- 4:58 *Indeed, God commands you
to render 'all' trusts to their rightful people.
Moreover,
whenever you judge between people,
you shall judge with justice.
Indeed, that to which God exhorts you
is most excellent.
Indeed, ever is God all-hearing, all-seeing.
- 4:59 O you who believe! You shall obey God.
And you shall obey the Messenger
and those in authority among you.
And if you should ever dispute over anything,
then refer it to God and the Messenger,
if truly you believe in God
and 'in the coming Judgment of' the Last Day.
That is the best and fairest resolution
'to your conflicts'.
- 4:60 Have you not seen 'the feckless example
of' those who allege
that they have believed in 'the revelation'
that has been sent down to you
and in 'the revelation'

كَمَا نَصَبَتْ جُلُودُهُمْ
بَدَلْنَهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا الْعَذَابَ
إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا
وَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا
﴿٥٧﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ
إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ
إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا
يَا أَيُّهَا الَّذِينَ ءَامَنُوا
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولِي الْأَمْرِ مِنْكُمْ
فَإِنْ نُنزِعْكُمْ فِي شَيْءٍ
فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا
﴿٥٨﴾ أَلَمْ تَرَ إِلَى الَّذِينَ
يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا

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- that has been sent down before you?
 They desire to submit
 to the judgment of false deities,
 while they have been commanded
 to disbelieve in them.
 Yet Satan desires to mislead them far astray.
- 4:61 So when it is said to them:
 Come to 'the decree' that God has sent down,
 and to 'the judgment of' the Messenger,
 you see the hypocrites—
 so very averse 'to this'—
 adamantly turn 'themselves and others'
 away from you, 'O Prophet'.
- 4:62 How then shall it be
 when an affliction strikes them
 for what 'evil' their own hands have advanced,
 whereafter they come to you 'lamenting,'
 swearing by God, we intended nothing
 but 'to bring about' goodwill and conciliation?
- 4:63 These are the ones whom God well knows
 what is 'lurking' in their hearts.
 So turn aside from them. Yet admonish them.
 And say to them a cogent word
 about 'the remedy for' their souls.
- 4:64 For never have We sent any messenger
 but to be obeyed 'by the people',
 with the permission of God.
 Thus, if after wronging themselves
 they had come to you, 'O Muhammad,'
 and sought the forgiveness of God—
 and had the Messenger, as well,
 sought forgiveness for them—
 they most surely would have found God
 all-relenting, mercy-giving.
- 4:65 But no!

بِمَا أَنْزَلَ إِلَيْكَ
 وَمَا أَنْزَلَ مِنْ قَبْلِكَ
 يُرِيدُونَ أَنْ يَتَّخِذُوا
 إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا
 أَنْ يَكْفُرُوا بِهِـ

وَيُرِيدُ الشَّيْطَانُ
 أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا
 وَإِذَا قِيلَ لَهُمْ
 تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ
 وَإِلَى الرَّسُولِ
 رَأَيْتَ الْمُنَافِقِينَ

يُضِدُّونَ عَنْكَ صُدُودًا
 فَكَيْفَ إِذَا

أَصَابَتْهُمْ مُصِيبَةٌ
 بِمَا قَدَّمَتْ أَيْدِيهِمْ
 ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ
 إِنْ أَرَدْنَا

إِلَّا الْإِحْسَانَ وَنُوْفِقًا
 أُولَئِكَ الَّذِينَ

يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ
 فَأَعْرَضَ عَنْهُمْ وَعَظَّمَهُمْ
 وَقَالَ لَهُمْ فِي أَنْفُسِهِمْ
 قَوْلًا بَلِيغًا

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ
 إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ
 وَلَوْ أَنَّهُمْ
 إِذْ ظَلَمُوا أَنْفُسَهُمْ

جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
 وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ
 لَوَجَدُوا اللَّهَ

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By your Lord, they will not truly believe until they make you the judge of whatever disputes break out among them, finding, then, no sense of constraint within themselves, as to complying with what you have decided—submitting to it willingly with a pure submission.

4:66 And had We ever prescribed for them: You are to kill the godless wrongdoers among yourselves! Or:

You are to leave your own dwellings forevermore!

They would not have done it, except for a few of them.

Yet had they done what they were admonished to do, it would have been best for them and far stronger in setting firm their faith.

4:67 For, then, We would have given them, out of Our own bounty, a magnificent reward in the Hereafter.

4:68 Moreover, We would have certainly guided them upon a straight way in this life.

4:69 For whoever obeys God and the Messenger, then it is these who shall be with those upon whom God has bestowed grace—among the prophets and the truthful and the martyrs and the righteous in the Hereafter.

And most excellent are they as companions!

4:70 Such is the abounding benevolence of God. And sufficient is God as the All-Knowing.

تَوَابًا رَحِيمًا
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ

حَتَّىٰ يُحَكِّمُوكَ

فِيمَا شَجَرَ بَيْنَهُمْ

ثُمَّ لَا يَجِدُوا فِي

أَنْفُسِهِمْ حَرَجًا

مِمَّا قَضَيْتَ

وَيُسَلِّمُوا سَلِيمًا

وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ

أَن أَقْتُلُوا أَنْفُسَكُمْ

أَوْ أَخْرَجُوا مِن دِيَارِكُمْ

مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ

لَكَانَ خَيْرًا لَّهُمْ

وَأَشَدَّ تَنْبِيئًا

وَإِذَا لَا تَنبَهُهُمْ

مِن لَّدُنَّا أَجْرًا عَظِيمًا

وَلَهْدَيْنَهُمْ

صِرَاطًا مُسْتَقِيمًا

وَمَن يُطِيعِ اللَّهَ وَالرَّسُولَ

فَأُولَٰئِكَ مَعَ الَّذِينَ

أَنعَمَ اللَّهُ عَلَيْهِمْ

مِنَ الَّذِينَ وَالصَّادِقِينَ

وَالشَّهَدَاءِ وَالصَّالِحِينَ

وَحَسُنَ أُولَٰئِكَ رَفِيقًا

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- 4:71 O you who believe!
Take due precaution against all belligerents.
Then advance against them in detachments.
Or advance all together.
- 4:72 For, indeed,
there are among you those who tarry.
Then if an affliction strikes you believers,
the likes of one who tarried says:
Truly, God has bestowed grace upon me,
since I was not present with them in defeat.
- 4:73 But whenever a great triumph and bounty
comes to you from God,
he most surely says in lament —
as if there had never been
genuine mutual love between you and him—
Oh! If only I had been with them,
I too would have obtained
a magnificent worldly triumph.
- 4:74 *So let those who would trade
the life of this world for the Hereafter
fight on against aggression in the path of God.
For whoever fights aggression
in the path of God and is killed or triumphs,
We shall then give him a magnificent reward.
- 4:75 Then what is with you
that you do not fight in the path of God,
and for the utterly helpless
among the men and the women
and the children who say: Our Lord!
Bring us out of this city
whose people are oppressive wrongdoers,
godless in heart.
And appoint for us, from Yourself,
an invincible ally.
And appoint for us, from Yourself,

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ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ ﴿٧١﴾
وَكُنْ بِاللَّهِ عَلِيمًا
يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا
حُدُودًا حُدْرِكُمْ
فَأَنْفَرُوا ثَبَاتٍ
أَوْ أَنْفَرُوا جَمِيعًا
وَإِنَّ مِنْكُمْ لَمَنْ لِيُبَدِّلَ
فَإِنْ أَصَبْتُمْ مَعْصِيَةَ اللَّهِ قَالَ
قَدْ أَنْعَمَ اللَّهُ عَلَيَّ
إِذْ لَوْلَا أُنِيتُ مَعَهُمْ شَهِيدًا
وَلَيْنَ أَصَبْتُمْ
فَضْلٌ مِنَ اللَّهِ
لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ
بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ
يَلْبَسْتَنِي كُنْتُ مَعَهُمْ
فَأَفُوزُ فَوْزًا عَظِيمًا

﴿٧٢﴾ قَلْبُ قَتْلٍ فِي سَبِيلِ اللَّهِ
الَّذِينَ يَشْرُونَ
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ
فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
﴿٧٣﴾ وَمَا لَكُمْ لَا تُقَاتِلُونَ
فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا
مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

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a 'mighty' supporter.

4:76 Those who believe fight in the path of God.

And those who disbelieve
fight in the path of false deities.

So fight the allies of Satan.

Indeed, Satan's plot is ever weak.

4:77 Have you not seen the example
of those to whom it was 'previously' said:

Stay your hands from fighting

and 'duly' establish the Prayer

and give the Zakât-Charity?

Yet when fighting was prescribed for them,

at once, a group of them

feared the people they were to fight

as they should fear God—

or with an even greater fear.

And so they said: Our Lord!

Why 'now' have You prescribed fighting for us?

If only You had deferred 'it for' us

to a near term!

Say to them:

The enjoyment of this world is little,

while the Hereafter is best

for those who are God-fearing.

And never shall you be wronged 'even' a whit.

4:78 Wherever you may be, death shall overtake you

'at the pre-ordained time' —

even if you are in lofty towers.

Yet if any good comes to them,

they say in their wavering hearts:

This is from God!

But if any harm strikes them,

they say:

This is from you, 'O Muhammad'!

Say to them:

وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَيًّا

وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

الَّذِينَ آمَنُوا ﴿٧٦﴾

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

وَالَّذِينَ كَفَرُوا

يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

الَّذِينَ قِيلَ لَهُمْ ﴿٧٧﴾

كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ

وَمَاءُوا الزَّكَاةَ

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ

كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً

وَقَالُوا رَبَّنَا

لِمَ كُتِبَ عَلَيْنَا الْقِتَالُ

لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ

قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ

وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ

وَلَا تُظْلَمُونَ فَيَسِيلًا

أَيَّمَا كُفُّوا ﴿٧٨﴾

يُدْرِكُكُمْ الْمَوْتُ

وَلَوْ كُنتُمْ فِي بُرُوجٍ مُّسْتَدِيرَةٍ

وَإِنْ تُصِبْهُمْ حَسَنَةٌ

يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ

وَإِنْ تُصِبْهُمْ سَيِّئَةٌ

- All 'things' are 'decreed' from God.
 What is with these people
 that they can hardly understand any discourse?
 4:79 Whatever good has come to 'any one of' you,
 it is from God.
 And whatever harm has stricken you,
 it is from your 'own' self.
 Thus have We sent you, 'O Muhammad,'
 as a Messenger to all people
 'to convey this message'.
 And sufficient is God as a witness 'to this'.
 4:80 Whoever obeys the Messenger
 has thus obeyed God.
 But 'as to' whoever turns away 'from God—'
 then 'know that' We have not sent you,
 'O Muhammad,'
 to be a keeper over 'any of' them.
 4:81 Moreover, they say 'to you':
 We pledge 'obedience!'
 But when they depart from your presence,
 a group of them deliberate by night
 'to do' other than what you say.
 Yet God inscribes
 what they deliberate on by night.
 So turn away from them.
 And rely on God 'alone'.
 For sufficient is God as a guardian.
 4:82 Will they not, then, reflect
 on 'the meaning of' the Quran?
 If it had been from other than God,
 they would, most surely, have found in it
 much discrepancy.
 4:83 And 'again',
 when there comes to them a matter—
 be it of 'general' security or alarm—

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يَقُولُوا هَذِهِ مِنْ عِنْدِكَ
 قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ
 قَالِ هَؤُلَاءِ الْقَوْمِ
 لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا
 مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ
 وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ
 فَمِنْ نَفْسِكَ
 وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا
 وَكَفَى بِاللَّهِ شَهِيدًا
 مَنْ يُطِيعِ الرَّسُولَ
 فَقَدْ أَطَاعَ اللَّهَ
 وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ
 عَلَيْهِمْ حَفِيظًا
 وَيَقُولُونَ طَاعَةٌ
 فَإِذَا بَرَرُوا مِنْ عِنْدِكَ
 بَيَّتَ طَائِفَةٌ مِنْهُمْ
 غَيْرَ الَّذِي تَقُولُ
 وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ
 فَأَعْرِضْ عَنْهُمْ
 وَتَوَكَّلْ عَلَى اللَّهِ
 وَكَفَى بِاللَّهِ وَكِيلًا
 أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ
 وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
 لَوَجَدُوا فِيهِ
 اخْتِلَافًا كَثِيرًا

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they broadcast it.

But if they referred it to the Messenger,
and to those in authority among them,
those of them who could discover its veracity
would know of it and act accordingly.

And had it not been
for the grace of God upon you, and His mercy,
all but a few of you believers
would have followed the promptings of Satan.

4:84 So fight on against aggression
in the path of God, undaunted.

You are not accountable, O Prophet,
for other than yourself.

Yet urge the believers on to fearlessness, as well.

It may be that God
will hold back the mighty power
of those who have disbelieved.
For God is far greater in mighty power
and far greater in chastisement.

4:85 Whoever intercedes in a matter
with benevolent intercession,
there shall be for him
a portion of its Heavenly reward.

And whoever intercedes with evil intercession,
there shall be for him a share of its sin.
And ever is God an able watcher over all things.

4:86 Moreover, whenever you are greeted
with a salutation, then return the greeting
with an even better salutation.

Or, at the least, return it in kind.
Indeed, ever is God
a just reckoner of all things.

4:87 God! There is no God but Him.

وَإِذَا جَاءَهُمْ أَمْرٌ

مِّنَ الْأَمْنِ أَوْ الْخَوْفِ

أَدْعَوْا بِهِ

وَلَوْرَدُوهُ إِلَى الرَّسُولِ

وَأُولَى الْأَمْرِ مِنْهُمْ

لَعَلِمَهُ الَّذِينَ

يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا

فَضْلَ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

لَاتَّبَعْتُمُ الشَّيْطَانَ

إِلَّا قَلِيلًا

فَقَنَلْ فِي سَبِيلِ اللَّهِ

لَا تَكْفُلُ إِلَّا نَفْسَكَ

وَحَرِيصِ الْمُؤْمِنِينَ

عَسَى اللَّهُ أَنْ يَكْفَى

بِأَسِ الَّذِينَ كَفَرُوا

وَاللَّهُ أَشَدُّ بِأَسًا

وَأَشَدُّ تَنْكِيلًا

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً

يَكُنْ لَهُ نَصِيبٌ مِّنْهَا

وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً

يَكُنْ لَهُ كِفْلٌ مِّنْهَا

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيمًا

وَإِذَا حُيِّتُمْ بِنَحْوِهِ

فَحَيُّوا بِأَحْسَنَ مِنْهَا

أَوْ رُدُّوهَا إِنَّ اللَّهَ

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He shall, indeed, gather all of you
to the Day of Resurrection,
in which there is no doubt.

And who is more truthful in word than God?

4:88 *What is with you, then,
that you believers are of two parties,
divided in opinion regarding the hypocrites,
while God has subverted them
for all the evil works they have earned?

Do you wish to guide those
whom God has left to stray?

And whomever God leaves to stray,
never will you find for him
a rightly guided way.

4:89 They would love that you disbelieve,
as they themselves have disbelieved—
so that you may be all alike.

Therefore, take no allies from among them
until they emigrate in the path of God.

But if they turn away from faith,
then seize them and kill them
wherever you find them.

So take from them no ally, nor supporter.

4:90 Excepted are those
who take asylum with a people
wherein there is a treaty between you and them;
and also those who come to you
with their hearts constrained
from fighting against you,
or from fighting their own people.

Had God so willed,

He would have given them power over you.
Then they would have most surely fought you.

Therefore, if they withdraw themselves
from belligerence against you,

كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا
اللَّهُ لَا إِلَهَ إِلَّا هُوَ

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لِيَجْمَعَنَّكُمْ إِلَىٰ

يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

﴿ فَمَا لَكُمْ

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فِي الْمُنَافِقِينَ فَتَتَّبِعِينَ

وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا

أَتُرِيدُونَ أَنْ

تَهْتَدُوا مِنْ أَضَلِّ اللَّهِ

وَمَنْ يُضِلِّ اللَّهُ

فَلَنْ تَجِدَ لَهُ سَبِيلًا

وَدُّوا لَوْ تَكْفُرُونَ

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كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً

فَلَا تَتَّخِذُوا مِنْهُمْ

أَوْلِيَاءَ

حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ

وَأَقْتُلُوهُمْ

حَيْثُ وَجَدْتُمُوهُمْ

وَلَا تَتَّخِذُوا مِنْهُمْ

وَلِيًّا وَلَا نَصِيرًا

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ

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قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

أَوْ جَاءَتْكُمْ

حَصْرَتْ صُدُورُهُمْ أَنْ

يَقْتُلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ

وَلَوْ شَاءَ اللَّهُ

لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ

and do not fight you, and offer you peace, then God accords you no lawful way to fight against them.

- 4:91 You shall find others, as well, who seek a promise of security from you, and who at the same time seek to have security from their own people. Yet whenever they are returned to the temptation of unbelief and hostility, they are subverted therein. So if they do not withdraw unconditionally from fighting you, and if they do not offer you peace and stand their hands, then seize them and kill them wherever you encounter them. It is over these people that We have accorded you manifest authority.
- 4:92 But it is not lawful for a believer to kill a believer, unless it be by mistake. Thus, whoever kills a believer by mistake, then the atonement shall be the freeing of a believing human being from bondage, and due compensation submitted to his surviving family— unless they remit it as a charitable offering. But if the one killed is from a people who are an enemy to you, and he was a believer, then the atonement shall be the freeing of a believing human being from bondage only. And if he is from a people wherein there is a treaty between you and them,

فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ
وَأَلْقُوا إِلَيْكُمُ السَّلَامَ

فَمَا جَعَلَ اللَّهُ لَكُمْ

عَلَيْهِمْ سَبِيلًا

سَتَجِدُونَ آخَرِينَ ﴿٩١﴾

يُرِيدُونَ أَنْ يُبَدِّلُوا

وَيَأْمُرُوا قَوْمَهُمْ

كُلَّ مَا رَدُّوا إِلَى الْفِتْنَةِ

أُرْكَسُوا فِيهَا فَإِن لَّمْ يَعْتَزِلُوكُمْ

وَيُلْقُوا إِلَيْكُمُ السَّلَامَ

وَيَكْفُرُوا بِأَيْدِيهِمْ

فَخَذُواوَهُمْ وَأَقْتُلُوهُمْ

حَيْثُ تَقْتُلُوهُمْ

وَأُولَئِكَ جَعَلْنَا لَكُمْ

عَلَيْهِمْ سُلْطَانًا مُّبِينًا

وَمَا كَانَ لِلْمُؤْمِنِينَ أَنْ

يَقْتُلُوا مُؤْمِنًا إِلَّا خَطَأً

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ

إِلَّا أَنْ يَصَدَّقُوا

فَإِن كَانَ مِنْ قَوْمٍ

عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ

فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

then the atonement shall be
due compensation submitted to his family
and the freeing of a believing human being
from bondage.

As for one who commits this offense,
yet cannot find such means of atonement,
then he shall instead fast
two consecutive months
as a repentance ordained by God!

And ever is God, all-knowing, all-wise.

- 4:93 But whoever kills a believer deliberately,
his due recompense is Hell,
wherein he shall abide forever.
For God will be wrathful with him
and will curse him and will prepare for him
a great torment in the Hereafter.

- 4:94 O you who believe!
When you strike out in the path of God
in a campaign,
be duly discerning of friend and foe.
But you shall not say to one
who offers you the greeting of peace:
You are not a believer, and vanquish him,
seeking to have the fleeting things
of the life of this world.
For with God are abundant gains.
You yourselves were exactly like this
before Islam came to you.
Then God conferred His favor upon you.
So be duly discerning!
Indeed, ever is God all-aware of all that you do.
- 4:95 Not equal are the believers
who stay behind in times of conflict—
apart from those who suffer injury—

وَإِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ
فَدْيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ
وَتَحْرِيرٌ رَقَبَةٍ مُؤْمِنَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامًا
شَهْرَيْنِ مُتَتَابِعَيْنِ
تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا

وَمَنْ يَقْتُلْ
مُؤْمِنًا مُتَعَمِدًا
فَجَزَاءُ لَهُ جَهَنَّمُ
حَكِيمًا فِيهَا
وَعَضِبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ

عَذَابًا عَظِيمًا

يَتَأْتِيهَا الَّذِينَ آمَنُوا
إِذَا صُرِفَتْ فِي سَبِيلِ اللَّهِ
فَتَيَسَّرُوا لَوْلَا أَلْفَاظُ
الْقَوْلِ إِلَيْكُمْ أَلَسَلَّمْتُمْ
لَسَلَّمْتُمْ مُؤْمِنًا تَبْتَغُونَ
عَرَضَ الْحَيَاةِ الدُّنْيَا
فَوَيْلٌ لِلَّذِينَ كَفَرُوا
كَذَلِكَ

كُنْتُمْ مِنْ قَبْلُ
فَمَنْ كَانَ اللَّهُ عَلَيْهِ كُفْرًا
فَتَبَيَّنُوا أَنْ كَانَ اللَّهُ
بِمَا تَعْمَلُونَ خَبِيرًا

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and those who strive in the path of God
with their wealth and their persons.
God has preferred in rank
those who strive with their wealth
and their persons
above those who stay behind.
And to each, God has promised great goodness.
Yet God has preferred those who strive
above those who stay behind
with the promise of a magnificent reward.
4:96 High ranks from Him
shall they have in Paradise,
and His forgiveness and mercy.
And ever is God all-forgiving, mercy-giving.

- 4:97 As for those whose souls the angels take
while they are wronging themselves
in the midst of unbelief,
the angels will say to them:
In what state of faith were you in life?
They will say:
We were utterly helpless in the land.
The angels will say:
Was God's earth not spacious enough
for you to migrate therein, away from unbelief?
It is these, then,
whose final abode shall be Hell—
and what an evil destination it is!
- 4:98 Excepted are the truly helpless
among the men and the women
and the children
who can gather no means
to avert their oppression,
nor find a way out of it.
- 4:99 It is these, then, whom God may pardon.

١٥ لَا يَسْتَوِي الْقَاعِدُونَ

مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ

وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

عَلَى الْقَاعِدِينَ دَرَجَةً

وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَ

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ

عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

١٦ إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةَ

ظَالِمِي أَنْفُسِهِمْ

قَالُوا فِيهِمْ كُنْتُمْ قَالُوا

كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ

وَأَسِعَةً فَنَهَاجِرُوا فِيهَا

فَأُولَئِكَ مَا وَدَّعْنَاهُمْ جَهَنَّمَ

وَسَاءَتْ مَصِيرًا

١٧ إِلَّا الْمُسْتَضْعَفِينَ

مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ

لَا يَسْتَطِيعُونَ حِيلَةً

Indeed, ever is God all-pardoning, all-forgiving.
 4:100 * Thus whoever emigrates in the path of God shall find in the land many a 'flourishing' refuge and great plenitude.

And whoever departs from his home as an émigré to God and His Messenger, 'but' thereafter death overtakes him 'on the road', then truly 'the granting of' his reward shall fall to God.

And ever is God all-forgiving, mercy-giving.

4:101 Now, when you strike out in the land, then there shall be no blame on you if you shorten 'something' of the Prayer, should you fear that those who disbelieve will assail you.

Indeed, the disbelievers are to you a clear enemy.

4:102 Thus, 'as to congregational Prayer with the believers

in an area of conflict, O Prophet, whenever you are among them and you have called them to stand for the Prayer,

then let one group of them stand with you 'in the Prayer'.

Moreover, let them take 'with them' their arms.

And when they are bowing 'their faces' down 'to the ground in the Prayer',

let the 'other group be on guard' behind you.

Then 'after you rise

from first bowing your face down',

let the other group who has not yet prayed come 'and begin' to pray with you

وَلَا يَهْتَدُونَ سَبِيلًا

فَأُولَٰئِكَ عَسَىٰ اللَّهُ

أَنْ يَعْفُو عَنْهُمْ

وَكَانَ اللَّهُ عَفْوًا غَفُورًا

وَمَنْ يَهَاجِرْ

فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ

مَرَاغِمًا كَثِيرًا وَسَعَةً

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ

مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ

ثُمَّ يَدْرِكُهُ الْمَوْتُ

فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ

الَّذِينَ كَفَرُوا إِنْ الْكٰفِرِينَ

كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

وَإِذَا كُنْتُمْ فِيهِمْ

فَأَقِمْتَ لَهُمُ الصَّلَاةَ

فَلَنْقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

وَلْيَأْخُذُوا أَسْلِحَتَهُمْ

فَإِذَا سَجَدُوا فَلْيَكُونُوا

مِنْ وَّرَآئِكُمْ

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after the first group has completed its Prayer.

And let them take due precaution

as well as their arms.

For those who disbelieve

would love for you to neglect your arms

and your belongings.

Then they would pounce down upon you

all at once.

But there shall be no blame on you—

when you are beset with hardship from rain

or you are sick—if you set aside your arms.

Yet take due precaution.

And know that indeed,

God has prepared for the disbelievers

a disgracing torment.

4:103 So when you have concluded the Prayer,

then remember God with reverence,

while standing, or sitting,

or lying on your sides.

Thereafter, when you are secure,

establish the regular Prayer.

Indeed, the Prayer

is a prescribed obligation for the believers

at the well-known appointed times.

4:104 Yet do not become disheartened

in pursuing the people who have assailed you.

If you suffer pain, they too suffer pain

as you suffer pain.

But you have hope to receive from God

what they can never hope for.

And ever is God all-knowing, all-wise.

4:105 'O Prophet!

We have, indeed, sent down the Book to you

with the very essence of all truth

to judge between people

وَأَتَاتِ طَائِفَةٌ أُخْرَىٰ

لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ

وَلْيَأْخُذُوا حِذْرَهُمْ

وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا

لَوْ تَعَفَّلُونَ

عَنْ أَسْلِحَتِكُمْ وَأَمْتِكُمْ

فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً

وَلَا جُنَاحَ عَلَيْكُمْ

إِنْ كَانَتْ بَيْكُمُ أَذَىٰ مِنْ مَطَرٍ

أَوْ كُنْتُمْ مَرْضَىٰ

أَنْ تَضَعُوا أَسْلِحَتَكُمْ

وَخُذُوا حِذْرَكُمْ

إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ

عَذَابًا مُهِينًا

فَإِذَا قَضَيْتُمُ الصَّلَاةَ

فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا

وَعَلَىٰ جُنُوبِكُمْ

فَإِذَا أَطْمَأْنَنْتُمْ

فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ

كَانَتْ عَلَى الْمُؤْمِنِينَ

كِتَابًا مَوْفُوتًا

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ

إِنْ تَكُونُوا تَائِمُونَ

فَأِنَّهُمْ يَا لَأَمُورٍ

كَمَا تَأْمُرُونَ

وَرَجُونَ مِنَ اللَّهِ

مَا لَا يَرْجُونَ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

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- by what God has shown you.
So do not be an advocate
for the treacherous 'who disavow the truth'.
4:106 But seek 'much' forgiveness from God.
Indeed, ever is God all-forgiving, mercy-giving.
4:107 Moreover, do not argue on behalf of those
who betray their own souls 'with sin'.
Indeed, God does not love one
who is treacherous, sinful.
4:108 They seek to hide their 'true' selves from people.
But they do not hide from God.
For He is with them, 'watching',
when at night they deliberate
on a discourse with which He is not pleased.
And ever is God
all-encompassing of what they do.
4:109 So there you 'believers' are
having argued on their behalf
in the life of this world!
But who will argue before God on their behalf
on the Day of Resurrection?
Or who will be there as a guardian for them
'to defend them'?
- 4:110 Whoever does a misdeed
or wrongs his own soul
then seeks forgiveness from God
will find God all-forgiving, mercy-giving.
4:111 Yet whoever earns a sin
earns it only against his own soul.
And ever is God all-knowing, all-wise.
4:112 But whoever commits an offense or a sin,
then casts it upon an innocent 'person',
then, assuredly, he shall bear the burden
of 'both a grave' calumny and a clear sin.
4:113 And were it not for the grace of God upon you,

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إِنَّا أَنْزَلْنَا إِلَيْكَ ١٠٥
الْكِتَابَ بِالْحَقِّ
لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَا أَرْسَلَ اللَّهُ وَلَا تَكُنْ
لِلظَّالِمِينَ حَصِيمًا
وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ
كَانَ غَفُورًا رَحِيمًا ١٠٦
وَلَا تُجَادِلْ عَنِ
الَّذِينَ يَحْتَابُونَ أَنفُسَهُمْ
إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ خَوَافًا أَثِيمًا ١٠٧
يَسْتَحْفُونَ مِنَ النَّاسِ
وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ
مَا لَا يَرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١٠٨
هَاتَتْهُ هُنَّ لَاءَ جَدَلْتَهُ
عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا
فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ
يَوْمَ الْقِيَامَةِ
أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا
وَمَنْ يَعْمَلْ سُوءًا
أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ١٠٩
وَمَنْ يَكْسِبْ إِثْمًا
فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ١١٠
وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ١١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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‘O Muhammad, and His mercy,
a group of them would have resolved
to lead you astray.
But, in fact,
they lead none astray but themselves.
And they will not harm you in anything.
For it is God
who has sent down to you the Book
and ‘prophetic’ wisdom.
And He has taught you what you did not know.
Thus the bounty of God upon you
has been magnificent, ‘indeed’.

- 4:114 * There is nothing good
in most of the secret converse of people,
except if one enjoins charitable offerings,
or the doing of what is right,
or reconciliation among people.
And whoever does this,
seeking the pleasure of God,
then We shall give him a magnificent reward.
- 4:115 But whoever rebels against the Messenger
after the ‘revealed’ guidance
has become clear to him,
and follows other than the way of the believers,
We shall turn him over
to that which he ‘himself’ has turned.
And We shall roast him in Hell—
and what an evil destination it is!
- 4:116 Indeed, God will not forgive
associating any god with Him.
But He forgives anything less than this
for whomever He so wills.
Thus whoever associates gods with God
has truly strayed far astray!

ثُمَّ رَمِي بِهِ بَرِيحًا
فَقَدَرَتْ أَحْسَمَلْ يَهْتِنَا وَإِنَّمَا مَيْدِنَا
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ
وَرَحْمَتُهُ
لَهَمَّتْ طَائِفَةٌ مِنْهُمْ
أَنْ يُضِلُّوكَ
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ
وَأَنْزَلَ اللَّهُ عَلَيْكَ
الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ
عَلَيْكَ عَظِيمًا
❖ لَآخِرُ
فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ
إِلَّا مَن أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ
بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ
أَتْبَعَاءَ مَرْضَاتِ اللَّهِ
فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
وَمَن يُسَاقِ الرَّسُولَ
مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا
إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

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- 4:117 'As for the Makkan idolaters ,
they call upon nothing besides Him
but 'false' female 'deities' .
And they call upon nothing, 'in reality' ,
but a rebellious Satan,
4:118 whom God has cursed,
and who has 'himself' said 'to God':
I shall most surely take hold
of an appointed portion of Your servants.
4:119 And I shall, most surely, lead them astray.
Moreover, I shall, most surely, fill them
with fancies.
Thus, I shall command them:
And they shall slit the ears of cattle
'in false ritual' .
And I shall command them:
And they shall 'seek unnatural' change
'to' the creation of God.
But whoever takes Satan as a patron,
apart from God,
has most surely suffered a manifest loss.
4:120 'Satan' makes promises to them
and fills them with fancies.
Yet Satan promises 'those of' them
'who follow him' nothing but a mere delusion.
4:121 The 'final' abode of these shall be Hell!
And they shall not find any asylum from it.
4:122 But 'as for' those who believe
and do righteous deeds,
We shall admit them
into Gardens beneath which rivers flow,
wherein they shall abide, forever and ever.
It is the true promise of God.
And who is more truthful in word than God?
4:123 It shall not be willed by your fancies—

وَيَقْفَرُوا مَا دُونَ ذَلِكَ
لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
إِنْ يَدْعُونَ مِنْ دُونِهِ
إِلَّا إِنثًا وَإِنْ يَدْعُونَ
إِلَّا شَيْطَانًا مَرِيدًا
لَعَنَهُ اللَّهُ وَقَالَ
لَأَتَّخِذَنَّ مِنْ عِبَادِكَ
نَصِيبًا مَفْرُوضًا
وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ
وَلَأَمْرُنُهُمْ فَلِيَّ يَتَّكِنُونَ
وَإِذَا نَأَى الْأَنْعَامَ
وَلَأَمْرُنُهُمْ فَلِيَّ يَغْدِرُونَ
خَلَقَ اللَّهُ وَمَنْ يَتَّخِذِ
الشَّيْطَانَ وَلِيًّا
مِنْ دُونِ اللَّهِ فَقَدْ
خَسِرَ خُسْرَانًا مُبِينًا
يَعِدُّهُمْ وَيُمَنِّيهِمْ وَمَا
يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا
أُولَئِكَ مَا أَوْلَاهُمْ جَهَنَّمَ
وَلَا يَجِدُونَ عَنْهَا مَحِيصًا
وَالَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا

- nor the fancies of the People of the Scripture—
that any of you enter Paradise .
Rather, whoever does a misdeed
shall be recompensed for it.
And he shall not find for himself,
apart from God, any patron nor supporter.
- 4:124 But whoever does righteous deeds—
whether male or female and is a believer—
these, then, shall enter the Garden of Paradise .
And never shall they be wronged even a speck.
- 4:125 For who is of a more excellent faith
than one who submits his face to God,
while he excels in 'doing' good
and follows the sacred way of Abraham,
the upright in heart ?
For God took Abraham to be a 'beloved' friend.
- 4:126 And to God belongs all that is in the heavens
and all that is in the earth.
And ever is God all-encompassing of all things.
- 4:127 Now, they who follow you in faith
seek a ruling from you, O Muhammad,
about their obligations concerning women.
Say to them :
God Himself gives you a ruling about them—
and what has been recited to you 'before'
in the Book clarifies this for you:
Uphold all rights
with regard to female orphans—
especially those whom you have not granted
all that has been 'duly' prescribed for them
by God, though you desire to marry them.
Moreover, uphold all rights
with regard to children,
who are 'utterly' helpless.

وَعَدَّ اللَّهُ حَقًّا

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي

أَهْلِ الْكِتَابِ

مَنْ يَعْمَلْ سُوءًا يُجْرَ بِهِ

وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ

وَلِيًّا وَلَا نَصِيرًا

وَمَنْ يَعْمَلْ

مِنَ الصَّالِحَاتِ

مِنْ ذَكَرٍ أَوْ أُنْثَى

وَهُوَ مُؤْمِنٌ

فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ

وَلَا يُظْلَمُونَ نَقِيرًا

وَمَنْ أَحْسَنُ دِينًا

مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ

وَهُوَ مُحْسِنٌ

وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَأَخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

وَلِلَّهِ مَا فِي السَّمَاوَاتِ

وَمَا فِي الْأَرْضِ

وَكَانَ اللَّهُ

يَكُلُّ شَيْءًا مُّحِطًا

وَسَتَقُونَكُمْ فِي النِّسَاءِ

قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ

وَمَا يَتْلَى عَلَيْكُمْ

فِي الْكِتَابِ فِي يَتِمَى النِّسَاءِ

الَّتِي لَا تُؤْتُونَهُنَّ

مَا كُتِبَ لَهُنَّ

وَتَرَعُونَ أَنْ تَنْكِحُوهُنَّ

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- In addition, uphold all rights
with regard to all orphans, with due justice.
And know that whatever good you do,
then, indeed, ever is God all-knowing of it.
- 4:128 Furthermore, if any woman
fears disfavor or alienation from her husband,
then there shall be no blame on the two of them
if they reconcile a peaceful settlement
between themselves.
For reconciliation is far better
than kindling strife,
though beware that avarice is ever-present
in the human soul.
But if you excel in doing good
and are God-fearing—
then ever is God all-aware of all that you do.
- 4:129 Yet you shall never be able
to be purely equitable between wives—
even if you are solicitous about doing so.
But do not altogether incline against one,
such that you leave her,
as it were, hanging.
Rather, if you set affairs aright,
and be God-fearing, then, indeed, ever is God
all-forgiving, mercy-giving.
- 4:130 If, however, the two of them part equitably,
God will enrich each one of them
out of His vast bounty.
And ever is God all-encompassing, all-wise.
- 4:131 For to God belongs all that is in the heavens
and all that is in the earth.
And truly We have enjoined those
who were given the Scripture before you—
and you yourselves—

سُورَةُ النِّسَاءِ

الجزء الخامس

وَالْمُسْتَضْعَفِينَ
مِنَ الْوَالِدَانِ وَأَنْ
تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا
وَإِنْ أَمْرًا خَافَتْ (١٢٨)
مِنْ بَعْلِهَا شُكْرًا أَوْ إِعْرَاضًا
فَلَا جُنَاحَ عَلَيْهِمَا
أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
وَالصُّلْحُ خَيْرٌ
وَأَحْضِرْتَ الْأَنْفُسَ الشُّحَّ
وَإِنْ تَحْسَبُوا
فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا
وَلَنْ تَسْتَطِيعُوا (١٢٩)
أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ
وَلَوْ حَرَصْتُمْ فَلَا
تَمِيلُوا عَلَى الْاِمْتِلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ
وَإِنْ تَصْلِحُوا وَتَتَّقُوا
فَإِنَّ اللَّهَ كَانَ
عَفُورًا رَحِيمًا
وَإِنْ يَنْفَرَا بَعْضُ اللَّهِ
كُلًّا مِنْ سَعَتِهِ (١٣٠)
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا
وَلِلَّهِ مَا فِي السَّمَاوَاتِ (١٣١)
وَمَا فِي الْأَرْضِ

سُورَةُ النِّسَاءِ

الجزء الخامس

- that you shall all be God-fearing.
But if you disbelieve—
then, nevertheless, to God
belongs all that is in the heavens
and all that is in the earth.
And ever is God self-sufficient, all-praised.
- 4:132 For to God belongs all that is in the heavens
and all that is in the earth.
And sufficient is God as a guardian.
- 4:133 If ever He so wills, He shall do away with you,
O people of the Earth,
and bring others in your place.
And ever is God all-able to do this.
- 4:134 Thus whoever desires
the reward of this world—
then know that
with God is the reward of this world
and the Hereafter.
Indeed, ever is God all-hearing, all-seeing.
- 4:135 *O you who believe!
Be most upright in upholding justice,
bearing true witness
for the sake of God alone—
even if it is against your own selves,
or your parents, or your nearest relatives—
regardless of whether one party is rich
and the other is poor,
for God is most regardful
of what is good for them both.
So do not follow whim
such that you pervert equity.
For if you distort testimony
or turn away from the truth,
then, indeed, ever is God all-aware

وَلَقَدْ وَصَّيْنَا الَّذِينَ
أَوْثُوا الْكُفَّابِ مِنْ قَبْلِكُمْ
وَأَيَّاكُمْ أَنْ اتَّقُوا اللَّهَ
وَأَنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ
وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا
وَلِلَّهِ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ
وَكَفَى بِاللَّهِ وَكِيلًا
إِنْ يَشَأْ يُذْهِبْكُمْ
أَيُّهَا النَّاسُ
وَيَأْتِ بِآخَرِينَ
وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللَّهِ
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا
يَا أَيُّهَا الَّذِينَ ءَامَنُوا
كُونُوا قَوَّامِينَ بِالْقِسْطِ
شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَى أَنْفُسِكُمْ
أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا
فَاللَّهُ أَوْلَىٰ بِهَا
فَلَا تَتَّبِعُوا الْهَوَىٰ
أَنْ تَعْدِلُوا

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of all that you do.

- 4:136 O you who believe!
Believe 'steadfastly' in God,
and His Messenger, and the Book
that He has, indeed, sent down
to His Messenger—
and every 'revealed' Book
that He has sent down before.
For whoever disbelieves in God
and His angels and His 'revealed' Books
and His messengers
and 'in the coming Judgment' of the Last Day
has truly strayed far astray.
- 4:137 As to those who have believed, then disbelieved,
then believed, then disbelieved,
then 'stubbornly' increased in unbelief—
never will God forgive them.
Nor will He guide them to 'the right' way.
- 4:138 Give 'heavy' tidings to the hypocrites, 'as well',
that for them there is a most painful torment
'awaiting in the Hereafter.
- 4:139 For they are 'the ones
who take the disbelievers as allies
instead of the believers.
Do they seek invincible might from them?
Then, most surely,
invincibility is altogether with God.
- 4:140 Moreover, 'recall
that He has already sent down to you
'a commandment' in the Book
that when you hear the verses of God
being belied and mocked at 'by people',
then do not sit with them
until they take up some other discourse.

سُورَةُ النِّسَاءِ

الجزء الخامس

وَإِنْ تَلَوْا أَوْ تَعْرِضُوا
فَإِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا
يَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿١٣٦﴾
ءَامَنُوا بِاللَّهِ وَرَسُولِهِ
وَٱلْكِتَآبِ ٱلَّذِي
نَزَّلَ عَلَىٰ رَسُولِهِ
وَٱلْكِتَآبِ ٱلَّذِي
أَنزَلَ مِن قَبْلُ
وَمَن يَكْفُرْ بِٱللَّهِ وَمَلَآئِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ
وَٱلْيَوْمِ ٱلْآخِرِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
إِنَّ ٱلَّذِينَ ءَامَنُوا ﴿١٣٧﴾
ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا
ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا
لَّمْ يَكُنِ ٱللَّهُ لِيُغَيِّرْ لَهُم
وَلَا لِيَهْدِيَهُمْ سَبِيلًا
بَشَرِ ٱلْمُتَنَفِقِينَ بِأَن
لَّهُمْ عَذَابًا أَلِيمًا
ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَافِرِينَ
أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ
أَيَبْتَغُونَ عِنْدَهُمُ ٱلْعِزَّةَ
فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا
وَقَدْ نَزَّلَ عَلَيْكُمْ ﴿١٣٨﴾
فِي ٱلْكِتَآبِ أَن إِذَا سَمِعْتُمْ
ءَايَاتِ ٱللَّهِ

سُورَةُ النِّسَاءِ

الْحُرَّةُ الْخَالِصَةُ

- For, indeed, you would then be like them. Indeed, God shall gather the hypocrites and the disbelievers in Hellfire, all together.
- 4:141 The hypocrites are those who await misfortune to befall you. But if there is for you a victory from God, they say: Were we not with you? But when the disbelievers have a measure of success over you, they say to them: Did we not have the advantage over you and shield you against the believers? Indeed, God shall judge between you all on the Day of Resurrection. And never will God make a way for the disbelievers to utterly overcome the true believers.
- 4:142 Indeed, the hypocrites seek to deceive God. But it is He who causes them to be deceived. Whenever they stand for the Prayer, they stand lazily, for they merely desire to show themselves before people. Nor do they remember God thereafter except a little—
- 4:143 wavering between the two sides, belonging neither to these nor to those. Yet whomever God leaves to stray, never will you find for him a rightly guided way.
- 4:144 O you who believe! You shall not take the disbelievers as allies instead of the believers. Do you desire, in doing this, to give God a manifest proof against you

يَكْفُرُ بِهَا وَيَسْتَهْزِئُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى
يُخَوِّضُوا فِي حَدِيثِ غَيْرِهِ
إِنَّكُمْ إِذَا مَنَلْتُمُوهُ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ
وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا
الَّذِينَ يَرَبُّصُونَ بِكُمْ
فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ
فَكَالُوا أَلَمْ تَكُنْ مَعَكُمْ
وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ
وَنَمْنَعَكُم مِّنَ الْمُؤْمِنِينَ
فَاللَّهُ يَخْتَصِمُ بَيْنَكُمْ
يَوْمَ الْقِيَامَةِ
وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا
إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ
وَهُوَ خَادِعُهُمْ
وَإِذَا قَامُوا إِلَى الصَّلَاةِ
قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا
مُدْبِدِّينَ بَيْنَ ذَلِكَ
لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ
وَمَنْ يُضِلِلِ اللَّهُ
فَلَنْ يَجِدَ لَهُ سَبِيلًا
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

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as to your faithlessness?

- 4:145 Indeed, the hypocrites shall be in the lowest depth of the Fire of Hell! And never will you find for them any helper to deliver them.
- 4:146 Excepted are those who repent, and set their affairs aright, and hold fast to faith in God, and make their religion sincere to God alone. Such as these shall be ever with the believers. And God shall give the believers a magnificent reward.

- 4:147 What would God attain by tormenting you if you give thanks to Him and truly believe in Him? And ever is God all-thankful, all-knowing.

- 4:148 * God does not love overt expression of offensive discourse, unless it be in redress by one who has been wronged. And, indeed, ever is God all-hearing, all-knowing.

- 4:149 If you disclose a good deed done by one, or conceal it, or pardon an evil offense against you— then know that ever is God all-pardoning, almighty.

- 4:150 Those who disbelieve in God and His messengers, and who desire to separate between belief in God and belief in all His messengers, saying: We believe in some. But we disbelieve in others!— and who thereby desire

لَا نَنجِدُهُو الْكَافِرِينَ
 أُولَئِكَ مِنْ دُونِ الْمُؤْمِنِينَ
 أَتَرِيدُونَ أَنْ يَجْعَلُوا لِلَّهِ
 عَلَيْكُمْ سُلْطَانًا مُبِينًا
 ١٤٥ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ
 الْأَسْفَلِ مِنَ النَّارِ
 وَلَنْ يَجْعَلَ لَهُمْ نَصِيرًا
 ١٤٦ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا
 وَاعْتَصَمُوا بِاللَّهِ
 وَأَخْلَصُوا دِينَهُمْ لِلَّهِ
 فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ
 وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ
 أَجْرًا عَظِيمًا
 ١٤٧ مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ
 إِنْ شَكَرْتُمْ وَءَامَنْتُمْ
 وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا
 ١٤٨ لَا يُحِبُّ اللَّهُ
 الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
 إِلَّا مَنْ ظَلَمَ
 وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا
 ١٤٩ إِنْ يُبَدُوا خَيْرًا أَوْ خُفِّفُوا
 أَوْ تَعَفَّوْا عَنْ سُوءٍ
 فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا
 ١٥٠ إِنْ الَّذِينَ
 يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ
 وَيُرِيدُونَ أَنْ يُفَرِّقُوا
 بَيْنَ اللَّهِ وَرُسُلِهِ



- to pursue a 'deceptive' path between them—
 4:151 it is these who are, in truth, the disbelievers.
 And We have made ready for the disbelievers
 a disgracing torment.
- 4:152 But all those who believe in God
 and His messengers—
 not differentiating in faith
 between any of them—
 to those He shall give their 'full' rewards.
 And ever is God all-forgiving, mercy-giving.
- 4:153 The People of the Scripture ask you,
 'O Prophet, to bring down to them
 an 'inscribed' book from Heaven.
 Truly, they have asked Moses
 for 'something' greater than this.
 They said:
 Show us God openly, 'before our very eyes'!
 Then, suddenly, the thunderbolt seized them
 for their wrongdoing.
 Then they took the 'Golden' Calf for worship,
 after the clear and miraculous proofs
 of God had come to them.
 Then We pardoned this.
 Moreover, We gave Moses
 clear evidence against idolatry.
- 4:154 For We lifted Mount Ṭūr above them
 as a warning for 'defying' their covenant.
 And thereafter We said to them:
 Enter through the gate of Jerusalem
 bowing down in all humility.
 But they defied it.
 And thereafter We said to them,
 You shall commit no violation in the Sabbath.
 But they defied it.

سُورَةُ النِّسَاءِ

الْحَزْنَةُ السَّادِسُ

وَيَقُولُونَ نُوْمِنُ بِبَعْضِ

وَنَكْفُرُ بِبَعْضِ

وَيُرِيدُونَ أَن يَتَّخِذُوا

بَيْنَ ذَلِكَ سَبِيلًا

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا

وَأَعْتَدْنَا لِلْكَافِرِينَ

عَذَابًا مُّهِينًا

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ

وَلَمْ يَفْرُقُوا

بَيْنَ أَحَدٍ مِّنْهُمْ

أُولَٰئِكَ سَوْفَ

يُؤْتِيهِمُ أَجْرَهُمُ

وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

يَسْأَلُكَ أَهْلُ الْكِتَابِ

أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا

مِّنَ السَّمَاءِ

فَقَدْ سَأَلُوا مُوسَىٰ

أَكْبَرِينَ ذَلِكَ فَقَالُوا

أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ

الصَّاعِقَةُ بِظُلْمِهِمْ

ثُمَّ اتَّخَذُوا الْعِجْلَ

مِّن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

فَعَفَوْنَا عَنْ ذَلِكَ

وَأَنبَأْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ

بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ

ادْخُلُوا الْبَابَ سُجَّدًا

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- And thereafter We took from them a most solemn covenant. But they defied it.
- 4:155 Thus for breaking their own covenant; and for their disbelief in the signs of God; and for their killing of the prophets without any right; and for their saying: Our hearts are encased against further Revelation— they were condemned. Rather, as to their hearts, God has set a seal upon them for their unbelief. For they do not believe, except for a little.
- 4:156 Moreover they were condemned for their unbelief; and for their utterance of an enormous calumny against Mary; and for their saying: Indeed, we have killed the Messiah, Jesus, son of Mary, the Messenger of God! However, they did not kill him. Nor did they crucify him. Rather, it was made to appear to them as so. And as to those who are in dispute with regard to him and the crucifixion, they themselves remain in doubt about it. They have no sure knowledge of it, except the following of mere conjecture. Yet for a certainty they did not kill him!
- 4:158 Rather, God has raised him to Himself. And ever is God overpowering, all-wise.
- 4:159 And there is not a single one of the People of the Scripture save that every last one of them shall most surely believe in him

وَقُلْنَا لَهُمْ لَا تَعْدُوا
 فِي أَلْسِنَتِهِ
 وَأَخَذْنَا مِنْهُمْ مِيثَاقًا عَظِيمًا
 فِيمَا نَقُضُوا مِنْهُ وَمِثَاقَهُمْ
 وَكَفَرُوا بِآيَاتِ اللَّهِ
 وَقَتَلُوا الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ
 وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ
 بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
 فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا
 وَبِكُفْرِهِمْ وَقَوْلِهِمْ
 عَلَى مَرْيَمَ بِهَتْنًا عَظِيمًا
 وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ
 عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ
 وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
 وَلَكِنْ سُبُّهُ لَهُمْ
 وَإِنَّ الَّذِينَ أَخْلَفُوا فِيهِ
 لَفِي شَكٍّ مِنْهُ
 مَا لَهُمْ بِهِ مِنْ عِلْمٍ
 إِلَّا أَنْبَاءَ الظَّنِّ
 وَمَا قَتَلُوهُ يَقِينًا
 بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ
 وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

- as the Messiah before his death.
Moreover, on the Day of Resurrection,
he himself shall be a witness against them.
- 4:160 Because of the wrongdoing
perpetrated by those of Jewry,
We have made forbidden to them
wholesome foods
previously made lawful to them—
and also because of their barring
of so many people from the way of God;
4:161 and for their taking of usury,
though they were forbidden to do it;
and for their consuming
the wealth of the people by false means.
Moreover, We have prepared
for the disbelievers among them
a most painful torment in the Hereafter.
- 4:162 But those among them
who are well-grounded in knowledge,
as well as the true believers,
believe in this revelation
that has been sent down to you,
O Muhammad,
and in the Scripture that has been sent down
to the prophets who came before you—
as do the steadfast in establishing the Prayer,
and the givers of the Zakât-Charity,
and the believers in God
and in the coming Judgment of the Last Day.
It is to these that We shall give
a magnificent reward.
- 4:163 *Indeed, We have given revelation to you,
O Muhammad,
even as We gave revelation to Noah

وَأَنَّ الْمَسَاءِ ۝ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا

لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۝

وَيَوْمَ الْقِيَامَةِ

يَكُونُ عَلَيْهِمْ شَهِيدًا

فَيُظَاهِرُونَ مِنَ الذَّبِّ هَادُوا ۝

حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ

أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ

عَنْ سَبِيلِ اللَّهِ كَثِيرًا

وَآخَذَهُمُ الرِّبَا ۝

وَقَدْ نُهُوا عَنْهُ

وَأَكْثُهُمْ أَمْوَالُ النَّاسِ بِالْبَاطِلِ ۝

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ

عَذَابًا أَلِيمًا

لَنْ كُنِ الرَّاسِخُونَ ۝

فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ

يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ

وَمَا أَنْزَلَ مِنْ قَبْلِكَ ۝

وَالْمُقِيمِينَ الصَّلَاةَ ۝

وَالْمُؤْتُونَ الزَّكَاةَ

وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

and the prophets after him—
and as We have given revelation to Abraham,
and Ishmael, and Isaac, and Jacob,
and to the prophets of the Tribes of Israel,
and to Jesus, and Job, and Jonah,
and Aaron, and Solomon.

And We gave David the Psalms as a revelation.

4:164 Thus there are messengers
of whom We have told you before
and other messengers
of whom We have not told you.

And it is true
that God spoke directly to Moses—
His very word, indeed!

4:165 They were messengers—
bearers of glad tidings and forewarners—
so that after the coming of the messengers
people would have no argument before God
to justify their misdeeds.

Indeed, ever is God overpowering, all-wise.

4:166 Yet if they belie you, God bears witness
to what He has sent down to you,
O Muhammad:

He has sent it down with His knowledge.
And all the angels so bear witness.
Yet sufficient is God as a witness to this.

4:167 So as to those who disbelieve
and bar people from the path of God,
they have truly strayed far astray.

4:168 Indeed, those who disbelieve and do wrong,
God shall not forgive them!

Nor shall He guide them along any path—
4:169 except the path to Hell,
wherein they shall abide, forever and ever.
And that, for God, is ever easy.

﴿١٦٤﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ

كَمَا أَوْحَيْنَا إِلَى نُوحٍ

وَالَّذِينَ مِنْ بَعْدِهِ

وَأَوْحَيْنَا إِلَى

إِبْرَاهِيمَ وَإِسْمَاعِيلَ

وَإِسْحَاقَ وَيَعْقُوبَ

وَالْأَسْبَاطِ وَعِيسَى

وَأَيُّوبَ وَيُوسُفَ

وَهَارُونَ وَسُلَيْمَانَ

وَعِيسَى دَاوُدَ زَبُورًا

وَرُسُلًا قَدْ قَصَصْنَاهُمْ

عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا

لَمْ نَقْصُصْهُمْ عَلَيْكَ

وَكَلَّمَ اللَّهُ مُوسَى تَكْوِيمًا

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ

حُجَّةٌ بَعْدَ الرُّسُلِ

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

لَكِنَّ اللَّهَ يَشْهَدُ

بِمَا أَنْزَلَ إِلَيْكَ

أَنْزَلَهُ بِعِلْمِهِ

وَالْمَلَائِكَةُ يَشْهَدُونَ

وَكَفَى بِاللَّهِ شَهِيدًا

إِنَّ الَّذِينَ كَفَرُوا

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا

لَمْ يَكُنْ اللَّهُ لِيُغْفِرْ لَهُمْ

وَلَا لِيَهْدِيَهُمْ طَرِيقًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء السادس

- 4:170 O humankind!
Most surely,
the 'promised' Messenger has come to you
with the truth from your Lord.
So believe. It is best for you.
Yet if you disbelieve, then 'be forewarned
that', indeed, to God belongs
all that is in the heavens and the earth.
And ever is God all-knowing, all-wise.
- 4:171 O People of the Scripture!
Do not exceed the bounds 'of revealed faith'
in 'the creed of' your religion.
Nor say about God other than the truth.
Indeed, the Messiah, Jesus, son of Mary,
is only God's messenger;
and 'was created by' His word
that He cast to Mary;
and 'was' a spirit 'that issued forth
by a command' from Him 'to be'.
So believe in God and 'all' His messengers.
And do not say:
Three 'gods in a Trinity'!
Desist! It is better for you.
Indeed, God is but One God.
Highly exalted is He above having a son!
To Him belongs all that is in the heavens
and all that is in the earth.
And sufficient is God as a guardian.
- 4:172 Never shall the Messiah disdain
to be a servant of God,
nor the angels brought near.
So as to whoever is disdainful of His worship—
and grows arrogant—
'let it be known', then,

إِلَّا طَرِيقَ جَهَنَّمَ ﴿١٧٠﴾
خَالِدِينَ فِيهَا أَبَدًا
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا
يَا أَيُّهَا النَّاسُ ﴿١٧١﴾
قَدْ جَاءَكُمْ الرَّسُولُ
بِالْحَقِّ مِنْ رَبِّكُمْ
فَتَأْمِنُوا خَيْرًا لَكُمْ
وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
يَا أَهْلَ الْكِتَابِ ﴿١٧٢﴾
لَا تَتَّبِعُوا فِي دِينِكُمْ
وَلَا تَقُولُوا عَلَى اللَّهِ
إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ
رَسُولُ اللَّهِ وَكَلِمَتُهُ
الَّتِي نَزَّلْنَا بِإِذْنِ رَبِّهِ
وَرُوحٌ مِنْهُ
فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ
وَلَا تَقُولُوا ثَلَاثَةَ
أَنْتُمْ هُوَ خَيْرًا لَكُمْ
إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ
سُبْحَانَهُ
أَنْ يَكُونَ لَهُ وَلَدٌ
لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ
وَكَفَى بِاللَّهِ وَكِيلًا
لَنْ يَسْتَنْكِفَ الْمَسِيحُ
أَنْ يَكُونَ عَبْدًا لِلَّهِ

that He shall certainly assemble them
 'for Judgment' before Him, all together.
 4:173 Then as to those who believe 'in God',
 and do righteous deeds,
 He shall render them their rewards 'in full'
 and increase them evermore from His bounty.
 But as for those who become disdainful
 'of His worship', and grow arrogant,
 He shall torment them
 with a most painful torment.
 And they shall not find for themselves,
 apart from God, either patron or supporter.

4:174 O humankind!
 Truly 'decisive' proof 'of the true religion'
 has come to you from your Lord 'in this Quran'.
 And 'herein' have We sent down to you
 a manifest light.

4:175 So for those who believe in God
 and hold fast to 'faith in' Him,
 He shall admit them to a mercy of His own,
 and to 'His' favor.
 And He shall guide them to Himself,
 along a straight way 'of salvation'.

4:176 They 'who believe'
 seek an 'additional' ruling from you,
 'concerning inheritance, O Muhammad'.
 Say to them:
 God Himself gives you a ruling
 regarding one who has 'only' a non-lineal heir:
 If a person perishes, having no children,
 but he has a sister, then to her 'goes' one-half
 of what he leaves 'behind'.
 And he 'alone' inherits her

سُورَةُ النِّسَاءِ

الْحِزْبُ السَّادِسُ

وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

وَمَنْ يَسْتَنْكِفْ

عَنْ عِبَادَتِيهِ وَيَسْتَكْبِرْ

فَسَيَحْشُرُهُمُ إِلَيْهِ جَمِيعًا

فَأَمَّا الَّذِينَ ءَامَنُوا

(173)

وَعَمِلُوا الصَّالِحَاتِ

فَبُورِيهِمْ أَجْرُهُمْ

وَيَزِيدُهُمْ مِنْ فَضْلِيهِ

وَأَمَّا الَّذِينَ

اسْتَنْكَفُوا وَاسْتَكْبَرُوا

فَعَذَابُهُمْ عَذَابًا أَلِيمًا

وَلَا يَجِدُونَ لَهُمْ

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

يَتَأْتِيهَا النَّاسُ قَدْ جَاءَكُمْ

(174)

بُرْهَانٌ مِنْ رَبِّكُمْ

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ

(175)

وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ

فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ

وَيَهْدِيهِمْ إِلَىٰ

صِرَاطٍ مُسْتَقِيمًا

يَسْتَفْتُونَكَ قُلِ اللَّهُ

(176)

يُعْتَبِيكُمْ فِي الْكَلَّةِ

if she has no children.
 But if there are two 'surviving' sisters,
 to them 'go' two-thirds
 of what he leaves 'behind'.
 Yet if there are 'surviving' siblings,
 men and women,
 then to the male 'goes' a portion
 like that of two females.
 God clarifies 'this' for you,
 so that you may not go astray.
 And God is all-knowing of all things.

سُورَةُ النِّسَاءِ

الجزء السامس

إِنْ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ
 وَلَهُ أُخْتٌ
 فَلَهَا نِصْفُ مَا تَرَكَ
 وَهِيَ بِرِثَتِهَا
 إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ
 فَإِنْ كَانَتَا أُثْنَتَيْنِ
 فَلَهُمَا الثَّلَاثَانِ مِمَّا تَرَكَ
 وَإِنْ كَانُوا إِخْوَةً
 رِجَالًا وَنِسَاءً فَلِلذَكَرِ
 مِثْلُ حَظِّ الْأُنثِيَّاتِ
 يَسِّرُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Surah 5 / 120 VERSES / REVEALED AT MADINAH

Al-Mâ'idah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

5:1 O you who believe!
Fulfill all contracts, treaties, and covenants
with God and with people.

God decrees these terms:
Lawful for you as food are grazing beasts—
excluding what shall be presently
recited to you as specifically forbidden,
and provided you do not make lawful
the hunting of game
while you are in the state of pilgrim sanctity.
Indeed, God decrees whatever He so wills.

5:2 O you who believe!
As to the Pilgrimage:
Do not violate the prescribed rituals
and waymarks of God therein—
neither in relation to the sacred month
in which it occurs;
nor in relation to the animal you bring along
as a charitable-offering of sacrifice;
nor in relation to sacrificial animals for charity,
so marked by their bearing of garlands;

يَا أَيُّهَا الَّذِينَ آمَنُوا ۙ
أَوْفُوا بِالْعُقُودِ ۗ
أَحَلَّتْ لَكُمْ بِهِمَّةُ الْأَنْعَامِ
إِلَّا مَا يَنْتَقِلُ عَلَيْكُمْ
عَدْرٌ مُجَلًّى الصَّيْدِ وَأَنْتُمْ حُرْمٌ
إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ
يَا أَيُّهَا الَّذِينَ آمَنُوا ۙ
لَا تُحِلُّوا شَعَائِرَ اللَّهِ
وَلَا الشَّهْرَ الْحَرَامَ
وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ
وَلَا أَيْمَانَ الْحَرَامِ
يَبْتَغُونَ فَضْلًا
مِّن رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا
وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ

nor in relation to those pilgrims
headed for the Sacred House in Makkah
seeking bounty from their Lord
and in quest of His good pleasure.
But when you lawfully end
the state of pilgrim sanctity,
then you may resume hunting game.
Yet you shall not let your feelings
of detestation toward a people
who have previously barred you
from the Sacred Mosque
cause you to commit aggression against them.
Rather, you shall help one another
to virtuousness, and to the fear of God.
But you shall not help one another
to sin and to aggression.
Therefore, fear God.
Indeed, God is severe in punishment
for the breaking of His covenant.

5:3 As to specific dietary prohibitions:
Forbidden to you
is the consumption of carrion,
and blood, and the flesh of swine,
and that over which
other than the name of God has been invoked,
and what has been strangled,
and what has been beaten to death,
and what has fallen to its death,
and what has been gored to death,
and what has been eaten by a predator—
except that which you duly slaughter
before it dies—
and what has been slaughtered on any altar.
And prohibited to you, as well,

أَنْ صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ
أَنْ تَعْتَدُوا
وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْعَوِيَّةِ
وَلَا تَعَاوَنُوا عَلَى
الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ
وَالدَّمَّ وَلَحْمَ الْخَنزِيرِ
وَمَا أَهْلَ لَعْنِ اللَّهِ بِهِ
وَالْمُنْخَفِقَةَ وَالْمُوفِقَةَ
وَالْمُرْدِيَّةَ وَالنَّطِيحَةَ
وَمَا أَكَلَ السَّبُعُ
إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذُبِحَ عَلَى النُّصُبِ

is that you cast lots with divining arrows
to determine your decisions.
This is sheer ungodliness.

This day:
Those who disbelieve
have despaired of destroying your religion.
So do not fear them. But fear Me!
This day:
I have perfected for you your religion!
And I have completed My grace upon you!
And I am well-pleased for you
with Islam—The Peace—as your religion!

But whoever is compelled by starvation
to eat of forbidden foods
without inclining to sin, then, indeed,
God is all-forgiving, mercy-giving.

5:4 They ask you, O Prophet,
for further clarification
about what food is lawful for them.

Say to them:
Lawful for you are all wholesome foods,
along with the prey
of the hunting creatures you have taught,
training them as hounds
and teaching them
from what God has taught you.
So eat from what they catch for you.
But mention the name of God over it.
And be ever God-fearing!
Indeed, God is swift in reckoning.

5:5 This day:
Also made lawful for you

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء السادس

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ
ذَلِكُمْ فُسْقٌ

الْيَوْمَ يَيْسُ الَّذِينَ كَفَرُوا
مِنْ دِينِكُمْ

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي

وَرَضِيتُ لَكُمْ

الْإِسْلَامَ دِينًا

فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ

غَيْرِ مُتَجَانِفٍ لِإِثْمٍ

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ

قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ

مَكْلَبِينَ تَعْلَمُونَهُنَّ

بِمَا عَلَّمَكُمُ اللَّهُ

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ

وَأذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ

وَأَنْقُوا لِلَّهِ

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

are all wholesome things.
 Thus the food of those
 who have been given the Scripture
 is lawful for you.
 And your food is lawful for them.
 Moreover, lawful for you in matrimony
 are chaste women from among the believers
 and chaste women from among those
 who have been given the Scripture
 before you—
 provided you have given them
 their full dowry compensation in marriage—
 not to commit fornication,
 nor to take them as lovers.
 Yet whoever belies faith in God,
 his good work
 shall assuredly be rendered utterly futile.
 And he shall be, in the Hereafter,
 among the losers of an everlasting Paradise.

5:6 O you who believe!
 When you rise for the Prayer,
 wash your faces, and your hands to the elbows.
 And wipe your heads with wet hands.
 And wash your feet to the ankles.
 And when again you become ritually unclean,
 then cleanse yourselves thus.
 But if you become sick or are on a journey,
 or if one of you comes forth
 from the place of relieving oneself,
 or if you have touched women intimately
 and you cannot find water—
 then take recourse to patting clean earth;
 then wipe over your faces
 and your hands with it

سُورَةُ الْمَائِدَةِ

الجزء السادس

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ
 حَلَالٌ لَكُمْ
 وَطَعَامُكُمْ حَلَالٌ لَهُمْ
 وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ
 وَالْمُحْصَنَاتُ مِنَ الَّذِينَ
 أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
 إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ
 مُحْصِنِينَ غَيْرَ مُسْفِحِينَ
 وَلَا مَتَّخِذِي أَخْدَانٍ
 وَمَنْ يَكْفُرْ بِالْإِيمَانِ
 فَقَدْ حَبِطَ عَمَلُهُ
 وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
 يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
 إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
 فَاغْسِلُوا وُجُوهَكُمْ
 وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
 وَامْسَحُوا بِرُءُوسِكُمْ
 وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
 وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا
 وَإِنْ كُنْتُمْ مَرْضَى
 أَوْ عَلَى سَفَرٍ
 أَوْ جَاءَ أَحَدٌ مِنْكُمْ
 مِنَ الْغَائِطِ
 أَوْ لَمَسْتُمُ النِّسَاءَ
 فَلَمْ تَجِدُوا مَاءً
 فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
 فَامْسَحُوا بِوُجُوهِكُمْ
 وَأَيْدِيكُمْ مِنْهُ

6

- in place of ritual ablution`.
 God does not wish to place any strain upon you.
 Rather, He intends to purify you
 and to perfect His blessings upon you,
 so that you may give thanks.
- 5:7 And remember `with reverence`
 the grace of God upon you
 and His `solemn` covenant
 which He has covenanted with you,
 when you said:
 We hear and we obey! So fear God.
 Indeed, God is all-knowing
 of all that is `harbored`
 within the breast `of people`.
- 5:8 O you who believe!
 Be ever upright for `the sake of` God,
 bearing witness `to truth` with `impartial` justice.
 Therefore, let not detestation
 `for some people` induce you to be unfair.
 `Rather,` be fair!
 For to do so
 is, indeed, closer to the fear of God.
 Therefore, fear God!
 Indeed, God is all-aware of all that you do.
- 5:9 God has promised those who believe
 and do righteous deeds,
 that for them there is forgiveness
 and a magnificent reward `awaiting`!
- 5:10 As for those who have disbelieved
 and belied Our `revealed` signs,
 these are the Companions of Hellfire.
- 5:11 O you who believe!
 Remember `with reverence`

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ
 عَلَيْكُمْ مِنْ حَرَجٍ
 وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
 وَيُثَبِّتَ نِعْمَتَهُ عَلَيْكُمْ
 لَعَلَّكُمْ تَشْكُرُونَ

وَأذْكُرُوا نِعْمَةَ اللَّهِ

عَلَيْكُمْ وَمِيثَقَهُ

الَّذِي وَآثَقْتُمْ بِهِ

إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

عَلِيمٌ بِذَاتِ الصُّدُورِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

كُونُوا قَوَّامِينَ لِلَّهِ

شُهَدَاءَ بِالْقِسْطِ

وَلَا يَجْرِمَنَّكُمْ

شَتْرَانُ قَوْمٍ

عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا

هُوَ أَقْرَبُ لِلتَّقْوَىٰ

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

خَبِيرٌ بِمَا تَعْمَلُونَ

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

وَالَّذِينَ كَفَرُوا

وَكَذَّبُوا بَيِّنَاتِنَا أُولَٰئِكَ

أَصْحَابُ الْجَحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّادِسُ

the grace of God upon you
 when a certain people resolved
 to stretch out their hands against you.
 But God held back their hands
 from harming you.
 So be ever God-fearing!
 And upon God alone, let the believers rely.

5:12

*For truly God
 had previously taken the solemn covenant
 of the Children of Israel.
 And We raised up from among them
 twelve leaders.

And God said to them:
 Indeed, I am with you.

Assuredly, if you but duly establish the Prayer
 and give the Zakât-Charity
 and believe in My messengers and uphold them
 and lend to God a goodly loan
 by spending in His cause,

I shall most surely absolve you of your misdeeds.
 And I shall most surely admit you
 into Gardens beneath which rivers flow.
 But whoever among you disbelieves after this
 shall have truly strayed from the even way.

5:13

Thus for breaking their own covenant,
 We cursed them.

And We made their hearts harden.

For they altered the words of the Scripture,
 omitting them from their contexts.
 Thus they forgot a cardinal portion
 of the Torah out of neglect for the very thing
 that they had been reminded to uphold.

Nor shall you cease
 to observe treachery from them—
 except for a few among them. So pardon them.

أَذْكُرُوا
 نِعْمَتَ اللَّهِ عَلَيْكُمْ
 إِذْ هُمْ قَوْمٌ أَنْ يَسْطُورُوا
 إِلَيْكُمْ أَيْدِيَهُمْ
 فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ
 وَأَتَّقُوا اللَّهَ وَعَلَى اللَّهِ
 فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾
 وَلَقَدْ أَخَذَ اللَّهُ
 مِيثَاقَ بَنِي إِسْرَائِيلَ
 وَبَعَثْنَا مِنْهُمُ
 اثْنَيْ عَشَرَ نَقِيبًا
 وَقَالَ اللَّهُ إِنِّي مَعَكُمْ
 لَئِنْ أَقَمْتُمُ الصَّلَاةَ
 وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ
 بِرُسُلِي وَعَزَّرْتُمُوهُمْ
 وَأَقْرَضْتُمُ اللَّهَ
 قَرْضًا حَسَنًا لَأُكَفِّرَنَّ
 عَنْكُمْ سَيِّئَاتِكُمْ
 وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 فَمَنْ كَفَرَ
 بَعْدَ ذَلِكَ مِنْكُمْ
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ
 ﴿١٣﴾ فِيمَا أَنْقَضْتُمْ
 لَعْنَتَهُمْ وَجَعَلْنَا
 قُلُوبَهُمْ قَنَاسِيَةً
 يُخَرِّفُونَ الْكَلِمَ
 عَن مَوَاضِعِهِ وَنَسُوا حَظًّا
 مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ
 تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ
 إِلَّا قَلِيلًا مِنْهُمْ

- And overlook 'mistreatment from them'.
Indeed, God loves those
who excel in 'doing good'.
5:14 Now, as to those who say: We are Christians!
We took their 'solemn covenant, as well'.
Yet they 'too' have forgotten
a 'cardinal' portion of the Evangel
out of neglect for the very thing
that they had been reminded 'to uphold'.
Thus We have roused between them
enmity and 'bitter' hatred
until the Day of Resurrection.
And God shall tell them 'then'
about all that they used to do 'in life'.
- 5:15 O People of the Scripture!
Truly Our Messenger has come to you
to make clear to you
much of what you have been concealing
of the Scripture—
and to pass over much
'that is no longer essential'.
Truly there has 'now' come to you
from God a 'guiding' light
and a clear Book 'in this Quran'.
5:16 By it God guides
whomever follows His good pleasure
along the pathways of peace.
And, thereby, He brings them out
from the 'veils of' darkness into the light—
by His permission.
Thus does He guide them
to a straight way 'of salvation'.
5:17 Very truly they have disbelieved who say:
Indeed, God, Himself, is the Messiah,

سُورَةُ الْمَائِدَةِ

الجزء السادس

فَأَعْفُ عَنْهُمْ وَأَصْفَحْ

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

وَمِنَ الَّذِينَ قَالُوا

إِنَّا نَصْرِي

أَخَذْنَا مِيثَاقَهُمْ

فَسَوَّأُوا حَظًّا

بِمَا ذُكِّرُوا بِهِ

فَاعْرَيْنَا بَيْنَهُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

إِلَى يَوْمِ الْقِيَامَةِ

وَسَوْفَ يَنْبئُهُمُ اللَّهُ

بِمَا كَانُوا يَصْنَعُونَ

يَتَأْهَلِ الْكِتَابِ

قَدْ جَاءَكُمْ رَسُولُنَا

بَيِّنَاتٍ لَكُمْ كَثِيرًا

مِمَّا كُنْتُمْ تُخْفُونَ

مِنَ الْكِتَابِ

وَيَعْقُوا عَنْ كَثِيرٍ

قَدْ جَاءَكُمْ مِنَ اللَّهِ

نُورٌ وَكِتَابٌ مُبِينٌ

يَهْدِي بِهِ اللَّهُ

مَنِ اتَّبَعَ رِضْوَانَهُ

سُبُلَ السَّلَامِ

وَيُخْرِجُهُم

مِنَ الظُّلُمَاتِ

إِلَى النُّورِ بِإِذْنِهِ

وَيَهْدِيهِمْ إِلَى

صِرَاطٍ مُسْتَقِيمٍ

son of Mary.

Say to them :

Who, then, would be able
to do anything against God
if He so willed to destroy the Messiah,
son of Mary,
and his mother—

and everyone in the earth all together?
For to God alone belongs
all dominion over the heavens and the earth
and all that is between them.

He creates whatever He so wills.

For God is powerful over all things.

5:18 Moreover,

both the Jews and the Christians say:

We are the children of God,
and His most beloved!

Say to them :

Why, then, does He punish you for your sins?

Rather, you are but human beings
among all the others that He has created!

He forgives whomever He so wills.

And He punishes whomever He so wills.

For to God alone belongs

all dominion over the heavens and the earth
and all that is between them.

Thus to stand for Judgment before Him
in the Hereafter

is the ultimate destiny of every human being.

5:19 O People of the Scripture!

Truly Our Messenger has come to you

to make faith clear to you
after an extended interval has passed
in the coming of the messengers.

For otherwise you would say

لَقَدْ كَفَرَ

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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

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى

١٨

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّهُ

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ

بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ

يَغْفِرُ لِمَنْ يَشَاءُ

وَيُعَذِّبُ مَنْ يَشَاءُ

وَلِلَّهِ مُلْكُ السَّمَوَاتِ

وَالْأَرْضِ وَمَا بَيْنَهُمَا

وَإِلَيْهِ الْمَصِيرُ

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ

١٩

رَسُولُنَا يَبَيِّنُ لَكُمْ

عَلَى فَرَقٍ مِّنَ الرُّسُلِ

in your defense on Judgment Day :
Neither bearer of glad tidings nor forewarner
has ever come to us from You !
So truly a bearer of glad tidings and a forewarner
has now come to you.
And God alone is powerful over all things.

5:20 Give heed, O believers!
For Moses said to his people: O my people!
Remember with reverence
the grace of God upon you
when He appointed prophets among you
and made you sovereigns over yourselves .
Moreover, He gave to you
what He has not given to anyone else
in all the worlds.

5:21 O my people!
Enter the Holy Land
that God has decreed for you to enter .
And do not turn away from this battle
in retreat.
For then, you shall turn back from faith itself
as losers of an everlasting Paradise .

5:22 They said: O Moses!
Indeed, there are people therein
of a tyrannical might.
And never, indeed, shall we enter it,
until they depart from it!
But if they depart from it,
then we shall most surely enter the land
as you so command .

5:23 Two men from among those who feared God ,
on whom God had bestowed His blessings, said:
Enter upon them
through the very gate of the city .

سُورَةُ الْمَائِدَةِ

الجزء السادس

أَنْ تَقُولُوا مَا جَاءَنَا
مِنْ بَشِيرٍ وَلَا نَذِيرٍ
فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

٢٠

يَنْقُورِ أَذْكُرُوا
نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ
وَجَعَلَ لَكُمْ مُلُوكًا
وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ
أَحَدًا مِنَ الْعَالَمِينَ

٢١

يَنْقُورِ أَدْخُلُوا
الْأَرْضَ الْمَقْدَسَةَ الَّتِي
كَتَبَ اللَّهُ لَكُمْ
وَلَا تَرْجِعُوا عَلَى أْدْبَارِكُمْ
فَلَنْ تَقْبَلُوا خَيْرِينَ
قَالُوا يَمْوَسَى

٢٢

إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَنْ نَدْخُلَهَا
حَتَّى يَخْرُجُوا مِنْهَا
فَإِنْ يَخْرُجُوا مِنْهَا
فَأِنَّا دَاخِلُونَ

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قَالَ رَجُلَانِ
مِنَ الَّذِينَ يَخَافُونَ
اللَّهَ عَلَيْهِمَا

- For if you so enter it,
you shall be triumphant—
and rely upon God alone,
if, indeed, you are believers!
- 5:24 They said: O Moses!
Never, indeed, shall we enter it, ever,
so long as they remain in it!
So go—you and your Lord—
and both of you fight them!
Indeed, we shall be right here, sitting!
- 5:25 He said: My Lord!
Indeed, I control none
but myself and my brother.
So give judgment between us
and the ungodly people.
- 5:26 God said:
Therefore, as to the Holy Land,
it shall, indeed, be forbidden to them.
Forty years shall they wander in the earth!
So do not grieve over the ungodly people.
- 5:27 *And recite to them, in truth, O Muhammad,
the tidings of the two sons of Adam, as well.
For they both offered a freewill offering.
So it was accepted by God from one of them.
And it was not accepted from the other,
who thus said to his brother:
Most surely, I will kill you!
His brother said:
Indeed, God but accepts the offering
of the God-fearing.
- 5:28 Assuredly,
if you stretch out your hand against me
to kill me,
I will not stretch out my hand against you

أَدْخُلُوا عَلَيْهِمُ الْبَابَ
فَإِذَا دَخَلْتُمُوهُ
فَإِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ
فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ
قَالُوا يَمْشُوا ٢٤

إِنَّا لَنْ نَدْخُلَهَا أَبَدًا
مَا دَامُوا فِيهَا فَاذْهَبْ
أَنْتَ وَرَبُّكَ فَقَتِلَا
إِنَّا هَهُنَا قَاعِدُونَ
قَالَ رَبِّ إِنِّي لَا أَمْلِكُ
إِلَّا نَفْسِي وَآخِي
فَأَفْرِقْ بَيْنَنَا
وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ
قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ
أَرْبَعِينَ سَنَةً
يَتِيهُونَ فِي الْأَرْضِ
فَلَا تَأْسَ
عَلَى الْقَوْمِ الْفَاسِقِينَ
وَأَتَى عَلَيْهِمُ
نَبَأُ ابْنِ آدَمَ بِالْحَقِّ
إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِلَ
مِنْ أَحَدِهِمَا
وَلَمْ يُقْبَلْ مِنَ الْآخَرَ
قَالَ لَا قُوَّةَ لَكَ قَالَ
إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ
لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي

- to kill you.
 For, indeed, I fear God,
 Lord of 'All' the Worlds.
- 5:29 Indeed, I intend 'by withholding my hand'
 that you bear my sin and your own sin,
 so that you will become
 of the Companions of the Fire 'of Hell'!
 For that is the recompense
 of the wrongdoers 'who are godless in heart'.
- 5:30 Yet still his 'brother's' soul prompted him
 to kill his own brother. So he killed him.
 Thus he became among the losers
 'of an everlasting Paradise'.
- 5:31 Then God sent forth a crow
 that scratched 'a hollow' into the earth
 to show him how to bury
 the corpse of his brother.
 He said: Oh, woe to me!
 Am I not even able to be like this crow,
 so as to bury the corpse of my 'own' brother?
 And thus did he become of the regretful.
- 5:32 Because of this,
 We did prescribe for the Children of Israel
 that whoever kills a person—
 except 'in punishment'
 for 'the killing of another' person,
 or for the spreading of 'dire' corruption
 in the earth—
 it shall be 'reckoned' as though
 he has killed all humankind.
 And whoever saves a life,
 it shall be 'reckoned' as though
 he has saved the life of all humankind.
 And very truly, Our messengers came to them
 with the clear 'and miraculous' proofs 'of God'.

مَا أَنَا بِبَاسِطٍ
 يَدِي إِلَيْكَ لِأَقْتُلَكَ
 إِنِّي أَخَافُ اللَّهَ
 رَبَّ الْعَالَمِينَ ﴿٢٩﴾
 إِنِّي أُرِيدُ أَنْ تَبُوءَ
 بِإِثْمِي وَإِثْمِكَ فَتَكُونَ
 مِنْ أَصْحَابِ النَّارِ
 وَذَلِكَ جَزَاءُ الظَّالِمِينَ
 فَطَوَّعَتْ لَهُ نَفْسُهُ
 قَتْلَ أَخِيهِ فَقَتَلَهُ
 فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٣٠﴾
 فَبَعَثَ اللَّهُ غُرَابًا
 يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
 كَيْفَ يُورِي سَوْءَةَ أَخِيهِ
 قَالَ يُوتِلْتَجَّى أَعْجَزْتُ أَنْ
 أَكُونَ مِثْلَ هَذَا الْغُرَابِ
 فَأُورِي سَوْءَةَ أَخِي
 فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣١﴾
 مِنْ أَجْلِ ذَلِكَ
 كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ
 أَنَّهُ مَنْ قَتَلَ نَفْسًا
 بِغَيْرِ نَفْسٍ
 أَوْ فَسَادٍ فِي الْأَرْضِ
 فَكَأَنَّمَا قَتَلَ
 النَّاسَ جَمِيعًا
 وَمَنْ أَحْيَاهَا فَكَأَنَّمَا
 أَحْيَا النَّاسَ جَمِيعًا

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّادِسُ

- Yet, indeed, even then
many among them thereafter
were exceedingly rebellious in the land.
- 5:33 Assuredly, the just recompense
for those who wage war against God
and His Messenger,
and go about in the land sowing corruption,
is nothing less
than that they be killed or crucified,
or that their hands and their feet
be cut off on opposite sides,
or that they be exiled from the land.
That is a disgrace for them in this world.
And for them there shall be in the Hereafter
a great torment awaiting —
- 5:34 except for those
who return penitently to you believers
before you gain power over them.
Know, then,
that God is most forgiving, mercy-giving.
- 5:35 O you who believe! Be ever God-fearing!
And seek every devout way
of approach to Him.
And strive hard in His path,
so that you may be successful.
- 5:36 As for those who disbelieve,
even if they shall have
amassed all that is in the earth
and the like of it along with it
by which to ransom themselves
from the torment of the Day of Resurrection,
it shall not be accepted from them.
Rather, for them
there is a most painful torment awaiting.

وَلَقَدْ جَاءَتْهُمْ

رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ

كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ

فِي الْأَرْضِ لَمُسْرِفُونَ

إِنَّمَا جَزَاءُ الَّذِينَ

يُجَارِبُونَ اللَّهَ وَرَسُولَهُ

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا

أَوْ تُقَطَّعَ أَيْدِيهِمْ

وَأَرْجُلُهُمْ مِنْ خِلْفٍ

أَوْ يُنْفَوْا مِنَ الْأَرْضِ

ذَلِكَ لَهُمْ

خِزْيٌ فِي الدُّنْيَا

وَلَهُمْ فِي الْآخِرَةِ

عَذَابٌ عَظِيمٌ

إِلَّا الَّذِينَ تَابُوا

مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

فَاعْلَمُوا أَنَّ اللَّهَ

عَفُورٌ رَحِيمٌ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

اتَّقُوا اللَّهَ

وَاتَّبِعُوا إِلَيْهِ الْوَسِيلَةَ

وَجَاهِدُوا فِي سَبِيلِهِ

لَعَلَّكُمْ تَفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا

لَوْ أَنَّ لَهُمْ

مَا فِي الْأَرْضِ جَمِيعًا

وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ

مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

مَا تَقْبَلُ مِنْهُمْ

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٢٤

٢٥

٢٦

- 5:37 How they will desire to get out of the Fire!
But they will never get out of it.
Rather, for them
there is only an enduring torment.
- 5:38 As for the male thief and the female thief
among yourselves,
cut off their hands as a recompense
for what evil they have earned,
and as a chastisement of deterrence from God.
And God is overpowering, all-wise.
- 5:39 But whoever repents after his wrongdoing,
and sets things aright,
then, indeed, God shall grant him repentance.
Indeed, God is most forgiving, mercy-giving.
- 5:40 Do you not know that to God alone belongs
all dominion over the heavens and the earth?
He punishes whomever He so wills.
And He forgives whomever He so wills.
For God is powerful over all things.
- 5:41 * O Messenger!
Do not let those factions
bent on racing one another into unbelief
grieve you:
Those hypocrites who say with their mouths:
We believe!
while their hearts do not believe;
and those among Jewry
who listen eagerly to lies about you,
who listen eagerly to the connivance
of another group among their people
who have never themselves
even come to you to heed your judgment.
They knowingly alter the laws laid down

وَلَهُمْ عَذَابٌ أَلِيمٌ
يُرِيدُونَ أَنْ
يَخْرُجُوا مِنَ النَّارِ
وَمَا هُمْ بِمُخْرَجِينَ مِنْهَا
وَلَهُمْ عَذَابٌ مُّهِمٌ
وَالسَّارِقُ وَالسَّارِقَةُ
فَأَقْطَعُ مَوَآئِدَهُمَا
جَزَاءً بِمَا كَسَبَا
نَكَلًا مِّنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ
فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ
وَأَصْلَحَ فَإِنَّ اللَّهَ
يَتُوبُ عَلَيْهِ
إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ
مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يُعَذِّبُ مَن يَشَاءُ
وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
يَا أَيُّهَا الرَّسُولُ
لَا يَحْزَنْكَ الَّذِينَ
يُكَفِّرُونَ فِي الْكُفْرِ
مِنَ الَّذِينَ
قَالُوا آمَنَّا بِأَفْوَاهِهِمْ
وَلَمْ تُؤْمِن قُلُوبُهُمْ
وَمِنَ الَّذِينَ هَادُوا
سَمِعُواكَ لِلْكَذِبِ
سَمِعُواكَ لِقَوْمٍ آخَرِينَ

سُورَةُ الْمَائِدَةِ

الجزء السادس

in the words of the Scripture ,
 after their contexts have been set,
 by saying to one another
 when seeking your prophetic arbitration :
 If you are given this
 favorable ruling by the Messenger , then take it.
 But if you are not given it,
 then beware of accepting his ruling.
 Do not grieve for them.
 For one whose trial God intends,
 you shall never acquire for him
 any measure of saving grace from God.
 These are the ones whose hearts
 God does not intend to purify.
 For them there shall be in this world disgrace.
 And for them there shall be in the Hereafter
 a great torment awaiting .

5:42 They listen eagerly to lies.

They devour ill-gotten gains.

Thus, if ever they should come to you again
 for arbitration , then judge between them
 or turn away from them.

And should you turn away from them,
 they shall never harm you in any way.

Yet if you judge between them,
 then judge between them with justice.

Indeed, God loves those who are just.

5:43 And how is it that they seek your judgment while the Torah itself is with them?

In it is the ruling from God which they seek .

Yet even when you render
 the Torah's own judgment ,
 still, after this, they turn away from it!
 Therefore, these are not truly believers.

5:44 Indeed, it is We, Ourselves,

لَمْ يَأْتُواكَ بِكَلِمَةٍ
 مِنْ بَعْدِ مَوَاضِعِهِ

يَقُولُونَ إِنْ أُوتِينَا هَذَا

فَخَدُّوهُ وَإِنْ لَمْ تُؤْتُوهُ

فَأَحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ

فَلَنْ نَمْلِكَ لَهُ

مِنْ أَلَيْسَ شَيْئًا

أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ

أَنْ يُطَهِّرَ قُلُوبَهُمْ

لَهُمْ فِي الدُّنْيَا خِزْيٌ

وَلَهُمْ فِي الآخِرَةِ

عَذَابٌ عَظِيمٌ

سَمِعُواكَ لِلْكَذِبِ

أَكْتَلُونَ لِلْسُّخْتِ

فَإِنْ جَاءَكَ فَاحْكُم بَيْنَهُمْ

أَوْ ائْرِضْ عَنْهُمْ

وَإِنْ تَعْرِضْ عَنْهُمْ

فَلَنْ يَضُرَّوكَ شَيْئًا

وَإِنْ حَكَمْتَ

فَأَحْكُم بَيْنَهُمْ بِالْقِسْطِ

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

وَكَيْفَ يُحْكِمُونَكَ

وَعِنْدَهُمُ التَّوْرَةُ

فِيهَا حُكْمُ اللَّهِ لَمْ يَتَوَلَّوْا

مِنْ بَعْدِ ذَلِكَ

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who sent down the Torah.
 In it there is guidance and light.
 With it the prophets,
 who submitted themselves to God,
 made judgments for Jewry,
 as did the rabbis and the scribes;
 for they had been entrusted
 to preserve the Scripture of God—
 and to this trust they were mindful witnesses.
 God said to them:

Henceforth, you shall not fear people!
 Rather, you shall fear Me.
 Nor shall you sell My revealed signs
 for a small price.

And whoever does not rule
 by what God has sent down—
 then such as these are the disbelievers.

5:45 Now, in it We prescribed for them:
 A life for a life, and an eye for an eye,
 and a nose for a nose, and an ear for an ear,
 and a tooth for a tooth,
 and retribution for wounds.

Yet whoever would forgo this, out of charity,
 then it will be taken as an atonement
 for the one who has suffered injury.

But whoever does not rule
 by what God has sent down—
 then such as these are the wrongdoers,
 godless in heart.

5:46 And after the prophets of Israel,
 We sent following upon their traces
 Jesus, son of Mary,
 as a confirmation of the truth
 that had preceded him in the law of the Torah.
 Moreover, We gave him the Evangel—

سُورَةُ الْاٰیٰتِ

الْحُرَّةُ السَّائِسُ

وَمَا أَوْلَيْكَ بِالْمُؤْمِنِينَ

إِنَّا أَنْزَلْنَا التَّوْرَةَ

فِيهَا هُدًى وَنُورٌ

يُحْكُمُ بِهَا النَّبِيُّونَ

الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا

وَالرَّكْبَتِيُّونَ وَالْأَحْبَارُ

بِمَا أَسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ

وَكُنَّا عَلَيْهِ شُهَدَاءُ

فَلَا تَخْشَوُا النَّاسَ

وَإَخْشَوُا

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

وَمَنْ لَمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ

فَأُولَئِكَ هُمُ الْكَافِرُونَ

وَكُنَّا عَلَيْهِمْ فِيهَا

أَنَّ النَّفْسَ بِالنَّفْسِ

وَالْعَيْنَ بِالْعَيْنِ

وَالْأَنْفَ بِالْأَنْفِ

وَالْأُذُنَ بِالْأُذُنِ

وَاللِّسَانَ بِاللِّسَانِ

وَالْجُرُوحَ قِصَاصًا

فَمَنْ تَصَدَّقَ بِهِ

فَهُوَ كَفَّارَةٌ لِلَّهِ

وَمَنْ لَمْ يُحْكَمْ

بِمَا أَنْزَلَ اللَّهُ

فَأُولَئِكَ هُمُ الظَّالِمُونَ

وَقَفَّيْنَا عَلَىٰ آثَرِهِمْ

بِعِيسَى ابْنِ مَرْيَمَ

in which there is guidance and light—
 as a confirmation of the truth
 that had preceded him
 in the law of the Torah,
 along with further guidance
 and inspired admonition for the God-fearing.
 5:47 Then let the people of the Evangel
 rule by what God has sent down in it.
 For whoever does not rule
 by what God has sent down—
 then such as these are the ungodly.
 5:48 Now We have sent down to you,
 'O Muhammad, the Scripture of the Quran'
 with the truth,
 as a confirmation of all the Scripture
 that preceded it—
 and as a guardian over it
 to preserve divine guidance.
 So judge between them
 by what God has sent down.
 And do not follow their whims
 over what has come to you
 as a clear statement of the truth.
 For each faith-community among you
 We have appointed a Divine Law
 and a way of life.
 And had God so willed,
 He would have made all of you
 one faith-community without choice'.
 But He has intended to test you
 in what He has given you.
 Thus race with one another to good works!
 To God is your return—all of you.
 He shall then tell you the truth
 about all that you have been disputing.

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

مِنَ التَّوْرَةِ

وَمَا آتَيْنَاهُ إِلَّا نَجِيلًا

فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

وَلِيَحْكُمُوا أَهْلَ الْإِنجِيلِ

بِمَا أَنزَلَ اللَّهُ فِيهِ

وَمَن لَّمْ يَحْكَمْ

بِمَا أَنزَلَ اللَّهُ

فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

وَأَنزَلْنَا إِلَيْكَ

الْكِتَابَ بِالْحَقِّ مُصَدِّقًا

لِمَا بَيْنَ يَدَيْهِ مِن

الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ

فَأَحْكُم بَيْنَهُم

بِمَا أَنزَلَ اللَّهُ

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

عَمَّا جَاءَكَ مِنَ الْحَقِّ

لِكُلِّ جَعَلْنَا مِنكُم

شِرْعَةً وَمِنْهَا جَا

وَلَوْ شَاءَ اللَّهُ لَجَعَلْنَاكُمْ

أُمَّةً وَاحِدَةً وَلَكِن

يَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ

فَأَسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ

مَرْجِعُكُمْ جَمِيعًا

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- 5:49 And thus, judge between them
by what God has sent down.
Nor are you to follow their whims.
Yet beware of them!
Or else they may tempt you from adhering
to some of what God has sent down to you.
So if they turn away
from the commandments of God,
then know that God only intends to afflict them
for some of their sins.
And, assuredly,
many of the people are, indeed, ungodly.
- 5:50 Is it, then, the judgment of pagan ignorance
that they seek?
Yet who renders a fairer judgment than God
to a people who would have certainty of faith?
- 5:51 *O you who believe!
Do not take the Jews and the Christians as allies.
They are allies one to another.
And whoever among you
takes them as allies, then he is of them.
Indeed, God does not guide
the wrongdoing people
who are godless in heart.
- 5:52 Yet you see the hypocrites,
those in whose doubting hearts
there is a sickness,
rushing to ally themselves with them,
saying to one another:
We must do this for fear of defeat,
for we fear that a bad turn of fortune
will afflict us.
Yet it may be
that God shall bring the believers' victory,

فَيَنْتَظِمُكُمْ
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ
وَإِنْ أَحْكَمَ بَيْنَهُمْ
بِمَا أَنْزَلَ اللَّهُ
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
وَاحْذَرَهُمْ أَنْ يَفْتِنُوكَ
عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ
فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ
أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ
وَإِنْ كَثُرَ مِنَ النَّاسِ
لَفَتْسِفُونَ
أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ
وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا
لِقَوْمٍ يُوقِنُونَ
يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى
أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ
إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ
فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يَسْتَرْعُونَ فِيهِمْ يَقُولُونَ
نَخَشَى أَنْ يُصِيبَنَا دَائِرَةٌ

or a decree from Him
 that whelms away the disbelievers.
 Then will the hypocrites
 become utterly remorseful
 for what treachery they kept secret
 within themselves.

- 5:53 For those who believe will then say:
 Are these traitors
 the same ones who swore by God
 with the utmost of their vows
 that they were most surely with you?
 Utterly futile are their good works with God!
 Thus have they become losers
 of an everlasting Paradise.

- 5:54 O you who believe!
 Should any of you turn back from his religion,
 then know that God shall bring forth instead
 a people He will love and who will love Him—
 humble with the believers,
 mighty with the disbelievers,
 striving hard in the path of God,
 and having no fear of the blame of any
 who would cast blame on their religion.
 That is the bounty of God.
 He gives it to whomever He so wills.
 And God is all-encompassing, all-knowing.

- 5:55 Indeed, your ally is none but God,
 and also His Messenger,
 and those who have believed—
 those who duly establish the Prayer,
 and give the Zakât-Charity,
 and who, moreover, bow humbly
 before God alone.

- 5:56 Thus whoever takes God as an ally—

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّادِسُ

فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ

أَوْ أَمْرٍ مِّنْ عِنْدِهِ

فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا

فِي أَنْفُسِهِمْ نَادِمِينَ

وَيَقُولُ الَّذِينَ ءَامَنُوا

أَهْلُوآءَ الَّذِينَ

أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ

فَأَصْبَحُوا خَاسِرِينَ

يَتْلَاهَا الَّذِينَ ءَامَنُوا

مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ

فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ

يُحِبُّهُمْ وَيُحِبُّونَهُ

أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ

أَعَزَّةٌ عَلَى الْكَافِرِينَ

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

ذَٰلِكَ فَضْلُ اللَّهِ

يُؤْتِيهِ مَن يَشَاءُ

وَاللَّهُ وَاسِعٌ عَلِيمٌ

إِنَّهَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ

وَالَّذِينَ ءَامَنُوا

الَّذِينَ يَقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

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and also His Messenger,
and those who believe—
they are indeed of the alliance of God.
It is they who shall be triumphant.

- 5:57 O you who believe!
You shall not take as allies
those who take your religion
for mockery and play,
be it from those
who have been given the Scripture before you,
or the disbelievers.
And fear God, if, indeed, you are believers.
- 5:58 For when you call to the Prayer,
they take it for mockery and play.
That is because they are people
who have no understanding of true religion.
- 5:59 Say to them:
O People of the Scripture!
Do you take umbrage at us for any reason
but that we believe in God
and what was sent down to us,
and what was sent down before us,
while most of you are ungodly?
- 5:60 Say to them:
Shall I tell you of a recompense
awaiting with God that is far worse than that
which you do to us?
It is the punishment
of those whom God has cursed,
and with whom He is wrathful,
and out of whom He made apes and swine,
and who worship false deities.
It is these who are in the worst position
and furthest astray from the even way of faith.

سُورَةُ الْمَائِدَةِ

الجزء السادس

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ
وَالَّذِينَ آمَنُوا
فَإِنَّ حَرْبَ اللَّهِ هُمْ الْغَالِبُونَ ﴿٥٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَتَّخِذُوا
الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا
مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَالكُفَّارَ أَوْلِيَاءَ
وَاتَّقُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ
وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ
اتَّخَذُوهَا هُزُوعًا وَلَعِبًا
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٧﴾

قُلْ يَا هَلْ الْكِتَابِ
هَلْ تَتَّقُمُونَ مِنَّا
إِلَّا أَن آمَنَّا بِاللَّهِ
وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ
وَأَن أَكْثَرُكُمْ فَاسِقُونَ ﴿٥٨﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِّنْ ذَٰلِكَ
مَثُوبَةً عِنْدَ اللَّهِ
مَنْ لَعَنَهُ اللَّهُ وَعَصَىٰ عَلَيْهِ

- 5:61 And when they come to you, they say:
We believe!
though truly they entered 'your presence'
with unbelief 'in their hearts'.
And truly they have departed
with it, 'unchanged'.
And God knows best about
what they have been suppressing.
- 5:62 Moreover, you see many of them
racing with one another
in sinful 'lies' and aggression,
and in their devouring of ill-gotten gains.
Truly woeful is what they have been doing!
- 5:63 If only the rabbis and the scribes
would forbid their saying
of what is 'false and' sinful
and their devouring of ill-gotten gains!
Truly woeful is what they have wrought!
- 5:64 And the Jews have said:
The Hand of God is chained!
Chained be their hands!
And cursed are they for what they have said!
Rather, both His 'mighty' Hands
are stretched out 'wide'.
He dispenses 'His ever-flowing blessings'
as He so wills.
And assuredly, 'O Prophet,'
what has been sent down to you from your Lord
shall increase many of them
in transgression and unbelief.
Thus have We cast between them
enmity and 'bitter' hatred
until the Day of Resurrection.
And whenever they kindle a fire for war,
God extinguishes it.

تَبَارَكَ الَّذِي

الْحِزْبِ السَّادِسِ

وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ

وَعَبِيدَ الظُّلُمَاتِ

أُولَئِكَ شَرٌّ مَكَانًا

وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ

وَإِذَا جَاءَهُمْ قَالُوا آمَنَّا

وَقَدْ دَخَلُوا بِالْكَفْرِ

وَهُمْ قَدْ خَرَجُوا بِهِ

وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ

وَرَوَى كَثِيرًا مِنْهُمْ

يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ

وَأَكْثِلَهُمُ الشُّحْتَ

لَيْسَ مَا كَانُوا يَعْمَلُونَ

لَوْلَا يَتَّبِعَهُمْ

الرَّبِّيُّونَ وَالْأَجْبَارُ

عَنْ قَوْلِهِمُ الْإِثْمَ

وَأَكْثِلَهُمُ الشُّحْتَ

لَيْسَ مَا كَانُوا يَصْنَعُونَ

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ

عُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا

بَلْ يَدَاهُ مَبْسُوطَتَانِ

يُفِيكَ كَيْفَ يَشَاءُ

وَلَنُزِدَنَّ كَثِيرًا مِنْهُمْ

مِمَّا أَنْزَلْنَا إِلَيْكَ مِنْ رَبِّكَ

طُغْيَانًا وَكُفْرًا وَالْفَيْسَا بَيْنَهُمْ

الْعُدْوَةَ وَالْبَعْضَاءَ

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- Moreover, they go about in the earth sowing corruption in it.
 And God does not love the sowers of corruption.
- 5:65 But if only the People of the Scripture had believed and been God-fearing! Assuredly, We would have absolved them of their misdeeds.
 And, assuredly, We would have admitted them forever into the Gardens of Delight.
- 5:66 And if only they had upheld the commandments of the Torah and the Evangel, and what has thereafter been sent down to them from their Lord in the Quran! They assuredly would have partaken of every kind of goodness, from above them and from beneath their feet. Among them, there is an equable community. Yet for many of them, evil is that which they do.
- 5:67 *O Messenger! Proclaim all that has been sent down to you from your Lord. For if you do not, then you will not have conveyed His message. And have no fear. God will preserve you from the people. Indeed, God does not guide the disbelieving people.
- 5:68 Say: O People of the Scripture! You stand on nothing,

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إِلَى يَوْمِ الْقِيَامَةِ
 كَلِمًا أَوْ قَدُوا نَارًا لِلْحَرْبِ
 أَطْفَأَهَا اللَّهُ
 وَسَعَوْنَ فِي الْأَرْضِ فَسَادًا
 وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾
 وَلَوْ أَنَّ أَهْلَ الْكِتَابِ
 ءَامَنُوا وَاتَّقَوْا
 لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ
 وَلَآدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ
 وَلَوْ أَنَّهُمْ أَقَامُوا ﴿٦٦﴾
 التَّوْرَةَ وَالْإِنْجِيلَ
 وَمَا أَنْزَلْنَا إِلَيْهِمْ مِنَ رَبِّهِمْ
 لَأَكَلُوا مِنْ فَوْقِهِمْ
 وَمِنْ تَحْتِ أَرْجُلِهِمْ
 مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ
 وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَحْكُمُونَ
 ﴿٦٧﴾ يَا أَيُّهَا الرَّسُولُ بَلِّغْ
 مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
 وَإِنْ لَمْ تَفْعَلْ
 فَمَا بَلَّغْتَ رِسَالَتَهُ
 وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ﴿٦٨﴾

until you uphold the Commandments of the Torah and the Evangel and what has been sent down to you from your Lord in the Quran .
Yet, assuredly, O Prophet, what has been sent down to you from your Lord shall increase many of them in transgression and unbelief.
So do not grieve over a disbelieving people.

5:69 Indeed, those who believe in Islam and those of Jewry, and the Sabians, and the Christians—
whoever among them truly believes in God and in the coming Judgment of the Last Day and works righteousness—
there shall be no fear upon them when they assemble for Judgment .
Nor shall they ever grieve over the life of the world.

5:70 As to Jewry :
Truly We have taken a covenant with the Children of Israel.
And We sent to them messengers to guide them .

Whenever a messenger came to them with anything that they disliked, a group of the messengers they belied and a group they killed—
5:71 and they thought there would be no trial by affliction in consequence !
Thus were they struck blind to guidance and deaf to truth .
Then God granted them repentance.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
قُلْ يَا أَهْلَ الْكِتَابِ ﴿٦٨﴾
لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ
إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالصَّادِقِينَ ﴿٦٩﴾
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾
مِثْقَالَ ذَرَّةٍ وَإِنْ تَرَكَ الْجِبَالَ حَرَّةً عَلَى أَصْحَابِهَا إِذْ يَضْرِبُهَا الرِّيحُ مُدْوَرَةً أُولَئِكَ هُمُ الَّذِينَ كَفَرُوا فَهُمْ يُعَذَّبُونَ ﴿٧١﴾

Then, again, many of them
 were 'struck' blind and deaf
 'for their disobedience'.
 Yet God is all-seeing of all that they do.

- 5:72 And as to the Christians :
 Very truly they have disbelieved who say:
 Indeed, God, Himself, is the Messiah,
 son of Mary.
 while the Messiah 'himself' said:
 O Children of Israel:
 Worship God, my Lord and your Lord!
 Indeed,
 as to anyone who associates gods with God,
 then truly God has prohibited for such a one
 the Garden 'of Paradise'.
 And his abode shall be the Fire 'of Hell'.
 And for the wrongdoers
 'who are godless in heart',
 there shall not be any helpers
 'to deliver them from it'.
- 5:73 Truly they have disbelieved who say
 that God is the third of three 'in a trinity',
 while there is no other god but the One God.
 And if they do not desist
 from what they are saying,
 assuredly a most painful torment
 will strike those of them who 'thus' disbelieve.
- 5:74 Will they not, then, repent to God
 and seek His forgiveness,
 while God is all-forgiving, mercy-giving?
- 5:75 The Messiah, son of Mary,
 was only a 'mortal' messenger.
 Truly, before him messengers have passed away.
 And his mother 'too'

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وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً ﴿٧١﴾

فَعَمُوا وَصَمُوا

ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ

ثُمَّ عَمُوا وَصَمُوا

كثِيرٌ مِنْهُمْ

وَاللَّهُ بِصِدْقِهِمْ عَلِيمٌ

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

وَمَأْوَاهُ النَّارُ

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

لَقَدْ كَفَرَ الَّذِينَ قَالُوا

إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ

وَإِنْ لَمْ يَنْتَهُوا

عَمَّا يَقُولُونَ

لَيَمَسَّنَّ الَّذِينَ كَفَرُوا

مِنْهُمْ عَذَابٌ أَلِيمٌ

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ

وَيَسْتَغْفِرُونَ لَهُ

وَاللَّهُ غَفُورٌ رَحِيمٌ

was a mortal woman of faith and truth.
Both of them used to eat food
to sustain themselves.

Look how We make clear
to those of them who thus disbelieve
the signs of Our Oneness.

Then, look again!

How are they turned away from the truth?

5:76 Say to them:

Do you worship apart from God
what holds neither harm nor benefit for you,
while God is He who is the All-Hearing,
the All-Knowing?

5:77 Say to them: O People of the Scripture!

Do not exceed the bounds of Heavenly faith
in the creed of your religion
without revealed truth.

And do not follow the whims of a people
who have gone astray before you.

For they have led many astray,
having strayed from the even path themselves.

5:78 Cursed

by the tongue of David and Jesus, son of Mary,
in their Heavenly Books,
were those who disbelieved
of the Children of Israel.

That is because they disobeyed God
and persistently transgressed His covenant.

5:79 They used not to forbid one another
from any wrongdoing they did.

Truly woeful is what they have been doing!

5:80 You see many of them taking as allies
those idolaters who disbelieve.

Woeful is what their souls
have advanced for themselves,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ السَّادِسُ

مَا الْمَسِيحُ ابْنُ مَرْيَمَ
إِلَّا رَسُولٌ

قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
وَأُمَّهُ صَدِيقَةٌ

كَأَنَّا يَا كِلَانَ الطَّلَامُ
أَنْظُرُ كَيْفَ بُنِيتُ

لَهُمْ أَتَى بِنْتِ ثُمَّ أَنْظُرُ
أَنْ يُؤْفَكُونَ

قُلْ أَتَعْبُدُونَ

مِنْ دُونِ اللَّهِ مَا لَا

يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

قُلْ يَا هَلْ أَلْكَتَبِ

لَا تَعْلَمُوا فِي دِينِكُمْ

غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا

أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا

مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا

وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

لُعِنَ الَّذِينَ كَفَرُوا

مِنْ بَنِي إِسْرَائِيلَ

عَلَى لِسَانِ دَاوُدَ

وَعِيسَى ابْنِ مَرْيَمَ

ذَلِكَ بِمَا عَصَوْا

وَكَانُوا يَعْتَدُونَ

كَانُوا لَا يَتَنَاهَوْنَ

عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ

مَا كَانُوا يَفْعَلُونَ

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such that God's wrath has fallen upon them!
Thus in the torment of Hellfire,
they shall abide forever.

5:81 And had they believed in God
and the Prophet Muhammad,
and the Quran that was sent down to him,
they would not have taken them as allies.
But many of them are ungodly.

5:82 * You shall assuredly find
that of all people the severest in enmity
against those who believe are the Jews
and those who associate gods with God.
And you shall assuredly find
that the nearest of all of them
in genuine love to those who believe
are those who say:

We are, indeed, Christians.

That is because

there are among them priests and monks—
and they do not grow arrogant.

5:83 And when they hear what has been sent down
to the Messenger,
you see their eyes overflowing with tears
because of the truth, which they recognize.

They say: Our Lord!

We have believed.

So inscribe us
among those who bear witness to the truth.

5:84 Why should we not believe in God
and the truth that has come to us,
and hope for our Lord to admit us to Paradise
with the righteous people?

5:85 So God has rewarded them
for what they have said—
Gardens beneath which rivers flow,

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الْحَمْدُ لِلَّهِ

تَكْرَى كَثِيرًا مِنْهُمْ
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا
لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ
أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ

وَفِي الْعَذَابِ هُمْ خَالِدُونَ
وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ
وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ
مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ
كَثِيرًا مِنْهُمْ فَسِيفُونَ

لَتَجِدَنَّ أَشَدَّ النَّاسِ
عَدَاوَةً لِلَّذِينَ آمَنُوا
الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً
لِلَّذِينَ آمَنُوا

الَّذِينَ قَالُوا إِنَّا نَصْرُكَ
ذَلِكَ بِأَنَّ مِنْهُمْ
قَسِيصِينَ وَرُهْبَانًا
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

وَإِذَا سَمِعُوا
مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ
مِمَّا عَرَفُوا مِنَ الْحَقِّ
يَقُولُونَ رَبَّنَا آمَنَّا

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ
وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا
مَعَ الْقَوْمِ الصَّالِحِينَ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ السَّابِعُ

- wherein they shall abide forever.
Such is the reward
of those who excel in 'doing' good.
5:86 But those who have disbelieved
and belied Our 'revealed' signs,
these are the Companions of Hellfire.
- 5:87 O you who believe!
You shall not prohibit the wholesome things
that God has made lawful for you.
And you shall not
transgress His ordained limits'.
Indeed, God does not love the transgressors.
- 5:88 Thus eat from whatever God
has provided for you, lawful and wholesome.
And you shall fear God,
in whom you are believers.
- 5:89 God will not hold you accountable
for unintended vows in your oaths.
But He will hold you accountable
for what you have 'intentionally'
bound yourselves to by oaths,
the atonement of which
is feeding ten indigent people with the average
of what you feed your own families;
or clothing them;
or freeing a human being from bondage.
But if one 'of you' does not find 'such means',
then fast three days 'instead'.
That is the atonement for your oaths,
when you swear 'and break them'.
So guard your oaths.
Thus does God make clear to you
His 'revealed' signs, so that you may give thanks.

فَأَنبَهُمُ اللّٰهُ بِمَا قَالُوا جَنَّاتٍ

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تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا

وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ

وَالَّذِينَ كَفَرُوا

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وَكَذَّبُوا بِآيَاتِنَا

أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

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لَا تَحْرَمُوا طَيِّبَاتِ مَا

أَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوا

إِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِينَ

وَكُلُوا مِمَّا رَزَقَكُمُ اللّٰهُ

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حَلٰلًا طَيِّبًا وَاتَّقُوا اللّٰهَ

الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

لَا يُؤَاخِذُكُمُ اللّٰهُ

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بِالَّذِي فِي أَيْمَانِكُمْ

وَلَكِنْ يُؤَاخِذُكُمْ

بِمَا عَقَدْتُمُ الْاَيْمَانَ فَكَفَرْتُمْ بِهِ

إِطْعَامَ عَشْرَةِ مَسْكِينٍ

مِنْ أَوْسَطِ مَا تَطْعَمُونَ

أَهْلِيكُمْ أَوْ كَسَوْتُمْهُم

أَوْ تَحْرِيرَ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ

فَصِيَامَ ثَلَاثَةِ أَيَّامٍ

ذَٰلِكَ كَفْرَةٌ أَيْمَانِكُمْ

إِذَا حَلَفْتُمْ

وَاحْفَظُوا أَيْمَانَكُمْ

5:90 O you who believe!

- Indeed intoxicants, and gambling,
and idol altars, and divining arrows
are but defilement from the works of Satan.
So shun them, so that you may be successful.
- 5:91 Indeed, Satan only desires
to instill between you enmity and `bitter` hatred
through intoxicants and gambling,
and to turn you away
from the remembrance of God
and from the Prayer.
Will you not, then, desist?
- 5:92 Rather, you shall obey God.
And you shall obey the Messenger.
And you shall beware `of all evil`!
But if you turn away,
then know that, indeed,
what is incumbent upon Our Messenger
is only the clear conveyance `of this message`.
- 5:93 There is no blame on those who believe
and do righteous deeds
as to what they have consumed
`before this prohibition`,
provided that they fear God and believe
and do righteous deeds!
And, again,
`provided that` they fear God and believe!
And, again, `provided that` they fear God
and excel in `doing` good!
And God loves those who excel in `doing` good.
- 5:94 O you who believe!
God shall assuredly test you
`during the Pilgrimage`
with something of the `restricted` game
to which your hands and your lances
can readily attain—

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّابِعُ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَصْنَابُ وَالْأَزْلَمُ

رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

إِنَّمَا يُرِيدُ الشَّيْطَانُ

أَنْ يُوقِعَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصِدِّكُمْ

عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

فَهَلْ أَنْتُمْ مُنْهَوُونَ

وَأَطِيعُوا اللَّهَ

وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا

فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ

عَلَى رَسُولِنَا الْبَلْعُ الْمُبِينُ

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

جُنَاحٌ فِيمَا طَعِمُوا

إِذَا مَا اتَّقَوْا وَءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

ثُمَّ اتَّقَوْا وَءَامَنُوا

ثُمَّ اتَّقَوْا وَأَحْسَنُوا

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّابِعُ

that God may know who fears Him
and His torment in the unseen.
Thus, whoever commits such a violation
after this warning,
for him there is a most painful torment
awaiting in the Hereafter.

5:95

O you who believe!
Do not kill any game
while you are in the state of pilgrim sanctity.
And whoever among you
kills any game therein deliberately,
then the recompense for him shall be
the like of what he has killed
in a charitable sacrifice of cattle—
as two just men from among you shall so judge.
It shall be treated
as a charitable-offering of sacrifice to God
brought to the Ka'bah for the poor.

Or, in atonement,
one shall offer its value in food
for the indigent of the Sacred Precincts;
or one shall render
the equivalent of this measure in fasting—
so that he may taste
the grievous consequences of his action.
God has pardoned of this
what has already passed.

Yet whoever willfully repeats this violation,
then God will take vengeance on him.

And God is overpowering,
all-avenging of evildoing.

5:96

Lawful for you is fishing the waters
and eating of its food,
as an enjoyment for you
who are fishermen and for travelers.
Yet forbidden for you still

يَسْئَلُونَكَ

لَا تَقْتُلُوا

بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ

أَيْدِيكُمْ وَرِمَاكُمْ لِعَلَّ

مَنْ يَخَافُهُ بِالْغَيْبِ

فَمَن أَعْتَدَىٰ

فَلَهُ عَذَابٌ أَلِيمٌ

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا

لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرْمٌ

وَمَنْ قَتَلَهُ مِنكُمْ مُتَعَمِّدًا

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ

يَحْكُمُ بِهِ ذَوَا عَدْلٍ

مِّنكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ

أَوْ كَفَّرَهُ طَعَامًا مِّنْ سَكِينٍ

أَوْ عَدْلٌ ذَلِكِ صِيَامًا

لِيَذُوقَ وَبَالَ أَمْرِهِ

عَفَا اللَّهُ عَمَّا سَلَفَ

وَمَنْ عَادَ

فَيَنْقِمِ اللَّهُ مِنْهُ

وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

أُحِلَّ لَكُمْ

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٩٦

is 'hunting' the game of the land—
 as long as you remain
 in the 'state of' pilgrim sanctity.
 And you shall fear God,
 before whom you shall be assembled
 'for Judgment'.

5:97 *God 'from of old' has ordained the Ka'bah,
 the Sacred House 'in Makkah,
 to be 'a cherished sanctuary
 'of peace and security',
 for 'the future welfare and prosperity
 of' the people—
 and 'so too ordained' the Sacred Months,
 and the charitable-offerings 'of sacrifice',
 and the 'animals bearing garlands
 'that mark them for sacrifice'.

This 'We reveal' that you may 'come to' know
 that God 'alone' knows all that is in the heavens
 and all that is in the earth,
 and that 'from everlasting to everlasting'
 God is, indeed, all-knowing of all things.

5:98 Know that God is severe in punishment,
 and that God is all-forgiving, mercy-giving.

5:99 What is incumbent upon the Messenger
 is only the 'clear' conveyance 'of this message'.
 And God knows what 'all of' you reveal
 and what 'all of' you conceal.

5:100 Say to humanity:
 The corrupt and the good are not equal—
 even if the profusion of corrupt 'ways'
 is pleasing to you.
 So fear God,
 O you people of 'discretion and' understanding,
 so that you may be successful.

5:101 O you who believe!

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّابِعُ

صَيْدُ الْبَحْرِ وَطَعَامُهُ،
 مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ
 وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ
 مَا دُمْتُمْ حُرَمًا وَأَتَقُوا اللَّهَ
 الَّذِي إِلَيْهِ تُحْشَرُونَ

﴿١٧﴾ جَعَلَ اللَّهُ الْكَعْبَةَ

الْبَيْتِ الْحَرَامِ

قِيَمًا لِلنَّاسِ

وَالشَّهْرَ الْحَرَامِ

وَالْهَدْيَ وَالْقَلْبِدَ

ذَلِكَ لَتَعْلَمُوا أَنَّ اللَّهَ

يَعْلَمُ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿١٨﴾ اَعْلَمُوا أَنَّ اللَّهَ

شَدِيدُ الْعِقَابِ

وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ

﴿١٩﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ

وَمَا تَكْتُمُونَ

﴿٢٠﴾ قُلْ لَا يَسْتَوِي

الْخَبِيثُ وَالطَّيِّبُ

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

- Do not ask about things of religion
with which you have not been obliged,
which if disclosed to you
will distress you with further obligation.
Yet if you ask about them
when the Quran is being sent down,
they will be disclosed to you.
God has pardoned of it what has past.
For God is all-forgiving, most forbearing.
- 5:102 Truly people before you
have asked such questions of their messengers.
Then they forsook the ensuing obligations,
and thereby became disbelievers.
- 5:103 God has never sanctified
pagan designations for offerings,
such as *Bahīrah*, the ear-slit she-camel,
or *Sā'ibah*, the free-grazing she-camel,
or *Waṣīlah*,
the successive female-bearing cattle,
or *Hām*, the protected, ten-sire camel.
Rather, those who disbelieve
have forged lies against God about them.
And most of them have no understanding
of true religion.
- 5:104 Thus when it is said to them:
Come to faith
in that which God has sent down
and to enlightenment from the Messenger.
They say:
Sufficient for us is the faith
that we found our forefathers following.
How so, when their forefathers
knew nothing of revealed religion
and were not guided to the truth?
- 5:105 O you who believe!

فَأَسْأَلُوا اللَّهَ
يَتَأُولِي الْأَلْبَابِ
لَعَلَّكُمْ تَفْهَمُونَ
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿١٠١﴾
لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِنْ بُدِدَ لَكُمْ تَسْؤَلُكُمْ
وَإِنْ تَسْأَلُوا عَنْهَا
حِينَ يُنزَّلَ الْقُرْءَانُ
بُدِدَ لَكُمْ عَمَّا ءَلَّهَ عَنْهَا
وَٱللَّهُ عَفُورٌ حَلِيمٌ
قَدْ سَأَلَهَا ﴿١٠٢﴾
قَوْمٌ مِّن قَبْلِكُمْ
ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ
مَا جَعَلَ ٱللَّهُ مِن مَّجِيدَةٍ
وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ ﴿١٠٣﴾
وَلَكِنَّ ٱلَّذِينَ كَفَرُوا
يَقْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ
وَكَثُرُهُمْ لَا يَعْقِلُونَ
وَإِذَا قِيلَ لَهُمْ ﴿١٠٤﴾
تَعَالَوْا إِلَىٰ مَا أَنزَلَ ٱللَّهُ
وَإِلَى ٱلرَّسُولِ
قَالُوا حَسْبُنَا
مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا

Incumbent upon you
is the safeguarding of your own souls.
For those who go astray
will not harm you if you are guided.
To God is your return, all of you.
He shall then tell you the due recompense
of all that you have been doing in life.

- 5:106 O you who believe!
When the signs of death
approach any one of you,
let two just persons among you
who are Muslims be in witness among you
at the time of one's utterance of bequeathal.
Or let two persons
other than from your own community
be in witness,
if you have set out in the land
and the affliction of death strikes you.
Thereupon summon them
to testify to the bequest before people
after the Prayer.
Then both shall swear by God, saying:
If you doubt our testimony, we swear:
Never would we exchange truth at any price—
even if it were to benefit a close relative.
And never would we conceal any testimony
that we have sworn to by God.
Indeed, we would then be of the sinful!
- 5:107 Yet if it is discovered
that both of them are guilty of sinning
by bearing false witness, then two others,
from those bereaved against whom
the two have committed a sin,
shall stand in witness in their place,
and shall then swear by God saying:

سُورَةُ الْمَائِدَةِ

الْحُزْنَةُ السَّابِعُ

أُولُو كَانَ ءَابَاؤُهُمْ
لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
عَلَيْكُمْ أَنفُسِكُمْ
لَا يَضُرُّكُمْ مَن ضَلَّ
إِذَا أَهْتَدَيْتُمْ

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إِلَى اللَّهِ مَرَجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
شَهَادَةُ بَيْنِكُمْ

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إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ
حِينَ الْوَصِيَّةِ
أَنْتَانِ ذَوَا عَدْلٍ مِّنكُمْ
أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ
إِن أَنْتُمْ صَرِيحِينَ فِي الْأَرْضِ
فَأَصْبَحْتُمْ مُصِيبَةُ الْمَوْتِ
تَحْسِبُونَهُمَا

مِن بَعْدِ الصَّلَاةِ
فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ
لَا نَشْتَرِي بِهِ ثَمَنًا
وَلَوْ كَانَ ذَا قُرْبَىٰ
وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ

إِنَّا إِذَا لَمِنَ الْأَثِمِينَ

فَإِن غَيْرَ عَلَيْنَا نَهْمَا

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أَسْتَحَقُّا إِثْمًا

فَتَاخِرَانِ يَقُومَانِ مَقَامَهُمَا

سُورَةُ الْمَائِدَةِ

الْحِزْبُ السَّابِعُ

Our testimony is more truthful
than their testimony.
And we swear we have not transgressed
against the other witnesses.

For, indeed,
we would then be of the wrongdoers.

- 5:108 This provision makes it more likely
that they who testify will give testimony
according to fact,
or else have fear that their oaths will be refuted
by the oaths of others.
So fear God and listen carefully.
For God does not guide an ungodly people.

- 5:109 *On a Day Hereafter,
God shall assemble all the messengers,
then say to them:

What has been the response
of your people to you?

They shall say:

We have no knowledge of their hearts.

Indeed, it is You who are all-knowing
of all the realms of the unseen.

- 5:110 It is then when God shall say:

O Jesus, son of Mary!

Remember My grace upon you,
and upon your mother:

When I aided you

with Angel Gabriel, the Holy Spirit,
so that you might speak to the people
of Heavenly guidance, while in the cradle
and in the prime of manhood;
and when I taught you writing
and the wisdom of prophethood
and the Torah and the Evangel;
and when you formed out of mud

مِنَ الَّذِينَ اسْتَحَقَّ

عَلَيْهِمُ الْأُولَىٰ

فَيَقْسِمَانِ بِاللَّهِ لَشَهِدْنَا

أَحَقُّ مِنْ شَهِدَيْهِمَا

وَمَا أَعْتَدْنَا

إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

ذَلِكَ أَدْفَعُ ﴿١٠٨﴾

أَنْ يَأْتُوا بِالشَّهَادَةِ

عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا

أَنْ تُرَدَّ أَيْمَانُهُمْ بَعْدَ إِتْمَانِهِمْ

وَأَتَّقُوا اللَّهَ وَاسْمَعُوا

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

﴿١٠٩﴾ *يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ

فَيَقُولُ مَاذَا أَجَبْتُمُ

قَالُوا لَا عِلْمَ لَنَا

إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبِ

﴿١١٠﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ

أَذْكُرْ نِعْمَتِي عَلَيْكَ

وَعَلَىٰ وَالِدَتِكَ

إِذْ أَيْدَيْتُكَ بِرُوحِ الْقُدُسِ

تُكَلِّمُ النَّاسَ

فِي الْمَهْدِ وَكَهَلًا

- a bird-like figure—by My permission—
 then you blew into it,
 and behold it became a bird—
 by My permission;
 and when you healed the born-blind
 and the leper—by My permission;
 and when you brought forth the dead—
 by My permission;
 and when I withheld the Children of Israel
 from killing you, when you came to them
 with clear and miraculous proofs
 confirming the truth of your Message.
 Then those who disbelieved
 from among them said:
 This is nothing but manifest sorcery.
- 5:111 And remember
 when I revealed to the Disciples:
 Believe in Me and in My messenger, Jesus.
 They said: We believe!
 And bear witness that we are, indeed, muslims,
 in willing submission to God alone.
- 5:112 Behold! The Disciples said:
 O Jesus, son of Mary!
 Can your Lord send down to us
 a table-spread of food as a sign from Heaven?
 He said:
 Fear God, if, indeed, you are believers!
- 5:113 They said:
 We wish to eat from it
 and for our hearts thereby
 to repose in full assurance,
 so that we may know with certainty
 that you have spoken the truth to us,
 and so that we may ourselves be
 among the elect witnesses to its miracle.

وَإِذْ عَلَّمْنَاكَ
 الْكِتَابَ وَالْحِكْمَةَ
 وَالتَّوْرَانَ وَالْإِنْجِيلَ
 وَإِذْ تَخْلُقُ مِنَ الطِّينِ
 كَهَيْئَةِ الطَّيْرِ بِإِذْنِي
 فَتَنفُخُ فِيهَا
 فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ
 الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي
 وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي
 وَإِذْ كَفَفْتُ
 بَنِي إِسْرَائِيلَ عَنكَ
 إِذْ جَحْتَهُم بِالْبَيْنَاتِ
 فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ
 إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ
 وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ
 أَنْ ءَامِنُوا بِرَسُولِي
 قَالُوا ءَامَنَّا
 وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ
 إِذْ قَالَ الْحَوَارِيُّونَ
 يَعْيسَى ابْنَ مَرْيَمَ
 هَلْ يَسْتَطِيعُ رَبُّكَ
 أَنْ يُنَزِّلَ عَلَيْنَا
 مَائِدَةً مِنَ السَّمَاءِ
 قَالَ أَتَقْوُونَ اللَّهَ
 إِنْ كُنْتُمْ مُؤْمِنِينَ
 قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا
 وَتَطْمَئِنَّ قُلُوبُنَا

- 5:114 Jesus, son of Mary, said:
 O God! Our Lord!
 Send down to us a table-spread from Heaven
 to be a feast for us—
 for the first of us and the last of us—
 and to be a sure sign from You
 of my prophethood.
 And provide for us always,
 for You are the best of providers.
- 5:115 God said:
 Indeed, I shall send it down to you.
 But whoever of you disbelieves thereafter,
 I will punish him with a punishment
 such as I shall not punish anyone else with
 among all the people of the world.
- 5:116 Thus it is then,
 on the Day of Judgment, when God shall say:
 O Jesus, son of Mary:
 Did you say to the people:
 Take me and my mother both
 as gods apart from God?
 Jesus shall say:
 Highly exalted are You far above this!
 It was not for me to say
 what I had no right to say.
 If I had said it,
 then, truly, You would have known it.
 You know what is in my soul,
 and I do not know what is in Yourself.
 Indeed, it is You,
 You alone who are all-knowing
 of all the realms of the unseen.
- 5:117 I have not said to them other than what
 You have commanded me:
 Worship God alone, my Lord and your Lord!

وَتَعْلَمُ أَنَّ قَدْ صَدَقْتَنَا
 وَتَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ
 قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ ﴿١١٤﴾
 رَبَّنَا أَنْزِلْ عَلَيْنَا
 مَائِدَةً مِنَ السَّمَاءِ
 تَكُونُ لَنَا عِيدًا
 لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ
 وَارْتُفِقْنَا وَآتِنَا حَبِيبَ الرَّزْقِينَ
 قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ﴿١١٥﴾
 فَمَنْ يَكْفُرْ بَعْدَ ذَلِكَ
 فَأَنِّي أُعَذِّبُهُ عَذَابًا
 لَأُعَذِّبَهُ أَحَدًا مِنَ الْعَالَمِينَ
 وَإِذْ قَالَ اللَّهُ ﴿١١٦﴾
 يَا عِيسَى ابْنَ مَرْيَمَ
 مَا أَنتَ قُلْتُ لِلنَّاسِ
 اتَّخِذُونِي وَأُمَّيَّ لِلِهَيْمِ
 مِنْ دُونِ اللَّهِ
 قَالَ سُبْحَانَكَ مَا يَكُونُ لِي
 أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ
 إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ
 تَعْلَمُ مَا فِي نَفْسِي
 وَلَا أَعْلَمُ مَا فِي نَفْسِكَ
 إِنَّكَ أَنْتَ عَلمُ الْغُيُوبِ

Moreover, I was witness over them
 'only' while I remained among them.
 Then when You took my soul,
 You Yourself were ever-vigilant over them.
 For You are witness over all things.

5:118 If You torment them,
 indeed, they are Your servants.
 And if You forgive them,
 indeed, it is You who are the Overpowering,
 the All-Wise.

5:119 God shall say:
 This is the Day when the truthful shall benefit
 from their truthfulness.
 For them are Gardens
 beneath which rivers flow—
 wherein they shall abide, forever and ever—
 God being well-pleased with them,
 and they well-pleased with Him.
 That is the magnificent triumph!

5:120 To God 'alone' belongs
 all dominion over the heavens and the earth,
 and all that is in them.
 And He 'alone' is powerful over all things.

مَا قُلْتُ لَهُمْ ۝۱۱۷
 إِلَّا مَا أَمَرْتَنِي بِهِ
 أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
 وَكُنْتُ عَلَيْهِمْ شَهِيدًا
 مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي
 كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
 وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
 ۝۱۱۸
 إِنَّ تَعْدِيهِمْ فَأَيُّهُمْ عِبَادُكَ
 وَإِنْ تَعَفَّرَ لَهُمْ
 فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
 ۝۱۱۹
 قَالَ اللَّهُ هَذَا يَوْمٌ
 يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ
 لَهُمْ جَنَّاتٌ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا أَبَدًا
 رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
 ذَلِكَ الْفَوْزُ الْعَظِيمُ
 ۝۱۲۰
 لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
 وَمَا فِيهِنَّ
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

سُورَةُ الْأَنْعَامِ

The surah that debunks as a mere forgery against the Law of God the forbidden practices of Pre-Islamic Arabia with regard to the sacrifice, distribution, and consumption of CATTLE—and all such systems that arbitrarily impose upon people meaningless sacrifices, offerings, and prohibitions in the name of ungodly ideas and lifeless idols, which lead invariably to the impoverishment of women and the poor, and the institutionalization, thereby, of infanticide.

Surah 6 / 165 VERSES / REVEALED AT MAKKAH

Al-An'âm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 6:1 All praise is for God alone, who created the heavens and the earth and made the 'enveiling' darkness and the 'unveiling' light. Yet those who disbelieve assign equals to their Lord!
- 6:2 He is the One who created all of you out of mud. Then He decreed a term for human life on earth. And a stated term for the Day of Judgment is with Him alone. Yet those of you who disbelieve doubt that it is nearing.
- 6:3 Moreover, He is God in the heavens and in the earth. He knows your secrets and what you make public. And He knows all the good and the evil that you are earning.

١ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ
 السَّمَوَاتِ وَالْأَرْضَ
 وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ
 ثُمَّ الَّذِينَ كَفَرُوا
 بِرَبِّهِمْ يَعْدِلُونَ
 ٢ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ
 ثُمَّ قَضَىٰ أَجَلًا
 وَأَجَلٌ مُّسَمًّى عِنْدَهُ
 ثُمَّ أَنْتُمْ تَمُرُونَ
 ٣ وَهُوَ اللَّهُ فِي السَّمَوَاتِ
 وَفِي الْأَرْضِ
 يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ
 وَيَعْلَمُ مَا تَكْسِبُونَ

- 6:4 Yet not a 'single' sign
of God's Oneness comes to them,
from the 'revealed and natural'
signs of their Lord,
but that they 'who disbelieve' turn away from it.
- 6:5 So truly, they have 'willfully' denied the truth
when it came to them 'from God'.
And thus the 'revealed' tidings
of the just recompense
that they are mocking shall come to them.
- 6:6 Have they not considered
how many a 'disbelieving' generation
before them We have destroyed—
whom We 'firmly' established in the earth,
such as We have not established you,
having sent down upon them 'of old'
the 'blessing of rain from' heaven in abundance,
thus causing the 'great' rivers
to run beneath them 'at their feet'?
Then We destroyed them for their sins
and brought forth after 'each of' them
another generation.
- 6:7 And had We sent down to you,
'O Muhammad,
a 'revealed' Book 'inscribed' on parchment,
so that they could feel it
with their 'very own' hands,
those who disbelieve
would 'still' most surely say:
This is nothing but manifest sorcery!
- 6:8 For 'already' they have said:
If only an angel had been sent down
'with Muhammad' to 'confirm' him!
But had We sent down an angel,

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الجزء السابع

٤ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ

مِنْ آيَاتِ رَبِّهِمْ

إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

فَقَدْ كَذَّبُوا بِالْحَقِّ

لَمَّا جَاءَهُمْ

فَسَوْفَ يَأْتِيهِمْ أَنْتَوُا

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا

مِنْ قَبْلِهِمْ مِنْ قَرْنٍ

مَكَكْتَهُمْ فِي الْأَرْضِ

مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا

السَّمَاءَ عَلَيْهِمْ مِدْرَارًا

وَجَعَلْنَا الْأَنْهَارَ

تَجْرِي مِنْ تَحْتِهِمْ

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ

وَأَنْشَأْنَا مِنْ بَعْدِهِمْ

قَرْنًا آخَرِينَ

٥ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا

فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ

لَقَالِ الَّذِينَ كَفَرُوا

إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

٦ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ مَلَكٌ

- it would have been with their destruction,
and the matter would have been concluded.
Then they would not have been reprieved
for a single moment.
- 6:9 And even if We had sent
other than a human messenger
and made him an angel,
We, assuredly, would have made him
appear like a man.
Yet, assuredly, by this
We would have made confounding for them
what they now make confounding
for themselves.
- 6:10 And very truly, messengers before you
were mocked, O Muhammad.
But those who scoffed at them
were encompassed by the very punishment
they used to mock.
- 6:11 Say to them:
Journey in the earth,
and see how devastating was the end
of those who denied God!
- 6:12 Say to them:
To whom belongs
all that is in the heavens and the earth?
And say in answer: To God alone.
He has prescribed for Himself mercy.
Yet, most surely,
He shall, indeed, gather all of you
to the Day of Resurrection,
in which there is no doubt.
The ones who shall then lose their souls
are but those who do not believe
in the Heavenly call of God.

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الجزء السابع

وَلَوْ اَنْزَلْنَا مَلَكًا لَقَضَى الْاَمْرَ

ثُمَّ لَا يُنظَرُونَ

وَلَوْ جَعَلْنَاهُ مَلَكًا ﴿٩﴾

لَجَعَلْنَاهُ رَجُلًا

وَلَلْبَسْنَا عَلَيْهِمْ

مَا يَلْبَسُونَ

وَلَقَدْ اَسْتَهْزِئُ ﴿١٠﴾

رُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ

بِالَّذِينَ سَخِرُوا مِنْهُمْ

مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

قُلْ سِيرُوا فِي الْاَرْضِ ﴿١١﴾

ثُمَّ اَنْظُرُوا كَيْفَ

كَانَ عَاقِبَةُ الْمُكْذِبِينَ

قُلْ لِمَن ﴿١٢﴾

مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ط

قُلْ لِلّٰهِ

كُتِبَ عَلٰى نَفْسِهِ الرَّحْمَةُ

لِيَجْمَعَنَّكُمْ اِلٰى

يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ

الَّذِينَ خَسِرُوا اَنْفُسَهُمْ

فَهُمْ لَا يُؤْمِنُونَ

- 6:13 *Moreover, to Him alone belongs all that dwells in stillness in the night and the daylight. And He is the All-Hearing, the All-Knowing.
- 6:14 Say to them : Shall I take a patron other than God, the Sole Originator of the heavens and the earth, while it is He who feeds and is not fed? Say to them, O Muhammad : Indeed, I have been commanded to be the foremost of those who have willingly submitted themselves as a Muslim to God alone . Moreover, I have been commanded : You shall not be of those who associate gods with God.
- 6:15 Say to them : Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day!
- 6:16 Whoever is turned away from the torment that Day, then He has truly shown him mercy. And that is the manifest triumph!
- 6:17 Yet should God touch you with harm, there is none who can remove it but Him. But if He touches you with good, then He is powerful over all things.
- 6:18 For He alone is all-dominating over all His servants. And He is the All-Wise, the All-Aware.
- 6:19 Say to them, O Muhammad : Which thing is greatest as a witness to the truth of my message?

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الْحِزْبُ السَّابِعُ

- ﴿١٣﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ
- ﴿١٤﴾ قُلْ أَغَيْرَ اللَّهِ أَخَذْتُ وَلِيًّا فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يُطْعَمُهُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ
- ﴿١٥﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ
- ﴿١٦﴾ مَنْ يُصِرْفِ عَنْهُ يَوْمَئِذٍ فَقَدْ رَجِمَهُ وَذَلِكَ الْقُورُ الْأُمِّيْنَ وَإِنْ يَمَسَّكَ اللَّهُ بَصْرًا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ بَخْرًا فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
- ﴿١٧﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً

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الْحِزْبُ السَّابِعُ

And say in answer :
 God Himself is a witness between me and you.
 Moreover, this Quran has been revealed to me,
 as a means with which to forewarn you
 and whomever it reaches
 of His nearing Judgment .
 Do you, indeed, bear witness
 that there are other gods with God?
 Say to them : I shall not bear such witness!
 Say: Indeed, He is One God alone .
 And, indeed, I am innocent of worshipping
 all that you associate as gods with God.

6:20 Regarding those to whom
 We gave the Scripture,
 they recognize the divine message
 of this Prophet
 as they recognize their own children.

These are the ones
 who have utterly lost their souls,
 for they do not believe
 in the Heavenly call of God .

6:21 For who does a greater wrong
 than one who forges lies against God
 or belies His revealed signs?
 Indeed, the godless wrongdoers
 shall not succeed.

6:22 For on the Day of Judgment
 We shall assemble them all together.
 We shall then say to those
 who associated gods with God:
 Where, now, are your associate-gods
 that you used to allege?

6:23 Thereupon, they shall have nothing else
 in their hour of trial, but to say:

قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ
 وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
 لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ
 أَيْتَكُمْ لْتَمَسِدُونَ
 آيَاتِ مَعَ اللَّهِ الْهَاتِ الْآخَرَى
 قُلْ لَا أَشْهَدُ
 قُلْ إِنَّمَا هُوَ اللَّهُ وَجِدُّ
 وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

٢٠

يَعْرِفُونَهُ
 كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ
 الَّذِينَ خَسِرُوا أَنفُسَهُمْ
 فَهُمْ لَا يُؤْمِنُونَ

٢١

وَمَنْ أَظْلَمُ
 مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا
 أَوْ كَذَّبَ بِآيَاتِهِ

إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ
 وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا
 ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا

٢٢

أَيْنَ شُرَكَاءُكُمْ
 الَّذِينَ كُنتُمْ تَزْعُمُونَ

By God, our Lord!
 Never were we of those
 who associated gods with God!
 6:24 Look how even then
 they shall lie about themselves!
 For all the false gods that they used to forge
 shall have strayed from them.
 6:25 Yet even now
 as you recite this Quran to them,
 among them are those
 who listen to you with malicious intent,
 pursuing their whims.
 Therefore, We have placed sheaths
 over their ill-inclined hearts,
 so that they may no longer understand it,
 and in their ears, an utter deafness.
 For even if they were to see
 every natural and revealed sign
 of Heavenly truth,
 still they would not believe in it.
 Thus when they come to you
 to argue with you, those who disbelieve say:
 This is nothing but tales of the ancients!
 6:26 Moreover, they forbid other people
 from listening to it.
 And they draw themselves away from it.
 Yet they are destroying none but themselves,
 though they are not aware of it.
 6:27 And if only you could now see
 when they shall be set upon
 the brink of the Fire of Hell,
 and they shall say: Oh, woe to us!
 If only we could be returned to the world
 and not deny the signs
 of the Oneness of our Lord

۱۳ ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ
 إِلَّا أَنْ قَالُوا
 وَاللَّوْثِنَاتِ مَا كُنَّا مُشْرِكِينَ
 ۲۴ أَنْظِرْ كَيْفَ كَذَبُوا عَلَيَّ أَنفُسِهِمْ
 وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَرُونَ
 ۲۵ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ
 وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً
 أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
 وَإِنْ يَرَوْا كُلَّ آيَةٍ
 لَا يُؤْمِنُوا بِهَا
 حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ
 يَقُولُ الَّذِينَ كَفَرُوا
 إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ
 ۲۶ وَهُمْ يَنْهَوْنَ عَنْهُ
 وَيَنْهَوْنَ عَنْهُ
 وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ
 وَمَا يَشْعُرُونَ
 ۲۷ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ
 فَقَالُوا يَلَيْتُنَا
 مُرَدُّ وَلَا نَكَذَّبَ بِآيَاتِ رَبِّنَا

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and become of the believers!

- 6:28 Rather, what they previously used to conceal shall manifest itself before them. Yet even if they were to be so returned to the world, they would revert to all the ways that have been forbidden to them. For, indeed, they are most surely liars.

- 6:29 Now, also, they who disbelieve say: There is nothing but our life in this world. And never shall we be raised from the dead.
- 6:30 Yet if only you could now see when they shall be brought back to life and set before their Lord for Judgment. He shall say to them: Is this Resurrection to life not the very truth? They shall say: Oh yes, indeed! By our Lord it is! He shall say:

Then taste the everlasting torment in that before this Day you have disbelieved!

- 6:31 Truly those in life who have belied resurrection and the destined Meeting of God for Judgment in the Hereafter shall lose all— until, suddenly, when the Hour of Doom shall have come to them, they shall say: Alas for us! for all that we have neglected regarding this Day! And they shall carry their load of sin upon their backs. Most surely, evil is the load they bear.
- 6:32 For the life of this world

وَنَكُونُ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَأْتُمْ

مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ

وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ

وَإِنَّهُمْ لَكَاذِبُونَ

وَقَالُوا إِن هِيَ

إِلَّا حَيَاتُنَا الدُّنْيَا

وَمَا نَحْنُ بِمَبْعُوثِينَ

وَلَوْ تَرَى إِذْ وَفَعُوا عَلَى رَبِّهِمْ

قَالَ أَلَيْسَ هَذَا بِالْحَقِّ

قَالُوا بَلَىٰ وَرَبِّنَا

قَالَ فَذُوقُوا الْعَذَابَ

بِمَا كُنْتُمْ تَكْفُرُونَ

فَدَخَسِرَ الَّذِينَ

كَذَّبُوا بِإِيقَاعِ اللَّهِ وَخَسِرَ إِذَا

جَاءَتْهُمْ السَّاعَةُ بَغْتَةً

قَالُوا يَا حَسْرَتَنَا

عَلَىٰ مَا فَرَقْنَا فِيهَا

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ

عَلَىٰ ظُهُورِهِمْ

is nothing but play and amusement.
 And, most surely,
 the abode of the Hereafter is 'far' better
 for those who are God-fearing.
 Will you not, then, understand?
 6:33 Truly, We know that what they say
 'in open defiance of your message'
 grieves you, 'O Muhammad'.
 But it is not 'really' you
 whom they are belying.
 Rather, it is the 'revealed' signs of God
 that the 'godless' wrongdoers disavow.
 6:34 Yet very truly, messengers before you,
 'O Muhammad,' were belied.
 But they endured patiently
 against the denials and harm 'they suffered'—
 until Our help came to them.
 For there is none who can replace
 the words of God,
 'which have assured you of victory'.
 And very truly,
 some account of 'what' the messengers 'faced'
 and their ultimate triumph
 has already come to you.
 6:35 Yet 'as to the disbelievers', if their turning away
 is too great 'a burden' on you, 'O Prophet,'
 then seek a tunnel into the 'heart of the' Earth,
 if you are so able, or a stairway to Heaven,
 so as to bring to them a sign
 'that will make them believe'!
 For had God so willed,
 He would most surely have gathered them all
 upon 'the path of' guidance.
 So never become of the ignorant,
 'frozen with anguish'.

أَلَا سَاءَ مَا يُرِزُونَ
 وَمَا الْحَيَاةُ الدُّنْيَا ﴿٣٣﴾
 إِلَّا لَعِبٌ وَلَهْوٌ
 وَلِلْآخِرَةِ
 حَيْرٌ لِلَّذِينَ يَنْتَقُونَ
 أَفَلَا تَعْقِلُونَ
 قَدْ نَعْلَمُ إِنَّهُ
 لَيْحَرَّتْكَ الَّذِي يَقُولُونَ
 فَإِنَّهُمْ لَا يَكْذِبُونَكَ
 وَلَكِنَّ الظَّالِمِينَ
 يَتَّبِعْتِ اللَّهَ يَجْحَدُونَ
 وَلَقَدْ كَذَّبْتَ
 رَسُولٌ مِنْ قَبْلِكَ
 فَصَبْرًا وَعَلَى مَا كُذِّبُوا
 وَأُودُوا حَتَّىٰ أَنلَّهُمْ نَصْرًا
 وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ
 وَلَقَدْ جَاءَكَ
 مِنْ بَنِي الْمُرْسَلِينَ
 وَإِنْ كَانَ كَبُرَ عَلَيْكَ
 إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ
 أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ
 أَوْ سُلَّمًا فِي السَّمَاءِ
 فَتَأْتِهِمْ بِآيَةٍ
 وَلَوْ شَاءَ اللَّهُ
 لَجَمَعَهُمْ عَلَى الْهَدْيِ

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- 6:36 *Indeed, only those who truly hear shall answer the call to faith .
And as for the dead of heart, who disbelieve ,
God shall, indeed, resurrect them as well .
Then to Him they shall all be returned .
- 6:37 Moreover, in arrogance they have said of you, O Prophet :
If only a miraculous sign from his Lord were sent down to him!
Say to them :
Indeed, God is well able to send down such a sign.
Yet most of them do not know the wisdom of God .
- 6:38 For there is not a single beast treading on the earth,
nor a bird flying with its two wings,
but that they are communities like you.
We have not neglected anything in the Preserved Book of Heaven .
Then they who ask for miracles shall be assembled in the Hereafter before their Lord with all people .
- 6:39 And so it is that those who have denied Our signs are deaf and dumb to God's living miracles, cut off in veils of darkness.
Whomever God so wills, He leaves astray.
And whomever God so wills, He sets upon a straight way of salvation .
- 6:40 Say to all those who take associate-gods with God :
Have you considered if the punishment of God were to come to you,

فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

﴿٣٦﴾ إِنَّمَا يَسْتَجِيبُ

الَّذِينَ يَسْمَعُونَ

وَالْمَوْتَى يَعْثُمُ اللَّهُ

ثُمَّ إِلَيْهِ يُرْجَعُونَ

﴿٣٧﴾ وَقَالُوا لَوْلَا

نَزَّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ

قُلْ إِنْ أَلَّ اللَّهُ قَادِرٌ

عَلَى أَنْ يَنْزِلَ آيَةٌ

وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

﴿٣٨﴾ وَمِمَّنْ دَاخِرٌ فِي الْأَرْضِ

وَلَا يَطِيرُ بِطَيْرٍ بِجَنَاحِهِ

إِلَّا أَمْرٌ أَمْثَالُكُمْ مَا فَرَقْنَا

فِي الْكِتَابِ مِنْ شَيْءٍ

ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

﴿٣٩﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا

صُفًّا وَرَبِّكُمْ فِي الظُّلُمَاتِ

مَنْ يَشَاءُ اللَّهُ يُضِلِّلهُ

وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَى

صِرَاطٍ مُسْتَقِيمٍ

﴿٤٠﴾ قُلْ أَرَأَيْتُمْ

- or if the Hour of Doom itself
 were to come to you?
 Would it be other than God
 whom you would call upon for help,
 if you are truthful with yourselves?
- 6:41 Rather, it is only Him you call upon!
 And He alone removes the affliction
 for which you call Him, if He so wills—
 for then you utterly forget
 all that you associate as gods with Him.
- 6:42 And very truly, We have sent messengers
 to communities before you.
 But they denied Our message,
 so We seized them with affliction
 and harm in this world,
 so that they might humble themselves.
- 6:43 Yet if only when Our affliction came to them,
 they had humbled themselves.
 But rather, their hearts hardened,
 and Satan made what they were doing
 fair-seeming to them.
- 6:44 Then when they forgot that true faith
 of which they had been reminded,
 We opened for them
 the gates of everything they desired—
 until when they exulted
 in what they had been given,
 We seized them suddenly;
 and then they became utterly despondent.
- 6:45 Thus all the people who did wrong—
 to the very last one of them—were cut off.
 For all praise is for God alone,
 Lord of All the Worlds.
- 6:46 Say to them:
 Have you considered if God

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إِن آتَاكُمْ عَذَابُ اللَّهِ
 أَوْ آتَاكُمْ السَّاعَةَ
 أَغَيْرَ اللَّهِ تَدْعُونَ
 إِن كُنْتُمْ صَادِقِينَ
 بَلْ إِنِّي آتَدْعُونَ
 فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ
 إِن شَاءَ
 وَتَنْسَوْنَ مَا فَتَرْتُمُونَ
 وَلَقَدْ أَرْسَلْنَا
 إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
 فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ
 لَعَلَّهُمْ يَضُرَّعُونَ
 فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا
 تَضَرَّعُوا
 وَلَكِن قَسَتْ قُلُوبُهُمْ
 وَزَيَّنَ لَهُمُ الشَّيْطَانُ
 مَا كَانُوا يَعْمَلُونَ
 فَلَمَّا نَسُوا
 مَا ذُكِّرُوا بِهِ
 فَتَحْنَا عَلَيْهِم
 أَبْوَابَ كُلِّ شَيْءٍ
 حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
 أَخَذْنَاهُمْ بَغْتَةً
 فَإِذَا هُم مُّبْلِسُونَ
 فَقَطَّعَ دَائِرَ الْقَوْمِ
 الَّذِينَ ظَلَمُوا
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

سُورَةُ الْأَنْعَامِ

الْحِجَةُ السَّابِعُ

- were to take away your hearing
and your sight and seal up your hearts?
Who is that god, other than God 'Himself',
that would give them back to you?
Behold how We vary the 'clear' signs.
Yet still they turn away.
- 6:47 Say to them :
Have you considered if the torment of God
were to come upon you suddenly, or overtly?
Would anyone be destroyed
but the wrongdoing people?
- 6:48 Thus We do not send the messengers
but as bearers of glad tidings to the believers
of everlasting delight in Paradise ,
and 'as' forewarners of God's nearing Judgment .
So whoever believes and does righteousness—
there shall be no fear upon them
'when they assemble for Judgment' .
Nor shall they ever grieve
'over the life of the world' .
- 6:49 But 'as to' those who deny Our signs,
the torment shall touch them
for the 'deeds of' ungodliness
they have committed.
- 6:50 Say to them, O Muhammad :
I do not say to you
that the treasures of God are with me,
nor that I know the unseen.
Nor do I say to you that I am an angel.
I but follow what is revealed to me.
Say to them :
Are the blind and the seeing equal?
Will you not, then, reflect 'on the signs of God' ?
- 6:51 Hence, forewarn with 'this Quran
all' those who fear being gathered

٤٦ قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ
سَمْعَكُمْ وَأَبْصَرَكُمْ
وَحَدَمَكُمْ عَلَى قُلُوبِكُمْ
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ
أَنْظُرْ كَيْفَ
نُصْرَفُ الْأَيْدِي
ثُمَّ هُمْ يَصْدُقُونَ
٤٧ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ
عَذَابُ اللَّهِ بَغْتَةً
أَوْ جَهْرَةً هَلْ يُهْلِكُ
إِلَّا الْقَوْمَ الظَّالِمِينَ
٤٨ وَمَا نُرْسِلُ الْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ
فَمَنْ ءَامَنَ وَأَصْلَحَ
فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
٤٩ وَالَّذِينَ كَذَبُوا بِآيَاتِنَا
يَمْسُهُمُ الْعَذَابُ
بِمَا كَانُوا يَفْسُقُونَ
٥٠ قُلْ لَا أَقُولُ لَكُمْ
عِنْدِي خَزَائِنُ اللَّهِ
وَلَا أَعْلَمُ الْغَيْبَ
وَلَا أَقُولُ لَكُمْ إِنْى مَلَكٌ
إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ
قُلْ هَلْ يَسْتَوِي
الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ

- before their Lord
 that they have no patron apart from Him,
 nor any intercessor,
 so that they may become God-fearing.
- 6:52 Nor shall you heed the arrogant
 and send away the humble
 who call upon their Lord with devotion
 in the morning and in the evening,
 desiring only His Face.
 Nothing of their reckoning bears upon you.
 And nothing of your reckoning
 bears upon them
 that you should send them away
 and thus become of the wrongdoers.
- 6:53 For in this variance of wealth and poverty
 We but try some of them
 through the condition of the others—
 that they who are rich and powerful
 might be tempted to say:
 Is it these, the poor and the meek,
 upon whom God has conferred favor
 among all of us?
 Rather, is not God most knowing
 of those who are thankful?
- 6:54 So when those who believe
 in Our revealed signs come to you,
 then say to them: Peace be upon you!
 Your Lord has prescribed
 for Himself mercy,
 so that whoever among you
 does a misdeed in ignorance,
 then repents after it, and sets things aright,
 then, indeed, He is all-forgiving, mercy-giving.
- 6:55 And so it is that We make utterly distinct
 the revealed signs, so as to make manifest

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء السابع

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ ﴿٥١﴾
 أَنْ يُحْسَرُوا إِلَىٰ رَبِّهِمْ
 لَيْسَ لَهُمْ مِنْ دُونِهِ
 وَلِيٌّ وَلَا شَفِيعٌ
 لَعَلَّهُمْ يَتَّقُونَ
 وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ ﴿٥٢﴾
 رَبَّهُمْ بِالْعَدْوَىٰ وَالْعَشَىٰ
 يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ
 مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
 وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ
 مِنْ شَيْءٍ فَتَطْرُدَهُمْ
 فَتَكُونُ مِنَ الظَّالِمِينَ
 وَكَذَلِكَ فَتَنَّا ﴿٥٣﴾
 بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا
 أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ
 مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ
 بِأَعْلَمَ بِالشَّاكِرِينَ
 وَإِذَا جَاءَكَ ﴿٥٤﴾
 الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا
 فَقُلْ سَلَامٌ عَلَيْكُمْ
 كَتَبَ رَبُّكُمْ
 عَلَيْنَ نَفْسِهِ الرَّحْمَةَ
 أَنَّهُ مَنْ عَمِلَ مِنْكُمْ
 سُوءًا بِجَهْلَةٍ
 ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ
 فَإِنَّهُ غَفُورٌ رَحِيمٌ

- the 'contrary' way of the defiant unbelievers.
 6:56 Say 'to them, O Prophet':
 Indeed, I have been forbidden
 to worship 'all' those whom you call upon
 apart from God. 'Then say:
 I shall not follow your whims.
 For then I would have certainly gone astray,
 and I would not be of the 'rightly' guided.
- 6:57 Say 'to them, as well':
 I am 'firmly established'
 on a clear proof from my Lord.
 Yet you have belied it.
 It is not in my power
 'to carry out the threat of divine judgment'
 which you seek to hasten.
 Judgment belongs to none but God.
 He relates 'nothing but' the truth
 'in His forewarnings'.
 And He is the very best of judges.
- 6:58 Say 'to them':
 If what you seek to hasten
 'of your punishment' was with me,
 the matter would have been decided
 between me and you.
 But God knows best 'about' the wrongdoers
 'who are godless in heart'.
- 6:59 *Moreover, with Him are the keys
 of the 'realms of the' unseen.
 No one knows 'of them but Him.
 And He knows, 'as well,
 all that is in the land and the sea.
 Not even a leaf falls but He knows it.
 Nor is there a 'single' grain
 'hidden within the veils
 of the darkness of the earth—

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الْحِزْبُ السَّابِعُ

وَكَذَلِكَ نَقُصِّلُ الْآيَاتِ ۝٥٦
 وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ
 الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
 قُلْ لَا أَنْبِئُكُمْ بِأَهْوَاءِكُمْ
 قَدْ ضَلَلْتُ إِذَا
 وَمَا أَنَا مِنَ الْمُهْتَدِينَ ۝٥٧
 قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي
 وَكَذَّبْتُمْ بِهِ
 مَا عِنْدِي
 مَا تَسْتَعْجِلُونَ بِهِ ۚ
 إِنِ الْحُكْمُ إِلَّا لِلَّهِ
 يَقْضِي الْحَقَّ
 وَهُوَ خَيْرُ الْفَاصِلِينَ
 قُلْ لَوْ أَنَّ عِنْدِي
 مَا تَسْتَعْجِلُونَ بِهِ
 لَفُضِيَ الْأَمْرُ
 بَيْنِي وَبَيْنَكُمْ ۗ
 وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ۝٥٨
 ﴿۝﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ
 لَا يُعَلِّمُهَا إِلَّا هُوَ
 وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ
 وَمَا تَسْقُطُ مِنْ وَرَقَةٍ
 إِلَّا يَعْلَمُهَا

- nor anything moist therein
nor anything withered—
but that it is recorded in a clear Book
preserved in Heaven .
- 6:60 Moreover, it is He who takes your souls
by night as you sleep .
And He knows what you earn by day .
Then He restores your souls,
awakening you therein
for a stated term to be fulfilled .
Then to Him is your return in the Afterlife .
Then He shall tell you the due recompense
of all that you have been doing in life .
- 6:61 For He alone is all-dominating
over all His servants .
Thus He sends angels, as guardians over you,
to record your every deed—
until when death comes to any one of you,
Our messenger-angels take his soul—
and never do they neglect anything
they are ordered to do .
- 6:62 Then they who die are returned to God,
their true Patron .
Most surely, judgment belongs to Him alone—
and He is the swiftest of reckoners .
- 6:63 Say to them :
Who is it that delivers you
from the veils of darkness of land and sea?
You call upon Him imploringly and inwardly:
If He delivers us from this peril ,
we shall most surely
be of those who are ever-thankful!
- 6:64 Say to them :
God delivers you from this
and from every anguish!

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وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ

وَلَا رَطْبٌ وَلَا يَابِسٌ

إِلَّا فِي كِتَابٍ مُّبِينٍ

وَهُوَ الَّذِي

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يَتَوَفَّاكُمْ بِاللَّيْلِ

وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

ثُمَّ يَبْعَثُكُمْ فِيهِ

لِيُقَضَّىٰ أَجَلٌ مُّسَمًّى

ثُمَّ إِلَيْهِ مَرْجِعُكُمْ

ثُمَّ يُنْفِثُكُمْ

بِمَا كُنْتُمْ تَعْمَلُونَ

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

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وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً

حَتَّىٰ إِذَا

جَاءَ أَحَدَكُمُ الْمَوْتُ

تَوَفَّاهُ مُمْسِكًا

وَهُمْ لَا يُفْرَطُونَ

ثُمَّ رُدُّوهُ إِلَى اللَّهِ

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مَوْلَاهُمْ الْحَقُّ ۗ لَا إِلَهَ إِلَّا لَهُ الْحُكْمُ

وَهُوَ أَسْرَعُ الْحَاسِبِينَ

قُلْ مَنْ يُنْفِثُكُمْ

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مِنْ ظُلْمَتِ اللَّيْلِ وَالْبَحْرِ

تَدْعُونَهُ خَفِيًّا وَخَفِيًّا

لِيُنَجِّنَا مِنْ هَٰذِهِ

لَتَكُونَنَّ مِنَ الشَّاكِرِينَ

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- Yet 'still' you associate 'gods with Him'.
 6:65 Say 'to them':
 It is He 'alone' who is well-able
 to send forth upon you torment from above you
 or from beneath your feet;
 or to confound you into dissenting factions
 and cause some of you
 to taste the 'violent' affliction of others.
 Behold how We vary the 'clear' signs,
 that they may gain understanding
 and heed admonition.
- 6:66 Yet your people have denied this 'Quran,
 O Muhammad',
 while it is 'in every word' the truth.
 Say 'to them':
 I am not a guardian over you
 'to compel you to believe'.
- 6:67 For every tidings 'revealed in this Quran',
 there is an appointed destiny 'for its fulfillment'.
 And 'soon' shall you know
 'your own fate with God'.
- 6:68 Thus, whenever you see those
 who fall to 'vilifying' Our 'revealed' signs,
 then turn away from them
 until they take up some other discourse.
 And if Satan should 'ever' cause you
 to forget 'this command', then do not 'continue
 to' sit with the wrongdoing people
 after remembering 'this'.
- 6:69 And 'while' those who are God-fearing
 bear nothing of the disbelievers' sin
 or 'their reckoning',
 nevertheless, they should give them 'a reminder',
 so that they may 'desist from their calumny
 and' become God-fearing.

قُلِ اللَّهُ يَنْجِيكُمْ مِنْهَا ﴿٦٤﴾

وَمِنْ كُلِّ كَرْبٍ

ثُمَّ أَنْتُمْ تُشْرِكُونَ

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ ﴿٦٥﴾

عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ

أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ

أَوْ يَلْبِسَكُمْ شِيْعًا

وَيُذِيقُ بَعْضَكُم مِّنْ بَعْضٍ ۗ

أَنْظُرْ كَيْفَ نَصَرْنَا الْآيَاتِ

لَعَلَّهُمْ يَفْقَهُوْنَ

وَكَذَّبَ بِهِنَّ قَوْمُكَ وَهُوَ الْحَقُّ ﴿٦٦﴾

قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ

وَسَوْفَ تَعْلَمُونَ

وَإِذَا رَأَيْتَ ﴿٦٧﴾

الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا

فَاعْرِضْ عَنْهُمْ

حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ

وَإِنَّمَا يُنصِرُكَ الشَّيْطَانُ

فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ

مَعَ الْقَوْمِ الظَّالِمِينَ

وَمَا عَلَى الَّذِينَ يَنْفَوْنَ ﴿٦٨﴾

مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

6:70 Thus, leave alone those who take their religion as play and amusement and whom the life of this world has 'utterly' deluded. Yet remind 'one and all' with this 'Quran', so that no soul shall be wrecked by what it has earned. For 'each soul' shall have neither patron nor intercessor apart from God 'on Judgment Day'. And even if it 'seeks to' ransom 'itself' with every 'conceivable' ransom, such shall not be accepted from it. These are the ones who shall be wrecked by what they have earned. For them, 'in the Hereafter,' there shall be a drink of scalding fluid, along with a most painful torment, in that they have disbelieved.

6:71 Say 'to them': Are we 'in our worship' to call upon other than God— 'upon' what neither benefits us nor harms us? And are we to be turned back on our heels 'from true faith' after God has guided us— like one whom the satans lure 'aimlessly' through the land, 'until' he is utterly bewildered, 'though' he has 'faithful' companions calling him to 'the path of' guidance, 'saying': Come to us! Say 'to them': Indeed, the 'revealed' guidance of God is the 'only' sure guidance. And we are commanded

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وَلَعِنَ ذِكْرَى
لَعَلَّهُمْ يَتَّقُونَ
وَذَرِ الَّذِينَ اتَّخَذُوا
دِينَهُمْ لُعْبًا وَلَهْوًا
وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا
وَذَكَرِيَّهُمْ
أَنْ يُبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ
وَالِيٌّ وَلَا شَفِيعٌ
وَإِنْ تَعَدَّلَ كُلٌّ عَدْلٍ
لَا يُؤْخَذُ مِنْهَا أُولَئِكَ
الَّذِينَ أُتْسِلُوا بِمَا كَسَبُوا
لَهُمْ شَرَابٌ مِنْ حَمِيمٍ
وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ
قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرْدُ عَلَى أَعْقَابِنَا
بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيَاطِينُ
فِي الْأَرْضِ حَيْرَانَ
لَهُمْ أَصْحَابٌ يَدْعُونَهُ
إِلَى الْهَدَىٰ أَتَيْنَاهُ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ السَّابِعُ

- to willingly submit 'only'
to the Lord of 'All' the Worlds.
- 6:72 And thus 'are we commanded, as well':
You shall 'duly' establish the Prayer.
And you shall fear 'God alone'.
For He is the One
before whom you shall 'all' be assembled.
- 6:73 And He 'alone' is the One
who created the heavens and the earth
with 'the very essence of' all truth.
Thus, on the Day 'of Resurrection'
He shall 'but' say: Be! And so shall it 'be'.
His word is the 'utter' truth.
And for Him 'alone'
shall be all the dominion on a Day 'Hereafter'
when the Trumpet 'of Resurrection' is blown.
'He is the Sole' Knower of 'all' the 'realms
of the 'unseen and the seen.
For He is the All-Wise, the All-Aware.
- 6:74 *Now, behold!
Abraham said to his father, Âzar:
Do you take idols for gods?
Indeed, I see you and your people
falling into clear misguidance.
- 6:75 And so too did We show Abraham
'the celestial majesty
and divine authority in' the vast kingdom
of the heavens and the earth,
so that he would be of those
'who believe in God' with certainty.
- 6:76 So when the night spread over him,
he saw a star.
He said: This is my Lord!
Then when it disappeared,

قُلْ إِنِّي هُدَىٰ لِلَّهِ

هُوَ الْهُدَىٰ وَأُمِرْنَا

لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ

وَأَن أَقِيمُوا الصَّلَاةَ ﴿٧٢﴾

وَأَتَقَوْهُ وَهُوَ الَّذِي

إِلَيْهِ تُخْشَرُونَ

وَهُوَ الَّذِي خَلَقَ ﴿٧٣﴾

السَّمَوَاتِ وَالْأَرْضِ

بِالْحَقِّ وَيَوْمَ يَقُولُ

كُنْ فَيَكُونُ

قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ

يَوْمَ يُفْتَحُ فِي الصُّورِ

عَلَيْهِمُ الْغَيْبِ وَالشَّهَادَةِ

وَهُوَ الْحَكِيمُ الْحَبِيرُ

﴿٧٤﴾ وَإِذْ قَالَ إِبْرَاهِيمُ

لِأَبِيهِ أَا زَرَدَ

أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً

إِنِّي أَرَأَيْتَكَ وَقَوْمَكَ

فِي ضَلَالٍ مُّبِينٍ

وَكَذَلِكَ ﴿٧٥﴾

رَأَىٰ إِبْرَاهِيمَ مَلَكُوتَ

السَّمَوَاتِ وَالْأَرْضِ

وَلَيْكُونُ مِنَ الْمُؤْمِنِينَ

﴿٧٦﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

رَأَىٰ كَوْكَبًا

- he said: I do not love that which disappears.
- 6:77 So when he saw the moon rising, he said:
This is my Lord!
Then when it disappeared, he said:
If my Lord does not guide me,
I shall most surely
be of the people who are astray.
- 6:78 So when he saw the sun rising, he said:
This is my Lord!
This is greater than both of them!
Then when it disappeared, he said:
O my people!
I am innocent of worshipping
all that you associate as gods with God.
- 6:79 I have turned my face,
being ever upright of heart,
to the One who alone originated the heavens
and the earth—
and I am not of those
who associate gods with God!
- 6:80 And so his people argued with him
about his faith.
He said: Do you argue with me
concerning the Oneness of God,
while truly He Himself has guided me
to the truth?
Thus I shall never fear your threats of wrath
from all the gods
that you associate with Him—
except if my Lord were to will something;
for my Lord has encompassed
all things in knowledge.
Will you not then be mindful that God is One?
- 6:81 And how is it that I should fear
what you have associated as gods with Him,

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قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
قَالَ لَا أُحِبُّ الْآفِلِينَ
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا
قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي
لَأَكُونَنَّ
مِنَ الْقَوْمِ الضَّالِّينَ
فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً
قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ
فَلَمَّا أَفَلَتْ قَالَ يُنْقَرُونَ
إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
إِنِّي وَجْهَتُ وَجْهِي
لِلَّذِي فَطَرَ السَّمَوَاتِ
وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ
وَحَاجَّهُ قَوْمُهُ
قَالَ أَتُمْتَجِدُونِي فِي اللَّهِ
وَقَدْ هَدَانِي
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ
إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا
وَسِعَ رَبِّي
كُلَّ شَيْءٍ عِلْمًا
أَفَلَا تَتَذَكَّرُونَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِجَّةِ السَّاعِةِ

while you do not fear
to associate 'in worship' with God
that for which He has not sent down to you
any authority?

Which of these two parties, then,
is more worthy of feeling secure—
if, indeed, you know 'the truth'?

6:82 Those who believe 'in the One God'—
and who do not mingle their faith
with wrongdoing—

it is these who shall have security
'from God's Judgment'.

For they are, indeed, guided.

6:83 Such, then, was Our clear argument.

We gave it to Abraham against his people.

We raise in rank whomever We so will.

Indeed, your Lord is all-wise, all-knowing.

6:84 And to him We granted Isaac

and, 'from Isaac, 'Jacob.

Each We guided.

And Noah We had guided 'long' before.

And 'descending from Noah', of his seed,

'We guided' David and Solomon,

and Job and Joseph, and Moses and Aaron.

And even so do We reward

'all' those who excel in 'doing' good.

6:85 And also 'We guided'

Zachariah and John and Jesus and Elias.

All are of the righteous.

6:86 And 'so too We guided'

Ishmael and Elisha and Jonah and Lot.

And each 'of these messengers'

We preferred above all the people

'of their times'.

6:87 And 'thus have We guided

وَكَيْفَ أَخَافُ ۝۸۱
مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ

مَا لَمْ يُزَلْ بِهِ
عَلَيْكُمْ سُلْطَانًا
فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ
إِنْ كُنْتُمْ تَعْلَمُونَ

الَّذِينَ ءَامَنُوا ۝۸۲
وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَٰئِكَ لَهُمُ الْاَمْنُ
وَهُمْ مُهْتَدُونَ

وَتِلْكَ حُجَّتُنَا ۝۸۳
ءَاتَيْنَاهَا اِبْرٰهِيْمَ عَلٰى قَوْمِهِ
نَرَفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

وَوَهَبْنَا لَهُ ۝۸۴
اِسْحٰقَ وَيَعْقُوبَ
كُلًّا هَدَيْنَا

وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ
وَمِنْ ذُرِّيَّتِهِ

دَاوُدَ وَسُلَيْمٰنَ

وَاَيُّوبَ وَيُوسُفَ

وَمُوسٰى وَهٰرُونَ

وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ

وَزَكَرِيَّا وَيَحْيٰى

وَعِيسٰى وَإِلْيَاسَ

كُلٌّ مِّنَ الصّٰلِحِيْنَ

وَإِسْمٰعِيْلَ وَإِلْيَاسَ

وَيُوسُفَ وَلُوطًا وَكُلًّا

فَضَلَّنا عَلٰى الْعٰلَمِيْنَ

- many of their forefathers,
and their descendants, and their brethren.
For We chose them and guided them
to a straight way of salvation .
- 6:88 Such is the guidance of God.
He guides with it
whomever He so wills of His servants.
But had they associated others
as gods with Him ,
all the good they had ever done
would be rendered utterly futile for them
with God .
- 6:89 These are the ones
to whom We gave the Scripture,
and the knowledge of revealed wisdom,
and the inspiration of prophethood.
So if these unbelievers now disbelieve in it,
then, assuredly,
We have already entrusted it to a people
who do not disbelieve in it.
- 6:90 These prophets of old are the ones
whom God has guided.
So follow after their guidance,
walking in their way.
And say to those
who disbelieve in this message :
I do not ask of you any reward for it.
Indeed, this Quran is but a revealed Reminder
sent to all the people of the worlds.
- 6:91 Thus they who disbelieve
have not esteemed God with His rightful esteem
when they have said:
God has never sent down anything
of His Heavenly revelation
to a mere human being.

سُورَةُ الْأَنْعَامِ

الجزء السابع

وَمِنْ آبَائِهِمْ ٨٧

وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ
وَأَجْنِبَتَهُمْ وَهَدَيْتَهُمْ

إِلَى صِرَاطٍ مُسْتَقِيمٍ

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ ٨٨

مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ

مَا كَانُوا يَعْمَلُونَ

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ ٨٩

الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ

فَقَدْ وَكَلْنَا بِهَا قَوْمًا

لَيَسُوْا بِهَا يَكْفُرِينَ

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ ٩٠

فَيَهْدِيَهُمْ لِقَدَرِهِ

فَقُلْ لَا أَسْأَلُكُمْ

عَلَيْهِ أَجْرًا إِنْ هُوَ

إِلَّا ذِكْرًا لِلْعَالَمِينَ

وَمَا فَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ٩١

إِذْ قَالُوا

مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ

Say to them :
 Who then sent down the Scripture
 that Moses came with,
 as a light and guidance for people?
 You, O People of the Scripture,
 make of it parchments,
 disclosing them in part and concealing much.
 And you who were unlettered in revelation
 have been taught from this Quran
 that which you did not know
 before its revelation —
 neither you nor your forefathers.
 Say to them all : God revealed it !
 Then leave them
 steeped in their indulgence, playing!
 6:92 For this Quran is also a Heavenly Book
 We have sent down.
 It is blessed and it is a confirmation
 of all the revealed Scripture
 that has preceded it,
 and to forewarn therewith Makkah,
 the Mother of Cities,
 of God's nearing Judgment ,
 as well as those in all the world
 dwelling around it.
 Thus those who truly believe
 in the Hereafter believe in it as His revelation .
 And so they are constant
 in keeping up their Prayers.
 6:93 For who does a greater wrong
 than one who forges lies against God?
 Or one who says:
 It has been revealed to me!
 While in truth
 nothing has been revealed to him.

سُورَةُ الْاَنْعَامِ

الْحِزْبُ السَّابِعُ

قُلْ مَنْ أَنْزَلَ الْكِتَابَ
 الَّذِي جَاءَ بِهِ مُوسَى
 نُورًا وَهُدًى لِلنَّاسِ
 تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا
 وَتُخْفُونَ كَثِيرًا
 وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا
 أَنْتُمْ وَلَا آبَاؤُكُمْ قُلْ اللَّهُ
 نَزَّلَهُمْ

فِي حُضُورِهِمْ يَلْعَبُونَ
 وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ
 وَلِنُنذِرَ أُمَّ الْقُرَى
 وَمَنْ حَوْلَهَا

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ
 يُؤْمِنُونَ بِهِ وَهُمْ

عَلَى صَلَاتِهِمْ يَخْفَوْنَ
 وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى

عَلَى اللَّهِ كَذِبًا

أَوْ قَالَ أُوْحِيَ إِلَيَّ

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۱۲

Or one who says:

I too shall send down revelation
like that which God has sent down.

If only you could see
when the godless wrongdoers
are whelmed in the throes of death
and the angels stretch out their hands, saying:

Bring forth your souls!

This Day, you shall be recompensed
with the torment of disgrace,
in that you used to say of God
other than the truth.

Moreover, you grew arrogant
against the imperatives of His revealed signs.

6:94 And, truly, you have come to Us now,
singly and naked,
just as We created you the first time.

And you have left all that We afforded you
of wealth and power
behind your backs in the world.

Nor do We see with you your intercessors,
whom you alleged in life
to be associates with God
in the matter of saving you from His torment.
Truly the bond between you and them
has been utterly cut off.

Thus all the false gods that you have alleged
have gone far astray from you.

6:95 *Indeed, God alone is splitter of grain and pit.
He brings forth the living from the dead.
And He brings forth the dead from the living.
That is God!

How, then, are you turned away
from worshipping Him alone?

وَلَمْ يُوحِ إِلَيْهِ شَيْءٌ

وَمَنْ قَالَ سَأُنزِلُ

مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ

إِذِ الظَّالِمُونَ

فِي غَمَرَاتِ الْمَوْتِ

وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ

آخِرِجُوا أَنْفُسَكُمْ

أَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ

عَيْرِ الْحَقِّ وَكُنْتُمْ

عَنْ ءَايَاتِنَا تَسْتَكْبِرُونَ

وَلَقَدْ جِئْتُمُونَا فَرْدَىٰ

كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ

وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ

وَرَاءَ ظُهُورِكُمْ

وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ

الَّذِينَ زَعَمْتُمْ

أَتَاهُمْ فِيكُمْ شُرَكَؤُا

لَقَدْ نَقَطَ بَيْنَكُمْ

وَضَلَّ عَنْكُمْ

مَا كُنْتُمْ تَزْعُمُونَ

﴿٩٥﴾ إِنَّ اللَّهَ

فَالِقُ الْغَبِّ وَالنَّوَىٰ

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

سُورَةُ الْاَنْعَامِ

الْحِزْبُ السَّابِعُ

- 6:96 Splitter of morning light from the darkness —
He alone made the night for repose
and the sun and the moon for reckoning.
That is the decree
of the Overpowering One, the All-Knowing.
- 6:97 And He alone is the One
who made the stars for you,
that you might be guided by them
through the veils of darkness of land and sea.
Truly, We have made the signs in creation
utterly distinct indications
for a people who would know God
and His way.
- 6:98 And He alone is the One
who has produced all of you from a single soul.
Then there is habitation for you
upon the earth,
then a repository in it, in the grave.
Truly, We have made the signs in your lives
utterly distinct indications
for a people who would reflect on them
and understand their wisdom.
- 6:99 And He alone is the One
who has sent down
from the sky water,
by which We have thus brought forth
plants of every kind,
and from which We bring forth anew
green sprouts.
From this do We bring forth
lushly layered grain.
And so too from the spathes of date palms
issue clusters of dates,
hanging near in easy reach;
moreover, from it

ذَلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ

فَأَنَّى الْإِصْبَاحُ ﴿١٦﴾

وَجَعَلَ اللَّيْلَ سَكَنًا

وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

وَهُوَ الَّذِي جَعَلَ لَكُمْ

النُّجُومَ لِتَهْتَدُوا بِهَا

فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ

فَدَفَّصَلْنَا الْآيَاتِ

لِقَوْمٍ يَعْلَمُونَ

وَهُوَ الَّذِي أَنشَأَكُمْ ﴿١٧﴾

مِنْ نَفْسٍ وَاحِدَةٍ

فَمُسْتَوْعٍ وَمُسْتَوْدِعٍ

فَدَفَّصَلْنَا الْآيَاتِ

لِقَوْمٍ يَفْقَهُونَ

وَهُوَ الَّذِي أَنزَلَ ﴿١٨﴾

مِنَ السَّمَاءِ مَاءً

فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ

فَأَخْرَجْنَا مِنْهُ خَضِرًا

يُخْرِجُ مِنْهُ

حَبًّا مُتَرَاكِبًا

وَمِنَ النَّخْلِ

مِنَ طَلْمِهَا أَفْئُونٌ دَانِيَةٌ

He brings forth gardens of grapevines
and groves of olives and pomegranates—
alike in their foliage

yet unlike in their fruitage.

Look at their fruits when they fruit
and again when they ripen upon them.

Indeed, in this there are sure signs

of God's might and mercy

for a people who believe.

- 6:100 Still, they who disbelieve
have appointed for God
associate-gods from among the jinn,
though He created them.
Moreover, they impute to Him sons
and daughters, as well,
without any true source of knowledge.
Highly exalted is He and Most High
far above all that they ascribe to Him!

- 6:101 He is the Sole Originator
of the heavens and the earth
with no precedent!
Then, shall there be a son for Him,
while there has never been
a consort for Him?
Rather, He created everything from nothing.
For He is all-knowing of all things.

- 6:102 O humanity!
That is God, your Lord!
There is no God but Him,
the Creator of everything.
So worship Him alone.
For He is guardian over all things,
directing the affairs of creation.

- 6:103 No eye attains Him.
Yet He attains all that every eye sees.

وَجَنَّتْ مِنْ اَعْنَابٍ

وَالزَّيْتُونَ وَالرَّمَانَ

مُشْتَبِهًا وَعَيْرُ مُنْتَشِبِهِ

اَنْظُرُوا اِلَى ثَمَرِهِۦ

اِذَا اَتَمَّرُوا وَيَبُوعِهِۦ

اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ

لِقَوْمٍ يُؤْمِنُوْنَ

وَجَعَلُوْا لِلّٰهِ

شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ

وَخَرَقُوْا لَهُ بَنِيْنَ وَبَنٰتٍ

بِغَيْرِ عِلْمٍ

سُبْحٰنَهُۥ وَتَعَالٰى

عَمَّا يَصِفُوْنَ

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ

اَنۡىٰ يَكُوْنُ لَهُۥ وَلَدٌ

وَلَمْ تَكُنْ لَّهٗۤ صَاحِبَةً

وَخَلَقَ كُلَّ شَيْءٍ

وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

ذٰلِكُمْ اِلٰهُ رَبِّكُمْ

لَا اِلٰهَ اِلَّا هُوَ

خَالِقُ كُلِّ شَيْءٍ

فَاعْبُدُوْهُۤ وَهُوَ عَلٰى

كُلِّ شَيْءٍ وَكِيْلٌ

سُورَةُ الْاَنْعَامِ

الْحِزْبُ السَّابِعُ

لَا تُدْرِكُهُ الْاَبْصَارُ ﴿١١٣﴾

وَهُوَ يُدْرِكُ الْاَبْصَارَ

وَهُوَ الْلطِيفُ الْخَبِيرُ

قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ ﴿١١٤﴾

فَمَنْ اَبْصَرَ فَلِنَفْسِهِ

وَمَنْ عَمِيَ فَعَلَيْهَا

وَمَا اَنَا عَلَيْكُمْ بِحَفِيظٍ

وَكَذَلِكَ نُنْصِرُ الْاٰيٰتِ ﴿١١٥﴾

وَلِيَقُولُوْا اَدْرَسْتَ وَلَيْسَ لِنَبِيِّنَا

لِقَوْمٍ يَعْلَمُوْنَ

اَتَّبِعْ مَا وُحِيَ ﴿١١٦﴾

اِلَيْكَ مِنْ رَبِّكَ

لَا اِلٰهَ اِلَّا هُوَ

وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ

وَلَوْ شَاءَ اللّٰهُ مَا اَشْرَكُوْا ﴿١١٧﴾

وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا

وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ

For He is the Subtle, the All-Aware.

6:104 Truly, manifest proofs have come to you from your Lord.

Thus whoever sees 'them',
then it is for 'the good of' his own soul.
But whoever blinds himself 'to them',
then it is 'an offense' against himself.

So 'say to them, O Muhammad':
I am not a keeper over you.

6:105 And so it is that We vary the 'natural and the revealed' signs;
so that they 'who disbelieve' may say:
You have studied this 'from another'!
And that We may 'bring forth the truth and' make it clear to a people who know
'that it is revelation from God'.

6:106 Follow what has been revealed to you from your Lord, 'O Muhammad'.

There is no God but Him.
And turn away from the idolaters.

6:107 For had God so willed,
'He would not have given them
wills to choose with,
and they would not have associated gods
with God.

Therefore, We have not appointed you
a keeper 'to avail them
against divine punishment'.

Nor are you a guardian over them
'to compel them to believe'.

6:108 Yet do not revile any 'of the divinities'
which they call upon apart from God.
For out of aggression they may revile God
without knowledge 'of its enormity'.

For to every community
 We have made their deeds fair-seeming.
 Then to their Lord is their return.
 Then He shall tell them 'the due recompense'
 of all that they have been doing 'in life'.

6:109 Now, they 'who disbelieve' have sworn by God
 with the utmost of their vows that most surely
 if a 'miraculous' sign were to come to them,
 they would believe in it.
 Say to them: All such signs are only with God.
 Yet what will make you 'believers' realize
 that even if these 'signs' were to come to them,
 they still would not believe?

6:110 Thus We turn away their hearts and their eyes
 'from recognizing the varied signs',
 just as they 'denied the miracle of the Quran'
 and 'did not believe in it'
 'from the very first moment—
 and thus shall We leave them
 in their transgression wandering blindly.

6:111 *And were We to send
 the angels 'from heaven' down to them,
 and were the dead 'of the earth'
 to speak to them,
 and were We to assemble before them
 every 'miraculous' thing in creation
 that they request—face to face—
 still, they would never believe—
 except if God so willed.
 Rather, most of them are ignorant.

6:112 And so it is
 that We have appointed for every prophet
 an 'inveterate enemy'—satans,
 'from among both' people and jinn,

سُورَةُ الْاَنْعَامِ

الْحَزَنُ الْقَائِمُ

وَلَا تَسْبُوا الَّذِينَ
 يَدْعُونَ مِن دُونِ اللَّهِ
 فَيَسْبُوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ
 كَذَلِكَ زَيَّنَّا

لِكُلِّ أُمَّةٍ عَمَلَهُمْ
 ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
 فَيُنشِئُهُم بِمَا كَانُوا يَعْمَلُونَ
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
 لَئِن جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنُوا بِهَا
 قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ

وَمَا يُشْعِرُكُمْ أَنَّهَا
 إِذَا جَاءَتْ لَا يُؤْمِنُونَ
 وَتَقَلَّبُ أَفْئِدَتُهُمْ
 وَابْصُرَهُمْ

كَمَا لَوْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ
 وَنَدَرَهُمْ
 فِي طُغْيَانِهِمْ يَعْمَهُونَ
 * وَلَوْ أَنَّا

نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ
 وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ
 كُلَّ شَيْءٍ قُبُلًا
 مَا كَانُوا لِيُؤْمِنُوا
 إِلَّا أَن يَشَاءَ اللَّهُ
 وَلَٰكِن آكْرَهُمْ يَجْهَلُونَ



سُورَةُ الْاَنْعَامِ

الْحَمْدُ لِلّٰهِ

- inspiring one another with florid words,
causing mere delusion 'among themselves'.
Yet had your Lord so willed,
they would not have done this.
So leave them alone,
along with all 'the lies' that they forge.
- 6:113 'They but embellish words',
so that the hearts of those who do not believe
in the Hereafter may be swayed by them
and be pleased with them
and 'go on' reaping 'the evil'
that they are 'diligently' reaping.
- 6:114 'Ask them, O Muhammad:
Shall I seek other than God as a judge
'between us', while it is He
who has sent down to you the 'Quran
as a 'Book detailing all distinctions?
Yet those to whom
We have 'previously' given the Scripture
'well' know that 'the Quran' is sent down
from your Lord with the truth.
So do not ever be of those
who doubt 'the revealed word of God'.
- 6:115 For the word of your Lord is ever fulfilled
with 'profound' truth and justice—
and there is none who can replace His words!
And He is the All-Hearing, the All-Knowing.
- 6:116 For were you to obey 'the dictates
of' most of those on earth,
they would lead you astray
from the way of God.
For they do not follow anything
but mere conjecture
and do nothing but bring forth lies.
- 6:117 Indeed, it is your Lord who knows best

وَكَذٰلِكَ جَعَلْنَا
لِكُلِّ نَبِيٍّ عَدُوًّا
شَيْطٰنِ الْاِنْسِ وَالْجِنِّ
يُوْحٰى بَعْضُهُمْ اِلَى بَعْضٍ
رُّحُوْفَ الْقَوْلِ غَمُوْرًا
وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوْهُ
فَذَرُهُمْ وَمَا يَفْتَرُوْنَ ﴿١١٣﴾

وَلِنَصِّحِنَّ اِلَيْهِ
اَفْعَدَةُ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا
مَا هُمْ مُّقْتَرِفُوْنَ ﴿١١٤﴾

اَفَغَيْرَ اللّٰهِ اَتَتَّبِعِيْ حَكْمًا
وَهُوَ الَّذِيْ اَنْزَلَ اِلَيْكُمْ
الْكِتٰبَ مُفَصَّلًا
وَالَّذِيْنَ اٰتَيْنَاهُمُ الْكِتٰبَ
يَعْلَمُوْنَ اَنَّهُ
مَنْزَلٌ مِّنْ رَبِّكَ بِالْحَقِّ
فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ
وَقَمَّتْ كَلِمٰتُ رَبِّكَ
صِدْقًا وَعَدْلًا
لَّا مُبَدِّلَ لِكَلِمٰتِهِۦ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ
وَاِنْ تَطَّعْ
اَكْثَرُ مَنْ فِي الْاَرْضِ
يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ﴿١١٦﴾

- those who stray from His way.
 And He knows best those who are guided.
- 6:118 So 'in the matter of food',
 eat 'only' of that over which
 the name of God has been mentioned,
 if, indeed, you are believers
 in His 'revealed' signs.
- 6:119 And why should you not eat of that over which
 the name of God has been mentioned,
 while He has, indeed, made distinct for you
 all that He has forbidden to you—
 exempting that 'food'
 to which you are compelled 'to eat of'?
 For, indeed, many lead 'others' astray
 by their whims,
 without any 'true source of knowledge'.
 Indeed, your Lord knows best
 about 'the acts of' the transgressors.
- 6:120 Moreover, forsake 'all' manifest sin,
 'O humankind'—
 and its hidden 'practice, as well'.
 Indeed, those who earn sin shall be recompensed
 for all that they have been reaping.
- 6:121 Thus you 'who believe'
 shall not eat 'any flesh' of that over which
 the name of God has not been mentioned
 'in its slaughter'.
 For it is, indeed, ungodly.
 And the satans do, indeed, inspire their patrons
 to dispute with you 'as to eating carrion'.
 So if you obey them,
 then you, indeed, are most surely idolaters.
- 6:122 So, is one who was dead
 whom We then gave life

سُورَةُ الْأَنْعَامِ

الْحِزْبُ الثَّامِنُ

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
 وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
 ١١٧
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ
 مَنْ يَضِلُّ عَنْ سَبِيلِهِ
 وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ
 فَكُلُوا مِمَّا
 ١١٨
 ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ
 إِنْ كُنْتُمْ بِعَايَاتِهِ مُؤْمِنِينَ
 وَمَا لَكُمْ أَلَّا تَأْكُلُوا
 ١١٩
 مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ
 وَقَدْ فَصَّلَ لَكُمْ
 مَا حَرَّمَ عَلَيْكُمْ
 إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ
 وَإِنْ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ
 يَغْوِي عَلَيْهِمْ إِنَّ رَبَّكَ
 هُوَ أَعْلَمُ بِالْمُعْتَدِينَ
 ١٢٠
 وَذَرُوا
 ظَهْرَ الْإِثْمِ وَبَاطِنَهُ
 إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
 سَيَجْزَوْنَ بِمَا كَانُوا يَفْتَرُونَ
 وَلَا تَأْكُلُوا
 ١٢١
 مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ
 وَإِنَّهُ لَفِسْقٌ
 وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ
 إِلَىٰ أَوْلِيَآئِهِمْ لِيُجِدُوا لَكُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الثَّامِنُ

وَلَنْ أَطَعْتَهُمْ وَإِكُمْ لَمُشْرِكُونَ
 أَوْ مَن كَانَ مِثْلًا فَأَحْيَيْنَاهُ

وَجَعَلْنَا لَهُ نُورًا

يَمْشِي بِهِ فِي النَّاسِ

كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ

لَيْسَ بِخَارِجٍ مِنْهَا

كَذَلِكَ نُزِّنُ لِلْكَافِرِينَ

مَا كَانُوا يَعْمَلُونَ

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ

أَكْبَرًا مُّجْرِمِيهَا

يَمْكُرُونَ فِيهَا

وَمَا يَمْكُرُونَ

إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا

لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ

مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ

اللَّهُ أَعْلَمُ

حَيْثُ يَجْعَلُ رِسَالَتَهُ

سَيُصِيبُ الَّذِينَ أَجْرَمُوا

صَغَارٌ عِنْدَ اللَّهِ

وَعَذَابٌ شَدِيدٌ

بِمَا كَانُوا يَمْكُرُونَ

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ

يَنْسُخْ صَدْرَهُ لِلْإِسْلَامِ

وَمَنْ يُرِدْ أَنْ يُضِلَّهُ

يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

كَأَنَّمَا يُصِغَرُ فِي السَّمَاءِ

and for whom We made light
 by which he might walk among the people
 like one who is as 'if shrouded'
 in 'veils' of darkness
 from which he cannot come out?
 So it is that whatever the disbelievers do
 has been made fair-seeming to them.

6:123 And so it is, 'as well,'
 that We have placed in every town
 its chief 'trespassers and' defiant unbelievers,
 so that they may plot in it.

Yet they plot against none but themselves,
 though 'of this' they are unaware.

6:124 Thus when a 'divine' sign came
 to 'the people of Makkah', they said:
 We shall never believe until we 'ourselves'
 are given the like of 'the revelations'
 that the messengers of God have been given!
 'Yet it is' God 'who' knows best
 where to place His message.

Abasement 'decreed' by God
 shall afflict those who defiantly disbelieve,
 and a severe torment 'shall befall them'
 for what they used to plot 'against God'.

6:125 Thus whomever God desires to guide,
 He opens his heart to Islam,
 'a willing submission to God alone'.
 And whomever He desires to leave astray,
 He makes his breast
 narrow and constrained 'by it',
 as if he were mounting up to the heaven.
 Thus does God lay chastisement
 upon those who do not believe.

6:126 For this 'religion' is the way of your Lord:
 It is ever straight.

- Truly, We have made the 'revealed' signs utterly distinct for a people who would remember 'God with reverence'.
- 6:127 *For them is the Abode of Peace, 'in Paradise' with their Lord. And ever is He their Patron because of all 'the good' that they used to do.
- 6:128 Thus on a Day 'Hereafter' when He shall assemble them all together, 'He shall say': O fellowship of jinn: Truly you have 'tempted' a great number of humans. Their allies from among the humans shall say: Our Lord! We have enjoyed 'benefits' from one another 'in the world'. But we have reached 'the end of our 'earthly' term' that You have appointed for us. He shall say: The Fire 'of Hell' is your dwelling, wherein you shall abide evermore— except as God wills. Indeed, your Lord is all-wise, all-knowing.
- 6:129 And even so do We make the 'godless' wrongdoers allies of one another 'in the world', for all 'the sin' that they have been 'duly' earning 'in it'.
- 6:130 Moreover, on that Day God shall say: O fellowship of jinn and humans! Did there not come to you messengers from among yourselves relating to you My 'revealed' signs and forewarning you of the 'inevitable' Meeting

سُورَةُ الْاَنْعَامِ

الجزء الثامن

كَذَلِكَ يَجْعَلُ اللَّهُ
الرَّجْسَ عَلَى
الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾
وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا
فَدَفَّصْنَا لَآيَاتٍ
لِقَوْمٍ يَدْكُرُونَ ﴿١٢٧﴾
لَهُمْ دَارُ السَّلَٰمِ
عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾
وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا
يَمْعَشَرُ الْجِنَّ
فَدَأَسْتَكْرَرْتُمْ مِنَ الْإِنسِ
وَقَالَ أَوْلِيَآؤُهُمْ مِنَ الْإِنسِ
رَبَّنَا أَسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ
وَبَلَّغْنَا أَجَلَنَا
الَّذِي أَجَلْتَ لَنَا
قَالَ النَّارُ مَثْوَاكُمْ
خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
وَكَذَلِكَ نُوحِي
بَعْضَ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾
يَمْعَشَرُ الْجِنَّ وَالْإِنسِ
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

- of this Day of yours?
They will say:
We do so bear witness against ourselves!
For the life of the world 'utterly' deluded
'the disbelievers among' them.
Thus they 'who denied the messengers'
shall bear witness against themselves
that they were, indeed, disbelievers
'in their lifetimes'.
- 6:131 That is so, for never has your Lord
destroyed any 'of the past' communities unjustly,
while their people were 'left' heedless,
'without divine forewarning'
against their ungodliness'.
- 6:132 Thus, for each 'and every individual'
there is a rank in accordance with all
that they have done 'in life'.
And never is your Lord at all heedless
of what they do.
- 6:133 Moreover, your Lord, 'O Prophet',
is the Self-Sufficient 'One',
the Possessor of Mercy.
If ever He so wills,
He shall do away with 'all of you',
'O people of the earth',
and appoint as successors after you
whomever He so wills,
just as He brought you forth
from the posterity of another people.
- 6:134 Indeed, all that you are promised
shall assuredly come to pass.
And never shall you be able to elude
'the mighty Hand of God'.

سُورَةُ الْأَنْعَامِ

الْحَيَوَاتِ

يَقْضُونَ عَلَيْكُمْ ءَايَاتِي

وَيُنذِرُونَكُمْ

لِقَاءِ يَوْمِكُمْ هَذَا قَالُوا

شَهِدْنَا عَلَىٰ أَنْفُسِنَا

وَعَرَّهْمُ الْحَيَاةَ الدُّنْيَا

وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ

أَنَّهُمْ كَانُوا كَافِرِينَ

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ

مُهْلِكَ الْقُرَىٰ يَظْلِمُ

وَأَهْلَهَا غَفْلُونَ ﴿١٣١﴾

وَلِكُلِّ دَرَجَةٌ

بِمَا عَمِلُوا وَمَا رَّبُّكَ

بِعَفْلٍ عَمَّا يَمْلُونَ

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ﴿١٣٢﴾

إِن يَشَاءُ يُدْهِبْكُمْ

وَيَسْتَخْلِفْ

مَنْ يَشَاءُ مِنْ بَعْدِكُمْ مَا يَشَاءُ

كَمَا أَنْشَأَكُمْ

مِنْ ذُرِّيَّتِهِ قَوْمٍ ءَاخِرِينَ

إِنَّ مَا توعَدُونَ لَأَن تَأْتِي

﴿١٣١﴾

﴿١٣٢﴾

﴿١٣٣﴾

﴿١٣٤﴾

- 6:135 O Prophet! Say to them:
 O my people!
 Work in accordance with your 'ungodly' stand.
 Indeed, I am working 'for God's way'.
 Yet soon shall you know
 for whom will be
 the ultimate abode 'of Paradise'.
 Indeed, the 'godless' wrongdoers
 shall not succeed.
- 6:136 Now, 'the idolaters' have appointed for God,
 'as an offering to the poor,'
 a portion of the tillage and cattle
 He 'Himself' has 'created and' multiplied.
 Then they have 'arbitrarily' said:
 This 'portion' is for 'the sake of' God—
 according to their 'false' claims—
 and this 'other portion'
 is 'only' for our associate-gods
 'and thus is forbidden to the poor'.
 So whatever is 'apportioned'
 for their associate-gods
 'only depletes their own provision
 and' shall never reach God 'for reward'.
 And whatever is 'apportioned by them
 for the poor' for 'the sake of' God—
 rather they appropriate it
 for their associate-gods.
 Thus it reaches 'the idol-altars
 of' their associate-gods,
 'whereupon they forbid it to the poor'.
 So very grievous is the judgment they make!
- 6:137 And so it is that their associate-gods
 'impoverish them,'
 and thus 'make fair-seeming

سُورَةُ الْأَنْعَامِ

الجزء الثامن

وَمَا أَنْشُرْ بِمُعْجِزِينَ
 قُلْ يَقَوْمِ اعْمَلُوا ﴿١٣٥﴾
 عَلَىٰ مَكَانَتِكُمْ
 إِنِّي عَامِلٌ
 فَسَوْفَ تَعْلَمُونَ مَن
 تَكُونُ لَهُ عَقِبَةُ الدَّارِ
 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
 وَجَعَلُوا لِلَّهِ ﴿١٣٦﴾
 مِمَّا ذَرَأ 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

سُورَةُ الْأَنْعَامِ

الْحَرْثُ الْقَائِمُ

for many of the idolaters
the killing of their children
for fear of poverty,
that they may in effect
doom themselves with God
for killing innocent souls
and confound for them
their religion with deceit.
Yet had God so willed,
they would not have done this.
So leave them alone,
along with all that they forge.

6:138 Moreover, they have arbitrarily said:
Such and such cattle and tillage
are religiously designated offerings
that are restricted.
None shall eat from them
except whomever we so will—
according to their false claims.
And they further restrict cattle
whose backs are forbidden to be ridden
and other cattle over which
they do not mention the name of God—
all of which is mere forgery against God.
He shall recompense them
for what they have been forging.

6:139 Furthermore, they have arbitrarily said:
Whatever is in the bellies
of these designated cattle
is purely for the consumption
of the males among us
and forbidden by religion
to be food for our wives.
But if it is born dead,

وَكَذَلِكَ ۝١٣٧
زَيْنَ لِكَثِيرٍ
مِّنَ الْمُشْرِكِينَ
قَتَلُوا أَوْلَادَهُمْ
شُرَكَاءَ وَهُمْ لَيَرُدُّوهُمْ
وَلَيْسُوا عَلَيْهِمْ دِينَهُمْ
وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرَّهُمْ وَمَا يَفْعَلُونَ
وَقَالُوا هَذِهِ آتَعْنَا
وَحَرَّتْ حِجْرٌ
لَّا يَطْعَمُهَا
إِلَّا مَن نَّشَاءُ بِرِزْقِهِمْ
وَأَنعَمْنَا حَرَمَتَ ظُهُورِهَا
وَأَنعَمْنَا لَّا يَذْكُرُونَ
أَسَرَ اللَّهُ عَلَيْهَا آفِرَاءَ عَلَيْهِ
سَيَجْزِيهِمْ
بِمَا كَانُوا يَفْعَلُونَ
وَقَالُوا مَا فِي
بُطُونِ هَذِهِ الْأَنْعَامِ
خَالِصَةٌ لِّذُكُورِنَا

then they all may have shares in it.
 He shall recompense them for their 'false' claim.
 Indeed, He is all-wise, all-knowing.

6:140 Truly, those who have killed their children
 in 'unlawful' folly—without the permission
 of revealed knowledge—
 have 'utterly' lost 'their souls'.
 Moreover, they have made forbidden
 'the very food'
 that God has 'lawfully' provided for them
 in a 'manifest' forgery against God!
 Truly, they have gone 'far' astray
 and have not been guided.

6:141 *For He is the One
 who has brought forth 'for you' gardens,
 trellised and untrellised,
 and date palms,
 and planted fields of varied produce,
 and olives and pomegranates—
 alike 'in their foliage'
 yet unlike 'in their fruitage'.
 Eat of their fruits when they bear fruit.
 And give out 'to the poor'
 what is rightfully due from this
 on the day of its harvest.
 But do not be excessive.
 For, indeed, He does not love those
 who are excessive.

6:142 And of the cattle 'He has made for you',
 there are the load carrying
 and the tender of age 'for slaughter'.
 Eat of 'them'
 what God has provided you 'as lawful'.
 And do not follow the footsteps of Satan
 'in forbidding their use or consumption'.

سُورَةُ الْاَنْعَامِ

الْحَمْدُ لِلّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَمُحَمَّدٌ عَلَىٰ اَزْوَاجِنَا

وَإِنْ يَكُنْ مَيِّتَةً

فَهُمْ فِيهِ شُرَكَاءُ

سَيَجْزِيهِمْ وَصْفَهُمْ

إِنَّهُ حَكِيمٌ عَلِيمٌ

قَدْ خَسِرَ الَّذِينَ

١٤٠

قَتَلُوا أَوْلَادَهُمْ سَفَهًا

بَغْيًا عَلِيمٍ وَحَرَّمُوا

مَا رَزَقَهُمُ اللَّهُ

أَفْرَاءَ عَلَى اللَّهِ قَدْ ضَلُّوا

وَمَا كَانُوا مُهْتَدِينَ

❁ وَهُوَ الَّذِي أَنْشَأَ

١٤١

جَنَّتٍ مَّعْرُوشَتٍ

وَعَبْرٍ مَّعْرُوشَتٍ

وَالنَّخْلَ وَالزَّرْعَ

مُخْتَلِفًا أَكْلُهُ

وَالزُّبُونَ وَالرُّمَانَ

مُتَشَابِهًا وَعَبْرٍ مُتَشَابِهًا

كُلُوا مِنْ ثَمَرِهِ

إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ

يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

وَمِنَ الْأَنْعَامِ

١٤٢

حَمُولَةٍ وَفَرَشَاتٍ

سُورَةُ الْاَنْعَامِ

الْحَزْرَةُ الثَّالِثِيْنَ

For, indeed, he is a clear enemy to you.

6:143 Let the idolaters consider
the randomness of their prohibitions:
Suppose there are eight males and females
in four pairs of cattle:
Of sheep there are two pairs,
and of goats there are two.
Say to them, O Prophet:
Has He made forbidden for food or use
the two males among them or the two females?
Or is it rather what is contained
in the wombs of the two females
that He has forbade?
Tell me with sure knowledge
what God has forbade, if you are truthful.

6:144 Also, of camels there are two,
one male and one female
and of cows there are two,
one male and one female.
Say to them:
Has He made forbidden the two males
or the two females?
Or is it what is contained
in the wombs of the two females
that He has forbade?
Or is it the case that you idolaters
were present as witnesses
when God was to have enjoined
such prohibitions upon you?
Rather, who does a greater wrong
than one who forges lies against God
to lead people astray,
without any sound knowledge!
Indeed, God does not guide
the wrongdoing people

كُلُّوا مِمَّا رَزَقَكُمُ اللَّهُ

وَلَا تَتَّبِعُوا

خُطُوَاتِ الشَّيْطَانِ

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

ثُمَّ نَبِيَّةٌ أَرْوَجُ

143

مِنَ الصَّكَّانِ اثْنَتَيْنِ

وَمِنَ الْمَعْزِ اثْنَتَيْنِ

قُلْ أَلَّذِكْرَيْنِ حَرَّمَ

أَمْ الْأُنثَيَيْنِ

أَمْ أَسْتَحَلَمْتُ عَلَيْهِ

أَرْحَامُ الْأُنثَيَيْنِ

نَبِيُّونِي يَعْلَمُونَ

إِنْ كُنْتُمْ صَادِقِينَ

وَمِنَ الْإِبِلِ اثْنَتَيْنِ

144

وَمِنَ الْبَقَرِ اثْنَتَيْنِ

قُلْ أَلَّذِكْرَيْنِ حَرَّمَ

أَمْ الْأُنثَيَيْنِ

أَمْ أَسْتَحَلَمْتُ عَلَيْهِ

أَرْحَامُ الْأُنثَيَيْنِ

أَمْ كُنْتُمْ شُهَدَاءَ

إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِدَاً

فَمَنْ أَظْلَمُ مِمَّن

أَفْتَرَى عَلَى اللَّهِ كَذِباً

- who are godless in heart .
- 6:145 Say to them, O Muhammad :
I do not find in what has been revealed to me anything prohibited of the food one eats— except if it be carrion or outpoured blood or the flesh of swine— for, indeed, this is defilement— or an ungodly offering invoked thereby to other than God. But whoever is compelled by circumstance to eat any of this— without being rebellious and without being a willful transgressor— then, indeed, your Lord is all-forgiving, mercy-giving.
- 6:146 And as to those of Jewry,
We forbade every animal with undivided hoof. And from cows and sheep,
We forbade them their fat,
excepting what their backs carry,
or the animals' entrails,
or what is joined with bone.
That is how We recompensed them for their offenses.
And, indeed, We are ever truthful.
- 6:147 So if they belie you, O Prophet, then say:
Your Lord alone
is the Possessor of All-Encompassing Mercy.
Yet His severe chastisement
shall not be turned back
from any defiant, unbelieving people.
- 6:148 Those who associate gods with God shall say:
If God had so willed, we would not have associated gods with Him .
Nor would our forefathers have done so .

سُورَةُ الْأَنْعَامِ

الْحَزْنَةُ الثَّامِنُ

لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ
إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾
قُلْ لَا أُجِدُّي مَا أُوحِيَ إِلَيَّ
مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ
إِلَّا أَنْ يَكُونَ مَيْتَةً
أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خنزِيرٍ
فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا
أَهْلٌ لِغَيْرِ اللَّهِ بِهِ فَمَنْ
أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٦﴾
وَعَلَى الَّذِينَ هَادُوا
حَرَمْنَا كُلَّ ذِي ظُفْرٍ
وَمِنَ الْبَقَرِ وَالْغَنَمِ
حَرَمْنَا عَلَيْهِمْ شُحُومَهُمَا
إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا
أَوْ مَا اخْتَلَطَ بِعَظْمٍ
ذَلِكَ جَزَاءُ نَجْمِهِمْ
وَأَنَا لَصَادِقُونَ ﴿١٤٧﴾
فَإِنْ كَذَّبُوكَ فَقُلْ
رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَتْ
وَلَا يُرَدُّ بَأْسُهُ
عَنِ الْقَوْمِ الْمُجْرِمِينَ

Nor would we have made forbidden anything without His approval.
In this very manner did those before them deny Our message—
until they tasted Our deadly affliction.
Say to them:

Do you have any sure knowledge to prove your claims so that you may bring it forth for us? Rather, you follow nothing but mere conjecture, and you do nothing but bring forth lies.

6:149 Say to them:

Yet to God belongs the all-conclusive proof—and had He so willed, He would have guided all of you.

6:150 Say to them:

Bring forward your witnesses who will bear witness that God has, indeed, made forbidden such animals! Yet if they so bear witness, then you shall not so bear witness with them. Nor shall you follow the whims of those who belie Our revealed signs—those who do not believe in the Hereafter—and who, moreover, assign equals to their Lord.

6:151 *Say to them: Come!

I will recite what your Lord has in fact forbidden to you: That you shall not associate anything as a god with Him. And to your parents you shall be good. And you shall not kill your children because of indigence; We provide for you and for them.

سُورَةُ الْاَنْعَامِ

الجزء الثامن

سَيَقُولُ الَّذِينَ أَشْرَكُوا ﴿١٤٨﴾

لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا

وَلَا آبَاءَ أَوْنَا

وَلَا حَرَمًا مِّنْ شَيْءٍ

كَذَلِكَ كَذَّبَ

الَّذِينَ مِن قَبْلِهِمْ

حَقِّ ذَا قُوًّا أَبَاسْنَا

قُلْ هَلْ عِندَكُمْ مِّنْ عِلْمٍ

فَتُخْرِجُوهُ لَنَا

إِن تَكْفُرُونَ إِلَّا الظَّنَّ

وَإِن أَنتُمْ إِلَّا تَخْرُصُونَ

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ﴿١٤٩﴾

فَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ

قُلْ هَلُمُّ شُهَدَاءَكُمْ

الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ

حَرَّمَ هَذَا فَإِن شَهِدُوا

فَلَا تَشْهَدْ مَعَهُمْ

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ

كَذَّبُوا بِعَآئِنَاتِنَا وَالَّذِينَ

لَا يُؤْمِنُونَ بِالْآخِرَةِ

وَهُمْ يَزِيهِمْ يَوْمَئِذٍ

﴿١٥٠﴾ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ

رَبُّكُمْ عَلَيْكُمْ

أَلَّا تُشْرِكُوا بِهِ شَيْئًا

وَالْوَالِدِينَ إِحْسَانًا

And you shall not come near lewdness,
what is manifest of it and what is hidden.
And you shall not ever kill any 'human' soul
that God has prohibited,
except by what is 'lawful and' right.
'All' this has He enjoined upon you,
so that you may understand 'the
commandments of God and observe them'.

6:152 And you shall not ever
approach the wealth of the orphan
'in your care'—except in the fairest manner,
until he reaches full maturity
'and you return it to him'.

And 'in trade', fill the measure
and 'weigh' the balance with 'all' justice;
We do not task any soul beyond its capacity.
And when you speak out, be fair,
even if one 'party' is a close relative.
And fulfill the covenant of God.
'All' this has He enjoined upon you,
so that you may become mindful
'of the commandments of God'.

6:153 For, indeed, this is My way, a straight one.
So follow it.

Thus, you shall not follow 'other crooked' ways,
for they will separate you from His way.
'All' this has He enjoined upon you,
so that you may be God-fearing.

6:154 Furthermore,
'it is' 'We' 'who' gave Moses the Book
'of the Torah' as a complete 'blessing'
upon one who does good,
and 'as' an explanation
for everything 'fundamental to the Law',

سُورَةُ الْاَنْعَامِ

الجزء الثامن

وَلَا تَقْنَلُوا اَوْلَادَكُمْ
مِنْ اِمْلَاقٍ
تَحْنُ رِزْقُكُمْ وَاِيَّاهُمْ
وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا
وَمَا بَطَّنْ وَلَا تَقْنَلُوا
النَّفْسَ الَّتِي حَرَّمَ اللهُ
اِلَّا بِالْحَقِّ
ذَلِكَ وِصْوَتُكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ

اِلَّا بِالَّتِي هِيَ اَحْسَنُ
حَتَّىٰ يَبْلُغَ اَشُدَّهُ

وَاَوْفُوا الْكَيْلَ
وَالْمِيزَانَ بِالْقِسْطِ

لَا تُكَلِّفُ نَفْسًا
اِلَّا وُسْعَهَا

وَإِذَا قُلْتُمْ فَاعْدُوا
وَلَوْ كَانَ ذَا قُرْبَىٰ

وَيَعْهَدِ اللهُ اَوْفُوا
ذَلِكَ وِصْوَتُكُمْ بِهِ

لَعَلَّكُمْ تَذَكَّرُونَ

وَأَنَّ هَذَا صِرَاطِي
مُسْتَقِيمًا فَاتَّبِعُوهُ

وَلَا تَتَّبِعُوا السَّبِيلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

ذَلِكَ وِصْوَتُكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ

ثُمَّ اَاتَيْنَا مُوسَى الْكِتَابَ

سُورَةُ الْاَنْعَامِ

الْبُرُجَةِ الثَّامِنُ

and as a guidance and a mercy,
so that they who would have faith
may believe in and work for
the destined Meeting of their Lord.

6:155 And this Quran is also a Heavenly Book
We have sent down.

It is blessed. So follow it.

And be ever God-fearing,
so that you may be shown mercy—

6:156 or else you would say in the Hereafter :

Indeed, the Book was only sent down
upon two groups of people long before us.
And, assuredly, we were heedless
of their scriptural study.

6:157 Or you would say:

If only the Book had been sent down to us,
assuredly, we would have been
more guided than them.

So truly, there has now come to you
a clear proof from your Lord,
and guidance, and mercy.

Who, then, does a greater wrong
than one who denies God's signs
and turns away from them?

We shall recompense those
who turn away from Our signs
with the worst torment,
for, indeed, they used to turn away unfaithfully.

6:158 Then do those who disbelieve
await anything other than for the angels
to come to them with death ;
or for your Lord Himself to come to them ;
or for some of the great signs
of your Lord, heralding the end of time,
to come?

تَمَامًا عَلَى الَّذِي أَحْسَنَ

وَتَفْصِيلًا لِكُلِّ شَيْءٍ

وَهُدًى وَرَحْمَةً لِّعَالَمِهِم

يُلَقَّاهُ رَبِّهِمْ يُؤْمِنُونَ

وَهَذَا كِتَابٌ

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أَنْزَلْنَاهُ مَبَارَكًا فَاتَّبِعُوهُ

وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

أَنْ تَقُولُوا

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إِنَّمَا أَنْزَلَ الْكِتَابَ

عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا

وَإِنْ كُنَّا

عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ

أَوْ تَقُولُوا لَوْلَا أَنزَلْنَا عَلَيْنَا

الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ

فَقَدْ جَاءَكُمْ

بَيِّنَةٌ مِنْ رَبِّكُمْ

وَهُدًى وَرَحْمَةً

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ

بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا

سَتَجْرِي الَّذِينَ يَصِدْقُونَ

عَنْ آيَاتِنَا سَوْءَ الْعَذَابِ

يَمَا كَانُوا يَصِدْقُونَ

هَلْ يَنْظُرُونَ إِلَّا

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أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ

On a Day when some of the awesome signs of your Lord shall come at the end of time, sudden belief will not benefit a soul that has not believed before, nor a soul that has not earned any good from its belief.

Say to them: Wait!

Indeed, we too are waiting.

6:159 As to those who divide up their religion and become factions, you, O Prophet, are not associated with them in anything.

Indeed their affair is left only to God.

Then He shall tell them the due recompense of all that they used to do in life.

6:160 Whoever comes on Judgment Day with a good deed, then he shall have ten times the like of it in reward.

And whoever comes with a misdeed, then he will not be recompensed but with the like of it—

and never shall they be wronged in the least.

6:161 Say to them:

As for me, my Lord has guided me to the straight way.

It is the upright religion, the sacred way of Abraham, the purely upright in heart— and never was he of those who associated gods with God.

6:162 Say to them:

Indeed, my Prayer and my rites of worship and my life and my death are for God alone, Lord of All the Worlds.

أَوْ يَأْتِي رَبِّكَ

أَوْ يَأْتِيكَ بَعْضُ آيَاتِ رَبِّكَ

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ

لَا يَنْفَعُ نَفْسًا إِيمَانُهَا

لَوْ تَكُنَّ ءَامَنَتْ مِنْ قَبْلُ

أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

قُلِ أَنْظِرُوا إِنَّا مُنظِرُونَ

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ

وَكَانُوا شِيْعًا

لَسْتَ مِنْهُمْ فِي شَيْءٍ

إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ

ثُمَّ يَنْبِئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

مَنْ جَاءَ بِالْحَسَنَةِ

فَلَهُ عَشْرُ أَثْمَالِهَا

وَمَنْ جَاءَ بِالسَّيِّئَةِ

فَلَا يُجْرَىٰ إِلَّا مِثْلَهَا

وَهُمْ لَا يُظْلَمُونَ

قُلْ إِنِّي هَدَيْتَنِي رَبِّي

إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

دِينًا قَبِيْمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

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١٦٠

١٦١

سُورَةُ الْاَنْعَامِ

الْحِزْبُ الثَّامِنُ

- 6:163 No partner is there for Him.
And to this I have been commanded.
Moreover, I am the foremost
of those who are *muslims*,
in willing submission to God alone.
- 6:164 Say to them:
Shall I seek a lord other than God,
while He is the Lord of everything?
Nor does a soul earn anything 'sinful',
but that it is counted against itself.
Moreover, no sin-laden soul
shall carry the 'sinful' load of another.
Then to your Lord
is your return on Judgment Day.
He shall then tell you the truth
about that which you have been disputing.
- 6:165 For He alone is the One
who has made you successors in the land,
'O humankind,
and He has raised some of you above others
by degrees, to test you
in all that He has given you.
Indeed, your Lord is swift in punishment.
Yet, indeed,
He is most surely forgiving, mercy-giving.

قُلْ اِنَّ صَلَاتِي وَنُسُكِي

١٦٣

وَمَحْيَايَ وَمَمَاتِي

لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

لَا شَرِيكَ لَهٗۗ وَاِنِّيْٓ اَمْرًا

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وَاَنَا۠ اَوَّلُ الْمُسْلِمِيْنَ

قُلْ اَعْبُدُوْا اللّٰهَ اِنِّيْٓ اَرَىٰ

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وَهُوَ رَبُّ كُلِّ شَيْءٍۙ

وَلَا تَكْسِبُ

كُلُّ نَفْسٍۭ اِلَّا عَلَيَّهَا

وَلَا تَزِرُ وَازِرَةٌ وِزْرَۙ اُخْرٰىۗ

ۗ ثُمَّ اِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ

فِيْهِ تَخْلِفُوْنَ

وَهُوَ الَّذِيْ جَعَلَكُمْ

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خَلٰٓئِفَۙ الْاَرْضِ

وَرَفَعَۙ بَعْضَكُمْ

فَوْقَۙ بَعْضٍۙ دَرَجٰتٍۙ

لِيَبْلُوَكُمْۙ فِيْۙ مَاۙ اٰتٰكُمْۙ

اِنَّ رَبَّكَۙ سَرِيْعُ الْعِقَابِ

وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ

سُورَةُ الْأَنْعَامِ The surah that depicts the final separation of the believers and unbelievers on the Day of Judgment by an unscalable edifice called THE HEIGHTS that veils them from one another; but upon it stand men and women who can see both the people destined for Paradise and those fated for Hell, while their own harrowing verdict remains as yet undeclared by God.

Surah 7 / 206 VERSES / REVEALED AT MAKKAH

Al-A^crâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

7:1 *Alif Lâm Mîm Şâd*

7:2 'This is' a 'Heavenly' Book
that God has sent down to you,
'O Muhammad'.
So let there be no cause
for anguish in your breast from it.
With it, you are to forewarn the disbelievers
of divine judgment.
Moreover, it is a 'revealed' Reminder
of God's commandments sent to the believers.

7:3 'O humankind!'
Follow what has been sent down to you
from your Lord.
And, apart from Him,
you shall not follow any patrons.
'How very little you remember
'God's favor upon you!'

7:4 Yet how many a 'sinful' community
have We devastated,
such that Our 'deadly' affliction
came upon them by night,

الْمَصِّ ①

كُنْتُ أَنْزِلَ إِلَيْكَ ②

فَلَا يَكُنْ فِي صَدْرِكَ

حَسْرَةٌ مِنْهُ لِنَذِيرٍ بِهِ

وَذِكْرٍ لِلْمُؤْمِنِينَ

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ ③

مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا

مِنْ دُونِهِ أَوْلِيَاءَ

فَلَيْلًا مَا تَذَكَّرُونَ

وَكَمْ مِنْ قَرِيْبَةٍ أَهْلَكْنَاهَا ④

فَجَاءَهَا بِأَسَافِنَا

أَوْ هُمْ قَائِلُونَ

- or while they were napping.
- 7:5 Then their only plea,
when Our 'deadly' affliction came upon them,
was but to cry out:
Indeed, we have been 'godless' wrongdoers!
- 7:6 Thus, We shall certainly question
'on Judgment Day'
those 'communities' to whom
'Our messages' were sent.
And We shall certainly question the messengers
'about what they conveyed to them'.
- 7:7 Then, most surely,
We shall relate 'their every response' to them
with 'precise' knowledge,
for never were We absent—
- 7:8 and the weighing 'of deeds on' that Day
will be true.
Thus those whose balances
are heavy 'with good works'—
then it is these who are the 'truly' successful.
- 7:9 But those whose balances are light—
'whose sins thus prevail'—then it is these
who shall have 'utterly' lost their souls,
for they were ever transgressing
Our 'revealed' signs.
- 7:10 For very truly,
We have well-established you
in the earth, 'O humanity'.
Moreover, it is 'We' alone
who 'have made for you therein'
'prolific' livelihood.
'How very' little are the thanks that you give!
- 7:11 And very truly, We created you.
Then We fashioned you.

سُورَةُ الْأَرْفِ

الْحَمْدُ لِلَّهِ

فَمَا كَانَ دَعْوَاهُمْ

إِذْ جَاءَهُمْ بِأَسْنَاءِ إِلَّا أَنْ

قَالُوا إِنَّا كُنَّا ظَالِمِينَ

فَلَنَسْأَلَنَّ الَّذِينَ

أُرْسِلَ إِلَيْهِمْ

وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

فَلَنَقُصَّنَّ عَلَيْهِم بِعَلْمٍ

وَمَا كُنَّا غَائِبِينَ

وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ

فَمَنْ نَقَلْتَ مَوَازِينُهُ

فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

وَمَنْ خَفَّتْ مَوَازِينُهُ

فَأُولَئِكَ

الَّذِينَ خَسِرُوا أَنفُسَهُمْ

بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ

قَلِيلًا مَا تَشْكُرُونَ

وَلَقَدْ خَلَقْنَاكُمْ

فِي صُورَتِكُمْ

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١١

- Then We said to the angels:
Bow down before Adam.
So they all bowed down, except Iblîs.
He was not among those who bowed down.
- 7:12 'God' said to him:
What has prevented you
from bowing your face down to the ground
when I commanded you?
He said: I am better than him!
You created me out of fire,
and You created him out of mud.
- 7:13 'God' said: Descend from this blessed place!
It is not for you to be arrogant herein.
Be gone!
You are assuredly of the eternally disgraced.
- 7:14 'Iblîs' said:
Grant me respite,
until the Day they who are his offspring
are all resurrected.
- 7:15 'God' said:
You are, indeed, of those granted respite.
- 7:16 'Iblîs' said:
Then because You have denounced me
as astray,
I shall, most surely, lie ever in ambush
for them with temptation
upon Your straight way of salvation.
- 7:17 Then I shall set upon them from before them
and from behind them;
from their right and from their left.
And You shall not find most of them thankful.
- 7:18 'God' said:
Be gone from here, utterly despised, banished!
Whoever among them follows you,
I shall, most surely, fill Hell

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ

ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ
اَسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا
اِلَّا اِبْلِیْسَ
لَوْ یَّكُنْ مِنَ السَّٰجِدِیْنَ
قَالَ مَا مَنَعَكَ
اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ
قَالَ اَنَا خَيْرٌ مِّنْ خَلْقِنِیْ مِنْ نَّارٍ
وَّخَلَقْتَهُ مِنْ طِیْنٍ
قَالَ فَاهْبِطْ مِنْهَا
فَمَا یَكُوْنُ لَكَ اَنْ تَتَّكِبَ فِیْهَا
فَاَخْرَجْ اِنَّكَ مِنَ الصَّٰغِرِیْنَ
قَالَ اَنْظِرْنِیْ اِلَى یَوْمِ یُعْثُوْنَ
قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ
قَالَ فِیْمَا اَعْوَجْتَنِیْ
لَا اَقْعُدَنَّ لَكَ صِرَاطَكَ الْمُسْتَقِیْمَ
ثُمَّ لَا تَنْبَغِیْ لَهُمْ مِنْ بَیْنِ اَیْدِیْهِمْ
وَمِنْ خَلْفِهِمْ
وَعَنْ اَیْمَنِیْهِمْ وَعَنْ شَمَالِهِمْ
وَلَا یَحْصُوا شُكْرَهُمْ شُكْرِیْنَ
قَالَ اَخْرَجْ مِنْهَا مَذْمُوْرًا
لَّمَنْ یَّبْعَكَ مِنْهُمْ
لَاۤ اَمْلَاۤنَ جَهَنَّمَ مِنْكُمْ اَجْمَعِیْنَ

- with all of you, all together!
- 7:19 And God said: O Adam!
Dwell, you and your wife, in the garden.
Then eat, both of you,
from wherever of it you so please.
But neither one of you
shall come near this single tree
to eat of its fruit.
For, then, you shall both
be of the wrongdoers.
- 7:20 Then Satan whispered to them both,
to expose to them both
what had been hidden from them both
of their secret parts.
Thus Satan said to them:
Your Lord has forbidden you both from this tree
only so that you would not become angels,
or become of the immortal.
- 7:21 And he swore to them:
Indeed, I am truly of good counsel
to both of you.
- 7:22 Thus he caused them to fall into sin
by way of delusion.
So when they had both tasted of the tree,
their secret parts became exposed to them.
So, instantly,
they both took to heaping together
upon themselves leaves of the garden,
whereupon their Lord called out to them both:
Did I not forbid you both from this tree
and say to you both that Satan is most surely
a clear enemy to both of you?
- 7:23 They both said: Our Lord!
We have wronged ourselves!
And if You do not forgive us

سُورَةُ الْاَعْرَافِ

الْحِزْبُ الثَّامِنُ

وَيَتَّكِمًا ١٩

اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ
فَكُلَا مِنْ حَيْثُ شِئْتُمَا
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
فَتَكُونَا مِنَ الظَّالِمِيْنَ

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ ٢٠

لِيُبْدِيَ لَهُمَا

مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ بَيْتِهِمَا
وَقَالَ مَا تَهَكِّمُا رِيبًا كَمَا
عَنْ هَذِهِ الشَّجَرَةِ
اِلَّا اَنْ تَكُوْنَا مَلَائِكَةً
اَوْ تَكُوْنَا مِنَ الْخَالِدِيْنَ

وَقَاسَمَهُمَا ٢١

اِنِّي لَكُمْ لِيْنٌ التَّصْحِيْحُ

فَدَلَّهُمَا بِرُؤْيُورٍ ٢٢

فَلَمَّا ذَاقَا الشَّجَرَةَ

بَدَتْ لَهُمَا سَوْءَاتُهُمَا

وَطُفُوْفًا يَخِصِفَانِ عَلَيْهِمَا

مِنْ وُرْقِ الْجَنَّةِ

وَنَادَاهُمَا رَبُّهُمَا اَلَمْ اَنْهَكُمَا

عَنْ تِلْكَ الشَّجَرَةِ

وَاَقُلْ لَكُمْ

اِنَّ الشَّيْطَانَ لَكُمْ اَعْدُوٌّ مُّبِيْنٌ

فَاَلَا رَبَّنَا ظَلَمْنَا اَنْفُسَنَا ٢٣

and have mercy upon us,
we shall most surely be among the losers
of an everlasting Paradise .

7:24 He said:

Descend from here ,
being enemies to one another!
Yet there is for you in the earth
a place suitable for settlement,
and of goodly provision,
for a preordained time .

7:25 He said: Therein shall you live.

And therein shall you die.
And therefrom you shall be brought forth
from the earth for Judgment .

7:26 O Children of Adam!

We have, indeed, bestowed upon you
a sense of want for clothing—
to cover your secret parts—
and garments for adornment.
Yet the garment of fearing God—
that is the best of human adornment .

This is of the manifest signs of One God,
that they may remember His mercy
and be thankful .

7:27 O Children of Adam!

Let not Satan seduce you,
as he expelled your parents from the garden,
stripping them of their clothing,
that he might show them their secret parts.
Indeed, he sees you—he and his tribe—
from where you do not see either him or them.
Indeed, We have made the satans allies
of those who do not believe .

7:28 Thus, when they who disbelieve

سُورَةُ الْأَرْفِ

الجزء الثامن

وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

قَالَ أَهَيْطُوا ﴿٢٤﴾

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مَسْتَقَرٌّ

وَمَتَعٌ إِلَىٰ حِينٍ
قَالَ فِيهَا تَحْيَوْنَ ﴿٢٥﴾

وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ

يٰٓبَنِي آدَمَ ﴿٢٦﴾

قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا

يُؤَيِّرُ سَوْءَ بَدَنِكُمْ وَيُرِيهَا
وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

ذَٰلِكَ مِنْ آيَاتِ اللَّهِ
لَعَلَّهُمْ يَذَّكَّرُونَ

يٰٓبَنِي آدَمَ ﴿٢٧﴾

لَا يَفْبِتَنَّكُمْ الشَّيْطَانُ

كَمَا أَخْرَجَ آبَاكُمْ مِنَ الْجَنَّةِ
يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

لِيُرِيَهُمَا سَوْءَ بَدَنِهِمَا
إِنَّهٗمُ يَرْتَكِبُونَ هُوًّا وَقَبِيْلَهُ

مِنْ حَيْثُ لَا تَرَوْنَهُمْ
إِنَّا جَعَلْنَا الشَّيْطَانَ

أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ
وَإِذَا فَعَلُوا فَحِشَةً ﴿٢٨﴾

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ

commit an obscene act, they say:
We found our forefathers doing it,
and God commanded us to it.
Say to them:
Indeed, God does not command obscenity.
Do you say of God what you do not know?

- 7:29 Say to them:
My Lord has commanded 'only' justice
'in the conduct of your affairs',
and 'that you shall' set your faces
'devoutly toward Him'
at every place of worship;
and that you shall call upon Him,
making the 'practice of your' religion
'pure and' sincere to Him' alone.
For even as He first made you,
so shall you return 'to Him for Judgment'.
7:30 One faction 'of humanity' He has guided.
And 'the other' faction
has deservedly gone astray.
For, indeed,
they have taken 'the' satans as patrons,
apart from God.
Yet they think that they 'themselves' are guided.

- 7:31 *O Children of Adam!
Don your adorning apparel
when setting out for every place of worship.
Moreover, eat and drink 'freely'.
But do not be excessive.
For, indeed, He does not love those
who are excessive.
7:32 Say to those who would ban God's blessings:
Who is it that has prohibited
the adornments of God,

قَالُوا وَجَدْنَا عَلَيْهِمْ آيَاتِنَا

وَاللَّهُ أَمَرَنَا بِهَا قُلْ

إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

أَتَقُولُونَ عَلَى اللَّهِ

مَا لَا تَعْلَمُونَ

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ﴿٢٩﴾

وَأَقِيمُوا وُجُوهَكُمْ

عِنْدَ كُلِّ مَسْجِدٍ

وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

كَمَا بَدَأَكُمْ تَعُودُونَ

فَرِيقًا هَدَىٰ ﴿٣٠﴾

وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ

إِنَّهُمْ أَخَذُوا الشَّيَاطِينَ

أَوْلِيَاءَ مِنْ دُونِ اللَّهِ

وَيَحْسَبُونَ

أَنَّهُمْ مُّهْتَدُونَ

﴿٣١﴾

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا

إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ

الَّتِي أَخْرَجَ لِعِبَادِهِ

which He has brought forth for His servants,
and the wholesome things of His provision?
Say to them :
Such things are lawful in the life of this world
for those who believe—
and they shall be purely so for them alone
on the Day of Resurrection.
Thus do We make distinct the revealed signs
for a people who would know
God's purpose for creation .

7:33 Say to them :
Indeed,
my Lord has only prohibited obscenities—
whatever of it is manifest
and whatever of it is hidden; and all sin;
and especially the offense of
oppression, without any right;
and that you associate as a god with God
that for which He has never sent down
any authority;
and that you say concerning God
what you do not know.
7:34 Yet for every disbelieving nation,
there is a term of demise .
When their term comes due ,
they shall not tarry for even an hour;
nor shall they go in advance of their time .

7:35 O Children of Adam!
Whenever there come to you messengers—
mortals from among you—
who relate to you My signs of divine guidance ,
then such as heed them
and become God-fearing, and do righteousness,
there shall be no fear upon them

سُورَةُ الْأَعْرَافِ

الجزء الثامن

وَالطَّيِّبَاتِ مِنَ الرِّزْقِ
قُلْ هِيَ لِلَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا
خَالِصَةٌ يَوْمَ الْقِيَامَةِ
كَذَلِكَ نَفَصِّلُ الْآيَاتِ
لِقَوْمٍ يَعْلَمُونَ
قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ
مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا
وَأَنْ تَقُولُوا عَلَى اللَّهِ
مَا لَا نَعْلَمُونَ
وَلِكُلِّ أُمَّةٍ أَجَلٌ
فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ
يَبْنَئِي أَدَمَ
إِنَّمَا يَاْتِينَكُمْ رَسُولٌ مِنْكُمْ
يُقِصُّونَ عَلَيْكُمْ آيَاتِي
فَمَنْ أَتَقَى وَأَصْلَحَ

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الْحِزْبُ الثَّامِنُ

when they assemble for Judgment .

Nor shall they ever grieve
over the life of the world .

7:36 But those who belie Our revealed signs
and become arrogant regarding them,
they are the Companions of the Fire of Hell .
They shall abide therein forever.

7:37 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs?

It is these who shall have their share of torment
as decreed in the Preserved Book of Heaven .
So when Our messenger-angels
come to them to take their souls,
they shall say to them :

Where are those that you used to call upon
in worship apart from God?
They shall say: They have strayed away from us!
Thus shall they bear witness against themselves
that they were, indeed, disbelievers
in their lifetimes.

7:38 God will say:

Enter among the communities
of jinn and humans,
which have passed before you
into the Fire of Hell .

Whenever a community enters,
it curses its preceding sister-community
which they followed in the world
into unbelief .

So at last , when they follow one another into it
all together, the last of them shall say
of the first of them: Our Lord!

These disbelievers have led us astray.

So give them a double torment of the Fire!

فَلَا حُوفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا

وَاسْتَكْبَرُوا عَنْهَا

أُولَئِكَ أَصْحَابُ النَّارِ

هُمْ فِيهَا خَالِدُونَ

فَمَنْ أَظْلَمُ

مِمَّنْ أَفَرَّتْ عَلَى اللَّهِ كَذِبًا

أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ

يَنَالُهُم نَصِيبُهُمْ مِنَ الْعَذَابِ

حَتَّى إِذَا جَاءَتْهُمْ

رُسُلُنَا يَتَوَفَّوْنَهُمْ

قَالُوا آيِنَ مَا كُنْتُمْ

تَدْعُونَ مِنْ دُونِ اللَّهِ

قَالُوا ضَلُّوا عَنَّا

وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ

أَنَّهُمْ كَانُوا كَافِرِينَ

قَالَ ادْخُلُوا فِي أُمَمٍ

قَدْ خَلَتْ مِنْ قَبْلِكُمْ

مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا

حَتَّى إِذَا آدَرَكْتُمْ فِيهَا جَمِيعًا

قَالَتْ أَخْرِضْهُمْ لَنَا وَلَهُمْ

رَبَّنَا هَؤُلَاءِ أَضَلُّونَا

فَنَاتِهِمْ عَذَابًا مُضَاعَفًا مِنَ النَّارِ

- He shall say:
 For each one of you
 shall be a double torment!
 Yet the last of you do not realize
 why it is doubled for you, as well.
- 7:39 Thus the first of them
 shall say to the last of them:
 You have no favor over us.
 So taste the torment
 for all that you yourselves have earned!
- 7:40 Indeed, those who belie Our revealed signs
 and who are arrogant regarding them—
 the gates of Heaven
 shall never be opened for them.
 Nor shall they ever enter
 the Garden of Paradise,
 any more than a camel can pass
 through the eye of a needle.
 And thus do We recompense
 the defiant unbelievers.
- 7:41 For them there are cradles of Hell.
 And from above them tiers of enveiling fire.
 And thus do We recompense
 the wrongdoers who are godless in heart.
- 7:42 But those who truly believe
 and do righteous deeds—
 and We do not task any soul
 beyond its capacity—
 these are the Companions
 of the Everlasting Garden of Paradise.
 They shall abide therein forever.
- 7:43 Moreover, We shall strip away any malice
 that is within their breast,
 rivets running beneath them at their feet,

قَالَ لِكُلِّ ضِعْفٌ
 وَلَكِنْ لَا تَعْلَمُونَ
 وَقَالَتْ أُولَٰئِهِمْ لِأَخْرَجْتَهُمُ

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فَمَا كَانَتْ
 لَكُمْ عَلَيْنَا مِنْ فَضْلٍ
 فَذُوقُوا الْعَذَابَ

بِمَا كُنتُمْ تَكْسِبُونَ
 إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

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وَأَسْتَكْبَرُوا عَنْهَا
 لَا نُفْتِحُ لَهُمْ أَبْوَابَ السَّمَاءِ
 وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ

يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ
 وَكَذَٰلِكَ

نَجْزِي الْمُجْرِمِينَ
 لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ

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وَمِنْ فَوْقِهِمْ غَوَاشٍ
 وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ

وَالَّذِينَ ءَامَنُوا
 وَعَمِلُوا الصَّالِحَاتِ

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لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا
 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ

هُمْ فِيهَا خَالِدُونَ
 وَنَزَعْنَا مَا فِي صُدُورِهِمْ

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مِنْ غِلٍّ
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

سُورَةُ الْأَعْرَافِ

الْجَنَّةِ وَالنَّارِ

while they rejoice as they enter Paradise,
and say:

All praise is for God alone
who has guided us to this!

Nor would we ever have been guided
had God not guided us.

Truly, the messengers of our Lord
came with the truth.

And they shall be hailed
to Paradise on the Day of Judgment:

This is the Garden you are given to inherit
for what you have done in life!

7:44 And it is then that the Companions
of the Everlasting Garden of Paradise
shall call out

to the Companions of the Fire of Hell:

Indeed, we have found
what our Lord has promised us to be true!

Have you also found
what your Lord has promised to be true?

They shall reply: Yes!

And then between them
a caller shall call out:

May the curse of God
be upon the godless wrongdoers—

7:45 those who used to bar others
from the straight path of God,
and who sought to have it appear crooked,
and who, concerning the Hereafter,
were inveterate disbelievers!

7:46 For there shall be between them
a dividing wall as a veil.

Yet awaiting upon the Heights of the wall
will be men who can see and recognize
each group, those of Paradise and those of Hell,

وَقَالُوا الْحَمْدُ لِلَّهِ

الَّذِي هَدَانَا لِهَذَا

وَمَا كُنَّا لِنَهْتَدِيَ

لَوْلَا أَنْ هَدَانَا اللَّهُ

لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ

وَنُودُوا أَنْ تَتَكَّمُ الْجَنَّةُ

أُورِثُوهَا

بِمَا كُنْتُمْ تَعْمَلُونَ

وَنَادَى أَصْحَابُ الْجَنَّةِ

أَصْحَابُ النَّارِ أَنْ قَدْ

وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

فَهَلْ وَجَدْتُمْ

مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ

فَأَذِنَ مَوْدِنٌ بَيْنَهُمْ أَنْ

لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

الَّذِينَ يَصُدُّونَ

عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا

وَهُمْ بِالْآخِرَةِ كَافِرُونَ

وَبَيْنَهُمَا حِجَابٌ

وَعَلَى الْأَعْرَافِ رِجَالٌ

يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ

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٤٦

by their respective marks:
 Thus they shall call out to the Companions
 of the Everlasting Garden of Paradise:
 Peace be upon you!
 For they themselves
 will have not yet entered it,
 while ardently they desire to do so.
 7:47 *But when their eyes are turned
 toward the Companions of the Fire of Hell,
 they will say: Our Lord!
 Do not place us among the wrongdoing people!
 7:48 And the Companions of the Heights
 will call out to men
 whom they recognize by their mark, saying:
 Your amassing of forces and resources
 has not availed you,
 nor have your arrogant ways.
 7:49 Are these believers the same ones
 about whom you swore,
 claiming that God would not extend
 any mercy to them?
 At last it will be said
 to the Companions of the Heights:
 Enter the Garden of Paradise!
 No fear shall be upon you, nor shall you grieve.
 7:50 And the Companions of the Fire of Hell
 shall call out to the Companions
 of the Everlasting Garden of Paradise:
 Pour down upon us some water
 or give us some sustenance
 from what God has provided you!
 They shall say:
 Indeed, God has forbidden each of them
 to the disbelievers,
 7:51 those who took their religion

وَنَادَوْا أَصْحَابَ الْجَنَّةِ
 أَنْ سَلِّمُوا عَلَيْنَا
 لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ
 وَإِذَا صُرِفَتْ أَبْصَارُهُمْ
 تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا
 لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ
 وَنَادَى أَصْحَابُ الْأَعْرَافِ
 رَجَا لَا يَعْرِفُونَهُمْ بِسْمَتِهِمْ
 قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ
 وَمَا كُنْتُمْ تَسْتَكْبِرُونَ
 أَهَلُّؤَلَاءِ الَّذِينَ أَقْسَمْتُمْ
 لَا يَبْنَا لَهُمُ اللَّهُ بِرَحْمَةٍ
 أَدْخُلُوا الْجَنَّةَ
 لَا خَوْفٌ عَلَيْكُمْ
 وَلَا أَنْتُمْ تَحْزَنُونَ
 وَنَادَى أَصْحَابُ النَّارِ
 أَصْحَابَ الْجَنَّةِ
 أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ
 أَوْ مِمَّا رَزَقَكُمُ اللَّهُ
 قَالُوا إِنَّ رَبَّكَ
 حَرَّمَهَا عَلَى الَّذِينَ كَفَرُوا
 الَّذِينَ اتَّخَذُوا دِينَهُمْ
 لَهُمْ وَلِعِبَاءَ

سُورَةُ الْأَرْفَاقِ

الْحُزْنَةُ الثَّامِنُ

as amusement and play,
and whom the life of the world
utterly deluded. God shall say:
So this Day We shall forget them,
as they have forgotten
the destined Meeting of God for Judgment
on this Day of theirs,
and as they used to disavow Our revealed signs.

7:52 For truly in this Quran,
We have brought to them a Book
that We have, indeed, expounded
with full knowledge,
as guidance and mercy for a people who believe.

7:53 Do they who disbelieve
only await the fulfillment of its forewarnings?
The Day its fulfillment comes true,
those who neglected it before shall say:
Indeed, the messengers of our Lord
came with the truth!
Then do we have any intercessors
to intercede for us now before God?
Or can we be returned to the world
so that we may do
other than what we used to do?
Truly, they shall have utterly lost their souls
to the Fire.
For all the false gods that they used to forge
shall have strayed from them.

7:54 Indeed, your Lord is God,
who created the heavens and the earth
in the span of six Heavenly days.
Then, befittingly,
He settled Himself over the Throne.

وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَاهُمْ كَمَا
نَسُوا الْيَوْمَ هَذَا
وَمَا كَانُوا

بِعَائِدِنَا يَحْذَرُونَ

وَلَقَدْ جَاءَتْهُمْ بَيِّنَاتٌ

فَصَلَّاتُهُ عَلَىٰ عَائِدِهِمْ

هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ

يَوْمَ يَأْتِي تَأْوِيلَهُ

يَقُولُ الَّذِينَ كَفَرُوا هَذَا

قَدْ جَاءَنَا رَسُولٌ نَزَّلَنَا بِالْحَقِّ

فَهَلْ لَنَا مِن شُعْعَاءَ

فَيَسْفَعُونا لَنَا أَوْ نُرَدُّ

فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ

قَدْ خَسِرُوا أَنفُسَهُمْ

وَضَلَّ عَنْهُمْ

مَا كَانُوا يَفْتَرُونَ

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ

السَّمَوَاتِ وَالْأَرْضَ

فِي سِتَّةِ أَيَّامٍ

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

يُعْشَى الْيَلَّ التَّهَارَ

يَطْلُبُهُ حَيْثُ مَا

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٥٤

He causes the night to enveil the day,
pursuing it incessantly.
And the sun and the moon and the stars
are subjugated by His command.
Most surely, to Him belongs all the creation
and all the command.
Blessed be God, Lord of 'All' the Worlds.

- 7:55 'O believers!'
Call upon your Lord, in humility and privately!
Indeed, He does not love the transgressors
who violate God's commandments.
- 7:56 Nor shall you spread corruption in the earth,
after it has been set aright by God.
So call upon Him, in fear and hope.
Indeed, the mercy of God is 'ever' near to those
who excel in 'doing' good.
- 7:57 For it is He who sends the winds
bearing glad tidings before the rain-showers
of His mercy—
until when they lift heavy clouds aloft,
We drive them to a lifeless land.
Then upon it, We send down water.
Then We bring forth with it
fruits of every kind.
Thus do We bring forth the dead,
so that you may become mindful
of your own resurrection.
- 7:58 As for the wholesome land—
its plants come forth
by permission of their Lord.
Yet as for that land which is befouled—
they come forth from it only meagerly.
Thus do We vary the clear signs of God
for a people who are thankful.

وَالشَّمْسُ وَالْقَمَرُ

وَالنُّجُومُ مَسْخُورَاتٌ بِأَمْرِ رَبِّهِ
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

أَدْعُوا رَبَّكُمْ نَضُّعًا وَخُفْيَةً

إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

وَلَا تُفْسِدُوا فِي الْأَرْضِ

بَعْدَ إِصْلَاحِهَا

وَادْعُوهُ خَوْفًا وَطَمَعًا

إِنَّ رَحْمَتَ اللَّهِ

قَرِيبٌ مِنَ الْمُحْسِنِينَ

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ

بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

حَتَّىٰ إِذَا

أَقْلَّتْ سَحَابًا ثِقَالًا

سُقْنَهُ لِبَلَدٍ مَّيِّتٍ

فَأَنزَلْنَا بِهِ الْمَاءَ

فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ

كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ

لَعَلَّكُمْ تَذَكَّرُونَ

وَالْبَلَدِ الطَّيِّبِ

يُخْرَجُ مِنْ بَنَاتِهِ بِإِذْنِ رَبِّهِ

وَالَّذِي خَبِيَ

لَا يُخْرِجُ إِلَّا نَكِدًا

كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ

لِقَوْمٍ يَشْكُرُونَ

سُورَةُ الْأَرْفَاءِ

الجزء الثامن

- 7:59 'Now, very truly,
We sent Noah as a messenger to his people.
So he said: O my people!
Worship God alone.
You do not have any God other than Him.
Indeed, I fear for you
the 'divine' torment of an awesome Day!
- 7:60 The elders of his people said:
Indeed, we certainly see that you are 'mired'
in clear misguidance.
- 7:61 He said: O my people!
There is no 'measure of' misguidance in me.
Rather, I am a messenger
from the Lord of 'All' the Worlds.
- 7:62 I convey to you the messages of my Lord,
and I give to you good counsel,
for I know from God 'through His revelation'
what you do not know.
- 7:63 So 'is it that' you are astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
'of God's nearing Judgment',
so that you might become God-fearing
and perhaps be shown mercy?
- 7:64 But they belied him.
So We delivered him, and 'all' those with him,
'to safety' in the Ark.
And We drowned those
who belied Our 'self-evident' signs.
Indeed, they were a blind people.
- 7:65 *And to 'the people of' 'Âd, 'We sent'
their brother Hûd as a messenger.
He said: O my people! Worship God 'alone'.

٥٩ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِن إِلَهِ غَيْرِهِ
إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ
٦٠ قَالَ الْأَمْلَأُ مِن قَوْمِهِ
إِنَّا لَنَرِيكَ فِي ضَلَالٍ مُّبِينٍ
قَالَ يَا قَوْمِ
لَيْسَ بِي ضَلَالَةٌ وَلَا كَيْفِي
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي
وَأَنْصَحُ لَكُمْ وَأَعْلَمُ
مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
٦١ أَوْ عَجِبْتُمْ أَن جَاءَكُمْ
ذِكْرٌ مِّن رَّبِّكُمْ
عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَلِتُنْفِقُوا وَأَلَكُمْ تَرْحُمُونَ
فَكَذَّبُوهُ
٦٢ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ
فِي الْفُلِكِ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا
إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ
٦٣ وَاللَّيْلِ عَادِ آخَاهُمْ هُودًا
قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِن إِلَهِ غَيْرِهِ

- You do not have any God other than Him.
Will you not then be God-fearing?
- 7:66 The elders of his people who disbelieved said:
Indeed, we certainly see
that you are 'mired' in foolishness.
Rather, indeed, we think
you are 'to be counted' among the 'sheer' liars.
- 7:67 He said: O my people!
There is no foolishness in me.
Rather, I am a messenger
from the Lord of 'All' the Worlds.
- 7:68 I convey to you the messages of my Lord.
Moreover, I am a trustworthy counselor for you.
- 7:69 Then are you astounded
that a reminder has come to you from your Lord
by way of a man from among you,
that he may forewarn you
'of God's nearing Judgment'?
- Rather, remember 'with gratitude'
that 'God' appointed you successors
'in the earth', after the people of Noah,
and increased you amply
in 'the endowment of your' creation.
So remember 'with gratitude'
God's bounties 'upon you',
that you may be successful
'and be saved from their doom'.
- 7:70 They said:
Did you come to us
that we should worship God alone
and forsake what our forefathers worshipped?
Bring us, then, whatever 'doom'
you have promised us,
if, indeed, you are 'one' of the truthful
'messengers of God'.

سُورَةُ الْأَعْرَافِ

الْحُرُوفُ الْقَائِمَةُ

- أَفَلَا نُنْفِقُونَ
قَالَ الْمَلَأُ ﴿٦٦﴾
الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
إِنَّا لَنَرْنَكَ فِي سَفَاهَةٍ
وَإِنَّا لَنَظُنُّكَ
مِنَ الْكَاذِبِينَ
قَالَ يَاقَوْمِ ﴿٦٧﴾
لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ
أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي
وَأَنَا لَكُم نَاصِحٌ أَمِينٌ
أَوْ عَجِبْتُمْ أَن جَاءَكُمْ
ذِكْرٌ مِّن رَّبِّكُمْ عَلَى
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ
وَأَذْكُرُوا إِذْ جَعَلَكُمْ
خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً
فَاذْكُرُوا ءَالَآءَ اللَّهِ
لَعَلَّكُمْ تُفْلِحُونَ
قَالُوا أَجِئْتَنَا
لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنُذَرَ
مَا كَانُوا يَعْبُدُونَ آبَاءَنَا
فَأَيْنَا بِمَا قَدَّمْنَا
إِن كُنْتُمْ مِنَ الصَّادِقِينَ

سُورَةُ الْأَعْرَافِ

الجزء الثامن

- 7:71 He said:
Truly, chastisement
and great wrath from your Lord
shall befall you!
Do you argue with me about 'mere' names
you yourselves have named—
you and your forefathers!
God has not sent down
any authority for them 'as deities'.
So wait 'for the Judgment of God'.
Indeed, I too am waiting with you.
- 7:72 Then We delivered him, and those with him,
with mercy from Us.
And We cut off the 'very' last of those
who belied Our signs and were not believers.
- 7:73 And to 'the people of' Thamūd
'We sent' their brother Šāliḥ 'as a messenger'.
He said: O my people! Worship God 'alone'.
You do not have any God other than Him.
Truly, a clear proof has come to you
from your Lord:
This is the 'miraculously created' she-camel
of God, 'come as' a sign for you.
So leave her to eat in God's land,
and do not touch her
with any 'act of' evil 'intent',
or you will be seized by a most painful torment.
- 7:74 Rather, remember 'with gratitude'
when He made you successors
after 'the people of' 'Ād,
and settled you in the land.
You take 'for residences' castles upon its plains
and carve out of the mountains 'sturdy' houses.
So remember God's bounties

قَالَ قَدْ وَقَعَ ﴿٧١﴾
عَلَيْكُمْ مِنْ رَبِّكُمْ
رِجْسٌ وَعَضْبٌ أَتَجِدُونَنِي
فِي أَسْمَاءِ سَمَّيْتُمُوهَا
أَنْتُمْ وَأَبَاؤُكُمْ
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
فَانظُرُوا إِلَيَّ مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ
فَأَجِئْتُهُ وَالَّذِينَ مَعَهُ ﴿٧٢﴾
بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَمَا كَانُوا مُؤْمِنِينَ
وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ﴿٧٣﴾
قَالَ يَتَقَوُّوا عِبَادُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
قَدْ جَاءَتْكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ
نَاقَةُ اللَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا
تَأْكُلْ فِي أَرْضِ اللَّهِ
وَلَا تَمْسُوهَا بِسُوءٍ
فِيأَخَذَكُمْ عَذَابُ إِلَهِكُمْ
وَأَذَكُرُوا إِذْ جَعَلَكُمْ ﴿٧٤﴾
خُلَفَاءَ مِنْ بَعْدِ عَادٍ
وَيُوَأِّكُمْ فِي الْأَرْضِ
تَتَّخِذُونَ
مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا

- ‘upon you with gratitude’.
 And do not make mischief in the earth,
 sowing corruption ‘in it’.
- 7:75 The elders among his people
 who had become arrogant said to those
 who were considered weak,
 to those of them who believed:
 Do you know ‘with certainty’ that Ṣâliḥ
 is one ‘truly’ sent from his Lord?
 They said:
 We are, indeed, believers
 in what he has been sent with.
- 7:76 Those who became arrogant said:
 Indeed, we are disbelievers
 in what you believe in!
- 7:77 So they hamstrung the she-camel.
 Thus they insolently defied
 the command of their Lord.
 Moreover, they said: O Ṣâliḥ!
 Bring us, then, whatever ‘doom’
 you have promised us,
 if, indeed, you are ‘truly one’ of the messengers.
- 7:78 Then the convulsion ‘of the earth’
 seized them, suddenly,
 and by morning they were ‘dead’,
 laying ‘prostrate in their dwelling-place’.
- 7:79 So he turned away from them and said:
 O my people!
 Very truly, I conveyed to you
 the message of my Lord.
 And I gave to you good counsel.
 But you do not love the givers of good counsel.
- 7:80 And ‘mention’ Lot, ‘as well’,
 when he said to his people:

سُورَةُ الْأَرْفِ

الجزء الثامن

فَاذْكُرُوا ءَالَآءَ اللَّهِ وَلَا

تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

قَالَ الْمَلَأُ الَّذِينَ

٧٥

اسْتَكْبَرُوا مِنْ قَوْمِهِ

لِلَّذِينَ اسْتَضَعُّوهُ

لِمَنْ ءَامَنَ مِنْهُمْ

أَتَعْلَمُونَ أَنَّ صَٰلِحًا

مُرْسَلٌ مِنْ رَبِّهِ قَالُوا

إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ

قَالَ الَّذِينَ اسْتَكْبَرُوا

٧٦

إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ

كٰفِرُونَ

فَعَقَرُوا النَّاقَةَ

٧٧

وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ

وَقَالُوا بِنَصْلِحِ

أَتَيْنَا بِمَا وَعَدْنَا

إِنْ كُنْتُمْ مِنَ الْمُرْسَلِينَ

فَأَخَذَتْهُمُ الرَّجْفَةُ

٧٨

فَأَصْبَحُوا فِي دَارِهِمْ جَنَاحِمِينَ

فَتَوَلَّى عَنْهُمْ وَقَالَ يٰٓأَقْرَبُ

٧٩

لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي

وَصَصَحْتُ لَكُمْ وَلَكِنْ

لَا تُحِبُّونَ النَّصِيحِينَ

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ

٨٠

- Do the men among you
openly commit such abominable lewdness
with each other,
with which no one has preceded you
in all the worlds!
- 7:81 You do, indeed, approach men in lust
instead of women.
No, but you are
an exceedingly rebellious people!
- 7:82 Yet the response of his people
was only to say of Lot and his followers:
Expel them from your town!
For they are a people
who seek to keep themselves pure
from our ways.
- 7:83 So We delivered him
and his family from doom —
except his faithless wife.
She was of those who lingered behind.
- 7:84 And We rained down upon them
a devastating rain of marked stones!
So see how dreadful was the end
of the defiant unbelievers.
- 7:85 And to the people of Midian
We sent their brother Shu'ayb as a messenger.
He said: O my people! Worship God alone!
You do not have any God other than Him.
Truly, clear proof upholding my message
has come to you from your Lord.
So equitably fill the measure
and the balance in your trade.
And you shall not defraud the people
of their rightful things.
Nor shall you spread corruption in the earth,

سُورَةُ الْأَعْرَافِ

الْحُرُوفُ الْقَائِمَةُ

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ

بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ

A1

شَهْوَةً مِنْ دُونِ النِّسَاءِ

بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

وَمَا كَانَتْ جَوَابَ قَوْمِهِ

A2

إِلَّا أَنْ قَالُوا

أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ

إِنَّهُمْ أَنَاسٌ يَنْظَهُرُونَ

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ

A3

كَانَتْ مِنَ الْغَابِرِينَ

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا

A4

فَأَنْظُرْ كَيْفَ كَانَتْ

عَاقِبَةُ الْمُجْرِمِينَ

A5

وَالَّذِينَ مَدَّيْنِ

أَحَاهُمْ شُعَيْبًا قَالَ يَنْقُورُونَ

أَعْبُدُوا اللَّهَ

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

فَدَجَّاءَ نَعْتِكُمْ

بِكَيْفَتِهِ مِنْ رَبِّكُمْ

فَأَوْفُوا الْكَيْلَ

وَالْمِيزَانَ

وَلَا تَبْخُسُوا الْكَيْسَ

أَشْيَاءَهُمْ

وَلَا تُلْغُوا فِي الْأَرْضِ

بِعَدْوٍ وَإِصْلَاحِهَا

after it has been set aright by God.

This is best for you,

if, indeed, you are believers.

7:86 Moreover, do not sit as highwaymen
alongside every pathway,
threatening people with robbery
and barring
those who believe in Him
from the straight path of God,
such that you seek to make it a crooked way.
Rather, remember with gratitude
when you were few,
then He made you many.

So see for yourselves
how devastating was the end
of the sowers of corruption!

7:87 Moreover, if there is a group of you
that believes in what I have been sent with
and a group that does not believe,
then be patient until God judges between us.
For He is the very best of judges.

7:88 * The elders of his people,
who became arrogant,
said:

Most surely,
We shall expel you from our town,
O Shu'ayb,
and those who believe along with you,
unless you do, indeed, return to our ways!
He said:

Even if we are unwilling?

7:89 Truly, we would forge a lie against God
if we returned to your way of worship
after God has delivered us from it.

It is not for us to return to it,

ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٦﴾
وَلَا تَقْعُدُوا
بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
مَنْ ءَامَنَ بِهِ
وَتَسْعَوْنَ فِيهَا عُوجًا
وَأَذْكُرُوا إِذْ كُنْتُمْ
قَلِيلًا فَكَثَرْنَا
وَأَنْظُرُوا كَيْفَ كَانَتْ
عَاقِبَةُ الْمُفْسِدِينَ
وَإِنْ كَانِ طَآئِفَةٌ مِّنْكُمْ
ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ
وَطَآئِفَةٌ لَّا يُؤْمِنُونَ فَاصْبِرُوا
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾
﴿٨٨﴾ قَالَ الْمَلَأُ
الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ
لَنُخْرِجَنَّكَ بِشُعَيْبٍ
وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَا
أَوْ لِنَعُودَنَّ فِي مِلَّتِنَا
قَالَ أَوْلَوْكُمَا كَرِهِيْنَ
﴿٨٩﴾ قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا
إِنْ عُدْنَا فِي مِلَّتِكُمْ
بَعْدَ إِذْ بَخَّسْنَا اللَّهُ مِنهَا
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبَّنَا



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unless God, our Lord, so wills.
Our Lord encompasses all things in knowledge.
On God alone do we rely. Our Lord!
Judge between us and our people
with the truth—
for You are the best of those who judge.

- 7:90 The elders of his people
who disbelieved said to the people :
Indeed, if you follow Shu'ayb,
then assuredly you shall all be utter losers.
- 7:91 Then the convulsion of the earth
seized them, suddenly,
and by morning they were dead,
laying prostrate in their dwelling-place.
- 7:92 Those who denied Shu'ayb—
it was as if they had never dwelled
in prosperity therein.
Those who had denied Shu'ayb—
it was they who were the utter losers.
- 7:93 Then he turned away from them and said:
O my people!
Very truly, I conveyed to you
all the messages of my Lord.
And I gave to you good counsel.
So how shall I grieve over a disbelieving people?
- 7:94 Nor have We sent any prophet
into a town that belied them,
but that We seized its disbelieving people
with severe affliction and harm,
so that they might humble themselves
before God.
- 7:95 Then We replaced bad conditions with good,
until they thrived and said:
Truly, harm and joy

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا
عَلَى اللَّهِ تَوَكَّلْنَا
رَبَّنَا افْتَحْ بَيْنَنَا
وَبَيْنَ قَوْمِنَا بِالْحَقِّ
وَأَنْتَ خَيْرُ الْفَاصِحِينَ
وَقَالَ لِلَّذِينَ
الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
لَنْ أَتَّبِعْتُمْ شُعْبَا
إِنْ كُنْتُمْ إِذًا لَخَيْرُونَ
فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا
فِي دَارِهِمْ جثثين
الَّذِينَ كَذَّبُوا شُعْبَا
كَأَن لَمْ يَعْنُوا فِيهَا
الَّذِينَ كَذَّبُوا شُعْبَا
كَانُوا هُمُ الْخَاسِرِينَ
فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ
لَقَدْ أَبْلَغْتُكُمْ رَسُولِي
وَنَصَحْتُ لَكُمْ فَكَيْفَ
ءَأْسَى عَلَى قَوْمٍ كَافِرِينَ
وَمَا أَرْسَلْنَا فِي قَرْيَةٍ
مِن نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
بِالْبَأْسَاءِ وَالضَّرَّاءِ
لَعَلَّهُمْ يَضُرَّعُونَ
مِمَّ بَدَّلْنَا
مَكَانَ السَّيِّئَةِ الْحَسَنَةَ
حَتَّى عَفَوْا وَقَالُوا
قَدْ مَسَّ آبَاءَنَا
الضَّرَّاءُ وَالسَّرَّاءُ

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have likewise touched our forefathers
 throughout time!
 Then We seized them suddenly,
 while they were completely unaware.
 7:96 Yet if only the people
 of the faithless towns had believed
 and feared God,
 We most surely would have
 opened forth upon them blessings
 from the sky and the earth.
 But they denied faith.
 So We seized them, suddenly,
 for what they had duly earned.
 7:97 Do the people of the towns of the world
 then feel secure against Our deadly affliction
 that may come to them
 at night while they sleep?
 7:98 Or do the people of the towns of the world
 feel secure against Our deadly affliction
 that may come to them
 at mid-morning while they play?
 7:99 Do they, then, feel secure against God's design?
 For none feels secure against God's design,
 except a people who are losers
 of an everlasting Paradise.
 7:100 Is it, then, not enough of a guiding sign
 for those who have inherited the land
 after it had been inhabited by others
 whom We destroyed for their sins —
 that had We so willed
 We could have stricken them too for their sins
 and set a seal upon their hearts, as well,
 so that they could not hear
 the admonitions of God?

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فَأَخَذْنَهُمْ بَعَثَهُ
 وَهُمْ لَا يَشْعُرُونَ
 وَلَوْ أَنَّ أَهْلَ الْقُرَى
 ١٦ ءَامَنُوا وَاتَّقَوْا
 لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
 مِنَ السَّمَاءِ وَالْأَرْضِ
 وَلَكِنْ كَذَّبُوا فَأَخَذْنَهُمْ
 بِمَا كَانُوا يَكْسِبُونَ
 أَفَأَمِنَ أَهْلُ الْقُرَى
 ١٧ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا
 وَهُمْ نَائِمُونَ
 أَوْ آمِنَ أَهْلُ الْقُرَى
 ١٨ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى
 وَهُمْ يُلْعَبُونَ
 أَفَأَمِنُوا مَكْرَ اللَّهِ
 ١٩ فَلَا يَأْمَنُ مَكْرَ اللَّهِ
 إِلَّا الْقَوْمُ الْخَاسِرُونَ
 أَوَلَمْ يَهْدِ لِلَّذِينَ يَرْتُوبُونَ
 ٢٠ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا
 أَنْ لَوْ نَشَاءُ
 أَصَبْنَاهُمْ بِذُنُوبِهِمْ
 وَنَطَعْنَا عَلَى قُلُوبِهِمْ
 فَهُمْ لَا يَسْمَعُونَ

- 7:101 Such were the 'faithless' towns.
We relate to you of their tidings, 'O Prophet'.
For very truly, their messengers came to them
with clear and miraculous proofs of God'.
But they were not such as to believe
in what they had belied of old.
And so it is that God
sets a seal upon the hearts of the disbelievers.
- 7:102 Nor did We find most of them 'willing'
to 'uphold' any 'sacred' covenant.
Rather, We found most of them
utterly ungodly.
- 7:103 Then after them We sent forth Moses,
with Our miraculous signs,
to Pharaoh and his assembly of nobles.
Yet they did wrong by 'denying' them.
So see how 'devastating'
was the end of the sowers of corruption!
- 7:104 Thus Moses said: O Pharaohh!
I am a messenger
from the Lord of 'All' the Worlds,
obliged to say nothing about God but the truth.
- 7:105 Indeed, I have come to you
with clear and miraculous proof
from your Lord.
So 'set free and' send forth with me
the Children of Israel.
- 7:106 'Pharaoh' said:
If, indeed, you have come with a sign,
then bring it forth,
if you are 'one' of the truthful
'messengers of God'.
- 7:107 So 'Moses' threw his staff to the ground',
and, behold, it was a manifest snake.

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تِلْكَ الْقَرْيَ ۝١٠١
نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا
وَلَقَدْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا لِيُؤْمِنُوا
بِمَا كَذَّبُوا مِنْ قَبْلُ
كَذَلِكَ يَطْبَعُ اللَّهُ
عَلَى قُلُوبِ الْكَافِرِينَ ۝١٠٢
وَمَا وَجَدْنَا
لِلْكَافِرِينَ مِنْ عَهْدٍ
وَإِنْ وَجَدْنَا
أَكْثَرَهُمْ لَفَاسِقِينَ ۝١٠٣
ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى
بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ
فَظَلَمُوا بِهَا
فَانظُرْ كَيْفَ كَانَتْ
عَاقِبَةُ الْمُفْسِدِينَ ۝١٠٤
وَقَالَ مُوسَى يَفِرْعَوْنُ
إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ
حَقِيقٌ عَلَى أَنْ لَا
أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ
قَدْ جِئْتُكُمْ
بِبَيِّنَةٍ مِنْ رَبِّكُمْ
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ
قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ
فَأْتِ بِهَا
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝١٠٥
فَأَلْقَى عَصَاهُ ۝١٠٦
فَأِذَا هِيَ تَعْبَانٌ مُنِيرٌ ۝١٠٧

- 7:108 And he drew forth his hand
 'from the bosom of his garment',
 and, behold,
 it was 'radiant' white 'without blemish'
 to 'all' the onlookers.
- 7:109 The 'assembly of' nobles from Pharaoh's people
 'conferred privately and' said 'to Pharaoh':
 This is most surely a learned sorcerer!
- 7:110 He desires 'only' to oust 'all of' you
 from your land. Pharaoh said:
 So what, 'O assembly of nobles,'
 do you command 'concerning him'?
- 7:111 They said: 'O Pharaoh':
 Delay 'answering' him and his brother,
 and send forth summoners into the cities.
- 7:112 They shall come to you
 with every learned sorcerer
 'to overcome Moses'.
- 7:113 So the sorcerers came to Pharaoh.
 They said:
 Shall there, indeed, be a reward for us,
 if it is we who are triumphant?
- 7:114 He said: Yes!
 Moreover, you shall be of those brought near
 'as an added honor'.
- 7:115 They said: O Moses!
 Either you throw 'your staff to the ground',
 or we shall be the ones
 to throw 'down our objects first'.
- 7:116 He said: You throw 'first'.
 So when they threw 'down what they had',
 they bewitched the eyes of the people,
 and terrified them,
 and came forth with awesome sorcery.

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وَنَزَعَ يَدَهُ ﴿١٠٨﴾
 فَإِذَا هِيَ بَيَاضٌ لِلنَّظِيرِ
 قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ ﴿١٠٩﴾
 إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ
 يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ
 فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
 قَالُوا أَرْجِهْ وَأَخَاهُ
 وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ
 يَا تُوْكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١١﴾
 وَجَاءَ السَّحَرَةُ فِرْعَوْنَ ﴿١١٢﴾
 قَالُوا إِنَّ لَنَا لَأَجْرًا
 إِنْ كُنَّا نَحْنُ الْعَالِينَ ﴿١١٣﴾
 قَالَ نَعَمْ
 وَإِنَّكُمْ لَعِنَ الْمُقْرَبِينَ
 قَالُوا يَمُوسَى ﴿١١٤﴾
 إِمَّا أَنْ تُلْفَىٰ وَإِمَّا
 أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ
 قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا
 سَحَرُوا أَعْيُنَ النَّاسِ
 وَأَسْرَبُوهُمْ
 وَجَاءَ وَبِسِحْرِ عَظِيمٍ

- 7:117 *But We revealed to Moses:
Throw your staff to the ground,
and behold the power of God!
And at once it began swallowing
all that they did falsify.
- 7:118 Thus the truth befell them openly,
and all that they had done was obliterated.
- 7:119 For right then and there they were defeated,
and they had become utterly disgraced.
- 7:120 So the sorcerers fell to the ground,
in astonishment, bowing their faces down
in submission to God.
- 7:121 They said:
We believe in the Lord of All the Worlds,
the Lord of Moses and Aaron!
- 7:122 Pharaoh said:
Have you believed in him impetuously
before I have permitted you to do so?
Indeed, this is, most surely, a conspiracy,
in which all of you
have conspired beforehand in the city,
so as to drive out its rightful people from it.
Yet now you shall know
how great is my chastisement?
- 7:124 I shall, most surely, cut off
your hands and your feet on opposite sides!
Then I shall, most surely, crucify you
all together!
- 7:125 They said:
Indeed, to our Lord we are returning.
- 7:126 Moreover, you are only taking revenge on us
because we have believed
in the sure signs of our Lord
when they came to us.
Thus they prayed: Our Lord!

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﴿١١٧﴾ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ
أَنْ ألقِ عَصَاكَ
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
﴿١١٨﴾ فَوَقَعَ الْحَقُّ
وَبَطَلَ مَا كَانُوا يَعْمَلُونَ
﴿١١٩﴾ فغلبوا هُنَاكَ
وَأَنقَلَبُوا صَغِيرِينَ
﴿١٢٠﴾ وَألقى السَّحرةُ سَاجِدِينَ
﴿١٢١﴾ قَالُوا ءَأَمْنَا رَبَّ الْعَالَمِينَ
﴿١٢٢﴾ رَبَّ مُوسَىٰ وَهَارُونَ
﴿١٢٣﴾ قَالَ فِرْعَوْنُ ءَأَمَّنْتُمْ بِهِ
قَبْلَ أَنْ ءَأَدِّنَ لَكُمْ إِنَّ هَٰذَا
لَمَكْرٌ مَّكْرْتُمْوهُ فِي الْمَدِينَةِ
لِنُخْرِجُوا مِنْهَا أَهْلَهَا
فَسَوْفَ نَعْمُونَ
﴿١٢٤﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُمْ مِنْ خِلْفٍ
ثُمَّ لَأَصْلِبَنَّكُمْ أَجْمَعِينَ
﴿١٢٥﴾ قَالُوا إِنَّا إِلَٰك رَبَّنَا مُتَّقِلُونَ
﴿١٢٦﴾ وَمَا نَقِمُ مِنْآ
إِلَّا أَنْ ءَأَمَّنَّا
يَأْتِيكَ رَبَّنَا لَمَّا جَاءَتْنَا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا

- Pour forth upon us patience,
and take our souls as *muslims*,
in willing submission to You `alone`.
- 7:127 So the `assembly of` nobles
from Pharaoh's people said `to him`:
Will you leave Moses and his people
to spread corruption in the land
and to abandon you and your gods?
He said:
We shall `forthwith` slay their sons
and keep their womenfolk alive `for ourselves
in bondage`.
Indeed, we are all-dominating over them.
- 7:128 Moses said to his people:
Seek help from God and be patient.
Indeed, the earth belongs to God,
and He bequeaths it to whomever He so wills
from among His servants.
Thus the ultimate outcome
is `success` for the God-fearing.
- 7:129 They said `to Moses`:
We have been harmed
`with this very persecution`
before you came to us
and after you have come to us.
He said: It may well be
that your Lord will destroy your enemy
and make you successors `to sovereignty`
in the land `after them`.
Then He shall see how `godly` you shall act.
- 7:130 And very truly, We seized the House of Pharaoh
with severe drought and a dearth of fruits,
so that they might become mindful
`of God's admonition`.
- 7:131 Yet when the blessing `of God`

وَنُوفِنَا مُسْلِمِينَ
وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ
أَنْذَرُ مُوسَى وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ
وَيَذُرْكُ وَيَهْلِكُ وَإِلهَتَكَ قَالَ
سَنَقْتُلُ أَبْنَاءَهُمْ
وَنَسْتَحْيِي نِسَاءَهُمْ
وَإِنَّا فَوْقَهُمْ قَاهِرُونَ
قَالَ مُوسَى لِقَوْمِهِ
اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا
إِنَّ الْأَرْضَ لِلَّهِ
يُورِثُهَا
مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ
قَالُوا أُوذِينَا
مِنْ قَبْلِ أَنْ تَأْتِيَنَا
وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ
عَسَى رَبُّكُمْ
أَنْ يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَخْلِفَكُمْ
فِي الْأَرْضِ
فَيَنْظُرَ كَيْفَ تَعْمَلُونَ
وَلَقَدْ أَخَذْنَا
عَالِ فِرْعَوْنَ بِالْسِّنِينَ
وَنَقَصْنَا مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَذْكُرُونَ
فَإِذَا جَاءَ نَهُمُ الْحَسَنَةُ

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الْحِزْبُ التَّاسِعُ

came to them, they said:
 This is due to us!
 But when any evil afflicted them
 'for their obstinacy',
 they attributed ill-omen to Moses
 and those with him.
 Now, assuredly,
 their ill omen was 'decreed' by God 'alone'.
 Yet most of them did not know 'this'.

- 7:132 Moreover, they said:
 Whatever sign you bring to us
 with which to bewitch us—
 still, we shall never become believers in you!
- 7:133 So We sent upon them the flood
 and locusts and grasshoppers and frogs
 and 'turned their waters into' blood—
 utterly distinct signs
 'that could only be from God'.
 But they grew so very arrogant
 and were a people of defiant unbelief.
- 7:134 Yet whenever 'Our' chastisement
 fell upon them, they said: O Moses!
 Call upon your Lord for us, 'to relieve us'
 by virtue of what He has covenanted with you.
 If you remove from us
 the 'plague of' castigation,
 we will, most surely, believe in you
 and we will 'set free and' send forth with you
 the Children of Israel.
- 7:135 But whenever We removed
 the 'plague of' castigation from them for a term,
 which they would then reach,
 at once they would breach 'their promise'.
- 7:136 So We took vengeance on them.

قَالُوا لَنَا هٰذِهِ
 وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ
 يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ
 إِلَّا إِنَّمَا طَلَيْتُهُمْ عِنْدَ اللَّهِ
 وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
 (١٣٢) وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ
 لِنَسْحَرَنَّ بِهَا
 فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ
 فَآرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ
 وَالْجَرَادَ وَالْقُمَّلَ
 وَالصَّفَاغِثَ وَالْدَّمَ
 آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا
 وَكَانُوا قَوْمًا مُّجْرِمِينَ
 (١٣٣) وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ
 قَالُوا يُكُفِّرُنَا بَدِيعُ رَبِّنَا
 يُعَاهِدُ عِنْدَكَ
 لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ
 لَنُؤْمِنَنَّ لَكَ
 وَلَنُرْسِلَنَّ مَعَكَ
 بَنِي إِسْرَائِيلَ
 (١٣٤) فَلَمَّا كَشَفْنَا
 عَنْهُمْ الرِّجْزَ
 إِلَىٰ أَجَلٍ هُمْ بَلِّغُوهُ
 إِذَا هُمْ يَنْكُتُونَ
 (١٣٥) فَانقَمْنَا مِنْهُمْ
 فَأَعْرَقْنَاهُمْ فِي الْيَمِّ

- Thus We drowned them in the sea.
 For they persistently denied
 Our miraculous signs,
 and they were obstinately heedless of them.
- 7:137 Thus We caused the people
 who had been oppressed
 to inherit the eastern and western parts
 of the land
 wherein We have bestowed blessings.
 Thus the good word of your Lord
 was fulfilled upon the Children of Israel,
 for they were patient.
 Moreover, We shattered to bits
 all that Pharaoh and his people wrought
 and all that they constructed.
- 7:138 Now, We caused the Children of Israel
 to pass in safety through the divided sea.
 Then they came upon a people
 devoting themselves to idols
 they had fashioned.
 They said: O Moses!
 Make for us a god just as they have gods!
 He said:
 Indeed, you are a people
 who are steeped in ignorance!
- 7:139 Indeed, all that these idol-worshippers
 are engaged in shall be ruined.
 And what they have been doing shall be in vain.
- 7:140 He said:
 Shall I seek for you a god
 other than the One God,
 while He has shown you preference
 above the peoples of all the world?

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بِأْتِهِمْ كَذَّبُوا بِآيَاتِنَا
 وَكَانُوا عَنْهَا غَافِلِينَ
 وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ
 كَانُوا يُسْتَضَعُونَ
 مَشْرِقَ الْأَرْضِ
 وَمَغْرِبَهَا
 الَّتِي بَدَرْنَا فِيهَا
 وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى
 عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا
 وَدَمَّرْنَا مَا كَانُوا
 يَصْنَعُونَ فِرْعَوْنُ وَقَوْمُهُ
 وَمَا كَانُوا يَعْرِشُونَ
 وَجَوْرًا بِبَنِي إِسْرَائِيلَ بِالْبَحْرِ
 فَأَتَوْا عَلَى قَوْمٍ
 يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ
 قَالُوا يَا مُوسَى
 اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ
 قَالَ إِنَّكُمْ قَوْمٌ يَجْهَلُونَ
 إِنَّ هَذِهِ لَأَمْثَلُ مَا هُمْ فِيهِ
 وَيَطَّلُوا مَا كَانُوا يَعْمَلُونَ
 قَالَ أَغَيْرَ اللَّهِ
 أَبْغِيكُمْ إِلَهًا وَهُوَ
 فَضَّلَكُمْ عَلَى الْعَالَمِينَ

- 7:141 And recall, O Children of Israel,
how We delivered you
from the House of Pharaoh.
They were inflicting upon you
a most evil torment, killing your sons
and keeping your womenfolk alive
for themselves in bondage.
And in this, there was a great trial
from your Lord.
- 7:142 * Thereafter, We promised to Moses
thirty nights of retreat in Our presence
at Mount Tûr,
and We completed them with ten more.
Thus the appointed time of his Lord
was completed in forty nights.
So Moses said to his brother, Aaron:
You shall succeed me among my people.
And you shall do what is right.
And you shall not follow the way
of the sowers of corruption.
- 7:143 So when Moses came at Our appointed time
and his Lord spoke to him, he said:
My Lord, show me Yourself,
that I may look upon You.
He said:
You cannot withstand this, so as to see Me.
But look upon the mountain.
If it holds firm in its place,
then shall you see Me.
Yet when his Lord manifested Himself
to the mountain, He caused it to crumble,
and Moses fell down faint, utterly stunned.
Then when he recovered his senses, he said:
Highly exalted are You far above all!

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وَاذْكُرْكُمْ
مِنَ آلِ فِرْعَوْنَ
يُسُومُونَكُمْ سُوءَ الْعَذَابِ
يَقْتُلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَفِي ذَلِكَ بَلَاءٌ
مِّن رَّبِّكُمْ عَظِيمٌ
﴿١٤١﴾

ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرِ
فَتَمَّ مِيقَاتِ رَبِّهِ
أَرْبَعِينَ لَيْلَةً
وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ
اخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ
وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ
وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا
وَكَلَّمَهُ رَبُّهُ قَالَ
رَبِّ أَرِنِي لِأَيْتِكَ
قَالَ لَنْ تَرَنِي
وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ
فَإِنِ اسْتَقَرَّ مَكَانَهُ
فَسَوْفَ تَرَنِي
فَلَمَّا تَحَلَّى رَبُّهُ لِلْجَبَلِ
جَعَلَهُ دَكًّا
وَحَرَّ مُوسَى صَوْفًا
فَلَمَّا أَفَاقَ قَالَ
سُبْحَانَكَ مُبْتَلًى إِلَيْكَ

﴿١٤٢﴾

﴿١٤٣﴾

I repent to You!
 And I am the foremost of the believers in You
 among my people!
 7:144 God said: O Moses!
 Indeed, I have chosen you over all people
 with the revelation of My messages
 to bear them to all those
 to whom I have sent you —
 and with the revelation of My words,
 which I speak directly to you .
 So take the commandments
 I have given you and hold to them .
 And be of those who are ever thankful.
 7:145 Thus We inscribed for him on the Tablets
 the fundamental Law
 of everything We had decreed in admonition—
 and given in explanation—
 regarding everything that We had enjoined
 upon the Children of Israel .
 So take hold of it
 with utmost power, O Moses !
 And enjoin your people
 to take the very best of it and live by it.
 Otherwise, I shall show you,
 O Children of Israel,
 the dwelling-place in Hellfire
 of all those who are ungodly.
 7:146 I shall turn away from My signs
 those who have grown arrogant
 in the land, without any right.
 For even if they were to see
 every natural and revealed sign
 of Heavenly truth,
 still they would not believe in it.
 Moreover, if they see

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وَأَنَا أَوْلُ الْمُؤْمِنِينَ

قَالَ يَمُوسَىٰ إِنِّي

١٤٤

أَصْطَفَيْتَكَ عَلَى النَّاسِ

بِرِسَالَتِي وَبِكَلِمِي

فَخُذْ مَا آتَيْتَكَ

وَكَنْ مِنَ الشَّاكِرِينَ

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ

١٤٥

مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً

وَتَفْصِيلًا لِّكُلِّ شَيْءٍ

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ

بِأَخْذِهَا بِأَحْسَنِهَا

سَأُورِيكُمْ دَارَ الْفَاسِقِينَ

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ

١٤٦

يَتَكَبَّرُونَ فِي الْأَرْضِ

بِعَيرِ الْحَقِّ

وَإِنْ يَرَوْا كُتُبًا آيَاتٍ

لَا يُؤْمِنُوا بِهَا

وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ

the way of 'faith and' right guidance,
they do not take it as a way 'of life'.
Yet if they see the way of perversion,
they take it as a way 'of life'.

That is because
they have belied Our 'revealed' signs
and have been heedless of them.

7:147 Yet 'all' those who belie Our signs
and the 'destined' Meeting of 'God
for Judgment in' the Hereafter—
their 'good' works
shall be 'rendered utterly' futile 'with God'.
Shall they be recompensed
'with eternal Fire' for other than
all 'the evil' that they have done?

7:148 Still, the people of Moses,
after his 'departure to Mount Tūr',
made from their ornaments
a 'Golden' Calf to worship—
a mere 'spiritless' body
'that' with 'the blowing wind'
made the sound of 'a low'.
Did they not consider
that it could not 'even' speak to them,
nor guide them in any way?
They took it 'as a god',
and thus they were wrongdoers,
'godless in heart'.

7:149 So when they fell
to wringing their hands 'in regret',
and they saw that they had strayed, they said:
If our Lord
does not have mercy upon us, and forgive us,
we will, most surely, be among the losers

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لَا يَتَّخِذُوهُ سَبِيلًا
وَإِنْ يَرَوْا سَبِيلَ الْعَنِيِّ
يَتَّخِذُوهُ سَبِيلًا
ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٧﴾
وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
وَلَفَّكَاءَ الْآخِرَةِ
حِطَّتْ أَعْمَالُهُمْ
هَلْ يُجْزَوْنَ
إِلَّا مَا كَانُوا يَعْمَلُونَ
وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ

مِنْ حُلِيِّهِمْ
عِجَلًا جَسَدًا لَّهُ خَوَارٌ
أَلَمْ يَرَوْا أَنَّهُ لَا يَكَلِّمُهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا
اتَّخَذُوهُ
وَكَانُوا ظَالِمِينَ
وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ
وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا
قَالُوا لَيْنَ لَمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَأَكُونَنَّ
مِنَ الْخَاسِرِينَ ﴿١٤٨﴾

- of an everlasting Paradise!
- 7:150 Thus when Moses returned to his people, wrathful and sorrowful, he said:
 Woeful is that
 with which you have succeeded me
 after my departure!
 Have you hastened your Lord's command
 of destruction?
 And he threw the inscribed Tablets
 to the ground
 and seized his brother by the head,
 dragging him toward himself.
 Aaron said: Son of my mother!
 Indeed, the people oppressed me
 and were about to kill me!
 So do not make
 the enemies of faith gloat over me.
 And do not place me
 among the wrongdoing people.
- 7:151 Moses said: My Lord!
 Forgive me and my brother!
 And admit us into Your mercy,
 for it is You alone
 who are the most merciful
 of all who are merciful.
- 7:152 As to those who took the Golden Calf
 as a god,
 indeed, great wrath from their Lord
 shall reach them,
 as well as humiliation in the life of this world.
 And thus do We recompense
 the forgers of idolatry.
- 7:153 Yet those who did vile deeds,
 then repented thereafter and believed,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ

١٥٠

غَضِبِينَ أَسِفًا قَالَ

يُسْمَا خَلَفْتُونِي مِنْ بَعْدِي

أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ

وَأَلْقَى الْأَلْوَابِحَ

وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

قَالَ ابْنَ أُمَّ

إِنَّ الْقَوْمَ اسْتَضَعَّفُونِي

وَكَادُوا يَقْتُلُونِي

فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ

وَلَا تَجْعَلْنِي

مَعَ الْقَوْمِ الظَّالِمِينَ

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي

١٥١

وَأَدْخِلْنَا فِي رَحْمَتِكَ

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ

١٥٢

سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا

وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ

١٥٣

ثُمَّ تَابُوا مِنْ بَعْدِهَا وَءَامَنُوا

إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَعَفُورٌ رَحِيمٌ

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indeed, your Lord, thereafter,
is assuredly all-forgiving, mercy-giving.

7:154 So when Moses' wrath abated,
he retrieved the Tablets.
For in their inscription was 'divine' guidance
and 'the way to God's' mercy
for those who had dread
'of the punishment' of their Lord.

7:155 Moreover, Moses chose from his people
seventy 'elect' men for Our appointed time
'to meet at Mount Tûr',
to offer their repentance'.
Then when 'they demanded to see God',
and 'the convulsion' of the earth
overtook them, he said: My Lord!
Had You so willed, You would have destroyed
'all of' them before—and myself 'as well—
for the Golden Calf'.

Will You destroy us
for what the fools among us have done?
It is only Your trial
by which You leave to stray
whomever You will
and You guide whomever You will.
You are our 'only' Patron.

So forgive us and have mercy upon us.
For You are the best of those who forgive.
7:156 *Moreover, decree for us
good in this world and in the Hereafter.
Indeed, we have turned to You 'in repentance'.
God' said:
I afflict with My torment whomever I so will.
Yet My mercy encompasses all things.
Thus shall I decree it
for those who are God-fearing

وَلَمَّا سَكَتَ

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عَنْ مُوسَى الْغَضَبُ

أَخَذَ الْأَلْوَاحَ وَفِي نُشْخَتِهَا

هُدًى وَرَحْمَةً

لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

وَاخْتَارَ مُوسَى قَوْمَهُ

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سَبْعِينَ رَجُلًا أَلِيمِقِينًا

فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ

قَالَ رَبِّ لَوْ شِئْتَ

أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي

أَتَّبِعُكَ مَا فَعَلْتَ السَّفَهَاءَ مِنَّا

إِنْ هِيَ إِلَّا فِتْنَتُكَ

تَضِلُّ بِهَا مَنْ تَشَاءُ

وَتَهْدِي مَنْ تَشَاءُ

أَنْتَ وَلِيُّنَا فَاعْفِرْ لَنَا وَارْحَمْنَا

وَأَنْتَ خَيْرُ الْغَافِرِينَ

وَكَتَبْنَا لَنَا

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فِي هَذِهِ الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ

إِنَّا هُدْنَاكَ إِلَيْنَا قَالَ عَدَاوِي

أُصِيبُ بِهِ مِنْ أَسَاءَةٍ

وَرَحِمَتِي وَسِعَتْ كُلَّ شَيْءٍ

فَسَاكَنْتُهَا لِلَّذِينَ يَتَّقُونَ

وَيُؤْتُونَ الزَّكَاةَ

and who give the Zakât-Charity,
and those, moreover,
who believe in 'all of' Our 'revealed' signs.

7:157 These are the ones
who shall follow the 'last' Messenger,
the unlettered Prophet, Muhammad—
he whom they find inscribed
in the Torah that is with them
and in the Evangel;
he who enjoins them with what is right
and forbids them from what is wrong,
making lawful for them wholesome things,
and prohibiting for them impure things;
and relieving them
from the burden of strict obligation
and the yokes of oppression
that were before laid upon them.
So those who believe in him,
and who ardently uphold him and support him,
and who follow the guiding light
that has been sent down with him—
it is these who are the truly successful.

7:158 'O Muhammad, say: O humankind!
Indeed, I am the Messenger of God
to all of you.
He is the One to whom the kingdom
of the heavens and the earth belong.
There is no God but Him.
He alone gives life. And He alone gives death.
So believe in God and His Messenger,
the unlettered Prophet,
who believes in God and His words.
Moreover, follow him,
so that you may be guided aright.

سُورَةُ الْأَعْرَافِ

الجزء التاسع

وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

الَّذِينَ يَتَّبِعُونَ

الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

الَّذِي يَجِدُونَهُ مَكْتُوبًا

عِنْدَهُمْ فِي التَّوْرَةِ

وَالْإِنْجِيلِ

يَأْمُرُهُمْ بِالْمَعْرُوفِ

وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

فَالَّذِينَ آمَنُوا بِهِ

وَعَزَّزُوهُ وَنَصَرُوهُ

وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ

أُولَئِكَ هُمُ الْمُفْلِحُونَ

قُلْ يَا أَيُّهَا النَّاسُ

إِنِّي رَسُولُ اللَّهِ

إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ

مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ

النَّبِيِّ الْأُمِّيِّ

الَّذِي يُؤْمِنُ

بِاللَّهِ وَكَلِمَاتِهِ، وَاتَّبِعُوهُ

لَعَلَّكُمْ تَهْتَدُونَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء التاسع

- 7:159 Now, among the people of Moses,
there is a community
that guides people by the revealed truth,
and with it they do justice.
- 7:160 For We divided them into twelve tribes,
as communities.
Thus We revealed to Moses,
when his people
sought drinking water from him 'in the desert',
strike the stone with your staff.
Then from it gushed twelve springs.
Each group of people knew its watering place.
Moreover, We shaded them
with thin cloud cover.
And We sent down upon them
manna and quail for sustenance, saying:
Eat of the wholesome foods
which We have provided you.
Yet they did not wrong Us
'with their defiant ingratitude'.
But, rather, it was their own souls
they were all the while wronging.
- 7:161 For they rebelled when it was said to them:
Dwell in this town.
Moreover, eat from it wherever you will.
Yet say to your Lord:
Disburden us from our sins!
and enter the gate with bowed head.
We shall forgive you of your sins;
We shall increase abundantly in reward
those who excel in doing good.
- 7:162 But those of them
who were accustomed to doing wrong
substituted this invocation with a word
unlike the Heavenly command

وَمِنْ قَوْمِ مُوسَىٰ ۝١٥٩

أُمَّةٌ يَهْدُونَ بِالْحَقِّ

وَبِهِ يَعْلَمُونَ

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ ۝١٦٠

أَسْبَاطًا أُمَّةً

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ

إِذْ أَسْتَسْقَىٰ قَوْمُهُ مَاءَ

أَضْرَبَ بِعَصَاكَ الْحَجَرَ

فَأَنجَسَتْ مِنْهُ

اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ

كُلُّ أَنَاثٍ مِّشْرَبَهُمْ

وَوَضَعْنَا عَلَيْهِمُ الْغُصْمَ

وَأَنزَلْنَا عَلَيْهِمُ

الْمَنَّاءَ وَالسَّلْوَىٰ

كُلُوا مِنْ طَيِّبَاتِ

مَا رَزَقْنَاكُمْ

وَمَا ظَلَمُونَا

وَلَكِن كَانُوا

أَنفُسَهُمْ يَظْلِمُونَ

وَأَذِيلَ لَهُمْ ۝١٦١

أَسْكُتُوا هَذِهِ الْقَرْيَةُ

وَكُلُوا مِنْهَا

حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ

وَادْخُلُوا الْبَابَ سُجَّدًا

نَغْفِرَ لَكُمْ خَطِيئَتَكُمْ

سَازِغِذِ الْمُحْسِنِينَ

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ

قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ ۝١٦٢

that was said to them.
 So We sent upon them
 a plague of castigation from the sky
 for the wrong they were doing.
 7:163 Moreover, ask them about the town
 which was located by the sea,
 when they violated the Sabbath.
 Behold, again and again,
 their fish came toward them
 on their Sabbath day, shoreward, in plain view.
 Yet every day that they had no Sabbath,
 they did not come to them.
 Thus did We try them,
 for the deeds of ungodliness
 they had committed.
 7:164 And behold!
 A group in this community said
 to another who used to admonish
 the Sabbath-breakers:
 Why do you admonish a transgressing people
 whom God will destroy
 or whom He will torment
 with a severe torment in the Hereafter?
 They said: We enjoin what is right
 to be blameless before your Lord,
 and that they may become God-fearing.
 7:165 So when the Sabbath-breakers
 abandoned belief
 in what they had been repeatedly
 reminded about by way of admonition,
 We delivered those
 who ever forbade wrongdoing.
 But, suddenly, We seized those
 who were ever doing wrong
 with a most woeful torment

سورة الأعراف

الجزء التاسع

فَأَرْسَلْنَا عَلَيْهِمْ رَجْزًا
 مِنْ السَّمَاءِ بِمَا
 كَانُوا يَظْلِمُونَ

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ

١٦٣

الَّتِي كَانَتْ

حَاضِرَةً الْبَحْرِ

إِذْ يَعْدُونَ فِي السَّبْتِ

إِذْ تَأْتِيهِمْ حِثَّانُهُمْ

يَوْمَ سَبْتِهِمْ شُرَعًا

وَيَوْمَ لَا يَسْتَوُونَ

لَا تَأْتِيهِمْ

كَذَلِكَ تَبْلُوهُمْ

بِمَا كَانُوا يَفْسُقُونَ

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ

١٦٤

لِمَ تَعِظُونَ قَوْمًا

اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ

عَذَابًا شَدِيدًا قَالُوا

مَعذِرَةٌ إِلَىٰ رَبِّكُمْ

وَلَعَلَّهُمْ يَنْفِقُونَ

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ

١٦٥

أَنجَيْنَا الَّذِينَ

يَنْهَوْنَ عَنِ السُّوءِ

- for the deeds of ungodliness they had committed.
- 7:166 Thus, when they had become insolently defiant concerning that from which they had been strictly forbidden, We said to them:
Be you apes, most despicable!
- 7:167 And behold!
Your Lord has solemnly proclaimed that He will assuredly send forth against all the rebellious among them— until the Day of Resurrection— those who shall afflict them with the worst torment.
Indeed, your Lord is assuredly swift in punishment.
Yet, indeed, He is most forgiving and mercy-giving to the penitent.
- 7:168 Thus We rent them apart into diverse communities and scattered them throughout the earth.
Some of them were righteous, and some of them were otherwise.
So We tried those of them who were sinful with both good things and adversities, that they might return to the way of God.
- 7:169 Then succeeding after them came generations of impious descendants who—despite having inherited the covenant of the Scripture— chose rather to seize hold of the ungodly, fleeting things of this lesser world, while saying to one another: It shall be forgiven for us.

سُورَةُ الْأَرْفَاءِ

الجزء التاسع

وَأَخَذْنَا الَّذِينَ ظَلَمُوا
بِعَذَابٍ بَئِيسٍ
بِمَا كَانُوا يَفْسُقُونَ
فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ
قُلْنَا لَهُمْ
كُونُوا فِرْدًا حَسِبِينَ
وَإِذْ تَأَذَّنَ رَبُّكَ
لِيُبَعَثَنَّ عَلَيْهِمْ
إِلَى يَوْمِ الْقِيَامَةِ مَنْ
يَسُومُهُمْ سُوءَ الْعَذَابِ
إِنَّ رَبَّكَ
لَسَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ
وَقَطَعْنَا لَهُمْ
فِي الْأَرْضِ أُمَّمًا
وَمِنْهُمْ الصَّالِحُونَ
وَمِنْهُمْ دُونَ ذَلِكَ
وَيَلُونَهُمْ بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ
فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ
وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى

And should more of the same fleeting things
 again come their way,
 they will yet seize hold of them obsessively.
 Was not the covenant of the Scripture
 taken by them, that they should say of God
 nothing but the truth?
 Moreover, they have studied
 what is in it, as well!
 Yet the abode of the Hereafter
 is far better than all they have amassed,
 for those who are God-fearing.
 Will you not, then, understand this,
 O People of the Scripture?

7:170 Thus those who hold firm
 to the tidings and covenants of the Scripture
 and duly establish the Prayer
 shall be rewarded.

Indeed, We do not waste the reward
 of any of the righteous.

7:171 *And, behold!

We lifted the very mountain
 of Tûr of Sinai above them,
 as though it were a great shade cloud,
 and they thought that it would drop upon them.
 We said: Take hold of the covenant
 that We have given you, O Children of Israel,
 with utmost power!
 And be ever mindful of
 what is prescribed in it,
 so that you may become truly God-fearing.

7:172 Now, behold!
 Your Lord took from the Children of Adam—
 from their loins—
 all the souls that would become their posterity.

بَيْنَ الْأَعْمَارِ

الجزء التاسع

وَيَقُولُونَ سَيُعَذِّبُنَا
 وَإِن يَأْتِهِمْ عَرْشٌ مِّثْلَهُ يَأْخُذُوهُ

أَلَمْ يَتَّخِذُوا عَاهِدَهُمْ

مِيثَاقَ الْكِتَابِ أَن لَّا

يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

وَدَرَّسُوا مَا فِيهِ

وَالدَّارُ الْآخِرَةُ

خَيْرٌ لِّلَّذِينَ يَتَّقُونَ

أَفَلَا تَعْقِلُونَ

وَالَّذِينَ

١٧٠

يُمَسِّكُونَ بِالْكِتَابِ

وَأَقَامُوا الصَّلَاةَ

إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ

وَإِذْ نَنقَضْنَا الْجِبَلَ فَوْقَهُمْ

١٧١

كَأَنَّهُ ظِلَّةٌ

وَوَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ

حُدُومًا ؕ أَنبَأْنَكُمْ يَقُولُ

وَأَذْكُرُوا مَا فِيهِ

لَعَلَّكُمْ تَتَّقُونَ

وَإِذْ أَخَذَ رَبُّكَ

١٧٢

مِن بَنِي آدَمَ

مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ

سُورَةُ الْأَعْرَافِ

الْحُزْنُ الْقَاسِعُ

- And He made them bear witness
to their own souls—saying to them:
Am I not your Lord?
They said: Oh yes, indeed!
We do so bear witness!
‘This We did in the event’ that you should say
on the Day of Resurrection:
Indeed, we were heedless of this ‘truth’.
- 7:173 Or that you should say:
It was only that our forefathers
associated gods ‘with You’ from of old,
and we were ‘merely their’ posterity
‘following’ after them.
Will You, then, destroy us
for what the ‘real’ progenitors of falsehood did?
- 7:174 And so it is that We make utterly distinct
the ‘revealed’ signs,
so that they may return ‘to the way of God’.
- 7:175 Recite to them, as well,
the account of one to whom We gave
Our ‘illuminating’ signs,
‘so that he might be upright and godly’.
But he stripped himself of them.
So Satan followed after him.
Thus did he become of the perverse.
- 7:176 And had We so willed,
We would, most surely, have elevated him
by these ‘illuminating signs’.
But, rather, he clung to the earth
and followed his whims.
Thus his likeness is as the example of a dog.
If you chase it, it pants.
Or if you leave it, it pants.
That is the likeness of people

وَأَشْهَدُهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ
قَالُوا بَلَىٰ شَهِدْنَا
أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ
أَوْ نَقُولُوا ﴿١٧٣﴾
إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ
وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ
أَفْتَنَّاكُمَا بِمَا فَعَلَ الْمُتَعَبِلُونَ
وَكَذَلِكَ نَقُصِّصُ الْآيَاتِ
وَلَعَلَّهُمْ يَرْجِعُونَ
وَأَتْلُ عَلَيْهِمْ ﴿١٧٤﴾
نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا
فَأَسْلَخَ مِنْهَا
فَاتَّبَعَهُ الشَّيْطَانُ
فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾
وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا
وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ
وَاتَّبَعَ هَوَاهُ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ
إِنْ تَحِمَّلَ عَلَيْهِ يَلْهَثُ
أَوْ تَرَكَهُ يَلْهَثُ

- who belie Our 'revealed' signs.
 So relate 'to one and all'
 the stories 'of bygone people',
 so that they may reflect 'on the consequences
 of their own deeds'.
- 7:177 Evil is the likeness of a people who have belied
 Our 'revealed and natural' signs.
 Yet it is their own souls
 they were 'all the while' wronging
 'in rejecting them'.
- 7:178 Whomever God guides,
 then he is 'truly' guided.
 And whomever He leaves to stray,
 it is they who are the losers
 'of an everlasting Paradise'.
- 7:179 For truly We created for Hell
 many of the jinn and humans.
 They have hearts
 with which they do not understand.
 And they have eyes with which they do not see.
 And they have ears
 with which they do not hear.
 Such as these are like cattle.
 Rather, they are more astray!
 It is these who are the heedless.
- 7:180 Yet to God belong the most excellent names.
 So call upon Him with them.
 And leave 'alone' those who profane His names.
 They shall be 'duly' recompensed
 for all that they have done 'in life'.
- 7:181 Thus, of 'all' those whom We have created,
 there is a community
 that guides 'people' by the 'revealed' truth,
 and with it they do justice 'to others'.

سُورَةُ الْأَعْرَافِ

الجزء التاسع

ذَٰلِكَ مَثَلُ الْقَوْمِ
 الَّذِينَ كَذَّبُوا بِآيَاتِنَا
 فَأَقْصَصِ الْقَصَصَ
 لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾
 الَّذِينَ كَذَّبُوا بِآيَاتِنَا
 وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ
 مَنْ يَهْدِ اللَّهُ
 فَهُوَ الْمُهْتَدِى
 وَمَنْ يَضِلَّ
 فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
 وَقَدْ ذَرَأْنَا لِجَهَنَّمَ
 كَثِيرًا مِّنَ
 الْجِنِّ وَالْإِنسِ
 لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا
 وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا
 وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا
 أُولَٰئِكَ كَالْأَنْعَامِ
 بَلْ هُمْ أَضَلُّ
 أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٨﴾
 وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ
 فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ
 يُلْحِدُونَ فِي أَسْمَائِهِ
 سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ
 وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ
 بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

- 7:182 But as to those who belie Our 'revealed' signs,
We shall draw them forth
'by the cares of the world',
gradually, 'to their horrific end',
from where they do not know.
- 7:183 Yet I shall 'first' grant them respite.
Indeed, My plan is 'inescapably' firm.
- 7:184 Do they not reflect?
There is no 'trace of' insanity at all
in their companion, 'Muhammad'.
Indeed, he is not less than a clear forewarner.
- 7:185 Do they not look upon the vast kingdom
of the heavens and the earth,
and everything God has created 'therein',
and 'consider' that it may well be
that their own term 'of death' is drawing near?
Then in which 'divine' pronouncement
after this 'Quran' will they believe?
- 7:186 Whomever God leaves to stray,
no guide is there for him.
For He will leave them in their transgression,
wandering blindly.
- 7:187 They ask you 'scornfully'
about the Hour 'of Doom, O Prophet',
when its arrival shall be.
Say 'to them':
Indeed, the knowledge of its 'arrival'
is solely with my Lord.
None shall reveal it at its time, except Him.
It weighs heavy in the heavens
and 'upon' the earth.
It shall not come to you, save suddenly.
They ask you 'about the time for it'
as though you are apprised of it.

سُورَةُ الْأَعْرَافِ

الجزء التاسع

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَسْتَدْرِجُهُمْ
مِّنْ حَيْثُ لَا يَعْلَمُونَ
وَأُمْلِي لَهُمْ
إِنَّ كَيْدِي مَتِينٌ
أَلَمْ يَنْفَكُوا
مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ
إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ
أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ
السَّمَوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
وَأَنْ عَسَى أَنْ يَكُونَ
قَدِ اقْتَرَبَ أَجَلُهُمْ
فِي آيِ حَدِيثٍ بَعْدَهُ، يَوْمُونَ
مَنْ يُضِلِلِ اللَّهُ
فَلَا هَادِيَ لَهُ
وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
يَسْتَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مُرْسَلُهَا
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي
لَا يُجَلِّبُهَا لَوْفِقَهَا إِلَّا هُوَ
نَقَلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ
لَا تَأْتِيكُمْ إِلَّا بَغْتَةً
يَسْتَلُونَكَ كَأَنَّكَ حَافِيٌّ عَنْهَا

Say: Indeed, its knowledge is solely with God.
But most people do not know this.

7:188 Say to them:

I do not hold for myself either benefit or harm,
except as God so wills.

And were I to know the 'hidden' unseen,

I would certainly increase myself

in all that is good,

and never would evil touch me.

Yet I am only a forewarner

of God's nearing Judgment

and a bearer of glad tidings

of everlasting delight in Paradise

sent to a people who would believe.

7:189 *He is the One

who created 'all of' you from a single soul.

And from it He made its mate,

to 'find' repose with her.

And from them both,

descended all humankind.

So when 'he approaches her

in intimacy, and 'he covers her,

she bears 'in her womb

what is first' a light burden.

Then she goes about with it.

Then when she becomes heavy 'with child',

they call upon God,

the Lord of both of them, 'praying:

If you give us a good 'child',

we will most surely be

of those who are 'forever' thankful.

7:190 Then when He gives them a good 'child',

they ascribe to Him associate-gods

in 'creating' what He 'alone' has given them.

Yet God is most high—

سُورَةُ الْاَعْرَافِ

الجزء التاسع

قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

قُلْ لَا أَمْلِكُ لِنَفْسِي

نَفْعًا وَلَا ضَرًّا

إِلَّا مَا شَاءَ اللَّهُ

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ

لَأَسْتَكْبِرْتُ مِنَ الْخَيْرِ

وَمَا مَسَّنِيَ السُّوءُ

إِن أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ

لِقَوْمٍ يُؤْمِنُونَ

هُوَ الَّذِي خَلَقَكُمْ

مِنْ نَفْسٍ وَاحِدَةٍ

وَجَعَلَ مِنْهَا زَوْجَهَا

لِيَسْكُنَ إِلَيْهَا

فَلَمَّا تَغَشَّاهَا

حَمَلَتْ حَمْلًا خَفِيفًا

فَمَرَّتْ بِهِ

فَلَمَّا أَثْقَلَتْ دَعَا اللَّهَ رَبَّهُمَا

لَئِن آتَيْتَنَا صَالِحًا

لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

فَلَمَّا آتَاهُمَا صَالِحًا

جَعَلَا لَهُ شُرَكَاءَ

فِيمَا آتَاهُمَا

- far above all that they associate as gods with Him.
- 7:191 Do they associate with God entities that cannot create a thing, but are themselves created, and that are utterly incapable of offering help to them, or even of helping themselves?
- 7:192 Yet when you believers call those of them who are idolaters to guidance, they do not follow you. It is the same for you in the end whether you have called them to faith or were silent.
- 7:194 Indeed, all those you call upon as deities other than God are servants like yourselves. So call upon them and let them answer you, if you are, indeed, truthful.
- 7:195 Do they have feet, with which they walk? Or do they have hands, with which they assault? Or do they have eyes, with which they see? Or do they have ears, with which they hear? Say to them, O Prophet: Call upon your associate-gods. Then plot against me—and give me no respite!
- 7:196 Indeed, my Patron is God, who has sent down the Quran as a Heavenly Book—and He alone is the Patron who safeguards the righteous.
- 7:197 But all those you call upon, apart from Him, are incapable of helping you. Nor can they even help themselves.
- 7:198 Moreover, were you to call them, to right guidance, they could not hear you.

بِذُنُوبِهِمْ وَاللَّغْوِ

الْحِزْبِ السَّامِعِ

فَتَعَلَىٰ اللَّهُ عَمَّا يُشْرِكُونَ

أَشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا

وَهُمْ يُخْلَقُونَ

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا

وَلَا أَنفُسَهُمْ يَنْصُرُونَ

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ

لَا يَتَّبِعوكُمْ

سَوَاءَ عَلَيْهِمْ أَدْعَوْتَهُمْ

أَمْ أَسَأْتَهُمْ صَمُوتًا

إِنَّ الَّذِينَ تَدْعُونَ

مِنْ دُونِ اللَّهِ

عِبَادٌ أَمْثَالُكُمْ

فَادْعُوهُمْ

فَلْيَسْتَجِيبُوا لَكُمْ

إِنْ كُنْتُمْ صَادِقِينَ

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا

أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا

أَمْ لَهُمْ آعُنٌ يَبْصُرُونَ بِهَا

أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا

قُلْ ادْعُوا شُرَكَاءَكُمْ

ثُمَّ كِيدُوا فَلَإِن نَّظُرُونَ

إِنَّ وِلْيَتِي اللَّهُ

الَّذِي نَزَّلَ الْكِتَابَ

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ

لَا يَسْتَطِيعُونَ نَصْرَكُمْ

وَلَا أَنفُسَهُمْ يَنْصُرُونَ

Thus you, 'O Prophet,
see them looking 'blankly' at you,
for they do not see.

7:199 Take the course of pardoning 'others,
'O Prophet, and enjoin what is right.
Yet turn away

from the ignorant 'and belligerent'.

7:200 And should there be any insinuation
by Satan to instigate you 'to do otherwise',
then seek refuge in God.

Indeed, He is all-hearing, all-knowing.

7:201 'For', indeed, those who are God-fearing
remember 'God's covenant' when touched
with a passing impulse from Satan—
and at once they see things 'as truly they are'.

7:202 But 'as for the ungodly',
their 'devilish' brethren abet them in perversity;
hence, they do not desist
'from sinful indulgence'.

7:203 Moreover, if you do not come forth to them
with a 'miraculous' sign,
they say 'in mockery':

Why do you not concoct one,
'or acquire it from God'!

Say 'to them':

I follow only what is revealed to me
from my Lord.

This 'Quran' has 'many' manifest proofs
'that my message is' from your Lord,
and 'that it is divine' guidance
and 'the way to God's' mercy
for a people who believe
'in Heavenly revelation'.

سُورَةُ الْاَعْرَافِ

الجزء التاسع

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى
لَا يَسْمَعُوا

وَتَرْتَهُمْ يَنْظُرُونَ إِلَيْكَ
وَهُمْ لَا يُبْصِرُونَ

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ
وَأَعْرِضْ عَنِ الْجَاهِلِينَ

وَإِنَّمَا يَنْزَغَنَّكَ
مِنَ الشَّيْطَانِ نَزَعٌ

فَأَسْتَعِذْ بِاللَّهِ
إِنَّهُ سَمِيعٌ عَلِيمٌ

إِنَّ الَّذِينَ اتَّقَوْا
إِذَا مَسَّهُمْ طَلِيفٌ

مِنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ

وَإِخْوَانُهُمْ
يَمُدُّوهُمْ فِي الْعَيِّ

ثُمَّ لَا يَقْصِرُونَ
وَإِذَا لَمْ تَأْتِهِمْ بَيِّنَةٌ

قَالُوا لَوْلَا اجْتَبَيْتَهَا
قُلْ إِنَّمَا أَتَّبِعُ

مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي
هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ

وَهُدًى وَرَحْمَةٌ
لِقَوْمٍ يُؤْمِنُونَ

- 7:204 So when the Quran is recited,
listen to it, 'O humanity,' and give heed,
so that you may be shown mercy.
- 7:205 Moreover, remember your Lord, 'O Prophet,'
within your soul with humility and with fear,
yet without being loud of voice,
in the early mornings
and 'in' the late afternoons.
And do not be of the heedless.
- 7:206 Indeed, those 'angels' near your Lord
are not disdainful of His worship.
Rather, they duly exalt Him.
And to Him alone
do they bow 'their faces' down. ﴿﴾

سُورَةُ الْأَرْفَاقِ

الجزء التاسع

وَإِذَا قُرِئَ الْقُرْآنُ ﴿٢٠٤﴾

فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

لَعَلَّكُمْ تَرْحَمُونَ

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ ﴿٢٠٥﴾

تَضَرُّعًا وَخِيفَةً

وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

بِالْغَدْوِ وَالْأَصَالِ

وَلَا تَكُنْ مِنَ الْغَافِلِينَ

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ ﴿٢٠٦﴾

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ

وَيَسْبِحُونَهُ

وَلَهُ يَسْجُدُونَ ﴿﴾

Surah 8 / 75 VERSES / REVEALED AT MADINAH

Al-Anfâl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 8:1 They ask you, 'O Prophet,' about the 'proper disposition of the 'spoils of war. Say 'to them: The authority to disburse 'the spoils belongs to God and the Messenger. So fear God. And set things aright among yourselves. And obey God and His Messenger, if, indeed, you are believers.
- 8:2 'For 'only those are true believers who, when God is mentioned, their hearts tremble; and when His verses are recited to them, it increases them in faith; and upon their Lord 'alone do 'they rely; and who 'duly 'establish the Prayer and who spend 'charitably' out of what We have provided them.
- 8:3 It is these who are, in truth, the believers. For them, there are 'lofty' ranks 'awaiting' with their Lord, and forgiveness, and a generous provision.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ﴿١﴾
 قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
 فَأَتَقُوا اللَّهَ
 وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ
 وَأَطِيعُوا اللَّهَ وَرَسُولَهُ
 إِنْ كُنْتُمْ مُؤْمِنِينَ
 إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ
 إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ
 وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ
 زَادَتْهُمْ إِيمَانًا
 وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
 الَّذِينَ
 يُقِيمُونَ الصَّلَاةَ
 وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
 أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
 لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ
 وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

- 8:5 The differing of the believers over the disbursement of the spoils is similar to the time when your Lord brought you out of your house with the truth, 'O Muhammad, with the command to fight the unbelievers at Badr, when a group of the believers abhorred it.
- 8:6 They argued with you about the rightful judgment to engage in battle— even after it had become clear that it was inevitable— as though they were being driven into death while looking straight on at it.
- 8:7 Yet, behold! God had promised you believers, then that one of the two hosts that you had come upon would fall to you. And you wished that the unarmed one, the trade caravan, would be yours. Yet God intended to establish the religion of truth in the land— in accordance with His words— and to cut off the very last remnant of the disbelievers,
- 8:8 so as to establish, on the field of battle, the truth and nullify falsehood— even if the defiant unbelievers hate it!
- 8:9 Thus when all of you cried out to your Lord for victory, He, then, answered you: I will reinforce you with a thousand forces from the angels, following upon one another in ranks.
- 8:10 Nor did God occasion this promise of help

سُورَةُ الْأَنْفَالِ

الجزء التاسع

٥ ﴿ كَمَا أَخْرَجَكَ رَبُّكَ
مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا
مِّنَ الْمُؤْمِنِينَ لَكٰذِبُونَ
٦ ﴿ يُجَادِلُونَكَ فِي الْحَقِّ
بَعْدَ مَا بَيَّنَّ
كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ
وَهُمْ يَنْظُرُونَ
٧ ﴿ وَإِذْ يَعِدُكُمُ اللَّهُ
إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ
وَتَوَدُّونَ أَنَّ
غَيْرَ ذَاتِ الشُّوْكَةِ
تَكُونُ لَكُمْ
وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ
بِكَلِمَاتِهِ
وَيَقْطَعُ دَابِرَ الْكَافِرِينَ
٨ ﴿ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ
وَلْيُذَكِّرَ الْمُجْرِمُونَ
٩ ﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ
فَأَسْتَجَابَ لَكُمْ
أَنِّي مُرْسِلٌ إِلَيْكُمْ
بِأَلْفٍ
مِّنَ الْمَلَائِكَةِ مُرَدِّينَ

- as other than a glad tiding for you —
and for your hearts to be calmed by it.
For victory comes only from God.
Indeed, God is overpowering, all-wise.
- 8:11 And behold!
He caused slumber
to overcome all of you believers
before the battle ,
as a source of security from Him.
Moreover, He sent down upon you,
from the sky, water to purify you thereby;
and to remove from you
the defilement of the whispering of Satan;
and to gird your hearts with strength ;
and to set firm your feet thereby.
- 8:12 And behold!
Your Lord revealed to the angels:
Indeed, I am with you.
So confirm those who have believed.
I shall cast terror into the hearts
of those who disbelieve.
So strike at the necks of the disbelievers ,
and strike from them every fingertip!
- 8:13 That is because
they willfully rebelled against God
and His Messenger.
Yet whoever rebels against God
and His Messenger—
then, indeed, God is severe in punishment.
- 8:14 O disbelievers!
That affliction is for you in this world!
So taste it!
Yet, indeed, for the disbelievers,
in the Hereafter,
there is the torment of the Fire of Hell in wait .

سُورَةُ الْأَنْفَالِ

الجزء التاسع

- ١٠ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ
وَلِيُطْمَئِنَّ بِهِ قُلُوبُكُمْ
وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
- ١١ إِذْ يُغَشِّيكُمْ
الْغُطَاثَ أَمَنَةً مِنْهُ
وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ
مَاءً لِيُطَهِّرَ بِكُمْ بِهِ
وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ
وَلِيُثَبِّتَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ
- ١٢ إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ
أَنِّي مَعَكُمْ
فَثَبِّتُوا الَّذِينَ آمَنُوا
سَأَلْتَنِي فِي قُلُوبِ
الَّذِينَ كَفَرُوا الرُّعُوبَ
فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ
وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ
- ١٣ ذَلِكَ بِأَنَّهُمْ
شَاقُوا اللَّهَ وَرَسُولَهُ
وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ
فَكَارِبِ اللَّهُ شَدِيدُ الْعِقَابِ
ذَلِكَ بِمَا كَفَرُوا وَأَنَّهُمْ
لِلْكَافِرِينَ عَذَابُ النَّارِ

- 8:15 O you who believe!
Whenever you face those who disbelieve,
as you are advancing for battle,
do not turn your backs to flee from them.
- 8:16 For whoever turns his back from them
on such a day—
unless one is maneuvering to fight,
or seeking to join another company
of the believers—
he has truly brought upon himself
great wrath from God.
Thus his abode shall be Hell—
and a most woeful destination it is!
- 8:17 O believers!
It was thus not you who killed them at Badr.
Rather, it is God who in fact killed them.
Nor was it you, O Muhammad,
who threw dust at them when you threw it
symbolizing their fate.
Rather, it was God who threw it!
Moreover, He has done so
against the disbelievers,
so that He might test the believers
with a goodly test of victory from Him.
Indeed, God is all-hearing, all-knowing.
- 8:18 That is so!
And, indeed,
God will yet further enfeeble the scheming
of the disbelievers.
- 8:19 If it is a divine judgment
you disbelievers seek,
then judgment has come upon you at Badr.
So if you desist from aggression,

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يَأْتِيهَا الَّذِينَ ءَامَنُوا ۝١٥
إِذَا لَقِيتُمْ
الَّذِينَ كَفَرُوا زَحَفًا
فَلَا تُولُوهُمْ الْآذْبَارَ
وَمَنْ يُولُوهُمْ يَوْمَئِذٍ ذُرَّةً
إِلَّا مَتَحَرِّفًا لِقَبَالٍ
أَوْ مَتَحَرِّزًا إِلَىٰ فِتْنَةٍ
فَقَدْ بَاءَ
بِغَضَبِ رَبِّكَ اللَّهُ
وَمَا وَدَّ جَهَنَّمَ
وَبِئْسَ الْمَصِيرُ
فَلَمْ تَقْتُلُوهُمْ ۝١٦
وَلَكِن كَرِهَ اللَّهُ قَتْلَهُمْ
وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَكِن كَرِهَ اللَّهُ رَمْيَ
وَلِيَسْتَلِي الْمُؤْمِنِينَ مِنْهُ
بَلَاءٌ حَسَنًا
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
ذَلِكُمْ وَأَنَّ اللَّهَ
مُوْهُنٌ كَيْدِ الْكَافِرِينَ ۝١٧

it is best for you.
 But if you return to fighting,
 then We shall assuredly return you to defeat—
 and never will your assembly avail you
 in anything,
 even if it grows into a multitude.
 For know that God is assuredly
 with the believers.

- 8:20 O you who believe!
 Obey God and His Messenger,
 and do not turn away from the Messenger,
 when you hear revealed commands.
- 8:21 Nor be like those who say: We hear!—
 while they do not hear.
- 8:22 *Indeed, the worst beasts treading the earth
 in the sight of God
 are the deaf and dumb deniers of revelation—
 those who do not use their reason
 to understand.
- 8:23 For had God known any good
 in the disbelievers' hearts,
 He would have made them hear the truth.
 But even if He were now
 to make them hear it,
 they would still turn away,
 for they are evading the truth.
- 8:24 O you who believe!
 Answer God and the Messenger
 when he calls you to that which gives you life!
 And know that God interposes
 between a person and his own heart,
 and that it is before Him
 that you shall assuredly be assembled.

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الجزء التاسع

١٩ إِنَّ تَسْتَفِيحُوا
 فَقَدْ جَاءَكُمْ الْفَتْحُ
 وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ
 وَإِنْ تَعُودُوا نَعُدْ وَإِنْ
 تُغْفَى عَنْكُمْ فَمَنْتَكُمْ شَيْئًا
 وَلَوْ كَثُرَتْ
 وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

٢٠ يَا أَيُّهَا الَّذِينَ آمَنُوا
 أَطِيعُوا اللَّهَ وَرَسُولَهُ
 وَلَا تَوَلَّوْا عَنَّهُ
 وَأَنْتُمْ تَسْمَعُونَ

٢١ وَلَا تَكُونُوا كَالَّذِينَ
 قَالُوا سَمِعْنَا
 وَهُمْ لَا يَسْمَعُونَ

٢٢ إِنَّ شَرَّ الدَّوَابِّ
 عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ
 الَّذِينَ لَا يَعْقِلُونَ

٢٣ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا
 لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ
 لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ

٢٤ يَا أَيُّهَا الَّذِينَ آمَنُوا
 اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
 إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

- 8:25 Moreover, guard yourselves against suffering a chastisement that will not merely afflict those who do wrong among you. And know that God is severe in punishment.
- 8:26 And remember when you were few and 'utterly' helpless in the land. You were afraid that people would snatch you away. Then He sheltered you and aided you with His victory. Moreover, He provided you with wholesome things, so that you may give thanks.
- 8:27 O you who believe! Do not betray God and the Messenger, 'forsaking your covenants'. Nor shall you betray your trusts, while you know 'they are to be safeguarded'.
- 8:28 Moreover, know that, indeed, your wealth and your children are a 'cause of' temptation 'for you' and that, assuredly, with God is a 'far more' magnificent reward.
- 8:29 O you who believe! If you fear God, He will grant you 'the power of prudent' distinction 'between good and evil', and absolve you of your misdeeds, and forgive you. For God alone is the Possessor of Magnificent Bounty.
- 8:30 And 'remember, O Muhammad,

وَأَعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ
وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ
وَأَتَّقُوا اللَّهَ ۖ ﴿٢٥﴾

لَا تُصِيبَنَّ الَّذِينَ
ظَلَمُوا مِنْكُمْ خَاصَّةً
وَأَعْلَمُوا أَنَّ اللَّهَ
شَدِيدُ الْعِقَابِ
وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ
مُسْتَضْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ
أَنْ يَخْطِفَكُمْ النَّاسُ
فَأَوْرَثَكُمْ وَأَيْدِيكُمْ بِضُرِّهِ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
لَعَلَّكُمْ تَشْكُرُونَ
يَأْتِيهَا الَّذِينَ ءَامَنُوا ۖ ﴿٢٧﴾

لَا تَحْزَنُوا اللَّهَ وَالرَّسُولَ
وَتَحْزَنُوا ءَامَنْتُمْ كُمْ
وَأَنْتُمْ تَعْلَمُونَ
وَأَعْلَمُوا أَنَّمَا
أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ
يَأْتِيهَا الَّذِينَ ءَامَنُوا ۖ ﴿٢٩﴾

إِنْ تَتَّقُوا اللَّهَ
يَجْعَلْ لَكُمْ فُرْقَانًا
وَيُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ

- when those who disbelieved devised a plan against you, to confine you, or to kill you, or to expel you. They were devising a plan. But God was devising a plan. And God is the best of those who plan.
- 8:31 Yet when Our verses are recited to them, they say: We have heard 'it all' already. If we so wished, we could utter the like of this 'Quran'. For this is nothing but tales of the ancients!
- 8:32 And, behold, they have 'also' said: O God! If this is truly the truth from You, then rain down upon us stones from the sky, or bring us a most painful torment!
- 8:33 But God would not punish them 'with ruin' while you, O Muhammad, were among them. Nor would God punish them 'with ruin', if they sought forgiveness 'and desisted from idol-worship'.
- 8:34 But what 'plea' have they now, that God should not punish them, when they bar 'the believers' from the Sacred Mosque, while they are not its 'rightful' guardians. Its 'rightful' guardians are none but the God-fearing. But most of them do not know 'this'.
- 8:35 Thus their prayers at the 'Sacred' House 'in Makkah' are nothing but whistling and clapping. Now, taste 'this' torment 'of defeat at Badr', in that you have disbelieved!
- 8:36 Indeed, those who disbelieve spend their wealth to turn 'others away

- وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ
وَاللَّهُ خَيْرٌ الْمَكْرِينَ ﴿٣١﴾
- وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا
قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ
لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا
إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣٢﴾
- وَإِذْ قَالُوا
اللَّهُمَّ إِنْ كَانَتْ هَذَاهُ
الْحَقُّ مِنْ عِنْدِكَ
فَأَمْطِرْ عَلَيْنَا حِجَارَةً
مِنَ السَّمَاءِ
أَوْ أَتِنَا عَذَابَ آلِيمٍ
وَمَا كَانَتْ اللَّهُ يُعَذِّبُهُمْ
وَأَنْتَ فِيهِمْ وَمَا كَانَتْ اللَّهُ
مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ
وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ
وَهُمْ يُصُدُّونَ
عَنِ الْمَسْجِدِ الْحَرَامِ
وَمَا كَانُوا أَوْلِيَاءَهُ
إِنْ أَوْلِيَائِهِ إِلا الْمُتَّقُونَ
وَلَكِنْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٣٤﴾
- وَمَا كَانَ صَلَاتُهُمْ
عِنْدَ الْبَيْتِ
إِلَّا مُكَاةً وَتَصْدِيَةً

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from the path of God.

They will continue to spend it in this way.

But then it will become a great regret for them.

Then they will be defeated.

Moreover, all those who die disbelieving shall be assembled in Hell.

8:37 In this way,

God sets apart those who are deprived from those who are good.

Moreover, He will pile the deprived one upon the other;

and thus He will heap them all together.

Then He will place them in Hell. It is they who are the utter losers of an everlasting Paradise.

8:38 Say to those who disbelieve

that if they desist from unbelief what they have done in the past shall be forgiven them.

But if they return to aggression, warn them that the example of Our judgment which befell the earliest generations shall once more come to pass.

8:39 So fight them

until there is no more persecution, and religion is altogether for God alone.

Yet if they desist,

then, indeed, God is all-seeing of what they do.

8:40 But if they turn away

from faith and fight you,

then know that God

is, indeed, your Heavenly Patron—and how commendably blessed

a patron is God!

And how commendably blessed a supporter!

فَذُوقُوا الْعَذَابَ

بِمَا كُنتُمْ تَكْفُرُونَ

إِنَّ الَّذِينَ كَفَرُوا

يُنْفِقُونَ أَمْوَالَهُمْ

لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ

فَسَيُنْفِقُونَهَا

ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً

ثُمَّ يُعْلَمُونَ وَالَّذِينَ كَفَرُوا

إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

لِيَمِيزَ اللَّهُ

الْحَيِّثَ مِنَ الطَّيِّبِ

وَيَجْعَلَ الْحَيِّثَ

بَعْضُهُ عَلَىٰ بَعْضٍ

فَيَرْكُمُهُمْ جَمِيعًا

فَيَجْعَلُهُمْ فِي جَهَنَّمَ

أَوْالِيَّاتِكُمْ هُمُ الْخَاسِرُونَ

قُلْ لِلَّذِينَ كَفَرُوا

إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ

مَا قَدْ سَلَفَ

وَإِنْ يَعُودُوا فَقَدْ مَضَتْ

سُنَّتُ الْأَوَّلِينَ

وَقَاتِلُوهُمْ

حَتَّىٰ لَا تَكُونَ فِتْنَةٌ

وَيَكُونَ الَّذِينَ

كُفَرُوا لِلَّهِ فَإِنْ أُنْتَهُوا

فَارَبَّ اللَّهُ

بِمَا يَعْمَلُونَ بِصِيرٍ

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا

أَنَّ اللَّهَ مَوْلَاكُمْ

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8:41 *Now,
 know that from whatever spoils you gain
 in just war against the disbelievers,
 four-fifths of it
 is for the participants in the battle;
 and one-fifth is to be set aside for God,
 and for the Messenger, and his close relatives,
 who are prohibited from charity,
 and for the orphans,
 and for the indigent,
 and for the wayfarer.
 Uphold this commandment—
 if truly you believe in God
 and all that We have sent down
 to Our servant Muhammad
 on the Day of Distinction
 between true faith and idol worship,
 the day the two hosts met at the Battle of Badr.
 For God is powerful over all things.

8:42 On that day,
 you believers were on the hillside
 of the valley of Badr nearer to Madinah,
 and they who disbelieve
 were on the farther hillside of the valley,
 while the trade-caravan of the disbelievers
 was below you toward the Red Sea.
 Now, had you mutually appointed
 the time and place of battle,
 you would, most surely,
 have missed the appointment.
 But it was so ordained,
 that God might fulfill a decree
 that had already been determined by Him.
 Thus whomever would perish in battle
 would perish after having a clear proof

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نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

﴿٤١﴾ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ

مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ

وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ

وَأَلْيَتَمَتَىٰ وَالْمَسْكِينِ

وَأَبْنِ السَّبِيلِ

إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ

وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا

يَوْمَ الْفُرْقَانِ

يَوْمَ التَّفَقَىٰ الْجَمْعَانِ

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

﴿٤٢﴾ إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا

وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ

وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

وَلَوْ تَوَاعَدْتُمْ

لَا خَلَفْتُمْ فِي الْمِيعَادِ

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of God's promise of victory to the believers ;
and whomever would live
would live with clear proof
of the fulfillment of God's promise .

For, indeed,

God is assuredly all-hearing, all-knowing.

8:43 Behold, O Prophet :

God showed them to you as few
in your sleep before the battle .

And had He shown them to you as many,
you believers would most surely
have become fainthearted,
and you would have quarreled
over the matter of how to fight them .

But God saved you from this .

Indeed, He is all-knowing
of all that is harbored
within the breast of people .

8:44 Thus He showed them to you
as few in your eyes,

when you faced one another in battle .

Moreover, He made you few in their eyes
so they would take you lightly ,
that God might fulfill a decree
that had already been determined.

Indeed, to God alone are all matters returned
for just judgment .

8:45 O you who believe!

If you face any armed force, stand firm,
and remember God much in supplication ,
so that you may be successful.

8:46 Moreover, obey God and His Messenger,
and do not quarrel among yourselves ,
or else you will become fainthearted
and your strength depart.

وَلَنْ يَكُن لِّغَيْبِ اللَّهِ أَمْرًا

كَانَ مَفْعُولًا

لِيَهْلِكَ مَنْ هَلَكَ

عَنْ بَيِّنَةٍ وَيَحْتَسِبُ مَنْ حَسِبَ

عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ

لَسَمِيعٌ عَلِيمٌ

إِذْ يُرِيكُمُ اللَّهُ

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فِي مَنَامِكَ قَلِيلًا وَلَوْ

أَرَدْتُمُوهُمْ كَثِيرًا لَفَشَلْتُمْ

وَلَسْتَزَعَمْتُمْ فِي الْأَمْرِ

وَلَا كُنَّا اللَّهُ سَلَمًا

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

وَإِذْ يُرِيكُمُوهُمْ

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إِذْ التَّقِيْتُمْ

فِي أَعْيُنِكُمْ قَلِيلًا

وَيَقَالُكُمْ فِي أَعْيُنِهِمْ

لِيَقْضَى اللَّهُ أَمْرًا

كَانَ مَفْعُولًا

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

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إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا

وَادْكُرُوا اللَّهَ كَثِيرًا

لَعَلَّكُمْ تَفْلَحُونَ

- Furthermore, be patient!
Indeed, God is with those who are patient.
- 8:47 Moreover, do not become like those who came forth from their dwellings haughtily, and as a show of force before the people to thus intimidate them and turn them away from the path of God. Yet God is all-encompassing of what they do.
- 8:48 Behold! Satan made the 'idolaters' deeds fair-seeming to them, and said: Among all people, there is none to defeat you today, for I shall be your protector! But when the two armed forces saw each other, he fell back upon his heels, and he said: Indeed, I renounce you! For I see of the ranks of fighting angels what you do not see. Indeed, I fear God! For God is severe in punishment!
- 8:49 Meanwhile, the hypocrites and those in whose 'doubting' hearts there is a sickness were saying: These 'outnumbered believers' have been deluded by their religion into thinking they shall attain victory. Yet God speaks the truth in saying that whoever places his trust in God—God is, indeed, overpowering, all-wise.
- 8:50 And if only you could 'now' see as the angels take the souls of those who disbelieve, striking their faces and their backs, and saying: Taste the torment of 'forever' burning!
- 8:51 That is 'the recompense' for all 'the evil

وَاطِيعُوا اللَّهَ وَرَسُولَهُ ۗ وَلَا تَتَّبِعُوا مَا يَتَّبِعُونَ
وَيَذْهَبَ رِيحَكُمْ وَأَصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۗ وَلَا تَكُونُوا كَالَّذِينَ
خَرَجُوا مِنْ دِيَارِهِمْ
بَطْرًا وَرِشَاءَ النَّاسِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ ۗ
وَاللَّهُ يَمَّا يَعْمَلُونَ مُحِيطٌ ۗ
وَإِذْ زَيْنُ لَهْمُ
الشَّيْطَانُ أَعْمَاهُمْ وَقَالَ
لَا غَالِبَ لَكُمْ الْيَوْمَ
مِنَ النَّاسِ
وَإِنِّي جَارٌ لَكُمْ
فَلَمَّا تَرَأَتِ الْقُسُوفَانِ
نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ
إِنِّي بَرِيءٌ مِنْكُمْ
إِنِّي أَرَى مَا لَا تَرَوْنَ
إِنِّي أَخَافُ اللَّهَ ۗ
وَاللَّهُ شَدِيدُ الْعِقَابِ
إِذْ يَكْفُولُ الْمُنْفِقُونَ
وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
عَرَّ هُوَ لَاءٌ مِنْهُمْ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
فَإِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ

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that your own hands
have advanced in the world—
and never does God wrong His servants
in the least.

8:52 Such was the case with the House of Pharaoh,
and those before them.

They disbelieved in the signs of God.
So God seized them, suddenly, for their sins.
Indeed, God is all-powerful,
severe in punishment.

8:53 Such was their due recompense,
for never does God change any blessing
that He has conferred upon a people
until they have changed
what is in themselves for the worse.
For God is all-hearing, all-knowing.

8:54 Such was the case with the House of Pharaoh
and those before them.

They denied the signs of their Lord.
Then We destroyed them for their sins.
Thus We drowned the House of Pharaoh.
For they were all wrongdoers, godless in heart.

8:55 Indeed, the worst beasts treading the earth
in the sight of God

are those who have disbelieved

in His revelation and who will never believe—

8:56 such as those with whom

you made a covenant,

but who, every time thereafter,

broke their covenant—

for never are they God-fearing!

8:57 Thus, if you should overcome them in war,

scatter by their example

all who would follow their deceitful way,

٥٠ وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى

الَّذِينَ كَفَرُوا

أَلَمَلَتْ بِكَ يَضْرِبُونَ

وُجُوهُهُمْ وَأَدْبُرَهُمْ

وَذُوقُوا عَذَابَ الْحَرِيقِ

٥١ ذَلِكَ بِمَا

قَدَّمْت أَيْدِيكُمْ

وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ

٥٢ كَذَّابِ آلِ فِرْعَوْنَ

وَالَّذِينَ مِن قَبْلِهِمْ

كَفَرُوا بِآيَاتِ اللَّهِ

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ

إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ

٥٣ ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا

نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ

حَتَّىٰ يَغْيُرُوا مَا بَأَنفُسِهِمْ

وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

٥٤ كَذَّابِ آلِ فِرْعَوْنَ

وَالَّذِينَ مِن قَبْلِهِمْ

كَذَّبُوا بِآيَاتِ رَبِّهِمْ

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ

وَأَعْرَفْنَا آلَ فِرْعَوْنَ

وَكُلَّ كَانُوا ظَالِمِينَ

٥٥ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ

الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ

٥٦ الَّذِينَ عَاهَدتَّ مِنْهُمْ

- so that they may remember
to uphold their covenants`.
- 8:58 Thus, if you have cause to
fear treachery from a people,
then cast back to them
their covenant` equitably.
Indeed, God does not love the treacherous.
- 8:59 For those who disbelieve should never think
that they can slip away.
Indeed, they cannot escape God`.
- 8:60 So prepare for them in deterrence`
all that you can marshal as to military` power
and war-horse garrisons,
through which you shall strike fear
in the hearts of the enemy of God,
and your enemy—
and others besides them
whom you do not yet` know
but whom God knows.
Moreover, anything you spend
in the path of God
shall be fully rendered to you by God,
here and in the Hereafter —
and never shall you be wronged in the least`.
- 8:61 *Yet if they incline to peace,
then incline to it also—
but rely upon God alone`.
Indeed, it is He
who is the All-Hearing, the All-Knowing.
- 8:62 For should they intend to deceive you,
then God alone`
is sufficient for you, O Prophet`.
It is He alone` who has strengthened you
with His victory,
and with the steadfastness of the believers.

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ثُمَّ يَفْضُونَ عَهْدَهُمْ

فِي كُلِّ مَرَّةٍ

وَهُمْ لَا يَنْقُوتُونَ

فَأَمَّا تَشَقَّيْتَهُمْ فِي الْحَرْبِ ﴿٥٧﴾

فَشَرَّدَ بِهِمْ مَنْ خَلَفَهُمْ

لَعَلَّهُمْ يَذْكُرُونَ

وَأَمَّا تَخَافُونَ ﴿٥٨﴾

مِنْ قَوْمٍ خِيَانَةٌ

فَأَنْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

إِنَّ اللَّهَ لَا يُحِبُّ الْفُقَائِينَ

وَلَا يَحْسَبَنَّ ﴿٥٩﴾

الَّذِينَ كَفَرُوا سَبْقُوا

إِنَّهُمْ لَا يُعْجِزُونَ

وَأَعِدُوا لَهُمْ ﴿٦٠﴾

مَا أَسْتَطَعْتُمْ مِنْ قُوَّةٍ

وَمِنْ رِبَاطِ الْخَيْلِ

تُرْهِبُونَ بِهِ

عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

وَأَخْرَيْنَ مِنْ دُونِهِمْ

لَا نَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ

وَمَا تُنْفِقُوا مِنْ شَيْءٍ

فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ

وَأَنْتُمْ لَا تظَلَمُونَ

﴿٦١﴾ وَإِنْ جَنَحُوا لِلسَّلَامِ

فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

- 8:63 For it is He alone
who has brought their hearts together.
Had you spent all that is in the earth,
you could not have brought
their hearts together.
Rather, God brought them together.
Indeed, He alone is overpowering, all-wise.
- 8:64 O Prophet! God alone is sufficient for you
and for those of the believers who follow you.
- 8:65 O Prophet! Urge the believers on to the fight.
If there are twenty of you who are patient,
they shall strive to overcome
two hundred foes.
And if there are a hundred of you,
they shall strive to overcome
a thousand of those who disbelieve,
for they are a people who do not understand
for what cause they fight.
- 8:66 God has now lightened the burden for you,
for He knows that there is weakness in you.
So if there are a hundred of you
who are patient,
they shall strive to overcome two hundred.
And if there are a thousand of you,
they shall strive to overcome two thousand—
by God's permission.
For God is with those who are patient.
- 8:67 It is not for a prophet to take prisoners of war
until he has thoroughly pacified the land.
Most of you desire
the fleeting things of this world,
while God desires for you
the everlasting life of the Hereafter.
And God alone is overpowering, all-wise.

سُورَةُ الْاَنْفَالِ

الْجُزْءُ الْعَاشِرُ

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ

فَأَنْتَ حَسْبُكَ اللَّهُ

هُوَ الَّذِي آتَاكَ بِبَصِيرَةٍ

وَبِالْمُؤْمِنِينَ

وَأَلْفَ بَيْتٍ قُلُوبِهِمْ

لَوْ أَنْفَقَتْ

مَا فِي الْأَرْضِ جَمِيعًا

مَا أَلْفَتْ بِكَ قُلُوبَهُمْ

وَلَنْ يَكُنَّ اللَّهُ أَلْفَ بَيْتِهِمْ

إِنَّهُ عَزِيزٌ حَكِيمٌ

يَتَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ

وَمَنْ آتَبَعَكَ مِنَ الْمُؤْمِنِينَ

يَتَأْتِيهَا النَّبِيُّ حَرِيضٌ

الْمُؤْمِنِينَ عَلَى الْفِتَالِ

إِنْ يَكُنْ مِنْكُمْ

عَشْرُونَ صَابِرُونَ

يَغْلِبُوا مِائَتِينَ

وَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ يَغْلِبُوا أَلْفًا

مِنَ الَّذِينَ كَفَرُوا

بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

أَلَنْ حَقَفَ اللَّهُ عَنْكُمْ

وَعَلِمَ أَنْ فِيكُمْ ضَعْفًا

فَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ

يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ

وَاللَّهُ مَعَ الصَّابِرِينَ

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٦٥

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8:68 Had it not been for a prior decree from God, a great torment would have most surely afflicted you `believers` for the ransom that you have taken for the captives.

8:69 Now partake of the spoils of ransom you have gained.

It is hereby made lawful and wholesome for you. Yet fear God.

Indeed, God is all-forgiving, mercy-giving.

8:70 O Prophet! Say to the prisoners of war who are in your hands:

If God knows of any good in your hearts, He shall give you what is better than what has been taken from you.

Moreover, He shall forgive you.

For God is all-forgiving, mercy-giving.

8:71 But if they intend treachery against you, worry not, for they have acted treacherously against God before.

Yet still He empowered you over them.

For God is all-knowing, all-wise.

8:72 Indeed, those who have believed and emigrated with the Prophet and striven with their wealth and their persons in the path of God, and also

those who gave them shelter and help— it is these who are allies of one another.

As for those who have believed

but did not emigrate, you have no obligation for their protection at all, until they emigrate.

But if they seek your help

against persecution in religion,

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الجزء العاشر

مَا كَانَتْ لِنَبِيِّ
أَنْ يَكُونَ لَهُ أَكْرَى
حَتَّى يُخْرَجَ فِي الْأَرْضِ
تُرِيدُونَ عَرَضَ الدُّنْيَا
وَاللَّهُ يُرِيدُ الْآخِرَةَ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

لَوْلَا كُنْتُمْ مِنَ اللَّهِ سَبَقَ
لَمَسَّكُمْ فِيمَا أَخَذْتُمْ
عَذَابٌ عَظِيمٌ
فَكُلُوا مِمَّا غَنِمْتُمْ
حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

يَا أَيُّهَا الَّذِينَ قُلْ لِمَنْ فِي
أَيْدِيكُمْ مِنَ الْأَسْرَى
إِنْ يَعْلَمِ اللَّهُ
فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ
خَيْرًا مِمَّا أَخَذَ مِنْكُمْ
وَتَغْفِرَ لَكُمْ
وَاللَّهُ عَفُورٌ رَحِيمٌ

وَإِنْ يُرِيدُوا خِيَانَتَكَ
فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلِ
فَأَمَّا كُنْتُمْ
وَاللَّهُ عَلَيْهِ حَكِيمٌ
إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا
وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوْا وَنَصَرُوا

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الْحِزْبُ الْعَاشِرُ

then help is incumbent upon you,
except against a people
wherein there is a covenant
between them and yourselves.
And God is all-seeing of all that you do.

8:73 As to those who disbelieve,
they are allies of one another.
Unless you act likewise toward one another,
there will be widespread persecution
in the earth and great corruption.

8:74 Those who have believed
and emigrated with the Prophet
and striven in the path of God,
and also
those who gave them shelter and help—
it is these who are, in truth, the believers.
For them, there is forgiveness
and a generous provision awaiting with God.

8:75 As for those who have believed after
God's earlier command to emigrate—
and who then emigrated
and strove alongside you believers—
they too are of you.
Still those who are related by blood
are more entitled to inherit from one another
than those who are not,
in accordance with what is decreed
in the Book of God.
Indeed, God is all-knowing of all things.

أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا
مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ
حَتَّى يُهَاجِرُوا
وَإِنْ أَسْتَضَرُّوكُمْ فِي الدِّينِ
فَعَلَيْكُمْ النَّصْرُ
إِلَّا عَلَى قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
وَالَّذِينَ كَفَرُوا
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
إِلَّا تَفْعَلُوهُ
تَكُن فِتْنَةً فِي الْأَرْضِ
وَفَسَادٌ كَبِيرٌ
وَالَّذِينَ آمَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوْا وَنَصَرُوا
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
هُم مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
وَالَّذِينَ آمَنُوا مِنْ بَعْدِ
وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنْكُمْ
وَأُولُوا الْأَرْحَامِ
بَعْضُهُمْ أَوْلَى بِبَعْضٍ
فِي كِتَابِ اللَّهِ
إِنَّ اللَّهَ يُكَلِّمُ شَيْءًا عَلَيْهِمْ

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The surah that announces for all time that God granted to His Prophet ﷺ, to the Emigrant and Helping Companions, and to three errant but honest believers REPENTANCE; and that He offers the same opportunity to the unbelievers and the hypocrites, provided they forever renounce hostility, idolatry, and duplicity; and which further demonstrates the faithfulness of this offer in God's decree of amnesty for the truly repentant idolaters who fought the believers at a place called Hunayn.

Surah 9 / 129 VERSES / REVEALED AT MADINAH

Al-Tawbah

- 9:1 This is a renunciation of treaty from God and His Messenger issued to those of the idolaters with whom you believers had formerly made a covenant:
- 9:2 You may journey safely throughout the land for four months, but know that, indeed, you cannot escape God and that, indeed, God shall disgrace the disbelievers.
- 9:3 Further, it is a proclamation from God and His Messenger to all people, on the day of the Greater Hajj-Pilgrimage, that God renounces the idolaters, as does His Messenger. So if you idolaters repent, that is best for you. But if you turn away— then know that you can never escape God. Thus give heavy tidings of a most painful torment to those who disbelieve!
- 9:4 Exempted from this renunciation

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بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ
إِلَى الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ
فَسِيحُوا فِي الْأَرْضِ
أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ
غَيْرُ مُعْجِزِي اللَّهِ
وَأَنَّ اللَّهَ نَكِرِي الْكَافِرِينَ
وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ
إِلَى النَّاسِ
يَوْمَ الْحَجِّ الْأَكْبَرِ
أَنَّ اللَّهَ بَرِيءٌ
مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ تَبَتُّمْ فَهَوْ خَيْرٌ لَّكُمْ
وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا
أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ
وَبَشِّرِ الَّذِينَ كَفَرُوا
بِعَذَابٍ أَلِيمٍ

سُورَةُ التَّوْبَةِ

الجزء العاشر

- are those idolaters
with whom you had made a covenant,
and who thereafter
did not undercut you in any way,
nor support anyone against you.
So fulfill with them their covenants
to the limits of their duration.
Indeed, God loves the God-fearing.
- 9.5 Then when the sacred months elapse,
you may then slay the idolaters
wherever you find them,
or seize them, or besiege them,
or lie in wait for them in every place of ambush.
But if they repent and establish the Prayer
and give the Zakât-Charity,
then let them go their way.
Indeed, God is all-forgiving, mercy-giving.
- 9.6 Now, if anyone of the idolaters
seeks your refuge, then grant him refuge,
until he hears the words of God in the Quran.
Then convey him to his place of security.
That is because assuredly
they are a people who do not know
the essence of faith.
- 9.7 How can there ever be a 'lasting' covenant
for the idolaters with God and His Messenger?
Exempted are those with whom
you have made a covenant
near the Sacred Mosque.
As long as they keep straight with you,
keep straight with them.
Indeed, God loves the God-fearing.
- 9.8 How can there be
'such a covenant with the idolaters',
while if ever they were to prevail over you,

٤
إِلَّا الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ
ثُمَّ لَمْ يَنْفُضُواكُمْ شَيْئًا
وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا
فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ
إِلَىٰ مُدَّتِهِمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

٥
فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ
فَأَقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ
وَاحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ
كُلَّ مَرْصِدٍ إِن تَابُوا
وَأَقَامُوا الصَّلَاةَ
وَأَنَادُوا الزُّكْرَةَ
فَحَلُّوا أَسْيَابَهُمْ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

٦
وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَآجِرُهُ
حَتَّىٰ يَسْمَعَ كَلِمَةَ اللَّهِ
ثُمَّ أَنبِئْهُ بِمَأْمَنِهِ ذَلِكِ يَأْتِيهِمْ
قَوْمٌ لَا يَعْلَمُونَ
كَيْفَ يَكُونُ
لِلْمُشْرِكِينَ عَهْدٌ
عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ
عِنْدَ الْمَسْجِدِ الْحَرَامِ
فَمَا اسْتَقْتُمُوا لَكُمْ
فَأَسْتَقِيمُوا لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

- they would not observe any bond or compact with you?
 They would appease you merely by their mouths.
 Yet their hearts would refuse to comply.
 For most of them are ungodly.
- 9:9 They have sold the revealed signs of God for a small price
 and have barred people from His path.
 Assuredly, what they have been doing is evil.
- 9:10 They do not observe any bond or compact with a believer—
 and it is they who are the aggressors.
- 9:11 But if they repent and duly establish the Prayer
 and give the Zakât-Charity,
 then they are your brothers in religion.
 Thus do We make distinct the revealed signs
 for a people who would reflect on them
 and know God.
- 9:12 Yet if they breach their oaths
 after making their covenant with you
 and revile your religion,
 then fight the leaders of unbelief,
 so that they may desist from evildoing—
 for, indeed, to them
 there are no such things as binding oaths.
- 9:13 Will you not fight a people
 who broke their oaths with you
 and resolved to expel the Messenger—
 when they are the ones
 who initiated the violations against you
 in the first instance? Do you fear them?
 Yet worthier is God that you fear Him,
 if, indeed, you are believers.
- 9:14 Fight them!

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كَيْفَ ٨
 وَإِنْ يَظْهَرُوا عَلَيْكُمْ
 لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً
 يُرْضُونَكُمْ بِأَفْوَاهِهِمْ
 وَتَأْبَىٰ قُلُوبُهُمْ
 وَأَكْثَرُهُمْ فَاسِقُونَ

أَشْرَوْا بِآيَاتِ اللَّهِ
 ثَمَنًا قَلِيلًا
 فَصَدَّوْا عَنْ سَبِيلِهِ ۗ إِنَّهُمْ
 سَاءَ مَا كَانُوا يَعْمَلُونَ

لَا يَرْقُبُونَ فِي مُؤْمِنٍ
 إِلَّا وَلَا ذِمَّةً ١٠
 وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ
 فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
 وَآتَوْا الزَّكَاةَ
 فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنَقِصْلُ
 الْأَيْدِي لِقَوْمٍ يَعْلَمُونَ ١١
 وَإِنْ نَكَثُوا أَيْمَانَهُمْ
 مِنْ بَعْدِ عَهْدِهِمْ
 وَطَعَنُوا فِي دِينِكُمْ
 فَقَاتِلُوا أَلِيمةَ الْكُفْرِ ۗ
 إِنَّهُمْ لَا أَيْمَانَ لَهُمْ
 لَعَلَّهُمْ يَنْتَهُونَ ١٢
 أَلَا تَقَاتِلُونَ قَوْمًا
 نَكَثُوا أَيْمَانَهُمْ
 وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ
 وَهُمْ بَدءُكُمْ
 أُولَٰئِكَ مَرَّةً كَانُوا فِيهَا يَخْشَوْنَ
 فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ
 إِنْ كُنْتُمْ مُؤْمِنِينَ ١٣

سُورَةُ التَّوْبَةِ

الْحَزْبُ الْعَاشِرُ

- God will punish them at your hands.
He will disgrace them
and give you victory over them.
Moreover, He will heal
what is within the breast
of the believing people, thereby,
9:15 and take away the deep rage from their hearts.
For it is God alone who grants repentance
to whomever He so wills.
For it is God alone
who is all-knowing, all-wise.
- 9:16 Do you believers think
that you will be left untried
without God knowing those of you
who have truly striven in His cause
and who have not taken any covert ally
apart from God or His Messenger
or the believers?
For God is all-aware of all that you do.
- 9:17 It is not for the idolaters
to maintain services in the mosques of God,
for in them they bear witness
to their own unbelief.
It is these whose good works
are rendered utterly futile with God,
and in the Fire of Hell they shall abide forever.
- 9:18 Indeed, the only ones worthy
of maintaining services in the mosques of God
are those who believe in God
and in the coming Judgment of the Last Day,
and who duly establish the Prayer
and give the Zakât-Charity,
and who fear none but God,
wherefore it may be that these shall be among

فَتَلُوهُمُ ﴿١٤﴾
يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ
وَيُخْرِجُهُمُ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُورَ
قَوْمٍ مُّؤْمِنِينَ
وَيَذْهَبُ عِظَ قُلُوبِهِمْ
وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٥﴾
أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا
وَلَمَّا يَعْلَمِ اللَّهُ
الَّذِينَ جَاهَدُوا مِنْكُمْ
وَلَمْ يَسْتَنْدُوا
مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ
وَلَا الْمُؤْمِنِينَ وَلِجَهَّةٍ
وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ
﴿١٦﴾
مَا كَانَ لِلْمُشْرِكِينَ
أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ
شَاهِدِينَ عَلَيْهِ
أَنْفُسِهِمْ بِالْكَفْرِ
أُولَٰئِكَ حِطَّتْ أَعْمَالُهُمْ
وَفِي النَّارِ هُمْ خَالِدُونَ
﴿١٧﴾
إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ
مَنْ ءَامَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ

- the 'rightly' guided.
- 9:19 *Do you equate the water-offering for Hajj pilgrims and maintenance of the Sacred Mosque with the works of those who have truly believed in God and in the coming Judgment of the Last Day and who have striven in the path of God? They are not equal before God. For God does not guide the wrongdoing people.
- 9:20 Those who have believed, and emigrated, and striven in the path of God with their wealth and their persons are greater in rank with God. And it is they who are the 'truly' triumphant.
- 9:21 Their Lord gives them glad tidings of mercy from Him and 'His' good pleasure. Moreover, there are Gardens of Paradise for them wherein is enduring delight.
- 9:22 Therein they shall abide forever and ever. Indeed, with God is a magnificent reward.
- 9:23 O you who believe! You shall not take even your fathers and your brothers as allies if they love unbelief over faith. So whoever among you takes them as allies henceforth — then such as these are themselves wrongdoers, 'godless in heart'.
- 9:24 Say to the believers: If your fathers and your children and your brothers and your wives and your kinsfolk,

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الجزء العاشر

وَأَقَامَ الصَّلَاةَ
وَأَتَى الزَّكَاةَ
وَلَمْ يَخْشَ إِلَّا اللَّهَ
فَعَسَىٰ أَوْلِيَاكَ أَن يَكُونُوا
مِنَ الْمُهْتَدِينَ ﴿١٩﴾
* أَجَعَلْتُم سِقَايَةَ الْحَاجِّ
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ
كَمَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَجَاهَدَ فِي سَبِيلِ
اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾
الَّذِينَ ءَامَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
يَأْمُرُهُمْ وَأَنْفُسُهُمْ
أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ
وَأَوْلِيَاكُمُ الْمُؤْمِنُونَ
يُبَشِّرُهُمْ رَبُّهُمْ
بِرَحْمَةٍ مِنهُ وَرِضْوَانٍ
وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ
خَالِدِينَ فِيهَا أَبَدًا ﴿٢١﴾
إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ
يَتَّخِذُهَا الَّذِينَ ءَامَنُوا
لَا تَتَّخِذُوا
ءَابَاءَكُمْ وَإِخْوَانَكُمْ
أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ
وَمَن يَتَوَلَّهُمْ مِنكُمْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ
قُلْ إِن كَانَ
ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ

سُورَةُ التَّوْبَةِ

الْحِزْبُ الْعَاشِرُ

and the wealth which you have acquired,
and the commerce that you fear may stagnate,
and the dwellings
with which you are well-pleased
are more beloved to you than God
and His Messenger and striving in His path,
then wait until God brings about His command
to punish the godless wrongdoers!
For God does not guide an ungodly people.

- 9:25 Truly God alone has granted you victory on many battlefields—
including on the Day of Hunayn,
when your large numbers elated you,
though this did not avail you in anything.
Thus the earth, for all its breadth,
narrowed upon you that day.
Then you believers turned away in retreat.
- 9:26 Then God sent down His tranquility upon His Messenger and upon the believers. Moreover, He sent down hosts of angels that you could not see.
Thus He punished those who disbelieved—
and such is the recompense of the disbelievers.
- 9:27 Then they turned to God in submission, and God shall grant repentance after this to whomever He so wills.
For God is all-forgiving, mercy-giving.
- 9:28 O you who believe!
Indeed, the idolaters are ritually unclean.
So do not let them come near
the Sacred Mosque
after this year of their Pilgrimage.
And should you fear privation

وَاخْوَانِكُمْ وَأَزْوَاجَكُمْ وَعَشِيرَتِكُمْ
وَأَمْوَالٌ أَقْرَبْتُمْهَا

وَتَحَدِيثٌ تَحْشُونَ كَسَادَهَا

وَمَسْكِنٌ تَرْضَوْنَهَا

أَحَبَّ إِلَيْكُمْ

مِنَ اللَّهِ وَرَسُولِهِ

وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا

حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ

وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الْفَاسِقِينَ

لَقَدْ نَصَرَكُمُ اللَّهُ

فِي مَوَاطِنَ كَثِيرٍ

وَيَوْمَ حُنَيْنٍ إِذْ

أَعْيَجْتُمْ كَرْتُمْ

فَلَمْ تَعْنِ عَنْكُمْ شَيْئًا

وَصَافَتْ عَلَيْكُمْ

الْأَرْضُ بِمَا رَحُبَتْ

ثُمَّ وَلَيْتُمْ مُدْرِكِينَ

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى

رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

وَعَذَّبَ الَّذِينَ كَفَرُوا

وَذَلِكَ جَزَاءُ الْكَافِرِينَ

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ

عَلَى مَنْ يَشَاءُ

وَاللَّهُ عَفُورٌ رَحِيمٌ

يَأْتِيهَا الَّذِينَ ءَامَنُوا

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

15

16

17

18

- from a diminished turnout, then know that God will enrich you from His bounty, if He so wills. Indeed, God is all-knowing, all-wise.
- 9:29 Fight those who do not believe in God nor in the coming Judgment of the Last Day. Nor do they consider prohibited what God and His Messenger have made prohibited. Nor do they profess the religion of truth from among those who were given the Scripture. Fight them until they give the capitation tax with a willing hand, and they become abased.
- 9:30 Some of the Jews say: Ezra is the son of God. And the Christians say: The Messiah is the son of God. Such is their utterance from their own mouths. In this, they compare with the utterance of those who disbelieved of old. May God strike them down! How are they turned away from the truth?
- 9:31 They have taken their rabbis and their monks as lords apart from God by sanctifying their mortal dictates — and so too have they taken the Messiah, son of Mary, as a god, though they were not commanded but to worship the One, true God. There is no God but Him. Highly exalted is He far above all that they associate as gods with Him.
- 9:32 They desire to extinguish the light of God

فَلَا يَقْرَءُوا الْمَسْجِدَ الْحَرَامَ
بَعْدَ عَامِهِمْ هَذَا
وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ
يُنْفِقُكُمْ اللَّهُ مِنْ فَضْلِهِ
إِنْ شَاءَ إِنَّ اللَّهَ
عَلِيمٌ حَكِيمٌ
فَقَاتِلُوا 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
وَقَالَتِ الْيَهُودُ
عِزَّىرُ بْنُ اللَّهِ
وَقَالَتِ النَّصَارَى
الْمَسِيحُ ابْنُ اللَّهِ
ذَلِكَ قَوْلُهُمْ
يَأْفُوهُمْ يُضَاهَهُونَ
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ
فَنَلَّهُمُ اللَّهُ
أَنْ يُوَفَّكَونَ
أَتَّخَذُوا أَعْجَابَهُمْ
وَرُهِبَنَّهُمْ أَزْيَابًا
مِنْ دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا
لِيُعْبَدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ

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- with their mouths.
But God does not will other than
to perfect His light—
even if the disbelievers hate it.
- 9:33 He is the One
who has sent His Messenger Muhammad
with the guidance of the Quran
and the religion of truth,
that He may cause it to prevail
on its own merit over every religion—
even if the idolaters hate it.
- 9:34 *O you who believe!
Indeed, many of the rabbis and the monks
consume the wealth of the people
by false means and bar others
from the path of God.
Yet as for those who hoard up gold and silver
and do not spend it in the path of God—
give them heavy tidings
of a most painful torment—
on a Day Hereafter when gold and silver
shall be heated in the Fire of Hell.
Then their foreheads and their sides
and their backs will be branded with it
and it shall be said to them:
This is what you have hoarded up
for yourselves!
So taste now what you used to hoard up!
- 9:36 Indeed, the ordained number of the months
with God is twelve lunar months,
as was decreed
in the Preserved Heavenly Book of God
on the day He created the heavens

يُرِيدُونَ أَنْ
يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَيَأْتِي اللَّهُ إِلَّا أَنْ يُسَمِّعَ نُورَهُ
وَلَوْ كَرِهَ الْكَافِرُونَ
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ
يَأْتِيهَا الَّذِينَ آمَنُوا
إِنَّ كَثِيرًا مِّنَ
الْأَحْبَارِ وَالرَّهْبَانِ لَيَأْكُمُونَ
أَمْوَالَ النَّاسِ بِالْبُطْلِ
وَيُصَدُّونَ
عَنْ سَبِيلِ اللَّهِ
وَالَّذِينَ يَكْتُمُونَ
الذَّهَبَ وَالْفِضَّةَ
وَلَا يُفْقُونَهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
يَوْمَ يُحْمَىٰ عَلَيْهَا
فِي نَارِ جَهَنَّمَ
فَتَكُونُ بِهَا جِاهُهُمْ
وَجُنُودُهُمْ وَظُهُورُهُمْ هَذَا
مَا كَتَرْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ
إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ

and the earth.

Four of them are sacred—

‘and’ that is the upright religion—

so do not wrong yourselves ‘or others’ in them.

Yet fight the ‘warring’ idolaters,

all together, ‘even during them,’

just as all of them fight you ‘therein’.

And know that God is with the God-fearing.

9:37 As for the ‘practice of’ deferring
‘the observances of a sacred month’,

it is only an augmentation

of ‘the customs of’ unbelief

by which those who disbelieve are led astray.

They permit

‘violating the sanctity of’ it one year,

and they prohibit it another year,

to match the ‘mere’ number ‘of months’

that God has made sacred.

Thus they permit ‘violating the sanctity of’

what God has made sacred,

and the evil of their deeds

is made fair-seeming to them ‘therein’.

For God does not guide the disbelieving people.

9:38 O you who believe!

What has become of you

that when it was said to you:

Go forth in the path of God,

you became weighed down to the ground?

Is it that you are so pleased

with the life of this world over the Hereafter?

Yet the enjoyment of the life of this world

is so little

‘as compared’ to ‘the endless abundance

of’ the Hereafter.

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أَفْنَا عَشَرَ مَهْرًا

فِي كِتَابِ اللَّهِ يَوْمَ

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

مِنْهَا أَرْبَعَةَ حُرُمٍ

ذَلِكَ الَّذِينَ الْقِيمُ فَلَا

تَظْلِمُوا فِيهِمْ أَنْفُسَكُمْ

وَقَاتِلُوا الْمُشْرِكِينَ

كَأَفَّةً كَمَا يُقَاتِلُونَكُمْ

كَأَفَّةً وَعَلِمُوا

أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

﴿٣٧﴾

إِنَّمَا النَّسِيءُ

زِيَادَةٌ فِي الْكُفْرِ

يُضَلُّ بِهِ الَّذِينَ كَفَرُوا

يُحِلُّونَهُ عَامًا

وَيُحَرِّمُونَهُ عَامًا

لِيُؤْاطِفُوا عِدَّةَ مَا حَرَّمَ اللَّهُ

فِيحِلُّوا مَا حَرَّمَ اللَّهُ

زِيَادَةٌ لَهُمْ سُوءَ أَعْمَالِهِمْ

وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الْكَافِرِينَ

﴿٣٨﴾

يَتَأْتِيهَا الَّذِينَ آمَنُوا

مَا لَكُمْ إِذَا قِيلَ لَكُمْ

أَنْفِرُوا فِي سَبِيلِ اللَّهِ

أَنَّا قَاتِلُنَا فِي الْأَرْضِ

أَرْضِيئْتُمْ بِالْحَيَاةِ الدُّنْيَا

مِنَ الْآخِرَةِ

فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا

فِي الْآخِرَةِ إِلَّا قَلِيلٌ

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- 9:39 If you do not go forth
 'to strive in the path of God,'
 He will torment you
 with a most painful torment.
 Moreover, He shall replace you
 with another people 'who shall do so'—
 and never shall you harm Him 'thereby'
 in anything.
 For God is powerful over all things.
- 9:40 If you do not support 'the Prophet,
 it suffices that' truly God supported him
 when those who disbelieve
 expelled him 'from Makkah'.
 He was the second of two 'alone'
 when they were 'hiding' in the Cave 'of Thawr'.
 Then he said to his companion:
 Do not grieve, for, indeed, God is with us.
 Then God sent down His tranquility upon him,
 and He aided him with 'Heavenly' hosts,
 which you 'mortals' did not see.
 Thus He made the 'false' word
 of those who disbelieve the lowest,
 while the 'revealed' word of God is ever high.
 For God 'alone' is overpowering, all-wise.
- 9:41 You must go forth, then—light or heavy—
 and strive with your wealth
 and your own persons in the path of God.
 That is best for you, if only you were to know
 'God's reward for it'.
- 9:42 Had there been a 'worldly' gain 'to be had'
 near at hand, and a moderate journey,
 they 'who are hypocrites'
 would, most surely, have followed you,
 'O Prophet, on the campaign of Tabûk'.
 But the distance was too far for them.

٣٩ إِلَّا نَفِرُوا
 يُعَذِّبُكُمْ عَذَابًا أَلِيمًا
 وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
 وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
 إِلَّا نَضُرُّوهُ
 فَقَدْ نَصَرَهُ اللَّهُ
 إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا
 ثَانِيَ اثْنَيْنِ
 إِذْ هُمَا فِي الْغَارِ
 إِذْ يَقُولُ لِصَاحِبِهِ
 لَا تَخَفْ إِنِّي أَنَا اللَّهُ مَعَنَا
 فَأَنْزَلَ اللَّهُ
 سَكِينَتَهُ عَلَيْهِ
 وَأَيَّدَهُ بِجُيُوشٍ
 لَمْ تَرَوهَا وَجَعَلَ
 كَلِمَةَ الَّذِينَ
 كَفَرُوا السُّفْلَىٰ
 وَكَلِمَةَ اللَّهِ
 هِيَ الْعُلْيَا
 وَاللَّهُ عَزِيزٌ حَكِيمٌ

٤٠ أَنْفِرُوا خِفَافًا وَثِقَالًا
 وَجَاهِدُوا
 بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ
 فِي سَبِيلِ اللَّهِ
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ
 إِنْ كُنْتُمْ تَعْلَمُونَ

٤١ لَوْ كَانَ عَرَضًا قَرِيبًا
 وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ

- Yet they will swear by God,
 'upon your return, saying':
 Had we been able,
 we most surely would have gone forth
 with you 'believers'.
 They have destroyed themselves
 'with their false oaths'.
 For, most surely, God knows that they are liars.
- 9:43 May God pardon you, 'O Prophet!
 Why did you permit them 'to stay behind'
 before it was clear to you
 who spoke the truth 'in asking your leave',
 so you would know 'with certainty'
 who were the 'sheer liars' among them?
- 9:44 Those who believe in God
 and 'in the coming Judgment of' the Last Day
 do not ask of you leave
 from striving with their wealth
 and their persons 'in the path of God'.
 And God is all-knowing
 of those who are God-fearing.
- 9:45 Indeed, the ones who ask leave of you
 are only those who do not believe in God
 and 'in the coming Judgment of' the Last Day,
 and whose hearts have doubt.
 Thus they waver in their doubt.
- 9:46 *For had they intended to go forth,
 they would have adequately prepared for it.
 Rather, God disliked their going forth,
 so He disheartened them.
 Thus it was said 'to them':
 Stay behind with those who stay behind,
 'helpless and powerless'!
- 9:47 Had they gone forth with you 'believers',
 they would have added nothing to you

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الْحَزْنَةُ الْعَاشِرُ

وَلَكِنْ بَدَّتْ عَلَيْهِمُ الشَّقَّةُ
 وَسَيَحْلِفُونَ بِاللَّهِ
 لَوْ آسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
 يُهْلِكُونَ أَنفُسَهُمْ
 وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ
 عَفَا اللَّهُ عَنْكَ
 لِمَ أَذِنْتَ لَهُمْ حَقًّا
 يَتَّبِعُونَ لَكَ الَّذِينَ صَدَقُوا
 وَتَعْلَمَ الْكٰذِبِينَ
 لَا يَسْتَفِيدُونَكَ
 الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ
 أَنْ يُجَاهِدُوا
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
 وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
 إِنَّمَا يَسْتَفِيدُونَكَ الَّذِينَ
 لَا يُؤْمِنُونَ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ
 وَأَرْتَابَتْ قُلُوبُهُمْ
 فَهَمُّ فِي رِيبِهِمْ يَرْتَدُّونَ
 ﴿٤٤﴾ وَلَوْ أَرَادُوا الْخُرُوجَ
 لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ
 كَرِهَ اللَّهُ انْبِعَاثَهُمْ
 فَثَبَّطَهُمْ وَقِيلَ
 أَفْعَدُوا مَعَ الْفٰعِدِينَ

but turmoil.
 For they would have rushed about
 in your midst
 seeking to cause sedition among you.
 And among you are those
 who would listen to them.
 Yet God is all-knowing
 about the wrongdoers who are godless in heart.

9:48 They have already sought to cause sedition
 among you before.

For many are the times
 they have turned things upside down
 to overcome you, O Prophet —
 until the truth came through
 and God's decree of victory
 prevailed in the land,
 even though they were averse to it.

9:49 For among them are those who say:

Grant me leave
 to stay behind for this campaign,
 and do not subject me to trial
 by testing my forbearance!
 Most assuredly,
 they have already fallen into trial.

For, indeed, Hell shall, most surely,
 encompass the disbelievers.

9:50 When good fortune strikes you, O Prophet,
 it troubles them.

But when affliction strikes you, they say:
 Truly, we took care of our affairs beforehand.
 Then they turn away and become exultant.

9:51 Say to these hypocrites:

Never will anything afflict us
 but that which God has written for us.
 He is our Patron.

لَوْ خَرَجُوا فِيكُمْ ٤٧

مَا زَادُوكُمْ إِلَّا خَبَالًا

وَلَا وَضَعُوا خِلَالَكُمْ

يَبْغُونَكُمْ الْفِتْنَةَ

وَفِيكُمْ سَمَّاعُونَ لَهُمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِن قَبْلُ ٤٨

وَقَالُوا لَأَكْذِبُوكَ الْأُمُورَ

حَتَّىٰ جَاءَ الْحَقُّ

وَوَظَهَرَ أَمْرُ اللَّهِ

وَهُمْ كَارِهُونَ

وَمِنْهُمْ مَن يَكْفُرُ ٤٩

أَقْدَنَ لِي وَلَا تَفْتِنِي

أَلَا فِي الْفِتْنَةِ سَقَطُوا

وَإِنَّ جَهَنَّمَ

لَمُحِيطَةٌ بِالْكَافِرِينَ

إِن تُصِيبَكَ حَسَنَةٌ ٥٠

تَسُوهُمْ وَإِن تُصِيبَكَ

مُصِيبَةٌ يَقُولُوا

قَدْ أَخَذْنَا أَمْرًا مِن قَبْلُ

وَيَسْتَوِلُّوهُم فَرِحُوا

قُلْ لَن يُصِيبَنَا ٥١

إِلَّا مَا كَتَبَ اللَّهُ لَنَا

- So upon God alone let the believers rely.
 9:52 Say to them :
 Do you await anything for us
 but one of two excellent things,
 victory or martyrdom ?
 Yet we await in your case
 for God to afflict you with a torment,
 either directly from Him or at our hands.
 So wait, for we are waiting along with you!
 9:53 Say to them :
 Spend in charity all that you have ,
 willingly or unwillingly.
 It shall never be accepted by God from you.
 For you have been an ungodly people.
 9:54 Yet nothing has prevented
 what they spend in charity
 from being accepted by God
 but that they have disbelieved in God
 and in His Messenger.
 Nor do they come to the Prayer
 without being lazy.
 Nor do they spend anything for charity
 without being averse to it .
 9:55 So let neither their wealth
 nor their children stir your admiration.
 God only intends to punish them thereby
 in the life of this world
 and that their souls may vanish
 while they are disbelievers.
 9:56 For they swear by God that they are of you,
 while they are not of you.
 Rather, they are a people who are fearful
 of revealing the malice they bear you .
 9:57 If they were to find a hidden refuge,
 or concealed caverns,

هُوَ مَوْلَانَا وَعَلَى اللَّهِ
 فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
 ٥٢ قُلْ هَلْ تَرَبَّصُونَ بِنَا
 إِلَّا إِحْدَى الْحُسَيْنَيْنِ
 وَتَحْنُنَّا تَرَبَّصُ بِكُمْ
 أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ
 مِنْ عِنْدِهِ أَوْ بَأْيَدِينَا
 فَتَرَبَّصُوا
 ٥٣ إِنَّا مَعَكُمْ مُتَرَبِّصُونَ
 قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا
 لَنْ يَقْبَلَ مِنْكُمْ إِنَّكُمْ
 كُنْتُمْ قَوْمًا فَاسِقِينَ
 وَمَا مَنَعَهُمْ
 أَنْ يَقْبَلَ مِنْهُمْ نَفَقَاتِهِمْ
 إِلَّا أَنْهُمْ كَفَرُوا بِاللَّهِ
 وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ
 إِلَّا وَهُمْ كُسَالَى
 وَلَا يُنْفِقُونَ
 إِلَّا وَهُمْ كَارِهِونَ
 ٥٤ فَلَا تُعْجِبُكَ أَمْوَالُهُمْ
 وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
 لِيُعَذِّبَهُمْ فِي الْحَيَاةِ الدُّنْيَا
 وَتَرْهَقَ أُنْفُسُهُمْ وَهُمْ كَافِرُونَ
 ٥٥ وَيَخْلِفُونَ بِاللَّهِ
 إِثْمَهُمْ لِمَنْ كُمْ
 وَمَا هُمْ بِمُتَّقِينَ
 وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

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- or any place of 'secret' entrance
'into the earth for protection',
they would turn toward it and bolt.
- 9:58 Moreover, among them are those
who slander you about 'your disbursement
of 'charitable offerings' to the needy'.
Yet if they are given from it,
they become well-pleased.
But if they are not given from it,
then they become wrathful.
- 9:59 'It would have been best'
if they had been well-pleased
with whatever God and His Messenger
gave them, and then said:
Sufficient for us is God.
God shall give us from His bounty,
as shall His Messenger.
Indeed, in God we are hopeful!
- 9:60 *Indeed, 'prescribed' charitable offerings
are only to be given to the poor
and the indigent,
and to those who work on 'administering' it,
and to those whose hearts are to be reconciled,
and to 'free' those in bondage,
and to the debt-ridden,
and for the cause of God,
and to the wayfarer.
'This is' an obligation from God.
And God is all-knowing, all-wise.
- 9:61 Now, 'as to the hypocrites',
among them are those
who seek to hurt the Prophet 'by their words'.
For they say: He is just an ear!
Say to them: His 'is an ear of goodness for you.
He believes in God

لَوْ يَجِدُونَ مَلْجَأًا

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أَوْ مَغْرَبَاتٍ أَوْ مُدْخَلًا

لَوَلُوا إِلَيْهِ وَهُمْ يَجْمَحُونَ

وَمِنْهُمْ مَن يَلْمِزُكَ

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فِي الصَّدَقَاتِ

فَإِن أُعْطُوا مِنْهَا رَضُوا

وَإِن لَّمْ يُعْطُوا مِنْهَا

إِذَا هُمْ سَخَطُونَ

وَلَوْ أَنَّهُمْ رَضُوا

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مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

وَقَالُوا حَسْبُنَا اللَّهُ

سَيُؤْتِينَا اللَّهُ

مِن فَضْلِهِ وَرَسُولُهُ

إِنَّا إِلَى اللَّهِ رَاغِبُونَ

* إِنَّمَا الصَّدَقَاتُ

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لِلْفُقَرَاءِ وَالْمَسْكِينِ

وَالْعَمِلِينَ عَلَيْهَا

وَالْمَوْلَىةَ فَلَوْلَهُمْ

وَفِي الرِّقَابِ وَالْغَدَمِينَ

وَفِي سَبِيلِ اللَّهِ

وَأَبْنِ السَّبِيلِ

فَرِيضَةً مِّنَ اللَّهِ

وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَمِنْهُمْ الَّذِينَ

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يُؤْذُونَ النَّبِيَّ

- and has faith in the believers.
 Indeed, he is a mercy
 to those who believe among you.
 As to those who hurt the Messenger of God,
 for them,
 there is a most painful torment awaiting
 in the Hereafter`.
- 9:62 They swear by God to you `believers`
 that they desire the Prophet's welfare`,
 in order to please you.
 Yet it is worthier that they please God
 and His Messenger,
 if, indeed, they are `true` believers.
- 9:63 Do they not know that, indeed, anyone
 who opposes God and His Messenger
 has `assured` himself
 of entering `the Fire of Hell`,
 wherein he shall abide forever?
 That is the greatest disgrace!
- 9:64 The hypocrites are `exceedingly` wary
 that a surah shall be sent down against them,
 `openly` telling them about all `the evil`
 that is in their hearts.
 Say to them: Mock on!
 Indeed, God will bring out
 `precisely` that of which you are wary.
- 9:65 Yet if you ask them `about their slander`
 of the Prophet and the believers`,
 they will, most surely, say:
 We were only indulging
 `in idle-talk` and playing.
 Say to them: `Then, is it God and His `revealed` signs
 and His Messenger
 of which you were making mockery?

وَيَقُولُونَ هُوَ أُذُنٌ
 قُلْ أُذُنٌ خَيْرٌ لَّكُمْ
 يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
 لِلْمُؤْمِنِينَ وَرَحْمَةٌ
 لِلَّذِينَ آمَنُوا مِنْكُمْ
 وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ
 لَهُمْ عَذَابٌ أَلِيمٌ
 يَخْلِفُونَ بِاللَّهِ لَكُمْ
 لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ
 أَحَقُّ أَنْ يَرْضَوْهُ
 إِنَّ كَانُوا مُؤْمِنِينَ
 أَلَمْ يَعْلَمُوا أَنَّهُ
 مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ
 فَأَبَقَ لَهُ نَارُ جَهَنَّمَ
 خَالِدًا فِيهَا ذَلِكَ
 الْخِزْيُ الْعَظِيمُ
 يَحْذَرُ الْمُنَافِقُونَ
 أَنْ تَنْزَلَ عَلَيْهِمْ سُورَةٌ
 تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ
 قُلْ اسْتَزَيِرُوا إِلَى اللَّهِ
 مُخْرَجٌ مِمَّا تُحَادِرُونَ
 وَلَئِنْ سَأَلْتَهُمْ
 لَيَقُولُنَّ إِنَّمَا كُنَّا
 نَخُوضُ وَنَلْعَبُ

- 9:66 Offer no excuse!
For you have truly disbelieved after your belief.
If ever We pardon a group among you
that sincerely repents ,
still We shall torment another group
because they have been defiant unbelievers.
- 9:67 The hypocrite men and the hypocrite women—
they are all of one another.
They enjoin what is wrong
and forbid what is right,
and they withhold their hands
from the giving of due charity .
They have forgotten God.
So He has forgotten them.
Indeed, it is the hypocrites who are the ungodly.
- 9:68 God has promised the hypocrite men
and the hypocrite women,
along with the disbelievers, the Fire of Hell,
wherein they shall abide forever.
It is sufficient for them.
For God has cursed them.
Thus for them, there is an enduring torment.
- 9:69 'You hypocrites have become'
like those 'disbelievers' before you.
They were mightier than you in power
and greater in wealth and children.
They merely pursued the enjoyment
of their 'worldly' share.
You likewise
have 'exclusively' pursued the enjoyment
of your 'worldly' share,
as those before you pursued the enjoyment
of their share.
Moreover, you have indulged 'in the world',
as they indulged 'in it'.

قُلْ أَيُّ اللَّهِ وَءَايَاتِهِ. وَرَسُولِهِ.

كُنْتُمْ تَسْتَهْزِئُونَ

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ

بَعْدَ إِيمَانِكُمْ إِنْ نَعَفُ

عَنْ طَائِفَةٍ مِنْكُمْ

تُعَذِّبُ طَائِفَةٌ بَأْتِهِمْ

كَأَنَّهُمْ جُجُرِمِينَ

الْمُنْفِقُونَ وَالْمُنْفِقَاتُ

بَعْضُهُمْ مِنْ بَعْضٍ

يَأْمُرُونَ بِالْمُنْكَرِ

وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ

وَيَقْضُونَ أَيْدِيَهُمْ

نَسُوا اللَّهَ فَنَسِيَهُمْ

إِنَّ الْمُنْفِقِينَ

هُمُ الْفَاسِقُونَ

وَعَدَّ اللَّهُ الْمُنْفِقِينَ

وَالْمُنْفِقَاتِ وَالْكُفَّارِ

نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا

هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ

وَلَهُمْ عَذَابٌ مُّقِيمٌ

كَالَّذِينَ مِنْ قَبْلِكُمْ

كَأَنَّهُمْ أَشَدُّ مِنْكُمْ قُوَّةً

وَكَأَنَّهُمْ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا

فَأَسْتَمْتَعُوا بِحُلُقِيِّهِمْ

فَأَسْتَمْتَعْتُمْ بِحُلُقِيِّكُمْ

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It is these whose 'good' works
are 'rendered utterly' futile 'with God'—
in this world and in the Hereafter.
Thus it is these who are the losers
'of an everlasting Paradise'.

- 9:70 Have the 'heavy' tidings of those before them
not come to them—
the people of Noah, and 'the peoples of' 'Ād,
and Thamûd;
and the people of Abraham,
and the Dwellers of Midian,
and the Overturned Towns
'of Sodom and Gomorrah?'
Their messengers came to them
with clear 'and miraculous' proofs 'of God,
and they belied them'.
For never would God wrong them
'by punishing them without cause'.
But, rather, it was their own souls
they were 'all the while' wronging
'with ungodliness'.

- 9:71 As for the believing men
and the believing women—
all 'of them' are allies of one another.
They enjoin what is right
and forbid what is wrong.
Moreover, they 'duly' establish the Prayer,
and give the Zakât-Charity,
and they obey God and His Messenger.
It is these upon whom God shall have mercy.
Indeed, God is overpowering, all-wise.
- 9:72 God has promised the believing men
and the believing women

سُورَةُ التَّوْبَةِ

الْحِزْبُ الْعَاشِرُ

كَمَا اسْتَمَعَ الَّذِينَ
مِنْ قَبْلِكُمْ بِخَلْقِهِمْ
وَحُضْمِ كَالَّذِي خَاصُوا
أُولَئِكَ حِطَّتْ أَعْمَلُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ
اللَّهُ يَا أَيُّهَا النَّبِيُّ
الَّذِينَ مِنْ قَبْلِهِمْ
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وقَوْمِ إِبْرَاهِيمَ
وَأَصْحَابِ مَدْيَنَ
وَالْمُؤْتَفِكَةَ
أَنَّهُمْ رُسُلُهُمْ يَلْبِغُونَ
فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَكِنْ كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ
وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ
يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

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سُورَةُ التَّوْبَةِ

الْحَزْنَةُ الْعَائِثُ

Gardens beneath which rivers flow,
wherein they shall abide forever—
and therein shall they have
good and pleasant dwellings
in a Garden everlasting.
Yet the pleasure of God is greater still!
Assuredly, it is this
that is the magnificent triumph!

- 9:73 O Prophet!
Strive against the disbelievers
and the hypocrites, and be stern with them.
For their final abode shall be Hell—
and a most woeful destination it is!
- 9:74 They swear by God
that they have said nothing blasphemous.
But most truly they have spoken
the very word of unbelief.
Indeed, they have disbelieved
after professing their submission to God
in Islam.
Moreover, they have all along resolved
themselves to do great evil against the Prophet
to which they could not attain.
Nor did they take umbrage against him
for any prudent reason,
except that God Himself and His Messenger
had enriched them from His bounty!
Thus, if they repent,
it will be far better for them.
Yet if they turn away, God will punish them
with a most painful torment
in this world and in the Hereafter.
Nor do they have on earth
any patron or supporter

وَعَدَ اللَّهُ الْمُؤْمِنِينَ ﴿٧٣﴾
وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا
وَمَسْكَنٍ ظَنِبَةً
فِي جَنَّاتٍ عَدْنٍ
وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
يَأْتِيهَا النَّارُ جَهَدًا ﴿٧٤﴾
الْكُفْرَارِ وَالْمُنَافِقِينَ
وَأَغْلَطَ عَلَيْهِمْ
وَمَا وَدَّعَهُمْ جَهَنَّمَ
وَبِئْسَ الْمَصِيرُ
يَخْلِفُونَ بِاللَّهِ مَا قَالُوا
وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَهُمْ أَيْمَانُ يَنَالُونَ
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ
اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَّهُمْ
وَإِنْ يَسْتَوِلُوا يَعَذِّبَهُمُ اللَّهُ

- to help them against God`.
- 9:75 *For among them
are those who made a covenant with God,
`swearing`:
If He gives us of His bounty,
we shall, most surely, give charity,
and we shall, most surely,
become of the righteous!
- 9:76 Yet when He gave them of His bounty,
they became miserly with it.
Then they turned away—
and thus` did they forsake` their covenant`.
- 9:77 Thus in consequence,
He has fixed hypocrisy in their hearts
until the Day Hereafter
when` they shall meet Him,
for they have failed before God
in what they had promised Him
and because they have been lying.
- 9:78 Do they not know
that, indeed, God knows their secrets
and their concealed conversations
and that God is all-knowing
of everything unseen?
- 9:79 `Among the hypocrites
are` those who slander the believers
as to the charitable offerings they volunteer.
Indeed, they `slander` those
who find no more` to offer in charity`
than their `personal` efforts.
Still, they scoff at them.
`Rather,` God scoffs at
`the scoffers among` them!
And for them,
there is a most painful torment` awaiting

سُورَةُ التَّوْبَةِ

الجزء العاشر

عَذَابًا أَلِيمًا
فِي الدُّنْيَا وَالْآخِرَةِ
وَمَا لَهُمْ فِي الْأَرْضِ
مِنْ وَرِيٍّ وَلَا نَصِيرٍ
وَمَنْهُمْ مَّنْ عَاهَدَ اللَّهَ
لَئِنْ آتَيْنَا مِنْ فَضْلِهِ
لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ
مِنَ الصَّالِحِينَ
فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ
بَخِلُوا بِهِ
وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ
فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ
إِلَى يَوْمٍ يَلْقَوْنَهُ
بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ
وَبِمَا كَانُوا يَكْذِبُونَ
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ
وَأَنَّ اللَّهَ عَلَّمَهُ الْغَيْبِ
الَّذِينَ يَلْمِزُونَ
الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ
فِي الصَّدَقَاتِ
وَالَّذِينَ لَا يَجِدُونَ
إِلَّا جَهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ

سُورَةُ التَّوْبَةِ

الْحَزْنَةُ الْعَائِشَةُ

in the Hereafter.

- 9:80 O Prophet!
Seek forgiveness for them,
or do not seek forgiveness for them!
For even if you seek forgiveness for them
seventy times, never will God forgive them.
That is because they have disbelieved
in God and His Messenger,
and God does not guide the ungodly people.
- 9:81 Those hypocrites who stayed back
from this just fight at Tabûk
rejoiced in their staying behind
in utter defiance of the Messenger of God,
for they abhorred striving with their wealth
and their persons in the path of God.
Thus they said to one another:
Do not go forth in the heat! Say to them:
The Fire of Hell is more intensely severe
in scorching heat!
If only they were to understand
the consequence of their deed.
- 9:82 So let them laugh a little now
and weep much in the Hereafter—
a recompense for all the evil
that they have earned.
- 9:83 So if ever God returns you, O Prophet,
to any group of inveterate hypocrites
among them, and they seek your permission
to go forth with you on a campaign,
then say to them:
Never will you go forth with me, ever!
And never will you fight with me any enemy!
Indeed, you were well-pleased
with sitting back the first time at Tabûk,

سَجَرَ اللَّهِ مِنْهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ
أَسْتَغْفِرْ لَهُمْ ﴿٨٠﴾
أَوْ لَا تَسْتَغْفِرْ لَهُمْ
إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ
ذَلِكَ بِأَنَّهُمْ كَفَرُوا
بِاللَّهِ وَرَسُولِهِ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ
فَرِحَ الْمُحَلَّفُونَ ﴿٨١﴾
بِمَقْعَدِهِمْ
خَلَفَ رَسُولُ اللَّهِ
وَكَرِهُوا أَنْ يُجَاهِدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
فِي سَبِيلِ اللَّهِ وَقَالُوا
لَا تَنْفِرُوا فِي الْحَرِّ
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا
لَوْ كَانُوا يَفْقَهُونَ ﴿٨٢﴾
فَلْيَضْحَكُوا قَلِيلًا
وَلْيَبْكُوا كَثِيرًا
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ
فَإِنْ رَجَعَكَ اللَّهُ ﴿٨٣﴾
إِلَى طَائِفَةٍ مِنْهُمْ
فَأَسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ
لَنْ نَخْرُجَ مَعِيَ أَبَدًا

so sit back with 'all' those who stay back!
 9:84 Therefore, do not ever pray
 over any one of them who dies.
 Nor stand over the grave of such a one,
 for they have disbelieved in God
 and His Messenger
 and died while they were ungodly.
 9:85 And let not their wealth and their children
 stir your admiration.
 God only intends to punish them thereby
 in this world
 and 'intends' that their souls may vanish
 while they are disbelievers.
 9:86 For whenever a surah
 'like this one' is sent down
 'exhorting the faithful' to believe in God
 and 'to strive in His path'
 alongside His Messenger,
 the affluent among 'those of them'
 'who are hypocrites' seek 'exemption'
 through 'permission from you, 'O Prophet'.
 Thus they say:
 Leave us to be with those who stay behind!
 9:87 They were well-pleased
 to be among those who remained behind.
 Thus a seal was set upon their hearts,
 so that they do not understand
 'what is good and right'.
 9:88 But the Messenger,
 and all those who believed with him,
 strove with their wealth and their persons.
 Thus it is these
 for whom all good things 'are assured'.
 And it is these who are the 'truly' successful.
 9:89 God has prepared for them Gardens,

وَلَنْ نَقْبَلُوا مِنْكُمْ عَدْوًا
 إِنَّكُمْ رَضِيتُمْ
 بِالْقُعُودِ أَوَّلَ مَرَّةٍ
 فَاقْعُدُوا مَعَ الْكٰفِرِينَ
 وَلَا تَصَلُّوا عَلَىٰ أَحَدٍ مِنْهُمْ
 مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ
 إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ
 وَمَاتُوا وَهُمْ فَسِيقُونَ
 وَلَا تَحْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ
 إِنَّمَا يُرِيدُ اللَّهُ
 أَنْ يُعَذِّبَهُمْ فِي الدُّنْيَا
 وَتَزْهَقَ أَنْفُسُهُمْ
 وَهُمْ كٰفِرُونَ
 وَإِذَا أَنْزَلْنَا سُورَةً
 أَنْ ءَامَنُوا بِاللَّهِ
 وَجَاهَدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ
 أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا
 ذَرْنَا نَكُنْ مَعَ الْفٰعِلِينَ
 رَضُوا بِأَنْ يَكُونُوا
 مَعَ الْخٰوِلِفِ
 وَطُيِّعَ عَلَىٰ قُلُوبِهِمْ
 فَهُمْ لَا يَفْقَهُونَ
 لَكِنِ الرَّسُولُ
 وَالَّذِينَ ءَامَنُوا مَعَهُ
 جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

سُورَةُ التَّوْبَةِ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

beneath which rivers flow,
wherein they shall abide forever.
That is the magnificent triumph!

9:90 Now, as to the Bedouins
who came to you offering excuses
to be granted leave, O Prophet—
and those who were lying
to God and His Messenger—
in order to be of those who stayed behind—
whoever among them has disbelieved
shall be afflicted with a most painful torment.

9:91 There is no blame cast upon the weak
for remaining behind, nor on the sick,
nor on those who found nothing to spend
to outfit themselves for battle,
provided they were sincere to God
and His Messenger.

For never is there a cause to cast blame
upon those who excel in doing good.
For God is all-forgiving, mercy-giving.

9:92 Nor is there any cause for blame
against those who, when they came to you,
O Prophet, to provide them with mounts,
you said:

I find nothing upon which to mount you.
Thus did they turn away,
their eyes overflowing with tears
of heartfelt sorrow
because they found nothing to spend
to go out in the path of God.

9:93 * There is only cause for blame
against those who seek leave
from going forth with you,
though they have wealth.

وَأُولَئِكَ لَهُمُ الْحَيْرَاتُ

وَأُولَئِكَ لَهُمُ الْمَقْلُوحُونَ

أَعَدَّ اللَّهُ لَهُمْ جَنَّتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا

ذَلِكَ الْفَوْزُ الْعَظِيمُ

وَجَاءَ الْمُعَذِّرُونَ مِنَ

الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ

الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

سَيُصِيبُ الَّذِينَ كَفَرُوا

مِنْهُمْ عَذَابٌ أَلِيمٌ

لَيْسَ عَلَى الضَّعَفَاءِ

وَلَا عَلَى الْمَرْضَى وَلَا عَلَى

الَّذِينَ لَا يَجِدُونَ

مَا يُنْفِقُونَ حَرَجٌ

إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى

الْمُحْسِنِينَ مِنْ سَبِيلٍ

وَاللَّهُ عَفُورٌ رَحِيمٌ

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلَ

لِتَحْمِلَهُمْ قُلْتَ لَا أَحِذْ

مَا أَحْمَلِكُمْ عَلَيْهِ تَوَلَّوْا

وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ

حَرًّا نَا لَا يَجِدُوا مَا يُنْفِقُونَ

إِنَّمَا السَّبِيلُ

عَلَى الَّذِينَ يَسْتَقْدِرُونَكَ

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- They were well-pleased
to be among those who remained behind.
Thus God has set a seal upon their hearts,
so they do not know their woeful destiny.
- 9:94 They make 'insincere' excuses to you 'believers'
when you return to them.
Say to them, O Prophet: Do not make excuses!
For we will never believe you.
God has already told us the news
of your 'evildoing'—
and 'still' God will see your works,
as will His Messenger.
Then you shall be returned 'in the end'
to the 'Sole' Knower of the 'realms'
of all the 'unseen and the seen'.
Then He shall tell you 'the due recompense'
of all that you have been doing 'in life'.
- 9:95 They will swear 'falsely' to you by God
when you 'believers' return to them,
so that you may turn 'any blame'
aside from them.
Rather, turn aside from them 'instead'!
For, indeed, they are defilement 'itself',
and their abode shall be Hell—
a recompense for all 'the evil'
that they have earned!
- 9:96 They swear 'their fidelity' to you 'believers',
so that you may be pleased with them.
But even if
you should become pleased with them,
assuredly, God will not be pleased
with the ungodly people.
- 9:97 The Bedouin are even more vehement
in unbelief and hypocrisy
'than the faithless of Madinah'—

يَوْمَ الْقِيَامَةِ

الْحَزْبُ الْحَادِي عَشَرَ

وَهُمْ أَعْيَاءٌ رَضُوا
بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
وَوَطَّبَ اللَّهُ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَعْلَمُونَ
يَعْتَذِرُونَ إِلَيْكُمْ
إِذَا رَجَعْتُمْ إِلَيْهِمْ
قُلْ لَا تَعْتَذِرُوا
لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا
اللَّهُ مِنْ أَنْبَاءِكُمْ
وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ
ثُمَّ تَرُدُّونَ إِلَى
عَلِيِّ الْأَعْيَبِ وَاللَّشْهَادَةِ
فَيُنشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
إِذَا انْقَلَبْتُمْ إِلَيْهِمْ
لِتَرْضَوْا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ
إِنَّهُمْ رِجْسٌ
وَمَا وَلَهُمْ جَهَنَّمَ جَزَاءً
بِمَا كَانُوا يَكْسِبُونَ
يَحْلِفُونَ لَكُمْ
لِتَرْضَوْا عَنْهُمْ
فَإِنْ تَرْضَوْا عَنْهُمْ
فَاللَّهُ لَا يَرْضَى
عَنِ الْقَوْمِ الْفَاسِقِينَ

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سُورَةُ التَّوْبَةِ

الْحَزْبُ الْخَامِسُ عَشَرَ

- and likelier not to know the ordained limits
that God has sent down to His Messenger.
Yet God is all-knowing, all-wise.
- 9:98 For among the Bedouins
are those who regard what they spend
for the sake of God as a burdensome penalty.
Thus they await misfortunes
to befall you believers.
May evil misfortune befall them!
For God is all-hearing, all-knowing.
- 9:99 Yet among the Bedouins, as well,
are those who believe in God
and in the coming Judgment of the Last Day.
Thus they regard what they spend
for the sake of God as goodly offerings
that gain them nearness to God
and prayers of blessing from the Messenger.
Most surely,
it is a means of nearness for them, indeed.
God shall admit them into His mercy.
Indeed, God is all-forgiving, mercy-giving.
- 9:100 As to the forerunners in faith —
the first of the Émigrés and the Helpers—
as well as all those
who have followed their course in goodness,
God is well-pleased with them.
And they are well-pleased with Him.
He has prepared for them
Gardens beneath which rivers flow—
wherein they shall abide, forever and ever.
That is the magnificent triumph!
- 9:101 Thus among the Bedouins
who dwell in the desert around you,

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 الْأَعْرَابُ
 أَشَدُّ كُفْرًا وَبِقَافًا
 وَأَجْدَرُ الْأَعْلَمُوا
 حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ
 وَاللَّهُ عَلِيمٌ حَكِيمٌ
 ١٨
 وَمِنَ الْأَعْرَابِ
 مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
 وَيَتَوَلَّى يَكُومًا الذَّوَابِرَ
 عَلَيْهِمْ دَائِرَةُ السَّوْءِ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ
 ١٩
 وَمِنَ الْأَعْرَابِ
 مَنْ يُؤْمِنُ بِاللَّهِ
 وَالْيَوْمِ الْآخِرِ
 وَيَتَّخِذُ مَا يُنْفِقُ
 قُرْبَانًا لِلَّهِ
 وَصَلَوَاتِ الرَّسُولِ
 أَلَّا يَأْتِيَ قُرْبَهُمْ
 سَيِّدُ خَلْقِهِمْ اللَّهُ فِي رَحْمَتِهِ
 ٢٠
 إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ
 وَالسَّابِقُونَ الْأَوَّلُونَ
 مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
 وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
 رَضِيَ اللَّهُ عَنْهُمْ
 وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا أَبَدًا
 ذَلِكَ الْقَوْمُ الْعَظِيمُ

there are hypocrites.

And also among the people of Madinah, there are those who have become habituated to hypocrisy.

You do not know them. We know them.

We shall punish them twice in this life.

Then they will be returned to God in the Hereafter to a great torment.

9:102 Moreover, there are others

who have admitted their own sins.

They have mingled their righteous deeds with evildoing.

God may grant them repentance.

Indeed, God is all-forgiving, mercy-giving.

9:103 Take from their wealth

a charitable offering to cleanse them and purify them thereby.

Moreover, pray for them.

Indeed, your prayer is a comfort to them.

For God is all-hearing, all-knowing.

9:104 Do they not know that it is God alone

who accepts repentance

from all His true-hearted servants,

accepting, as well,

their sincere charitable offerings,

and that, indeed, it is God alone

who is the All-Relenting, the Mercy-Giving?

9:105 Therefore, say to them:

Do works of righteousness!

For God will assuredly see your work,

and so will His Messenger and the believers.

Moreover, you shall be returned in the end

to the Sole Knower of the realms

of all the unseen and the seen.

Then He shall tell you the due recompense

وَمَنْ حَوْلَكُمُ
مِنَ الْأَعْرَابِ مُنْفِقُونَ

وَمِنَ أَهْلِ الْمَدِينَةِ

مَرْدُوا عَلَى الْإِثْقَابِ

لَا تَعْلَمُهُمْ تَحْنُ تَعْلَمُهُمْ

سَنُعَذِّبُهُمْ مَرَّتَيْنِ

ثُمَّ يَرُدُّونَ

إِلَى عَذَابٍ عَظِيمٍ

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ

خَاطَبُوا عَمَلًا صَالِحًا

وَأَخْرَسَيْنَاهُمْ أَعْيَى اللَّهُ

أَنْ يَتُوبَ عَلَيْهِمْ

إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً

تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ

سَكَنٌ لَّهُمْ

وَاللَّهُ سَمِيعٌ عَلِيمٌ

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ

يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

وَيَأْخُذُ الصَّدَقَاتِ

وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

وَقُلِ اعْمَلُوا

فَسِيرَى اللَّهُ عَمَلَكُمْ

وَرَسُولُهُ وَالْمُؤْمِنُونَ

سُوْرَةُ التَّوْبَةِ

الْحَمْدُ لِلَّهِ الَّذِي

- of all that you have been doing 'in life'.
- 9:106 There are yet others
'who remained behind from the campaign'
who have been deferred
until God's 'further' decree.
Either He will punish them,
or He will grant them repentance.
For God is all-knowing, all-wise.
- 9:107 'But hypocrites all
are' those who have made a mosque
to instigate much harm, and unbelief,
and division among the believers,
and as 'a station of' ambush,
'backing' one who has before waged war
against God and His Messenger.
Though they shall swear, 'O Prophet':
We desired nothing but good!
Yet God 'Himself' bears witness
that they are, most surely, liars!
- 9:108 Do not ever stand 'for the Prayer' in it.
Most surely, the mosque 'of Qubà'—
founded on the fear of God from the first day—
is worthier of you to stand therein
'for the Prayer'.
Therein are men who love to purify themselves.
And God loves those who purify themselves.
- 9:109 Who then is better:
One who founds his building
on the fear of God and 'His' pleasure,
or one who founds his building
on the brink of a crumbling bank
that then tumbles with him
into the Fire of Hell?
For God does not guide the wrongdoing people

وَسَأُرَدُّوكَ إِلَى

عَلَيْهِ الْعَيْبِ وَالشَّهَادَةِ

فَيُبَيِّنُ لَكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

وَأَخْرُوجُ ﴿١٠٦﴾

مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ

وَأِمَّا يُؤْتِيهِمْ

وَاللَّهُ عَلَيْهِمْ حَكِيمٌ

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا

ضُرَارًا وَكُفْرًا

وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ

وَارْصَادًا لِمَنْ حَارَبَ

اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ

وَالْيَحْلِفُونَ أَن أَرَدْنَا إِلَّا الْحُسْنَىٰ

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

لَا تَقْعُدُ فِيهِ أَبَدًا ﴿١٠٧﴾

لِمَسْجِدِ أَتَيْتَسَّ عَلَى التَّقْوَىٰ

مِنْ أَوْلَىٰ يَوْمٍ

أَحَقُّ أَنْ تَقُومَ فِيهِ

فِيهِ رِجَالٌ

يُحِبُّونَ أَنْ يَنْظَهُرُوا

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

أَفَمَنْ أَسَّسَ بَلَدَهُ

عَلَى تَقْوَىٰ مِنَ اللَّهِ

وَرِضْوَانٍ خَيْرٌ

﴿١٠٦﴾

﴿١٠٧﴾

﴿١٠٨﴾

﴿١٠٩﴾

- who are godless in heart .
- 9:110 The building that they have built
with hypocrisy will forever remain
a source of doubt in their hearts,
until it be that their hearts are cut into pieces.
And God is all-knowing, all-wise.
- 9:111 * Indeed, God has purchased from the believers
their lives and their wealth,
for which they shall assuredly have
the Garden of Paradise in return .
For they fight in the path of God.
Thus they kill and are killed.
That is a true promise binding upon Him
in the Torah, and the Evangel,
and the Quran.
And who better fulfills his covenant than God?
So rejoice in the bargain
that you have made with Him.
For, assuredly, it is this
that is the magnificent triumph.
- 9:112 Such are the repentant,
the worshipful, the praise-giving;
those who go out in God's cause ,
who bow to Him alone
and who bow their faces down
to the ground in Prayer to Him ;
those who enjoin what is right
and forbid what is wrong,
and who diligently observe
the ordained limits of God.
So give glad tidings to the believers
of everlasting delight in Paradise .
- 9:113 It is not for the Prophet and those who believe
to seek forgiveness for the idolaters—

سُورَةُ التَّوْبَةِ

الْحَزْرَةُ الْحَارِثِيُّ مَعْتَرٌ

أَمْ مَنْ أَسَّسَ بُيُوتَهُ
عَلَى شَفَا جُرْفٍ هَارٍ
فَأَتَّهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
لَا يَزَالُ بَيْنَهُمُ الَّذِي بَنُوا

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رِيبَةً فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ
وَاللَّهُ عَلِيمٌ حَكِيمٌ

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﴿ إِنَّ اللَّهَ اشْتَرَى
مِنَ الْمُؤْمِنِينَ
أَنفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّ لَهُمُ الْجَنَّةَ

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ
وَعَدَا عَلَيْهِ حَقًّا فِي
التَّوْرَةِ وَالْإِنْجِيلِ
وَالْفُرْقَانِ وَمَنْ أَوْفَى
بِعَهْدِهِ مِنَ اللَّهِ

فَأَسْتَبِشِرُوا بِنَيْعِكُمْ
الَّذِي بَاعْتُمْ بِهِ

وَذَلِكَ هُوَ الْقَوْلُ الْعَظِيمُ
الْمُتَّبِعُونَ الْعَمِيدُونَ
الْمُحْسِنُونَ السَّائِحُونَ
الرَّكْعُونَ

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الْمُتَّبِعُونَ
الْمُحْسِنُونَ
السَّائِحُونَ
الرَّكْعُونَ

الْمُتَّبِعُونَ
الْمُحْسِنُونَ
السَّائِحُونَ
الرَّكْعُونَ

الْمُتَّبِعُونَ
الْمُحْسِنُونَ
السَّائِحُونَ
الرَّكْعُونَ

- even if they are their close relatives—
after it has become clear to them
that they are the Companions of Hellfire.
- 9:114 Abraham's seeking of forgiveness for his father
was only because of a promise
Abraham had made to him.
But when it became clear to him that his father
was an inveterate enemy of God,
he renounced him;
for Abraham was, indeed, tenderhearted,
most forbearing.
- 9:115 Never would God leave any people to stray
after He has guided them,
until He has made clear to them
the commandments they should fear violating.
Indeed, God is all-knowing of all things.
- 9:116 Indeed, to God alone
belongs all dominion
over the heavens and the earth.
He gives life. And He gives death.
And you do not have, apart from God,
any patron or supporter to help you.
- 9:117 God has already granted repentance
to the Prophet—
as well as to the Émigrés, and the Helpers,
those who followed him
in the hour of hardship, after the hearts
of a party of the believers among them
had nearly swerved
from the path of the righteous.
It was then He granted them repentance.
Indeed, He was all-kind,
mercy-giving toward them—

سُورَةُ التَّوْبَةِ

الْحَزْنَةُ الْحَادِي عَشَرَ

وَالْحٰفِظُونَ لِحُدُودِ اللّٰهِ

وَبَشِّرِ الْمُؤْمِنِينَ

مَا كَانِ لِلنَّبِيِّ

وَالَّذِينَ آمَنُوا

أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ

وَلَوْ كَانُوا أَوْلِيَٰ قُرْبَىٰ

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ

أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

وَمَا كَانِ

أَسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

إِلَّا عَن مَّوْعِدَةٍ

وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ

أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

إِنَّ إِبْرَاهِيمَ لَأَوَدُّهُ حَلِيمٌ

وَمَا كَانِ اللّٰهُ

يُضِلُّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ

حَتَّىٰ يَبَيِّنَ لَهُمْ مَا يَتَّقُونَ

إِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيمٌ

إِنَّ اللّٰهَ لَهُ

مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

يُحْيِي وَيُمِيتُ

وَمَا لَكُمْ مِنْ دُونِ اللّٰهِ

مِنْ وَّلِيٍّ وَلَا نَصِيرٍ

لَقَدْ تَابَ اللّٰهُ عَلَى النَّبِيِّ

وَالْمُهَاجِرِينَ

وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ

فِي سَاعَةِ الْمُسْرَةِ

113

114

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9:118 and so too upon the three 'believers'
 who were left behind,
 'who are herewith granted repentance'.
 When, behold, the earth, for all its breadth,
 'seemed to' close in about them,
 and 'the very reaches of' their souls
 closed in about them, as well, and they realized
 that there is no refuge from God
 except in Him—
 then He relented toward them,
 so that they may repent.
 Indeed, it is God
 who is the All-Relenting, the Mercy-Giving.

9:119 O you who believe! Be ever God-fearing!
 And be with those who are 'ever' truthful.

9:120 Never should the people of Madinah
 and the Bedouins dwelling around them
 remain behind
 'when' the Messenger of God 'campaigns'
 in the path of God.
 Nor should they prefer their souls over his soul.
 That is because
 never are they stricken with thirst,
 nor weariness, nor starvation
 in the path of God, nor do they tread a step
 that enrages the disbelievers 'therein',
 nor do they inflict any loss on an enemy—
 but that it is written for them
 'in the divine scroll of their works'
 as a righteous act.

Indeed, God never wastes the reward
 of those who excel in 'doing' good.

9:121 Nor do they spend any sum,
 neither small nor great, nor cut across any valley,

سُورَةُ التَّوْبَةِ

الْحَبْرَةُ الْمَدِينِيَّةُ

مِنْ بَعْدِ مَا كَادَ

يَرْبِعُ قُلُوبُ فَرِيقٍ مِنْهُمْ

ثُمَّ تَابَ عَلَيْهِمْ

إِنَّهُ بِهِمْ رُءُوفٌ رَحِيمٌ

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا

حَتَّى إِذَا ضَاقَتْ عَلَيْهِمْ

الْأَرْضُ يَمَا رَحَبَتْ

وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ

وَوَظَنُوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ

إِلَّا إِلَيْهِ

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا

إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

اتَّقُوا اللَّهَ

وَكُونُوا مَعَ الصَّادِقِينَ

مَا كَانَ لِأَهْلِ الْمَدِينَةِ

وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ

أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ

وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ

ظَمًا وَلَا نَصَبٌ

وَلَا يَحْمَصُهُ فِي سَبِيلِ اللَّهِ

وَلَا يَطَّوِّتُ مَوَاطِنًا

يُعِيطُ الْكُفَّارَ

وَلَا يَتَأَلَوْنَ مِنْ عَدُوِّ نَبِيٍّ

إِلَّا كَتَبَ لَهُمْ بِهِ

عَمَلٌ صَالِحٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحٰنِیۡۤا۟ الْحٰمِیۡۤا۟ عَشْرَ

but that it is recorded for them
therein as a good deed,
so that God may give them
the very best recompense
for what they were doing.

9:122 * Yet never should the believers march out
to fight all at once.

Why should there not be—
from every division of them
that marches out to battle—
a company that stays behind
to become learned in religion,
so that they may admonish their people
about faith when they return to them,
so that they may sustain their fear of God?

9:123 O you who believe!

Fight those in the region surrounding you
who are disbelievers in God,
and let them find in you sternness.

And know that God is with the God-fearing.

9:124 And, again, whenever a surah like this one
is sent down exposing the hypocrites,
then some of them say

in denial and derision to the others:

Which of you has this surah increased in faith?

Yet as for those who believe,
truly it has increased them in faith,
and they rejoice.

9:125 But as for those

in whose doubting hearts there is a sickness,
it merely adds defilement to their defilement.
Thus they shall have died
while they are disbelievers.

9:126 Do they not see

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 اِنَّ اللّٰهَ لَا يَضِیْعُ
 اَجْرَ الْمُحْسِنِیْنَ
 وَلَا یُنْفِقُوْنَ نَفَقَةً صَغِیْرَةً
 وَلَا كَبِیْرَةً
 وَلَا یَقْطَعُوْنَ وَاْدِیًّا
 اِلَّا كَتَبَ لَهُمْ
 لِیَجْزِیَهُمُ اللّٰهُ
 اَحْسَنَ مَا كَانُوْا عَمَلُوْنَ
 ۱۲۲
 وَمَا كَانُ الْمُؤْمِنُوْنَ
 لَیْسِفُوْا كَآفَةً فَلَوْلَا نَفَرَ
 مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
 لِّیَتَفَقَّهُوْا فِی الدِّیْنِ
 وَلِیُنذِرُوْا قَوْمَهُمْ
 اِذَا رَجَعُوْا اِلَيْهِمْ
 لَعَلَّهُمْ یَحْذَرُوْنَ
 ۱۲۳
 یٰۤاَيُّهَا الَّذِیْنَ ءَامَنُوْا
 قَاتِلُوْا الَّذِیْنَ یَلُوْنُكُمْ
 مِنْ الْكُفَّارِ
 وَلِیَجِدُوْا فِیْكُمْ غُلٰظَةً
 وَاَعْلَمُوْا اَنَّ اللّٰهَ مَعَ الْمُتَّقِیْنَ
 ۱۲۴
 وَاِذَا مَا اَنْزَلْتُ سُوْرَةً
 فَسَمِعْتُمْ مِنْ یَقُوْلٍ
 اَیُّكُمْ زَادَتْهُ هٰذِهِۦٓ اٰیْمَانًا
 فَاَمَّا الَّذِیْنَ ءَامَنُوْا
 فَزَادَتْهُمْ اٰیْمَانًا
 وَهُمْ یَسْتَبْشِرُوْنَ
 ۱۲۵
 وَاَمَّا الَّذِیْنَ
 فِی قُلُوْبِهِمْ مَّرَضٌ

- that each year they are tried by God, once or twice?
 Yet still they do not repent.
 Nor do they even reflect.
- 9:127 Yet, again, whenever a surah like this one is sent down exposing them, they look at each other utterly astonished and signal:
 Does anyone see you when you speak in secret?
 Then stealthily they turn away from the Prophet.
 God has turned their hearts away because they are a people who do not have minds open to understanding.
- 9:128 Truly, O believers, a Messenger has come to you from among yourselves— one upon whom it weighs heavily that you should suffer in this life or in the life to come, who is solicitous about you and your welfare, whose very nature toward the believers is sheer kindness and mercy.
- 9:129 Yet if they who doubt or disbelieve turn away from you, O Prophet, then say to them: Sufficient for me is God. There is no God but Him. Upon Him alone I have relied. For He is the Lord of the Magnificent Throne.

سُورَةُ التَّوْبَةِ

الجزء الحادي عشر

فَرَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ

وَمَا نَأُوا وَهُمْ كَافِرُونَ

أَوْ لَا يَرُونَ أَنَّهُمْ يَقْتُلُونَ

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فِي كُلِّ عَامٍ مَرَّةً

أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ

وَلَا هُمْ يَدَّكُرُونَ

وَإِذَا مَا أُنزِلَتْ سُورَةٌ

١٢٧

نَظَرُ بَعْضُهُمْ إِلَى بَعْضٍ

هَلْ يَرِيكُمْ مِنْ أَحَدٍ

ثُمَّ انصَرَفُوا

صَرَخَ اللَّهُ قُلُوبِهِمْ

بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

لَقَدْ جَاءَكُمْ

١٢٨

رَسُولٌ مِنْ أَنْفُسِكُمْ

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ

رَءُوفٌ رَحِيمٌ

فَإِنْ تَوَلَّوْا فَقَدْ حَسِبَ اللَّهُ

١٢٩

لَا إِلَهَ إِلَّا هُوَ

عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

سُورَةُ يُونُسَ

The surah that mentions the repentance of the people of the Prophet JONAH عليه السلام as an exception among the communities to whom the prophets came. They heeded Jonah's call. Thus, God shed His grace upon them and exempted them from ruin.

Surah 10 / 109 VERSES / REVEALED AT MAKKAH

Yûnus

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

10:1 *Alif Lãm Râ*

These are the revealed verses
of the all-wise Book.

10:2 Is it an astounding thing for people
that We have revealed Our word
to a man from among them, saying to him:

Forewarn the people
of God's nearing Judgment
and give glad tidings
to those who believe that for them
there is a true foothold
of everlasting honor with their Lord
in Paradise?

Yet the disbelievers say:

Indeed, this is, most surely, a manifest sorcerer!

10:3 Rather, your Lord, O humanity,
is, indeed, God,
the One who created the heavens and the Earth
in a span of six Heavenly days.

Then, befittingly,
He settled Himself over the Throne.
He conducts every affair of existence
with wisdom and perfection.

الرَّ ١

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

أَن كَانَ لِلنَّاسِ عَجَبًا ٢

أَن أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ

أَن أَنْذِرِ النَّاسَ

وَيُنَبِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ

قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ٣

قَالَ الْكٰفِرُونَ

إِن هٰذَا سٰمِرٌ مُّجِنٌّ

إِن رَّبِّكُمْ اللهُ الَّذِي خَلَقَ ٤

السَّمٰوٰتِ وَالْاَرْضِ

فِي سِتَّةِ اَيَّامٍ

ثُمَّ اَسْتَوٰى عَلَى الْعَرْشِ ٥

يَدْبِرُ الْاَمْرَ ٦

There shall not be any intercessor
 with God on the Day of Resurrection,
 except after His permission is given.
 That is God, your Lord!
 So worship Him alone.
 Will you not, then,
 become mindful of God's signs?
 10:4 To Him is your return, all of you together.
 It is the promise of God in truth.
 Indeed, it is He who originates creation.
 Then He causes it to return to being
 after it passes away,
 so that He may recompense
 with perfect justice those who believe
 and do righteous deeds.
 But for those who disbelieve,
 there shall be a drink of scalding fluid
 along with a most painful torment
 awaiting in the Hereafter
 in that they have disbelieved.
 10:5 He is the One who has made the sun radiant
 and the moon a light and measured out for it
 heavenly mansions through which it traverses,
 so that you may know the number of the years
 and their calculation.
 God did not create all this,
 except with the very essence of truth.
 He makes distinct the signs in creation
 for a people who would reflect on them
 and know God.
 10:6 Indeed, in the alternation of night and daylight,
 and in all that God has created
 in the heavens and the earth,
 there are most surely signs
 that there is One God

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ
 ذَلِكُمْ اللَّهُ رَبُّكُمْ
 فَأَعْبُدُوهُ

أَفَلَا تَذَكَّرُونَ

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا

وَعَدَّ اللَّهُ حَقًّا

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

لِيَجْزِيَ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ

وَالَّذِينَ كَفَرُوا لَهُمْ

شَرَابٌ مِنْ حَمِيمٍ

وَعَذَابٌ أَلِيمٌ

بِمَا كَانُوا يَكْفُرُونَ

هُوَ الَّذِي

جَعَلَ الشَّمْسُ ضِيَاءً

وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ

لِتَعْلَمُوا عَدَدَ

السِّنِينَ وَالْحِسَابِ

مَا خَلَقَ اللَّهُ ذَلِكَ

إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ

لِقَوْمٍ يَعْلَمُونَ

إِنَّ فِي آخِزَاتِ اللَّيْلِ وَالنَّهَارِ

وَمَا خَلَقَ اللَّهُ

فِي السَّمَوَاتِ وَالْأَرْضِ

- for a people who are God-fearing.
- 10:7 Yet those who do not hope for Our 'destined' Meeting 'on Judgment Day', and 'who' are pleased with the life of this world and appeased by it, as well as 'all' those who are 'utterly' heedless of Our signs—
- 10:8 for 'such as' these, their 'final' abode shall be the Fire 'of Hell', for all 'the evil' that they have earned 'in life'.
- 10:9 As to those who believe and do righteous deeds, their Lord shall guide them by their faith 'to Paradise', rivers running beneath them 'at their feet' in the Gardens of Delight.
- 10:10 Their invocation therein shall be, 'eternally': Highly exalted are You, O God! And their salutation therein shall 'forever' be: Peace! And the last of their prayers shall be 'always': All praise is for God 'alone', Lord of 'All' the Worlds.
- 10:11 *Now, if God were to hasten on for people the evil they invoke even as they seek to hasten on for themselves good, their term 'of divine judgment' would come due 'at once' and be 'irrevocably' determined for them. Yet We leave 'for a time' those who do not hope for Our 'destined' Meeting 'on Judgment Day' in their 'state of' transgression, wandering blindly.
- 10:12 For when harm touches a human being, he calls upon Us 'for relief'—

يُؤْتِي السَّلٰوةَ

الْحَزْنَ الْمَأْتِيَّ عَشْرَ

لَا يَتَّبِعُ لِقَوْمٍ يَتَّقُونَ
 ٧ إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
 وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
 وَأَطْمَأْنَنُوا بِهَا وَالَّذِينَ هُمْ
 عَنْ آيَاتِنَا غَافِلُونَ
 ٨ أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ
 بِمَا كَانُوا يَكْسِبُونَ
 ٩ إِنَّ الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ
 يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ
 فِي جَنَّاتِ النَّعِيمِ
 ١٠ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ
 وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ
 وَأَعْلَىٰ دَعْوَاهُمْ أَنْ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 ١١ ﴿ وَلَوْ يَعْجَلُ اللَّهُ
 لِلنَّاسِ الشَّرَّ
 اسْتَعَجَّلَهُمْ بِالْخَيْرِ
 لَفَصَحَّ إِلَيْهِمْ أَجْلُهُمْ
 فَنذُرُ الَّذِينَ
 لَا يَرْجُونَ لِقَاءَنَا
 فِي طُغْيَانِهِمْ يَعْمَهُونَ
 ١٢ وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ
 دَعَانَا لِجَنبِهِ
 أَوْ قَاعِدًا أَوْ قَائِمًا

lying on his side, or sitting, or standing.
 Yet when We remove from him his harm,
 he goes about as if he had never called upon Us
 concerning the harm that touched him.
 In this way, what the transgressors do
 is made fair-seeming to them.

10:13 Yet, very truly, We have destroyed
 'unbelieving' generations before you
 when they did wrong.

For their messengers came to them
 with clear and miraculous proofs of God,
 but they would not believe.

Thus do We recompense
 the people of defiant unbelief.

10:14 Then We made you
 successors in the earth after them—
 'O you to whom this Prophet has come'—
 so that We may see how you shall do.

10:15 But when Our 'revealed' verses
 were recited to them
 as clear evidence 'that God is One',
 those who do not hope
 for Our 'destined' Meeting
 'on Judgment Day' said:
 Bring to us a Quran other than this,
 or change it.

Say 'to them, O Prophet':
 It is not for me to change it of my own accord.
 I only follow what is revealed to me.

Indeed, I fear—were I to disobey my Lord—
 the torment of an awesome Day 'Hereafter'!

10:16 Say 'to them':
 Had God so willed I would not 'now'
 have 'received this Quran and' recited it to you.
 Nor would He have made it known to you.

فَلَمَّا كُنُفْنَا عَنْهُ ضُرَّهُ

مَرَكَانَ لَوْ يَدْعُنَا

إِلَى ضُرِّ مَسْنَهُ

كَذَلِكَ زَيْنَ لِلْمُسْرِفِينَ

مَا كَانُوا يَعْمَلُونَ

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ

مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا

وَجَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ

وَمَا كَانُوا يُؤْمِنُونَ

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَافٍ

فِي الْأَرْضِ مِنْ بَعْدِهِمْ

لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

وَإِذَا تُتْلَىٰ عَلَيْهِمْ

آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ

لَا يَرْجُونَ لِقَاءَنَا أَتَىٰ

بِفِئْرَةٍ إِنْ عَرِبْنَا هَذَا أَوْ بَدَّلَهُ

قُلْ مَا يَكُونُ لِي

أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِي نَفْسِي

إِنْ أَتَيْتُمْ إِلَّا مَا يُوْحَىٰ إِلَيَّ

إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي

عَذَابَ يَوْمٍ عَظِيمٍ

قُلْ لَوْ شَاءَ اللَّهُ

مَا تَلَوْتُمْ عَلَيْهِمْ

وَلَا أَدْرِكُكُمْ بِهِ

فَقَدْ لَبِثْتُ فِيكُمْ

عُمُرًا مِّن قَبْلِهِ

سُوْرَةُ يُنُوسَ

الْجُزْءُ الْخَامِسُ عَشَرَ

- For, truly, I have dwelled among you a lifetime
before it was revealed to me
as an admonition to you.
Will you not, then, understand?
- 10:17 For who does a greater wrong
than one who forges lies against God
or belies His revealed signs.
Indeed, the defiant unbelievers do not succeed.
- 10:18 Still, they worship apart from God
what neither harms them nor benefits them,
and then they say:
These idols are our intercessors with God!
Say to them: Will the likes of you inform God
as to what He does not know
in the heavens or in the earth?
Highly exalted is He, and most high,
far above all that they associate
as gods with Him.
- 10:19 Rather, humanity was not at first
other than one faith-community.
Then they disputed and some disbelieved.
And were it not for a preordained word
that preceded from your Lord, O Prophet,
to requite all people in the Hereafter,
most surely, judgment between them
would have been decided at once,
concerning all that wherein they are in dispute
and the disbelievers duly punished.
- 10:20 Thus they who disbelieve say:
If only a miraculous sign
were to be sent down from his Lord
to confirm him!
Then say, O Prophet:
Indeed, the unseen realm
belongs to God alone.

أَفَلَا تَعْقِلُونَ

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى

عَلَى اللَّهِ كَذِبًا

أَوْ كَذَّبَ بِآيَاتِهِ

إِنَّهُ لَا يَفْلِحُ الْمَجْرِمُونَ

وَيَعْبُدُونَ مِن دُونِ اللَّهِ

مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

وَيَقُولُونَ

هَؤُلَاءِ شَفَعُونَ عِنْدَ اللَّهِ

قُلْ أَتَسْتَبْشِرُونَ اللَّهَ

بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ

وَلَا فِي الْأَرْضِ

سُبْحٰنَهُ وَتَعَالَى

عَمَّا يَشْرِكُونَ

وَمَا كَانَ النَّاسُ إِلَّا

أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

وَلَوْ لَا كَلِمَةٌ

سَبَقَتْ مِن رَبِّكَ

لَفُضِيَ بَيْنَهُمْ

فِيمَا فِيهِ يَخْتَلِفُونَ

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ

آيَةٌ مِّن رَّبِّهِ فَقُلْ

إِنَّمَا الْعَلِيْبُ لِلَّهِ فَانظُرُوا

١٧

١٨

١٩

٢٠

So wait for the Judgment of God.
Indeed, I too am waiting with you.

10:21 Now, when We give such people a taste of mercy, after harm has touched them, at once they have a device of mockery to employ against Our revealed signs. Say to them:

God is more swift in devising chastisement.
Indeed, Our messenger-angels are writing down all that you devise.

10:22 He is the One who empowers you to journey through the land and the sea— until, suddenly,

when some of you are embarked on ships, and they are running with them upon the water with a good wind and they are exulting therein,

there comes upon them a stormy wind; and the waves overwhelm them from every side; and they think that they shall, most surely, be engulfed by them.

It is then that they call upon God for rescue with all sincerity, devoting their religion to Him alone, saying: Truly if You deliver us from this, we shall, most surely, be of those who are forever thankful!

10:23 But when He delivers them, at once they commit and multiply offenses in the land without any right. O humankind!

Indeed your offenses are but committed against your own souls, and are the mere enjoyment

يُنذِرُونَ

الْحَيَاةِ الدُّنْيَا

إِنِّي مَعَكُمْ

مِنَ الْمُنذِرِينَ

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً

مِنْ بَعْدِ ضَرَاءَ مَسْتَهْمٍ

إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

إِنْ رُسُلَنَا

يَكْتُمُونَ مَا تَمْكُرُونَ

هُوَ الَّذِي يُسِرُّكُمْ

فِي الْبَرِّ وَالْبَحْرِ

حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ

وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ

وَفَرِحُوا بِهَا

جَاءَتْهَا رِيحٌ عَاصِفٌ

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

وَوَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ

دَعَوْا اللَّهَ

مُخْلِصِينَ لَهُ الَّذِينَ

لَيْنَ أَجْمَعِينَ مِنْ هَذِهِ

لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

فَلَمَّا أَجْمَعَهُمْ إِذَا هُمْ

يَبْعَثُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

يَتَأْتِيهَا النَّاسُ

إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ

مَتَاعَ الْحَيَاةِ الدُّنْيَا

سُورَةُ يُنُوسَ

الجزء الحادي عشر

of the life of this world.

Then to Us is your 'final' return.

Then We shall tell you 'the due recompense of all that you have been doing 'in life'.

10:24 Indeed, the parable of the life of this world is like the water that We send down from the sky.

Then the plants of the earth mingle with it, 'and' from them people and cattle eat.

Then when the earth assumes its floridness and becomes adorned, and its inhabitants think they have power over it,

Our command 'of doom'

comes upon it, by night or by day,

and so We turn it into stubble,

as if it had never flourished just the day before.

Thus do We make distinct the signs 'of God' for a people who would reflect 'on the wonder of creation'.

10:25 Now, God calls 'all people' to the 'Everlasting' Abode of Peace 'in Paradise' and guides whomever He so wills to a straight way 'of salvation'.

10:26 *For those who do good, there shall be great goodness and more 'in the Hereafter'.

Their faces shall not be overspread with grime, nor 'with' humiliation.

These are the Companions of the 'Everlasting' Garden 'of Paradise'.

They shall abide therein forever.

10:27 But for those who earn great sins 'and disbelieve', the recompense of an evil deed

ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ

بِمَا كُنتُمْ تَعْمَلُونَ

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا ﴿٢٤﴾

كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ

فَأَخْلَطَ بِهِ نَبَاتَ الْأَرْضِ

مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ

زُخْرُفَهَا وَازَّيَّنَتْ

وَطَرَبَ أَهْلُهَا

أَنَّهُمْ قَلْبُدُرُونَ عَلَيْهَا

أَتَتْهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا

فَجَعَلْنَاهَا حَصِيدًا

كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ

كَذَلِكَ نَفْصَلُ الْآيَاتِ

لِقَوْمٍ يَتَفَكَّرُونَ

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ﴿٢٥﴾

وَيَهْدِي مَنْ يَشَاءُ

إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

﴿٢٦﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ

وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ

قَدْرٌ وَلَا ذِلَّةٌ

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ

هُمْ فِيهَا خَالِدُونَ

﴿٢٧﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ

جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا

shall be the like of it.

Thus humiliation shall overtake them—
for there is none to preserve them,
apart from God—

and it shall be as if their faces
were enveiled by patches of deeply dark night.
These are the Companions of the Fire of Hell.
They shall abide therein forever.

- 10:28 For on the Day of Judgment
when We shall assemble them all together,
We shall then say to those
who associated gods with God:
Stay in your place, you and your associate-gods!
For We shall have set up a divide between them;
thus their associate-gods shall say to them:
It was not us you were worshipping!

- 10:29 So sufficient is God
as a witness between us and you.
Indeed,
we were utterly unaware of your worship.

- 10:30 Then and there,
each soul shall put to the test the true worth
of all that it had formerly done in life—
for they shall have been returned to God,
their true Patron.
Thus all the false gods that they used to forge
shall have strayed from them.

- 10:31 Say to those who associate others with God:
Who provides for you from heaven and earth?
Or who holds power over hearing and sight?
And who brings forth the living from the dead,
and brings forth the dead from the living?
And who conducts every affair
of existence with perfection and wisdom?

وَتَرْهَقُهُمْ ذِلَّةٌ

مَا لَهُمْ مِنْ اللَّهِ مِنْ عَاصِمٍ

كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ

فَوَطْعًا مِنْ أَيْلٍ مُظْلِمًا

أُولَئِكَ أَصْحَابُ النَّارِ

هُمْ فِيهَا خَالِدُونَ

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا

ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا

مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ

فَزَلَيْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ

مَا كُنْتُمْ إِتَانَا تَعْبُدُونَ

فَكَفَى بِاللَّهِ

شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا

عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ

هُنَالِكَ بَتَلُوا

كُلُّ نَفْسٍ مَّا أَسْلَفَتْ

وَرُدُّوا إِلَى اللَّهِ

مَوْلَاهُمْ الْحَقُّ وَضَلَّ عَنْهُمْ

مَا كَانُوا يَفْتَرُونَ

قُلْ مَنْ يَرْزُقُكُمْ

مِنَ السَّمَاءِ وَالْأَرْضِ

أَمْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ

وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ

وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ

وَمَنْ يَدِيرُ الْأُمُورَ

فَسَيَقُولُونَ لِلَّهِ

سُورَةُ يُونُسَ

الْحِكْمَةُ الْحَقِيقَةُ

- Then they shall say: God!
 Then say to them:
 Will you not, then, be God-fearing?
- 10:32 This, then, is God, your Lord,
 the 'Eternal' Truth.
 So after the truth, what is there but error?
 How, then, are you turned away from God?
- 10:33 And so it is that the word of your Lord
 will come to pass
 against those who commit ungodly deeds,
 for they do not believe.
- 10:34 Say to them:
 Is there any among your associate-gods
 who originates creation
 then causes it to return to being
 after it passes away?
 Say to them:
 It is God alone who originates creation
 then causes it to return to being.
 How, then, are you turned away
 from worshipping Him alone?
- 10:35 Say to them:
 Is there any among your associate-gods
 who guides to the truth?
 Say: It is God alone
 who guides to the truth.
 Then, is One who guides to the truth
 more worthy of being followed,
 or one who can find no guidance
 except if he himself is guided by another?
 What has become of you?
 How do you make
 such an irrational judgment?
- 10:36 For most of them do not follow anything
 but mere conjecture—

فَقُلْ أَفَلَا تَتَّقُونَ

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ﴿٢٢﴾

فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ

فَأَنَّى تُصْرَفُونَ

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ

عَلَى الَّذِينَ فَسَقُوا

أَنَّهُمْ لَا يُؤْمِنُونَ

قُلْ هَلْ مِنْ شُرَكَائِكُمْ

مَنْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ

قُلْ اللَّهُ يَبْدُوا الْخَلْقَ

ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ

قُلْ هَلْ مِنْ شُرَكَائِكُمْ

مَنْ يَهْدِي إِلَى الْحَقِّ

قُلْ اللَّهُ يَهْدِي لِلْحَقِّ

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ

أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي

إِلَّا أَنْ يَهْدِي فَأَلَكُمُ

كَيْفَ تَحْكُمُونَ

وَمَا يُنْبِغُ أَكْثَرُهُمْ إِلَّا طَنًّا

إِنَّ الظَّنَّ لَا يُغْنِي

مِنَ الْحَقِّ شَيْئًا

and conjecture avails nothing at all against the truth.

Indeed, God is all-knowing of all that they do.

10:37 Yet never could this Quran have been forged by anyone so as to have originated apart from God.

Rather, it is a confirmation of all the Heavenly Scriptures that preceded it and a distinct detailing of God's decreed commandments.

There is no doubt in it.

It is from the Lord of All the Worlds.

10:38 So is it that they say:

"This Quran is not from God.

Rather, he who has claimed prophethood has forged it?

Say to them, O Prophet:

Bring forth, then, even a single surah like it!

Moreover, call upon

whomever you can for assistance, apart from God, if you are truthful.

10:39 Rather, more astonishing is that they have hastily belied a Book, the knowledge of which they did not even seek to comprehend—even before its unfolding signs and portents could come to light for them.

So too did those before them belie their Heavenly messages.

Then see how devastating was the end of the wrongdoers who are godless in heart!

10:40 Thus among them are those who insincerely profess to believe in this Quran.

إِنَّ اللَّهَ عَلِيمٌ بِمَا يَقْعَلُونَ

وَمَا كَانَ هَذَا الْقُرْآنُ

أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ

وَلَكِنْ تَصْدِيقَ الَّذِي

بَيْنَ يَدَيْهِ وَتَفْصِيلَ

الْكِتَابِ لَا رَبَّ فِيهِ

مِنْ رَبِّ الْعَالَمِينَ

أَمْ يَقُولُونَ افْتَرَاهُ

قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ

وَادْعُوا مَنْ اسْتَطَعْتُمْ

مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

بَلْ كَذَّبُوا

بِمَا لَمْ يُحِطُوا بِعِلْمِهِ

وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

فَانظُرْ كَيْفَ كَانَ

عَاقِبَةُ الظَّالِمِينَ

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ

- And among them are those who openly do not believe in it. Yet your Lord knows best who are the sowers of corruption.
- 10:41 So if they belie you, O Prophet, then say to them: For me shall be the outcome of my work in life, and for you shall be the outcome of your work in life. You are innocent of all that I do. And I am innocent of all that you do.
- 10:42 Moreover, among them are those who listen to you but do not give heed. Will you, then, make the deaf of heart hear, even though they do not understand?
- 10:43 And among them are those who look at you but have no insight. Will you, then, guide the blind in heart, even though they do not see?
- 10:44 Indeed, God does not wrong people in anything. But rather, it is people who wrong themselves.
- 10:45 Yet on a Day Hereafter when He shall assemble them for Judgment, it shall be as if they did not remain in the world for more than an hour of a day. There, they shall recognize one another. Truly those in life who have belied resurrection and the destined Meeting of God for Judgment in the Hereafter shall lose all—

الْحِزْبُ الْخَامِسُ عَشَرَ
يُونُسَ

وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ
وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤١﴾
وَإِنْ كَذَّبُوكَ فَقُلْ
لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ
أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ
وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ
وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ
أَفَأَنْتَ تُسْمِعُ الصُّمَّ
وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾
وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ
أَفَأَنْتَ تَهْدِي السَّمْعَى
وَلَوْ كَانُوا لَا يَبْصُرُونَ
إِنَّ اللَّهَ
لَا يَظْلِمُ النَّاسَ شَيْئًا
وَلَكِنَّ النَّاسَ
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٣﴾
وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا
إِلَّا سَاعَةً مِنَ النَّهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ
فَدَحَسِرَ الَّذِينَ كَذَّبُوا
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٤﴾

- for they were not guided.
- 10:46 But whether We show you in your lifetime the advent of some of the punishment which We have promised them, or We take your soul first, still to Us is their final return for recompense—and God is a witness over all that they do in life.
- 10:47 Indeed, for every community, there is a messenger appointed to admonish them.
- Thus when their messenger has come to them and they resolutely belie him, it is then that God's judgment is irrevocably decided concerning all of them with perfect justice—and they are not wronged in the least.
- 10:48 Yet they say in contempt: When will this promise of divine judgment be fulfilled, if you believers are, indeed, truthful?
- 10:49 Say to them: I do not hold for myself any harm or benefit, except what God so wills.
- For every nation, there is an appointed term of existence. Then when their term comes due, they shall not tarry for even an hour; nor shall they go in advance of their time.
- 10:50 Say to them: Have you considered if His punishment were to come upon you by night or by daylight? What form of its utter destruction would the defiant unbelievers seek to hasten!
- 10:51 Then is it only when it befalls

سُوْرَةُ الْيُونُسَ

الْجُزْءُ الْحَادِي عَشَرَ

- وَإِمَّا نُرِيَنَّكَ ٤٦
بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ
فَالْيَتِيمَاتِ مِنْ جِهَتِهِمْ ثُمَّ اللَّهُ
شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ
وَلِكُلِّ أُمَّةٍ رَّسُولٌ ٤٧
فَإِذَا جَاءَ رَسُولُهُمْ
فَقَضَىٰ بَيْنَهُمْ بِالْقِسْطِ
وَهُمْ لَا يُظْلَمُونَ
وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ ٤٨
إِنْ كُنْتُمْ صَادِقِينَ
قُلْ لَا أَمْلِكُ لِنَفْسِي ٤٩
ضَرًّا وَلَا نَفْعًا
إِلَّا مَا سَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَاءَ أَجَلُهُمْ
فَلَا يَسْتَجِرُّونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ
قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ ٥٠
بَيِّنَاتًا أَوْ نَهَارًا
مَاذَا يَسْتَعْجِلُ
مِنْهُ الْمُجْرِمُونَ
أَتَعْرَبُونَ ٥١
إِذَا مَا وَقَعَ عَذَابُهُمْ بِهِ

يُونُسَ

الْحَقُّ الْحَادِي عَشَرَ

- that you shall believe in it,
 whereupon it shall be said to you:
 Now do you believe in this punishment,
 while truly in insolence
 you were seeking to hasten it?
- 10:52 Then it shall be said to those who did wrong:
 Taste the torment of eternity!
 Are you to be recompensed
 with other than all the evil
 that you consciously used to earn in life?
- 10:53 *Still they inquire of you: Can all this be true?
 Say to them: Oh yes!
 By my Lord, it is, most surely, true—
 and never shall you be able to elude it!
- 10:54 Moreover, if each soul that had done wrong
 were to have all that is in the earth,
 it would, most surely, wish in vain
 to ransom itself in the Hereafter
 with every last bit of it.
 And oh how they will whisper regret
 when they see the torment
 of Hell that awaits them loom
 and the matter of their doom
 is irrevocably decided by God
 concerning all of them with perfect justice—
 and never shall they be wronged in the least.
- 10:55 Most surely, to God alone belongs
 all that is in the heavens and the earth.
 Most surely, the promise of God is ever true,
 but most of them do not know this.
- 10:56 He gives life. And He gives death.
 And to Him alone shall you all be returned.
- 10:57 O humankind!
 There has come to you in this Quran
 an inspired admonition

عَاثَكُمْ وَقَدْ كُنْتُمْ
 بِهِ تَسْتَعْجِلُونَ ﴿٥٢﴾
 ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا
 ذُوقُوا عَذَابَ الْخُلْدِ
 هَلْ تُجْزَوْنَ إِلَّا
 بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٣﴾
 *وَيَسْتَفِئُونَكَ أَحَقُّ هُوَ
 قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ
 وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٤﴾
 وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ
 مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ
 وَأَسْرُوا التَّدَامَةَ
 لَمَّا رَأَوُا الْعَذَابَ
 وَفُضِيَ بَيْنَهُمْ بِالْقِسْطِ
 وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾
 أَلَا إِنَّ لِلَّهِ
 مَا فِي السَّمٰوٰتِ وَالْأَرْضِ
 أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ
 وَلٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾
 هُوَ يَحْيِي وَيُمِيتُ
 وَإِلَيْهِ تُرْجَعُونَ ﴿٥٧﴾
 يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ
 مَوْعِظَةٌ مِّن رَّبِّكُمْ

- of imminent Judgment from your Lord—
and a healing for all that is in the human breast,
as well as guidance for your salvation,
and a mercy for the well-being of the believers.
- 10:58 Say to all people:
In the favor of God for this Heavenly guidance,
and in His mercy—
in this let them rejoice!
It is far better than all that they amass
of the fleeting world.
- 10:59 Say to believers in false gods:
Have you considered
the way you place dietary restrictions
on any of the wholesome provision
that God has sent down to you,
such that you have arbitrarily made
some of it forbidden and some of it lawful?
Say to them:
Has God given you permission for this,
or do you merely forge lies against God?
- 10:60 Yet what do those who forge lies against God
think He will do to them
on the Day of Resurrection?
Indeed, God is ever bountiful to all people.
But most people do not give thanks
for the plenty He gives them.
- 10:61 For you shall never be engaged
in any affair, O Prophet,
nor will you recite any verses concerning it
from the Quran,
nor shall you do any deed at all, O people,
but that We shall be witness
over each one of you
when you are occupied therein.
For there is not even an atom's weight

سُورَةُ يُنُوسٍ

الجزء الحادي عشر

وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ
قُلْ بِفَضْلِ اللَّهِ وَرَحْمَتِهِ
فَبِذَلِكَ فَلْيَفْرَحُوا
هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ
قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ
لَكُمْ مِنْ رِزْقٍ
فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا
قُلْ إِنَّ اللَّهَ أَذِنَ لَكُمْ
أَمْرًا عَلَى اللَّهِ تَقَرُّونَ
وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ
عَلَى اللَّهِ الْكُذِبَ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ
لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ
وَمَا تَكُونُ فِي شَأْنٍ
وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ
عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ

سُورَةُ يُونُسَ

الْحِكْمَةُ الْحَادِي عَشَرَ

- in the earth, nor in the heaven,
that eludes your Lord.
Nor is there anything smaller than that,
nor larger, but that it is 'registered'
in a clear 'Heavenly Book'.
10:62 Most surely, the friends of God
shall have no fear upon them
'when they Meet God for Judgment'.
Nor shall they ever grieve
'over the life of the world'—
10:63 those who believed and were ever God-fearing.
10:64 For them, there are glad tidings
'of hope and consolation'
in the life of this world
and 'the promise of Paradise' in the Hereafter.
Never can the 'decreed' words
of God's 'tidings' be changed.
This is, 'in truth,' the magnificent triumph.
10:65 Thus, do not let 'any of' their words grieve you.
Indeed, invincibility is altogether with God.
He is the All-Hearing, the All-Knowing.
10:66 Most surely, to God belongs
all who are in the heavens
and all who are in the earth.
Thus those who call upon anything
apart from God
do not 'in reality' follow associate-gods.
Rather, they do not follow anything
but conjecture
and do nothing but bring forth lies.
10:67 He is the One who has made the night
for you to repose therein and the daylight
'by which' to see.
Indeed, in this there are sure signs
for a people who would hear
'the truth and reflect on it.

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَلَا أَصْغَرَ مِنْ ذَلِكَ
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ
الْآيَاتِ أُولِيَاءَ اللَّهِ ﴿٦٢﴾
لَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ
الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٦٣﴾
لَهُمُ النَّجَى ﴿٦٤﴾
فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ
لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ
وَلَا يَحْزَنُكَ قَوْلُهُمْ
إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾
الْآيَاتِ لِلَّهِ
مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ
وَمَا يَتَّبِعُ
الَّذِينَ يَدْعُونَ
مِنْ دُونِ اللَّهِ شُرَكَاءَ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ
هُوَ الَّذِي جَعَلَ لَكُمْ
أَيُّدٍ لِتَسْكُنُوا فِيهِ
وَأَلْتَهَارَ مُبْصِرًا
إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ ﴿٦٦﴾

- 10:68 The idolaters lie when they say:
 God has taken for Himself offspring.
 Highly exalted is He!
 He is the Self-Sufficient.
 To Him alone belongs
 all that is in the heavens
 and all that is in the earth.
 You do not have any authority for this claim.
 Do you say of God what you do not know?
- 10:69 Say to them:
 Indeed, those who forge such a lie against God
 shall not succeed.
- 10:70 A little enjoyment shall they have
 in this world—then to Us is their final return.
 Then We shall make them taste
 the severe torment of Hellfire
 because they used to disbelieve.
- 10:71 * Thus recite to them the account of Noah.
 Behold! He said to his people: O my people!
 If my stand among you
 and my reminding you of God's signs
 has become too burdensome for you
 to abide, then know
 that upon God alone have I relied.
 So be resolved in your evil affair
 to do away with me,
 you and your associate-gods.
 Therefore, let not your affair
 be veiled among you.
 Rather, openly determine my fate for me—
 nor give me respite.
- 10:72 Yet if you shall continue to turn away,
 know that I have not asked of you any reward.
 Indeed, my reward is only from God.

سُورَةُ يُنُوسَ

الْحُزْنَ الْعَلِيِّ عَشْرَ

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٦٨﴾
 سُبْحٰنَهُ ۗ هُوَ الْعَزِيزُ
 لَهُ مَا فِي السَّمٰوٰتِ
 وَمَا فِي الْاَرْضِ
 اِنْ عِنْدَكُمْ
 مِنْ سُلْطٰنٍ بِهٰذَا
 اَتَقُولُوْنَ عَلٰى اِلٰهِ
 مَا لَا تَعْلَمُوْنَ
 قُلْ اِنَّ الَّذِيْنَ
 يَفْتَرُوْنَ عَلٰى اِلٰهِ الْكٰذِبُ
 لَا يَفْلِحُوْنَ
 مَتَّعَ فِي الدُّنْيَا
 ثُمَّ اِلَيْنَا مَرْجِعُهُمْ
 ثُمَّ نَذِيْقُهُمْ
 الْعَذَابَ الشَّدِيْدَ
 يٰمٰكَا اَنْتُمْ اِكْفُرُوْنَ
 ﴿٦٩﴾ وَاَنْتُمْ عَلَيْهِمْ بِاَنْوٰجٍ
 اِذْ قَالَ لِقَوْمِيْهِ يٰقَوْمِ
 اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقٰمِيْ
 وَتَذٰكِرِيْ يٰسٰئِرَتِ اِلٰهِ
 فَعَلٰى اِلٰهِ تَوَكَّلْتُ
 فَاَجْمِعُوْا اَمْرَكُمْ وَشُرَكَاءَكُمْ
 ثُمَّ لَا يَكُنْ
 اَمْرَكُمْ عَلَيْكُمْ غُمَّةً
 ثُمَّ اَقْضُوْا اِلَيّْ وَلَا تَنْظُرُوْنَ
 ﴿٧٠﴾ فَاِنْ تَوَلَّيْتُمْ
 فَمَا سَآءَ لَكُمْ مِنْ اٰجِرٍ ۗ
 اِنْ اَجْرِيْ اِلَّا عَلٰى اِلٰهِ
 وَاُمِرْتُ اَنْ اَكُوْنَ
 مِنَ الْمُسْلِمِيْنَ

- For I have been commanded
to be of those who are *muslims*,
in willing submission to God 'alone'.
- 10:73 Still they belied him.
So We delivered him and 'all' those with him
'to safety' in the Ark.
Thus did We make them successors
'to sovereignty in the earth'.
- For We drowned 'all' those
who belied Our 'self-evident' signs.
So see how 'devastating' was the end
of those who had been forewarned
'of God's nearing Judgment'!
- 10:74 Then We sent forth, after him,
'other' messengers to their own people.
They came to them
with clear 'and miraculous' proofs 'of God'.
Yet their people 'were not of a mind'
to believe in what those 'of past generations'
had denied of old.
And so it is that We set a seal on the hearts
of those who commit aggression.
- 10:75 Then We sent forth, after them,
Moses and Aaron
with Our signs to Pharaoh
and his 'assembly of' nobles.
But they grew so very arrogant—
and they were 'indeed'
a people of defiant unbelief.
- 10:76 So when the truth came to them from Us,
they said:
Indeed, this is, most surely, manifest sorcery.
- 10:77 Moses said:
Do you say this of the truth
when it has come to you?

سُورَةُ يُنُوسَ

الْحِزْبُ الْخَامِسُ عَشَرَ

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ. ﴿٧٣﴾

فِي الْفُلِّ

وَجَعَلْنَاهُمْ خَلَائِفَ

وَأَعْرَفْنَا الَّذِينَ

كَذَّبُوا بِآيَاتِنَا فَاُنظِرْ

كَيْفَ كَانَ عَقِيبَةُ الْمُتَدْرِكِينَ

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا

إِلَى قَوْمِهِمْ

فَجَاءَهُمْ بِالْبَيِّنَاتِ

فَمَا كَانُوا لِيُؤْمِنُوا

بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ

كَذَلِكَ نَطْعُ

عَلَى قُلُوبِ الْمُتَعَدِّينَ

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ

مُوسَى وَهَارُونَ

إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا

فَأَسْتَكْبَرُوا

وَكَانُوا قَوْمًا مُّجْرِمِينَ

فَلَمَّا جَاءَهُمُ الْحَقُّ

مِنْ عِنْدِنَا قَالُوا

إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ

لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا

وَلَا يُفْلِحُ السَّاحِرُونَ

- Is this, then, sorcery,
while never shall the sorcerers succeed?
10:78 They said:
Have you come to us
to divert us from that path
which we found our forefathers
following upon,
so that majesty in the land will be yours?
Yet never shall we be believers
in either of you as messengers of God!
10:79 Thus Pharaoh said to his assembly:
Bring to me every learned sorcerer.
10:80 Then when the sorcerers came,
Moses said to them:
Throw to the ground
whatever you shall throw down
to transform by your sorcery.
10:81 So when they had thrown their objects down,
Moses said:
What you have brought forth is sorcery!
Most surely, God will render it utterly futile.
Indeed, God does not uphold the work
of the sowers of corruption.
10:82 Moreover, God will establish the truth
by His words—
even if the defiant unbelievers hate it.
10:83 But no one there believed in Moses,
except some youths,
descended from his own people,
while being fearful that Pharaoh
and their assembly of nobles
would persecute them.
For Pharaoh was truly haughty in the land.
And, indeed,
he was one of the exceedingly rebellious.
10:84 Thus Moses said: O my people!

سُورَةُ يُنُوسَ

الْحُزْنَةُ الْحَارِثِيَّةُ

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَمَّا
وَجَدْنَا عَلَيْهِ آبَاءَنَا
وَتَكُونُ لَكُمُ الْكِرْيَاءُ
فِي الْأَرْضِ
وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ
وَقَالَ فِرْعَوْنُ
أَتُوتَنِي بِكُلِّ سِحْرِ عَالِمٍ
فَلَمَّا جَاءَ السَّحَرَةُ
قَالَ لَهُمْ مُوسَى
أَلْقُوا مَا أَنْتُمْ مُقْتُونَ
فَلَمَّا أَلْقَوْا قَالَ مُوسَى
مَا جِئْتُمْ بِهِ السِّحْرُ
إِنَّ اللَّهَ سَابِطٌ لَهُ
لَا يَصْلِحُ عَمَلُ الْمُفْسِدِينَ
وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ
وَلَوْ كَرِهَ الْمُجْرِمُونَ
فَمَا أَمَّنَ لِمُوسَى
إِلَّا ذُرِّيَّتُهُ مِنْ قَوْمِهِ
عَلَى خَوْفٍ مِنْ فِرْعَوْنَ
وَمَلَأَ بِهِمْ أَنْ يَقْنَنَهُمْ
وَإِنْ فِرْعَوْنُ
لَعَالِي فِي الْأَرْضِ
وَإِنَّهُ لِمِنَ الْمُسْرِفِينَ
وَقَالَ مُوسَى
يَقَوْمِ إِنَّ كُنتُمْ مَأْمَنُومًا بِاللَّهِ
فَعَلَيْهِ تَوَكَّلُوا

يُونُسُ

الْحَقُّ الْحَادِي عَشَرَ

- If you have believed in God,
then rely on Him alone,
if, indeed, you are *muslims*,
in willing submission to Him alone.
- 10:85 So they said: Upon God alone do we rely.
Our Lord! Subject us not to a trial of defeat
to tempt the wrongdoing people
to exult in their unbelief.
- 10:86 Rather, deliver us by Your mercy
from the disbelieving people.
- 10:87 Thus We revealed to Moses and his brother:
Settle your people in Egypt
in neighboring dwellings as a refuge for them.
Moreover, let each of you
make of your dwellings a prayer niche,
and duly establish the Prayer therein.
And give glad tidings of deliverance
to the believers, O Moses.
- 10:88 And, Moses said in prayer: Our Lord!
You have given Pharaoh
and his assembly of nobles
adornment and wealth
in the life of this world, our Lord!
Thus they lead people astray from Your way.
Our Lord!
Blot out their wealth and harden their hearts,
so that they will not believe
until they see the painful torment
that awaits them.
- 10:89 He said: O Moses and Aaron:
Your prayer has been answered.
So keep steadfastly straight
upon the path of your Lord,
and do not follow the way of those
who do not know the truth.

إِنْ كُنْتُمْ مُسْلِمِينَ

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا ﴿٨٥﴾

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً

لِلْقَوْمِ الظَّالِمِينَ

وَجِنَّا بِرَحْمَتِكَ ﴿٨٦﴾

مِنَ الْقَوْمِ الْكَافِرِينَ

وَأَوْحِنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ ﴿٨٧﴾

أَنْ تَوَّعَّا لِقَوْمِكُمَا

بِمِصْرَ بُيُوتًا وَأَجْعَلُوا

بُيُوتَكُمْ قِبْلَةً

وَأَقِمُوا الصَّلَاةَ

وَبَشِّرِ الْمُؤْمِنِينَ

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ﴿٨٨﴾

ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ

زِينَةً وَأَمْوَالًا

فِي الْحَيَاةِ الدُّنْيَا

رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ

رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ

وَأَشَدِّدْ عَلَىٰ قُلُوبِهِمْ

فَلَا يُؤْمِنُوا

حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا ﴿٨٩﴾

فَأَسْتَقِيمَا وَلَا تَتَّبِعَانِ

سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

وَجُوزَانَا ﴿٩٠﴾

بِحَبِيءٍ إِسْرَءِيلَ الْبَحْرَ

10:90 *Thus We caused the Children of Israel to pass in safety through the divided sea. Then Pharaoh and his hosts followed them in ruthless injustice and aggression—until, when the drowning waters overwhelmed him, he said: I believe that there is no God but the One in whom the Children of Israel have believed. And I am now of those who are muslims, in willing submission to God alone. It was said:

10:91 Now you believe, while before you have truly disobeyed your Lord, and you were ever of those who sowed corruption?

10:92 Rather, today, We shall deliver you—preserving you in your body only—so that you will become a sign for those who come after you that God is exalted in His power. For, indeed, many of the people are heedless of Our signs.

10:93 Now, very truly, We settled the Children of Israel in a goodly settlement. Moreover, We provided them with wholesome nourishment. Thus they did not dispute among themselves regarding the true religion, until after the revealed knowledge of the Scripture had come to them on the tongues of the messengers, and some belied them. Indeed, your Lord shall judge between them all on the Day of Resurrection

فَأَلْبَعَثَهُمْ فِرْعَوْنُ وَجُنُودَهُ
بِعْيَا وَعَدْوًا

حَتَّى إِذَا أَدْرَكَهُ الْعَرَقُ
قَالَ ءَأَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا
الَّذِي ءَأَمَنْتُ بِهِ بَنُو إِسْرَائِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ

١١

ءَأَلْتَنَ وَقَدْ عَصَيْتَ قَبْلُ
وَكُنْتَ مِنَ الْمُفْسِدِينَ

١٢

فَالْيَوْمَ نُنَجِّيكَ بِدَنِكَ
لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً

وَأِنَّ كَثِيرًا مِنَ النَّاسِ
عَنْ ءَايَاتِنَا لَغَافِلُونَ

١٣

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ
مُبَوَّأ صِدْقٍ

وَرَزَقْنَهُمْ مِّنَ الطَّيِّبَاتِ
فَمَا اخْتَلَفُوا

حَتَّى جَاءَهُمُ الْعَامُ إِنَّ رَبَّكَ
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

يُونُسُ

الْحَيَّةُ الْمَافِيَةُ عَشْرًا

- as to that wherein they have been disputing.
- 10:94 So if you, O Muhammad, are in doubt about what We have sent down to you concerning such events, then ask those who have read the Heavenly Scripture that came before you. Most surely, the very essence of all truth has come to you from your Lord. So do not ever be of those who doubt it.
- 10:95 Nor are you ever to be one of those who deny the signs of God, so as to become one of the losers of an everlasting Paradise.
- 10:96 Indeed, those against whom the word of your Lord has come to pass will not believe—
- 10:97 even if every divine sign should come to them in evidence— until they see for themselves the painful torment of God's Judgment.
- 10:98 Yet if only there had been a single town that had believed among those forewarned of God's nearing Judgment, such that its faith profited it— besides that of the people of Jonah! When truly they believed, We removed the torment of disgrace from them in the life of this world, and We gave them its enjoyment, for a time.
- 10:99 But had your Lord so willed, all who are on the earth would have believed in your message— each one of them and all of them together. Will you, then, be the one

فَإِنْ كُنْتُمْ فِي شَكٍّ
 مِمَّا أَنْزَلْنَا إِلَيْكَ
 فَسْأَلِ الَّذِينَ يَقرءُونَ
 الْكِتَابَ مِنْ قَبْلِكَ
 لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ
 فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ
 وَلَا تَكُونَنَّ مِنَ الَّذِينَ
 كَذَبُوا بِآيَاتِ اللَّهِ
 فَتَكُونُوا مِنَ الْخَاسِرِينَ
 إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ
 كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ
 وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ
 حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ
 فَلَوْلَا كَانَتْ قَرْيَةٌ
 آمَنَتْ
 فَنَفَعَهَا إِيمَانُهَا
 إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا
 كَشَفْنَا عَنْهُمْ عَذَابَ الْخُرْجِيِّ
 فِي الْحَيَاةِ الدُّنْيَا
 وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ
 وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ
 فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا
 أَفَأَنْتَ تُكذِرُ النَّاسَ
 حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

- to 'compel people to faith'
so that they become believers, 'O Prophet'?
- 10:100 It is not for any soul to believe
except by God's permission.
Thus He shall bring chastisement
upon those who do not 'use their reason
to 'understand' the signs of God`.
- 10:101 Say to them :
Look at what is in the heavens and the earth!
But neither signs nor warnings
shall avail a people who do not believe.
- 10:102 So do they await other than the days
like those 'of the generations`
who passed away before them?
Say to them :
Then wait 'for the judgment of God`.
Indeed, I too am waiting with you.
- 10:103 Then 'from its midst ,
We shall deliver Our messengers
and those who have believed 'along with them`.
Thus is it incumbent upon Us
to deliver the believers.
- 10:104 'O Prophet,` say: O humankind!
If you are in doubt of my religion,
then 'know`, I do not worship
those whom you worship, apart from God.
But, rather, I worship God,
who takes your souls 'when you die`.
Moreover, I have been commanded
to be of the believers.
- 10:105 Therefore, set your face
'devoutly toward God
and' to the 'true' religion, 'O Prophet,`
being ever upright 'of heart`.
Nor shall you 'ever` be of those

سُورَةُ الْيُونُسِ

الجزء الحادي عشر

- وَمَا كَانَتْ لِنَفْسٍ
أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ
وَيَجْعَلُ الرِّجْسَ
عَلَى الَّذِينَ لَا يَعْقِلُونَ
قُلْ أَنْظِرُوا مَاذَا
فِي السَّمَوَاتِ وَالْأَرْضِ
وَمَا تَعْنِي الْآيَاتُ وَالنُّذُرُ
عَنْ قَوْمٍ لَا يُؤْمِنُونَ
فَهَلْ يَنْظُرُونَ إِلَّا
مِثْلَ آبَائِهِمُ
الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ
قُلْ فَأَنْظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ
ثُمَّ نُنَجِّي رُسُلَنَا
وَالَّذِينَ ءَامَنُوا كَذَلِكَ
حَقًّا عَلَيْنَا نَجِجَ الْمُؤْمِنِينَ
قُلْ يَتَّبِعُنَا النَّاسُ
إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي
فَلَا أَعْبُدُ
الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ
وَلَكِنْ أَعْبُدُ اللَّهَ
الَّذِي يَتَوَفَّكُمُ
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ
وَأَنْ أَقِمَّ وَجْهَكَ
لِلدِّينِ حَنِيفًا وَلَا تَكُونَ
مِنَ الْمُشْرِكِينَ
وَلَا تَدْعُ مِنْ دُونِ اللَّهِ

سُورَةُ الْيُونُسَ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

- who associate gods with God!
 10:106 Nor shall you ever call upon,
 apart from God,
 that which neither benefits you nor harms you!
 For if you do so, then, indeed,
 you will be one of the wrongdoers,
 godless in heart .
- 10:107 And should God touch you with harm,
 there is none who can remove it but Him.
 Yet should He intend any good for you,
 there is none to repel His bounty.
 He bestows with it whomever He so wills
 of His servants.
 For He is the All-Forgiving, the Mercy-Giving.
- 10:108 Say, O Prophet : O humankind!
 Most surely, the very essence of all truth
 has come to you from your Lord in this Quran .
 So whoever is guided aright in the world ,
 then he is but guided
 for the good of his own soul.
 And whoever goes astray,
 he but strays, then, against
 all that is good for it.
 For I am not a guardian over you
 to compel you to believe.
- 10:109 As for you, O Muhammad,
 follow all that is revealed to you,
 and be patient with the unbelievers
 until God judges between you —
 and He is the very best of judges.

مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ

فَإِنْ فَعَلْتَ

فَأِنَّكَ إِذَا مِنَ الظَّالِمِينَ

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ
فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

وَإِذَا يُرِيدُكَ خَيْرٍ

فَلَا رَادَّ لِفَضْلِهِ

يُصِيبُ بِهِ

مَنْ يَشَاءُ مِنْ عِبَادِهِ

وَهُوَ الْغَفُورُ الرَّحِيمُ

قُلْ يَا أَيُّهَا النَّاسُ

قَدْ جَاءَكُمْ

الْحَقُّ مِنْ رَبِّكُمْ

فَمَنْ أَهْتَدَى

فَأِنَّمَا يَهْتَدِي لِنَفْسِهِ

وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ

وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ

وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ

وَهُوَ خَيْرُ الْحَاكِمِينَ

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١٠٩

Surah 11 / 123 VERSES / REVEALED AT MAKKAH

Hûd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

11:1 *Alif Lām Râ*

'This is a Book whose verses are perfectly set,
then made utterly distinct,
from One who is all-wise, all-aware.

11:2 'O Prophet! Say to one and all:

You shall not worship other than God.
Indeed, I am a forewarner 'sent' to 'all of' you
'of His nearing Judgment',
and a bearer of glad tidings from Him
'of everlasting delight in Paradise'.

11:3 Moreover, you shall 'all'
seek forgiveness from your Lord.
Then repent to Him.

He shall bestow on you the joy
of goodly enjoyment,
for a stated term 'in this world';
and 'to' every person of benevolent work
He shall give 'of' His benevolent grace
'in the Hereafter'.

But if you turn away,
then I fear for you the torment
of a great 'and terrible' Day 'Hereafter'.

11:4 To God is your return—

الرَّ ①

كُنُوبٌ أَحْكَمَتْ أَيْنُهُ.

ثُمَّ فُضِّلَتْ مِنْ لَدُنِّ

حَكِيمٍ خَبِيرٍ

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ②

إِنِّي لَكَرِيمٌ نَذِيرٌ وَبَشِيرٌ

وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ③

ثُمَّ تَوْبُوا إِلَيْهِ

يَمُنِعْكُمْ مِّنْعَا حَسَنًا

إِلَّا أَجَلٍ مُّسَمًّى

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ.

وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ كَبِيرٍ

إِلَى اللَّهِ مَرْجِعُكُمْ ④

سُورَةُ الْاٰحْقٰفِ

الجزء الثاني عشر

- and He is powerful over all things.
- 11:5 Most surely, they enfold 'unbelief within' their breast to hide 'it' from Him. Yet, most surely, 'even' when they seek to cover themselves with their garments, He knows 'well' all that they conceal and all that they reveal. Indeed, He is all-knowing of all that is 'harbored' within the breast 'of people'.
- 11:6 * Moreover, there is not a single beast 'treading' on the earth but that its provision depends solely upon God. Thus He knows well its habitation 'upon the earth' and its repository 'in the grave'. All is 'decreed' in a clear Book 'preserved in Heaven'.
- 11:7 For He is the One who created the heavens and the Earth in 'a span of six 'Heavenly' days— while 'before this' His Throne was over the water—to test you 'and reveal' which of you is best in deeds. Yet if ever, 'O Prophet,' you say 'to the people': You shall, indeed, be raised up after death, those who disbelieve will, assuredly, say: This is nothing but manifest sorcery!
- 11:8 Moreover, if We defer the torment for them to a calculated period of time, they shall, assuredly, say: What keeps it back? Most surely, the day it comes to them,

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥﴾
 اَلَا اِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ
 لِيُخْفُوا مِنْهُ اَلَا حِيْنَ
 يَسْتَعْشِرُونَ شِيَابَهُمْ يَعْلَمُ
 مَا يُرْسِرُونَ وَمَا يُوْضِعُونَ
 اِنَّهٗ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ﴿٦﴾
 وَمَا مِنْ دَابَّةٍ فِى الْاَرْضِ
 اِلَّا عَلَىٰ اللّٰهِ رِزْقُهَا
 وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا
 كُلٌّ فِى كِتَابٍ مُّبِيْنٍ ﴿٧﴾
 وَهُوَ الَّذِى خَلَقَ
 السَّمٰوٰتِ وَالْاَرْضَ
 فِى سِتَّةِ اَيَّامٍ وَكَانَ
 عَرْشُهٗ عَلَى الْمَآءِ
 لِيَبْلُوَكُمْ
 اَيْكُمْ اَحْسَنَ عَمَلًا
 وَلَئِنْ قُلْتُمْ اِنَّكُمْ
 مَّبْعُوْتُوْنَ مِنْۢ بَعْدِ الْمَوْتِ
 لَيَقُوْلُنَّ الَّذِيْنَ كَفَرُوْا
 اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٨﴾
 وَلَئِنْ اٰخَرْنَا عَنْهُمْ الْعَذَابَ
 اِلَّا اُمَّةٌ مَّعْدُوْدَةٌ
 لَيَقُوْلُنَّ مَا يَمْحِطُوْنَ
 اَلَا يَوْمَ يَأْتِيهِمْ
 لَيْسَ مَصْرُوْفًا عَنْهُمْ



it shall not be turned back from them,
and that very punishment
at which they used to mock
shall have whelmed them from every side.

- 11:9 Now, if We give man a taste of mercy from Us,
then We strip it from him,
indeed, he is a most despairing,
unbelieving ingrate.
- 11:10 Yet if We give him a taste of blessing,
after harm has touched him,
he does, assuredly, say:
The evils have gone from me.
Indeed, he becomes exultant, boastful—
- 11:11 except for those who are patient
and do righteous deeds.
For such as these, there is forgiveness
and a great reward.
- 11:12 Then is it conceivable, O Muhammad,
that you would leave
some of what has been revealed to you—
and that your breast become constrained by it—
just because they say:
If only a treasure trove were sent down to him
instead of the Quran ;
or if only an angel had come with him
to confirm him ?
Indeed, you are not but a forewarner
sent to all people ,
and it is God who is guardian over all things.
- 11:13 So is it that they say:
The Quran is not from God;
rather , he has forged it?
Say to them, O Prophet :
Then bring forth ten forged surahs like it!

سُورَةُ هُودٍ

الجزء الثاني عشر

وَحَاقَ بِهِمْ

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

وَلَيْنَ آذَقْنَا الْإِنْسَانَ مِنَّا

رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ

إِنَّهُ لَيَتُوسُّ كَفُورٌ

وَلَيْنَ آذَقْنَاهُ نِعْمَاءً

بَعْدَ ضَرَاءٍ مَسَّتْهُ

لَيَقُولَنَّ

ذَهَبَ السَّيِّئَاتُ عَنِّي

إِنَّهُ لَفَرِحٌ فَخُورٌ

إِلَّا الَّذِينَ صَبَرُوا

وَعَمِلُوا الصَّالِحَاتِ

أُولَئِكَ لَهُمْ مَغْفِرَةٌ

وَأَجْرٌ كَبِيرٌ

فَلَمَّا تَأَارَكَ

بَعْضُ مَا يُوْحَىٰ إِلَيْكَ

وَصَاحِقٌ فِيهِ، صَدْرُكَ أَن

يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ

أَوْ جَاءَ مَعَهُ مَلَكَ

إِنَّمَا أَنْتَ نَذِيرٌ

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

أَمْ يَقُولُونَ أَفَرَنَاهُ قُلُوبًا

فَأَنزَلْنَا بِعَشْرِ سُوْرٍ مِّثْلِهِ

مُفْتَرِيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحُودِ الْقَائِي عَشْرًا

- Moreover, call upon
whomever you can for assistance,
apart from God, if, indeed, you are truthful.
- 11:14 Yet if they do not answer you,
then know, indeed,
that this Quran has been sent down
with the knowledge of God alone
and that there is no God but Him.
So will you, O people, become muslims,
in willing submission to God alone?
- 11:15 Whoever desires the life of this world
and its adornment,
We shall render to them in full
the outcome of their works in it,
and therein they shall not be defrauded.
- 11:16 These are the ones
for whom there is nothing in the Hereafter,
except the Fire of Hell.
And therein whatever they have wrought
shall be rendered utterly futile,
and all that they have been doing in life
shall be nullified.
- 11:17 What, then, of one whose faith
is based on manifest proof from his Lord,
who has—bearing witness to this—
a revealed testament from God
that has a precedent in the Book of Moses
as a revealed exemplar and mercy?
Such is the case of those
who believe in this Quran.
Yet whosoever disbelieves in it
from the allies of unbelief,
then the Fire of Hell
shall be his promised place in the Hereafter.
So never be in doubt about the Quran

وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِنْ دُونِ اللَّهِ

إِنْ كُنْتُمْ صَادِقِينَ

فَإِنَّهُ يَسْتَجِيبُ لَكُمْ ﴿١٤﴾

فَاعْلَمُوا أَنَّمَا أَنْزَلَ بِعِلْمِ اللَّهِ
وَأَنَّ لَا إِلَهَ إِلَّا هُوَ

فَهَلْ أَنْتُمْ مُسْلِمُونَ

مَنْ كَانَ يُرِيدُ ﴿١٥﴾

الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا

نُوفِيَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا

وَهُمْ فِيهَا لَا يَبْخَسُونَ

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ ﴿١٦﴾

فِي الْآخِرَةِ إِلَّا النَّارُ

وَحِطَّ مَا صَنَعُوا فِيهَا

وَيَبْطَلُ مَا كَانُوا يَعْمَلُونَ

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ، ﴿١٧﴾

وَيَتْلُوهُ شَاهِدٌ مِنْهُ

وَمِنْ قَبْلِهِ، كَتَبَ مُوسَىٰ

إِيمَانًا وَرَحْمَةً

أُولَئِكَ يُؤْمِنُونَ بِهِ،

وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ

فَالنَّارُ مَوْعِدُهُ،

فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ

and the commandments in it, 'O Prophet'.
Indeed, it is the 'very essence of all' truth
from your Lord.

But most people do not believe 'in it'.

- 11:18 Yet who does a greater wrong
than one who forges lies against God?
They shall all be displayed
before their Lord 'on Judgment Day',
and the witnesses 'against them' shall say:
These are the ones who lied about their Lord!

- Most assuredly, the curse of God
is on the 'godless' wrongdoers—
11:19 those who 'used to' 'bar' others
from the 'straight' path of God
and who sought to have it 'appear' crooked.

They are the very people
who regarding the Hereafter
were 'inveterate' disbelievers!

- 11:20 'The likes of these
shall never elude 'God anywhere' in the earth.
For never did they 'really' have
any patron, apart from God.
The torment for them 'in Hellfire'
shall be multiplied.

'Immersed in unbelief',
never were they able to hear
'the word of God being recited to them'.
Nor did they see 'His guiding signs'
in the universe'.

- 11:21 These are the ones
who shall have 'utterly' lost their souls
'in the Hereafter'.
For all 'the false gods' that they used to forge
shall have strayed from them.

- 11:22 There is no doubt 'at all' that in the Hereafter

سُبْحَانَ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

إِنَّهُ الْحَقُّ مِنْ رَبِّكَ
وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يُؤْمِنُونَ

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى
عَلَى اللَّهِ كَذِبًا أُولَئِكَ
يُعْرَضُونَ عَلَى رَبِّهِمْ
وَيَقُولُ الْأَشْهَادُ
هَؤُلَاءِ الَّذِينَ
كَذَبُوا عَلَى رَبِّهِمْ

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ
الَّذِينَ يَصُدُّونَ عَنِ

سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
أُولَئِكَ لَمْ يَكُونُوا

مُعْجِزِينَ فِي الْأَرْضِ
وَمَا كَانَ لَهُمْ

مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ
يُضَعِفُ لَهُمْ الْعَذَابُ

مَا كَانُوا يَسْتَعْجِلُونَ السَّمْعَ
وَمَا كَانُوا يَبْصُرُونَ

أُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ

مَا كَانُوا يَفْتَرُونَ
لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحٰزِلَةُ الْاٰیَاتِ عَشْرًا

- it is, most surely, they themselves who shall be the greatest losers of an everlasting Paradise .
- 11:23 As for those who truly believe and do righteous deeds— and who are humble to their Lord— these are the Companions of the everlasting Garden of Paradise . They shall abide therein forever.
- 11:24 * The parable of these two groups is like this: There is one who is blind and deaf and one who is seeing and hearing. Are they of a comparable condition? Will you not, then, become mindful and take heed ?
- 11:25 For very truly, We sent Noah as a messenger to his people, saying : I am, indeed, a clear forewarner sent by God to you.
- 11:26 So worship none but God. Indeed, I fear for you the torment of a painful Day Hereafter .
- 11:27 But the defiant elders of his people, who disbelieved, said: We do not see you to be other than a human being like us. Nor do we see following you any but those who are the vilest among us— who did so in haste , moreover, without due reflection. Neither do we see that you believers have any excellence whatever over us. Rather, we think you are all liars.
- 11:28 He said: O my people! Have you considered your dreadful end ,

هُمُ الْاٰخِسْرُونَ
 ۞ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
 وَاٰجَبْتُوْا اِلَى رَبِّهِمْ
 اُوْلٰئِكَ اَصْحٰبُ الْجَنَّةِ
 هُمْ فِيْهَا خٰلِدُوْنَ
 ۞ مِّثْلُ الْفَرِیْقَيْنِ
 كَالْاَعْمٰی وَالْاَصْمٰی
 وَالْبَصِیْرِ وَالْسَّمِیْعِ
 هَلْ یَسْتَوِیٰنِ مِثْلًا
 اَفَلَا تَذَكَّرُوْنَ
 ۞ وَلَقَدْ اَرْسَلْنَا نُوحًا اِلَى قَوْمِهٖ
 اِنِّیْ لَكُمْ نَذِیْرٌ مُّبِیْنٌ
 ۞ اَنْ لَا تَعْبُدُوْا اِلَّا اللّٰهَ
 اِنِّیْۤ اَخَافُ عَلَیْكُمْ
 عَذَابَ یَوْمٍ اَلِیْمٍ
 ۞ فَقَالَ الْمَلَاُ الَّذِیْنَ كَفَرُوْا
 مِنْ قَوْمِهٖ مَا نَرٰنَكَ
 اِلَّا بَشَرًا مِّثْلَنَا
 وَمَا نَرٰنَكَ اَتَّبِعَكَ
 اِلَّا الَّذِیْنَ هُمْ اَرَادُوْا
 بِاَدٰی الرَّآیِ وَمَا نَرٰی لَكَ
 عَلَیْنَا مِنْ فَضْلٍ
 بَلْ نَظُنُّكَ كٰذِبٍ
 ۞ قَالَ یَقَوْمِ اَرٰءَیْتُمْ

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- if, 'indeed', I 'stand' upon
 clear proof from my Lord,
 inasmuch as He has given me 'revelation
 as' a mercy from Himself—
 though this has been obscured from you?
 Shall we 'believers,' then, compel you to it,
 though you are 'utterly' abhorrent of it?
- 11:29 And, O my people! I am not asking of you
 any riches for this 'message of salvation'.
 Indeed, my reward is only with God.
 Nor am I 'ever' to drive away
 those who have believed,
 and who 'know they' shall meet their Lord
 'for Judgment in the Hereafter',
 whereas I see that you are a people
 who act in ignorance 'of this'.
- 11:30 And, O my people!
 Who is it that will support me against God
 if I drive them away?
 Will you not, then, become mindful
 'of the consequence of such an act'?
- 11:31 Nor do I say to you
 that with me are the 'treasures of God'.
 Nor do I know the 'realm of the' unseen.
 Nor do I say that I am an angel.
 Yet I shall never say to those your eyes despise
 that God will not bring them any good—
 while God knows best what is in their souls.
 For, indeed, then I would, most surely,
 be of the wrongdoers.
- 11:32 They said: O Noah!
 You have already argued 'about all this' with us,
 and made much argument with us.
 Bring us, then, whatever 'doom'
 you have promised us, if you are, 'indeed,

سُورَةُ هُودٍ

الْحَجْرَةُ الثَّانِي عَشْرَةَ

إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
 وَأَنْتَ بِرَحْمَةٍ مِّن عِنْدِهِ
 فَعَمِيَّتْ عَلَيْكُمْ أَنْزِلُكُمْ مَكْمُوهًا
 وَأَنْتُمْ لَهَا كَاهُونَ
 وَيَقُولُونَ لَا آسَأْلكُمْ
 عَلَيْهِ مَا لَّا
 إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ
 وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا
 إِنَّهُمْ مُّلتَقُوا رَبَّهُمْ
 وَلَكِنِّي أَرَىٰكُمْ
 قَوْمًا جَاهِلُونَ

وَيَقُولُونَ مَن يَصُرُنِي مِنَ اللَّهِ
 إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ
 وَلَا أَقُولُ لَكُمْ
 عِنْدِي خَزَائِنُ اللَّهِ
 وَلَا أَعْلَمُ الْغَيْبِ
 وَلَا أَقُولُ إِنِّي مَلَكٌ
 وَلَا أَقُولُ لِلَّذِينَ
 تَزَيَّجْنَ عَيْنَهُنَّ
 لَن يُؤْتِيَهُنَّ اللَّهُ خَيْرًا
 اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِنَّ
 إِنِّي إِذًا لَمِنَ الظَّالِمِينَ

قَالُوا يَا نُوحُ قَدْ جَدَدْنَا
 فَأَكْثَرْتَ جِدْلَنَا
 فَأِنَّا يَا نوحُ نَعِدْنَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء الثاني عشر

- one of the truthful forewarners sent from God.
- 11:33 He said: Indeed, it is God alone who shall bring it to you, if He so wills. Moreover, never shall you be able to elude the judgment of the Almighty!
- 11:34 Nor shall my good counsel benefit you in the least — even if I intend to go on counseling you — if it be that God intends to subvert you with ruin. He is your Lord. Thus to Him shall all of you be returned in the end.
- 11:35 So is it that they say: 'The Quran is not from God. Rather, he has forged it? Say to them, O Prophet: Even if I have forged it, then upon me alone is the consequence of my trespass. Yet I am innocent of the trespass you commit in alleging I have forged it.'
- 11:36 So at last it was revealed to Noah: Indeed, no one shall believe from your people, other than those who have already believed. Therefore, be troubled no longer by whatever they have been doing against you.
- 11:37 Yet make the Ark under the care of Our watchful Eyes and according to Our revelation. But you shall not address Me regarding any reprieve for those who have done wrong. They are, indeed, doomed to be drowned.
- 11:38 So he began making the Ark.

إِنْ كُنْتُمْ مِنَ الصّٰدِقِیْنَ

قَالَ إِنَّمَا یَأْتِیْكُمْ بِهِ اللّٰهُ

إِنْ شَاءَ وَ مَا أَنْتُمْ بِمُعْجِزِیْنَ

وَلَا یَنْفَعُكُمْ نُصْحِیْ

إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ

إِنْ كَانَ اللّٰهُ یُرِیْدُ أَنْ یُعْوِیْكُمْ

هُوَ رَبُّكُمْ

وَإِلَیْهِ تُرْجَعُونَ

أَمْ یَقُولُونَ أَفْتَرْتَهُ

قُلْ إِنْ أَفْتَرَيْتُهُ، فَعَلَىٰ إِجْرَامِیْ

وَ أَنَا بَرِیءٌ مِّمَّا یُشْرِكُونَ

وَ أَوْحَىٰ إِلَىٰ نُوْحٍ أَنَّهُ

لَنْ یُؤْمِنَ مِنْ قَوْمِكَ

إِلَّا مَنْ قَدْ ءَامَنَ فَلَا یُتَسَبِّحُ

بِمَا كَانُوا یَفْعَلُونَ

وَ اصْنَعِ الْفُلْكَ

بِأَعْیُنِنَا وَ وَحِیْنَا

وَلَا تُخَاطِبْنِیْ

فِی الدِّیْنِ ظَلْمُوْا

إِنَّهُمْ مُّعْرِضُونَ

وَ یَصْنَعِ الْفُلْكَ

32

31

30

29

27

28

- And whenever any gathering
 'from the defiant elders' of his people
 passed by him, they scoffed at him.
 He said: If you scoff at us 'now',
 soon shall we scoff at you as you scoff at us.
- 11:39 For you shall, most surely, know
 to whom shall come a torment
 that will disgrace him 'in this life'
 and whom an enduring torment
 shall befall 'in the Hereafter'.
- 11:40 So it was—until when Our command 'of doom'
 came to pass,
 and the 'very' hearth 'itself' erupted
 'like a fount, as a sign and a portent'—
 We said 'to Noah':
 Carry in 'the Ark' mates of every 'living' pair,
 and your family—
 except for those against whom
 the word 'of destruction' has gone forth—
 and whoever has believed, 'carry also'.
 Yet none had believed 'along' with him,
 but a very few.
- 11:41 * Noah 'said' to them:
 Embark in it, in the name of God,
 'wherein' shall be its running and its arrival.
 Indeed, my Lord
 is most surely all-forgiving, mercy-giving.
- 11:42 Thus it ran with them on waves like mountains,
 and Noah called 'out' to his son,
 who was in a place apart: O my dear son!
 Embark with us!
 And do not be with the disbelievers!
- 11:43 He said:
 I shall take shelter in a mountain
 that will preserve me from the water!

سُورَةُ هُودٍ

الجزء الثاني عشر

وَكُلَّمَا مَرَ عَلَيْهِ مَلَأٌ
 مِنْ قَوْمِهِ سَخِرُوا مِنْهُ
 قَالَ إِنْ تَسْخَرُوا مِنَّا
 فَإِنَّا نَسْخَرُ مِنْكُمْ
 كَمَا تَسْخَرُونَ

فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
 وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ
 حَتَّىٰ إِذَا جَاءَ أَمْرُنَا

وَفَارَ الْتُورُ

قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ
 زَوْجَيْنِ آتَيْنِ وَأَهْلَكَ
 إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ
 وَمَنْ أَمَّا

وَمَا أَمَّا مَعَهُ إِلَّا قَلِيلٌ

﴿٤٠﴾ وَقَالَ ارْكَبُوا فِيهَا

بِسْمِ اللَّهِ يَجْرُنَّهَا وَمُرْسَاهَا
 إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

وَهُي تَجْرِي بِهِمْ ﴿٤١﴾

فِي مَوْجٍ كَالْجِبَالِ
 وَنَادَىٰ نُوحٌ ابْنَهُ

وَكَانَ فِي مَعْزِلٍ

يَبْنِي أَرْكَبَ مَعَنَا

وَلَا تَكُن مَعَ الْكَافِرِينَ

﴿٤٢﴾ قَالَ سَتَأْوِي إِلَىٰ جَبَلٍ

يَعِصْمُنِي مِنَ الْمَاءِ

سُوْرَةُ

الْحٰجِرَةِ

Noah said:

There is no preservation this Day
from the 'fatal' command of God,
except on whom He shows mercy.
And the waves came between them.
And he was among those drowned.

11:44 And it was said:

O earth! Swallow your waters!
And O heaven! Abate!
So the waters receded.
And the matter was concluded.
And 'the Ark' settled upon 'Mount' Jûdî.
And it was said:

Away with the wrongdoing people!
11:45 Yet Noah called to his Lord, and said:
My Lord! My son is of my family,
and Your promise is the truth,
and You are the most just of judges.

11:46 He said: O Noah!

Indeed, he is not of your 'believing' family.
For, indeed, it is an unrighteous deed
'that he has done'
So do not ask Me
of that whereof you have no knowledge.
I admonish you,
so that you shall not become of the ignorant
'in what you ask of God'.

11:47 He said: My Lord!

I seek refuge in You
from 'ever' asking You of that
whereof I have no knowledge.
And if You do not forgive me
and have mercy upon me,
I shall be among the losers
'of an everlasting Paradise'.

قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ
أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ
وَحَالَ بَيْنَهُمَا الْمَوْجُ

فَكَانَ مِنَ الْمَغْرُوبِينَ

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ

وَسَمَاءَ آفَاقِي

وَبِغِضِ الْمَاءِ وَقُضِيَ الْأَمْرُ

وَأَسْتَوَتْ عَلَى الْجُودِيِّ

وَقِيلَ بَعْدَ الْقَوْمِ الظَّالِمِينَ

وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ

رَبِّ إِنِّي أَنْبِئُكَ مِنْ أَهْلِي

وَأِنَّ وَعْدَكَ الْحَقُّ

وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

قَالَ يَنْتُوهُ

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ

عَمَلٌ غَيْرٌ صَالِحٌ فَلَا تَسْتَلِينَ

مَا لَيْسَ لَكَ بِهِ عِلْمٌ

إِنِّي أَعْظُمُكَ أَنْ تَكُونَ

مِنَ الْجَاهِلِينَ

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ

أَنْ أَشْتَاكَ

مَا لَيْسَ لِي بِهِ عِلْمٌ

وَالْإِعْتَفَافِي وَتَرْحَمَنِي

أَكُنْ مِنَ الْخَاسِرِينَ

- 11:48 It was said: O Noah!
 Disembark, with peace and security from Us,
 and with blessings upon you
 and upon the believing nations
 that shall descend
 from those who are with you.
 Yet there shall be other nations
 to whom We grant enjoyment in this life.
 Then there shall befall them
 a most painful torment from Us
 in the Hereafter.
- 11:49 That is of the tidings of the unseen past
 We reveal to you, O Prophet.
 You did not know of them before this,
 neither you nor your people. So be patient.
 For the ultimate outcome
 is success for the God-fearing.
- 11:50 And to the people of 'Ad
 We sent their brother Hûd as a messenger.
 He said: O my people! Worship God alone.
 You do not have any God other than Him.
 You are nothing but forgers of false gods.
- 11:51 O my people!
 I do not ask of you any reward for this message.
 Indeed, my reward is only with the One
 who originated me.
 Will you not, then, understand?
- 11:52 And O my people!
 Seek forgiveness from your Lord.
 Then repent to Him.
 He shall send down upon you
 rain from heaven in abundance.
 Moreover, He will greatly increase you

سُوْرَةُ

الْحُدُودِ الثَّالِثِي عَشَرَ

قِيلَ يٰنُوْحُ اٰهْبِطْ بِسَلَامٍ مِّنَّا ﴿٤٨﴾
 وَبَرَكَاتٍ عَلَيْنَا
 وَعَلَىٰ اٰمِرٍ مِّنْ مَّعَاكٍ
 وَاٰمَمٍ سَنُمَتِّعُهُمْ
 ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ اَلِيمٌ
 تِلْكَ مِنْ اٰنْبَاءِ الْغَيْبِ ﴿٤٩﴾
 نُوْحِيهَا اِلَيْكَ مَا كُنْتَ تَعْلَمُهَا
 اَنْتَ وَاَقْوَمُوكُمْ مِنْ قَبْلِ هٰذَا
 فَاَصْبِرْ
 اِنَّ الْعَقِيْبَةَ لِلْمُنْقِبِيْنَ ﴿٥٠﴾
 وَاِلَىٰ عَادٍ اٰخَاهُمْ هُوْدًا
 قَالَ يٰقَوْمِ اَعْبُدُوْا اِلٰهَ
 مَا لَكُمْ مِنْ اِلٰهٍ غَيْرُهُ
 اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ
 يٰقَوْمِ ﴿٥١﴾
 لَا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا
 اِنْ اَجْرِيْ
 اِلَّا عَلٰى الَّذِيْ فَطَرَنِيْ
 اَفَلَا تَعْقِلُوْنَ
 وَيَنْقُومِ اَسْتَغْفِرُوْا رَبِّيْكُمْ ﴿٥٢﴾
 ثُمَّ تُوْبُوْا اِلَيْهِ
 يُرْسِلِ السَّمَاءَ عَلَيْنَا
 مِدْرَارًا وَيَزِدْكُمْ قُوَّةً
 اِلَىٰ قُوَّتِكُمْ

سُورَةُ

الْحُدِّ

- in power, adding to your power.
So do not turn away as defiant unbelievers.
- 11:53 They said: O Húd!
You have not come to us
with a clear, miraculous proof
that is convincing.
And we shall not leave our gods
on your mere word.
Therefore, we shall never be believers in you.
- 11:54 We say only that some of our gods
have struck you with something evil.
He said: Indeed, I call God to bear witness—
and bear you witness—
that I am innocent of worshipping
all that you associate as gods with God,
apart from Him.
- 11:55 So plot against me, all of you together!
Then do not grant me respite.
- 11:56 Indeed, I have relied upon God alone—
my Lord and your Lord.
There is not a single beast
treading on the earth
but that He is holding it by its forelock
in complete subjugation.
Indeed, every decree of my Lord
is just and guides
upon a straight way of salvation.
- 11:57 But if you turn away from faith,
then truly I have conveyed to you
that with which I have been sent to you
by God.
Thus my Lord shall cause other people
to succeed you.
Yet you shall not harm Him in anything at all.
For, indeed, my Lord

وَلَا تَتَوَلَّوْا مُجْرِمِينَ

قَالُوا يَا هُوْدُ

٥٣

مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ
بِتَارِكِي آلِ الْهِنَانِ عَنْ قَوْلِكَ

وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

إِنْ نَقُولُ إِلَّا أَعْرَبْنَاكَ

٥٤

بَعْضُ آلِ الْهِنَانِ يَسُوءُ

قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُ

أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

مِنْ دُونِهِ فَكَيْدُوْنِي جَمِيْعًا

٥٥

ثُمَّ لَا تَنْظُرُونَ

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ

٥٦

رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ

إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا

إِنْ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ

٥٧

مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ

وَسَنْخَلِفُ رَبِّي قَوْمًا غَيْرَكُمْ

وَلَا تَضُرُّوْنَهُ شَيْئًا إِنْ رَبِّي

عَلَى كُلِّ شَيْءٍ حَفِيظٌ

٥٨

- is 'vigilantly' all-preserving over all things.
- 11:58 Thus when Our command 'of doom' came to pass,
We delivered Hûd
and all those who believed with him
by a 'profound' mercy from Us.
And We delivered them, 'as well,'
from a stern torment 'in the Hereafter'.
- 11:59 And that was 'the people of 'Âd.
They disavowed the 'clear' signs
'and wonders' of their Lord
and disobeyed 'the divine mandate
of His messengers
while they followed the command
of every obstinate,
'insolently' tyrannical one 'among them'.
- 11:60 Thus, 'at once' they were pursued
with a curse in this world—
and 'it shall thrust them into Hellfire'
on the Day of Resurrection.
Most assuredly,
'Âd had disbelieved in their Lord.
Most assuredly, away with 'Âd,
the people of Hûd!
- 11:61 * Then to 'the people of' Thamûd
'God sent' their brother Şâlih 'as a messenger'.
He said: O my people! Worship God 'alone'.
You do not have any God other than Him.
He produced you from the earth
and has settled you therein 'to cultivate it'.
So seek His forgiveness. Then repent to Him.
Indeed, my Lord is near 'and answers prayers'.
- 11:62 They said: O Şâlih!
High were 'the hopes

سُوْرَةُ هُوْدٍ

الْحُزْنَةُ الْكَافِي عَشْرٌ

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا ﴿٥٨﴾

وَالَّذِينَ آمَنُوا مَعَهُ

بِرَحْمَةٍ مِنَّا

وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ

وَقَدْ كَذَّبُوا

جَحْدًا وَيَايَأْت رَبِّهِمْ

وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا

أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ

وَاتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةَ

رَبِّهِمْ يَوْمَ الْقِيَامَةِ

أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ

أَلَا بَعْدَ لَعَادٍ قَوْمِ هُودٍ

وَإِلَى ثَمُودَ ﴿٥٩﴾

أَنَّهُمْ صَالِحًا

قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ

وَأَسْتَعْمَرَ كُرُوهَا

فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ

إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا

مَرْجُوعًا قَبْلَ هَذَا

سُوْرَةُ الْاٰحْقَافِ

الْبُرْجَةُ الْاٰثَانِيَّةُ

- we had placed in you before this.
Do you forbid us to worship
what our forefathers worshipped!
Indeed, we most certainly remain
in much-perplexed doubt
about what you call us to worship`.
- 11:63 He said: O my people!
Have you considered your dreadful end,
if, indeed, I stand upon
clear proof from my Lord,
inasmuch as He has given me revelation
as a mercy from Him?
Who then will support me against God
if I disobey Him?
Thus never would you increase me
in anything but utter loss if I followed you!
- 11:64 And then he said: O my people!
This is the miraculously created she-camel
of God come as a sign for you.
So leave her to eat in God's land,
and do not touch her
with any act of evil intent,
or you will be seized, suddenly,
by an imminent torment.
- 11:65 But they hamstrung her.
So Şâlih said to them:
Enjoy yourselves in your dwellings
in the life of this world
for only three more days.
That is a promise of imminent chastisement,
the truth of which shall not be belied.
- 11:66 So when Our command of doom came to pass,
We delivered Şâlih
and all those who believed with him
by a profound mercy from Us

أَنهَمْنَا أَن نَّعْبُدَ
مَا يَعْبُدُ آبَاؤُنَا
وَإِنَّا لَفِي شَكِّ
مِمَّا تَدْعُونَا إِلَيْهِ مُرْسِبٍ

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِن

١٦٣

كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَأَتَنبِي مِنْهُ رَحْمَةً
فَمَن يَنْصُرُنِي مِنَ اللَّهِ
إِن عَصَيْتُهُ

فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ
وَيَقَوْمِ هَذِهِ

١٦٤

نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ
فَذَرُوهَا

تَأْكُلُ فِي أَرْضِ اللَّهِ
وَلَا تَمْسُوهَا بِسُوءٍ
فِي أَخَذِكُمْ عَذَابٌ قَرِيبٌ

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا

١٦٥

فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ
ذَٰلِكَ وَعَدُّ غَيْرٍ مَّكَذُوبٍ

فَلَمَّا جَاءَ أَمْرُنَا

١٦٦

بَجَيْتِنَا صَالِحًا
وَالَّذِينَ ءَامَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا
وَمِن خِزْيِ يَوْمِئِذٍ

- and 'saved them' from the disgrace
of that 'awesome' day.
Indeed, it is your Lord
who is the All-Powerful, the Overpowering.
- 11:67 For, suddenly,
the 'deadly' blast seized those who did wrong,
and by morning they were 'dead',
laying 'prostrate' in their dwellings,
- 11:68 as if they had never dwelled
'in prosperity' therein.
Most assuredly, 'the people of' Thamûd
disbelieved in their Lord.
Most assuredly, away with Thamûd!
- 11:69 And, very truly,
Our messenger-angels came to Abraham
'in the form of men'
with the glad tidings 'of a son'.
They said: Peace to you!
And to them he said: Peace!
And he made no delay
in bringing 'forth' a roasted calf.
- 11:70 Yet when he saw that their hands
did not reach for it 'to eat', he mistrusted them
and conceived a fear of them.
They said: Have no fear.
We are 'angels' sent to 'punish'
the people of Lot.
- 11:71 Thereafter, his wife,
who had been standing aside, 'out of view',
laughed, for We had given her glad tidings
of 'conceiving' Isaac 'in her old age',
and 'descending' from Isaac 'would be' Jacob.
- 11:72 She said: Oh, woe is me!
Will I give birth, though I am an old woman—

سُورَةُ هُودٍ

الجزء الثاني عشر

إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ
وَأَخَذَ الَّذِينَ ظَلَمُوا
الصَّيْهَةَ فَأَصْبَحُوا
فِي دِيَارِهِمْ جثيم
كَانَ لَمْ يَفْنَوْا فِيهَا إِلَّا إِنَّا
نُموذًا كَفَرُوا رَبَّهُمْ
إِلَّا بَعْدَ النُّمُودِ
وَلَقَدْ جَاءَتْ رُسُلُنَا
إِبْرَاهِيمَ بِالْبُشْرَى
فَالَوْاسِكُمْ قَالَ سَلَامٌ
فَمَا لَبِثَ أَنْ جَاءَ
بِعِجْلِ حَبِيدٍ
فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ
نَكَرَهُمْ وَأَوَّجَسَ مِنْهُمْ
خِيفَةً قَالُوا لَا تَخَفْ
إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ
وَأَمْرًا لَهُ قَائِمَةٌ فَضَحَكَتْ
فَبَشَّرْنَاهَا بِإِسْحَقَ
وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ
قَالَتْ يَوْتَلِينِ
ءَالِدٌ وَأَنَا عَجُوزٌ
وَهَذَا بَعْلِي شَيْخًا

سُوْرَةُ هُوْدٍ

الْحِزْبُ الثَّانِي عَشَرَ

- and this, my husband, is an aged man?
Indeed, this is, most surely, an astounding thing!
- 11:73 They said:
Do you wonder at the command of God?
The mercy of God and His blessings
are upon you,
O People of the Household of Abraham .
He, indeed, is all-praised, sublime.
- 11:74 So when the fright had gone from Abraham,
and the glad tidings had come to him,
he entreated Us regarding the punishment
of the people of Lot.
- 11:75 Abraham was, indeed, most forbearing,
tenderhearted, ever-penitent.
- 11:76 It was said: O Abraham!
Turn aside from this, now .
For truly, the command of your Lord
has already come.
And, most surely, a torment is coming to them
that cannot be turned back.
- 11:77 So when Our messenger-angels came to Lot
in the form of men ,
he was greatly troubled over them.
Indeed, he grew helplessly distressed for them,
fearing his people would molest them;
and he said:
This is an intensely unnerving day!
- 11:78 Then his people came rushing toward him
to seize the strangers from his home —
when just before
they had been doing vile deeds.
He said: O my people!
Here, rather, are my daughters. Marry them.
They are purer for you.

إِنَّ هَذَا الشَّيْءُ عَجِيبٌ
قَالُوا أَعْجِبِينَ مِنْ أَمْرِ اللَّهِ
رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ
إِنَّهُ حَمِيدٌ مُجِيدٌ
فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ
وَجَاءَهُ تَهْلُؤُهُ الْبَشْرَىٰ جَدَلْنَا
فِي قَوْمِ لُوطٍ
إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ
يَتَابِرْهِيمُ أَعْرَضَ عَنْ هَذَا
إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ
وَإِنَّهُمْ لَأَتِيهِمْ عَذَابٌ
عِزٌّ مُرْدُوودٌ
وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا
سِوَىٰ يَوْمِ صَاقٍ بِهِمْ ذُرْعًا
وَقَالَ هَذَا يَوْمٌ عَصِيبٌ
وَجَاءَهُ قَوْمُهُ مُهْرَعُونَ إِلَيْهِ
وَمِنْ قَبْلِ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ
قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي
هُنَّ أَطْهَرُ لَكُمْ
فَاتَّقُوا اللَّهَ
وَلَا تُخْزَوْنِ فِي صَفِيحِي

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٧٥

٧٦

٧٧

٧٨

- So fear God, and do not dishonor me concerning my guests!
Is there not among you a rightly guided man?
- 11:79 They said:
Most surely, you know very well that we do not have any true desire for your daughters.
Rather, you know well what we desire.
- 11:80 He said:
If only I had 'invincible' power over you, or I could take recourse to a mighty defender!
- 11:81 'Then and there, the guests' said: O Lot! Indeed, we are your Lord's messenger-angels. Never shall they attain to you.
So set out with your family in the latter part of the night— and let no one among you look back.
But 'as to' your wife, what befalls them shall befall her.
Indeed, their appointed time 'of destruction' is morning.
Does not the morning draw near?
- 11:82 So when Our command 'of doom' came to pass 'against Sodom', We made 'their land's' uppermost its lowermost.
Then We rained down upon it stones of hardened clay, clustered—
- 11:83 marked by your Lord!
Nor is this ever far-off from the 'godless' wrongdoers 'of the earth'.
- 11:84 *Then to 'the people of' Midian 'We sent' their brother Shu'ayb 'as a messenger'.
He said: O my people! Worship God 'alone'.
You do not have any God other than Him.

سُورَةُ هٰود

الجزء الثاني عشر

أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ

قَالُوا لَقَدْ عَلِمْتُمْ

مَا لَنَا فِي بَنَاتِكَ مِنْ حَقِّ

وَإِنَّكَ لَنَعْلَمُهُمْ مَا تُرِيدُ

قَالُوا لَوْ أَن لِي بِكُمْ قُوَّةٌ

أَوْءَاوِي إِلَىٰ رُكْنٍ سَدِيدٍ

قَالُوا يَلُوْطُ إِنَّا رُسُلُ رَبِّكَ

لَن يَصِلُوا إِلَيْكَ فَأَسْرِ

بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ

إِلَّا أَمْرًا نَّكَتًا

إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ

إِنَّ مَوْعِدَهُمُ الصُّبْحُ

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

فَلَمَّا جَاءَ أَمْرُنَا

جَعَلْنَا عَلَيْهَا سَابِقَهَا

وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً

مِّن سِجِّيلٍ مَنْصُورٍ

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ

مِّنَ الظَّالِمِينَ بَعِيدٍ

وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا

قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ

مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ

وَلَا تَنْفُصُوا

الْمِكْيَالَ وَالْمِيزَانَ

سُورَةُ هُودٍ

الْحِزْبُ الثَّانِي عَشْرُونَ

Do not lessen the measure
you give in commerce
or falsify the balance in trade.

For I see you thriving in prosperity,
and, indeed, I fear for you the torment
of an encompassing Day!

11:85 And, O my people!

You shall fill the measure
and the balance with justice.

And you shall not defraud the people
of their rightful things.

Nor shall you make mischief in the earth,
sowing corruption in it.

11:86 What abides with God in the Hereafter

is far better for you,
if, indeed, you are believers.

Yet I am not a keeper over you.

11:87 They said: O Shu'ayb!

Does your revealed Prayer command you
that we should forsake

what our forefathers worshipped,

or that we should not do

with our own wealth whatever we please?

Oh, you have certainly become
most forbearing and rightly guided!

11:88 He said: O my people!

Have you considered your dreadful end,

if, indeed, I stand upon

clear proof from my Lord,

inasmuch as He has provided me

with the goodly provision of revelation
from Him?

Nor do I desire merely to differ with you,
concerning what I have forbidden you.

I desire nothing more than to set things aright,

إِنِّي أُرِيدُكُمْ بِخَيْرٍ

وَإِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ مُّحِيطٍ

وَيَنْقُورُوا أَوْفُوا أَلْمِكْيَالَ ٨٥

وَالْمِيزَانَ بِالْقِسْطِ

وَلَا تَبْخَسُوا

النَّاسَ أَشْيَاءَهُمْ

وَلَا تَعْتُوا

فِي الْأَرْضِ مُفْسِدِينَ

بَقِيَتْ اللَّهُ خَيْرٌ لَّكُمْ ٨٦

إِنْ كُنْتُمْ مُّؤْمِنِينَ

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

قَالُوا يَشْعَبُ ٨٧

أَصَلَوْاكَ تَأْمُرُكَ

أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا

أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا

مَا نَشَاءُ إِنَّكَ لَأَنْتَ

الْحَلِيمُ الرَّشِيدُ

قَالَ يَنْقُورُوا أَرَأَيْتُمْ ٨٨

إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي

وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ

إِلَّا مَا أَنهَيْتُمْ عَنْهُ

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ

مَا أَسْتَطَعْتُ

- as much as I am able.
 Nor is my success
 in the hands of other than God.
 On Him alone do I rely.
 And to Him alone do I turn in penitence.
- 11:89 And, O my people!
 Let not your dissension with me
 cause you to be stricken by the likes of that
 which struck Noah's people, or Hûd's people,
 or Şâlih's people.
 Nor are Lot's people far-off from you.
 So seek forgiveness from your Lord.
 Then repent to Him.
 Indeed, my Lord is mercy-giving, all-loving.
- 11:91 They said: O Shu'ayb!
 We do not understand much of what you say.
 Yet, indeed, we see you
 as utterly weak among us.
 And were it not for our regard for your clan,
 we, most surely, would have stoned you
 to death.
 Nor have you any power against us.
- 11:92 He said: O my people!
 Is my clan more eminent to you than God,
 such that you have taken Him as one
 to be thrust behind your back,
 disregarding His commandments?
 Indeed, my Lord is all-encompassing
 of all that you do.
- 11:93 And, O my people!
 Work in accordance with your ungodly stand.
 For, indeed, I am working for God's way.
 Soon shall you know
 to whom there shall come
 a torment that disgraces him,

يٰۤاَيُّهَا الَّذِيْنَ

الْحُزْمَةُ الَّذِيْنَ يَحْتَرُّ

وَمَا تَوْفِيقِيْٓ اِلَّا بِاللّٰهِ

عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيبُ

وَيَنْقُومِ لَّا يَجْرِمَنَّكُمْ

شِقَاقِيْٓ اَنْ يُصِيبَكُمْ

مِثْلَ مَا اَصَابَ قَوْمَ نُوْحٍ

اَوْ قَوْمِ هُوْدٍ اَوْ قَوْمِ صَالِحٍ

وَمَا قَوْمِ لُوْطٍ

مِنْكُمْ بِبَعِيْدٍ

وَاسْتَغْفِرُوْا رَبِّكُمْ

ثُمَّ تُوْبُوْا اِلَيْهِ

اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ

قَالُوْا يَسْعَيْبُ

مَا نَفَقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ

وَاِنَّا لَنَرِيْكَ فِىْنَا ضَعِيْفًا

وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ

وَمَا اَنْتَ عَلَيْنَا بِعَزِيْزٍ

قَالَ يَنْقُومِ اَرَهْطِيْ

اَعَزُّ عَلَيَّكُمْ مِّنْ اَللّٰهِ

وَاصْخَرْتُمْوْهُ وَّرَآءَكُمْ ظَهْرِيًّا

اِنَّ رَبِّيْ

يَمَا تَعْمَلُوْنَ مُّحِيْطٌ

وَيَنْقُومِ

اَعْمَلُوْا عَلٰى مَكَانِيْكُمْ

اِنِّيْ عَمِلٌ

سَوْفَ تَعْلَمُوْنَ

سُورَةُ هُودٍ

الجزء الثاني عشر

- and who among us is a liar!
So wait. Indeed, I too am waiting
along with you for God's Judgment .
- 11:94 So when Our command of doom
came to pass, We delivered Shu'ayb,
and all those who believed with him,
by a profound mercy from Us.
For, suddenly,
the deadly blast seized those who did wrong,
and by morning they were dead,
laying prostrate in their dwellings,
11:95 as if they had never dwelled
in prosperity therein.
Most assuredly, away with Midian,
just as the people of Thamûd
were done away with!
- 11:96 And very truly,
We sent Moses with Our miraculous signs
and manifest authority
11:97 to Pharaoh and his assembly of nobles.
For they were following Pharaoh's command—
and Pharaoh's command
was not at all rightly guided.
- 11:98 At the head of his people he shall go
on the Day of Resurrection.
Then he will usher them
into the Fire of Hell—
and a most woeful destiny
to be ushered into it is!
- 11:99 Thus, at once they were pursued
with a curse in this world—
and it shall thrust them into Hellfire
on the Day of Resurrection—
and a most woeful offering to be offered it is!

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ
وَمَنْ هُوَ كَاذِبٌ
وَأَرْتَقِبُوا

إِنِّي مَعَكُمْ رَقِيبٌ
وَلَمَّا جَاءَ أَمْرُنَا

١٤

بَحْتَنَا شُعَيْبًا
وَالَّذِينَ ءَامَنُوا مَعَهُ

بِرَحْمَةٍ مِنَّا وَأَخَذَتِ
الَّذِينَ ظَلَمُوا الضَّيْحَةَ

فَأَصْبَحُوا فِي دِيَارِهِمْ
جُنُودًا

كَأَن لَّمْ يَغْتَبُوا فِيهَا

١٥

أَلَّا بَعْدَ الْعَمَلِ

كَمَا بَعَدَتْ تَمُودُ

وَلَقَدْ أَرْسَلْنَا مُوسَى

١٦

بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ

إِلَى فِرْعَوْنَ وَمَلَئِهِ

١٧

فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ

وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ

١٨

فَأَوْرَدَهُمُ النَّارَ

وَبَيَّسَ الْوَرْدَ الْمَمْرُودَ

وَأَتَّبَعُوا فِي هَذِهِ لَعْنَةَ

١٩

يَوْمَ الْقِيَامَةِ

سُبْحَانَ رَبِّنَا

الْحَمْدُ لِلَّهِ الَّذِي بَشَّرَ

- 11:100 That is part of the 'heavy' tidings
that We relate to you
of 'the people of the 'ruined' towns.
Some are standing. And some are stubble.
11:101 Yet We have not wronged 'any of them.
Rather, they wronged their own souls.
Their gods, whom they called upon
apart from God,
did not avail them against anything 'in the least'
when the command of 'doom'
from 'your Lord came to pass.
Nor did they increase them in other than ruin.
11:102 For that is the 'crushing' grip of your Lord
when, suddenly, He seizes 'entire' communities
while they are doing wrong.
Indeed, His grip is 'most' painful and severe.
11:103 Indeed, in this there is a sure sign
for whoever fears the torment of the Hereafter.
That is the Day
to which all people shall be gathered.
And that is a Day
that shall be witnessed 'by all creation' !
11:104 For We have only deferred it
to a specified term.
11:105 The Day it comes not a soul shall speak,
except by His permission.
Thus some of them shall be wretched
and some happy.
11:106 As for those wretched 'ones'
who rejoiced in wrongdoing',
they shall be in the Fire 'of Hell'.
For them therein,
there shall be 'heavy' sighing and gasping,
11:107 wherein they shall abide evermore,
as long as the heavens and the earth remain—

بِئْسَ الرِّقْدُ الْمَرْفُودُ

ذَلِكَ مِنَ أَنْبَاءِ الْقُرَى

نَقَضَهُ عَلَيْكَ

مِنْهَا قَائِمٌ وَحَصِيدٌ

وَمَا ظَلَمْنَاهُمْ

وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ

مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ

وَمَا زَادَهُمْ إِلَّا تَنْبِيئًا

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا

أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ

إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

إِنَّ فِي ذَلِكَ لَآيَةً

لِمَنْ خَافَ عَذَابَ الْآخِرَةِ

ذَلِكَ يَوْمٌ مَجْمُوعٌ لَّهُ النَّاسُ

وَذَلِكَ يَوْمٌ مَشْهُودٌ

وَمَا تُؤَخِّرُهُ

إِلَّا لِأَجَلٍ مُّعَدَّدٍ

يَوْمَ يَأْتِ

لَا تَنْكَلِمُ نَفْسٌ إِلَّا بِذِيئَةٍ

فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

فَأَمَّا الَّذِينَ سَقُوا فِي النَّارِ

سُورَةُ هُودٍ

الْحُزْنَةُ الْثَانِي عَشَرَ

- except as your Lord wills.
Indeed, your Lord
is the doer of all that He intends.
- 11:108 *As for those happy ones
who rejoiced in doing good,
they shall be in the Garden of Paradise —
wherein they shall abide evermore,
as long as the heavens and the earth remain—
except as your Lord wills. It is an unbroken gift.
- 11:109 So do not be in doubt, O Prophet,
as to what these unbelievers truly worship.
They do not worship
but as their forefathers of old worshipped.
And, indeed, We shall fully render to them
their portion of recompense, undiminished.
- 11:110 Now very truly, it is We who gave Moses
the Book of the Torah.
But there was also dispute about whether
it was truly from God.
Yet were it not for a preordained word
that had preceded from your Lord, O Prophet,
to requite all people in the Hereafter,
most surely, judgment between them
would have been decided at once,
and the disbelievers duly punished.
But, indeed, they remain
in much-perplexed doubt about it.
- 11:111 Yet, indeed,
your Lord shall fully recompense all people
for their works.
For as to all that they do,
He is, indeed, all-aware.
- 11:112 So keep steadfastly straight

لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ
خَالِدِينَ فِيهَا مَا دَامَتِ
السَّمَوَاتُ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ
إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
﴿١٠٨﴾ وَأَمَّا الَّذِينَ سَعَدُوا
فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا
مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ
عَطَاءً غَيْرٍ مَّجْدُودٍ
﴿١٠٩﴾ فَلَا تَكُ فِي مِرْيَةٍ
مِّمَّا يَعْبُدُونَ هَؤُلَاءِ
مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ
مِّن قَبْلُ وَإِنَّا لَمُوَفُّوهُمْ
نَصِيبَهُمْ غَيْرَ مَنقُوصٍ
﴿١١٠﴾ وَلَقَدْ آتَيْنَا مُوسَى
الْكِتَابَ فَأَخْتَلَفَ فِيهِ
وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِن رَّبِّكَ
لَقَضَىٰ بَيْنَهُمْ
وَأَتَّوَمَ لَفِي شَكٍّ مِّنْهُ مَرِيبٍ
وَإِن كَلَّا لَمَّا
﴿١١١﴾ لِيُوفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ

upon God's path ,
 even as you have been commanded—
 you and all those
 who have repented with you.
 Nor shall you believers transgress.
 For as to all that you do,
 He is, indeed, all-seeing.

11:113 Nor shall you incline
 to those who do wrong,
 for then the Fire of Hell shall touch you.
 Moreover, you shall not have
 apart from God any patron,
 for then you will not be helped by God .

11:114 Thus duly establish the Prayer
 at both ends of the day,
 and at the near hours of the night.
 Indeed, good deeds remove misdeeds.
 This is a reminder
 for those who would be mindful
 and reflect on this admonition .

11:115 So be patient.
 For, indeed, God never wastes the reward
 of those who excel in doing good.

11:116 Yet if only there had been,
 among the generations before you,
 people of lasting virtue and righteous works—
 forbidding corruption in the earth—
 other than the few among them who did so,
 and whom We, then, delivered
 from punishment !
 As for those who did wrong
 by worshipping false gods ,
 they ungratefully followed
 what ended them with
 luxury and pleasure in life .

سُورَةُ هُودٍ

الجزء الثاني عشر

إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ
 فَاسْتَقِمْ كَمَا أُمِرْتَ ١١٢
 وَمَنْ تَابَ مَعَكَ وَلَا تَطَّعُوا
 إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
 وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا
 فَمَتَسِّكُم النَّارُ
 وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
 مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ
 وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ
 وَرُفُلًا مِّنَ اللَّيْلِ
 إِنَّ الْحَسَنَاتِ
 يُذْهِبْنَ السَّيِّئَاتِ
 ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ
 وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ
 أَجْرَ الْمُحْسِنِينَ ١١٤
 فَلَوْلَا كَانَ مِنَ الْقُرُونِ
 مِن قَبْلِكُمْ أُولُوا بَقِيَّةً
 يَنْهَوْنَ عَنِ الْفَسَادِ
 فِي الْأَرْضِ إِلَّا قَلِيلًا
 مِّمَّنْ أَعَجَبْنَا مِنْهُمْ

سُورَةُ هُودٍ

الجزء الثاني عشر

- For they were defiant unbelievers.
 11:117 'So beware!
 For never would your Lord
 destroy any 'such' towns unjustly,
 while their people were doers of righteousness.
 11:118 Yet, 'still,' had your Lord so willed,
 He would, most surely, have made all people
 one 'faith'-community.
 But 'He has endowed them with moral choice;
 thus' they shall not cease
 being disputants 'regarding faith'—
 11:119 except for 'the firm believers among them,
 to' whom your Lord shows mercy—
 and for this 'choice' did He create them.
 Thus the word of your Lord
 'decreed at the creation of humankind'
 shall be fulfilled:
 Indeed, I shall most surely fill Hell
 with the jinn and the people
 'who are ungodly—all' of them' together.
 11:120 Yet all that We relate to you,
 'O Muhammad,'
 from the tidings of the messengers
 'who preceded you',
 is but to set firm your 'own' heart.
 For in this 'surah',
 the 'revealed' truth has come to you—
 along with an 'inspired' admonition
 'for the unbelievers to turn to God',
 and a reminder 'of the way of God
 and His messengers' for the believers.
 11:121 Therefore, say to those
 who do not believe:
 Work in accordance with your 'ungodly' stand.

وَأَتِمَّ الَّذِينَ ظَلَمُوا
 مَا أَتَرَفُوا فِيهِ
 وَكَانُوا جُحِيمِينَ
 وَمَا كَانَ رَبُّكَ ﴿١١٧﴾
 لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ
 وَأَهْلِهَا مُصْلِحِينَ
 وَلَوْ شَاءَ رَبُّكَ ﴿١١٨﴾
 لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
 وَلَا يَرَىٰ لَكُم مَخْلُوفِينَ
 إِلَّا مَنْ رَحِمَ رَبُّكَ ﴿١١٩﴾
 وَلِذَلِكَ خَلَقَهُمْ
 وَتَمَّتْ كَلِمَةُ رَبِّكَ
 لِأَمْلَأَنَّ جَهَنَّمَ
 مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ
 وَكَلَّا نَقُصُّ عَلَيْكَ ﴿١٢٠﴾
 مِنْ أَنْبَاءِ الرُّسُلِ
 مَا نُنشِئُ بِهِ فُؤَادَكَ
 وَجَاءَكَ فِي هَذِهِ الْحَقُّ
 وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

For, indeed, we are working
for the cause of God .

11:122 And wait!

Indeed, we too are waiting
for God's Judgment .

11:123 Indeed, to God alone

belongs the knowledge
of all the unseen realities
of the heavens and the earth.

Thus to Him alone
every matter shall be returned
for final Judgment .

Then worship Him alone, O Prophet .

And rely on Him alone .

Moreover, be certain—all of you—
that never is your Lord at all heedless
of what you do.

سُورَةُ هُودٍ

الجزء الثامن عشر

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٢﴾

أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ

إِنَّا عَمَلُونَ

وَأَنْظِرُوا إِنَّا مُنظِرُونَ ﴿١٢٣﴾

وَلِلَّهِ ﴿١٢٤﴾

غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

وَمَا رَبُّكَ

يَغْفِلُ عَمَّا تَعْمَلُونَ

Surah 12 / 111 VERSES / REVEALED AT MAKKAH

Yûsuf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 12:1 *Alif Lâm Râ*
These are the ‘revealed’ verses
of the clear Book of God elucidating truth.
- 12:2 We have sent it down as an Arabic Quran,
so that you may understand
its prolific meaning.
- 12:3 We relate to you, O Prophet,
the fairest of stories
in Our revealing to you this Quran.
And, indeed, before it ‘was revealed’,
you were among those
who were unaware of it.
- 12:4 Behold! Joseph said to his father:
My dear father!
I saw ‘in my dream’ eleven stars,
and the sun and the moon—
I saw them bowing down before me.
- 12:5 He said: My dear son!
Do not relate your vision to your brothers,
for they will devise a plot against you.
Indeed, Satan is a clear enemy to man.
- 12:6 And thus shall your Lord choose you,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ ①
تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ
إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا
لَعَلَّكُمْ تَعْقِلُونَ ②
نَحْنُ نَقُصُّ عَلَيْكَ ③
أَحْسَنَ الْقَصَصِ
بِمَا أَوْحَيْنَا إِلَيْكَ
هَذَا الْقُرْآنَ
وَإِنْ كُنْتَ مِنْ قَبْلِهِ
لَمِنَ الْغَافِلِينَ
إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ ④
إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
وَالشَّمْسَ وَالْقَمَرَ
رَأَيْتُهُمْ لِي سَاجِدِينَ
قَالَ يَا بُنَيَّ لَا تَقْصُصْ ⑤
رُؤْيَاكَ عَلَى إِخْوَتِكَ
فَيَكِيدُوا لَكَ كَيْدًا

and teach you
 the interpretation of 'foreshadowed' events,
 and 'thereby' perfect
 His 'Heavenly' blessing upon you,
 and upon the Family of Jacob,
 as He perfected it before upon your fathers,
 Abraham and Isaac.
 Indeed, your Lord is all-knowing, all-wise.

12:7 *Very truly in 'the narrative of' Joseph
 and his brothers are signs
 for those who inquire 'after truth'.

12:8 Behold! 'The brothers of Joseph' said:
 Most surely, Joseph and his 'full' brother
 are more beloved by our father than we are,
 though we are a band 'of brothers'.
 Indeed, our father has, most surely, fallen
 into clear misguidance 'in this'.

12:9 Kill Joseph
 or cast him away to some 'distant' land,
 freeing your father's face 'and his affections'
 for yourselves; and be you thereafter
 a most righteous people, 'once again'.

12:10 One of them said: Do not kill Joseph.
 Rather, cast him into the depths of a well
 'where' some caravan may pluck him out,
 if you must do something.

12:11 They said: O our father!
 What has become of you
 that you do not trust us with Joseph,
 though truly we mean him well?

12:12 Send him with us tomorrow, to picnic and play;
 and, indeed, we shall certainly safeguard him.

12:13 He said: Indeed, it truly grieves me

سُورَةُ يُسُوفِ الْمُرَّةُ الْثَالِثَةَ عَشَرَ

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ
 عَدُوٌّ مُّبِينٌ

وَكَذَلِكَ يَجْنِبُكَ رَبُّكَ ﴿٦﴾
 وَيُعَلِّمُكَ مِنَ تَأْوِيلِ الْأَحَادِيثِ
 وَيَسْتَعِزُّ بِعَمَّتِهِ عَلَيْكَ
 وَعَلَىٰ آلِ يَعْقُوبَ
 كَمَا أَنَّمَا عَلَىٰ آبَائِكَ

مِن قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ
 إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٧﴾
 لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ

آيَاتٌ لِّلرَّاسِخِينَ ﴿٨﴾
 إِذْ قَالُوا لِيُوسُفَ وَأَخُوهُ
 أَحَبُّ إِلَيْنَا مِنَّا
 وَنَحْنُ عُصْبَةٌ

إِن آبَاءَنَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾
 أَقْتُلُوا يُوسُفَ أَوْ اطْرُقُوهُ أَرْضًا
 يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ
 وَتَكُونُوا مِن بَعْدِهِ
 قَوْمًا صَالِحِينَ

قَالَ قَائِلٌ مِّنْهُمْ ﴿١٠﴾
 لَا تَقْتُلُوا يُوسُفَ
 وَالْقَوَّةَ فِي غَيْبَتِ الْعُجْبِ
 بَلْنَقِطْهُ بَعْضَ السَّيَّارَةِ

إِن كُنْتُمْ فَاعِلِينَ ﴿١١﴾
 قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا
 عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصْحُونَ
 أَرْسَلَهُ مَعَنَا غَدًا

يَرْتَعِ وَيَلْعَبُ

يُوسُفُ

الْحَزْنَةُ الثَّانِي عَشَرَ

- that you should go away with him.
For I fear the wolf will eat him
while you are heedless of him.
- 12:14 They said: If the wolf should eat him
while we are a band of brothers,
then, indeed, we are, most surely, losers!
- 12:15 So when they went away with him
and resolved
to put him into the depths of the well,
We revealed to Joseph:
You shall, most surely, tell them
of this evil affair of theirs
at a time when they are utterly unaware
of who you are.
- 12:16 So they came to their father in the evening,
weeping.
- 12:17 They said: O our father!
Truly we went racing
and left Joseph with our belongings,
and the wolf ate him!
But never will you believe us,
even if we are truthful.
- 12:18 And they brought forth his shirt
with false blood on it.
He said: No!
But it is your own souls
that have tempted you to something.
Yet nothing is left to me but beautiful patience!
And God alone is besought for help
against all that you claim.
- 12:19 Now, there came a caravan,
and they sent forth their water-scout.
So he let down his bucket into the well.
He said: Oh, glad tidings!
Here is a boy!

وَإِنَّا لَهُ لَحَافِظُونَ

قَالَ إِنِّي لَيَحْزُنُنِي

أَنْ تَذْهَبُوا بِهِ

وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ

وَأَنْتُمْ عَنْهُ غَافِلُونَ

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ

وَنَحْنُ عُصْبَةٌ

إِنَّا إِذَا لَخَبِيرُونَ

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا

أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ

وَأَوْحَيْنَا إِلَيْهِ

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا

وَهُمْ لَا يَشْعُرُونَ

وَجَاءَ وَآبَاهُمْ

عِشَاءً يَبْكُونَ

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا

نَسْتَيْقُ وَتَرَكْنَا يَوْسُفَ

عِنْدَ مَتْلَعِنَا

فَأَكَلَهُ الذِّئْبُ

وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا

وَلَوْ كُنَّا صَادِقِينَ

وَجَاءَ وَعَلَى قَيْصِهِ

يَدٌ مِرْكَبٌ قَالَ بَلْ

سَأَلْتُ لَكُمْ أَنْفُسَكُمْ أَمْرًا

فَصَبِّرْ جَمِيلٌ وَاللَّهُ

الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

وَجَاءَتْ سَيَّارَةٌ

13

14

15

16

17

18

19

- And they hid him as merchandise.
 Yet God was all-aware
 of all that they were doing.
- 12:20 Thus they sold him for a paltry price,
 a number of coins;
 for they were disinclined toward him.
- 12:21 The man from Egypt who bought him
 said to his wife:
 Tend graciously to his dwelling.
 He may benefit us, or we may take him as a son.
 And thus did We establish Joseph in the land,
 that We might teach him
 of the interpretation of events
 'that dreams foretell'.
 For God prevails in His affairs.
 But most people do not comprehend 'this'.
- 12:22 So when he had reached full maturity,
 We gave him 'prophetic' wisdom
 and knowledge 'of God'—
 and thus do We reward
 those who excel in 'doing' good.
- 12:23 Now, she in whose house he was 'serving'
 solicited him, to have him.
 Thus she bolted the doors and said:
 Here I am, for you!
 He said: God is my refuge!
 'I will not betray the High Minister'.
 Indeed, he is my lord,
 who has made excellent my dwelling—
 and never
 shall the 'ungodly' wrongdoers succeed.
- 12:24 And very truly,
 she had 'firmly' set her desire on him.
 And he 'too' would have set his desire on her

سُورَةُ يُسُوفِ

الجزء الثاني عشر

فَأَرْسَلُوا وَأَوْرَدَهُمُ فَأَدْلَى دَلْوَهُ

قَالَ بِنْتُ عِزَّى هَذَا عَلَّمٌ

وَأَسْرُوهُ بِضْعَةَ

وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ

وَشَرُّهُ بِشْرَبٍ بِخَيْسٍ

دَرَاهِمٍ مَعْدُودَةٍ

وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ

لِأَمْرَأَتِهِ أَكْرَمِي مَثْوَهُ

عَسَى أَنْ يَنْفَعَنَا

أَوْ نَنْخُذَهُ. وَلَدَأْ وَكَذَلِكَ

مَكَّنَّا يُوْسُفَ فِي الْأَرْضِ

وَلِنَعْلَمَهُ مِنْ

تَأْوِيلِ الْأَحَادِيثِ

وَاللَّهُ عَلِيمٌ عَلَى أَمْرِهِ

وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ

وَلَمَّا بَلَغَ أَشُدَّهُ

ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا

وَكَذَلِكَ نَجِزِي الْمُحْسِنِينَ

وَرَزَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا

عَنْ نَفْسِهِ

وَعَلَّقَتِ الْأَبْرَابَ وَقَالَتْ

هَيْبَتُ لَكَ قَالَ مَعَاذَ اللَّهِ

إِنَّهُ رَبِّي أَحْسَنُ مَثْوَايَ

إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ

وَلَقَدْ هَمَّتْ بِهِ

وَهُمْ بِهَا

سُورَةُ يُسُوفِ

الْحِزْبُ الثَّانِي عَشَرَ

had he not seen a 'guiding' proof
'from his Lord'.

In this way did We turn evil and lewdness
away from him.

Indeed,

he was one of Our sincere, elect servants.

12:25 So they both raced for the door,
and she rent his shirt from behind.

But they encountered her lord at the door.

'At once,' she said 'to him':

What shall be the recompense
for one who desired evil with your wife,
but that he be imprisoned
or 'suffer' a most painful torment?

12:26 Joseph said:

It was she who solicited me, to have me!

Then a witness from her own family
'came forth and' testified:

If his shirt is rent from the front,
then she has spoken the truth,
and he is of the liars.

12:27 But if his shirt is rent from behind,
then she has lied, and he is of the truthful.

12:28 Thus when 'the High Minister' saw
that his shirt was rent from behind,
he said 'to her':

This is, indeed, of your womanly cunning!

Indeed, your cunning is great.

12:29 Joseph, 'the High Minister' said:

Turn aside from this!

And as for you, 'he said to his wife,'
ask forgiveness for your sin!

Indeed, you have been

'one' of the 'exceedingly' sinful.

لَوْلَا أَن رَّءَا بُرْهَنَ رَبِّيَ

كَذَلِكَ لِنَصْرِفَ عَنْهُ

السُّوءَ وَالْفَحْشَاءَ إِنَّهُ

مِنَ عِبَادِنَا الْمُخْلَصِينَ

وَأَسْتَبَقَا الْبَابَ ﴿٢٥﴾

وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ

وَأَقْبَا سَيْدَهَا لَدَا الْبَابِ

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ

بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ

أَوْ عَذَابٌ أَلِيمٌ

قَالَ هِيَ ذُوذُنِي عَنِ نَفْسِي ﴿٢٦﴾

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا

إِنْ كَانَ قَمِيصُهُ

قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ

مِنَ الْكَاذِبِينَ

وَإِنْ كَانَ قَمِيصُهُ ﴿٢٧﴾

قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ

وَهُوَ مِنَ الصَّادِقِينَ

فَلَمَّا رَأَتْ قَمِيصَهُ ﴿٢٨﴾

قُدَّ مِنْ دُبُرٍ

قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ

إِنَّ كَيْدَكُنَّ عَظِيمٌ

يُوسُفُ أَعْرَضَ عَنْ هَذَا ﴿٢٩﴾

وَأَسْتَغْفِرِي لِدُنْيَاكَ إِنَّكَ

كُنْتَ مِنَ الْخَاطِئِينَ

﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ

12:30 * 'The ladies' of high society' in the city said:

- The wife of the High Minister solicits her servant to have him!
Truly, he has pierced her heart with love.
Indeed, we, most surely, see her falling into clear misguidance with this .
- 12:31 So when she heard of their contriving 'gossip', she sent for them, having prepared for them reclining cushions. Then to each one of them she gave a knife for their repast .
Then she said to Joseph, while they were cutting their delicacies :
Go out to them!
Then, when 'suddenly' they saw him, they so thoroughly admired him that 'in heedlessness' they cut their hands and said: God save us!
This is no human!
This is none other than a most gracious angel!
- 12:32 She said:
This, then, is he for whom you have blamed me.
Indeed, I did solicit him, to have him for myself .
But he resisted.
Yet if he does not 'soon' do all that I command him, he will, most surely, be imprisoned, and he will, most surely, be 'counted as' one of the abased.
- 12:33 He said: My Lord!
Prison would be dearer to me than that to which they call me.
For if You do not turn their cunning away from me,
I might incline toward them and so become

أَمْرَاتُ الْعَزِيزِ
تُرَوِّدُ فَنَدَّهَا عَنْ نَفْسِهِ
فَلَدَّ شَغَفَهَا حَبًّا إِنَّا لَنَرُهَا

فِي ضَلَالٍ مُّبِينٍ

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ

٣١

أَرْسَلَتْ إِلَيْهِنَّ

وَأَعَدَّتْ لَهُنَّ مَكَّةَ وَأَتَتْ

كُلَّ وَجْدَةٍ مِنْهُنَّ سِكِّينًا

وَقَالَتْ أَخْرِجْ عَلَيْنِ

فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ

وَقَطَعْنَ أَيْدِيَهُنَّ

وَقُلْنَ حَاشَ لِلَّهِ

مَا هَذَا بَشَرًا

إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

قَالَتْ فَذَلِكُنَّ الَّذِي

٣٢

لُمْتُنَنِي فِيهِ وَلَقَدْ رَوَدْتُهُ

عَنْ نَفْسِهِ فَاسْتَعْصَمَ

وَلَكِن لَّمْ يَفْعَلْ مَاءَ أَمْرِهِ

لِيَسْجَنَ

وَلَيَكُونَنَّ مِنَ الصَّادِقِينَ

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ

٣٣

مِمَّا يَدْعُونَنِي إِلَيْهِ

وَإِلَّا نَصْرَفْ عَنِّي كَيْدَهُنَّ

أَصْبُ إِلَيْهِنَّ

وَأَكُنَّ مِنَ الْخٰٓئِلِينَ

- one of the 'wayward and' ignorant.
- 12:34 So his Lord answered him.
Thus He turned their cunning away from him.
Indeed, it is He
who is the All-Hearing, the All-Knowing.
- 12:35 Then it occurred
to 'the prominent men among' them—
even after they had seen the 'clear' signs
of his innocence—
that they should imprison him, for a time.
- 12:36 Now, two young servants
entered the prison with him.
One of them said:
I saw myself 'in a dream' pressing wine.
The other said:
I saw myself carrying bread on my head,
from which birds were eating.
Tell us its interpretation.
Indeed, we see that you are 'one' of those
who excel in 'doing' good.
- 12:37 He said:
The food that, 'in time,'
you are to be provided
shall not come to 'either of' you,
but that I shall prophesy to you
'about your dreams and' their interpretation—
before it comes to you.
This is from what my Lord has taught me.
Indeed, I have forsaken the ways of a people
who do not believe in God.
Moreover, with regard to the Hereafter,
they are, indeed, disbelievers.
- 12:38 Thus I have followed
the sacred way of my fathers,
Abraham, Isaac, and Jacob.

سُورَةُ يُسُوفِ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَلِيمِ

فَأَسْتَجَابَ لَهُ رَبُّهُ ۝٣٤

فَصَرَفَ عَنْهُ كَيْدَهُنَّ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

ثُمَّ بَدَأَهُمْ ۝٣٥

مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ

لَيْسَ حُجَّتُهُمْ شَيْءٌ جِئِن

وَدَخَلَ مَعَهُ السِّجْنَ

فَتَيَّانٌ قَالَ أَحَدُهُمَا

إِنِّي أَرَيْتُ أَنْصِرُّ خَمْرًا

وَقَالَ الْآخَرُ إِنِّي أَرَيْتُ

أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا

نَأْكُلُ الطَّيْرَ مِنْهُ

نَبِّئْنَا بِتَأْوِيلِهِ

إِنَّا نَرِيكَ مِنَ الْمُحْسِنِينَ

قَالَ لَا يَأْتِيكُمَا ۝٣٦

طَعَامٌ تُزْرَقَانِهِ

إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ

قَبْلَ أَنْ يَأْتِيَكُمَا

ذَلِكَ وَمَا عَلَّمَنِي رَبِّي

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ

لَا يُؤْمِنُونَ بِاللَّهِ

وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ

وَأَتَّبَعْتُ مِلَّةَ آبَائِي

إِذْ هُم بِرَبِّهِمْ وَاسْحَقُونَ وَيَعْتُوبُ

It is not for us to associate anything
 as a god with God.
 This is of God's grace upon us,
 and upon all people.
 Yet most people do not give thanks to God
 with an undivided heart .

12:39 O my prison-mates!

Are various lords better, or God, the One,
 the All-Dominating?

12:40 All that you worship apart from Him
 are but mere names you have named—
 you and your forefathers.

God has not sent down any authority for them
 in His revelations .

Judgment belongs to none but God.

He has commanded

that you shall not worship other than Him.

That is the upright way of religion.

But most people do not comprehend this .

12:41 O my prison-mates!

As for the first one of you,
 his dream means that

he shall pour wine for his lord,
 the king of Egypt .

And as for the other, he shall be crucified,
 and birds will eat from his head.

The matter of which you inquire
 is now determined.

12:42 Then he said to the one whom he knew
 would be delivered of the two:

Mention me, before your lord,
 for I am innocent .

But Satan caused him

to forget mentioning Joseph to his lord.

So he remained in prison for some years.

مَا كَانَتْ لَنَا
 أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ
 ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا
 وَعَلَى النَّاسِ وَلَٰكِنَّ
 أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

٣٩

يُصْنَعِي السِّجْنِ
 أَمْ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ
 أَمْ اللَّهُ الْوَّاحِدُ الْقَهَّارُ
 مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا
 أَسْمَاءٌ سَمَّيْتُمُوهَا

٤٠

أَنْتُمْ وِءَابَاؤُكُمْ
 مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
 إِنْ الْحُكْمُ إِلَّا لِلَّهِ
 أَمَرَ الْأَنْبِيَاءَ
 أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ
 ذَلِكَ الَّذِي أَلْقَيْتُمْ
 وَلَٰكِنَّ أَكْثَرَ النَّاسِ
 لَا يَعْلَمُونَ

٤١

يُصْنَعِي السِّجْنِ
 أَمْ أَحَدٌ كَمَا
 فَيَسْقِي رَبَّهُ خَمْرًا
 وَأَمْ الْآخَرُ فَيُصَلَّبُ
 فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ
 فُضِيَ الْأَمْرُ
 الَّذِي فِيهِ تَسْتَفْتِيَانِ

٤٢

وَقَالَ لِلَّذِي ظَنَّ
 أَنَّهُ نَاجٍ مِنْهُمَا
 اذْكُرْنِي عِنْدَ رَبِّكَ
 فَأَنْسَاهُ الشَّيْطَانُ
 ذِكْرَ رَبِّهِ فَلَبِثَ
 فِي السِّجْنِ بِضْعَ سِنِينَ
 وَقَالَ الْمَلِكُ لِيَبْنَؤُا

٤٣

سُورَةُ يُسُوفِ

الْحُزْنَةُ الثَّانِي عَشَرَ

- 12:43 Now, 'one day' the king said:
I saw 'in a dream' seven fat cows
being eaten by seven lean ones;
and seven green ears of corn
and 'seven' others withered.
O 'assembly of' nobles!
Explain to me my vision,
if you are able to interpret 'such' visions!
- 12:44 They said: 'Just' a muddle of dreams!
Nor are we knowledgeable
in the interpretation of dreams.
- 12:45 Then the one who had been delivered
from the two 'prison-mates' —
remembering, at long last—said:
I will tell you of its interpretation.
So send me forth 'to the prison'.
- 12:46 He said: 'Joseph,
O you who are truthful!
Explain for us 'the king's dream'
regarding seven fat cows being eaten
by seven lean ones,
and seven green ears of corn
and 'seven' others withered,
so that I may return to the people 'of the court',
so that they may know 'its meaning'.
- 12:47 He said:
You shall plant 'corn' diligently for seven years.
But what you have harvested leave in its ear,
except a little, from which you shall eat.
- 12:48 Then there shall come after this
seven severe years 'of drought'
that will consume
what you have reserved for them, except a little,
of which you shall store 'for seed'.
- 12:49 Then there shall come after this

سَمِعَ بَقَرَاتِ سِمَانٍ
يَأْكُلُهُنَّ سَبْعَ عِجَافٍ
وَسَبْعَ سُنبُلَاتٍ خُضِرٍ
وَأُخْرَ يَابِسَاتٍ
يَأْتِيهَا الْمَلَأُ أَفْتُونٍ فِي رُءُوسِهِ
إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ
قَالُوا أَضَلَّكَ أَهْلُكِ
وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ
وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ
بِتَأْوِيلِهِ فَأَرْسِلُونِ
يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا
فِي سَبْعِ بَقَرَاتِ سِمَانٍ
يَأْكُلُهُنَّ سَبْعَ عِجَافٍ
وَسَبْعَ سُنبُلَاتٍ خُضِرٍ
وَأُخْرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ
إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ
قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًا
فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلَيْهِ
إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ
إِلَّا قَلِيلًا مِمَّا تَحْتَصِنُونَ
ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ
فِيهِ يُغَاثُ النَّاسُ

a year in which people are relieved 'by rain',
and in which they shall rejoice
and press grapes for wine.

12:50 So the king said: Bring this interpreter to me.
But when the messenger came to Joseph
in prison, Joseph said:
Return to your lord, and ask him about the case
of the women who cut their hands.
Indeed, my Lord
is all-knowing of their cunning.

12:51 The king said, after summoning the women:
What have you to say about your affair,
when you solicited Joseph, to have him?
They said: God save us!
We know nothing evil of him.
The wife of the High Minister said:
Now the truth shall be settled.
I solicited him, to have him!
And, indeed, he is of the truthful.

12:52 This is so he may know
that I did not betray him in his absence.
For, assuredly, God does not guide
the cunning of the betrayers.

12:53 *Yet I do not absolve myself.
Indeed, the self often bids to evil—
except on whomever my Lord has mercy.
Indeed, my Lord is all-forgiving, mercy-giving.

12:54 So the king said: Bring Joseph to me.
I shall choose him as an adviser for myself.
So when the king spoke to him, he said:
Indeed, from this day on,
you are well established and well trusted with us.

12:55 Joseph said:
Appoint me High Minister

يُوسُفُ وَيُوسُفُ

الجزء الثالث عشر

وَفِيهِ يَعْصِرُونَ
وَقَالَ الْمَلِكُ أَتُونِي بِهِ ۗ

فَلَمَّا جَاءَهُ الرَّسُولُ
قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْتَأْذِنْهُ
مَا بَأْسَ اللَّسْوَةِ

الَّتِي قَطَعْنَ أَيْدِيَهُنَّ
إِنَّ رَبِّي يَكْفِيهِنَّ عَلِيمٌ
قَالَ مَا خَطْبُكَ إِذْ رَأَوْنَكَ

يُوسُفَ عَنْ نَفْسِهِ
قُلْنَ حَاشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ

قَالَتِ امْرَأَتُ الْعَرَبِيِّ
أَلَكُنَّ حَصْحَصَ الْحَقِّ
أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ

وَإِنَّهُ لَمِنَ الصَّادِقِينَ
ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ

وَمَا أَتَيْنِي نَفْسِي
إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ
إِلَّا مَا رَجَمَ رَبِّي

إِنَّ رَبِّي غَفُورٌ رَحِيمٌ
وَقَالَ الْمَلِكُ أَتُونِي بِهِ
أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ

قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا
مَكِينٌ أَمِينٌ
قَالَ اجْعَلْنِي

عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ



سُورَةُ يُسُوفِ

الجزء الثالث عشر

over the treasuries of the land.
I am a good keeper and knowledgeable.

12:56 And thus did We establish Joseph in the land,
to settle in it wherever he so willed.
We bestow Our mercy
upon whomever We so will—
and never do We waste the reward
of those who excel in 'doing' good.

12:57 Yet, most surely,
the reward of the Hereafter is 'far' better
for those who believe and are God-fearing.

12:58 Thereafter,
the brothers of Joseph came 'to Egypt',
and they entered upon him
'at court, to request provision'.

He recognized them.
But they were unknowing of him.

12:59 When he had supplied them
with their supplies, he said:
Bring me that brother of yours
from your father whom you spoke of,
to receive his share'.
Do you not see that I have fully apportioned
the measure 'of your provision',
and that I have been the best of hosts?

12:60 But if you do not bring him to me,
there shall be no 'more' measure
'allotted' for you with me,
and you will never come near me 'again'.

12:61 They said: We shall solicit his father for him—
and this 'request' we will most surely act upon.

12:62 He said to his servants:
Place their own merchandise
'back' in their packs,

إِنِّي حَفِيفٌ عَلَيْهِ
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ

فِي الْأَرْضِ بِمَنْوَأَ مِنْهَا
حَيْثُ يَشَاءُ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ
وَلَا نُجْرِمُ الْآخِرَةَ خَيْرٌ

لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ
وَجَاءَ إِخْوَةَ يُوسُفَ

فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ
قَالَ أَتْتُمْنِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ

أَلَا تَرَوْنَ أَنِّي أَوْفِي الْكَيْلِ
وَأَنَا خَيْرُ الْمُنْزِلِينَ

فَإِنْ لَمْ تَأْتُونِي بِهِ

فَلَا كَيْلَ لَكُمْ عِنْدِي
وَلَا تَقْرَبُونِ

قَالُوا سَتَرْنَا عَنْهُ آيَاتِنَا
وَأِنَّا لَفَاعِلُونَ

وَقَالَ لِفِتْيَانِهِ
اجْعَلُوا بِضَاعَهُمْ فِي رِحَالِهِمْ

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so that they may recognize it
when they go back to their families,
so that they may return in hope of further aid.

- 12:63 So when they returned to their father,
they said: O our father!
We have been prevented
from any further allotment of provision
if we fail the High Minister's request.
So send with us our brother,
so that we may have our measure,
and, most surely, we shall safeguard him.

- 12:64 He said:
Am I to entrust you with him,
as I entrusted you with his brother before?
Yet it is God alone
who is the best of guardians,
and He is the most merciful of the merciful.

- 12:65 But when they opened their belongings,
they found their own merchandise
returned to them.
They said: O our father!
What more evidence of good will do we seek?
Here is our merchandise returned to us.
We shall supply our families amply.
And we shall safeguard our brother.
Moreover, we shall gain an extra camel's load.
That is an easy measure to obtain.

- 12:66 He said:
Never will I send him with you
until you give me a solemn vow before God
that you will, most surely,
bring him back to me,
unless you yourselves are entrapped.
So when they gave him their solemn vow,
he said in admonition:

لَعَلَّهُمْ يَعْرِفُونَهَا
إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ

لَعَلَّهُمْ يَرْجِعُونَ

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ

قَالُوا يَا أَبَانَا

مُنِعَ مِنَّا الْكَيْلُ

فَأَرْسِلْ مَعَنَا آخَانَا

نَكْتَلْ

وَأِنَّا لَنَحْفِظُونَ

قَالَ هَلْ ءَامَنْتُكُمْ عَلَيْهِ

إِلَّا كَمَا ءَامَنْتُكُمْ

عَلَىٰ أَخِيهِ مِن قَبْلُ

فَاللَّهُ خَيْرٌ حَافِظًا

وَهُوَ أَرْحَمُ الرَّاحِمِينَ

وَلَمَّا فَتَحُوا مَتَاعَهُمْ

وَجَدُوا بِضْعَتَهُمْ

رُدَّتْ إِلَيْهِمْ قَالُوا

يَتَابَانَا مَا نَبْغِي هٰذِهِ

بِضْعَتُنَا رُدَّتْ إِلَيْنَا

وَنَمِيرُ أَهْلَنَا وَنَحْفِظُ أَخَانَا

وَنَزِدَادُ كَيْلٍ بَعِيرٍ

ذٰلِكَ كَيْلٌ يَسِيرٌ

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ

حَتَّىٰ تَتَوَكَّلُونَ مَوْثِقًا مِّنَ اللَّهِ

لَأَتَأْتِيَ بِهٖ ءِلَّا أَنْ يَحَاطَ بِكُمْ

فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ

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١٦

- God is a guardian over what we say.
- 12:67 Then he said: O my sons!
Do not all enter the city through one gate;
but enter through separate gates.
Yet I cannot avail you
against anything from God.
Judgment belongs to none but God.
On Him alone do I rely.
And on Him alone, then,
let the truly reliant believers rely.
- 12:68 So when they entered the city from the points
where their father had commanded them,
it did not avail them against anything from God.
It was but a need in Jacob's soul that he fulfilled.
Yet, indeed,
he was endowed with the revealed knowledge
that We had taught him.
But most people do not know
the virtues of caution and faith.
- 12:69 So when they entered upon Joseph at court,
he took his full brother to himself.
Privately, he said to him:
I am, indeed, your very own brother.
So be troubled no longer
about what they have done to me.
- 12:70 Then, when he supplied them
with their supplies,
he secretly put the royal drinking cup
in his own brother's pack.
Then a crier called out to them
as they were departing: O you cameleers!
Indeed, you are thieves!
- 12:71 They said, as they turned toward them:
What is it that you are missing?

سُورَةُ يُسُوفِ

الْحِزْبُ الثَّالِثُ عَشَرَ

قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

وَقَالَ يٰٓبَنِيَّ

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لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَأَدْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ
وَمَا أُغْنِي عَنْكُمْ

مِنْ اللَّهِ مِنْ شَيْءٍ

إِنِ الْحُكْمُ إِلَّا لِلَّهِ

عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ

فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

وَلَمَّا دَخَلُوا

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مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ
مَا كَانَ يُغْنِي عَنْهُمْ

مِنْ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ

فِي نَفْسِ يَعْقُوبَ قَضَاهَا

وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِّمَا عَلَّمْنَاهُ

وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ

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ءَاوَىٰ إِلَيْهِ أَخَاهُ

فَالَ إِنِّي أَنَا أَخُوكَ

فَلَا تَبْتَئِسْ

بِمَا كَانُوا يَعْمَلُونَ

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فَلَمَّا جَهَّزَهُم بِمِجْرَاهِمُ

جَعَلَ السِّقَايَةَ فِي رَكْلِ أُخِيهِ

ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا الْغَيْرُ

إِنَّكُمْ لَسَارِقُونَ

فَالُوا وَأَقْبَلُوا عَلَيْهِمُ

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مَاذَا نَفَقَدْتُمْ

- 12:72 They said: We are missing the king's goblet.
And for him who brings it forth,
there is a camel's load of provision in reward—
and that, the crier said, I guarantee.
- 12:73 The brothers said: By God!
Very truly, you know well
that we did not come
to spread corruption in the land,
and that we are not thieves.
- 12:74 They said:
What then shall be the recompense
for stealing it, if you are liars?
- 12:75 The brothers said:
The recompense for it shall be
that the one in whose pack it is found—
he himself shall be its recompense.
Thus do we recompense the wrongdoers
for stealing, in our religion.
- 12:76 Then Joseph began the search with their bags
before coming to his brother's bag.
Then he pulled the goblet out
from his brother's bag.
Thus did We plan it for Joseph's sake.
Never could he have taken his brother
under the law of the king—
except as God had willed.
We raise in rank whomever We so will.
And above every one who has knowledge
is the One who is All-Knowing.
- 12:77 * The brothers said:
If he now has stolen,
then, truly, a full brother of his
has stolen before!
But Joseph suppressed his outrage at this
within himself,

يُؤْتِيهِم

الْجَزَاءَ الْإِثْمَانِ

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ ﴿٧٢﴾

وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ
وَأَنَا بِهِ رَٰعِيٌّ

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ ﴿٧٣﴾

مَا جِئْنَا بِتُفْسِدٍ فِي الْأَرْضِ
وَمَا كُنَّا سَرِقِينَ

قَالُوا فَمَا جَزَاؤُهُ؟ ﴿٧٤﴾

إِنْ كُنْتُمْ كَاذِبِينَ

قَالُوا جَزَاؤُهُ مِنْ وُجْدٍ فِي رَحْلِهِ ﴿٧٥﴾

فَهُوَ جَزَاؤُهُ

كَذَلِكَ يَجْزِي الظَّالِمِينَ

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ ﴿٧٦﴾

وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا

مِنْ وَعَاءِ أَخِيهِ

كَذَلِكَ كَذَبْنَا لِيُوسُفَ

مَا كَانَ لِأَخَاهُ

فِي دِينِ الْمَلِكِ

إِلَّا أَنْ يَشَاءَ اللَّهُ

نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

قَالُوا إِنْ يَسْرِقْ فَقَدْ ﴿٧٧﴾

سَرَفَ أَخٌ لَهُ مِنْ قَبْلُ

فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ

يُوسُفُ وَيٰقَانَ

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ

- and did not disclose 'his reply' to them.
 'In his heart,' he said:
 You are in the most evil position—
 and God 'Himself' knows best
 about what you claim!
- 12:78 They said: O High Minister!
 Truly, he has an aged father,
 well-advanced in years.
 So take one of us in his place.
 Indeed, we see that you are of those
 who excel in 'doing' good.
- 12:79 He said: God is my refuge!
 Were we to take anyone other than the one
 with whom we found our belongings,
 then, indeed, we would be wrongdoers.
- 12:80 So when they despaired of him 'relenting',
 they withdrew, conferring privately.
 The eldest of them said:
 Do you not know
 that your father has taken from you
 a solemn vow before God,
 and that you have deserted Joseph before?
 Therefore, never will I leave this land,
 until my father permits me,
 or God 'so' determines 'it' for me—
 and He is the very best of judges.
- 12:81 Return to your father, and say 'to him':
 O our father!
 Your son has most surely stolen—
 and we cannot bear witness
 to other than what we know.
 Nor could we safeguard 'him'
 against the unforeseen.
- 12:82 Moreover, ask 'the people of' the town
 which we were in,

وَلَمْ يُدْهِهَا لَهُمْ
 قَالَ أَنْتُمْ شَرٌّ مَّكَانًا
 وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ
 قَالُوا يَا أَيُّهَا الْعَزِيزُ
 إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
 فَخُذْ أَحَدَنَا مَكَانَهُ
 إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ
 قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ
 إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ
 إِنَّا إِذًا لَّظَالِمُونَ
 فَلَمَّا اسْتَيْسَسُوا مِنْهُ
 خَصِمُوا إِحْيَاءً
 قَالَ كَبِيرُهُمْ
 أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ
 قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا
 مِنَ اللَّهِ وَمِنْ قَبْلُ
 مَا قَرَّطْتُمْ فِي يُوسُفَ
 فَلَنْ أَبْرَحَ الْأَرْضَ
 حَتَّى يَأْذَنَ لِي أَبِي
 أَوْ يَحْكُمَ اللَّهُ لِي
 وَهُوَ خَيْرُ الْحَاكِمِينَ
 أَرْجِعُوا إِلَيَّ أَيُّكُمْ فَقُولُوا
 يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ
 وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا
 وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ
 وَسَأَلِ الْقَرْيَةَ
 الَّتِي كُنَّا فِيهَا

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٨٢

and the cameleers with whom we came back.
For, most surely, we are truthful.

12:83 'When they returned and told their father,'
he said: No!

But your own souls
have tempted you to something.
Thus 'nothing is left to me
but 'beautiful patience!

May God bring each of them back to me,
altogether!

Indeed, He is the All-Knowing, the All-Wise.

12:84 Then 'desolately' he turned away from them
and said: Ah! My sorrow for Joseph!
And his eyes went white from grief,
for 'long had' he suppressed 'his anguish'.

12:85 They said 'to him': By God!

You will continue mentioning Joseph
until you are thoroughly drained,
or you become one of those
who have perished 'out of grief'!

12:86 He said:

I complain of my anguish
and my grief only to God.
For I know from God what you do not know.

12:87 Now, my sons!

Go 'to Egypt'
and inquire of Joseph and his brother.
And do not despair of God's mercy.
For, most surely, none despairs of God's mercy
except the disbelieving people.

12:88 So when they returned
and 'entered upon 'the court of Joseph,'
they said 'to him': O High Minister!
Famine has stricken us and our families.

يُوسُفُ وَيُوسُفُ

الجزء الثالث عشر

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا
وَإِنَّا لَصَادِقُونَ

قَالَ بَلْ سَوَّلَتْ لَكُمْ
أَنْفُسُكُمْ أَمْراً

فَصَبِرْ جَمِيلٌ عَلَى اللَّهِ
أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً
إِنَّهُ هُوَ

الْعَلِيمُ الْحَكِيمُ

وَتَوَكَّلْ عَلَيْهِمْ وَقَالَ تِيسَى

عَلَى يُوسُفَ وَأَبِصَّتْ عَيْنَاهُ
مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ

قَالُوا تَاللَّهِ تَفْتَأُ

تَذَكَّرُ يُوسُفَ

حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ
مِنَ الْهَالِكِينَ

قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرَّتِي
إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ

مَا لَا تَعْلَمُونَ

يَبْنَئِي أَدْهَبُوا

فَنَحْسَبُوا مِن يُّوسُفَ وَأَخِيهِ
وَلَا تَأْتِسُوا مِن رَّوْحِ اللَّهِ

إِنَّهُ لَا يَأْتِسُ مِن رَّوْحِ اللَّهِ
إِلَّا الْكٰفِرُونَ

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا

يَتَأْتِيهَا الْعَزِيزُ مَسْنَاً
وَأَهْلَنَا الضَّرُّ

سُوْرَةُ يُوسُفَ

الْحَزْنَةُ إِذَا كُنْتَ عَشْرًا

- Thus have we come
with merchandise of little worth.
Yet fill for us
the 'full' measure of our provision;
and be charitable to us.
Indeed, God rewards the charitable.
- 12:89 He said:
Do you know what 'terrible harm'
you have done to Joseph, and 'to' his brother,
when you were ignorant
of the grave consequences of your actions?
- 12:90 They said:
Can it truly be that you,
you are, indeed, Joseph?
He said: I am Joseph.
And this is my 'full' brother.
Truly, God has conferred 'divine' favor upon us.
For whoever fears God—and keeps patient—
then, indeed, never shall God waste the reward
of those who excel in 'doing' good.
- 12:91 They said: By God!
Very truly God has preferred you over us,
and we have, indeed, been sinful.
- 12:92 He said: There is no blame on you this day.
May God forgive you.
For He is the most merciful of the merciful.
- 12:93 Go with this shirt of mine,
and lay it upon my father's face.
He shall come 'to me' with his sight 'restored'.
And bring me your families, 'as well',
all 'of them' together.
- 12:94 Now, when the cameleers had departed 'Egypt',
their father said 'to those near him':
Indeed, I sense the fragrance of Joseph,
though you may deem me senile.

وَجِئْنَا بِبِضْعَةٍ مُّزَيَّلَةٍ
فَأَوْفٍ لَّنَا الْكَيْلَ
وَنَصَدَقْ عَلَيْنَا ۗ إِنَّ اللَّهَ
يَجْزِي الْمُتَصَدِّقِينَ
قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ
يُوسُفَ وَأَخِيهِ
إِذْ أَنْتُمْ جَاهِلُونَ
قَالُوا إِيَّاكَ لَأَنْتَ يُوسُفُ
قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي
قَدْ مَنَّ اللَّهُ عَلَيْنَا
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
فَأَنزَلْنَا اللَّهُ
لَا يَضِيعُ أَجْرَ الْمُحْسِنِينَ
قَالُوا تَاللَّهِ
لَقَدْ ءَاتَاكَ اللَّهُ عَلَيْنَا
وَإِنْ كُنَّا لَخَطِيئِينَ
قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ
يَغْفِرُ اللَّهُ لَكُمْ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ
أَذْهَبُوا بِقَمِيصِي هَذَا
فَأَلْقُوهُ عَلَى وَجْهِ أَبِي
يَأْتِ بِصِدْقٍ وَأَتُوْنِي
بِأَهْلِيكُمْ أَجْمَعِينَ
وَلَمَّا فَصَلَتِ الْعِيرُ
قَالَ أَبُوهُمْ
إِنِّي لِأَجِدُ رِيحَ يُوسُفَ
لَوْلَا أَنْ تُفَنِّدُونِ
قَالُوا تَاللَّهِ إِنَّكَ لَفِي

- 12:95 They said: By God!
Indeed, you remain in the grip
of your old delusion of seeing him again.
- 12:96 So when the bearer of glad tidings
came to Jacob, he laid the shirt upon his face.
Thereupon, he regained his sight
and said to his children:
Did I not tell you
that I, indeed, know from God
what you do not know?
- 12:97 They said: O our father!
Ask God for the forgiveness of our sins!
Indeed, we have been sinful.
- 12:98 He said:
I will ask forgiveness from my Lord for you.
He is the All-Forgiving, the Mercy-Giving.
- 12:99 So when finally they had all reached Egypt
and entered upon the court of Joseph,
he took his parents in his embrace to himself
and said:
Enter Egypt, by the will of God,
in full security.
- 12:100 Then he raised his parents
onto the throne,
and they all fell to the ground,
bowing down before him in respect.
He said: My dear father!
This is the interpretation of my vision of before
when I was young.
Indeed, my Lord has made it come true.
He was good to me
when He brought me out of the prison.
And now He has brought you here
from the desert,
after Satan had incited animosity

سُورَةُ يُسُوفِ

الجزء الثالث عشر

صَلِّكَ الْقَدِيرِ

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ ﴿٩٦﴾

أَلْقَنَهُ عَلَى وَجْهِهِ

فَارْتَدَّ بِصِيرًا قَالَ

أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ

مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

﴿٩٧﴾ قَالُوا يَا أَبَانَا

اسْتَغْفِرْ لَنَا ذُنُوبَنَا

إِنَّا كُنَّا خَاطِئِينَ

﴿٩٨﴾ قَالَ

سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

﴿٩٩﴾ فَلَمَّا دَخَلُوا عَلَى يُوسُفَ

ءَاوَىٰ إِلَيْهِ أَبُوئِهِ وَقَالَ

ادْخُلُوا مِصْرَ

إِنْ شَاءَ اللَّهُ ءَامِنِينَ

﴿١٠٠﴾ وَرَفَعَ أَبُوئِهِ عَلَى الْعَرْشِ

وَخَرُّوا لَهُ سُجَّدًا وَقَالَ

يَتَابِتْ هَذَا تَابِئِيلُ رِيَّيَ

مِنْ قَبْلِ قَدْ جَعَلَهَا رَبِّي حَقًّا

وَقَدْ أَحْسَنَ بِي

إِذْ أَخْرَجَنِي مِنَ السِّجْنِ

وَجَاءَ بِكُمْ مِنَ الْبَدْوِ

مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ

بَيْنِي وَبَيْنَ إِخْوَتِي

سُورَةُ يُسُوفِ

الجزء الثالث عشر

between me and my brothers.
My Lord is all-kind and gentle
in whatever He so wills.
Indeed, it is He, He alone who is
the All-Knowing, the All-Wise.

12:101 *My Lord!

Truly, You have given me
a share of the kingdom.
And You have taught me the interpretation
of the events dreams foretell.
O Sole Originator of the heavens and the earth!
You alone are my Patron
in this world and in the Hereafter.
Take my soul, when I die, as a *muslim*,
in willing submission to You alone.
And unite me in the Hereafter
with the righteous.

12:102 This is but one of the tidings
of the unseen past
that We reveal to you, O Prophet.
For you were not with them
when they resolved to execute their evil affair,
and while they were plotting it.

12:103 But most people—
even though you are eager
for them to believe—
will not be believers in this,

12:104 though you do not ask of them
any reward for conveying it to them.
Yet this Quran is but a revealed Reminder
of God's admonition and guidance
sent to all the people of the worlds.

12:105 For how many a sign of God's Oneness
do they pass by,

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

﴿١٠١﴾ رَبِّ قَدْ آتَيْتَنِي

مِنَ الْمَلِكِ وَعَلَّمْتَنِي

مِن تَأْوِيلِ الْأَحَادِيثِ

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ

أَنْتَ وَلِيِّ

فِي الدُّنْيَا وَالْآخِرَةِ

تَوْفَى مُسْلِمًا

وَالْحَقِّنِي بِالصَّالِحِينَ

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ

نُوحِيهِ إِلَيْكَ

وَمَا كُنْتَ لَدَيْهِمْ

إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

﴿١٠٢﴾ وَمَا أَكْثَرَ النَّاسِ

وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

﴿١٠٣﴾ وَمَا تَسْتَأْذِنُهُمْ عَلَيْهِ مِنْ أَجْرٍ

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

﴿١٠٤﴾ وَكَأَيِّن مِّنْ آيَةٍ

فِي السَّمَوَاتِ وَالْأَرْضِ

يَمُرُونَ عَلَيْهَا

﴿١٠٥﴾ وَهُمْ عَنْهَا مُعْرِضُونَ

- in the heavens and 'in' the earth,
 only to turn away from them
 'without regard or contemplation'?
- 12:106 Rather, most of them
 do not believe in God,
 except while associating
 'others in His divinity with Him'.
- 12:107 Do they, then, feel secure
 against an overspreading torment
 that may come to them from God,
 or 'against' the Hour 'of Doom' itself
 that may come upon them suddenly
 while they are not 'at all' aware?
- 12:108 Say to them, O Prophet :
 This is my way.
 I call to God based on clear 'revealed' proof—
 I and whoever follows me.
 So most highly exalted be God,
 for I am not of those who
 associate gods with God!
- 12:109 Nor have We sent 'any messengers
 to the generations' before you, 'O Prophet,
 but 'mere mortal' men,
 to whom We gave revelation,
 'chosen' from among the people
 of the 'established' towns.
 Have they not, then,
 journeyed through the earth
 to see how 'devastating' was the end
 of those 'who belied God's messages'
 before them?
 Yet, most surely, the abode of the Hereafter
 is 'far' better 'than the life of this world'
 for those who are God-fearing.
 Will you 'human beings'
 not, then, understand?

سُورَةُ يُسُوفِ

الْحُزْنَ الْقَائِمَ عَشْرًا

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ
 إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾
 أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ
 غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ
 أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
 وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾
 قُلْ هَلْ يَدْرِي سَبِيلِي
 أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ
 أَنَا وَمِنِ اتَّبَعَنِي وَسَبِّحَنَ اللَّهَ
 وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾
 وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
 إِلَّا رِجَالًا لَا نُوحِي إِلَيْهِمْ
 مِنْ أَهْلِ الْقُرَىٰ ﴿١٠٩﴾
 أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
 فَيَنْظُرُوا كَيْفَ كَانَ
 عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَدَارُ الْآخِرَةِ خَيْرٌ
 لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١٠﴾
 حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ

سُورَةُ يُسُوفِ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

- 12:110 For when finally the messengers
approached despair—
and deemed that they had been resolutely belied
by their people—Our help came to them.
Thus whomever We so willed
was delivered from obliteration.
But Our deadly affliction
could not be turned back
from the defiant unbelievers.
- 12:111 Thus, very truly,
the narration of their stories is a lesson
for those who are endowed
with discretion and understanding
and so heed admonition.
The Quran is not a forged tale.
Rather, it is a confirmation
of all the Heavenly Scriptures
that preceded it, and a distinct detailing
of all things that God
has enjoined and forbidden,
as well as divine guidance from error
and to the path of God's mercy—
for a people who would believe.

وَوَدَّعَوْا كَذِبًا

جَاءَهُمْ نَصْرُنَا

فَنَجَّيْنَا مَنْ نَشَاءُ

وَلَا يَرُدُّ بَأْسُنَا

عَنِ الْقَوْمِ الْمَاجِرِينَ

لَقَدْ كَانَتْ فِي قَصَصِهِمْ

عِبْرَةٌ لِأُولِي الْأَلْبَابِ

مَا كَانَ حَدِيثًا يُفْتَرَىٰ

وَلَكِنْ تَصَدِّقَ

الَّذِي بَيْنَ يَدَيْهِ

وَتَفْصِيلَ كُلِّ شَيْءٍ

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

﴿١١١﴾

Surah 13 / 43 VERSES / REVEALED AT MADINAH

Al-Ra^cd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

13:1 *Alif Lâm Mīm Râ*

These are the 'revealed' verses
 of the Book 'of God'.

Thus what has been sent down to you,
 'O Prophet, from your Lord
 is the 'very essence of all' truth,
 though most of the people do not believe 'it'.

13:2 God is the One

who has raised up the heavens without pillars
 that you 'can' see.

Then He settled Himself
 over the Throne 'befittingly'.
 Moreover, He subjugated
 the sun and the moon 'to a fixed order',
 each one running 'its course' for a stated term.

He conducts every affair 'of existence
 with wisdom and perfection—
 even as He makes distinct
 'all the signs' of His truth—

so that you may attain certainty 'of faith'
 in the Meeting of your Lord 'for Judgment'.

13:3 Thus He is the One who stretched out the land 'suiting it to habitation';

المر ١
 تِلْكَ آيَاتُ الْكِتَابِ
 وَالَّذِي أُنزِلَ إِلَيْكَ
 مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ
 اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ ٢
 بِغَيْرِ عَمَدٍ تَرَوْنَهَا
 ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
 كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى
 يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ
 لَعَلَّكُمْ تَلْقَوْنَ رَبَّكُمْ تُوَفَّقُونَ
 وَهُوَ الَّذِي مَدَّ الْأَرْضَ ٣

سُورَةُ الرَّعْدِ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

and who made therein anchoring mountains
to balance the Earth as it spins ;
and who opened rivers to water it
and placed therein
something of every kind of fruit.

He made all being therein as mates, in pairs.

He causes the night to enveil the day.

Indeed, in all of this there are sure signs
of One Creator

for a people who would reflect
on the wonder of creation .

13:4 Moreover, in the earth,
there are neighboring tracts of varied lands ,
and gardens of grapevines and crops
and date palms—
some branching from the same root
and some from different roots—
watered by the same water in the same soil .
Yet We make some of these plants
superior to others
in the quality of their produce.

Indeed, in all of this
there are sure signs of One Creator
for a people who would use their reason
to understand.

13:5 *Thus if you are astounded, O Prophet,
by their unbelief,
then more astounding still is their statement:
When we die and have become dust,
can it be that we will be brought forth again
by God in a new creation?

These are the ones
who have utterly disbelieved in their Lord.
Thus it is these upon whose necks
there shall be yokes in the Hereafter .

وَجَعَلَ فِيهَا رُءُوسًا وَأَنْهَارًا

وَمِنْ كُلِّ الشَّجَرَاتِ

جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ

يُعْشَىٰ أَيْلُ النَّهَارِ

إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يَتَفَكَّرُونَ

وَفِي الْأَرْضِ

④

قَطْعٌ مُّتَجَوِّزَاتٌ

وَجَعَلْنَا مِنْ أَغْشَبٍ

وَزَرْعٍ وَنَخِيلٍ صَوَائِنَ

وَعَيْرٍ صَوَائِنَ

يُسْقَىٰ بِمَاءٍ وَاحِدٍ

وَنُفِضَلُ بَعْضَهَا عَلَىٰ بَعْضٍ

فِي الْأَكْمَلِ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

وَإِنْ تَعْجَبْ

⑤

فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا

أَوْنَا لَنِي خَلْقٍ جَدِيدٍ

أُولَئِكَ الَّذِينَ

كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ

الَّذِينَ فِي أَعْنَاقِهِمْ

أُولَئِكَ أَصْحَابُ النَّارِ

- For these are the Companions
of the Fire of Hell.
They shall abide therein forever.
- 13:6 They urge you to hasten on their evil doom
instead of the good tidings of faith,
even though exemplary punishments
have come to pass
for communities before them.
Yet, indeed, your Lord has much forgiveness
for people, in spite of their wrongdoing—
though, indeed, your Lord is, assuredly,
most severe in punishment, as well.
- 13:7 Still those who disbelieve
say of you, O Prophet:
If only a miraculous sign
would be sent down to him from his Lord,
then we would believe him!
Yet you are sent only
as a solemn forewarner from God,
O Prophet—for to every people
there is a prophet sent as a guide
to the straight way—
- 13:8 whereas it is God alone who knows all:
What every female bears and to what term;
and what is conceived in the wombs
as they shrink and swell—
for with God alone
are all things decreed in due measure—
- 13:9 Sole Knower
of the realms of all the unseen and the seen—
the All-Great, the Supremely Exalted!
- 13:10 It is the same to God
whether any of you keeps secret his words
or utters them aloud;
or whether one hides himself by night

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الثالث عشر

هُم فِيهَا خَالِدُونَ
وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ
قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ
مِنْ قَبْلِهِمُ الْمُثَلَّثَةُ
وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِلنَّاسِ عَلَى ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ
وَيَقُولُ الَّذِينَ كَفَرُوا
لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ
مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ
وَلِكُلِّ قَوْمٍ هَادٍ
اللَّهُ يَعْلَمُ مَا تَحْمِلُ
كُلُّ أَنْفٍ وَمَا
تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ
وَكَكُلِّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ
عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ
الْكَبِيرُ الْمُتَعَالِ
سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ
وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ
وَسَارِبًا بِالنَّهَارِ

- or goes about by daylight—
- 13:11 for each one there is a succession of angels,
before him and behind him,
to guard him by the command of God
and to record his every deed.
Indeed, God does not change
a people's condition of grace
until they change what is in their souls
and become disobedient.
And should God so intend
to inflict harm on a people,
then there is no repelling it.
For, apart from Him, they have no other patron.
- 13:12 He is the One who shows you lightning
to inspire in you fear and hope,
and who alone produces
the heavy clouds discharging it.
- 13:13 Thus the peals of thunder
exalt Him with all praise,
as do the angels, in fear of Him.
For He it is who sends down thunderbolts
then strikes with them whomever He so wills.
Yet still they dispute about God,
though He is mighty in prowess.
- 13:14 To pray to Him alone
is to utter the call of truth.
But all those whom they call upon
apart from Him can give them no answer at all.
It is just like one who stretches out his palms
toward water from afar
hoping that it will reach his mouth.
But never will it reach.
So too the call of the disbelievers
is merely lost in vain.
- 13:15 For to God alone bow down

سُورَةُ الرَّعْدِ

الجزء الثالث عشر

١١ لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ

وَمِنْ خَلْفِهِ

يَحْفَظُونَهُ مِن أَمْرِ اللَّهِ

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا يَقُومُ

حَتَّىٰ يَغْيُرُوا مَا يَأْتُسِمُ

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا

فَلَا مَرَدَّ لَهُ

وَمَا لَهُمْ مِّن دُونِهِ مِن وَّالٍ

هُوَ الَّذِي

يُرِيكُمْ آيَاتِهِ

خَوْفًا وَطَمَعًا

وَيُنشِئُ السَّحَابَ الثِّقَالَ

وَيَسْخِرُ الرِّعْدَ بِحَمْدِهِ

وَالْمَلَائِكَةُ مِن خِيفَتِهِ

وَيُرْسِلُ الصَّوَاعِقَ

فَيُصِيبُ بِهَا مَن يَشَاءُ

وَهُمْ يُجَادِلُونَ فِي اللَّهِ

وَهُوَ شَدِيدُ الْحَالِ

لَهُ دَعْوَةُ الْحَقِّ

وَالَّذِينَ يَدْعُونَ مِن دُونِهِ

لَا يَسْتَجِيبُونَ لَهُم بِشَيْءٍ

إِلَّا كَبَسِطَ كَفِّهِ إِلَىٰ أَلْمَاءِ

لِيَبْلُغَ فَاؤُهُمَا هُوَ يَبْلُغُهُ

وَمَا دَعَاُ الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ

وَلِلَّهِ يَسْجُدُ

مَن فِي السَّمٰوٰتِ وَالْاَرْضِ

١١

١٢

١٣

١٤

١٥

سُورَةُ الرَّعْدِ

الجزء الثالث عشر

all who are in the heavens and the earth—
willingly or unwillingly—
as do their very shadows
in the early mornings
and in the late afternoons. ﴿١١﴾

13:16 O Prophet, say to the disbelievers:
Who is the Lord of the heavens and the earth?
And say in answer: It is God.
Then say:
Why, then, have you taken patrons
for yourselves apart from Him
that do not hold—even for their own selves—
any benefit nor any harm?
Say to them, as well:
Are the blind and the seeing equal?
Or are the veils of darkness and the light equal?
Or is it, rather, that they have ascribed to God
associate-gods who have allegedly created
the like of His creation,
such that their mere claim of creation
seems to them similar
to the manifest reality of God's creation?
Say to them:

God alone is the Creator of all things.
For He is the One, the All-Dominating.

13:17 He sends down, from the sky, water,
with which valleys flow,
each with its due measure,
and the flow carries rising foam
upon its surface.

Furthermore, out of the ore
that they burn in the fire,
seeking to make ornaments or implements,
there is likewise foam.

Thus does God put forth

طَوْعًا وَكَرْهًا وَظَلَمْنَا لَهُمُ

بِالْعُدْوِ وَالْأَصَالِ ﴿١١﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ﴿١١﴾

قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ

مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ

لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ

يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ

أَمْ هَلْ نَسْتَوِي

الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا

لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ

فَتَشَبِهَ الْخَلْقَ عَلَيْهِمْ ۗ

قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ

وَهُوَ الْوَاحِدُ الْقَهَّارُ

﴿١٧﴾ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

فَسَالَتِ أوديةً بِقَدْرِهَا

فَأَحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا

وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ

أَبْيَغَاءَ حَلِيقَةٍ أَوْ مَتَعٍ زَبَدٌ مِثْلَهُ ۗ

كَذَلِكَ يَضْرِبُ اللَّهُ

الْحَقَّ وَالْبَاطِلَ ۗ

سُورَةُ الرَّعْدِ

الْحُزْنَ الثَّالِثَ عَشَرَ

the parable of truth and falsehood.
As for the foam, it fades away as 'cast' scum.
Yet as for that which benefits people,
it remains upon the earth.
Thus does God put forth parables for people.

- 13:18 Those who respond to their Lord's call shall have great goodness in Paradise.
But doomed are those who do not respond to Him.
For even if they were to have all that is in the earth—
and the like of it along with it—
they would, most surely, wish in vain to ransom themselves thereby from punishment in the Hereafter.
It is these for whom there shall be a most evil reckoning.
For their abode shall be Hell—
and a most woeful cradle it is!

- 13:19 *Then is one who knows, O Prophet, that what has been sent down to you from your Lord is the very essence of all truth equal to one who is blind to it?
Indeed, only those who are endowed with discretion and understanding and so heed admonition are ever mindful of God.

- 13:20 These are the ones who fulfill the covenant with God and do not break its solemn pledge to Him.

- 13:21 These are the ones who keep joined all the relations and obligations that God has commanded to be joined, and stand in utter awe of their Lord, and fear the outcome of an evil reckoning.

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً

وَأَمَّا مَا يَنْفَعُ النَّاسَ

فَيَمْكُتُ فِي الْأَرْضِ

كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ

الْحُسْنَ وَالَّذِينَ

لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ

لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا

وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ

أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ

وَمَا وَهُمْ جَهَنَّمَ وَيَسُوءُ الْإِهَادُ

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ

مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى

إِنَّمَا يَنْذَرُ الَّذِينَ كَفَرُوا إِلَّا كُنْ

الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ

وَلَا يَنْقُضُونَ الْعَيْثَ

وَالَّذِينَ يَصِلُونَ

مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

وَيَحْشَوْنَ رَبَّهُمْ

وَيَخَافُونَ سُوءَ الْحِسَابِ

18

19

20

21

- 13:22 These are the ones
 who endure distress and duties with patience,
 seeking only the Face of their Lord;
 and who duly establish the Prayer
 and spend charitably
 from what We have provided them,
 secretly and openly;
 and who avert what is evil with what is good.
 For the likes of these,
 there is the ultimate abode of bliss.
- 13:23 Gardens everlasting shall they enter—
 together with all those who are righteous—
 among their fathers and their spouses
 and their children.
 Moreover, the angels shall enter upon them
 from every gate, saying :
- 13:24 Peace be upon you
 for all that you have endured patiently.
 So most excellent is the ultimate abode of bliss!
- 13:25 But as to those
 who break the covenant of God,
 after it has been solemnly pledged before Him;
 and who cut off the relations
 that God has commanded to be kept joined;
 and who spread corruption in the earth—
 for these there is only the curse of God!
 Moreover, for them, in just recompense
 there is the most evil abode
 of Hellfire awaiting.
- 13:26 It is God alone
 who extends abundant provision
 to whomever He so wills.
 And He alone restricts it.
 Yet those who disbelieve exult

وَالَّذِينَ صَبَرُوا ﴿٢٢﴾

أَتَّبَعَاءَ وَجْهِ رَبِّهِمْ
 وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا
 مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
 وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ
 أُولَئِكَ لَهُمْ عِشْقُ الدَّارِ

جَنَّةٍ عَدْنٍ يَدْخُلُونَهَا ﴿٢٣﴾

وَمَن صَلَحَ مِن آبَائِهِمْ
 وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ
 وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ

مِن كُلِّ بَابٍ

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ﴿٢٤﴾

فَبِعِشْقِ الدَّارِ

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ ﴿٢٥﴾

مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ

مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ

وَيُفْسِدُونَ فِي الْأَرْضِ

أُولَئِكَ لَهُمُ اللَّعْنَةُ

وَلَهُمْ سُوءُ الدَّارِ

اللَّهُ يَبْسُطُ الرِّزْقَ ﴿٢٦﴾

لِمَن يَشَاءُ وَيَقْدِرُ

وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا

سُورَةُ الرَّعْدِ

الْحَجَّةُ الثَّالِثَةَ عَشَرَ

in the life of this world,
though the life of this world
in comparison with the Hereafter
is nothing but meager enjoyment.

- 13:27 Still, those who disbelieve
say of you, O Prophet :
If only a miraculous sign
would be sent down to him from his Lord,
then we would believe him!
Say to them : Indeed, God leaves to stray
whomever He so wills.
Yet He guides to Himself
whoever turns to Him in penitence.

- 13:28 These are the ones who truly believe
and whose hearts grow calm with assurance
at the remembrance of God.
Most assuredly,
it is by the remembrance of God
that hearts grow calm.

- 13:29 These are the ones who truly believe
and do righteous deeds.
For them, there is sheer blessedness in this life
and a most excellent resort awaiting
in the Hereafter .

- 13:30 So it is that We have sent you, O Muhammad,
to a community—
before which
other communities have passed away—
to recite to them
that which We have revealed to you
in this Quran .
Yet, still, they disbelieve in the All-Merciful.
Say to them : He alone is my Lord!
There is no God but Him!

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ

إِلَّا مَتَعٌ

وَيَقُولُ الَّذِينَ كَفَرُوا

﴿٢٧﴾

لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ

قُلْ إِنْ أَلَّهَ يُضِلُّ مَنْ يَشَاءُ

وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ

الَّذِينَ آمَنُوا

﴿٢٨﴾

وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

أَلَّا يَذِكُرَ اللَّهُ

تَطْمَئِنُّ الْقُلُوبُ

الَّذِينَ آمَنُوا

﴿٢٩﴾

وَعَمِلُوا الصَّالِحَاتِ

طُوبَى لَهُمْ وَحَسَنُ مَتَابٍ

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ

﴿٣٠﴾

قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ

لِتَسْتَلُوا عَلَيْهِمْ

الَّذِي أَوْحَيْنَا إِلَيْكَ

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ

عَلَيْهِ تَوَكَّلْتُ

Upon Him have I relied!
And to Him 'alone' is my repentance!

13:31 For if ever there were a 'Heavenly' Recitation with which mountains could be moved, or with which the earth could be cut to pieces, or with which the dead could be spoken to, 'then it is most surely this Quran'.

But, assuredly, the command 'of the mundane and miraculous' belongs entirely to God.

Then have those who believe not yet learned that, had God so willed, He would have guided humanity, all together, 'without miracles'? Still, those who disbelieve shall not cease 'to deny faith,' until they are struck by disaster for what they have done, or 'its affliction' settles near their dwellings—until the promise of God's 'Judgment' comes to pass.

Indeed, God does not fail 'to fulfill His' promise.

13:32 For very truly, messengers before you were mocked.

Still, I granted respite to those who disbelieved 'in them.

But, 'thereafter, I seized them suddenly—'and how 'utterly devastating', then, was My punishment!

13:33 Then is the One who stands watchful over every soul as to what it earns 'not deserving of all worship', wherefore they 'who disbelieve' appoint for God associate-gods?

وَالْيَهُ مَتَابِ

وَلَوْ أَنَّ قُرْءَانَ أَنَا ﴿٢١﴾

سُورَتِ بِهِ الْجِبَالُ

أَوْ قُطِعَتْ بِهِ الْأَرْضُ

أَوْ كُتِبَ بِهِ الْمَوْتُ

بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا

أَفَلَمْ يَأْتِنِيسَ الَّذِينَ ءَامَنُوا

أَن تَوْيَسَاءُ اللَّهُ

لَهْدَى النَّاسِ جَمِيعًا

وَلَا يَزَالُ الَّذِينَ كَفَرُوا

تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعًا

أَوْ تَحُلُ قَرْيَةً مِّن دَارِهِمْ

حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ

إِنَ اللَّهُ لَا يُخْلِفُ الْمِيعَادَ

وَلَقَدْ أَسْتَهْزِئُ ﴿٢٢﴾

بِرُسُلٍ مِّن قَبْلِكَ

فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا

ثُمَّ أَخَذْتُهُمْ

فَكَيْفَ كَانَ عِقَابِ

أَفَمَن هُوَ قَائِمٌ ﴿٢٣﴾

عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ

وَجَعَلُوا لِلَّهِ شُرَكَاءَ

فُل سَمُومٍ

سُورَةُ الرَّحْمٰنِ

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْعَظِيْمِ

Say, 'O Prophet: Name these 'alleged gods'!

Are 'the likes of' you to inform Him
as to what He knows not in the earth?

Or is it 'just' a mere display of words?

Yes, indeed!

It is their 'very' own contriving
that has been made fair-seeming
to those who have disbelieved.

Thus have they been barred
from the 'straight' way.

And whomever God leaves to stray,
no guide shall there ever be for him!

13:34 Rather, 'for them there shall be a punishment
in the life of this world—

and, most surely,

the punishment of the Hereafter
is far more onerous!

Nor have they anyone to shield them from God.

13:35 * Contrast this with the 'wondrous' state
of the Garden 'of Paradise',

which is promised to the God-fearing:

It is such that rivers flow beneath it.

Its produce is perpetual, as is its shade.

This is the ultimate abode

of those who fear God.

But the ultimate abode of the disbelievers
is the Fire 'of Hell'.

13:36 Now, 'as to' those 'of good faith'
to whom We have 'previously'
given the Scripture—

they rejoice

in 'all' that has been sent down to you
'from God, O Prophet'.

But among the allies 'of the disbelievers'
are those 'People of the Scripture'

أَمْ تَدْعُوهُمْ
بِمَا لَا يَعْلَمُ فِي الْأَرْضِ

أَمْ يَظَاهِرُونَ مِنَ الْقَوْلِ

بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ

وَصَدَّوْا عَنِ السَّبِيلِ

وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ لَهُ مِنْ هَادٍ

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا

وَلِعَذَابٍ الْآخِرَةِ أَشَقُّ

وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقِفٍ

مَثَلُ الْجَنَّةِ

الَّتِي وَعَدَ الْمُتَّقُونَ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

أَكْمَلُهَا دَائِمٌ وَظِلُّهَا

تِلْكَ عِقَقُ الَّذِينَ اتَّقَوْا

وَعِقَقُ الْكَافِرِينَ النَّارُ

وَالَّذِينَ آمَنَتْهُمْ أَلْكَتَبَ

يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمِنَ الْأَحْزَابِ

مَنْ يُنْكِرُ بَعْضَهُ

٢٤

٢٥

٢٦

who belie some 'portions' of it.
 Say to them:
 Indeed, I have been commanded
 to worship none but God 'alone',
 and never to associate
 'anything as a god' with Him.
 To Him 'alone' do I call 'humanity'.
 For to Him 'alone'
 is my final return 'after death'.

- 13:37 And so it is that We have sent 'this Quran' down
 as a 'decisive' judgment 'revealed' in Arabic.
 Thus if ever you
 were to follow their whims, 'O Prophet'—
 after the 'sure knowledge' of the Quran
 has come to you 'from your Lord'—
 then you would have neither patron
 nor shield 'to protect you' against God.
- 13:38 For very truly, We have sent 'mortal' messengers
 'to their own people' before you.
 Moreover, We have given to them
 wives and children 'as you have been given'.
 Yet never was it 'in the power' of any messenger
 to bring forth a 'miraculous' sign,
 except with the permission of God.
 But for everything 'that God decrees',
 there is a 'preordained' term
 'inscribed' in a Book 'with Him'.
- 13:39 God obliterates what He so wills.
 And He establishes 'what He so wills'.
 For with Him 'alone'
 is 'the Preserved Tablet of Heaven',
 the mother of the Book.
- 13:40 But whether We show you 'in your lifetime'
 the advent of 'some of' the punishment

سُورَةُ الرَّعْدِ

الجزء الثالث عشر

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ

وَلَا أُشْرِكُ بِهِ إِلَهًا إِلَيْهِ أَدْعُوا

وإِلَيْهِ مَقَاب

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ﴿٣٧﴾

وَلِيَنْ أَتَبَعَتْ أَهْوَاءَهُمْ

بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ

مَا لَكَ مِنَ اللَّهِ

مِنْ وَلِيٍّ وَلَا وَاقِب

وَلَقَدْ أَرْسَلْنَا ﴿٣٨﴾

رُسُلًا مِنْ قَبْلِكَ

وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ

بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ

لِكُلِّ أَجَلٍ كِتَابٌ

يَمْحُوهُ اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ﴿٣٩﴾

وَعِنْدَهُ أُمُّ الْكِتَابِ

وَإِنْ مَا نُرِيدُكَ ﴿٤٠﴾

بَعْضَ الَّذِي نَعِدُهُمْ

which We have promised them, O Prophet,
or We take your soul first—

all that is incumbent upon you until then
is the clear conveyance of this message.

For the reckoning rests solely with Us.

13:41 Yet do they not see

that We come with the spirit of living faith
to the land of the ungodly,
and diminish unbelief in it from its outskirts?

For when God decrees any matter,
none can repeal His decree—

and duly swift is He in reckoning.

13:42 Thus, truly those who disbelieved before them
also schemed against their messengers.

But God alone has mastery over all schemes.

For He knows what each soul earns—

and soon, as well, shall the disbelievers know
to whom belongs the ultimate abode of bliss.

13:43 Still, those who disbelieve say:

You are no messenger of God.

Say to them:

Sufficient is God as a witness

between me and you—

as are all those

with sure knowledge of the Scripture

bearing witness to this message.

أَوْ تَوَفَّيْنَاكَ

فَإِنَّمَا عَلَيْكَ الْبَلَاغُ

وَعَلَيْنَا الْحِسَابُ

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ

نَنْقُضُهَا مِنْ أَطْرَافِهَا وَاللَّهُ

يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ

وَهُوَ سَرِيعُ الْحِسَابِ

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

فَلِلَّهِ الْمَكْرُ جَمِيعًا

يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ

وَسِعَ عِلْمُ الْكُفْرِ

لِمَنْ عَقِبَى الدَّارِ

وَيَقُولُ الَّذِينَ كَفَرُوا

لَسْتَ مُرْسَلًا

قُلْ كَفَى بِاللَّهِ شَهِيدًا

بَيْنِي وَبَيْنَكُمْ

وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

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سُورَةُ اِبْرٰهِيْمَ

The surah that records the prayer of ABRAHAM ؑ—Father of Prophets—for the security and perpetual godliness of the barren valley of Makkah, when, at God's command, he settled his beloved spouse Hagar and first son Ishmael ؑ there, in order to establish the perennial rites of the Prayer, as well as other forms of worship, for all time on earth.

Surah 14 / 52 VERSES / REVEALED AT MAKKAH

Ibrâhîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

14:1 *Alif Lâm Râ*

'This Quran is' a Book We have sent down to you, 'O Muhammad,'
so that you may bring humanity out from the 'veils of' darkness into the light—
by the permission of their Lord—
'and' to the 'straight' way
of the Overpowering 'One', the All-Praised:

14:2 God!

The One
to whom belongs all that is in the heavens
and all that is in the earth.
So woe to the disbelievers
from 'the coming of' a most severe torment!

14:3 These 'are the ones' who love
the 'fleeting' life of this world
more than 'the everlasting life of' the Hereafter;
and who bar others from the way of God;
and who seek to make it 'appear' crooked.
They are 'lost' in uttermost misguidance.

14:4 Moreover, never have We sent any messenger,
but 'that he spoke'
in the 'native' tongue of his people,

الرَّ ۝۱
كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ
لِيُخْرِجَ النَّاسَ
مِنَ الظُّلُمٰتِ اِلَى النُّورِ
بِاِذْنِ رَبِّهِمْ
اِلَى صِرَاطٍ الْعَزِيْزِ الْحَمِيْدِ
اللّٰهُ الَّذِي لَهٗ
مَا فِى السَّمٰوٰتِ
وَمَا فِى الْاَرْضِ
وَوَيْلٌ لِّلْكَٰفِرِيْنَ
مِنْ عَذَابٍ شَدِيْدٍ
الَّذِيْنَ يَسْتَعْجِلُوْنَ
الْحَيٰوةَ الدُّنْيَا
عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ
عَنْ سَبِيْلِ اللّٰهِ
وَيَبْغُوْنَهَا عَوْجًا
اُولٰٓئِكَ فِى ضَلٰلٍۭ
بَعِيْدٍ
وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ
اِلَّا بِلِسٰنٍ قَوْمِهٖ

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ الْعَظِيمِ

so that he might make clear to them
 'God's message'.
 Thereby God leaves to stray
 whomever He so wills,
 and He guides whomever He so wills.
 For He 'alone'
 is the Overpowering 'One', the All-Wise.

14:5 Now, truly, We sent Moses
 with Our 'miraculous' signs, 'commanding him':
 Bring forth your people
 from the 'veils of' darkness into the light.
 Moreover, remind them of the Days of God,
 'of His deliverance and vengeance'.
 Indeed, in this

are 'manifest' signs 'of God's power'
 for every patient, ever-thankful 'soul'.

14:6 And, behold! Moses said to his people:
 Remember the grace of God upon you
 when He delivered you
 from the House of Pharaoh.
 They were inflicting upon you
 'a most' evil torment, slaying your sons
 and keeping your womenfolk alive 'in bondage'.
 And in this, there was, indeed, a great trial
 from your Lord.

14:7 And recall when
 your Lord 'solemnly' proclaimed to you:
 If you give thanks 'for My blessings',
 I shall, most surely, increase them for you.
 But if you become ungrateful,
 indeed, My torment is, most surely, severe.

14:8 Thus Moses said to them:
 If you 'should ever' disbelieve—
 you and whoever is on the earth all together—

لِيَسْبِتَ لَهُمْ

فِيضِلُّ اللَّهُ مَنْ يَشَاءُ

وَيَهْدِي مَنْ يَشَاءُ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

وَلَقَدْ أَرْسَلْنَا

مُوسَى بِآيَاتِنَا

أَنْ أَخْرِجَ قَوْمَكَ

مِنَ الظُّلُمَاتِ إِلَى النُّورِ

وَذَكَرَهُمْ بِآيَاتِ اللَّهِ

إِنَّكَ فِي ذَلِكَ لَآيَاتٍ

لِكُلِّ صَبَّارٍ شَكُورٍ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

أَذْكُرُوا

نِعْمَةَ اللَّهِ عَلَيْكُمْ

إِذْ أَنْجَاكُمْ

مِنَ آلِ فِرْعَوْنَ

يَسُومُونَكُمْ سُوءَ الْعَذَابِ

وَيَذَبِحُونَ أَبْنَاءَكُمْ

وَيَسْتَحْيُونَ نِسَاءَكُمْ

وَفِي ذَلِكَ

بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ

وَإِذْ تَأَذَّتْ رِيبِكُمْ

لَيْنَ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

وَلَئِنْ كَفَرْتُمْ

إِنَّ عَذَابِي لَشَدِيدٌ

وَقَالَ مُوسَى إِنَّ تَكْفُرًا أَنْتُمْ

وَمَنْ فِي الْأَرْضِ جَمِيعًا

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never shall you harm God.
For God is, indeed, self-sufficient, all-praised.

14:9 'O people!
Have not the tidings of those before you
come to you—
the people of Noah, and the tribes of 'Âd,
and Thamûd, and those that came after them?
No one knows them except God.
Their messengers came to them
with clear and miraculous proofs from God.
But they turned their hands to their mouths
in a gesture of mockery, and they said:
Indeed, We disbelieve
in all that you have been sent with.
Indeed, we do remain
in much-perplexed doubt
about what you call us to worship.

14:10 *Their messengers said to them:
Is there any doubt about God,
the Sole Originator
of the heavens and the earth
with no precedent?
He calls you to believe in Him
and to worship Him alone
so as to forgive you of your sins,
and to defer Judgment upon you
until you fulfill a stated term of life.
They said to their messengers:
You are only mortal men like us!
You merely wish to turn us away
from what our forefathers have worshipped.
So bring us miracles
as manifest authority of your truthfulness.

14:11 Their messengers said to them:

سُورَةُ الْاِبْرٰهِيْمِ

الجزء الثالث عشر

فَاِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ

الَّذِي اَتَاكُمْ نَبَاُ

الَّذِينَ مِنْ قَبْلِكُمْ

قَوْمِ نُوحٍ وَعَادٍ وَثَمُوْدُ

وَالَّذِينَ مِنْ بَعْدِهِمْ

لَا يَعْلَمُهُمْ اِلَّا اللَّهُ جَاءَتْهُمْ

رُسُلُهُمْ بِالْبَيِّنَاتِ

فَرَدُّوا اَيْدِيَهُمْ فِيْ اَفْوَاهِهِمْ

وَقَالُوْا اِنَّا كٰفِرٰنَا

بِمَا اُرْسِلْتُمْ بِهِ

وَ اِنَّا لَفِيْ شَكٍ

وَمَا نَدْعُوْنَكَ اِلَيْهِ مُّرِيْبٍ

قَالَتْ رُسُلُهُمْ

اَفِيْ اللَّهِ شَكٌّ

فَاَطِرِ السَّمٰوٰتِ وَالْاَرْضِ

يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ

مِنْ ذُنُوْبِكُمْ

وَيُوَخِّرَكُمْ

اِلَىٰ اَجَلٍ مُّسَمًّى قَالُوْا

اِنْ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلَنَا

تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا

عَمَّا كَانَتْ يَجْعَدُ اٰبَاؤُنَا

فَاَنْتُمْ اِسْلٰطِنٌ مُّبِينٍ

قَالَتْ لَهُمْ رُسُلُهُمْ

اِنَّكُمْ لَمِنَ السَّٰغِيْنَ

سُورَةُ الْاِبْرٰهِيْمِ

الْحَزْمَةُ الثَّلَاثُ عَشَرَ

- It is true
that we are only human beings like you.
But God confers favor
upon whomever He so wills from His servants.
Nor is it in our power
to bring you miraculous authority,
except by God's permission.
So upon God alone let the believers rely.
- 14:12 For why should we not rely upon God,
while truly He has guided us
upon our paths of faith and salvation.
Thus, by God,
we shall, most surely, endure patiently
all the hurt you inflict upon us.
And on God alone, then,
let the truly reliant believers rely.
- 14:13 Yet those who disbelieved
said to their messengers:
We shall, most surely, expel you from our land
unless you return, indeed, to our ways of life!
Then their Lord revealed to them:
We shall, most surely, destroy the wrongdoers
who are godless in heart!
- 14:14 Moreover, We shall cause you
to dwell throughout the land after them.
This promise is for whoever fears
standing for Judgment in My presence,
and whoever fears My threat
to punish the disbelievers.
- 14:15 So they sought God's victory,
and He supported them.
Thus every obstinate,
insolently tyrannical one was foiled!
- 14:16 Moreover, beyond this life,
Hellfire awaits such a one,

إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلَكِنَّ اللَّهَ يُمِثُّ عَلَى
مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَمَا كَانَتْ لَنَا أَنْ تَأْتِيَكُمْ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ
وَعَلَى اللَّهِ

فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

وَمَا لَنَا ١٢

إِلَّا أَنْتَوَكَّلَ عَلَى اللَّهِ
وَقَدْ هَدَيْنَا سُبُلَنَا

وَلَنَصِيرَنَّ

عَلَى مَا أَذَيْتُمُونَا

وَعَلَى اللَّهِ فليَتَوَكَّلِ الْمُتَوَكِّلُونَ

وَقَالَ الَّذِينَ كَفَرُوا ١٣

لِرُسُلِهِمْ

لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا

أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ

لَنُهْلِكَنَّ الظَّالِمِينَ

وَلَنَسُكِّنَنَّكُمْ فِي الْأَرْضِ ١٤

مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ

خَافَ مَقَامِي وَخَافَ وَعِيدِ

وَأَسْتَفْتَحُوا وَخَابَ ١٥

كُلُّ جَبَّارٍ عَنِيدٍ

مِنْ وَرَائِهِ جَهَنَّمُ ١٦

where he will be given drink
 from a purulent fluid,
 14:17 which he sips, 'out of dire need,
 though he can barely swallow it'.
 And 'though' death will whelm him
 from every side, yet he will not die.
 Moreover, beyond 'this, still,
 lies 'even more' stern torment for him.
 14:18 The parable of those
 who disbelieve in their Lord 'is this':
 All their works are like ashes,
 upon which blows a severe wind
 on a stormy day.
 They hold no power
 over anything they have earned.
 That is the uttermost 'point of' misguidance.
 14:19 Do you not see, 'O humanity,
 that God has created the heavens and the earth
 with 'the very essence of' all truth?
 If ever He so wills,
 He shall do away with 'all of' you
 and bring about a new creation.
 14:20 Nor is that too mighty for God!
 14:21 Even still, they shall come forth
 before God, all together,
 'on the Day of Resurrection'.
 The weak shall say to those who grew arrogant:
 Indeed, we were 'devoted' followers of yours.
 So can you avail us in any way
 against the torment of God?
 They shall say 'to them':
 Had God guided us,
 we, most surely, would have guided you.
 It is the same for 'all of' us 'now',

سُورَةُ الْاِبْرٰهِيْمَ

الْحُزْنَةُ الْتَالِكَةُ عَشْرٌ

وَيُسْقَىٰ مِنْ مَّاءٍ صٰكِبٍ
 يَنْجَرُهُ ﴿١٧﴾
 وَلَا يَكَادُ يَسِغُهُ
 وَيَأْتِيهِ الْمَوْتُ
 مِنْ كُلِّ مَكَانٍ
 وَمَا هُوَ بِمَيِّتٍ
 وَمِنْ وَرَآئِهِ عَذَابٌ غَلِيظٌ
 مَثَلُ الَّذِيْنَ
 ﴿١٨﴾
 كَفَرُوْا بِرَبِّهِمْ اَعْمَلُوْهُمْ
 كَرَمَادٍ اَسْتَدَّتْ بِهٖ الرِّيحُ
 فِيْ يَوْمٍ عَاصِفٍ لَا يَقْدِرُوْنَ
 مِمَّا كَسَبُوْا عَلٰى شَيْءٍ
 ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ
 اَلَمْ تَرَ اَنْ اَللّٰهُ خَلَقَ
 ﴿١٩﴾
 السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ
 اِنْ يَشَآءْ يَذْهَبْكُمْ
 وَيَاْتِ بِخَلْقٍ جَدِيْدٍ
 ﴿٢٠﴾
 وَمَا ذٰلِكَ عَلٰى اللّٰهِ بِعَزِيْزٍ
 ﴿٢١﴾
 وَبَرَزُوْا لِلّٰهِ جَمِيْعًا
 فَقَالَ الضُّعَفٰؤُا
 لِلَّذِيْنَ اَسْتَكْبَرُوْا
 اِنَّا كُنَّا لَكُمْ تَبَعًا
 فَهَلْ اَنْتُمْ مُّعْتَدُوْنَ عَلٰنَا
 مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ
 قَالُوْا لَوْ هَدٰنَا اللّٰهُ
 لَهَدٰيْنٰكُمْ

سُورَةُ الْاِبْرٰهِيْمَ

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْعَظِيْمِ

whether we are frantic
or we bear our torment patiently.
No asylum is there for any of us.
14:22 Thus Satan will say to the disbelievers
when the matter of God's Judgment
has been decreed:
Indeed, God promised you the promise of truth.
And I promised you, then I failed you.
Yet never did I have any authority over you,
except that I called to you,
and you responded to me.
So do not blame me. Rather, blame yourselves.
I cannot heed your cry.
And you cannot heed my cry.
Indeed, I have disbelieved
in your association of me with God
from of old in the life of the world.
As for the wrongdoers who are godless in heart,
painful torment for them
is now all there shall ever be.

14:23 But those who believe and do righteous deeds
shall be admitted
into Gardens beneath which rivers flow—
wherein they shall abide forever,
by the permission of their Lord.
Their salutation therein shall forever be: Peace!

14:24 Do you not see how God
has set forth this parable?
A good word of faith,
in witness of One God, is like a good tree:
Its root is set firm.
And its branches are in heaven.

14:25 It brings forth its produce
at every season, on time,

سَوَاءٌ عَلَيْنَا

أَجْرَعْنَا أَمْ صَبَرْنَا

مَا لَنَا مِنْ مَّحِيصٍ

وَقَالَ الشَّيْطَانُ

لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ

وَعَدَكُمْ وَعَدَ الْحَقُّ

وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ

وَمَا كَانَ لِي عَلَيْكُمْ

مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ

فَأَسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي

وَلُمُوا أَنْفُسَكُمْ

مَا أَنَا بِمُصْرِخِكُمْ

وَمَا أَنْتُمْ بِمُصْرِخِي

إِنِّي كَفَرْتُ

بِمَا أَشْرَكْتُمْ مِنْ قَبْلُ

إِنَّ الظَّالِمِينَ

لَهُمْ عَذَابٌ أَلِيمٌ

وَأَدْخَلَ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ

تَحِيَّتُهُمْ فِيهَا سَلَامٌ

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

كَلِمَةً طَيِّبَةً

كَشَجَرَةٍ طَيِّبَةٍ

أَصْلُهَا ثَابِتٌ

وَفُرْعَاهَا فِي السَّمَاءِ

تُوَفَّى أَكْثَرُهَا كُلَّ حِينٍ

بِإِذْنِ رَبِّهَا

٢٢

٢٣

٢٤

٢٥

- by permission of its Lord.
 And God sets forth parables for all people,
 so that they may become mindful
 of His commandments`.
- 14:26 Thus the parable of a corrupt word` of unbelief
 is this: It is like a corrupt tree.
 Uprooted from the surface of the earth,
 it has no stability.
- 14:27 God` alone` sets firm those who believe
 with the firm word` of faith,
 in` both` the life of this world
 and in the Hereafter.
 Yet God leads the wrongdoers astray,
 for they are godless in heart`.
 And God does whatever He so wills.
- 14:28 *Have you not seen, `O humanity,`
 those who substitute the blessings of God
 with unbelief,
 and who` thereby` lead their people
 into the abode of ruin?
- 14:29 `It is` Hell, in which they shall roast—
 and a most woeful residence it is!
- 14:30 For they set up rivals to God
 to lead` others` astray from His way.
 Say` to them, O Prophet`:
 Enjoy yourselves` in life`!
 For, indeed, your ultimate destiny
 is the Fire` of Hell.
- 14:31 Yet` to My servants who believe,
 say that they should` duly` establish the Prayer
 and spend` charitably`
 from what We have provided them,
 secretly and openly,
 before there comes a Day` Hereafter`

سُورَةُ الْاِبْرٰهِيْمَ

الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْعَظِيْمِ

وَيَضْرِبُ اللهُ الْاَمْثَالَ لِلنَّاسِ

لَعَلَّهُمْ يَتَذَكَّرُوْنَ

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ

كَشَجَرَةٍ خَبِيْثَةٍ

اَجْتَنَّتْ مِنْ فَوْقِ الْاَرْضِ

مَا لَهَا مِنْ قَرَارٍ

يُثَبِّتُ اللهُ الَّذِيْنَ ءَامَنُوْا

بِالْقَوْلِ الثَّابِتِ

فِي الْحَيٰوةِ الدُّنْيَا

وَفِي الْاٰخِرَةِ

وَيُضِلُّ اللهُ الظَّالِمِيْنَ

وَيَفْعَلُ اللهُ مَا يَشَآءُ

۞ اَلَمْ تَرَ اِلَى الَّذِيْنَ

بَدَلُوْا نِعْمَتَ اللهِ كُفْرًا

وَاَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ

جَهَنَّمَ يَصَلُوْنَهَا

وَيَسْكُنُ الْفَرَارِ

وَجَعَلُوْا لِلّٰهِ اَنْدَادًا

لِيُضِلُّوْا عَنْ سَبِيْلِهِ

قُلْ تَمَتَّعُوْا

فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ

قُلْ لِعِبَادِيَ الَّذِيْنَ ءَامَنُوْا

يُقِيْمُوا الصَّلٰوةَ

وَيُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ

سِرًّا وَعَلٰنِيَةً

مِنْ قَبْلِ اَنْ يَّآئِيَ يَوْمٌ

سُورَةُ الْاِبْرٰهِيْمَ

الْحَزَقُ الْاِقْتِصَارُ

- in which there shall be
no 'gainful' trade nor 'availing' friendship.
- 14:32 God is the One
who 'alone' has created the heavens
and the earth
and 'who alone' has sent down,
from the sky, water.
Then He brought forth with it
the fruits of 'the earth' as a provision for you.
Moreover, He has subjugated for you ships
to run upon the sea, by His command.
And He has subjugated for you
the 'flowing' rivers.
- 14:33 And He has subjugated for you
the sun and the moon,
both constant 'in their courses'.
And He has subjugated for you
the night and the daylight.
- 14:34 Thus has He given you
of all that you have asked Him.
And were you to 'endeavor'
to 'count' the blessings of God,
never could you enumerate them.
Indeed, the 'disbelieving' human being
is a relentless wrongdoer,
'godless in heart and' utterly ungrateful.
- 14:35 Now behold!
Abraham said: My Lord!
Make this land 'of Makkah' secure.
And keep me and my children
far away from worshipping idols.
- 14:36 My Lord!
Indeed, they have led many of the people astray
'from Your way'.

لَا يَبِيعُ فِيهِ وَلَا خِلَالُ

اللَّهِ الَّذِي ﴿٣٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ

رِزْقًا لَكُمْ

وَسَخَّرَ لَكُمْ الْفُلُوكَ

لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ

وَسَخَّرَ لَكُمْ الْأَنْهَارَ

وَسَخَّرَ لَكُمْ ﴿٣٣﴾

الشَّمْسَ وَالْقَمَرَ دَائِبِينَ

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ

وَمَا تَسْأَلُونَ ﴿٣٤﴾

مِنْ كُلِّ مَا سَأَلْتُمُوهُ

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ

لَا تُحْصُونَهَا إِنَّ الْإِنْسَانَ

لَطَّالِمٌ كَفَّارٌ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ

اجْعَلْ هَذَا الْبَلَدَ آمِنًا

وَأَحْبِبْنِي وَبَنِيَّ

أَنْ تَعْبُدَ الْأَصْنَامَ

رَبِّ إِنِّي

أَصْلَلْتُ كَثِيرًا مِنَ النَّاسِ

فَمَنْ يَتَّبِعْنِي فَإِنَّهُ مِنِّي

So whoever follows me 'in Your worship',
 then he is truly of me.
 And whoever disobeys me—
 indeed, You are all-forgiving, mercy-giving.
 14:37 Our Lord!
 I have placed some of my offspring
 to dwell in a valley that is infertile
 near Your Sacred House,
 our Lord, 'as You have commanded',
 so that they may 'duly' establish the Prayer
 'on earth'.
 So make the hearts of the people
 incline toward them;
 and provide for them
 from 'the varied' fruits 'of the earth',
 so that they may give thanks 'to You alone'.
 14:38 Our Lord!
 Indeed, You know all that we conceal
 and all that we reveal—
 for not a 'single' thing
 is ever concealed from God
 in the earth, nor in the heaven.
 14:39 All praise is for God 'alone'
 who has granted me, despite 'my' old age,
 Ishmael and Isaac.
 Indeed, my Lord is the Hearer of prayer.
 14:40 My Lord!
 Make me steadfast in 'observing' the Prayer—
 and also my children, our Lord.
 And do accept my supplication.
 14:41 Our Lord!
 Forgive me and my parents—
 and all the believers—
 on the Day the Reckoning arises.

سُورَةُ الْاِبْرَاهِيمَ

الجزء الثالث عشر

وَمَنْ عَصَانِي
 فَإِنَّكَ غَفُورٌ رَحِيمٌ
 رَبَّنَا إِنِّي
 ٣٧
 أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ
 غَيْرِ ذِي زَرْعٍ
 عِنْدَ بَيْتِكَ الْمُحَرَّمِ
 رَبَّنَا لِئُقِيمُوا الصَّلَاةَ
 فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ
 تَهْوِي إِلَيْهِمْ
 وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ
 لَعَلَّهُمْ يَشْكُرُونَ
 رَبَّنَا إِنَّكَ تَعْلَمُ
 ٣٨
 مَا نَحْفَىٰ وَمَا تَعْلَمُ
 وَمَا نَحْفَىٰ عَلَىٰ اللَّهِ مِنْ شَيْءٍ
 فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
 الْحَمْدُ لِلَّهِ
 ٣٩
 الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ
 إِسْمَاعِيلَ وَإِسْحَاقَ
 إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ
 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ
 ٤٠
 وَمِنْ ذُرِّيَّتِي
 رَبَّنَا وَتَقَبَّلْ دُعَاءِ
 رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
 ٤١
 وَلِلْمُؤْمِنِينَ
 يَوْمَ يَقُومُ الْحِسَابُ
 ٤٢
 وَلَا تَحْسَبَنَّ اللَّهُ غَفْلًا

سُورَةُ الْاِبْرَاهِيمَ

الْحِزْبُ الثَّالِثُ عَشْرُونَ

- 14:42 Thus never think, O Prophet,
that God is heedless
of all that the godless wrongdoers are doing.
Indeed, He only defers punishment for them
to a Day Hereafter when eyes shall bulge out
at the great horror they behold.
- 14:43 Frantic as they are rushing forward—
necks outstretched, heads upraised—
their gazes never return to them,
and their hearts are an abyss.
- 14:44 So forewarn humankind, O Prophet,
of a Day Hereafter when the torment of Hell
shall come to them.
Then those who disbelieved
and thus wronged themselves shall say:
Our Lord!
Defer Judgment on us for a short while.
We shall answer Your call
and follow the messengers sent to us!
It will be said to them:
Did you not use to swear before that for you
there would be no passing away
into an Afterlife?
Moreover,
you dwelled in the very dwellings
of those who had before you
wronged themselves.
Thus it was made clear to you
how We ultimately dealt with them.
Indeed, We set forth examples
of their doom for you in Our revelations.
But you were heedless.
And truly they had devised their evil plan,
each community against their messenger.
Yet the full knowledge of their plan

عَمَّا يَعْمَلُ الظَّالِمُونَ

إِنَّمَا يُؤَخِّرُهُمْ

لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ

لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ

وَأَفْسَدَتْهُمْ هَوَاهٍ

وَأَنْذِرِ النَّاسَ

يَوْمَ يَأْتِيهِمُ الْعَذَابُ

فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا

أَخْرَأَ إِلَهُ أَنْحَلِ قَرِيبٌ

يُحِبُّ دَعْوَتَكَ وَتَتَّبِعُ الرُّسُلَ

أَوَلَمْ تَكُونُوا

أَقْسَمْتُمْ مِنْ قَبْلِ

مَا لَكُمْ مِنْ زَوَالٍ

وَسَكَنتُمْ فِي مَسْكَانٍ

الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ

وَنَبَّيْتُمْ لَكُمْ

كَيْفَ فَعَلْنَا بِهِمْ

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

وَقَدْ مَكْرُوا مَكْرَهُمْ

وَعِنْدَ اللَّهِ مَكْرُهُمْ

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٤٤

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- was ever with God.
 And never was their plan
 even so much as to move mountains,
 let alone to thwart God!
- 14:47 So never think, O Prophet,
 that God will ever fail His promise
 to uphold His messengers.
 Indeed, God is overpowering, all-avenging.
- 14:48 On a Day Hereafter
 when the Earth will be changed
 into another Earth, smooth and pure white,
 and so too the heavens shall be changed—
 and they who are in the earth
 shall all come forward
 for Judgment before God,
 the One, the All-Dominating.
- 14:49 Then shall you see, O Prophet,
 the defiant unbelievers on that Day
 coupled in fetters—
- 14:50 their coats made of pitch,
 the Fire enveiling their faces—
- 14:51 so that God may recompense each soul
 with what it has earned in life.
 Indeed, God is swift in reckoning.
- 14:52 This Quran is a declaration for all people.
 And it is thus,
 so that they may be forewarned by it;
 and so that they may know certainly
 that He who sent it is, indeed, the One God;
 and so that those who are endowed
 with discretion and understanding
 may heed its admonition
 and be ever mindful implementing it.

وَإِنْ كَانَتْ مَكْرُهُمْ

لِيَنْزِلَ مِنْهُ الْجِبَالُ

فَلَا تَحْسَبَنَّ اللَّهَ

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مُخْلَفٌ وَعَدِهِ رُسُلُهُ

إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ

يَوْمَ تَبْدُلُ الْأَرْضَ

٤٨

عَيْرَ الْأَرْضِ وَالسَّمَوَاتِ

وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ

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مُقَرَّنِينَ فِي الْأَصْفَادِ

سَرَابِ لَهُمْ مِنْ فِطْرَانِ

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وَتَعْنَى وُجُوهُهُمْ النَّارُ

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ

٥١

مَا كَسَبَتْ إِنَّ اللَّهَ

سَرِيعُ الْحِسَابِ

هَذَا بَلَّغٌ لِلنَّاسِ

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وَلِيُنذِرُوا بِهِ وَيَعْلَمُوا أَنَّمَا

هُوَ إِلَهُ وَجَدٌ

وَلِيَذَكَّرُوا الْأَلْبَابَ

Surah 15 / 99 VERSES / REVEALED AT MAKKAH

Al-Hijr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 15:1 *Alif Lām Rā*
These are the revealed verses of the Book of God, and a final Heavenly Recitation sent down as a clear Quran.
- 15:2 There shall certainly come a time when those who disbelieve will ardently wish they were muslims, in willing submission to God alone!
- 15:3 So leave them to eat and enjoy life—to be diverted, thus, by false hope. For they shall, most surely, come to know their utter loss.
- 15:4 Yet never have We destroyed any ungodly community, unless and until it had been duly forewarned, and reached a known term of judgment in God's decree.
- 15:5 No nation can hasten its set term of Judgment. Nor can they remain thereafter.
- 15:6 Yet they who disbelieve have said to you, O Prophet:
O you, to whom the revealed Reminder,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ ١
تِلْكَ آيَاتُ الْكِتَابِ
وَقُرْءَانِ مُبِينٍ
رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا
لَوْ كَانُوا مُسْلِمِينَ
ذَرَّهُمْ يَأْكُلُوا ٢
وَيَسْتَمْتَعُوا وَيَلْهَهُمُ الْآمَلُ
فَسَوْفَ يَعْلَمُونَ
وَمَا أَهْلَكْنَا مِنْ قَرِيْبَةٍ
إِلَّا وَهِيَ كِتَابٌ مَعْلُومٌ
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا
وَمَا يَسْتَفْخِرُونَ
وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ
عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ



- ‘this Quran,’ was ‘supposedly’ sent down!
Indeed, you are, most surely, mad!
- 15:7 If only you would come to us
with angels ‘confirming your words’ —
if, indeed, you are one
of the truthful ‘messengers of God.
- 15:8 Tell them God says:
Never do We send messenger-angels
‘to disbelieving nations’,
but with the ‘devastating judgment
for denying’ truth.
Yet, then, they would be given
no respite ‘at all’!
- 15:9 Indeed, it is We ‘alone’
who have sent down the ‘Quran instead
as a revealed’ Reminder ‘to humanity
of the way of God’.
And, indeed,
We ‘alone’ shall ‘forever’ preserve it.
- 15:10 For very truly,
We have sent ‘many messengers’ before you,
‘O Muhammad,’
among the ‘various’ groups of people
of the earliest ‘generations’.
- 15:11 Yet not a messenger came to ‘any of’ them,
but that they made a mockery of him.
- 15:12 Thus shall We, ‘Ourselves,’ thrust this ‘message’
into the hearts of ‘all’ the defiant unbelievers
‘to make them accountable’.
- 15:13 They do not believe in this ‘message’,
though the precedents
of ‘how God destroyed’ the early generations
have already passed ‘as examples before them’.
- 15:14 Rather, ‘even’ if We were to open for them
a gate into the heaven ‘above them’,

سُورَةُ الْحَيْرِ

الجزء الرابع عشر

٧ لَوْ مَا تَأْتِينَا بِالْمَلَكِيَّةِ

إِنْ كُنْتِ مِنَ الصَّادِقِينَ

٨ مَا نُنزِلُ الْمَلَكِيَّةَ

إِلَّا بِالْحَقِّ

وَمَا كَانُوا إِذَا مُنْظَرِينَ

٩ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ

وإِنَّا لَهُ لَحَافِظُونَ

١٠ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ

فِي شَيْعِ الْأَوَّلِينَ

١١ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ

إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

١٢ كَذَلِكَ نَسْأَلُكَ

فِي قُلُوبِ الْمُجْرِمِينَ

١٣ لَا يُؤْمِنُونَ بِهِ

وَقَدْ حَلَّتْ سُنَّةُ الْأَوَّلِينَ

١٤ وَلَوْ فَتَحْنَا عَلَيْهِمْ

بَابًا مِنَ السَّمَاءِ

- and they proceeded to ascend through it,
 15:15 still, they would, most surely, say:
 It is but our eyes that have been bedazzled.
 Rather, we are a bewitched people!
- 15:16 For very truly,
 We have already set grand constellations
 in the nearest heaven,
 having thus adorned it for all to behold.
- 15:17 And even so have We safeguarded it
 from the intrusion of every accursed satan,
 15:18 except for those who seek to listen in stealth—
 and who are then pursued by a manifest flame.
- 15:19 And as to the Earth—
 it is We alone
 who spread it wide at its surface,
 and cast therein anchoring mountains
 to balance it as it spins.
 And it is We alone who caused to grow in it
 of everything relating to life
 in a most delicate balance.
- 15:20 And it is We alone
 who have made for you therein
 prolific livelihood—
 and for all those, as well,
 for whom you human beings do not provide.
- 15:21 For there is not a single thing in all existence
 but that its treasures are in Our providence.
 Thus it is We alone who send it down
 for your benefit,
 in accordance with a known measure,
 by divine decree.
- 15:22 And it is We alone who send forth the winds,
 fecundating cloud and earth—
 whereby We send down from the sky, water;
 and thus do We give it to you to drink.

سُوْرَةُ الْحٰجِرِ

الْحٰجِرَةُ الرَّابِعَةُ عَشْرَةَ

فَطَلَّوْا فِيْهِ يَعْرُجُوْنَ
 لَقَالُوْا اِنَّمَا سَكَّرَتْ اَبْصَارُنَا
 ١٥ بَلْ مَعَن قَوْمٌ مَّسْحُوْرُوْنَ
 وَ لَقَدْ جَعَلْنَا
 ١٦ فِي السَّمٰوٰتِ بُرُوْجًا
 وَ زَيَّنَّا لَهَا لِلنَّظْرِ رِيْحًا
 وَ حَفِظْنٰهَا
 ١٧ مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ
 اِلَّا مَنْ اَسْرَقَ السَّمْعَ
 ١٨ فَاَتْبَعَهُ شِهَابٌ مُّبِيْنٌ
 ١٩ وَ الْاَرْضَ مَدَدْنٰهَا
 وَ الْقِيْسَانَ فِيْهَا رُوْسِيَ
 وَ اَنْبَتْنَا فِيْهَا
 مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ
 ٢٠ وَ جَعَلْنَا لِكُلِّ فِيْهَا مَعِيْشًا
 وَ مَنْ لَسْتُمْ لَهُمْ رِزْقًا فَاِنْ
 ٢١ وَ اِنْ مِنْ شَيْءٍ
 اِلَّا عِنْدَنَا خَزٰئِنُهُ
 ٢٢ وَ مَا نُنزِلُہٗ اِلَّا بِقَدْرِ مَعْلُوْمٍ
 وَ اَرْسَلْنَا الرِّيْحَ لَوْفِحٍ
 فَاَنْزَلْنَا مِنَ السَّمٰوٰتِ مَآءً

- For it is not you human beings
that hold its stores.
- 15:23 And, indeed, it is assuredly We alone
who give life and give death.
And it is We alone in eternity
who are the inheritors of all creation.
- 15:24 For ever have We known
those of you human beings
who have gone ahead to the grave.
And ever have We known
those of you who shall come after.
- 15:25 And, indeed, it is your Lord alone
who shall assemble all of them
for Judgment in the Hereafter.
For, indeed, He is all-wise, all-knowing.
- 15:26 And very truly, We created man out of earth
from a clay of aged, black mud;
15:27 while the jinn We created long before
from the fire of a smokeless, blowing heat.
- 15:28 And behold! Your Lord said to the angels:
Indeed, I will create a human being
from a clay of aged, black mud.
- 15:29 So when I have fashioned him
and breathed into him of My life-giving spirit,
then fall to the ground,
bowing your faces down to receive
and honor him.
- 15:30 So the angels bowed themselves down
to the ground, all of them together,
15:31 except Iblīs.
He refused to be among those
who bowed themselves down
to the ground, to Adam.
- 15:32 God said: O Iblīs!
What is with you that you are not among those

فَأَسْقِنَكُمْوهٗ
وَمَا أَنشَأْنَاهُ بِخَبْرَيْنِ
وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ
وَنَحْنُ الْوَارِثُونَ
وَلَقَدْ عَلِمْنَا
الْمُسْتَقْدِمِينَ مِنْكُمْ
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ
وَإِنَّ رَبَّكَ هُوَ بِحُشْرِهِمْ
إِنَّهُ حَكِيمٌ عَلِيمٌ
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَنْسُونٍ
وَالْبَلَّاءَ خَلَقْنَاهُ مِنْ قَبْلُ
مِنْ نَّارِ السَّمُومِ
وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ
إِنِّي خَلِيقٌ بَشَرًا
مِّنْ صَلْصَلٍ مِّنْ حَمَلٍ مَنْسُونٍ
فَإِذَا سَوَّيْتُهُ
وَنَفَخْتُ فِيهِ مِنْ رُّوحِي
فَقَعُوا لَهُ سٰجِدِينَ
فَسَجَدَ الْمَلٰٓئِكَةُ
كُلُّهُمْ اٰجِمِعُونَ
إِلَّا اِبٰلِيسَ اَبٰٓءَ اَنْ يَّكُوْنَ
مَعَ السَّٰجِدِيْنَ
قَالَ يٰٓاِبٰلِيسَ

- who bowed themselves down
to the ground to honor him?
- 15:33 He said:
Never would I bow down
to the ground before a human being
that You have created
from a clay of aged, black mud!
- 15:34 God said: Begone from here!
For, indeed, you are accursed!
- 15:35 Upon you, moreover, is the curse of God
until the Day of Judgment.
- 15:36 He said: My Lord!
Then grant me respite
until the Day they are raised up
in the Hereafter.
- 15:37 God said:
Then you are, indeed, of those granted respite,
only to the Day of Doom,
the moment in time known to Me alone.
- 15:39 He said: My Lord!
Because you have denounced me as astray,
I will make what is evil in the earth
fair-seeming to humankind.
Thus I will, most surely, lead them
to the way of perversity, all together—
except Your true servants among them—
the sincere, elect ones.
- 15:41 God said:
This way—in accordance with Me—
shall be a straight one.
- 15:42 As for My true servants,
you shall have no position
of authority over them—
except for those of the deluded
who follow you—

سُوْرَةُ الْحٰجِرِ

الْحِزْبُ الرَّابِعُ عَشَرَ

مَا لَكَ اَلَّا تَكُوْنَ
مَعَ السَّجِدِيْنَ
قَالَ لَمْ اَكُنْ لِاسْتَجِدْ لِشَيْءٍ
خَلَقْتَهُ مِنْ صَلَٰصِلٍ
مِّنْ حَمَلٍ مَّسْنُوْنٍ
قَالَ فَاخْرِجْ مِنْهَا
فَاِنَّكَ رَجِيْمٌ
وَاِنَّ عَلَيْكَ اللّٰعَنَةَ
اِلٰى يَوْمِ الدِّيْنِ
قَالَ رَبِّ فَاَنْظِرْنِيْ
اِلٰى يَوْمٍ يَّبْعُوْنَ
قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ
اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ
قَالَ رَبِّ يَمَا اَغْوَيْتَنِيْ
لَا تُرِيْنَنَّهُمْ فِي الْاَرْضِ
وَلَا تُغْوِيْنَهُمْ اَجْمَعِيْنَ
اِلَّا عِبَادَكَ
مِنْهُمْ الْمُوْخَلَصِيْنَ
قَالَ هٰذَا
صِرَاطٌ عَلٰى مُسْتَقِيْمٍ
اِنَّ عِبَادِيْ
لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ

- 15:43 and for whom, indeed,
Hell is, most surely, their promised end—
all together.
- 15:44 Leading to it are seven gates.
Thus, designated for each gate
shall be a contingent of them.
- 15:45 As to the God-fearing,
they shall forever be amid
gardens and springs in the Hereafter.
- 15:46 They shall be told:
Enter them, in peace and security.
- 15:47 Moreover, We shall strip away any malice
that is within their breast.
Thus, as brethren,
they shall be reposed on settees,
in the Garden of Paradise, facing one another.
- 15:48 Weariness shall not touch them therein.
And from it, they shall never be expelled.
- 15:49 *Tell My servants, O Prophet,
that, indeed, I am!
I am the All-Forgiving,
the Mercy-Giving—
- 15:50 and that My torment
is, indeed, the most painful torment,
prepared for the unrepentant.
- 15:51 Moreover, tell them the tiding
of Abraham's guests.
- 15:52 Behold!
They entered upon him, where he dwelled,
then they said: Peace to you!
And to them he said:
Of you, we are alarmed—indeed, frightened.
- 15:53 They said: Do not be frightened.

إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ

وَإِنَّ جَهَنَّمَ ۙ

لَمَوْعِدُهُمْ أَجْمَعِينَ

لَهَا سَبْعَةُ أَبْوَابٍ

لِكُلِّ بَابٍ مِنْهُمْ

جُزْءٌ مَقْسُومٌ

إِلَّا رِبَّاتِ الْمُنْتَفِعِينَ

فِي جَنَّاتٍ وَعُيُونٍ

أَدْخُلُوهَا بِسَلَامٍ آمِينَ

وَنَزَعْنَا مَا فِي صُدُورِهِمْ

مِنَ غِلِّ إِخْوَانًا

عَلَى سُرُرٍ مُتَقَابِلِينَ

لَا يَسْمَهُمْ فِيهَا نَبَسٌ

وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّي أَنَا

الْعَفُورُ الرَّحِيمُ

وَأَنَّ عَذَابِي

هُوَ الْعَذَابُ الْأَلِيمُ

وَيَذَنَّهُمْ عَنْ صَيْفٍ يُزْرِهِمْ

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

قَالَ إِنَّا مِنْكُمْ وَجِلُونَ

- Indeed, we are angels
sent to give you glad tidings
of the conception of a boy,
one who shall be endowed
with revealed knowledge from God.
- 15:54 He said:
Do you bring me glad tidings of this,
even when old age
has already overtaken me and my wife?
Of what marvel, then,
do you give me glad tidings?
- 15:55 They said:
We have given you glad tidings in truth.
So do not be despondent
and despair of having a son.
- 15:56 He said:
And who desponds of the mercy of his Lord
but those who are astray?
- 15:57 Abraham said:
Yet what other momentous affair
have you here, O Heavenly messengers?
- 15:58 They said:
We have been sent to destroy
a people who are defiant unbelievers,
except for the family of Lot.
- 15:59 Indeed, we shall, most surely,
deliver them all together—
except his wife.
- 15:60 We have determined
that she is of those who shall linger behind.
- 15:61 So when Our messenger-angels
came to Lot's family in the form of men,
he became distressed and said:
- 15:62 Indeed, you are strangers,
from an unknown people.

سُورَةُ الْحِجْرِ

الجزء الرابع عشر

- ٥٣ قَالُوا لَا نَوْجَلُ
إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ
- ٥٤ قَالَ أَبَشْرُتُمُونِي
عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ
- فِيمَ تَبَشِّرُونَ
- ٥٥ قَالُوا بَشْرَتِكَ بِالْحَقِّ
فَلَا تَكُن مِّنَ الْفٰئِطِينَ
- ٥٦ قَالَ وَمَنْ يَقْنَطُ
مِن رَّحْمَةِ رَبِّهِ
- إِلَّا الْضٰلُّونَ
- ٥٧ قَالَ فَمَا خَطْبُكُمْ
إِنِّي الْمُرْسَلُونَ
- ٥٨ قَالُوا إِنَّا أَرْسَلْنَا
إِلَيْكَ قَوْمَ ثَمُودَ
- إِلَّا مَالَ لُوطٍ
- ٥٩ إِنَّا الْمُنَجِّوهُمْ أَجْمَعِينَ
إِلَّا أُمَّرَأَتَهُ فَدَرْنَا
- ٦٠ إِنِّي لَمِنَ الْغٰثِرِينَ
فَلَمَّا جَاءَ
- مَالَ لُوطٍ الْمُرْسَلُونَ
- ٦١ قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ

- 15:63 They said:
Indeed, we have come to you
with that 'judgment'
which they 'who belie you' have been doubting.
- 15:64 Thus we have come to you with the truth—
and, indeed, we are, most surely, truthful!
- 15:65 So set out with your family
in the latter part of the night,
and follow behind them.
Yet let none of you look back;
but continue on to where you are commanded.
- 15:66 Thus 'with utter finality'
did We decree to him this matter,
that the 'very' last of these 'people'
shall be cut off by 'early' morning.
- 15:67 Now, the people of the city
came 'to Lot' rejoicing 'in sin'.
- 15:68 He said:
Indeed, these are my guests,
so do not shame me!
- 15:69 Rather, fear God, and do not disgrace me.
- 15:70 They said:
Have we not forbidden you
from 'granting asylum to anyone
in' all the world?
- 15:71 He said:
Here are my daughters, 'wed them instead',
if you are to act 'on your desire lawfully'.
- 15:72 By your very life, 'O Prophet',
in their utterly drunken 'lust',
they did, indeed, wandering blindly!
- 15:73 Then, suddenly,
the 'deadly' blast seized them at sunrise.
- 15:74 Thus We made 'the land's' uppermost
its lowermost.

٦٣ قَالُوا بَلْ جِنَّاتِكُمْ

بِمَا كَانُوا فِيهِ يَمْشُونَ

وَأَنْتُمْ بِالْحَقِّ

وَإِنَّا لَصَادِقُونَ

فَأَسْرِبَا هَهُنَا

بِقِطْعٍ مِّنَ اللَّيْلِ

وَاتَّبِعْ أَذْيُرَهُمْ

وَلَا يَلْفِثْ مِنكُمُ أَحَدٌ

وَأْمَضُوا حَيْثُ تُؤْمَرُونَ

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ

أَنَّ دَابِرَ هَٰؤُلَاءِ

مَقْطُوعٌ مُّصْحِحِينَ

وَجَاءَ أَهْلَ الْمَدِينَةِ

يَسْتَبْشِرُونَ

قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي

فَلَا نَنْفُضُهُنَّ

وَأَنْقُوا اللَّهَ وَلَا تُخْزَوْنَ

قَالُوا أَوْلَمْ نَنْهَكَ

عَنِ الْعَالَمِينَ

قَالَ هَٰؤُلَاءِ بَنَاتِي

إِنْ كُنْتُمْ فَعِيلِينَ


لَعَمْرُكَ إِنَّهُمْ







لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

فَأَخَذْتَهُمُ الصَّيْحَةُ مُشْرِقِينَ

فَجَعَلْنَا عَلَيْهِمَا سِوَاهَا

- And We rained down upon them
stones of hardened clay.
- 15:75 Indeed, in this account,
there are sure signs of admonition
for those with probing minds.
- 15:76 And, indeed, along an existing roadway
traces of God's judgment against it,
most surely, remain.
- 15:77 Indeed, in this,
there is a sure sign of admonition
for all the believers.
- 15:78 And, indeed,
the Dwellers of the Thicket of Al-Aykah
were, most surely, wrongdoers,
godless in heart.
- 15:79 Thus We took vengeance on them
for their ungodliness.
And, indeed, both the dwelling places
of Lot's people and Al-Aykah
are, most surely, still evident
along an open way.
- 15:80 And very truly,
the Dwellers of the Stone Valley,
the people of Thamûd,
denied the divine mandate
of God's messengers.
- 15:81 So We gave them
Our miraculous signs as proof.
But they turned away from them,
- 15:82 for they used to carve out homes
from the mountains,
thinking themselves secure in them.
- 15:83 Then, suddenly,

وَأَمْطَرْنَا عَلَيْهِمْ
حِجَارَةً مِنْ سِجِّيلٍ
إِنَّ فِي ذَلِكَ 

لآيَاتٍ لِّأَمْثَلِينَ
وَأَتَاهَا لِسَبِيلٍ مُّقِيمٍ
إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ
وَإِنْ كَانَ 
أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ
فَأَنْقَمْنَا مِنْهُمْ 
وَأَتَيْنَاهُمَا آيَاتٍ مُّبِينٍ
وَلَقَدْ كَذَّبَ 
أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ
وَأَتَيْنَاهُمْ آيَاتِنَا 
فَكَانُوا عَنْهَا مُعْرِضِينَ
وَكَانُوا يُحِتُونَ 
مِنَ الْجِبَالِ بُيُوتًا يُرْمُونَ 

- the 'deadly' blast seized them
in the 'early' morning.
15:84 Thus, all 'the affluence'
they had earned did not avail them.
- 15:85 'Now,' We have not created the heavens
and the earth, and all that is between them,
but in accordance
with 'the very essence of' all truth.
Thus, indeed, the Hour 'of Doom'
is, most surely, coming.
Therefore, pardon 'obstacity'
with the fairest pardon, 'O Prophet'.
- 15:86 Indeed, your Lord 'alone'
is the All-Creating, the All-Knowing.
- 15:87 For very truly,
We have granted you, 'O Prophet,
the unrivaled blessing
of seven of the 'most' often repeated
'verses of God, among humankind',
and the magnificent Quran 'as a whole'.
- 15:88 So you shall not extend 'the gaze of' your eyes
toward 'the unbelievers
and' what We have given
any number of them to enjoy 'in this life'.
Nor grieve over them.
But lower your wing 'of compassion'
to the believers,
- 15:89 and say:
Indeed, it is I—
I 'who' am the forewarner
'sent to make the Quran' clear 'to all people'.
- 15:90 So too did We send down 'Our Scripture'
upon those who 'in schism' divided it—
15:91 those who 'now seek

فَأَخَذْتَهُمْ ٨٣
الصَّيْحَةَ مُصْبِحِينَ
فَمَا أَغْنَىٰ عَنْهُمْ ٨٤
مَا كَانُوا يَكْسِبُونَ
وَمَا خَلَقْنَا ٨٥
السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَإِنَّ السَّاعَةَ لَأَيُّمٌ
فَأَصْفَحْ الصَّفْحَ الْجَمِيلَ
إِنَّ رَبَّكَ ٨٦
هُوَ الْخَلْقُ الْعَلِيمُ
وَلَقَدْ آتَيْنَاكَ ٨٧
سَبْعًا مِنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ
لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا
مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ
وَأخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
وَقُلْ إِنِّي ٨٩
أَنَا النَّذِيرُ الْمُبِينُ
كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ٩٠

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- to render the Quran into bits.
- 15:92 Yet, by your Lord,
We shall, most surely, question them
in the Hereafter—all of them—
15:93 about whatever 'evil' they used to do in life!
15:94 So proclaim that which
you have been commanded to convey,
and turn away from the idolaters.
- 15:95 For, indeed, We shall suffice you
against all the mockers,
15:96 those who assign along with God any other god.
Yet shall they all come to know
the penalty of unbelief.
- 15:97 And very truly,
We know that your breast is constrained
by what they say.
- 15:98 Yet highly exalt your Lord with all praise.
And be always of those
who bow their faces down to the ground.
- 15:99 And worship your Lord thus—
until the certainty of death comes to you.

الَّذِينَ جَعَلُوا ١١
الْقُرْآنَ عِضِينَ
فَوَرِّيكَ ١٢
لَسَّانَهُمْ أَجْمَعِينَ
عَمَّا كَانُوا يَعْمَلُونَ ١٣
فَأَصْدَعْ بِمَا تُوْمَرُ ١٤
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ
إِنَّا كُنْهِكَ الْمُسْتَهْزِئِينَ ١٥
الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ ١٦
إِلَهًا آخَرَ
فَسَوْفَ يَعْلَمُونَ
وَلَقَدْ نَعْلَمُ أَنَّكَ ١٧
يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ
فَسَبِّحْ بِحَمْدِ رَبِّكَ ١٨
وَكُنْ مِنَ السَّاجِدِينَ
وَأَعْبُدْ رَبَّكَ ١٩
حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

Surah 16 / 128 VERSES / REVEALED AT MAKKAH

Al-Nahl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 16:1 God’s decree of Judgment will, most surely, come to pass. So do not seek to hasten it. Highly exalted is He, and most high, far above all that they associate as gods with Him.
- 16:2 He alone sends down the angels, with the divine inspiration of His command, to whomever He so wills of His chosen servants, saying to them: You shall forewarn the people that there is no God but Me. So fear Me, all of you!
- 16:3 He alone created the heavens and the earth with the very essence of all truth. Most high is He far above all that they associate as gods with Him.
- 16:4 He alone has created man from a mere sperm-drop. Then, behold! He becomes openly contentious against his Creator!

١ أَقْبِ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ

سُبْحٰنَهُ وَتَعَالَى

عَمَّا يُشْرِكُونَ

٢ يَنْزِلُ الْمَلٰٓئِكَةُ

بِالرُّوحِ مِنْ أَمْرِهِ

عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ

أَنْ يُنذِرُوا أَنَّهُ لَا إِلَهَ

إِلَّا أَنَا فَاتَّقُونِ

٣ خَلَقَ السَّمٰوٰتِ

وَالْأَرْضِ بِالْحَقِّ

تَعَالَىٰ عَمَّا يُشْرِكُونَ

٤ خَلَقَ الْإِنْسَانَ

مِنْ نُطْفَةٍ

فَإِذَا هُوَ خَصِيْمٌ مُّمِيْنٌ

سُورَةُ النَّحْلِ

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- 16:5 And as for cattle of every kind,
He alone has created them for you.
In them are means of warmth for you,
and numerous other benefits.
From them, also, you eat,
- 16:6 while in them, you find glorious beauty
when you drive them home
in the evening to rest
and when you lead them out
in the morning to pasture.
- 16:7 Moreover, they carry your heavy loads to lands
you would never have otherwise reached—
except with much distress to yourselves.
Indeed, your Lord is all-kind, mercy-giving.
- 16:8 Horses, mules, and donkeys
He created, as well, that you may ride them
and as worldly adornment for you.
And, indeed, He alone creates
that of which you do not know.
- 16:9 Thus it is for God, your Creator,
to set the straight path for His seekers;
for some paths are aberrant.
Yet had He so willed, He would, most surely,
have guided all of you, without choice—
- 16:10 just as He alone is the One
who sends down, from the sky, water for you,
from which there is a drink you require,
and from which plants grow,
wherein you must pasture your herds.
- 16:11 Thereby, He alone
causes to grow for you all types of crops—
and olive trees and date palms
and grapevines and fruits of every kind.
Indeed, in all of this there is a sure sign
for a people who would reflect

وَالْأَنْعَمَ خَلَقَهَا ﴿٥﴾
لَكُمْ فِيهَا دِفءٌ
وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ
وَلَكُمْ فِيهَا جَمَالٌ ﴿٦﴾
حِينَ تَرْجِعُونَ وَحِينَ تَسْرِعُونَ
وَتَحْمِلُ أَثْقَالَكُمْ ﴿٧﴾
إِلَىٰ بَلَدٍ لَّئِمَّ تَكُونُوا فِيهِ
إِلَّا بِشِقِّ الْأَنْفُسِ
إِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ
وَالزَّيْلِ وَالْغَالِ وَالْحَمِيرِ ﴿٨﴾
لِتَرْكُوبَهَا وَزِينَةً
وَيَخْلُقُ مَا لَا تَعْلَمُونَ
وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ ﴿٩﴾
وَمِنْهَا جَاءَهُمْ وَلَوْ شَاءَ
لَهَدَّكُمْ أَجْمَعِينَ
هُوَ الَّذِي أَنْزَلَ ﴿١٠﴾
مِنَ السَّمَاءِ مَاءً لَكُمْ
مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ
فِيهِ تُسِيمُونَ
يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ ﴿١١﴾
وَالزَّيْتُونَ
وَالنَّخِيلَ وَالْأَعْنَابَ
وَمِنْ كُلِّ الشَّجَرِ
إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَتَفَكَّرُونَ

- on the diversity of creation
and the Oneness of the Creator`.
- 16:12 Moreover, He `alone` has subjugated for you
the night and the daylight
and the sun and the moon.
And the stars `too` are subjugated `for you`
by His `sole` command.
Indeed, in `all of` this there are sure signs
for a people who would `use their reason`
to understand.
- 16:13 Thus, `all creation`
has He `alone` multiplied for you
upon the earth, in varying colors.
Indeed, in `all of` this there is a sure sign
for a people who would remember
`God with reverence`.
- 16:14 And He `alone` is the One
who has subjugated the sea `for you`,
such that from it you may eat tender meat,
and from it you bring forth
ornaments that you wear.
Thus you see the ships
`which you sail` plowing through it,
so that you may seek of His bounty,
and that, `therefore`,
you might give thanks `to God alone`.
- 16:15 Moreover,
He cast into the Earth anchoring mountains
`to balance it`, so that it does not sway
with you `upon it as it spins` ;
and He made `rivers and roadways`,
so that you may be guided `therein`.
- 16:16 And `great landmarks` did He create
for travel by daylight`.
And by the stars are guided

سُورَةُ النَّحْلِ

الْحِزْبُ الرَّابِعُ عَشَرَ

وَسَخَّرَ لَكُمُ ۙ ﴿١٢﴾
الَّيْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ
وَمَا ذَرَأَ لَكُمْ ۙ ﴿١٣﴾
فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ
إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَذَّكَّرُونَ
وَهُوَ الَّذِي سَخَّرَ
الْبَحْرَ لِنَآكُلُوا مِنْهُ
لَحْمًا طَرِيًّا وَتَسَخَّرِجُوا مِنْهُ
حِلْيَةً تَلْبَسُونَهَا
وَتَرَى الْفَلَكَ
مَوَآخِرَ فِيهِ
وَلِتَسْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ
وَالْقَنَ فِي الْأَرْضِ رَوَاكِبٌ
أَنْ تَمِيدَ بِكُمْ وَأَنْهَارٌ
وَسُبُلٌ أَلَمَّا لَكُمْ تَهْتَدُونَ
وَعَلَّمَكُمُ ۙ ﴿١٤﴾
وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

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- those who journey by night.
- 16:17 Is He, then, who creates
like one who does not create?
Will you not, then, become mindful
of your Creator?
- 16:18 Thus were you to endeavor
to count the blessings of God,
never could you enumerate them.
Indeed, God alone is, most surely,
all-forgiving, mercy-giving.
- 16:19 Thus God knows well
all that you conceal and all that you reveal.
- 16:20 Yet those whom they call upon
in worship apart from God
do not create anything;
rather, they are themselves created.
- 16:21 They are dead, not alive.
Nor are they even aware
of when they themselves
shall be raised up in the Hereafter.
- 16:22 Your God is only One God.
Therefore, those who do not believe
in the Hereafter,
their hearts are merely in utter denial,
for they are arrogant.
- 16:23 Without doubt,
God knows well all that they conceal
and all that they reveal.
Indeed, He does not love those
who are arrogant.
- 16:24 For when it is said to them:
What did your Lord send down in this Quran?
They say: Tales of the ancients!
- 16:25 Thus, shall they bear their own

١٧ أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ
أَفَلَا تَذَكَّرُونَ

١٨ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ
لَا تُحْصَوْنَهَا إِنَّ اللَّهَ
لَعَفُورٌ رَحِيمٌ

١٩ وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُ
وَمَا تَعْلِنُونَ

٢٠ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
لَا يَخْلُقُونَ شَيْئًا
وَهُمْ يُخْلَقُونَ

٢١ آمُونَ غَيْرَ آخِصِينَ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

٢٢ إِلَهُكُمْ إِلَهٌُ وَاحِدٌ
فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
فُلُوبُهُمْ مُنْكِرَةٌ
وَهُمْ مُسْتَكْبِرُونَ

٢٣ لَأَجْرَمَ أَنْ اللَّهُ يَعْلَمَ
مَا تُسْرُوتُ وَمَا تَعْلِنُونَ
إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

٢٤ وَإِذَا قِيلَ لَهُمْ
مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا
أَسْطِيزُ الْأَوْلِيَاءِ

٢٥ لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً

- ‘evil’ burdens in full
 on the Day of Resurrection,
 as well as ‘a portion’ of the burdens ‘of sin’
 of those whom they led astray ‘in life’,
 for they misled them
 without ‘revealed’ knowledge.
 Most assuredly, evil is the load they shall bear!
- 16:26 Truly, those ‘who disbelieved’ before them
 ‘also’ schemed ‘against their messengers’.
 But God brought down their building
 from their ‘very’ foundations.
 Then from above them
 the roof fell down upon them.
 Thus the torment came upon them
 from where they did not perceive ‘it’.
- 16:27 Then on the Day of Resurrection,
 He will disgrace them, for He will say:
 Where, ‘now’, are My associate-gods,
 for whose sake you have fiercely opposed
 ‘the believers’?
 Those who had been given
 ‘revealed’ knowledge ‘in life’ will say:
 Indeed, this Day disgrace and evil
 shall be ‘heaped’ upon the disbelievers.
- 16:28 Those whose souls the angels take ‘in death’,
 while they are still wronging themselves
 ‘with unbelief’,
 will ‘seek’ then to ‘offer full submission’, ‘saying’:
 ‘We were not doing any evil!’
 ‘The angels will say to them:
 Yes, indeed, ‘you were’!
 Indeed, God is all-knowing
 of all ‘the evil’ that you were doing.
- 16:29 So enter the gates of Hell,
 wherein you shall abide forever—

يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ

الَّذِينَ يُضِلُّونَهُمْ

بِغَيْرِ عِلْمٍ

أَلْسَاءَ مَا يَرْزُقُونَ

قَدْ مَكَرَ

٢٦

الَّذِينَ مِنْ قَبْلِهِمْ

فَأَفَّ اللَّهُ بَيْنَهُمْ

مِنْ الْقَوَاعِدِ

فَحَرَّ عَلَيْهِمُ السَّقْفُ

مِنْ فَوْقِهِمْ

وَأَتَتْهُمْ الْعَذَابُ

مِنْ حَيْثُ لَا يَشْعُرُونَ

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ

٢٧

وَيَقُولُ أَيْنَ شُرَكَاءِي

الَّذِينَ كُنْتُمْ تَشْتَقُونَ فِيهِمْ

قَالَ الَّذِينَ أُوتُوا الْعِلْمَ

إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ

عَلَى الْكَافِرِينَ

الَّذِينَ تَوَفَّنَهُمُ الْمَلَائِكَةُ

٢٨

ظَالِمِينَ أَنْفُسِهِمْ

فَأَقْوُوا السَّارَ

مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ

بَلَىٰ إِنْ أَرَادَ اللَّهُ عَلَيْهِمْ

بِمَا كُنْتُمْ تَعْمَلُونَ

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ

خَالِدِينَ فِيهَا

٢٩

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and a most woeful dwelling it is for the arrogant!

- 16:30 *Now, whenever it is said to those who are God-fearing: What has your Lord sent down in the Quran? They say: All that is good! So for those who do good in this world, there shall be great goodness in life. And, most surely, the abode of the Hereafter is far better still — for most excellent, indeed, is the abode of the God-fearing!
- 16:31 Gardens everlasting shall they enter, beneath which rivers flow. They shall have therein whatever they wish. Thus does God reward the God-fearing.
- 16:32 Those whose souls the angels take in death while they are good and virtuous, they shall say to them: Peace be upon you! Enter the Garden of Paradise for all the good that you have been doing in the world.
- 16:33 Then do those who disbelieve await anything other than for the angels to come to them with death, or for the command of your Lord to come with their doom? That is just what those disbelieving generations before them did. Thus God did not wrong them in punishing them. But, rather, it was their own souls they were all the while wronging with ungodliness.

فَلَيْسَ مَثْوًى الْمُتَكَبِّرِينَ

﴿٣٠﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا

مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا

خَيْرًا لِلَّذِينَ أَحْسَنُوا

فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

وَلِدَارُ الْآخِرَةِ خَيْرٌ

وَلَنِعَمَ دَارَ الْمُتَّقِينَ

﴿٣١﴾ جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا

يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

لَهُمْ فِيهَا مَا يَشَاءُونَ

كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ

﴿٣٢﴾ الَّذِينَ نُوَفِّقُهُمُ الْمَلَائِكَةُ

طَيِّبِينَ يَقُولُونَ سَلَامٌ

عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ

بِمَا كُنْتُمْ تَعْمَلُونَ

﴿٣٣﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ

تَأْتِيَهُمُ الْمَلَائِكَةُ

أَوْ يَأْتِي أَمْرُ رَبِّكَ كَذَلِكَ

فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ

وَمَا ظَلَمَهُمُ اللَّهُ

وَلَكِنْ كَانُوا

أَنْفُسَهُمْ يَظْلِمُونَ

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- 16:34 Thus the evil consequence
of all that they themselves had done in life
shall have struck them in the Hereafter .
For the very punishment
at which they used to mock
shall have whelmed them from every side.
- 16:35 Yet those who associate gods with God say:
Had God so willed
we would not have worshipped anything
apart from Him,
neither we nor our forefathers.
Nor would we have made anything unlawful
without authority from Him.
That is just what those disbelieving generations
before them did argue as well—
contrary to Our revealed guidance .
Should the messengers, then,
be obliged by God with more
than the clear conveyance of His message ?
- 16:36 Indeed, We have sent forth
among every community a messenger
with the commandment :
You shall worship God alone
and shun all false deities
and objects of worship !
So among them were those people
whom God guided aright .
And among them were those
who persistently rejected guidance.
Thus they deservedly remained astray.
So journey in the earth,
and see how devastating was the end
of those who belied God!
- 16:37 Therefore, even if you, O Prophet,
are profoundly eager for their guidance,
know that God shall not guide

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا ﴿٣٤﴾

وَحَاقَ بِهِمْ

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾

وَقَالَ الَّذِينَ أَشْرَكُوا

لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا

مِنْ دُونِهِ مِنْ شَيْءٍ

وَلَا آبَاءُنَا وَلَا حَرَمَنَا

مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ

فَعَلَّ الَّذِينَ مِنْ قَبْلِهِمْ

فَهَلْ عَلَى الرَّسُولِ

إِلَّا الْبَلَّغُ الْمُبِينُ

وَلَقَدْ بَعَثْنَا ﴿٣٦﴾

فِي كُلِّ أُمَّةٍ رَسُولًا

أَنِ اعْبُدُوا اللَّهَ

وَاجْتَنِبُوا الطَّاغُوتَ

فَمِنْهُمْ مَنْ هَدَى اللَّهُ

وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ

الضَّلَالَةُ فَسَبُّوا فِي الْأَرْضِ

فَانظُرُوا كَيْفَ كَانَتْ

عَاقِبَةُ الْمُكذِّبِينَ

﴿٣٧﴾

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ

فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ

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- those partisan unbelievers
whom He leaves to stray.
Thus for them, there shall not be any helpers
against God's punishment .
- 16:38 Moreover, they who disbelieve
have sworn by God,
with the utmost of their vows,
that God will not raise to life anyone who dies.
Yes, indeed, He will !
It is a true promise incumbent upon Him,
though most people do not know it—
- 16:39 wherefore He shall resurrect all people
to make evident to them
the reality of the Afterlife ,
which they now dispute;
and that those who disbelieve
will plainly know
that they, indeed, were ever liars.
- 16:40 Our only word to anything
when We intend for it to exist
is but to say to it: Be! And so it is.
- 16:41 Now , as to those who emigrated
in the cause of God,
after they had been wronged,
We shall, most surely, settle them
in an excellent abode in this world;
and, most surely, the reward of the Hereafter
is far greater still , if only they knew.
- 16:42 It is these who have endured life's trials
with patience,
and upon their Lord alone do they rely.
- 16:43 Moreover, We have not sent any messengers
to the generations
before you, O Prophet,
but mere mortal men,

وَمَا لَهُمْ مِّن نَّاصِرِينَ

وَأَقْسَمُوا بِاللَّهِ ۝٣٨

جَهْدَ أَيْمَانِهِمْ

لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ

بَلَىٰ وَعَدَّ عَلَيْنَا حَقًّا

وَلَكِنَّا أَكْثَرُ النَّاسِ

لَا يَعْلَمُونَ

إِنبِئِن لَهُمْ ۝٣٩

الَّذِي يَخْتَلِفُونَ فِيهِ

وَلْيَعْلَمَ الَّذِينَ كَفَرُوا

أَنَّهُمْ كَانُوا كٰذِبِينَ

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ ۝٤٠

أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ

مِن بَعْدِ مَا ظَلَمُوا

لَنُؤْتِيَنَّهُمْ فِي الدُّنْيَا حَسَنَةً

وَلْآخِرُ الْآخِرَةِ أَكْبَرُ

لَوْ كَانُوا يَعْلَمُونَ

الَّذِينَ صَبَرُوا ۝٤٢

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

وَمَا أَرْسَلْنَا مِن قَبْلِكَ

إِلَّا رِجَالًا

- to whom We gave revelation.
 So if you 'who disbelieve' do not know 'this',
 then ask the People of the 'revealed' Reminder,
 'who know the Heavenly Scriptures'.
- 16:44 With clear 'and miraculous' proofs 'from God'
 and 'revealed' Writs 'did He send them'.
 Thus to you, 'O Prophet',
 We have sent down the 'Quran'
 as a final 'Reminder' of God's way,
 so that you may make clear to all people
 'the word of God' that has come down to them,
 and so that they may reflect 'on it'
 and be guided'.
- 16:45 Then do those who devise evil schemes
 'against the believers' feel secure
 that God 'will not' cause
 the earth to sink under them,
 or that the torment 'of God'
 will not 'come upon them'
 from where they cannot perceive 'it'?
- 16:46 Or 'do they feel secure'
 that He 'will not' seize them, suddenly,
 'with a punishment'
 while they are going to and fro 'in the earth'?
 And in no way could they elude
 'the judgment of the Almighty'.
- 16:47 Or 'do they feel secure'
 that He 'will not' gradually overtake them,
 'until they are' in the 'very' midst
 of 'some' terror?
 Yet, indeed, your Lord
 is, most surely, all-kind, mercy-giving.
- 16:48 Have they not looked upon
 all the things that God has created,
 whose very shadows incline

تُوحَىٰ إِلَيْهِمْ
 فَسْأَلُوا أَهْلَ الذِّكْرِ
 إِنْ كُنْتُمْ لَا تَعْلَمُونَ
 بِالْبَيِّنَاتِ وَالزُّبُرِ
 وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
 لَتُبَيِّنَ لِلنَّاسِ
 مَا نُزِّلَ إِلَيْهِمْ
 وَلَعَلَّهُمْ يَتَفَكَّرُونَ
 أَفَأَمِنَ الَّذِينَ
 مَكْرُوا السَّيِّئَاتِ
 أَنْ يُخَسِّفَ اللَّهُ بِهِمُ الْأَرْضَ
 أَوْ يَأْتِيَهُمُ الْعَذَابُ
 مِنْ حَيْثُ لَا يَشْعُرُونَ
 أَوْ يَأْخُذَهُمْ فِي تَقْلُيبِهِمْ
 فَمَا هُمْ بِمُعْجِزِينَ
 أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ
 فَإِنَّ رَبَّكُمُ لَرءُوفٌ رَحِيمٌ
 أَوْلَعَبْرُوا
 إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ

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- to the right and to the left,
bowing their faces down to the ground
before God in a state of utter humility?
- 16:49 For to God bows down
all that is in the heavens,
and all that is in the earth
of every kind of beast that treads it —
as do the angels—
and they do not grow arrogant before Him .
- 16:50 They fear their Lord up above them.
And they do whatever they are commanded. ﴿٤٩﴾
- 16:51 *For God has said to His servants :
You shall not ever take for yourselves
even two gods!
For He is but One God.
Thus it is Me alone you shall hold in awe!
- 16:52 For to Him alone
belongs all that is in the heavens and the earth.
Thus to Him alone belongs the sole right
of steadfast devotion in religion.
Is it, then, other than God
that you human beings shall fear—
- 16:53 though you have not even a single blessing,
but that it is from God alone;
and whereupon should harm touch you,
then it is only to Him that you groan?
- 16:54 Then when He removes the harm from you,
at once, a group of you associate gods
with their Lord—
- 16:55 to show their ingratitude
for all the good that We have given them!
So enjoy yourselves a little while ,
for, assuredly, you shall know
the recompense of the ungodly !
- 16:56 Yet even still, they assign offerings—
out of a portion of the blessings

يَسْقِيُوا ظِلَالَهُ
عَنِ الْيَمِينِ وَالشَّمَالِ
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٩﴾
وَاللَّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ
وَالْمَلَائِكَةِ
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٥٠﴾
يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥١﴾
﴿٥١﴾ وَقَالَ اللَّهُ
لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ
إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ
فَإِنِّي فَارِهُونٌ ﴿٥٢﴾
وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَلَهُ الَّذِينَ وَاصِبًا
أَفَعِيرٌ اللَّهُ نَفُوسٌ ﴿٥٣﴾
وَمَا يَكُمُ مِنْ تَعَمُّقٍ فَمِنْ اللَّهِ
ثُمَّ إِذَا مَسَّكُمْ الضَّرُّ
فَإِلَيْهِ يَجْتَرُونَ ﴿٥٤﴾
ثُمَّ إِذَا كَشَفَ الضَّرَّ عَنْكُمْ
إِذَا قَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٥﴾
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ
فَتَسْمَعُوا فُسُوفَ تَعْلَمُونَ ﴿٥٦﴾
وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ
نَصِيبًا مِمَّا رَزَقْنَاهُمْ

that We 'alone' have provided them—
 to 'idols' that do not know 'anything'.
 By God!
 You shall, most surely, be questioned
 'in the Hereafter'
 about these 'lies' you have forged.
 16:57 And 'as to the Arab idolaters,'
 they ascribe daughters to God—
 highly exalted is He 'above this'!—
 while for themselves
 'sons' are all that they 'truly' desire!
 16:58 Thus, whenever any of them
 is given the glad tidings of a female 'child',
 his very face grows dark,
 for he is filled with suppressed rage.
 16:59 He hides himself from the people
 because of the bad tidings that he was given.
 Should he keep it, with disgrace,
 or bury it 'alive' in the dust?
 Most assuredly, so very grievous
 is the judgment they make!
 16:60 Then how evil an attribution
 those who do not believe in the Hereafter
 'make to God'!
 Yet to God 'alone'
 belongs the most transcendent attribute.
 For He 'alone'
 is the Overpowering 'One', the All-Wise.
 16:61 Thus were God to hold people accountable
 'in this world',
 in accordance with their wrongdoing,
 He would not leave on the surface 'of the earth'
 a single living creature.
 However, He defers them
 to a stated term 'for reckoning,
 known only to Him'.

تَاللّٰهِ لَنُنَبِّئَنَّ

عَمَّا كُنتُمْ تَفْتُرُونَ

وَيَجْعَلُونَ لِلّٰهِ الْبَنَاتِ ٥٧

وَسُبْحٰنَهُۥٓ وَلَهُمْ مَّا يَشْتَهُونَ

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ٥٨

ظَلَّ وَجْهَهُ مُسْوَدًّا

وَهُوَ كَاطِمٌ

يَتُورَىٰ مِنَ الْقَوْمِ ٥٩

مِنْ سُوٓءٍ مَّا بُشِّرَ بِهِۦٓ

أَيَسَّكُمُ عَلَىٰ هٰؤُلَاءِ

أَمْ يَدُسُّهُ فِي التُّرَابِ

أَلَا سَاءَ مَا يَحْكُمُونَ

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ٦٠

مِثْلُ السُّوٓءِ

وَلِلّٰهِ الْمَثَلُ الْأَعْلَىٰ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

وَلَوْ يُوَٰخِذُ اللّٰهُ ٦١

النَّاسَ بِظُلْمِهِمْ

مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ

وَلٰكِن يُّؤَخِّرُهُمْ

إِلَىٰ أَجَلٍ مُّسَمًّى

But when their term comes 'due',
they shall not tarry 'for' even an hour;
nor shall they go in advance 'of their time'.

16:62 And 'thus do' they ascribe to God
what they 'utterly' detest 'for themselves'—
even as their tongues represent the lie
that awaiting them 'in the Hereafter'
is great goodness.
Without doubt,
for them the Fire 'of Hell' awaits.
And, most surely,
they shall be hastened 'into it at once'.

16:63 By God!
Very truly, We have sent 'revealed guidance'
to communities before you.
Yet Satan made
all 'the evil' that they were doing
fair-seeming to them—
and he is their patron 'in unbelief',
enticing them to false worship
until 'this very day'.
But for 'all of' them,
there is a most painful torment 'awaiting
in the Hereafter'.

16:64 And so it is, 'O Prophet',
that We have sent down the 'Quran',
as a Heavenly 'Book to you',
specifically to make clear to them
'the imperatives of faith',
about which they dispute.
Thus it is, indeed, a guidance 'to salvation',
and a mercy for 'the well-being'
of a people who believe 'in divine revelation—
16:65 just as 'it is God 'alone' who sends down,
from the sky, water,

سُورَةُ النَّحْلِ

الْحَجَّةُ الرَّابِعَةُ عَشْرُ

فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَفْخِرُونَ سَاعَةً
وَلَا يَسْتَفِيدُونَ

وَيَجْعَلُونَ لِلَّهِ

١٦

مَا يَكْرَهُونَ
وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ
أَنَّهُمْ لَهُمُ مُّسْتَفِيدُونَ
لَا جَرَمَ لَهُمُ النَّارُ
وَأَنَّهُمْ مُّفْرَطُونَ

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَيْكَ

١٧

أَمْرًا مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ
الشَّيْطَانُ أَعْمَالَهُمْ
فَهُوَ وَلِيُّهُمُ الْيَوْمَ
وَهُمْ عَذَابٌ أَلِيمٌ

وَمَا أَرْسَلْنَا عَلَيْكَ الْكِتَابَ

١٨

إِلَّا لِتُبَيِّنَ لَهُمُ
الَّذِي اخْتَلَفُوا فِيهِ
وَهُدًى وَرَحْمَةً

لِقَوْمٍ يُؤْمِنُونَ

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً

١٩

with which He gives life to the earth
after its death.
Indeed, in 'all of' this there is a sure sign
for a people who would hear and give ear.

- 16:66 O people!
In cattle of every kind
there is, indeed, a sure lesson for you.
We give you to drink
of what is within their bellies—
'produced' alongside excretion and blood—
a pure milk,
'pleasingly' palatable to those who drink it.
- 16:67 And you drink, as well,
of the fruit of date palms and grapevines,
from which you make an intoxicating beverage
as well as wholesome provision.
Indeed, in 'all of' this there is a sure sign
for a people who would 'use their reason
to' understand.
- 16:68 Moreover, your Lord has revealed to the bees:
Take dwellings for yourselves
in the mountains and in the trees,
and in 'the hives'
that 'people' construct for you.
- 16:69 Then eat of every fruit 'you desire',
and go through the pathways of your Lord,
made easy for you.
There issues from their insides
a 'sweet' fluid, its colors varying,
in which there is healing for people.
Indeed, in 'all of' this there is a sure sign
for a people who would reflect
'on the wonder of creation'.

16:70 Thus it is God 'alone'

سُورَةُ النَّحْلِ

الجزء الرابع عشر

فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا^٤

إِنَّ فِي ذَلِكَ لَآيَةً

لِقَوْمٍ يَسْمَعُونَ

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً^٥

تُسْقِيكُمْ مِمَّا فِي بُطُونِهِ

مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا

سَائِغًا لِلشَّارِبِينَ

وَمِنْ ثَمَرَاتِ النَّخِيلِ^٦

وَالْأَعْنَابِ نَتَخَدُونَ مِنْهُ

سَكْرًا وَرِزْقًا حَسَنًا

إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ^٧

أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ^٨

فَأَسْأَلُكَ سُبُلَ رَبِّكِ ذُلُلًا

يَخْرُجُ مِنْ بُطُونِهَا

شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ

فِيهِ شِفَاءٌ لِلنَّاسِ^٩

إِنَّ فِي ذَلِكَ لَآيَةً

لِقَوْمٍ يَتَفَكَّرُونَ

وَاللَّهُ خَلَقَكُمْ^{١٠}

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الْحَجْرَةُ الرَّابِعَةُ عَشْرَةَ

who has created 'all of' you.

Then 'in time' He takes your souls.

Yet some of you are reduced 'by old age'
to the most abject state of life 'before death',
such that one, after having had knowledge,
will not know anything.

Indeed, God is all-knowing, all-powerful.

16:71 'Now', God has favored some of you
above others in 'abundance of' provision.

Yet those 'so' favored would never 'think
to' hand over 'all' their own provision
to 'bondservants' they rightfully possess,
so that all 'of them'

might become equal 'partners' therein.

How could they, then,

'assume to ascribe partners as equals to God,
and thereby deny

God's own blessings 'upon them'?

16:72 Yet it is God 'alone' who has made for you
from among yourselves pairs, 'male and female'.

And He has made for you from your mates
children and grandchildren.

He has provided you, moreover,
with all that is wholesome 'in life'.

Then is it in falsehood they shall believe,
while in the blessings of God they disbelieve?

16:73 For they worship apart from God
what holds not even a 'drop or grain
of' provision for them

in all the heavens and the earth—
and what are utterly unable
'to provide even for themselves'.

16:74 So do not set forth any likeness to God.

Indeed, God knows, and you do not know.

16:75 *God sets forth this parable:

There is a slave 'in bondage'

فَرِيضَةً لِّكُمْ
وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَذَىٰ عُمُرِهِ
لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ
وَاللَّهُ فَضْلٌ بَعْضُكُمْ
عَلَىٰ بَعْضٍ فِي الرِّزْقِ
فَمَا الَّذِينَ فُضِّلُوا
بِرَأْدِي رِزْقِهِمْ
عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ
أَفَيْنِعْمَهُ اللَّهُ يُجْحَدُونَ
وَاللَّهُ جَعَلَ لَكُمْ
مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ
مِنْ أَزْوَاجِكُمْ
بَنِينَ وَحَفَدَةً
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفِيَالِ الْبِطْلِ يُؤْمِنُونَ
وَيُغَمِّتُ اللَّهُ هُمْ يَكْفُرُونَ
وَيَعْبُدُونَ مِن دُونِ اللَّهِ
مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمَوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ
فَلَا تَضُرُّوهُ اللَّهُ الْأَمْثَالَ
إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ
ضَرَبَ اللَّهُ مَثَلًا عَبْدًا
مَّمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ

٧١

٧٢

٧٣

٧٤

٧٥

who has no power over anything,
and another 'who is free',
whom We have provided
with a goodly provision from Us,
such that he spends 'charitably' from it
in private and in public.

Are they equal 'in worldly status'?
All praise is for God 'alone',
but most of them 'are disbelievers'
and 'do not know 'God'.

16:76 God sets forth another parable of two men:

One of them is mute, incapable of anything.
Moreover, he is an utter burden on his guardian;
for wherever he directs him, he brings no good.
Is he equal to one who bids to justice,
while he himself is 'guided'
upon a straight way 'of salvation'?

16:77 Indeed, to God 'alone' belongs 'the knowledge'
of all 'the unseen' realities
of the heavens and the earth.

Thus the matter of the Hour 'of Doom'
is never 'farther off'
than the twinkling of an eye—or nearer still!
For, indeed, God is powerful over all things.

16:78 Moreover, it is God 'alone'
who has brought you forth
from the bellies of your mothers
knowing nothing 'at all'.

Yet He made for you 'the faculties of'
hearing, and sight, and hearts 'that comprehend',
so that you may 'learn and 'give thanks.

16:79 Do they 'who deny God'
not look upon the flying birds—
'made to' master flying 'in the air of the sky'?
None holds them aloft but God.
Indeed, in 'all of' this there are sure signs

وَمَنْ رَزَقْنَاهُ مَنَارًا رَاقًا حَسَنًا
فَهُوَ يَنفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوُونَ أَلْحَمْدُ لِلَّهِ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَضَرَبَ اللَّهُ مَثَلًا ثَلَاثِينَ (٧٦)

أَحَدُهُمَا أَتَيْكُمْ

لَا يَقْدِرُ عَلَى شَيْءٍ

وَهُوَ كَلٌّ عَلَى مَوْلَاهُ

أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ

هَلْ يَسْتَوِي هُوَ

وَمَنْ يَأْمُرُ بِالْعَدْلِ

وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

وَلِلَّهِ غَيْبٌ (٧٧)

السَّمَوَاتِ وَالْأَرْضِ

وَمَا أَمْرُ السَّاعَةِ إِلَّا

كَلِمَةٍ الْبَصِيرِ أَوْ هُوَ أَقْرَبُ

إِلَى اللَّهِ

عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَاللَّهُ أَخْرَجَكُمْ (٧٨)

مِنْ بُطُونِ أُمَّهَاتِكُمْ

لَا تَعْلَمُونَ شَيْئًا

وَجَعَلَ لَكُمْ السَّمْعَ

وَالْأَبْصَرَ وَالْأَفْئِدَةَ

لَعَلَّكُمْ تَشْكُرُونَ

أَلَمْ يَرَوْا إِلَى الطَّيْرِ (٧٩)

مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ

مَا يَمْسِكُهُنَّ إِلَّا اللَّهُ

إِنَّ فِي ذَلِكَ لَآيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

- of God's omnipotence
for a people who believe.
- 16:80 Moreover, it is God alone who has enabled you to make for yourselves houses as places of rest and residence. And He has enabled you to make for yourselves tents from the hides of cattle, which you find light to carry on your day of journeying and on the day you encamp. And for you in cattle, in their wool, fur, and hair, are manifold furnishings and utility, for a preordained time.
- 16:81 Moreover, it is God alone who provides shade for you, out of that which He has created. And He has made for you places of refuge in the mountains. And He has made for you garments that shield you from heat and the elements, as well as armored garments that shield you from harm in your battles. And so it is that He perfects His blessings upon you, so that you may submit yourselves to Him alone in worship.
- 16:82 Yet if they turn away from this message, then what is incumbent upon you, O Prophet, is only the clear conveyance of God's word.
- 16:83 They well recognize the blessing of God. Then they thanklessly belie it by turning to false gods, for most of them are disbelievers.
- 16:84 Yet on the Day Hereafter—

لَقَوْمٍ يُؤْمِنُونَ
وَاللَّهُ جَعَلَ لَكُمْ
٨٠
مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ
لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ
وَيَوْمَ إِقَامَتِكُمْ
وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا
وَأَشْعَارَهَا أَتْنَا
وَمَتَعْنَا إِلَى حِينٍ
وَاللَّهُ جَعَلَ لَكُمْ
٨١
مِمَّا خَلَقَ ظِلَالًا
وَجَعَلَ لَكُمْ
مِنْ الْجِبَالِ كُنُفًا
وَجَعَلَ لَكُمْ
سُرُرًا تَقِيكُمْ الْحَرَّ
وَسُرُرًا تَقِيكُمْ بِأَسْكُمْ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَشْكُرُونَ
فَإِنْ تَوَلَّوْا
٨٢
فَأِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ
يَعْرِفُونَ نِعْمَتَ اللَّهِ
٨٣
ثُمَّ يَنْكُرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ
وَيَوْمَ نَبْعَثُ
٨٤

- when We raise up
 from every community its messenger
 as a witness testifying
 to its faith or faithlessness —
 there will be no permission given
 for the disbelievers to speak .
 Nor will they then be allowed
 to propitiate the wrath of God
 for their ungodliness .
- 16:85 And when at last the godless wrongdoers
 see the torment of Hell, then will they realize
 that it shall never be lightened for them,
 nor shall they be reprieved.
- 16:86 Moreover, when those who associated gods
 with God in the world
 see their associate-gods on Judgment Day ,
 they will say: Our Lord!
 These are our associate-gods
 that we used to call upon apart from You.
 Then their alleged gods
 will cast their word back upon them, saying:
 Indeed, you are, most surely, liars!
- 16:87 Thus they who in their lifetimes disbelieved
 will proffer to God, on that Day,
 full submission.
 For all the false gods that they used to forge
 shall have strayed from them.
- 16:88 So as to those who disbelieve
 and bar people from the path of God,
 We shall increase them on that Day
 with punishment, for their obstruction,
 on top of punishment, for their unbelief,
 for all the corruption
 they have been spreading in the earth .
- 16:89 Thus on Judgment Day, We shall raise up
 from within every community—

سُورَةُ النَّحْلِ

الجزء الرابع عشر

مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ
 لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا
 وَلَا هُمْ يُسْتَعْتَبُونَ

86

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا
 الْعَذَابَ فَلَا يُخَفِّفُهُمْ
 وَلَا هُمْ يُنظَرُونَ

87

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا
 شُرَكَاءَهُمْ قَالُوا

رَبِّنَا هَؤُلَاءِ شُرَكَائُنَا
 الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ

فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ
 إِنَّكُمْ لَكَاذِبُونَ

88

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ
 السَّلَامَ وَضَلَّ عَنْهُمْ

مَا كَانُوا يَفْتَرُونَ
 الَّذِينَ كَفَرُوا

89

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
 زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ

يَمَا كَانُوا يُفْسِدُونَ
 وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ

90

شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ

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from amongst themselves—
 a prophet in witness against them.
 And We shall bring you, O Prophet,
 as a witness over all of these people.
 For We have sent down to you
 the Quran as a revealed Book,
 to make all things that God
 has enjoined and forbidden clear—
 and as divine guidance to salvation
 for all people;
 and as a way to God's mercy for the believers;
 and thus it is a glad tidings
 of everlasting delight near their Lord
 for all those who are muslims,
 in willing submission to God alone.

وَجِئْنَا بِكَ
 شَهِيدًا عَلَىٰ هَٰؤُلَاءِ
 وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ
 تِبْيَانًا لِّكُلِّ شَيْءٍ
 وَهُدًى وَرَحْمَةً
 وَبُشْرَىٰ لِّلْمُسْلِمِينَ
 ﴿١٠﴾ إِنَّ اللَّهَ يَأْمُرُ
 بِالْعَدْلِ وَالْإِحْسَانِ
 وَإِيتَايَ ذِي الْقُرْبَىٰ
 وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
 وَالْمُنْكَرِ وَالْبَغْيِ
 يَعِظُكُم

16:90 *O humankind!
 Indeed, God commands the execution of justice
 among you, and the doing of good to others,
 and the giving of charity to close relatives.
 Moreover, He forbids all obscenity
 and shameful deeds and aggression.
 He admonishes you with this,
 so that you may become mindful
 of His commandments.

لَعَلَّكُمْ تَذَكَّرُونَ
 وَأَوْفُوا بِعَهْدِ اللَّهِ
 إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
 الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
 وَقَدْ جَعَلْتُمُ اللَّهَ
 عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ
 يَعْلَمُ مَا تَفْعَلُونَ

16:91 Thus, you shall fulfill the covenant of God
 whenever you make a covenant.
 And you shall not break your oaths
 after their affirmation; for, indeed,
 you have made God a guarantor over you.
 Indeed, God knows all that you do.

وَلَا تَكُونُوا
 كَالَّذِي نَقَضَتْ غَزْلَهَا
 مِن بَعْدِ قُوَّةٍ أَنكَبَتْ
 تَتَّخِذُونَ أَيْمَانَكُمْ
 دَخَلًا بَيْنَكُمْ

16:92 Then do not be like the woman
 who unravels her yarn into fibers
 after it has been spun firmly,
 by taking your oaths as instruments of deception
 between you, so as to breach your covenants

- with one group of people
for another group more abundant
in power and wealth .
God only puts you to the test by this.
For, most surely, He shall make clear to you
on the Day of Resurrection
that about which you have disputed in life .
- 16:93 Yet had God so willed,
He would have made all of you
one faith-community without choice .
Thus know that God does, indeed,
leave to stray whomever He so wills.
And He alone guides whomever He so wills.
For, most surely, all of you shall be questioned
about what you have done in life .
- 16:94 So do not take your oaths
as instruments of deception between you,
such that your foot should slip
after it once had been set firm,
and wherefore you would be given to taste
the affliction of evil in this life
for having barred others
from coming to the way of God
by your shameful example .
Moreover, there would be for you
in the Hereafter a great torment.
- 16:95 So do not sell the covenant of God
for a small price.
Indeed, what is with God is far better for you,
if only you were to know.
- 16:96 All that is with you in life shall come to an end.
But what is with God is everlasting—
and We shall certainly recompense
those who have remained patient
with their reward,
in accordance with the very best they ever did.

أَنْ تَكُونَ أُمَّةٌ
هِيَ أَرْبَى مِنْ أُمَّةٍ
إِنَّمَا يَلْبُوكُمُ اللَّهُ بِهِ
وَلَيَبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ
مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

١٣

وَلَوْ شَاءَ اللَّهُ
لَجَعَلْنَاكُمْ أُمَّةً وَاحِدَةً
وَلَكِنْ يُفْضِلُ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ
وَلَنَسْأَلَنَّ عَمَّا كُنتُمْ تَعْمَلُونَ

١٤

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ
دَخْلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ
بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ
بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ

١٥

وَلَكُمْ عَذَابٌ عَظِيمٌ
وَلَا تَنْتَهُرُوا يَعْهَدِ اللَّهُ
ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَكُمْ
إِنْ كُنتُمْ تَعْلَمُونَ

١٦

مَا عِنْدَكُمْ يَنْفَدُ
وَمَا عِنْدَ اللَّهِ بَاقٍ
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا
أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ

١٧

مَنْ عَمِلَ صَالِحًا

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16:97 Whoever does righteous deeds,
whether male or female, and is a believer,
We shall, most surely, cause him
to live a good life.
Moreover, We shall, most surely,
recompense all of them with their reward,
in accordance with the very best they ever did.

مَنْ ذَكَرَ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنَجْزِيَنَّهُ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾
فَإِذَا قَرَأْتَ الْقُرْآنَ

16:98 Thus, whenever you recite the Quran,
then seek refuge in God from Satan,
the accursed one .

فَاسْتَعِذْ بِاللَّهِ

16:99 Yet, indeed, he has no authority whatever
over those who believe
and who rely upon their Lord alone .

مِنَ الشَّيْطٰنِ الرَّجِيْمِ
إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ
عَلَى الَّذِينَ ءَامَنُوا ﴿١٠٩﴾

16:100 His authority is only over those
who take him as a patron, and who,
because of him,
take associate-gods apart from God .

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
إِنَّمَا سُلْطٰنُهُ
عَلَى الَّذِينَ يَتَوَلَّوْنَهُ
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١١٠﴾

16:101 Yet if ever We substitute one verse
in place of another verse
to benefit humankind —
and God knows best what He sends down—
they say:

عَلَى الَّذِينَ هُمْ بِهِ مُشْرِكُونَ
وَإِذَا بَدَلْنَا ءَايَةً
مَّكَاتٍ ءَايَةً

You, O Muhammad, are nothing but a forger!
Rather, most of them do not know God's way .

وَاللّٰهُ اَعْلَمُ بِمَا يَزُكُّ
قَالُوْا اِنَّمَا اَنْتَ مُفْتَرٍ
بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿١١١﴾

16:102 Say to them: Gabriel, the Holy Spirit,
has brought it down from your Lord
with the whole truth, to confirm in faith
those who have believed,
and as divine guidance from error,
and a glad tidings
of everlasting delight near their Lord
for all those who are muslims,
in willing submission to God alone .

قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ
مِنَ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ ءَامَنُوا وَهُدًى
وَبُشْرٰى لِلْمُسْلِمِيْنَ ﴿١١٢﴾

16:103 And very truly,
We know that they say, O Prophet :

وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُولُوْنَ
اِنَّمَا يَعْلَمُهُ بَشَرٌ

- No one but a human being is teaching him this!— even though the tongue of the one to whom they allude is foreign, while this Quran is in a clear Arabic tongue.
- 16:104 As to those who do not believe in the revealed signs of God, God shall not guide them aright. Thus for them, there is a most painful torment awaiting in the Hereafter.
- 16:105 As to the ones who forge such lies, they are the ones who do not believe in the revealed signs of God. Thus it is they who are the liars.
- 16:106 Doomed is one who openly disbelieves in God, after professing his faith— except for one who has been compelled to renounce his belief, while his heart remains at peace with faith. But whoever willingly opens his heart to unbelief— upon such as these there shall be great wrath from God. Thus for them, there is a great torment awaiting in the Hereafter.
- 16:107 That is because they so loved the life of this world over that of the Hereafter. Yet, indeed, God does not guide a disbelieving people.
- 16:108 These are the ones whose hearts and hearing and sight God has set a seal upon. For it is these who are the heedless.
- 16:109 Without doubt, it is they

لَسَاتُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْرَابِيٌّ
وَهَذَا لِسَانٌ
عَرَبِيٌّ مُبِينٌ
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ
بِتَايَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ
وَلَهُمْ عَذَابٌ أَلِيمٌ
إِنَّمَا يَقْرَأُ الْكُذِبَ
الَّذِينَ لَا يُؤْمِنُونَ
بِتَايَاتِ اللَّهِ وَأُولَئِكَ
هُمُ الْكَاذِبُونَ
مَنْ كَفَرَ بِاللَّهِ
مِنْ بَعْدِ إِيمَانِهِ
إِلَّا مِنْ أَكْرَهٍ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ
وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا
فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ
وَلَهُمْ عَذَابٌ عَظِيمٌ
ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا
الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ
أُولَئِكَ الَّذِينَ طَعَعَ اللَّهُ
عَلَى قُلُوبِهِمْ
وَسَمِعَهُمْ وَأَبْصَرَهُمْ
وَأُولَئِكَ هُمُ الْفَاقِقُونَ
لَا جُرْمَ أَنَّهُمْ
فِي الْآخِرَةِ
هُمُ الْخَسِرُونَ

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الْحِزْبُ الرَّابِعُ عَشَرَ

- in the Hereafter who shall be the losers
of an everlasting Paradise.
- 16:110 Yet, indeed, your Lord declares,
concerning those who emigrated
after they had been persecuted,
and who thereafter strove in the path of God
and remained patient—
indeed, after all of this,
your Lord shall, most surely, be all-forgiving,
mercy-giving.
- 16:111 * But beware of the Day
when every soul shall come before God,
pleading on behalf of itself,
and when each soul shall be rendered in full
for all that it has done in life—
and never shall they be wronged in the least.
- 16:112 Now, God puts forth
this parable of a town:
It was secure and peaceable.
Its provision would come to it
in plenty from every locale.
Then it belied God's own blessings upon it
by worshipping false gods.
Thus God gave it a touch
of the garment of hunger and fear,
for what they had wrought.
- 16:113 For truly there had come to them
a messenger from among themselves.
But they belied him.
Thus the torment seized them, suddenly,
for they were, indeed, wrongdoers,
godless in heart.
- 16:114 So stand firm in faith,
O you who believe,
and eat from what God has provided you,
if it be lawful and wholesome.

﴿١١٠﴾ تَمْرَاتِ رَبِّكَ

لِلَّذِينَ هَاجَرُوا

مِنْ بَعْدِ مَا قُتِلُوا

ثُمَّ جَاهَدُوا وَصَبَرُوا

إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَعَفُورٌ رَحِيمٌ

﴿١١١﴾ ﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ

تُجَدِّدُ عَنْ نَفْسِهَا

وَتُؤْفَىٰ كُلُّ نَفْسٍ

مَا عَمِلَتْ

وَهُمْ لَا يُظْلَمُونَ

﴿١١٢﴾ وَضُرِبَ اللَّهُ مَثَلًا قَرْيَةً

كَانَتْ ءَامِنَةً مُطْمَئِنَّةً

يَأْتِيهَا رِزْقُهَا رَغَدًا

مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ

بِأَنْعَمِ اللَّهِ فَأَذَقَهَا اللَّهُ

لِيَاسَ الْجُوعِ وَالْخَوْفِ

بِمَا كَانُوا يَصْنَعُونَ

﴿١١٣﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ

فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ

وَهُمْ ظَالِمُونَ

﴿١١٤﴾ فَكُلُوا مِمَّا

رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا

- Yet give thanks for the blessing of God, if, indeed, it is He alone whom you worship.
- 16:115 Indeed, He has but forbidden you to eat carrion, and blood, and the flesh of swine, and that over which other than the name of God is invoked at the time of slaughter. But whoever is compelled by circumstance to eat any of this—without being rebellious and without being a willful transgressor—will find then that God is, indeed, all-forgiving, mercy-giving.
- 16:116 And you shall not say—by way of falsehoods that your tongues represent—such and such is lawful, and such and such is forbidden, so as to forge a lie against God. Indeed, those who forge lies against God shall not succeed.
- 16:117 Small enjoyment have they in life, and then a most painful torment awaits them!
- 16:118 As to those of Jewry, We forbade what We have previously narrated to you. We did not wrong them therein, but, rather, it was their own souls they were all the while wronging with ungodliness.
- 16:119 Yet, indeed, your Lord declares, concerning those who did misdeeds in ignorance of true faith, but thereafter repented and set things aright—indeed, after all of this, your Lord shall, most surely, be all-forgiving,

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وَأَشْكُرُوا نِعْمَتَ اللَّهِ
 إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ
 إِنَّمَا حَرَّمَ عَلَيْكُمْ
 ١١٥
 الْمَيْتَةَ وَالْدَّمَ
 وَلَحْمَ الْخِزْيِيرِ
 وَمَا أَهْلَ غَيْرِ اللَّهِ بِهِ
 فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ
 وَلَا عَادٍ
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
 وَلَا تَقُولُوا لِمَا تَصِفُ
 ١١٦
 أَلْسِنَتُكُمُ الْكَذِبَ
 هَذَا حَلَلٌ وَهَذَا حَرَامٌ
 لِنَفْسِكُمْ عَلَى اللَّهِ الْكَذِبُ
 إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ
 الْكَذِبَ لَا يَفْلِحُونَ
 ١١٧
 مَتَاعٌ قَلِيلٌ وَهَلْ عَذَابُ أَلِيمٌ
 ١١٨
 وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا
 مَا فَضَّلْنَا عَلَيْكَ مِنْ قَبْلُ
 وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا
 أَنْفُسَهُمْ يَظْلِمُونَ
 ١١٩
 ثُمَّ إِنَّ رَبَّنَا لِلَّذِينَ
 عَمِلُوا السُّوءَ بِجَهْلَةٍ
 ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ
 وَأَصْلَحُوا إِنَّ رَبَّنَا
 مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

سُبْحَانَكَ اللَّهُمَّ

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- mercy-giving.
- 16:120 As for Abraham, he was, in himself,
a nation of exemplary faith —
devoutly obedient to God, upright of heart —
and never was he of the idolaters.
- 16:121 He was ever-thankful to God
for His blessings.
So God chose him and guided him
to a straight way of salvation .
- 16:122 Thus We gave him
great good in this world.
And in the Hereafter,
he shall, most surely, be of the righteous—
- 16:123 whereupon We have revealed to you,
O Prophet,
that you shall follow the sacred way of Abraham,
the purely upright in heart —
and never was he of those
who associated gods with God .
- 16:124 The Sabbath Day of solemn rest
was not enjoined on Abraham,
but was ordained only for the Jews —
who themselves disputed about it
long after Abraham .
Thus, indeed, your Lord
shall, most surely, judge between them
on the Day of Resurrection
as to that wherein they have been disputing.
- 16:125 Call to the path of your Lord,
O Prophet,
with sound wisdom and fair admonition.
And as to all people, argue gently with them
in the fairest manner.
Indeed, it is your Lord alone who knows best
all those who have strayed

١٢٠ إِنَّ إِبْرَاهِيمَ

كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

وَلَقَدْ بَكَ مِنَ الْمُشْرِكِينَ

شَاكِرًا لِأَنْعَمِهِ

أَخْبَتَهُ وَهُدَاهُ

إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَمَا آتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً

وَأَيْنَاهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ

اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّمَا جُعِلَ السَّبْتُ

عَلَى الَّذِينَ ائْتَلَفُوا فِيهِ

وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ

يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا فِيهِ يَخْتَلِفُونَ

أَدْعُ إِلَى سَبِيلِ رَبِّكَ

بِالْحِكْمَةِ

وَالْمَوْعِظَةِ الْحَسَنَةِ

وَحَدِّ لَهُمْ

بِالَّتِي هِيَ أَحْسَنُ

١٢٠

١٢١

١٢٢

١٢٣

١٢٤

١٢٥

- from His 'straight' path;
and He knows best
'all' those who are guided aright.
- 16:126 Moreover, if you 'believers' punish 'aggressors',
then punish 'them' with the like of that
with which you have been afflicted 'by them'.
But if you 'remain' patient,
it is, most surely, better
for those who are patient.
- 16:127 So be patient, 'O Prophet'.
Yet 'know that' your patience
shall not endure 'through adversity',
except with 'the help of' God.
Thus do not grieve over
'those of them' who oppose you',
nor be in 'any' distress
because of what they plot 'against you'.
- 16:128 Indeed, God is with those
who are God-fearing
and who excel in 'doing' good.

سُورَةُ النَّحْلِ

الجزء الرابع عشر

إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾
وَإِنْ عَاقِبْتُمْ فَعَاقِبُوا
بِمِثْلِ مَا عُوقِبْتُمْ بِهِ
وَلَيْنَ صَبْرٌ
لَّهُوَ خَيْرٌ لِلصَّابِرِينَ
وَأَصْدِرُ ﴿١٢٧﴾
وَمَا صَبْرُكَ إِلَّا بِاللَّهِ
وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُ فِي ضَيْقٍ
مِمَّا يَمْكُرُونَ
إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا
وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

Surah 17 / 111 VERSES / REVEALED AT MAKKAH

Al-Isrâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 17:1 Highly exalted is He who carried His servant, 'Muhammad,' by night from the Sacred Mosque 'at Makkah' to Al-Aqsa Mosque 'at Jerusalem' — the surroundings of which We have blessed — to show him 'something' of Our 'wondrous' signs. Indeed, it is He who is the All-Hearing, the All-Seeing.
- 17:2 And 'so too' We gave Moses the Book 'of the Torah', and We made it a guide for the Children of Israel, 'commanding them': You shall not take 'any deity' apart from Me 'for' a guardian—
- 17:3 'for you are of the' offspring of those whom We carried 'in the Ark' with Noah, 'who' was, indeed, an ever-thankful servant 'of God'.
- 17:4 Yet We had foretold to the Children of Israel in the Book 'of the Torah': You shall, most surely,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سُبْحٰنَ الَّذِیْ ۝۱
 اَسْرٰی بِعَبْدِهٖ لَیْلًا
 مِّنَ الْمَسْجِدِ الْحَرَامِ
 اِلَى الْمَسْجِدِ الْاَقْصَا
 الَّذِی بَرَكْنَا حَوْلَهٗ
 لِنُرِیْهِ مِنْ اٰیٰتِنَا
 اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ
 وَاَتَيْنَا مُوسٰی الْكِتٰبَ ۝۲
 وَجَعَلْنٰهُ هُدًى لِّبَنِیْ اِسْرٰءِیْلَ
 اَلَّا تَتَّخِذُوْا
 مِنْ دُوْنِیْ وَاكِیْفًا
 ذُرِّیَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ ۝۳
 اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا
 وَقَضٰیۤنَا اِلَیْكَ بَنِیْ اِسْرٰءِیْلَ
 فِی الْكِتٰبِ ۝۴



- cause corruption in the land two times
and be punished by God .
For, most surely, you shall grow haughty
and act with a great haughtiness.
- 17.5 Then when the promise
of the first of the two times came to pass ,
We sent against you servants of Ours
endowed with mighty military power.
Thus they ravaged through the dwellings
of your people —and it was a promise fulfilled.
- 17.6 Thereafter, We restored you, once again,
to prevalence over them,
for We extended to you wealth and sons.
Thus We made you greater than ever
in number, saying :
- 17.7 If you do good,
you do good for your own souls.
Yet if you do evil,
so shall it be against yourselves .
Thus when the promise
of the second time came to pass,
your enemies were left
to defile your very faces.
Indeed, they were left to enter
the Temple of Jerusalem ,
as they had entered it the first time.
Thus they were left to shatter
all that they came upon—
shattering it all utterly!
- 17.8 It may well be that your Lord
shall again show you mercy.
Yet if you return
to corruption and haughtiness ,
We will return to utter destruction .
Moreover, We have made Hell

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

لِنَفْسِدَنَّ فِي الْاَرْضِ مَرَّتَيْنِ

وَلَنَعْلَنَّ عُلُوًّا كَبِيرًا

فَاِذَا جَاءَ وَعْدُ اُولٰٓئِهٖمَا

٥

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا

اُولٰٓئِ بِاَسِ سَدِيْدٍ

فَجَاسُوا خِلَالَ الدِّيَارِ

وَكَانَ وَعْدًا مَّفْعُوْلًا

ثُمَّ رَدَدْنَا لَكُمُ

٦

الْكُرَّةَ عَلَيَّهِمْ

وَاَمَدَدْنَاكُمْ بِاَمْوَالٍ وَبَنِيْنَ

وَجَعَلْنَاكُمْ اَكْثَرَ نَفِيْرًا

اِنْ اَحْسَنْتُمْ

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اَحْسَنْتُمْ لِاَنْفُسِكُمْ

وَإِنْ اَسَاْتُمْ فَلَهَا

فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ

لِيَسْتُوْا وُجُوْهَكُمْ

وَلِيَدْخُلُوْا الْمَسْجِدَ

كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ

وَلِيَسْتَبْرُوْا مَا عَلُوْا تَنَبِيْرًا

عَسَىٰ رُبُّكُمْ اَنْ يَّرْحَمَكُمْ

وَإِنْ عُدْتُمْ عَدُوْنَا

٨

سُورَةُ الْاِسْرَاءِ

الْحُزْنُ الْخَامِسُ عَشَرَ

for 'all' the disbelievers
as a 'permanent' place of confinement.

- 17:9 Indeed, this Quran guides 'humanity'
to that which is most upright
and gives glad tidings to the believers
who do righteous deeds,
that for them there is a great reward
'of everlasting delight in Paradise
awaiting in the Hereafter'.
- 17:10 And 'it warns' those who do not believe
in the Hereafter,
that We have made ready for them 'there'
a most painful torment.
- 17:11 Yet 'in anger' man 'unknowingly'
invokes evil 'upon himself'
as 'eagerly as' he invokes good.
For man is, indeed, 'given to' haste.
- 17:12 Now, We made the night and the daylight
as two 'great' signs
'of your Lord's power and wisdom'.
Then We effaced 'the moon,'
the sign of the night, 'by the radiant sun'—
for We made 'it' the sign of the daylight,
'to enable humankind therein' to see—
so that you may seek out bounty
from your Lord;
and so that you may 'come to' know
the number of years
and 'methods of' calculation.
For each thing 'in Our creation'
and in Our revelation
have We made distinct—utterly distinct.
- 17:13 Moreover, We have 'securely' bound the destiny

وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا
٩ إِنَّ هَذَا الْقُرْآنَ
يَهْدِي لِلَّذِي هُوَ أَقْوَمُ
وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَنْ لَهُمْ أَجْرًا كَبِيرًا
١٠ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا
وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ
دُعَاءَهُ بِالْخَيْرِ
وَكَانَ الْإِنْسَانُ عَجُولًا
١١ وَجَعَلْنَا آيَةَ اللَّيْلِ
فَمُحَوًّا آيَةَ النَّهَارِ مُبْصِرَةً
لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ
وَلِتَعْلَمُوا عَدَدَ
السِّنِينَ وَالْحِسَابِ
وَكُلُّ شَيْءٍ وَفَصَّلَانَهُ تَفْصِيلًا
١٢

- of every human being to its own neck
 in a scroll of one's works .
 For We shall bring forth for each one
 a precise book of record of one's deeds
 on the Day of Resurrection,
 which one shall find there
 fully unfurled before him,
 17:14 whereupon it shall be said:
 Read your book for yourself!
 Sufficient is your soul this Day
 as a reckoner against you.
 17:15 Whoever is guided aright in the world,
 then he is but guided
 for the good of his own soul.
 Yet whoever goes astray,
 he but strays, then, against all that is good for it.
 For no sin-laden soul
 shall carry the sinful load of another
 on Judgment Day .
 Moreover, never do We
 beset people with torment
 until We send forth to them
 a messenger with Heavenly guidance .
 17:16 Thus when We intend to destroy a town
 for evildoing ,
 We first command its affluent
 to become righteous .
 Yet should they continue to commit
 flagrant deeds of ungodliness therein,
 then the divine word of doom
 comes to pass against it.
 Then do We demolish it—
 and demolish it utterly.
 17:17 And how very many
 of the ungodly generations after Noah

وَكُلَّ إِنسَانٍ ﴿١٣﴾
 أَلزَّمْنَاهُ طَبْعَهُ فِي كُتُبِهِ
 وَنُجِّحْ لَهُ يَوْمَ الْقِيَامَةِ
 كِتَابًا يَلْقَاهُ مَنْشُورًا
 ١٤ ﴿١٤﴾
 أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ
 الْيَوْمَ عَلَيْكَ حَسِيبًا
 ١٥ ﴿١٥﴾
 مَنِ اهْتَدَىٰ
 فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ
 وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا
 وَلَا نُزِرُ وَأَنْزِرُ وَهِيَ الْآخِرَىٰ
 وَمَا كُنَّا مَعْدِيَيْنَ
 حَتَّىٰ تَبْعَثَ رَسُولًا
 ١٦ ﴿١٦﴾
 وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً
 أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
 فَحَقَّ عَلَيْهَا الْقَوْلُ
 فَدَمَّرْنَاهَا تَدْمِيرًا

سُورَةُ الْاِسْرَاءِ

الْحِزْبُ الْخَامِسُ عَشَرَ

- did We destroy!
Thus sufficient is your Lord, 'O Prophet,
as 'One who is 'all-aware' and 'all-seeing
of the sins of His servants.
- 17:18 Whoever desires this 'life of' haste
'over the everlasting Hereafter',
We shall hasten for him therein
whatever 'of the world' We so will,
for whomever We intend.
Then We shall appoint for him Hell.
He shall enter it condemned, 'forever' banished.
- 17:19 But whoever desires
'the reward of' the Hereafter—
and 'duly' strives for it
with the striving 'rightfully' due for it,
while being a believer—
then such as these
shall 'find' their striving forever thanked
'by their Lord'.
- 17:20 To each 'group'—
those 'who are hasty for the world'
and those 'who strive for God'—
We extend something of your Lord's bounty.
Yet never is the bountiful gift of your Lord
confined 'to either of them'.
- 17:21 Look, 'O Prophet,' how We have 'already'
favored some of them 'with Our bounty'
over others.
Yet, most surely, the Hereafter
is of still greater ranks
and far greater favor 'for the believers.
- 17:22 O Prophet!
You shall not set up any other god with God.
For 'if you do', then you shall 'forever' remain

وَكَمْ أَهْلَكْنَا
مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ
وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ
خَبِيرًا
مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ
عَجَّلْنَا لَهُ فِيهَا
مَا نَشَاءُ لِمَنْ نُرِيدُ
ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ
يَصْلَحُهَا مَذْمُومًا مَدْحُورًا
وَمَنْ أَرَادَ الْآخِرَةَ
وَسَعَىٰ لَهَا سَعِيهَا
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
كَانَ سَعِيهِمْ مَشْكُورًا
كُلًّا نُمِدُّ هُنُوًا وَهَنُوًا
مِن عَطَاؤِ رَبِّكَ
وَمَا كَانَ عَطَاؤُ رَبِّكَ مَحْظُورًا
أَنْظُرْ كَيْفَ فَضَّلْنَا
بَعْضَهُمْ عَلَىٰ بَعْضٍ
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ
وَأَكْبَرُ تَفْضِيلًا
لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ

- condemned as ungodly,
and be forsaken by Him utterly .
- 17:23 *For your Lord has decreed for one and all :
You shall not worship other than Him.
And to your parents, you shall be good.
Should either one of them, or both of them,
reach old age in your care,
then you shall not say to either of them
even so much as : Fie!
Nor shall you rebuke them.
Rather, say to both of them a gracious word,
in loving kindness .
- 17:24 Moreover, lower for them
the wing of humility, out of mercy,
and say in supplication for them :
My Lord! Have mercy upon them both—
even as they have raised me up as a little one.
- 17:25 Your Lord knows best
about what is within your souls.
If you resolve yourselves to be righteous,
then, indeed, to all those who are ever-penitent
He is all-forgiving.
- 17:26 And you shall give in charity
to the close relative
his rightful due in benevolent offerings—
and also to the indigent, and the wayfarer.
But you shall not squander resources ,
even with the slightest squandering.
- 17:27 Indeed, the squanderers
are the evil brethren of the satans.
And Satan has ever been
most ungrateful to his Lord.
- 17:28 Yet if you must turn away from
those who are needy

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

فَقَعَدَ مَذْمُومًا تَحْتُوْلًا
 وَقَضَىٰ رَبُّكَ ﴿٢٣﴾
 اَلَّا تَعْبُدُوْا اِلَّا اِيَّاهُ
 وَاِلٰوَالِدَيْنِ اِحْسٰنًا
 اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ
 اَحَدُهُمَا اَوْ كِلَاهُمَا
 فَلَا تَقُلْ لِّمٰٓءَاْفٍ
 وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا
 قَوْلًا كَرِيْمًا
 وَاخْفِضْ لَهُمَا ﴿٢٤﴾
 جَنَاحَ الدَّلٰلِ مِنَ الرَّحْمَةِ
 وَقُلْ رَبِّ اَرْحَمُهُمَا
 كَارِيْبِيْنِ صَغِيْرًا
 رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نَفْسِكُمْ
 اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهُ
 كَانَ لِلْاَوْْبِيْنَ عَفُوْرًا
 وَاَمَّا ذَا الْقُرْبٰنِ فَحَقُّهُ
 وَالْمَسْكِيْنَ وَاَبْنِ السَّبِيْلِ
 وَلَا تَبْذُرْ تَبْذِيْرًا
 اِنْ الْمُبْدِيْنَ ﴿٢٧﴾
 كَانُوْا اِخْوَانَ الشَّيْطٰنِ
 وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا
 وَاِمَّا تُعْرِضَنَّ عَنْهُمْ ﴿٢٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجَّةُ الْخَامِسَ عَشَرَ

- while you yourself seek mercy
and means from your Lord—
hoping ardently all the while
for His provision, so as to give it in charity—
then you shall say to them
a tender word of prayer, to ease their hearts.
- 17:29 Thus you shall not keep your hand
yoked to your neck out of stinginess,
nor extend it to the utmost extent
in extravagance.
For then you would remain
ever blameworthy and regretful.
- 17:30 Indeed, it is your Lord alone
who extends abundant provision
to whomever He so wills.
And He alone restricts it.
Indeed, ever is He all-aware, all-seeing,
of the condition of His servants.
- 17:31 And you shall not ever kill your children
for fear of indigence.
We provide for them and for you.
Indeed, the act of killing them
is an enormous sin.
- 17:32 And you shall not ever
approach illicit sexual intercourse.
Indeed, it is utter lewdness and a most evil way.
- 17:33 And you shall not ever kill any human soul
that God has prohibited,
except by what is lawful and right.
Hence, whoever is killed wrongfully,
We hereby assign to his heir
an authorization for retribution.
Yet let him not exceed just bounds
regarding retribution for the killing.

أَتَعْتَابُ رَمَمٍ مِنْ رَبِّكَ تَرْحُمَهَا

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

وَلَا تَجْعَلْ يَدَكَ

مَغْلُولَةً إِلَىٰ عُنُقِكَ

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ

فَتَقْعَدَ مَلُومًا تَحْسُرًا

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ

لِمَنْ يَشَاءُ وَيَقْدِرُ

إِنَّهُ كَانَ عِبَادَهُ خَيْرًا بَصِيرًا

وَلَا تَقْتُلُوا أَوْلَادَكُمْ

خَشِيَةَ إِمْلَاقٍ

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

إِنَّ قَتْلَهُمْ

كَانَ خَطِيئَةً كَبِيرًا

وَلَا تَقْرَبُوا الرِّزْقَ إِنَّهُ كَانَ

فَاحْشَةً وَسَاءَ سَبِيلًا

وَلَا تَقْتُلُوا النَّفْسَ

الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ

جَعَلْنَا لَوْلِيهِ سُلْطَانًا

فَلَا يُسْرِفُ فِي الْقَتْلِ

٢٩

٣٠

٣١

٣٢

٣٣

- For he is, indeed,
to be aided in attaining justice.
- 17:34 And you shall not ever
approach the wealth of the orphan
in your care—except in the fairest manner,
until he reaches full maturity
and you return it to him.
- And you shall fulfill
every covenant you make.
- For, indeed, every covenant
shall be answered for in the Hereafter.
- 17:35 And you shall give a full and honest measure
whenever you measure out goods.
And you shall weigh
with an even and just balance.
That is the best of goodness
and ensures a most excellent outcome.
- 17:36 And you shall not ever follow that of which
you have no sure knowledge,
without first verifying its truthfulness.
- Indeed, hearing and sight
and conceptions of the heart—
every act of each of these faculties
shall one answer for in the Hereafter.
- 17:37 And you shall not ever
walk upon the earth proudly exultant.
For never shall you human beings
be such as to perforate the earth
with your steps.
- And never shall you
stretch up to the mountains in height.
- 17:38 As to all of this, O Prophet—
its evil trespass is ever hateful with your Lord.
- 17:39 This is of the divine wisdom
that your Lord has revealed to you.

إِنَّهُ كَانَ مَنْصُورًا

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ ﴿٢٤﴾

إِلَّا بِالَّتِي هِيَ أَحْسَنُ

حَتَّىٰ يَبْلُغَ أَشُدَّهُ

وَأُوفُوا بِالْعَهْدِ

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

وَأُوفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ ﴿٢٥﴾

وَرَبُّوهُ بِالْقِسْطِ اسِ الْمَسْقِيمِ

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

وَلَا تَقْفُ ﴿٢٦﴾

مَا لَيْسَ لَكَ بِهِ عِلْمٌ

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ

كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ﴿٢٧﴾

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ

وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ

عِنْدَ رَبِّكَ مَكْرُوهًا

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ ﴿٢٨﴾

رَبُّكَ مِنَ الْحِكْمَةِ

سُورَةُ الْاِسْرَاءِ

الجزء الحادي عشر

And, again, you shall not set up
any other god with God.
For if you do, then you shall be cast into Hell,
deservedly blameworthy, forever banished.

- 17:40 Has your Lord, then, chosen
to favor you 'people' with sons,
while taking females from the angels
'for Himself as daughters'!
Indeed, you most surely utter
a monstrous word 'by saying this'.
- 17:41 Now truly, indeed,
We have varied 'the tidings and illustrations'
in this Quran, so that they 'who disbelieve'
may become mindful
'of the sole divinity of God'.
Yet this only increases them
in aversion 'to true faith'.
- 17:42 Say 'to them, O Prophet':
If ever there had been other gods with Him,
as they say, then they would, most surely,
have sought a way
to 'submit to' the Lord of the Throne.
- 17:43 Highly exalted is He—
'far' above what they say!—
and most high with the greatest sublimity.
- 17:44 The seven heavens and the earth
and all that are in them
give due exaltation to Him.
For there is not a 'single' thing
but that it exalts Him with 'all' praise.
But you 'human beings'
fathom not their exaltations.
Indeed, ever is He
most forbearing, all-forgiving.

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ
فَتُلْقَى فِي جَهَنَّمَ
مَلُومًا مَدْحُورًا

٤٠ أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ

وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا
إِنكُم لَلْقَوْلُونَ قَوْلًا عَظِيمًا

٤١ وَلَقَدْ صَرَّفْنَا

فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا

وَمَا يَرِيذُهُمْ إِلَّا نَقُورًا

٤٢ قُل لَوْ كَانَ مَعَهُ آلِهَةٌ

كَمَا يَقُولُونَ إِذَا لَا يَنْفَعُوا

إِلَى ذِي الْعَرْشِ سَبِيلًا

٤٣ سُبْحٰنَهُ وَتَعَالَى

عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

٤٤ يُسَبِّحُ لَهُ السَّمَوٰتُ السَّبْعُ

وَالْأَرْضُ وَمَنْ فِيهِنَّ

وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ

- 17:45 Thus when you recite the Quran, 'O Prophet,'
We place between you
and those who do not believe in the Hereafter
a hidden veil 'protecting you'.
- 17:46 Moreover, We have placed sheaths
over their 'ill-inclined' hearts,
that they may 'no longer' understand it,
and in their ears, an utter deafness.
For whenever you mention in the Quran
your Lord as One 'without associate',
they turn away in retreat out of aversion.
- 17:47 We know best with what 'ill intent' they listen
when they are listening to you
'recite the Quran';
and 'their evil purpose'
when they converse 'together' secretly;
and when the 'godless' wrongdoers say
'to one another':
If you were to follow 'Muhammad',
you would only 'be following' a bewitched man.
- 17:48 Look how they set forth
'malicious' images for you, 'O Prophet'!
Thus have they strayed so 'far from guidance'
that they cannot find a way 'back to God'.
- 17:49 Moreover, they have said:
Can it be that even when we have become
'mere' bones and 'decayed' remains,
that we shall be raised 'to life again'
in a new creation?
- 17:50 *Say 'to them': Be you stones or iron—
17:51 or any sort of creation
that swells prodigious in your hearts—
'still you shall be resurrected'!
Then they shall say 'to you':
Who is it that can return us 'to life'?

سُورَةُ الْاِسْرَاءِ

الْحِزْبُ الْخَامِسُ عَشَرَ

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

وَإِذَا قَرَأْتَ الْقُرْآنَ

جَعَلْنَا بَيْنَكَ وَبَيْنَ

الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ

حِجَابًا مَسْتُورًا

وَجَعَلْنَا عَلَى قُلُوبِهِمْ

أَكِنَّةً أَنْ يَفْقَهُوهُ

وَفِي آذَانِهِمْ وَقْرًا

وَإِذَا ذَكَرْتَ رَبَّكَ

فِي الْقُرْآنِ وَحْدَهُ،

وَلَوْ أَعْلَىٰ أَدْبُرِهِمْ نُفُورًا

تَحْنُ أَعْمُرُ بِمَا يَسْتَعْمُونَ بِهِ

إِذْ يَسْتَعْمُونَ إِلَيْكَ

وَإِذْ هُمْ يُخَوِّىٰ

إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَعَيَّوْنَا

إِلَّا رَجُلًا مَسْحُورًا

أَنْظُرْ كَيْفَ ضَرَبُوا

لَكَ الْأَمْثَالَ فَضَلُّوا

فَلَا يَسْتَطِيعُونَ سَبِيلًا

وَقَالُوا أَوْذَا كُنَّا أَغْظَامًا وَرَفْنَا

أَيُّنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خَلْقًا مِمَّا يَكْبُرُ

فِي صُدُورِكُمْ

فَسَيَقُولُونَ مَنْ يَعِيدُنَا

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

Say to them :

The One who originated you in creation
the first time.

Then they shall wag their heads at you
in mockery and amazement, and say:

When will this resurrection be?

Say: It may well be near at hand—

- 17:52 on a Day Hereafter
when He shall call upon you,
and you shall come to life
and answer with His praise—
though you will think
that you remained in the world
for but a little while.

- 17:53 Yet tell My believing servants
that they should speak to friend and foe
in the fairest manner.

For, indeed, Satan is ever ready to incite
animosity between them.

Indeed, Satan is to man a clear enemy.

- 17:54 O humanity!
Your Lord alone knows best
about the disposition of the hearts of all of you.
If He so wills, He will show you mercy,
bringing you to faith.

Or if He so wills, He shall torment you
for your unbelief.

Thus We have not sent you, O Prophet,
as a guardian over them
to dispose of their affairs.

- 17:55 And, again, your Lord knows best,
O Prophet, about the merits
of all those who are in the heavens
and all who are in the earth

قُلِ الَّذِي فَطَرَكُمْ اَوَّلَ مَرَّةٍ

فَسَيَنْفِضُونَ اِلَيْكَ رُءُوسَهُمْ

وَيَقُولُونَ مَتَى هُوَ

قُلْ عَسَى اَنْ يَكُوْنَ قَرِيْبًا

يَوْمَ يَدْعُوكُمْ

05

فَتَسْتَجِيبُوْنَ بِحَمْدِهِ

وَتُظَنُّونَ اِنْ لَبِثْتُمْ اِلَّا قَلِيْلًا

وَقُلْ لِعِبَادِي

07

يَقُولُوا اَلَّتِي هِيَ اَحْسَنُ

اِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ

اِنَّ الشَّيْطَانَ

كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا

رَبُّكُمْ اَعْلَمُ بِكُمْ

08

اِنْ يَشَاءُ يَرْحَمَكُمُ

اَوْ اِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا

اَرْسَلْنَاكَ عَلَيْهِمْ وَكِيْلًا

وَرَبُّكَ اَعْلَمُ

09

يَمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ

- and whom to choose for His messages .
 And very truly,
 We have favored some human beings
 as prophets with divine revelation,
 setting them above others.
 Thus We gave David, a mere shepherd,
 a great kingdom and the Book of Psalms.
- 17:56 So say to the unbelievers :
 Call in vain
 upon those angels, prophets, or jinn
 whom you allege to be gods apart from Him.
 For they hold no authority whatever
 to remove harm from you,
 nor to turn it aside, should God decree it .
- 17:57 Those whom they call upon
 are themselves seeking a way to their Lord,
 vying as to which of them
 shall draw nearest to Him with worship .
 Moreover, they hope ardently for His mercy—
 and, with dread, fear His torment.
 Indeed, the torment from your Lord
 is a thing of horror of which to beware .
- 17:58 So know , there is not
 a single disbelieving town
 but that We shall destroy it
 before the Day of Resurrection,
 or punish it for its sinfulness
 with a severe punishment.
 This has been inscribed
 in the Preserved Book of Heaven .
- 17:59 Moreover, nothing keeps Us
 from sending forth
 more of the miraculous signs
 that the disbelievers demand ,
 except Our knowledge

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

وَلَقَدْ فَضَّلْنَا

بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ

وَمَا آتَيْنَا دَاوُدَ زَبُورًا

قَلِيلًا أَدْعُوا

الَّذِينَ رَعَوْهُمْ مِنْ دُونِهِ

فَلَا يَمْلِكُونَ كَشْفَ

الضَّرِّ عَنْكُمْ وَلَا نَحْوِيهَا

أُولَئِكَ الَّذِينَ يَدْعُونَ

يَبْتَغُونَ إِلَىٰ رَبِّهِمْ

الْوَسِيلَةَ إِلَيْهِمْ أَقْرَبَ

وَيَرْجُونَ رَحْمَتَهُ

وَيَخَافُونَ عَذَابَهُ

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

وَلَنْ مِنْ قَرِيْبَةٍ

إِلَّا نَحْنُ مُهْلِكُوهَا

قَبْلَ يَوْمِ الْقِيَامَةِ

أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

وَمَا مَنَعَنَا

أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ الْخَامِسُ عَشَرَ

that the earliest generations of humanity
belied them all.

For We gave to the people of Thamûd
the miraculously created she-camel—
brought forth before their very eyes—
and still they wronged her.

Nor do We send forth miraculous signs
except to put the fear of God
in people's hearts.

17:60 Thus behold! We said to you, 'O Prophet:

Indeed, your Lord's dominion
encompasses all people.

Yet We did not make
the wondrous vision We showed you
when you ascended to Heaven
but as a trial for all people.

And the mention in the Quran
of the Impalatable Tree of Zaqqûm,
the cursed tree of Hell,
is likewise such a test for the disbelievers,
by which We put the fear of God upon them.
Yet it does not increase them in faith,
but only in great transgression.

17:61 Now, behold! We said to the angels:
Bow your faces down to receive Adam
into life and honor him!

So they all bowed down, except Iblîs.

He said:

Am I to bow myself down to one
You have created out of mud?

17:62 He said:

Do You see this one
whom You have honored above me?
If You defer divine judgment against me

كَذَّبَ بِهَا الْأَوَّلُونَ

وَأَنبَأْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً

فَظَلَمُوا بِهَا وَمَا تُرْسِلُ

بِالْأَيْدِي إِلَّا تَخْوِيفًا

وَإِذْ قُلْنَا لَكَ ﴿٦٠﴾

إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ

وَمَا جَعَلْنَا

الرَّءْيَا الَّتِي أَرَيْنَاكَ

إِلَّا فِتْنَةً لِلنَّاسِ

وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

وَتَخْوِيفُهُمْ فَمَا يَزِيدُهُمْ

إِلَّا طُغْيَانًا كَبِيرًا

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ ﴿٦١﴾

أَسْجُدُوا لِآدَمَ فَسَجَدُوا

إِلَّا إِبْلِيسَ قَالَ

مَا أَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

قَالَ أَرَأَيْتَ هٰذَا ﴿٦٢﴾

الَّذِي كَرَّمْتَ عَلَيَّ

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

to the Day of Resurrection,
 I shall bridle his descendants
 and lead them astray—except for a very few.
 17:63 God said: Go your way!
 For whoever of them follows you,
 then Hell shall, most surely, be
 the recompense of all of you—
 an ample recompense, indeed!
 17:64 Thus incite to sin whomever of them you can
 with your voice.
 And rally against them
 with your cavalry and your infantry.
 And share with them in the wealth
 and the children given to them.
 And promise them every desire!
 Yet Satan promises those of them
 who follow him nothing but a mere delusion.
 17:65 O Satan!
 As for My faithful servants,
 you shall have no position
 of authority over them.
 Thus, sufficient is your Lord, O Prophet,
 as a Guardian over the believers.
 17:66 Your Lord, O humanity, is the One
 who causes ships to cruise
 gently through the sea,
 for you to seek of His bounty.
 Indeed, ever has He been merciful to you.
 17:67 Yet whenever harm strikes you at sea,
 all that you used to call upon in worship
 vanishes from your hearts—
 except for Him alone.
 Then when He delivers you to dry land,
 you turn away from worshipping Him alone.

لَيْنَ آخِرَتَيْنِ

إِلَى يَوْمِ الْقِيَامَةِ

لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ

إِلَّا قَلِيلًا

قَالَ أَذْهَبَ

فَمَنْ تَبِعَكَ مِنْهُمْ

فَأِنَّ جَهَنَّمَ جَزَاءُ وَاوَكُرَّ

جَزَاءً مَوْفُورًا

وَأَسْتَفْزِزُ مَنْ أَسْتَطَعْتَ

مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ

عَلَيْهِمْ بِخَيْلِكَ وَرَجَالِكَ

وَسَارِكُهُمْ فِي الْأَمْوَالِ

وَالْأَوْلَادِ وَعِدَّتِهِمْ

وَمَا يَعِدُهُمُ الشَّيْطَانُ

إِلَّا غُرُورًا

إِنَّ عِبَادِي

لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

وَكُفُوًا بِرَبِّكَ وَكَيْلًا

رَبِّكُمْ الَّذِي يُرْزِقِي

لَكُمْ الْفَلَكَ فِي الْبَحْرِ

لِتَبْتَغُوا مِنْ فَضْلِهِ

إِنَّهُ كَانَ بِكُمْ رَحِيمًا

وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِ

ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ

فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ الْخَامِسُ عَشَرَ

- For the human being is an 'unbelieving' ingrate.
 17:68 Do you, then, feel secure that He will not cause
 the seacoast to sink under you,
 or send down upon you 'a raging storm
 of lethal' pellets—
 whereupon you would not find for yourselves
 any guardian 'to shield you'?
- 17:69 Or do you feel secure
 that He will not return you to 'the sea'
 yet another time,
 then loose the wind of a hurricane
 upon you and drown you
 because of your ungratefulness—
 whereupon you would not find for yourselves
 anyone to pursue vengeance for this against Us?
- 17:70 *Yet very truly, We have so honored
 the Children of Adam:
 For We have carried them
 through the land and the sea.
 And We have provided them
 with all that is wholesome 'in life'.
 And We have so favored them
 above most of what We have created
 with 'such immense' favor.
- 17:71 'Yet' the Day 'comes'
 when 'We shall call upon every people
 by their leaders'.
 Thus whoever is given his book 'of deeds'
 in his right hand, then such as these
 shall read their book 'joyfully'—
 and never shall they be wronged
 'in their reward even' a whit.
- 17:72 But whoever in this 'life'
 is blind 'in heart to the truth',
 thus shall he be 'raised up' blind

وَكَانَ الْإِنْسَانُ كَفُورًا

٦٨ أَفَأَمِنْتُمْ أَن يَخْسِفَ بِكُمْ

جَانِبَ الْبَرِّ أَوْ يُرْسِلَ

عَلَيْكُمْ حَاصِبًا ثُمَّ

لَا تَجِدُوا لَكُمْ وَكِيلًا

٦٩ أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ

تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ

قَاصِفًا مِّنَ الرِّيحِ

فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا

يَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

٧٠ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ

وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ

وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ

مِمَّنْ خَلَقْنَا تَفْضِيلًا

٧١ يَوْمَ نَدْعُوا

كُلَّ إِنْسَانٍ بِأَمْرِهِمْ فَمَن

أُوْتِيَ كِتَابَهُ بِيَمِينِهِ

فَأُولَٰئِكَ

يَقْرَأُونَ كِتَابَهُمْ

وَلَا يُظْلَمُونَ قَتِيلًا

٧٢ وَمَن كَانَ فِي هَذِهِ أَعْمَىٰ

- in the Hereafter—
and even further astray than on earth
from the way to eternal salvation .
- 17:73 Indeed, they who disbelieve
very nearly tempted you, O Prophet,
from the truth that We have revealed to you,
so that you might forge against Us
something other than it—
in which case they would have, then,
taken you as an intimate friend.
- 17:74 And were it not
that We had established you firmly
upon the path of truth, very truly,
you would have nearly
inclined a little way toward them.
- 17:75 Then, We would have, most surely,
made you taste double the trials of life
and double the trials of death.
Nor would you have found
for yourself any helper against Us.
- 17:76 Moreover, they very nearly unsettled you
from the land of your birth
to drive you away from it—
in which case
they would not have remained alive
after you left
for more than a little while .
- 17:77 Such was the way We decreed
for those of Our messengers
whom We sent before you, O Prophet .
And never will you find
in Our established way any change.
- 17:78 Be ever steadfast in observing the Prayer
at the declining of the sun,
until the darkening of the night.

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

فَهُوَ فِي الْاٰخِرَةِ اَعْمَنُ
وَاَضَلُّ سَبِيْلًا

وَلِيْنَ كَاذُوْلَيْفَتُوْنَكَ ﴿٧٣﴾
عَنِ الَّذِيْٓ اَوْحَيْنَا اِلَيْكَ
لِنُفْتِرِيْ عَلَيْنَا غَيْرُهُ

وَإِذَا لَا تَأْخُذُوْكَ خَلِيْلًا
وَلَوْلَا اَنْ تَبْنَتَاكَ ﴿٧٤﴾

لَقَدْ كِدْتُمْ تَرْكَنُوْنَ اِلَيْهِمْ
شَيْئًا قَلِيْلًا

إِذَا لَا ذَفْنٰكَ ضِعْفٌ
الْحَيٰوةِ وَضِعْفٌ الْمَمٰتِ ﴿٧٥﴾

ثُمَّ لَا تَجِدُكَ عَلَيْنَا نَصِيْرًا
وَإِنْ كَاذُوْا ﴿٧٦﴾

لَيْسَتَفِرُوْنَكَ مِنَ الْاَرْضِ
لِيُخْرِجُوْكَ مِنْهَا

وَإِذَا لَا يَلْبَسُوْنَ خِلَافَكَ
إِلَّا قَلِيْلًا

سُنَّةً مِّنْ قَدْ اَرْسَلْنَا
قَبْلَكَ مِنْ رُّسُلِنَا ﴿٧٧﴾

وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا
اَقْرِبِ الصَّلٰوةَ ﴿٧٨﴾

لِدُلُوْكِ الشَّمْسِ

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

Moreover, 'hold fast to' the Quran's recitation
at the dawn Prayer.

Indeed, the recitation at dawn
is ever witnessed
by hosts of angels and believers.

17:79 Moreover, keep a Prayer vigil with it,
'reciting from its verses'
during a part of the night
as an extra 'devotion' for you.
It may be that your Lord
will raise you 'in the Hereafter'
to a 'lofty' Station of Praise
'among all humankind'.

17:80 And say 'in prayer, O Prophet':
My Lord!

Lead me into 'all good'
with a most perfect entry.
And lead me out 'of all harm'
with a most perfect exit.
And grant me, from Your own 'grace',
an ever-prevailing authority.

17:81 Then say 'to the unbelievers':
The truth has come.
Thus falsehood has vanished.
Indeed, falsehood is ever vanishing.

17:82 Thus do We send down
'in the verses' of the Quran
that which is a healing 'for body and soul',
and a mercy to the believers.
But it does not increase
the 'godless' wrongdoers, except in 'utter' loss.

17:83 Yet when We bestow grace on man,
he turns away 'from God'
and draws himself aside 'from His worship'.
But when evil touches him,

إِلَى عَسَقِ الْيَلِيلِ
وَقُرْءَانَ الْفَجْرِ إِنَّ
قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

وَمِنَ الْيَلِيلِ ﴿٧٩﴾

فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ
عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ
مَقَامًا مَّحْمُودًا

وَقُلْ رَبِّ ﴿٨٠﴾

ادْخِلْنِي مُدْخَلَ صِدْقٍ
وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ
وَأَجْعَلْ لِي مِنْ لَدُنْكَ

سُلْطٰنًا نَّصِيْرًا
وَقُلْ جَاءَ الْحَقُّ ﴿٨١﴾

وَرَهَقَ الْبَاطِلُ

إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

وَنَزَّلْنَا مِنَ الْقُرْءَانِ مَا هُوَ ﴿٨٢﴾

شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

وَلَا يَزِيْدُ الظَّالِمِيْنَ

إِلَّا خَسَارًا

وَإِذَا أُنْعِمْنَا عَلَى الْإِنْسَانِ ﴿٨٣﴾

أَعْرَضَ وَنَسَا حِمْلَهُ

- he is ever-so despairing.
- 17:84 'O Prophet! Say to humanity:
Let each one work
in accordance with his own way of life'.
Yet your Lord is most knowing
as to who is truly following
upon the most guided path to truth.
- 17:85 Now, they who disbelieve
ask you, O Prophet,
about the nature of the spirit.
Say to them:
The spirit of life is of the affair
of my Lord alone.
Nor have you human beings
been given of knowledge more than very little.
- 17:86 Indeed, had We so willed, O Prophet,
We could, most surely, have taken away
that which We have revealed to you;
whereupon, you would never find
any guardian to plead with Us for it
on your behalf—
- 17:87 but for the mercy of your Lord!
Indeed, ever has His favor upon you been great.
- 17:88 Say to one and all:
If all the people and all the jinn
were to come together
to bring about the like of this Quran,
never would they bring about the like of it—
even if they were staunch backers of
one another.
- 17:89 Thus very truly, We have varied the tidings
for the good of all people
something of every kind of illustration
in this Quran.

سُورَةُ الْاِسْرَاءِ

الجزء الخامس عشر

وَإِذَا مَسَّهُ الشَّرْكَانَ يَتَوَسَّأُ
قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۗ ﴿٨٤﴾
فَرَبِّكُمْ أَعْلَمُ بِمَن هُوَ
أَهْدَىٰ سَبِيلًا
وَيَسْأَلُونَكَ عَنِ الرُّوحِ
قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
وَمَا أوتِيتُمْ مِنَ الْعِلْمِ
إِلَّا قَلِيلًا ﴿٨٥﴾
وَلَيْنَ شِئْنَا لَنُدْهَبَنَّ
بِالَّذِي أَوْحَيْنَا إِلَيْكَ
ثُمَّ لَا يَجِدُكَ بِهِ
عَلِيمًا وَكَيْلًا ﴿٨٦﴾
إِلَّا رَحْمَةً مِن رَّبِّكَ
إِن فَضَّلَهُ
كَانَ عَلَيْكَ كَيْدًا
قُلْ لَّيْنِ اجْتَمَعَتِ
الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا
بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ كَانَتْ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
وَلَقَدْ صَرَّفْنَا لِلنَّاسِ
فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ﴿٨٧﴾

سُبْحَانَ اللَّهِ

الْحِزْبُ الْخَامِسُ عَشَرَ

Yet most people refuse 'everything'
but utter unbelief.

- 17:90 And, indeed, they 'who disbelieve'
have said 'to you, O Prophet':
Never shall we believe in you
until you cause a fountainhead
to burst forth for us from the earth!
- 17:91 Or 'until, miraculously',
there shall be for you a 'flourishing' garden
of date palms and grapevines,
such that you cause to burst forth all through it
rivers in mighty bursts!
- 17:92 Or 'until' you cause the sky
to drop down upon us—
as you have alleged—in 'deadly' patches!
Or 'until' you bring God 'Himself'
and the angels in a host before 'us'!
- 17:93 Or 'until' there shall be for you
a house 'made' of gold!
Or 'until' you ascend
'before our eyes' into heaven!
Yet never shall we believe in your ascension
until you bring down to us
an 'inscribed' Book 'from God',
wherein 'we' ourselves 'may read'
'that you are a true messenger'.

Say 'to them, O Prophet':
Highly exalted be my Lord!
Am I other than a mortal messenger?

- 17:94 And what 'else'
has prevented people from believing
when 'Heavenly' guidance came to them,
except that they would say:

فَأَيُّ أَكْثَرِ النَّاسِ

إِلَّا كُفُورًا

وَقَالُوا لَنْ نُؤْمِنَ لَكَ

حَتَّى تَفْجُرَ لَنَا

مِنَ الْأَرْضِ يَنْبُوعًا

أَوْ تَكُونَ لَكَ جَنَّةٌ

مِنْ نَجِيلٍ وَعِنَبٍ

فَنَفْجِرَ الْأَنْهَارَ

خِلَالَهَا تَفْجِيرًا

أَوْ تُسْقِطَ السَّمَاءَ

كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا

أَوْ تَأْتِيَ بِاللَّهِ

وَأَلْمَأَمِيكَ قَيْلًا

أَوْ يَكُونَ لَكَ

بَيْتٌ مِّنْ زُخْرِفٍ

أَوْ تَرْفَى فِي السَّمَاءِ

وَلَنْ نُؤْمِنَ لِرُفْيِكَ

حَتَّى تَنْزِلَ عَلَيْنَا

كِتَابًا نَقْرُؤُهُ

قُلْ سُبْحَانَ رَبِّي

هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا

إِذْ جَاءَهُمُ الْهُدَىٰ

- Would God send a 'mere' mortal as a messenger?
 17:95 Say 'to them':
 Had there been angels
 walking peaceably in the earth,
 We, most surely, would have sent down to them
 from Heaven an angel as a messenger.
 17:96 Say 'to them, O Prophet':
 Sufficient is God as a witness
 between me and you.
 Ever, indeed, is He all-aware,
 all-seeing of His servants.
 17:97 For whomever God guides,
 then he is 'truly' guided.
 But whomever He leaves to stray,
 then never shall you find
 for them patrons apart from Him.
 Moreover, on the Day of Resurrection,
 We shall bring them to assembly
 on their faces—blind, and dumb, and deaf.
 Hell shall be their abode.
 Whenever it subsides,
 We shall increase for them 'its' flaming fire.
 17:98 That is their recompense,
 for they have disbelieved in Our signs and said:
 Can it be that even when we have become
 'mere' bones and 'decayed' remains
 that we shall be raised 'to life again'
 in a new creation?
 17:99 *Have they not considered that God,
 who 'alone' has created
 the heavens and the earth,
 is well able to create the likes of them 'again'?
 Rather, He has appointed for them
 a 'set' term 'of life and a reckoning'
 wherein there is no doubt.

سُورَةُ الْاِسْرَاءِ

الْحُزْنُ الْخَامِسَ عَشَرَ

إِلَّا أَنْ قَالُوا
 أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا
 قُلْ لَوْ كَانَتْ فِي الْأَرْضِ
 مَلَائِكَةٌ
 يمشُونَ مُطْمَئِنِّينَ
 لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
 مَلَكًَا رَسُولًا
 قُلْ كَفَىٰ بِاللَّهِ
 شَهِيدًا بَيْنِي وَبَيْنَكُمْ
 إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا
 وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
 وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ
 أَوْلِيَاءَ مِنْ دُونِهِ
 وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ
 عَلَىٰ وُجُوهِهِمْ
 عَمِيًّا وَيُكَاوِصُهُمْ
 مَاؤُهُمْ جَهَنَّمَ كُلَّمَا
 خَبَتْ زِدْنَاهُمْ سَعِيرًا
 ذَلِكَ جَزَاءُ هُم بِأَنَّهُمْ
 كَفَرُوا بِآيَاتِنَا وَقَالُوا
 أَءِذَا كُنَّا عِظْمًا وَرَفْتًا
 أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا
 أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
 قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
 وَجَعَلَ لَهُمْ أَجَلًا
 لَا رَيْبَ فِيهِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء الخامس عشر

- Yet the 'godless' wrongdoers refuse 'everything'
but utter unbelief.
- 17:100 Say 'to them':
Were you 'who disbelieve'
ever to hold possession of the stores
of my Lord's mercy, then, most surely,
you would withhold 'them from all creation'
for fear of 'their' depletion.
For ever is man 'most' stingy.
- 17:101 And very truly,
We gave Moses
nine elucidating signs 'as miracles'.
So ask the Children of Israel
about when he came to them—
and 'how, in haughtiness',
Pharaoh said to him:
Indeed, I think that you,
O Moses, are bewitched!
- 17:102 'Moses' said:
Truly, you know well
that none other than the Lord
of the heavens and the earth
has sent down these 'signs' as manifest proofs.
And, indeed, I think that you, O Pharaoh,
are doomed 'to utter ruin'!
- 17:103 So 'Pharaoh' desired to 'frighten them'
and 'drive them from the land'.
So We drowned him,
and those with him, all together.
- 17:104 Then, after 'destroying' him,
We said to the Children of Israel:
Inhabit the land 'We have blessed'.
Yet when the promise of the Hereafter
comes 'to pass',

فَاَبَى الظّٰلِمُونَ اِلَّا كُفُوْرًا

قُلْ لَوْ اَنْتُمْ تَمْلِكُوْنَ ﴿١٠٠﴾

خَزَائِنِ رَحْمَةِ رَبِّيْٓ اِذَا
لَا مَسْكَكُمْ خَشْيَةَ الْاِنْفَاقِ

وَكَانَ الْاِنْسَانُ قَتُوْرًا

وَلَقَدْ اٰتَيْنَا مُوسٰى

تِسْعَ اٰيٰتٍ بَيِّنٰتٍ

فَسَلَّ بَنِيْ اِسْرٰءِيْلَ

اِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ

اِنِّيْ لَاطْنٰكُ يٰمُوسٰى

مَسْحُوْرًا

قَالَ لَقَدْ عَلِمْتَ ﴿١٠١﴾

مَا اَنْزَلَ هٰتُوْلٰٓءِ اِلَّا رُبُّ

السَّمٰوٰتِ وَالْاَرْضِ بِصٰٓئِرٍ

وَ اِنِّيْ لَاطْنٰكُ

يٰفِرْعَوْنُ مُسَبُوْرًا

فَاَرَادَ اَنْ يَّسْتَفِرَّهُمْ

مِّنَ الْاَرْضِ ﴿١٠٢﴾

فَاَغْرَقْنٰهُ وَمَنْ مَّعَهُ جَمِيْعًا

وَقَلْنَا مِنْۢ بَعْدِهِ

لِبَنِيْ اِسْرٰءِيْلَ اَسْكُنُوْا الْاَرْضَ

فَاِذَا جَاءَ وَعْدُ الْاٰخِرَةِ

سُورَةُ الْاِسْرَاءِ

الْحِزْبُ الْخَامِسُ عَشْرَ

We shall bring you forth from your graves
in a mixed multitude for Judgment.

- 17:105 Thus with profound truth,
it is We who have sent down this Quran.
And thus with profound truth
has it come down!
For We have not sent you,
to humanity, O Prophet,
but as a bearer of glad tidings
of everlasting delight in Paradise
and as a forewarner of God's nearing Judgment.

- 17:106 For, indeed, this Quran
is a Heavenly Recitation
We have apportioned
with distinct messages of truth
that you may recite it to humanity
in intervals, O Prophet, at a deliberate pace.
Thus have We sent it down
in successive revelations.

- 17:107 Say to the disbelievers, O Prophet:
Believe in it. Or disbelieve in it.
Indeed, those who are sincere,
who have already been given
knowledge of the Scriptures before it,
fall to the chin,
bowing their faces down to the ground
before God, whenever it is recited to them.

- 17:108 And they say:
Highly exalted is our Lord!
Indeed, the promise of our Lord,
most surely, is ever fulfilled.

- 17:109 Thus do they fall to the chin, weeping,
for it is a Heavenly Admonition that
increases them in all humility. ﴿١٠٩﴾

- 17:110 Say to the people, O Prophet:

جِئْنَا بِكُمْ لَفِيفًا
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ ﴿١٠٥﴾
وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا
وَقُرْءَانًا فَرَقْنَاهُ ﴿١٠٦﴾
لِنُقْرَأَهُ عَلَى النَّاسِ عَلَى مَكَّةٍ
وَنَزَّلْنَاهُ نَزِيلًا
قُلْ ءَامِنُوا بِهِ ءَوْ لَا تُؤْمِنُوْا
إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ
إِذَا بُسِّطَ عَلَيْهِمْ
يَخْرُوْنَ لِلْأَذْقَانِ سُجَّدًا
وَيَقُولُونَ سُبْحٰنَ رَبِّنَا
إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٧﴾
وَيَخْرُوْنَ لِلْأَذْقَانِ يَبْكُوْنَ
وَيَزِيدُهُمْ خُشُوْعًا ﴿١٠٨﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الخامس عشر

Call upon God, or call upon the All-Merciful.
By either name you may call Him.
For He is One, and to Him alone belong
the most excellent names.

Yet do not be excessively loud
with your Prayer, O Prophet.
Nor be unduly muted.

Rather, seek a way of moderation
in between them.

17:111 Moreover, say to one and all:

All praise is for God alone:

The One

who has never taken for Himself any offspring!
And for whom there has never been any partner
in all the dominion!

And for whom there has never been any need
for a patron to shield Him against humiliation!
Thus extol Him—extol Him exceedingly.

قُلْ أَدْعُوا اللَّهَ ۖ ﴿١١٠﴾

أَوْ أَدْعُوا الرَّحْمَنَ ۖ

أَيًّا مَا تَدْعُوا

فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ

وَلَا تَجْهَرُ بِصَلَاتِكَ

وَلَا تُخَافِتْ بِهَا

وَأَبْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

وَقُلِ الْحَمْدُ لِلَّهِ ۖ ﴿١١١﴾

الَّذِي لَمْ يَخْذَ وَلَدًا

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ

وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ

وَكِبْرِهِ تَكْبِيرًا

سُورَةُ الْكَافِرَاتِ The surah that mentions the wondrous story of a group of youthful believers who retreated from their unbelieving people to the hills and the seclusion of THE CAVE wherein God caused them to sleep for three hundred and nine lunar years as a sign to their people that God shall, indeed, raise the dead—and that also mentions the narratives of other marvels beyond ordinary human conception.

Surah 18 / 110 VERSES / REVEALED AT MAKKAH

Al-Kahf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 18:1 All praise is for God alone,
the One who has sent down
the Heavenly Book
upon His servant Muhammad,
and who did not appoint any crookedness
to be part of it!
- 18:2 It is an upright guide to forewarn the ungodly
of a mighty chastisement in the Hereafter
from God Himself, and to give glad tidings
of everlasting delight in Paradise
to the believers—
those who do righteous deeds—
that for them there is an excellent reward
awaiting there.
- 18:3 Therein they shall remain forever.
- 18:4 Moreover, it forewarns those who say:
God has taken for Himself offspring!
- 18:5 They do not have any knowledge of this.
Nor had their forefathers.
It is a heinous word
that issues from their mouths!
They say nothing but a lie!

١ الْحَمْدُ لِلَّهِ الَّذِي

أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ

وَلَمْ يَجْعَلْ لَهُ عِوَجًا

فِيهَا لِيُنذِرَ

بِأَسْأَفٍ شَدِيدًا مِّنْ لَّدُنْهُ

وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ

يَعْمَلُونَ الصَّالِحَاتِ

أَنَّ لَهُمْ أَجْرًا حَسَنًا

مَكْنُونٍ فِيهِ أَبَدًا

وَيُنذِرَ الَّذِينَ قَالُوا

أَتَّخَذَ اللَّهُ وَلَدًا

مَا لَهُمْ بِهِ مِنْ عِلْمٍ

وَلَا لِآبَائِهِمْ

كَثُرَتْ كَلِمَةٌ

تَخْرُجُ مِنْ أَفْوَاهِهِمْ

إِنْ يَقُولُونَ إِلَّا كَذِبًا

سُورَةُ الْكَافِرِينَ

الْحِزْبُ الْخَامِسُ عَشَرَ

- 18:6 Yet, perhaps, 'O Prophet,
you would consume yourself,
sorrowing upon their traces,
if they will not believe in this 'divine' discourse.
- 18:7 'Know that', indeed,
We have made all that is on the earth
as an adornment for it—
'only' to test them
as to which of them is best in deed.
- 18:8 For, certainly, 'at the end of time'
We shall most surely make
all that is on it a barren plain of dust.
- 18:9 Now, 'O Prophet,' do you deem 'the account
of' the Companions of the Cave
and 'the Tablet recording' the Inscription 'of it'
to be among the most wondrous of Our signs?
- 18:10 Behold!
They were a 'group of' youths
who took shelter in the cave
'apart from their people', and they said:
Our Lord!
Grant us mercy from Your own 'providence'.
And furnish us, in our 'present' circumstances,
with right guidance.
- 18:11 So We struck 'a seal of sleep' upon their ears
in the cave for a 'great' number of years.
- 18:12 Then We awakened them,
so that We might distinguish
which of the two parties 'among them'
would best enumerate
the length they had abided 'in the cave'.
- 18:13 We 'now' relate to you their tidings
with 'profound' truth:
Indeed, they were youths

٦ فَلَعَلَّكَ بِخُحِّ نَفْسِكَ

عَلَىٰ مَا كَانُوا يَمُونُوا

بِهَذَا الْحَدِيثِ أَسْفًا

٧ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ

زِينَةً لِّمَن لَّسِبَلُوهُم

أَيُّهُمْ أَحْسَنُ عَمَلًا

٨ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا

صَعِيدًا جُرًّا

٩ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ

الْكَهْفِ وَالرَّقِيمِ

كَانُوا مِنَّا عَجَبًا

١٠ إِذْ أَوَى الْفِتْيَةُ إِلَىٰ

الْكَهْفِ فَقَالُوا رَبَّنَا

ءَاتِنَا مِن لَّدُنكَ رَحْمَةً

وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

١١ فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي

الْكَهْفِ سِنِينَ عَدَدًا

١٢ ثُمَّ بَعَثْنَا

لَهُم مِّنْ أَى الْحَرَمَيْنِ

أَحْصَىٰ لِمَا لَبِثُوا أَمدًا

١٣ نَحْنُ نَقُصُّ عَلَيْكَ

نَبَأَهُم بِالْحَقِّ

- who believed in their Lord 'alone'.
So We increased them in guidance.
- 18:14 Thus We secured their hearts
when they stood 'before their people'
and proclaimed:
Our Lord is the 'only' Lord
of the heavens and the earth!
Therefore, never shall we call upon
any god apart from Him!
For very truly, we would have then uttered
an outrageous lie!
- 18:15 These, our people, have taken gods 'in worship'
apart from Him 'who alone is the One God'.
If only they would come forth
with manifest authority
for 'their worship of them!
For who does a greater wrong
than one who forges lies against God?
- 18:16 And so, 'they said to one another':
Since you have withdrawn from them,
and from what they worship other than God,
then take shelter in the cave.
Your Lord will unfold for you
'something' of His mercy,
and He will furnish you
in your 'present' circumstances
with good facility 'to meet your needs'.
- 18:17 *And 'had any of you people
been in witness',
you would have seen the sun as it rose
inclining away from their cave toward the right;
and, as it set, declining away from them
toward the left—
while they were 'asleep'

سُورَةُ الْكَافِرَاتِ

الجزء الخامس عشر

إِنَّهُمْ فَتِيَةٌ ءَامَنُوا بِرَبِّهِمْ

وَزِدْنَاهُمْ هُدًى

وَرَبَطْنَا عَلَى قُلُوبِهِمْ

﴿١٤﴾

إِذْ قَامُوا فَقَالُوا رَبُّنَا

رَبُّ السَّمَوَاتِ وَالْأَرْضِ

لَنْ نَدْعُوًا مِنْ دُونِهِ ءِالِهَةً

لَقَدْ قُلْنَا إِذَا شَطَطْنَا

هَتُوًا قَوْمًا اتَّخَذُوا

﴿١٥﴾

مِنْ دُونِهِ ءِالِهَةً

لَوْلَا يَأْتُونَ عَلَيْهِمْ

بِسُلْطَانٍ بَيِّنٍ

فَمَنْ أَظْلَمُ مِمَّن

أَفْتَرَى عَلَى اللَّهِ كَذِبًا

وَإِذْ اعْتَرَفْتُمُوهُمْ

﴿١٦﴾

وَمَا يَعْبُدُونَ إِلَّا اللَّهَ

فَأَوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ

رَبُّكُمْ مِنْ رَحْمَتِهِ. وَيَهَيِّئْ

لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

❖ وَتَرَى الشَّمْسَ إِذَا

﴿١٧﴾

طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ

ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ

تَقْرَضُهُمْ ذَاتَ الشِّمَالِ

وَهُمْ فِي فَجْوَةٍ مِنْهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الْخَامِسُ عَشَرَ

in a deep hollow within.
This is of the 'miraculous' signs of God.
Whomever God guides,
then he is 'truly' guided.
But whomever He leaves to stray,
then never shall you find for him
any rightly guiding patron.

- 18:18 Moreover,
you would have thought them awake,
though they lay sleeping.
For We turned them
on 'their' right sides and then on their left,
while their dog stretched forth his forelegs
at the threshold.
Were you to have come upon them,
most surely, you would have 'frantically'
turned away from them in flight,
for you would have been filled with horror
'at the sight' of them.
- 18:19 And so it was that 'at last' We awakened them.
Thus they questioned each other.
One of them said 'to the others':
How long have you remained 'asleep'?
Some said:
We 'only' remained 'so for' a day,
or some part of a day.
'Some of the others' said:
Your Lord knows best
how long you have remained.
Yet send one of you forth 'now'
with these silver-coins of yours to the city,
and let him look 'as' to where 'he might find'
the most wholesome food.
Then let him bring back to you
some provision from it.

ذَلِكَ مِنْ آيَاتِ اللَّهِ
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ
وَمَنْ يَضِلَّ فَلَنْ يُجَدَّ لَهُ
وَلِيًّا مَرِئِدًا

وَتَحْسَبُهُمْ آتِظَا
وَهُمْ رُقُودٌ وَنُقِلْتُمْ
ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ
وَكُلُّهُمْ بَسِيطٌ

ذُرَاعِهِ بِالْوَصِيدِ
لَوِ اطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا
وَلَمَلَّيْتَ مِنْهُمْ رُعبًا

وَكَذَلِكَ بَعَثْنَاهُمْ

لِيَتَسَاءَلُوا بَيْنَهُمْ
قَالَ قَائِلٌ مِنْهُمْ

كَمْ لَيْتُمْ قَالُوا لَيْتَنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا
رَبُّكُمْ أَعْلَمُ بِمَا لَيْتُمْ
فَاَبْعَثُوا أَحَدَكُمْ

بِوَرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ
فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا
فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ
وَلْيَنْتَلِطِفْ

18

19

But let him proceed gently.
 And let no one take undue notice of you.
 18:20 For, indeed, if they come to know about you,
 they will stone you to death,
 or make you return to their way of religion.
 And never ever would you succeed, then,
 to obtain salvation.
 18:21 And so it was
 that We caused them to be discovered,
 that their people might know
 and bear witness that, indeed,
 God's promise to raise the dead is true;
 and that as to the coming
 of the Hour of Doom—
 there is no doubt at all therein.
 Behold!
 Their people quarreled among themselves
 regarding their affair
 after the youths had passed away.
 So some said:
 Build a perimeter wall around them
 in the cave to seal off their remains,
 and let them alone—
 for their Lord knows best about
 what is to become of them.
 But those who prevailed
 regarding their affair said:
 We shall raise a house of worship over them.
 18:22 Some of the People of the Scripture will say:
 They were three,
 the fourth of them being their dog.
 And others will say:
 They were five,
 the sixth of them being their dog.

بُرُوءَ الْكَافِرِينَ

الْحِزْبُ الْخَامِسَ عَشَرَ

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ

يَرْجُمُوكُمْ أَوْ

يُعِيدُوكُمْ فِي مِلَّتِهِمْ

وَلَنْ تُفْلِحُوا إِذَا أَبَدًا

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ

لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ

وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا

إِذْ يَنْزِعُونَ بَيْنَهُمْ أَمْرَهُمْ

فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا

رَبُّهُمْ أَعْلَمُ بِهِمْ

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ

لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا

سَيَقُولُونَ ثَلَاثَةٌ

رَأَيْبُهُمْ كُلُّهُمْ

وَيَقُولُونَ خَمْسَةٌ

سَادِسُهُمْ كُلُّهُمْ

رَجْمًا بِالْغَيْبِ

سُورَةُ الْكَافِرَاتِ

الْحِزْبُ الْخَامِسُ عَشَرَ

They are but casting about in the unseen
for an obscure answer .

Yet others will say:

They were seven,
and the eighth of them was their dog.

Say O Prophet :

My Lord knows best their number.
None but a few truly knows of them
and their actual number .

So do not argue about them,
except with the sure argument
evidenced by the Quran .

Nor make inquiry concerning them
from anyone
among the People of the Scripture .

18:23 Nor shall you say, O Prophet,
in regard to anything:
I will, indeed, do such and such tomorrow!

18:24 unless you add : If God so wills.

Yet remember your Lord,
if you forget to say it .

And then say:

It may well be that my Lord will guide me
to what is nearer than this to His pleasure
and superior in rectitude.

18:25 Now, they remained in their cave
three hundred lunar years,
plus nine more besides .

18:26 Say, O Prophet,
to those who would argue against this :
God knows best how long they remained.
To Him alone belongs all knowledge
of the unseen realms
of the heavens and the earth.

وَيَقُولُونَ سَبْعَةٌ

وَتَامِنُهُمْ كَلْبُهُمْ

قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ

مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ

فَلَا تَحْمَارِ فِيهِمْ

إِلَّا مَرَّةً ظَهْرًا وَلَا تَسْتَفْتِ

فِيهِمْ مِنْهُمْ أَحَدًا

وَلَا تَقُولْنَ لِمَا يُشَاءُ

إِنِّي فَاعِلٌ ذَلِكَ غَدًا

إِلَّا أَنْ يَشَاءَ اللَّهُ

وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ

وَقُلْ عَسَى أَنْ يَهْدِيَنِي رَبِّي

لِأَقْرَبَ مِنْ هَذَا رَشَدًا

وَلِيُثَبِّرُوا فِي كَهْفِهِمْ

ثَلَاثَ مِائَةٍ سِنِينَ

وَأَزْدَادُوا تِسْعًا

قُلْ اللَّهُ أَعْلَمُ بِمَا لِيُثَبِّرُوا لَهُ

غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ

أَبْصَرَ بِهِ وَأَسْمَعُ

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How perfectly He sees and hears!
 They do not have apart from Him any patron.
 For He does not share His sovereignty
 with anyone.

18:27 So continue to recite
 what has been revealed to you
 from the Book of your Lord.
 For there is none who can replace His words.
 And never shall you find,
 apart from Him, any refuge.

18:28 Moreover, keep yourself patient
 in the company of those humble believers
 who call upon their Lord with devotion
 in the morning and in the evening,
 desiring only His Face.
 Nor shall you turn your eyes
 from the likes of them,
 desiring the adornment of the life of this world.
 Nor shall you obey the dictates
 of anyone whose heart
 We have rendered heedless
 of Our remembrance,
 who thus follows his whims,
 and whose disposition
 is ever reckless in disregard of the truth.

18:29 Rather, say to one and all:
 The truth has come from your Lord
 in this Quran.
 So whoever wills—let him believe!
 And whoever wills—let him disbelieve!
 Indeed,
 We have prepared for the godless wrongdoers
 a Fire in Hell,
 whose enclosures shall encompass them
 from every side.

سُورَةُ الْكَافِرَاتِ

الجزء الخامس عشر

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ

مِنْ كِتَابِ رَبِّكَ

لَا مُبَدِّلَ لِكَلِمَاتِهِ

وَلَنْ يَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ

يَدْعُونَ رَبَّهُمْ

بِالْعَدْوَةِ وَالْعُشِيِّ

يُرِيدُونَ وَجْهَهُ

وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ

تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ

عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ

وَكَانَ أَمْرُهُ فُرُطًا

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ

فَمَنْ شَاءَ فَلْيُؤْمِنْ

وَمَنْ شَاءَ فَلْيُكْفِرْ

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا

أَحَاطَ بِهِنَّ سُرَادِقُهَا

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And if they seek relief from it,
they will be relieved with a water
resembling molten brass
that grills their very faces—
and a most woeful drink,
and evil place of repose, it is!

18:30 As to those who believe and do righteous deeds,
never will We waste the reward
of whoever has excelled in doing good works.

18:31 It is these for whom
there are Gardens everlasting,
beneath which rivers flow.
They shall be adorned therein
with bracelets of gold.
And they shall dress in green raiments
of fine sarcenet and rich brocade.
They shall recline therein
on canopied couches.
A most commendable reward
and most excellent place of repose!

18:32 *So set forth for them
the parable of the two men:
We made for one of them
two gardens of grapevines,
encircling each of them with date palms
and placing between the two of them
planted fields.

18:33 Each of the two gardens
brought forth its plenteous fruitage
and did not diminish thereof at all.
Further, We caused a river
to burst forth all through them.

18:34 Thus there was for him plentiful fruitage.
So he said to his friend in his company one day

سُورَةُ الْكَافِرَاتِ

الْحَيَّةُ لِقَامِ مَسْحَرٍ

وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ
كَالْمُهْلِ يَشْوِي الْوُجُوهَ
يُسْكُ الشَّرَابِ
وَسَاءَتْ مَرْتَفَقًا

إِنَّ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

إِنَّا لَا نُضِيعُ أَجْرَ

مَنْ أَحْسَنَ عَمَلًا

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ

يَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ

يُحْمَلُونَ فِيهَا مِنْ أَسَاوِرَ

مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا

خَضِرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ

نِعْمَ الثَّوَابُ وَحَسُنَتْ مَرْتَفَقًا

وَأَصْرَبُ لَهُمْ مَثَلًا رَجُلَيْنِ

جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ

مِنْ أَعْنَابٍ وَحَفَفْنَاهُمْ بِنَخْلٍ

وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

كَلَّمَا الْجَنَّتَيْنِ ءَأَنْتَ أَكْلَاهَا

وَلَمْ تَقْطُرْ مِنْهُ شَيْئًا

وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا

وَكَانَ لَهُ نَهْرٌ

فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ

أَنَا أَكْثَرُ مِنْكَ مَالًا

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- while he was conversing with him:
I am greater than you in wealth
and mightier in kinsmen.
- 18:35 Thus he entered his garden
while doing wrong to his own soul.
He said:
I do not think that this 'flourishing garden'
will ever perish.
- 18:36 Nor do I think
that the Hour 'of Doom' will ever come.
And even if I am 'to be' returned
to my Lord, most surely,
I shall find 'far' better than this as 'my' destiny.
- 18:37 His friend said to him
while he was conversing with him:
Have you disbelieved in the One
who created you from dust,
then from a sperm-drop,
then formed you as a man?
- 18:38 Yet, indeed, He is God, my Lord.
And never will I associate anyone
'as a god' with my Lord!
- 18:39 Now if only when you had entered your garden
you would have said: Such has God willed!
There is no power except with God—
if you see that I myself
am 'given' less than you in wealth and children.
- 18:40 Yet perhaps my Lord
will give me better than your garden—
and send upon this 'one' a firebolt from heaven
so that it shall become 'no more
than' a slippery, leveled plain.
- 18:41 Or 'perhaps' its water
may 'suddenly' become deeply sunken
'in the ground',

سُورَةُ الْكَافِرِينَ

الجزء الخامس عشر

وَأَعَزُّ نَفَرًا
وَدَخَلَ جَنَّتَهُ ۖ ﴿٣٥﴾

وَهُوَ ظَالِمٌ لِّنَفْسِهِ ۗ قَالَ
مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۖ ﴿٣٦﴾
وَلَيْنِ رُدِدْتُ إِلَىٰ رَبِّي
لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا
قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ ۖ ﴿٣٧﴾
أَكْفَرْتَ بِالَّذِي خَلَقَكَ
مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ سَوَّكَ رَجُلًا ۖ ﴿٣٨﴾
أَلَيْسَ اللَّهُ رَبِّي
وَلَا أُشْرِكُ بِرَبِّي أَحَدًا
وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ
قُلْتَ مَا شَاءَ اللَّهُ
لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرَنِّ
أَنَا أَقَلُّ مِنْكَ مَا لَا وَوَلَدًا ۖ ﴿٣٩﴾
فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي
خَيْرًا مِنْ جَنَّتِكَ
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَاءِ فَنُصِيعَ
صَعِيدًا رَّلِقًا ۖ ﴿٤٠﴾
أَوْ يُصِيعَ مَآوَهَا غُورًا ۖ ﴿٤١﴾

- such that you will never again
be able to seek it out.
- 18:42 And so it was that his fruitage
was utterly engulfed by a firebolt.
Thus he began to wring his hands
over what he had spent therein;
for it was toppled, desolate upon its trellises.
Thus repeatedly he kept saying:
Oh, alas for me!
Would that I had never associated anyone
with my Lord, the Everlasting One!
- 18:43 Nor did he have any fellowship
to help him against God.
Nor was he even able to help himself.
- 18:44 Then and there, it became clear
that all authority
is for God alone, the Sole Truth.
It is He who is best in bestowing reward
and best in ensuring a blissful outcome.
- 18:45 Hence, set forth for them
the parable of the life of this world:
It is like the water
that We send down from the sky.
Then the plants of the earth
briefly mingle with it and grow lush.
Then they become dry stalks
that the winds utterly scatter.
For God alone
holds invincible power over all things.
- 18:46 Wealth and children are the adornment
of the life of this fleeting world.
Yet abiding deeds of righteousness
are far better in reward with your Lord
in the Hereafter,

الْحَيَاةِ الدُّنْيَا مَنشَرٌ
بَيْنَ الْكَافِرِينَ

فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا
وَأُحِيطَ بِشَمْرِهِ فَأَصْبَحَ
يَقْلِبُ كَفَيْهِ عَلَى مَا أَنْفَقَ فِيهَا
وَهُى خَاوِبَةٌ عَلَى غُرُوشِهَا
وَيَقُولُ يَلَيْتَنِي
لَمْ أَشْرِكْ بِرَبِّي أَحَدًا
وَلَمْ تَكُنْ لَهُ رُفْقَةٌ يَنْصُرُونَهُ
مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا
هَذَاكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ
هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عَقْبًا
وَأَضْرَبَ لَهُمْ مَثَلًا
الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ
مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ
نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقَدِّرًا
الْمَالُ وَالْبَنُونَ
زِينَةُ الْحَيَاةِ الدُّنْيَا
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ
عِنْدَ رَبِّكَ نَوَابًا وَخَيْرٌ أَمَلًا

and a 'far' more excellent fulfillment of every hope 'in this life'.

18:47 So 'beware of' a Day
 'when' We shall move the mountains away, and you will see the earth laid bare, and We shall have assembled 'all of' them—
 'from the first person to the last for Judgment'. Nor will We leave out any one of them 'who disbelieved'!

18:48 Then shall they be arrayed before your Lord in ranks, 'O Prophet, and God shall say to them':
 Very truly, you have come before Us 'singly and naked', just as We have created you the first time. Yet 'in life' you alleged that We would never occasion 'such' an appointment for 'resurrecting' you!

18:49 Then the 'precise' book 'of record' for their deeds will be set in place 'for each one'. Thus you shall see the defiant unbelievers terrified of what is in it, and they will be saying:
 Woe to us!
 What is with this book that leaves out no act, be it small or great, without having enumerated it?
 For they will find all that they have 'ever' done 'in their lives' present 'before them'. Nor shall your Lord wrong anyone 'in the least'.

18:50 Now, behold! We said to the angels:
 Bow 'your faces' down to 'receive' Adam

سُورَةُ الْكَافِرَاتِ

الْحِزْبُ الْخَامِسُ عَشَرَ

وَيَوْمَ نُسَبِّرُ الْجِبَالَ
 وَتَرَى الْأَرْضَ بَارِزَةً
 وَحَشَرْنَا لَهُمْ
 فَلَمْ تَعَادِرْ مِنْهُمْ أَحَدًا
 وَعَرْضُوا عَلَىٰ رَبِّكَ صَفًّا
 لَقَدْ جِئْتُمُونَا
 كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
 بَلْ زَعَمْتُمْ
 أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا
 وَوَضِعَ الْكِتَابِ
 فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ
 مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا
 مَا لَ هَذَا الْكِتَابِ
 لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً
 إِلَّا أَحْصَاهَا
 وَوَجَدُوا مَا عَمِلُوا حَاضِرًا
 وَلَا يَظُنُّ رَبُّكَ أَحَدًا
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ
 اسْجُدُوا لِآدَمَ

سُورَةُ الْكَافِرَاتِ

الجزء الخامس عشر

into life and honor him!

So they all bowed down, except Iblîs,
who was of the jinn.

Thus he rebelled

against the command of his Lord.

Will you human beings

then take him and his seed as patrons

apart from Me while they are an enemy to you?

How woeful a substitute this is

for the wrongdoers who are godless in heart!

18:51 *I did not call any of them

to witness the creation of the heavens
and the earth,

nor even the creation of their own selves.

Nor would I ever take

the evil misleaders as assistants.

18:52 Thus on that Day He shall say to them:

Call upon My associate-gods

whom you have alleged!

So they will call upon them.

But they will not answer them.

Thus shall We set perdition between them.

18:53 Then the defiant unbelievers

will see the Fire of Hell,

and they will realize with certainty

that they are about to fall into it.

Yet they will find no escape from it.

18:54 Now truly, indeed,

We have varied in this Quran

something of every kind of illustration

for the good of all people.

Yet of all things man is most argumentative.

18:55 For there is nothing to prevent

people from believing,

فَسَجَدُوا إِلَّا إِبْلِيسَ

كَانَ مِنَ الْجِنِّ

فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

أَفَلَسْخَدُونَهُ، وَذُرِّيَّتَهُ

أَوْلِيَاءَ مِنْ دُونِي

وَهُمْ لَكُمْ عَدُوٌّ

يَتَّبِعُونَ لِلظَّالِمِينَ بَدَلًا

مَا أَشْهَدْتُهُمْ

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

وَلَا خَلَقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ

مُسَخِّدَ الْمُضِلِّينَ عَضُدًا

وَيَوْمَ يَقُولُ نَادُوا

شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ

وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

وَرَاءَ الْمَجْرُمُونَ النَّارَ

فَطَنُوا أَنَّهُمْ مُوَاعِعُوهَا

وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

وَلَقَدْ صَرَّفْنَا

فِي هَذَا الْقُرْآنِ لِلنَّاسِ

مِنْ كُلِّ مَثَلٍ وَكَانَ

الْإِنْسَانُ أَكْثَرُ شَيْءٍ جَدَلًا

وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا

إِذْ جَاءَهُمُ الْهُدَى

٥١

٥٢

٥٣

٥٤

٥٥

سُورَةُ الْكَافِرَاتِ

الجزء الخامس عشر

now that the 'Heavenly' guidance
of the Quran has come to them.
Nor is there anything to prevent them
from seeking forgiveness from their Lord,
except that the 'obstinate' ways of unbelief
of the earlier generations
reemerge and overcome them—
or the punishment of God,
at last, comes to them face to face.

18:56 Thus We do not send the messengers
except as bearers of glad tidings
to the believers
of everlasting delight in Paradise,
and as forewarners to the disbelievers
of God's nearing Judgment.
But those who disbelieve
'obstinately' argue
'in accordance' with a 'logic of falsehood'
by which they seek to refute the truth.
Thus do they take My 'revealed' signs—
and whatever 'divine punishment'
of which they are forewarned—as a mockery.

18:57 Yet who does a greater wrong
than one who is made mindful of the truth
by the 'very' verses of his Lord,
but who then turns away from them,
forgetting 'the sins' that his 'own' hands
have advanced 'into the Hereafter'?
Therefore, We have, indeed,
placed sheaths over their 'ill-inclined' hearts—
that they may 'no longer' understand
this Quran—
and in their ears an utter deafness.
So though you call them to 'faith, O Prophet,
by means of this 'Heavenly' guidance—

وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ

تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ

أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

وَمَا تُرْسِلُ الْمُرْسَلِينَ

إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ

وَيُحَدِّثُ الَّذِينَ كَفَرُوا

بِالْبَطِيلِ لِيُدْحِضُوا بِهِ الْحَقَّ

وَاتَّخَذُوا آيَاتِي

وَمَا أَنْذَرُوا هُزُوعًا

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ

بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا

وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ

إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ

أَكِنَّةً أَنْ يَفْقَهُوهُ

وَفِي آذَانِهِمْ وَقْرًا

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى

فَلَنْ يَهْتَدُوا إِذَا أَبَدَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الخامس عشر

- still, never shall they be guided, ever.
- 18:58 Yet your Lord
is the All-Forgiving, the Possessor of Mercy.
For were He to seize them, suddenly,
'in accordance' with 'the sins'
that they have earned,
He would certainly hasten on
the torment for them.
But, rather, they have an appointed time
'for Judgment' —
apart from which they shall never find asylum.
- 18:59 And so it was with 'all' such communities
that We destroyed when they did wrong:
We set an appointed time for their destruction.
- 18:60 Now, behold!
Moses said to his young attendant:
I will not quit 'my quest for knowledge'
until I reach the confluence of the two seas,
or else I shall go on for ages.
- 18:61 So when they reached the confluence
between them, there they 'rested',
and 'forgot their fish'—
'that they brought for sustenance'—
which then made its way into the sea,
slipping away 'wondrously'.
- 18:62 So after they had 'proceeded and' left it behind,
he said to his young attendant:
Bring us our midday meal.
Very truly,
we have encountered 'great weariness'
in this journey of ours.
- 18:63 He said 'to Moses':
Do you remember
when we betook ourselves to the rock 'to rest'?

٥٨ وَرَبِّكَ الْغَفُورُ ذُو الرَّحْمَةِ
لَوْ يُؤَاخِذُهم بِمَا كَسَبُوا
لَعَجَل لَهُمُ الْعَذَابَ
بَلْ لَهُم مَّوْعِدٌ
لَنْ يَجِدُوا مِنْ دُونِهِ مَوْجِلًا
٥٩ وَتِلْكَ الْأَمْثَلُ
أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا
٦٠ وَإِذْ قَالَ مُوسَى لِفَتَاهُ
لَا أَبْرِحُ حَتَّى
أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ
أَوْ أَمْضِيَ حُقُبًا
٦١ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا
نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
٦٢ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ
إِنِّي أَخَذْتُ غَدَاءَنَا لَقَدْ لَبِيتْنَا
مِنْ سَفَرِنَا هَذَا نَصَبًا
٦٣ قَالَ أَرَأَيْتَ
إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ
فَأَنبَتِ نَسِيتُ الْحُوتِ

Indeed, I forgot the fish there—
 and none but Satan caused me to forget it,
 and to forget that I should mention it to you.
 For it had made its way
 into the sea so wondrously.

18:64 Moses said:
 This is the sign that we have been seeking!
 So they turned back,
 retracing their footsteps to the rock.

18:65 And there they found a distinguished servant,
 from among Our servants;
 for We had granted him mercy
 from Our providence;
 and We had taught him much knowledge
 from Our own.

18:66 Moses said to him:
 May I follow you
 on condition that you teach me
 whatever right guidance
 you have been taught by God?

18:67 God's servant said:
 Indeed, you can never be patient enough
 to bear with me.

18:68 For how can you be patient
 with an experience you do not comprehend?

18:69 Moses said:
 You shall find me, if God so wills, patient.
 Nor will I disobey any command of yours.

18:70 God's servant said:
 Then if you would follow me,
 then do not question me about anything I do
 until I first make mention
 of the reason for it to you.

18:71 So they proceeded.
 And at last,

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ الْخَامِسُ عَشَرَ

وَمَا أُنسِينِي إِلَّا الشَّيْطَانُ
 أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ
 فِي الْبَحْرِ مَجْجَابًا
 قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ﴿٦٤﴾
 فَأَرَادَا عَالِيَءًا نَارِهِمَا قَصَصًا
 فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا
 ءَاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا
 وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا
 قَالَ لَهُ مُوسَى هَلْ أَتَيْكَ
 عَلَيَّ أَنْ تَعْلِمَنِي
 بِمَا عَلَّمْتَهُ رُشْدًا
 قَالَ إِنَّكَ ﴿٦٥﴾
 لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
 وَكَيْفَ تَصْبِرُ ﴿٦٦﴾
 عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا
 قَالَ سَتَجِدُنِي إِنْ سَاءَ اللَّهُ
 صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا
 قَالَ فَإِنِ اتَّبَعْتَنِي
 فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
 حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا
 فَانطَلَقَا حَتَّىٰ إِذَا
 رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

سُورَةُ الْكَافِرَاتِ

الجزء السادس عشر

- when they embarked in a ship, he scuttled it.
 Moses said:
 Have you scuttled it to drown its people?
 Very truly, you have done a grievous thing!
- 18:72 He said to Moses:
 Did I not say that, indeed,
 you can never be patient enough
 to bear with me?
- 18:73 Moses said:
 Do not hold me accountable
 for what I have forgotten,
 nor burden me with further difficulty
 in my endeavor to learn from you.
- 18:74 So they proceeded.
 And at last,
 when they met a boy, he killed him.
 Moses said:
 Have you killed an innocent soul
 without cause of retribution for another soul?
 Very truly, you have done a horrific thing!
- 18:75 *He said to Moses:
 Did I not say to you that, indeed,
 you can never be patient enough
 to bear with me?
- 18:76 Moses said:
 If, after this,
 I question you about anything else,
 then no longer keep me in your company.
 You have already
 attained enough excuse-making on my part.
- 18:77 So they proceeded.
 And at last,
 when they came upon the people of a town,
 they requested food
 from the hospitality of its people.

قَالَ أَخْرَقْنَاهَا الْبُرْجُوقَ أَهْلِهَا

لَقَدْ جِئْتُمْ شَيْئًا إِمْرًا

قَالَ أَلَمْ أَقُلْ إِنَّكَ ﴿٧٢﴾

لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

قَالَ لَا تُؤَاخِذْنِي ﴿٧٣﴾

بِمَا نَسِيتُ وَلَا تَرَهَقْنِي

مِنْ أَمْرِي عُسْرًا

فَأَنْطَلَقًا حَتَّىٰ إِذَا لَقِيَا غُلَامًا ﴿٧٤﴾

فَقَتَلَهُ قَالَ

أَفَلَنْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ

لَقَدْ جِئْتُمْ شَيْئًا نُكْرًا

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ ﴿٧٥﴾

لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

قَالَ إِنْ سَأَلْتُكَ ﴿٧٦﴾

عَنْ شَيْءٍ مِّنْ بَعْدِهَا

فَلَا تُصَاحِبْنِي

فَدَبَلَعْتَ مِنْ لَدُنِّي عُذْرًا

فَأَنْطَلَقًا حَتَّىٰ إِذَا أَنِيَا ﴿٧٧﴾

أَهْلٍ قَرْيَةٍ أَسْطَعَمَا أَهْلَهَا

فَأَبَوْا أَنْ يُضَيِّقُوهُمَا



But they refused to host them.
So they found in it a wall ready to topple over,
thus he reinforced it and set it upright.

‘Moses’ said:

Had you wished,
you could have taken pay for it.

18:78 ‘God’s servant’ said:

This is the parting between me and you.

I shall now tell you

the reality of the interpretation

of all that you could not abide with patience.

18:79 As for the ship,

it belonged to indigent people working at sea.

Thus I intended only to slightly impair it,

for I knew that behind them

was a disbelieving king

seizing every seaworthy ship by force.

18:80 And as for the boy,

his parents were true believers;

and based on revealed knowledge

we feared that he would oppress them

with transgression and unbelief.

18:81 Thus we desired

that their Lord should grant them instead

another son far better than him

in the purity of his heart

and closer to them in loving-mercy.

18:82 And as for the wall,

it belonged to two orphan boys in the city

and beneath it was a treasure hidden for them.

Now their father was a righteous man;

so your Lord intended

for both to reach full maturity

and to bring forth their treasure for themselves,

as a mercy from your Lord.

يُنزِّلُ الْكَلِمَاتِ

الْحِزْبِ السَّادِسِ عَشَرَ

فَوَجَدَا فِيهَا جِدَارًا

يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ.

قَالَ لَوْ شِئْتَ

لَنَخَذْتَ عَلَيْهِ أَجْرًا

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ

سَأُنَبِّئُكَ بِمَا أُوَدِّعُ

مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا

أَمَا السَّفِينَةُ فَكَانَتْ

لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ

فَأَرَدْتُ أَنْ أَعِيبَهَا

وَكَانَ وَرَاءَهُمْ مَلِكٌ

يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

وَأَمَا الْعُلَمَاءُ

فَكَانَ آبَاؤُهُمْ مُؤْمِنِينَ

فَخَشِينَا أَنْ يُرْهِقَهُمَا

طُغْيَانًا وَكُفْرًا

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رِجْمًا

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا

وَأَمَا الْجِدَارُ فَكَانَ

لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا

وَكَانَ أَبُوهُمَا صَالِحًا

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

وَيَسْتَخْرِجَا كَنْزَهُمَا

رَحْمَةً مِنْ رَبِّكَ

وَمَا فَعَلْنَاهُ عَنْ أَمْرِئٍ

سُورَةُ الْكَافِرَاتِ

الْحِزْبُ السَّادِسُ عَشَرَ

Moreover, I did not do any of this
on my own authority.
That is the interpretation of these deeds,
for which you could not be patient.

- 18:83 They ask you, as well, O Prophet,
about Dhul-Qarnayn. Say:
I will recite for you an account of him
for your reflection.
- 18:84 Indeed, We established ascendancy for him
in the land.
Moreover,
We endowed him with magnificent means
to attain a way
to nearly all things he endeavored.
- 18:85 So he followed a way westward.
- 18:86 And at last, when he reached the place
of the setting sun,
he found it setting, as it were,
in the midst of a black, turbid spring;
and he found nearby it a wrongdoing people.
We said: O Dhul-Qarnayn!
You may, in regard to them,
either punish them
or treat them with goodness.
- 18:87 He said:
As for whoever does wrong,
we shall punish him.
Then he shall be returned to his Lord
in the Hereafter, and He shall punish him
with a horrific punishment.
- 18:88 But as for one who believes
and works righteous deeds,
there shall be for him great goodness in reward.
Moreover, in all that we shall decree for him

ذَلِكَ تَأْوِيلُ

مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ ﴿٨٣﴾

قُلْ سَأَتْلُوا عَلَيْكُمْ

مِنْهُ ذِكْرًا

إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ ﴿٨٤﴾

وَأَيَّدْنَاهُ مِنْ كُلِّ سُبُورٍ

فَاتَّبَعَ سَبِيلًا ﴿٨٥﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ ﴿٨٦﴾

وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ

وَوَجَدَ عِنْدَهَا قَوْمًا

قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ

وَأِمَّا أَنْ نُنَجِّدَ فِيهِمْ حُسْنًا

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ﴿٨٧﴾

تُعَذِّبُهُ إِلَىٰ رَبِّهِ

فَيُعَذِّبُهُ عَذَابًا يُكْرَهُ

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا ﴿٨٨﴾

فَلَهُ جِزَاءٌ الْحَسَنَىٰ

وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

- of our commands, there shall be ease.
- 18:89 Then he followed a way 'eastward'.
- 18:90 And at last, when he reached 'the place of the rising sun, he found it rising upon a 'primitive' people for whom We had set nothing as a veil 'to keep them' out of it.
- 18:91 That is so, for truly We comprehended whatever he encountered as an experience.
- 18:92 Then he followed 'another' way.
- 18:93 And at last, when he reached a place between two mountain barriers, he found alongside them a 'simple' people who could barely understand a word 'of any language but their own'.
- 18:94 They said: O Dhul-Qarnayn! Indeed, the 'people of Gog and Magog are sowers of corruption in the land! So may we offer you tribute, on condition that you make between us and them a barrier?
- 18:95 He said: That with which my Lord has established me is 'far' better 'than any tribute'. But aid me with manpower. I shall set between you and them a bulwark.
- 18:96 Bring me chunks of iron. Then when he leveled up the 'passage' between the two mountain cliffs 'with it', he said: Blow 'with your bellows'! Then when he had set it afire, he said: Bring me molten brass to pour on it.
- 18:97 Thus 'the Gog and Magog

- ۸۹ ثُمَّ أَنْعَ سَبِيًّا ۝
- ۹۰ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا ۝
- ۹۱ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝
- ۹۲ ثُمَّ أَنْعَ سَبِيًّا ۝
- ۹۳ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝
- ۹۴ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝ ءَاتُونِي زُبْرَ الْحَدِيدِ ۝
- ۹۵ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا ۝
- ۹۶ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۝ فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ۝

سُورَةُ الْكَافِرِينَ

الجزء السادس عشر

- were unable to scale it,
nor could they tunnel through it.
- 18:98 He said: This is a mercy from my Lord.
But when the promise of my Lord
comes to pass on Judgment Day,
He shall turn it into rubble.
And the promise of my Lord is ever true.
- 18:99 *For We shall let some of them on that Day
surge over the earth against others.
And then the Trumpet of Resurrection
shall be blown.
Then We shall gather them all in,
in one single gathering.
- 18:100 And on that Day We shall bring Hell
to the disbelievers, on display—
- 18:101 for those whose eyes were
shrouded in a veil of unbelief
against seeing the signs
of My remembrance in life.
Nor were they able to hear them
in God's revelations or from His messengers.
- 18:102 Do those who disbelieve
think that they may take My servants
as patrons, apart from Me?
Indeed,
We have prepared Hell for the disbelievers
as an everlasting hospitality.
- 18:103 Say to them:
Shall We tell you about the greatest losers
with respect to deeds?
- 18:104 It is those whose striving
has strayed from God's way
in the life of this world,
while they yet think

١٨ قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي
فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ
وَكَانَ وَعْدُ رَبِّي حَقًّا

١٩ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ
يَمُوجٌ فِي بَعْضٍ وَيُفِخُ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمَاعًا

٢٠ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
لِلْكَافِرِينَ عَرْضًا

٢١ الَّذِينَ كَانَتْ أَعْيُنُهُمْ
فِي غِطَاءٍ عَنْ ذِكْرِي
وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا

٢٢ أَفَحَسِبَ الَّذِينَ كَفَرُوا
أَنْ يَنْخُدُوا عِبَادِي
مِنْ دُونِ أَوْلِيَاءِ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

٢٣ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
الَّذِينَ ضَلَّ سَعْيُهُمْ
فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا

- that they are doing most excellent work.
- 18:105 These are the ones who have disbelieved in the 'revealed' signs of their Lord and 'who deny resurrection and His 'inevitable' Meeting 'for Judgment in the Hereafter'. Thus their 'good' works are 'rendered utterly' futile 'with God'. For on the Day of Resurrection, We shall not give to them any weight 'at all'.
- 18:106 That shall be their recompense: Hell!— for having disbelieved and taken My 'revealed' signs and My messengers in mockery.
- 18:107 As for those who believe and do righteous deeds, for them there are the Gardens of Paradise 'awaiting' as an 'everlasting' hospitality.
- 18:108 Therein they shall abide forever. Therefrom, they shall never seek removal.
- 18:109 Say, 'O Prophet, to one and all': If the sea were as ink for the words of my Lord, most surely, the sea would be depleted before the words of my Lord were depleted— even if We were to bring the like of it in replenishment.
- 18:110 Say 'to all people, O Prophet': Indeed, I am only a human being like you. It is revealed to me that, indeed, your God is 'only' One God. So whoever has hope for the Meeting of his Lord 'in the Hereafter', then let him do righteous deeds and not associate in the worship of his Lord anyone.

سُورَةُ الْكَافِرِينَ

الجزء السادس عشر

أُولَئِكَ الَّذِينَ كَفَرُوا ١٠٥
بَيَّاتٌ رَبَّهُمْ وَلِقَائِهِ
فَحِطَّتْ أَعْمَالُهُمْ
فَلَا نَقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَأَى
ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا ١٠٦
وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا
إِنَّ الَّذِينَ آمَنُوا ١٠٧
وَعَمِلُوا الصَّالِحَاتِ
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا
خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ١٠٨
قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا
لَكَلِمَتٍ رَبِّي لَنَفِدَ الْبَحْرُ
قَبْلَ أَنْ نَفِدَ كَلِمَتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ ١٠٩
يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ
فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يَشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Surah 19 / 98 VERSES / REVEALED AT MAKKAH

Maryam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

19:1 *Kāf Hâ Yâ ‘Ayn Sād*

19:2 ‘This is’ a reminder of your Lord’s mercy upon His servant Zachariah.

19:3 Behold!

He entreated his Lord in secret entreaty.

19:4 He said: My Lord!

Indeed, enfeebled with age
are the bones within me,
and my head is lit with gray.

Yet never, in calling upon You,
my Lord, have I been unhappy.

19:5 Indeed, I fear

for ‘the right guidance of’ my kinsfolk
to come after me; for my wife is barren.

So grant to me,
from Your own ‘plenteous’ bounty, a successor

19:6 to inherit ‘prophethood’ from me

and to inherit it from the Family of Jacob.

And make him, my Lord,
well-pleasing to You and to Your servants.

19:7 God said: O Zachariah!

Indeed, We give you glad tidings of a boy

كَهَيْعَصَ ①

ذِكْرَ رَحْمَتِ رَبِّكَ ②

عَبْدَهُ، زَكَرِيَّا

إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ③

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي ④

وَأَسْتَعْلُ الرَّأْسَ شَيْبًا

وَلَمْ أَكُنْ بِدُعَائِكَ

رَبِّ سَاقِيًّا

وَإِنِّي خِفْتُ الْمَوَالِي ⑤

مِنْ وَرَائِي

وَكَانَتْ أَمْرَاتِي عَاقِرًا

فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ⑥

وَاجْعَلْهُ رَبِّ رَضِيًّا

يَنْزَكَرِيًّا ⑦

إِنَّا نَبَشِّرُكَ بِغُلَامٍ

- whose name shall be John.
To no other before
have We appointed his name.
- 19:8 He said: My Lord!
How shall I have a boy while my wife is barren,
and truly I have reached
a state of advanced old age?
- 19:9 It was said: Even so shall it be!
Your Lord has said:
It is easy for Me,
for, truly, I have created you before,
and you were nothing.
- 19:10 He said: My Lord!
Appoint for me a sign that this will be!
He said:
Your sign is that
you shall not be able to speak to people
for three straight nights
though you shall have no ailment.
- 19:11 So Zachariah came forth to his people
from the Sanctuary unable to speak.
Thus he signed to them
that you shall highly exalt God,
morning and evening.
- 19:12 God said: O John!
Take hold of the Heavenly Book
with utmost power!
Thus We gave him prophetic wisdom
as a child;
- 19:13 and tenderness, from Our own providence;
and purity, as well; for he was ever God-fearing
- 19:14 and virtuous toward his parents.
Thus he was neither insolent nor disobedient.
- 19:15 So may peace be upon him
the day he was born and the day he dies

سُورَةُ مَرْيَمَ

الْحُزَّةُ السَّادِسَةَ عَشَرَ

أَسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ

مِنْ قَبْلُ سَمِيًّا

قَالَ رَبِّ

٨

أَنِّي يَكُونُ لِي عُلْمٌ

وَكَاثَتْ أَمْرًا قِي عَاقِرًا

وَقَدْ بَلَغْتُ

مِنَ الْكِبَرِ عِتِيًّا

قَالَ كَذَلِكَ قَالَ رَبُّكَ

٩

هُوَ عَلَى هَيْنٍ

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ

وَلَمْ تَكُ سَيِّئًا

قَالَ رَبِّ اجْعَلْ لِي آيَةً

١٠

قَالَ آيَاتُكَ

أَلَّا تَكَلِّمَ النَّاسَ

ثَلَاثَ لَيَالٍ سَوِيًّا

فَخَرَجَ عَلَى قَوْمِهِ

١١

مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ

أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

يَبِيحِينَ

١٢

حُذِ الْكِتَابَ يَقُومٌ

وَأَتَيْنَهُ الْحُكْمَ صَبِيًّا

وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً

وَكَانَ تَقِيًّا

١٣

وَبِرًّا بِوَالِدَيْهِ

١٤

وَلَمْ يَكُن جَبَّارًا عَصِيًّا

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ

وَيَوْمَ مَيِّتَ

١٥

- and the Day he is raised to life in the Hereafter.
- 19:16 And mention in the Book, 'O Prophet, the tiding of Mary. Behold! She withdrew from her family to an eastern place, and she placed a veil between herself and them. Then We sent to her Our Spirit, the Angel Gabriel, who thus appeared to her as a flawless human being.
- 19:18 She said: Indeed, I seek refuge from you in God, the All-Merciful, if at all you be God-fearing!
- 19:19 He said: Indeed, I, myself, am none other than a messenger of your Lord to grant to you a pure boy.
- 19:20 She said: How shall I have a boy, while no human being has ever touched me, nor have I ever been unchaste?
- 19:21 The angel said: Even so shall it be! Your Lord has said: It is easy for Me. For We shall make him a miraculous sign for all people, and a mercy from Us. Thus it is a matter decreed.
- 19:22 *So she conceived him, and withdrew heavy with him to a remote place.
- 19:23 And the birth pangs drove her to the trunk of a date-palm.

سُوْرَةُ مَرْيَمَ

الْحُزْنَةُ السَّادِسَ عَشَرَ

وَيَوْمَ يُبْعَثُ حَيًّا

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ ﴿١٦﴾

إِذْ أَنْبَدَتْ مِنْ أَهْلِهَا

مَكَانًا شَرْقِيًّا

فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ﴿١٧﴾

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

قَالَتْ إِنِّي أَعُوذُ ﴿١٨﴾

بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ﴿١٩﴾

لَأَهَبَ لِكَ غُلَامًا زَكِيًّا

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ ﴿٢٠﴾

وَلَمْ يَمَسِّنِي بَشَرٌ

وَلَمْ أَكُ بَغِيًّا

قَالَ كَذَلِكَ قَالَ رَبُّكِ ﴿٢١﴾

هُوَ عَلَىٰ هَيْئٍ وَلِنَجْعَلَكَ

آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا

وَكَانَ أَمْرًا مَقْضِيًّا

﴿٢٢﴾ فَحَمَلَتْهُ

فَأَنْبَدَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٣﴾

فَأَجَاءَهَا الْمَخَاضُ

إِلَىٰ جَنْعِ النَّخْلِ

- She said: Oh, alas for me!
 Would that I had died before this
 and become a thing utterly forgotten!
- 19:24 Then he who was newly born called to her,
 from beneath her: Oh, do not sorrow!
 Indeed, your Lord
 has already made flow beneath you a streamlet.
- 19:25 Moreover, shake toward yourself
 the trunk of the date-palm,
 and it shall drop freshly ripened dates upon you.
- 19:26 So eat and drink and cool your eye.
 And if you should see
 any human being, then say only:
 Indeed, I have vowed a fast to the All-Merciful.
 Thus, I shall not speak today
 to any human being.
- 19:27 Thereafter, she came with him
 to her people, carrying him.
 They said: O Mary!
 Very truly, you have come forth
 with a thing of unimaginable horror!
- 19:28 O sister of Aaron!
 Your father was not an evil person.
 Nor was your mother unchaste.
- 19:29 So she pointed them to him.
 They said:
 How shall we speak
 to one who is yet in the cradle,
 a mere infant of a boy?
- 19:30 He said:
 Indeed, I am the servant of God!
 He has given me the Scripture.
 And He has made me a prophet.
 And, thus, has He made me blessed,

سُورَةُ مَرْيَمَ

الْحِزْبُ التَّاسِعُ عَشَرَ

قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا
 وَكُنْتُ نَسِيًّا مَنْسِيًّا
 ٢٤ فَادْنَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي
 قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا
 ٢٥ وَهَرِيءَ إِلَيْكَ مِجْدَى النَّخْلَةِ
 تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا
 ٢٦ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا
 فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا
 فَقُولِي
 إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا
 فَلَنْ أَكَلِمَ الْيَوْمَ أَنسِيًّا
 ٢٧ فَآتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ
 قَالُوا لَبِئْسَ مَا كَانَتْ
 لِقَدْ جِئْتِ شَيْئًا فَرِيًّا
 ٢٨ يَتَأَخَذَتِ هُنَّ رِجْلَ رَاحِلٍ
 مَا كَانَ أَبُوكِ أَمْرًا سَوِيًّا
 وَمَا كَانَتْ أُمُّكِ بَغِيًّا
 ٢٩ فَأَشَارَتْ إِلَيْهِ
 قَالُوا كَيْفَ نُكَلِّمُ
 مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا
 ٣٠ قَالَ إِنِّي عَبْدُ اللَّهِ
 آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا
 وَجَعَلَنِي مُبَارَكًا
 ٣١ أَيْنَ مَا كُنْتُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجَّةُ التَّاسِعَ عَشَرَ

- wherever I may be.
 And 'further', He has enjoined me
 to 'be ever observant of' the Prayer,
 and 'to give' the Zakât-Charity,
 as long as I am alive—
 19:32 and 'to be ever' virtuous toward my mother.
 For He has made me
 neither insolent nor wretched.
 19:33 So may all peace be upon me,
 'and those who confirm me,'
 the day I was born and the day I die
 and the Day I am raised to life 'in the Hereafter'.
- 19:34 That is Jesus, son of Mary!
 'It is the 'whole' word of truth,
 about which they
 'who lay claim to the Scripture' bitterly contend.
 19:35 It is not for God to take any son.
 Highly exalted is He 'above this'!
 When He decrees a matter,
 He but says to it: Be! And so it is.
 19:36 Thus Jesus but said to his people :
 Indeed, God is my Lord and your Lord.
 So worship Him 'alone'.
 This is a straight way 'to salvation'.
- 19:37 Yet the sects 'of the People of the Scripture'
 have disputed among themselves 'about Jesus'.
 So woe to those who disbelieve—
 from the spectacle of an awesome Day!
 19:38 How well they shall hear and see
 on the Day they come to Us 'for Judgment'!
 Nevertheless, the 'godless' wrongdoers this Day
 are 'utterly lost' in clear misguidance.
 19:39 Thus forewarn them of the Day of Regret—

وَأَوْصِنِي بِالصَّلَاةِ وَالزَّكَاةِ

مَا دُمْتُ حَيًّا

وَبِرًّا بِوَالِدَتِي ﴿٣٢﴾

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ ﴿٣٣﴾

وَيَوْمَ أُمُوتُ

وَيَوْمَ أُبْعَثُ حَيًّا

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ﴿٣٤﴾

قَوْلَ الْحَقِّ

الَّذِي فِيهِ يَمْتَرُونَ

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ﴿٣٥﴾

سُبْحٰنَهُ إِذَا قَضَىٰ أَمْرًا

فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ﴿٣٦﴾

هٰذَا صِرَاطٌ مُسْتَقِيمٌ

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ﴿٣٧﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا

مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ﴿٣٨﴾

لَكِنِ الظَّالِمُونَ الْيَوْمَ

فِي ضَلَالٍ مُّبِينٍ

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ ﴿٣٩﴾

إِذْ قُضِيَ الْأَمْرُ

- when the matter is done,
and their destiny has been decreed—
while they are yet heedless,
and they do not believe.
- 19:40 Indeed, it is but We who shall inherit the earth
and all who are upon it—
for to Us alone are they all returning.
- 19:41 And mention also in the Book, O Prophet,
the tidings of Abraham.
Indeed, he was ever-truthful,
and an eminent prophet.
- 19:42 Behold! He said to his father:
My dear father!
Why do you worship
what can neither hear, nor see,
nor avail you in anything?
- 19:43 My dear father!
Indeed, revealed knowledge has come to me
from God that has not reached you.
So follow me, and I shall guide you
to God and an even way.
- 19:44 My dear father! Do not worship Satan.
Indeed, Satan is ever rebellious
toward the All-Merciful.
- 19:45 My dear father!
I fear that a torment
from the All-Merciful will strike you.
Thus you will become
a doomed patron of Satan.
- 19:46 He said:
Are you averse to my gods, O Abraham?
Most surely, if you do not desist,
I will myself stone you to death.
Therefore, depart from me now

سُورَةُ مَرْيَمَ

الْحِجَّةُ السَّادِسَةَ عَشَرَ

وَهُمْ فِي عَفْوَةٍ وَهُمْ لَا يُؤْمِنُونَ

إِنَّا نَحْنُ ٤٠

نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا

وَإِلَيْنَا يُرْجَعُونَ

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ٤١

إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ ٤٢

مَا لَا يَسْمَعُ وَلَا يَبْصُرُ

وَلَا يُغْنِي عَنْكَ شَيْئًا

يَتَّابِتْ إِنِّي قَدْ جَاءَ فِي ٤٣

مِنْ أَعْلَمِ مَا لَمْ يَأْتِكَ

فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا

يَتَّابِتْ لَا تَعْبُدِ الشَّيْطَانَ ٤٤

إِنَّ الشَّيْطَانَ

كَانَ لِلرَّحْمَنِ عَصِيًّا

يَتَّابِتْ إِنِّي أَخَافُ أَنْ ٤٥

يَمْسَكَ عَذَابٌ مِنَ الرَّحْمَنِ

فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا

قَالَ أَرَأَيْتَ أَنْتَ ٤٦

عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ ٤٧

لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ

وَأَهْجُرَنِي مَلِيًّا

قَالَ سَلَامٌ عَلَيْكَ ٤٨

- for a long duration.
- 19:47 Abraham said: Peace be with you!
I shall ask my Lord to forgive you.
Indeed, He has been ever gracious to me.
- 19:48 Yet I shall withdraw from you
and all that you call upon in worship
apart from God.
And with pure heart
shall I call upon my Lord alone.
Thus may it be that in calling upon my Lord
I shall never be unhappy!
- 19:49 So when he had withdrawn from them,
and all that they worshipped apart from God,
We granted to him Isaac,
and, from Isaac, Jacob—
and each one We made a prophet.
- 19:50 Thus We granted them profusely
out of Our mercy.
For upon the tongues
of succeeding generations,
We did appoint for them
a mention of exalted reverence for all time.
- 19:51 And mention also in the Book, O Prophet,
the tiding of Moses.
Indeed, he was chosen by God.
Thus he was a messenger of resolve
and an eminent prophet.
- 19:52 Behold!
We summoned him
from the right side of Mount Tûr.
and thus did We bring him near
for close converse.
- 19:53 We granted to him, moreover,
out of Our mercy,

سُورَةُ مَرْيَمَ

الجزء التاسع عشر

سَأَسْتَغْفِرُكَ رَبِّي
إِنَّهُ كَانَ بِي حَفِيًّا
وَأَعْتَزُّ بِكُمْ وَمَا تَدْعُونَ ﴿٤٨﴾
مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي
عَسَىٰ أَلَّا أَكُونَ
بِدُعَاءِ رَبِّي شَقِيًّا
فَلَمَّا أَعْتَرَهُمْ ﴿٤٩﴾
وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ
وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ
وَكُلًّا جَعَلْنَا نَبِيًّا
وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا ﴿٥٠﴾
وَجَعَلْنَا لَهُمْ
لِسَانَ صِدْقٍ عَلِيًّا
وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ ﴿٥١﴾
إِنَّهُ كَانَ مَخْلُصًا
وَكَانَ رَسُولًا نَبِيًّا
وَنَدَيْنَاهُ مِنْ جَانِبِ
الطُّورِ الْأَيْمَنِ وَفَرَرْتَهُ بَحِيًّا
وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا ﴿٥٢﴾
أَخَاهُ هَارُونَ نَبِيًّا

his brother Aaron as a prophet.

19:54 And mention 'also' in the Book, 'O Prophet, the tiding of Ishmael.

Indeed, he was ever true to his promise.

And he 'too' was a messenger 'and' an 'eminent' prophet.

19:55 He used to enjoin his family with the Prayer and the Zakât-Charity. Thus, to his Lord, he was ever-pleasing.

19:56 And mention 'also' in the Book, 'O Prophet, the tiding of Idris.

Indeed, he 'too' was ever-truthful 'and' an 'eminent' prophet.

19:57 Thus We raised him 'in name and station' to a high place.

19:58 These are 'some of the 'great' ones upon whom God bestowed grace— from among the prophets of the seed of Adam, and from those whom We carried 'in the Ark' with Noah, and from the seed of Abraham and Israel, and from those whom We guided to true faith and selected 'as prophets'.

When the verses of the All-Merciful were recited to them, they fell to the ground 'in worship of Him alone', bowing 'their faces' down and weeping. ﴿

19:59 *Then descending from them thereafter came descendants who forsook the Prayer and followed 'their' whims, and thus shall they meet with degradation—

19:60 except for whoever repents

سُورَةُ مَرْيَمَ

الجزء السادس عشر

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ﴿٥٤﴾

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

وَكَانَ رَسُولًا نَبِيًّا

وَكَانَ يَأْمُرُ أَهْلَهُ

بِالصَّلَاةِ وَالزَّكَاةِ

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ﴿٥٥﴾

إِنَّهُ كَانَ صَادِقًا نَبِيًّا

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٦﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

وَمِن ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا

إِذَا نُنَادِي عَلَيْهِمْ آيَاتُ الرَّحْمَنِ

خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٧﴾

﴿ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ

أَضَاعُوا الصَّلَاةَ

وَاتَّبَعُوا الشَّهْوَاتِ

فَسَوْفَ يَلْقَوْنَ عَذَابًا

إِلَّا مَن تَابَ وَآمَنَ

وَعَمِلَ صَالِحًا

فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ

سُوْرَةُ الْمَرْيَمِ

الْحِيَّةُ السَّائِمَةُ عَشْرٌ

- and believes and does righteous deeds.
They shall enter the Garden of Paradise —
and never shall they be wronged in anything:
- 19:61 Gardens everlasting,
which the All-Merciful has promised
His servants in the unseen.
Indeed, He is the One
whose promise ever comes true.
- 19:62 They shall not hear therein vile talk,
but only the salutation: Peace!
Moreover, they shall have
their provision served without fail therein,
morning and evening.
- 19:63 This is the Garden of Delight
which We shall bequeath
to those of Our servants who are God-fearing.
- 19:64 And God commands Gabriel to say:
We angels do not descend, O Muhammad,
but at the command of your Lord.
To Him belongs what is before us
and what is behind us and what is between this.
Moreover, never is your Lord forgetful!
- 19:65 He is Lord of the heavens and the earth
and all that is between them.
So worship Him alone!
And persevere patiently in His worship!
Do you know any other
who bears any semblance to Him?
- 19:66 A disbelieving man says:
Can it be that when I have died,
I shall again be brought forth alive?
- 19:67 Does man not remember
that We, indeed, created him before,

وَلَا يُظْلَمُونَ شَيْئًا

جَنَّاتِ عَدْنٍ الَّتِي

وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ

إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا

لَا يَسْمَعُونَ فِيهَا لِقَاءَ إرْسَالًا

وَهُمْ رِزْقُهُمْ فِيهَا

بُكْرَةً وَعَشِيًّا

تِلْكَ الْجَنَّةُ الَّتِي

نُورِتُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ

لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا

وَمَا بَيْنَ ذَلِكَ

وَمَا كَانَ رَبُّكَ نَسِيًّا

رَبِّ السَّمَوَاتِ وَالْأَرْضِ

وَمَا يَنْهَمَا فَأَعْبُدْهُ

وَأَصْطِرِّ لِعَيْنَيْهِ

هَلْ تَعْلَمُ لَهُ سَمِيًّا

وَيَقُولُ الْإِنْسَانُ إِذْ مَا مِثُّ

لِسَوْفَ أُخْرَجُ حَيًّا

أَوْلَا يَذْكُرُ الْإِنْسَانُ

أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ

وَلَمْ يَكُ شَيْئًا

11

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- and he was nothing?
- 19:68 Then, by your Lord, 'as for the disbelievers',
We shall, most surely, round them up,
as well as 'all' the satans.
Then, most surely,
We shall fetch them round Hell on 'their' knees.
- 19:69 Then, most surely,
We shall pluck from every faction
whichever of them was most intense
in defying the All-Merciful.
- 19:70 Then, assuredly, it is We who are most knowing
about 'all' those who are most deserving
of roasting in it.
- 19:71 And there is not one of you 'human beings'
but shall come to it.
It is, with your Lord, an inevitability decreed.
- 19:72 Then We shall deliver those
who have been God-fearing.
But We shall leave
the 'godless' wrongdoers in it, on 'their' knees.
- 19:73 For whenever Our 'revealed' verses
are recited to them with all clarity,
those who have disbelieved
'invariably' say to those who believe:
Which of the two groups, 'ours or yours',
is of a better station 'in the world'
and 'appears the' fairer company?
- 19:74 Yet how many
a 'disbelieving' generation before them
have We destroyed 'for ungodliness'
who were of 'far' fairer 'worldly' furnishing
and appearance?
- 19:75 Say 'to them':
Whichever 'of us' is

فَوَرَبِّكَ ﴿٦٨﴾
لنَحْشُرَنَّهُمُ وَالشَّيَاطِينَ
ثُمَّ لَنَحْضُرَنَّهُمْ
حَوْلَ جَهَنَّمَ جِثِيًّا
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ
أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِيبًا
ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ
هُمُ أَوْلَىٰ بِهَا صِلِيًّا
وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا
كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا
ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا
وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا
وَإِذَا نُتِلَّىٰ عَلَيْهِمْ
آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا
وَأَحْسَنُ نَدِيًّا
وَكَرَاهَلْنَا قَبْلَهُمْ مِّن قَرْنٍ
هُمُ أَحْسَنُ أُنثَاءً وَرِيًّا
قُلْ مَن كَانَ فِي الضَّلَالَةِ ﴿٧٥﴾

سُوْرَةُ الْمَرْيَمِ

الْحِزْبُ السَّادِسُ عَشَرَ

- lost in uttermost misguidance,
 may the All-Merciful
 fully extend that duration for them.
 For at last, when they behold the fulfillment
 of what they have been promised—
 whether it be the torment
 of a worldly judgment
 or the Hour of Doom—
 then shall they know
 who is of a worse rank and weaker host!
- 19:76 For God ever increases
 those who are guided aright in divine guidance.
 And abiding deeds of righteousness
 are far better in a reward
 with your Lord in the Hereafter;
 and, therefore, far better
 in their ultimate return.
- 19:77 Then have you seen, O Prophet,
 the one who disbelieved
 in Our revealed signs and said:
 I shall, most surely, be given great wealth
 and fine children should resurrection come?
- 19:78 Has he looked into the realm of the unseen?
 Or has he taken with the All-Merciful
 a binding covenant?
- 19:79 No, indeed, he has not!
 We shall write down what he says.
 And We shall extend for him
 the duration of the torment, exceedingly.
- 19:80 For We shall inherit from him
 all that whereof he speaks.
 And he shall come to Us bereft and alone.
- 19:81 Now, they have taken false gods

فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا
 حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
 إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ
 فَسَيَعْلَمُونَ مَنْ هُوَ
 شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا
 وَيَزِيدُ اللَّهُ

﴿٧٦﴾

الَّذِينَ أَهْتَدُوا هُدًى
 وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ
 عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا
 أَفَرَأَيْتَ الَّذِي

﴿٧٧﴾

كَفَرَ بِآيَاتِنَا وَقَالَ
 لأُوْتِيكَ مَا لَمْ يُولَدَا
 أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ

﴿٧٨﴾

عِنْدَ الرَّحْمَنِ عَهْدًا
 كَلَّا

﴿٧٩﴾

سَنَكْتُبُ مَا يَقُولُ
 وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا
 وَنَرْتِّبُهُ، مَا يَقُولُ وَيَأْتِنَا فَرْدًا
 وَاتَّخَذُوا مِنْ دُونِ اللَّهِ

﴿٨٠﴾

﴿٨١﴾

ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا

- apart from the 'only true' God,
so that they may be for them
a 'means to' power.
- 19:82 No, indeed, they are not!
On the Day of Judgment,
these 'false gods' shall belie
their 'very' worship 'of them'.
For there they shall be
'inveterate' opponents to them.
- 19:83 Have you not seen, O Prophet,
that We have sent the satans
against the disbelievers
to instigate 'evil among' them
with 'such' vehement instigation?
- 19:84 Thus make no haste
as to 'seeking God's judgment against' them.
We but number for them
a determined number 'of days and deeds—
19:85 until' the Day 'Hereafter'
when 'We assemble the God-fearing'
before the All-Merciful in honored delegations,
19:86 and We drive the defiant unbelievers to Hell
in 'disgraced' droves.
- 19:87 None holds the 'right of' intercession
but those 'believers'
who have taken with the All-Merciful
a 'special' covenant 'for this'.
- 19:88 Moreover, they 'who disbelieve' have said:
The All-Merciful has taken 'to Himself' a son.
- 19:89 Very truly, you 'who say this'
have come forth with something abominable!
- 19:90 From it the heavens nearly burst,
and the earth 'almost' splits,
and the mountains 'all but' fall down,

سُوْرَةُ مَرْيَمَ

الجزء السادس عشر

كَلَامًا ٨٢

سَيَكْفُرُونَ بِعِبَادِهِمْ

وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ

عَلَى الْكَافِرِينَ تُوْزُهُمْ آزًا

فَلَا تَعْجَلْ عَلَيْهِمْ ٨٣

إِنَّمَا نَعُدُّ لَهُمْ عَدًّا

يَوْمَ نَحْشُرُ الْمُتَّقِينَ

إِلَى الرَّحْمَنِ وَفَدًّا

وَسَوْفَ الْمُجْرِمِينَ ٨٤

إِلَى جَهَنَّمَ وَرِدًّا

لَا يَمْلِكُونَ الشَّفْعَةَ

إِلَّا مَنِ اتَّخَذَ

عِنْدَ الرَّحْمَنِ عَهْدًا

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ٨٥

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ٨٦

تَكَادُ السَّمَوَاتُ

يَنْفَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ

وَتَخِرُّ الْجِبَالُ هَدًّا

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ٨٧

سُوْرَةُ الْمَرْيَمِ

الْحُزْنَةُ السَّادِسُ عَشَرَ

- in sudden collapse—
- 19:91 that they should ascribe to the All-Merciful a son—
- 19:92 while never would it be befitting to the All-Merciful that He take a son!
- 19:93 Indeed, every being in the heavens and the earth but comes to the All-Merciful as a servant.
- 19:94 Very truly, He has enumerated each of them. And He has numbered every one of them with a precise number.
- 19:95 Thus each one of them is coming to Him on the Day of Resurrection all alone.
- 19:96 As for those who believe and do righteous deeds, it is for them that the All-Merciful shall ordain in their hearts genuine mutual love.
- 19:97 Therefore, We have, indeed, revealed this Quran to you, and made it easy to understand in your native tongue, O Prophet, for you to give with it glad tidings of Paradise to the God-fearing, and to forewarn therewith a contentious people of God's nearing Judgment.
- 19:98 For how many a disbelieving generation before them have We destroyed, O Prophet? Do you perceive even one of them, or hear from them a single sound?

وَمَا يَنْبَغِي لِلرَّحْمَنِ ﴿١٢﴾

أَنْ يَتَّخِذَ وَلَدًا

إِنْ كُنَّ لَمَنْ ﴿١٣﴾

فِي السَّمَوَاتِ وَالْأَرْضِ

إِلَّا آتَى الرَّحْمَنِ عَبْدًا

لَقَدْ أَحْصَيْنَاهُمْ وَعَدَّهُمْ عَدًّا

وَكُلَّهُمْ آتَيْتِهِ

يَوْمَ الْقِيَامَةِ فَرْدًا

إِنَّ الَّذِينَ ءَامَنُوا ﴿١٦﴾

وَعَمِلُوا الصَّالِحَاتِ

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

فَأِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ

لِتُبَشِّرَ بِهِ الْمُتَّقِينَ

وَتُنذِرَ بِهِ قَوْمًا لُدًّا

وَكَمْ أَهْلَكْنَا ﴿١٨﴾

قَبْلَهُمْ مِنْ قَرْنٍ

هَلْ تُحِصُّ مِنْهُمْ مِنْ أَحَدٍ

أَوْ تَسْمَعُ لَهُمْ رِكْرًا

Surah 20 / 135 VERSES / REVEALED AT MAKKAH

Tâ Hâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 20:1 *Tâ Hâ*
- 20:2 We have not sent the Quran down upon you to distress you, 'O Prophet'—
- 20:3 but 'rather' as a 'revealed' Reminder for whomever would revere 'God, in awe of a divine word'
- 20:4 descending from One who created the earth and the high heavens:
- 20:5 The All-Merciful, 'who has' settled 'Himself' over the Throne, 'befittingly'.
- 20:6 To Him belongs all that is in the heavens, and all that is in the earth, and all that is between them, and all that is beneath the soil.
- 20:7 And whether you utter words out loud 'or silently', He, indeed, knows the secret, and what is 'yet' more hidden.
- 20:8 God! There is no God but Him! To Him belong the most excellent names.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- طه ١
- مَا أَنْزَلْنَا ٢
- عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ — ٣
- إِلَّا نَذْكُرَكَ لِمَنْ يَخْشَىٰ ٤
- تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ ٥
- وَالسَّمَوَاتِ الْعُلَىٰ ٦
- الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ٧
- لَهُ مَا فِي السَّمَوَاتِ ٨
- وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا ٩
- وَمَا تَحْتِ الثَّرَىٰ ١٠
- وَإِنْ يَجْهَرُ بِالْقَوْلِ ١١
- فَأِنَّهُ يُعَلِّمُ السِّرَّ وَأَخْفَىٰ ١٢
- اللَّهُ لَا إِلَهَ إِلَّا هُوَ ١٣
- لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ١٤
- وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ١٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء التاسع عشر

- 20:9 Now, has the account of Moses
come to you, O Prophet?
- 20:10 Behold!
He saw a fire
on the side of Mount Tûr of Sinai.
So he said to his family: Remain here.
Indeed, I have noticed a fire.
Perhaps from it, I shall bring you a firebrand;
or I shall find at the fire
some guidance as to our way.
- 20:11 So when he came to it,
he was called: O Moses!
- 20:12 Indeed, I am! I am your Lord!
So take off your sandals.
You are in the Holy Valley of Tûwâ.
- 20:13 For I have chosen you as a messenger.
Therefore, listen to what is being revealed:
- 20:14 Indeed, it is I! I am God!
There is no God but Me.
So worship Me alone.
And duly establish the Prayer
for My remembrance.
- 20:15 Indeed, the Hour of Doom is coming.
I have designed to keep it hidden,
so that every soul may be duly recompensed
with that for which it strives in life.
- 20:16 So let not whoever disbelieves in the Hour
and follows his whim
turn you away from preparing for it,
so that you fall into doom.
- 20:17 And what is that in your right hand, O Moses?
- 20:18 He said: It is my staff.
I lean upon it.
And with it I beat down leaves for my sheep.
And, therein, for me are other uses.

١٠ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ

أَمْكُتُوا إِنِّي مَرَّئْتُ نَارًا

تَلْعَلِّي ءَأْتِيكُمْ مِنْهَا بِقَبَسٍ

أَوْ أَجِدُ عَلَى النَّارِ هُدًى

١١ فَلَمَّا أَنهَاهُ نُودِيَ بِمُوسَىٰ

١٢ إِنِّي أَنَا رَبُّكَ فَاسْلُخْ نَعْلَيْكَ

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

١٣ وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

١٤ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا

فَاعْبُدْنِي

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

١٥ إِنَّ السَّاعَةَ ءَأْتِيَةٌ

أَكَادُ أَخْفِيهَا لِتَجْرِي

كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

١٦ فَلَا يَصُدُّكَ عَنْهَا

مَنْ لَا يُؤْمِنُ بِهَا

وَاتَّبِعْ هَوَاهُ فَتَرْدَىٰ

١٧ وَمَا تِلْكَ بِيَمِينِكَ

يَمُوسَىٰ

١٨ قَالَ هِيَ عَصَايَ

أَتَوَكَّلُ عَلَيْهَا

وَأَهْشُ بِهَا عَلَىٰ غَنَمِي

وَلِي فِيهَا مَتَارِبٌ أُخْرَىٰ

١٩ قَالَ أَلْقِهَا يَمُوسَىٰ

سُوْرَةُ

الْحِزْبُ الْتَّاسِعَ عَشَرَ

- 20:19 He said: Throw it to the ground, O Moses.
 20:20 So he threw it down.
 Then, suddenly, it was a 'living' snake,
 slithering rapidly.
 20:21 He said: Seize it, and have no fear!
 We shall return it to its former state.
 20:22 Now, press your hand against your armpit.
 It shall come forth
 'radiant' white, without blemish—another sign,
 20:23 so that We 'may' show you
 of Our greatest signs.
 20:24 Go to Pharaoh!
 Indeed, he has transgressed 'all bounds'.
 20:25 He said: My Lord!
 Open for me my heart.
 20:26 And make easy for me my mission.
 20:27 And release the knot from my tongue,
 20:28 so they understand my words.
 20:29 And appoint for me a minister from my family:
 20:30 Aaron, my brother.
 20:31 Affirm, by him, my strength.
 20:32 And make him a partner in my mission,
 20:33 such that together, we may exalt You much;
 20:34 and 'together', we may remember You much.
 20:35 Ever, indeed, have You seen
 all 'that is' within us.
 20:36 He said:
 You have been granted your request, O Moses.
 20:37 And very truly,
 We have conferred favor upon you
 another time 'long ago'.
 20:38 Behold!
 We revealed to your mother
 what was to be revealed 'of Our decree':
 20:39 Toss him into the basket.

فَالْقَنَاهَا ﴿٢٠﴾

فَإِذَا هِيَ حَيَّةٌ تَسْعَى

قَالَ خُذْهَا وَلَا تَخَفْ ﴿٢١﴾

سَتُعِيدُهَا سِيرَتَهَا الْأُولَى

وَأَضْمَمْ يَدَكَ إِلَى جَنَاحِكَ

تَخْرُجُ بَيَّضًا مِنْ غَيْرِ سَوْءٍ

ءَايَةٌ أُخْرَى

لِتُرِيكَ مِنْ ءَايَاتِنَا الْكُبْرَى

أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

وَيَسِّرْ لِي أَمْرِي

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي

يَفْقَهُوا قَوْلِي

وَاجْعَلْ لِي وَرِيرًا مِنْ أَهْلِي

هَارُونَ أَخِي

أَشْدُدْ بِهِ أَزْرِي

وَأَشْرِكْهُ فِي أَمْرِي

كَيْ نُسَبِّحَكَ كَثِيرًا

وَنَذْكُرَكَ كَثِيرًا

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى

إِذْ أَوْحَيْنَا إِلَيْكَ مَا يُوحَى

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ

فَأَقْدِفِيهِ فِي الْيَمِّ

Then toss him into the river.
Then let the river cast him upon the shore.
An enemy of Mine and an enemy of his
shall take him in`.

Thus did I cast upon you love, from Me,
and that you should be reared
beneath the care of My watchful Eye.

20:40 Behold!

Your sister walked trailing you
alongside the river`.

She then said to Pharaoh's household`:
Shall I direct you to someone
who will foster him?

So We returned you to your mother,
that her eyes might be comforted
and find joy in you` ,
and that she might not grieve.

Moreover, you then killed a person.

Yet, still, We delivered you
from fear and anguish.

Thus have We tried you with great trials.

Moreover, you have stayed for years
among the people of Midian.

Then you came here` ,
as I have decreed, O Moses.

20:41 For I have reared you for Myself.

20:42 Go forth, you and your brother, with My signs!
And you shall not, either of you,
be slack in My remembrance.

20:43 Go forth, both of you, to Pharaoh!
Indeed, he has transgressed all bounds`.

20:44 Yet say a gentle word to him,
so that he may become mindful of God` ,
or reverent of Him`.

20:45 They said: Our Lord!

فَلْيَقِهِ الِّيمَ بِالسَّاحِلِ
يَأْخُذُهُ عَدُوِّي وَعَدُوُّ لَهُ
وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي
وَلِنُصِّعَ عَلَى عَيْنِي

٤٠ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ
هَلْ أَذْكَرٌ عَلَيَّ مِنْ يَكْفُلُهُ

فَرَجَعْنَاكَ إِلَى أُمِّكَ
كِي تَرْضَىٰ عَيْنَهَا وَلَا تَحْزَنَ
وَقَدَلْتَ نَفْسًا فَجَجِنَاكَ
مِنَ الْغَمِّ وَفَتْنَاكَ فَلَوْنَا

فَلَيْسَتْ سِينِينَ فِي أَهْلِ مَدْيَنَ
ثُمَّ جِئْتَ عَلَيَّ قَدِيرٌ يَمْوَسِي

٤١ وَأَصْطَنَعْتَكَ لِنَفْسِي

٤٢ أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي

وَلَا نُبَيَّا فِي ذِكْرِي

٤٣ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

٤٤ فَقَوْلَا لَهُ قَوْلًا لِّسَانًا

لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

٤٥ فَالَارْتَبْنَا إِنَّا نَخَافُ

أَنْ يَفْرَطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ

- We fear, indeed, that he will at once assail us or arrogantly transgress.
- 20:46 He said: Have no fear.
Indeed, I am with you both. I hear and I see.
- 20:47 So go forth, both of you, to him and say:
We are messengers of your Lord.
So send forth with us the Children of Israel, and do not torment them any longer.
Indeed, we have come to you with a clear sign from your Lord.
For peace shall only be with whomever follows the guidance of God.
- 20:48 Indeed, it has truly been revealed to us that the torment of God shall come upon whoever denies Him and turns away.
- 20:49 Pharaoh said:
Who, then, is the Lord of you both, O Moses?
- 20:50 He said:
Our Lord is the One who gave all things their creation, then guided them to their natural way.
- 20:51 Pharaoh said:
Then what of the case of the earlier generations who did not believe this?
- 20:52 He said:
The knowledge of them is with my Lord, in a Preserved Heavenly Book.
Neither does my Lord err; nor does He forget.
- 20:53 He is the One who has made the earth a cradle for you, and threaded it all through with passages, and sent down, from the sky, water.
Thus God says:

سُبْحَانَكَ

الجزء السادس عشر

- ٤٦ قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ
- ٤٧ فَأَنبَاهُ فَقَوْلًا أَنَا رَسُولُ رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ إِنَّا قَدْ أَوْحَيْنَا إِلَيْكَ أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ
- ٤٨ قَالَ فَمَنْ رَبِّي كَمَا يَتَّبِعُونَ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ
- ٤٩ قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ قَالَ عَلَّمَهَا
- ٥٠ عِنْدَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ رَبِّي وَلَا يَنسَىٰ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّلَ لَكُم فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

سُورَةُ تَا هَا

الْحِزْبُ الثَّامِنُ عَشَرَ

- We brought forth therewith
pairs of varied plants.
- 20:54 Eat of it, and pasture your cattle.
Indeed, in this there are sure signs
for people of discernment.
- 20:55 *From it have We created you.
And to it shall We return you.
And from it shall We bring you forth
yet another time.
- 20:56 Thus very truly,
We showed Pharaoh Our miraculous signs—
all of them that had been given to Moses.
But he belied them and resisted faith,
and he said:
Have you come to oust us from our land
with your sorcery, O Moses?
- 20:58 Then we shall most surely confront you
with sorcery like it.
So set between us and you an appointed time—
which neither we nor you shall miss—
in an open, level place.
- 20:59 Moses said:
Your appointed time is the Day of Festival,
at mid-morning, while the people are assembled.
- 20:60 So Pharaoh turned away
and concocted his scheme.
Then he came forth on that day
with his sorcerers.
- 20:61 And Moses said to them: Woe to you!
Do not forge a lie against God!
For He will raze you with some torment.
Thus whoever forges such lies against Him
has forever failed.
- 20:62 Then the sorcerers quarreled

أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ
كُلُوا وَارْعَوْا أَنْعَامَكُمْ ﴿٥٤﴾

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّأُولِي النَّهْيِ ﴿٥٥﴾

مِنهَا خَلَقْنَاكُمْ
وَفِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ
وَلَقَدْ آرَيْنَاهُ آيَاتِنَا كُلَّهَا
فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

قَالَ أَجِئْتُنَا
لِنُخْرِجَنَّكَ مِنَّا
بِسِحْرِكَ يَا مُوسَىٰ
فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ
فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا
لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ
مَكَانًا سَوِيًّا ﴿٥٨﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ
وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾

فَتَوَلَّىٰ فِرْعَوْنُ
فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ
لَا تَقْتَرُوا عَلَى اللَّهِ كَذِبًا
فَيَسْجِتَكُمْ بَعْدَ ذَٰلِكَ
وَقَدْ خَابَ مَنِ افْتَرَىٰ ﴿٦١﴾

فَنَزَعُوا أَمْرَهُم بَيْنَهُمْ ﴿٦٢﴾

- between themselves about their affair,
but kept their council secret.
- 20:63 They said:
Indeed, these are, most surely, two sorcerers
who desire to oust you from your own land
with their sorcery,
and to do away with the ideal
of your way of life.
- 20:64 Therefore, come together
to accomplish your scheme.
Then come forth resolved in a united rank.
For whoever prevails today has truly succeeded.
- 20:65 They said: O Moses!
Either you shall throw
your staff to the ground first,
or we shall be first to throw ours down.
- 20:66 He said: Rather, you throw first!
And behold!
Their ropes and staffs appeared to him,
from their sorcery, to be slithering.
- 20:67 Then Moses conceived a fear within himself.
- 20:68 We said: Have no fear!
Indeed, it is you who shall be the uppermost.
- 20:69 Throw to the ground
what is in your right hand.
It shall then swallow up
what they have wrought.
For what they have wrought
is but the scheme of a sorcerer—
and never shall the sorcerer succeed,
wherever he may go!
- 20:70 So the sorcerers fell to the ground
in astonishment,
bowing their faces down
in willing submission.

سُوْرَةُ

الْحُزَّةِ السَّادِسَةَ عَشَرَ

وَأَسْرُوا الْجَوِّيَّ
 قَالُوا إِنْ هَذَا لَسَحَرَانِ
 يُرِيدَانِ أَنْ يُخْرِجَاكَ
 مِنْ أَرْضِكَ بِسِحْرِهِمَا
 وَيَذْهَبَا بِطَرِيقَتِكَ الْمُنَى
 فَاجْمَعُوا كَيْدَكُمْ
 ثُمَّ اتَّوْصَفَا
 وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى
 قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقَى
 وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى
 قَالَ بَلْ أَلْقُوا
 فَإِذَا جَاءَهُمْ وَعَصِيهِمْ
 يُخِيلُ إِلَيْهِمْ مِنْ سِحْرِهِمْ إِنَّهَا تَسْعَى
 فَأَوْجَسَ فِي نَفْسِهِ
 خِيفَةً مُوسَى
 قُلْنَا لَا تَخَفْ
 إِنَّكَ أَنْتَ الْأَعْلَى
 وَأَلْقِ مَا فِي يَمِينِكَ
 تَلْقَفْ مَا صَنَعُوا
 إِنَّمَا صَنَعُوا كَيْدًا سِحْرٌ
 وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَقْبَى
 فَأَلْقَى السَّحَرَةُ سُجُودًا

سُورَةُ طٰهٍ

الْحُزْنَةُ السَّائِسَةُ

They said:

We believe in the Lord of Aaron and Moses!

20:71 Pharaoh said:

Have you believed 'impetuously' because of him before I have permitted you to do so?

Indeed, he is certainly your master-sorcerer, who has taught you sorcery!

Therefore, I shall, indeed, cut off your hands and your feet on opposite sides!

Moreover, I shall, most surely, crucify you on the trunks of date palms!

Thus you shall certainly know 'as to me and the God of Moses' which of us is severer in 'inflicting' torment, and 'making pain' more lasting.

20:72 They said:

We will never prefer 'submission to' you over 'believing in' the clear and miraculous 'proofs' of God that have come to us, nor 'over' the One who originated us! So decree whatever 'punishment' you will decree.

You but decree 'in' the life of this world.

20:73 As for us, we have believed in our Lord, so that He may forgive us 'for' our misdeeds, and for whatever sorcery you have forced upon us.

For God is best 'in reward' and everlasting 'in punishment'.

20:74 Indeed, whoever comes to his Lord as a defiant unbeliever, then, indeed, for him is Hell, wherein one shall neither die

قَالُوا أَمَّا

رَبِّ هَارُونَ وَمُوسَى

قَالَ أَمْنَمُ لَهُ

٧١

قَبْلَ أَنْ أَدْنَّ لَكُمْ

إِنَّهُ لَكَبِيرُكُمْ

الَّذِي عَلَّمَكُمُ السِّحْرَ

فَلَا قِطْعَتَ أَيْدِيكُمْ

وَأَرْجُلَكُمْ مِنْ خَلْفٍ

وَلَأَصْلَبِنَكُمْ

فِي جُدُوعِ النَّخْلِ

وَلَنَعْلَمَنَّ أَيُّنَا

أَشَدُّ عَذَابًا وَأَبْقَى

قَالُوا لَنْ نُؤْتِرَكَ

٧٢

عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ

وَالَّذِي فَطَرَنَا

فَأَقِضْ مَا أَنْتَ قَاضٍ إِنَّمَا

نَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا

إِنَّا أَمَّا بَرِينَا

٧٣

لِيَغْفِرَ لَنَا خَطِيئَاتِنَا

وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ

وَاللَّهُ خَيْرٌ وَأَبْقَى

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا

٧٤

فَإِنَّ لَهُمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا

- nor live without pain`.
- 20:75 But whoever comes to Him as a believer,
having done righteous deeds,
then it is these for whom are the highest ranks:
20:76 Gardens everlasting, beneath which rivers flow,
wherein they shall abide forever and ever`.
For such is the reward
of whoever purifies himself
with repentance and godliness`.
- 20:77 Thus We revealed to Moses:
Set out by night with My servants,
the Children of Israel`.
Then strike for them a dry passage
through the sea.
Do not fear being overtaken by Pharaoh`.
Nor have any dread of drowning`.
- 20:78 So Pharaoh followed them with his forces,
and they were overwhelmed by the sea—
and what an awesome whelming it was`!
- 20:79 Thus Pharaoh had led his people astray
and did not guide them aright.
- 20:80 God said: O Children of Israel!
We have delivered you from your enemy;
and We have promised you an appointed time,
on the right side of Mount Tûr
to give you My commandments`.
Moreover, We have sent down manna and quail
to sustain you in the desert, saying`:
- 20:81 Eat of the wholesome foods
which We have provided for you.
But do not transgress therein.
For then My wrath shall befall you.
And whomever My wrath befalls—

سُورَةُ ط

الجزء السادس عشر

وَلَا يَحِجِّي

وَمَنْ يَأْتِهِ مُؤْمِنًا ﴿٧٥﴾

قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ

لَهُمُ الدَّرَجَاتُ الْعُلَىٰ

جَنَّاتٍ عَدْنٍ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ

وَلَقَدْ آوَحَيْنَا إِلَىٰ مُوسَىٰ ﴿٧٧﴾

أَنْ أَسْرِ بِعِبَادِي فَأَضْرِبْ لَهُمُ

طَرِيقًا فِي الْبَحْرِ يَبَسًا

لَّا تَخَافُ دَرْكًا وَلَا تَخْشَىٰ

فَأَنْعَمَهُمْ فِرْعَوْنُ بِمُجْرَمِهِ ﴿٧٨﴾

فَعَشِيَهُمْ مِنَ الْيَمِّ مَا عَشِيَهِمْ

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾

يَبْنِي إِسْرَاءَ يَلْ

قَدْ أَجْمَعْنَاكَ مِنْ عَدُوِّكَ ﴿٨٠﴾

وَوَاعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ

وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَٰى

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ﴿٨١﴾

وَلَا تَطْغَوْا فِيهِ

فِيحِلَّ عَلَيْكُمْ غَضَبِي

وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي

فَقَدْ هَوَىٰ

- he is truly fallen from grace.
- 20:82 Yet, indeed, I am most forgiving of whoever repents and believes and does righteous deeds and thereafter remains guided.
- 20:83 * God said to Moses when he arrived at Mount Tûr :
What has made you hasten from your people, O Moses?
- 20:84 He said:
They are close upon my footsteps.
And I have hastened to You, my Lord, that You may be pleased.
- 20:85 He said: Then know :
We have already tried your people after you departed ,
and the Sâmîrîy has led them astray.
- 20:86 So Moses returned to his people wrathful and sorrowful.
He said: O my people!
Did your Lord not promise you an excellent promise?
Was the duration of my absence too long for you?
Or did you desire for the great wrath of your Lord to befall you, such that you failed your promise to me to worship God alone ?
- 20:87 They said:
We did not fail your promise of our own accord.
Rather, we were loaded with burdens from the golden ornaments of the Egyptian people.

الجزء الساتس عشر

سورة طه

وإِنِّي لَعَفَّارٌ لِّمَن تَابَ وَءَامَنَ

٨٢

وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

﴿ وَمَا أَعْجَلَكَ ﴾

٨٣

عَنْ قَوْمِكَ يَمُوسَىٰ

قَالَ هُمْ أَوْلَاءٌ عَلَيَّ أَتْرَىٰ

٨٤

وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ

٨٥

مِن بَعْدِكَ وَأَضَلَّهُمُ السَّمِيرِيُّ

فَرِجِعْ مُوسَىٰ إِلَىٰ قَوْمِهِ

٨٦

غَضِبْنَا أَسْفَىٰ

قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ

وَعَدًّا حَسَنًا

أَفَطَالَ عَلَيْكُمْ الْعَهْدُ

أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ

غَضَبٌ مِّن رَّبِّكُمْ

فَأَخْلَفْتُم مَّوعِدِي

قَالُوا مَا أَخْلَفْنَا

٨٧

مَّوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا

حَمَلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ

- So we hurled them into a furnace of fire —
and thus did the Sāmîrîy cast into it
what he had. So we followed him .
- 20:88 Then he brought forth for them
the image of a Golden Calf—
a mere spiritless body that with the wind
made the sound of a low.
And they said to each other :
This is your god and the god of Moses.
Yet he has forgotten it .
- 20:89 Could they not, then, see
that it could not return a single word to them.
Nor did it hold for them
any power of harm or benefit?
- 20:90 And truly Aaron had told them
before Moses' return : O my people!
You are only being tried by God
through this idol .
For, indeed, your Lord
is none but the All-Merciful.
Thus shall you follow me
in worshipping God alone
and obey my command in this !
- 20:91 They said:
Never shall we give up
our devotion to it until Moses returns to us.
- 20:92 Moses seized his brother and said: O Aaron!
What prevented you
when you saw them going astray
from following after me?
Did you dare disobey my command!
- 20:94 He said: O son of my mother!
Seize me not by my beard nor by my head!
I feared that you would say:
You have caused division

تَبْرُؤًا

الجزء السادس عشر

فَقَدَّفْنَهَا

فَكَذَلِكَ ألقى السامريُّ

فَأَخْرَجَ لَهُمْ عَجَلًا

جَسَدًا لَهُ خَوَارٌ فَقَالُوا

هَذَا إِلَهُكُمْ

وإله موسى قنسى

أَفَلَا يَرُونَ

أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا

وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا

وَلَقَدْ قَالَ لَهُمْ هَارُونُ

مِن قَبْلُ يَتَّقُونَ

إِنَّمَا قُتِنْتُمْ بِهِ

وَإِنَّ رَبَّكُمْ الرَّحْمَنُ

فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ

حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

قَالَ يَهْرُونَ مَا مَنَعَكَ

إِذْ رَأَيْتَهُمْ ضَلُّوا

أَلَا تَتَّبِعُنَّ

أَفَعَصَيْتَ أَمْرِي

قَالَ يَبْنَؤُمْ

لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي

إِنِّي خَشِيتُ أَنْ تَقُولَ

فَرَفَقْتَ بَيْنَ بَنِي إِسْرَائِيلَ

سُوْرَةُ

الْحُجُرَاتِ عَشْرٌ

- among the Children of Israel,
and you did not observe my word.
- 20:95 Moses said:
What then were you seeking to do, O Sâmirîy?
- 20:96 He said:
I perceived what they did not perceive.
So I grasped a handful of dust
from the trace of the messenger,
and I cast it into the molten gold—
and thus did my soul tempt me!
- 20:97 He said: Begone, then!
For it is for you, in this life, to say:
Untouchable!
And, indeed, for you
there is an appointed time of punishment
in the Hereafter that you shall never miss!
Moreover, look to your god, 'O Sâmirîy',
to which you remained devout!
Most surely, we shall burn it.
Then, most surely, shall we pulverize
and scatter it in the sea—scatter it utterly.
- 20:98 Indeed, your God, 'O Israel,' is the only God—
the One besides whom there is no other god.
He has encompassed all things in knowledge.
- 20:99 So it is that We relate to you, 'O Prophet,
something of the tidings that have gone before.
For, truly, We have given you—
solely from Us—
a revealed Reminder of the way of God.
- 20:100 Whoever turns away from it,
then he shall, indeed,
on the Day of Resurrection,
bear the torment of a most sinful burden,
wherein they shall abide forever!
- 20:101

وَلَمْ تَرَفُّ قَوْلِي

قَالَ فَمَا خَطْبُكَ يَسْمِرِيُّ ١٥

قَالَ بَصُرْتُ ١٦

بِمَا لَمْ يَبْصُرُوا بِهِ،

فَقَبَضْتُ قَبْضَةً

مِنْ أَثَرِ الرَّسُولِ

فَنَبَذْتُهَا وَكَذَلِكَ

سَوَّلَتْ لِي نَفْسِي

قَالَ فَأَذْهَبْ ١٧

فَأَنْتَ لَكَ فِي الْحَيَاةِ

أَنْ تَقُولَ لَا مَسَاسَ

وَلِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ،

وَأَنْظُرْ إِلَى إِلٰهِكَ

الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا

لَنْحَرِقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ

فِي الْيَمِّ نَسْفًا

إِنَّمَا إِلٰهُكُمُ اللّٰهُ ١٨

الَّذِي لَا إِلٰهَ إِلَّا هُوَ

وَسِعَ كُلَّ شَيْءٍ عِلْمًا

كَذَلِكَ نَقُصُّ عَلَيْكَ ١٩

مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

وَقَدْ آتَيْنَكَ مِنْ لَدُنَّا كُرًا

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ ٢٠

يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

خَالِدِينَ فِيهِ ٢١

- And a 'most' evil burden 'shall it be' for them
on the Day of Resurrection—
- 20:102 a Day when the Trumpet is blown,
and We assemble the defiant unbelievers
on that Day ashen 'with terror',
20:103 murmuring to one another:
You have stayed only ten 'days in the earth.
- 20:104 It is 'We' alone who 'are most knowing
of all that they say,
when one among them
whose way 'of surmise' is best shall say:
Rather, 'it only seems
that' you have stayed but one day!
- 20:105 And they ask you, 'O Prophet,'
about 'what shall become of' the mountains.
Then say:
My Lord shall 'pulverize and' scatter them,
scatter them utterly,
20:106 thus leaving them a leveled plain.
- 20:107 You shall see therein
neither wave nor curve.
- 20:108 On that Day!
'Everyone' will follow
the 'angel'-Summoner's 'call'—
without evasion—
with voices lowered before the All-Merciful,
such that you hear nothing but hushed tones.
- 20:109 On that Day!
Intercession shall not avail
'anyone in all creation',
other than 'one to' whom
the All-Merciful permits 'intercession',
and 'the one on whose behalf
He' is pleased for him to speak.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحُزْنُ السَّادِسُ عَشَرَ

وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ إِجْرًا

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ ١٠٢

الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

يَتَخَفَتُونَ بَيْنَهُمْ ١٠٣

إِنْ لَيْسَ لَكُمْ إِلَّا عَشْرًا

تَمَحَّنُ أَعْلَمُ بِمَا يَقُولُونَ ١٠٤

إِذْ يَقُولُ أَكُنْهُمْ طَرِيقَةً

إِنْ لَيْسَ لَكُمْ إِلَّا يَوْمًا

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ ١٠٥

فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

فَيَذَرُهَا قَاعًا صَفْصَفًا ١٠٦

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ١٠٧

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ ١٠٨

لَا عِوَجَ لَهُ

وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ

فَلَا تَسْمَعُ إِلَّا هَمْسًا

يَوْمَئِذٍ لَا نَنْفَعُ الشَّفِيعَةَ ١٠٩

إِلَّا مَنْ أِذِنَ لَهُ الرَّحْمَنُ

وَرِضِيَ لَهُ. قَوْلًا

تَبٰرَكَ الَّذِي

الْحِزْبِ السَّادِسِ عَشَرَ

- 20:110 He knows what lies before them
and what lies behind them,
while they cannot comprehend Him
with their knowledge.
- 20:111 *For humbled shall be all faces
to the All-Living,
the Self-Subsisting All-Sustaining One.
And truly failed is one laden with evil-doing.
- 20:112 But whoever does deeds of righteousness—
and is a believer—
shall have no fear of being wronged
or defrauded.
- 20:113 And so it is
that We have sent it down as an Arabic Quran
and varied the warnings therein—
so that they who receive it
may become God-fearing,
or that it might induce in them
the remembrance of Him.
- 20:114 For most high above all is God,
the King, the Truth!
Thus make no haste
with the Quran, O Prophet,
before its revelation to you is completed.
But say only: My Lord!
Increase me in knowledge.
- 20:115 Now, very truly,
We made a covenant with Adam of old.
But he forgot his covenant.
Thus We did not find in him due resolve.
- 20:116 For behold! We said to the angels:
Bow your faces down to receive Adam
into life and honor him!

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ

﴿١١٠﴾

وَمَا خَلْفَهُمْ

وَلَا يَحِيطُونَ بِهِ عِلْمًا

﴿١١١﴾ وَعَنْتِ أُلُوجُهُ

لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ

مَنْ حَمَلَ ظُلْمًا

﴿١١٢﴾ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ

وَهُوَ مُؤْمِنٌ

فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

﴿١١٣﴾ وَكَذَلِكَ أَنْزَلْنَاهُ

قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ

مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ

أَوْ يُحَذِّرُكُمُ ذِكْرًا

﴿١١٤﴾ فَنُعَلِّمُ اللَّهُ الْمَلِكَ الْاِحْقَاطَ

وَلَا تَعْجَلْ بِالْقُرْآنِ

مِنْ قَبْلِ أَنْ

يُقَضَىٰ إِلَيْكَ وَحْيُهُ

وَقُلْ رَبِّ زِدْنِي عِلْمًا

﴿١١٥﴾ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ

مِنْ قَبْلُ فَنَسِيَ

وَلَمْ يَجِدْ لَهُ عَزْمًا

﴿١١٦﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ

اسْجُدُوا لِآدَمَ

- So they all bowed down, except Iblīs.
He refused.
- 20:117 So We said: O Adam!
Indeed this being
is an enemy to you and to your wife.
So let him not oust you both from the garden,
so that you come to misery.
- 20:118 Indeed, it is all for you,
that you shall not hunger therein, nor go naked;
20:119 and that you shall not thirst therein,
nor be sunstruck.
- 20:120 Yet Satan whispered to him.
He said: O Adam!
Shall I direct you to the Tree of Immortality,
and a kingdom that shall never fade away?
- 20:121 So both Adam and Eve ate of it.
Thus their secret parts became exposed to them.
So, instantly, they both took to
heaping together upon themselves
leaves of the garden.
For Adam had disobeyed his Lord.
Thus he erred.
- 20:122 Then his Lord chose him as a Prophet,
and absolved him of his sin, and guided him.
- 20:123 God said:
Descend from the garden,
both of you, together, along with Satan —
each of you an enemy to the other.
But if there comes to you, O humanity,
guidance from Me,
then whoever follows My guidance
shall not go astray in the world
and shall not suffer misery in the Hereafter.
- 20:124 But whoever turns away
from My remembrance, for him, indeed,

يُنزِّلُ

الجزء السادس عشر

فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى
فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ
لَكَ وَزَوْجِكَ فَلَا يُخْرِجَنَّكَ
مِنَ الْجَنَّةِ فَتَشْقَى
إِنَّ لَكَ أَلًا يَجُوعُ فِيهَا
وَلَا تَعْرَى
وَأَنْتَ لَا تَطْمَؤُنُ فِيهَا
وَلَا تَضْحَى
فَوَسَّوَسَ
إِلَيْهِ الشَّيْطَانُ قَالَ
يَتَّكِدُ هَلْ أَدُلُّكَ
عَلَى شَجَرَةٍ الْخَالِدِ
وَمَلَكَ لَا يَبْلَى
فَأَكَلَا مِنْهَا
فَبَدَّتْ لُهُمَا سَوْءَاتُهُمَا
وَكُفُفَا بِمَخْصِفَانِ عَلَيْهِمَا
مِنَ وُرْقِ الْجَنَّةِ
وَعَصَى آدَمُ رَبَّهُ فَغَوَى
ثُمَّ اجْنَبْهُ رَبُّهُ
فَنَابَ عَلَيْهِ وَهَدَى
قَالَ أَهْبِطَا مِنْهَا جَمِيعًا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَأَمَّا يَا آدَمُ كُنْ
مِنِّي هَدَى فَمَنْ اتَّبَعَ هَدَايَ
فَلَا يَضِلَّ وَلَا يُسْهَى
وَمَنْ أَعْرَضَ عَن ذِكْرِي

سُوْرَةُ طٰهٍ

الْحِزْبُ السَّادِسُ عَشَرَ

- there shall be a stringent life.
And We shall bring him to assembly,
on the Day of Resurrection, blind.
- 20:125 He shall say: My Lord!
Why have You brought me
to assembly blind, though I used to see?
- 20:126 He shall say: So it is!
Our signs came to you. Yet you forgot them.
And so this Day you are forgotten.
- 20:127 Even so do We recompense
whoever is exceedingly rebellious
and has not believed
in the 'revealed' signs of his Lord.
And, indeed, the torment of the Hereafter
is severer still and more lasting.
- 20:128 Have the many generations before them
that We have destroyed—
in whose very dwellings they 'now' walk—
not become a clear guiding sign for them?
Indeed, in this there are sure signs
for people of discernment.
- 20:129 Yet were it not for a 'preordained' word
that had preceded from your Lord, 'O Prophet,
to defer judgment upon people,
their immediate destruction
would have been inescapable—
but 'for the fulfillment of' a stated term 'of life'.
- 20:130 So be patient, 'O Prophet,'
with what they say.
And highly exalt your Lord with 'all' praise
before the rising of the sun and before its setting.
And in the watches of the night
exalt 'Him', as well, and at the ends of the day—
so that you may become well-pleased.
- 20:131 Thus you shall not extend

فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَتَحْشُرُهُ

يَوْمَ الْقِيَامَةِ أَعْمَى
قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى

١٢٥

وَقَدْ كُنْتُ بَصِيرًا

قَالَ كَذَلِكَ

١٢٦

أَنْتَ أَأَيُّنَا فَانْسِينَا

وَكَذَلِكَ الْيَوْمَ نُنسِي

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

١٢٧

وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهٖ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا

١٢٨

قَبْلَهُمْ مِنَ الْقُرُونِ

يَمْشُونَ فِي مَسْجِدِهِمْ

إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِأُولِي النُّهَى

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

١٢٩

لَكَانَ لِرْزَامًا وَاجِلٌ مُّسَمًّى

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ

١٣٠

وَسَبِّحْ بِحَمْدِ رَبِّكَ

قَبْلَ طُلُوعِ الشَّمْسِ

وَقَبْلَ غُرُوبِهَا وَمِنْ آنَايِ اللَّيْلِ

فَسَبِّحْ وَاطْرَافَ النَّهَارِ

لَعَلَّكَ تَرْضَوْنَ

وَلَا تَمُدَّنَّ عَيْنَيْكَ

١٣١

the gaze of your eyes toward the unbelievers
and what We have given

any number of them to enjoy:

The mere flower of the life of this world,
by which We put them to test.

For, indeed, the blessed provision of your Lord
is far better and everlasting.

20:132 Moreover,

enjoin the Prayer upon your family,
O Prophet, and persevere patiently with it.

We do not ask of you any provision.

Rather, it is We who provide for you.

For the ultimate outcome

is success for the God-fearing alone.

20:133 Yet they who disbelieve

have said of you, O Prophet:

If only he were to bring us a sign from his Lord!

Yet has clear proof not, then,

come to them in this Quran

as to what was in the earlier Scriptures?

20:134 Now had it been that We destroyed them

with some torment

before sending them this Quran,

most surely, they would have said: Our Lord!

If only You had sent to us a messenger,

then we would have followed

Your revealed signs

before we became humiliated and disgraced!

20:135 Say to them:

All of us are in wait of the ultimate outcome.

So wait for the Judgment of God!

You shall, assuredly, come to know

who are the companions of the even way

of faith and who is thus guided aright.

سُوْرَةُ طٰهٍ

الجزء السادس عشر

إِلَى مَا مَعَنَّا بِهِمْ أَرْوَجًا مِنْهُمْ

زَهْرَةَ الْحَيَاةِ الدُّنْيَا

لِنَفْتِنَهُمْ فِيهَا

وَرِزْقُ رَبِّكَ حَيْرٌ وَابْقَى

وَأَمْرٌ أَهْلَكَ بِالصَّلَاةِ

وَأَصْطِرِّ عَلَيْهِمَا

لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

وَالْعَاقِبَةُ لِلتَّقْوَى

وَقَالُوا

لَوْلَا يَا بَنِي إِسْرَائِيلَ مِنْ رَبِّهِ

أَوْلَمْ تَأْتِيهِمْ بَيِّنَةٌ

مَآ فِي الصُّحُفِ الْأُولَى

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ

بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا

رَسُولًا فَنُتَّبِعَ آيَاتِكَ

مِنْ قَبْلِ أَنْ نَنْزِلَ وَنَخْرُجَ

قُلْ كُلُّ مَتْرِيشٍ

فَتَرِيصُوا فَسَتَعْلَمُونَ

مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ

وَمَنْ أَهْتَدَى

Surah 21 / 112 VERSES / REVEALED AT MAKKAH

Al-Anbiyâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 21:1 Drawing near to the people is their reckoning!
Yet in heedlessness they turn away
from this Heavenly message .
- 21:2 Not a new reminder from the Quran
comes to them from their Lord,
but that they listen to it
as they make 'jesting' sport of it ,
their hearts diverted by whims .
- 21:3 Rather, those who do wrong
would keep secret their conversations:
Is this 'Muhammad' other than a human being
like yourselves?
Do you then yield to sorcery,
even as you see that he is merely human?
- 21:4 God Himself revealed their conversation
to the Messenger, who then said to them :
My Lord knows all that is said
in the heaven and the earth.
For He is the All-Hearing, the All-Knowing.
- 21:5 Still they have said:
'This Quran is a muddle of dreams!
Rather, he has forged it! Rather, he is a poet!
Let him, then, bring to us a 'miraculous' sign

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ
وَهُمْ فِي غَفْلَةٍ مَّعْرُضُونَ
٢ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ
مِّن رَّبِّهِمْ يُحَدِّثُ
إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ
لَاهِيَةً قُلُوبِهِمْ
وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا
هَلْ هَذَا
إِلَّا بَشَرٌ مِّثْلُكُمْ
أَفَتَأْتُونَ السَّحَرَ
وَأَنْتُمْ تَبْصُرُونَ
٤ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ
فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ
٥ بَلْ قَالُوا أَضْغَثُ أَحْلَامٍ
بَلْ أَفْتَرْتَهُ بَلْ هُوَ شَاعِرٌ
فَلْيَأْتِنَا بآيَةٍ



- like that with which
the former prophets were sent.
- 21:6 Not one city before them
which We have destroyed
believed in the miraculous signs!
Will they, then, believe them?
- 21:7 Moreover, We have not sent any messengers
to the generations before you, O Prophet,
but mere mortal men,
to whom We gave revelation.
So if you who disbelieve do not know this,
then ask the People of the revealed Reminder,
who know the Heavenly Scriptures.
- 21:8 Neither did We create them
as mere bodies without spirits
that did not eat food. Nor were they immortals.
- 21:9 Yet, We duly fulfilled the divine promise
to help them.
Thus We delivered them,
along with whomever We so willed
who upheld them.
But We destroyed all those who belied them
and were thus exceedingly rebellious.
- 21:10 Truly, We have sent down to you,
O people of Muhammad,
a Heavenly Book that bears in it
your glory and eminent remembrance
for all time.
Will you not, then, understand?
- 21:11 For, how many a city
whose inhabitants were doing wrong
in unbelief did We utterly shatter before you
and raise up after them
another people in their place?
- 21:12 Thus when they sensed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء السابع عشر

كَمَا أُرْسِلَ الْأَوْلُونَ

مَاءَ أَمْنَتْ قَبْلَهُمْ ﴿٦﴾

مِنْ قَرِيْبَةٍ أَهْلَكْنَاهَا

أَفَهُمْ يُؤْمِنُونَ

وَمَا أَرْسَلْنَا قَبْلَكَ

إِلَّا رِجَالًا نُّوحِي إِلَيْهِمُ

فَسْأَلُوا أَهْلَ الذِّكْرِ

إِنْ كُنْتُمْ لَا تَعْلَمُونَ

وَمَا جَعَلْنَاهُمْ جَسَدًا

لَا يَأْكُلُونَ الطَّعَامَ

وَمَا كَانُوا خَالِدِينَ

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ ﴿٧﴾

فَأَنجَيْنَاهُمْ وَمِنْ نَشَاءٍ

وَأَهْلَكْنَا الْمُسْرِفِينَ

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ

كِتَابًا فِيهِ ذِكْرُكُمْ

أَفَلَا تَعْقِلُونَ

وَكَمْ قَصَمْنَا مِنْ قَرِيْبَةٍ

كَانَتْ ظَالِمَةً وَأَنْشَأْنَا

بَعْدَهَا قَوْمًا آخَرِينَ

سُورَةُ الْأَنْبِيَاءِ

الجزء السابع عشر

- Our impending affliction,
they sought, then, to flee from it.
But it was said to them:
- 21:13 Do not flee, but return to the luxuries
in which you once indulged
and to your lofty dwellings,
so that you may be questioned now
about the destiny of wrongdoing .
- 21:14 They but said: Oh, woe to us!
Indeed, we have been godless wrongdoers!
- 21:15 And never did this confessional cry of theirs
cease upon their lips ,
until We had turned them into mere stubble;
and they had been utterly extinguished.
- 21:16 For We have not created the heavens
and the earth and whatever is between them
for mere sport.
- 21:17 Had We intended to take up any amusement,
We would most surely have taken it
from the higher realm that is with Us
and not from the world—
if ever We were to do so.
- 21:18 On the contrary,
We but hurl the truth against falsehood,
and it utterly smashes it—
thus at once it vanishes!
So the all-punishing woe of Hellfire
shall assuredly be yours
for all that you falsely ascribe to God!
- 21:19 For to Him belongs
all who are in the heavens and the earth.
Moreover, those who are near Him
are never disdainful of His worship,
nor do they grow weary of it .
- 21:20 They give due exaltation to Him

﴿١٢﴾ فَلَمَّا أَحْسَوْا بِأَسَنَّا

إِذَا هُمْ مِتْمَهَا يَرْكُضُونَ

﴿١٣﴾ لَا تَرْكُضُوا وَأَرْجِعُوا

إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ

وَمَسْئَلِكِكُمْ لَعَلَّكُمْ تَسْأَلُونَ

﴿١٤﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

﴿١٥﴾ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ

حَتَّىٰ جَعَلْنَاهُمْ

حَصِيدًا خَمَلِينَ

﴿١٦﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ

وَمَا بَيْنَهُمَا لَلْعِبِينِ

﴿١٧﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ هَوَا

لَا تَتَّخِذْتَهُ مِن لَّدُنَّا

إِنْ كُنَّا فَعَالِينَ

﴿١٨﴾ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ

فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

وَلَكُمْ الْوَيْلُ مِمَّا نَصِفُونَ

﴿١٩﴾ وَلَهُ مَن فِي السَّمَوَاتِ

وَالْأَرْضِ وَمَن عِنْدَهُ

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ

وَلَا يَسْتَحْسِرُونَ

- by night and by day—never pausing.
- 21:21 Then as to those who disbelieve, have they truly taken gods from the earth who resurrect the dead?
- 21:22 Had there been—in either Heaven or earth—any gods other than God, both Heaven and earth would, most surely, have become corrupted by competing deities. So highly exalted is God, Lord of the Throne, far above all that they ascribe to Him!
- 21:23 He shall never be called to account for what He does. Yet they shall be questioned by Him about all they have done in life!
- 21:24 Then have they, indeed, taken gods apart from Him? Say to them, O Prophet: Bring forth your proof! This Quran is the revealed Reminder of God's way—proof for those who are with me. Moreover, there is the Reminder that has been revealed to each of those messengers who were before me, none of which confirm other gods with God. Rather, most of them who claim this do not know the truth, and thus they turn away from it when they hear it.
- 21:25 For We have not sent before you, O Prophet, any messenger but that We revealed to him that there is no God but Me. Thus you shall worship Me alone!

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يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ ﴿٢٠﴾

لَا يَفْتُرُونَ

أَمْ آتَّخَذُوا ﴿٢١﴾

ءَالِهَةً مِّنَ الْأَرْضِ

هُم يَنْشُرُونَ

لَوْ كَانَ فِيهَا ﴿٢٢﴾

ءَالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

فَسَبِّحَنَّ اللَّهُ رَبَّ الْعَرْشِ

عَمَّا يَصِفُونَ

لَا يَسْتَلُ عَمَّا يَفْعَلُ ﴿٢٣﴾

وَهُمْ يَسْأَلُونَ

أَمْ آتَّخَذُوا ﴿٢٤﴾

مِن دُونِهِ ءَالِهَةً

قُلْ هَاتُوا بُرْهَانَكُمْ

هَذَا ذِكْرٌ مِّن مَّعِيَ

وَذِكْرٌ مِّن قَبْلِي بَلْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ الْحَقَّ

فَهُمْ مُّعْرِضُونَ

وَمَا أَرْسَلْنَا مِن قَبْلِكَ ﴿٢٥﴾

مِن رَّسُولٍ إِلَّا نُوْحِي إِلَيْهِ

أَنَّهُ لَا إِلَهَ إِلَّا أَنَا

- 21:26 Yet they who disbelieve have said:
The All-Merciful
has taken to Himself angels as offspring.
Highly exalted is He above this!
Rather, they are but honored servants of God!
- 21:27 They do not precede Him in speech.
Rather, they do everything
only by His command.
- 21:28 He alone knows
what lies before them
and what lies behind them.
Nor do they intercede with God—
except on behalf
of those with whom He is pleased.
For out of fear of Him, they are cautious.
- 21:29 *And if ever one of them should say:
I am a god apart from Him!—
then such a one
would We recompense with Hell.
For thus it is
that We recompense the wrongdoers
who are godless in heart.
- 21:30 Have those who disbelieve
not seen by the knowledge they acquire
that the heavens and the earth
were conjoined as one mass,
then We separated them—
and that We have made
every living thing therein from water?
Will they not, then, believe in God's Oneness?
- 21:31 So too have We set in the Earth
anchoring mountains, so that it does not sway
with them upon it as it spins.
And We made therein broad pathways,

سُوْرَةُ الْاَنْبِيَاءِ

الْحِزْبُ السَّاعِي عَشْرٌ

فَاعْبُدُونِ

وَقَالُوا ﴿٢٦﴾

اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحٰنَهُ

بَلْ عِبَادٌ مُّكْرَمُونَ

لَا يَسْبِقُونَهُ بِالْقَوْلِ ﴿٢٧﴾

وَهُمْ بِأَمْرِهِ يَعْمَلُونَ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ ﴿٢٨﴾

وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ

إِلَّا لِمَنِ ارْتَضَىٰ

وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

﴿٢٩﴾ وَمَنْ يَقُلْ مِنْهُمْ

إِنِّي إِلَهٌ مِّنْ دُونِهِ

فَذٰلِكَ نُجَزِيهِ جَهَنَّمَ

كَذٰلِكَ نُجَزِي الظَّٰلِمِيْنَ

﴿٣٠﴾ اُولٰٓئِكَ يَرَى الْاَلٰٓئِيْنَ كَفَرُوْا

اَنَّ السَّمٰوٰتِ وَالْاَرْضَ

كَانَا رَتْقًا فَفَتَقْنَاهُمَا

وَجَعَلْنَا مِنَ الْمَآءِ

كُلَّ شَيْءٍ حَيٍّ اَفَلَا يُؤْمِنُوْنَ

﴿٣١﴾ وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ

اَنْ تَمِيْدَ بِهِمْ

- so that they might find guidance therein`.
- 21:32 And We made the heaven a vault,
safeguarded above the earth`.
Still they turn away
from pondering the wonders of its signs.
- 21:33 For He is the One
who created the night and the daylight,
and the sun and the moon—
each, within a course, is swimming on
through the spheres as preordained`.
- 21:34 Furthermore, We have not given immortality
to any human being who preceded you,
O Prophet`.
Yet if you die, as the disbelievers hope,
will they, then, be immortals?
- 21:35 Every single soul shall taste death.
For We but test you in life
with evil and good as a trial.
And it is to Us
you shall all be returned for recompense`.
- 21:36 Thus when those who disbelieve see you,
they but take you as an object of mockery,
saying`:
Is this the one
who mentions your gods profanely?—
though at the mention of the All-Merciful
they themselves profess unbelief in Him!
- 21:37 Man is a creature of haste.
Soon shall I show you My signs of judgment
fulfilled against the disbelievers`.
So do not call for Me to hasten this`.
- 21:38 Yet they say in contempt`:
When will this promise
of divine judgment be fulfilled`,

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وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا

لَعَلَّهُمْ يَهْتَدُونَ

وَجَعَلْنَا السَّمَاءَ

سَقْفًا مَحْفُوظًا

وَهُمْ عَنْ آيَاتِنَا مَعْزُومُونَ

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ

وَالشَّمْسَ وَالْقَمَرَ

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

وَمَا جَعَلْنَا لِلْبَشَرِ

مِن قَبْلِكَ الْخَالِدِينَ

أَفَأَيْنَ مَتَّ فِهِمُ الْخَالِدُونَ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

وَبَلَّوْكُمْ بِالْحَيْرِ وَالْخَيْرِ

فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

وَإِذَا رَأَوْكَ

الَّذِينَ كَفَرُوا إِنْ

يَنْخَدُونَكَ إِلَّا هُزُؤًا

أَهَذَا الَّذِي

يَذْكُرُ آلِهَتَكُمْ

وَهُمْ يَذْكُرُ الرَّحْمَنَ

هُمْ كَفُورُونَ

خَلِقِ الْإِنْسَانَ مِنْ عَجَلٍ

سَأُورِيكُمْ آيَاتِي

فَلَا تَسْتَعْجِلُونِ

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ

سُبْحَانَكَ اللَّهُمَّ

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- if you 'believers' are truthful?
 21:39 'Never would this be asked'
 if only those who disbelieve knew
 'that a time will come'
 when they will not be able to hold off
 the Fire of Hell from their faces
 nor from their backs—
 and 'therein' they shall never be helped!
 21:40 Indeed, it shall 'all' come upon them, suddenly,
 and confound them 'utterly'.
 It is then that they will not be able to repel it.
 Nor shall they be reprieved.
 21:41 And very truly, messengers before you
 were mocked, 'O Muhammad'.
 But those who scoffed at them
 were encompassed
 by the 'very punishment' they used to mock.
 21:42 Say 'to the unbelievers':
 Who is it that shall guard you
 by night and by daylight
 from the Judgment of the 'All-Merciful?
 Rather, it is from the 'very' Remembrance
 of their Lord that they turn away.
 21:43 Then do they, indeed, have gods
 that shield them 'from affliction' apart from Us?
 They 'call gods'
 those who 'cannot even help themselves.'
 Thus never shall they be afforded security
 against Us!
 21:44 Indeed, We have given these 'disbelievers'
 and their forefathers
 'much comfort and' enjoyment—
 until the life spans 'of heedlessness'
 that stretched over them grew long.
 Do they not see that We come

إِنْ كُنْتُمْ صَادِقِينَ
 لَو يَعْلَمُ الَّذِينَ كَفَرُوا ﴿٣٩﴾

حِينَ لَا يَكْفُرُونَ
 عَنْ وُجُوهِهِمُ النَّارَ
 وَلَا عَنْ ظُهُورِهِمْ
 وَلَا هُمْ يُنصَرُونَ

بَلْ تَأْتِيهِمْ
 بَغْتَةً فَتَبْهَتُهُمْ
 فَلَا يَسْتَطِيعُونَ رَدَّهَا

وَلَا هُمْ يُنظَرُونَ
 وَلَقَدْ آسَفْنَا بِكُلِّ
 بَرٍّ مُّرْسَلٍ مِنْ قَبْلِكَ فَحَاقَ

بِالَّذِينَ سَخَّرْنَا مِنْهُمْ
 مَا كَانُوا بِهِ يَسْتَهْزِئُونَ
 قُلْ مَنْ يَكْفُرُكُمْ
 بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ

بَلْ هُمْ عَنْ ذِكْرِ
 رَبِّهِمْ مُعْرِضُونَ
 أَمْ لَهُمْ آلِهَةٌ
 تَمْنَعُهُمْ مِنْ دُونِنَا

لَا يَسْتَطِيعُونَ
 نَصْرَ أَنْفُسِهِمْ
 وَلَا هُمْ مِنَّا بِمُحْضَبُونَ
 بَلْ مَنَعْنَا

هُنُلَاءَ وَءَابَاءَهُمْ
 حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

- with the spirit of living faith
to the land of the ungodly,
and diminish unbelief in it from its outskirts?
Are they, then, the triumphant ones?
- 21:45 Say to them:
Indeed, I only forewarn you
with God's Revelation of a nearing Judgment.
But the deaf of heart hear no call
when they are forewarned
to cease their works of unbelief!
- 21:46 Yet if even a mere breath
of your Lord's torment were to touch them,
they would most surely say: Oh, woe to us!
Indeed, we have been godless wrongdoers!
- 21:47 Moreover, it is We alone
who set up the just balances
for the Day of Resurrection,
so that no soul shall be wronged in anything.
And even if one's deed is the mere weight
of a single mustard seed, We shall bring it forth.
Thus sufficient are We
as the very best of reckoners.
- 21:48 Now, very truly, it is We alone
who gave Moses and Aaron
the Torah, as a Criterion of truth,
and as a radiant light to guidance,
and as a revealed Reminder
for the God-fearing ones—
- 21:49 those who fear their Lord
while He is in the domain of the unseen,
and who are ever-cautious
of the Hour of Doom.
- 21:50 And, similarly, this Quran
is a blessed Reminder

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أَفَلَا يَرَوْنَ

أَنَّا نَأْتِي الْأَرْضَ

نَنْقُصُهَا مِنْ أَطْرَافِهَا

أَفَهُمْ الْعَالِمُونَ

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ﴿٤٥﴾

وَلَا يَسْمَعُ الضُّمُّ الدُّعَاءَ

إِذَا مَا يُنذَرُونَ

وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ ﴿٤٦﴾

مِّنْ عَذَابِ رَبِّكَ

لَيَقُولُنَّ يَتَوَلَّأْنَا

إِنَّا كُنَّا ظَالِمِينَ

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ ﴿٤٧﴾

لِيَوْمِ الْقِيَامَةِ

فَلَا نُظَلِّمُ نَفْسٌ شَيْئًا

وَإِنْ كَانَ مِثْقَالَ

حَبَّةٍ مِّنْ خَرْدَلٍ

أَيْنَابَهَا

وَكَفَىٰ بِنَا حَسِيبِينَ

وَلَقَدْ آتَيْنَا ﴿٤٨﴾

مُوسَىٰ وَهَارُونَ الْفُرْقَانَ

وَضِيئَةً وَذِكْرًا لِّلْمُنْفِقِينَ

الَّذِينَ يَخْشَوْنَ ﴿٤٩﴾

رَبَّهُم بِالْغَيْبِ وَهُمْ

مِّنَ السَّاعَةِ مُشْفِقُونَ

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- that We have sent down 'from on high'.
Do you, then, disavow it?
- 21:51 *Now, very truly, it is We 'alone
who 'gave Abraham
his 'distinctive' right guidance before this.
For We well knew 'the worthiness' of him.
- 21:52 Behold!
He said to his 'own' father and his people:
What are these statues
to which you are devoted?
- 21:53 They said:
We found our forefathers worshipping them!
- 21:54 He said:
Very truly, 'all of' you—
you and your forefathers—
have been 'utterly lost' in clear misguidance.
- 21:55 They said:
Have you come to us with the 'word of truth,
or are you of those
who are merely 'jesting and' playing?
- 21:56 He said: No, indeed!
Your Lord is the Lord
of the heavens and the earth,
the One who 'alone' originated them.
And to this, I am one of those
who bear witness.
- 21:57 Thus 'he said to himself': By God!
I shall, most surely, plot against your idols
after you go away,
when you have turned your backs 'to them'.
- 21:58 So he rendered 'all of' them into pieces—
except the biggest of them,
so that they might return to it
'and make inquiry'.

٥٠ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ

أَفَأَنْتُمْ لَهُ مُنْكَرُونَ

٥١ وَقَدْ آتَيْنَا

إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ

وَكُنَّا بِهِ عَلِيمِينَ

٥٢ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ

مَا هَذِهِ التَّمَاثِيلُ

الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ

٥٣ قَالُوا وَجَدْنَا آبَاءَنَا

لَهَا عَابِدِينَ

٥٤ قَالَ لَقَدْ كُنْتُمْ

أَنْتُمْ وِءَابَاءُكُمْ

فِي ضَلَالٍ مُبِينٍ

٥٥ قَالُوا أَجِئْتَنَا بِالْحَقِّ

أَمْ أَنْتَ مِنَ اللَّاعِبِينَ

٥٦ قَالَ بَلْ رَبُّكُمْ

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

الَّذِي فَطَرَهُمْ وَأَنَا

عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ

٥٧ وَتَاللَّهِ

لَأَكِيدَنَّ أَصْنَادَكُمْ

بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ

٥٨ فَجَعَلَهُمْ جُزْءًا

إِلَّا كَبِيرًا لَكُمْ

- 21:59 They said to one another in rage :
Who has done this to our gods?
Most surely, he is of the wrongdoers!
- 21:60 Others said:
We heard a young man
mentioning them profanely .
He is called Abraham.
- 21:61 They said:
Bring him, then, before the eyes of the people,
so that they may bear witness.
- 21:62 They brought him and said:
Did you do this to our gods, O Abraham?
- 21:63 He said:
Rather, it was this one ,
the biggest of them, who did it!
So ask them, if they can talk.
- 21:64 So they turned to one another
in reproach for their idolatry , and they said:
Most surely, it is you yourselves
who are the godless wrongdoers.
- 21:65 Then they reversed themselves,
in defense of their vain idols, and said to him :
Truly, you know very well
that these idols cannot talk.
- 21:66 He said:
Do you, then, knowingly worship
apart from the One God
what does not benefit you in anything
nor harm you?
- 21:67 Fie upon you and upon all that you worship
apart from God!
Will you not, then, understand?
- 21:68 They said:
Burn him alive , and vindicate your gods,
if you will do something to avenge them !

سُوْرَةُ الْاَنْبِيَاءِ

الْحِزْبُ السَّابِعُ عَشْرَ

لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ
قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا
إِنَّهُ لَمِنَ الظَّالِمِينَ
قَالُوا سَمِعْنَا فَتَى يَذُكُرُهُمْ
يُقَالُ لَهُ إِبْرَاهِيمُ
قَالُوا فَأَتُوا بِهِ
عَلَى آعْيُنِ النَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ
قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا
بِآلِهَتِنَا يَا إِبْرَاهِيمُ
قَالَ بَلْ فَعَلَهُ
كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ
إِنْ كَانُوا يَنْطِقُونَ
فَرَجَعُوا إِلَى أَنفُسِهِمْ
فَقَالُوا إِنَّا كُنُّم
أَنْتُمْ الظَّالِمُونَ
ثُمَّ نَكَّسُوا عَلَى رُءُوسِهِمْ
لَقَدْ عَلِمْتُمْ
مَا هُنَّ إِلَّا يَنْطِقُونَ
فَكَالَ أَفْتَعْبُدُونَ
مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُكُمْ شَيْئًا
وَلَا يَضُرُّكُمْ
أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ
مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ

سُورَةُ الْأَنْبِيَاءِ

الجزء السابع عشر

- 21:69 We said: O Fire!
Be cool and safe for Abraham.
- 21:70 They endeavored mightily to plot against him.
But We made them the worst losers.
- 21:71 For We delivered him and Lot to the land
which We have greatly blessed therein
for all the people of the world.
- 21:72 Moreover, We granted him Isaac
and, from Isaac, Jacob, as an additional gift—
and all of them We made righteous.
- 21:73 And We made them exemplary leaders,
guiding to faith by Our command.
For We made them prophets
and revealed to them Our commandments
bidding the doing of good works,
and the establishment of the Prayer,
and the giving of the Zakât-Charity.
Thus to Us alone did they offer worship.
- 21:74 And to Lot, as well,
We gave prophetic wisdom,
as well as knowledge of faith and God's decree.
Moreover, We delivered him from the town
that had been doing vile deeds.
Indeed, they were an evil people, truly ungodly.
- 21:75 Thus did We admit him into Our mercy.
Indeed, he was ever of the righteous.
- 21:76 And there was Noah.
Behold!
He called out to Us of old,
before Abraham and Lot.
So We answered him.
Then We delivered him
and his family in the Ark

قَالُوا حَرِّقُوهُ ٦٨
وَأَنْصُرُوا آلَ الْهَيْكَلِمْ
إِنْ كُنْتُمْ فَعَالِينَ ٦٩
قُلْنَا يَا نَارُ كُونِي بَرْدًا ٧٠
وَسَلَامًا عَلَى إِبْرَاهِيمَ ٧١
وَأَرَادُوا بِهِ كَيْدًا ٧٢
فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ٧٣
وَجَعَلْنَاهُ لُوطًا إِلَى الْأَرْضِ
الَّتِي بَدَرْنَا فِيهَا لِلْعَالَمِينَ ٧٤
وَوَهَبْنَا لَهُ ٧٥
إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ٧٦
وَكُلًّا جَعَلْنَا صَالِحِينَ ٧٧
وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ ٧٨
يَأْمُرَنَا وَأَوْحَيْنَا إِلَيْهِمْ
فِعْلَ الْخَيْرَاتِ ٧٩
وَأَقَامَ الصَّلَاةَ ٨٠
وَأَتَى زَكَاةً ٨١
وَكَانُوا لَنَا عَابِدِينَ ٨٢
وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ٨٣
وَجَعَلْنَاهُ مِنَ الْقَرِيبِينَ ٨٤
الَّتِي كَانَتْ تَعْمَلُ الْفَحْشَىٰ ٨٥
إِنَّهُمْ كَانُوا ٨٦
قَوْمًا سَوِيًّا فَنَسِينَا ٨٧
وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا ٨٨
إِنَّهُ مِنَ الصَّالِحِينَ ٨٩
وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ ٩٠

- from the great anguish
 'unleashed upon his defiant people'.
 21:77 Thus did We support him
 against the people who had belied Our signs
 'of revelation to him'.
 Indeed, they were an evil people.
 So We drowned them, all together.
- 21:78 And mention also the tiding
 of David and Solomon
 when they rendered judgment
 in 'the Case of the Tillage'.
 Behold!
 The sheep of a people foraged in it 'by night'.
 Thus to 'both' their judgments,
 We bore witness.
- 21:79 Yet We caused Solomon to 'better' understand it
 'and render a more equitable judgment'.
 And to each one We gave 'prophetic' wisdom,
 as well as knowledge 'of faith and God's decree'.
 Moreover,
 We subjugated the 'very' mountains—
 to give 'God' due exaltation with David—
 and the birds, as well.
 For We are all-able to do 'such things'.
- 21:80 We taught him, moreover,
 to forge garments 'of mail' for you,
 to shield you 'from harm' in your battles.
 Will you, then, be thankful?
- 21:81 And 'We subjugated' to Solomon
 the raging wind—to run at his command
 to the land which We have blessed therein.
 For We are all-knowing of all things.
- 21:82 Moreover, of the satans, there were those
 that dived 'for pearls' for him

سُوْرَةُ الْاَنْبِيَاءِ

الْحَزْرَةُ السَّابِعُ عَشْرَ

فَأَسْتَجِبْنَا لَهُ.

فَجَبَّيْنَاهُ وَأَهْلَهُ.

مِنَ الْكُرْبِ الْعَظِيمِ

وَنَصَرْنَاهُ مِنَ الْقَوْمِ

﴿٧٧﴾

الَّذِينَ كَذَّبُوا بِآيَاتِنَا

إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ

فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

وَدَاوُدَ وَسُلَيْمَانَ

﴿٧٨﴾

إِذْ يَحْكُمَانِ فِي الْحَرْثِ

إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ

وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

فَفَهَّمْنَاهَا سُلَيْمَانَ

﴿٧٩﴾

وَكَلَّمَآءَآيَاتِنَا

حُكْمًا وَعِلْمًا

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ

يَسْبِغْنَ وَالطَّيْرَ

وَكُنَّا فَاعِلِينَ

وَعَلَّمْنَاهُ

﴿٨٠﴾

صَنْعَةَ لَبُوسٍ لَّكُمْ

لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ

فَهَلْ أَنْتُمْ شَاكِرُونَ

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً

﴿٨١﴾

تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ

الَّتِي بَدَرْنَا فِيهَا

and did other tasks apart from that.
For We were ever watchful of them.

21:83 *And mention, as well, the tiding of Job.
Behold!
He cried out to his Lord:
Indeed, unbearable ailment has touched me,
and You are the most merciful of the merciful!

21:84 So We answered him, and We removed
whatever ailment was upon him.
Thus We gave back to him
the joy of his family—
and, along with them,
the like of them besides—
as a mercy from Us—
and a reminder of God's relief
for the devout worshippers
of God who endure patiently.

21:85 And mention Ishmael and Idrîs and Dhul-Kifl.
All were of the patient ones.

21:86 Thus did We admit them into Our mercy.
Indeed, they were ever of the righteous.

21:87 And mention, also, the tiding
of Jonah, the Man of the Whale.
Behold!
He went away from his people out of anger,
without Our leave.
For he thought
that We would never constrain him.
Then he called out in repentance
from within the veils of darkness:
There is no God but You!
Highly exalted are You!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء التاسع عشر

وَكُنَّا يَكْلُمُونَ عَلَىٰ عِلْمٍ

وَمِنَ الشَّيْطَانِ

٨٢

مَنْ يَعُوضُونَ لَهُ

وَيَعْمَلُونَ عَمَلًا

دُونَ ذَلِكَ

وَكُنَّا لَهُمْ حَفِظِينَ

* وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ

٨٣

أَنِّي مَسَّنِيَ الضُّرُّ

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

فَأَسْتَجِبْنَا لَهُ

٨٤

فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ

وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ

مَعَهُمْ رَحْمَةً مِنَّا

وَذَكَرَىٰ الْعَبِيدِ

وِإِسْمَاعِيلَ وَإِدْرِيسَ

٨٥

وَذَا الْكِفْلِ

كُلٌّ مِنَ الصَّادِقِينَ

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا

٨٦

إِنَّهُمْ مِنَ الصَّالِحِينَ

وَذَا النُّونِ

٨٧

إِذْ ذَهَبَ مُغْضِبًا

فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

- Indeed, I was of the wrongdoers!
- 21:88 So We answered him
and delivered him from 'great' anguish.
And even so do We ever deliver the believers.
- 21:89 And 'mention the tiding of' Zachariah, 'as well'.
Behold!
He called upon his Lord: My Lord!
Leave me not alone, 'childless',
when You are the best of inheritors.
- 21:90 So We answered him.
And We granted to him John.
Thus We set his wife aright for him,
'for she was barren'.
- As to 'all of these prophets',
they would, indeed, hasten
to 'exceed one another in doing' good works,
and would call upon Us
with hope 'in Our mercy' and 'in reverent' awe.
Thus they were ever humble before Us.
- 21:91 'Mention,' moreover, 'the tiding of Mary',
she who 'estimably' safeguarded her chastity.
Then We breathed into her 'womb'
of Our 'life-giving' spirit.
Thus We made her, and her son,
a 'profound' sign for all the 'people
of the' world.
- 21:92 Indeed, 'We said to all the prophets':
This 'faith'-community of yours
is one community,
and I am your Lord, so worship only Me.
- 21:93 But 'succeeding generations'

قَوْلُ الْأَنْبِيَاءِ

الْحِزْبُ السَّامِعُ

فَكَادَى فِي الظُّلْمَتِ أَنْ
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾
فَأَسْتَجِبْنَا لَهُ وَبَجَيْنَاهُ
مِنَ الْعَذَابِ وَكَذَلِكَ
نُدْعِي الْمُؤْمِنِينَ ﴿٨٩﴾
وَرَزَّكَرِيًّا إِذْ نَادَى رَبَّهُ
رَبِّ لَا تَذَرْنِي فَرْدًا
وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾
فَأَسْتَجِبْنَا لَهُ
وَوَهَبْنَا لَهُ إِسْحَاقَ
وَأَصْلَحْنَا لَهُ زَوْجَهُ
إِنَّهُمْ كَانُوا
يُستَدْعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونَكَ رِعَابًا وَرَهْبًا
وَكَانُوا لَنَا خَاشِعِينَ ﴿٩١﴾
وَالَّتِي أَحْصَيْتَ فَرْجَهَا
فَنَفَخْنَا فِيهَا
مِنْ رُوحِنَا وَجَعَلْنَاهَا
وَأَبْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٩٢﴾
إِنَّ هَذِهِ أُمَّتُكُمْ
أُمَّةً وَاحِدَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ السَّابِعُ عَشَرَ

- divided their faith among themselves.
Yet all shall return to Us for Judgment.
- 21:94 So whoever does any act of righteousness—
and is a believer—
then never shall his effort be denied its reward.
For, indeed,
We Ourselves shall write it down for him.
- 21:95 But as for any sinful city
that We decree to destroy,
their return to faith is thereafter forbidden.
- 21:96 In due time,
when the barriers are opened
for Gog and Magog,
and they swarm from every elevation—
and the true promise of Resurrection Day
has drawn so very near—
then shall it be that the eyes of the disbelievers
shall bulge out, and they will say:
Oh, woe to us!
Truly, we were heedless of this!
Rather, we were wrongdoers, godless in heart!
- 21:98 It shall be said:
Indeed, you—
and all the idols that you worship
apart from God—shall be the fuel of Hell.
To it, you shall all go down!
- 21:99 Had these idols been true gods,
they would never have gone down into it.
Yet all of them shall abide therein forever.
- 21:100 For them therein
there shall be heavy sighing.
Moreover, they who are in it
will not be able to hear.
- 21:101 As for those to whom the promise
of great goodness in Paradise

وَأَنَّا رُبُّكُمْ فَاَعْبُدُونِ
وَنَقُطِعُوا أَمْرَهُم بِأَنَّ
كُلَّ إِلَهٍ لَّا إِلَهَ إِلَّا
فَمَنْ يَعْمَلْ مِثْرَ
الْفَلِجِ حَدِيدٍ وَهُوَ
فَلَا كُفْرَانَ لِسَعِيدِهِ
وَإِنَّا لَهُمْ كَانِئُونَ
وَحَرَامٌ عَلَى
قَرِينِهِ أَهْلِكْنَاهَا
أَنَّهُمْ لَا يَرْجِعُونَ
حَقُّ إِذَا فُتِحَتْ
يَأْجُوجُ وَمَأْجُوجُ وَهُمْ
كُلَّ حَدَبٍ يَنْسِلُونَ
وَاقْتَرَبَ الْوَعْدُ الْحَقُّ
فَإِذَا هِيَ شَاخِصَةٌ
أَبْصَرُ الَّذِينَ كَفَرُوا
يَتَوَلَّوْنَا قَدْرُكُنَا
فِي عَقْلِهِمْ مِنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ
إِنَّكُمْ وَمَا تَعْبُدُونَ
مِنْ دُونِ اللَّهِ
حَصَبُ جَهَنَّمَ
أَنْتُمْ لَهَا وَرَدُونَ
لَوْ كَانَتْ هَتُولَاءَ
مَا وَرَدُوهَا
وَكُلٌّ فِيهَا خَالِدُونَ
لَهُمْ فِيهَا زَوْجٌ

- has already preceded from Us,
 these shall be saved from Hellfire,
 and far removed from this, the greatest terror`.
- 21:102 They will not hear its hissing sound.
 And they shall abide
 in all that their souls desire, forevermore.
- 21:103 Thus the greatest terror of all
 shall not grieve them.
 Moreover, the angels will receive them, saying:
 This is your Day of honor,
 the one you have been promised!
- 21:104 On that Day, We shall roll up the sky,
 as the scribe rolls up the scrolls.
 Then just as We have originated
 the first creation,
 We shall, once more, bring it forth anew`.
 It is a promise binding upon Us—
 and, indeed, We are all-able to do it!
- 21:105 And very truly,
 We have written in the Psalms—
 after it has been inscribed
 in the revealed Reminder—
 that My righteous servants will inherit the earth.
- 21:106 Indeed, there is now
 in this final admonition of the Quran`
 an all-sufficing message
 for a people who would be truly worshipful.
- 21:107 For We have sent you, O Prophet,
 as none other than a mercy
 to all the people of the world.
- 21:108 Say to humanity:
 Indeed, what has been revealed to me
 about God is only this:
 Your God is only One God.
 So will you, O people, become muslims,

سُورَةُ الْأَنْبِيَاءِ

الجزء السابع عشر

وَهُمْ فِيهَا لَا يَسْمَعُونَ

إِنَّ الَّذِينَ سَبَقَتْ

لَهُمْ مِنَّا الْحُسْنَىٰ

أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

لَا يَسْمَعُونَ حَسِيسَهَا

وَهُمْ فِي مَا أَشْتَهَتْ

أَنفُسُهُمْ خَالِدُونَ

لَا يَحْزَنُهُمْ

الْفَرْخُ الْأَكْبَرُ

وَنُلَقِّنُهُمُ الْمَتَىٰ كُتِبَ

هَذَا يَوْمَئِذٍ

الَّذِي كُنْتُمْ تُوعَدُونَ

يَوْمَ نَطْوِي السَّمَاءَ

كَطَيِّ السِّجِلِ لِلْكِتَابِ

كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ

نُعِيدُهُ، وَعَدًّا عَلَيْنَا

إِنَّا كُنَّا فَاعِلِينَ

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ

مِن بَعْدِ الذِّكْرِ

أَنَّ الْأَرْضَ يَرِثُهَا

عِبَادِي الصَّالِحُونَ

إِنَّ فِي هَذَا لَبَلَاغًا

لِقَوْمٍ عَابِدِينَ

وَمَا أَرْسَلْنَاكَ

إِلَّا رَحْمَةً لِّلْعَالَمِينَ

قُلْ إِنَّمَا يُوحِي إِلَيَّ

- in willing submission to God alone?
- 21:109 But if they turn away from this, then say:
I have alerted you all equally.
For I also do not know
whether the fulfillment of
what you are promised as divine judgment
in this life and the Hereafter is near or far.
- 21:110 Indeed, He alone knows
the overt expression of discourse.
And He alone knows what you suppress.
- 21:111 For I do not know
when judgment shall befall.
Perhaps, delaying it is a trial of faith for you;
and perhaps it is enjoyment,
for a preordained time.
- 21:112 Thus the Prophet has said: My Lord!
Judge between us
and the deniers of Your message with the truth.
Indeed, our Lord is the All-Merciful—
the One who alone is sought for help
against all that you ascribe to Him.

سُورَةُ الْأَنْبِيَاءِ

الجزء السابع عشر

أَتَمَّا إِلَهُكُمْ
إِلَهُ وَحْدٌ
فَهَلْ أَنْتُمْ مُسْلِمُونَ
فَإِنْ تَوَلَّوْا فَقُلْ
عَاذَنْتُكُمْ عَلَى سَوَاءٍ
وَإِنْ أَدْرَى أَقْرَبُ
أَمْ بَعِيدٌ مَا تُوعَدُونَ

إِنَّهُ يَعْلَمُ الْجَهْرَ
مِنَ الْقَوْلِ
وَيَعْلَمُ مَا تَكْتُمُونَ
وَإِنْ أَدْرَى
لَعَلَّهُ فِتْنَةٌ لَكُمْ
وَمَنْعٌ إِلَى حِينٍ
فَلَرَبِّ أَعْمَرَ بِالْحَقِّ
وَرَبَّنَا الرَّحْمَنُ
الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

109

110

111

112

Surah 22 / 78 VERSES / REVEALED AT MADINAH

Al-Hajj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 22:1 O humankind!
Be ever God-fearing, 'conscious' of your Lord.
For the quaking of the earth
at the Hour of Doom
is a terrible thing, indeed.
- 22:2 The Day you see it, every nursing 'female'
will become utterly diverted
from what she is nursing.
And every pregnant 'female'
shall 'at once' deliver her burden 'out of terror'.
And you will see people 'as if they are' drunken,
though they are not drunken,
but 'rather' the torment from God
is so very severe.
- 22:3 Yet among humankind,
there is the 'type of' person
who argues about God
without any 'revealed' knowledge
and who, 'therefore,' follows
every rebellious satan—
- 22:4 'those followers of the evil one,'
regarding whom

يَتَأْتِيهَا النَّاسُ ﴿١﴾
اتَّقُوا رَبَّكُمْ
إِنَّ زَلْزَلَةَ السَّاعَةِ
شَيْءٌ عَظِيمٌ
يَوْمَ تَرَوْنَهَا ﴿٢﴾
تَذْهَلُ كُلُّ مُرْضِعَةٍ
عَمَّا أَرْضَعَتْ وَتَضَعُ
كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا
وَرَى النَّاسُ سُكَرَى
وَمَا هُمْ بِسُكَرَى
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ
وَمِنَ النَّاسِ مَن يُجَادِلُ ﴿٣﴾
فِي اللَّهِ بغيرِ عِلْمٍ
وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجَّةُ السَّابِعُ عَشَرَ

it has, indeed, been decreed 'by God'
that whoever takes him as a patron,
he shall, indeed, lead him astray 'in this life'.
Moreover, he shall guide him
to the torment of the Flaming Fire 'of Hell'.
22:5 O humankind!

If you are in doubt about the 'Ultimate' Rising
'on the Day of Resurrection',
then 'know that,' indeed,
We created 'all of' you 'originally' from dust,
then from a sperm-drop,
then from a clinging clot,
then from a morsel-like lump—
'destined to be either fully' formed
or 'left' unformed.

In this way, do We make clear to you
'God's all-creative might'.

Thus do We cause to settle
in the wombs 'of their mothers'
whatever 'unborns' We so will, for a stated term.
Then We bring you forth as children,
so that you may thereafter reach full maturity.
Then among you are those who die 'young'.
And some of you are reduced 'by old age'
to the most abject state of life;
such that one,
after having had 'some' knowledge,
will not know anything.

And even so do you see the earth lifeless.
But when We send down upon it water,
it quivers and swells
and grows every delightful variety 'of plant life'.
22:6 That is so because God
is, most surely, the 'Eternal' Truth.
For it is He 'alone' who gives life to the dead.

كَيْبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ
فَأَنَّهُ يُضِلُّهُ ④

وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ
يَتَأْتِيهَا النَّاسُ إِن كُنتُمْ ⑤

فِي رَيْبٍ مِنَ الْبَعْثِ
فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ
ثُمَّ مِنْ نُطْفَةٍ

ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ مِنْ مُضْغَةٍ مُخْلَقَةٍ

وَغَيْرِ مُخْلَقَةٍ لِنَبِّئَنَّ لَكُمْ
وَنُقَرِّئُ فِي الْأَرْحَامِ مَا نَشَاءُ

إِلَىٰ أَجَلٍ مُّسَمًّى
ثُمَّ نَخْرِجُكُمْ طِفْلًا

ثُمَّ لِنَتَّبِعَنَّ أَشَدَّكُمْ
وَمِنْكُمْ مَّنْ يُوَفِّقُ

وَمِنْكُمْ مَّنْ يُرُدُّ
إِلَىٰ أَرْدَلِ الْعُمُرِ

لِكَيْلَا يَعْلَمَ
مِنْ بَعْدِ عِلْمٍ شَيْئًا

وَنَرَى الْأَرْضَ هَامِدَةً
فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ

أَهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ
مِنْ كُلِّ زَوْجٍ بَهِيجٍ

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّهُ يُحْيِي الْمَوْتَىٰ ⑥

- And it is He alone
who is powerful over all things.
- 22:7 Thus the Hour of Doom
is most surely coming.
There is no doubt therein.
And God shall raise
all those who are in the graves
to the Reckoning.
- 22:8 Yet among humankind
there is the type of person
who argues about God
without any revealed knowledge,
nor any divine guidance,
nor an illuminating Heavenly Book.
- 22:9 He turns himself aside from the truth
in disdain, in order to lead people astray
from the path of God.
There shall be for him disgrace in this world.
Then We shall make him taste,
on the Day of Resurrection,
the torment of burning in Hellfire.
- 22:10 It shall be said to him:
That is the recompense for all the evil
that your two hands have advanced
in the world—
and never does God wrong His servants
in the least.
- 22:11 Moreover, among humankind,
there is the type of person
who worships God as if he is teetering
on the outermost edge of faith.
Thus if good befalls him, he is at peace with it.
But if a trial befalls him,

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّاعِيَةُ عَشْرٌ

وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ السَّاعَةَ آتِيَةٌ
لَّا رَيْبَ فِيهَا وَأَنَّ اللَّهَ
يَبْعَثُ مَنْ فِي الْقُبُورِ
وَمِنَ النَّاسِ
مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ
وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ
ثَانِي عَطْفِهِ
لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ
لَهُ فِي الدُّنْيَا خِزْيٌ
وَنَذِيقُهُ يَوْمَ الْقِيَامَةِ
عَذَابَ الْحَرِيقِ
ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ
وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ
وَمِنَ النَّاسِ
مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ
فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ
وَإِنْ أَصَابَهُ فِتْنَةٌ

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّاعِيَةُ عَشْرًا

- he turns about-face back into unbelief.
Thus, he loses the good of this world
and the bliss of the Hereafter.
Such is the most manifest loss!
- 22:12 He calls upon idols in his worship,
apart from God,
which can neither harm him nor benefit him.
Such is, indeed,
the uttermost point of misguidance.
- 22:13 He calls out to those whose harm
is surer than their benefit.
A most woeful alliance it is, indeed,
and a most woeful fellowship!
- 22:14 For, indeed,
God shall admit those who believe
and do righteous deeds
into Gardens beneath which rivers flow.
Indeed, God does whatever He so intends.
- 22:15 Whoever thinks God
shall never aid His Messenger
and make him triumphant—
in this world and in the Hereafter—
let him stretch a rope into the sky and climb it.
Then let him cut it off and fall to his death—
to see if, perhaps, his scheme will at last
do away with what has so enraged him!
- 22:16 And so it is that with lucid examples
We have sent down the Quran's clear verses.
For, indeed, God guides with it
whomever He so wills.
- 22:17 So as to those who believe in Islam,
and those of Jewry, and the Sabians,
and the Christians, and the Magians,

أَنْقَلَبَ عَلَى وَجْهِهِ—

خَيْرَ الدُّنْيَا وَالْآخِرَةِ

ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

يَدْعُوا مِنْ دُونِ اللَّهِ

مَا لَا يَضُرُّهُ وَمَا لَا نَفْعَ لَهُ

ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ

يَدْعُوا لِمَنْ ضَرُّهُ

أَقْرَبُ مِنْ نَفْعِهِ

لَيْسَ الْمَوْلَىٰ وَلَا لَيْسَ الْعَشِيرُ

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

مَنْ كَانَتْ يَطْنُ

أَنْ يَنْصُرَهُ اللَّهُ

فِي الدُّنْيَا وَالْآخِرَةِ

فَلْيَمْدُدْ سَبَبًا إِلَى السَّمَاءِ

ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ

هَلْ يَذْهَبَنَّ كَيْدُهُ مَا يَغِيظُ

وَكَذَلِكَ أَنْزَلْنَاهُ

ءَايَاتٍ بَيِّنَاتٍ وَأَنْ

اللَّهُ يَهْدِي مَنْ يُرِيدُ

إِنَّ الَّذِينَ ءَامَنُوا

وَالَّذِينَ هَادُوا وَالصَّالِحِينَ

وَالنَّصْرَىٰ وَالْمَجُوسَ

12

13

14

15

16

17

and those who associate gods with God—
indeed, God shall judge between them all
on the Day of Resurrection.
Indeed, God is a witness over all things.

- 22:18 Have you not seen, O Prophet,
that it is to God
that all the beings in the heavens
and all the beings in the earth
bow their faces down—
and so too the sun, and the moon, and the stars;
and the mountains and the trees;
and the beasts treading the earth?
Moreover, many are the people
who do so willingly!
Thus for the many who deny God's Oneness,
the torment shall justly come to pass.
And whomever God disgraces,
none can give him honor.

- Indeed, God does whatever He so wills. ﴿﴾
22:19 * Behold the believers and the unbelievers:
These two adversaries
contend with one another
with regard to true faith in their Lord.
Thus those who disbelieve
shall have raiments of fire
tailor-cut for them in the Hereafter
and scalding fluid poured over their heads—
22:20 by which all that is in their bellies,
along with their skins, shall be utterly melted.
22:21 Moreover, whips of iron await them there.
22:22 Whenever they endeavor to exit from it
because of their unceasing anguish therein,
they will be returned into it,
and it shall be said to them:

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّاعِيَةُ عَشْرٌ

وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ

﴿١٨﴾

مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْأَنْبَاءُ
وَكَثِيرٌ مِّنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ
وَمَنْ يَمُنْ بِاللَّهِ فَمَا لَهُ
مِنْ مُّكْرِمٍ

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿﴾

﴿١٩﴾

هَذَانِ حَصْمَانِ
أَخْتَصِمُوا فِي رَيْبِهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ
لَهُمْ نِيَابٌ مِّنْ نَّارٍ يَصُبُّ مِنْ
فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

﴿٢٠﴾

يُصْهَرُ بِهِ
مَا فِي بُطُونِهِمْ وَالْجُلُودُ
وَهُمْ مَقْلَعُونَ مِنْ حَدِيدٍ
كَلَّمَا أَرَادُوا أَنْ

﴿٢١﴾

﴿٢٢﴾

يَخْرُجُوا مِنْهَا مِنْ غَيْرٍ
أُعِيدُوا فِيهَا
وَذُوقُوا عَذَابَ الْحَرِيقِ

- 22:23 Taste the torment of burning in Hellfire.
But, indeed, God shall admit those who believe and do righteous deeds into Gardens beneath which rivers flow. They shall be adorned therein with bracelets of gold and with pearls; and their garments therein shall be silk.
- 22:24 Moreover, they shall be guided to the most wholesome of words—for they shall be guided to the way of the All-Praised One.
- 22:25 Indeed, those who have disbelieved, and who have barred others from the path of God and from access to the Sacred Mosque in Makkah, which We have made for all people—both the dwellers there and the visitors from elsewhere, alike—and who only intend, therein, to deviate from true religion with some blasphemous or profane wrongdoing—
We shall make such as these taste a most painful torment.
- 22:26 For behold!
We established for Abraham the place of the Holy House in Makkah, saying:
You shall not associate anything with Me as a god.
And you shall purify My House for those who circle round it in My worship, and who stand, and bow, and bow their faces down

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّاعِيَةُ عَشْرٌ

إِنَّ اللَّهَ ۙ ﴿٢٣﴾
يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ
يُكْوَنُونَ فِيهَا مِنْ
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسَهُمْ فِيهَا حَرِيرٌ
وَهُدًى ۙ ﴿٢٤﴾
إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدًى إِلَى صِرَاطٍ الْحَمِيدِ
إِنَّ الَّذِينَ كَفَرُوا ۙ ﴿٢٥﴾
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي
جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْمَدِينَةِ فِيهِ وَالْبَادِ
وَمَنْ يُرِدْ فِيهِ
بِإِلْحَادٍ بِظُلْمٍ
نَذِقْهُ مِنْ عَذَابِ أَلِيمٍ
وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ ۙ ﴿٢٦﴾
مَكَانَ الْبَيْتِ
أَنْ لَا تُشْرِكَ بِي شَيْئًا
وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ
وَالرُّكَّعِ السُّجُودِ

to the ground 'in the Prayer'.

22:27 Moreover, you shall proclaim among all people the duty of the Hajj-Pilgrimage. They shall come to you on foot and on every lean mount. They shall come through every faraway passage, that they may observe many benefits for themselves—and mention much the name of God during the known days of Hajj-Pilgrimage over what He has provided them of grazing beasts to sacrifice. So eat of them and feed the afflicted ones, the indigent poor.

22:29 Then, after completing the Hajj-Pilgrimage rituals, let them end their unkemptness from pilgrim sanctity, and fulfill their personal vows, and circle round the Ancient House of the Ka'bah, in My worship.

22:30 All this has God commanded. Thus whoever honors the sacred rites of God—that is best for him with his Lord, in this life and the Hereafter. Lawful for you as food is the flesh of cattle—except what is recited to you in the Quran as forbidden. So shun the abomination of idol-worship. Moreover, shun speaking any false word, being ever upright of heart toward God without associating anything with Him in worship. For whoever associates gods with God is like one who has fallen from heaven,

سُورَةُ الْحَجِّ
الْحَجَّةُ السَّاعِدَةُ

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ
يَأْتُونَكَ رِجَالًا
وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَكَ مِنْ كُلِّ فِجٍّ عَمِيقٍ
لِيَشْهَدُوا مَنَافِعَ لَهُمْ
وَيَذْكُرُوا اسْمَ اللَّهِ
فِي أَيَّامٍ مَّعْلُومَاتٍ
عَلَى مَا رَزَقَهُمْ
مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا
وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ
ثُمَّ لِيَقْضُوا تَفَثَهُمْ
وَلِيُوفُوا نَدْوَرَهُمْ
وَلِيَطُوفُوا
بِالْبَيْتِ الْعَتِيقِ
ذَلِكَ وَمَنْ يُعْظِمِ
حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ
عِنْدَ رَبِّهِ وَأَجَلْتَ
لَكُمْ الْأَنْعَامَ
إِلَّا مَا يَتْلَى عَلَيْكُمْ
فَاجْتَنِبُوا الرِّجْسَ
مِنَ الْأَوْثَانِ
وَأَجْتَنِبُوا قَوْلَ الزُّورِ
حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ
وَمَنْ يُشْرِكْ بِاللَّهِ
فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ
فَتَخَطَفَهُ الطَّيْرُ

- whom birds then snatch midair into pieces;
or whom the wind blows to a far-off place.
- 22:32 All this has God commanded.
And whoever honors
the prescribed rituals and waymarks of God—
then, indeed, it is out of the fear of God
in their hearts.
- 22:33 There are lawful benefits for you
in the animals designated
as charitable-offerings of sacrifice,
until the stated term of their slaughter.
Then their due place of sacrifice
is toward the Ancient House of the Ka'bah.
- 22:34 For each faith-community
We have appointed sacred rites,
so that they may mention the name of God
over any grazing beasts
that they sacrifice as charitable-offerings,
from whatever He has provided them.
Thus your God is One God.
Therefore, submit yourselves to Him alone.
Moreover, give glad tidings
to those who humble themselves,
to those who when God is mentioned
their hearts tremble;
and who are patient with whatever afflicts them;
and who duly establish the Prayer;
and who spend in charity
out of what We have provided them.
- 22:35 As for the charitable-offerings
of camels and cattle at the Hajj-Pilgrimage,
We have made the benefit of sacrificing them
among the prescribed rituals
and waymarks of God for you.
In them, there is much good for you.

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّاعِيَةُ عَشْرٌ

أَوْ تَهْوَى بِهِ الرِّيحُ

فِي مَكَانٍ سَجِيحٍ

ذَلِكَ وَمَنْ يُعِظِمَ

﴿٣٢﴾

شَعْبِيرَ اللَّهِ فَإِنَّهَا

مِن تَقْوَى الْقُلُوبِ

لَكُمْ فِيهَا مَنَافِعٌ إِلَىٰ

﴿٣٣﴾

أَجَلٍ مُّسَمًّى ثُمَّ جِئْتُمَهَا

إِلَى الْبَيْتِ الْعَتِيقِ

وَلِكُلِّ أُمَّةٍ

﴿٣٤﴾

جَعَلْنَا مَنَسَكًا

لِيَذْكُرُوا اسْمَ اللَّهِ

عَلَىٰ مَا رَزَقْنَاهُمْ

مِنْ بَهِيمَةِ الْأَنْعَامِ

فَاللَّهُمَّ إِلَهُ وَحْدٌ

فَلَهُدِ اسْلِمُوا

وَبَشِّرِ الْمُخْسِتِينَ

الَّذِينَ إِذَا ذُكِرَ اللَّهُ

﴿٣٥﴾

وَجِلَتْ قُلُوبُهُمْ

وَالصَّادِقِينَ عَلَىٰ مَا أَصَابَهُمْ

وَالْمُقِيبِي الصَّلَاةِ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ

﴿٣٦﴾

مِن شَعْبِيرِ اللَّهِ

لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا

اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ

So mention the name of God over them
as they stand in ranks for sacrifice.
Then when they collapse upon their flanks,
you may butcher their meat
to eat of them yourselves—
and to feed both the self-restrained needy
and the suppliant poor.

Thus have We subjugated
the sacrificial animals to feed you all,
so that you may all give thanks to God.

22:37 Never shall any part of their flesh
nor their blood reach God.

But rather, it is your devotion—
inspired by the fear of God in you—
that reaches Him.

Therefore has He subjugated them to you,
that you shall extol God, the Creator
for the blessing of faith
to which He has guided you.

So give glad tidings
to those who excel in doing good.

22:38 *Indeed, God, Himself,
defends those who believe against evil.
And, most surely, God does not love anyone
who betrays his trust of faith
and who is ever an unbelieving ingrate.

22:39 Permission to fight back is given
to those who believe who are being fought
because they have been wronged.
And, indeed,
God is all-able to give them victory.

22:40 These are the ones
who have been expelled from their homes
without any right, for nothing more than saying:

سُبْحَانَ اللَّهِ

الْحَمْدُ لِلَّهِ

فَإِذَا وَجِجَتْ جُنُوبُهَا

فَكُلُوا مِنْهَا

وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

كَذَلِكَ سَخَّرْنَاهَا لَكُمْ

لَعَلَّكُمْ تَشْكُرُونَ

لَنْ يَبَالُ اللَّهُ لِحُومِهَا ۖ ﴿٣٧﴾

وَلَا دِمَائِهَا وَلَٰكِنْ

يَبَالُهُ التَّقْوَىٰ مِنْكُمْ

كَذَلِكَ سَخَّرَهَا لَكُمْ

لِتُكْبِرُوا لِلَّهِ

عَلَىٰ مَا هَدَيْنَاكُمْ

وَبَشِّرِ الْمُحْسِنِينَ

﴿٣٨﴾

يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا

إِنَّ اللَّهَ لَا يُحِبُّ

كُلَّ خَوَّانٍ كَفُورٍ

﴿٣٩﴾

أُذِنَ لِلَّذِينَ يُقْتَلُونَ

بِأَنَّهُمْ ظَلَمُوا ۗ وَإِنَّ اللَّهَ

عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

﴿٤٠﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ

بِغَيْرِ حَقٍّ

إِلَّا أَن يَقُولُوا رَبَّنَا اللَّهُ

سُورَةُ الْحَجِّ

الْحِجَّةُ السَّامِعُ عَشْرُ

Our Lord is God alone!
 For had God not decreed
 to repel some people by means of others,
 demolition would certainly have come
 to many hermitages, and churches,
 and synagogues, and mosques,
 in which the name of God
 is much mentioned in praise.
 Yet, most surely, God shall support
 whoever supports faith in Him.
 Indeed, God is, most surely, all-powerful,
 overpowering.

- 22:41 These are the ones who —
 when We set them in authority
 over the land—
 they duly establish the Prayer,
 and give the Zakât-Charity,
 and enjoin what is right
 and forbid what is wrong.
 Yet to God alone
 belongs the ultimate end of all affairs.
- 22:42 Thus if they who disbelieve
 belie you, O Prophet, so too before them
 did the people of Noah and the tribes of 'Âd
 and Thamûd belie their prophets —
- 22:43 and the people of Abraham
 and the people of Lot did likewise ;
- 22:44 and so did the inhabitants of Midian.
 Moreover, Moses, too, was belied.
 Yet I granted respite
 to the disbelievers for a time.
 But, thereafter, I seized them, suddenly.
 How awesome, then,
 was My denunciation of them all!
- 22:45 Then how many a city before,

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ
 بَعْضَهُمْ بِبَعْضٍ لَهْلَيْتُمُ
 صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ
 وَمَسَاجِدُ يُذَكَّرُ فِيهَا
 اسْمُ اللَّهِ كَثِيْرًا
 وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ
 إِنَّ اللَّهَ لَقَوِيٌّ عَزِيْزٌ
 الَّذِينَ إِن مَنَّاهُمْ

٤١

فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
 وَآتَوُا الزَّكَاةَ
 وَأَمَرُوا بِالْمَعْرُوفِ
 وَنَهَوْا عَنِ الْمُنْكَرِ
 وَلِلَّهِ عَاقِبَةُ الْأُمُورِ
 وَإِن يُكَذِّبُوكَ

٤٢

فَقَدْ كَذَّبْتَ قَبْلَهُمْ
 قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ
 وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ
 وَأَصْحَابُ مَدْيَنَ

٤٣

٤٤

وَكَذَّبَ مُوسَى فَأَمَلَيْتُ
 لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ
 فَكَيْفَ كَانَ نَكِيرِ
 فَكُلَّيْنِ مِّنْ قَرْيَةٍ

٤٥

whose inhabitants belied their messengers,
 have We devastated while it was doing wrong?
 Thus are they yet desolate
 and toppled upon their roofs.
 And how many an unattended well
 and lofty palace are forsaken there?
 22:46 So have they who deny faith
 not journeyed through the lands
 and seen enough of such ends,
 so as to have their hearts awakened
 to understand with them,
 and their ears opened
 so that they may truly hear with them?
 For it is not the eyes that become blind
 but the hearts within the breasts that go blind.
 22:47 Thus only in defiance do they ask you,
 O Prophet,
 to hasten the promised punishment
 of which you have forewarned them.
 And never shall God fail to fulfill His promise!
 Yet, indeed, a day with your Lord
 is like a thousand years
 of what you count on earth.
 22:48 Thus how many a city
 did I respite, while it was doing wrong?
 Then I seized it in the midst of its unbelief.
 For to Me alone is the ultimate destiny.
 22:49 O Prophet, say: O humanity!
 Indeed, I am but a clear forewarner
 of God's nearing Judgment sent to all of you.
 22:50 Yet as for those who believe
 and do righteous deeds, for them with God
 is much forgiveness for their sins
 and a generous provision
 in Gardens of Delight.

سُورَةُ الْحَجِّ

الجزء السابع عشر

أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
 فِيهَا خَاوِبَةٌ
 عَلَىٰ عُرُوشِهَا
 وَيَبْرُ مَعْطَلَةٌ
 وَقَصْرِ مَشِيدٍ
 أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
 فَتَكُون لَهُمْ قُلُوبٌ
 يَعْقِلُونَ بِهَا
 أَوْ آذَانٌ يَسْمَعُونَ بِهَا
 فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ
 وَلَكِن تَعْمَى الْقُلُوبُ
 الَّتِي فِي الصُّدُورِ
 وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ
 وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
 وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ
 كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ
 وَكَأَن مِّن قَرِيْبَةٍ
 أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ
 ثُمَّ أَخَذْتُهَا وَالَّذِي الْمَصِيرُ
 قُلْ يَا أَيُّهَا النَّاسُ
 إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ
 فَأَلْذِرِ الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ
 لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ
 وَالَّذِينَ سَعَوْا
 فِي آيَاتِنَا مُعْجِزِينَ

سُورَةُ الْحَجِّ

الجزء السابع عشر

- 22:51 But as for those who strive
to confute Our revealed verses—
so as to frustrate
the establishment of Our message,
these are the Companions of Hellfire.
- 22:52 For never have We sent
any messenger or prophet before you,
but that when he recited God's revelation,
hoping ardently to guide people,
Satan cast evil whisperings
into people's thoughts
about what, in hope, he had recited.
However, God annuls
whatever Satan may cast to obscure truth.
Then God confirms His revealed signs.
For God alone is all-knowing, all-wise.
- 22:53 Thus, He makes
whatever whisperings Satan may cast
a trial for those hypocrites
in whose doubting hearts there is a sickness,
and for those disbelievers
whose hearts are hardened.
Thus it is only the godless wrongdoers
who are, indeed, in uttermost schism
from the truth.
- 22:54 For, thereby, as well,
those who are given knowledge
of faith and revelation
know that it is the revealed truth
from your Lord that they have been given.
Therefore, they believe in it,
and thus do their hearts
become humble before Him.
And, indeed, God shall, most surely, guide
all those who believe

أُولَئِكَ أَصْحَابُ الْجَحِيمِ
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
مِنْ رَسُولٍ وَلَا نَبِيٍّ
إِلَّا إِذَا تَمَخَّى
أَلْفَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ
فَيَنْسُخُ اللَّهُ
مَا يُلْقِي الشَّيْطَانُ
ثُمَّ يُحْكِمُ اللَّهُ أَيْدِيَهُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ
لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ
فِتْنَةً لِلَّذِينَ
فِي قُلُوبِهِمْ مَرَضٌ
وَالْقَاسِيَةِ قُلُوبُهُمْ
وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ
وَلَيَعْلَمَ الَّذِينَ
أُوتُوا الْعِلْمَ
أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فَيُؤْمِنُوا بِهِ
فَتَخَبَتِ لَهُ قُلُوبُهُمْ
وَإِنَّ اللَّهَ
لَهَادِ الَّذِينَ آمَنُوا
إِلَى صِرَاطٍ مُسْتَقِيمٍ

٥٢

٥٣

٥٤

- to a straight way of salvation .
- 22:55 As for the disbelievers, they will not cease to be in doubt about this Quran until the Hour of Doom comes upon them suddenly, or there comes to them, before this, the torment of a desolating day.
- 22:56 All the dominion on that Day wherein is the Hour of Judgment belongs to God alone. He will judge between them all . So those who believe and do righteous deeds in life shall in the Hereafter be resident in the perpetual Gardens of Delight.
- 22:57 But those who have disbelieved and belied Our natural and revealed signs, then such as these are the ones for whom there is a disgracing torment awaiting in the Hereafter .
- 22:58 As to those who have emigrated in the path of God, then are killed or die, most surely, God will provide them with a most excellent provision in the Hereafter . For, indeed, God alone is the best of providers.
- 22:59 Most surely, He shall admit them into Paradise with an entrance that well-pleases them. For God alone is, most surely, all-knowing, most forbearing.
- 22:60 * That is so ! Moreover, whoever among the believers repays aggression with a punishment that is not in excess of the like of that with which

سُورَةُ الْحَجِّ

الجزء السابع عشر

٥٥ وَلَا يَزَالُ الَّذِينَ كَفَرُوا
 فِي مَرِيَّةٍ مِنْهُ
 حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً
 أَوْ يَأْتِيَهُمْ
 عَذَابٌ يَوْمٍ عَقِيمٍ
 ٥٦ الْمَلِكُ يَوْمَئِذٍ لِلَّهِ
 يَحْكُمُ بَيْنَهُمْ
 فَالَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ
 فِي جَنَّاتِ النَّعِيمِ
 ٥٧ وَالَّذِينَ كَفَرُوا
 وَكَذَّبُوا بِآيَاتِنَا
 فَأُولَئِكَ لَهُمْ
 عَذَابٌ مُهِينٌ
 ٥٨ وَالَّذِينَ هَاجَرُوا
 فِي سَبِيلِ اللَّهِ
 ثُمَّ قُتِلُوا أَوْ مَاتُوا
 لَيَسِّرَنَّ اللَّهُ
 لَهُمُ الرِّزْقَ الْحَسَنَ
 وَلَيَرْزُقَهُنَّ اللَّهُ
 لهُوَ خَيْرُ الرَّزُقِينَ
 ٥٩ لَيَدْخُلُنَّهُمْ
 مَدْخُلًا يَرْضَوْنَهُ
 وَلَيَنَالَنَّ اللَّهُ لَكُمْ حِلِيمًا
 ٦٠ * ذَلِكَ وَمَنْ عَاقَبَ
 بِمِثْلِ مَا عُوقِبَ بِهِ
 ثُمَّ بَغَى عَلَيْهِ

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّاعِيَةُ عَشْرٌ

he has been 'wrongly' punished—
and who thereafter is unjustly wronged
'in retaliation'—

God will, most surely, aid him
'in attaining justice'.

Indeed, God 'alone'
is assuredly all-pardoning, all-forgiving.

22:61 That 'aid is sure'!

For it is 'the invincible' God
who makes the night penetrate into the daylight
and who makes the daylight
penetrate into the night—
and because God 'alone'
is ever all-hearing, all-seeing.

22:62 That 'aid is sure' because God
is, most surely, the 'Eternal' Truth,
while that which they call upon,
apart from Him, is, itself, utterly false.
For, indeed, it is God 'alone'
who is, most surely,
the Ever-Exalted, the All-Great.

22:63 Have you not seen, O Prophet,
that 'it is' God 'alone'
who 'sends down', from the sky, water—
then, 'behold', the earth becomes green?
Indeed, God is subtle, all-aware.

22:64 To Him 'alone'
belongs all that is in the heavens
and all that is in the earth.
And, indeed, it is God 'alone'
who is the Self-Sufficient, the All-Praised.

22:65 Do you not see that 'it is' God
'who' has subjugated for you
all that is in the earth
and the ships that run through the sea,
by His command?

لِيَنْصُرَهُ اللَّهُ
إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ

ذَٰلِكَ بِأَنَّ اللَّهَ

يُؤَيِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُؤَيِّجُ النَّهَارَ فِي اللَّيْلِ

وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

وَأَنَّ مَا يَدْعُونَ

مِنْ دُونِهِ هُوَ الْبَاطِلُ

وَأَنَّ اللَّهَ

هُوَ الْعَلِيُّ الْكَبِيرُ

أَلَمْ تَرَ أَنَّ اللَّهَ

أَنْزَلَ مِنَ السَّمَاءِ مَاءً

فَصَبَّحَ الْأَرْضَ مُخْضِرَةً

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

لَهُ مَا فِي السَّمَاوَاتِ

وَمَا فِي الْأَرْضِ

وَإِنَّ اللَّهَ

لَهُوَ الْغَنِيُّ الْحَمِيدُ

أَلَمْ تَرَ أَنَّ اللَّهَ

سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ

وَالْفُلَّكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

وَمَسِكَ السَّمَاءَ

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- Moreover, 'it is' He 'alone who' upholds the sky so that it does not drop upon the earth, except by His permission.
- Indeed, to all people God is all-kind, mercy-giving.
- 22:66 And He is the One, 'O humankind,' who gave you life.
- Then He shall cause you to die.
- Then 'again' He shall give you life 'on Judgment Day'.
- Indeed, the human being is, most surely, an 'unbelieving' ingrate.
- 22:67 For each 'faith'-community, We have appointed 'sacred' rites which they must devoutly observe.
- So 'as to the unbelievers,' do not let them draw you into any dispute over this matter, 'O Prophet'.
- Rather, call to 'the way of' your Lord.
- For, indeed, you are, most surely, upon 'a path of' straight guidance.
- 22:68 But if ever they dispute with you, then say: God is most knowing of all that you do.
- 22:69 God will judge between 'all of' you on the Day of Resurrection about that which you have been disputing.
- 22:70 Do you not know that God knows 'full well' all that is in the heaven and the earth?
- Indeed, 'all' that is in a 'Preserved Heavenly' Book.
- Indeed, that for God is 'ever so' easy.
- 22:71 They worship 'other things' apart from God for which He has not sent down any authority, and about which they do not have any 'real' knowledge.
- Thus for the 'godless' wrongdoers,

سُبْحَانَكَ

الْحِزْبُ السَّامِعُ عَشْرٌ

أَنْ تَقَعَ عَلَى الْأَرْضِ
إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ
لَرُءُوفٌ رَحِيمٌ ﴿٦٦﴾

وَهُوَ الَّذِي أَنْحَاكُمْ
ثُمَّ مَيَّبَكُمْ ثُمَّ يُحْيِيكُمْ
إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٧﴾

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا
هُم نَاسِكُوهُ
فَلَا بُدَّ لَكُمْ فِي الْأَمْرِ
وَأَدْعُ إِلَىٰ رَبِّكَ
إِنَّكَ لَمَلَىٰ هُدًى مُسْتَقِيمٍ ﴿٦٨﴾

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ
أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٩﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ
يَوْمَ الْقِيَامَةِ
فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٧٠﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ
مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
إِنَّ ذَلِكَ فِي كِتَابٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧١﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧٢﴾

سُورَةُ الْحَجِّ

الجزء السابع عشر

- there shall not be any helper
against God's punishment .
- 22:72 Yet when Our revealed verses
are recited to them
as clear evidence that God is One ,
you recognize malevolent denial
in the faces of those who disbelieve.
They would nearly attack
those who recite Our verses to them.
Say to them :
Shall I tell you, then, of what is worse than this?
It is the Fire of Hell that God has promised
to all those who disbelieve—
and a most woeful destination it is!
- 22:73 O humankind!
A parable is here set forth. So listen to it.
Indeed, those beings whom you call upon
apart from God
can never create so much as a fly,
even if they were all to come together
for that purpose .
Rather, if a fly were to rob them
of even a mere speck of anything,
never could they even retrieve it from it.
Most feeble are the seeker and the sought!
- 22:74 Thus, they have not esteemed God
with His rightful esteem.
Indeed, God alone
is, most surely, all-powerful, overpowering.
- 22:75 It is God alone
who chooses messengers from the angels
and from people to convey His revelation .
Indeed, God is all-hearing, all-seeing.
- 22:76 He knows what lies before them
and what lies behind them.

وَإِذَا نُنزِلُ عَلَيْهِمْ
آيَاتِنَا بَيِّنَاتٍ تَعْرِفُ
فِي وُجُوهِ الَّذِينَ كَفَرُوا
الْمُنْكَرَ
يَكَادُونَ يَسْطُورُونَ
بِالَّذِينَ يَتْلُونَ
عَلَيْهِمْ آيَاتِنَا قُلْ
أَفَأَنْتُمْ كُمْ بِشَرِّ مِمَّنْ ذَلِكُمْ
النَّارُ وَعَدَهَا اللَّهُ
الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيدُ
يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ
فَأَسْتَمِعُوا لَهُ
إِنَّ الَّذِينَ تَدْعُونَ
مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَإِنْ سَأَلْتَهُمُ الذُّبَابُ شَيْئًا
لَا يَسْتَنْفِذُوهُ مِنْهُ
ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ
مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ
إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ
اللَّهُ بَصِطٌ فِي
مِنَ الْمَلَائِكَةِ رُسُلًا
وَمِنَ النَّاسِ
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ

Indeed, to God alone
are all matters returned for just Judgment.

22:77 O you who believe!

Bow in your Prayer,
and bow down to the ground, as well,
worshipping your Lord alone.

Moreover, do much good in life,
so that you may succeed. ﴿٧٧﴾

22:78 Thus strive, O believers, for the sake of God

to uphold His commandments —
with the kind of striving
that is thoroughly worthy of Him.

For it is He alone

who has chosen you for this faith —

nor has He placed on you any undue strain
in your religion.

It is the sacred way of your forefather Abraham.

And it is He alone who has in honor
named you Muslims in the Scriptures of old—
and in this Quran —

so that Muhammad, the Messenger of God,
may be a witness to God's truth
before all of you,

and that you may, in turn,
be witnesses to the revealed truth
before all people.

So duly establish the Prayer
and give the Zakât-Charity
and hold fast to God with all certainty.

He alone is your Patron.

Then how commendably blessed
a Patron is God!

And how commendably blessed a Supporter!

سُورَةُ الْحَجِّ

الْحَجَّةُ السَّابِعُ عَشَرَ

وَاللَّهُ تَرْجِعُ الْأُمُورَ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿٧٧﴾

أَرْكَعُوا وَأَسْجُدُوا

وَأَعْبُدُوا رَبَّكُمْ

وَأَفْعَلُوا الْخَيْرَ

لَعَلَّكُمْ تَفْلِحُونَ ﴿٧٨﴾

وَجَاهِدُوا فِي اللَّهِ

حَقَّ جِهَادِهِ

هُوَ أَحْتَبَنكُمْ

وَمَا جَعَلَ عَلَيْكُمْ

فِي الدِّينِ مِنْ حَرَجٍ

بَلَلَةً أَيْكُمْ إِتْرَاهِيمَ

هُوَ سَمَّٰنُكُمْ الْمُسْلِمِينَ

مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ

الرَّسُولُ شَهِيدًا عَلَيْكُمْ

وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

فَأَقِمْوْا الصَّلَاةَ

وَأَتُوا الزَّكَاةَ

وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ

فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Surah 23 / 118 VERSES / REVEALED AT MAKKAH

Al-Mu'minûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 23:1 Truly, the believers shall realize everlasting success:
- 23:2 The ones who attain humility in their Prayers;
- 23:3 the ones, moreover, who unfailingly turn away from any vile talk they hear;
- 23:4 the ones, moreover, who unstintingly give the due Zakât-Charity;
- 23:5 the ones, moreover, who are ever vigilant as to the chastity of their secret parts—
- 23:6 except in associating with their wives, or with whomever their hands may rightfully attain to, for, then, they are not blameworthy;
- 23:7 but whoever seeks intimate consort beyond this, then it is they who are the transgressors;
- 23:8 the ones, moreover, who are ever observant of their trusts and their covenant;
- 23:9 the ones, moreover, who are ever vigilant

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ①

الَّذِينَ هُمْ ②

فِي صَلَاتِهِمْ خَاشِعُونَ ③

وَالَّذِينَ هُمْ ④

عَنِ اللَّغْوِ مُعْرِضُونَ ⑤

وَالَّذِينَ هُمْ ⑥

لِلزَّكَاةِ فَاعِلُونَ ⑦

وَالَّذِينَ هُمْ ⑧

لِفُرُوجِهِمْ حَافِظُونَ ⑨

إِلَّا عَلَىٰ أَزْوَاجِهِمْ ⑩

أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ⑪

فَاتَمَّتْ عَلَيْهِمْ مَلُومَاتٌ ⑫

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ ⑬

فَأُولَٰئِكَ هُمُ الْعَادُونَ ⑭

وَالَّذِينَ هُمْ ⑮

لِأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ⑯



- as to 'keeping' their Prayers.
- 23:10 It is these who shall be the inheritors—
- 23:11 the ones who shall inherit Paradise.
Therein shall they abide forever.
- 23:12 Now, very truly,
We created man out of an extraction of mud.
- 23:13 Then We made him a sperm-drop
set in a well-established place.
- 23:14 Then We created the sperm-drop
'into' a clinging clot.
Then We created the clinging clot
'into' a morsel-like lump.
Then We created,
in the morsel-like lump, bones.
Then We clothed the bones with flesh.
Thus do We bring him forth
as an entirely different creation.
So blessed be God, the best of creators.
- 23:15 Then, indeed, thereafter
you are 'destined' to die.
- 23:16 Then on the Day of Resurrection
you shall be raised to life.
- 23:17 And very truly,
We have created above you
seven 'heavenly' spheres—
and never are We heedless
of 'any part of' creation!
- 23:18 Thus have We sent down,
from the sky, water, in due measure,
and caused it to settle in the earth.
And, indeed, We are well able to take it away.
- 23:19 Yet therewith We bring forth for you
gardens of date palms and grapevines,
in which there is for you fruit aplenty;

سُورَةُ الْمُؤْمِنِينَ

الجزء الثامن عشر

وَالَّذِينَ هُمْ ①
عَلَىٰ صَلَاتِهِمْ يَحَافِظُونَ
أُولَٰئِكَ هُمُ الْوَارِثُونَ ②
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ ③
هُم فِيهَا خَالِدُونَ
وَلَقَدْ خَلَقْنَا الْإِنْسَانَ ④
مِن سَلَالَةٍ مِّن طِينٍ
ثُمَّ جَعَلْنَاهُ نُطْفَةً ⑤
فِي قَرَارٍ مَّكِينٍ
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ⑥
فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً
فَخَلَقْنَا الْمُضْغَةَ عِظْمًا
فَكَسَوْنَا الْعِظْمَ لَحْمًا
ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ⑦
ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ⑧
ثُمَّ إِنَّكُمْ ⑨
يَوْمَ الْقِيَامَةِ تَبْعُوثُونَ
وَلَقَدْ خَلَقْنَا فَوْقَكُمْ ⑩
سَبْعَ طَرَائِقَ وَمَا كُنَّا
عَنِ الْخَلْقِ غَافِلِينَ ⑪
وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ
فَأَنسَكْنَاهُ فِي الْأَرْضِ ⑫
وَلِنَأْتِيَ عَلَىٰ ذَهَابٍ بِهِ لِقَادِرُونَ
فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ ⑬
مِّن نَّخِيلٍ وَأَعْنَابٍ
لَّكُمْ فِيهَا فَوَاحِشٌ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ

- and from it you may eat.
- 23:20 Also, 'We produce therewith
a tree which comes forth
from the region of Mount Tûr of Sinai.
It yields oil from its olive fruit
and is a condiment,
for those who would eat of it.'
- 23:21 Moreover, in cattle of every kind
there is, indeed, a sure lesson for you.
We give you to drink of the milk
that is within their bellies.
And in them, there are
many other benefits for you.
And from them, there is meat that you eat.
- 23:22 And upon them, and upon ships,
you are carried through land and sea.
- 23:23 Now, very truly,
We sent Noah as a messenger to his people.
So he said to them: O my people!
Worship God alone.
You do not have any God other than Him.
Will you not, then, be God-fearing?
- 23:24 Yet the elders of his people,
who disbelieved, said:
This man is but a mere mortal like yourselves!
He desires to have superiority over you.
Now, had God truly willed
to reveal a message to us,
He would have sent down angels
as messengers.
We have not heard of this claim
occurring in the time of our forefathers of old.
- 23:25 He is nothing but a man
'touched' with madness.

سُورَةُ الْمُؤْمِنِينَ

الجزء الثامن عشر

٢٠ وَشَجَرَةً تَخْرُجُ مِنْ
طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ

وَصَيْغٍ لِلْأَكْلِينَ
وَلِأَنَّكُمْ

فِي الْأَنْعَامِ لِعِبْرَةً

تُسْقِيكُمْ مِمَّا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرٌ

وَمِنْهَا تَأْكُلُونَ

٢٢ وَعَلَيْهَا وَعَلَى الْفَالِكِ تَحْمَلُونَ

٢٣ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ

مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

أَفَلَا تَتَّقُونَ

٢٤ فَقَالَ الْمَلَأُوا

الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ

مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ

يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ

وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً

مَا سَمِعْنَا بِهَذَا

فِي آبَائِنَا الْأَوَّلِينَ

٢٥ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ

فَتَرَىٰ صُورَهُ حَقًّا حِينَ

- So wait on him for a time 'till he quits or dies'.
- 23:26 He said: My Lord!
Support me 'against them',
for they have 'irrevocably' belied me.
- 23:27 Thus We revealed to him:
Make the Ark, under 'the care of'
Our 'watchful' Eyes
and 'according to' Our revelation.
Then when Our command 'of doom'
comes to pass,
and the hearth 'itself' erupts 'like a fount',
as a sign and a portent,
then place in it mates of every 'living' pair,
and your family—
except for those of them
against whom the word 'of destruction'
has gone forth.
Nor shall you address Me
regarding 'the deliverance'
of 'those who did wrong'.
Indeed, they shall 'all' be drowned.
- 23:28 And when you are settled upon the Ark—
you and 'all' those 'who are' with you—
then say 'in exaltation':
All praise is for God who 'alone' has delivered us
from the wrongdoing people.
- 23:29 And say 'also': My Lord!
Cause me to alight with a blessed alighting,
for You 'alone' best bring 'Your servants'
to blessed alighting.
- 23:30 Indeed, in this
there are sure signs 'of admonition'.
For We do, indeed,
put 'the faith of people' to the test.

سُورَةُ الْمُؤْمِنِينَ

الجزء الثامن عشر

قَالَ ﴿٢٦﴾

رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونِ

فَأَوْحَيْنَا إِلَيْهِ أَنْ ﴿٢٧﴾

أَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا

فَإِذَا جَاءَ أَمْرُنَا

وَفَارَ الْفُجُورُ

فَأَسْأَلُ فِيهَا مِنْ كُلِّ

زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ

إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ

وَمَنْهُمْ وَلَا تَحْطَبُنِي

فِي الَّذِينَ ظَلَمُوا

إِنَّهُمْ مُعْرِضُونَ

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ ﴿٢٨﴾

عَلَى الْفُلِ فَقُلِ الْتَمُدْ لِلَّهِ

الَّذِي بَخَسَنَا مِنَ الْقَوْمِ الظَّالِمِينَ

وَقُلِ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا ﴿٢٩﴾

وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

إِنَّ فِي ذَلِكَ لَآيَاتٍ ﴿٣٠﴾

وَإِنْ كُنَّا لَمُبْتَلِينَ

فَرَأْسُنَا مَنْ بَعْدِهِمْ ﴿٣١﴾

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- 23:31 Then We brought forth after them another generation.
- 23:32 Thus We sent to them a messenger from among them, saying: Worship God alone. You do not have any God other than Him. Will you not, then, be God-fearing?
- 23:33 But the elders of his people—who disbelieved, and belied the 'destined' Meeting of God for Judgment in the Hereafter, though We had given them luxuries in the life of this world—said: This 'man' is but a 'mere' mortal like yourselves! He eats of what you eat, and he drinks of what you drink.
- 23:34 And were you to obey a 'mere' mortal like yourselves, then you would, indeed, be losers 'in this world'.
- 23:35 Does he promise you that when you die and become mere dust and bones that you shall, indeed, be brought forth 'to life'?
- 23:36 *How absurd! Absurd, indeed, is all that you are promised!
- 23:37 There is nothing but our life in this world. We die 'once'. And we live 'once'. And never shall we be raised 'from the dead'.
- 23:38 He is nothing more than a man who has forged a lie against God, and never shall we be believers in him!
- 23:39 He said: My Lord! Support me 'against them,' for they have 'irrevocably' belied me.
- 23:40 'God' said 'to him':

قَرْنَا أٰخَرِيْنَ ﴿٣١﴾
 فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِنْهُمْ ﴿٣٢﴾
 اَنْ اَعْبُدُوْا اللّٰهَ
 مَا لَكُمْ مِنْ اِلٰهٍ اِغْوٰتٌ ﴿٣٣﴾
 اَفَلَا تَتَّقُوْنَ
 وَقَالَ الْمَلٰٓئِمِنْ قَوْمِهٖ
 الَّذِيْنَ كَفَرُوْا
 وَكَذَّبُوْا بِلِقَاءِ الْاٰخِرَةِ ﴿٣٤﴾
 وَاَتَرَفْتُمْ فِي الْحَيٰوةِ الدُّنْيَا
 مَا هٰذَا اِلَّا بَشَرٌ مِّثْلُكُمْ
 يَأْكُلُ مِمَّا تَاْكُلُوْنَ مِنْهُ
 وَيَشْرَبُ مِمَّا تَشْرَبُوْنَ
 وَلِيْنَ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ
 اِنَّكُمْ اِذَا لَخْسِرُوْنَ ﴿٣٥﴾
 اَبَعِدْتُمْ اَنْفُسَكُمْ اِذَا مِتُّمْ
 وَكُنْتُمْ تُرَابًا وَعِظْمًا
 اِنَّكُمْ تُخْرَجُوْنَ ﴿٣٦﴾
 هٰٓهِيَ اَهْبٰتٌ هٰٓهِيَ اَهْبٰتٌ
 لِمَا تُوْعَدُوْنَ ﴿٣٧﴾
 اِنَّ هِيَ اِلَّا حَيٰتُنَا الدُّنْيَا
 نَمُوْتُ وَنَحْيٰٓءٌ
 وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٨﴾
 اِنَّ هُوَ اِلَّا رَجُلٌ
 اَفْتَرٰى عَلٰى اللّٰهِ كَذِبًا
 وَمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿٣٩﴾
 قَالَ رَبِّ اَنْصُرْنِيْ بِمَا كَذَّبُوْنَ
 قَالَ عَمَّا قَلِيْلٍ ﴿٤٠﴾

- In a short while,
they shall, most surely, become
utterly remorseful.
- 23:41 So the 'deadly' blast of Our punishment
seized them, suddenly, with 'inevitable' justice.
Thus We turned them into floating debris.
So away with the wrongdoing people!
- 23:42 Then after them We raised other generations.
- 23:43 No nation can hasten its 'set' term of judgment.
Nor can they remain thereafter.
- 23:44 Then We sent Our messengers 'to them',
one after the other.
Whenever a messenger came to a people,
they belied him.
Thus We caused them to follow one another
'into destruction'.
And We turned 'every one of' them
into a byword of reproach
'among the succeeding nations'.
So away with a people who do not believe!
- 23:45 Thereafter, We sent Moses
and his brother, Aaron,
with Our 'miraculous' signs
and manifest authority,
23:46 to Pharaoh and his 'assembly of' nobles.
But they grew so very arrogant,
for they were a haughty people.
- 23:47 So they said:
Are we to believe in two mortals like us,
while their people are slaves to us?
- 23:48 Thus they belied both of them.
So they 'too' became of those
who were destroyed.

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- لَيَصْبِحَنَّ نَادِمِينَ
فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ ٤١
فَجَعَلْنَاهُمْ عُثَاةً
فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ
ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ
قُرُونًا آخَرِينَ ٤٢
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا
وَمَا يَسْتَجْرُونَ ٤٣
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلِّ مَا
جَاءَ أُمَّةً رُسُلُهُمْ كَذَّبُوهُ
فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا
وَجَعَلْنَاهُمْ أَحَادِيثَ
فَبَعْدًا لِلْقَوْمِ لَا يُؤْمِنُونَ ٤٤
ثُمَّ أَرْسَلْنَا مُوسَى
وَأَخَاهُ هَارُونَ بِآيَاتِنَا
وَسُلْطَانٍ مُبِينٍ ٤٥
إِلَى فِرْعَوْنَ وَمَلَئِهِ
فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ٤٦
فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمِهِمَا لَنَا عِبَادُونَ ٤٧
فَكَذَّبُوهُمَا ٤٨
فَكَانُوا مِنَ الْمُهْلَكِينَ
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ ٤٩

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- 23:49 And very truly, We had given Moses the Book of the Torah, for the Children of Israel, so that they might be guided aright.
- 23:50 Moreover, We made the son of Mary, along with his mother, a 'miraculous' sign for them and for all people. Thus when she delivered him We gave them shelter upon a hilltop, endowed with rest and running rills.
- 23:51 God said to all His emissaries: O messengers! Eat of all that is wholesome, and do righteous deeds. Indeed, I am all-knowing of all that you do.
- 23:52 For, indeed, this 'faith'-community of yours is one community. And I am your Lord. So fear Me.
- 23:53 Yet they who came after them split into factions among themselves in the matter of their faith— each party exulting in whatever they had taken hold of, and, without authority, calling it truth.
- 23:54 So leave them in their overwhelming ignorance for a 'preordained' time.
- 23:55 Do they think that because of the wealth and sons We provide them
- 23:56 that We but hasten to 'grace' them with good things? No, indeed! They do not perceive 'the direness of their test'!
- 23:57 Yet 'as to' those who are, indeed, cautious,

لَعَلَّهُمْ يَهْتَدُونَ
 وَحَلَمْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً
 وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ
 ذَاتِ قَرَارٍ وَمَعِينٍ
 يَتَأْتِيهَا الرُّسُلُ كُلُّوا مِنْ
 الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا
 إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ
 وَإِنْ هَدَيْتُهُمْ أُمَمَتُكُمْ
 أُمَّةً وَاحِدَةً
 وَأَنَا رَبُّكُمْ فَاتَّقُونِ
 فَتَقَطَعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا
 كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ
 فَذَرَهُمْ فِي عَمْرَتِهِمْ حَتَّىٰ حِينٍ
 أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ
 مِنْ مَالٍ وَبَنِينَ
 سَارِعِينَ لَهُمْ فِي الْخَيْرَاتِ
 بَلْ لَا يَشْعُرُونَ
 إِنَّ الَّذِينَ هُمْ
 مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ

- out of fear of their Lord;
 23:58 and those who believe
 in the `revealed` signs of their Lord;
 23:59 and those who do not associate gods
 with their Lord;
 23:60 and those who give `charitably` all that they give,
 with trembling hearts,
 because `they know` they are returning
 to their Lord for Judgment —
 23:61 it is these who hasten
 to `exceed one another in` good works.
 And they are, indeed,
 foremost in `attaining` them.
 23:62 Nor do We task any soul beyond its capacity.
 Yet with Us is a Book which speaks the truth
 `about the works of men`.
 Thus never shall they be wronged `in the least`.
 23:63 But `as for the unbelieving factions`,
 their hearts are `steeped`
 in overwhelming `ignorance` about this `Quran`.
 And they have `evil` deeds besides this
 which they are doing.
 23:64 At last, when, suddenly,
 We seize those among them
 indulged in opulent ease
 with the torment `of Our judgment`,
 then `instantly` they will be groaning:
 23:65 Do not groan this Day `Hereafter`,
 it shall be said to them`.
 For never will you be helped by Us.
 23:66 Truly, My `revealed` verses were recited to you.
 Yet you used to fall back `from faith`
 upon your heels.
 23:67 You grew arrogant therein,

وَالَّذِينَ هُمْ

يَتَّبِعُونَ رَبَّهُمْ يُؤْمِنُونَ

وَالَّذِينَ هُمْ

بِرَبِّهِمْ لَا يَشْرِكُونَ

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا

وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ

إِلَىٰ رَبِّهِمْ رَاجِعُونَ

أُولَٰئِكَ يَسْرِعُونَ فِي الْخَيْرَاتِ

وَهُمْ لَهَا سَابِقُونَ

وَلَا نَكُلِفُ نَفْسًا إِلَّا وُسْعَهَا

وَلَدِينَا كِتَابٌ يَنْطِقُ بِالْحَقِّ

وَهُمْ لَا يُظْلَمُونَ

بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا

وَلَهُمْ أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ

هُمْ لَهَا عَمِلُونَ

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ

بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ

لَا يَجْتَرُوا الْيَوْمَ

إِنَّكُمْ مِنَّا لَا تُصْرُونَ

فَدَكَانَتْ عَائِنِي نُتْلَىٰ عَلَيْكُمْ

فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ

نُنَكِّصُونَ

مُسْتَكْبِرِينَ بِهِ

سَمِرًا تَهْجُرُونَ

- chattering at night in blasphemy.
- 23:68 Then do they not reflect on the word of God?
Or are they in denial
only because there has come to them
from God
what did not come to their forefathers of old?
- 23:69 Or is it that they do not recognize
the well-known integrity of their Messenger,
and so they disavow him?
- 23:70 Or do they say: He has madness in him?
Rather, he has come to them with the truth.
But most of them
are utterly abhorrent of the truth.
- 23:71 Yet were the truth to follow their whims,
the heavens and the earth—
and all who are in them—
would, most surely, have become corrupted.
Rather, We have brought them the Quran
to be their revealed Reminder
of the way of God.
Yet they turn away from the guidance
of their revealed Reminder.
- 23:72 Do you, O Prophet, ask of them
any tribute for the blessing of faith
you bring them?
Yet the tribute of your Lord
that He offers them in reward is far better.
For He is the very best of providers.
- 23:73 And you do, indeed,
call them to a straight way of salvation,
- 23:74 while, indeed, all those
who do not believe in the Hereafter
are, most surely, in deviation
from the straight way.
- 23:75 *Thus were We to have mercy upon them,

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١٨ أَفَلَمْ يَذَّبُوا الْقَوْلَ إِذْ جَاءَهُمْ

مَا نَزَّلْنَا بِآيَاتٍ أَبَاءَهُمْ الْأَوَّلِينَ

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ

فَهُمْ لَهُ مُنْكَرُونَ

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

بَلْ جَاءَهُمْ بِالْحَقِّ

وَأَكْذَبَهُمْ لِلْحَقِّ كَذِبُونَ

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ

لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ

وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ

بِذِكْرِهِمْ فَهُمْ عَن

ذِكْرِهِمْ مُعْرِضُونَ

أَمْ قَسَمْنَا لَهُمُ خَرَجًا

فَخَرَجَ رَيْكَ خَيْرٌ

وَهُوَ خَيْرُ الرِّزْقَيْنِ

وَإِنَّكَ لَتَدْعُوهُمْ

إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَإِنَّ الدِّينَ

لَأَيُّومُنَا بِالْآخِرَةِ

عَنِ الصِّرَاطِ لَنُنَاكِبُونَ

* وَلَوْ رَحِمْنَاهُمْ

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- and remove whatever harm is upon them,
they would still persist
in their insolent transgression,
wandering blindly.
- 23:76 And very truly, We gripped them with torment
as a forewarning against their unbelief.
Yet they did not seek
to surrender themselves to their Lord.
Nor did they humble themselves
before God in earnest entreaty.
Nor will they—
- 23:77 until We open for them
a gate of truly severe torment,
and, suddenly, they are steeped in it,
utterly despondent.
- 23:78 Yet He alone is the One who has brought forth
for all of you human beings,
the faculties of hearing, and sight,
and hearts that comprehend.
How very little are the thanks that you give!
- 23:79 And He alone is the One
who has multiplied you on earth.
And before Him in the Hereafter
you shall be assembled for Judgment.
- 23:80 And He alone is the One
who gives life and gives death.
And to Him alone
belongs the alternation of the night
and the daylight.
Will you not, then, understand?
- 23:81 Indeed, they who disbelieve have said
just what the earliest generations
of disbelievers have said.
- 23:82 They said:

وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ
لَلْجَوِّ فِي طَعْنِهِمْ يَعْصَهُونَ
وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ ﴿٧٦﴾
فَمَا اسْتَكَاثَرُوا لِلرَّيْبِ
وَمَا يَنْصُرُونَ
حَتَّى إِذَا فَتَحْنَا عَلَيْهِم بَابًا
ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِيهِ مُبْلِسُونَ
وَهُوَ الَّذِي أَنْشَأَ لَكُمُ
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَا تَشْكُرُونَ
وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَالَيْهِ تُحْشَرُونَ ﴿٧٧﴾
وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ
وَلَهُ أَخْتَلَفُ اللَّيْلِ وَالنَّهَارِ
أَفَلَا تَعْقِلُونَ ﴿٧٨﴾
بَلْ قَالُوا
مِثْلَ مَا قَالِ الْأَوَّلُونَ ﴿٧٩﴾

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الْحِزْبُ الثَّلَاثُونَ عَشَرَ

- When we are dead
and we have become mere dust and bones,
shall we, indeed, be raised up to life again?
- 23:83 Truly, we have already been promised
this very thing —
we and our forefathers of old.
This is nothing but tales of the ancients!
- 23:84 Say to them :
To whom, then, does the earth
and whoever is on it belong,
if at all you know?
- 23:85 They shall say: 'They belong' to God.
'Then say to them :
Will you not, then,
become mindful that God is all-able
to resurrect you for Judgment?
- 23:86 And say to them :
Who is the Lord of the seven heavens
and the Lord of the Magnificent Throne?
- 23:87 They shall say: 'They belong' to God.
'Then say to them :
Will you not, then, be God-fearing?
- 23:88 Moreover, say to them :
In whose mighty Hand
is the dominion over all things,
such that He alone gives refuge
while there is no refuge from Him,
if at all you know?
- 23:89 They shall say: 'It all belongs' to God.
'Then say to them :
How, then, are you so deluded by false beliefs ?
- 23:90 Rather, We have brought them the truth,
but they are most surely liars.
- 23:91 God has not taken to Himself any offspring.
Nor has there ever been any god with Him.

قَالُوا أَإِذَا مِتْنَا
وَكُنَّا تُرَابًا وَعِظْمًا
أَوْنَا لَمُبْعُوثُونَ
لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا
هَذَا مِنْ قَبْلُ إِنْ هَذَا
إِلَّا أَسْطِيرُ الْأَوَّلِينَ
قُلْ
لِمَنِ الْأَرْضُ وَمَنْ فِيهَا
إِنْ كُنْتُمْ تَعْمُرُونَ
سَيَقُولُونَ لِلَّهِ
قُلْ أَفَلَا تَذَكَّرُونَ
قُلْ مَنْ رَبُّ
السَّمَوَاتِ السَّبْعِ
وَرَبُّ الْعَرْشِ الْعَظِيمِ
سَيَقُولُونَ لِلَّهِ
قُلْ أَفَلَا نُنْفِقُ
قُلْ مَنْ يَبْرؤُهُ
مَلَكُوتُ كُلِّ شَيْءٍ
وَهُوَ يُحْيِيهِ
وَلَا يُحْيِيهِ
إِنْ كُنْتُمْ تَعْمُرُونَ
سَيَقُولُونَ لِلَّهِ
قُلْ فَأَنَّى تُسْحَرُونَ
بَلْ أَنْتُمْ بِآلِحَتِكُمْ
وَأَنفُسِكُمْ كَاذِبُونَ
مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ
وَمَا كَانَ مَعَهُ مِنْ إِلَهِ

- For, then, each god would have gone off with what he created.
 Moreover, some would have sought to overcome others.
 Highly exalted is God far above all that they ascribe to Him—
 23:92 the Sole Knower
 of all the realms of the unseen and the seen.
 So most high is He far above all that they associate as gods with Him .
 23:93 Say in entreaty, O Prophet : My Lord!
 If it is to be that You will show me the fulfillment of whatever judgment they are promised—
 23:94 then my Lord,
 let me not be among the wrongdoing people when it befalls .
 23:95 For, indeed, We are well able to show you the fulfillment
 of all that We have promised them.
 23:96 Therefore, repel their evildoing with that which is best in the sight of God, pardoning and overlooking their harm .
 We know well all that they falsely ascribe to God and His Messenger .
 23:97 Moreover, say in entreaty : My Lord!
 I seek refuge in You from the promptings of the satans to do otherwise .
 23:98 And I seek refuge in You, my Lord, from their presence.
 23:99 People disbelieve—
 until when death comes to one of them,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الثامن عشر

إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
 وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ
 سَبْحَنَ اللَّهُ عَمَّا يُصِفُونَ
 ٩٢ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ
 فَتَعَلَّى عَمَّا يُشْرِكُونَ
 ٩٣ قُلْ رَبِّ
 إِمَّا تُرِيدُنِي مَا وَعَدْتَونَ
 ٩٤ رَبِّ فَلَا تَجْعَلْنِي
 فِي الْقَوْمِ الظَّالِمِينَ
 ٩٥ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ
 مَا نَعِدُهُمْ لَقَدِيرُونَ
 ٩٦ ادْفَعْ بِالَّتِي
 هِيَ أَحْسَنُ السَّيِّئَةِ
 نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ
 ٩٧ وَقُلْ رَبِّ أَعُوذُ بِكَ
 مِنْ هَمَزَاتِ الشَّيَاطِينِ
 وَأَعُوذُ بِكَ رَبِّ
 أَنْ يَحْضُرُونِ
 ٩٨ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ

سُورَةُ الْمُؤْمِنِينَ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْعَظِيمِ

- he says in regret: My Lord!
Return me to life in the world,
23:100 so that I may do righteousness
and believe
in what I previously left behind!
No, indeed! Never shall this be!
It is but an empty word that such a one utters.
For behind them there is a barrier
that has sealed them off from the world,
until the Day they are raised up to life
in the Hereafter.
- 23:101 Then when the Trumpet
of the Hour of Doom is blown,
no ties of kinship between them
shall avail on that Day.
Nor shall they care, then,
to ask about one another.
- 23:102 Thus those whose balances
are heavy with good works—
then it is these who are the truly successful.
- 23:103 But those whose balances are light,
whose sins thus prevail—
then it is these who have utterly lost their souls.
In Hell shall they abide forever—
- 23:104 the Fire searing their faces,
ever grimacing therein with pain.
- 23:105 God shall say to them:
Were not My revealed verses recited to you,
and did you not use to belie them?
- 23:106 They shall say: Our Lord!
Our perverse ways overcame us!
Thus we were a people lost in error.
- 23:107 Our Lord!
Bring us out of this Fire, to life in the world,
and if we return to unbelief,

قَالَ رَبِّ ارْجِعُونِ
لَعَلِّي أَعْمَلُ صَالِحًا
فِيمَا تَرَكْتُ كَلَّا
إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا
وَمِن وَرَائِهِم بَرْزَخٌ
إِلَى يَوْمِ يُبْعَثُونَ
فَإِذَا نُفِخَ فِي الصُّورِ
فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَتَسَاءَلُونَ
فَمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ
وَمَنْ خَفَّتْ مَوَازِينُهُ
فَأُولَئِكَ
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
فِي جَهَنَّمَ خَالِدُونَ
تَلْفَحُ وُجُوهُهُمُ النَّارَ
وَهُمْ فِيهَا كَالِحُونَ
أَلَمْ تَكُنْ آيَاتِنَا تُلَىٰ عَلَيْكُمْ
فَكُنْتُمْ بِهَا تُكذِّبُونَ
قَالُوا رَبَّنَا
غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكَانَا قَوْمًا ضَالِّينَ
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا

- then would we, most surely,
be 'godless' wrongdoers.
- 23:108 He shall say: Sink into it, despised!
Nor shall you 'ever' speak to Me!
- 23:109 Indeed, there was a party of My servants
who said: Our Lord!
We have believed 'in You'.
So forgive us and have mercy upon us,
for it is You 'alone' who are supreme,
'far' above all who are merciful.
- 23:110 But you 'disbelievers'
took them as an object of 'scorn and' scoffing—
'and remained obsessed with it—'
until such 'incessant mocking of their faith'
caused you to forget
My remembrance 'utterly'—
for 'all the while'
you were 'diverted with' laughing at them.
- 23:111 Indeed, this Day I have rewarded them
for what they have endured patiently.
It is they who are the 'truly' triumphant!
- 23:112 'God' shall say 'to the doomed'
on Judgment Day:
How long did you remain 'alive' on the earth
in 'terms of the' number of years?
- 23:113 They shall say:
'It seems that' we remained 'there only' a day—
or 'even' part of a day.
Yet ask those who kept count 'for us'.
- 23:114 He shall say:
You have, indeed, remained 'there'
but a little while—
if only you had known
'how fleeting it would all be'!

فَإِنَّا ظَالِمُونَ

قَالَ أَحْسَبُوا فِيهَا ١٠٨

وَلَا تُكَلِّمُونَ

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي ١٠٩

يَقُولُونَ رَبَّنَا آمَنَّا

فَاعْفِرْ لَنَا وَارْحَمْنَا

وَأَنْتَ خَيْرُ الرَّاحِمِينَ

فَاتَّخَذْتُمُوهُمْ سَخِرَاتٍ ١١٠

حَتَّىٰ أَسْوَأَكُمْ ذِكْرِي

وَكُنْتُمْ مِنْهُمْ تَضَاعُكُونَ

إِنِّي جَزَيْتَهُمُ الْيَوْمَ ١١١

بِمَا صَبَرُوا

أَنْتُمْ هُمْ الْفَائِزُونَ

قُلْ كَمْ لَبِئْتُمْ فِي الْأَرْضِ ١١٢

عَدَدَ سِنِينَ

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ١١٣

فَسْئَلِ الْعَادِينَ

قُلْ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا ١١٤

لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ

سُورَةُ الْمُؤْمِنِينَ

الجزء الثامن عشر

23:115 Did you think, then,
that We had created you in vain,
and that you would not be returned to Us
for Judgment?

23:116 Rather, most high far above all is God:
The King! The Eternal Truth!
There is no God but Him,
the Lord of the Gracious Throne.

23:117 Thus whoever calls upon any other god
with God—
for which he can never have any proof—
his reckoning is awaiting him with his Lord.
Indeed, the disbelievers shall never succeed!

23:118 Thus say: My Lord!
Forgive and have mercy,
for it is You alone who are supreme,
far above all who are merciful.

أَفَحَسِبْتُمْ ۝١١٥

أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ۝١١٦

لَا إِلَهَ إِلَّا هُوَ

رَبُّ الْعَرْشِ الْكَرِيمِ

وَمَنْ يَدْعُ مَعَ اللَّهِ ۝١١٧

إِلَهَاءَ آخَرَ لَا بُرْهَانَ لَهُ بِهِ

فَانَّمَا حِسَابُهُ عِنْدَ رَبِّهِ

إِنَّهُ لَا يَفْلِحُ الْكَافِرُونَ

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ ۝١١٨

وَأَنْتَ خَيْرُ الرَّاحِمِينَ

Surah 24 / 64 VERSES / REVEALED AT MADINAH

Al-Nûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 24:1 This is a surah of the Quran .
We have sent it down as Heavenly revelation
and ordained the obligations herein.
And thus , We have sent down herewith
verses of clear intent ,
so that you may become mindful
of God's commandments :
- 24:2 As to she who fornicates and he who fornicates,
whip each one of them a hundred lashes—
and let no pity for them overtake you
in adhering to God's religion,
if truly you believe in God
and in the coming Judgment of the Last Day.
Moreover, let a group of the believers
witness their punishment.
- 24:3 A man who fornicates shall not marry anyone
but a woman who fornicates or an idolatress.
And as for the woman who fornicates,
none shall marry her
but a fornicator or an idolater—
and such marriage is forbidden
for the believers.
- 24:4 As to those who accuse chaste women

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا ﴿١﴾
وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ
لَعَلَّكُمْ تَذَكَّرُونَ

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا ﴿٢﴾
كُلَّ وَجْهٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ
وَلَا تَأْخُذْكُمْ بِهِمَا
رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَلْيَشْهَدْ عَذَابَهُمَا
طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

الرَّانِي لَا يَنْكِحُ ﴿٣﴾
إِلَّا زَانِيَةً أَوْ مُشْرِكَةً
وَالزَّانِيَةُ لَا يَنْكِحُهَا
إِلَّا زَانٍ أَوْ مُشْرِكٌ
وَحَرِيمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ
وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ﴿٤﴾

سُورَةُ النُّورِ

الجزء الثامن عشر

- of illicit sexual intercourse
 who then do not produce four eyewitnesses
 to the very act, whip them eighty lashes
 and do not accept
 any testimony from them ever after,
 for it is these who are the ungodly—
 24:5 except for those of them
 who repent after this offense
 and set things aright.
 For, indeed, God is all-forgiving, mercy-giving.
 24:6 As to those who accuse their wives of adultery
 while having no eyewitnesses but themselves,
 then the due testimony of each accuser
 is to bear witness four times, swearing by God,
 that he is, indeed, of the truthful—
 24:7 while the fifth testimony shall be
 that the curse of God be upon him
 if he is of the liars.
 24:8 Yet punishment shall be averted from her
 if she bears witness four times,
 swearing by God,
 that he is, indeed, of the liars—
 24:9 while the fifth testimony shall be
 that the wrath of God be upon her
 if he is of the truthful.
 24:10 Now, what would become of you, O believers,
 were it not for the grace of God upon you,
 and His mercy,
 and were it not that God
 is, indeed, all-relenting, all-wise!
 24:11 Indeed, those who have come to you
 with the wicked slander
 against the mother of the believers
 are a band of hypocrites among you.
 Do not consider it evil for you.

ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
 فَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً
 وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا
 وَأُولَئِكَ هُمُ الْفَاسِقُونَ
 إِلَّا الَّذِينَ تَابُوا

٥

مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
 وَالَّذِينَ يَرْمُونَ أزْوَاجَهُمْ
 وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ
 فَشَهَادَةُ أَحَدِهِمْ

٦

أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ
 إِنَّهُ لَمِنَ الصَّادِقِينَ
 وَالْخَامِسَةُ

٧

أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ
 إِنْ كَانَ مِنَ الْكَاذِبِينَ
 وَيَدْرَأُ عَنْهَا الْعَذَابَ

٨

أَنْ تَشْهَدَ أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ
 إِنَّهُ لَمِنَ الْكَاذِبِينَ
 وَالْخَامِسَةَ

٩

أَنْ غَضَبَ اللَّهُ عَلَيْهَا
 إِنْ كَانَ مِنَ الصَّادِقِينَ
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ

١٠

وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ
 إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ
 عُصْبَةٌ مِنْكُمْ
 لَا تَحْسَبُوهُ شَرًّا لَكُمْ
 بَلْ هُوَ خَيْرٌ لَكُمْ

١١

- But, rather, it is good for you.
 Each one of them shall be charged
 with the sin he has earned.
 Moreover, whoever of them took upon himself
 the greater part of 'spreading' it,
 for him there shall be a great torment
 'in the Hereafter'.
- 24:12 If only when you 'first' heard it 'uttered',
 the believing men
 and the believing women 'among you'
 thought good of 'the believers
 among themselves, and said:
 This is clearly wicked slander!
- 24:13 And if only they 'who uttered the slander'
 had produced,
 'under obligation from you believers,
 four witnesses' to attest to it!
 But since they could not produce any witnesses,
 it is these, in the sight of God,
 who are 'to have been adjudged as' the liars
 'in this matter'.
- 24:14 Yet were it not
 for the grace of God upon you, and His mercy
 in this world and in the Hereafter,
 a great torment
 would, most surely, have afflicted you
 for that 'gossip' in which you have indulged,
 when you relayed 'the wicked slander
 among one another' with your 'own' tongues.
 Thus with your own mouths you uttered
 that of which you had no sure knowledge.
 Yet you think it a light thing,
 while before God it is enormous.
- 24:16 And if only when you heard of it you said:
 It is not 'lawful' for us to speak about this.
 Highly exalted are You!

لِكُلِّ امْرِيٍّ مِنْهُمْ
 مَا أَكْتَسَبَ مِنَ الْإِنْتِ
 وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
 لَهُ عَذَابٌ عَظِيمٌ
 لَوْلَا إِذْ سَمِعْتُمُوهُ
 ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
 بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا
 هَذَا إِفْكٌ مُبِينٌ
 لَوْلَا جَاءَهُ عَلَيْهِ
 بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
 بِالشُّهَدَاءِ فَأُولَئِكَ
 عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
 وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ
 لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
 عَذَابٌ عَظِيمٌ
 إِذْ تَلَقَوْنَهُ بِالسَّاتِرِ
 وَتَقُولُونَ بِأَفْوَاهِكُمْ
 مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
 وَتَحْسَبُونَهُ هَيِّنًا
 وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ
 وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ
 مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا
 سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ
 يَعِظُكُمْ اللَّهُ

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- This is an enormous calumny.
- 24:17 God admonishes you never to repeat the likes of this 'sin', if you are truly believers.
- 24:18 Thus does God make clear to you the 'commandments in His revealed' verses. And God is all-knowing, all-wise.
- 24:19 As for those who love to spread about obscenity among the believers, there shall be for them a most painful torment in this world and 'in' the Hereafter. For God knows 'every hidden intent', and you do not know.
- 24:20 Then 'what would become of you, O believers', were it not for the grace of God upon you, and His mercy, and 'were it not' that God is, indeed, all-kind, mercy-giving!
- 24:21 *O you who believe! Do not follow the footsteps of Satan. For whoever follows the footsteps of Satan merely enjoins obscenity and 'ungodly' wrongdoing 'upon people'. Thus were it not for the grace of God upon you, and His mercy, not a single one of you would have ever been purified; but God purifies whomever He so wills. And God is all-hearing, all-knowing.
- 24:22 Moreover, let not people of 'moral' excellence and affluence among you swear off giving 'charitably' to 'close relatives, and the indigent, and the Émigrés in the path of God 'in reproach for a wrong done'. But, rather, let them pardon and overlook 'it'.

أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا
 إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾
 وَيَسِّنُّ اللَّهُ لَكُمْ الْآيَاتِ
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾
 إِنَّ الَّذِينَ يُحِبُّونَ
 أَنْ تَشِيعَ الْفَاحِشَةُ
 فِي الَّذِينَ ءَامَنُوا
 لَهُمْ عَذَابٌ أَلِيمٌ
 فِي الدُّنْيَا وَالْآخِرَةِ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ
 وَلَوْلَا فَضْلُ اللَّهِ
 عَلَيْكُمْ وَرَحْمَتُهُ
 وَأَنَّ اللَّهَ رَهِيمٌ رَحِيمٌ
 ﴿١٩﴾
 يَأْتِيهَا الَّذِينَ ءَامَنُوا
 لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
 وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ
 فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ
 وَلَوْلَا فَضْلُ اللَّهِ
 عَلَيْكُمْ وَرَحْمَتُهُ
 مَا زَكَّى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا
 وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ
 ﴿٢٠﴾
 وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ
 وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى
 وَالْمَسْكِينِ
 وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ
 وَيَعْتَفُوا وَلْيَصْفَحُوا
 أَلَا يُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
 وَاللَّهُ غَفُورٌ رَحِيمٌ

Do you not love that God should forgive you?
 Indeed, God is all-forgiving, mercy-giving.
 24:23 Yet those who accuse chaste women
 of indecency—
 women who have never even
 considered indecency and who are believers—
 such are cursed in this world
 and in the Hereafter.
 For them there is a great torment awaiting
 24:24 on a Day Hereafter when their tongues
 and their hands and their legs
 shall all bear witness against them
 for all the evil that they used to do in life.
 24:25 On that Day,
 God shall fully render them their just due.
 Thus they shall, most surely, know
 that it is God alone who is the manifest Truth.
 24:26 Depraved women are only for depraved men.
 And depraved men
 are only for depraved women.
 But wholesome women
 are for wholesome men.
 And wholesome men
 are for wholesome women.
 For as to the wholesome, they are innocent
 of all that the depraved say of them.
 For them, there is forgiveness from God
 and a generous provision
 awaiting in the Hereafter.
 24:27 O you who believe!
 You shall not enter homes,
 other than your own homes,
 until you take welcome permission
 and greet their people with peace.
 That is best for you—

٢٣ إِنَّ الَّذِينَ يَرْمُونَ

الْمُحْصَنَاتِ الْغَافِلَاتِ

الْمُؤْمِنَاتِ

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ

وَلَهُمْ عَذَابٌ عَظِيمٌ

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ

وَأَيْدِيهِمْ وَأَرْجُلُهُمْ

بِمَا كَانُوا يَعْمَلُونَ

يَوْمَ يُؤْخَذُ بِهَمُّهُمْ اللَّهُ

دِينَهُمُ الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ

هُوَ الْحَقُّ الْمُبِينُ

٢٤ الْخَبِيثَاتُ لِلْخَبِيثِينَ

وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ

وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

أُولَئِكَ مُرَرَّوْنَ

مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ

وَرِزْقٌ كَرِيمٌ

٢٥ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

لَا تَدْخُلُوا بُيُوتًا

عَدَىٰ بُيُوتِكُمْ

حَتَّىٰ تَسْتَأْذِنُوا

وَتَسَلِّمُوا عَلَىٰ أَهْلِهَا

ذَٰلِكُمْ خَيْرٌ لَّكُمْ

لَعَلَّكُمْ تَذَكَّرُونَ

- so that you may become mindful
of the benefit of God's commandments.
- 24:28 But if you do not find anyone therein,
then do not enter them,
until permission is given to you.
Moreover, if it is said to you
by their inhabitants: Turn back!
then turn back and do not persist.
That is purer for you,
and God is all-knowing of all that you do.
- 24:29 It is not an offense for you
to enter an unrestricted residence
that is not inhabited by specific residents,
in which there are accommodations for you.
Yet God knows all that you reveal
and all that you conceal.
- 24:30 Say also to the believing men, O Prophet,
that they should lower their gaze
from women that are forbidden to them
and safeguard the chastity of their secret parts.
That is most pure for them.
Indeed, God is all-aware of all that they do.
- 24:31 And say to the believing women, as well,
that they should lower their gaze
from men that are forbidden to them
and safeguard the chastity of their secret parts,
and not exhibit their own physical adornment,
except what must necessarily appear thereof.
Thus let them draw their veils over their bosoms
and not exhibit their own physical adornment
to other than their husbands, or their fathers,
or their husbands' fathers,
or their own sons, or their husbands' sons,
or their brothers, or their brothers' sons,
or their sisters' sons,
or their womenfolk who are believers,

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فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا ﴿٢٨﴾

فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ
وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا
هُوَ أَزْكَىٰ لَكُمْ

وَاللَّهُ يَمَّا تَعْمَلُونَ عَلِيمٌ

لَيْسَ عَلَيْكُمْ جُنَاحٌ ﴿٢٩﴾

أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ

فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ

مَا تَبْدُونَ وَمَا تَكْتُمُونَ

قُلْ لِلْمُؤْمِنِينَ ﴿٣٠﴾

يَغْضُؤْنَ مِنْ أَبْصَارِهِمْ

وَيَحْفَظُونَ فُرُوجَهُمْ

ذَٰلِكَ أَزْكَىٰ لَهُمْ

إِنَّ اللَّهَ خَيْرٌ بِمَا بَصَعُونَ

وَقُلْ لِلْمُؤْمِنَاتِ ﴿٣١﴾

يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

وَيَحْفَظْنَ فُرُوجَهُنَّ

وَلَا يُبْدِينَ زِينَتَهُنَّ

إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ

بِحُجُرِهِنَّ عَلَىٰ جُجُوبِهِنَّ

وَلَا يُبْدِينَ زِينَتَهُنَّ

إِلَّا لِبُعُولَتِهِنَّ

أَوْ آبَائِهِنَّ

أَوْ آبَاءَ بُعُولَتِهِنَّ

أَوْ أَبْنَاءِهِنَّ

أَوْ أَبْنَاءَ بُعُولَتِهِنَّ

أَوْ إِخْوَانِهِنَّ

أَوْ سِبْطِي إِخْوَانِهِنَّ

أَوْ سِبْطِي أَخْوَانِهِنَّ أَوْ نِسَائِهِنَّ

أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

or those bondservants
whom their hands rightfully possess,
or male attendants without sexual desire,
or children, who are not yet sexually discerning
about the nakedness of women.

Nor let them stamp their feet while walking
to make visibly known what they conceal
of their adornments.

But turn all together to God in repentance,
O you believers, so that you may be successful.

24:32 Moreover, let the unwed among you marry,
and also the righteous of your bondmen
and bondwomen.

If they are poor,
God shall enrich them from His bounty.
And God is all-encompassing, all-knowing.

24:33 As to those who do not find
means for marriage,
let them keep themselves pure and chaste,
until God enriches them from His bounty.

Moreover,
if those whom your hands rightfully possess
desire a deed of emancipation,
then write it for them,
if you come to know goodness in them.

Moreover, give them of the wealth of God
that He has given you.

Nor shall you compel your handmaidens
to whoredom—

for they too ardently desire to be chaste—
in order for yourselves, thereby,
to seek the fleeting things
of the life of this world.

But should one so compel them—
then the compeller is guilty,
while after their having been so compelled,

أَوْ النَّسِيبِ
غَيْرِ أُولَى الْأَرْبَابَةِ مِنَ الرِّجَالِ
أَوْ الطِّفْلِ الذَّيْبِ لَمْ
يُظْهِرُوا عَلَى عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
أَيُّهُ الْمُؤْمِنُونَ
لَعَلَّكُمْ تَفْلِحُونَ ﴿٣٢﴾
وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ
وَالصَّالِحِينَ
مِنْ عِبَادِكُمْ وَإِمَائِكُمْ
إِنْ يَكُونُوا فُقَرَاءَ
يَغْنِمِ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ
وَلْيَسْتَعْفِفِ الَّذِينَ
لَا يَجِدُونَ نِكَاحًا
حَتَّىٰ يَغْنِمَ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَبْتَغُونَ الْكِنَابَ
مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا
وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ
الَّذِي آتَيْنَاكُمْ
وَلَا تُكْرَهُوا قَبْلَ تَكْوِينِكُمْ عَلَى الْعِلَاءِ
إِنْ أَرَدْتُمْ نَحْصًا
لِيَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
وَمَنْ يَكْرِهِنَّ
فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ
عَفُورٌ رَحِيمٌ ﴿٣٣﴾

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God is all-forgiving of such handmaidens,
and mercy-giving toward them.

- 24:34 Thus very truly, O humankind,
We have sent down to you in this Quran
verses that clarify God's truth
and give examples that elucidate
the exemplary ways of those righteous ones
who have passed away before you,
along with specific admonitions
of good conduct
for the benefit of the God-fearing.

- 24:35 *God is the Light of the heavens and the earth.
The likeness of His light
is as a niche wherein is a lamp,
the lamp in a glass,
the glass as if it were a brilliant star,
kindled from a blessed tree,
an olive—neither eastern nor western—
whose oil would nearly shine out
even if no fire touches it.
Light upon light!

- God guides to His light whomever He so wills.
And God sets forth parables for all people.
For God alone is all-knowing of all things.
- 24:36 Such light shines within houses of worship
that God has decreed to be raised up
and for His name
to be ever remembered in them.
Giving due exaltation to Him therein—
in the early mornings and late afternoons—
there are men
whom neither commerce nor selling divert
from the remembrance of God,
or from the establishment of the Prayer,

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ
آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ
الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ
﴿٣٤﴾

﴿٣٥﴾

أَللَّهُ نُورٌ
السَّمَوَاتِ وَالْأَرْضِ
مِثْلُ نُورِ
كَيْسُوفٍ 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
نُّورٌ عَلَى نُورٍ
يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
﴿٣٦﴾

﴿٣٦﴾

فِي بُيُوتٍ إِذْنُ اللَّهِ أَن تَرُفَعَ
وَيَذَكَرَ فِيهَا اسْمُهُ
يَسْجُدُ لَهُ فِيهَا
بِالْقُدُوسِ وَالْأَصْوَالِ
رِجَالٌ لَّا تُلْهِيهِمْ
تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ
وَأَقَامِ الصَّلَاةَ وَإِيتَاءَ الزَّكَاةَ
يَخَافُونَ يَوْمًا
﴿٣٧﴾

﴿٣٧﴾

يَجْتَنِبُونَ
بِالْقُدُوسِ وَالْأَصْوَالِ
رِجَالٌ لَّا تُلْهِيهِمْ
تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ
وَأَقَامِ الصَّلَاةَ وَإِيتَاءَ الزَّكَاةَ
يَخَافُونَ يَوْمًا
﴿٣٧﴾

﴿٣٧﴾

يَخَافُونَ يَوْمًا

or the giving of the Zakât-Charity.
 They fear a Day Hereafter
 when hearts and eyes shall roll frantically
 between salvation and damnation—
 24:38 in hope that God may reward them
 with the best they have ever done;
 and that He may increase
 them from His bounty.
 For God alone gives provision
 to whomever He so wills without measure.
 24:39 But here is the parable
 for those who have disbelieved in God:
 Their works are like a mirage in a leveled plain.
 The thirsting man thinks it is water,
 until when he approaches it
 he finds that it is nothing.
 Instead, in the Hereafter,
 he shall find only God there.
 Then He will render him
 his wicked account in full.
 For God is swift in reckoning.
 24:40 Or they are like one lost
 in veils of darkness in a fathomless sea
 covered by waves, above which are waves,
 above which are thick clouds—
 veils of darkness, one above the other.
 If one puts his hand out, he can barely see it.
 For one to whom God does not provide light
 has no light at all.
 24:41 Do you not see
 that whoever is in the heavens and the earth
 exalts God—as do the birds
 outspreading their wings in flight?
 Each one of them among God's creation
 has known its way of prayer and exaltation.
 And God alone is all-knowing

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لِنَقْلَبُ فِيهِ
 الْقُلُوبُ وَالْأَبْصَارُ
 لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
 وَيَزِيدَهُم مِّن فَضْلِهِ
 وَاللَّهُ يَرْزُقُ مَن يَشَاءُ
 بِغَيْرِ حِسَابٍ
 وَالَّذِينَ كَفَرُوا
 أَعْمَلُوهُمْ كَمَا كَرِهَ اللَّهُ بِقَبْعَةٍ
 يَحْسَبُهَا الظَّمْثَانُ مَاءً
 حَتَّى إِذَا جَاءَهُ
 لَمْ يَجِدْهُ شَيْئًا
 وَوَجَدَ اللَّهَ عِنْدَهُ
 فَوَفَّاهُ حِسَابَهُ
 وَاللَّهُ سَرِيعُ الْحِسَابِ
 أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ
 يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ
 مِّن فَوْقِهِ مَحَابٍ
 ظَلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ
 إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرِهَا
 وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا
 فَمَا لَهُ مِن نُّورٍ
 أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ
 مَن فِي السَّمَوَاتِ وَالْأَرْضِ
 وَالطَّيْرِ صَفَّاتٍ
 كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ
 وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ
 وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ

- of all the acts that they do.
- 24:42 For to God alone belongs the dominion over the heavens and the earth. And to God alone is the ultimate destiny.
- 24:43 Have you not seen that God drives the clouds on, then joins them together, then piles them up in heaps, then you see rainfall issuing from their midst? Moreover, He sends down from the heaven mountainous clouds in which there is hail. Then He strikes with it whomever He so wills and turns it away from whomever He so wills. The flash of its lightning nearly takes away the sight.
- 24:44 God alone alternates the night and the daylight. Indeed, in this, there is a sure lesson for those who have eyes to see!
- 24:45 Moreover, God created every treading beast from water. Yet of them are those that go on their bellies. And of them are those that walk on two legs. And of them are those that walk on four. God creates whatever He so wills. Indeed, God is powerful over all things.
- 24:46 Thus very truly, We have sent down verses clarifying God's truth. Yet God alone guides whomever He so wills to a straight way of salvation.
- 24:47 Now, they who are hypocrites say: We believe in God and in the Messenger, and we obey them. Then a group of them turns away after this in defiance. Thus the likes of these are not true believers.

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وَلِلَّهِ الْمَصِيرُ
 ٤٣ أَلَمْ تَرَ أَنَّ اللَّهَ يُزَيِّجُ سَحَابًا
 ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ يُجْعَلُهُمْ رُكَّامًا
 فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
 وَيُنَزِّلُ مِنَ السَّمَاءِ
 مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ
 فَيُصِيبُ بِهِ مَنْ يَشَاءُ
 وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ
 يَكَادُ سَنَا بَرْقِهِ
 يَذْهَبُ بِالْأَبْصَارِ
 ٤٤ يَلْقَى اللَّهُ اللَّيْلَ وَالنَّهَارَ
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ
 ٤٥ 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
 ٤٦ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ
 وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
 إِلَى صِرَاطٍ مُسْتَقِيمٍ
 وَيَقُولُونَ آمَنَّا
 بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا
 ثُمَّ تَوَلَّوْا فِرْقًا مِنْهُمْ
 مِنْ بَعْدِ ذَلِكَ
 وَمَا أَوْلَيْكَ بِالْمُؤْمِنِينَ
 وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ

- 24:48 For when they are called to God and His Messenger to judge between them 'in their disputes', without delay a party of them turn themselves aside 'to avoid judgment against themselves'.
- 24:49 But if the truth is 'decisively' in their favor, they come to him in full submission.
- 24:50 Is there sickness in their hearts? Or is it, rather, that they doubt 'the word of faith', and, therefore, fear that God and His Messenger will be unjust to them? Rather, it is these who are the wrongdoers, 'godless in heart'.
- 24:51 Indeed, the only word of the 'true' believers when they are called to God and His Messenger to judge between them is but to say: We hear and we obey! Thus it is these who are the 'truly' successful.
- 24:52 For whoever obeys God and His Messenger—and venerates God and fears Him—then such as these are the 'truly' triumphant.
- 24:53 *Yet they 'who are hypocrites' swore by God, with the utmost of their vows, that if ever, O Prophet, you were to command them, they would go forth 'in God's cause'. Say to them: Do not swear! 'Your false swearing of' obedience is known! Indeed, God is all-aware of all 'the works' that you do.
- 24:54 Say to them: You shall obey God. And you shall obey the Messenger. Yet if you turn away, then 'know that' he is answerable

لِيَحْكُمَ بَيْنَهُمْ
 إِذَا فُرِيقٌ مِنْهُمْ مُعْرَضُونَ
 وَإِنْ يَكُنْ لَكُمْ الْخَوْفُ
 يَأْتُوا إِلَيْهِ مُدْعَيْنَ ٤٨

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ أُرْآءُوا
 أَنْ يَخَافُوا
 أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ
 بَلْ أَوْلَتْكُمُ هُمُ الظَّالِمُونَ
 إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ
 إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
 لِيَحْكُمَ بَيْنَهُمْ
 أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا
 وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
 وَيَخْشَ اللَّهَ وَيَتَّقْهُ
 فَأُولَئِكَ هُمُ الْفَائِزُونَ ٤٩

❖ وَأَقْسَمُوا بِاللَّهِ
 جَهْدَ أَيْمَانِهِمْ
 لَنْ أَمُرْتَهُمْ لِیَخْرُجُوا
 قُلْ لَا تَقْسِمُوا
 طَاعَةَ مَعْرُوفَةٍ
 إِنَّ اللَّهَ خَيْرٌ مِمَّا تَعْمَلُونَ
 قُلْ أَطِيعُوا اللَّهَ
 وَأَطِيعُوا الرَّسُولَ
 فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ
 وَعَلَيْكُمْ مَا حُمِّلْتُمْ ٥٠

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- only for what he is charged to bear;
and you are answerable
for what you are charged to bear.
But if you obey him, you will be rightly guided.
Yet nothing is incumbent upon the Messenger
except the clear conveyance of God's message .
- 24:55 God has promised those of you who believe
and do righteous deeds that He will, most surely,
make them sovereign successors in the earth,
just as He has made
the like of those before them
successors therein .
Moreover, He will, most surely,
establish for them their religion,
which He has chosen for them.
Furthermore, He will, most surely,
give them in exchange,
after their fear, great security—
so long as they worship Me alone ,
not associating anything as a god with Me.
Yet whoever disbelieves
after this solemn promise ,
then it is these who are the ungodly.
- 24:56 Thus duly establish the Prayer,
and give the Zakât-Charity,
and obey the Messenger,
so that you may be granted mercy.
- 24:57 Never think that those who disbelieve
can elude the mighty Hand of God
in even the furthest reaches of the earth.
Moreover, their final abode
shall be the Fire of Hell—
and a most woeful destination it is!
- 24:58 O you who believe!
Let those whom your hands rightfully possess,

وَلِإِنْ تَطِيعُوا نَهْتَدُوا
وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَّغُ الْمُبِينُ ﴿٥٥﴾
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ
وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا أَسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي أَرْضَى لَهُمْ
وَلَيَسِّدَنَّ لَهُمْ
مِنْ بَعْدِهِمْ خَوْفَهُمْ أَتَمًّا
يَعْبُدُونِي
لَا يُشْرِكُونَ بِي شَيْئًا
وَمَنْ كَفَرَ بَعْدَ ذَلِكَ
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾
وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ
وَاطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾
لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَكَ فِي الْأَرْضِ
وَمَاؤْتَهُمُ النَّارُ
وَلَيْسَ الْمَصِيرُ
يَتَأْتِيهَا الَّذِينَ آمَنُوا
لَيَسْتَخْلِفَنَّهُمْ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ
وَالَّذِينَ لَمْ يَلْبَسُوا الْحُلُمَ مِنْكُمْ

and those among you
 who have not reached puberty,
 seek your permission to attend to you
 at three times of day:
 Before Dawn Prayer,
 and whenever you lay aside your garments
 at noontime,
 and after the Evening Prayer:

These are three intervals of privacy for you.
 It is not an offense for you, nor for them,
 in times of day apart from this,
 that they go about attending you,
 or you, one another.

And thus does God make clear to you
 the commandments in His revealed verses.
 For God is all-knowing, all-wise.

24:59 Moreover, when the children among you
 reach puberty,
 let them seek permission to attend to you,
 as those before them have sought permission.
 And thus does God make clear to you
 the commandments in His revealed signs.

For God is all-knowing, all-wise.

24:60 As for women beyond child-bearing age
 who have no desire for marriage,
 it is not an offense for them
 if they lay aside their outer garments,
 without unduly exhibiting
 any of their adornment.

Yet if they abstain from this
 out of modesty, it is best for them.
 And God is all-hearing, all-knowing

24:61 There is no offense for the blind,
 nor is it an offense for the lame,
 nor is it an offense for the sick
 as to the commandments

ثَلَاثَ مَرَّاتٍ

مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ

تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

ثَلَاثُ عَوْرَاتٍ لَّكُمْ

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ

جُنَاحٌ بَعْدَهُنَّ

طَوَافُوتٍ عَلَيْكُمْ

بَعْضُكُمْ عَلَى بَعْضٍ

كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَإِذَا بَلَغَ

الْأَطْفَالُ مِنْكُمُ الْحُلُمَ

فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ

الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ

يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَالْقَوَاعِدُ مِنَ النِّسَاءِ

الَّتِي لَا يَرْجُونَ نِكَاحًا

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ

أَنْ يَضَعْنَ ثِيَابَهُنَّ

غَيْرَ مُتَّبِعَاتٍ بِزِينَةٍ

وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ

وَاللَّهُ سَكِيمٌ

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

وَلَا عَلَى الْأَعْرَجِ حَرَجٌ

وَلَا عَلَى الْمَرِيضِ حَرَجٌ

وَلَا عَلَى أَنْفُسِكُمْ

wherein they are unable .
 Nor is there any offense for yourselves,
 O believers,
 if you freely eat from your own homes,
 or the homes of your fathers,
 or the homes of your mothers,
 or the homes of your brothers,
 or the homes of your sisters,
 or the homes of your paternal uncles,
 or the homes of your paternal aunts,
 or the homes of your maternal uncles,
 or the homes of your maternal aunts,
 or the homes
 to which you properly hold the keys,
 or the homes of your friends.
 Nor is it an offense
 for you to eat together, or apart.
 Yet when you enter such homes,
 greet each other with peace—
 a greeting from the very providence of God,
 blessed and wholesome.
 Thus does God make the commandments
 of His revealed verses clear to you,
 so that you may understand and observe them.
 24:62 Furthermore, the true and constant believers
 are those who believe in God
 and His Messenger—
 and who,
 whenever they are together with the Prophet
 addressing a matter of common concern,
 do not part until they have taken his permission.
 O Prophet!
 As to those who take your permission
 before parting with you ,
 these are the ones who truly believe in God
 and His Messenger.

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ
 أَوْ بُيُوتِ آبَائِكُمْ
 أَوْ بُيُوتِ أُمَّهَاتِكُمْ
 أَوْ بُيُوتِ إِخْوَانِكُمْ
 أَوْ بُيُوتِ أَخَوَاتِكُمْ
 أَوْ بُيُوتِ أَعْمَامِكُمْ
 أَوْ بُيُوتِ عَمَّاتِكُمْ
 أَوْ بُيُوتِ أَخْوَالِكُمْ
 أَوْ بُيُوتِ خَالَاتِكُمْ
 أَوْ مَا مَلَكَتْهُ
 مَفَاتِحُهُ
 أَوْ صَدِيقِكُمْ
 لَيْسَ عَلَيْكُمْ جُنَاحٌ
 أَنْ تَأْكُلُوا جَمِيعًا
 أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ
 بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ
 تَحِيَّةً مِنْ عِنْدِ اللَّهِ
 مُبَارَكَةً طَيِّبَةً
 كَذَلِكَ بَيَّنَّ اللَّهُ
 لَكُمْ الْآيَاتِ
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٢﴾
 إِنَّمَا الْمُؤْمِنُونَ
 الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ
 وَإِذَا كَانُوا مَعَهُ
 عَلَى أَمْرٍ جَامِعٍ
 لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ
 إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
 أُولَئِكَ الَّذِينَ يُؤْمِنُونَ
 بِاللَّهِ وَرَسُولِهِ
 فَإِذَا أَسْتَأْذَنُوكَ
 لِبَعْضِ شَأْنِهِمْ

So when they ask your permission to attend to some of their own affairs, give permission to whomever of them you will. Moreover, seek God's forgiveness for them. Indeed, God is all-forgiving, mercy-giving.

24:63 You believers shall not, however, render the manner of calling upon the Messenger among yourselves, like your own calling upon one another. Truly God knows those hypocrites among you who, sheltered by one another, stealthily slip away from the assembly of the Prophet without his permission. Then let those who go against His command or that of His Messenger beware!

For a trial may well afflict them in this world. Or a most painful torment may afflict them in the Hereafter.

24:64 Most assuredly, to God alone belongs all that is in the heavens and the earth. Truly, He knows every condition you are in. Thus on the Day they all return to Him for Judgment, He shall tell them then the due recompense of all that they have done in life. For God alone is all-knowing of all things.

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فَإِذْ لَمَنِ سَأَلَ مِنْهُمْ
وَاسْتَغْفِرْ لَهُمْ اللَّهُ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
لَا تَجْعَلُوا

١٣

دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْتَلُونَ مِنْكُمْ لَوِإِذَا

فَلِيَحْذِرِ الَّذِينَ

يُخَالِفُونَ عَنْ أَمْرِهِ

أَنْ تُصِيبَهُمْ فِتْنَةٌ

أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

آيَاتِ اللَّهِ

١٤

مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

وَيَوْمَ يُرْجَعُونَ إِلَيْهِ

فَيُنَبِّئُهُمْ بِمَا عَمِلُوا

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Surah 25 / 77 VERSES / REVEALED AT MAKKAH

Al-Furqân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 25:1 Blessed be the One who has sent down upon His servant Muhammad the Quran as the Criterion, so that he might be a forewarner to all the worlds of the nearing Judgment of God—
- 25:2 the One to whom belongs all dominion over the heavens and the earth; and who has never taken for Himself any offspring; and for whom there has never been any partner in all the dominion; and who alone has created everything and alone determined all of it with precise determination.
- 25:3 Yet they who disbelieve have taken gods apart from Him that do not create anything, but who are themselves created. Nor do they hold—even for themselves—the power of harm or benefit. Nor do they hold power over death, or life, or resurrection.
- 25:4 Moreover, those who have disbelieved

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ الَّذِي ①
 نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ
 لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
 الَّذِي لَهُ ②
 مَلِكُ السَّمَوَاتِ وَالْأَرْضِ
 وَلَمْ يَتَّخِذْ وَلَدًا
 وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ
 وَخَلَقَ كُلَّ شَيْءٍ
 فَقَدَرَهُ تَقْدِيرًا
 وَأَتَّخِذُوا مِنْ دُونِهِ آلِهَةً ③
 لَا يَخْلُقُونَ شَيْئًا
 وَهُمْ يُخْلَقُونَ
 وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ
 ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ
 مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

- have said of this Quran :
 Indeed, this is but a fabrication that he
 who claims to be a messenger has forged,
 while other people have helped him with it!
 Thus, truly, they have come forth
 with a grave wrongdoing and falsehood.
- 25:5 So too have they said of it :
 Tales of the ancients is all it is ,
 which he has sought to write down.
 Thus they are dictated to him by another,
 early morning and late afternoon.
- 25:6 Say, O Prophet :
 The One who alone knows every secret
 in the heavens and the earth
 has, most surely, sent it down
 as divine revelation .
 Indeed, ever is He all-forgiving, mercy-giving.
- 25:7 And they have said, as well :
 What is with this messenger that he eats food
 and walks through the marketplaces?
 If only an angel were sent down to him
 to be a forewarner along with him!
- 25:8 Or if only a treasure-trove
 were cast down to him!
 Or if only he were to have
 a miraculous garden from which he could eat!
 Furthermore,
 the godless wrongdoers have said of you,
 O Prophet :
 Indeed, you believers
 but follow a man bewitched!
- 25:9 Look how they set forth
 malicious images for you, O Prophet !
 Thus have they strayed so far from guidance
 that they cannot find a way back to God .

وَقَالَ الَّذِينَ كَفَرُوا ٤
 إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ
 وَأَعَانَهُ عَلَيْهِ
 قَوْمٌ بَاطِلُونَ
 فَقَدْ جَاءُوا ظُلْمًا وَزُورًا
 وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ ٥
 أَكْتَتَبَهَا
 فَهِيَ تُمْلَى عَلَيْهِ
 بُكْرَةً وَأَصِيلًا
 قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ
 فِي السَّمَوَاتِ وَالْأَرْضِ
 إِنَّهُ كَانَ غَفُورًا رَحِيمًا
 وَقَالُوا مَا لَ هَذَا الرَّسُولِ
 يَأْكُلُ الطَّعَامَ
 وَيَمْشِي فِي الْأَسْوَاقِ
 لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
 فَيَكُونُ مَعَهُ نَذِيرًا
 أَوْ يُنْفَخُ إِلَيْهِ كَنْزٌ
 أَوْ تَكُونُ لَهُ جَنَّةٌ
 يَأْكُلُ مِنْهَا
 وَقَالَ الظَّالِمُونَ
 إِنْ تَتَّبِعُونَ
 إِلَّا رَجُلًا مَسْحُورًا
 أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ
 الْأَمْثَالَ فَضَلُّوا ٨
 فَلَا يَسْتَطِيعُونَ سَبِيلًا

سُورَةُ الْفُرْقَانِ

الجزء الثامن عشر

- 25:10 Blessed be the One
who if He so willed it to be done
would make for you, 'O Prophet,
better than all that they know:
Gardens, beneath which rivers flow!
Moreover,
He would make for you grand palaces
wherein to live.
- 25:11 Rather, they who have disbelieved
have denied the coming
of the Hour of Doom.
Thus have We prepared
for any one who denies the Hour
a flaming fire in Hell.
- 25:12 When first it beholds them from a far-off place,
they will hear its terrible fury
and its raging sigh.
- 25:13 And when they are cast therein,
into a crushingly tight place,
bound all together in chains,
then and there they shall cry out for utter ruin.
- 25:14 It shall be said to them:
This Day do not cry out for a single ruin,
but cry out for many a ruination!
- 25:15 Say to them:
Is that better, or the Garden of Eternity
that is promised to the God-fearing?
It is a blessed reward for them alone
and a never-ending haven
as an ultimate destiny.
- 25:16 For them, therein,
is all that they could wish, everlastingly!
It is incumbent upon your Lord—a promise,
ever to be asked for!
- 25:17 For on the Day He assembles

تَبَارَكَ الَّذِي إِنْ شَاءَ ﴿١٠﴾

جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ

جَنَّاتٍ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ

وَيَجْعَلُ لَكَ قُصُورًا

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا ﴿١١﴾

لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ ﴿١٢﴾

سِعْرًا لَهَا تَغِيظًا وَزَفِيرًا

وَإِذَا الْفُؤَادُ مِنْهَا ﴿١٣﴾

مَكَانًا ضَيِّقًا مُقَرَّبِينَ

دَعَا هُنَالِكَ ثُبُورًا

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا ﴿١٤﴾

وَادْعُوا ثُبُورًا كَثِيرًا

قُلْ أَذَلِكَ خَيْرٌ ﴿١٥﴾

أَمْ جَنَّةُ الْخُلْدِ

الَّتِي وَعَدَ الْمُتَّقُونَ

كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا

هُنَّ فِيهَا مَا يَشَاءُونَ ﴿١٦﴾

خَالِدِينَ كَمَا وَعَدَ رَبُّكَ

وَعَدَا مَسْئُولًا

those of them who disbelieve ,
 and all that they worship apart from God,
 it is then that He shall say to their false gods :
 Are you the ones who led these,
 My servants, astray?
 Or did they themselves stray from the way?
 25:18 They shall say: Highly exalted are You alone,
 Our Lord !
 Never would it have been conceivable for us
 to make of ourselves patrons of anyone
 apart from You.
 Rather,
 You bestowed them and their forefathers
 with such comfort and enjoyment
 in the world
 that they forgot Your Remembrance!
 And, thus, did they become a ruined people,
 destitute of all goodness—
 25:19 whereupon it shall be said to the doomed :
 Those whom you worshipped in life
 have, indeed, belied you,
 as to all that you have said
 regarding their divinity .
 Now, you will not be able to turn away
 the Fire of Hell from yourselves ,
 nor avail yourselves of any help against it .

Thus any one of you human beings
 who in life persists in the grave wrong
 of worshipping others with God ,
 We shall make him taste
 a great torment in the Hereafter .

25:20 Moreover, We have not sent
 any messengers to their peoples

وَيَوْمَ يَحْشُرُهُمْ ﴿١٧﴾
 وَمَا يَعْجُدُونَ
 مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ
 أَضَلَلْتُمْ عِبَادِي هَٰؤُلَاءِ
 أَمْ هُمْ ضَلُّوا السَّبِيلَ
 قَالُوا سُبْحٰنَكَ ﴿١٨﴾
 مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ
 مِنْ دُونِكَ مِنْ أَوْلِيَاءَ
 وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ
 حَتَّىٰ نَسُوا الذِّكْرَ
 وَكَانُوا قَوْمًا بُورًا
 فَقَدْ كَذَّبْتُمْ ﴿١٩﴾
 بِمَا نَقُولُونَ
 فَمَا تَسْتَطِيعُونَ
 صَرْفًا وَلَا نَصْرًا
 وَمَنْ يَظْلِم مِّنكُمْ
 نُذِقْهُ عَذَابًا كَبِيرًا

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الجزء التاسع عشر

- before you, 'O Prophet,
except that they were mortals
who, most surely, ate food
and walked through the marketplaces.
Therefore, know, O humanity,
that We have caused some of you
to be a trial for others.
Will you be patient in enduring your tests?
And ever is your Lord all-seeing.
- 25:21 * Yet those who do not hope
for Our destined Meeting
on Judgment Day say:
Will not the angels
be sent down to us with God's messages,
or are we not to see our Lord
with our own eyes?
Very truly, they have grown so very arrogant
within themselves!
Thus they have insolently defied God—
with the greatest insolence!
- 25:22 The Day they see the angels—
there shall be no glad tidings on that Day
for the defiant unbelievers!
Rather, the angels will say to them:
A barrier bar you from all bliss!
- 25:23 And We shall turn to the deeds they have done
and turn them into scattered dust.
- 25:24 But the Companions
of the Everlasting Garden of Paradise
on that Day
shall be in the best place of residence
and the fairest state of repose—
- 25:25 a Day Hereafter,
when the heaven splits asunder
in a mist of clouds,

﴿٢٠﴾ وَمَا أَرْسَلْنَا قَبْلَكَ
مِنَ الْمُرْسَلِينَ إِلَّا إِنْهَمُمْ
لِيَأْكُلُوا مِنَ الطَّعَامِ
وَيَكْمَشُوا فِي الْأَسْوَاقِ
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ
فِتْنَةً أَتَصْبِرُونَ
وَكَانَ رَبُّكَ بَصِيرًا
﴿٢١﴾ وَقَالَ الَّذِينَ
لَا يَرْجُونَ لِقَاءَنَا
لَوْلَا أَنْزَلْنَا عَلَيْكَ الْمَلَائِكَةَ
أَوْ نَزَّلْنَا رَبَّنَا لَقَدْ
اسْتَكْبَرُوا فِي أَنْفُسِهِمْ
وَعَتَوْا عُتْوًا كَبِيرًا
﴿٢٢﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ
لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حِجْرًا مَحْجُورًا
﴿٢٣﴾ وَقَدْ مَنَّآ إِلَىٰ
مَا عَمِلُوا مِنْ عَمَلٍ
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا
﴿٢٤﴾ أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ
خَيْرٌ مُّسْتَقَرًّا
وَأَحْسَنُ مَقِيلًا
﴿٢٥﴾ وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمِّ



- and the angels are sent down
in descending waves.
- 25:26 True dominion that Day
belongs to the All-Merciful 'alone'.
Thus shall it be for all the disbelievers
an 'exceedingly' hard Day—
- 25:27 a Day when the 'godless' wrongdoer
shall bite his 'very' hands 'in regret', saying:
Oh! If only I had taken a path 'to salvation',
together with the Messenger!
- 25:28 Oh, woe is me!
If only I did not take
such a one 'who disbelieved'
for an intimate friend.
- 25:29 Very truly, he has led me away
from the Remembrance 'of the Quran'
after it had come to me.
For Satan has ever been
deserting of humankind, indeed.
- 25:30 Now, 'Muhammad,'
the Messenger 'of God,' has said: O my Lord!
Indeed, 'the disbelievers among' my people
have taken this Quran as a thing to be shunned.
- 25:31 And so it is that We have appointed
for every prophet an 'inveterate' enemy
from among the defiant unbelievers.
Yet sufficient is your Lord, 'O Prophet,'
as a guide and supporter.
- 25:32 Moreover, those who disbelieve have said:
If only the Quran was sent down to him
all at once,
'then truly it would be from God!'
Yet even so 'is it revealed gradually',
so that We may set firm your heart with it,

سُورَةُ الْفُرْقَانِ

الجزء التاسع عشر

وَنَزَّلْنَا الْمَلَائِكَةَ تَنْزِيلًا
 ٢٦ الْمَلَكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ
 وَكَانَ يَوْمًا
 عَلَى الْكَافِرِينَ عَسِيرًا
 ٢٧ وَيَوْمَ يَعْصُ الظَّالِمُ
 عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي
 اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا
 ٢٨ يَتَوَلَّى لَيْتَنِي
 لَوْ اتَّخَذْتُ قُلُوبًا حِيلًا
 ٢٩ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ
 بَعْدَ إِذْ جَاءَنِي
 وَكَانَ الشَّيْطَانُ
 لِلْإِنْسَانِ خَدُولًا
 ٣٠ وَقَالَ الرَّسُولُ يَا رَبِّ
 إِنَّ قَوْمِي اتَّخَذُوا
 هَذَا الْقُرْآنَ مَهْجُورًا
 ٣١ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
 عَدُوًّا مِنَ الْمُجْرِمِينَ
 وَكَفَى بِرَبِّكَ
 هَادِيًا وَنَصِيرًا
 ٣٢ وَقَالَ الَّذِينَ كَفَرُوا
 لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ
 جُمْلَةً وَاحِدَةً

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الجزء التاسع عشر

- ‘O Prophet ;
thus have We recited it ‘to you’
in a measured recital.
- 25:33 And never do they bring forth
for you any ‘false argument by way of’ example,
but that We have brought forth
for you the truth ‘of it’ and ‘its’ best exposition.
- 25:34 As to these who shall be marshaled
on their faces to Hell—
it is they who are in the very worst position
and furthest astray from ‘God’s’ way.
- 25:35 Now, very truly, We had given Moses
the Book ‘of the Torah before you, O Prophet ;
and ‘along’ with him,
We appointed his brother, Aaron, as a minister.
- 25:36 Then We said: Go forth, both of you,
to the people ‘of Pharaoh’
who have denied Our signs.
Thus We demolished them—
‘and demolished them’ utterly.
- 25:37 Moreover, ‘remember’ the people of Noah.
When they denied the ‘divine mandate
of God’s’ messengers, We drowned them.
Thus We made them a sign ‘of forewarning’
for ‘all’ humanity.
Yet We have prepared for the wrongdoers
‘who deny the messengers
and are godless in heart’
a ‘more’ painful torment ‘in the Hereafter’.
- 25:38 And ‘remember the peoples
of ‘Ād and Thamūd,
and the Dwellers of the Water-Pit ‘of Al-Rass’,
and many generations between them.
- 25:39 Thus for each ‘of these communities

كَذَلِكَ
لِنُنشِئَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا
﴿٣٣﴾
وَلَا يَأْتُونَكَ بِمَثَلٍ
إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا
﴿٣٤﴾
الَّذِينَ يَمْشُونَ
عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ سُورٌ مَّا كَانَا
وَأَصْلُ سَبِيلًا
﴿٣٥﴾
وَلَقَدْ آتَيْنَا
مُوسَىٰ الْكِتَابَ وَجَعَلْنَا
مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا
﴿٣٦﴾
فَقُلْنَا أَذْهَبَا إِلَى الْكُوفِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَدَمَّرْنَاهُمْ تَدْمِيرًا
﴿٣٧﴾
وَقَوْمَ نُوحٍ
لَمَّا كَذَّبُوا الرُّسُلَ
أَغْرَقْنَاهُمْ
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً
وَأَعْتَدْنَا لِلظَّالِمِينَ
عَذَابًا أَلِيمًا
﴿٣٨﴾
وَعَادَ وَثَمُودَ وَأَصْحَابَ الرَّسِّ
وَفُرُونًا بَيْنَ ذَٰلِكَ كَثِيرًا

- We set forth 'revealed' examples
of forewarning and destruction .
Then each We shattered to bits
for their unbelief—shattering them utterly.
25:40 And very truly, the Makkans have themselves
come upon the traces of the town of Sodom
that an evil rain showered with stones .
Have they not, then, seen this destruction ?
On the contrary,
they do not anticipate resurrection
for Judgment in the Hereafter .
25:41 Therefore, when they see you, O Prophet,
the disbelievers but take you as a mockery,
saying :
Is this the one
who God has sent forth as a messenger?
25:42 Indeed,
he very nearly led us astray from our gods,
had it not been
that we adhered patiently to them.
But they shall know,
when they see the torment of Hellfire ,
who is furthest astray from God's way!
25:43 O Prophet!
Have you seen him
who makes his own desire his god?
Will you, then, be as a guardian over him
to compel him to believe ?
25:44 Or do you really think
that most of them even listen or understand?
In fact, they are like nothing but cattle.
Rather, they are even further astray
from God's way!
25:45 Have you not seen

وَكَلَّا ضَرَبْنَا لَهُ الْأَمْثَلُ ٣٩

وَكَلَّا تَتَرْنَا تَنْبِيْرًا

وَلَقَدْ أَنزَلْنَا عَلَى الْقَرْيَةِ الَّتِي

أَمْطَرْنَا مَطْرًا سَوِيْرًا

أَفَلَمْ يَكُونُوا

يَكْرَهُنَّهَا بَلْ كَانُوا

لَا يَرْجُونَ نُشُوْرًا

وَإِذَا رَأَوْكَ ٤١

إِنْ يَتَّخِذُوْنَكَ إِلَّا هُزُوًّا

أَهَذَا الَّذِي

بَعَثَ اللهُ رَسُوْلًا

إِنْ كَادَ لِيُضِلَّنَا ٤٢

عَنِ الْهَيْمَانَا لَوْلَا أَنْ

صَبَرْنَا عَلَيْهَا

وَسَوْفَ يَعْلَمُوْنَ

حَيْثُ يَرَوْنَ الْعَذَابَ

مَنْ أَضَلُّ سَبِيْلًا

أَرَأَيْتَ مَنْ ٤٣

أَتَّخَذَ إِلَهَهُ هَوِيْهُ أَفَأَنْتَ

تَكُوْنُ عَلَيْهِ وَكِيْلًا

أَمْ تَحْسَبُ أَنْ أَكْثَرُهُمْ ٤٤

يَسْمَعُوْنَ أَوْ يَعْقِلُوْنَ

إِنْ هُمْ إِلَّا كَالْأَنْعَامِ

بَلْ هُمْ أَضَلُّ سَبِيْلًا

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- how your Lord spreads the shade?
Had He so willed, He would have made it still.
But We made the sun a lead for it.
- 25:46 Then We draw it in, toward Us—
with an easy drawing.
- 25:47 And He is the One
who has made the night for you as a mantle,
and sleep a repose;
and He has made the daylight
a time of resurrection.
- 25:48 And He is the One who sends the winds
bearing glad tidings
before the rain-showers of His mercy.
Thus do We send down,
from the sky, purifying water,
25:49 that We may give life thereby
to a lifeless habitation,
and from which We give drink
to some of what We have created—
including cattle and many people.
- 25:50 And very truly,
We have dispersed it among them,
that they may remember God.
Yet most people resist all but utter unbelief.
- 25:51 Thus had We so willed, O Prophet,
We would, most surely, have sent forth
to every town its own forewarner.
But it is you, henceforth,
who shall forewarn all humanity.
- 25:52 Therefore, do not yield to the pressure
of the disbelievers to forsake your call.
Rather, persevere
in impelling them with this Quran,
with a mighty impelling.

٤٥ أَلَمْ تَرَ إِلَى رَبِّكَ

كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ

لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا

الشَّمْسَ عَلَيْهِ دَلِيلًا

٤٦ ثُمَّ قَبَضْنَاهُ إِلَيْنَا

قَبْضًا سَيْرًا

٤٧ وَهُوَ الَّذِي جَعَلَ لَكُمْ

الَّيْلَ لِيَأْسًا وَالنَّوْمَ سُبَاتًا

وَجَعَلَ النَّهَارَ نُشُورًا

٤٨ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ

بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

وَأَنْزَلْنَا مِنَ السَّمَاءِ

مَاءً طَهُورًا

٤٩ لِنُشْحِيَ بِهِ بَلَدَةَ مَيْمَنَا

وَشُقَيْهِ رِمْمًا خَلَقْنَا أَنْعَمًا

وَأَنَاسِي كَثِيرًا

٥٠ وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكُرُوا

فَأَبَى أَكْثَرُ النَّاسِ

إِلَّا كُفُورًا

٥١ وَلَوْ شِئْنَا لَبَعَثْنَا

فِي كُلِّ قَرْيَةٍ نَذِيرًا

٥٢ فَلَا تَطِيعُ الْكَافِرِينَ

وَجَاهِدْهُمْ بِهِ

- 25:53 *And He is the One who has merged together
 the flow of the two great waters:
 This one sweet, fresh to the taste ;
 and that one salty, acid.
 Yet He placed between them a seamless divide,
 a barrier that bars their intermingling .
- 25:54 And He is the One who, from water,
 created a human being.
 Then He made for him
 kinship of blood and of marriage.
 And ever is your Lord all-able.
- 25:55 Yet they worship apart from God
 what can neither benefit them nor harm them.
 And in this the disbeliever is ever
 a partisan of Satan in belying the truth
 against his own Lord!
- 25:56 Thus We have not sent you,
 to humanity, O Prophet,
 but as a bearer of glad tidings
 of everlasting delight in Paradise ,
 and as a forewarner of God's nearing Judgment .
- 25:57 Say to them, O Prophet,
 concerning this Quran :
 I do not ask of you any reward for it.
 I ask only that whoever so wills
 take a path of Peace to his Lord.
- 25:58 So trust the Ever-Living One who never dies.
 Moreover, exalt Him with all praise.
 For sufficient is He, being all-aware
 of the sins of His servants—
- 25:59 the One who has created
 the heavens and the Earth
 and all that is between them
 in a span of six Heavenly days,
 who then settled Himself

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جِهَادًا كَبِيرًا

۞ وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ

هَذَا عَذْبٌ فُرَاتٌ

وَهَذَا مِلْحٌ أُجَاجٌ

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا

وَحِجْرًا مَّحْجُورًا

وَهُوَ الَّذِي

خَلَقَ مِنَ الْمَاءِ بَشَرًا

فَجَعَلَهُ نَسَبًا وَصِهْرًا

وَكَانَ رَبُّكَ قَدِيرًا

وَيَعْبُدُونَ مِن دُونِ اللَّهِ

مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ

وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا

وَمَا أَرْسَلْنَاكَ

إِلَّا مُبَشِّرًا وَنَذِيرًا

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ

مِن أَجْرٍ إِلَّا مَن شَاءَ

أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا

وَتَوَكَّلْ عَلَى الْحَيِّ

الَّذِي لَا يَمُوتُ

وَسَيِّحٍ بِحَمْدِهِ وَكَفَىٰ بِهِ

بِذُنُوبِ عِبَادِهِ خَبِيرًا

الَّذِي خَلَقَ

السَّمَوَاتِ وَالْأَرْضَ

- over the Throne befittingly :
 The All-Merciful!
 So concerning Him, 'O humanity,
 inquire of the Prophet —
 one who is divinely informed
 of the names worthy of God .
- 25:60 For when it is said
 to the disbelievers among them:
 Bow your faces down to the ground
 in willing submission before the All-Merciful!
 They say: And what is the All-Merciful?
 Are we to bow ourselves down
 to what you command us?
 Thus it only increases them
 in aversion to faith .
- 25:61 Blessed be the One
 who set high in the heaven constellations;
 and set therein a sun as a torch
 and a luminous moon.
- 25:62 And He is the One
 who has made the night
 and the daylight successive—
 for whoever yearns to remember God's majesty
 or yearns to be thankful to Him eternally —
 and such are the Servants of the All-Merciful:
 They are the ones
 who walk upon the earth softly;
 and when the ignorant
 or the belligerent address them, they say only :
 Peace!
- 25:64 And they are the ones who spend the night,
 before their Lord,
 bowing their faces down to the ground
 and standing in Prayer .

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وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
 ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

الرَّحْمَنُ

فَسَلِّ بِهِ خَيْرًا

وَإِذَا قِيلَ لَهُمْ

اسْجُدُوا لِلرَّحْمَنِ

قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا

تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

نَبَارِكُ الَّذِي جَعَلَ

فِي السَّمَاءِ بُرُوجًا

وَجَعَلَ فِيهَا سِرَاجًا

وَقَمَرًا مُنِيرًا

وَهُوَ الَّذِي جَعَلَ

الَّيْلَ وَالنَّهَارَ خِلْفَةً

لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ

أَوْ أَرَادَ سُكُورًا

وَعِبَادُ الرَّحْمَنِ

الَّذِينَ يَمْشُونَ

عَلَى الْأَرْضِ هَوْنًا

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ

قَالُوا سَلَامًا

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ

﴿٦٠﴾

﴿٦١﴾

﴿٦٢﴾

﴿٦٣﴾

﴿٦٤﴾

- 25:65 And they are the ones who say: Our Lord!
Turn aside from us the torment of Hell.
Indeed, its torment is unrelenting.
- 25:66 Assuredly, it is a most evil residence and station.
- 25:67 And they are the ones who when they spend
are neither excessive nor stingy,
but who stand firm evenly between these.
- 25:68 And they are the ones
who do not call upon any other god with God.
Nor do they kill a soul—
which God has prohibited—except by right.
Nor do they commit illicit sexual intercourse.
For whoever does this
shall meet the penalty of sin:
25:69 Torment shall be multiplied
on the Day of Resurrection for such a one.
Thus he shall abide therein forever, disgraced—
25:70 except for whoever repents, and believes,
and does righteous deeds.
For the likes of them, then,
God will substitute their misdeeds
with good deeds.
And ever is God all-forgiving, mercy-giving.
- 25:71 For whoever repents after sinning
and works righteousness, then, indeed,
such a person has repented to God
with a worthy repentance.
- 25:72 Thus the Servants of the All-Merciful,
they are the ones who do not bear false witness.
Moreover, when they pass by those
uttering vile talk, they pass by honorably.
- 25:73 And they are the ones who when reminded
of the revealed verses of their Lord
do not fall deaf and blind to them.
- 25:74 And they are the ones who say: Our Lord!

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سَجَّدًا وَقِيمًا
وَالَّذِينَ يَقُولُونَ رَبَّنَا
أَصْرَفْنَا عَنْكَ عَذَابَ جَهَنَّمَ
إِنَّكَ عَذَابُهَا كَانَ غَرَامًا
إِنَّهَا سَاءَتْ
مُسْتَقْرًا وَمُقَامًا
وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا
وَلَمْ يَقْتُرُوا وَكَانَ
بَيْنَ ذَلِكَ قَوَامًا
وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ
إِلَهَاءَ آخَرَ
وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَلَا يَزْنُونَ
وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
يُضَاعَفْ لَهُ الْعَذَابُ
يَوْمَ الْقِيَامَةِ
وَيُخَلَّدُ فِيهِ مُهْتَابًا
إِلَّا مَنْ تَابَ وَآمَنَ
وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَئِكَ يَبْدُلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا
وَمَنْ تَابَ وَعَمِلَ صَالِحًا
فَأِنَّهُ يُنَوِّبُ إِلَى اللَّهِ مَتَابًا
وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ
وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

- Grant us in our spouses and our children
the joy of our eyes.
Moreover, make us an exemplar of goodness
for the God-fearing.
- 25:75 Such as these shall be rewarded
with the 'High Chamber of Heaven',
for what they endured patiently in life.
And they shall be met therein
with a 'welcoming' salutation and peace.
- 25:76 They shall abide therein forever—
a most excellent residence and station.
- 25:77 Say, 'O Prophet':
Never would my Lord
'even' care for you, 'O people,'
were it not for your calling upon Him
in worship and need.
But, truly, you 'disbelievers' have belied 'faith'.
Thus 'your punishment'
shall soon become inescapable.

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وَالَّذِينَ إِذَا ذُكِّرُوا

٧٢

بِآيَاتِ رَبِّهِمْ

لَمْ يَخِرُّوْا عَلَيْهَا

صُمًّا وَعُمِيَانًا

وَالَّذِينَ يَقُولُونَ رَبَّنَا

٧٤

هَبْ لَنَا مِنْ أَرْوَجِنَا

وَذُرِّيَّتِنَا قَسْرَةً أَغْرِبْ

وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

أُولَٰئِكَ يُجْزَوْنَ

٧٥

الْعُرْفَةَ بِمَا صَبَرُوا

وَيُلَقَّوْنَ فِيهَا

بِحَبِيَّةٍ وَسَلَامًا

خَالِدِينَ فِيهَا

٧٦

حَسَنَتْ مُسْتَقْرَرًا وَمَقَامًا

قُلْ مَا يَعْجَبُوكُمْ رَبِّي

٧٧

لَوْلَا دَعَاؤُكُمْ

فَقَدْ كَذَّبْتُمْ

فَسَوْفَ يَكُونُ لِزَامًا

Surah 26 / 227 VERSES / REVEALED AT MAKKAH

Al-Shu'arâ'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

26:1 *Tâ Sîn Mîm*

- 26:2 These are the 'revealed' verses
of the clear Book 'of God elucidating truth'.
- 26:3 Perhaps, 'O Prophet,'
you would consume yourself 'with sorrow'
because they 'who belie you'
will not become believers.
- 26:4 If We so will, We shall send down upon them
a sign from Heaven so 'miraculous'
that their necks shall remain ever bent
in submission to it.
- 26:5 Yet never does any 'Heavenly' reminder
from the All-Merciful,
come to them anew 'in the Quran's verses',
but they 'thoughtlessly' turn away from it.
- 26:6 Thus, truly, they have belied 'divine revelation'.
Therefore, the 'ill' tidings
of that 'Judgment'
which they have been mocking
shall soon come to them.
- 26:7 Have they not, then, looked to the earth:
How many of every gracious kind 'of plant

ط س م ١

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ٢

لَعَلَّكَ بِنِعْمَةِ رَبِّكَ ٣

أَلَّا يَكُونُوا مُؤْمِنِينَ

إِنْ نَشَاءُ ٤

نُنزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً

فَطَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ ٥

مِنَ الرَّحْمَنِ مُحَدَّثٍ

إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ ٦

مَا كَانُوا بِهِيَ يَسْتَهْزِئُونَ

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ ٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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- have We caused to grow therein?
 26:8 Indeed, in 'all of' this there is a sure sign
 'of God's creative power'.
 Still most of them are not believers!
 26:9 Thus it is your Lord, 'O Prophet,'
 who is most surely,
 the Overpowering 'One', the Mercy-Giving.
 26:10 Now, behold, 'O Prophet'!
 Your Lord called Moses, 'commanding him':
 You shall go to the wrongdoing people,
 26:11 the people of Pharaoh.
 Have they no fear 'of God'?
 26:12 He said: My Lord!
 Indeed, I fear that they will belie me.
 26:13 Thus would my breast narrow
 'with apprehension,'
 and my tongue falter in uttering 'Your words'.
 So send, as well, for Aaron
 'to accompany me as a messenger'.
 26:14 Moreover, they have a charge
 'established' against me.
 So I fear they will kill me.
 26:15 'God' said: No, indeed!
 So go forth, both of you,
 with Our 'miraculous' signs.
 Indeed, We are with you,
 listening 'to everything'.
 26:16 Then go, both of you, to Pharaoh, and say:
 We are 'sent to you', each 'one, as' a messenger
 of the Lord of 'All' the Worlds.
 26:17 So send forth with us the Children of Israel!
 26:18 'Pharaoh' said 'to Moses':
 Did we not raise you among us as a child?
 And did you not remain with us

كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
 ٨ إِنَّ فِي ذَلِكَ لَآيَةً
 وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
 ٩ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
 ١٠ وَإِذْ نَادَى رَبُّكَ مُوسَى
 ١١ أَنْ آتِنِ الْقَوْمَ الظَّالِمِينَ
 قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ
 ١٢ قَالَ رَبِّ
 ١٣ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ
 وَيَضِيقُ صَدْرِي
 وَلَا يَنْطَلِقُ لِسَانِي
 فَأَرْسِلْ إِلَى هَارُونَ
 ١٤ وَهُمْ عَلَى ذَنْبٍ
 فَأَخَافُ أَنْ يَقْتُلُونِ
 ١٥ قَالَ كَلَّا فَإِذْ هَبَا بَيَاتِنَانِ
 ١٦ إِنَّآ مَعَكُمْ مُسْتَمِعُونَ
 فَأَتَيَا فِرْعَوْنَ فَقَوْلَا
 ١٧ إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ
 ١٨ قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا

- for 'many' years of your life 'thereafter'?
- 26:19 Then you did the 'evil' deed
that you have done, 'killing one of us'.
And thus were you
'one' of the ungrateful 'to me.
- 26:20 Moses 'said:
I did it then, when I was 'one' of those astray.
- 26:21 So I fled from you, when I feared you.
Then my Lord granted me 'revealed' wisdom
and made me one of the messengers.
- 26:22 Yet this blessing you 'claim
to' have conferred upon me 'as a child'—
was it not because you have enslaved
the Children of Israel?
- 26:23 Pharaoh said:
And what is the Lord of 'All' the Worlds?
- 26:24 'Moses' said:
'He is' the Lord of the heavens and the earth,
and all that is between them—
if you are 'willing' to be certain 'and have faith.
- 26:25 Pharaoh 'said to those around him:
Do you not hear 'this'?
- 26:26 Moses 'said:
He is your Lord
and the Lord of your forefathers of old.
- 26:27 'Pharaoh' said:
Indeed, your messenger
who has been sent to you,
is, most surely, a madman!
- 26:28 'Moses' said:
He is the Lord of the East and the West,
and all that is between them,
if you would but 'use your reason
to' understand.
- 26:29 'Pharaoh' said:

- وَلَيْسَتْ فِينَا مِنْ عُمَرِكَ سِنِينَ
وَفَعَلْتَ فَعَلَتَكَ ﴿١٩﴾
الَّتِي فَعَلْتَ
وَأَنْتَ مِنَ الْكَافِرِينَ
قَالَ فَعَلْتُهَا إِذَا ﴿٢٠﴾
وَأَنَا مِنَ الضَّالِّينَ
فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ ﴿٢١﴾
فَوَهَّبَ لِي رَبِّي حُكْمًا
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ
وَتِلْكَ نِعْمَةٌ تَمُنَّاعَىٰ ﴿٢٢﴾
أَنْ عَبَدتَّ بَنِي إِسْرَائِيلَ
قَالَ فِرْعَوْنُ ﴿٢٣﴾
وَمَا رَبُّ الْعَالَمِينَ
قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ
قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ ﴿٢٤﴾
قَالَ رَبُّكُمْ
وَرَبُّ آبَائِكُمُ الْأُولِينَ
قَالَ إِنْ رَسُولُكُمْ
الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٥﴾
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٦﴾

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- Most surely,
if ever you take a god other than me,
I shall certainly confine you in isolation,
along with those now solitarily imprisoned.
- 26:30 Moses said:
Even if I were to bring you
something clear as proof of what I say?
- 26:31 Pharaoh said:
Then bring it forth,
if, indeed, you are one of the truthful
messengers of God.
- 26:32 So he threw his staff to the ground,
and, behold, it was a manifest snake.
- 26:33 And he drew forth his hand
from the bosom of his garment,
and, behold,
it was radiant white without blemish
to all the onlookers.
- 26:34 Pharaoh said
to the assembly of nobles around him:
This is most surely a learned sorcerer!
He desires only to oust all of you
from your land with his sorcery.
So what do you command concerning him?
- 26:36 They said:
Delay him and his brother,
and send forth ushers into the cities
who shall bring you every well-learned sorcerer.
- 26:38 So the sorcerers of Pharaoh were gathered
for the appointed time at mid-morning,
on a well-known Day of Festival.
- 26:39 And it was said to the people:
Are all of you gathered,
26:40 so that we may follow in procession

٢٩ قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي
لَأَجْعَلَكَ مِنَ الْمَسْجُورِينَ

٣٠ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ
قَالَ فَأْتِ بِهِ

٣١ إِنْ كُنْتَ مِنَ الصَّادِقِينَ
فَأْتِنِي بِعَصَاةٍ

٣٢ فَإِذَا هِيَ تُعْبَأُ مُبِينٌ
وَنَزَعَ يَدَهُ

٣٣ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ
قَالَ لِلْمَلَإِ حَوْلَهُ

٣٤ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ
يُرِيدُ أَنْ يُخْرِجَكُمْ
مِنْ أَرْضِكُمْ بِسِحْرِهِ
فَمَاذَا تَأْمُرُونَ

٣٥ قَالُوا أَرْجِهْ وَأَخَاهُ
وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ
يَأْتُواكَ

٣٦ بِكُلِّ سَحَابٍ عَلِيمٍ
فَجُمِعَ السَّحَرَةُ
لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ
وَقِيلَ لِلنَّاسِ

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- after the sorcerers,
if it is they who are triumphant?
- 26:41 So when the sorcerers came,
they said to Pharaoh:
Is there to be a 'worthy' reward for us
if it is we who are triumphant?
- 26:42 He said: Yes!
Moreover, you shall, indeed, be of those
who are brought near to me as an added honor.
- 26:43 Moses said to them:
Throw to the ground
whatever 'sorcery' you are to throw.
- 26:44 So they threw down their ropes and staffs
and said:
By the invincible might of Pharaoh,
it is we who shall, most surely, be triumphant!
- 26:45 Then Moses threw his staff to the ground,
and, behold,
it swallowed up all that they had falsified
'with their sorcery'.
- 26:46 So the sorcerers
fell to the ground, in astonishment,
bowing their faces down
'in submission to God'.
- 26:47 They said:
We believe in the Lord of 'All' the Worlds,
the Lord of Moses and Aaron!
- 26:49 'Pharaoh' said:
Have you believed 'impetuously'
because of him,
before I have permitted you to do so?
Indeed, he is certainly your master-sorcerer,
who has taught you sorcery!
Yet, most surely, you shall learn 'your lesson'!
I shall, most surely, cut off

هَلْ أَنْتُمْ مُجْتَمِعُونَ
لَعَلْنَا نَتَّبِعُ السَّحْرَةَ ﴿٤١﴾

إِنْ كَانُوا هُمُ الْغَالِبِينَ
فَلَمَّا جَاءَ السَّحْرَةُ ﴿٤٢﴾

قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا لِأَجْرٍ
إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤٣﴾

قَالَ نَعَمْ
وَإِنَّكُمْ إِذَا لَمِنَ الْمَقْرِبِينَ ﴿٤٤﴾

قَالَ لَهُمْ مُوسَى
أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٥﴾

فَأَلْقُوا جِهَانَهُمْ وَعَصَائِهِمْ
وَقَالُوا بِعِزَّةِ فِرْعَوْنَ
إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٦﴾

فَأَلْقَى مُوسَى عَصَاهُ
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٧﴾

فَأَلْقَى السَّحْرَةَ سَاجِدِينَ ﴿٤٨﴾

قَالُوا يَا أَمَّا رَبِّ الْعَالَمِينَ ﴿٤٩﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٥٠﴾

قَالَ يَا أَمَّا رَبِّ لَكَ
قَبْلَ أَنْ آذَنَ لَكُمْ
إِنَّهُ لَكَبِيرٌ لَكُمْ

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- your hands and your feet on opposite sides!
Then I shall, most surely, crucify you,
all together!
- 26:50 They said: No harm!
Our faith is firm.
Indeed, to our Lord we are returning.
- 26:51 Indeed, we hope for our Lord
to forgive us our misdeeds,
for we have been the first of the believers
among our people.
- 26:52 * Thereafter, We revealed to Moses:
Set out by night with My servants,
the Children of Israel.
Indeed, you shall be pursued by Pharaoh.
- 26:53 So Pharaoh sent ushers into the cities to say:
- 26:54 Indeed, these aliens
are but a very small minority.
- 26:55 And, indeed,
they have, most surely, enraged us.
- 26:56 So we are all together to be on guard
and ready to overtake them.
- 26:57 Thus We drew them forth
from gardens and springs,
and treasure-houses, and a gracious station.
- 26:58 So it was.
- Yet We bequeathed it all
to the Children of Israel.
- 26:60 Thus they followed them at sunrise.
- 26:61 Then when the two multitudes saw each other,
Moses' companions said:
Indeed, we are, most surely, doomed
to be overtaken and killed by Pharaoh's hosts!
- 26:62 He said: No, indeed!
Most surely, my Lord is with me.

الَّذِي عَلَّمَكُمُ السِّحْرَ
فَلَسَوْفَ نَعْتَمُونَ أَفَظَنَّ
أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفِ
وَأَصْبَلْتُمْ أَجْمَعِينَ
قَالُوا لَا ضَيْرَ ٥٠

إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ
إِنَّا نَطْمَعُ ٥١

أَنْ يَعْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا
أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ
أَنْ أَسْرِعْ بَعَادَىٰ إِنَّكُمْ مُتَّبَعُونَ
فَأَرْسَلَ فِرْعَوْنُ ٥٢

فِي الْمَدَائِنِ حَاشِرِينَ
إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ
وَأَنَّهُمْ لَنَا لَأَعْيُطُونَ
وَإِنَّا لَجَمِيعٌ حَادِرُونَ ٥٣

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ
وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ٥٤

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ
فَاتَّبَعُوهُمْ مُتْسِقِينَ ٥٥

فَلَمَّا تَرَىٰ الْجَمْعَانِ
قَالَ أَصْحَابُ مُوسَىٰ
إِنَّا لَمُدْرَكُونَ ٥٦

- He will guide me.
- 26:63 So We revealed to Moses:
Strike the sea with your staff.
Thus the sea split so that each part
was like a great mountain.
- 26:64 And, thereupon, We drew the others near.
- 26:65 So We delivered Moses
and those with him, all together.
- 26:66 Then We drowned the others.
- 26:67 Indeed, in this account there is a sure sign
of God's nearing Judgment —
nor were most of them believers!
- 26:68 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.
- 26:69 Moreover, recite the tidings of Abraham
to those of them who disbelieve.
- 26:70 Behold!
He said to his father and his people:
What is it that you worship?
- 26:71 They said: We worship idols!
And to them we remain ever devoted.
- 26:72 He said:
Do they hear you when you call upon them?
Or do they benefit you or cause you harm?
- 26:73 Or do they benefit you or cause you harm?
- 26:74 They said:
No, but we found our forefathers
doing the like of this.
- 26:75 He said:
Then do you see
what you have been worshipping—
you and your fathers of old?
- 26:76 They are, indeed, an enemy to me.
I worship none except

- قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
- فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ ﴿٦٣﴾
- أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ ﴿٦٤﴾
- فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ ﴿٦٥﴾
- كَالطُّورِ الْعَظِيمِ ﴿٦٦﴾
- وَأَرْزَلْنَا ثَمَ الْآخَرِينَ ﴿٦٧﴾
- وَأَجْمَعْنَا مُوسَىٰ ﴿٦٨﴾
- وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٩﴾
- ثُمَّ أَعْرَفْنَا الْآخَرِينَ ﴿٧٠﴾
- إِنَّ فِي ذَلِكَ لَآيَةً ﴿٧١﴾
- وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٧٢﴾
- وَإِنَّ رَبَّكَ ﴿٧٣﴾
- هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٧٤﴾
- وَأَنذَرْنَا عَلَيْهِمْ نَبَأَ ابْنِهِ إِبْرَاهِيمَ ﴿٧٥﴾
- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ ﴿٧٦﴾
- مَا تَعْبُدُونَ ﴿٧٧﴾
- قَالُوا نَعْبُدُ أَصْنَامًا ﴿٧٨﴾
- فَنَنْظِلُ لَهَا عَدْلَيْنِ ﴿٧٩﴾
- قَالَ هَلْ يَسْمَعُونَكُمْ ﴿٨٠﴾
- إِذ تَدْعُونَ ﴿٨١﴾
- أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٨٢﴾
- قَالُوا بَلْ وَجَدْنَا آبَاءَنَا ﴿٨٣﴾
- كَذَلِكَ يَفْعَلُونَ ﴿٨٤﴾
- قَالَ أَفَرَأَيْتُمْ ﴿٨٥﴾
- مَا كُنتُمْ تَعْبُدُونَ ﴿٨٦﴾

- the Lord of 'All' the Worlds,
 26:78 the One who has created me.
 For He 'is the One who' guides me.
 26:79 And He is the One who feeds me
 and gives me drink.
 26:80 And when I become ill,
 then He 'is the One who' heals me.
 26:81 And He is the One who will cause me to die.
 Then He will bring me 'back to' life
 'in the Hereafter' .
 26:82 And He is the One who I hope
 shall forgive me my misdeeds
 on the Day of Judgment.
 26:83 'So he turned to God in prayer: 'My Lord!
 Grant me wise judgment,
 and unite me with the righteous 'in Paradise' .
 26:84 Moreover, make for me reverent mention
 among the latter generations
 'till the end of time' .
 26:85 And make me of the inheritors
 of the Garden of Delight.
 26:86 And do forgive my father.
 Indeed, he has become of those 'who are' astray.
 26:87 Thus do not disgrace me
 on the Day all are raised up 'for Judgment' ,
 26:88 a Day when 'mere' wealth and children
 shall not benefit 'anyone' in any way;
 26:89 but only those who come to God
 with a pure heart 'will be saved' .
 26:90 Thus the Garden 'of Paradise'
 shall be drawn near for the God-fearing,
 26:91 while Hellfire shall be brought forth
 for the deluded.
 26:92 And it shall be said to 'the latter' :
 Where is all that you used to worship,

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- أَنْتُمْ وَاَبَاؤُكُمْ الْاَقْدَمُونَ ﴿٧٦﴾
 فَانْتَهُمُ عَدُوٌّ لِّي ﴿٧٧﴾
 اِلَّا رَبَّ الْعَالَمِينَ ﴿٧٨﴾
 الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٩﴾
 وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٨٠﴾
 وَاِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨١﴾
 وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨٢﴾
 وَالَّذِي اَطْمَعُ اَنْ يَغْفِرَ لِي ﴿٨٣﴾
 خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٤﴾
 رَبِّ هَبْ لِي حُكْمًا ﴿٨٥﴾
 وَالْحَقِّقْ بِالصَّالِحِينَ ﴿٨٦﴾
 وَاَجْعَلْ لِي لِسَانَ صِدْقٍ ﴿٨٧﴾
 فِي الْاٰخِرِينَ ﴿٨٨﴾
 وَاَجْعَلْنِي مِنْ وِرَثَةِ الْجَنَّةِ النَّعِيمِ ﴿٨٩﴾
 وَاغْفِرْ لِاَبِي ﴿٩٠﴾
 اِنَّهٗ كَانَ مِنَ الضَّالِّينَ ﴿٩١﴾
 وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٩٢﴾
 يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٩٣﴾
 اِلَّا مَنْ اٰتَى اللّٰهَ بِقَلْبٍ سَلِيمٍ ﴿٩٤﴾
 وَاُرْلِفَتِ الْجَنَّةُ لِلْمُنْقِبِينَ ﴿٩٥﴾
 وَبُرُزَتِ الْجَحِيْمُ لِلْعَاوِينَ ﴿٩٦﴾

- 26:93 apart from God?
Can they help you now,
or even help themselves?
- 26:94 Then are they pitched headlong into it,
along with their delusive gods
26:95 and the hosts of Iblīs, all together.
- 26:96 They shall say, as they wrangle in it:
26:97 By God!
We were, indeed, lost in clear misguidance
26:98 when we made you false gods
equal to the Lord of All the Worlds!
- 26:99 And it was none other
than the defiant unbelievers who led us astray!
- 26:100 Thus for us there are no intercessors,
26:101 nor any intimate friend.
- 26:102 If only we had a chance
to return to the world again!
We would then become
the best of the believers!
- 26:103 Indeed, in this account
of Abraham and his people
there is a sure sign
of God’s nearing Judgment —
nor were most of them believers!
- 26:104 Thus it is your Lord, O Prophet,
who is most surely,
the Overpowering One, the Mercy-Giving.

- ١٢ وَقِيلَ لَهُمْ أَنَّى مَا كُنْتُمْ تَعْبُدُونَ
- ١٣ مِنْ دُونِ اللَّهِ
- ١٤ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ
- ١٥ فَكَبَّجُوا فِيهَا هُمْ وَالْقَاوُونَ
- ١٦ وَخَوَّنُوا إِبْلِيسَ أَجْمَعُونَ
- ١٧ قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ
- ١٨ تَاللَّهِ إِن كُنَّا
- لَفِي ضَلَالٍ مُّبِينٍ
- ١٩ إِذْ نَسَوْنَا كُفْرَ الْبَاطِلِ الَّذِي
- كُنَّا نَعْمَلُ مَا أَصْلَحْنَا إِلَّا الْمَجْرُمُونَ
- ٢٠ فَمَا لَنَا مِنْ شَافِعِينَ
- ٢١ وَلَا صَادِقِينَ حَمِيمٍ
- ٢٢ فَلَوْ أَنَّ لَنَا كَرَّةً
- فَنَكُونُ مِنَ الْمُؤْمِنِينَ
- ٢٣ إِنَّ فِي ذَلِكَ لَآيَةً
- وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
- ٢٤ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ
- ٢٥ كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ
- ٢٦ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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- 26:108 So fear God, and obey me!
- 26:109 I do not ask of you
any reward for this 'message'.
Indeed, my reward is only
with the Lord of 'All' the Worlds.
- 26:110 So fear God, and obey me!
- 26:111 *They said:
Shall we believe in you,
while only the vilest have followed you?
- 26:112 He said:
What knowledge do I have
of what they used to do 'before believing'?
- 26:113 Indeed, their reckoning
is with none but my Lord,
if only you 'yourselves' were to realize 'this'.
- 26:114 Nor am I 'ever' to drive away
those who have believed.
- 26:115 Indeed, I am only a clear forewarner
'of God's nearing Judgment'.
- 26:116 They said:
Most surely, if you do not desist, O Noah,
you shall assuredly be
'one' of those 'who are' stoned 'to death'.
- 26:117 He said: My Lord!
Indeed, my people have belied me.
- 26:118 So bring about judgment
between me and them—
with a clearly decisive judgment.
And deliver me, and all the believers with me.
- 26:119 Thus We delivered him—
and those with him—in the 'heavily' laden Ark.
- 26:120 Thereafter, We drowned 'the disbelievers'
who remained behind.
- 26:121 Indeed, in this 'account'
there is a sure sign

أَلَا نُنْفِقُونَ
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُوا
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ﴿١٠٨﴾
إِن أَجْرِي إِلَّا
عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾
قَالُوا أَنْتُمْ لَكُمْ ﴿١١١﴾
وَأَتَّبَعَكَ الْأَرْدَلُونَ ﴿١١٢﴾
قَالَ وَمَا عَلِمِي
بِمَا كَانُوا يَعْمَلُونَ ﴿١١٣﴾
إِن حِسَابُهُمْ إِلَّا عَلَى رَبِّي
لَوْ تَشْعُرُونَ ﴿١١٤﴾
وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ
إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾
قَالُوا لَئِن لَّمْ تَنْتَهِ يَنْتُحِ
لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾
قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾
فَأَفْنَعُ بَيْنِي وَبَيْنَهُمْ فَتْحًا
وَنَجِّنِي وَمَنْ مَعِيَ
مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ
فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾

- of God's nearing Judgment —
 nor were most of them believers!
 26:122 Thus it is your Lord, 'O Prophet,
 who is, most surely,
 the Overpowering 'One', the Mercy-Giving.
- 26:123 'The people of 'Ād
 denied the 'divine mandate
 of God's messengers.
- 26:124 Behold! Their brother Hūd said to them:
 Will you not be God-fearing?
- 26:125 Indeed, I am a trustworthy messenger
 'sent' to you 'by God'.
- 26:126 So fear God, and obey me!
- 26:127 I do not ask of you
 any reward for this 'message'.
 Indeed, my reward is only
 with the Lord of 'All' the Worlds.
- 26:128 Do you build upon every elevation
 a 'towering' landmark in pursuit of vanity
 'and to belittle other people'?
- 26:129 Moreover, you take for yourselves
 'imposing' structures,
 aspiring to become immortals!
- 26:130 Furthermore, when you assault,
 you assault 'without pity',
 as 'hard-hearted' tyrants.
- 26:131 Rather, fear God, and obey me!
- 26:132 Thus fear the One
 who provided you with all that you know.
- 26:133 He has provided you with cattle
 and children
 26:134 and gardens and springs.
- 26:135 Indeed, I fear for you
 the 'divine' torment of an awesome Day!
- 26:136 They said:

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- ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ ١٢٠
- إِنَّ فِي ذَلِكَ لَآيَةً ١٢١
- وَمَا كَانَ كَثَرُهُمْ مُّؤْمِنِينَ ١٢٢
- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٢٣
- كَذَّبَتْ عَادُ الْمُرْسَلِينَ ١٢٤
- إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ ١٢٥
- أَلَا تَتَّقُونَ ١٢٦
- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٢٧
- فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٢٨
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ١٢٩
- إِن أَجْرِي إِلَّا ١٣٠
- عَلَى رَبِّ الْعَالَمِينَ ١٣١
- أَتَنْبُونَ يَكُلَّ رَيْعٍ ١٣٢
- ءَايَةً نَعْبُوثُونَ ١٣٣
- وَتَتَّخِذُونَ مَصَابِعَ ١٣٤
- لَعَلَّكُمْ تَخْلُدُونَ ١٣٥
- وَإِذَا بَطَشْتُمْ ١٣٦
- بَطَشْتُمْ جَبَّارِينَ ١٣٧
- فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٣٨
- وَاتَّقُوا الَّذِي أَمَدُّكُمْ ١٣٩
- بِمَا تَعْلَمُونَ ١٤٠
- أَمَدُّكُمْ بِأَنْعَامٍ وَبَنِينَ ١٤١

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- It is the same to us if you give admonition
or if you were never one
'so moved' to admonish.
- 26:137 This 'way of ours' is nothing
but the tradition of the 'noble' ancients
'before us'.
- 26:138 And never shall we
be chastised 'by God for adhering to it'!
- 26:139 Thus they belied him.
So We destroyed them.
Indeed, in this 'account' there is a sure sign
'of God's nearing Judgment' —
nor were most of them believers!
- 26:140 Thus it is your Lord, 'O Prophet,'
who is, most surely,
the Overpowering 'One', the Mercy-Giving.
- 26:141 'The people of' Thamûd
denied the 'divine mandate
of God's' messengers.
- 26:142 Behold! Their brother Şâlih said to them:
Will you not be God-fearing?
- 26:143 Indeed, I am a trustworthy messenger
'sent' to you 'by God'.
- 26:144 So fear God, and obey me!
- 26:145 I do not ask of you
any reward for this 'message'.
Indeed, my reward is only
with the Lord of 'All' the Worlds.
- 26:146 Will you be left secure 'forever'
in what is here 'in your land',
26:147 amid gardens and springs,
26:148 and plantations and date palms
whose spathes are 'pliant and' soft?
- 26:149 Moreover, you carve dwellings skillfully
out of the 'mighty' mountains.

وَجَنَّتْ وَعِيُونَ ١٣٤

إِنِّي أَخَافُ عَلَيْكُمْ ١٣٥

عَذَابِ يَوْمٍ عَظِيمٍ

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ ١٣٦

أَمَلَمْ تَكُنْ مِنَ الْوَاعِظِينَ

إِن هَذَا إِلَّا خَلْقُ الْأَوَّلِينَ ١٣٧

وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ١٣٩

إِن فِي ذَلِكَ لَآيَةً ١٤٠

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ١٤١

كَذَبَتْ ثَمُودُ الْمُرْسَلِينَ ١٤٢

إِذ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ١٤٣

أَلَا تَتَّقُونَ

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٤٤

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٤٥

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ١٤٦

إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ١٤٧

أَتَنْتَرِكُونَ فِي ١٤٨

مَا هُنَّاءَ آمِنِينَ

- 26:150 So fear God, and obey me!
- 26:151 Nor shall you obey the command
of those who are exceedingly rebellious,
26:152 those who spread corruption in the earth
and do not set things aright.
- 26:153 They said:
You are but one who has been bewitched.
- 26:154 You are only a human being like us.
So bring forth a 'miraculous' sign
of your prophethood, if you are, indeed,
one of the truthful 'messengers of God'.
- 26:155 He said:
Here is a she-camel
'brought forth as a sign from God'.
For her is 'to be' her drinking share
and for you is 'to be' your drinking share,
each on a known day 'at the watering place'.
- 26:156 Thus you shall not touch her
with any 'act of' evil 'intent',
or you will be seized, suddenly,
by the torment of an awesome day.
- 26:157 But they hamstrung her.
Yet 'when they faced their doom',
they became regretful.
- 26:158 For the torment seized them, suddenly.
Indeed, in this 'account' there is a sure sign
of God's nearing Judgment —
nor were most of them believers!
- 26:159 Thus it is your Lord, 'O Prophet',
who is most surely,
the Overpowering 'One', the Mercy-Giving.
- 26:160 The people of Lot
denied the 'divine mandate
of God's' messengers.
- 26:161 Behold! Their brother Lot said to them:

بَيْنَ الْبِحَارِ

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فِي جَنَّتِ وَعُيُونِ ١٤٧

وَزُرُوعٍ وَتَحَلٍ ١٤٨

طَلَعَهَا هَاضِمٌ

وَتَجْتُونَ مِنْ أَلْجِبَالِ ١٤٩

بِوَنَاءِ قَدْرِهِنَّ

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٥٠

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ١٥١

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ ١٥٢

وَلَا يُصْلِحُونَ

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ ١٥٣

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلَانَا ١٥٤

فَأْتِ بِبَيِّنَاتٍ

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ ١٥٥

وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ

وَلَا تَمْسُوهَا سَوْءٍ ١٥٦

فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ

فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ١٥٧

فَأَخَذَهُمُ الْعَذَابُ ١٥٨

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ كَانَ

أَكْثَرُهُمْ مُؤْمِنِينَ

وَلِإِنَّ رَبَّكَ ١٥٩

لَهُوَ الْعَزِيزُ الرَّحِيمُ

- Will you not be God-fearing?
 26:162 Indeed, I am a trustworthy messenger
 'sent' to you 'by God'.
- 26:163 So fear God and obey me!
 26:164 I do not ask of you
 any reward for this 'message'.
 Indeed, my reward is only
 with the Lord of 'All' the Worlds.
- 26:165 Are the men among you
 the only beings in 'all' the world
 that approach males in lust,
 26:166 while leaving
 what your Lord has created for you
 in your wives?
 Rather, you are a people
 who have transgressed 'all bounds'.
- 26:167 They said:
 Most surely, if you do not desist, O Lot,
 you shall assuredly be of those
 'forever' banished 'from our city'!
- 26:168 He said:
 Most surely, I am, indeed, one of those
 who are utterly loathe to your 'aberrant' doings.
- 26:169 'He prayed: 'My Lord!
 Deliver me and my family from all that they do.
- 26:170 Then We delivered him
 and his family, all together—
 26:171 except 'his wife', an 'obstinate' old woman
 who was among those who lingered behind.
- 26:172 Then We demolished the others.
 26:173 For We rained down upon them
 a 'devastating' rain 'of marked stones'!
 And how evil was the rain
 of those who were forewarned
 'to no avail'!
- 26:174 Indeed, in this 'account'

سُورَةُ الشُّعَرَاءِ

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- كذبت قوم لوط المرسلين ﴿١٦٠﴾
 إذ قال لهم أخوهم لوط ﴿١٦١﴾
 ألا تتقون
 إني لكم رسول أمين ﴿١٦٢﴾
 فاتقوا الله وأطيعون ﴿١٦٣﴾
 وما استألكم عليه من أجرٍ ﴿١٦٤﴾
 إن أجرى إلا
 على رب العالمين ﴿١٦٥﴾
 أتأتون الذكور من العالمين ﴿١٦٦﴾
 وتذرون ما خلق لكم ربكم
 من أزواجكم
 بل أنتم قوم عادون ﴿١٦٧﴾
 قالوا لئن لم تنته بلوط
 لتكونن من المخرجين ﴿١٦٨﴾
 قال إني لعمليكم من القالين ﴿١٦٩﴾
 رب نجني وأهلي مما يعملون ﴿١٧٠﴾
 فنجيناه وأهلنا جميعين ﴿١٧١﴾
 إلا عجوزاً في الغابرين ﴿١٧٢﴾
 ثم دمرنا الآخرين ﴿١٧٣﴾
 وأطرنا عليهم مطراً ﴿١٧٤﴾

- there is a sure sign
of God's nearing Judgment —
nor were most of them believers!
- 26:175 Thus it is your Lord, O Prophet,
who is, most surely,
the Overpowering One, the Mercy-Giving.
- 26:176 The Dwellers of the Thicket
of Al-Aykah
denied the divine mandate
of God's messengers.
- 26:177 Behold! Shu'ayb said to them:
Will you not be God-fearing?
- 26:178 Indeed, I am a trustworthy messenger
sent to you by God.
- 26:179 So fear God, and obey me!
- 26:180 I do not ask of you
any reward for this message.
Indeed, my reward is only
with the Lord of All the Worlds.
- 26:181 * Thus you shall equitably fill the measure,
and you shall not be of those
who give people less than their rightful due.
- 26:182 Moreover,
you shall weigh out goods
with an even and just balance.
- 26:183 And you shall not defraud the people
of their rightful things.
Nor shall you make mischief in the earth,
sowing corruption in it.
- 26:184 Therefore, fear the One
who created both you and the populations
of the ancient generations before you.
- 26:185 They said:
You are but one who has been bewitched!
- 26:186 For you are only a human being like us.

فَسَاءَ مَطَرُ الْمُنْذِرِينَ
إِنَّ فِي ذَلِكَ لآيَةً ﴿١٧٤﴾

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ
وَإِنَّ رَبَّكَ لَمَوْلَى الْعَزِيزِ الرَّحِيمِ ﴿١٧٥﴾

كَذَّبَ أَصْحَابُ النَّيْكَةِ
الْمُرْسَلِينَ ﴿١٧٦﴾

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَنْفَوْنَ
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِنِّي أَجْرِيَ إِلَّا
عَلَى رَبِّ الْعَالَمِينَ ﴿١٧٨﴾

﴿١٧٩﴾ أَوْفُوا الْكَيْلَ
وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨٠﴾

وَزِنُوا بِالْقِسْطِ أَلْمَسْتَقِيمِ ﴿١٨١﴾

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٢﴾

وَاتَّقُوا الَّذِي خَلَقَكُمْ ﴿١٨٣﴾

سُوْرَةُ الشُّعْرَىٰ

الْحِزْمَةُ التَّاسِعَةُ عَشْرُ

- And, indeed, we think
you are most certainly to be counted
among the 'sheer' liars.
- 26:187 So let a 'deadly' patch of sky
drop down upon us, if you are, 'indeed,
one' of the truthful 'messengers of God'.
- 26:188 He said:
My Lord is most knowing of all that you do.
- 26:189 Thus they belied him.
Then the torment
of the day of the darkening cloud
seized them, suddenly.
Truly, it was the torment of an awesome day!
- 26:190 Indeed, in this 'account',
there is a sure sign
'of God's nearing Judgment' —
nor were most of them believers!
- 26:191 Thus it is your Lord, 'O Prophet',
who is most surely,
the Overpowering 'One', the Mercy-Giving.
- 26:192 Now, this 'Quran' is, indeed, a revelation
from the Lord of 'All' the Worlds.
- 26:193 The Trustworthy Spirit, 'Gabriel',
descends with its 'verses'
upon your heart, 'O Prophet' —
so that you may become
one of the 'chosen' forewarners
'of God's nearing Judgment' —
- 26:195 in a clear Arabic tongue.
- 26:196 Moreover,
it has, indeed, been 'foretold'
in 'all' the 'revealed' Writs of the ancients.
- 26:197 Has it not been a sign
for 'those of' them
'who are uninformed of divine revelation'

وَالْحِجْلَةَ الْأُولَىٰ

قَالُوا إِنَّمَا

١٨٥

أَنْتَ مِنَ الْمُسْحَرِينَ

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا

١٨٦

وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ

فَأَسْقِطْ عَلَيْنَا كِسْفًا

١٨٧

مِنَ السَّمَاءِ

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

قَالَ رَبِّ اجْعَلْ لِي آيَةً

١٨٨

فَأَخَذَهُم

١٨٩

عَذَابَ يَوْمِ الظَّلَاةِ

إِنَّهُمْ كَانُوا إِتْرَافًا

إِن فِي ذَلِكَ لَآيَةً

١٩٠

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

وَإِنَّ رَبَّكَ

١٩١

لَهُوَ الْعَزِيزُ الرَّحِيمُ

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ

١٩٢

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

١٩٣

عَلَى قَلْبِكَ

١٩٤

لِتَكُونَ مِنَ الْمُنذِرِينَ

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

١٩٥

- that the learned among the Children of Israel recognize it 'as true'?
- 26:198 Yet had We sent it down to one of the non-Arabic speaking—
- 26:199 such that he could 'miraculously' recite it to them—
- still they would never believe in it!
- 26:200 And so it is that We have thrust 'this message' into the hearts of the defiant unbelievers 'by way of your call, O Prophet, to make them accountable'.
- 26:201 They shall not believe in it until, 'at last,' they see the painful torment!
- 26:202 For it shall come to them, suddenly, while they are unaware 'of it'.
- 26:203 Then they shall say:
Can we be granted respite 'from divine judgment and then believe'?
- 26:204 Is it Our 'imminent' torment, then, that 'truly' they seek to hasten?
- 26:205 Yet have you considered, 'O Prophet,' if We were to let them enjoy themselves for years,
- 26:206 whereupon all that they have been promised 'as to divine judgment' came to them?
- 26:207 Would that 'respite of time' which they were given to enjoy have availed them 'at all'?
- 26:208 Yet never have We destroyed any town without it having had 'messengers come to it as 'forewarners' of God's nearing Judgment',
- 26:209 as a reminder 'to them of God's way'.
For never do We wrong 'anyone that divine destruction befalls'.

سُورَةُ الشُّعَرَاءِ

الجزء التاسع عشر

وَأَنذَرْنَاهُ لِنَفْسِ زُرَيْرٍ الْأَوَّلِينَ ﴿١٩٦﴾
 أَوْ لَرَجُلٍ مِّنْهُمْ يَأْتِيهِمْ بِالْحَقِّ أَن يُعَلِّمَهُمْ
 عُلْمَهُمْ بِوَيْدٍ إِسْرَائِيلَ ﴿١٩٧﴾
 وَلَوْ نَزَّلْنَاهُ
 عَلَىٰ بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾
 فَقَرَأَهُ عَلَيْهِمْ ﴿١٩٩﴾
 مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿٢٠٠﴾
 كَذَلِكَ سَلَكْنَاهُ
 فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠١﴾
 لَا يُؤْمِنُونَ بِهِ ﴿٢٠٢﴾
 حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠٣﴾
 فَيَأْتِيهِمْ بَغْتَةً ﴿٢٠٤﴾
 وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٥﴾
 فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٦﴾
 أَفِعْدَا إِنَّا يَسْتَعْلِمُونَ ﴿٢٠٧﴾
 أَفَرَأَيْتَ ﴿٢٠٨﴾
 إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٩﴾
 ثُمَّ جَاءَهُمْ
 مَا كَانُوا يُوعَدُونَ ﴿٢١٠﴾
 مَا أَغْنَىٰ عَنْهُمْ
 مَا كَانُوا يَمْتَعُونَ ﴿٢١١﴾
 وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء التاسع عشر

- 26:210 Thus as for the Quran,
the satans have not
brought it down to the Prophet
as the godless wrongdoers claim!
- 26:211 Nor is it for the likes of them to do so!
Nor can they!
- 26:212 Indeed, they are far removed
from even hearing its verses being revealed.
- 26:213 Then you shall not,
O human being,
call upon any other god with God.
For then you will become
one of those who are punished.
- 26:214 So forewarn, O Prophet,
your nearest relatives.
- 26:215 And lower your wing of compassion
for the believers who follow you.
- 26:216 Yet if they who disbelieve
disobey you, then say:
Indeed, I am innocent of all that you do.
- 26:217 Thus rely only
upon the Overpowering One,
the Mercy-Giving—
the One who sees you
when you rise at night for the Prayer,
and who sees you
in the postures of your Prayer
among those who bow their faces
down to the ground,
worshipping Him alone.
- 26:220 Indeed, it is He
who is the All-Hearing, the All-Knowing.
- 26:221 Shall I tell you, O disbelievers,
upon whom it is that the satans
do, indeed, descend?

إِلَّا هَا مُنْذِرُونَ ٢٠٩

ذَكَرْنِي وَمَا كُنَّا ظَالِمِينَ ٢١٠

وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ٢١١

وَمَا يَنْبَغِي لَهُمْ ٢١٢

وَمَا يَسْتَطِيعُونَ ٢١٣

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ٢١٤

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ٢١٥

فَتَكُونَ مِنَ الْمُعَذِّبِينَ ٢١٦

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ٢١٧

وَخَفِضْ جَنَاحَكَ لِمَنِ ٢١٨

أَتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٢١٩

فَإِنْ عَصَوْكَ فَقُلْ ٢٢٠

إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ٢٢١

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ٢٢٢

الَّذِي يَرِنُّكَ حِينَ تَقُومُ ٢٢٣

وَتَقَلِّبُكَ فِي السَّجْدِ ٢٢٤

- 26:222 They descend
upon every 'habitually' sinful liar
and soothsayer .
- 26:223 They cast 'to these'
whatever they 'may' hear.
Yet most 'of these satans'
are themselves sheer liars.
- 26:224 As for the poets,
only the deluded follow them.
- 26:225 Do you not see
that they but wander 'in their verse aimlessly,
as if' from valley to valley,
- 26:226 and that they say 'in their poetry'
what they do not do?
- 26:227 Excepted are those 'poets' who believe,
and do righteous deeds,
and remember God much,
and who seek to make 'the believers' triumphant
after they have been wronged
'by the disbelievers' .
Yet 'all' those who do wrong,
'who are godless in heart',
will most surely know, 'after death',
how evil is 'that place of return'
to which they are bound to return!

سُورَةُ الشُّعَرَاءِ

الجزء التاسع عشر

إِنَّهُمْ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٢﴾

هَلْ أَنْتُمْ كُمْ ﴿٢٢٣﴾

عَلَىٰ مَنْ نَزَّلَ الشَّيْطَانُ ﴿٢٢٤﴾

نَزَّلَ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٥﴾

يُلْقُونَ السَّمْعَ ﴿٢٢٦﴾

وَأَكْثَرُهُمْ كَذِبُونَ ﴿٢٢٧﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٨﴾

أَلَمْ تَرَ أَنَّهُمْ ﴿٢٢٩﴾

فِي كُلِّ وَادٍ يَهيمُونَ ﴿٢٣٠﴾

وَأَنَّهُمْ يَقُولُونَ ﴿٢٣١﴾

مَا لَا يَفْعَلُونَ ﴿٢٣٢﴾

إِلَّا الَّذِينَ ءَامَنُوا ﴿٢٣٣﴾

وَعَمِلُوا الصَّالِحَاتِ ﴿٢٣٤﴾

وَذَكَرُوا اللَّهَ كَثِيرًا ﴿٢٣٥﴾

وَأَنْصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ﴿٢٣٦﴾

وَسِعَا الْعَذَابَ الَّذِينَ ظَلَمُوا ﴿٢٣٧﴾

أَيُّ مَنقَلَبٍ يَنْقَلِبُونَ ﴿٢٣٨﴾

سُورَةُ النَّامِلِ

The surah that speaks of the Valley of THE ANTS, through which the hosts of Solomon ﷺ were once marching, wherein God miraculously enabled Solomon ﷺ to hear one of them as she warned the others to flee into their homes before being crushed—a miracle of audition and understanding for which Solomon ﷺ thanked God profusely.

Surah 27 / 93 VERSES / REVEALED AT MAKKAH

Al-Naml

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 27:1 *Tā Sīn*
These are the 'revealed' verses of the Quran,
and 'it is' a clear Book 'from God
elucidating truth'.
- 27:2 It is guidance 'to a straight way of salvation,
and glad tidings
'of everlasting delight in Paradise'
for all the believers—
- 27:3 those who 'duly' establish the Prayer,
and 'who' give the Zakât-Charity,
and 'who within themselves'
have 'utter' certainty
of 'the imminence of' the Hereafter.
- 27:4 As for those who do not believe
in the Hereafter,
We have made their deeds fair-seeming to them.
Thus they wander 'through life' blindly
'in their misguidance'.
- 27:5 These are the ones for whom there shall be
the very worst torment 'in this life'.
And in the Hereafter, it is they themselves
who shall be the greatest losers.
- 27:6 For, indeed, 'O Prophet,'

طس ١
تِلْكَ آيَاتُ الْقُرْآنِ
وَكِتَابٍ مُبِينٍ
هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ٢
الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ
إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
زَيَّنَّا لَهُمْ أَعْمَالَهُمْ
فَهُمْ يَحْمَهُونَ
أُولَئِكَ الَّذِينَ لَهُمْ
سُوءُ الْعَذَابِ وَهُمْ
فِي الْآخِرَةِ هُمُ الْآخْسَرُونَ ٥

- you are, most surely, receiving the Quran from One who is all-wise, all-knowing.
- 27:7 Behold! Moses said to his family: Indeed, I have noticed a fire. From it, I shall bring you some news 'to guide us on our way', or bring you a flaming firebrand, so that you may warm yourselves.
- 27:8 So when he came to it, he was called 'by God': Blessed be whoever is in the 'effulgence of the' fire and whoever is around it! For highly exalted is God 'alone', Lord of 'All' the Worlds!
- 27:9 O Moses! Indeed, it is I! I am God, the Overpowering 'One', the All-Wise.
- 27:10 Now throw your staff 'to the ground'. Then when he saw it moving as if it were a 'great' serpent, he turned and fled—and would not turn back. 'God said: 'O Moses! Have no fear! For in My presence, messengers have nothing to fear.
- 27:11 Even should one have done wrong, then replaced iniquity with good—still, I am, indeed, all-forgiving, mercy-giving.
- 27:12 Moreover, let your hand enter the bosom of your garment. It shall come forth 'radiant' white, without blemish. 'This is one' of the nine 'miraculous' signs 'that you shall show' to Pharaoh and his people.

سُورَةُ النَّامِلِ

الجزء التاسع عشر

- وَإِنَّكَ لَتَلْقَى الْقُرْآنَ
مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾
- إِذْ قَالَ مُوسَى لِأَهْلِيهِ
إِنِّي ءَانَسْتُ نَارًا
سَأْتِيكُمْ مِنْهَا بِخَبَرٍ
أَوْ ءَاتِيكُمْ بِسِهَابٍ قَبَسٍ
لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾
- فَلَمَّا جَاءَهَا نُورٍ أَنْ بُورِكَ
مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا
وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ
يَعْمُوسَى إِنَّهُ
أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾
- وَأَلْقِ عَصَاكَ ﴿٩﴾
- فَلَمَّارَةٌ ءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ
وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ
يَعْمُوسَى لَا تَخَفْ
إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ
إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَلْ حُسْنًا
بَعْدَ سُوءٍ فَإِنِّي عَفُورٌ رَحِيمٌ ﴿١٠﴾
- وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ
تَخْرُجُ بَيضًا مِّنْ ظِلْمٍ سَوِيًّا
فِي رِجْعِ ءَأَيْبٍ إِلَى فِرْعَوْنَ وَفِرْعَوِيَّةِ ﴿١١﴾

سُورَةُ النَّعْلِ

الجزء التاسع عشر

- Indeed, they have been an ungodly people.
- 27:13 Yet when Our signs came to them, manifest before their very eyes, they said: This is clear sorcery!
- 27:14 Thus, even though, within their souls, they were certain of them being from God — they disavowed them, wrongfully and haughtily. So see how devastating was the end of the sowers of corruption!
- 27:15 Now, indeed, We gave David and Solomon revealed knowledge, as well. And ever did they say: All praise is for God alone who has favored us above many of His believing servants.
- 27:16 Thus Solomon inherited prophethood and the throne from David, wherefore he said: O people! We have been taught to comprehend the utterance of birds. Moreover, we have been given something of nearly every good thing in the world. Indeed, this is most surely evidence of manifest favor from God.
- 27:17 So assembled before Solomon were his hosts— from the jinn, and the human beings, and the birds. Thus were they duly marshaled to march in force.
- 27:18 And at last, when they came upon the Valley of Ants, an ant said: O you ants!

إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ
 ١٣ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً
 قَالُوا هَذَا سِحْرٌ مُّبِينٌ
 ١٤ وَجحدُوا بِهَا وَأَسْتَفْتَنَاهَا
 أَنفُسَهُمْ ظُلْمًا وَعُلُوًّا
 فَانظُرْ كَيْفَ كَانَ
 عَذَابُ الْمُضِلِّينَ
 ١٥ وَلَقَدْ آتَيْنَا
 دَاوُدَ وَسُلَيْمَانَ عِلْمًا
 وَقَالَ الْحَمْدُ لِلَّهِ
 الَّذِي فَضَّلْنَا عَلَى كَثِيرٍ
 مِّنْ عِبَادِهِ الْمُؤْمِنِينَ
 ١٦ وَوَرِثَ سُلَيْمَانُ دَاوُدَ
 وَقَالَ يَا أَيُّهَا النَّاسُ
 عَلَّمْنَا مَنْطِقَ الطَّيْرِ
 وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ
 إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ
 ١٧ وَحِشْرَ السُّلَيْمَانَ جُودُهُ
 مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ
 فَهُمْ يُوزَعُونَ
 ١٨ حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ
 قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ

- Enter 'quickly' into your dwellings,
 'and' let not Solomon and his hosts crush you
 while they are unaware!
- 27:19 So he smiled, laughing at her statement,
 and said 'in gratitude': My Lord!
 Dispose me always
 to give thanks for Your grace,
 with which You have graced me
 and my parents,
 and that I do righteous deeds
 with which You are pleased.
 And admit me, by Your mercy,
 into 'the company of' Your righteous servants.
- 27:20 And so he reviewed the birds.
 Then he said:
 Why do I not see the hoopoe,
 or is he of those who are absent 'without leave'?
- 27:21 I shall, most surely, punish him
 with a severe punishment;
 or I shall, most surely, slaughter him,
 unless he brings me a clear warrant
 'for his absence'.
- 27:22 Yet he remained away—but not for long.
 Then he 'came and' said:
 I have compassed 'a momentous matter'
 which you, 'O Solomon,' have not compassed!
 For I have come to you from 'the land of' Sheba
 with sure news.
- 27:23 Indeed, I found a woman ruling over them—
 and she has been given
 'something' of 'nearly' every good thing
 'in the world'.
 Moreover, she has a magnificent throne.
- 27:24 I found her and her people
 bowing 'their faces' down to the sun 'in worship'

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الْحِزْبُ التَّاسِعُ عَشَرَ

أَدْخُلُوا مَسْكِنَكُمْ
 لَا يَحْطُمَنَّكُمْ سُلَيْمَنُ
 وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
 فَبَسَّ ضَاحِكًا مِّنْ قَوْلِهَا
 وَقَالَ رَبِّ أَوْزِعْنِي
 أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
 أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
 وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
 وَأَدْخِلْنِي بِرَحْمَتِكَ
 فِي عِبَادِكَ الصَّالِحِينَ
 وَتَفَقَّدَ الطَّيْرَ فَقَالَ
 مَا لِيَ لَا أَرَى الْهُدْهُدَ
 أَمْ كَانَ مِنَ الْغَائِبِينَ
 لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا
 أَوْ لَأَذْبَحَنَّهُ
 أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ
 فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ
 أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ
 وَجِئْتُكَ مِنْ سَبَإٍ
 بِنَبَأٍ يَقِينٍ
 إِنِّي وَجَدْتُ امْرَأَةً
 تَمْلِكُهُمْ وَأُوتِيَتْ
 مِنْ كُلِّ شَيْءٍ
 وَلَهَا عَرْشٌ عَظِيمٌ
 وَجَدْتُهَا وَقَوْمَهَا
 يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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- instead of bowing to God.
 For Satan has made their godless works
 fair-seeming to them.
 Thus has he barred them from the path of God,
 and, therefore, they are not rightly guided,
 27:25 so that they do not
 bow their faces down to God—
 though He is the One
 who brings out all that is hidden
 in the heavens and the earth,
 and who alone knows what you keep secret
 and what you make known.
 27:26 God!
 There is no God but Him,
 the Lord of the Magnificent Throne! ﴿٢٦﴾
 27:27 * Solomon said to the hoopoe:
 We shall see whether you have spoken the truth
 or if you are to be counted
 as one of the sheer liars.
 27:28 Go with this letter of mine
 to the court of Sheba.
 Then cast it down to them.
 Then turn aside from them.
 Then see what answer they shall return.
 27:29 When the letter reached the Queen, she said:
 O assembly of nobles:
 An honorable letter has been cast down to me.
 27:30 It is from Solomon. And it is written herein:
 In the name of God,
 the All-Merciful, the Mercy-Giving.
 27:31 Do not exalt yourselves against me
 in defiance of revealed truth.
 Rather, come to me as muslims,
 in willing submission to God alone.
 27:32 She said: O assembly of nobles!

وَزَيْنَ لَهُمُ الشَّيْطَانُ
 أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
 فَهُمْ لَا يَهْتَدُونَ ﴿٢٥﴾
 الَّذِي يُخْرِجُ الْحَبَّ
 فِي السَّمَوَاتِ وَالْأَرْضِ
 وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ
 اللَّهُ لَا إِلَهَ إِلَّا هُوَ
 رَبُّ الْعَرْشِ الْمَظِيدِ ﴿٢٦﴾
 ﴿٢٧﴾ قَالَ سَنَنْظُرُ أَصَدَقْتَ
 أَمْ كُنتَ مِنَ الْكَاذِبِينَ
 ﴿٢٨﴾ أَذْهَبَ بِكِتَابِي هَذَا
 فَأَلْقَاهُ الْيَوْمَ ثُمَّ تَوَلَّى عَنْهُمْ
 فَأَنْظُرْ مَاذَا يَرْجِعُونَ
 ﴿٢٩﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُو
 إِنِّي الْغَيْبُ إِلَيْكَ كَذِيبٌ كَرِيمٌ
 إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ﴿٣١﴾ أَلَا تَعْلَمُونَ عَلَى وَأَتُونِي مُسْلِمِينَ
 ﴿٣٢﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُو

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- Counsel me in my affair.
For I decide no vital affair
unless you bear witness and consent with me.
- 27:33 They said:
We are a people endowed with great force.
Moreover, we are endowed
with mighty military power.
Thus the command is yours, O Queen.
Consider, then, what you shall command.
- 27:34 She said:
Indeed, when kings enter a city,
they spread corruption in it.
Moreover, they reduce its people of dignity
to abject humility—
and this is, indeed, what they do!
- 27:35 Thus, I am sending to them a gift in response.
Then I will consider
that wherewith the messengers I send return.
- 27:36 So when her envoy came to him,
Solomon said:
Would you extend to me mere wealth?
Yet what God has given me
is far better than all that He has given you.
Rather, you are exultant
with regard to your gift.
- 27:37 Return to them, O messengers,
those who have sent you bearing gifts.
For, most surely,
we shall come to them with hosts
the like of which
they shall never be able to face.
Moreover, we shall, most surely, expel them
from their land in abject humility.
Thus shall they be abased!

أَقْتُونِي فِي أَمْرِي
مَا كُنْتُ قَاطِعَةً أَمْرًا

حَتَّى تَشْهَدُونَ

قَالُوا نَحْنُ أَوْلَا قُوَّةً ﴿٣٣﴾

وَأَوْلَا بَأْسِينَ شَدِيدًا وَالْأَمْرُ لِلْيَكِّ

فَأَنْظِرِي مَاذَا تَأْمُرِينَ

قَالَتْ إِنَّ الْمُلُوكَ ﴿٣٤﴾

إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا

وَجَعَلُوا أَعْرَافَ أَهْلِهَا آذِلَّةً

وَكذَلِكَ يَفْعَلُونَ

فَوَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ ﴿٣٥﴾

فَنَاظِرَةٌ بِمِ رَجْعِ الْمُرْسَلُونَ

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ ﴿٣٦﴾

أَتَيْدُونَنِي بِعَالٍ فَمَا آتَيْنِي

اللَّهُ خَيْرٌ مِمَّا آتَيْتَكُم

بَلْ أَنْتُمْ بَدِيئَتِكُمْ نَفْرَحُونَ

أَرْجِعِ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ ﴿٣٧﴾

بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا

وَلَنُخْرِجَنَّهُمْ مِنْهَا آذِلَّةً

وَهُمْ صَاغِرُونَ

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- 27:38 Thereafter, when Solomon anticipated her coming to him, he said to his court: O assembly of nobles! Which of you will bring me her throne before they come to me in willing submission?
- 27:39 One of great power serving Solomon from the jinn said: I shall bring it to you before you rise from your position. For I am, indeed, the one for such a task, being both very strong and trustworthy.
- 27:40 Yet he who had knowledge from the Heavenly Book said: I shall bring it to you even before the glance of your eye to the sky can return to you! So the moment he beheld it settled before him, Solomon said: This is of my Lord's favor upon me, to try me, as to whether I will be thankful to Him or ungrateful. Yet anyone who is thankful to God is but thankful for the good of his own soul. And whoever is ungrateful—then, nevertheless, my Lord is self-sufficient, all-generous!
- 27:41 He said: Alter the appearance of her throne so it becomes unfamiliar to her, so that we may see whether she shall follow right guidance after seeing this miracle, or if she will remain of those who are not guided aright.
- 27:42 So when she arrived at his court, it was said to her:

٢٨ قَالَ يَا أَيُّهَا الْمَلَأُوْا

أَيْكُمْ يَا تَبِيْعِي بِعَرْشِهَا

قَبْلَ أَنْ يَأْتُوْنِي مُسْلِمِيْنَ

٢٩ قَالَ عِفْرِيتٌ مِّنَ الْجِيْنِ

أَنَا ءَأْتِيْكَ بِهِ

قَبْلَ أَنْ تَقُوْمَ مِنْ مَّقَامِكَ

وَأِنِّي عَلَيْهِ لَقَوِيٌّ ءَمِيْنٌ

٤٠ قَالَ الَّذِي عِنْدَهُ

عِلْمٌ مِّنَ الْكِتَابِ

أَنَا ءَأْتِيْكَ بِهِ

قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

فَلَمَّا رَأَاهُ مُسْتَقِرًّا عِنْدَهُ

قَالَ هَذَا مِمَّن فَضَّلْتُ رَبِّي

لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ

وَمَنْ شَكَرَ

فَأِنَّمَا يَشْكُرُ لِنَفْسِهِ

وَمَنْ كَفَرَ فَإِنَّ رَبِّيَ عَنِّي كَرِيْمٌ

٤١ قَالَ تَكَرَّرُوا لَهَا عَرْشَهَا

نَنْظُرُ أَن نَّهْدِيَّ

أَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ

٤٢ فَلَمَّا جَاءَتْ

Does your throne resemble this one?
She said: It is as though it were it 'itself'!

Then and there,
perceiving her inclination to truth,
Solomon said to his court:

It is we who have been given
'revealed' knowledge long before her.

And ever have we been *muslims*,
in willing submission to God alone.

27:43 What she had been

'habituated to' worshipping apart from God
caused her 'at first' to turn away 'from faith'.

For, indeed, she was from a disbelieving people.

27:44 It was said to her: Enter the palace court.

So when she saw it, she thought it was
an expansive, 'rippling' pool.

So she bared her shins 'to cross it'.

He said:

It is 'but' a court of polished glass plates
'overlying' water.

Suddenly, realizing the truth,
she 'turned to God in prayer and' said:

My Lord!

I have, indeed, wronged myself
'by worshipping the sun'.

And I 'now' submit myself with Solomon
to God 'alone', Lord of 'All' the Worlds.

27:45 And very truly,

We sent to 'the people of' Thamûd,
their brother Şâliḥ 'as a messenger, saying':
Worship God 'alone'!

And, at once, they became 'divided
into' two contending factions
'of faith and unbelief'.

قِيلَ أَهَكَذَا عَرَشُكَ
قَالَتْ كَأَنَّهُ هُوَ

وَأَوَيْنَا الْعَامِرَ مِنْ قَبْلِهَا
وَكُنَّا مُسْلِمِينَ

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ
مِنْ دُونِ اللَّهِ

إِنَّمَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ
قِيلَ لَهَا ادْخُلِي الصَّرْحَ

فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكَشَفَتْ عَنْ سَاقَيْهَا

قَالَ إِنَّهُ صَرْحٌ
مُمَرَّدٌ مِنْ قَوَارِيرَ

قَالَتْ رَبِّ
إِنِّي ظَلَمْتُ نَفْسِي

وَأَسْلَمْتُ مَعَ سُلَيْمَانَ
لِلَّهِ رَبِّ الْعَالَمِينَ

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ
أَخَاهُمْ صَالِحًا

أَنْ أَعْبُدُوا اللَّهَ فَإِذَا هُمْ
فَرِيقَانِ يَخْتَصِمُونَ

- 27:46 He said to the disbelievers: O my people!
Why do you hasten
to bring evil doom upon yourselves
instead of the good tidings of faith?
Will you not seek God's forgiveness,
so that you may be shown mercy?
- 27:47 They said to him:
We presage an omen of ill fate from you
and from those who believe along with you.
He said:
Your deserved fate, good or ill,
rests with God alone.
Rather, you are a people
who have been put to trial by Him.
- 27:48 There were in the city nine men,
heads of their clans,
who spread corruption in the earth
and did not set things aright.
- 27:49 They said:
Swear to one another, by God,
that at night you shall together ambush him
and his household and kill them all!
Then we shall say emphatically
to any heir of his that seeks retribution
that we were not present
at the annihilation of his household—
and that, indeed, we are, most surely, truthful!
- 27:50 Thus they who disbelieved
devised a wicked plan against Ṣâliḥ.
But We devised a plan to save him—
while they were entirely unaware of it.
- 27:51 Then see how devastating was the end
of their plotting!
For, indeed, We demolished them
and their people, all together.

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٤٦ قَالَ يَقَوْمِ لِمَ اسْتَعْجَلُونَ

بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ

لَوْلَا تَسْتَغْفِرُونَ اللَّهَ

لَعَلَّكُمْ تُرْحَمُونَ

٤٧ قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ

قَالَ طَبَّ يَرْكُمُ عِنْدَ اللَّهِ

بَلْ أَنْتُمْ قَوْمٌ تَفْتَنُونَ

٤٨ وَكَانَ فِي الْمَدِينَةِ

تِسْعَةٌ رَهْطٍ

يُفْسِدُونَ فِي الْأَرْضِ

وَلَا يُصْلِحُونَ

٤٩ قَالُوا تَفَاسَمُوا بِاللَّهِ

لِنَيْبَتِهِ وَأَهْلِهِ

ثُمَّ لَنَقُولَنَّ لَوْلِيهِ

مَا شَهِدْنَا مَهْلِكِ أَهْلِهِ

وَأِنَّا لَصَادِقُونَ

٥٠ وَمَكْرُؤًا مَكَرًا

وَمَكْرُؤًا مَكَرًا

وَهُمْ لَا يَشْعُرُونَ

٥١ فَأَنْظِرْ كَيْفَ كَانَ

عَنْقَبَهُ مَكْرِهِمْ

أَنَّا دَمَّرْنَا لَهُمْ

وَقَوْمَهُمْ أَجْمَعِينَ

- 27:52 So there were their dwellings,
in ruinous desolation,
because of the 'grave' wrong they did.
Indeed, in this 'account' there is a sure sign
for a people who would know
that divine retribution is unfailing.
- 27:53 Yet We delivered 'from destruction'
those 'among them' who believed
and were ever God-fearing.
- 27:54 Moreover, mention how God delivered Lot.
Behold! He said to his people:
Do 'the men among you' openly commit
'such abominable' lewdness 'with each other',
even while you look 'upon one another'?
- 27:55 Do you approach men in lust instead of women?
Indeed, you are a people
who are 'shamefully' ignorant
of God's commandments.
- 27:56 * Yet the response of his people
was only to say 'to each other':
Expel the family of Lot from your town,
for they are a people
who seek to 'keep themselves pure'
'from our ways'.
- 27:57 So We delivered him
and his family 'from doom'—
except his 'faithless' wife:
Her We adjudged to be among those
who would linger behind.
- 27:58 Thus We rained down upon them
a 'devastating' rain 'of marked stones'!
And how evil was the rain
of those who were forewarned 'to no avail'!



سُورَةُ النَّحْلِ

الجزء العشرون

فَتَلَكَ بُيُوتَهُمْ ٥٢
خَاوِيَةً بِمَا ظَلَمُوا
إِنَّ فِي ذَلِكَ لَآيَةً
لِّقَوْمٍ يَعْلَمُونَ
وَأَنجَيْنَا الَّذِينَ آمَنُوا
وَكَانُوا يَتَّقُونَ ٥٣
وَلُوطًا ٥٤
إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ
وَأَنْتُمْ تَبْصُرُونَ
أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً
مِنْ دُونِ النِّسَاءِ ٥٥
بَلْ أَنْتُمْ قَوْمٌ بِجَهْلُونَ
فَمَا كَانُوا ٥٦
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ
إِنَّهُمْ أَنَاسٌ يَنْطَهُرُونَ
فَأَنجَيْنَاهُ وَأَهْلَهُ
إِلَّا أُمَّرَأَتَهُ ٥٧
قَدَرْنَاهَا مِنَ الْغَابِرِينَ
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا
فَسَاءَ مَطَرُ الْمُنذِرِينَ ٥٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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- 27:59 Then say, O Prophet:
All praise is for God alone,
whose deliverance is sure,
and whose profound peace
is upon His servants,
the ones whom He Himself has chosen
to bear His messages.
Thus ask the unbelievers:
Is God, the All-Availing,
worthier of worship, or the helpless idols
that they who disbelieve falsely associate
as gods with Him?
- 27:60 Or ask them, O Prophet:
Who is it that created the heavens and the earth?
And who has sent down to you,
from the sky, water,
with which We cause to grow
orchards of delight?
It is not possible for you
to cause even one of their trees
to grow without it.
Then is there another god
to be worshipped along with God?
Rather, those who say this
are a people who veer from the straight path
and ascribe equals to Him.
- 27:61 Or ask them:
Who has made the earth
a hospitable place of settlement
for all the living?
And who made rivers flow all through it?
And who set in it
anchoring mountains to balance it?
And who placed a seamless divide
between the sweet and salty waters?

قُلِ الْحَمْدُ لِلّٰهِ
وَسَلَامٌ عَلَىٰ عِبَادِهِ
الَّذِينَ اصْطَفَىٰ
ءَاَلَهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ

اَمَّنْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ
وَاَنْزَلَ لَكُمْ
مِنَ السَّمَآءِ مَآءً
فَاَنْبَتْنَا بِهِ

حَدٰٓيِقَ ذٰلِكَ بِهٰجَتِهِ
مَا كَانَ لَكُمْ
اَنْ تَنْبِتُوْا شَجَرَهَا
اَوَّلَهُ مَعَ اللّٰهِ
بَلْ هُمْ قَوْمٌ يَعْدِلُوْنَ

اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا
وَجَعَلَ خِلَالَهَا اَنْهٰرًا
وَجَعَلَ لَهَا رَوٰسِيًّا
وَجَعَلَ
بَيْنَ الْبَحْرَيْنِ حَاجِزًا

سُورَةُ النَّامِلِ

الْحِزْبُ الْوَسْطِيُّ

Then is there another god
to be worshipped along with God?
Indeed, most of them
do not truly know the greatness of God.

27:62 Or ask them:

Who answers the one in distress
when he cries out to Him
and He lifts the affliction?
And who has appointed you human beings
as successors to inherit authority in the earth?

Then is there another god
who has given you of the dominion
to be worshipped along with God?

How very little you remember
God's favor upon you!

27:63 Or ask them:

Who guides you safely
through the veils of darkness
in the land and the sea?
And who sends the winds bearing glad tidings
before the rain-showers of His mercy?

Then is there another god
to be worshipped along with God?

Most high is God
far above all that they associate
as gods with Him.

27:64 Or ask them:

Who is it that originates creation,
then causes it to return to being
after it passes away?
And who provides sustenance for you
from the stores of the heaven and the earth?

Then is there another god
to be worshipped along with God?
Say to the unbelievers:

أَيُّلَهُ مَعَ اللَّهِ

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

أَمَّن يُجِيبُ الْمُضْطَرَّ

٦٢

إِذَا دَعَاهُ وَيُكْشِفُ السُّوءَ

وَيَجْعَلُكُمْ

خُلَفَاءَ الْأَرْضِ

أَوَّلَهُ مَعَ اللَّهِ

قَلِيلًا مَّا تَذَكَّرُونَ

أَمَّن يَهْدِيكُمْ

٦٣

فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ

وَمَنْ يُرْسِلُ الرِّيحَ

بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

أَوَّلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ

عَمَّا يُشْرِكُونَ

أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ

٦٤

وَمَنْ يَرْزُقُكُمْ

مِنَ السَّمَاءِ وَالْأَرْضِ

أَوَّلَهُ مَعَ اللَّهِ

سُورَةُ النَّحْلِ

الجزء العشرون

- Bring forth your proof, if you are truthful!
- 27:65 Then say to them:
None who is in the heavens or the earth knows the knowledge of the unseen realm, except God.
And they who claim knowledge of it are utterly unaware even of when they themselves will be raised up for Judgment!
- 27:66 Indeed, the accretion of all their knowledge amounts to no certainty in the Hereafter. Rather, they are in complete doubt about it. Rather, they are utterly blind to it!
- 27:67 Moreover, others of those who disbelieve say: When we, and our forefathers, have become dust, shall we, indeed, be brought forth again to life?
- 27:68 Truly, we have been promised this—we and our long dead forefathers before us. This is nothing but tales of the ancients!
- 27:69 Say, O Prophet, to the unbelievers: Journey through the earth and see how devastating was the end of the defiant unbelievers!
- 27:70 So do not grieve over those of them who oppose you, nor be in any distress because of what they plot against you.
- 27:71 Furthermore, they say in contempt: When will this promise of divine judgment be fulfilled, if, indeed, you believers are truthful?
- 27:72 Say to them: It may well be that following right behind you is some of the devastation

قُلْ هَاتُوا بُرْهَانَكُمْ

إِنْ كُنْتُمْ صَادِقِينَ

قُلْ لَا يَعْلَمُ

٦٥

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

الْغَيْبِ إِلَّا اللَّهُ

وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

بَلِ أَدْرَاكَ عِلْمُهُمْ

٦٦

فِي الْآخِرَةِ

بَلْ لَّهُمْ فِي شَكٍّ مِّنْهَا

بَلْ لَّهُمْ مِنْهَا عَمُونَ

وَقَالَ الَّذِينَ كَفَرُوا

٦٧

أَيُّذَا كُنَّا تُرَابًا وَءَابَاؤُنَا

أَيُّنَا لَمُخْرَجُونَ

لَقَدْ وَعَدْنَا هَذَا

٦٨

نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ

إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ

قُلْ سِيرُوا فِي الْأَرْضِ

٦٩

فَأَنْظُرُوا كَيْفَ كَانَ

عَاقِبَةُ الْمُجْرِمِينَ

وَلَا تَحْزَنْ عَلَيْهِمْ

٧٠

وَلَا تَكُنْ فِي صَبِيحٍ

مِمَّا يَمْكُرُونَ

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ

٧١

إِنْ كُنْتُمْ صَادِقِينَ

قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ

٧٢

- that you seek to hasten.
- 27:73 Yet, indeed, your Lord is ever bountiful to all people, O Prophet, affording them time and provision. But most of them do not give thanks for this.
- 27:74 Yet, indeed, your Lord knows well all that their hearts harbor and all that they make known.
- 27:75 For there is not any unseen thing anywhere in the heaven or the earth, but that it is inscribed with God in a clear Book, preserved in Heaven.
- 27:76 Indeed, this Quran relates the truth to the Children of Israel about most of that over which they dispute.
- 27:77 Moreover, herein there is, indeed, guidance for those gone astray, as well as mercy from the torment of the Hereafter for all the believers.
- 27:78 Indeed, on the Day of Resurrection, your Lord will decide every issue in dispute between them, in accordance with His all-wise Judgment. For He alone is the Overpowering One, the All-Knowing.
- 27:79 So rely on God alone, O Prophet, for you are following upon the path of clear truth.
- 27:80 Indeed, you cannot make the dead of heart hear. Nor can you make the deaf of heart hear the call of truth when they have turned back in retreat from it.
- 27:81 Nor can you guide the blind in heart

سُورَةُ النَّامِلِ

الجزء العشرون

بَعْضَ الَّذِي تَسْتَعْجِلُونَ

وَإِنَّ رَبَّكَ

٧٣

لَذُو فَضْلٍ عَلَى النَّاسِ

وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

وَإِنَّ رَبَّكَ لَيَعْلَمُ

مَا تَكْبُرُونَ صُدُورَهُمْ

٧٤

وَمَا يَعْلَمُونَ

وَمَا مِنْ غَابِيَةٍ

٧٥

فِي السَّمَاءِ وَالْأَرْضِ

إِلَّا فِي كِتَابٍ مُبِينٍ

إِنَّ هَذَا الْقُرْآنَ

٧٦

يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ

أَكْثَرَ الَّذِي

هُمْ فِيهِ يَخْتَلِفُونَ

وَإِنَّهُ هُدًى

٧٧

وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

إِنَّ رَبَّكَ

٧٨

يَقْضِي بَيْنَهُمْ بِحُكْمِهِ

وَهُوَ الْعَزِيزُ الْعَلِيمُ

فَتَوَكَّلْ عَلَى اللَّهِ

٧٩

إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

إِنَّكَ لَا تَسْمَعُ الْمُوتِينَ

٨٠

وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ

إِذَا وَلَوْ أُمَّدِيرِينَ

وَمَا أَنْتَ

٨١

بِهَادِي الْعُمَى عَن ضَلَالَتِهِمْ

- out of their misguidance.
 You can only make hear this call
 those who believe in Our signs
 and who, therefore, are muslims,
 in willing submission to God alone.
- 27:82 * Thus, when the word of the Hour of Doom
 shall come to pass against
 the disbelieving among them,
 We shall bring forth for them
 a beast out of the earth that shall speak to them,
 heralding the Day of Judgment ;
 for people will have had no certainty
 in Our signs revealed in the Scriptures.
- 27:83 Thereafter, shall come the Day
 that We assemble from every community
 a throng of those who vehemently belied
 Our revealed signs—
 and they shall all be duly marshaled.
- 27:84 And at last,
 when they come forth for Judgment,
 God shall say to them :
 Did you belie My revealed signs,
 while you did not
 even attempt to comprehend them
 in knowledge?
 Or if this is not the case,
 what then were you doing?
- 27:85 Thus the word of punishment
 shall come to pass against them
 for all the wrong they had been doing.
 Nor shall they utter even a word
 in their own defense .
- 27:86 Have they not considered
 that, indeed, it is We alone
 who have made the night for them

سُوْرَةُ النَّعْلِ

الْحِزْبُ الْعِشْرُونَ

إِنْ تَسْمِعُ
 إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا
 فَهُمْ مُسْلِمُونَ ﴿٨٢﴾
 * وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ
 أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ
 تُكَلِّمُهُمْ أَنَّ النَّاسَ
 كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ
 وَيَوْمَ نَحْشُرُ ﴿٨٣﴾
 مِنْ كُلِّ أُمَّةٍ فَوْجًا
 وَمَنْ يَكْذِبْ بِآيَاتِنَا
 فَهُمْ يُوزَعُونَ ﴿٨٤﴾
 حَتَّىٰ إِذَا جَاءُو
 قَالَ أَكَذَّبْتُمْ بِآيَاتِي
 وَلَمْ تَحِطُوا بِهَا عِلْمًا
 أَمَاذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٥﴾
 وَوَقَعَ الْقَوْلُ عَلَيْهِمْ
 بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ
 أَلَمْ يَرَوْا أَنَّا جَعَلْنَا آلَ لَيْلٍ
 لِّلسَّكُنَاءِ فِيهِ

- to repose therein,
and the daylight 'by which' to see?
Indeed, in this there are sure signs
for a people who would believe.
- 27:87 Yet the Day
the Trumpet 'of Resurrection' is blown,
then all who are in the heavens
and all who are in the earth
shall be terror-stricken—
except for whomever God so wills.
Thus all shall come to Him utterly humbled.
- 27:88 Moreover, you shall see the mountains,
that you deem firmly fixed,
passing away like 'traces of' clouds pass away.
'Behold' the mighty doing of God—
He who has perfected all things!
Indeed, He is all-aware
of all 'the acts' that you do.
- 27:89 Whoever comes forth 'on that Day',
having done the good deed
'of sustaining true faith in God alone',
then he shall have 'far' better than it
'as a reward in Paradise'.
And from a 'great' terror, on that Day,
shall such be 'made' secure.
- 27:90 But whoever comes forth 'on that Day'
having done the evil deed 'of belying God',
then shall their 'very' faces
be pitched into the Fire 'of Hell'.
And they shall be asked:
Are you 'now' being recompensed
for other than all 'the evil'
that you had been doing 'in life'?
- 27:91 Say to the unbelievers, O Muhammad:

سُورَةُ النَّامِلِ

الجزء العشرون

وَالنَّهَارَ مُبْصِرًا
إِنَّكَ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ
وَيَوْمَ يُنْفَخُ فِي الصُّورِ
فَفَرَجَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ
وَكُلٌّ أَتَوْهُ دَاخِرِينَ
وَتَرَى الْجِبَالَ تَحْسِبُهَا جَمَادَةً
وَهِيَ كَمَرَمَرٍ السَّحَابِ
صَنَعَ اللَّهُ
الَّذِي أَنْفَعَنَّا كُلَّ شَيْءٍ
إِنَّهُ خَيْرٌ مِمَّا تَفْعَلُونَ
مَنْ جَاءَ بِالْحَسَنَةِ
فَلَهُ خَيْرٌ مِمَّا وَهَمَّ مِنْ فَرْجٍ
يَوْمَئِذٍ ءَامِنُونَ
وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَكُتِبَتْ وَجْهُهُمْ فِي النَّارِ
هَلْ يُحْزَنُونَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحَجْرَةُ الْمَشْرُورَةُ

Indeed, I have been commanded
 only to worship the Lord
 of this habitation of Makkah,
 the One who has Himself made it sacred.
 For to Him alone do all things belong.
 Moreover, I have been commanded
 to be of those who are *muslims*,
 in willing submission to God alone —
 27:92 and to recite the Quran to all people.
 So whoever shall be guided by it,
 then he is guided only
 for the benefit of his own soul.
 As for whoever goes astray
 from its straight path — then to such say only:
 Indeed, I am but one
 of the prophetic forewarners.
 27:93 Moreover, say: All praise is for God alone.
 He shall show all of you His wondrous signs,
 so that you shall know them to be utterly true.
 For never is your Lord at all heedless
 of what you human beings do.

٩١ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ
 رَبِّيَ هَذِهِ الْبَلَدَةَ
 الَّتِي حَرَّمَهَا
 وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ
 أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ
 ٩٢ وَأَنْ أَتْلُوَ الْقُرْآنَ
 فَمَنْ أَهْتَدَىٰ
 فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ
 وَمَنْ ضَلَّ فَقُلْ
 إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ
 ٩٣ وَقُلِ الْحَمْدُ لِلَّهِ
 سَيُرِيكُمْ آيَاتِهِ فَاعْرِفُونَهَا
 وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ

سُورَةُ الْقَصَصِ The surah that mentions how Moses ﷺ came to the wells of Midian and related to the aged believer, whose daughters he had helped, the series of events and THE STORIES of his flight from Egypt; and that mentions, as well, the stories of Moses' ﷺ call to prophethood and confrontation with Pharaoh, his Exodus with the Children of Israel, and that of Korah of Israel, whom God destroyed.

Surah 28 / 88 VERSES / REVEALED AT MAKKAH

Al-Qaṣaṣ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

28:1 *Tā Sīn Mīm*

28:2 These are the 'revealed' verses of the clear Book of God elucidating truth .

28:3 We recite to you, in truth, 'something of the 'great' tidings of Moses and Pharaoh, for a people who 'would' believe 'in divine revelation' .

28:4 Indeed, Pharaoh exalted 'himself with lawless insolence' in the land 'of Egypt' and segregated its people into factions, oppressing a group of them, slaying their sons and keeping their womenfolk alive 'in bondage' . Indeed, he was of those who sowed corruption 'on earth' .

28:5 Yet We intended to confer favor on those oppressed in the land and to make them 'exemplary' leaders 'in faith' ; and to make them inheritors 'of Our commandments' ;

28:6 and to establish them 'securely' in the land;

طسّم ١

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ٢

نَتْلُو عَلَيْكَ مِنْ نَبَأِ ٣

مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ

لِقَوْمٍ يُؤْمِنُونَ

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ ٤

وَجَعَلَ أَهْلَهَا شِيَعًا

يَسْتَضِعُّ طَائِفَةٌ مِنْهُمْ

يَذْبَحُ أَبْنَاءَهُمْ

وَيَسْتَحْيِي نِسَاءَهُمْ

إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ ٥

أَسْتَضِعُّوا فِي الْأَرْضِ

وَنَجْعَلَهُمْ آيَةً

وَنَجْعَلَهُمُ الْوَارِثِينَ

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ ٦

سُورَةُ الْقَصَصِ

الْحِجَةُ الْعَشْرُونَ

- and to show Pharaoh
and Hâmân and their hosts, 'by means' of them,
'the fulfillment of the very fear'
that they were 'so vigilantly' guarding against.
- 28:7 So We revealed to Moses' mother,
'after she had delivered him': Nurse him.
Then when you fear for his 'life',
cast him into the river 'in a basket'.
And do not fear Pharaoh;
and do not grieve 'over this parting'.
Indeed, We shall, most surely,
return him to you.
And We shall make him
'one' of the messengers 'of God'.
- 28:8 Thereafter, the House of Pharaoh
retrieved him 'from the River Nile' —
that he might become for them 'in time'
an enemy and a 'cause of' grief.
Indeed, Pharaoh and Hâmân and their hosts
were a sinful 'people'.
- 28:9 So the wife of Pharaoh said 'to Pharaoh:
He can be 'a joy to the eye for me and for you.
Do not kill him.
He may benefit us, or we may take him as a son.
For they had no sense
'of what God would do through him'.
- 28:10 Yet the heart of Moses' mother
became devoid 'of feeling for all but Moses,
to the point'
that she very nearly disclosed 'his identity',
had We not secured her heart
to be of the believers 'of unfailing faith'.
- 28:11 Thus she said to his sister: Trail him.
So she watched over him from afar,
though they 'who had retrieved him'

وَنُرِيَ فِرْعَوْنَ وَهَمَانَ
وَجُنُودَهُمَا مِنْهُمْ
مَا كَانُوا يَحْذَرُونَ
وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ
أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ
فَالْقَيْمَةَ فِي الْيَمِّ
وَلَا تَحْزَنِي وَلَا تَحْزَنِي
إِنَّا رَأَيْنَاهُ إِلَيْنَا
وَجَاءَهُ مِنَ الْمُرْسَلِينَ
فَالْقَيْمَةَ إِلَىٰ فِرْعَوْنَ
لِيَكُونَ لَهُمْ
عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ
وَهَمَانَ وَجُنُودَهُمَا
كَانُوا خَاطِبِينَ
وَقَالَتِ امْرَأَتُ فِرْعَوْنَ
قُرَّتْ عَيْنِي لِي وَلَكَ
لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا
أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ
وَأَصْبَحَ
قُوَادًا أُمِّ مُوسَىٰ فَذَرِعًا
إِن كَادَتْ لَتُبْدِي بِهِ
لَوْلَا أَنْ رَبَّنَا عَلَنَ قَلْبَهَا
لَتَكُونُ مِنَ الْمُنْذَرِينَ
وَقَالَتِ لِأُخْتِهِ فَصِيحَةٌ
فَبَصُرَتْ بِهِ عَنْ جُنُبٍ

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٩

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١١

- did not sense her presence .
- 28:12 * Thus before returning him to his mother ,
We caused him to abstain from all wet-nurses .
Then his sister came forth ,
and she said to them :
Shall I direct you to the people of a household
who will foster him for you
and who will treat him well?
- 28:13 Thus did We restore him to his mother ,
so that her eyes might be comforted
and find joy in him ,
and that she might not grieve ,
and that she might know
that the promise of God is ever true .
Yet most of them who disbelieve
do not know that God's will is ever done .
- 28:14 And when he had reached full maturity
and become full-grown ,
We gave him prophetic wisdom
and knowledge of God —
and thus do We reward
those who excel in doing good .
- 28:15 But , before this ,
he had entered the city of Pharaoh
at a time of midday rest
when its dwellers were unaware
of activities therein ,
and wherein he found
two men fighting each other :
One from his own people
and one from his enemies .
The one from his own people
cried out for his help
against the one from his enemies .

سُورَةُ الْقَاۡصَاۡتِ

الجزء العشرون

وَهُمْ لَا يَشْعُرُونَ

وَحَرَمْنَا عَلَيْهِ

﴿١٢﴾

الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ

هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ

يَكْفُلُونَهُ لَكُمْ

وَهُمْ لَهُ نَاصِحُونَ

فَرَدَدْنَاهُ إِلَىٰ أَبِيهِ كَيْ تَقَرَّ

﴿١٣﴾

عَيْنُهَا وَلَا تَحْزَنَ

وَلِتَعْلَمَ أَنَّ

وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ

أَكْثَرَهُمْ لَا يَعْلَمُونَ

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ

﴿١٤﴾

ءَانَيْنَاهُ حُكْمًا وَعِلْمًا

وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

وَدَخَلَ الْمَدِينَةَ

﴿١٥﴾

عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا

فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ

هَٰذَا مِنْ شِيعَتِهِ

وَهَٰذَا مِنْ عَدُوِّهِ

فَاسْتَعَاثَ الَّذِي مِنَ شِيعَتِهِ

عَلَىٰ الَّذِي مِنْ عَدُوِّهِ

- So Moses struck him who was of the enemy with his fist and finished him, and said in regret:
- This is of the doings of Satan. He is, indeed, a manifest, misguiding enemy.
- 28:16 He said: My Lord! I have, indeed, wronged myself, so forgive me; so He forgave him. Indeed, He is the All-Forgiving, the Mercy-Giving.
- 28:17 He said: My Lord! Because of all of that with which you have graced me, I shall never be an upholder of the defiant unbelievers.
- 28:18 Thus by morning, he had become fearful and wary, in the streets of the city. Then when the man who had sought his help the day before cried out to him for help again, Moses said to him: Indeed, you are clearly a most quarrelsome fellow.
- 28:19 So when he intended again to assault the one who was an enemy to both of them, the enemy said to him: O Moses! Do you intend to kill me as you have killed a person only yesterday? You want merely to become a tyrant in the land, and you do not want to become of those who do righteousness.
- 28:20 Then there came a man from the furthest part of the city,

سُورَةُ الْقَصَصِ

الْحِزْبُ الْعَشْرُونَ

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ۗ
 قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ
 إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ۗ
 قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۖ
 فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ
 إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۗ
 قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ
 فَلَنْ أَكُونَ ظَهِيرًا لِلْمَجْرِمِينَ ۗ
 فَأَصْبَحَ فِي الْمَدِينَةِ
 خَائِفًا يَتَرَقَّبُ ۗ
 فَأِذَا الَّذِي اِسْتَنْصَرَهُ بِالْأَمْسِ
 يَسْتَصْرِحُهُ ۗ قَالَ لَهُ مُوسَى
 إِنَّكَ لَعَوِيٌّ مُبِينٌ ۗ
 فَلَمَّا أَنْ أَرَادَ أَنْ يَنْجِسَ
 بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ
 يَا مُوسَى أَرْتَرِدُ أَنْ تَقْتُلَنِي
 كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ
 إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ
 جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ
 أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ۗ
 وَجَاءَ رَجُلٌ ۗ
 مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى

- rushing to him .
 He said: O Moses!
 The assembly of nobles of Egypt
 are conspiring against you—to kill you.
 So depart at once from this land!
 I am, indeed, one of those
 who sincerely mean you well.
- 28:21 So at once he departed from it,
 fearful and wary.
 He said: My Lord!
 Deliver me from the wrongdoing people.
- 28:22 And when he turned his face
 toward the land of Midian, he said:
 It may be that my Lord
 will guide me upon the most even way.
- 28:23 So when at last
 he had reached the water wells of Midian,
 he found there a large group of people
 drawing water for their herds .
 And standing apart from them,
 he found two women holding back their flock .
 He said: What is it that makes you do this?
 They said: We cannot water our flock
 until the shepherds drive away their herds .
 For our father is an aged man,
 and we are his only helpers .
- 28:24 So he watered the flock for them.
 Then he turned aside
 to the shade of a tree and said:
 My Lord!
 Of whatever good You may send down to me,
 most surely, I am most needful.
- 28:25 One of the two women
 then came back to him, walking bashfully.

سُورَةُ الْقَصَصِ

الجزء العشرون

قَالَ يَمُوسَىٰ إِنَّ الْمَلَائِكَةَ
 يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
 إِلَيَّ لَكَ مِنَ النَّاصِحِينَ ﴿٢١﴾
 فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ
 رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ ﴿٢٢﴾
 وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنُ
 قَالَ عَسَىٰ رَبِّي
 أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٣﴾
 وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ
 وَجَدَ عَلَيْهِ أُمَّةً
 مِنَ النَّاسِ يَسْقُونَ
 وَوَجَدَ مِنْ دُونِهِمُ
 امْرَأَتَيْنِ تَذُودَانِ ﴿٢٤﴾
 قَالَ مَا خَطْبُكُمَا
 قَالَتَا لَا نَسْقِي
 حَتَّىٰ يُصَدِّرَ الرِّعَاءَ
 وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٥﴾
 فَسَقَىٰ لَهُمَا
 ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ
 رَبِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ
 مِنْ خَيْرٍ فَقِيرٌ ﴿٢٦﴾
 فَجَاءَتْهُ إِحْدَاهُمَا
 تَمْشِي عَلَىٰ اسْتِحْيَاءٍ ﴿٢٧﴾

سُورَةُ الْقَصَصِ

الْحِزْبُ الْعَشْرُونَ

She said:

Truly, my father calls for you
to recompense you with a reward
for watering our flock for us.
So when he came to him
and related to him the story
of his escape from Egypt, the father said:
Have no fear.

You have been delivered
from the wrongdoing people
who are godless in heart.

28:26 One of the two women said:

My dear father! Hire him.
Indeed, the best man you could hire
is one like him who is strong and trustworthy.

28:27 The father said:

I wish to marry you
to one of these two daughters of mine,
provided you hire yourself out to me
for eight years.
And should you decide to complete ten years,
then it shall be of your own free will.
Nor do I desire to bring hardship upon you.
You shall find me, if God so wills,
to be of the righteous.

28:28 Moses said:

This is agreed upon between me and you.
Whichever of the two terms I fulfill,
then I shall not come under any duress.
And God is a guardian over all that we say.

28:29 *So when Moses fulfilled the term
and moved on with his family,
he noticed a fire on the side of Mount Tûr
and said to his family:
Remain here. Indeed, I have noticed a fire.

قَالَتْ إِنَّكَ ابْنُ أَبِي يَعْكُوكَ

لِيَجْزِيَكَ

أَجْرَ مَا سَقَيْتَ لَنَا

فَلَمَّا جَاءَهُ،

وَقَصَّ عَلَيْهِ الْقِصَصَ

قَالَ لَا تَخَفْ

نَجَّوْتُمْ مِنَ الْقَوْمِ الظَّالِمِينَ

قَالَتْ إِحْدَاهُمَا

٢٦

يَتَأْتِيَ اسْتَشْجِرَهُ

إِنَّكَ خَيْرٌ مِّنْ اسْتَشْجَرْتِ

الْقَوِيَّ الْأَمِينُ

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ

٢٧

إِحْدَى ابْنَتِي هَاتَيْنِ عَلَى أَنْ

تَأْجُرَنِي ثَمَنِي ثَمَنِي حِجَابٍ

فَإِنْ أَتَمَمْتِ عَشْرًا

فَمِنْ عِنْدِكَ

وَمَا أُرِيدُ أَنْ أَسْأَلَكَ

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ

مِنَ الصَّالِحِينَ

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ

٢٨

أَيَّمَا الْأَجَلَيْنِ قَضَيْتِ

فَلَا عُدْوَانَ عَلَيَّ

وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ

٢٩

وَسَارَ بِأَهْلِهِ آنَسَ

مِن جَانِبِ الطُّورِ نَارًا

قَالَ لِأَهْلِهِ امْكُثُوا

إِنِّي آنَسْتُ نَارًا

- Perhaps, from it, I shall bring you news
 to guide us on our way,
 or bring you an ember from the fire,
 so that you may warm yourselves.
- 28:30 So when he came to it, he was called by God³⁰
 from the right bank of the valley,
 in the blessed site, from the effulgent tree:
 O Moses!
 Indeed, I am!
 I am God, Lord of All the Worlds.
- 28:31 Now throw your staff to the ground.³¹
 Then when he saw it moving
 as if it were a great serpent,
 he turned and fled—
 and would not turn back.
 God said: O Moses!
 Come near, and have no fear,
 for you are, indeed,
 of those who are secure against all harm.
- 28:32 Pass your hand into the bosom of your garment.³²
 It shall come forth
 radiant white, without blemish.
 Then enfold your shining hand to yourself,
 underneath your other arm,
 to return it to its former state
 and allay your fright.
 These, then, shall be two proofs
 from your Lord to Pharaoh
 and his assembly of nobles,
 for they have been an ungodly people.
- 28:33 He said: My Lord!³³
 I have killed a person from among them.
 So I fear that they will kill me.
- 28:34 And Aaron, my brother,³⁴
 is more fluent of speech than me.

بَيْنَ الْوَالِدَيْنِ

الْحِزْبِ الْعُشْرُونَ

لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ
 أَوْ جَذْوَةٍ مِنَ النَّارِ
 لَعَلَّكُمْ تَصْطَلُونَ

فَلَمَّا أَتَاهَا نُودِيَ

٣٠

مِنْ شَطِئِ الْأَوَادِ الْأَيْمَنِ
 فِي الْبُقْعَةِ الْمُبَارَكَةِ

مِنَ الشَّجَرَةِ أَنْ يَمْوِصَ

إِنِّي أَنَا اللَّهُ

رِثَ الْعَالَمِينَ

وَأَنْ أَلْقِي عَصَاكَ

٣١

فَلَمَّا رَأَاهَا تَهَيَّرَ كَأَنهَا جَانٌّ

وَلَىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ

يَمْوِصُ أَقْبَلَ وَلَا تَخَفْ

إِنَّكَ مِنَ الْأَمِينِينَ

أَسْأَلُكَ بِدُكِّ فِي حَبِيكَ

٣٢

تَخْرُجُ بِيضَاءَ مِنْ غَيْرِ سَوْءٍ

وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ

مِنَ الرَّهْبِ فَذَانِكَ

بِرَهْنَانٍ مِنْ رَبِّكَ إِلَىٰ

فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ

كَانُوا قَوْمًا فَاسِقِينَ

قَالَ رَبِّ

٣٣

إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا

فَأَخَافُ أَنْ يَقْتُلُونِ

وَإِخِي هَارُونَ

٣٤

هُوَ أَفْصَحُ مِنِّي لِسَانًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجَّةُ الْعُسْرُونَ

- So send him with me
as an aid to confirm me in my mission.
Indeed, I fear that they will belie me.
- 28:35 He said:
We shall strengthen your arm with your brother.
And We shall confer on both of you
such manifest authority
that none shall attain to harming either of you.
By virtue of Our miraculous signs,
both of you, and all those who follow you,
shall be triumphant.
- 28:36 So when Moses came to them
with Our clear and miraculous signs, they said:
This is nothing but forged sorcery.
We have not heard of this claim
occurring in the time of our forefathers of old.
- 28:37 Moses said:
Yet my Lord is most knowledgeable
about one who truly comes
with guidance from Him
and one who shall have
the ultimate abode of delight in the Hereafter.
For, indeed, the godless wrongdoers
shall never succeed.
- 28:38 Thus Pharaoh said: O assembly of nobles!
I know of no god for you other than me.
So kindle a fire for me, O Hâmân,
to bake bricks out of clay.
Then make for me a lofty tower,
so that I may ascend it
and look upon the God of Moses.
For, indeed,
I think he is, most surely, of the liars.
- 28:39 Thus he grew so very arrogant in the land,
he and his hosts, without any right.

فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي
إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ
قَالَ سَنَشُدُّ عَضُدَكَ ﴿٣٥﴾
بِأَخِيكَ وَجَجْعَلُ لَكُمَا
سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا
بِمَا بَدَأْنَا أَنْثَمًا
وَمَنْ أَتَّبِعُكُمَا الْعَاقِلُونَ
فَلَمَّا جَاءَهُمْ مُوسَى ﴿٣٦﴾
بِمَا بَدَأْنَا بَيْنَلَيِّمٍ قَالُوا
مَا هَذَا إِلَّا سِحْرٌ مُفْتَرَى
وَمَا سَعَيْنَا بِهَذَا
فِيءِ آبَائِنَا الْأَوَّلِينَ
وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ
جَاءَهُ بِالْهُدَى مِنْ عِنْدِيهِ
وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٣٧﴾
وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ
مَا عَلِمْتُ لَكُم
مِنْ إِلَهٍ عَرِي
فَأَوْقَدْنِي يَنْهَكُنْ عَلَى الطِّينِ
فَأَجْعَلْ لِي صَرْحًا لَعَلِّي
أَطَّلِعُ إِلَهَ إِلَهِ مُوسَى
وَإِنِّي لَأظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾
وَاسْتَكَبَرَهُ وَجَحُّودَهُ
فِي الْأَرْضِ يَغْتَرِ الْحَقِ

- For they believed, indeed,
that they would never be returned to Us
in the Hereafter for Judgment .
- 28:40 Then We seized him and his hosts, suddenly,
and We cast them into the sea.
So look how devastating was the end
of the godless wrongdoers who defied Me!
- 28:41 And thus have We made them
leading exemplars of unbelief,
calling whoever follows their example
to the Fire of Hell .
For on the Day of Resurrection,
never shall they be helped
against their punishment .
- 28:42 Moreover,
We have caused a curse to follow them
in this world for all time .
And on the Day of Resurrection,
they shall be banished from all goodness .
- 28:43 And very truly,
We did give the Torah as a Scripture to Moses,
after We had destroyed
the earlier defiant generations.
In it were manifest proofs against idolatry
for all the people of Israel ,
as well as guidance and mercy from God ,
so that they might become mindful
of His commandments .
- 28:44 Yet you were not there, O Prophet,
on the western mountainside of Tûr
when We decreed to Moses
the Commandments.
Nor were you there
among those of the Children of Israel

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وَطَنُوا أَنَّهُمْ إِلَيْنَا
لَا يَرْجِعُونَ ﴿٤٠﴾
فَأَخَذْنَاهُ وَجُودَهُ
فَنَبَذْنَاهُمْ فِي الْيَمِّ
فَانظُرْ كَيْفَ كَانَ
عَاقِبَةُ الظَّالِمِينَ
وَجَعَلْنَاهُمْ آيَةً
يَكُونُ إِلَى الْكَارِ
وَيَوْمَ الْقِيَامَةِ
لَا يُصْرَبُونَ ﴿٤١﴾
وَاتَّبَعْنَاهُمْ
فِي هَذِهِ الدُّنْيَا لَعْنَةً
وَيَوْمَ الْقِيَامَةِ
هُم مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾
وَلَقَدْ آتَيْنَا
مُوسَى الْكِتَابَ
مِنْ بَعْدِ مَا أَهْلَكْنَا
الْقُرُونِ الْأُولَى
بِصَايِرَ لِلنَّاسِ
وَهُدًى وَرَحْمَةً
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾
وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ
إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ
وَمَا كُنْتَ

who bore witness to these events .

28:45 Furthermore,
We brought forth many generations
after Moses ,
such that the life spans of heedlessness
that stretched over them
grew so very long—
until they forgot God's Covenant .
Moreover, you were not there with Moses
when he was dwelling
among the people of Midian,
so that you might rehearse before them
Our verses regarding Moses' sojourn there,
so as to verify them .

Rather, it is We alone
who have decreed to send you,
O Prophet, as a messenger
with these revealed tidings .

28:46 For you were not there
on the mountainside of Tûr
when We called Moses
in the Holy Valley of Tuwâ .

Rather,
it is We who have sent you, O Prophet,
with this account, as a mercy from your Lord,
to forewarn of God's nearing Judgment
a people to whom no forewarner before you
has ever come,
so that they may become mindful
of God's commandments .

28:47 And never would We have sent you
as a forewarner to the unbelievers,
O Prophet, were it not for the fact
that when the deadly affliction from God
strikes them—

مِنَ الشَّاهِدِينَ
وَلَكِنَّا أَنشَأْنَا قُرُونًا
فَطَوَّلْنَا عَلَيْهِمُ الْعُمُرَ
وَمَا كُنْتَ تَأْوِيًا
فِي أَهْلِ مَدْيَنَ
تَنَلُّوْا عَلَيْهِمْ آيَاتِنَا
وَلَكِنَّا كُنَّا مُرْسِلِينَ
وَمَا كُنْتَ بِجَانِبِ الطُّورِ
إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً
مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا
مَّا أَتَتْهُمْ مِّن نَّذِيرٍ
مِّن قِبَلِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ
وَلَوْلَا أَن
نُصِيبَهُمْ مُّصِيبَةً

for all the evil that their own hands
 have advanced in life —
 they would, most surely, say on Judgment Day :
 Our Lord!
 If only You had sent to us a messenger,
 we would then have followed
 Your revealed verses
 and become of those who believed
 in You alone .

28:48 But when the truth
 came to them from Us in this Quran ,
 they who disbelieve said of you, O Prophet :
 If only he were given miracles
 the like of which Moses was given!
 Yet have they themselves not disbelieved
 in what was given to Moses of old?
 They said of both you and Moses, O Prophet:
 They are but two sorcerers,
 upholding one another!
 Moreover, they said:
 Indeed, we disbelieve in both of them!

28:49 Say to them :
 Then bring a Book from God
 that is more guiding than either
 the Quran or the Torah ,
 so that I may follow it,
 if you are truthful about your claims .

28:50 Thus if they do not respond to you,
 then know that they, in fact, follow
 nothing but their own whims.
 And who could be further astray from the truth
 than one who follows his mere whims
 without any guidance from God?
 Indeed, God does not guide
 the wrongdoing people

يَمَا قَدَّمَتْ أَيْدِيهِمْ
 فَيَقُولُوا رَبَّنَا لَوْلَا
 أَرْسَلْتَ إِلَيْنَا رَسُولًا
 فَتَتَّبِعَ آيَاتِكَ
 وَتَكُونُ مِنَ الْمُؤْمِنِينَ
 فَلَمَّا جَاءَهُمُ الْحَقُّ
 مِنْ عِنْدِنَا قَالُوا لَوْلَا
 أُوتِيَ
 مِثْلَ مَا أُوتِيَ مُوسَى
 أَوْ لَمْ يَكْفُرُوا
 يَمَا أُوتِيَ مُوسَى مِنْ قَبْلُ
 قَالُوا سِحْرَانِ تَظَاهَرَا
 وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ
 قُلْ فَاتُوا

يَكْتُوبِ مِنْ عِنْدِ اللَّهِ
 هُوَ أَهْدَى مِنْهُمَا أَتَّبِعُهُ
 كُنْتُمْ صَادِقِينَ
 فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ
 فَاعْلَمْ أَنَّمَا
 يَتَّبِعُونَ أَهْوَاءَهُمْ
 وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ
 يَغْيِرْ هُدَىٰ مِنَ اللَّهِ
 إِنَّكَ اللَّهُ
 لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

- who are godless in heart .
- 28:51 *Yet steadily have We caused the word of this Quran to reach them, so that they may become mindful of God's commandments .
- 28:52 Indeed, those who are pure in heart — to whom We had previously given the Scripture—believe in this Quran .
- 28:53 Thus when it is recited to them, they say: We believe in all of it .
Indeed, it is the very word of Truth from our Lord .
Indeed, even before this we have ever been *muslims*, in willing submission to God alone .
- 28:54 Believers such as these will be given their reward twice for having believed in both Revelations, and for having been patient in keeping their covenants and for averting what is evil with what is good .
Moreover, they spend charitably from what We have provided them .
- 28:55 Moreover, when they hear vile talk, they turn away from it .
Rather, they say to those who malign them :
For us shall be the recompense of our deeds
And for you shall be the recompense of your deeds .
Peace be upon you!
We do not seek to emulate those who are ignorant and belligerent .
- 28:56 O Prophet!
Indeed, you cannot guide

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الْحِزْبُ الْعِشْرُونَ

٥١ ﴿٥١﴾ وَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ

لَعَلَّهُمْ يَنْذَكُرُونَ

٥٢ ﴿٥٢﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ

٥٣ ﴿٥٣﴾ وَإِذْ يَتْلَى عَلَيْهِمْ

قَالُوا آمَنَّا بِهِ

إِنَّهُ الْحَقُّ مِنْ رَبِّنَا

إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ

٥٤ ﴿٥٤﴾ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ

بِمَا صَبَرُوا وَيَدْرَءُونَ

بِالْحَسَنَةِ السَّيِّئَةَ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

٥٥ ﴿٥٥﴾ وَإِذَا سَمِعُوا اللَّغْوَ

أَعْرَضُوا عَنْهُ وَقَالُوا

لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا

سَلَامٌ عَلَيْكُمْ

لَا نَبْنَعِي الْجَاهِلِينَ

٥٦ ﴿٥٦﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

all those whom you love to Islam.
 Rather, it is God alone who guides
 whomever He so wills.
 For He alone knows best
 those who are truly guided aright.
 28:57 Thus they who disbelieve
 say to you, O Prophet:
 Were we to follow
 the guidance of your God along with you,
 we would be snatched away
 from our own land for abandoning our gods.
 Yet is it not We alone
 who have established for them
 a secure Sanctuary in Makkah,
 to which the fruits of all things are brought
 in abundant provision from Us?
 However, most of them do not know
 that this is from God.
 28:58 Then how many a city have We devastated
 that insolently exulted
 in its bounteous livelihood?
 So there are their dwellings—
 which were never inhabited after them—
 except a very few.
 Rather, it is We alone
 who were the inheritors of it all.
 28:59 But never would your Lord destroy the cities
 of a disbelieving people
 until He had first sent forth a messenger,
 in the midst of their mother-town,
 reciting to them Our verses.
 Nor would We ever destroy any communities
 unless their people
 were wrongdoers, godless in heart.

وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ
 وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

وَقَالُوا إِن نَّبِيعَ الْمُدَيِّ مَعَكَ (٥٧)

نَنْخَطِفُ مِنْ أَرْضِنَا أَوْ لَمْ

نُمْكِن لَهُمْ حَرَمًا مِنَّا

يُجِئُ إِلَيْهِ نَمُرَتْ كُلُّ شَيْءٍ

رِزْقًا مِن لَدُنَّا وَلَكِنَّ

أَكْثَرَهُمْ لَا يَعْلَمُونَ

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ (٥٨)

بَطَرَتْ مَعِيشَتَهَا

فَإِنَّكَ مَسْكِنُهُمْ

لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ

إِلَّا قَلِيلًا

وَكُنَّا نَحْنُ الْوَارِثِينَ

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى (٥٩)

حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا

يَتْلُو عَلَيْهِمْ آيَاتِنَا

وَمَا كُنَّا

مُهْلِكِي الْقُرَى

إِلَّا وَأَهْلُهَا ظَالِمُونَ

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الْحِزْبُ الْعِشْرُونَ

- 28:60 Now, all that you have been given of anything in life, O humankind, is no more than the mere enjoyment of the life of this world and its adornment. But what is awaiting with God is far better and everlasting. Will you not, then, understand that life is fleeting?
- 28:61 So is one to whom We have promised the fair promise of Paradise — who attains it in everlasting fulfillment — like one on whom We have bestowed the passing enjoyment of the life of the world, who then, on the Day of Resurrection, is of those brought to Us for eternal torment?
- 28:62 For the Day God calls them to Judgment, He shall say to the godless wrongdoers: Where, now, are My associate-gods that in the world you used to allege that I have?
- 28:63 Those leaders of unbelief against whom the word of doom has come to pass shall say of those who followed them: Our Lord! Those whom we deluded, we deluded only because we ourselves were deluded. We disavow before You their claims! It was not us whom they worshipped.
- 28:64 Then it shall be said to them all: Cry out to your associate-gods for help! So they shall cry out to them. But they will not answer them. And then they shall see Hell's torment loom.

﴿١٠﴾ وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ

الْحَيٰوةَ الدُّنْيَا وَزَيَّنَّا

وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَأَبْقَىٰ

أَفَلَا تَعْقِلُونَ

﴿١١﴾ أَفَمَنْ وَعَدْنَاهُ وَعَدًا حَسَنًا

فَهُوَ لَنَقِيهٖ كَمَنْ مَنَعْنَاهُ

مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ

يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِينَ

﴿١٢﴾ وَيَوْمَ ينادِيهِمْ فَيَقُولُ

أَيْنَ شُرَكَآئِي

الَّذِينَ كُنْتُمْ تَزْعُمُونَ

﴿١٣﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ

رَبَّنَا هٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا

أَغْوَيْنَهُمْ كَمَا غَوَيْنَا

تَبَرَأْنَا إِلَيْكَ

﴿١٤﴾ مَا كَانُوا مِنَّا يَعْبُدُونَ

﴿١٥﴾ وَقِيلَ ادْعُوا شُرَكَآءَكُمْ

﴿١٦﴾ فَذَعَبُوهُم فَذَعَبُوا وَرَأَوْا الْعَذَابَ

﴿١٧﴾

- If only they had been rightly guided!
- 28:65 For the Day 'God' calls them 'to Judgment',
He shall say 'to them':
What answer did you return
to the messengers 'I sent you'?
- 28:66 Yet 'because they belied them',
all tidings 'and answers' on that Day
shall be blotted out 'from their minds'.
Thus they shall not 'even be able
to' ask one another 'for answers'.
- 28:67 As for whoever repents 'in life',
and 'truly' believes and works righteousness,
then it may well be that such as these
shall be of the 'truly' successful
'in this life and the Hereafter'.
- 28:68 Moreover, your Lord 'alone' creates
whatever He so wills.
And He 'alone' chooses 'whomever He so wills
to convey His message'.
Never is it for 'any of' them 'who disbelieve'
to choose 'for God'!
Highly exalted is God, and most high 'is He,
far' above all that they associate
as gods 'with Him'.
- 28:69 Thus your Lord knows well
all that their hearts harbor
and all that they make known.
- 28:70 For it is He 'alone' who is God.
There is no God but Him.
To Him 'alone' all praise is due—
foremost 'in this world'
and 'forever' in the Hereafter.
Thus to Him 'alone' does all judgment belong.
And to Him 'alone' you are all returning.

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الجزء العشرون

لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ
وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ
فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ
يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ
فَأَمَّا مَنْ تَابَ وَآمَنَ
وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ
يَكُونَ مِنَ الْمُفْلِحِينَ
وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ
وَيَخْتَارُ
مَا كَانَ لَهُمُ الْخِيَرَةُ
سُبْحَانَ اللَّهِ وَتَعَالَى
عَمَّا يُشْرِكُونَ
وَرَبُّكَ يَعْلَمُ
مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ
وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ
وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

- 28:71 Say to humanity, O Prophet :
Have you ever considered
if God were to make the night
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you sunshine?
Will you not, then, hear God's words ?
- 28:72 Say to humanity, O Prophet :
Have you ever considered
if God were to make the daylight
endless over you until the Day of Resurrection?
Who is the god other than God
that would bring you night in which to repose?
Will you not, then, see God's signs ?
- 28:73 For it is only out of His mercy, O humankind,
that He has made for you
the night and the daylight,
for you to repose therein,
and for you to seek of His bounty—
so that you might give thanks!
- 28:74 Yet the Day God calls them to Judgment,
He shall say to the godless wrongdoers :
Where, now, are My associate-gods
that in the world you used to allege
that I have ?
- 28:75 Moreover, We shall bring forth
from every community a witness
that God's message was duly conveyed .
Then We shall say
to those who rejected their prophets:
Now bring us your proof
for all that in life you claimed !
They shall know then
that all truth belongs to God alone .
For all the false gods that they used to forge

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الجزء العشرون

٧١ قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ
عَلَيْكُمْ اللَّيْلَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ مَن إِلَهٌ
عِزُّ اللَّهِ بِأَيِّكُمْ بِضِيَاءٍ
أَفَلَا تَسْمَعُونَ

٧٢ قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ
عَلَيْكُمْ النَّهَارَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ
مَن إِلَهٌ عِزُّ اللَّهِ بِأَيِّكُمْ
بَلِيلٍ تَسْكُنُونَ فِيهِ
أَفَلَا تُبْصِرُونَ

٧٣ وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ
الَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ
وَلِتَبْتَغُوا مِن فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ

٧٤ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
أَيْنَ شُرَكَاءِ الَّذِينَ
كُنْتُمْ تَزْعُمُونَ

٧٥ وَنَزَعْنَا مِن
كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا بُرْهَانَكُمْ
فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ

shall have strayed from them.

28:76 *Now, Korah

was, indeed, from Moses' people.
But he committed injustice against them
with insolence and arrogance —
though We had given him such treasure-troves
that their keys alone would weigh down
a band of men endowed with might.
Behold! Some of his people said to him:
Do not exult in the wealth of the world!
Indeed, God does not love
those who are exultant.

28:77 Rather, with all that God has given you
seek the glory of the abode of the Hereafter.
Do not forget your portion
of the good life in this world,
but do good to God's servants
as God has been good to you.
Yet do not seek to sow corruption in the land.
For, indeed, God does not love
the sowers of corruption.

28:78 He said:

Indeed, this 'wealth' has been given to me
by virtue of a 'deep sacred' knowledge
that I possess.
Did he not know, then,
that God had truly destroyed before him
'entire' generations
who were greater than him in power
and 'far' more in number and wealth?
Those of defiant unbelief
shall not be asked by God
about their sins in order to verify them,
but only to censure and punish them.

وَصَلَّ عَنْهُمْ

مَا كَانُوا يَفْتُرُونَ

﴿٧٦﴾ إِنَّ قُرُونًا كَانَتْ

مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ

وَأَنبَتَهُ مِنَ الْكُنُوزِ

مَا إِنَّ مَفَاحِحُهُ

لَسَنَوًا بِالْعَصْبَةِ أُولَى الْقُوَّةِ

إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ

إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

﴿٧٧﴾ وَأَبْتَغِ فِيمَا آتَاكَ اللَّهُ

الدَّارَ الْآخِرَةَ وَلَا تَنْسَ

نَصِيبَكَ مِنَ الدُّنْيَا

وَأَحْسِنْ كَمَا

أَحْسَنَ اللَّهُ إِلَيْكَ

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ

إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

﴿٧٨﴾ قَالَ إِنَّمَا أُوتِيتُهُ

عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمَ

أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ

مِنَ الْقُرُونِ

مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً

وَأَكْثَرُ جَمْعًا وَلَا يَسْتَلْ

عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ

- 28:79 And so he came forth to his people
 'one day' in 'all' his adornment.
 Those who desired the life of this world said:
 If only we had the like
 of what has been given to Korah!
 Indeed, he is of magnificent fortune.
- 28:80 But those who had been given knowledge said:
 Woe to 'all of' you!
 The reward of God is 'far' better,
 for one who believes and does righteousness.
 Yet none shall receive it
 except for those who are patient.
- 28:81 Then We caused the earth to swallow him up—
 along with his dwelling—
 and he did not have any company
 to help him apart from God!
 Nor was he one of those
 who could help themselves.
- 28:82 Thus by morning,
 'all' those who had longed greatly
 to be in his place 'only' the day before
 were saying: Ah!
 Indeed, it is God 'alone'
 who extends 'abundant' provision
 to whomever He so wills among His servants.
 And He 'alone' restricts 'it'!
 Had God not conferred favor upon us,
 He would, most surely, have caused 'the earth'
 to swallow us up 'too'!
 Ah! Indeed, the disbelievers are never successful.
- 28:83 Such is the abode of the Hereafter:
 We have made it 'only' for those
 who do not desire exaltation in the land
 nor corruption.

سُورَةُ الْقَصَصِ

الجزء العشرون

٨٩ ﴿٨٩﴾ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ

قَالَ الَّذِينَ

يُرِيدُونَ الْحَيَاةَ الدُّنْيَا

يَنبَغَتْ لَنَا

مِثْلَ مَا أُوتِيَ قَارُونُ

إِنَّهُ لَدُوٌّ حَظِيٌّ عَظِيمٌ

وَقَالَ الَّذِينَ

أُوتُوا الْعِلْمَ وَيَلَكُمْ

ثَوَابُ اللَّهِ خَيْرٌ لِمَن ءَامَنَ

وَعَمِلَ صَالِحًا

وَلَا يُلْقِيهَا إِلَّا الصَّكِرُونَ

٨٠ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ

فَمَا كَانَ لَهُ مِنْ فِئَةٍ

يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ

وَمَا كَانَتْ مِنَ الْمُتَصِّرِينَ

وَأَصْبَحَ الَّذِينَ

تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ

يَقُولُونَ وَيَكَاكَ اللَّهُ

يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ

مِنَ عِبَادِهِ وَيَقْدِرُ

لَوْلَا أَن مَنَّ اللَّهُ عَلَيْنَا

لَخَسَفَ بِنَا

وَيَكَاكَ لَا يَفْلِحُ الْكَافِرُونَ

٨١ ﴿٨١﴾ تِلْكَ الدَّارُ الْآخِرَةُ

جَعَلْنَاهَا لِلَّذِينَ

لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ

وَلَا فَسَادًا

- Thus the ultimate outcome is 'success' for the God-fearing.
- 28:84 Whoever comes forth 'on that Day', having done the good deed 'of sustaining true faith in God alone', then he shall have 'far' better than it 'as a reward in Paradise'.
- But whoever comes forth 'on that Day' having done the evil deed 'of belying God'— then 'let it be known, that as to' those who do the evil deed— they shall not be recompensed for other than all 'the evil' that they were doing 'in life'.
- 28:85 Indeed, He who has made 'adhering to and conveying' the Quran binding upon you, 'O Prophet,' shall, most surely, bring you back to 'Makkah,' the place of return 'that your heart longs for'.
- Say 'to the unbelievers':
- My Lord is most knowledgeable about he who has come 'to humanity' with the guidance 'of God'.
- And 'He is most knowledgeable about' who is 'utterly lost' in clear misguidance.
- 28:86 For never did you 'even' hope, 'O Prophet,' for the Book 'of God' to be conferred upon you. Yet it is 'revealed to you as' a mercy from your Lord.
- So do not ever be an upholder of the disbelievers.
- 28:87 Thus you shall not let them bar you from 'conveying' the verses of God after they have been sent down to you

سُورَةُ الْقَاسِطِ

الجزء العشرين

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

مَنْ جَاءَ بِالْحَسَنَةِ

فَلَهُ خَيْرٌ مِنْهَا

وَمَنْ جَاءَ بِالسَّيِّئَةِ

فَلَا يُجْزَى

الَّذِينَ عَمِلُوا السَّيِّئَاتِ

إِلَّا مَا كَانُوا يَعْمَلُونَ

إِنَّ الَّذِي

فَرَضَ عَلَيْكَ الْقُرْآنَ

لَرَأَيْكَ إِلَىٰ مَعَادٍ

قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ يَاهُدَىٰ

وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ

إِلَيْكَ الْكِتَابُ

إِلَّا رَحْمَةً مِنْ رَبِّكَ

فَلَا تَكُونَنَّ

ظَهِيرًا لِلْكَافِرِينَ

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ

سُورَةُ الْقَصَصِ

الجزء العشرون

from Him .

Rather, call 'humanity'
to 'the worship of the One God,' your Lord,
and do not ever be of those
who associate gods with God.

28:88 Thus you shall not call upon
any other god with God.

There is no God but Him.

Everything is perishing except His Face.

To Him 'alone' does all judgment belong.

And to Him 'alone' you are all returning.

بَعْدَ إِذْ أَنْزَلْنَا إِلَيْنَا
وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا

تَكُونَنَّ مِنَ الْمُشْرِكِينَ
وَلَا تَدْعُ مَعَ اللَّهِ

٨٨

إِلَهَاءَ آخَرَ لَا إِلَهَ إِلَّا هُوَ

كُلُّ شَيْءٍ

هَالِكٌ إِلَّا وَجْهَهُ

لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

Surah 29 / 69 VERSES / REVEALED AT MAKKAH

Al-^عAnkabût

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

29:1 *Alif Lám Mím*

29:2 Do people think that they will be left
‘simply’ to say: We believe!
and they will not be put to the test?

29:3 Yet, very truly, We have tested
‘all’ those ‘who came’ before them.
Thus God shall, most surely,
distinguish those who speak the truth
‘about their belief’.

And He shall, most surely, distinguish the liars.

29:4 Moreover, ‘as to’ those who do evil deeds,
do they ‘truly’ think they shall escape Us?
So very grievous is the judgment they make!

29:5 Whoever has hope in the Meeting of God
‘and His reward in the Hereafter’,
then ‘let him be ready’,
for, ‘indeed’, God’s term ‘of Judgment’
is certainly coming.

And He is the All-Hearing, the All-Knowing.

29:6 Thus whoever strives ‘in the path of God’
strives only for ‘the benefit’ of his own soul.
Indeed, God is, most surely, self-sufficient,

١

٢ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا

أَنْ يَقُولُوا ءَامَنَّا

وَهُمْ لَا يُفْتَنُونَ

٣ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا

وَلْيَعْلَمَنَّ الْكٰذِبِينَ

٤ أَمْ حَسِبَ الَّذِينَ

يَعْمَلُونَ السَّيِّئَاتِ

أَنْ نَسْفِقُوهُمْ

سَاءَ مَا يَحْكُمُونَ

٥ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ

فَإِنَّ أَجَلَ اللَّهِ لَآتٍ

وَهُوَ السَّمِيعُ الْعَلِيمُ

٦ وَمَنْ جَاهِدْ

فَأِنَّمَا يَجَاهِدُ لِنَفْسِهِ

سُورَةُ الْعَنْكَبُوتِ

الجزء العشرون

- without any need
for any of His creation in all the worlds.
- 29:7 Yet as to those who believe
and do righteous deeds,
We shall, most surely, absolve them
of their misdeeds.
Moreover, We shall, most surely, reward them
with the very best they have ever done.
- 29:8 Now, We have charged each human being
with dutifulness and goodness
toward one's parents.
But if ever they strive to compel you
to associate gods with Me—
or command you to anything about which
you have no sure knowledge from God—
then do not obey them.
To Me alone is the return of all of you.
Then I shall tell you the due recompense
of all that you have been doing in life.
- 29:9 Yet as to those who believe
and do righteous deeds,
We shall, most surely, admit them to Paradise
among the righteous.
- 29:10 But among humankind there are those who say:
We believe in God.
But when one of them suffers
for the sake of God,
he loses faith and makes it as though
persecution from people
were equal to punishment from God.
But whenever a victory
comes from your Lord to the believers,
they, most surely, say:
Indeed, we were with you!

إِنَّ اللَّهَ لَغَفِيْرٌ عَنِ الْعَالَمِيْنَ

وَالَّذِيْنَ ءَامَنُوْا

وَعَمِلُوْا الصَّٰلِحٰتِ

لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئٰتِهِمْ

وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِي

كَانُوْا يَعْمَلُوْنَ

وَوَضِعْنَا الْاِنْسَانَ بَوٰلِدَيْهِ حُسْنًا

وَ اِنْ جَاهِدَاكَ لِتُشْرِكَ بِيْ

مَا لَيْسَ لَكَ بِهٖ عِلْمٌ

فَلَا تُطِعْهُمَا اِلَّاۤ اِذَا مَرَجَعْتَ

فَاِلَيْهِكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

وَالَّذِيْنَ ءَامَنُوْا

وَعَمِلُوْا الصَّٰلِحٰتِ

لَنُدْخِلَنَّهُمْ فِي الصَّٰلِحِيْنَ

وَمِنَ النَّاسِ مَن يَقُوْلُ

ءَاْمَنَّا بِاللّٰهِ فَاِذَا اُوْذِيَ فِي اللّٰهِ

جَعَلَ فِتْنَةَ النَّاسِ

كَعَذَابِ اللّٰهِ وَلِيْنَ جَاءَهُ

نَصْرٌ مِّن رَّبِّكَ لَيَقُوْلُنَّ

اِنَّا كُنَّا مَعَكُمْ

7

8

9

10

- Does God not know best
all that inheres within the breast
of everyone in all the worlds?
- 29:11 Thus, most surely, God knows well
those who have truly believed.
And, most surely, He knows well
all the hypocrites.
- 29:12 Now, as to those who disbelieve,
they say to those who believe:
Follow our way of life
and we shall bear your sins.
But they shall bear none of their sins.
Indeed, they are liars!
- 29:13 Yet they will, most surely,
bear their own burdens of sin —
and other burdens along with their own burdens
for perverting others.
And they will, most surely, be questioned
on the Day of Resurrection
about all that they have forged against God.
- 29:14 And very truly, We sent Noah to his people.
So he remained patiently among them
calling them to worship God
for a thousand years, less fifty years.
Then, suddenly, the flood seized them,
for they were wrongdoers, godless in heart.
- 29:15 So We delivered him and the people of the Ark.
And We made it a sign of admonition,
preserved for all the worlds.
- 29:16 And remember how We delivered Abraham.
Behold! He said to his people:
Worship God alone and fear Him.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ الْعِشْرُونَ

أَوَلَيْسَ اللَّهُ بِأَعْلَمَ
بِمَا فِي صُدُورِ الْعَالَمِينَ
وَلَيَعْلَمَنَّ اللَّهُ
الَّذِينَ ءَامَنُوا
وَلَيَعْلَمَنَّ الْمُنَافِقِينَ
وَقَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا
اتَّبِعُوا سَبِيلَنَا
وَلْنَحْمِلَ خَطِيئَتَكُمْ
وَمَا هُمْ بِحَامِلِينَ
مِن خَطِيئَتِهِمْ مِنْ شَيْءٍ
إِنَّهُمْ لَكَاذِبُونَ
وَلَيَحْمِلُنَّ أَثْقَالَهُمْ
وَأَنْفَالًا مَّعَ أَثْقَالِهِمْ
وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ
عَمَّا كَانُوا يَفْعَلُونَ
وَلَقَدْ أَرْسَلْنَا
نُوحًا إِلَىٰ قَوْمِهِ
فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ
إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ الطُّوفَانُ
وَهُمْ ظَالِمُونَ
فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ
وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ
وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ

سُورَةُ الْعَنْكَابِ

الجزء العشرون

- That is best for you,
if only you were to know God's reward for it .
- 29:17 Indeed, all that you worship apart from God are nothing more than graven images. Thus you create no more than fabrications. Indeed, those objects you worship apart from God do not hold even a morsel of provision for you. So seek all of your provision from God. Therefore, worship Him alone , and be thankful to Him. To Him alone shall you all be returned for Judgment .
- 29:18 So if you unbelievers belie God's messenger, know that nations before you have belied God's messengers , as well. Yet nothing is incumbent upon the messenger of God except the clear conveyance of God's message .
- 29:19 Have they not seen how God begins creation, then causes it to return to being after it passes away ? Indeed, that for God is ever so easy.
- 29:20 Say, O Prophet, to those who deny resurrection in the Hereafter : Journey through the earth and see the wonder of how He originated all creation. Thereafter be certain that God shall bring into being the existence of the Hereafter. Indeed, God is powerful over all things.
- 29:21 He shall punish whomever He so wills as they deserve .

أَعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِنْ كُنْتُمْ تَعْلَمُونَ

إِنَّمَا تَعْبُدُونَ ﴿١٧﴾

مِنْ دُونِ اللَّهِ أَوْثَانًا
وَتَخْلُقُونَ إِفْكًا

إِنَّكَ الَّذِينَ تَعْبُدُونَ
مِنْ دُونِ اللَّهِ

لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ
وَأَعْبُدُوهُ وَأَشْكُرُوا لَهُ

إِلَيْهِ تُرْجَعُونَ

وَإِنْ تَكْذِبُوا فَقَدْ ﴿١٨﴾

كَذَبَ أَمْرٌ مِّن قَبْلِكُمْ
وَمَا عَلَى الرَّسُولِ

إِلَّا الْبَلَاغُ الْمُبِينُ
أَوْلَمْ يَرَوْا ﴿١٩﴾

كَيْفَ يَبْدَأُ اللَّهُ الْخَلْقَ
ثُمَّ يُعِيدُهُ

إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ
قُلْ سِيرُوا فِي الْأَرْضِ

فَأَنْظُرُوا ﴿٢٠﴾

كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ
يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
يُعَذِّبُ مَن يَشَاءُ ﴿٢١﴾

- And He shall have mercy
on whomever He so wills.
For to Him alone
shall you all be turned over for Judgment.
- 29:22 And never, O people,
shall you be able to elude
the mighty Hand of God—
neither in the earth nor in the heaven.
Nor have you apart from God
any patron or supporter to help you.
- 29:23 Yet as to those who have disbelieved
in the revealed signs of God,
and in the inevitable Meeting with Him
in the Hereafter—
it is these who shall forever despair
of My mercy.
Thus for them
there is a most painful torment awaiting there.
- 29:24 So it is that Abraham was belied.
The response of his people to his call
was but to say: Kill him, or burn him alive!
But God delivered him from the fire
that they kindled.
Indeed, in this there are sure signs
for a people who would believe.
- 29:25 For he said to them:
Indeed, you have taken
graven images for worship apart from God
as a means of attaining
to a genuine mutual love
between yourselves as a people
in the life of this world.
But then on the Day of Resurrection
you will disbelieve in one another.

وَيَرْحَمُ مَن يَشَاءُ

وَالِإِيَّاهُ تُقْلَبُونَ

وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٢٢﴾

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ

مِن وَّلِيٍّ وَلَا نَصِيرٍ

وَالَّذِينَ كَفَرُوا ﴿٢٣﴾

يَعَانِدُوا اللَّهَ وَلِقَائِهِ

أُولَئِكَ يَبْسُتُوا مِنْ رَحْمَتِي

وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

فَمَا كَانَتْ

جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا

أَقْتُلُوهُ أَوْ حَرِّقُوهُ

فَأَنْجَحَهُ اللَّهُ مِنَ النَّارِ

إِن فِي ذَلِكَ

لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

وَقَالَ إِنَّمَا اتَّخَذْتُمْ

مِنْ دُونِ اللَّهِ أَوْثَانًا

مَوَدَّةَ بَيْنِكُمْ

فِي الْحَيَاةِ الدُّنْيَا

- Moreover, you will curse one another.
 For your 'eternal' abode is the Fire 'of Hell'.
 Thus for 'the likes of' you,
 there shall not be any helper
 'against God's punishment'.
- 29:26 *So 'his nephew' Lot believed in him,
 whereupon 'Abraham' said to his people :
 Indeed, I am migrating to my Lord.
 For, indeed, it is He 'alone'
 who is the Overpowering 'One', the All-Wise.
- 29:27 Thereafter, We granted him Isaac,
 and, 'from Isaac, Jacob.
 Thus did We place prophethood
 and the 'Heavenly Scripture among his children.
 Moreover, We gave him his 'due' reward
 in this world.
 And in the Hereafter,
 he shall, most surely, be of the righteous.
- 29:28 'Remember, also, 'how God delivered' Lot.
 Behold! He said to his people:
 Indeed, you commit an act of lewdness
 with which none has preceded you
 in all the worlds.
- 29:29 Do 'the males among' you
 approach men 'in perverted lust' ?
 And 'do you' cut the roadway 'to rob people
 of their wealth and lives' ?
 And 'do you openly' commit
 lewd abomination in your gatherings?
 Yet the response of his people 'to his call'
 was only to say:
 Bring upon us the torment of God,
 if, indeed, you are of the truthful 'prophets' !
- 29:30 He said: My Lord!

تُرِيَوْمَ الْقَيْمَةِ
 يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ
 وَيَلْعَنُ بَعْضُكُمْ
 بَعْضًا وَمَأْوَدِكُمْ النَّارُ
 وَمَا لَكُمْ مِنْ نَصِيرِينَ ﴿٢٦﴾

إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي
 إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ
 وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ﴿٢٧﴾
 وَجَعَلْنَا فِي ذُرِّيَّتِهِ
 الْكُتُبَ وَالْأَنْبِيَاءَ
 وَأَعْطَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا
 وَإِنَّهُ فِي الْآخِرَةِ
 لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ
 إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ
 مَا سَبَقَكُمْ بِهَا
 مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
 أَلَيْسَ لَكُمْ لَتَأْتُونَ الرِّجَالَ
 وَتَقْطَعُونَ السَّبِيلَ
 وَتَأْتُونَ فِي كَادِبِكُمْ
 الْمَسْكَرَ فَمَا كَانَ
 جَوَابَ قَوْمِهِ
 إِلَّا أَنْ قَالُوا
 أَتَيْنَا بِعَذَابِ اللَّهِ
 إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٢٩﴾

- Support me against these people who are sowers of corruption.
- 29:31 So when Our angel-messengers came to Abraham with the glad tidings of a son from his wife Sarah, they said: Indeed, we are here to destroy the people of this township of Sodom. Indeed, its people have become wrongdoers, godless in heart.
- 29:32 Abraham said: But Lot resides in it, and he is not of them! They said: We are more knowing of who is in it than you. Most surely, we shall deliver him and his family—except his wife. She is of those who shall linger behind.
- 29:33 So when Our angel-messengers came to Lot in the form of men, he was greatly troubled about them. Thus he grew helplessly distressed concerning them. But they said: Have no fear, and do not grieve. We are God’s messengers. Indeed, we shall deliver you and your family from the doom we bring to your people—except your wife. She is of those who shall linger behind.
- 29:34 Indeed, we shall send down upon the people of this township a chastigation from Heaven for the deeds of ungodliness they have committed.
- 29:35 And, truly, We have left traces of the destruction of it as a clear sign

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجْرَةُ الْعَشْرُونَ

- ٣٠ قَالَ رَبِّ انصُرني
عَلَى الْقَوْمِ الْمَفْسِدِينَ
وَلَمَّا جَاءَتْ رُسُلُنَا
إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا
إِنَّا مُهْلِكُوا
أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّا
أَهْلُهَا كَانُوا ظَالِمِينَ
٣١ قَالَ إِنَّ فِيهَا لُوطًا
قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا
لَنَنْجِيَنَّهُ وَأَهْلَهُ
إِلَّا أُمَّرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ
وَلَمَّا أَن جَاءَتْ
رُسُلُنَا لُوطًا سِوَىٰ يَوْمِهِم
وَضَافَ بِهِمْ ذُرْعًا
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ
إِنَّا مُنْجِيكَ وَأَهْلَكَ
إِلَّا أُمَّرَأَتَكَ
كَانَتْ مِنَ الْغَابِرِينَ
٣٢ إِنَّا مُنْزِلُونَ
عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
رِيحًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ
وَلَقَدْ تَرَكْنَا مِّنْهَا

سُورَةُ الْعَنْكَبُوتِ

الجزء العشرون

for a people who would use their reason
to understand.

- 29:36 And to the people of Midian
We sent their brother Shu‘ayb as a messenger.
So he said to them: O my people!
Worship God alone
and have hope in His Judgment
on the Last Day.
Moreover, you shall not
make mischief in the earth,
sowing corruption in it.
- 29:37 But they belied him.
Then the convulsion
of the earth seized them, suddenly,
and by morning they were dead,
laying prostrate in their dwelling-place.
- 29:38 And the peoples of ‘Âd and Thamûd
were also destroyed for defying God—
something that has long been evident
to you people of Makkah
from the ruins of their dwellings
that you pass on your trade routes.
For Satan made their godless works
fair-seeming to them and, thereby,
barred them from the path of God,
though they were endowed
with the power to discern truth from falsehood.
- 29:39 And so too Korah and Pharaoh and Hâmân—
all were destroyed for defying God.
Truly, Moses came to them
with clear and miraculous proofs.
But they grew so very arrogant in the land.

ءَايَةً بَيِّنَةً

لِقَوْمٍ يَعْقِلُونَ

وَالِى مَدْيَنَ ﴿٣٦﴾

أَخَاهُمْ شُعَيْبًا فَقَالَ

يَنْقُرُوا عِبَادُوا اللَّهَ

وَأَرْجُوا يَوْمَ الْآخِرِ

وَلَا تَمْنُوا

فِي الْأَرْضِ مُفْسِدِينَ

فَكَذَّبُوهُ ﴿٣٧﴾

فَأَخَذَتْهُمُ الرَّحْفَةُ

فَأَصْبَحُوا

فِي دَارِهِمْ جَنِينًا

وَعَادًا وَثَمُودًا ﴿٣٨﴾

وَقَدْ تَبَيَّنَ لَكُمْ

مِن مَّسْكِنِهِمْ

وَزَيَّنَّ لَهُمُ

الشَّيْطَانُ أَعْمَالَهُمْ

فَصَدَّهُمْ عَنِ السَّبِيلِ

وَكَانُوا مُسْتَبْصِرِينَ

وَفِرْعَوْنَ وَفِرْعَوْنَ ﴿٣٩﴾

وَهَمَانَ

وَلَقَدْ جَاءَهُمْ

مُوسَىٰ بِالْبَيِّنَاتِ

فَأَسْتَكْبَرُوا فِي الْأَرْضِ

- Yet never could they escape the grip of God.
- 29:40 For each one of them We seized, suddenly, with an awesome torment for his sinfulness. Such are of the peoples God has destroyed for their unbelief. So of them are those upon whom We sent a raging storm of lethal pellets. And of them are those who were seized by the deadly blast. And of them are those whom We caused the earth to swallow. And of them are those whom We drowned. Yet never would God wrong them by punishing them without cause. But, rather, it was their own souls they were all the while wronging with ungodliness.
- 29:41 The parable of those who take to themselves false gods as patrons to give them shelter apart from God, is this: They are like the spider. It makes for itself a home for refuge which cannot avail it against destruction. For, indeed, the frailest of all homes is, most surely, the spider's home— if only they who disbelieve were to know what horror awaits them in the Hereafter.
- 29:42 Indeed, God knows that all that they call upon apart from Him is in reality nothing. For He alone is the Overpowering One, the All-Wise.
- 29:43 So such are the parables We set forth for the benefit of people. Yet none comprehend them but the people of knowledge,

وَمَا كَانُوا سَاقِيَةً

فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ

٤٠

فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ

حَاصِبًا وَمِنْهُمْ مَن أَخَذَتْهُ

الضَّيْحَةُ وَمِنْهُمْ مَن

خَسَفْنَا بِهِ الْأَرْضَ

وَمِنْهُمْ مَن أَعْرَقْنَا

وَمَا كَانَ اللَّهُ

لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا

أَنْفُسَهُمْ يَظْلِمُونَ

مِثْلَ الَّذِينَ اتَّخَذُوا

٤١

مِن دُونِ اللَّهِ أَوْلِيَاءَ

كَشَلِّ الْعَنْكَبُوتِ

اتَّخَذَتْ بَيْتًا

وَإِنَّ أَوْهَنَ الْبُيُوتِ

لَبَيْتُ الْعَنْكَبُوتِ

لَوْ كَانُوا يَعْلَمُونَ

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعَوْنَ

٤٢

مِن دُونِهِ مِنْ شَيْءٍ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

وَتِلْكَ الْأَمْثَلُ

٤٣

نَضْرِبُهَا لِلنَّاسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَىٰ لِلسُّبُلِ

the contemplative ones .
 29:44 It is God who created the heavens and the earth
 with profound truth.
 Indeed, in all of this there is a sure sign
 of God's creative power for all the believers.

29:45 O Prophet!
 Recite to humanity
 all that has been revealed to you
 of the Quran, the Book of God .
 Moreover, duly establish the Prayer.
 Indeed, the Prayer
 guards one against immorality and evil.
 Yet, most surely, the remembrance of God
 in the life of this world
 is greater extolment for one still.
 And God knows all that you do.

29:46 * Thus you shall not argue,
 O you who believe, matters of faith
 with the People of the Scripture
 in other than the fairest way—
 except as to those of them
 who do wrong to you, out of hostility .
 Rather, say to them :
 We believe in the Quran
 that has been sent down from God to us,
 and in the Scripture
 that has been sent down from God to you.
 Thus our God and your God is One.
 Thus are we muslims,
 in willing submission to Him alone .

29:47 For just as We have given revelation
 to other messengers, O Muhammad,
 We have sent down to you this Quran,
 as the Book of God .

وَمَا يَعْقُبُهَا
 إِلَّا الْمَسْلُومُونَ
 خَلَقَ اللَّهُ ۞
 السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ ۚ
 إِنَّكَ فِي ذَلِكَ
 لَآيَةٌ لِّلْمُؤْمِنِينَ ۞
 أَتْلُ مَا أُوحِيَ إِلَيْكَ
 مِنَ الْكِتَابِ
 وَأَقِمِ الصَّلَاةَ
 إِنَّ الصَّلَاةَ
 تَنْهَىٰ عَنِ
 الْفَحْشَاءِ وَالْمُنْكَرِ
 وَلَذِكْرِ اللَّهِ أَكْبَرُ
 وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۞
 وَلَا تُجَادِلُوا
 أَهْلَ الْكِتَابِ
 إِلَّا بِالَّتِي هِيَ أَحْسَنُ
 إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
 وَقُولُوا آمَنَّا
 بِالَّذِي أَنْزَلَ إِلَيْنَا
 وَأَنْزَلَ إِلَيْكُمُ
 وَاللَّهُنَّ وَاللَّهُمُّ وَوَجِدُ
 وَنَحْنُ لَهُ مُسْلِمُونَ ۞
 وَكَذَلِكَ أَنْزَلْنَا
 إِلَيْكَ الْكِتَابَ ۞



- Thus, some of those to whom
 We have previously given the Scripture
 believe in it.
 And some of those
 with no revealed Book believe in it.
 Yet none disavows Our revealed verses
 but the inveterate disbelievers.
- 29:48 For never have you recited
 any Heavenly Book
 before this Quran, O Prophet.
 Nor have you ever transcribed one
 with your right hand.
 For then the real progenitors of falsehood
 would have had cause
 to doubt your prophethood.
- 29:49 Rather, it is a Quran
 of self-evident verses from God,
 preserved in the hearts of those believers
 who have been granted knowledge.
 Thus none disavows Our revealed verses
 but the wrongdoers who are godless in heart.
- 29:50 Moreover, they have said of you, O Prophet:
 Why are no miraculous signs
 sent down to him from his Lord?
 Say to them:
 Indeed, the miraculous signs
 are with God alone.
 For I am only a clear forewarner
 of His nearing Judgment, sent to all of you.
- 29:51 Is it not sufficient confirmation
 of your prophethood for them
 that We have sent down to you
 the Quran as a Heavenly Book
 that is being recited to them?
 Indeed, in this Quran

سُورَةُ الْاَنْكَابُوتِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ
 يُؤْمِنُونَ بِهِ
 وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ
 وَمَا يَجْحَدُ بِآيَاتِنَا
 إِلَّا الْكَافِرُونَ ﴿٤٨﴾

وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ
 مِنْ كِتَابٍ
 وَلَا تَخُطُّهُ بِيَمِينِكَ
 إِذًا لَأَرْتَابَ الْمُبْتَلُونَ
 بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ
 فِي صُورِ
 الْكِتَابِ أُوتُوا آلِعِلْمِ
 وَمَا يَجْحَدُ بِآيَاتِنَا
 إِلَّا الظَّالِمُونَ ﴿٤٩﴾

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ
 آيَاتٌ مِنْ رَبِّهِ قُلْ
 إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ
 وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ
 أَلَمْ يَكْفِهِمْ أَنَّا
 أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
 يُتْلَى عَلَيْهِمْ ﴿٥٠﴾

سُورَةُ الْعَنْكَبُوتِ

الْحُرَّةُ الْمَأْدِي وَالْعَشْرُونَ

there is sure mercy from God
and a reminder of His covenant
for a people who would believe.

29:52 Say to them:
Sufficient is God as a Witness
between me and you.
He knows
all that is in the heavens and the earth.
Yet as to those who believe in falsehood
and disbelieve in God—
despite His clear signs—
it is such as these
who are the losers of an everlasting Paradise.

29:53 Thus do they ask you, O Prophet,
in utter defiance to hasten the punishment
of which you forewarn them.
And were it not for a stated term of life
preordained for them by God,
the punishment they seek to hasten
would, most surely, come to them.
But, most surely, it shall yet come upon them,
suddenly—
while they are entirely unaware of it.

29:54 They ask you to hasten the punishment
of which you forewarn them.
And, indeed, Hell looms
to utterly encompass the disbelievers—
on a Day Hereafter when the torment
shall enveil them—
from above them
and from beneath their feet.
God shall, then, say to them:
Taste the penalty for all the evil
that you used to do in the world.

إِنَّ فِي ذَلِكَ
لَرَحْمَةً وَذِكْرَى
لِقَوْمٍ يُؤْمِنُونَ

قُلْ كَفَىٰ بِاللَّهِ
بَيْنِي وَبَيْنَكُمْ شَهِيدًا
يَعْلَمُ مَا فِي
السَّمٰوٰتِ وَالْاَرْضِ
وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ
اُولٰٓئِكَ هُمُ الْخٰسِرُونَ

وَسْتَعْجِلُونَكَ بِالْعَذَابِ
وَلَوْلَا اَجَلٌ مُّسَمًّى
لَجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

سْتَعْجِلُونَكَ بِالْعَذَابِ
وَإِنَّ جَهَنَّمَ
لَمُحِيطَةٌ بِالْكَافِرِينَ
يَوْمَ يَغْشَاهُمْ الْعَذَابُ
مِنْ فَوْقِهِمْ
وَمِنْ تَحْتِ اَرْجُلِهِمْ
وَيَقُولُ دُوۡرًا مَا كُنْتُمْ تَعْمَلُونَ

٥٢

٥٣

٥٤

٥٥

- 29:56 O My servants who believe!
Indeed, My earth is spacious.
So if you fear persecution, migrate.
And Me alone shall you worship.
- 29:57 Every single soul shall taste death.
Then to Us shall you all be returned
for recompense.
- 29:58 Yet as to those who believe
and do righteous deeds,
We shall, most surely, settle them
in Heavenly Chambers
of the Garden of Paradise,
beneath which rivers flow—
wherein they shall abide forever.
How exceedingly commendable
is the reward of those
who ever do the will of God!
- 29:59 It is these who have endured life's trials
with patience,
and upon their Lord alone do they rely.
- 29:60 For how many a beast
is there treading the earth
that does not carry with it its own provision?
It is God alone who provides
for each one of them—and for all of you!
For He is the All-Hearing, the All-Knowing.
- 29:61 And, indeed, O Prophet,
if you asked the disbelievers:
Who created the heavens and the earth,
and subjugated the sun and the moon
to a fixed order?
They would, most surely, say: It is God.
How, then, are they turned away
from worshipping Him alone?

سُورَةُ الْاَنْكَبُوتِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

يَنْعِبَادِي الَّذِينَ آمَنُوا ﴿٥٦﴾

إِنَّ أَرْضِي وَاسِعَةٌ

فَأِنِّي فَأَعْبُدُونَ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴿٥٧﴾

ثُمَّ إِلَيْنَا تَرْجِعُونَ

وَالَّذِينَ آمَنُوا ﴿٥٨﴾

وَعَمِلُوا الصَّالِحَاتِ

لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا

نِعْمَ أَجْرُ الْعَامِلِينَ

الَّذِينَ صَبَرُوا ﴿٥٩﴾

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

وَكَأَيِّنْ مِنْ دَابَّةٍ ﴿٦٠﴾

لَّا تَحْمِلُ رِزْقَهَا

اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

وَهُوَ السَّمِيعُ الْعَلِيمُ

وَلَكِنْ سَأَلْتَهُمْ ﴿٦١﴾

مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

لَيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجْرَةُ الْحَادِي وَالْعَشْرُونَ

- 29:62 It is God alone
who extends abundant provision
to whomever He so wills among His servants.
And He alone restricts it
for whomever He so wills.
Indeed, God is all-knowing of all things.
- 29:63 And, indeed, O Prophet, if you asked them:
Who sends down, from the sky, water,
with which He gives life to the earth
after its death?
They would, most surely, say: It is God.
Say to them:
All praise is for God alone,
who by their own word
confirms His proof against them.
But most of them
do not use their reason to understand
their own contradiction of this truth.
- 29:64 For the life of this fleeting world
is nothing but amusement and play.
But, indeed, it is the abode of the Hereafter
that is, most surely, life everlasting itself,
if only they were to know
what awaits them there.
- 29:65 Thus in heedlessness
do human beings invoke false deities—
until such times as when they embark on ships
and face danger at sea—
then do they call upon God for rescue
with all sincerity,
devoting their religion to Him alone.
Yet when He delivers them safely ashore,
immediately,
they associate gods with Him, once more.

١٢ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَن

يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

وَلَيْن سَأَلْتَهُمْ

مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً

فَأَحْيَا بِهِ الْأَرْضَ

مِنْ بَعْدِ مَوْتِهَا يَقُولَنَّ اللَّهُ

قُلِّ الْحَمْدُ لِلَّهِ

بَلْ أَكْذَرُهُمْ لَا يَعْقِلُونَ

وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا

إِلَّا لَهْوٌ وَلَعِبٌ

وَأِنَّ الدَّارَ الْآخِرَةَ

لَهِيَ الْحَيَوةُ

لَوْ كَانُوا يَعْلَمُونَ

فَإِذَا رَكِبُوا فِي الْفُلِ

دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الْاَلْيَنَ

فَلَمَّا بَجَحْتُهُمْ إِلَى الْبَرِّ

- 29:66 So let them be ungrateful for all the good
that We have given them in life.
And let them enjoy themselves a little while.
For, assuredly, they shall know
the recompense of the ungodly!
- 29:67 Then as to the people of Makkah,
have they not considered
that We have made for them a secure Sanctuary
in the precincts surrounding the Ka‘bah,
while people all around them
are being snatched away in violence and strife?
Then is it in false gods that they will believe,
while in the blessing of God they disbelieve?
- 29:68 Yet who does a greater wrong
than one who forges lies against God,
or who belies the revealed truth
when it reaches him?
Is there not in Hell
a well-deserved dwelling place
for the disbelievers?
- 29:69 But as to those who strive for Us alone,
against every evil,
We shall, most surely, guide them
upon Our pathways to salvation.
For, indeed, God is, most surely,
with those who excel in doing good.

إِذَا هُمْ يُشْرِكُونَ

يَكْفُرُوا بِمَا آتَيْنَهُمْ ﴿٦٦﴾

وَلِيَتَمَنَّعُوا فَسَوْفَ يَعْلَمُونَ

أَوَلَمْ يَرَوْا ﴿٦٧﴾

أَنَّا جَعَلْنَا حَرَمًا مَّا ءَامَنَّا

وَيَحْطِفُ النَّاسُ

مِنْ حَوْلِهِمْ

أَفِيَا الْبَاطِلِ يُؤْمِنُونَ

وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

وَمَنْ أَظْلَمُ ﴿٦٨﴾

مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا

أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ

أَلَيْسَ فِي جَهَنَّمَ

مَثْوًى لِّلْكَافِرِينَ

وَالَّذِينَ جَاهَدُوا فِيْنَا ﴿٦٩﴾

لَنَهْدِيَنَّهُمْ سُبُلَنَا

وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

سُورَةُ الرَّؤْمِ

The surah that mentions the defeat of THE BYZANTINES and the divine promise of their forthcoming victory in several years—and in prophesying this, implying martial triumph for the Muslims over their idolatrous adversaries at the same time. The surah is occasioned by the celebration of the idol-worshipping opponents of the Prophet ﷺ at the news of the Byzantine defeat by the Persians, for they drew an analogy between themselves and the fire-worshipping Persians as defenders of polytheism in opposition to the monotheism of the Muslims and Byzantine Christians.

Surah 30 / 60 VERSES / REVEALED AT MAKKAH

Al-Rûm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 30:1 *Alif Lâm Mîm*
- 30:2 The Byzantine Empire
has been defeated by the Persians
- 30:3 in the nearby land of Syria.
Yet after their defeat,
they shall be triumphant over them
- 30:4 within several years.
The command of all creation
belongs to God alone—
before their coming victory and thereafter.
And on that day of triumph
the believers will rejoice
- 30:5 in the victory of God.
He gives victory to whomever He so wills.
For He alone
is the Overpowering One, the Mercy-Giving.
- 30:6 This is the promise of God—
and never does God fail to fulfill His promise.
But most people do not know
that God's word is ever true.
- 30:7 They merely know
the outer nature of the life of this world,

١ اَللّٰهُ
٢ غَلِبَتِ الرَّؤْمُ
٣ فِيْ اَدْنٰى الْاَرْضِ
وَهُمْ مِنْۢ بَعْدِ غَلِبِهِمْ
سَيَغْلِبُوْنَ
٤ فِيْ بَضْعِ سِنِيْنَ
لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ
وَمِنْۢ بَعْدُ وَيَوْمَئِذٍ
يَفْرَحُ الْمُؤْمِنُوْنَ
٥ يَنْصُرِ اللّٰهُ
يَنْصُرُ مَنْ يَّشَاءُ
وَهُوَ الْعَزِيْزُ الرَّحِيْمُ
٦ وَعَدَ اللّٰهُ لَا يَخْلِفُ اللّٰهُ وَعْدَهُ
وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ
٧ يَعْلَمُوْنَ ظٰهِرًا
مِّنَ الْحَيٰوةِ الدُّنْيَا

while they are utterly unmindful
of the reality of the Hereafter.

- 30:8 Do they not reflect within themselves?
God did not create the heavens and the earth,
and all that is between them,
except with the very essence of all truth—
and for a stated term preordained by Him,
to be followed by His Judgment—
though many of the people are disbelievers
in the inevitable Meeting with their Lord
in the Hereafter.

- 30:9 Have they not journeyed through the lands
to see how devastating was the end
of those who denied faith before them?
They were far greater than them in power.
For they cultivated the land
with great competence.
Moreover, they built it up
far more proficiently than these disbelievers
have built it up.
Then their messengers came to them
with clear and miraculous proofs from God,
and they belied them.
For never would God wrong them
by punishing them without cause.
But, rather, they wronged their own souls
with ungodliness.

- 30:10 Thereafter, the end of those who wrought evil
was the worst kind of end.
For they had belied the revealed signs of God.
Indeed, they used to mock them.

- 30:11 It is God alone who originates all creation.
Then He shall cause it to return to being,
after it passes away.
Then to Him alone shall you all be returned

سُوْرَةُ الرَّسْمِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

وَهُمْ عَنِ الْآخِرَةِ هُمْ غٰفِلُونَ ﴿٨﴾
 اَوَلَمْ يَنْفَكُوا فِيْ اَنْفُسِهِمْ
 مَا خَلَقَ اللهُ السَّمٰوٰتِ وَالْاَرْضَ
 وَمَا بَيْنَهُمَا اِلَّا بِالْحَقِّ
 وَاَجَلٍ مُّسَمًّى
 وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ
 لِبِلْقَايِ رَبِّهِمْ لَكَفِرُوْنَ
 اَوَلَمْ يَسِيرُوْا فِي الْاَرْضِ
 فَيَنْظُرُوْا كَيْفَ كَانَ
 عٰقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ
 كَانُوْا اَشَدَّ مِنْهُمْ قُوَّةً
 وَاَنْزَلُوْا الْاَرْضَ وَعَمَرُوْهَا
 اَكْثَرَ مِمَّا عَمَرُوْهَا
 وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
 فَمَا كَانُوا لِيُظْلَمَهُمْ
 وَلٰكِنْ كَانُوْا
 اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٩﴾
 ثُمَّ كَانَ عٰقِبَةُ
 الَّذِيْنَ اَسْتَوٰا السُّوْءَ
 اَنْ كَذَّبُوْا بِآيٰتِ اللهِ
 وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ
 اللهُ يَبْدُوْا الْخَلْقَ
 ثُمَّ يُعِيْدُهُ
 ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿١٠﴾

- for Judgment .
- 30:12 Thus the Day the Hour of Doom shall come,
God will raise the dead,
and the defiant unbelievers
shall be utterly despondent.
- 30:13 For never shall those
whom they worshipped in life
as their associate-gods
be intercessors for them
with God in the Hereafter .
Moreover, they will themselves
become ardent disbelievers
in their associate-gods.
- 30:14 Furthermore, the Day the Hour of Doom
shall come—
that Day they shall be forever separated
into believers and disbelievers .
- 30:15 As for those who have believed
and done righteous deeds,
they shall be made to reside
in a lovely meadow, jubilant with joy.
- 30:16 But as for those who have disbelieved
and belied Our revealed signs
and denied the inevitable Meeting
with God for Judgment in the Hereafter,
these, then, shall be thrust
into ever present torment.
- 30:17 Therefore, highly exalt God
when you come to nightfall,
and when you come to morning.
- 30:18 For to Him alone is due every praise
in the heavens and the earth.
So highly exalt Him, as well,
at evening and when you come to noontime.
- 30:19 He brings forth the living from the dead.

سُورَةُ الرُّومِ

الجزء الحادي والعشرون

وَيَوْمَ تَقُومُ السَّاعَةُ ﴿١٢﴾

يُبْلِسُ الْمُجْرِمُونَ

وَلَمْ يَكُنْ لَهُمْ ﴿١٣﴾

مِن شُرَكَائِهِمْ شُفَعَاءُ

وَكَانُوا بِشُرَكَائِهِمْ

كَافِرِينَ

وَيَوْمَ تَقُومُ السَّاعَةُ ﴿١٤﴾

يَوْمَئِذٍ يَنْفِرُ قَوْمٌ

فَأَمَّا الَّذِينَ ءَامَنُوا ﴿١٥﴾

وَعَمِلُوا الصَّالِحَاتِ

فَهُمْ فِي رَوْضَةٍ

يُحْبَرُونَ

وَأَمَّا الَّذِينَ كَفَرُوا ﴿١٦﴾

وَكَذَّبُوا بِآيَاتِنَا

وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ

فِي الْعَذَابِ مُخَضَّرُونَ

فَسُبْحَانَ اللَّهِ ﴿١٧﴾

حِينَ تُسْمَوْنَ

وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ ﴿١٨﴾

فِي السَّمَوَاتِ وَالْأَرْضِ

وَعَشِيًّا وَحِينَ تُظْهِرُونَ

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ ﴿١٩﴾

And He brings forth the dead from the living.
Thus He gives life to the earth after its death.
And even so shall you human beings
be brought forth from death for Judgment.

30:20 Moreover, of His wondrous signs
is that He has created you from dust.
Then, behold!

You are human beings
spreading yourselves about.
30:21 And of His wondrous signs
is that He has created for you,
from yourselves, mates,
so that you may repose in them.

And He has set between you
genuine mutual love
and tenderhearted mercy.
Indeed, in all of this there are sure signs
for a people who would reflect
on the handiwork of God.

30:22 And of His wondrous signs
is the creation of the heavens and the earth
and the variety of your tongues and your colors.
Indeed, in all of this there are sure signs
for a people of knowledge.

30:23 And of His wondrous signs
is your sleep, by night and by day,
and your seeking of His bounty in the daylight.
Indeed, in all of this there are sure signs
for people who would hear and give ear.

30:24 And of His wondrous signs
is that He shows you lightning
to inspire in you fear and hope.
Thus He sends down, from the sky, water,
with which He gives life to the earth

سُورَةُ الرُّومِ

الجزء الحادي والعشرون

وَيُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ مِنَ الْعِجَىٰ
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَٰلِكَ تُخْرَجُونَ

وَمِنَ آيَاتِهِ أَنْ خَلَقَكُمْ
مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ
بَشَرٌ تَنْشُرُونَ ﴿٢٠﴾

وَمِنَ آيَاتِهِ أَنْ خَلَقَ لَكُمْ
مِنْ أَنْفُسِكُمْ أَزْوَاجًا
لِتَسْكُنُوا إِلَيْهَا

وَجَعَلَ بَيْنَكُمْ
مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
وَمِنَ آيَاتِهِ ۙ ﴿٢١﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ
وَأَخْلَفَ الْأَسْبَابَ
وَأَلْوَانَكُمْ إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّلْعَالَمِينَ

وَمِنَ آيَاتِهِ ۙ ﴿٢٢﴾
مَتَابِعُهُم بِاللَّيْلِ وَالنَّهَارِ
وَأَنْبِعَاؤُكُمْ مِنْ فَضْلِهِ ۗ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّقَوْمٍ يَسْمَعُونَ

وَمِنَ آيَاتِهِ يُرِيكُمْ
الْبَرْقَ حَوَافًا وَطَمَعًا
وَيُنزِلُ مِنَ السَّمَاءِ مَاءً
فِيحْيِي بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا

سُورَةُ الرَّحْمٰنِ

الجزء الحادى والعشرون

after its death.

Indeed, in 'all of' this there are sure signs
for a people who would 'use their reason'
to 'understand.

30:25 And of His 'wondrous' signs
is that heaven and earth
hold firm by His command.

Then, behold!

When He summons you 'from the grave'
with a single call, you shall, at once,
rise out of the earth 'resurrected'.

30:26 For to Him 'alone' belongs
all who are in the heavens and 'in' the earth.
All are devoutly obedient to Him,
'willingly or unwillingly'.

30:27 For He is the One who originates creation.
Then He causes it to return 'to being'
after it passes away.

And 'restoring your creation'
is even easier for Him!

For to Him 'alone' belongs
the most transcendent attribute in the heavens
and 'in' the earth.

For He 'alone'
is the Overpowering 'One', the All-Wise.

30:28 He puts before you a parable
from your own lives
'for those who ascribe partners to God':
Do you ever take your own 'servants'—
whom your hands rightfully possess—
as 'full' partners in all the 'wealth'
We have provided you,
such that 'both of' you become equals therein,
so that you would have fear of them

إِنَّكَ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يَعْقِلُونَ

وَمِنَ آيَاتِهِ أَنْ تَقُومَ ﴿٢٥﴾

السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

ثُمَّ إِذَا دَعَاكُمْ

دَعْوَةً مِنَ الْأَرْضِ

إِذَا أَنْتُمْ تَخْرُجُونَ

وَلَهُ مَنْ فِي السَّمَوَاتِ ﴿٢٦﴾

وَالْأَرْضِ

كُلٌّ لَهُ فَالْمُتَّقِينَ

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ﴿٢٧﴾

ثُمَّ يُعِيدُهُ

وَهُوَ أَهْوَىٰ عَلَيْهِ

وَلَهُ الْمَثَلُ الْأَعْلَىٰ

فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

ضَرَبَ لَكُمْ مَثَلًا ﴿٢٨﴾

مِنَ أَنْفُسِكُمْ هَلْ لَكُمْ

مِنَ مَا مَلَكَتْ أَيْمَانُكُمْ

مِنْ شُرَكَاءَ

فِي مَا رَزَقْتُمْ

فَأَنْتُمْ فِيهِ سَوَاءٌ مَخَافَتُهُمْ

كَخِيفَتِكُمْ أَنْفُسَكُمْ

الْحَزْبُ الْحَادِي وَالْعِشْرُونَ

كَذَلِكَ نَفْصَلُ الْآيَاتِ

لِقَوْمٍ يَعْقِلُونَ

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا

أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ

فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ

وَمَا لَهُمْ مِنْ نَاصِرِينَ

فَأَقْرَهُ وَجْهَكَ لِلدِّينِ حَنِيفًا

فَظَرَّتْ اللَّهُ

الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

لَا يُبْدِلُ لِخَلْقِ اللَّهِ

ذَلِكَ الذِّبْتُ الْقَيِّمُ

وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يَعْلَمُونَ

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ

وَأَقِيمُوا الصَّلَاةَ

وَلَا تَكُونُوا

مِنَ الْمُشْرِكِينَ

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ

وَكَانُوا شِيعًا

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

freely sharing in it like the fear you have
of your actual partners from among yourselves?

Never would you accept this!

Thus do We make distinct the signs
for a people who would use their reason
to understand.

30:29 But those who have done wrong
by worshipping false gods

follow only their own whims
without any revealed knowledge.

Then who is it that can guide one
whom God has left to stray?

Thus for them, there shall not be any helpers
against God's punishment.

30:30 Set your face devoutly toward God
and to the true religion, O Prophet,
and so too all who would follow you —
being ever upright in heart!

This is the natural disposition
given you by God,

upon which He originated all humankind.
There shall be no altering of God's creation.

That is the upright way of religion,
but most people do not know it.

30:31 *So hold fast to it,
turning always to Him in repentance.

Thus shall you fear Him.

Thus shall you duly establish the Prayer.

Thus shall you never be of those
who ascribe partners to God,

30:32 like those partisans before you
who divided up their religion
and became factions—each party exulting
in whatever they have taken hold of,

- calling it truth`.
- 30:33 Now, when harm touches people, they call upon their Lord for relief, penitent to Him. Then when He gives them a taste of mercy from Him, at once, a group of them associate gods with their Lord—
- 30:34 to show their ingratitude for all the good that We have given them in life! So enjoy yourselves a little while. For, assuredly, you shall know the recompense of the ungodly!
- 30:35 Or is it that We have sent down to them any Heavenly authority that speaks with approval of these false gods that they have been associating with God?
- 30:36 Yet, again! When We give people a taste of Our mercy, they exult in it. But if any harm befalls them— for all the evil that their hands have advanced in life— at once, they turn despondent.
- 30:37 Have they not considered that it is God alone who extends abundant provision to whomever He so wills, and that He alone restricts it for whomever He so wills? Indeed, in all of this there are sure signs for a people who would believe.
- 30:38 Therefore, you shall give to the close relative his every due right with kindness. And you shall give due charity

الْحِزْبُ الْحَادِي وَالْعَشْرُونَ سُورَةُ الرُّومِ

وَإِذَا مَسَّ النَّاسَ ضُرٌّ ۖ
دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ
ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ
إِذَا فَرِيقٌ مِنْهُمْ
بُرِيهَ بَشْرِكُونَ
لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ
فَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ۖ
أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا
فَهُوَ بِتَكْلَمٍ
بِمَا كَانُوا بِهٍ يَشْرِكُونَ
وَإِذَا آذَنَّا النَّاسَ رَحْمَةً
فَرِحُوا بِهَا
وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْتَطُونَ
أَوَلَمْ يَرَوْا
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِقَوْمٍ يُؤْمِنُونَ
فَقَاتِلْ ذَا الْقُرْبَىٰ حَقَّهُ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ

to the indigent and the wayfarer.
That is best for 'all' those
who desire 'only' the Face of God.
For it is these who are the 'truly' successful.

30:39 Yet 'beware,
for 'whatever you give 'others' in usury—
to 'gain' increase from the wealth of people—
shall never increase with God!
But 'blessed is' whatever you give
of the Zakât-Charity—
desiring 'only' the Face of God.
For it is such as these who shall have
a 'much' multiplied reward.

30:40 God is the One who created you.
Thereafter, He provided for you 'in life'.
Thereafter, He shall cause you to die.
Thereafter, He shall give you life 'again
on the Day of Resurrection'.
Are there any among your associate-gods
who can do anything of this?
Highly exalted is He, and most high,
'far' above all that they associate
as gods 'with Him'.

30:41 Corruption prevails in the land and the sea
because of 'all the evil'
that the hands of humanity have earned—
so that He may cause them to taste
something of that which they have done—
so that they may return 'in penitence to God'.

30:42 Say, 'O Prophet, to the unbelievers':
Journey through the earth
and see how 'devastating' was the end
of those 'misguided generations'
who came before 'you'!

ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ
يُرِيْدُوْنَ وَجْهَ اللّٰهِ
وَأُوْلٰئِكَ هُمُ الْمُفْلِحُوْنَ

وَمَا آتَيْتُمْ مِّن رَّبًّا
لِّيَرْبُوَ فِيْ أَمْوَالِ النَّاسِ
فَلَا يَرْبُوا عِنْدَ اللّٰهِ
وَمَا آتَيْتُمْ مِّن زَكٰوٰةٍ
تُرِيْدُوْنَ وَجْهَ اللّٰهِ
فَأُوْلٰئِكَ هُمُ الْمُصْحِفُوْنَ

اللّٰهُ الَّذِيْ خَلَقَكُمْ
ثُمَّ رَزَقَكُمْ
ثُمَّ يَمِيْتُكُمْ
ثُمَّ يُحْيِيكُمْ
هَلْ مِّن شُرَكَآئِكُمْ مَّن يَفْعَلُ
مِن ذٰلِكُمْ مِّن شَيْءٍ
سُبْحٰنَهُ وَتَعَالٰى
عَمَّا يُشْرِكُوْنَ

ظَهَرَ الْفَسَادُ
فِي الْبَرِّ وَالْبَحْرِ
بِمَا كَسَبَتْ اَيْدِي النَّاسِ
لِيُدْبِقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا
لَعَلَّهُمْ يَرْجِعُوْنَ

قُلْ سِيرُوْا فِي الْاَرْضِ
فَانظُرُوْا كَيْفَ كَانَ
عَقِبَةُ الَّذِيْنَ مِنْ قَبْلُ

سُورَةُ الرَّحْمٰنِ
الْحَمْدُ لِلّٰهِ الْعَلِيِّ الْوَالِدِ الْعَسْرِيِّ

- Most of them ascribed partners to God.
 30:43 So set your face
 toward the upright way of religion,
 before there comes
 a Day of Reckoning from God
 that cannot be turned back.
 On that Day Hereafter
 they shall be parted forever:
 30:44 Whoever disbelieves in God,
 then his unbelief is only against himself.
 But whoever does righteous deeds in life,
 they shall have smoothed a way for themselves
 to Paradise.
 30:45 And so it is
 that God may reward from His bounty
 those who believe and do righteous deeds.
 Yet, indeed, He does not love the disbelievers.
 30:46 And of His wondrous signs
 is that He alone sends forth the winds
 bearing clouds as glad tidings—
 so that He may cause you to taste
 the rainfall of His mercy;
 and so that ships may sail, by His command;
 and so that you may seek of His bounty;
 and that, therefore,
 you might give thanks to God.
 30:47 Yet very truly, O Prophet,
 We have sent messengers before you
 to their own people.
 Thus they came to them
 with clear and miraculous proofs from God.
 But they were belied.
 Therefore, We took vengeance
 on those who were defiant unbelievers.

كَانَ أَكْثَرُهُمْ مُشْرِكِينَ
 ٤٣ فَأَقِمَّ وَجْهَكَ لِلدِّينِ الْقَائِمِ
 مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
 لَا مَرَدَّ لَهُ مِنَ اللَّهِ
 يَوْمَئِذٍ يَصَّدَّعُونَ
 ٤٤ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ
 وَمَنْ عَمِلَ صَالِحًا
 فَلَا نَفْسُ سَمَّ يَمْهَدُونَ
 ٤٥ لِيَجْزِيَ الَّذِينَ ءَامَنُوا
 وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ
 إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ
 وَمِنْ ءَايَاتِهِ
 أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ
 وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ
 وَلِيَجْزِيَ الْفُلُوكَ بِأَمْرِهِ
 وَلِيَبْنِعُوا مِنْ فَضْلِهِ
 وَلِتَكْفُرُوا تَشْكُرُونَ
 ٤٦ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ
 رُسُلًا إِلَى قَوْمِهِمْ
 فَجَاءَهُمْ بِالْبَيِّنَاتِ
 فَأَنقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا

- For helping the believers to victory
is ever incumbent upon Us.
- 30:48 God alone is the One
who sends forth the winds.
Then they stir up the clouds.
Then He spreads them across the sky—
however He so wills.
Then He rends them into billowing patches.
Then you see rainfall issuing from their midst.
Then when He brings it down
upon whomever He so wills of His servants,
behold, they rejoice.
- 30:49 Yet, indeed, previously—
just before it was sent down upon them—
they were utterly despondent in their drought.
- 30:50 So look at the traces of the mercy of God,
how He gives life to the earth after its death.
Even thus shall He, most surely,
give life to the dead
on the Day of Resurrection.
- For He is powerful over all things.
- 30:51 But if ever We send a blighting wind
and they see the harvest fade yellow,
they continue, thereafter, to disbelieve.
- 30:52 And so it is, O Prophet, that you cannot make
the dead of heart hear.
Nor can you make
the deaf of heart hear the call of truth
when they have turned back in retreat from it.
- 30:53 Nor can you guide
the blind in heart out of their misguidance.
You can only make hear this call
those who believe in Our signs,
and who, therefore, are muslims,
in willing submission to God alone.

وَكَانَ حَقًّا عَلَيْنَا
نَصْرُ الْمُؤْمِنِينَ
اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ
فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ
فِي السَّمَاءِ كَيْفَ يَشَاءُ
وَيَجْعَلُهُ كَسَفًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ خِلَالِهِ
فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ
إِذَا هُمْ يَسْتَبْشِرُونَ
وَإِنْ كَانُوا مِنْ قَبْلُ
أَنْ يَنْزَلَ عَلَيْهِمْ
مِنْ قَبْلِهِ لَمُبْلِسِينَ
فَأَنْظِرْ إِلَى
ءَأْتَرِ رَحْمَتِ اللَّهِ كَيْفَ
يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَلِكَ لَمَعْمَى الْمُؤْمِنِينَ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَلَكِنْ أَرْسَلْنَا رِيحًا
فَرَأَوْهُ مُصْفَرًّا
لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ
فَإِنَّكَ لَا تَسْمَعُ الْمُؤْمِنِينَ
وَلَا تَسْمَعُ الضُّعْفَ الدَّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ
وَمَا أَنْتَ بِهَادٍ الْعَمَى
عَنْ ضَلَالَتِهِمْ إِنْ تَسْمَعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا
فَهُمْ مُسْلِمُونَ

سُبْحَانَكَ يَا رُبُّرَبِّ

الْحِزْبِ الْخَامِسِ وَالْعِشْرُونَ

- 30:54 *God is the One
 who has created 'all of you' originally 'weak'.
 Then after 'your' weakness,
 He brings about strength 'in you'.
 Then after 'your' strength,
 He brings about weakness 'in you'
 and the grey hair 'of old age'.
 He creates whatever He so wills.
 For He is the All-Knowing, the Almighty.
- 30:55 Thus, the Day the Hour 'of Doom'
 shall come, 'God will raise the dead',
 and 'the defiant unbelievers will swear'
 that they had not remained 'in the world'
 but for an hour.
 Even so, they were ever deluded
 'about the truth of the Hereafter'.
- 30:56 But those 'in life'
 who were given 'revealed' knowledge
 and 'who' had faith will say 'to them':
 Very truly, you have remained 'in existence'
 from the time of your creation
 until the Day of the 'Ultimate' Rising—
 'in accordance with the decree'
 in the Book of God.
 Thus, this is the Day of the 'Ultimate' Rising.
 Yet you did not ever 'seek'
 to 'know' of it!
- 30:57 Then on that Day, those who did wrong
 'by worshipping false gods'
 shall not benefit from their justification 'for it'.
 Nor shall they be allowed
 to propitiate 'the wrath of God'
 for their ungodliness.
- 30:58 Now very truly, We have put forth

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خَلَقَكُمْ مِنْ ضَعْفٍ

ثُمَّ جَعَلَ

مِنْ بَعْدِ ضَعْفٍ قُوَّةً

ثُمَّ جَعَلَ

مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشِبْهَةً

يَخْلُقُ مَا يَشَاءُ

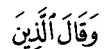
وَهُوَ الْعَلِيمُ الْقَدِيرُ

وَيَوْمَ تَقُومُ السَّاعَةُ

يَقْسِمُ الْمُجْرِمُونَ

مَا لَبِثُوا غَيْرَ سَاعَةٍ

كَذَلِكَ كَانُوا يُؤْفَكُونَ

 ٥٥

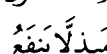
أوتُوا الْعِلْمَ وَالْإِيمَانَ

لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ

إِلَى يَوْمِ الْبَعْثِ فَهَذَا

يَوْمَ الْبَعْثِ وَلَكِنَّكُمْ

كُنْتُمْ لَا تَعْلَمُونَ

 ٥٦

فِيَوْمٍ لَا يَنْفَعُ

الَّذِينَ ظَلَمُوا مَعذِرَتَهُمْ

وَلَا هُمْ يُسْتَعْتَبُونَ

سُورَةُ الرَّؤُوفِ

الجزء الحادي والعشرون

for the good of all people in this Quran,
something of every kind of illustration.

Yet even if you were to bring them,

O Prophet,

a miraculous sign as proof from God,

those who disbelieve

would still, most surely, say:

You and the believers

are nothing but progenitors of falsehood!

30:59 And so it is that God seals up the hearts

of those who do not seek to know

truth from fallacy.

30:60 Therefore, be patient, O Prophet.

Indeed, the promise

of victory from God is ever true.

Thus do not let those who have no certainty

in God and His Judgment unsettle you.

وَلَقَدْ صَرَبْنَا لِلنَّاسِ

٥٨

فِي هَذَا الْقُرْآنِ

مِنْ كُلِّ مَثَلٍ

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ

لَيَقُولَنَّ الَّذِينَ كَفَرُوا

إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ

كَذَّابُونَ

٥٩

يَطْبَعُ اللَّهُ عَلَى قُلُوبِ

الَّذِينَ لَا يَعْلَمُونَ

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

٦٠

وَلَا يَسْتَحْفِنُكَ

الَّذِينَ لَا يُوقِنُونَ

Surah 31 / 34 VERSES / REVEALED AT MAKKAH

Luqmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

31:1 *Alif Lâm Mîm*

31:2 These are the 'revealed' verses of the all-wise Book.

31:3 It is guidance 'for all people', and mercy for those who 'would' excel in 'doing' good:

31:4 The ones who 'duly' establish the Prayer, and 'who' give the Zakât-Charity, and who 'within themselves' have 'utter' certainty of 'the imminence of' the Hereafter.

31:5 It is these who are 'advancing' upon 'the path of' guidance from their Lord. So it is these who are the 'truly' successful.

31:6 Yet among humankind, there are those who traffic in idle tales, without 'revealed' knowledge, so as to lead 'others' astray from the path of God. Thus they make a mockery of 'God's verses'. For such as these, there is a disgracing torment 'waiting' in the Hereafter.

١ التَّ

٢ تِلْكَ آيَاتُ

الْكِتَابِ الْحَكِيمِ

٣ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

٤ الَّذِينَ يُقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

٥ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

٦ وَمِنَ النَّاسِ

مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ

لِيُضِلَّ عَن سَبِيلِ اللَّهِ

بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا

أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

سُورَةُ لُقْمَانَ

الْحُزْنُ الْحَادِي وَالْعِشْرُونَ

- 31:7 For when Our revealed verses of the Quran are recited to such a person, he turns away in arrogance, as if he had not heard them, as if an utter deafness was thrust in his ears. So give him heavy tidings of a most painful torment in the Hereafter!
- 31:8 Indeed, those who believe and do righteous deeds have Gardens of Delight awaiting them, wherein they shall abide forever. It is the promise of God in truth. And He alone is the Overpowering One, the All-Wise.
- 31:10 He created the heavens without pillars that you can see. And He cast into the Earth anchoring mountains to balance it, so that it does not sway with you upon it as it spins. Moreover, He spread about therein all the species of every creature. For We sent down, from the sky, water. Then with it We brought forth in the Earth plants of every gracious kind.
- 31:11 This is the creation of God! So show Me what those whom you worship apart from Him have created. Indeed, the wrongdoers who ascribe partners to God are utterly lost in clear misguidance.
- 31:12 Now, very truly, We gave Luqmân sound wisdom, saying to him: Give thanks to God.

وَإِذَا نَتَلَىٰ عَلَيْهِ آيَاتُنَا

وَلَّىٰ مُسْتَكْبِرًا

كَأَن لَّمْ يَسْمَعْهَا

كَأَن فِي أُذُنَيْهِ وَقْرًا

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

إِنَّ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ جَنَّاتُ النَّعِيمِ

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا

وَهُوَ الْعَزِيزُ الْحَكِيمُ

خَلَقَ السَّمَوَاتِ

بِغَيْرِ عَمَلٍ قَرَّوْنَهَا

وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ

أَنْ تَمِيدَ بِكُمْ

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً

فَأَنْبَتْنَا فِيهَا

مِنْ كُلِّ ذَوْجٍ كَرِيمٍ

هَذَا خَلْقُ اللَّهِ فَأَرُونِي

مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ

أَنْ أَشْكُرَ لِلَّهِ

سُبْحَانَكَ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ لِلرَّبِّ الْعَلِيِّ الْعَلِيِّ

For anyone who gives thanks to Him
 gives thanks purely
 for the good of his own soul.
 Yet as to one who is ungrateful—
 then, nevertheless,
 God is, indeed, self-sufficient, all-praised!

31:13 So behold!
 Luqmân said to his son,
 while he was admonishing him:
 O my dear son!
 Do not associate anything with God
 in worship.
 Indeed, associating gods with God
 is, most surely, a great wrong.

31:14 Moreover, God has said:
 We have charged each human being
 with dutifulness and goodness
 toward one's parents.
 One's mother bore one
 in feebleness upon feebleness,
 and the full period of one's weaning
 is within two years.
 So give thanks to Me and to your parents.
 To Me is the ultimate destiny.

31:15 But if ever they strive in order to compel you
 to associate gods with Me—
 or command you to anything about which
 you have no sure knowledge from God—
 then do not obey them.
 Yet still keep company with both of them
 in this world, in accordance with what is right.
 But follow the path
 of one who turns to Me in penitence.
 Then to Me shall be your final return
 in the Hereafter.

وَمَنْ يَشْكُرْ

فَأِنَّمَا يَشْكُرُ لِنَفْسِهِ

وَمَنْ كَفَرَ

فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

وَلِذَلِكَ قَالَ لِقَمْنُ لَأَبْنَيْهِ

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وَهُوَ يَعِظُهُ يَبْنِي

لَأَتَشْرِكَ بِاللَّهِ

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

١٤

حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنِ

وَفَضَّلَهُ فِي عَامَيْنِ

أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ

إِلَى الْمَصِيرِ

وَلِنْ جَهْدَاكَ

١٥

عَلَى أَنْ تُشْرِكَ بِي

مَا لَيْسَ لَكَ بِهِ عِلْمٌ

فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا

فِي الدُّنْيَا مَعْرُوفًا

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

Then I shall tell you the due recompense
of all that you have been doing in life.

31:16 O my dear son!
said Luqmân.
Should there be any deed
even if it be only the weight
of a grain of a mustard-seed—
and though it be concealed in a rock,
or high in the heavens, or deep in the earth—
God shall bring it forth.

Indeed, God is subtle, all-aware.
31:17 O my dear son!
Duly establish the Prayer.
And enjoin what is right.
And forbid what is wrong.
And be patient with whatever afflicts you.
Indeed, these are among
the foremost commandments of God
that must be kept with diligent resolve.

31:18 Moreover, do not turn your cheek to people
in contempt.
And do not ever walk upon the earth
proudly exultant.
Indeed, God loves no one who is
swaggering or boastful.

31:19 Rather, be of modest bearing in your walk.
Moreover, lower somewhat your voice.
Indeed, the most hideous of voices
is, most surely, the donkeys' bray.

31:20 Do you not see, O humanity,
that God has subjugated for you
all that is in the heavens
and all that is in the earth

سُورَةُ لُقْمَانَ

الجزء الحادي والعشرون

ثُمَّ إِنِّي مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ

بِمَا كُنتُمْ تَعْمَلُونَ

يَبْنِي إِنَّهَا إِن تَكُ

وَشِقَالٌ حَبَّةٍ مِنْ خَرْدَلٍ

فَتَكُن فِي صَخْرَةٍ

أَوْ فِي السَّمَوَاتِ

أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

يَبْنِي أَقِمِ الصَّلَاةَ

وَأْمُرْ بِالْمَعْرُوفِ

وَأَنْهَ عَنِ الْمُنْكَرِ

وَأَصْبِرْ عَلَى مَا أَصَابَكَ

إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

إِنَّ اللَّهَ لَا يُحِبُّ

كُلَّ مُخْتَالٍ فَخُورٍ

وَأَقْصِدْ فِي مَشْيِكَ

وَأَغْضُضْ مِنْ صَوْتِكَ

إِنَّ أَنْكَرَ الْأَصْوَاتِ

لَصَوْتُ الْحَبِيرِ

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ

مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

سُورَةُ لُقْمَانَ

الْحِزْبُ الْحَادِي وَالْعِشْرُونَ

and has showered you with His blessings—
manifest and hidden?

Yet among humankind
there is the type of person
who argues about God
without any revealed knowledge,
nor any divine guidance,
nor an illuminating Heavenly Book.

31:21 So when it is said to them:

Follow what God has sent down in the Quran.
They say:

On the contrary, we shall follow
what we found our forefathers believing.
Will they do so,

even if Satan beckons them, thereby,
to the torment of the Flaming Fire of Hell?

31:22 *Rather,

whoever willingly submits his face to God
in worship, while excelling in good deeds,
has truly grasped the firmest handhold.

For to God alone is
the ultimate end of all affairs.

31:23 But as to one who disbelieves

in your message, O Prophet,
let not his unbelief grieve you.

To Us alone
is the return of them all for Judgment.

Then We shall tell them
of the dire consequences of all the evil
that they have done in life.

Indeed, God is all-knowing
of all that is harbored
within the breast of people.

31:24 We shall grant them enjoyment in life,
for a little while.

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ
ظَهْرَةً وَبَاطِنَةً

وَمِنَ النَّاسِ مَنْ يُجَادِلُ

فِي اللَّهِ بِغَيْرِ عِلْمٍ

وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا

مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ

مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

أَوْ لَوْ كَانَ الشَّيْطَانُ

يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

وَمَنْ يُسْلِمْ وَجْهَهُ

إِلَى اللَّهِ وَهُوَ مُحْسِنٌ

فَقَدْ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَى

وَأِلَى اللَّهِ عِقْبَةُ الْأُمُورِ

وَمَنْ كَفَرَ

فَلَا يَحْزَنُكَ كُفْرُهُمْ

إِنَّا مَرْجِعُهُمْ

فَنُنَبِّئُهُمْ بِمَا عَمِلُوا

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

١١

١٢

١٣

- Then We shall compel them
to a stern torment in Hellfire .
- 31:25 For, indeed, if you asked them:
Who created the heavens and the earth?
They would, most surely, say: It is God.
Say to them :
All praise is for God alone
for the self-evident signs in His creation .
But most of them do not know
that their Creator is One
all-worthy of worship .
- 31:26 To God alone belongs
all that is in the heavens and the earth.
Indeed, it is God who is the Self-Sufficient,
the All-Praised.
- 31:27 For were all the trees of the earth
sharpened into pens and the sea made ink —
with seven more seas, thereafter,
to replenish it—
the words of God would still not be depleted.
Indeed, God is overpowering, all-wise.
- 31:28 O humankind!
Neither the entire creation of all of you,
nor the coming resurrection of all of you,
is more for God than that of the creation
or resurrection of a single soul.
Indeed, God is all-hearing, all-seeing.
- 31:29 Do you not see that it is God alone
who makes the night
penetrate into the daylight
and who makes the daylight
penetrate into the night;
and that He alone has subjugated
the sun and the moon to a fixed order ,
each one running its course for a stated term

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الحادي والعشرون

٢٤ نَمِنَعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ

إِلَىٰ عَذَابٍ غَلِيظٍ

٢٥ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ

السَّمَوَاتِ وَالْأَرْضِ

لَيَقُولنَّ اللَّهُ فُلِ الْحَمْدُ لِلَّهِ

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

٢٦ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

٢٧ وَلَوْ أَنَّمَا فِي الْأَرْضِ

مِنْ شَجَرَةٍ أَقْلَمٌ

وَالْبَحْرِ يَمْدُهُ مِنْ بَعْدِهِ

سَبْعَةُ أَبْحُرٍ

مَا نَفِدَتْ كَلِمَاتُ اللَّهِ

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

٢٨ مَا خَلَقَكُمْ وَلَا بَعْثَكُمْ

إِلَّا كَنَفْسٍ وَجَدِيدٌ

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

٢٩ أَلَمْ تَرَ أَنَّ اللَّهَ

يُولِجُ اللَّيْلَ فِي النَّهَارِ

وَيُولِجُ النَّهَارَ فِي اللَّيْلِ

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

- preordained by Him ;
and that, indeed, God alone
is all-aware of all that you do?
- 31:30 That is because God
is, most surely, the 'Eternal' Truth,
while that which they call upon
apart from Him is utterly false.
For, indeed, it is God alone
who is, most surely,
the Ever-Exalted, the All-Great.
- 31:31 Do you not see
that the ships run through the sea,
'keeping afloat and carrying you,'
by the grace of God,
so that He may show you
some of His 'wondrous' signs?
Indeed, in this
are 'manifest' signs 'of God's creative might'
for every patient, ever thankful 'soul'.
- 31:32 But when the waves overwhelm them
like billows,
they call upon God 'for rescue'
with 'all sincerity,'
'devoting their religion to Him' alone .
Then when He delivers them 'safely' ashore,
some of them, thereafter,
become halfhearted 'in faith,'
while others deny it utterly .
Yet none disavows Our 'wondrous' signs
but every faithless, 'unbelieving' ingrate.
- 31:33 O people!
Be ever God-fearing, 'conscious' of your Lord.
Indeed, be fearful
of an 'imminent' Day 'Hereafter'
when no father shall indemnify his child

الجزء الحادي والعشرون

سورة لقمان

كُلٌّ يَجْرِي إِلَىٰ آجَلٍ مُّسَمًّى
وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ
وَأَنَّ مَا يُدْعُونَ مِن دُونِهِ الْبَطْلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ
أَلَمْ تَرَ أَنَّ الْفُلْكَ يَجْرِي
فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ
لِيُرِيكُمْ مِنْ آيَاتِهِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ
لِّكُلِّ صَبَّارٍ شَكُورٍ
وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلِيلِ
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الْاَلِينَ
فَلَمَّا بَجَحْتُهُمْ إِلَى الْبَرِّ
فَمِنْهُمْ مُّقْنَصِدٌ
وَمَا يَجْحَدُ بِآيَاتِنَا
إِلَّا كُلُّ خَتَّارٍ كَفُورٍ
يَتَأْتِيهَا النَّاسُ آتِفُوا رَبُّكُمْ

سُبْحَانَكَ

الجزء الحادي والعشرون

against God's Judgment .

Nor shall a child indemnify his own father
against anything.

Indeed, God's promise

'to resurrect you for Judgment' is 'ever' true.

So do not let 'your perception
of 'the life of this world delude you.

And do not let 'Satan,' the Arch-Deluder,
delude you about God 'in the least'!

31:34 Indeed, with God, Himself, 'alone'
is knowledge

of 'when' the Hour 'of Judgment shall come'.

And it is He 'alone' who sends down the rain.

And it is He 'alone' who knows 'everything
about 'all that is in the wombs.

And no soul apprehends 'its destiny
as to 'what it will earn tomorrow.

And no soul apprehends 'its destiny
as to 'the land in which it will die.

Indeed, God is all-knowing, all-aware.

وَأَخْشَوْا يَوْمًا

لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ

وَلَا مَوْلُودٌ هُوَ جَازٍ

عَنْ وَالِدِهِ شَيْئًا

إِنَّ وَعْدَ اللَّهِ حَقٌّ

فَلَا تَغُرَّنَّكُمْ

الْحَيَاةُ الدُّنْيَا

وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ

٣١ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

وَيُنزِلُ الْغَيْثَ

وَيَعْلَمُ مَا فِي الْأَرْحَامِ

وَمَا تَدْرِي نَفْسٌ

مَاذَا تَكْسِبُ غَدًا

وَمَا تَدْرِي نَفْسٌ

بِأَيِّ أَرْضٍ تَمُوتُ

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The only surah beginning with the discrete Arabic letters Alif Lām Mīm that also contains a verse (32:21) which requires one who recites it to perform a prostration of BOWING DOWN to the ground before God in worship at the mention of God's revealed signs.

Surah 32 / 30 VERSES / REVEALED AT MAKKAH

Al-Sajdah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

32:1 *Alif Lām Mīm*

32:2 This is the revelation from on high of the Book wherein there is no doubt from the Lord of All the Worlds.

32:3 Then will they who disbelieve say of the Prophet he has forged it? On the contrary, it is the sacred truth from your Lord, O Muhammad, so that you may forewarn of a nearing Judgment a people to whom no forewarner before you has ever come—so that they might be guided aright.

32:4 God is the One who has created the heavens and the earth and all that is between them in a span of six Heavenly days. Then He settled Himself over the Throne befittingly. You do not have apart from Him any patron nor any intercessor, O humanity. Will you not, then, be mindful that God is One?

١ التَّ
٢ تَنْزِيلِ الْكِتَابِ
لَا رَيْبَ فِيهِ
مِن رَّبِّ الْعَالَمِينَ
٣ أَمْ يَقُولُونَ افْتَرَاهُ
بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّا أُنذِرَهُمْ
مِّن نَّذِيرٍ مِّن قَبْلِكَ
لَعَلَّهُمْ يَهْتَدُونَ
٤ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ
وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

- 32:5 He conducts the affair of all creation
from the heaven to the earth
with perfection and wisdom.
Then everything ascends to Him
in a 'Heavenly' day
whose measure is a thousand years
of what you count.
- 32:6 Such is the 'Sole' Knower of the realms
of all the 'unseen and the seen,
the Overpowering 'One', the Mercy-Giving—
- 32:7 the One who has made excellent
everything He has created,
and who originated the creation of humankind
from clay.
- 32:8 Then He made its progeny
from a 'quintessence of' humble fluid
drawn forth.
- 32:9 Then He fashioned him
and breathed of His 'life-giving' spirit into him.
Moreover, He gave to you 'the faculties
of' hearing, and sight,
along with hearts that comprehend.
How very 'little are the thanks that you give!
- 32:10 Thus have they said to you, O Prophet:
When we 'die and' vanish into the earth,
are we, indeed, to be brought to life anew?
Rather, they are disbelievers
in the 'inevitable' Meeting of Judgment
with their Lord 'in the Hereafter'.
- 32:11 * Say to them:
The Angel of Death, who has been charged
with 'divesting' you 'of life',
shall take your souls 'as predestined'.
Then to your Lord
shall you 'all' be returned 'for Judgment'.

سُورَةُ السَّجْدَةِ

الجزء الحادي والعشرون

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ ٥

إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ

فِي يَوْمٍ كَانَ مِقْدَارُهُ

أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

ذَلِكَ عَلِيمٌ ٦

الْغَيْبِ وَالشَّهَادَةِ

الْعَزِيزُ الرَّحِيمُ

الَّذِي أَحْسَنَ ٧

كُلَّ شَيْءٍ خَلَقَهُ

وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ

مِنْ مَاءٍ مَهِينٍ

ثُمَّ سَوَّاهُ ٨

وَنَفَخَ فِيهِ مِنْ رُوْحِهِ

وَجَعَلَ لَكُمْ السَّمْعَ

وَالْأَبْصَرَ وَالْأَفْئِدَةَ

قَلِيلًا مَّا تَشْكُرُونَ

وَقَالُوا ٩

أَءِذَا ضَلَلْنَا فِي الْأَرْضِ

أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ

بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ

قُلْ يَتُوفَّئِكُمُ ١٠

مَلَكُ الْمَوْتِ الَّذِي يُكَلِّمُ

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١١

الجزء الحادي والعشرون
سورة السجدة

32:12 Yet if only you who now hear this
could at this instant see their horror,
when the defiant unbelievers
shall hang their heads
before their Lord, and say:
Our Lord!
Now we have seen the promised resurrection.
And we have heard the prophets we belied
confirmed.
So send us back to the world,
that we may do good deeds.
Indeed, we now have certainty in Your truth.

32:13 But this shall never be!
For had We so willed
We, most surely, could have imparted
to every soul its compulsory guidance.
Yet man has borne the trust of volitional faith.
Thus the word from Me has come to pass:
Indeed, I shall, most surely, fill Hell
with the jinn and the people
who are ungodly—all of them together.

32:14 So taste the Fire that you once scoffed at!
For in life you forgot the inevitable Meeting
of this Day of your recompense.
Now We have, indeed, forgotten you.
So taste the torment of eternity
for all the evil that you used to do!

32:15 Indeed, they alone truly believe in Our verses
revealed in this Quran who,
when reminded with them,
fall to the ground in devotion,
bowing their faces down to God;
and who highly exalt the praise of their Lord;
and who never grow arrogant

﴿١٢﴾ وَلَوْ تَرَىٰ إِذِ الْمُنْجِرُونَ

بَاكِسُوا رُءُوسِهِمْ

عِنْدَ رَبِّهِمْ

رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا

فَارْجِعْنَا نَعْمَلْ صَالِحًا

إِنَّا مُوقِنُونَ

﴿١٣﴾ وَلَوْ شِئْنَا

لَأَنبَأَنَّ كُلَّ نَفْسٍ هُدًى

وَلَكِن حَقَّ الْقَوْلُ مِنِّي

لَأَمْلَأَنَّ جَهَنَّمَ

مِنَ الْجِنَّةِ

وَالنَّاسِ أَجْمَعِينَ

﴿١٤﴾ فَذُوقُوا بِمَا نَسِيتُمْ

لِقَاءَ يَوْمِكُمْ هَذَا

إِنَّا نَسِيتُكُمْ

وَذُوقُوا عَذَابَ الْخُلْدِ

بِمَا كُنتُمْ تَعْمَلُونَ

﴿١٥﴾ إِنَّمَا يُوْمِنُ بِآيَاتِنَا

الَّذِينَ إِذَا ذُكِّرُوا بِهَا

خَرُّوا سُجَّدًا

وَسَبِّحُوا بِحَمْدِ رَبِّهِمْ

﴿١٦﴾ وَهُمْ لَا يَسْتَكْبِرُونَ

- concerning His worship ; ﴿١٦﴾
 32:16 and whose sides forsake their beds 'in the night',
 to call upon their Lord in fear and hope;
 and who 'generously' spend 'in charity'
 from all that We have provided them.
 32:17 Thus not a soul 'in the world'
 can 'now' comprehend 'the joys'
 that have been concealed 'by God'
 for every one of them—
 from all that greatly delights the eyes—
 'awaiting them' in reward
 for all 'the good' that they used to do 'in life'!
 32:18 Is, then, one who 'in life' was a believer
 to be 'recompensed in the Hereafter'
 like one who was ungodly?
 They are not equal.
 32:19 As for those who believed
 and did righteous deeds,
 the Gardens of the 'blissful' abode
 shall be an 'everlasting' hospitality for them,
 for all 'the good' that they used to do 'in life'!
 32:20 But as for those
 who were committing ungodly deeds,
 their abode shall be the Fire 'of Hell'.
 Whenever they endeavor to exit from it,
 they will be returned into it,
 and it shall be said to them:
 Taste the torment of the Fire,
 'the reality of' which you used to belie!
 32:21 Yet We shall, most surely,
 let them taste 'something'
 of the 'more' imminent torment 'of this world'
 before the greater torment 'of the Hereafter',
 so that they might 'repent and return' to God'.
 32:22 For who does a greater wrong

تَتَجَافَى جُنُوبَهُمْ
 عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ
 خَوْفًا وَطَمَعًا
 وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ
 مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ
 جَزَاءً يَمَّا كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَفَمَنْ كَانَ مُؤْمِنًا
 كَمَنْ كَانَ فَاسِقًا
 لَا يَسْتَوُونَ ﴿١٨﴾

أَمَّا الَّذِينَ ءَامَنُوا
 وَعَمِلُوا الصَّالِحَاتِ
 فَلَهُمْ جَنَّاتُ الْمَأْوَى تَرْتَلَى ﴿١٩﴾

يَمَّا كَانُوا يَعْمَلُونَ
 وَأَمَّا الَّذِينَ فَسَقُوا
 فَمَأْوَاهُمُ النَّارُ ﴿٢٠﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا
 أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ
 ذُوقُوا عَذَابَ النَّارِ
 الَّتِي كُنتُمْ بِهِءُ تُكَذِّبُونَ ﴿٢١﴾

وَلَنذِيقَنَّهُمْ
 مِنَ الْعَذَابِ الْأَدْنَى
 دُونَ الْعَذَابِ الْأَكْبَرِ
 لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾

وَمَنْ أَظْلَمُ
 مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
 ثُمَّ أَعْرَضَ عَنْهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ الْحَادِي وَالْعِشْرُونَ

than one who is made mindful of the truth
by the very verses of his Lord
who thereafter turns away from them?
Indeed, We shall take vengeance
against the defiant unbelievers.

- 32:23 Now, very truly,
We have previously given Moses
the Torah as a Heavenly Book,
even as We have given you the Quran.
So do not be in doubt, O Prophet,
about meeting the like of what faced him.
Yet, indeed, We made it a source of guidance
for the Children of Israel.
- 32:24 And thereby We made from them
exemplary leaders,
guiding their people by Our command—
when they had endured patiently,
and when they had certainty
in the truth of Our revealed verses.
- 32:25 Indeed, your Lord will judge between them all
on the Day of Resurrection
about that wherein they have been disputing.
- 32:26 Is it not clearly evident to those among them
who belie you, O Prophet,
how many a generation before them
We have destroyed for ungodliness—
in the midst of whose very dwelling places
they now walk?
Indeed, in this there are sure signs
of divine reckoning.
Will they not, then, listen
to these verses of admonition?
- 32:27 Have they not seen that it is We alone

إِنَّا مِنَ الْمُجْرِمِينَ

مُنْقِمُونَ

وَلَقَدْ آتَيْنَا

(13)

مُوسَى الْكِتَابَ

فَلَا تَكُنْ

فِي مِرْيَةٍ مِنْ لِقَائِهِ

وَجَعَلْنَاهُ هُدًى

لِبَنِي إِسْرَائِيلَ

وَجَعَلْنَا مِنْهُمْ آيَةً

(14)

يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

إِنَّ رَبَّكَ هُوَ

(15)

بِفَصْلِ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

أَوَلَمْ يَهْدِ لَهُمْ

(16)

كَمْ أَهْلَكْنَا

مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ

يَمْشُونَ فِي مَسْجِدِهِمْ

إِنَّ فِي ذَلِكَ لَآيَاتٍ

أَفَلَا يَسْمَعُونَ

أَوَلَمْ يَرَوْا أَنَّا سَوَّيْنَا الْأَمَاءَ

(17)

إِلَى الْأَرْضِ الْجُرُزِ

سُورَةُ الْأَحْزَابِ

The surah that mentions THE FEDERATED CLANS of the unbelievers, who besieged Madinah, the City of the Prophet ﷺ, with an overwhelming force, but whom God routed with winds and a sandstorm in what became known as the Battle of the Ditch, in reference to the digging of a wide trench around the city as a barrier to invasion, an unprecedented practice in Arabia.

Surah 33 / 73 VERSES / REVEALED AT MADINAH

Al-Aḥzâb

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 33:1 O Prophet! Be ever God-fearing!
Thus you shall not yield to the dictates
of the disbelievers and the hypocrites.
Indeed, God alone is all-knowing, all-wise.
- 33:2 Rather, follow what is revealed to you
from your Lord.
Indeed, ever is God all-aware
of what all of you do.
- 33:3 Thus rely on God alone.
For sufficient is God as a guardian.
- 33:4 God has not made
in the inner being of any man two hearts.
Nor has He made your wives—
whom you sinfully estrange
with the mere pronouncement:
You are prohibited to me for marital relations
as is my own mother's backside—
truly unlawful to you,
as are your natural mothers.
Nor has He made those
whom you call by name
your sons through adoption
truly your natural sons.

يٰٓأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ

وَلَا تُطِعِ الْكَافِرِينَ

وَالْمُنَافِقِينَ

إِنَّ اللَّهَ

كَانَ عَلِيمًا حَكِيمًا

وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ

مِن رَّبِّكَ إِنَّ اللَّهَ

كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

وَتَوَكَّلْ عَلَى اللَّهِ

وَكَفَىٰ بِاللَّهِ وَكِيلًا

مَا جَعَلَ اللَّهُ لِرَجُلٍ

مِن قَلْبَيْنِ فِي جَوْفِهِ

وَمَا جَعَلَ أَرْوَاجَكُمْ الشَّيْ

ءِظْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ

وَمَا جَعَلَ أَدْعِيَاءَكُمْ

أَبْنَاءَكُمْ

١

٢

٣

٤

All this is merely your saying with your mouths.
 But God says the word of truth.
 And it is He alone
 who guides along the straight path.
 33:5 As to adopted children,
 you shall call them by the names
 that disclose the paternity
 of their natural fathers.
 Such attribution is fairest to them
 in the sight of God.
 Yet if you do not know
 who their natural fathers are, then, still,
 they are no more than your brothers
 in religion and your wards.
 But there is no sin reckoned against you
 wherein you err as to this,
 their proper attribution.
 Rather, you are accountable
 only for what your hearts premeditate.
 And ever is God all-forgiving, mercy-giving.
 33:6 The Prophet, like a father,
 has greater concern
 for the good of the believers
 than they have for their own souls.
 Moreover, his wives are to the believers
 as are their own mothers.
 Still, those who are related by blood
 are more entitled to inherit one another—
 in accordance with what is decreed
 in the Book of God—
 than are the believers and the Émigrés
 to inherit one another—
 with the exception
 that you may enact a bequest
 for your close alliances,

سُورَةُ الْأَنْعَامِ

الْحِزْبُ الْحَادِي وَالْعِشْرُونَ

ذَلِكُمْ قَوْلِكُمْ بِأَفْوَاهِكُمْ

وَاللَّهُ يَقُولُ الْحَقَّ

وَهُوَ يَهْدِي السَّبِيلَ

أَدْعُوهُمْ لِأَبَائِهِمْ

هُوَ أَقْسَطُ عِنْدَ اللَّهِ

فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ

فَإِخْوَانُكُمْ فِي الدِّينِ

وَمَوْلَاكُمْ

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ

فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ

مَا تَعَمَّدَتْ قُلُوبُكُمْ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ

مِنْ أَنْفُسِهِمْ

وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

وَأُولُوا الْأَرْحَامِ

بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ

فِي كِتَابِ اللَّهِ

مِنَ الْمُؤْمِنِينَ

وَالْمُهَاجِرِينَ

إِلَّا أَنْ تَفْعَلُوا

إِلَىٰ أَوْلِيَاءِكُمْ مَعْرُوفًا

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سُورَةُ الْأَحْزَابِ

الجزء الحادي والعشرون

in accordance with what is right.
This is inscribed
in the 'Preserved' Book of Heaven.

- 33:7 Now, behold!
We have taken from all the prophets
their 'most solemn' covenant
to strive in the way of God
with all their heart and soul —
and from you, O Muhammad,
and from Noah, and Abraham,
and Moses, and Jesus, son of Mary,
'was it taken with your utmost resolve'.
Thus have We taken from them 'all'
a 'profoundly' solemn covenant, 'indeed' —
- 33:8 in order that He may question
the truthful 'believers' on Judgment Day
and reward them for their truthfulness.
Yet He has prepared for the disbelievers
a most painful torment.

- 33:9 O you who believe!
Recall, then, the grace of God upon you
when 'an alliance of' armed forces
advanced against you
'in the Battle of Al-Ahzâb to besiege you',
and We sent against them a 'mighty' wind
and 'Heavenly' hosts that you did not see.
Yet ever is God all-seeing of all that you do.

- 33:10 Behold!
When they came against you,
from above you and from beneath you,
and when the eyes 'of the believers'
were swerving in fear,
and 'their hearts reached' their throats,

كَانَ ذَلِكَ

فِي الْكِتَابِ الْمَسْتُورِ

وَلِذَآءِخْنَا

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مِنَ النَّبِيِّنَ مِيثَاقَهُمْ

وَمِنَكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ

وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ

وَأَخَذْنَا مِنْهُمُ

مِيثَاقًا غَلِيظًا

لِيَسْئَلَ الصَّادِقِينَ

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عَنْ صِدْقِهِمْ

وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

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أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

إِذْ جَاءَ تَكُمْ جُنُودٌ

فَأَرْسَلْنَا عَلَيْهِم رِيحًا

وَجُنُودًا لَّمْ تَرَوْهَا

وَكَانَ اللَّهُ

بِمَا تَعْمَلُونَ بَصِيرًا

إِذْ جَاءَ وَكُمْ مِّنْ فَوْقِكُمْ

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وَمِنَ أَسْفَلِ مِنْكُمْ

وَلِإِذْ رَاغَبِ الْأَبْصُرُ

وَوَلَّغَتِ الْقُلُوبُ

الْحَنَاجِرَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَزْمَةُ الْحَمْدِيُّ وَالْعَشْرُونَ

and you `believers` thought `untrue` thoughts about God—

33:11 then and there the believers were tested and they were shaken—

violently shaken, `with dreadful fear`.

33:12 It was then `when the hypocrites, and those in whose `doubting` hearts there is a sickness, were saying:

God and His Messenger have promised us nothing but a delusion!

33:13 Moreover, a group of them said:

O people of Yathrib!

There is no `way for you to` stand `before the enemy` .

Thus return `home` .

And yet another party of them

asked the Prophet permission `to retreat`, saying:

Indeed, our homes are exposed `to danger`!

Yet they were not thus exposed.

They desired only to flee.

33:14 And had they been overrun

from the quarters `of the city`,

and were they, then, asked to break faith

`with you believers`, they would have done it—

and tarried not even an instant therein.

33:15 Yet, very truly,

they had made a `solemn` covenant

with God before,

`swearing` that they would never turn away in retreat.

And, most surely, any covenant of God

shall be answered for.

33:16 Say `to them, O Prophet`:

Flight `from battle` shall never benefit you.

For even if you were to escape from death,

وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ ﴿١١﴾

وَزُلْزِلُوا زَلْزَالًا شَدِيدًا

وَإِذْ يَقُولُ الْمُنَافِقُونَ ﴿١٢﴾

وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

إِلَّا عُرُودًا

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ ﴿١٣﴾

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ

فَارْجِعُوا وَيَسْتَشِذِنُ

فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ

إِنَّ يُرِيدُونَ إِلَّا فِرَارًا

وَلَوْ دَخَلَتْ عَلَيْهِمْ ﴿١٤﴾

مِنَ أَقْطَارِهَا

ثُمَّ سَأَلُوا أَلْفِتْنَةً لِّأَنفُسِهِمْ

وَمَا تَلَبَّسُوا بِهَا إِلَّا يَسِيرًا

وَلَقَدْ كَانُوا عِنْدَ اللَّهِ ﴿١٥﴾

مِن قَبْلِ لَا يُؤْلَوْنَ الْآدْبِرُ

وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ ﴿١٦﴾

إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ

أَوِ الْقَتْلِ

or from being killed—even so,
you would not be allowed enjoyment of life
but for a little while longer.

33:17 Say to them:

Who is it that shall preserve you
from the reach of God,
whether He intends for you harm
or He intends for you mercy?
Rather, they shall not find for themselves
apart from God either patron or supporter.

33:18 * Truly, God knows well

the hinderers among you,
those who discourage striving in His path,
as well as those who say
to their brothers in hypocrisy:
Come over to us and abandon the believers!
Thus they do not join the battle, except a little,

33:19 begrudging support to you.

But when the fear of battle comes near,
you see them looking at you,
their eyes rolling like one fainting
in the throes of death.
Yet when the fear goes,
they flail you believers with sharp tongues,
avaricious after the worldly goods of spoil.

Such as these have not believed.
Thus God has rendered utterly futile
their good works—
and that, for God, is ever easy.

33:20 Still terrified,

they think that the Federated Clans
have not gone away completely.
And were the Federated Clans to come back,
they would wish that they themselves
were far-off desert dwellers

سُورَةُ الْاَحْزَابِ

الْحِزْبُ الْمَلْأَى وَالْعَشِيرُونَ

وَإِذَا لَا تَمْنَعُونَ إِلَّا قَلِيلًا

قُلْ مَنْ ذَا الَّذِي

يَعْصِمُكُمْ مِنَ اللَّهِ

إِنْ أَرَادَ بِكُمْ سُوَاءًا

أَوْ أَرَادَ بِكُمْ رَحْمَةً

وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ

وَلِيًّا وَلَا نَصِيرًا

• قَدْ يَعْلَمُ اللَّهُ

الْمُعْوِفِينَ مِنْكُمْ

وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا

وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا

أَشِحَّةً عَلَيْكُمْ

فَإِذَا جَاءَ الْخَوْفُ

رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ

تَدُورُ أَعْيُنُهُمْ

كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ

فَإِذَا ذَهَبَ الْخَوْفُ

سَلَفُوكُمْ بِاللِّسَانِ جَدَادٍ

أَشِحَّةً عَلَى الْخَيْرِ

أُولَئِكَ لَمْ يُؤْمِنُوا

فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ

وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا

وَإِنْ يَأْتِ الْأَحْزَابُ

يُودُّوا لَوْ أَنَّهُمْ

بَادُوكُمْ فِي الْأَعْرَابِ

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١٩

٢٠

among the Bedouins
 asking for news about you.
 And even if they were 'still' among you 'then,'
 they would not fight, except a little.

33:21 Yet, very truly, in the Messenger of God
 there is an excellent model for you—
 for whoever has hope in God
 and 'for salvation on' the Last Day
 and, 'therefore', remembers God much.

33:22 Thus when the 'true' believers
 saw the Federated Clans 'advancing
 to besiege them', they said:
 This is what God and His Messenger
 have promised us 'of trial and triumph'.
 Indeed, God and His Messenger
 have spoken the truth.

Thus it only increased them in faith,
 and in pure submission 'to God'.
 33:23 Among the believers
 are men who have truly fulfilled
 what they have covenanted with God.
 Thus of them are those who have fulfilled
 their 'solemn' vow 'of faith with their very lives'.
 And of them,

are those who await 'its fulfillment'.
 For 'unlike the hypocrites,'
 they have not altered 'their covenant'
 with even the slightest alteration.

33:24 Therefore, God shall reward the truthful
 for their 'unfailing' truthfulness,
 and torment the hypocrites—if He so wills—
 or grant them repentance.

Indeed, ever is God all-forgiving, mercy-giving.

33:25 Thus it was God 'alone'

بَيْنَ الْأَحْزَابِ

الْحِزْبُ الْحَادِي وَالْعِشْرُونَ

يَسْتَأْتُونَكَ عَنْ أَنْبَاءِكُمْ
 وَلَوْ كَانُوا فِيكُمْ
 مَا قَاتَلُوا إِلَّا قَلِيلًا

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ

أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ

يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَذِكْرًا

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

قَالُوا هَذَا

مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ

وَصَدَقَ اللَّهُ وَرَسُولُهُ

وَمَا زَادَهُمْ

إِلَّا إِيمَانًا وَتَسْلِيمًا

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا

مَا عَاهَدُوا اللَّهَ عَلَيْهِ

فَمِنْهُمْ مَنْ قَضَى نَجْبَهُ

وَمِنْهُمْ مَنْ يَنْتَظِرُ

وَمَا بَدَلُوا تَبَدُّلًا

لِيَجْزِيَ اللَّهُ

الصَّادِقِينَ بِصِدْقِهِمْ

وَيُعَذِّبَ الْمُنَافِقِينَ

إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ

إِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا

- who turned back those Federated Clans
 who disbelieved, consumed in their own rage.
 They came to no good.
 Thus did God relieve the believers
 from fighting.
 And ever is God all-powerful, overpowering.
- 33:26 Moreover, He brought those
 down from their very ramparts
 of the People of the Scripture
 who in treason supported the Federated Clans
 who had come to them;
 and He hurled horror into their hearts.
 Some, you believers killed,
 and some you captured.
- 33:27 Thus He has bequeathed to you their land,
 and their dwellings, and all their wealth.
 Moreover, He promises you
 another land of theirs,
 upon which you have never before trod.
 And ever is God powerful over all things.

- 33:28 O Prophet!
 Say to your wives in admonition:
 If it is the plenteous life of this world
 and its adornment that you desire, then come!
 I shall make provision for you.
 And I will release you
 with a most gracious release.
- 33:29 But if it is the favor
 of God and His Messenger that you desire—
 and the Heavenly abode of the Hereafter—
 then, indeed, God has prepared
 for those of you who excel in doing good
 a magnificent reward.
- 33:30 O wives of the Prophet!

بَيْنَ الْأَحْزَابِ

الْحَزْبِ الْمُنَافِقِينَ وَالْمُشْرِكِينَ

وَرَدَّ اللَّهُ ﴿٢٥﴾

الَّذِينَ كَفَرُوا بِعَيْثِهِمْ

لَمَرَيْنَا لَوْ خَيْرًا

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ

وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ

مِنْ أَهْلِ الْكِتَابِ

مِنْ صَيَّا صِيهِمْ

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

فَرِيقًا تَقْتُلُونَ

وَأَسِيرُونَ فَرِيقًا

وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَيْتَهُمْ

وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّعُوهَا

وَكَانَ اللَّهُ

عَلَى كُلِّ شَيْءٍ قَدِيرًا

يَتَأْتِيهَا النَّبِيُّ قُلٌّ لِأَزْوَاجِكَ

إِنْ كُنْتُمْ تُشْرِدُونَ

الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا

فَنَعْمَ لَيْتَ أُمْتِعَكُنَّ

وَأَسْرَحَكُنَّ سَرَاحًا جَمِيلًا

وَلِنْ كُنْتُمْ

تُرِيدُونَ اللَّهَ وَرَسُولَهُ

وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ

أَعَدَّ لِلْمُحْسِنِينَ مِنْكُمْ

أَجْرًا عَظِيمًا

يُنْسَاءَ النَّبِيِّ ﴿٣٠﴾



33:31

If any one of you
 were ever to commit a flagrant indecency,
 the torment for her
 would be multiplied twofold.
 And that, for God, is ever so easy.

*But each and every one of you
 who remain devoutly obedient to God
 and His Messenger—
 and who do righteous deeds—
 to her shall We give her reward
 two times that of other women.
 Thus have We prepared for her
 a generous provision in the Hereafter
 above many.

33:32

O wives of the Prophet!
 You are like no other category of women,
 if you remain God-fearing.
 So do not be soft in your speech with men,
 such that one in whose heart there is a sickness
 should become desirous.

Rather, speak a forthright word.

33:33

Moreover, abide reverently in your homes.
 Nor shall you flaunt your beauty
 and adornment,
 like the flaunting of women in
 the former times of ignorance.
 Rather, duly establish the Prayer.
 And give the Zakât-Charity.
 And obey the commandments
 of God and His Messenger.
 God intends by this only to remove all traces
 of defilement from you,
 O People of the Prophet's Household,
 and to purify you in spirit
 with a virtuous purification.

سُورَةُ الْاِحْزَابِ

الجزء الثاني والعشرون

مَنْ يَأْتِ مِنْكُمْ

بِفَاحِشَةٍ مُّبِينَةٍ

يُضَاعَفْ لَهَا الْعَذَابُ

ضِعْفَيْنِ وَكَانَ ذَلِكَ

عَلَى اللَّهِ بَسِيرًا

وَمَنْ يَفْعَلْ مِنْكُمْ لِحًا

وَرَسُولِهِ، وَتَعْمَلْ صَالِحًا

نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ

وَأَعَدْنَا لَهَا رِزْقًا كَرِيمًا

يُنِسَاءَ النَّبِيِّ لَسَنَّا كَأَٰحِدٍ

مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ

فَلَا تَخْضَعْنَ بِالْقَوْلِ

فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ

وَقُلْنَ قَوْلًا مَّعْرُوفًا

وَقَرْنَ فِي بُيُوتِكُنَّ

وَلَا تَبَرَّجْنَ

تَبَرُّجُ الْجَاهِلِيَّةِ الْأُولَىٰ

وَأَقِمْنَ الصَّلَاةَ

وَأَتِينَ الزَّكَاةَ

وَأَطِعْنَ اللَّهَ وَرَسُولَهُ

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ

عَنكُمُ الرِّجْسَ

أَهْلَ الْبَيْتِ وَيُطَهِّرَهُ تَطْهِيرًا

وَأَذْكُرَنَّ مَا بُدِّلَ

فِي بُيُوتِكُنَّ

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- 33:34 Thus be ever mindful of and repeat often what is recited in your homes of the verses of God and of the traditions of prophetic wisdom. Indeed, ever is God subtle, all-aware.
- 33:35 Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs, and the men who remember God much and the women who likewise remember Him — for such as these, God has prepared forgiveness and a magnificent reward.
- 33:36 Thus it is not ever befitting for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a contrary choice in their affairs.

مِنْ آيَاتِ اللَّهِ
وَالْحِكْمَةِ إِنَّ اللَّهَ
كَانَ أَطْيَفًا خَيْرًا
٣٥
إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّالِحِينَ وَالصَّالِحَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا
٣٦
وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ
إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا
أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

For whoever disobeys God and His Messenger has truly strayed into clear misguidance.

- 33:37 And behold!
 You did say, 'O Prophet,
 to the one 'you formerly adopted'—
 to whom God has shown gracious kindness,
 and to whom you yourself
 have shown gracious kindness:
 You must hold fast to your wife and fear God!
 Thus you suppressed within yourself
 what God had willed to be disclosed
 'regarding your marriage to her'.
 You have feared the 'impression of' people.
 Yet God is more worthy of you fearing Him.
 So when Zayd had fulfilled
 his own purpose of 'divorcing' her,
 We 'Ourself' married you to her—
 so that there shall not be any constraint
 upon the believers
 in marrying the 'former' wives
 of their 'formerly' adopted sons,
 when they 'themselves'
 have fulfilled their own purposes
 of 'divorcing' them.
 For the command of God is ever done.
- 33:38 It is no offense at all for the Prophet
 to do what God has sanctioned for him.
 'Such has been' the way of God
 with those 'prophets'
 who have gone before 'him'.
 For the command of God
 is a decree of predestiny that is ever fulfilled.
- 33:39 Those who convey
 the 'Heavenly' messages of God and fear Him—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا
 وَإِذْ تَقُولُ

٣٧

لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
 وَأَنْعَمْتَ عَلَيْهِ

أَمْسِكَ عَلَيْكَ زَوْجَكَ
 وَأَتَّقِ اللَّهَ

وَتَخْفَى فِي نَفْسِكَ
 مَا اللَّهُ مُبْدِيهِ

وَتَخْشَى النَّاسَ

وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطْرًا
 زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ

عَلَى الْمُؤْمِنِينَ حَرَجٌ

فِي زَوَاجِ أَدْعِيَائِهِمْ

إِذَا قَضَوْا مِنْهُنَّ وَطْرًا

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ
 فِيمَا فَرَضَ اللَّهُ لَهُ

٣٨

سُنَّةَ اللَّهِ

فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

الَّذِينَ يَلْقَوْنَ

٣٩

رِسَالَتِ اللَّهِ وَيَخْشَوْنَهُ

وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ

- and who do not fear anyone except God—
are praiseworthy.
And sufficient is God as a 'just' Reckoner.
- 33:40 Muhammad is not the 'natural' father
of any of the men among you.
Yet he is the Messenger of God
and the Seal of the Prophets.
And ever is God all-knowing of all things.
- 33:41 O you who believe!
Remember God with much 'mention of praise
and remembrance.
- 33:42 Thus highly exalt Him,
early morning and late afternoon.
- 33:43 He is the One who pronounces blessings
'that descend' upon you 'with His mercy'—
and so too His angels 'pray for you'—
to bring you forth from the 'veils of' darkness
into the light 'of faith and guidance'.
For He is ever merciful to the believers.
- 33:44 Their salutation 'from God',
the Day they meet Him, shall be: Peace!
Moreover, He has prepared for them
a generous 'and precious' reward.
- 33:45 O Prophet! Indeed, We have sent you
as a witness 'to all the world';
and 'as' a bearer of glad tidings
'of everlasting delight in Paradise
to those who believe';
and 'as' a forewarner 'to humanity
of God's nearing Judgment';
and as a caller to God, by His permission;
and as a luminous beacon 'to all nations'.
- 33:47 So give glad tidings to the believers

سُورَةُ الْأَحْزَابِ

الجزء الثاني والعشرون

وَكُفَىٰ بِاللَّهِ حَسِيبًا
مَا كَانَ مُحَمَّدٌ
أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
يَا أَيُّهَا الَّذِينَ آمَنُوا
اذْكُرُوا اللَّهَ ذِكْرًا كَبِيرًا
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ
وَمَلَائِكَتُهُ لِيُخْرِجَكُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
يَجْعَلُهُمْ يَوْمَ يَقُونَهُ سَلَمًا
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا
يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ
شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ
وَسِرَاجًا مُنِيرًا
وَيُبَشِّرُ الْمُؤْمِنِينَ أَنَّ لَهُمْ
مِّنَ اللَّهِ فَضْلًا كَبِيرًا

سُورَةُ الْاِحْزَابِ

الجزء الثاني والعشرون

that for them there is a great bounty from God
awaiting in Paradise`.

- 33:48 Therefore, you shall not yield to `the dictates
of the disbelievers and the hypocrites.
But, rather, overlook their harm.
And rely on God `alone`.
For sufficient is God as a guardian.

- 33:49 O you who believe!
If you marry believing women,
and thereafter divorce them
before touching them `in intimacy`,
then you shall have no waiting period
to `keep` count of for them.
But you shall make provision for them,
and release them with a most gracious release.

- 33:50 O Prophet!
For you, We have, indeed, made lawful
your wives to whom you have given
their `full dowry` compensation;
and those whom your hands
may rightfully attain to from whatever `spoils`
God has turned over to you.
Moreover, of those `women`
who have emigrated with you, you may marry
of the daughters of your paternal uncles,
and the daughters of your paternal aunts,
and the daughters of your maternal uncles,
and the daughters of your maternal aunts.
Moreover, `lawful in marriage for the Prophet`
is any believing woman
who may, `forgoing her dowry`,`
offer herself to the Prophet `in marriage`,
if the Prophet intends to marry her.

وَلَا تُطِيعُوا
٤٨

الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ
وَدَعُوْا اٰذَنَهُمْ

وَتَوَكَّلْ عَلٰى اللّٰهِ

وَكَفٰى بِاللّٰهِ وَكِيلًا

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا ٤٩

اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ

ثُمَّ طَلَقْتُمُوهُنَّ

مِنْ قَبْلِ اَنْ تَمْسُوهُنَّ

فَمَا لَكُمْ عَلَيْهِنَّ

مِنْ عِدَّةٍ تَعْتَدُوْنَ

وَسَرَٰحُوهُنَّ سَرَٰحًا جَمِيْلًا

يٰۤاَيُّهَا النَّبِيُّ ٥٠

اِنَّا اَحَلَّلْنَا لَكَ اَزْوَاجَكَ

الَّتِيْءَ اُجْرُوهُنَّ

وَمَا مَلَكَتْ يَمِيْنُكَ

مِمَّا اَفَاءَ اللّٰهُ عَلَيْكَ

وَبَنٰتِ عَمِّكَ

وَبَنٰتِ عَمَّتِكَ

وَبَنٰتِ خَالَكَ

وَبَنٰتِ خَالَتِكَ

الَّتِيْ هَاجَرْنَ مَعَكَ

وَامْرَاةً مُّؤْمِنَةً

اِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

اِنْ اَرَادَ النَّبِيُّ اَنْ يَسْتَنْكِحَهَا

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This provision
is exclusively for you, O Prophet,
apart from the believing men.

We know well the limits
that We have decreed for them
as to the statutes they are to keep
regarding their wives
and those whom their hands
may rightfully attain to.

This is sanctioned for you, O Prophet,
so that there shall be no undue constraint
upon you.

And ever is God all-forgiving, mercy-giving.

33:51

* O Prophet, as for your due visitations
to your wives,
you may now delay
whichever of them you wish,
and you may yourself receive
whomever of them you wish.

And should you sooner seek out
whomever of them you have deferred,
then no blame is there to be upon you.

Knowing that this sanction is from God
is more likely to bring joy to their eyes
when your wives see you,

so that they might not grieve,
and that they might, all of them, be content
with the time that you can give them.

For God knows well
what is in your human hearts,
causing men and women
to incline toward one another.

And ever is God
all-knowing, most forbearing.

33:52

Women beyond this decree

خَالِصَةً لَّكَ
مِن دُونِ الْمُؤْمِنِينَ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ
فِي أَزْوَاجِهِمْ
وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

﴿٥١﴾ تَرْجِي مَنْ نَشَاءُ مِنْهُنَّ

وَتَقْوِي إِلَيْكَ مَنْ نَشَاءُ

وَمِنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ

فَلَا جُنَاحَ عَلَيْكَ

ذَلِكَ أَذْفَىٰ أَنْ تَقْرَأَ عَيْنُهُنَّ

وَلَا يَحْزَنَ وَيَرْضَيْنَ

بِمَا ءَايَتْنَهُنَّ كُلُّهُنَّ

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا

﴿٥٢﴾ لَا يَجِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ

are not lawful for you, 'O Prophet'.
 Nor may you replace
 those who are now your wives
 with any other women as wives—
 even if their beauty pleases you.
 Excepted for you are women
 that your hand may rightfully attain to.
 And ever is God vigilant over all things.

33:53

O you who believe!
 Do not enter the homes of the Prophet
 unless permission is given you.
 Nor come to them early, to converse,
 and wait for mealtime.
 Rather, when you are invited
 into his household
 to partake of food, then enter.
 Then, when you have partaken,
 disperse, all of you, and do not linger,
 listening to conversation.
 Indeed, this conduct
 used to offend the Prophet.
 But he was shy to tell you.
 However, God does not refrain
 from disclosing the truth.
 Furthermore, with respect to his wives,
 whenever you ask them for any article,
 then ask them from behind a screen.
 That is sure to deepen
 the purity of your hearts, and their hearts.
 It is not for you believers
 to offend the Messenger of God.
 Moreover, never are you to marry his wives
 after him.
 Indeed, before God, either of these

وَلَا أَنْ تَبَدَّلَ بَيْنَ مَنْ أَنْزَلِجَ

وَلَوْ أَحْبَبْتَكَ حُسْنَهُنَّ

إِلَّا مَا مَلَكَتْ يَمِينُكَ

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا

يَتْلُوهُنَّ الَّذِينَ آمَنُوا

لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ

إِلَّا أَنْ يُؤْذَنَ لَكُمْ

إِلَى طَعَامٍ غَيْرِ نَظِيرٍ إِنَّهُ

وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا

وَلَا مُسْتَنْسِفِينَ لِخَبَرِ

إِنَّ ذَلِكَ

كَانَ يُؤْذَى النَّبِيِّ

فَيَسْتَعِجِي، مِنْكُمْ

وَاللَّهُ لَا يَسْتَعِجِي، مِنَ الْحَقِّ

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا

فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ

ذَلِكَكُمْ أَطْهَرُ

لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

وَمَا كَانَ لَكُمْ

أَنْ تُؤْذُوا رَسُولَ اللَّهِ

وَلَا أَنْ تَنْكِحُوا أَرْوَاحَهُ.

مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ

كَانَ عِنْدَ اللَّهِ عَظِيمًا

- would, most surely, be an enormous sin.
- 33:54 Whether you disclose a thing
or you conceal it—nevertheless,
indeed, ever is God
all knowing of all things.
- 33:55 There is no sin upon
the wives of the Prophet with respect
to attending their fathers unveiled,
or their own sons,
or their brothers,
or their brothers' sons,
or their sisters' sons,
or their womenfolk,
or those bondservants
whom their hands rightfully possess.
Yet be ever God-fearing,
O wives of the Prophet.
Indeed, ever is God a witness over all things.
- 33:56 Indeed, God and His angels
pronounce blessings upon the Prophet.
O you who believe!
Pray for God's blessings
upon the Prophet, and salute him
with a worthy salutation of peace!
- 33:57 Indeed, those who malign God
and His Messenger,
God shall curse them
in this world and in the Hereafter.
And He has prepared for them
a disgracing torment there.
- 33:58 Moreover, those who malign the believing men
and the believing women
by charging them

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الثَّانِي وَالْعِشْرُونَ

٥٤ إِنَّ بُدْأَ شَيْءٍ أَوْ تُخْفَوُهُ

فَإِنَّ اللَّهَ

كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

٥٥ لَا جُنَاحَ عَلَيْهِنَّ

فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ

وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ

وَلَا نِسَائِهِنَّ

وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ

وَأَنْفِيقِينَ اللَّهُ إِنْ رَأَى اللَّهُ كَاتِبًا

عَلَى كُلِّ شَيْءٍ شَهِيدًا

٥٦ إِنَّ اللَّهَ وَمَلَائِكَتَهُ

يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا

صَلُّوا عَلَيْهِ

وَسَلِّمُوا تَسْلِيمًا

٥٧ إِنَّ الَّذِينَ

يُؤْذُونَ اللَّهَ وَرَسُولَهُ

لَعَنَهُمُ اللَّهُ

فِي الدُّنْيَا وَالْآخِرَةِ

وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا

وَالَّذِينَ يُؤْذُونَ

٥٨ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

يَغِيرُ مَا كَتَبْنَا

with 'wrongdoing' that they have not earned
shall truly bear the burden
of 'committing both a grave' calumny
and a clear sin.

33:59 O Prophet!

Say to your wives and to your daughters
and to the womenfolk of the believers
that they should draw part of their mantles
over themselves 'in public'.

This makes it more likely
that they will be recognized
'as virtuous women',

so that they will not be harassed.

And ever is God all-forgiving, mercy-giving.

33:60 *Most surely, if the hypocrites,
and those in whose 'doubting' hearts
there is a sickness—
and the scandalmongers
in the City 'of Madinah'
do not desist 'from malicious talk'—

We shall, most surely, rouse you against them
'in vengeance'.

Then they shall remain your neighbors therein
'for' no more than a short while.

33:61 Cursed 'shall they be then'
wherever they are found!

They shall be seized and slain at once,
without exception.

33:62 'Such has been' the way of God
with those 'hypocrites' who have gone before.
And never will you find, 'O Prophet,'
in the 'established' way of God, any alteration.

33:63 People ask you 'in disbelief'

سُورَةُ الْاٰحْزَابِ

الجزء الثاني والعشرون

فَقَدْ اَحْتَمَلُوا بِهَتْنًا

وَاِنَّمَا مَيَّنَّا

يَتَايَاهَا النَّبِيُّ قُلْ لَّا زَوْجِكَ

وَبَنَاتِكَ وَسَاءَ الْمُؤْمِنِينَ

يُدْرِيكَ عَلَيَّ مِنْ جَلِيدِهِنَّ

ذَلِكَ اَدْفَعُ اَنْ يَعْرِفَنَ

فَلَا يُؤْذِنُ وَاَكَاتُ اللّٰهُ

عَفْوًا رَّحِيمًا

لَنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ

وَالْمُرْجِفُونَ فِي الْمَدِينَةِ

لِنُغْرِبَنَّكَ بِهِمْ

ثُمَّ لَا يَجَاوِرُونَكَ فِيهَا

إِلَّا قَلِيلًا

مَلْعُونِينَ اٰتَيْنَا نِقْمًا

اُخْذُوا وَقُتِلُوا نَفْتِيلًا

سُنَّةَ اللّٰهِ فِي الَّذِيْنَ

خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ

لِسُنَّةِ اللّٰهِ تَبْدِيلًا

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ

سُورَةُ الْأَنْعَامِ

الْحِزْبُ الثَّانِي وَالْعِشْرُونَ

about the appointed time
for the Hour of Judgment, O Prophet.
Say to them:

Indeed, its precise knowledge is only with God.
But what is it that shall make you realize
that it is surely coming?
Perhaps the Hour of Doom
is already very near!

33:64 Indeed, God has cursed the disbelievers
and has prepared for them

a flaming fire in the Hereafter—

33:65 wherein they shall abide, forever and ever,
finding therein neither patron nor supporter.

33:66 The Day that their faces shall be turned about
in the Fire of Hell, they will say: Oh!

If only we had obeyed God
and obeyed the Messenger!

33:67 Moreover, they will say: Our Lord!
Indeed, we have obeyed our leaders
and our great ones among us.

So it is they who have made us stray
from the path of righteousness.

33:68 Our Lord!
Give them double the torment of us.

Moreover, curse them with a terrible curse.

33:69 O you who believe!

Do not be like those

among the Children of Israel

who maligned Moses with a false charge.

Yet God vindicated him of what they said.

For he was, in the sight of God, ever eminent.

33:70 O you who believe! Be ever God-fearing!

Thus say always a forthright word,

قُلْ إِنَّمَا عَلِمَهَا عِنْدَ اللَّهِ

وَمَا يُدْرِيكَ

لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ ﴿٦٤﴾

وَأَعَدَّ لَهُمْ سَعِيرًا

خٰلِدِينَ فِيهَا أَبَدًا ﴿٦٥﴾

لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا

يَوْمَ تَقْلُبُ وُجُوهُهُمْ فِي النَّارِ ﴿٦٦﴾

يَقُولُونَ يٰلَيْتَنَّا أَطَعْنَا اللَّهَ

وَأَطَعْنَا الرَّسُولَ

وَقَالُوا رَبَّنَا

إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا

فَأَضَلُّونَا السَّبِيلَ

رَبَّنَا ءَاتِهِمْ

ضِعْفَيْنِ مِنَ الْعَذَابِ

وَالْعَنَهُمْ لَعْنًا كَبِيرًا

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا ﴿٦٧﴾

لَا تَكُونُوا كَالَّذِينَ ءَادَوْا مُوسَى

فَبَرَّءَهُ اللَّهُ مِمَّا قَالُوا

وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا ﴿٧٠﴾

أَتَقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

- in proper accord with God's justice and law'.
 33:71 He shall set your deeds aright
 and forgive you your sins.
 For whoever obeys God and His Messenger
 shall have truly triumphed
 a most magnificent triumph
 in this life and the Hereafter'.
 33:72 Indeed, We did offer the trust of volitional faith
 to the heavens and the earth and the mountains.
 But they refused to bear it and were fearful of it.
 Yet the human being bore it,
 but could not uphold it'.
 Indeed, he was most unjust
 concerning his own trust
 and most ignorant of the outcome!
 33:73 And so it is that God shall punish
 the hypocrite men and the hypocrite women,
 and the men who associate gods with God
 and the women who associate gods with God.
 But God will grant repentance
 to the believing men
 and to the believing women.
 And ever is God all-forgiving, mercy-giving.

سُورَةُ الْاَحْزَابِ

الجزء الثاني والعشرون

يُصَلِّحْ لَكُمْ أَعْمَالَكُمْ ﴿٧١﴾
 وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
 فَقَدْ فَازَ فَوْزًا عَظِيمًا
 إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى
 السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ
 فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
 وَأَشْفَقْنَ مِنْهَا
 وَحَمَلَهَا الْإِنْسَانُ
 إِنَّهُ كَانَ ظَلُومًا جَهُولًا
 لِيُعَذِّبَ اللَّهُ
 الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
 وَالْمُشْرِكِينَ
 وَالْمُشْرِكَاتِ
 وَيَتُوبَ اللَّهُ
 عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Surah 34 / 54 VERSES / REVEALED AT MAKKAH

Saba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 34:1 All praise is for God 'alone',
the One to whom all that is in the heavens
and all that is in the earth belongs.
Moreover, to Him 'alone' belongs
all praise in the Hereafter.
For He is the All-Wise, the All-Aware.
- 34:2 He 'alone'
knows all that penetrates into the earth,
and all that issues from it,
and all that descends from the heaven,
and all that ascends into it.
Moreover, He is the Mercy-Giving,
the All-Forgiving.
- 34:3 Yet those who disbelieve say:
Never shall the Hour 'of Doom' come to us.
Say 'to them': On the contrary!
By my Lord,
it shall, most surely, come to you, indeed!
'For' it is He 'alone'
who is Knower of the unseen 'realm'.
Not even an atom's weight—
neither in the heavens nor in the earth—
eludes Him, nor anything smaller than that

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ أَلْحَمْدُ لِلَّهِ الَّذِي لَهُ

مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

وَلَهُ أَلْحَمْدُ فِي الْآخِرَةِ

وَهُوَ الْحَكِيمُ الْخَبِيرُ

٢ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ

وَمَا يَخْرُجُ مِنْهَا

وَمَا يَنْزِلُ مِنَ السَّمَاءِ

وَمَا يَرْسُجُ فِيهَا

وَهُوَ الرَّحِيمُ الْعَفُورُ

٣ وَقَالَ الَّذِينَ كَفَرُوا

لَا تَأْتِينَا السَّاعَةُ

قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ

عَلِيمِ الْعَيْبِ لَا يَعْزُبُ عَنْهُ

مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ

وَلَا فِي الْأَرْضِ

- nor anything greater,
but that it is registered in a clear Book
preserved in Heaven ,
- 34:4 so that He may reward those who believe
and do righteous deeds.
For such as these there is forgiveness
and a generous provision
awaiting in the Hereafter .
- 34:5 Whereas, for those who strive
to confute Our revealed verses—
so as to frustrate
the establishment of Our message —
for such as these there is a torment
of a most painful castigation awaiting .
- 34:6 Yet those who have been given knowledge
see clearly, O Prophet,
that what has been sent down to you
from your Lord is the utter truth
and that it guides to the way
of the Overpowering One , the All-Praised.
- 34:7 But those who disbelieve say in mockery :
Shall we direct you to a man
who will prophesy to you
that when you are utterly shattered
into fragments in the grave ,
that you shall, indeed, be brought forth
alive and whole in a new creation?
- 34:8 Has he forged a lie against God,
or has he madness in him? Not so!
Rather, those who do not believe
in the Hereafter
shall be in the torment of Hell therein
and are lost in uttermost misguidance
in this world .
- 34:9 Have they never considered, then,

وَلَا أَصْغَرُ مِنْ ذَلِكَ
وَلَا أَكْبَرُ
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٤﴾
لِيَجْزِيَ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ
وَالَّذِينَ سَعَوْا
فِي آيَاتِنَا مُعْجِزِينَ
أُولَئِكَ لَهُمْ عَذَابٌ
مِنْ رَجْزِ الْبَاسِ ﴿٥﴾
وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ
الَّذِي أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ
هُوَ الْحَقُّ وَيَهْدِي إِلَى
صِرَاطٍ الْعَزِيزِ الْحَمِيدِ
وَقَالَ الَّذِينَ كَفَرُوا
هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ
إِذَا مَرَقْتُمْ كُلَّ مُمَرَّقٍ
إِنَّكُمْ لَعِنَٰئِ خَلْقٍ جَدِيدٍ ﴿٦﴾
أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَمْ بِهِ جِنَّةٌ
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

سُبْحَانَكَ

الجزء الثاني والعشرون

how completely they are surrounded
by all that is before them
and all that is behind them
of the sky and the earth?
If We so will,
We cause the earth to sink with them,
or We drop upon them 'deadly' patches of sky.
Indeed, in 'all of' this there is a sure sign
for every penitent servant.

34:10 *And very truly, before you, O Prophet,
We gave David, a mere shepherd,
great favor from Us, decreeing:
O mountains! Echo with him 'My praises'.
And O birds! Sing praise with him, as well.
Moreover,
it is We who made iron pliant for him,
'and then said to him:

34:11 Make full suits of mail
and 'make' exact the measure
in composing the links.
Yet work righteousness, 'O Family of David'.
For, indeed, I am all-seeing of all that you do.

34:12 Then to Solomon, 'We subjugated' the wind.
Its morning course 'easing for him a distance
that' was 'otherwise attained in' a month.
And its evening course 'also'
was 'as the journey of' a month.
Moreover, We caused a spring
of molten brass to flow for him.
And of the jinn
were those who worked before him,
'subjugated' by the permission of his Lord.
Thus whoever among them
swerved from Our command,

أفطيروا إلي ﴿٩﴾

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ

إِنْ نَشَاءُ

نَخْسِفُ بِهِمُ الْأَرْضَ

أَوْ نَسْقِطُ عَلَيْهِمُ

كِسْفًا مِنَ السَّمَاءِ

إِنَّ فِي ذَلِكَ لَآيَةً

لِكُلِّ عَبْدٍ مُنِيبٍ

﴿١٠﴾ وَقَدْ آتَيْنَا دَاوُدَ

مِمَّا فَضَّلْنَا بَعْضَ الْأَشْيَاءِ

أَوْبَى مَعَهُ وَالطَّيْرِ

وَأَلْنَا لَهُ الْحَدِيدَ

﴿١١﴾ أَنْ أَعْمَلَ سَلِيحَاتٍ

وَقَدَّرَ فِي السَّرْدِ

وَأَعْمَلُوا صَالِحًا

﴿١٢﴾ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ

وَلَسَلَّمْنَا الرِّيحَ

﴿١٣﴾ غَدُوهَا شَهْرًا وَوَأَحْهَاهَا شَهْرًا

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ

وَمِنَ الْجِنِّ مَن يَعْمَلُ

بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ

﴿١٤﴾ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا

- We made him taste
 'something' of the torment of a flaming fire.
- 34:13 They made for him whatever he so willed
 of sanctuaries and sculpture
 and mortars like 'great' basins
 and anchored caldrons.
 'And We said to them:
 Work, O Family of David, in thanksgiving!
 Yet few of My servants
 are 'abundantly' thankful.
- 34:14 And so it was 'for Solomon'
 that when 'finally' We decreed death for him,
 nothing gave indication
 to 'the jinn among' them of his death,
 except a grub of the earth
 eating away his scepter 'as he leaned on it'.
 Thereafter, when he fell 'to the ground',
 only 'then' did it become apparent to the jinn
 'that Solomon was dead';
 for had they known
 the 'knowledge of the' unseen, 'as some claim',
 never would they have remained
 in 'such a condition of' disgracing torment.
- 34:15 Very truly, there was a sign
 'of God's graciousness'
 for 'the people of' Sheba
 in 'the arrangement of' their dwelling place:
 Two 'vast and plenteous' gardens,
 'one to the right' of it and 'one' to the left.
 'And it was said to them:
 Eat from the provision of your Lord.
 And give thanks to Him
 'for' an exceedingly good habitation
 and 'for being an' all-forgiving Lord.

سُبْحَانَكَ

الجزء الثاني والعشرون

نَذِقَهُ مِنْ عَذَابِ السَّعِيرِ
 يَعْمَلُونَ لَهُ مَا يَشَاءُ ﴿١٣﴾
 مِنْ مَحْرُوبٍ وَمَثَلِ
 وَجْهَانٍ كَالْجُوعَابِ
 وَقُدُورٍ رَاسِيَتٍ
 أَعْمَلُوا آلَ دَاوُدَ شُكْرًا
 وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ
 فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ ﴿١٤﴾
 مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ
 إِلَّا دَابَّةُ الْأَرْضِ
 تَأْكُلُ مِنْ سَعْيِهِ
 فَلَمَّا خَرَّ تَبَيَّنَ الْجِنُّ أَنْ
 لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ
 مَا لِيَشُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾
 لَقَدْ كَانَ لِسَبَإٍ
 فِي مَسْكِنِهِمْ آيَةٌ
 جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ
 كُلُوا مِنْ رِزْقِ رَبِّكُمْ
 وَاشْكُرُوا لَهُ
 بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

سُبْحَانَكَ

الْحِزْبُ الثَّانِي وَالْعِشْرُونَ

34:16 But they turned away from Our command.

So We loosed upon them
the raging torrent of the 'Arim Dam'.
Thus We gave them
in exchange for their two lush gardens
two other gardens
of bitter yield and tamarisk-trees
and some sparse growth of jujube trees.

34:17 With this did We recompense them
because they disbelieved.

Yet are there any but the unbelieving ingrates
that We recompense like this?

34:18 For We had set between them in Yemen
and the towns in Palestine,
wherein We had conferred blessing,
other conspicuous towns.

Thus We had measured out by stages
the journey between each of them:
'And it was said:

Journey through them by night or by day,
with ease and security.

34:19 Then they said
'in deliberate contempt of Our blessing':
Our Lord!

Further the distance between our travels.
Thus they wronged themselves.

So We made them a byword of reproach
among the nations.

Thus We shattered them into fragments
and scattered them among the peoples—
shattering them utterly.

Indeed, in all of this
there are manifest signs of God's power
for every patient, ever thankful soul.

34:20 For very truly, Iblis fulfilled his vow

فَاعْرَضُوا ﴿١٦﴾

فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتِ أَكْطِلٍ خَمْطٍ وَأَثَلٍ

وَشَقِيقٍ مِنْ سِدْرٍ قَلِيلٍ
ذَلِكَ جَزَاءُ الَّذِينَ كَفَرُوا

وَهَلْ نُجْزِي إِلَّا الْكَفُورَ
وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى

الَّتِي بَنَرَكْنَا فِيهَا
قُرًى ظَاهِرَةً

وَقَدَرْنَا فِيهَا السَّيْرَ
سَيْرُوا فِيهَا لِيَالِي

وَأَيَّامًا آمِنِينَ
فَقَالُوا رَبَّنَا

بَعُدْ بَيْنَ أَسْفَارِنَا
وَوَظَلَمُوا أَنْفُسَهُمْ

فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَزَقْنَاهُمْ كُلَّ مَزْقٍ

إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِكُلِّ صَبَّارٍ شَكُورٍ

وَلَقَدْ صَدَقَ عَلَيْهِمْ
إِبْلِيسُ ظَنَّهُ

to bridle most of them.
Thus they all followed him,
except for a group of believers among them.

34:21 But never did he have
any compelling authority over them
other than the power of evil suggestion —
so that We might distinguish
one who believes in the Hereafter
from one who has doubt concerning it.
For your Lord alone
is all-preserving over all things.

34:22 Say to those who disbelieve, O Prophet:
Call in vain upon those
whom you allege to be gods apart from God!
For they hold
not even an atom's weight of authority —
neither in the heavens nor in the earth.
Nor do they have any partnership
in the creation of either of them.
Nor does He have any upholder
from among them.

34:23 Furthermore, of no avail at all
is any intercession with Him —
except for whomever He permits it.
Then, at long last,
when God reveals to them His permission —
and terror subsides from their hearts —
dazed, they say to those near them:

What did your Lord say?
In awe, they say:
The very truth.
And He is the Ever Exalted, the All-Great.

34:24 *Say to the disbelievers:
Who provides you sustenance
from the heavens and the earth?

سُبْحٰنَكَ

الْحِزْبُ الثَّانِي وَالْعِشْرُونَ

فَاتَّبَعُوهُ

إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ

وَمَا كَانَ لَهُ عَلَيْهِمْ

مِّن سُلْطٰنٍ إِلَّا لِنَعْلَمَ

مَنْ يُؤْمِنُ بِالْآخِرَةِ

مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ

وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَافِظٌ

قَلِيلٌ أَدْعُوا الَّذِينَ زَعَمْتُمْ

مِّن دُونِ اللَّهِ

لَا يَمْلِكُونَ

مِثْقَالَ ذَرَّةٍ

فِي السَّمٰوٰتِ

وَلَا فِي الْأَرْضِ

وَمَا لَهُمْ فِيهِمَا مِن شِرْكَ

وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ

وَلَا نَنْفَعُ الشَّفِيعَةَ عِنْدَهُ

إِلَّا لِمَن أَدَبَ لَهُ

حَتَّىٰ إِذَا فَرَّجَ عَن قُلُوبِهِمْ

قَالُوا مَاذَا قَالَ رَبُّكُمْ

قَالُوا الْحَقُّ

وَهُوَ الْعَلِيُّ الْكَبِيرُ

﴿ قُلْ مَن يَرْزُقُكُمْ

مِّنَ السَّمٰوٰتِ وَالْأَرْضِ

سُبْحَانَكَ

الجزء الثاني والعشرون

- Then say to them: It is God.
And if they deny it, then say:
Indeed, either we who believe
or you who disbelieve
are, most surely, upon the path of guidance
or are utterly lost in clear misguidance.
- 34:25 Say to them:
You shall not be asked before God
to account for any offense
we have committed in life.
Nor shall we be questioned about what you do.
- 34:26 Say to them:
Our Lord will gather all of us together
in the Hereafter.
And He will judge between us with the truth.
For it is He alone
who is the Determiner of Justice,
the All-Knowing.
- 34:27 Say to them, O Prophet:
Show me the proof for these gods
whom you have joined with Him
as associate-gods.
No, indeed! It can never be!
Rather, He alone is God,
the Overpowering One, the All-Wise.
- 34:28 And thus it is, O Prophet,
that We have sent you to all humanity
as none other than a bearer of glad tidings
of Paradise and as a forewarner
of their nearing Judgment.
But most people do not know
the value of this truth.
- 34:29 Thus they say in contempt:
When will this promise
of divine judgment be fulfilled,

قُلْ لِلَّهِ وَإِنَّا أَوْلِيَاكُمْ
لَعَلَّ هُدًى
أَوْ فِي ضَلَالٍ مُّبِينٍ
قُلْ لَا تُسْأَلُونَ ﴿٢٥﴾
عَمَّا أَجْرَمْنَا
وَلَا تُسْأَلُ عَمَّا تَعْمَلُونَ
قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا
ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ
وَهُوَ الْفَتَّاحُ الْعَلِيمُ
قُلْ أَرُونِي الَّذِينَ
الْحَقَّقْتُمْ بِهِ شُرَكَاءَ
كَلَّابٍ هُوَ اللَّهُ
الْمَنْزِيْرُ الْحَكِيمُ
وَمَا أَرْسَلْنَاكَ
إِلَّا كَافَّةً لِلنَّاسِ
بَشِيرًا وَنَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ
وَيَقُولُونَ ﴿٢٦﴾
مَتَى هَذَا الْوَعْدُ

- if you 'believers' are truthful?
 34:30 Say to them:
 You, indeed, have the promise
 of a 'decisive' Day,
 which you can neither defer—
 for even an hour—
 nor bring in advance 'of its time'.
- 34:31 Moreover, those who disbelieve say:
 Never shall we believe in this Quran,
 nor in 'the Scriptures'
 that were 'revealed' before it!
 If only you could 'now' see
 'how horrendous it will be'
 when the 'godless' wrongdoers are brought
 to stand before their Lord 'for Judgment—
 desperately' controverting one another
 with 'bitter' words.
 Those who were deemed weak 'in the world'
 will say to those who grew arrogant:
 Had it not been for you 'misleading us',
 most surely, we would have been believers!
- 34:32 Those who grew arrogant
 shall say to those who were deemed weak:
 Did we turn you away 'by force'
 from the guidance 'of God'
 after it had come to you?
 Indeed, you were yourselves defiant unbelievers!
- 34:33 Then those who were deemed weak
 will say to those who grew arrogant: No!
 Rather, it was 'your ceaseless' plotting
 'of evil schemes',
 by night and by day, 'that kept us away'—
 wherein you commanded us
 to disbelieve in God and to set up rivals to Him!
 Yet they will 'all' harbor 'profound' remorse

سُبْحٰنَكَ

الْحِزْبُ الثَّانِي وَالْعِشْرُونَ

إِنْ كُنْتُمْ صَادِقِينَ
 قُلْ لَكُمْ مِيعَادٌ يَوْمَ
 لَا تَسْتَعِجِرُونَ عَنْهُ سَاعَةً
 وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

وَقَالَ الَّذِينَ كَفَرُوا
 لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ
 وَلَا بِالَّذِي بَيْنَ يَدَيْهِ
 وَلَوْ تَرَى إِذِ الظَّالِمُونَ
 مَوْفُوفُونَ عِنْدَ رَبِّهِمْ
 يَرْجِعُ بَعْضُهُمْ إِلَى
 بَعْضٍ الْقَوْلَ يَقُولُ
 الَّذِينَ اسْتَضَعُّوا
 لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ
 لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا
 لِلَّذِينَ اسْتَضَعُّوا لَوْلَا
 صَدَدْنَاكُمْ عَنِ الْهُدَى
 بَعْدَ إِذْ جَاءَكُمْ
 بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾

وَقَالَ الَّذِينَ اسْتَضَعُّوا
 لِلَّذِينَ اسْتَكْبَرُوا
 بَلْ مَكْرُؤٌ لَّيْلٍ وَالنَّهَارِ
 إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ
 وَنَجْعَلَ لَهُ أَندَادًا
 وَأَسْرَأُوا النَّدَامَةَ
 لَمَّا رَأَوْا الْعَذَابَ ﴿٣٣﴾

سُبْحَانَكَ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْوَعْدِيِّ

when they behold the 'raging' torment of Hell'.
For We shall put yokes on the necks
of those who disbelieved.

Are they to be recompensed
for other than all the evil
that they used to do 'in life'?

34:34 Thus never have We sent a 'prophet
as a forewarner to any community
without its affluent saying:

Indeed, we are disbelievers in all that you 'claim
to have been sent with from God'.

34:35 Moreover, 'invariably' they said 'to them':
We are greater than you 'in wealth
and 'in number of' children
'as a sign of divine favor'.

So never shall we be chastised 'by God,
if ever there is a Hereafter'!

34:36 Say 'to them':

Indeed, it is my Lord 'alone
who extends 'abundant' provision
to whomever He so wills.

And He 'alone' restricts 'it'.

But most people do not know
'this is a test from God'.

34:37 For neither your wealth nor your children
is what draws you near to Us in station.

Rather, whoever believes
and does deeds of righteousness—
for such as these

there shall be manifold recompense
for 'all the good' that they have done.
Moreover, they shall abide
in 'Heavenly Chambers' in Paradise',
well secure.

34:38 Whereas, for those who strive

وَجَعَلْنَا الْأَعْدَلَ
فِي أَعْنَاقِ الَّذِينَ كَفَرُوا
هَلْ يُحْزَنُونَ

إِلَّا مَا كَانُوا يَعْمَلُونَ
وَمَا أَرْسَلْنَا

فِي قَرْيَةٍ مِّنْ نَّذِيرٍ

إِلَّا قَالَ مَثَرُوهَا إِنَّا

بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

وَقَالُوا نَحْنُ

أَكْثَرُ أَمْوَالًا وَأَوْلَادًا

وَمَا نَحْنُ بِمُعَذَّبِينَ

قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ

لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِن

أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ

بِالَّتِي تَفْرَبُونَ عِنْدَنَا زُلْفَىٰ

إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا

فَأُولَٰئِكَ لَهُمْ

جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا

وَهُمْ فِي الْعُرْفِ عَامِنُونَ

وَالَّذِينَ يَسْعَوْنَ

فِي ءَايَاتِنَا مُعْجِزِينَ

٣٤

٣٥

٣٦

٣٧

٣٨

to confute Our 'revealed' verses—
 so as to frustrate 'the establishment
 of Our message—
 such as 'these shall be thrust
 in ever present torment.

34:39 Say to them, O Prophet :
 Indeed, it is my Lord 'alone'
 who extends 'abundant' provision
 to whomever He so wills among His servants.
 And He 'alone' restricts 'it'
 for whomever 'He so wills'.
 So whatever 'sum' you may spend
 from anything 'for the sake of God',
 He shall replace it 'for you here'
 and reward you for it in the Hereafter'.
 For He is the very best of providers.

34:40 Thus the Day 'Hereafter'
 that He shall assemble 'the angels,
 and the disbelievers who worshipped' them,
 all together, He will then say to the angels:
 Are these the ones who used to worship you
 'apart from Me'?

34:41 They shall say:
 Highly exalted are You, 'far above all'!
 It is You who are our 'only God and Patron',
 regardless of them 'and what they say'!
 Rather, they used to worship the jinn.
 Most of them were believers in them.

34:42 So that Day neither 'false worshipper
 nor the falsely worshipped'
 holds 'the power of benefit
 or harm—'not' any one of you for the other.
 Thus We shall say to those
 who did wrong 'by taking false gods':
 Taste the torment of the Fire 'of Hell',

سُبْحٰنَكَ

الْجِزَّةُ الثَّانِي وَالْعِشْرُونَ

أُولَئِكَ

فِي الْعَذَابِ مُخَضَّرُونَ

قَلِيلًا رَّحِيْبٌ ۝۳۹

لِمَنْ يَشَاءُ مِنْ عِبَادِهِ

وَيَقْدِرُ لَهُ، وَمَا أَنْفَقْتُمْ

مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ

وَهُوَ خَيْرُ الرَّزَاقِينَ

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ۝۴۰

ثُمَّ يَقُولُ الْمَلَائِكَةُ أَهْتَوْلَاءَ

إِنَّا كُنَّا نَعْبُدُونَ

قَالُوا سُبْحٰنَكَ ۝۴۱

أَنْتَ وَلِيْنَا مِنْ دُونِهِمْ

بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ

أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ

لِبَعْضٍ نَفْعًا وَلَا ضَرًّا

وَنَقُولُ لِلَّذِينَ ظَلَمُوا

ذُوقُوا عَذَابَ النَّارِ

الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ

الجزء الثاني والعشرون

وَإِذَا نَتَلَىٰ عَلَيْهِمْ آيَاتِنَا يَتَّبِعْتِ
٤٤

34:43 which in life you used to deny!
As for the disbelievers of Makkah,
when Our verses of the Quran
were recited to them by Our Messenger
as clear evidence that God is One,
they said to the people:
This is nothing but a self-seeking man
who intends to turn you away
from what your forefathers used to worship!
And they said, as well:
This Quran is nothing but a forged fabrication,
not true revelation!

Moreover, those who disbelieved
said of the revealed truth
when it came to them:
This Quran is nothing but manifest sorcery!
34:44 Yet never before had We given them
any revealed Scriptures that they might study
to support their great blasphemies.

Nor had We ever sent to them
before you, O Prophet,
any forewarner of God's nearing Judgment.
34:45 Those before them also belied God—
though these proud ones
have attained not even a tenth
of all the power and wealth
that We had given their predecessors.
Yet they too belied My messengers.

How awesome, then,
was My denunciation of them all!
34:46 * Say to them, O Prophet:
Indeed, I but admonish you to one thing:
That you stand
purely, for the sake of God and no other,
in pairs or alone.

قَالُوا مَا هَذَا إِلَّا رَجُلٌ
يُرِيدُ أَنْ يَبْصُدَكُمْ
عَمَّا كَانِ يَعْبُدُ آبَاؤَكُمْ

وَقَالُوا مَا هَذَا
إِلَّا إِفْكٌ مُّفْتَرَىٰ
وَقَالَ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ
إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

وَمَا آتَيْنَاهُمْ
مِنْ كِتَابٍ يَدْرُسُونَهَا
وَمَا أَرْسَلْنَا إِلَيْهِمْ
قَبْلَكَ مِنْ نَذِيرٍ

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
وَمَا بَلَّغُوا

مِعْشَارَ مَا آتَيْنَاهُمْ
فَكَذَّبُوا رَسُولِي
فَكَيْفَ كَانَ نَكِيرِ

﴿ قُلْ ﴾
إِنَّمَا أَعْطَاكُمْ بِوَاحِدَةٍ
أَنْ تَقُومُوا لِلَّهِ

مَشَىٰ وَفَرَدَىٰ
ثُمَّ تَلَفَّكُوا

- Then reflect, O people, on this message,
 for there is, most surely,
 no trace of madness
 in your companion Muhammad.
 He is none other
 than a forewarner to all of you from God
 before the coming of a severe torment.
- 34:47 Say to them, O Prophet:
 Never have I asked of you
 any reward for this message.
 Rather, it is all for your own benefit.
 For my reward is with none but God.
 And He alone is witness over all things.
- 34:48 Say to them also:
 Indeed, it is my Lord alone
 who hurls forth the word of truth
 into the world—
 and He alone is All-Knowing
 of All the realms of the Unseen.
- 34:49 Say further:
 Now the truth has come to humanity.
 And all the falsehood that you worship
 can neither originate creation
 nor return it again to existence!
- 34:50 Say, O Prophet:
 Everyone is accountable before God.
 So if I have strayed, then I have strayed
 only to the utter loss of my own soul.
 Yet, inasmuch as I have been guided,
 it is only because
 of what my Lord reveals to me.
 Indeed, He is all-hearing, ever near.
- 34:51 Yet if only you could now see them
 on Judgment Day
 when they are paralyzed with terror

سُبْحَانَكَ

الْحُزْنُ الثَّانِي وَالْعِشْرُونَ

مَا يَصَاحِبِكُمْ مِنْ جِنَّةٍ
 إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ
 بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ
 قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرِ
 فَهُوَ لَكُمْ

٤٧

إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ
 وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ
 قُلْ إِنَّ رَبِّي يَبْدُءُ الْخَلْقَ

٤٨

عَلَّمَ الْغُيُوبِ
 قُلْ جَاءَ الْحَقُّ

٤٩

وَمَا يَبْدِئُ الْبَاطِلَ وَمَا يُعِيدُ
 قُلْ إِنْ ضَلَلْتُ

٥٠

فَأِنَّمَا أَضِلُّ عَلَى نَفْسِي
 وَإِنْ أَهْتَدَيْتُ

فَبِمَا يُوحَىٰ إِلَىٰ رَبِّي
 إِنَّهُ سَمِيعٌ قَرِيبٌ

وَلَوْ تَرَىٰ إِذْ فَزِعُوا
 فَلَا فَوْتَ

٥١

سُبْحَانَكَ

الْحَيُّ الْقَيُّومُ

- at the sight of Hell and there is no escape.
Then, suddenly, they will be seized
to be thrust into it from a place so near to it.
- 34:52 And they will be saying in pleading:
We now believe in all of it!
But how, now, shall they attain to true faith
from a place so far from the world,
34:53 while truly they disbelieved in it all
before in life—tossing conjectures
about the unseen reality of the Hereafter
from a place in the world so far from its truth?
- 34:54 And alas!
For in the Fire of Hell
a barricade shall be interposed between them
and all that they now so ardently desire
of faith and repentance—
as was done with the peoples
whom worldly judgment befell of old,
the very likes of these disbelievers!
For, indeed, they were all ever waiting
in much-perplexed doubt
about the truth to which they were called.

وَأَخْذُوا مِنْ مَّكَانٍ قَرِيبٍ

وَقَالُوا ءَأَمَّنَّا بِهِ ۗ ﴿٥٢﴾

وَأَنَّى لَهُمُ التَّنَاطُوشُ

مِنْ مَّكَانٍ بَعِيدٍ

وَقَدْ كَفَرُوا بِهِ ۗ ﴿٥٣﴾

مِنْ قَبْلُ

وَيَقْدِفُونَ بِالْغَيْبِ

مِنْ مَّكَانٍ بَعِيدٍ

وَجِيلَ بَيْنَهُمْ

وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ

بِأَشْيَاعِهِمْ مِنْ قَبْلُ

إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

Surah 35 / 45 VERSES / REVEALED AT MAKKAH

Fâtir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 35:1 All praise is for God alone,
Sole Originator of the heavens and the earth,
Maker of the angels, as messengers with wings—
two-, three-, and four-fold.
He increases in creation whatever He so wills.
Indeed, God is powerful over all things.
- 35:2 Whatever stores of mercy
God opens for people,
then there is none to withhold any part of it.
Yet whatever of it He withholds,
then there is none other than Him
to send it forth.
For He alone
is the Overpowering One, the All-Wise.
- 35:3 O humankind!
Remember with all your heart
the surpassing grace of God upon you!
Is there any creator other than God
who provides for you
from the heaven and the earth?
There is no God but Him.
How, then, are you turned away

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ الْحَمْدُ لِلَّهِ
فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ
جَاعِلِ الْمَلَائِكَةِ
رُسُلًا أُولِي أجنِحَةٍ
مثنى وثلاث وربيع
يزيد في الخلق ما يشاء
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
٢ مَا يَفْتَحُ اللَّهُ
لِلنَّاسِ مِنْ رَحْمَةٍ
فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ
فَلَا مُمْسِلَ لَهُ مِنْ بَعْدِهِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ
٣ يَا أَيُّهَا النَّاسُ
أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ

سُورَةُ الْفَاتِرِ

الجزء الثاني والعشرون

- from worshipping Him alone?
 35:4 Yet if they reject this message
 and belie you, O Prophet, then do not grieve.
 For messengers before you
 have been belied by their peoples.
 Yet, indeed, to God alone
 are all matters returned for just Judgment.
- 35:5 O humankind!
 Indeed, God's promise
 to resurrect you for Judgment is ever true.
 So do not let your perception
 of the life of this world delude you.
 And do not let Satan,
 the Arch-Deluder, delude you
 about God in the least!
 35:6 Indeed, Satan is an enemy to you.
 So take him as an enemy.
 He but calls his alliance with zealous intensity
 to be of the companions
 of the Flaming Fire of Hell.
- 35:7 As to those who disbelieve,
 for them there is a severe torment
 awaiting in the Hereafter.
 Yet those who believe and do righteous deeds
 shall have forgiveness and a great reward.
- 35:8 Is, then, one to whom the evil of his own deeds
 is made fair-seeming by Satan —
 so that he sees them as good—
 like one whom God has guided?
 Yet know that God does, indeed,
 leave to stray whomever He so wills.
 And He alone guides whomever He so wills.
 So, O Prophet, do not let yourself
 waste away with regret over them.
 Indeed, God is all-knowing of all that they do.

لَا إِلَهَ إِلَّا هُوَ

فَأَنْتَ تُؤْفَكُونَ

وَلِنْ يَكْذِبُونَ

٤

فَقَدْ كَذَّبْتَ رَسُولًا مِنْ قَبْلِكَ

وَالِي اللَّهِ تَرْجِعُ الْأُمُورُ

يَتَأْتِيهَا النَّاسُ إِنْ وَعَدَ اللَّهُ حَقًّا

٥

فَلَا تَغُرَّنَّكُمْ الْحَيَاةُ الدُّنْيَا

وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ

٦

فَاتَّخِذُوهُ عَدُوًّا

إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا

مِنْ أَصْحَابِ السَّعِيرِ

٧

الَّذِينَ كَفَرُوا

لَهُمْ عَذَابٌ شَدِيدٌ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ

٨

فَرَأَاهُ حَسَنًا

فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ

وَيَهْدِي مَنْ يَشَاءُ

فَلَا تَذْهَبْ

نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ

إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ

٩

فَتَنفِثُ سَحَابًا

سُورَةُ فَاتِرٍ

الجزء الثاني والعشرون

- 35:9 God is the One who sends forth the winds.
Then they stir up the clouds.
Then We drive them to a lifeless land.
Thereby, We give life to the earth
after its death.
Even so shall the Resurrection be.
- 35:10 Whoever desires invincible might—
then invincibility is altogether with God.
To Him alone ascends the good word of faith.
For it is He who elevates the righteous deed.
But those who devise evil deeds,
for them there is a severe torment
awaiting in the Hereafter.
Thus the plotting of such as these
shall come to ruin.
- 35:11 Moreover, it is God alone
who has created you, O human beings,
from dust, then from a sperm-drop.
Then He has made of you pairs,
male and female.
No female conceives, or delivers,
but that it is with His knowledge.
And no aged person is given long life,
nor is anyone's life shortened, dying young,
but that it is registered in a clear Book
preserved in Heaven.
Indeed, that for God is ever so easy.
- 35:12 Nor are the two kinds of waters
that God alone has created the same:
This one sweet, fresh and pleasant to drink;
and that one salty, acrid.
Yet from each you eat tender meat
and you bring forth ornaments that you wear.
Moreover, through each one
you see the ships which you sail plowing,
so that you may seek of His bounty,

فَسَقَنَهُ إِلَىٰ بَلَدٍ مَّيِّتٍ
فَآحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
كَذَلِكَ النُّشُورُ

مَنْ كَانَ يُرِيدِ الْعِزَّةَ

10

فَلِلَّهِ الْعِزَّةُ جَمِيعًا

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ

وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ

لَهُمْ عَذَابٌ شَدِيدٌ

وَمَكْرُؤُهُمْ هُوَ بُورٌ

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ

11

ثُمَّ مِنْ نُطْفَةٍ

ثُمَّ جَعَلَكُمْ أَزْوَاجًا

وَمَا تَحْمِلُ مِنْ أُنْثَىٰ

وَلَا تَضَعُ إِلَّا بِعِلْمِهِ

وَمَا يَعْمَرُ مِنْ مُعَمَّرٍ

وَلَا يَنْقُصُ مِنْ عُمُرِهِ

إِلَّا فِي كِتَابٍ

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

وَمَا يَسْتَوِي الْبَحْرَانِ

12

هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ

وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ

تَأْكُلُونَ لَحْمًا طَرِيًّا

وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا

وَتَرَى الْفَلَكَ فِيهِ مَوَاحِرَ

لِيَتَّبِعُوا مِنْ فَضْلِهِ

وَلَعَلَّكُمْ تَشْكُرُونَ

يُؤَلِّقُ السَّمَكَاتِ

الْحَيْثُ الثَّقَانِ وَالْعِشْرُونَ

- and so that you might give thanks
to God alone .
- 35:13 He makes the night penetrate into the daylight.
And He makes the daylight
penetrate into the night.
For He has subjugated the sun and the moon
to a fixed order ,
each one running 'its course' for a stated term
preordained by Him.
O humanity! That is God, your Lord!
To Him belongs all the dominion.
Thus 'all' those whom you call upon
apart from Him hold no authority—
even over 'so much as' a seed coat.
- 35:14 If you call them, they do not hear your call.
And were they to hear,
they could not answer you.
Thus, on the Day of Resurrection,
they will utterly disavow
your association of them 'as gods' with God.
And there is none to tell you
'of the events of that Day'
like the One who is all-aware.
- 35:15 * O humankind!
It is you who are the poor,
'utterly' in need of God.
And it is God 'alone'
who is the Self-Sufficient, the All-Praised.
- 35:16 If ever He so wills,
He shall do away with 'all of' you
and bring about a new creation.
- 35:17 Nor is that too mighty for God!
- 35:18 Yet no sin-laden soul
shall carry the 'sinful' load of another
'on Judgment Day' .

يُؤَلِّقُ السَّمَكَاتِ ١٣

يُؤَلِّقُ السَّمَكَاتِ فِي النَّهَارِ

وَيُؤَلِّقُ النَّهَارَ فِي اللَّيْلِ

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ

لَهُ الْمَلَكُ وَالَّذِينَ

تَدْعُونَ مِنْ دُونِهِ

مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

إِنْ تَدْعُوهُمْ

لَا يَسْمَعُوا دَعَاءَكُمْ

وَلَوْ سَمِعُوا

مَا اسْتَجَابُوا لَكُمْ

وَيَوْمَ الْقِيَامَةِ

يَكْفُرُونَ بِشِرْكِكُمْ

وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

يَأْتِيهَا النَّاسُ

أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ

وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

إِنْ يَشَأْ يُذْهِبْكُمْ

وَيَأْتِ بِخَلْقٍ جَدِيدٍ

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ

وَلَا تَنْزِيلٌ وَازِيدٌ وَزَادَ أُخْرَى

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا

سُورَةُ الْفَاتِحَةِ

الجزء الثاني والعشرون

- Thus should one so burdened
 call upon another to help bear this sin,
 nothing of it shall be borne—
 even if the one called be a close relative.
 Yet you, O Prophet, can only forewarn
 of a nearing Judgment
 those who fear their Lord
 while He is in the domain of the unseen,
 and who have, therefore,
 duly established the Prayer.
 So whoever seeks to be purified
 is but seeking purification
 for the good of his own soul.
 For to God alone is the ultimate destiny.
- 35:19 And so, not equal are the blind and the seeing;
 35:20 nor the veils of darkness and the light;
 35:21 nor the shade and the blowing heat.
 35:22 And likewise
 not equal are the living and the dead.
 Indeed, God makes hear whomever He so wills.
 But you, O Prophet,
 will never make hear the dead of heart,
 just as you cannot make hear
 those who are in the graves.
- 35:23 You are but a forewarner
 of God's nearing Judgment.
- 35:24 Indeed, We have sent you with the truth,
 as a bearer of glad tidings
 of everlasting delight in Paradise
 and as a forewarner
 of God's nearing Judgment.
 For never was there a community
 but that a forewarner went forth among them
 with God's commandments.
- 35:25 Yet if they belie you, O Prophet,
 then do not grieve.

لَا يَحْمِلُ مِنْهُ شَيْءٌ
 وَلَوْ كَانَ ذَا قُرْبَىٰ
 إِنَّمَا نُنذِرُ الَّذِينَ
 يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ
 وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَكَ
 فَإِنَّمَا يَتَرَكَ لِنَفْسِهِ
 وَإِلَى اللَّهِ الْمَصِيرُ
 وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
 وَلَا الظُّلُمَاتُ وَلَا النُّورُ
 وَلَا الظُّلُّ وَلَا الْعُرُوقُ
 وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ
 إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ
 وَمَا أَنْتَ بِمُسْمِعٍ
 مَنْ فِي الْقُبُورِ
 إِنَّ أَنْتَ إِلَّا نَذِيرٌ
 إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ
 بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ
 إِلَّا خَلَا فِيهَا نَذِيرٌ
 وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَ
 الَّذِينَ مِنْ قَبْلِهِمْ

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- For those who disbelieved before them
belied God's warnings.
Their messengers came to them
with clear and miraculous proofs from God,
and with revealed Writs,
and with the Illuminating Scripture.
- 35:26 Then, suddenly, I seized those who disbelieved.
How awesome, then,
was My denunciation of them all!
- 35:27 Have you not seen, O Prophet,
that it is God alone
who sends down, from the sky, water,
whereby We bring forth fruits of varying colors?
And also, in the land mass of some mountains
there are streaks—white and red—
varying in their colors,
as well as others intensely black.
- 35:28 And so too among humankind,
and all birds and wild beasts, and all cattle,
there are varying colors, as well.
Yet none is awakened
to the wonders of creation
and truly fears God among His servants
but those filled with knowledge
of the word and the way of God.
Indeed, God is overpowering, all-forgiving.
- 35:29 Indeed, those who recite the Book of God,
and who duly establish the Prayer,
and who spend charitably
from what We have provided them,
secretly and openly—
they have hope in a blessed transaction
that shall never come to ruin—
- 35:30 that He may give them their rewards in full
and increase them evermore from His bounty.
Indeed, He is all-forgiving, ever-thankful.

جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ
فَأَخَذتُ الَّذِينَ كَفَرُوا

٣٦

كَيْفَ كَانَتْ نَكِيرٍ

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ

٣٧

مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

شَجَرًا مُتَخَلِّفًا أَلْوَانَهَا

وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ

وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا

وَعَرَابٌ سَوَدٌ

مِمَّا فِي النَّاسِ

٣٨

وَالدَّوَابِّ وَالْأَنْعَامِ

مُخْتَلِفٌ أَلْوَانُهُ، كَذَلِكَ

إِنَّمَا يَخْشَى اللَّهَ

مِنَ عِبَادِهِ الْعُلَمَاءُ

إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

إِنَّ الَّذِينَ

٣٩

يَتْلُونَ كِتَابَ اللَّهِ

وَأَقَامُوا الصَّلَاةَ

وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً يَرْجُونَ

تَجْرَةً لَّن تَبُورَ

لِيُؤْتِيَهُمُ أَجْرَهُم

٤٠

وَيَزِيدَهُم مِّن فَضْلِهِ

إِنَّهُ غَفُورٌ شَكُورٌ

وَالَّذِي أَوْحَيْنَا إِلَيْكَ

٤١

مِنَ الْكِتَابِ هُوَ الْحَقُّ

- 35:31 Thus all that We have revealed to you,
 'O Prophet, of this Quran, the Book of God,
 is the final truth,
 confirming all that was revealed before it.
 Indeed, He is most surely all-aware
 and all-seeing of the deeds of His servants.
- 35:32 Thereupon, We have decreed
 to bequeath the guidance of this Book
 to those whom We have chosen
 from among Our servants.
 So of them
 are those who wrong their own souls.
 And of them are the moderately devoted
 to their due observances.
 And of them, by the permission of God,
 are the forerunners in good works.
 It is this bequest,
 and the blessing of diligent adherence
 to revealed guidance, that is the great bounty:
- 35:33 Gardens everlasting shall they enter.
 They shall be adorned therein
 with bracelets of gold, and with pearls,
 their garments, therein, of silk.
- 35:34 And thereupon they shall say:
 All praise is for God alone
 who has taken away all grief from us!
 Indeed, our Lord is, most surely,
 all-forgiving, ever-thankful.
- 35:35 He it is who has settled us
 in the Abode of Lasting Residence
 out of His bounty.
 No more shall weariness touch us herein,
 for herein no tiredness shall touch us.
- 35:36 But those who disbelieve—for them,
 there is only the Fire of Hell in wait.

سُورَةُ الْفَاتِحَةِ

الْحُزْنُ وَالْحَزَنُ

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
 إِنَّ اللَّهَ بِعِبَادِهِ
 لَخَبِيرٌ بَصِيرٌ
 ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ
 أَصْطَفَيْنَا مِنْ عِبَادِنَا
 فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ
 وَمِنْهُمْ مُّقْتَصِدٌ
 وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
 يُؤْتُونَ اللَّهَ بِذَلِكَ هُوَ
 الْفَضْلُ الْكَبِيرُ
 جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا
 يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ
 مِنْ ذَهَبٍ وَوَلُؤْلُؤًا
 وَلِبَاسُهُمْ فِيهَا حَرِيرٌ
 وَقَالُوا الْحَمْدُ لِلَّهِ
 الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ
 إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ
 الَّذِي أَطْلَقَنَا
 دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ
 لَا يَمَسُّنَا فِيهَا نَصَبٌ
 وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
 وَالَّذِينَ كَفَرُوا
 لَهُمْ نَارُ جَهَنَّمَ
 لَا يُقْضَىٰ عَلَيْهِمْ فِيمَوْتُوا

يُنزِّلُ السَّمَانَ

الْجِبَّةَ الْفَاتِي وَالْعَشْرُونَ

Never shall 'eternal death' be decreed for them,
so they may die 'and be at rest'.

Neither shall any of its torment
be lightened for them.

Thus do We recompense
every unbelieving ingrate.

35:37 And so shall they be crying out therein:

Our Lord!

Bring us out 'of Hellfire
and return us to the world'!

We shall 'believe and' do righteous deeds—
not as we used to do!

'God shall say:

Did We not give you lifetime enough,
wherein 'the heart of one longing'
to become mindful 'of the covenant with Me'
could have become mindful?

Moreover,
the forewarner 'of this very Judgment'
came to you 'with My own admonition.
Yet him you belied!

So taste 'now the Fire you denied'!
For there is not any helper, then,
to 'heed the 'godless' wrongdoers' cry'.

35:38 Indeed, God is the Knower
of all the 'realms
of the 'unseen of the heavens and the earth.
Indeed, He is all-knowing
of all that is 'harbored'
within the breast 'of people'.

35:39 He is the One
who has made you successors in the earth,
'to inherit those that preceded you'.
Thus whoever disbelieves 'in God'
shall himself bear the consequences
of his unbelief.

وَلَا يُخَفَّفُ عَنْهُمْ

مِنْ عَذَابِهَا كَذَلِكَ يُجْرَى

كُلُّ كَافِرٍ

وَهُمْ بَصْطَرِحُونَ فِيهَا ﴿٣٧﴾

رِسًا أَخْرَجْنَا

نَعْمَلْ صَالِحًا

غَيْرَ الَّذِي كُنَّا نَعْمَلُ

أَوَلَمْ نَعْمِرْكُمْ

مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ

وَجَاءَكُمْ السَّيِّئُ فَذُقُوا

فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ

إِنَّ اللَّهَ عَلِيمٌ ﴿٣٨﴾

غَيْبِ السَّمَوَاتِ وَالْأَرْضِ

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

هُوَ الَّذِي جَعَلَكُمْ ﴿٣٩﴾

خَلَائِفَ فِي الْأَرْضِ

فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ

عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا

Moreover, the unbelief of the disbelievers only increases them in the sight of their Lord in utter abhorrence.

Therefore, the unbelief of the disbelievers only increases them with their Lord in utmost loss!

35:40 Say to them, then :

Have you ever considered the desolate reality of your associate-gods whom you call upon apart from God? Show me what they have created of the earth! Or do they have any share with God in the creation

or in the sovereignty of the heavens?

Or is it that We have given them

a Heavenly Book,

such that they hold clear proof

of the truth of their associate-gods from it?

Rather,

the godless wrongdoers promise one another nothing but utter delusion.

35:41 *Indeed, it is God alone

who holds the heavens and the earth from passing away.

And, if ever they were to pass away, most surely, there is none other than Him who could hold them in place thereafter.

Indeed, ever is He

most forbearing, all-forgiving.

35:42 Moreover, they who disbelieve

have before sworn by God

with the utmost of their vows

that if ever a forewarmer were to come to them as a prophet from God,

they would, most surely, be the most guided of any one of the faith communities

سُورَةُ الْفَاتِحَةِ

الجزء الثاني والعشرون

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ

الَّذِينَ نَدْعُونَ مِنْ دُونِ اللَّهِ

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ

أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

أَمْ عَائِنَهُمْ كُنَّا

فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ

بَلْ إِنْ يَعِدُ الظَّالِمُونَ

بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

إِنَّ اللَّهَ بِمُسْكُ

السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا

وَلَيْنَ زَالَتَا إِنْ أَمْسَكْتُهُمَا

مِنْ أَحَدٍ مِّنْ بَعْدِهِ

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ

لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ

أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ

فَلَمَّا جَاءَهُمْ نَذِيرٌ

مَا زَادَهُمْ إِلَّا نُفُورًا

الجزء الثاني والعشرون

٤٣ أَسْتَكْبَارًا فِي الْأَرْضِ

وَمَكْرَ السَّيِّئِ

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ

إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ

إِلَّا سُنَّتَ الْأَوَّلِينَ

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا

وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

٤٤ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ

فَيَنْظُرُوا كَيْفَ كَانَ

عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً

وَمَا كَانَتْ اللَّهُ لِيُعْجِزَهُ

مِنْ شَيْءٍ فِي السَّمَوَاتِ

وَلَا فِي الْأَرْضِ

إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

٤٥ وَلَوْ يَوَازِئُهُ اللَّهُ النَّاسَ

يِمَّا كَسَبُوا مَا تَرَكَ

عَلَى ظَهْرِهَا مِنْ دَابَّةٍ

وَلَئِنْ يَوَازِئُهُ اللَّهُ النَّاسَ

يِمَّا كَسَبُوا مَا تَرَكَ

عَلَى ظَهْرِهَا مِنْ دَابَّةٍ

وَلَئِنْ يَوَازِئُهُ اللَّهُ النَّاسَ

يِمَّا كَسَبُوا مَا تَرَكَ

forewarned by a prophet before them.

Yet when a forewarner came to them
from God,

it increased them in nothing but aversion;

35:43 for they were insolently arrogant in the land
and sinfully devising evil.Yet never does the ill consequence
of devising evil

truly ensnare anyone but its perpetrators.

Do they await, then, anything but the likes
of the way of God's divine judgment,
which befell the earlier generations?

For never will you find

in the established way of God any alteration!

And never will you find

in the established way of God any change!

35:44 Have they not journeyed through the lands
to see how devastating was the end
of those who denied faith before them?

They were, indeed,

far greater than them in power.

Yet there is not a single thing—

neither in the heavens nor in the earth—

that can frustrate the will of God.

Indeed, ever is He all-knowing, all-powerful.

35:45 And were God to hold people accountable
in this world with no respite

for what they have earned in misdeeds,

He would not leave on the surface of the earth
a single living creature.

However, He defers them

to a stated term for reckoning
known only to Him.

But at last, when their term comes due—

then know that, indeed, ever is God

all-seeing, of all the deeds of His servants.

Surah 36 / 83 VERSES / REVEALED AT MAKKAH

Yâ Sîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

36:1 *Yâ Sîn*

36:2 By the all-wise Quran!

36:3 Indeed, you are, most surely,
"one" of the "chosen" messengers "of God,
O Muhammad,

36:4 set "upon a straight way" of salvation.

36:5 And "this is a revelation" "from on high"
sent "by the Overpowering "One",
the Mercy-Giving,36:6 so that you may forewarn
"of the nearing Judgment"
a people whose forefathers
have not been forewarned "by God".
Thus are they heedless "of Heavenly truth".36:7 Very truly, the "divine" word "of condemnation"
has "already" come to pass
against most of them, for they will not believe.36:8 Indeed, We have made "them as those"
with "yokes on their necks"
that reach to the chins.
Thus are their heads wedged upward,
"so they are unable to see the way of truth".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَس ١

وَالْقُرْآنِ الْحَكِيمِ ٢

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣

عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤

تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ ٥

لِنُنذِرَ قَوْمًا ٦

مَا أُنذِرُوا بِآبَائِهِمْ

فَهُمْ غَافِلُونَ

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ ٧

فَهُمْ لَا يُؤْمِنُونَ

إِنَّا جَعَلْنَا فِي أَعْقَبِهِمْ آغْلًا ٨

فَهِيَ إِلَى الْأَذْقَانِ

فَهُمْ مُقْمَحُونَ

- 36:9 Moreover, before them, We have set a barrier
to seeing God's signs;
and behind them is a barrier to His signs.
Thus have We veiled them
in their obstinacy. So they cannot see.
- 36:10 So it is the same to them
whether you forewarn them
of the consequence of unbelief
or you do not forewarn them.
They will not believe.
- 36:11 Indeed, you can only forewarn
of the nearing Judgment
one who embraces the Remembrance
of the Quran and who fears the All-Merciful
while in the domain unseen.
Therefore, give to such a one
glad tidings of forgiveness for past misdeeds
and a gracious reward in the Hereafter.
- 36:12 Indeed, it is We alone who give life to the dead
and who inscribe the deeds
that they have advanced in this life
for the Hereafter,
along with their legacies of good or evil.
For all things have We enumerated
in a clear Heavenly Ledger.
- 36:13 So set forth for them a comparison,
the example of a townspeople
when the messengers of God came to them.
- 36:14 Behold!
We sent to them two prophets.
But they belied them both.
So We strengthened the two of them
with a third.
Then together they said to them:

الجزء الثاني والعشرون

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ
سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا
فَأَعْيَنَّا لَهُمْ فَمَهُمْ لَا يُبْصِرُونَ
وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
إِنَّمَا تُنذِرُ
مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمَنَ الْغَيْبَ
فَنَشِرُهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ
إِنَّا نَحْنُ نُحْيِي الْمَوْتُونَ
وَنَكْتُبُ مَا قَدَّمُوا
وَأَثَرَهُمْ
وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ
فِي إِمَامٍ مُبِينٍ
وَأَضْرِبْ لَهُمْ مَثَلًا
أَصْحَابَ الْقَرْيَةِ
إِذْ جَاءَهَا الْمُرْسَلُونَ
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا
فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحُزْنَ الْقَائِي وَالْعِشْرُونَ

- Indeed, we are messengers sent to you by God.
- 36:15 They said to the three :
You are nothing but mere mortals like us,
nor has the All-Merciful
sent down anything sacred with you .
You do nothing but lie.
- 36:16 They said to the townspeople :
Our Lord knows that, indeed,
we are, most surely, His messengers
sent to you.
- 36:17 Yet nothing is incumbent upon us
but the clear conveyance of God's message .
- 36:18 They said to the messengers :
Indeed, we presage an omen
of ill fate from you!
And, assuredly,
if you do not desist from your claim ,
we shall, most surely, stone you to death !
Thus a most painful torment from us
shall, most surely, strike you!
- 36:19 They said to the townspeople :
Your ill omen is with you yourselves
because of your ungodliness !
Is it because you have been reminded
of God's covenant
that you presage an ill-omen ?
Rather,
you are an exceedingly rebellious people.
- 36:20 Then there came
from the furthest part of the city
a man rushing to them .
He said: O my people!
Follow the messengers!
- 36:21 Follow those who do not ask of you
any reward for themselves

إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

قَالُوا مَا أَنْتُمْ ۝١٥

إِلَّا بَشَرٌ مِّثْلُنَا

وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ

إِنْ أَنْتُمْ إِلَّا تَكِيدُونَ

قَالُوا رَبُّنَا يَعْلَمُ ۝١٦

إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

وَمَا عَلَيْنَا

إِلَّا الْبَلَاغُ الْمُبِينُ

قَالُوا إِنَّا نَطَّيْرُنَا بِكُمْ ۝١٧

لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ

قَالُوا طَائِرُكُمْ مَعَكُمْ ۝١٨

أَيْنَ ذُكِّرْتُمْ

بَلْ أَنْتُمْ قَوْمٌ مُّشْرِقُونَ

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ ۝٢٠

رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ

اتَّبِعُوا الْمُرْسَلِينَ

اتَّبِعُوا ۝٢١

مَنْ لَا يَسْتَأْذِنُكُمْ أَجْرًا

- and who are 'rightly' guided.
- 36:22 And why should I not worship the One who has originated me and you while it is to Him that you shall all be returned for Judgment?
- 36:23 Shall I take, apart from Him, 'helpless' gods? 'Yet' should the All-Merciful intend any harm for me, their intercession would not avail me 'at all' against anything from Him. Neither could they rescue me 'from it'.
- 36:24 Indeed, I would then be utterly 'lost' in clear misguidance.
- 36:25 Indeed, I have believed in your Lord. So hear me!
- 36:26 'They killed him, and' it was said 'to him, instantly': Enter 'the bliss of' the Garden 'of Paradise'! He said: Oh! If only my people could know
- 36:27 of how my Lord has forgiven me and placed me among 'the ranks of' the honored!
- 36:28 *Yet We did not send down upon his people, after 'they killed' him, any host of Heaven 'to punish them' — nor had We 'the need' to send down any.
- 36:29 For it was but a single 'deadly' blast! Then, they were utterly extinguished.
- 36:30 Alas for 'all the mortal' servants 'who defy God'! Not a messenger came 'before' to 'any like' them, but that they made a mockery of him.
- 36:31 Have they not considered

يُونُسَ

الجزء الثالث والعشرون

وَهُمْ مُهْتَدُونَ

وَمَا لِي لَا أَعْبُدُ ﴿٢٢﴾

الَّذِي فَطَرَنِي

وَالِيهِ تُرْجَعُونَ

﴿٢٣﴾ أَلَا أَخَذَ مِنْ دُونِهِ ءَالِهَةً

إِنْ يُرِيدَنَّ الرَّحْمَنُ بِضُرٍّ

لَا تَعْنِي عَنِّي شَفَعَتُهُمْ

شَيْئًا وَلَا يُنْقِذُونَ

﴿٢٤﴾ إِنِّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ

﴿٢٥﴾ إِنِّي ءَأَمَنْتُ بِرَبِّكُمْ

فَأَسْمَعُونَ

﴿٢٦﴾ قِيلَ ادْخُلِ الْجَنَّةَ

قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

﴿٢٧﴾ بِمَا غَفَر لِي رَبِّي

وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

﴿٢٨﴾ ﴿٢٨﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ

مِنْ بَعْدِهِ مِنْ جُنْدٍ

مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ

﴿٢٩﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

فَإِذَا هُمْ خُنُودُونَ

﴿٣٠﴾ يَنْحَسِرُونَ عَلَى أَعْبَادٍ

مَا يَأْتِيهِمْ مِنْ رَسُولٍ

إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

﴿٣١﴾ الَّذِينَ يَرَوْنَ



- how many a generation before them
 We have destroyed 'for ungodliness',
 and that to them
 they shall never return 'in this life'?
- 36:32 Yet, indeed, each and every one of them
 shall be brought up before Us
 'for Judgment in the Hereafter'.
- 36:33 And a 'manifest' sign to them 'of the truth
 of their own resurrection' is the dead earth.
 We give life to it and bring forth from it grain.
 Then from it they eat.
- 36:34 Moreover, We make therein gardens
 of date palms and grapevines,
 and cause to burst forth therein springs—
- 36:35 so that they might eat of the fruit of them,
 though their own hands made none of it!
 Will they not, then, give thanks?
- 36:36 Highly exalted is the One
 who created all the pairs
 of that which the earth grows;
 and 'who created' of themselves,
 'males and females';
 and 'who created pairs'
 of all that they do not know 'in His creation'.
- 36:37 And another 'manifest' sign to them
 'of God's all-creative might' is the night.
 We strip from it the daylight.
 Then, behold, they are in 'utter' darkness.
- 36:38 Moreover, the sun runs
 to a destiny appointed for it.
 This is the decree
 of the Overpowering 'One', the All-Knowing.
- 36:39 And for the moon, We have measured out

سُوْرَةُ

الْحُجَّةِ الثَّالِثَةِ وَالْعِشْرُونَ

كَمْ أَهْلَكْنَا قَبْلَهُمْ

مِنَ الْقُرُونِ

أَتَنْتَهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

وَإِن كُلُّ لَمَّا جَمِيعٌ

لَدَيْنَا مَحْضَرُونَ

٣٢

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ

أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا

فَمِنْهُ يَأْكُلُونَ

وَجَعَلْنَا فِيهَا جَنَّاتٍ

مِّنْ نَّجِيلٍ وَأَعْنَابٍ

وَفَجَّرْنَا فِيهَا مِنَ الْعَيْونِ

لِيَأْكُلُوا مِنْ ثَمَرِهِ

وَمَا عَمَلَتْهُ أَيْدِيهِمْ

أَفَلَا يَشْكُرُونَ

٣٣

٣٤

٣٥

سُبْحٰنَ الَّذِي

خَلَقَ الْأَزْوَاجَ كُلَّهَا

مِمَّا تُنْبِتُ الْأَرْضُ

وَمِنْ أَنْفُسِهِمْ

وَمِمَّا لَا يَعْلَمُونَ

وَأَيَّةٌ لَهُمْ

الَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ

فَإِذَا هُمْ مُظْلَمُونَ

وَالشَّمْسُ تَجْرِي

لِمُسْتَقَرٍّ لَهَا

ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ

٣٦

٣٧

٣٨

٣٩

الجزء الثالث والعشرون

سورة يس

- heavenly mansions,
until again it returns, like the image
of an old, bent palm-branch.
- 36:40 It is not possible for the sun
to overtake the moon,
nor for the darkness of the night
to outstrip the daylight.
For each, within a course,
is swimming on through the spheres
as preordained.
- 36:41 Yet a further sign to them of God's mercy
is that We carried their forebears
in the heavily laden Ark of Noah.
- 36:42 Moreover,
We have created the like of it for them,
upon which they embark and sail.
- 36:43 Yet if We so will, We drown them.
And there is none to cry out to,
nor ever are they rescued,
except by an act of mercy from Us—
and as a grant of enjoyment of life,
for a preordained time.
- 36:45 Still, they turn away when it is said to them:
Fear what lies ahead of you
in God's nearing Judgment,
and what has gone before you
in the doom of the godless,
so that you may be shown mercy!
- 36:46 Yet not a single sign of God's Oneness
comes to them
from any of the revealed and natural
signs of their Lord,
but that they who disbelieve turn away from it.
- 36:47 Moreover, when it is said to them:

حَتَّىٰ عَادَ كَالْعُرْوُونِ الْقَدِيمِ

٤٠ لَا الشَّمْسُ يَنْبَغِي لَهَا

أَنْ تُدْرِكَ الْقَمَرَ

وَلَا اللَّيْلُ سَابِقُ النَّهَارِ

وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

٤١ وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ

فِي الْفُلِّ الْمَشْحُونِ

٤٢ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ

مَا يَرْكَبُونَ

٤٣ وَإِنْ نَشَأْ نُغْرِقْهُمْ

فَلَا صَرِيحَ لَهُمْ

وَلَا هُمْ يُنْقَدُونَ

٤٤ إِلَّا أَرْحَمَهُ مِنَّا

وَمَتَّعَا إِلَىٰ حُبٍ

٤٥ وَإِذَا قِيلَ لَهُمْ

اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ

وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

٤٦ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ

مِنْ آيَاتِ رَبِّهِمْ

إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

٤٧ وَإِذَا قِيلَ لَهُمْ

- Spend in charity
 out of what God has provided you,
 those who disbelieve say to those who believe:
 Shall we feed one whom had God so willed
 He could have fed?
 You have fallen into nothing but clear error!
- 36:48 Furthermore, they say in contempt :
 When will this promise
 of divine judgment be fulfilled,
 if, indeed, you believers are truthful?
- 36:49 They await nothing but for a single deadly blast
 to seize them, suddenly,
 while they are yet contending with one another
 in the affairs of life .
- 36:50 But never shall they be able
 to bequeath their gains from it .
 Neither shall they return to their families alive.
- 36:51 For the Trumpet of Resurrection is blown.
 And all at once from their sepulchers
 they hasten to their Lord.
- 36:52 They shall say: Oh, woe to us!
 Who has raised us from our resting place?
 It shall be said to them:
 This is the Resurrection
 that the All-Merciful has promised,
 and the messengers have spoken the truth:
- 36:53 Indeed, it is but a single Trumpet blast;
 then, at once,
 all of them are present before Us for Judgment .
- 36:54 Thus, this Day, no soul shall be wronged
 in anything at all .
 Nor will you be recompensed
 for other than what you used to do
 in the world .
- 36:55 As for the Companions

أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ
 قَالَ الَّذِينَ كَفَرُوا
 لِلَّذِينَ آمَنُوا أَنْطَعِمُ
 مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ
 إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ
 إِنْ كُنْتُمْ صَادِقِينَ
 مَا يَنْظُرُونَ
 إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ
 وَهُمْ يَخِصِّمُونَ
 فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
 وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ
 وَيُنْفِخُ فِي الصُّورِ
 فَإِذَا هُمْ مِنَ الْأَجْدَاثِ
 إِلَىٰ رَبِّهِمْ يَنْسِلُونَ
 قَالُوا يَا بَوَلَّانَا
 مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا
 هَذَا مَا وَعَدَ الرَّحْمَنُ
 وَصَدَقَ الْمُرْسَلُونَ
 إِنْ كَانَتْ إِلَّا
 صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
 جَمِيعٌ لَدَيْنَا مُحْضَرُونَ
 فَالْيَوْمَ لَا تُظْلَمُ
 نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ
 إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

- of the 'Everlasting' Garden 'of Paradise', this Day
they shall be 'intimately engaged'
in joyous occupation—
36:56 they and their wives,
beneath 'tiers of shade, together,'
on 'canopied' couches, reclining.
36:57 For them therein is every fruit.
And for them is all for which they call.
36:58 Peace!
shall be the word from a mercy-giving Lord.
36:59 So stand apart this Day
'from everyone',
O you defiant unbelievers!
36:60 *Did I not make a covenant with you,
O Children of Adam,
that you shall not worship Satan—
for, indeed, he is to you a clear enemy—
36:61 and that you shall worship Me 'alone,
for 'this is a straight way 'to salvation?'
36:62 Yet, very truly, he has led
great masses of you astray.
Were you not, then, able to understand?
36:63 This is the Hell
which you were promised 'in life'.
36:64 So roast in it this Day,
in that you have disbelieved!
36:65 This Day, We set a seal upon their mouths.
Yet their hands speak to Us.
And their very feet bear witness
to all 'the evil' that they have earned 'in life'.
36:66 And if We so will, We shall, most surely,
blot out their eyes.
Then shall they race 'blindly'
to the way 'of salvation'.
But how, then, shall they see?

الجزء الثالث والعشرون
سورة يس

٥٥ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمِ
فِي شُغْلٍ فَكَّهُونَ
٥٦ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ
عَلَى الْأَرَآئِكِ مُتَّكِفُونَ
٥٧ لَهُمْ فِيهَا فَاكِهَةٌ
وَلَهُمْ مَا يَدْعُونَ
٥٨ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ
٥٩ وَأَمْسَرُوا الْيَوْمَ أَنفُسَ الْمُجْرِمُونَ
٦٠ أَلَمْ نَعْهَدْ إِلَيْكُمْ
بَيْنَ يَدَيْ آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ
وَأَنْ اعْبُدُونِي
٦١ هَذَا صِرَاطٌ مُسْتَقِيمٌ
وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا
كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ
٦٢ هَذِهِ جَهَنَّمُ
الَّتِي كُنْتُمْ تُوعَدُونَ
٦٣ أَصْلَوْهَا الْيَوْمَ
بِمَا كُنْتُمْ تَكْفُرُونَ
٦٤ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ
وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ
بِمَا كَانُوا يَكْسِبُونَ
٦٥ وَلَوْ نَشَاءُ
لَطَمَسْنَا عَلَى أَعْيُنِهِمْ
فَأَسْتَبَقُوا الصِّرَاطَ

يُنزِّلْنَ

الجزء الثالث والعشرون

- 36:67 And if We so will,
We shall, most surely, transfix them—
right in their place.
Then they shall neither be able
to proceed nor retreat.
- 36:68 Therefore, use your endowments, O humanity,
for the sake of God;
for whomever We advance to old age,
We do reduce him in strength
in that stage of his creation.
Will they not, then, understand?
- 36:69 Moreover, as to Muhammad,
never have We taught him poetry
by this revelation—
nor does it at all befit him as God's Messenger.
Rather, this Book is but a revealed Reminder
and a clear Quran—
- 36:70 to forewarn whoever is truly alive
of the nearing Judgment—
and so that the word of God's torment
against the inveterate disbelievers is fulfilled.
- 36:71 Have they not considered
that out of all that We have made
with Our mighty Hands
We have created cattle for them,
such that they have mastery over them?
- 36:72 For it is We alone
who have tamed these cattle for them.
Thus some of them they ride.
And some of them they eat.
- 36:73 Moreover, they have in them other benefits,
as well as milk to drink.
Will they not, then, give thanks?
- 36:74 And yet, they have taken false gods
apart from the only true God,

فَأَن يَبْصُرُونَ
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ
عَلَىٰ مَكَاتِبِهِمْ
فَمَا اسْتَطَعُوا مُضِيًّا
وَلَا يَرْجِعُونَ
وَمَنْ نُعَمِّرْهُ
نُنَكِّسْهُ فِي الْخَلْقِ
أَفَلَا يَعْقِلُونَ
وَمَا عَلَّمْنَاهُ الشِّعْرَ
وَمَا يَنْبَغِي لَهُ إِنْ هُوَ
إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ
لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ
الْقَوْلُ عَلَى الْكَافِرِينَ
أَوَلَمْ يَرَوْا أَنَا خَلَقْنَا لَهُمْ
مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا
فَهُمْ لَهَا مَالِكُونَ
وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ
وَمِنْهَا يَأْكُلُونَ
وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ
أَفَلَا يَشْكُرُونَ

- so that they may be helped by them .
- 36:75 Never shall they be able to help them.
Indeed, these false gods shall themselves
be brought before them
on Judgment Day as helpless hosts.
- 36:76 So do not let any of their speech
grieve you, O Prophet .
For, indeed, We know well all that they conceal
and all that they reveal.
- 36:77 Has the human being not considered
that it is We alone who have created him
from a mere sperm-drop—
then, behold, he becomes an open contender
against his Creator !
- 36:78 For he has put forth an argument against Us
by way of an example
of a dead person —
having forgotten the origins
of his own creation.
He says:
Who is it that can give life to bones
when they have become rotten?
- 36:79 Say to him :
The One who shall give them life
is He who has brought them forth into being
the first time.
For He is all-knowing
of everything in creation!
- 36:80 He is the One who out of the green tree
has made fire emanate for you.
Then, behold, you kindle from it.
- 36:81 Then is not the One
who created the heavens and the earth
able to create the like of them again ?

يٰٓسٖن

الْحٰرِثُ الْكَافُّ وَالْمَشْرِوٓنُ

وَأَتَّخَذُوا ٧٤

مِنْ دُونِ اللَّهِ إِلَهَةً

لَعَلَّهُمْ يَنْصُرُونَ

لَا يَسْتَطِيعُونَ نَصْرَهُمْ ٧٥

وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ

فَلَا يَحْزَنُكَ قَوْلُهُمْ ٧٦

إِنَّا نَعْلَمُ مَا يُبَيِّرُونَ

وَمَا يُعْلِنُونَ

أَوَلَقَدِيرَ الْإِنْسَانُ ٧٧

أَنَّا خَلَقْنَاهُ مِنْ نُّطْفَةٍ

فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

وَضَرَبَ لَنَا مَثَلًا ٧٨

وَنَسِيَ خَلْقَهُ

قَالَ مَنْ يُحْيِي الْعِظْمَ

وَهُي رَمِيمٌ

قُلْ يُحْيِيهَا ٧٩

الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ

وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

الَّذِي جَعَلَ لَكُم ٨٠

مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا

فَإِذَا أَسْفَرْتَهُ تُوِّقِدُونَ

- Oh yes, indeed!
 For He is the All-Creating, the All-Knowing.
 36:82 Indeed, His command
 when He intends anything
 is no more than to say to it:
 Be! And so it is.
 36:83 Then highly exalted is the One
 in whose `mighty` Hand is all dominion
 over all things.
 And to Him `alone` shall you `all` be returned.

سُوْرَةُ

الْجُزْءِ الثَّلَاثِ وَالْعِشْرُونَ

أُولَئِكَ الَّذِينَ خَلَقَ ﴿٨١﴾

السَّمَوَاتِ وَالْأَرْضِ

يَقْدِرُ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ

بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا

أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

فَسُبْحَانَ الَّذِي ﴿٨٢﴾

بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

وَالِإِيَّاهُ تُرْجَعُونَ

Surah 37 / 182 VERSES / REVEALED AT MAKKAH

Al-Şâffât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 37:1 By the 'angels' arrayed in 'devotional' ranks!
 37:2 And 'by the angels' propelling 'clouds
 and dispelling evil' with an impelling cry!
 37:3 And 'by the angels'
 reciting 'the exalted' Remembrance 'of God'!
 37:4 Indeed, the God of all of you
 is, most surely, One!
 37:5 'He is the' Lord of the heavens and the earth—
 and all that is between them.
 And 'He is' Lord of all points east
 from which the sun rises!
- 37:6 Indeed, 'it is' We alone
 who 'have adorned the lower heaven
 with the stars' that shine 'in adornment—
 37:7 and as a safeguard against' the eavesdropping
 of 'every rebellious satan.'
 37:8 They cannot listen to 'the angels'
 of the Transcendent Assembly,
 for they are pelted from every side 'by meteors',
 37:9 banished 'therefrom'!
 Moreover, for them,
 there shall be unremitting torment

وَالصَّفَّاتِ صَفًّا ١

فَالْتَجَرَّتْ زَحْرًا ٢

فَالْتَلَيَتِ ذِكْرًا ٣

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤

رَبُّ السَّمَوَاتِ وَالْأَرْضِ ٥

وَمَا بَيْنَهُمَا وَرُبُّ الْمَشْرِقِ

إِنَّا رَبَّنَا السَّمَاءُ الدُّنْيَا ٦

بِرَبِّتِ الْكَوَاكِبِ

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ٧

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى

وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ

دُحُورًا وَهُمْ عَذَابٌ وَأَصِيبٌ ٨

- in the Hereafter .
 37:10 Even if one of them
 snatches a trace of Heavenly tidings ,
 then, at once, a piercing flame pursues him!
 37:11 So inquire of them, O Prophet—
 those of them who disbelieve—
 as to the Resurrection they deny :
 Are they more complex in their creation,
 or all else that We have created
 of the earth and the heavens ?
 Indeed, We created them out of a cohering clay.
 37:12 Therefore have you wondered at their unbelief .
 Yet more wondrous, still, is that they scoff
 at the notion of a Judgment Day !
 37:13 Thus even when they are reminded
 of God's commandments ,
 they will not become mindful of them .
 37:14 Moreover, if ever they see a miraculous sign,
 they intensify their scoffing at it .
 37:15 Furthermore, they say of divine revelation :
 This is nothing but manifest sorcery!
 37:16 When we are dead
 and we have become mere dust and bones,
 are we, indeed, to be raised up
 alive for Judgment —
 37:17 and so too our forefathers of old?
 37:18 Say to them : Oh yes, indeed!
 And then you shall be utterly humiliated!
 37:19 For it shall be but a single impelling blast.
 Then, at once, in the Plain of Judgment
 they shall be looking on.
 37:20 And they shall say: Oh, woe to us!
 This is, indeed, the Judgment Day!

سُورَةُ الشَّافَاتِ

الجزء الثالث والعشرون

- إِلَّا مَنْ خَطِفَ الْخَطْفَةَ ⑩
 فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ⑪
 فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا ⑫
 أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ ⑬
 مِنْ طِينٍ لَازِبٍ ⑭
 بَلْ عَجِبْتَ وَيَسْخَرُونَ ⑮
 وَإِذَا ذُكِرُوا لَا يَذْكُرُونَ ⑯
 وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ⑰
 وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ⑱
 آيَةً مِنَّا وَكُنَّا نَرَاهَا وَعِظْمًا ⑲
 أَءِنَّا لَمَبْعُوثُونَ ⑳
 أَوْءَابَاؤُنَا الْأَوَّلُونَ ㉑
 قُلْ نَعَمْ وَأَنْتُمْ كَاذِبُونَ ㉒
 فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ㉓
 فَإِذَا هُمْ يَنْظُرُونَ ㉔
 وَقَالُوا لَئِن يَدْعُنَا إِلَىٰ هَذَا يَوْمَ الدِّينِ ㉕

- 37:21 It will be said to them:
This is the Day of Decision,
the one you used to deny!
- 37:22 * God shall say to His angels:
Assemble those who did wrong
by worshipping false gods,
them and their 'unbelieving' spouses,
along with all that they used to worship
apart from the One true God.
Then lead them to the pathway of Hellfire.
- 37:23 But halt them there .
Indeed, they are to be 'scoffed at and' asked:
- 37:24 What is with you
that you cannot help one another?
- 37:25 Rather, on this Day,
they shall be in utter submission 'before God' .
- 37:26 Thus shall they turn to one another,
followers and leaders,
asking of each other 'in an inquest of blame' .
- 37:27 They 'who followed' shall say 'to their leaders':
Indeed, you used to come to 'dissuade' us
from the right 'course'!
- 37:28 They 'who led' shall say 'to them':
Rather, it was you yourselves
who would not become believers!
- 37:29 For never did we have
any 'real' authority over you.
Rather, you were 'yourselves'
a transgressing people.
- 37:30 So 'now' the word of our Lord
has come to pass against us.
Indeed, we shall 'all', most surely, taste
'His torment',
- 37:31 for we deluded you.
Indeed, we ourselves were 'lost'

سُورَةُ الشَّافَاتِ

الجزء الثالث والعشرون

هَذَا يَوْمُ الْقَضَى ۝ (٢١)
الَّذِي كُنتُمْ بِهِ تَكذِبُونَ ۝
۞ احْشُرُوا الَّذِينَ ظَلَمُوا ۝ (٢٢)
وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ۝
مِنْ دُونِ اللَّهِ ۝ (٢٣)
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ۝ (٢٤)
وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ۝ (٢٥)
مَا لَكُمْ لَا تَنْصَرُونَ ۝ (٢٦)
بَلْ هُمْ آيَوْمَ مُسْتَسْمِعُونَ ۝ (٢٧)
وَأَقْبَل بَعْضُهُمْ ۝ (٢٨)
عَلَى بَعْضٍ يَتَسَاءَلُونَ ۝
قَالُوا إِنَّا كُنْتُمْ ۝ (٢٩)
تَأْتُونَنا عَنِ الْيَمِينِ ۝
قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ۝ (٣٠)
وَمَا كُنَّا لَنَا ۝ (٣١)
عَلَيْكُمْ مِنْ سُلْطَانٍ ۝
بَلْ كُنْتُمْ قَوْمًا طَافِينَ ۝
فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۝ (٣٢)
إِنَّا لَنَدَّيْقُونَ ۝
فَأَعْوَبْتَكُمْ إِنَّا كُنَّا عَلْوِينَ ۝ (٣٣)

- in utter delusion.
- 37:33 And, indeed, on that Day,
they shall all be partners in torment.
- 37:34 For so it is, indeed,
that We deal with the defiant unbelievers.
- 37:35 For whenever it was said to them 'in life':
There is no God but 'the One' God,
they would grow so very arrogant,
37:36 and say:
Are we to forsake our gods
for 'the word of' a possessed poet?
37:37 Rather, 'Muhammad' has, indeed,
come with the truth 'from God'!
Moreover, he has confirmed the 'revealed truth
of all' the messengers 'preceding him'.
- 37:38 Indeed, you shall, most surely, taste
the most painful torment
'in the Hereafter'.
- 37:39 Nor shall you be recompensed
for other than all 'the evil'
that you were doing 'in life'.
- 37:40 Excepted 'therefrom'
are the sincere, elect servants of God.
- 37:41 For 'such as' these,
there is 'in the Hereafter'
a predetermined provision 'awaiting,
without fail',
37:42 fruits of all kinds.
Moreover, they shall be honored
37:43 in the Gardens of Delight 'of Paradise,
37:44 reposed' on settees, facing one another.
- 37:45 Passed round among them
shall be a chalice of flowing 'wine'—

فَأَنَّهُمْ يَوْمَئِذٍ
 فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
 إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
 إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ
 لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
 وَيَقُولُونَ إِنَّا لَنَارِكُوا آلَ الْهَيْبَتِنَا
 لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾
 بَلْ جَاءَ بِالْحَقِّ
 وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾
 إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
 وَمَا تُحْزَنُونَ ﴿٣٩﴾
 إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٤٠﴾
 إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤١﴾
 أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾
 فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٣﴾
 فِي جَنَّاتِ النَّعِيمِ ﴿٤٤﴾
 عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٥﴾
 يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٦﴾
 بِيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٧﴾
 لَا فِيهَا عَوِيلٌ ﴿٤٨﴾

- 37:46 'crystalline' white, 'exquisitely' delicious
for all who drink 'of it'.
- 37:47 No headiness is there therein.
Nor from it are they intoxicated.
- 37:48 And near them are maidens,
restrained of glance, wide-eyed—
- 37:49 as if they were 'delicately' cloistered eggs.
- 37:50 Thus they shall turn to one another
'and' ask each other 'of former times'.
- 37:51 One of them shall say:
Once, I had a close companion
37:52 who would say 'to me':
Are you, indeed, one of those
who believe with certainty
the truth 'of Resurrection' —
- 37:53 that when we are dead
and have become 'mere' dust and bones,
we shall, indeed, be 'raised up and' judged?
- 37:54 Then he shall say 'to his fellows in Paradise':
Will you look 'with me upon him now'?
- 37:55 Then he shall look 'from on high'
at his disbelieving companion.
Thus he shall see him in the midst of Hellfire.
- 37:56 He shall say 'to him': By God!
Indeed, you very nearly doomed me!
- 37:57 Had it not been for the grace of my Lord,
most surely, I would have been of those
brought 'down into Hellfire with you'.
- 37:58 Now, 'I ask you, 'are we never to die, then—
37:59 except for our first death'?
And are we never to be chastised
'for unbelief'?
- 37:60 Indeed, this 'blissful Paradise'
is itself, most surely, the magnificent triumph!
- 37:61 For the like of this 'Heavenly delight', then,

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْغَنِيِّ

وَلَا هُمْ عَنْهَا يُزْفُونَ

وَعِنْدَهُمْ ﴿٤٨﴾

فَقَصَّرْتُ الْأَطْرَفَ عَيْنٍ

كَأَنَّهِنَّ بَيْضٌ مَمْكُونٌ ﴿٤٩﴾

فَأَقْبَلَ بَعْضُهُمْ

عَلَى بَعْضٍ يَنْسَاءُ لَوْنٌ

قَالَ قَائِلٌ مِنْهُمْ ﴿٥١﴾

إِنِّي كَانُ لِي قَرِينٌ

يَقُولُ أَأَنْتَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾

أَمْ دَأْبُ مَنَا وَكُنَّا تَرَابًا وَعِظْمًا

أَمْ نَأَلَمِدِينَ

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

فَأَطَّلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

قَالَ تَأَلَّمُوا إِنْ كِدْتُمْ لَتَرِدِينَ ﴿٥٦﴾

وَلَوْ لَا نِعْمَةُ رَبِّي

لَكُنْتُ مِنَ الْمُحْضَرِينَ

أَقْمَأَمَحُنُ بِعَمِّيَتِينَ ﴿٥٨﴾

إِلَّا مَوْتَنَا الْأُولَى ﴿٥٩﴾

وَمَا نَحْنُ بِمُعَدِّيَيْنِ

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِيَسْئَلِ هَذَا فَلَیَعْمَلِ الْعَمَلُونَ ﴿٦١﴾

أَذَلِكَ خَيْرٌ نَزَلًا ﴿٦٢﴾

- let the workers of righteousness work.
- 37:62 Is this reception in Paradise better as an everlasting hospitality, or that of the Impalatable Tree of Zaqqûm?
- 37:63 Indeed, We have made it a setting of tribulation for the godless wrongdoers.
- 37:64 Indeed, it is a tree that comes forth within the very nethermost of Hellfire.
- 37:65 Its spathes are as revolting as the heads of the satans.
- 37:66 Yet, indeed, they who dwell in Hell shall most surely eat of it, and from it shall they fill their bellies.
- 37:67 Then along with it there shall, most surely, be for them a mix of scalding fluid.
- 37:68 Thereafter, their return is to their place in Hellfire.
- 37:69 For, indeed, they found their forefathers astray.
- 37:70 And upon their traces they thoughtlessly rushed on.
- 37:71 For, very truly, before them, most of the earliest generations of humanity went astray—
- 37:72 though, very truly, We had sent among them forewarners of the Judgment Day.
- 37:73 So see how devastating was the end of those who had been forewarned of God's judgment—
- 37:74 all of them—
- except the sincere, elect servants of God.
- 37:75 Now, very truly,

أَمْ سَجْرَةُ الزَّقُّومِ
 إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾
 إِنَّهَا شَجَرَةٌ
 تَخْرُجُ فِي أَصْلِ الْجَحِيمِ
 طَلْعُهَا كَأَنَّهُ
 رُءُوسُ الشَّيَاطِينِ ﴿٦٤﴾
 فَإِنَّهُمْ لَا يَكُونُ مِنْهَا
 فَمَا لَوْ مِنْهَا الْبُطُونَ
 ثُمَّ إِنَّ لَهُمْ عَلَيْهَا
 لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٥﴾
 ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحِيمِ
 إِنَّهُمْ الْفَوَءَاءُ أَبَاءَهُمْ صَالِينَ ﴿٦٦﴾
 فَهُمْ عَلَى آثَرِهِمْ يَهْرَعُونَ ﴿٦٧﴾
 وَلَقَدْ ضَلَّ قَبْلَهُمْ
 أَكْثَرُ الْأَوَّلِينَ ﴿٦٨﴾
 وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٦٩﴾
 فَانظُرْ كَيْفَ كَانَ
 عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٠﴾
 إِلَّا عِبَادَ اللَّهِ
 الْمُخْلِصِينَ ﴿٧١﴾
 وَلَقَدْ نَادَيْنَا نُوْحًا ﴿٧٢﴾
 فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٣﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَالْعُسْرُونَ

- Noah cried out to Us for help.
And how utterly commendable
were We who answered!
- 37:76 Thus We delivered him and his family
from the great anguish of the Flood.
- 37:77 And it was his offspring that We made
the sole surviving ones!
- 37:78 Moreover, We perpetuated for him
his good name among the latter generations:
- 37:79 Peace forever be upon Noah
among all the peoples of the world!
- 37:80 Indeed, thus do We reward
those who excel in doing good.
- 37:81 For, indeed, he was one
of Our true believing servants
whom We saved.
- 37:82 Then We drowned the others who disbelieved.
- 37:83 *Moreover, from his confirmed alliance
was, most surely, Abraham,
when he came to his Lord
with a pure heart full of faith.
- 37:84 Behold!
He said to his own father and his people:
What are you worshipping?
Is it a mere fabrication—
gods apart from the true God—that you desire?
- 37:87 What, then, has become of your belief
in the Lord of All the Worlds?
- 37:88 Then he took a contemplative look at the stars.
- 37:89 Then he said: Indeed, I shall be sick!
- 37:90 So they turned away from him,
leaving him behind,
whereupon
he swiftly advanced toward their gods,

٧٦ وَيَجْتَنِّهٖ وَأَهْلَهُ

مِنَ الْكُرْبِ الْعَظِيمِ

٧٧ وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ

٧٨ وَرَكَعًا عَلَيْهِ فِي الْآخِرِينَ

٧٩ سَلَّمْنَا عَلَى نُوْحٍ فِي الْعَالَمِينَ

٨٠ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

٨١ إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ

٨٢ ثُمَّ أَعْرَفْنَا الْآخِرِينَ

٨٣ وَإِن مِّن شَيْعَةٍ

لَّا يَزِيهِيهٖم

٨٤ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

٨٥ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ

مَاذَا تَعْبُدُونَ

٨٦ أَيِفْكَاءَ إِلَهَٓةٍ دُونَ اللَّهِ تُرِيدُونَ

٨٧ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ

٨٨ فَظَنَرَ نَظْرَةً فِي النُّجُومِ

٨٩ فَقَالَ إِنِّي سَقِيمٌ

٩٠ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ

٩١ فَرَاغَ إِلَىٰ آلِهِمُومِ

فَقَالَ آلَاتُهُمْ كُلُّونَ

- and he said to them :
 Will you not eat the offerings ?
 37:92 What is with you that you do not talk?
 37:93 Then swiftly he advanced against them,
 striking them with his right hand.
 37:94 So when his people returned ,
 they fell upon him hurriedly.
 37:95 He said:
 Do you worship what you yourselves carve out
 of substances and stone,
 37:96 though it is God alone who has created you
 and all that you do?
 37:97 They said: Build a kiln for him!
 Then throw him into the blazing fire!
 37:98 They endeavored mightily to plot against him.
 But We made them the lowest of the abased .
 37:99 He said: I am leaving to the path of my Lord.
 He shall, most surely, guide me.
 37:100 He prayed: My Lord!
 Grant me a child who shall be of the righteous.
 37:101 Thereafter, We gave him glad tidings
 of a most forbearing boy.
 37:102 So when he had attained to an age
 of striving with him in good works,
 Abraham said: O my dear son!
 I have seen in a dream that I am to sacrifice you.
 So consider this, and tell me what you think?
 He said: O my dear father!
 Do what you are commanded by God .
 You shall find me, if God so wills,
 among those who are patient.
 37:103 So at last,
 when they had willingly submitted themselves
 to the will of God ,
 and he had laid him down for sacrifice,

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْغَنِيِّ

- مَا لَكُمْ لَا تَنْطِقُونَ ٩٢
 فَرَأِعْ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ٩٣
 فَأَقْبَلُوا إِلَيْهِ يَرْتَفُونَ ٩٤
 قَالَ اتَّعْبُدُونَ مَا تَنْحِتُونَ ٩٥
 وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ٩٦
 قَالُوا اتَّبِعْنَا لِمَ يَتَّبِعُنَا ٩٧
 فَاقْتُلُوهُ فِي الْحَجِيمِ ٩٨
 فَأَرَادُوا بِهِ كَيْدًا ٩٩
 فَجَعَلْنَاهُمْ الْأَسْفَلِينَ ١٠٠
 وَقَالَ إِنِّي ذَاهِبٌ ١٠١
 إِلَىٰ رَبِّي سَيِّدِينَ ١٠٢
 رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ١٠٣
 فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ١٠٤
 فَأَمَّا بَلَغَ مَعَهُ السَّعَىٰ ١٠٥
 فَكَالَتْ بِنْتِيٰ إِلَيَّ ١٠٦
 أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ ١٠٧
 فَأَنْظِرْ مَاذَا تَرَىٰ ١٠٨
 قَالَ يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ ١٠٩
 سَتَجِدُنِي إِنْ شَاءَ اللَّهُ ١١٠
 مِنَ الصَّادِقِينَ ١١١
 فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ١١٢
 وَنَدَّيْنَاهُ أَنْ يَتَّخِذَ مِنَّا ١١٣

- his son's head turned away upon his temple,
 37:104 We then called out to him: O Abraham!
 37:105 Truly, you have confirmed
 the truth revealed in your vision.
 And thus do We reward
 those who excel in doing good.
 37:106 Indeed, this was most surely
 a manifest test for father and son.
 37:107 But We spared his son
 and ransomed him
 with a sacrifice of a magnificent offering.
 37:108 Moreover, We perpetuated for him
 his good name among the latter generations:
 37:109 Peace forever be upon Abraham!
 37:110 Thus do We reward
 those who excel in doing good.
 37:111 For, indeed, he was one
 of Our true believing servants
 whom We saved.
 37:112 Moreover, We gave him
 glad tidings of the birth of another son, Isaac,
 who would be a prophet
 and one of the righteous.
 37:113 Thus did We bestow
 abundant blessings upon him and upon Isaac.
 So of their descendants are those who excel
 in doing good—
 and those who clearly wrong their own souls.
 37:114 And very truly We have conferred favor
 upon Moses and Aaron,
 37:115 wherefore We delivered them
 and their people
 from the great anguish of oppression.
 37:116 For We supported them against Pharaoh.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الثالث والعشرون

١٠٥ قَدْ صَدَقْتَ الرَّبِّيَّ

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

١٠٦ إِنَّكَ هَذَا هُوَ الْبَلَوُ الْمِينُ

١٠٧ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

١٠٨ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

١٠٩ سَلَّمَ عَلَيْنَا إِبرَاهِيمَ

١١٠ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

١١١ إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ

١١٢ وَبَشَّرْنَاهُ بِإِسْحَاقَ

نَبِيًّا مِّنَ الصَّالِحِينَ

١١٣ وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ

وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ

وظَالِمٌ لِّنَفْسِهِ مِيبٌ

١١٤ وَلَقَدْ مَنَعْنَا عَلَانَ

مُوسَىٰ وَهَارُونَ

١١٥ وَجَعَلْنَاهُمَا قَوْمَهُمَا

مِنَ الْكُرْبِ الْعَظِيمِ

١١٦ وَنَصَرْنَاهُمْ

فَكَانُوا هُمُ الْغَالِبِينَ

- Thus it was they
 who were the triumphant ones .
 37:117 Moreover, We gave them
 the Torah , the elucidating Book.
 37:118 And so We guided both of them
 upon the straight way.
 37:119 Moreover, We perpetuated for both of them
 their good names among the latter generations:
 37:120 Peace forever be upon Moses and Aaron!
 37:121 Indeed, thus do We reward
 those who excel in doing good.
 37:122 For, indeed, both of them were
 of Our true believing servants
 whom We saved .
 37:123 And, indeed, Elias
 is, most surely, one of the messengers.
 37:124 Behold! He said to his people:
 Will you not be God-fearing?
 37:125 Will you call upon the idol Baal
 and leave the best of Creators?
 37:126 God alone is your Lord,
 and the Lord of your forefathers of old!
 37:127 But they belied him.
 Thus they shall, indeed,
 be brought up before Us for punishment .
 37:128 Excepted therefrom
 are the sincere, elect servants of God.
 37:129 Moreover, We perpetuated for him
 his good name among the latter generations:
 37:130 Peace forever be upon Elias!
 37:131 Indeed, thus do We reward
 those who excel in doing good.
 37:132 For, indeed, he was one
 of Our true believing servants

الْحَمْدُ لِلَّهِ الَّذِي
 وَالْأَنْبِيَاءِ
 وَءَاتَيْنَهُمَا الْكِتَابَ الْمُنِيرَ ١١٧
 وَهَدَيْنَهُمَا
 الصِّرَاطَ الْمُسْتَقِيمَ ١١٨
 وَتَرَكْنَا عَلَيْهِمَا
 فِي الْآخِرِينَ ١١٩
 سَلَامٌ عَلَى
 مُوسَى وَهَارُونَ ١٢٠
 إِنَّا كَذَلِكَ
 نَجْزِي الْمُحْسِنِينَ ١٢١
 إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ١٢٢
 وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ١٢٣
 إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ١٢٤
 أَتَدْعُونَ بَعْلًا ١٢٥
 وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ
 اللَّهَ رَبَّكُمْ ١٢٦
 وَرَبَّ آبَائِكُمُ الْأُولَى ١٢٧
 فَكَذَّبُوهُ فَأْتَهُمْ لَمَحْضُرُونَ ١٢٨
 إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ١٢٩
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ
 سَلَامٌ عَلَى إِبْرَاهِيمَ ١٣٠
 إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ١٣١
 إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ١٣٢
 وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ١٣٣

- whom We saved .
- 37:133 And, indeed, Lot
is, most surely, 'one' of the messengers.
- 37:134 Behold!
We delivered him and his family, all together—
37:135 except 'his wife,'
an 'obstinate' old woman
who was among those who lingered behind.
- 37:136 Then We demolished the others.
- 37:137 And, indeed,
you 'may still' pass by 'their traces'
and see 'them at morning time'
37:138 and in the night.
Will you not, then, understand?
- 37:139 And, indeed, Jonah
is, most surely, 'one' of the messengers.
- 37:140 Behold!
He ran away to the overladen ship
'and it fell into peril' .
- 37:141 So he cast lots 'with the others'
and became 'one' of the castaways.
- 37:142 Thereupon, the whale gulped him,
and he was blameworthy.
- 37:143 Yet were it not that he was one
who highly exalted 'God alone' ,
37:144 he would have remained in its belly
until the Day all are raised up 'for Judgment' .
- 37:145 * Thus We hurled him into the wilderness,
while he was sick.
- 37:146 And We caused to grow over him
a tree of gourds 'for shade' .
- 37:147 Then We sent him 'back' to 'the city'
of 'a hundred thousand' people —

سُورَةُ الشَّافَاتِ

الجزء الثالث والعشرون

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٣٦﴾

وَأَنْكُرُ ﴿١٣٧﴾

لَنُرَوْنَ عَلَيْهِمْ مُّصِحِّينَ ﴿١٣٨﴾

وَبَائِلٌ أَفْلًا تَفْقُلُونَ ﴿١٣٩﴾

وَلِإِن يَرَوْا كِسْفَ الْمُرْسَلِينَ ﴿١٤٠﴾

إِذْ أَتَى إِلَى الْأَقْلَاقِ الْمَسْحُونِ ﴿١٤١﴾

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤٢﴾

فَالنِّقْمَةُ الْهَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٣﴾

فَلَوْلَا أَنَّهُ ﴿١٤٤﴾

كَانَ مِنَ الْمُسَجِّينَ ﴿١٤٥﴾

لَلَيْتَ فِي بَطْنِهِ ﴿١٤٦﴾

إِلَى يَوْمٍ يُعْتُونَ ﴿١٤٧﴾

فَنَبَذْنَاهُ بِالْعَرَاءِ ﴿١٤٨﴾

وَهُوَ سَقِيمٌ ﴿١٤٩﴾

وَأَبْتَسْنَا عَلَيْهِ ﴿١٥٠﴾

شَجْرَةً مِّنْ يَقْطِينٍ ﴿١٥١﴾

وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلَافٍ ﴿١٥٢﴾

أَوْ يَزِيدُونَ ﴿١٥٣﴾

فَاتَمُّوا ﴿١٥٤﴾

- rather, even more!
 37:148 Thus they believed.
 So We gave them enjoyment 'in life', for a time.
- 37:149 So 'confront the disbelievers, O Prophet,
 and 'inquire of them
 'regarding their false claims'.
 Is it that your Lord has daughters,
 while they would betake to themselves
 'only' sons?
- 37:150 Or is it, 'in fact, the case'
 that We have created the angels as females,
 while they were 'present as' witnesses?
- 37:151 It is most surely,
 out of their utter fabrication
 that they do, indeed, say:
- 37:152 God has begotten 'offspring'!
 And, indeed, they are most certainly sheer liars!
- 37:153 Why would He choose daughters
 over sons?
- 37:154 What has become of you?
 How do you make
 such an 'unfounded' judgment?
- 37:155 Will you not, then,
 become mindful 'that God is One'?
- 37:156 Or is it rather
 that you have some clear 'revealed' authority
 'for your claims'?
- 37:157 Then produce your 'Heavenly' Book,
 if you are truthful!
- 37:158 Moreover, they have assigned kinship
 between Him and the jinn,
 though truly the jinn know well 'that this is false
 and' that they shall, most surely,
 be brought up 'for Judgment before Him'.

فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

فَأَسْتَفْتِيهِمَ أَلَيْسَ أَلْبَنَاتُ ﴿١٤٨﴾

وَلَهُمُ الْبَنُونَ

أَمْ خَلَقْنَا الْمَلَائِكَةَ ﴿١٤٩﴾

إِنثًا وَهُمْ شَاهِدُونَ

أَلَا إِنَّمِمْ ﴿١٥١﴾

مِنَ إِفْكِهِمْ لَيَقُولُونَ

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾

أَصْطَفَىٰ الْبَنَاتِ ﴿١٥٣﴾

عَلَىٰ الْبَنِينَ

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾

فَأَتُوا بِكِتَابِكُمْ ﴿١٥٧﴾

إِن كُنتُمْ صَادِقِينَ

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسْبًا ﴿١٥٨﴾

وَلَقَدْ عَلِمَتِ الْجِنَّةُ

إِنَّهُمْ لَمُحْضَرُونَ

سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

- 37:159 Highly exalted is God far above all that they ascribe to Him!
- 37:160 Excepted from uttering such falsehoods are the sincere, elect servants of God.
- 37:161 For, indeed, neither you disbelievers—nor all the false gods that you worship—
- 37:162 none of you can seduce a single soul from belief in Him,
- 37:163 except one who is destined to roast in Hellfire.
- 37:164 And so say the angels:
There is not one of us but that he has a designated station of worshipping God alone.
- 37:165 And, indeed, it is, most surely, we who arrange ourselves in devotional ranks.
- 37:166 And, indeed, it is, most surely, we who highly exalt God alone.
- 37:167 Yet, indeed, they who belie you, O Prophet, have long been saying:
- 37:168 If only we had with us the guidance of a revealed Reminder like that of the earlier Scriptures,
- 37:169 we would most surely be sincere, elect servants of God!
- 37:170 But when the Quran came to them, they disbelieved in it.
Yet they shall, most surely, come to know their loss.
- 37:171 For truly, Our word to Our servants, the messengers, has gone forth:
- 37:172 Indeed, it is they

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجْرَةُ الثَّالِثُ وَالْعِشْرُونَ

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٠﴾

فَأَنكُرُوا وَمَا تَعْبُدُونَ ﴿١٦١﴾

مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

إِلَّا مَنْ هُوَ صَالِي الْجَحِيمِ ﴿١٦٣﴾

وَمَا مِمَّا إِلَّا لَهُمْ مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾

وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾

لَوْ أَن عِندَنَا ذِكْرٌ مِّنَ الْأُولِينَ ﴿١٦٨﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿١٦٩﴾

فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا ﴿١٧١﴾

لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧٢﴾

إِنَّهُمْ هُمُ الْمُصْطَرُونَ ﴿١٧٣﴾

وَإِن جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٤﴾

- who shall ultimately be the victors.
- 37:173 Thus, as to Our believing hosts—
it is they who shall be the triumphant ones.
- 37:174 So turn away from the disbelievers
among them, for a time, O Prophet,
and pay them no heed.
- 37:175 But observe them.
For they shall soon see their own doom.
- 37:176 Is it Our imminent torment, then,
that truly they seek to hasten?
- 37:177 Yet when it descends
into their very courtyards—
then, most evil, shall be the morning
of those who were forewarned.
- 37:178 So turn away from them,
for a time, O Prophet, and pay them no heed.
- 37:179 But observe them.
For they shall soon see their own doom.
- 37:180 Highly exalted is your Lord—
the Lord of Invincible Might—
far above all that they ascribe to Him.
- 37:181 So peace forever
be upon all the messengers!
- 37:182 For all praise is for God alone,
Lord of All the Worlds.

- فَنُؤَلِّعُ عَنْهُمْ جَحِيمًا
وَأُبَصِّرُهُمْ فَسُوفَ يَبْصُرُونَ ١٧٤
- أَفَعَدَّائِنَا إِسْتَعْجِلُونَ
فَإِذَا نَزَلَ بِسَاحَتِهِمْ ١٧٥
- فَسَاءَ صَبَاحُ الْمُنذَرِينَ
وَتَوَلَّ عَنْهُمْ جَحِيمًا ١٧٦
- وَأُبَصِّرُهُمْ فَسُوفَ يَبْصُرُونَ
سُبْحَانَ رَبِّكَ ١٧٧
- رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ١٧٨
- وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١٧٩

Surah 38 / 88 VERSES / REVEALED AT MAKKAH

Šâd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 38:1 *Šâd*
By the Quran!
This is a divine Reminder
endowed with plenary admonition!
- 38:2 Yet those who disbelieve are utterly lost
in self-glory and defiance.
- 38:3 How many a generation before them
have We destroyed for ungodliness.
They cried out in repentance
at their destruction,
but no longer was there time
to escape the judgment of God.
- 38:4 Yet, still they wonder that there has come,
from among themselves,
a prophet as a forewarner of Judgment Day.
For the disbelievers have said of him:
This is a sorcerer! A sheer liar!
- 38:5 Has he made all the gods to be One God?
Indeed, this is a most astounding thing!
- 38:6 And so the assembly of elders among them
in Makkah proceeded to exhort the people:
Go on steadfastly, and persevere
in adhering to your gods.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص وَالْقُرْآنِ ذِي الذِّكْرِ ١
بِئْسَ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقِيهِ ٢
كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ ٣
فَتَادُوا وَآلَاتٍ حِينَ مَنَاصِيهِمْ ٤
وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ٥
وَقَالَ الْكَاذِبُونَ ٦
هَذَا سِحْرٌ كَذَّابٌ
أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا ٥
إِنَّ هَذَا لَشَيْءٌ عُجَابٌ
وَأَنْطَلِقَ الْأُمَلَاءُ مِنْهُمْ أَنْ أَمْشُوا ٦
وَأَصْبِرُوا عَلَىٰ آهَاتِهِمْ ٦
إِنَّ هَذَا لَشَيْءٌ يُرَادُ

سُوْرَةُ الشَّادِ

الْحِزْبُ الثَّلَاثُ وَالْعِشْرُونَ

- Indeed, this is merely something intended to gain authority over us .
- 38:7 We have not heard of any such thing in the ways of the last known religion. This is nothing but a fiction.
- 38:8 Has the revealed Reminder been sent down upon him alone out of all of us? Rather, they are in complete doubt about My Reminder. Rather, they have not yet tasted My torment!
- 38:9 Or is it, rather, that the treasures of the mercy of your Lord—the Overpowering One, the All-Granting—are with them?
- 38:10 Or is it that dominion over the heavens and the earth, and all that is between them, belongs to them? Then if it be so, let them ascend through the heavenly spheres to enforce their will!
- 38:11 They are but meagre hosts of the disbelieving alliances—scattered here and there—soon to be vanquished!
- 38:12 So too before them did the people of Noah belie God, as did the people of Ād, and mighty Pharaoh of the lofty structures,
- 38:13 and the people of Thamûd, and the people of Lot, as well, and the Dwellers of the Thicket of Al-Aykah. These were mightier alliances of unbelief.
- 38:14 There is not one of these communities

مَا سَمِعْنَا بِهَذَا ٧

فِي الْمَلَأَةِ الْآخِرَةِ

إِنْ هَذَا إِلَّا آخِلَاقٌ

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ٨

بَلْ هُمْ فِي شَكِّ مِنْ ذِكْرِي

بَلْ لَمَّا يَدُوقُوا عَذَابِ

أَمْرَعْنَهُمْ خَزَائِنَ رَحْمَةِ

رَبِّكَ الْعَزِيزِ الْوَهَّابِ

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ

وَالْأَرْضِ وَمَا بَيْنَهُمَا

فَلْيَرْزُقُوا فِي الْأَسْبَابِ

جُنْدٌ مَا هُنَالِكَ ١١

مَهْرُومٌ مِنَ الْأَحْزَابِ

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ

وَقِرْعَوْنٌ ذُرِّيَّةَ الْأَنْوَادِ

وَتَمُودُ وَقَوْمُ لُوطٍ ١٣

وَأَصْحَابُ لَيْكَةِ

أُولَئِكَ الْأَحْزَابُ

إِنْ كُلٌّ ١٤

إِلَّا كَذَّبَ الرُّسُلَ

سُورَةُ السَّادِثَةِ

الجزء الثالث والعشرون

- but that it belied the 'divine mandate
of God's messengers.
Thus My punishment
justly' came to pass 'against them'.
38:15 Therefore, 'the likes of' these 'disbelievers'
await nothing but a single blast 'of destruction',
from which there shall be no recovery.
38:16 Yet they say 'in mockery': 'Our Lord!
Hasten our portion 'of doom' for us 'now',
before the Day of Reckoning!
38:17 'O Prophet!
Be patient with all that they say.
And recall Our servant David, 'a mere shepherd',
whom God 'endowed with prowess.
Indeed, he was ever-penitent.
38:18 Indeed, We subjugated the 'very' mountains
to give due exaltation 'to God' with him—
in the evenings and at sunrise—
38:19 and the birds in assembly, 'as well'.
Each would resort to Him 'in penitence'.
38:20 Thus did We strengthen his dominion.
Moreover, We gave him 'prophetic' wisdom
and prudence in speech.
38:21 *Now, has the account of the 'two' disputants
come to you, 'O Prophet'?
Behold!
They climbed the 'wall of David's' sanctuary.
38:22 When they entered upon David 'during worship',
he was alarmed by them.
They said: 'Have no fear!
'We are' two disputants.
One of us has committed injustice
against the other.
So judge between us,
in accordance with the truth.
Moreover, do not transgress 'the law of God'.

فَحَقَّ عِقَابِ

وَمَا يَنْظُرُ هُوَ إِلَّا

إِلَّا صَيْحَةً وَاحِدَةً

مَا لَهَا مِنْ فَوْقِ

وَقَالُوا رَبَّنَا عَجَلْنَا

قَبْلَ يَوْمِ الْحِسَابِ

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ

وَأَذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ

إِنَّهُ أَوَّابٌ

إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ

يُسَبِّحُنَ بِالْعَشِيِّ وَالْإشْرَاقِ

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهِ أَوَّابٌ

وَشَدَدْنَا مُلْكَهُ

وَأَتَيْنَاهُ الْحِكْمَةَ

وَفَصَّلَ الْكُتَابِ

وَهَلْ آتَاكَ نَبَأُ الْخَصْمِ

إِذْ سَوَّرُوا الْمِحْرَابَ

إِذْ دَخَلُوا عَلَىٰ دَاوُدَ

فَفَرِعَ مِنْهُمْ قَالُوا لَا تَخَفْ

خَصَمَانِ بَعْضُنَا عَلَىٰ بَعْضٍ

فَلْحَكْمِكُمْ بَيْنَنَا بِالْحَقِّ

وَلَا تَشْطُطْ

سُوْرَةُ

الْحَزْنَةُ الثَّلَاثُ وَالْعِشْرُونَ

- But, rather, guide us to the even way.
- 38:23 Indeed, this is my brother.
He has ninety-nine ewes,
whereas I have only one ewe.
So he said: Give her into my care.
Moreover, he became overbearing toward me
in his speech.
- 38:24 He said to the disputants:
Truly, he has wronged you
by asking to add your ewe to his ewes.
And, indeed, many are the partners
who commit injustice against one another,
except for those who believe
and do righteous deeds—and how few they are!
Then David realized
that We had put him to the test.
So he sought forgiveness from his Lord,
and, at once, he fell to bowing in worship
and became penitent. ﴿٣٥﴾
- 38:25 So We forgave him this.
And, indeed, there is, most surely, for him
a station of nearness with Us
in the Hereafter
and a most excellent resort awaiting him.
- 38:26 Thus did God exhort him: O David!
Indeed, We have made you
a successor in the land
to sit upon the throne of Israel.
So rule among the people
in accordance with the revealed truth.
Thus you shall not follow
the dictates of whim,
for it will lead you astray from the path of God.
And as to those who go astray
from the path of God,
for them there is a severe torment

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ

﴿٣٣﴾ إِنَّ هَذَا أَخِي

لَهُ نِسْعٌ وَسِعُونَ نَعْجَةً

وَلِي نَعْجَةٌ وَاحِدَةٌ

فَقَالَ أَكْفَلْنِيهَا

وَعَزَّيْنِي فِي الْخِطَابِ

﴿٣٤﴾ قَالَ لَقَدْ ظَلَمَكَ

بِسُؤَالِ نَعْجِكَ إِلَى نِعَاجِهِ

وَإِنَّ كَثِيرًا مِنَ الْخَاطِئِينَ

لَيَسِي بَعْضُهُمْ عَلَى بَعْضٍ

إِلَّا الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

وَقَلِيلٌ مَّا هُمْ

وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ

فَاسْتَغْفَرَ رَبَّهُ

﴿٣٥﴾ وَحَرَّرْنَا لَكَ وَءَانَابِ

﴿٣٥﴾ فَغَفَرْنَا لَهُ ذَلِكَ

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ

وَحُسْنَ مَآبٍ

﴿٣٦﴾ يٰدَاوُدُ إِنَّا جَعَلْنَاكَ

خَلِيفَةً فِي الْأَرْضِ

فَأَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

وَلَا تَتَّبِعِ الْهَوَىٰ

فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

﴿٣٦﴾ إِنَّ الَّذِينَ يَضِلُّونَ

عَنْ سَبِيلِ اللَّهِ

لَهُمْ عَذَابٌ شَدِيدٌ

سُوْرَةُ

الْحَزْرَةُ الثَّلَاثُ وَالْعِشْرُونَ

- awaiting in the Hereafter,
for they have forgotten the Day of Reckoning.
- 38:27 For We have not created the heaven,
and the earth,
and all that is between them in vain.
That is merely the conjecture
of those who disbelieve.
So woe to those who disbelieve,
for they shall be cast into the Fire of Hell!
- 38:28 Or are We to make the reward
of those who believe and do righteous deeds
like that of those
who sow corruption in the earth?
Or are We to make the reward
of the God-fearing like that of the wicked?
- 38:29 A most blessed Book
have We sent down to you, O Prophet,
in this Quran,
so that they who hear its tidings
may reflect on its verses.
And so that those who are endowed
with discretion and understanding
may heed its admonition
and be ever mindful of its commandments.
- 38:30 So to David We granted Solomon as a son—
and a most commendable servant of God
he was!
Indeed, he was ever-penitent.
- 38:31 Behold!
Once, in the late afternoon,
purebred, prancing steeds
were ranged for him to review,
until the sun had set without
Solomon offering the Prayer.
- 38:32 He then said:

بِمَا سَوَّوْا يَوْمَ الْحِسَابِ
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ
وَمَا بَيْنَهُمَا بَطْلًا
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ
أَمْ يَجْعَلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ
كُنْتُ أَنْزَلْتُهُ إِلَيْكَ مَبْرُورًا
لِيَدَّبُّوا بِآيَاتِهِ
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ
وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ
نَعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ
إِذْ عَرَضَ عَلَيْهِ بِالْعَشِيِّ
الصَّنْفِئَةُ الْحَيَادُ

- Indeed, I have loved
 these much-loved good steeds
 over the remembrance of my Lord—
 until such time as they were concealed
 in the seclusion of the stable.
- 38:33 So after offering his Prayer, he commanded:
 Return them to me.
 Thus he took to grooming them, in humility,
 stroking their legs
 and necks in gratefulness to God.
- 38:34 And very truly, We put Solomon to the test
 when We cast upon his royal seat
 a mere body.
 Thereafter, he became ever-penitent.
- 38:35 And in prayer, he said: My Lord! Forgive me.
 And grant me an unrivaled kingdom
 such as never shall be possible
 for anyone after me to have.
 Indeed, it is You alone
 who are the All-Granting.
- 38:36 Thus We subjugated to him the mighty wind,
 running smoothly at his command
 to wherever he directed.
- 38:37 We subjugated to him, moreover, the satans—
 every able builder and diver among them.
- 38:38 Also, We subjugated to him
 others among them coupled in fetters.
- 38:39 So We said to him:
 This is Our gift.
 So confer and withhold from it, as you will,
 without reckoning from Us.
- 38:40 And, indeed, there is, most surely, for him
 a station of nearness with Us in the Hereafter
 and a most excellent resort awaiting him.
- 38:41 Recall, as well, Our servant Job.

سُورَةُ الشَّادِ

الْحِزْبُ الثَّالِثُ وَالْعِشْرُونَ

فَقَالَ إِنِّي أَحْبَبْتُ ۝۳۲
 حَبَّ الْخَيْرِ عَنِ ذِكْرِ رَبِّي
 حَتَّى تَوَارَتْ بِالْحِجَابِ
 رَدُّوهَا عَلَيَّ فَطْفِقَ مَسْحًا ۝۳۳
 بِالسُّوقِ وَالْأَعْنَاقِ
 وَلَقَدْ فَتَنَّا سُلَيْمَانَ ۝۳۴
 وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا
 ثُمَّ أَنَابَ ۝۳۵
 قَالَ رَبِّ اغْفِرْ لِي
 وَهَبْ لِي مُلْكًا
 لَا يَبْلُغُنِي لِأَحَدٍ مِّنْ بَعْدِي
 إِنَّكَ أَنْتَ الْوَهَّابُ ۝۳۶
 فَسَخَرْنَا لَهُ الرِّيحَ ۝۳۷
 تَجْرِي بِأَمْرِهِ رُطَاءَ حَيْثُ أَصَابَ
 وَالشَّيَاطِينَ كُلَّ بِنَاءٍ وَعَوَاصٍ ۝۳۸
 وَآخَرِينَ مَفْرَبِينَ فِي الْأَصْفَادِ
 هَذَا عَطَاؤُنَا فَامْنُنْ ۝۳۹
 أَوْ اْمْسِكْ بِعَصْرِ حِسَابٍ
 وَإِن لَّهٗ عِنْدَنَا لُزْقٌ ۝۴۰
 وَحُسْنٌ مَّطَابٍ

- Behold! He cried out to his Lord:
Indeed, Satan has touched me
with weariness and torment!
- 38:42 It was said to him:
Stamp your foot upon the ground;
a fount shall gush:
Here is a cool medicinal bath,
and nutritious water to drink.
- 38:43 Moreover, We granted to him again
the joy of his family—
and, along with them,
the like of them besides—
as a mercy from Us and a profound reminder
of God's relief,
for those who are endowed
with discretion and understanding
and so heed admonition.
- 38:44 Then it was said to him:
Now take in your hand
a bundle of basil.
Then strike with it as you have pledged,
regarding your wife,
and do not violate your oath.
Indeed, We found him most patient—
a most commendable servant!
Indeed, he was ever-penitent.
- 38:45 And recall Our servants
Abraham, and Isaac, and Jacob—
people endowed with mighty faith
and full insight.
- 38:46 Indeed, We purified them with the blessing
of a most pure remembrance
of the Everlasting Abode.
- 38:47 For, indeed, by Our providence,
they are, most surely,

سُورَةُ السَّادِ

الْحَبَّةُ الْكَلْبَاءُ وَالْعَشْرُونَ

٤١ ﴿٤١﴾ وَادْكُرْ عَبْدَنَا أَيُّوبَ
إِذْ نَادَى رَبَّهُ
أَنِّي مَسَّنِيَ الشَّيْطَانُ
بُضْبٍ وَعَذَابٍ
٤٢ ﴿٤٢﴾ ارْكُضْ بِرِجْلِكَ
هَذَا مَغْسَلٌ بَارِدٌ وَشَرَابٌ
وَوَهَبْنَا لَهُ أَهْلَهُ
وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا
وَذِكْرَى لَأُولَى الْأَلْبَابِ
٤٣ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْتًا
فَاصْرِبْ بِهِ وَلَا تَحْنَتْ
إِنَّا وَجَدْنَاهُ صَابِرًا
نَعِمَ الْعَبْدُ إِنَّهُ أَوَّابٌ
٤٤ ﴿٤٤﴾ وَادْكُرْ عَبْدَنَا إِبْرَاهِيمَ
وَاسْحَقَ وَيَعْقُوبَ
أُولَى الْأَيْدِي وَالْأَبْصَارِ
إِنَّا أَخْلَصْنَاهُمْ
بِخَالِصَةِ ذِكْرَى الدَّارِ
٤٥ ﴿٤٥﴾ وَإِلَيْهِمْ عِندَنَا
لِمَنِ الْمُصْطَفَيْنَ الْأَخْيَارِ

- of the chosen 'messengers'
and of the elect 'in faith'.
- 38:48 Moreover, recall Ishmael
and Elisha and Dhul-Kifl—
for all 'of them' are of the elect 'in faith'.
- 38:49 This 'Quran' is a 'godly' reminder,
that, indeed, for the God-fearing
a most excellent resort 'awaits'—
- 38:50 Gardens everlasting,
whose gates are opened wide to them.
- 38:51 Therein shall they recline.
Therein shall they call forth
much fruit and drink.
- 38:52 *Moreover, near them shall be maidens,
restrained of glance, of equal age,
'each one as youthful as the next'.
- 38:53 This is 'the fulfillment of' all that you 'believers'
have been promised for the Day of Reckoning.
- 38:54 Indeed, this is, most surely, Our provision.
It shall have no end.
- 38:55 All this 'for the God-fearing'!
But, indeed, for the transgressors
a most evil resort 'awaits'—
- 38:56 Hell, in which they shall roast—
and a most woeful cradle 'it is'!
- 38:57 This 'and no more'!
So let them taste it—
scalding fluid and purulence.
- 38:58 Moreover, 'there shall be'
other kinds 'of torment' of the like of these.
- 38:59 'It shall be said to their leaders':
Here is another intrushing throng
'of your followers' with you!
'They shall say':
No welcome is there for them!

وَأَذْكُرَ إِسْمَاعِيلَ ﴿٤٨﴾

وَالْيَسَعَ وَذَا الْكِفْلِ

وَكُلٌّ مِنَ الْأَخْيَارِ

هَذَا ذِكْرٌ

وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ

جَنَّاتٍ عَدْنٍ

مُفْتَحَةٌ لَّهُمُ الْأَبْوَابُ

مُتَّكِنِينَ فِيهَا يُدْعَوْنَ فِيهَا

بِفَنَائِكُمْ كَثِيرَةً وَسَرَابٍ

وَعِنْدَهُمْ

قَصِيرَاتُ الْغُرُفِ أَنْزَابٌ

هَذَا مَا تُوَعَّدُونَ

لِيَوْمِ الْحِسَابِ

إِنَّ هَذَا لَرِزْقُنَا

مَا لَمْ يَنْقَادِ

هَذَا وَإِنَّ لِلظَّالِمِينَ

لَشَرَّ مَآبٍ

جَهَنَّمَ بَصُلُونَهَا فِئْسَ الْمِهَادُ

هَذَا فَلْيَذُوقُوهُ

حَمِيمٌ وَعَسَاقٌ

وَأَخْرَجْنَا مِنْ شَجَلِهِ أَرْوَاحَ

هَذَا فَوْجٌ مُتَقَدِّمٌ مَعَكُمْ

سُورَةُ

الْحُجُرَاتِ وَالْبُرُجَانِ

- They are all to roast now in the Fire of Hell.
- 38:60 They who were their followers shall say to them:
Rather, it is you for whom there is no welcome!
For it is you who have forwarded this eternal punishment for us—and a most woeful residence it is!
- 38:61 They shall then say in prayer:
Our Lord!
Whoever misguided us and brought us to this, increase manifold the torment for him in the Fire of Hell!
- 38:62 Moreover, they shall say to each other:
Why is it that we do not see any of the men whom we used to count as being evil and in the very worst human condition?
- 38:63 Were we mistaken to take them as an object of scorn and scoffing in life?
Or have our eyes swerved from them, for we do not see them here?
- 38:64 Indeed, this contention shall most surely, in truth, transpire among the People of the Fire.
- 38:65 O Prophet! Say to one and all:
Indeed, I am only a forewarner of God's nearing Judgment.
For no god is there but the true God, the One, the All-Dominating,
- 38:66 Lord of the heavens, and the earth, and all that is between them, the Overpowering One, the Most Forgiving.
- 38:67 Say to them:
It is indeed a magnificent tidings,

لَا مَرْحَبًا بِهِمْ
إِنَّهُمْ صَالُوا النَّارِ
قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ
أَنْتُمْ قَدْ مَشَّوْهُ لَنَا
فَيْسَ الْقَرَارُ
قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا
فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ
وَقَالُوا مَا لَنَا لَنْ نَرَى رِجَالًا
كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ
أَتَّخَذْتَهُمْ سَخِرِيًّا
أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ
إِنَّ ذَلِكَ لَحَقٌّ
تَخَاصُمَ أَهْلِ النَّارِ
قُلْ إِنَّمَا أَنَا مُنذِرٌ
وَمَا مِّنْ إِلَهٍ إِلَّا اللَّهُ
الْوَحْدُ الْقَهَّارُ
رَبُّ السَّمَوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ
قُلْ هُوَ نَبَأٌ عَظِيمٌ

- 38:68 from which you are turning away.
- 38:69 Nor did I have any knowledge of the angels of the Transcendent Assembly when they were disputing as to the creation of Adam.
- 38:70 It is revealed to me only that I may be a clear forewarner of the nearing Judgment.
- 38:71 Behold! Your Lord said to the angels: Indeed, I am creating a human being out of mud.
- 38:72 So when I have fashioned him and breathed into him of My life-giving spirit, then fall to the ground, bowing your faces down to receive and honor him.
- 38:73 So the angels bowed themselves down to the ground, all of them together—
- 38:74 except Iblîs. He grew arrogant, and thus became of the disbelievers.
- 38:75 God said: O Iblîs! What has prevented you from bowing your face down to the ground, to honor the one whom I have created with My own mighty Hands? Have you now grown arrogant? Or have you ever been of the haughty ones?
- 38:76 He said: I am better than him! You created me out of fire, and You created him out of mud.
- 38:77 God said: Begone from here! For, indeed, you are accursed!
- 38:78 Therefore, upon you is My curse until the Day of Judgment.

سُوْرَةُ

الْحُزْنَةُ النَّازِلَةُ وَالْعَشْرُونَ

- ٦٨ أَنْتُمْ عَنْهُ مُعْرِضُونَ
- ٦٩ مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ
- ٧٠ إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ
- ٧١ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِنْ طِينٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ فَسَجَدَ الْمَلَأِئِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ قَالَ يَا أَيْلَيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَاجِعٌ

سُوْرَةُ

الْحِزْبُ الثَّالِثُ وَالْعِشْرُونَ

- 38:79 He said: My Lord!
Then grant me respite
until the Day they are raised up
in the Hereafter.
- 38:80 God said:
Then you are, indeed, of those granted respite
only to the Day of Doom,
the moment in time known to Me alone.
- 38:82 He said:
I swear by Your invincible might,
I will, most surely, lead them
to the way of perversity, all together—
except Your true servants among them—
the sincere, elect ones.
- 38:84 God said:
Here is the word of truth!
And only the truth do I say!
- 38:85 I shall, most surely, fill Hell with you,
and with whomever among them follows you,
all together!
- 38:86 Say to them, O Prophet,
concerning this Quran:
I do not ask of you any reward for it.
Nor am I one of the pretenders
to prophethood.
- 38:87 Indeed, this Quran is but a revealed Reminder
of God's admonition and guidance
sent to all the people of the worlds.
- 38:88 Thus you shall all, most surely, come to know
the utter truth of its tidings,
after a brief time.

وَإِنَّ عَلَيْكَ لَعَنَتِي ٧٨

إِلَى يَوْمِ الدِّينِ

قَالَ رَبِّ فَأَنْظِرْ فِي ٧٩

إِلَى يَوْمٍ مَّبْعُوثُونَ

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ٨٠

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ٨١

قَالَ فَبِعِزَّتِكَ ٨٢

لَأَعْرِضَنَّهُمْ لَاجْمَعِينَ

إِلَّا عِبَادَكَ ٨٣

مِنْهُمْ الْمُخْلِصِينَ

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ٨٤

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ ٨٥

وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ٨٦

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٨٧

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ٨٨

Surah 39 / 75 VERSES / REVEALED AT MAKKAH

Al-Zumar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 39:1 The revelation of this Book
is from God 'on high',
the Overpowering 'One', the All-Wise.
- 39:2 'O Prophet!
We have, indeed, sent down the Book to you
with the 'very essence of all' truth.
So worship God 'and no other',
making the 'practice of your' religion
'pure and' 'sincere to Him.
- 39:3 For, most surely, it is to God 'alone'
that the 'true' religion of purity belongs.
For those who have taken patrons
apart from Him 'say':
We do not worship them for 'any' other reason
than 'that through their intercession'
they draw us nearer to God
in 'spiritual' station.
Indeed, God will judge between them 'all'
about that which they dispute.
Indeed, God does not guide
one who is a liar 'and' a relentless unbeliever.
- 39:4 Had God intended to take 'to Himself' a child,
He would, most surely, have chosen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ
الْعَزِيزِ الْحَكِيمِ

٢ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ
الْكِتَابَ بِالْحَقِّ
فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ
أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

٣ وَالَّذِينَ اتَّخَذُوا
مِنْ دُونِهِ أَوْلِيَاءَ
مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى
إِنَّ اللَّهَ يَجْعَلُ بَيْنَهُمْ
فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ
إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ كَاذِبٌ كَفَّارٌ
لَوْ أَرَادَ اللَّهُ
أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَى
مِمَّا يَخْلُقُ مَا يَشَاءُ

الجزء الثالث والعشرون
سورة الزمارة

whatever He so willed
from whatever He creates,
'not what they have said'.
Highly exalted is He 'far above this'!
He 'alone' is God,
the One, the All-Dominating!
39:5 He created the heavens
and the earth with 'profound' truth.
He winds the night about the daylight.
And He winds the daylight about the night.
For He subjugated
the sun and the moon
'to a fixed order',
each one running 'its course'
for a stated term 'preordained by Him'.
Most surely, He 'alone'
is the Overpowering 'One', the Most Forgiving.
39:6 He created 'all of you', 'O humankind',
from a single soul.
Then of it, He made its mate.
Moreover, of cattle
He has bestowed upon you eight 'types'
in 'four kinds, counting' mates.
He creates you in the wombs of your mothers—
creation after creation—
within three 'veils of' darkness.
That is God, your Lord!
To Him 'alone' belongs all the dominion.
There is no God but Him.
How, then, are you turned away
'from worshipping Him alone'?
39:7 If you disbelieve—
then 'let it be known'
that, indeed, God is self-sufficient
without 'any need of' you.
Yet He is not pleased with unbelief

سُبْحٰنَهُ ۗ هُوَ ٱللَّهُ
ٱلْوَٰحِدُ ٱلْقَهَّارُ
خَلَقَ ۝٥
ٱلسَّمٰوٰتِ ۖ وَٱلْأَرْضِ ۖ بِٱلْحَقِّ
يُكْوِرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ
وَيُكْوِرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ
وَسَخَّرَ ٱلسَّمْسَ ۖ وَٱلْقَمَرَ
كُلٌّ يَجْرِي
لِأَجَلٍ مُّسَمًّى
أَلَا هُوَ ٱلْعَزِيزُ ٱلْفَعْلُ
خَلَقَكُمْ مِّن نَّفْسٍ وَٰحِدَةٍ ۝٦
ثُمَّ جَعَلَ مِنهَا زَوْجَهَا
وَٱنزَلَ لَكُمْ مِّنَ ٱلْأَنفُسِ
ثَمِينَةَ ۖ أَزْوَاجٍ يَخْلُقْكُمْ
فِي بُطُونِ ٱمְهَاتِكُمْ
خَلْقًا مِّنۢ بَعْدِ خَلْقٍ
فِي ظُلُمٰتٍ ثَلٰثٍ
ذٰلِكُمْ ٱللَّهُ رَبُّكُمْ
لَهُ ٱلْمَلِكُ
لَا إِلٰهَ إِلَّا هُوَ
فَإِنۢ نُّصْرَفُونَ ۝٧
إِن تَكْفُرُوا
فَإِنَّ ٱللَّهَ عَنۢكُمْ
وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ

for His servants.

But if you give thanks, He is well pleased with this thanksgiving for you.

Nor shall any sin-laden soul carry the 'sinful' load of another.

Then to your Lord 'alone' is your return.

Thus shall He tell you 'the due recompense' of all that you have been doing 'in life'.

Indeed, He is all-knowing

of all that is 'harbored'

within the breast 'of people'.

39:8 *Now, when harm touches a human being, he calls upon his Lord for relief, penitent to Him alone.

Then when He affords him a blessing 'of comfort' from Him, he forgets that for which

he was crying out to Him before,

and he sets up rivals to God

to lead 'others' astray from His way.

Say 'to such a one':

Enjoy your unbelief

for a little 'while, until death'!

For, indeed, you are 'to be' of the Companions of the Fire 'of Hell'!

39:9 Is such a one better,

or one who is devoutly obedient 'to God' in the watches of the night,

bowing 'his face' down to the ground and standing 'in Prayer',

fearing 'God's Judgment in' the Hereafter and imploring the mercy of his Lord?

Say 'to humankind, O Prophet':

Are those who know 'God'

and those who do not know 'Him' equal?

وَإِنْ تَشْكُرُوا بَرِّضَهُ لَكُمْ

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

❖ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ

دَعَا رَبَّهُ، مُخِبًّا إِلَيْهِ

ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ

نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ

مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا

لِيُضِلَّ عَنْ سَبِيلِهِ

فَلِتَمَنَّعَ بِكُفْرِكَ قَلِيلًا

إِنَّكَ مِنَ أَصْحَابِ النَّارِ

أَمَّنْ هُوَ قَنْتَرٌ ءَأَنَاءَ الْيَلِّ

سَاجِدًا وَقَائِمًا

يَحْذَرُ الْآخِرَةَ

وَيَرْجُوا رَحْمَةَ رَبِّهِ

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ

وَالَّذِينَ لَا يَعْلَمُونَ

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

8

9

سُبْحَانَكَ اللَّهُمَّ

الْحِزْبُ الثَّالِثُ وَالْعِشْرُونَ

- Indeed, only those who are endowed with discretion and understanding and so heed admonition are ever mindful of God.
- 39:10 Say, O Prophet: God declares to humanity: O My servants who believe! Fear your Lord at all times! For those who do good in this world, there shall be great goodness here and in the Hereafter. Moreover, God's earth is spacious. So worship Him freely therein. For, indeed, those who are patient shall be rendered their reward in full, without measure.
- 39:11 Say to humankind, O Prophet: Indeed, I have been commanded to worship God and no other, making the practice of my religion pure and sincere to Him alone.
- 39:12 Thus I have been commanded to be the foremost of those who are *muslims*, in willing submission to God alone.
- 39:13 Say, as well: Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day!
- 39:14 Say, moreover: It is God and no other whom I worship, making the practice of my religion pure and sincere to Him.
- 39:15 So worship whatever you so will, O people, apart from Him! Yet say to them in forewarning: Indeed, the real losers are those who shall lose their souls,

قُلْ يَعْبَادِ الَّذِينَ ءَامَنُوا ﴿١٠﴾

انْقُوا رَبِّكُمْ لِلَّذِينَ أَحْسَنُوا

فِي هَذِهِ الدُّنْيَا حَسَنَةٌ

وَأَرْضُ اللَّهِ وَسِعَةٌ

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ

بِغَيْرِ حِسَابٍ

قُلْ إِنِّي أُمِرْتُ أَنْ عَبُدُ اللَّهَ ﴿١١﴾

مُخْلِصًا لَهُ الدِّينَ

وَأُمِرْتُ لِأَنْ أَكُونَ ﴿١٢﴾

أَوَّلَ الْمُسْلِمِينَ

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي ﴿١٣﴾

عَذَابَ يَوْمٍ عَظِيمٍ

قُلْ اللَّهُ أَحَدٌ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ

قُلْ إِنَّ الْخَاسِرِينَ

الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ

أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

- and their families, on the Day of Resurrection.
Most surely, that is the manifest loss!
- 39:16 For them there shall be 'only' billows of fire from above them and billows from beneath them. It is with this that God instills fear in His servants.
O My servants!
Be you, indeed, fearful of Me!
- 39:17 Yet 'as to' those who shun the false deities of the world—refusing to worship them—who rather turn in penitence to God 'alone'—for them, there is the glad tidings of Paradise'. So give glad tidings to My 'faithful' servants—
- 39:18 those who listen to the 'revealed' word of God and follow the very best of it. These are the ones whom God has guided. For it is they who are endowed with 'discretion and understanding' and so heed admonition.
- 39:19 But what of one against whom the 'divine' word of chastisement has 'already' gone forth? Is it you, then, 'O Prophet,' that shall rescue 'such a' one 'who has lost his soul' in the Fire?
- 39:20 Yet for those who fear their Lord, there shall be 'in the Hereafter' Heavenly Chambers, above which are built towering 'Heavenly' Chambers, beneath which rivers flow. It is the promise of God—'and' never does God fail 'to fulfill His' promise!
- 39:21 Have you not seen, 'O Prophet,' that it is 'God alone' who 'sends down, from the sky, water,

سُورَةُ الزُّمَرِ

الجزء الثالث والعشرون

لَهُمْ مِنْ فَوْقِهِمْ ۖ (١٦)
 تُظَلَّلُ مِنَ النَّارِ
 وَمِنْ تَحْتِهِمْ تُظَلَّلُ
 ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ
 يَجْعَادُ فَاتَّقُونَ
 وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ (١٧)
 أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ
 لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ
 الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ (١٨)
 فَيَسْتَمِعُونَ أَحْسَنَهُ
 أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ
 وَأُولَٰئِكَ هُمُ الْأَوْلَىٰ
 أَفَمَنْ حَقَّ عَلَيْهِ (١٩)
 كَلِمَةُ الْعَذَابِ
 أَفَأَنْتَ تُنقِذُ مِنَ النَّارِ
 لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ (٢٠)
 لَهُمْ عُرْفٌ
 مِنْ فَوْقِهَا عُرْفٌ مُبِينَةٌ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 وَعَدَّ اللَّهُ
 لَا يُخَلِّفُ اللَّهُ الْمِيعَادَ
 أَلَمْ تَرَ أَنَّ اللَّهَ (٢١)
 أَنْزَلَ مِنَ السَّمَاءِ مَاءً
 فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ
 تُعْرِضُ بِهِ ذُرْعًا
 مُخْتَلِفًا أَلْوَانُهُ

سُورَةُ الزُّمَرِ

الْحِزْبُ الثَّالِثُ وَالْعِشْرُونَ

and thrusts it all through the earth as fountains?

Then He brings forth with it
plants of varying colors.

Then they wither,

such that you see them yellowing.

Then He turns them into crumbling stubble.

Indeed, in this there is, most surely,
a 'profound' reminder

for those who are endowed
with 'discretion and' understanding
'and so heed admonition'.

39:22

Then is one whose heart
God opens wide to 'receive' Islam
'in willing submission to God alone,'
such that he follows a 'guiding' light
from his Lord,

'like one whose heart is closed'?

Then woe to those whose hearts are hardened
at the mention of God!

They are 'utterly lost' in clear misguidance.

39:23

It is God 'alone' who has sent down 'this Quran
as 'the fairest' of all' discourse.

It is a 'Heavenly' Book 'of cohering' beauty,
command, and consistency—oft-repeated.

At 'the recitation of its forewarning,'
the 'very' skins of those

who venerate their Lord shiver.

Then their skins and their hearts soften

at the remembrance of God's
'glad tidings of Paradise'.

Such is the guidance of God!

He guides with it whomever He so wills.

And whomever God leaves to stray,
no guide shall there ever be for him.

39:24

Is, then, one 'cast fettered into Hell'—
shielding himself with his own face

ثُمَّ يَهْبِجُ فَتَرْتَهُ مُصْفَرًا

ثُمَّ يَجْعَلُهُ حُطَمًا

إِنَّ فِي ذَلِكَ لَذِكْرَى

لِأُولَى الْأَلْبَابِ

أَفَمَنْ شَرَحَ اللَّهُ

صَدْرَهُ لِلْإِسْلَامِ

فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ

فَوَيْلٌ لِلْقَاسِيَةِ

فُلُوبِهِمْ مِنْ ذِكْرِ اللَّهِ

أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ

كِتَابًا مُتَشَابِهًا مَثَابًا

تَفْشَعِرُ مِنْهُ جُلُودُ

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ

ثُمَّ تَلِينُ جُلُودُهُمْ

وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ

ذَلِكَ هُدَىٰ اللَّهِ

يَهْدِي بِهِ مَنْ يَشَاءُ

وَمَنْ يَضِلِلِ اللَّهُ

فَمَا لَهُ مِنْ هَادٍ

أَفَمَنْ يَتَّقِي بِوَجْهِهِ

سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

﴿٢٢﴾

﴿٢٣﴾

﴿٢٤﴾

سُورَةُ الزُّمَرِ

الجزء الثالث والعشرون

- from the worst torment of the Fire
on the Day of Resurrection—
better than one whose face
shall be delighted in Paradise?
Thus it shall be said to the godless wrongdoers:
Taste all the evil that you have earned in life!
- 39:25 Those who disbelieved
before these who now disbelieve
also belied their messengers.
Thus the torment came upon them
from where they did not perceive it.
- 39:26 So God caused them to taste disgrace
in the life of this world.
But, most surely,
the torment of the Hereafter is far greater,
if only they who disbelieve knew.
- 39:27 Thus very truly,
We have put forth for the good of all people,
in this Quran,
something of every kind of illustration,
so that they may become mindful
that God is One.
- 39:28 It is an Arabic Quran,
wherein there is no crookedness,
so that they may become God-fearing.
- 39:29 God puts forth the parable of a man
confused in his service of many gods:
He is as a slave
over whom partners are wrangling.
While another man who worships only God
is as one serving only one man.
Are they of equal condition?
All praise is for God alone!
Yet most of them do not know this truth.
- 39:30 O Prophet, indeed, you will die.

وَقِيلَ لِلظَّالِمِينَ
ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

٢٥

فَأَنذَرْتَهُمْ الْعَذَابَ
مِنْ حَيْثُ لَا يَشْعُرُونَ
فَأَذَاقَهُمُ اللَّهُ الْخُرْبَى

٢٦

فِي الْحَيَاةِ الدُّنْيَا
وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ
لَوْ كَانُوا يَعْلَمُونَ

٢٧

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ
فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
لَعَلَّهُمْ يَتَذَكَّرُونَ

٢٨

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ
لَعَلَّهُمْ يَتَّقُونَ
ضَرَبَ اللَّهُ مَثَلًا

٢٩

رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا لِرَجُلٍ
هَلْ يَسْتَوِيَانِ مَثَلًا

الْحَمْدُ لِلَّهِ

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ
إِنَّكَ مِيتٌ وَإِنَّهُمْ مَمِيتُونَ
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ

٣٠

٣١

- And, indeed, they will all die.
- 39:31 Then, indeed, on the Day of Resurrection, you shall dispute with one another before your Lord for Judgment.
- 39:32 *Yet who does a greater wrong than one who forges lies against God and belies the revealed truth from God when it reaches him? Is there not in Hell a well-deserved dwelling place for the disbelievers?
- 39:33 But the one who has come with the truth—and all who confirm it—such as these are the God-fearing.
- 39:34 There shall be for them all that they wish with their Lord. Such is the reward of those who excel in doing good,
- 39:35 so that God may absolve them of the worst of what they have done and recompense them with their reward, in accordance with the very best they ever did in life.
- 39:36 Is not God enough of a Protector for His servant? Yet they who disbelieve would terrorize you with these lifeless gods whom they worship apart from Him. Thus whomever God leaves to stray, no guide shall there ever be for him.
- 39:37 And whomever God guides, there is none to lead him astray ever. Is not God utterly overpowering, all-avenging of evildoing?
- 39:38 And, indeed, if you asked them: Who created the heavens and the earth?

سُورَةُ الزُّمَرِ

الْحِزْبُ الرَّابِعُ وَالْعِشْرُونَ

عِنْدَ رَبِّكُمْ تَخَصِمُونَ ﴿٣١﴾
فَمَنْ أَظْلَمُمِمَّنْ كَذَبَ عَلَى اللَّهِ
وَكَذَبَ بِالصِّدْقِ
إِذْ جَاءَهُ^٥ الْبَيِّنَاتُ فِي جَهَنَّمَ
مَثْوًى لِّلْكَافِرِينَوَالَّذِي جَاءَ بِالصِّدْقِ
وَصَدَّقَ بِهِ^٦أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٢﴾
لَهُمْ مَا يَشَاءُونَعِنْدَ رَبِّهِمْ
ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَلِيُكَفِّرَ اللَّهُ عَنْهُمْ
أَسْوَأَ الَّذِي عَمِلُواوَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ
الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٣﴾أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ^٧،
وَيُخَوِّفُونَكَبِالَّذِينَكَ مِنْ دُونِهِ^٨،
وَمَنْ يُضِلِلِ اللَّهُفَمَا لَهُ مِنْ هَادٍ
وَمَنْ يَهْدِ اللَّهُفَمَا لَهُ مِنْ مُضِلٍّ^٩،أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ
وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَالسَّمَوَاتِ وَالْأَرْضَ
يَقُولُنَّ اللَّهُPART
24
half-part
47/60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الرَّابِعُ وَالْعِشْرُونَ

They would most surely say: It is God.

Say to them, O Prophet:

Have you considered, then, the reality of those whom you call upon in worship apart from God?

Were God to intend any harm for me, could they remove His harm?

Or, were He to intend mercy for me, could they withhold His mercy?

Say to them:

Sufficient for me is God in all things.

On Him alone

do the truly reliant believers rely.

39:39 O Prophet! Say to them:

O my people!

Work in accordance with your ungodly stand.

Indeed, I am working for God's way.

Yet soon shall you know

39:40 to whom will come a torment

that will disgrace him in this life

and whom an enduring torment

shall befall in the Hereafter.

39:41 O Prophet!

With this Quran,

We have, indeed, sent down the Book upon you,

with the very essence of all truth,

for all humankind.

So whoever is guided by it,

then he is guided only

for the good of his own soul.

But whoever goes astray from the truth

strays only to its utter loss.

Yet you are not a guardian

over them, O Prophet,

قُلْ أَفَرَأَيْتُمْ

مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ

هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ

أَوْ أَرَادَنِيَ بِرَحْمَةٍ

هَلْ هُنَّ

مُمْسِكَتُ رَحْمَتِهِ

قُلْ حَسْبِيَ اللَّهُ

عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

قُلْ يَلْقَاكُمْ

أَعْمَلُوا عَلَىٰ مَكَانِكُمْ

إِنِّي عَمِلٌ

فَسَوْفَ تَعْلَمُونَ

مَنْ يَأْتِيهِ عَذَابٌ

يُخْزِيهِ وَيَحِلُّ عَلَيْهِ

عَذَابٌ مُّقِيمٌ

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ

لِلنَّاسِ بِالْحَقِّ

فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ

وَمَنْ ضَلَّ

فَأِنَّمَا يَضِلُّ عَلَيْهِ

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

سُورَةُ الزُّمَرِ

الْحِزْبُ الرَّابِعُ وَالْعِشْرُونَ

- to dispose of their affairs .
- 39:42 It is God alone who takes the souls of people at the predestined time of their death. But as for those souls that have not yet died, He takes them during their sleep. Then He withholds the ones upon which He has decreed death, while He sends the others back to reach a stated term of life . Indeed, in all of this there are sure signs for a people who would reflect on life and death .
- 39:43 Then shall they yet take to themselves false deities as intercessors apart from God? Say to them, O Prophet: Will they intercede for you even though they hold no authority over anything and understand nothing?
- 39:44 Then say to them : Intercession is altogether for God alone to permit ! To Him belongs the dominion of the heavens and the earth. Then to Him shall you all be returned for Judgment .
- 39:45 Now, whenever the name Allah is mentioned as the One true God , the hearts of those who do not believe in the Hereafter shudder in aversion . Yet whenever those false deities apart from Him are mentioned, they rejoice.
- 39:46 Say before one and all : O Allah! Sole Originator of the heavens and the earth,

٤٢ اللَّهُ يَتَوَفَّى الْأَنْفُسَ

حِينَ مَوْتِهَا وَالَّتِي

لَمْ تَمُتْ فِي مَنَامِهَا

فَيُمْسِكُ الَّتِي

قَضَىٰ عَلَيْهَا الْمَوْتَ

وَيُرْسِلُ الْأُخْرَىٰ

إِلَىٰ أَجَلٍ مُّسَمًّى

إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يَتَفَكَّرُونَ

أَمْ اتَّخَذُوا

مِن دُونِ اللَّهِ شُفَعَاءَ

قُلْ أَوْلَوْكَانُوا

لَا يَمْلِكُونَ شَيْئًا

وَلَا يَعْقِلُونَ

٤٤ قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا

لَهُ مُلْكُ

السَّمَوَاتِ وَالْأَرْضِ

ثُمَّ إِلَيْهِ تُرْجَعُونَ

٤٥ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ

أَشْمَازَتْ قُلُوبُ الَّذِينَ

لَا يُؤْمِنُونَ بِالْآخِرَةِ

وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ

إِذَا هُمْ يَسْتَبْشِرُونَ

٤٦ قُلِ اللَّهُمَّ

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ

- Sole Knower of the realms
 of all the unseen and the seen,
 You alone shall judge between Your servants
 about that wherein they have been disputing.
 39:47 Even if those who had done wrong
 by taking false gods
 were to have all that is in the earth—
 and the like of it along with it—
 they would, most surely, wish in vain
 to ransom themselves therewith
 from the unrelenting torment
 of the Day of Resurrection.
 For there shall appear to them from God
 what they could never conceive of in life .
 39:48 For there shall appear to them
 the evil consequences
 of all that they have earned in the world .
 And the very punishment
 at which they used to mock
 shall have whelmed them from every side.
 39:49 And so it is
 that when harm touches a human being,
 he calls upon Us for relief .
 Then when We afford him
 a blessing of comfort from Us, he says:
 Indeed, this blessing has been given to me
 by virtue of a deep knowledge that I possess.
 Rather, it is a trial,
 but most of them do not know this .
 39:50 So too did those before them
 say this very thing .
 Yet all the riches they had earned
 did not avail them in the least .
 39:51 Thus the evil consequences
 of all that they had earned struck them.

سُبْحَانَكَ اللَّهُمَّ

الجزء الرابع والعشرون

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي

مَا كَانُوا فِيهِ يَخْتَلِفُونَ

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا

مَا فِي الْأَرْضِ جَمِيعًا

وَمِثْلَهُ مَعَهُ، لَفَتَدَّوَأُ بِهِ

مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ

وَبَدَأْتُمْ مِنْ اللَّهِ

مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

وَبَدَأْتُمْ

سَيِّئَاتٍ مَا كَسَبُوا

وَحَاقَ بِهِمْ

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ

دَعَانَا

ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا

قَالَ إِنَّمَا أُوتِيتُهُ، عَلَنَ عَلَيْهِ

بَلْ هِيَ فِتْنَةٌ

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

فَدَقَالَهُمُ الَّذِينَ مِنْ قَبْلِهِمْ

فَمَا أَغْنَى عَنْهُمْ

مَا كَانُوا يَكْسِبُونَ

فَأَصَابَهُمْ

سَيِّئَاتٍ مَا كَسَبُوا

وَالَّذِينَ ظَلَمُوا مِنْ هُنَا لَآءُ

And so it is that those who have done wrong
 from among these 'beliers who take false gods' —
 they too shall be struck
 by the evil 'consequences'
 of all that they had earned 'in life'.
 For in no way shall they be able to elude
 'the mighty Hand of God'.
 39:52 Do they not know that, indeed,
 it is God 'alone'
 who extends 'abundant' provision
 to whomever He so wills,
 and that He 'alone' restricts it
 for whomever He so wills?
 Indeed, in 'all of' this there are sure signs
 for a people who would believe.

39:53 *Say, 'O Prophet:
 God declares to humanity: O My servants!
 Those 'of you' who have committed 'sins
 in great' excess against their own souls,
 never despond of the mercy of God!
 For, indeed, God forgives sins, one and all.
 Indeed, it is He 'alone'
 who is the All-Forgiving, the Mercy-Giving.

39:54 So turn in penitence to your Lord.
 And submit yourselves to Him willingly—
 before there comes to you
 the torment 'of God's Judgment'.
 For, then, you shall not be helped.

39:55 So follow 'this Quran' —
 the very best 'of guidance'
 that has been sent down to you
 from your Lord—
 before the 'imminent' torment comes to you,
 suddenly, while you are unaware—

39:56 so that no soul shall say 'then, in regret':

سُوْرَةُ الزُّمَرِ

الْحَجْرَةُ الرَّابِعُ وَالْعِشْرُونَ

سَيُصِيبُهُمْ
 سَيِّئَاتُ مَا كَسَبُوا
 وَمَا هُمْ بِمُعْجِزِينَ
 ٥٢ أَوْلَمْ يَعْلَمُوا
 أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
 لِمَن يَشَاءُ وَيَقْدِرُ
 إِنَّ فِي ذَلِكَ لَآيَاتٍ
 لِّقَوْمٍ يُؤْمِنُونَ

٥٣ قُلْ يٰعِبَادِ

الَّذِينَ آسَفُوا عَلَىٰ أَنفُسِهِمْ
 لَا تَقْظُوا مِن رَّحْمَةِ اللَّهِ
 إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ

وَأَسْلِمُوا لَهُ مِنْ قَبْلِ

أَنْ يَأْتِيَكُمُ الْعَذَابُ

ثُمَّ لَا تُنصَرُونَ

وَأَسِعُوا أَحْسَنَ

مَا أُنزِلَ إِلَيْكُمْ

مِنْ رَبِّكُمْ

مِّن قَبْلِ أَنْ يَأْتِيَكُمُ

الْعَذَابُ بَغْتَةً

وَأَنْتُمْ لَا تَشْعُرُونَ

أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ

عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

- O alas for me, for all that I have neglected
in regard to God!
And, indeed, I was consciously
of the 'wrongful' scoffers.
- 39:57 Or else such 'a soul' might say, then, 'in lament':
If only God had guided me,
I, most surely, would have been
of the God-fearing!
- 39:58 Or else such 'a soul'
might say, then, when it beholds
the 'awaiting' torment 'of Hell':
If only I had a chance to return 'to the world'!
Then I would become one of those
who excel in 'doing' good!
- 39:59 No, indeed!
Truly My 'revealed' signs came to you.
But you belied them! And you grew arrogant!
And you were of the 'inveterate' disbelievers!
- 39:60 Thus on the Day of Resurrection,
you shall see those who 'forged' lies against God
with their faces blackened.
Is there not in Hell
a 'well-deserved' dwelling place
for the 'insolently' arrogant?
- 39:61 Yet God will deliver those who are God-fearing
into their 'abode of' everlasting glory.
Never shall evil touch them.
Nor shall they ever grieve.
- 39:62 God 'alone' is the Creator of everything.
And He 'alone' is guardian over all things.
- 39:63 To Him 'alone' belongs the treasures
of the heavens and the earth.
So 'as for' those who have disbelieved
in the 'revealed' signs of God—
'then' such as these are the losers

سُورَةُ الزُّمَرِ

الْحُجَّةُ الرَّابِعَةُ وَالْعَشْرُونَ

وَإِنْ كُنْتَ لِمَنِ السَّخِرِينَ
أَوْ تَقُولَ ﴿٥٧﴾
لَوْ أَنَّ اللَّهَ هَدَانِي
لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٨﴾
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ
لَوْ أَنَّ لِي كَرَّةً
فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾
بَلَىٰ قَدْ جَاءَ تَاكَاؤُنِي
فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ
وَكَنتَ مِنَ الْكٰفِرِينَ ﴿٦٠﴾
وَيَوْمَ الْقِيٰمَةِ تَرَى
الَّذِينَ كَذَّبُوا عَلَى اللَّهِ
وُجُوهُهُم مُّسْوَدَّةٌ
الَّذِينَ فِي جَهَنَّمَ
مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦١﴾
وَيَسْجَىٰ اللَّهُ الَّذِينَ اتَّقَوْا
بِمَقَارِبِهِمْ
لَا يَمَسُّهُمُ السُّوءُ
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
اللَّهُ خَلَقَ كُلَّ شَيْءٍ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ
لَّهُ مَقَالِيدُ ﴿٦٣﴾
السَّمٰوٰتِ وَالْأَرْضِ
وَالَّذِينَ كَفَرُوا
بِعَايَاتِ اللَّهِ
أُولَٰئِكَ هُمُ الْخٰسِرُونَ

- of an everlasting Paradise .
 39:64 Say to them, O Prophet :
 Is it other than God, then,
 that you would command me to worship,
 you ignorant ones?
 39:65 Yet truly it has been revealed to you,
 O Prophet —
 and to those of the prophets before you:
 If ever you were to associate
 any gods with God,
 then utterly futile
 would be all your good works.
 And, most surely,
 you yourself would have become
 among the losers of an everlasting Paradise .
 39:66 Rather, it is God alone you shall worship.
 And you shall ever be of those who are thankful.
 39:67 Yet they who disbelieve
 have not esteemed God
 with His rightful esteem.
 For the entire Earth shall be His handful
 on the Day of Resurrection!
 And the heavens shall be rolled up
 in His Right Hand.
 Highly exalted is He, and most high,
 far above all that they associate
 as gods with Him .
 39:68 And the Trumpet of the Hour of Doom
 shall be blown.
 Then all who are in the heavens
 and all who are in the earth
 shall be struck down with death —
 except whomever God so wills.
 Thereafter, it shall be blown once more.
 Then, at once, they are all standing

سُورَةُ الزُّمَرِ

الْحِزْبُ الرَّابِعُ وَالصُّرُونَ

قُلْ أَغْفِرَ اللَّهُ ٦٤

تَأْمُرُونِي أَعْبُدُ

أَيْهَا الْجَاهِلُونَ

وَلَقَدْ أُوحِيَ إِلَيْكَ ٦٥

وإِلَى الَّذِينَ مِنْ قَبْلِكَ

لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ

وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

بَلِ اللَّهُ فَاعْبُدْ ٦٦

وَكُنْ مِنَ الشَّاكِرِينَ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ٦٧

وَالْأَرْضُ جَمِيعًا

قَبْضَتُهُ يَوْمَ الْقِيَامَةِ

وَالسَّمَوَاتُ

مَطْوِيَّاتٌ بِيَمِينِهِ ٦٨

سُبْحَانَهُ وَتَعَالَى

عَمَّا يُشْرِكُونَ

وَيُنْفَخُ فِي الصُّورِ ٦٩

فَصَعِقَ مَنْ فِي السَّمَوَاتِ

وَمَنْ فِي الْأَرْضِ

إِلَّا مَنْ شَاءَ اللَّهُ

ثُمَّ يُنْفَخُ فِيهِ أُخْرَى

فَإِذَا هُمْ بِقِيَامٍ يُنظَرُونَ

- in the Plain of Judgment, looking on!
- 39:69 Thus the earth shall shine
by the light of its Lord.
And the 'precise' book of record for their deeds
will be set in place for each one.
And the prophets
and the witnesses over the nations
shall be brought up.
Thus it shall be decided
between them all,
in accordance with the truth—
and never shall they be wronged in the least.
- 39:70 Then each soul shall be rendered in full
for all that it has done in life.
For He is most knowing
of all that they were doing in the world.
- 39:71 Then those who disbelieved
shall be driven to Hell in companies,
until, when they come to it,
its gates will be opened,
whereupon its keepers shall say to them:
Did there not come to you messengers
from among yourselves,
reciting to you the 'revealed' verses
of your Lord, and forewarning you
of the 'inevitable' Meeting for Judgment
of this Day of yours?
They shall say: Yes, indeed!
But the word of torment
shall have already come to pass
against the disbelievers.
- 39:72 It shall be said to them:
Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is
for the 'insolently' arrogant!

سُورَةُ الزُّمَرِ

الجزء الرابع والعشرون

وَأَشْرَقَتِ الْأَرْضُ ۖ ﴿٦٩﴾
بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ
وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ
وَفُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ۖ ﴿٧٠﴾
وَسِيقَ الَّذِينَ كَفَرُوا
إِلَىٰ جَهَنَّمَ زُمَرًا
حَتَّىٰ إِذَا جَاءَهَا
فُتِحَتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ
آيَاتِ رَبِّكُمُ وَيُنذِرُونَكُمْ
لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ
وَلَكِن كُنَّا كَلِمَةً
الْعَذَابِ عَلَى الْكَافِرِينَ ۖ ﴿٧١﴾
قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ
وَسِيقَ ۖ ﴿٧٢﴾
الَّذِينَ اتَّقَوْا رَبَّهُمْ
إِلَى الْجَنَّةِ زُمَرًا

- 39:73 But those who feared their Lord shall be ushered to the Garden of Paradise in honored companies, until, when they come to it, and its gates shall be opened, its keepers shall then say to them: Peace be upon all of you! May you be ever pure! So enter it, all of you, abiding therein forever.
- 39:74 And they who enter shall say: All praise is for God alone who has made His promise to us come true, and who has bequeathed to us the Land of Everlasting Joy — for us to settle in the Garden of Paradise wherever we so will. Then how exceedingly commendable is the reward of those who ever do the will of God!
- 39:75 It is then that you shall see the angels, encircled about the Throne, exalting their Lord with all praise. Thus it shall have been decided between them all, in accordance with the truth. And so shall it be said at last: All praise is for God alone, Lord of All the Worlds!

سورة الزمارة

الجزء الرابع والعشرون

حَقَّ إِذَا جَاءَهَا
 وَفُتِحَتْ أَبْوَابُهَا
 وَقَالَ لَهُمْ خَزَنَتُهَا
 سَلَامٌ عَلَيْكُمْ طَيِّبَةٌ
 فَأَدْخَلُوهَا خَالِدِينَ
 وَقَالُوا الْحَمْدُ لِلَّهِ
 الَّذِي صَدَقْنَا وَعَدَّهُ
 وَأَوْثَقْنَا الْأَرْضَ
 نَتَّبِعُ مِنْ الْجَنَّةِ
 حَيْثُ نَشَاءُ
 فَنِعْمَ أَجْرُ الْعَامِلِينَ
 وَتَرَى الْمَلَائِكَةَ
 حَافِينَ مِنْ حَوْلِ الْعَرْشِ
 يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
 وَقُضِيَ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

VI

VI

Surah 40 / 85 VERSES / REVEALED AT MAKKAH

Ghâfir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 40:1 *Hâ Mîm*
- 40:2 The revelation of this Book is from God on high, the Overpowering One, the All-Knowing;
- 40:3 the Forgiver of Sin and the Acceptor of Repentance; the Severe in Punishment— and ever in all of these, the All-Reaching Lord! There is no God but Him. To Him alone is the ultimate destiny of Judgment and justice.
- 40:4 None argues against the signs of God that He has revealed in this Quran except for those who disbelieve. So let not their moving about freely to and fro— seeking worldly gain in the various lands— delude you, O Prophet.
- 40:5 Before them, the people of Noah belied God's revealed word, as did all the disbelieving alliances after them. Moreover, every single community of them

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ ١
 تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ ٢
 الْعَزِيزِ الْعَلِيمِ ٣
 غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ ٤
 شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ٥
 لَا إِلَهَ إِلَّا هُوَ إِلَهٌ الْمَصِيدُ ٦
 مَا يُجَدَّلُ فِي آيَاتِ اللَّهِ ٧
 إِلَّا الَّذِينَ كَفَرُوا ٨
 فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ٩
 كَذَّبَتْ قَبْلَهُمْ ١٠
 قَوْمُ نُوحٍ ١١
 وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ١٢

الجزء الرابع والعشرون
سورة الغافر

hardened their resolve
against their own messenger,
to seize him and kill him.
They too argued vehemently
in the way of falsehood,
so that they might refute and quash the truth.
Yet, suddenly, I seized them!
How devastating, then, was My punishment!
40:6 And so it is that the word of your Lord
will come to pass
against all those who disbelieve,
for they are the Companions
of the Fire of Hell.

وَهَمَّتْ كُلُّ أُمَّةٍ
بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَجَادَلُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ
فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ
وَكَذَلِكَ

40:7 Those of the angels
who bear the Throne of God,
and all who are round it,
exalt their Lord with high praise,
and believe in Him,
and seek forgiveness for those who believe!
They say: Our Lord!
You have embraced all things
in Your mercy and Your knowledge.
So forgive those
who have turned to You in repentance
and who have followed Your way.
And save them
from the torment of Hellfire on Judgment Day.
40:8 Our Lord!
Admit them, moreover,
into the Gardens everlasting,
which You have promised them—
together with whoever is righteous
among their fathers,
and their spouses, and their children.

حَقَّتْ كَلِمَتُ رَبِّكَ
عَلَى الَّذِينَ كَفَرُوا
أَنَّهُمْ أَصْحَابُ النَّارِ
الَّذِينَ يَمْشُونَ عَلَى الْعَرْشِ
وَمَنْ حَوْلَهُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ
رَحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا
وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ
رَبَّنَا وَأَدْخِلْهُمْ
جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ

سُورَةُ الْغَافِرِ

الْحَمْدُ لِلَّهِ الرَّبِّ الْعَلِيِّ الْعَظِيمِ

- Indeed, You are the Overpowering 'One',
the All-Wise.
- 40:9 Thus save them from 'the evil of their' misdeeds.
For whomever You save, on that Day,
from 'the consequence of his' misdeeds,
then, most surely, You have shown him mercy.
And it is this that is the magnificent triumph.
- 40:10 But as for those who disbelieve,
'they' shall be addressed by 'the angels'
as they suffer in Hellfire :
Most surely, God's 'utter' abhorrence
'of you in the world'
is 'far' greater than your abhorrence
of yourselves 'this Day—
and of eternal consequence' !
Behold!
You were 'in life' called to faith
'by God's messengers'. But you disbelieved.
- 40:11 They shall say: Our Lord!
Two times have You caused us to die.
And two times have You caused us to live.
We now confess our sins.
Is there, then, any way 'for us'
to come out 'from eternal damnation'?
- 40:12 It shall be said: No!
This 'torment you endure' is because
whenever God alone was invoked 'as One',
you disbelieved 'in Him'.
Yet when associate-gods were ascribed to Him,
you believed.
Assuredly, all judgment belongs to God 'alone',
the Ever-Exalted, the All-Great.
- 40:13 He is the One
who shows you His 'wondrous' signs

إِنَّكَ أَنْتَ

الْعَزِيزُ الْحَكِيمُ

وَقِهِمُ السَّيِّئَاتِ

وَمَنْ نَقِيَ السَّيِّئَاتِ

يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

وَذَلِكَ هُوَ

الْفَوْزُ الْعَظِيمُ

إِنَّ الَّذِينَ كَفَرُوا

يُنَادُونَ لَمَقَّتْ لَ اللَّهِ

أَكْبَرُ مِنْ

مَقَّتْكُمْ أَنْفُسَكُمْ

إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ

فَتَكْفُرُونَ

قَالُوا رَبَّنَا آمَنَّا آتَيْنِي

وَأُحْيَيْتَنَا آتَيْنِي

فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ

إِلَى خُرُوجٍ مِنْ سَبِيلٍ

ذَلِكَ بِأَنَّهُ

إِذَا دُعِيَ اللَّهُ وَحْدَهُ

كَفَرْتُمْ

وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ

سُبْحَانَكَ يَا عَزِيزٌ

الجزء الرابع والعشرون

- in creation ,
and who sends down for you,
from heaven, provision.
Yet, indeed, none is mindful of this ,
but one who turns to Him in penitence.
- 40:14 Therefore, O believers,
call upon God and no other ,
making the practice of your religion
pure and sincere to Him alone —
even if the disbelievers hate it.
- 40:15 He alone is the All-Elevated of every lofty rank
above His creation —
Sole Possessor of the Throne!
He casts the spirit of the divine Law
through His revealed commandments
upon whomever He so wills
of His servants chosen as messengers ,
to forewarn all people
of the inevitable Day of His Meeting—
the Day they shall all come forward
for Judgment before God ,
nothing of them hidden from God.
Then shall it be asked:
To whom
does all the dominion belong this Day?
To God, the One, the All-Dominating!
- 40:17 This Day, each soul shall be recompensed
for all that it has earned in life .
No injustice is there this Day.
Indeed, God is swift in reckoning.
- 40:18 So forewarn them of the Impending Day
when hearts go up into choking throats—
when there shall be no intimate friend
for the wrongdoers, nor any intercessor
to be heeded.

وَيَزِيلُ لَكُمْ

مِنَ السَّمَاءِ رِزْقًا

وَمَا يَتَذَكَّرُ

إِلَّا مَنْ يُنِيبُ

فَادْعُوا اللَّهَ

14

مُخْلِصِينَ لَهُ الدِّينَ

وَلَوْ كَرِهَ الْكَافِرُونَ

رَفِيعُ الدَّرَجَاتِ

15

ذُو الْعَرْشِ

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ

عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ

لِنُنذِرَ يَوْمَ التَّلَاقِ

يَوْمَ هُمْ بَدْرُومٌ

16

لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ

لِمَنِ الْمُلْكُ الْيَوْمَ

لِلَّهِ الْوَّاحِدِ الْقَهَّارِ

الْيَوْمَ تُجْزَىٰ

17

كُلُّ نَفْسٍ بِمَا كَسَبَتْ

لَا ظُلْمَ الْيَوْمَ

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ

18

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ

كُظْمِينَ مَا لِلظَّالِمِينَ

مِنْ حَسْبٍ وَلَا سَفِيحٍ يُطَاعُ

- 40:19 He knows every treacherous look of the eyes
and all that the 'human' breast conceals.
- 40:20 Thus God judges by 'nothing but' the truth.
But all that they call upon apart from Him
cannot judge by anything at all.
Indeed, it is 'only' God
who is the All-Hearing, the All-Seeing.
- 40:21 *Have they not journeyed through the lands
to see how 'devastating' was the end
of those 'who denied faith' before them?
They were 'far' greater than them in power—
and in the traces
'they left' in the earth 'as a legacy'.
Then, suddenly, God seized them for their sins.
For never did they have any shield against God.
- 40:22 That was because their messengers came to them
with clear 'and miraculous' proofs 'of God'.
Yet they disbelieved.
Then, suddenly, God seized them.
Indeed, He is all-powerful
'and' most severe in punishment.
- 40:23 Now, very truly,
We sent Moses with Our 'miraculous' signs
and manifest authority
- 40:24 to Pharaoh, and Hâmân, and Korah.
But they said:
A 'mere' sorcerer! A sheer liar!
- 40:25 So when he came to them
with the truth from Us, they said:
Kill the sons of those who believe
'who are' with him,
and keep their womenfolk alive
'for us in bondage'.
Yet never is the scheming of the disbelievers

سُورَةُ الْغَافِرِ

الجزء الرابع والعشرون

يَعْلَمُ خَائِبَةَ الْأَعْيُنِ ﴿١٩﴾
وَمَا تُخْفِي الصُّدُورُ
وَاللَّهُ يَقْضِي بِالْحَقِّ
وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ
لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ
هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾
* أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ
كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً
وَوَآثَارًا فِي الْأَرْضِ
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاكِ
ذَلِكَ بِأَنَّهُمْ كَانَتْ
تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ
إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢١﴾
وَلَقَدْ أَرْسَلْنَا مُوسَى
بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ
إِلَى فِرْعَوْنَ وَهَامَانَ
وَكُرْهٍ فَقَالُوا
سِحْرٌ كَذَابٌ
فَلَمَّا جَاءَهُمْ بِالْحَقِّ
مَنْ عِنْدَنَا قَالُوا أَأَقْتُلُوا
أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ
وَأَسْتَحْيُوا نِسَاءَهُمْ
وَمَا كَيْدُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ

سُورَةُ الْغَافِرِ

الْحُزْنَةُ الرَّابِعُ وَالْعِشْرُونَ

- anything but misguided.
- 40:26 Moreover, Pharaoh said
to his assembly of nobles:
Leave me to kill Moses—
and let him call upon his Lord!
Indeed, I fear that he may change your religion
or cause corruption to prevail in the land
of Egypt.
- 40:27 Yet Moses said to the people:
I have taken refuge in my Lord and your Lord
from every insolently arrogant person
who does not believe
in the inevitable Day of Reckoning.
- 40:28 Thereupon, a believing man
from the House of Pharaoh,
who had concealed his faith, said:
Will you kill a man for saying:
My Lord is God!
while truly he has come to you
with clear and miraculous proofs
from your Lord?
For if he is a liar,
then the consequence of his lying
is a great sin against him alone:
Yet if he is truthful,
then some of what he promises you
shall strike you.
Indeed, God does not guide
one who is exceedingly rebellious
and a sheer liar.
- 40:29 O my people! Yours is the kingdom today.
You are predominant in the land.
But who will give us victory
against the mighty power of God
if it comes to us?

وَقَالَ فِرْعَوْنُ ﴿٦٦﴾

ذُرُوفِي أَقْتُلْ مُوسَى
وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ
أَنْ يُبَدِّلَ دِينَكُمْ
أَوْ أَنْ يُظْهِرَ
فِي الْأَرْضِ الْفَسَادَ

وَقَالَ مُوسَى ﴿٦٧﴾

إِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ
مِنْ كُلِّ مُتَكَبِّرٍ
لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ
وَقَالَ رَجُلٌ مُؤْمِنٌ

مِّنْ آلِ فِرْعَوْنَ ﴿٦٨﴾

يَكْتُمُ إِيمَانَهُ
أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ
رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ
بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ
وَإِنْ يَكُ كَاذِبًا
فَعَلَيْهِ كَذِبُهُ

وَإِنْ يَكُ صَادِقًا يُضَيِّبْكُمْ
بَعْضُ الَّذِي يَعِدُكُمْ

إِنَّ اللَّهَ لَا يَهْدِي

مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٦٩﴾

يَقَوْمَ لَكُمْ الْمَلِكُ الْيَوْمَ

ظَاهِرِينَ فِي الْأَرْضِ

فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ

إِنْ جَاءَنَا

سُورَةُ غَافِرٍ

الْحُزْنَةُ الرَّابِعُ وَالْعِشْرُونَ

- Pharaoh said:
I do not present to you
other than what I myself see 'to be best for you'.
Nor do I guide you
to other than the path of right guidance.
- 40:30 But he who believed said:
O my people!
I fear for you 'a fate' similar to the 'dreadful' day
of the 'ungodly' alliances 'of the past' —
- 40:31 like the case of the people of Noah
and 'that of the peoples of 'Ād and Thamûd,
and those 'who came' after them.
For God does not desire
'any' injustice for 'His' servants.
- 40:32 And O my people!
I fear for you 'the nearing of'
a day of crying out 'vainly for help',
- 40:33 a day when you shall 'seek in vain
to' turn away in retreat 'from God's affliction'.
You have none to preserve you from God.
For whomever God leaves to stray,
no guide shall there ever be for him.
- 40:34 And very truly, Joseph came to you before
with clear 'and miraculous' proofs 'from God,
like those of Moses'.
Yet never did you cease to be in doubt
about 'the message' that he had brought you—
'so much so' that even when he perished,
you said:
God shall never send forth
a messenger after him.
And so it is that God leaves to stray
whoever is exceedingly rebellious
'and' doubting.

قَالَ فِرْعَوْنُ
مَا أُرِيكُمْ إِلَّا مَا أَرَى
وَمَا أَهْدِيكُمْ
إِلَّا سَبِيلَ الرَّشَادِ
وَقَالَ الَّذِي ءَامَنَ يَتَقَوَّمُ ﴿٣٠﴾
إِنِّي أَخَافُ عَلَيْكُمْ
مِثْلَ يَوْمِ الْأَحْزَابِ
مِثْلَ دَابِ ﴿٣١﴾
قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَالَّذِينَ مِنْ بَعْدِهِمْ
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ
وَيَتَقَوَّمُ إِنِّي أَخَافُ عَلَيْكُمْ ﴿٣٢﴾
يَوْمَ النَّوَادِ
يَوْمَ تَوَلَّوْنَ مَدْبِرِينَ
مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ
وَلَقَدْ جَاءَكُمْ يُوسُفُ ﴿٣٣﴾
مِنْ قَبْلُ بِالْبَيِّنَاتِ
فَمَا زِلْتُمْ فِي شَكِّ
وَمَا جَاءَكُمْ بِهِ
حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ
لَنْ نَبْعَثَ اللَّهَ
مِنْ بَعْدِهِ رَسُولًا
كَذَلِكَ يُضِلُّ اللَّهُ
مَنْ هُوَ مُسْرِفٌ مُرْتَابٍ
الَّذِينَ يُحَدِّثُونَ ﴿٣٤﴾
فِي ءَايَاتِ اللَّهِ
بِغَيْرِ سُلْطَانٍ أَنْتَهُمْ

سُورَةُ الْغَافِرِ

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- 40:35 Such are the ones who argue against the signs of God, revealed to His messengers, to nullify them, without any divine authority ever having come to them! How greatly abhorrent this is to God and to those who believe! Thus does God set a seal upon the heart of every insolently arrogant, overbearing person.
- 40:36 Thus Pharaoh said: O Hâmân! Build for me a lofty tower, so that I may reach up to the spheres, the spheres of the heavens themselves, so that I may ascend to look upon the God of Moses. For, most surely, I think he is a liar. And so it was that Pharaoh's evil deeds were made fair-seeming to him. Thus was he forever barred from the straight path. And the scheming of Pharaoh was but doomed to end in ruin!
- 40:38 Nevertheless, the one who had believed said: O my people! Follow me. I shall guide you to the rightly guided path.
- 40:39 O my people! This worldly life is but a fleeting enjoyment. For, indeed, it is the Hereafter that is the abode of enduring settlement.
- 40:40 One who does a misdeed shall not be recompensed but with its like. But as to one who does righteous deeds, whether male or female—

كَبُرَ مَقْتًا عِنْدَ اللَّهِ
وَعِنْدَ الَّذِينَ ءَامَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ
عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرٍ جَبَّارٍ
وَقَالَ فِرْعَوْنُ يَهْمَنُنَّ
أَبْنِي لِي صَرْحًا
لَعَلِّي أَتْلُعُ
الْأَسْمَانَ
أَسْبَابَ السَّمَوَاتِ
فَأَطَاعَ إِلَى إِلَهِ مُوسَى
وَإِنِّي لَأَظُنُّهُ كَاذِبًا
وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ
سُوءَ عَمَلِهِ
وَصَدَّ عَنِ السَّبِيلِ
وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ
وَقَالَ الَّذِي ءَامَنَ
يَنْقُومِ اتَّبِعُونِ أَهْدِيكُمْ
سَبِيلَ الرَّشَادِ
يَنْقُومِ إِنَّمَا هَذِهِ
الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ
الْآخِرَةَ هِيَ دَارُ الْفِرَارِ
مَنْ عَمِلَ سَيِّئَةً
فَلَا يُجْرَى إِلَّا بِمِثْلِهَا
وَمَنْ عَمِلَ صَالِحًا
مِنْ ذَكَرٍ أَوْ أُنثَى
وَهُوَ مُؤْمِنٌ

سُورَةُ غَافِرٍ

الْحَمْدُ لِلَّهِ الرَّبِّ الْعَلِيمِ وَالْعَشْرُونَ

- while being a believer—then it is such as these who shall enter the Garden of Paradise, forever provided therein, without measure.
- 40:41 *And, O my people! How is it that I call you to deliverance, while you call me to the Fire of Hell?
- 40:42 You call me to disbelieve in the true and only God and to associate with Him false gods of which I have no knowledge, while I call you to believe in the Overpowering One, the Most Forgiving.
- 40:43 There is no doubt that all that you call me to worship has nothing worthy for which to be invoked—neither in this world nor in the Hereafter. For there is no doubt that our inevitable return is but to God alone—and that it is only the exceedingly rebellious who are the Companions of the Fire of Hell.
- 40:44 It is only then in Hellfire that you shall all remember what I say to you now! Yet I commend myself and my affair to God alone. Indeed, God is all-seeing of all His servants.
- 40:45 So God saved him from the great evil that they plotted, while the very worst of torments whelmed the House of Pharaoh from every side.
- 40:46 Moreover, to the Fire are they exposed in their graves,

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ
يُرزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾
وَيَقُولُ مَا لِيَ
أَدْعُوكُمْ إِلَى النَّجْوَةِ
وَتَدْعُونَنِي إِلَى النَّارِ
تَدْعُونَنِي لِأَكْفُرُ بِاللَّهِ
وَأَشْرِكُ بِهِ
مَا لَيْسَ لِي بِهِ عِلْمٌ
وَأَنَا أَدْعُوكُمْ
إِلَى الْعَزِيزِ الْعَفَّارِ ﴿٤٢﴾
لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ
لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا
وَلَا فِي الْآخِرَةِ
وَأَنْ مَرَدَّنَا إِلَى اللَّهِ
وَأَنْتَ الْمُسْرِفِينَ ﴿٤٣﴾
هُمْ أَصْحَابُ النَّارِ
فَسْتَذَكِّرُونَ ﴿٤٤﴾
مَا أَقُولُ لَكُمْ
وَأَقْرَبُ أَمْرِي إِلَى اللَّهِ
إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ
فَوْقَهُ اللَّهُ ﴿٤٥﴾
سَيِّئَاتٍ مَّا مَكْرُوهًا
وَحَاقَ بِسَالٍ فِرْعَوْنَ
سَوْءُ الْعَذَابِ
النَّارُ يُعْرَضُونَ عَلَيْهَا
غُدُوًّا وَعَشِيًّا

سُورَةُ الْغَافِرِ

الْحِزْبُ الرَّابِعُ وَالْعِشْرُونَ

morning and evening, 'until the end of time'.

Then on the Day

the Hour 'of Doom' shall arise,

'it shall be said to the angels:

Commit the House of Pharaoh

into the severest torment!

40:47 And behold!

They shall argue with one another

in the Fire 'of Hell'.

Thus the weak 'of the world' shall say

to those who were 'insolently' arrogant:

Indeed, we were 'devoted' followers of yours!

So can you avail us, 'even a little,'

against any portion of the Fire?

40:48 Those who were 'insolently' arrogant shall say:

Indeed, we are all of us 'steeped' in it.

God has already judged

between 'all His' servants 'with justice'.

40:49 Then 'all' those in the Fire shall say

to the keepers of Hell:

Call upon your Lord

to lighten 'just' a day of the torment for us.

40:50 'The keepers' shall say:

Is it not 'true', then, that your messengers

have come to you 'in life'

with clear 'and miraculous' proofs 'from God'?

The 'dwellers of the Fire' shall say:

Yes, indeed!

They 'who are the keepers' shall then say:

Cry out, 'then, in vain!'

For never is the cry of the disbelievers

anything but misguided.

40:51 Indeed, We shall, most surely,
make Our messengers triumphant,

وَيَوْمَ تَقُومُ السَّاعَةُ
أَدْخِلُوا آلَ فِرْعَوْنَ
أَشَدَّ الْعَذَابِ

وَأَذِيحًا جُورِكَ فِي النَّارِ ﴿٤٧﴾

فَيَقُولُ الضَّعِيفَتَا
لِلَّذِينَ اسْتَكْبَرُوا

إِنَّا كُنَّا لَكُمْ تَبَعًا

فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا

نَصِيبًا مِنَ النَّارِ

قَالَ الَّذِينَ اسْتَكْبَرُوا ﴿٤٨﴾

إِنَّا كُلٌّ فِيهَا ابْنُ اللَّهِ

قَدْ حَكَمَ بَيْنَ الْعِبَادِ

وَقَالَ الَّذِينَ فِي النَّارِ ﴿٤٩﴾

لِخِزْنَةِ جَهَنَّمَ

ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا

يَوْمًا مِنَ الْعَذَابِ

قَالُوا أَوَلَمْ نَكُ تَابِعِيكُمْ ﴿٥٠﴾

رُسُلِكُمْ بِالْبَيِّنَاتِ

قَالُوا بَلَى قَالُوا فَادْعُوا

وَمَا دَعَا الْكَافِرِينَ

إِلَّا فِي ضَلَالٍ

إِنَّا لَنَنْصُرُ رُسُلَنَا ﴿٥١﴾

وَالَّذِينَ آمَنُوا

فِي الْحَيَاةِ الدُّنْيَا

سُبْحَانَكَ اللَّهُمَّ

الجزء الرابع والعشرون

as well as all those who believe—
 both in the life of this world
 and on the Day Hereafter
 when the witnesses
 for God's message to the nations
 shall stand forth—
 40:52 a Day the godless wrongdoers
 shall not benefit from their excuses.
 Rather, for them, there is only
 the curse of God!
 And for them in just recompense,
 there is the most evil abode
 in Hellfire awaiting.

40:53 And very truly, We gave Moses
 the guidance of divine revelation.
 Thus, We bequeathed to the Children of Israel
 the Book of the Torah—
 40:54 as a means of guidance to salvation
 and a reminder of the divine Law,
 for those endowed
 with discretion and understanding
 who thus heed admonition.

40:55 Therefore, be patient, O Prophet.
 Indeed, the promise
 of victory from God is ever true.
 Moreover, steadfastly seek much forgiveness
 for your sin.
 And highly exalt your Lord with all praise
 in the evenings and in the mornings.

40:56 Indeed, those who argue
 against the signs of God
 revealed to His messengers
 in order to nullify them—
 without any divine authority

وَيَوْمَ يَقُومُ الْأَشْهَادُ

يَوْمَ لَا يَنْفَعُ ٥٢

الظَّالِمِينَ مَعذِرَتِهِمْ

وَلَهُمُ اللَّعْنَةُ

وَلَهُمْ سُوءُ الدَّارِ

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى ٥٣

وَأَوْزَيْنَا بَنِي إِسْرَائِيلَ

الْكِتَابَ

هُدًى وَذِكْرَى ٥٤

لِأُولِي الْأَلْبَابِ

فَأَصْدِرْ ٥٥

إِنَّكَ وَعَدَ اللَّهُ حَقًّا

وَأَسْتَغْفِرُ لِدُنْيَاكَ

وَسَيِّحُ بِحَمْدِ رَبِّكَ

بِالْعَشِيِّ وَالْإِبْكَارِ

إِنَّ الَّذِينَ يُحَدِّثُونَ ٥٦

فِيءَ آيَاتِ اللَّهِ

بِغَيْرِ سُلْطَانٍ أَتَاهُمْ

إِن فِي صُدُورِهِمْ

إِلَّا كِبْرٌ

مَا هُمْ بِبَلَّغِيهِ

الجزء الرابع والعشرون

سورة الغافر

ever having come to them—
there is nothing but great arrogance
in their breast.
For that is an aspiration
to which they shall never attain.
Yet seek much refuge in God from their evil.
Indeed, it is He alone
who is the All-Hearing, the All-Seeing.

40:57 Most surely, the creation of the heavens
and the earth is a far greater wonder
than the human creation.

But most people
do not know God's awesome might.

40:58 And so, not equal
are the blind and the seeing;
nor those who believe and do good deeds
and the doer of misdeeds.

But little are you human beings mindful
of God's admonitions.

40:59 Indeed, the Hour of Doom
is, most surely, coming.

Of this, there can be no doubt.

But most people neglect its signs,
for they do not believe in the Hereafter.

40:60 Yet the Lord of all of you, O humankind,
has said:

Call upon Me in prayer. I shall answer you.
Indeed, those who are disdainful of My worship
shall enter Hell, utterly humiliated.

40:61 God is the One
who has made the night
for you to repose therein
and the daylight by which to see.
Indeed, God is ever bountiful to all people.

فَأَسْتَجِدُّ بِاللَّهِ إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ

لَخَلْقُ السَّمَوَاتِ ﴿٥٧﴾

وَالْأَرْضِ أَكْبَرُ

مِنْ خَلْقِ النَّاسِ

وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَعْلَمُونَ

وَمَا يَسْتَوِي ﴿٥٨﴾

الْأَعْمَى وَالْبَصِيرُ

وَالَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

وَالَّذِينَ كَفَرُوا

فَقَلِيلًا مَّا تَذَكَّرُونَ

إِنَّ السَّاعَةَ لَأَيُّمَةٌ ﴿٥٩﴾

لَأَرْبَبَ فِيهَا وَلَكِنَّ

أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

وَقَالَ رَبُّكُمْ ﴿٦٠﴾

ادْعُونِي أَسْتَجِبْ لَكُمْ

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ

عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ

اللَّهُ الَّذِي جَعَلَ لَكُمْ ﴿٦١﴾

الَّيْلَ لِيَسْكُنُوا فِيهِ

وَالنَّهَارَ مُبْصِرًا

إِنَّكَ اللَّهُ

لَدُو فَضْلٍ عَلَى النَّاسِ

وَلَكِنَّ أَكْثَرَ النَّاسِ

لَا يَشْكُرُونَ

- But most people do not give thanks
for the plenty God gives them.
- 40:62 O humanity!
That is God, your Lord,
the Creator of everything!
There is no God but Him.
How, then, are you turned away
from worshipping Him alone ?
- 40:63 Even so, those who have disavowed the natural
and revealed signs of God turn away.
- 40:64 God is the One who alone has made the earth
a hospitable place of settlement for you,
and the sky a sheltering edifice;
and who alone has fashioned you
and, moreover, made most excellent your forms;
and who alone has provided you
with all that is wholesome in life.
O humanity! That is God, your Lord.
So blessed be God, Lord of All the Worlds!
- 40:65 He alone is the All-Living One.
There is no God but Him.
So call upon Him and no other,
making the practice of your religion
pure and sincere to Him.
All praise is for God alone,
Lord of All the Worlds.
- 40:66 *Say to the disbelievers, O Prophet :
Indeed, I have been forbidden
to worship all those whom you call upon
apart from God.
For the clear proofs of God
have, indeed, come to me from my Lord.
Moreover, I have been commanded
to submit my whole being, willingly,

سُورَةُ الْغَافِرِ

الْحَمْدُ الرَّابِعُ وَالْعِشْرُونَ

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ ﴿٦٢﴾
خَلِيقُ كُلِّ شَيْءٍ
لَّا إِلَهَ إِلَّا هُوَ فَاَنَّى تُؤْفَكُونَ
كَذَٰلِكَ يُؤْفَكُ الَّذِينَ
كَانُوا يُبَايِعَتِ اللَّهُ بِحَمْدِهِ
اللَّهُ الَّذِي جَعَلَ لَكُمْ
الْأَرْضَ فَرَارًا
وَالسَّمَاءَ بِنَاءً
وَصَوَّرَكُمْ
فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ
فَتَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ
هُوَ الْحَيُّ ﴿٦٥﴾
لَّا إِلَهَ إِلَّا هُوَ فَادْعُوهُ
مُخْلِصِينَ لَهُ الدِّينَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
﴿٦٦﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبَدَ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
لَمَّا جَاءَ فِي الْبَيِّنَاتِ مِنْ رَبِّي
وَأُمِرْتُ أَنْ أُسْلِمَ
لِرَبِّ الْعَالَمِينَ

سُورَةُ الْغَافِرِ

الْحُزْنُ الرَّابِعُ وَالْعِشْرُونَ

- to the Lord of 'All' the Worlds.
- 40:67 He is the One
who has created 'all of' you from dust,
then from a sperm-drop,
then from a clinging clot.
Then He brings you forth as children,
that you may then reach full maturity,
that you may then become elderly—
though among you are those
who are made to die before 'this'.
It is thus, 'so that you may all reach
a preordained term 'of death',
and so that you may all 'come to' understand
that God alone could do this'.
- 40:68 He 'alone' is the One
who gives life and gives death.
For when He decrees a matter,
He but says to it: Be! And so it is.
- 40:69 Have you not considered, 'O Prophet,
the utter futility of' those who argue
against the 'revealed' signs of God
'to nullify them' ?
How, then, are they turned away
'from self-evident truth' ?
- 40:70 It is these who have belied 'the Quran
as 'the Book' of God',
and 'who have belied' all 'the commandments'
which We have sent with Our messengers.
Thus they shall soon know
'the consequence of their denial'—
- 40:71 when yokes are about their necks
and 'they are in' chains!
They shall be dragged
- 40:72 into the scalding fluid.

هُوَ الَّذِي خَلَقَكُمْ ﴿٦٧﴾
مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ يُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ
ثُمَّ لِيَكُونُوا شُيُوخًا
وَمِنْكُمْ مَنْ يَتُوفَى
مِنْ قَبْلِ
وَلِيَبْلُغُوا أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ تَعْقِلُونَ

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ﴿٦٨﴾
فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ

أَلَمْ تَرَ إِلَى الَّذِينَ
يُجَادِلُونَ فِي آيَاتِ اللَّهِ
أَنِّي بَصُرُومًا
الَّذِينَ كَذَّبُوا
بِالْكِتَابِ
وَيَمَا أَرْسَلْنَا بِهِ رُسُلَنَا
فَسَوْفَ يَعْلَمُونَ

إِذِ الْأَغْلَالُ فِي آعْنَاقِهِمْ
وَالسَّلْسِلُ يُسْحَبُونَ ﴿٦٩﴾
فِي الْحَمِيمِ
ثُمَّ فِي النَّارِ يُسْجَرُونَ

سُورَةُ الْغَافِرِ

الْحُزْنَةُ الرَّابِعُ وَالْعِشْرُونَ

- Then in the Fire of Hell
shall they burn as fuel.
- 40:73 Then it shall be said to them:
Where, now, are those
you used to take as associate-gods
apart from God?
They shall say: They have strayed far from us!
Rather,
we were calling on nothing but illusions
before in the world!
Thus does God leave the disbelievers to stray.
- 40:75 That is because you who in life disbelieved
used to exult in the land without any right,
and because you used to be elated
by your worldly indulgence.
- 40:76 Enter the gates of Hell,
wherein you shall abide forever—
and a most woeful dwelling it is
for the insolently arrogant!
- 40:77 Therefore, be patient, O Prophet.
Indeed, the promise of God is ever true.
For regardless of whether We show you
some of the affliction
that We have promised them in this life,
or We take your soul first—
to Us shall they all be returned for Judgment.
- 40:78 For very truly,
We have sent mortal messengers
to their own people before you.
Among them are those
whose accounts We have related to you
in this Quran.
And among them are those
whose accounts We have not related to you.
Yet never was it possible

ثُمَّ قِيلَ لَهُمْ ﴿٧٣﴾
أَيْنَ مَا كُنتُمْ تَشْرِكُونَ
مِن دُونِ اللَّهِ قَالُوا
صَلُّوا عَنَّا بَل لَّو تَكُن
نَدْعُوا مِن قَبْلُ شَيْئًا
كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ
ذَلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ ﴿٧٤﴾
فِي الْأَرْضِ بِعَيْرِ الْحَقِّ
وَبِمَا كُنتُمْ تَمْرَحُونَ
أَدْخُلُوا أَبْوَابَ جَهَنَّمَ
خَالِدِينَ فِيهَا
فَلَيْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ
فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ﴿٧٥﴾
فَكَمَا تُرِيدُكَ
بَعْضَ الَّذِي نَعُدُّهُمْ
أَوْ تَوَفِّيكَ فَأَلَيْنَا يُرْجَعُونَ
وَلَقَدْ أَرْسَلْنَا رُسُلًا
مِّن قَبْلِكَ مِنْهُمْ
مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَّن لَّمْ نَقْصُصْ عَلَيْكَ
وَمَا كَانَ لِرَسُولٍ أَنْ
يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الرابع والعشرون

for any messenger to come forth to his people
with a miraculous sign
without the permission of God.
But when the command of God comes
to bring judgment upon a people,
it is decreed with the decisive truth.
And right then and there,
the real progenitors of falsehood lose all.

فَإِذَا جَاءَ أَمْرُ اللَّهِ

فُضِيَ بِالْحَقِّ

وَحَسِرَ هُنَالِكَ

الْمُبْطِلُونَ

اللَّهُ الَّذِي جَعَلَ لَكُمْ

الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا

وَمِنْهَا تَأْكُلُونَ

40:79 God is the One

who has made for you all types of cattle,
so that you may ride upon some
and from some you may eat.

40:80 And therein are other benefits for you.

Moreover, by means of them
you may attain to some other far-reaching need
within your breast.

وَلَكُمْ فِيهَا مَنَافِعُ

وَاتَّبِعُوا عَلَيْهَا حَاجَةً

فِي صُدُورِكُمْ وَعَلَيْهَا

وَعَلَى الْفَالِكِ تَحْمَلُونَ

وَأُورِيكُمْ آيَاتِهِ

فَأَتَى آيَاتِ اللَّهِ تُنْكِرُونَ

40:81 And so it is that He shows you human beings

His revealed and natural signs.

Then which of God's signs would you reject?

40:82 Have they not, then,

journeyed through the earth
to see how devastating was the end
of those who belied God's messengers
before them?

They were more numerous than them,

and superior in power,

and far greater in the traces

they left in the earth as a legacy.

Yet all that they earned never availed them
against the judgment of God.

40:83 For when their messengers came to them

with clear and miraculous proofs from God,

أَقْلَمَ يَسِيرُوا فِي الْأَرْضِ

فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الَّذِينَ مِنْ قَبْلِهِمْ

كَانُوا أَكْثَرَ مِنْهُمْ

وَأَشَدَّ قُوَّةً

وَمَا أَشَارَ فِي الْأَرْضِ

فَمَا أَغْنَى عَنْهُمْ

مَا كَانُوا يَكْسِبُونَ

فَلَمَّا جَاءَتْهُمْ

رُسُلُهُمْ بِالْبَيِّنَاتِ

فَرِحُوا بِمَا عِنْدَهُمْ

مِنَ الْعِلْمِ

- they exulted 'instead
 in what 'trifling' knowledge they had.
 So the 'very punishment' they used to mock at
 whelmed them from every side.
- 40:84 Then, when they saw Our 'deadly' affliction,
 they said 'frantically':
 We believe in God alone, and we disbelieve
 in all that we used to associate as gods
 'with Him'!
- 40:85 But their 'sudden' faith—
 when 'at last' they saw Our 'deadly' affliction—
 did not benefit them.
 That is the way of God—
 'the way' that has ever been 'decreed'
 for His servants.
 And right then and there,
 the disbelievers lose 'all'.

سُورَةُ الْغَافِرِ

الْحَجْرَةُ الرَّابِعُ وَالْعِشْرُونَ

وَحَاقَ بِهِمْ

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا

ءَامَنَّا بِاللَّهِ وَحَدُّهُ

وَكَفَرْنَا

بِمَا كُنَّا بِهِ مُشْرِكِينَ

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ

لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ

الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ

وَخَسِرَ هُنَالِكَ الْكَافِرُونَ

٨٤

٨٥

Surah 41 / 54 VERSES / REVEALED AT MAKKAH

Fuṣṣilat

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 41:1 *Hâ Mîm*
- 41:2 This is a revelation sent down
from the All-Merciful, the Mercy-Giving—
- 41:3 a Book whose verses
of Heavenly guidance
have been made lucidly distinct
as an Arabic Quran,
for a people who would know and give heed.
- 41:4 It is a Heavenly Recitation
that is a bearer of glad tidings
of the good life and everlasting reward,
and a forewarner of God's nearing Judgment.
Yet when it is recited,
most of them turn away from it,
for they do not truly hear its message.
- 41:5 Thus they say:
Our hearts are ensheathed
against what you are calling us to.
In our ears, moreover,
there is an utter deafness to it.
For between us and you,
there is an impenetrable veil.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ حَمْدٌ
٢ تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ
٣ كِتَابٌ فَصَّلَتْ آيَاتُهُ
٤ قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ
بَشِيرًا وَنَذِيرًا
فَاعْرَضَ أَكْثَرُهُمْ
فَهُمْ لَا يَسْمَعُونَ
٥ وَقَالُوا قُلُوبُنَا فِي أَكْتَادٍ
مِمَّا نَدْعُونَكَ إِلَيْهِ
وَفِي آذَانِنَا وَقْرٌ
وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ

So do 'as you will!
 We shall, indeed, do 'as we see fit!
 41:6 Say 'to them, O Prophet':
 Indeed, I am only a human being like you.
 Revealed to me is that your God
 is 'but' One God.
 Therefore, seek 'for your own souls'
 the straight 'way' to Him.
 Moreover, seek His forgiveness.
 For woe to those who associate gods with God,
 41:7 those who do not give the Zakât-Charity,
 and those who are disbelievers in the Hereafter.
 41:8 As for those who believe
 and do righteous deeds,
 for them 'in the Hereafter'
 there is an unfailing reward 'awaiting.
 41:9 *O Prophet!
 Say 'to those who associate partners with God':
 Do you truly disbelieve in the One
 who 'alone' created the Earth
 in 'a span of two Heavenly' days?
 And do you set up rivals to Him
 'in His divinity' ?
 This is the 'sole Creator',
 Lord of 'All' the Worlds!
 41:10 Moreover, 'it is He' alone
 who 'has set therein anchoring mountains,
 'towering' above 'the Earth,
 to balance' it 'as it spins'.
 And 'it is He' alone
 who 'has bestowed abundant' blessings in it
 and decreed therein all its sustenance.
 'All this has He done',
 in 'a span of four equal Heavenly' days.
 'This do We reveal'

فَاعْمَلْ إِنَّا عَمِلُونَ
 قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ
 يُوحَىٰ إِلَيَّ
 أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ
 فَاسْتَقِيمُوا إِلَيْهِ
 وَأَسْتَغْفِرُوا
 وَوَيْلٌ لِلْمُشْرِكِينَ
 الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
 وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ
 إِنَّ الَّذِينَ ءَامَنُوا
 وَعَمِلُوا الصَّالِحَاتِ
 لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
 قُلْ أَيُّ شَيْءٍ لَّكُم مِّنْ دُونِ
 إِلَٰهِ بِأَلَيْسَ خَلْقُ الْأَرْضِ فِي يَوْمَيْنِ
 وَتَجْعَلُونَ لَهُ ۥٓ أَنْدَادًا
 ذَٰلِكَ رَبُّ الْعَالَمِينَ
 وَجَعَلَ فِيهَا رُوسًا مِّنْ فَوْقِهَا
 وَيُرْسِلُ فِيهَا
 وَقَدَّرَ فِيهَا أَقْوَامًا
 فِي ۚ أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلنَّاسِ لِيَوْمِ

- for those who would inquire into creation .
- 41:11 Then He directed Himself toward the heaven,
while it was yet smoke.
Then He said to it, and to the Earth:
Come into form , willingly or unwillingly!
They both said: We come willingly!
- 41:12 So He determined them as seven heavens,
in a span of two more Heavenly days,
revealing within each heaven
its own natural and spiritual order.
Moreover, We have adorned the nearest heaven
with lights,
and, thereby, it is safeguarded, as well .
Such is the mighty decree
of the Overpowering One , the All-Knowing.
- 41:13 But if they who disbelieve turn away,
then say to them :
I forewarn you of the destruction
of a thunderbolt,
like the thunderbolt that struck
the peoples of 'Âd and Thamûd.
- 41:14 Behold!
The messengers approached them
from before them and from behind them,
and in every conceivable way, saying :
Worship none but God!
Yet they only said:
Had our Lord so willed
to send us Heavenly guidance ,
most surely, He would have sent down
angels as messengers .
Therefore, in all that you have been sent with
we are inveterate disbelievers.
- 41:15 As for the people of 'Âd,
they grew so very arrogant in the land

سُبْحَانَكَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

١١ ثُمَّ أَسْمَوْنَ
إِلَى السَّمَاءِ وَهِيَ دُخَانٌ
فَقَالَ لَهَا وَالْأَرْضِ
أَتَيْنَا طَوْعًا أَوْ كَرْهًا
فَأَلْنَا أَيْنَا طَائِعِينَ

١٢ فَفَضَّلْنَهُنَّ سَبْعَ سَمَوَاتٍ
فِي يَوْمَيْنِ
وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا
وَرَيْنَا السَّمَاءَ الدُّنْيَا
بِمَصْنُوعٍ وَحِفْظًا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

١٣ فَإِنْ أَعْرَضُوا
فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً
مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ
إِذْ جَاءَتْهُمْ الرُّسُلُ
مِنْ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا
لَوْ شَاءَ رَبُّنَا لَأَنْزَلْنَا مَلَائِكَةً
فَأَنَّا يَمُنُّونَ بِمَا أُرْسِلَتْ بِهِ كُفْرُونَ
فَأَمَّا عَادٌ فَاسْتَكْبَرُوا
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

without any right.

Thus they said:

Who is greater than us in power?

Could they not see that God—

the One who had created them—

was Himself, most surely, greater than them
in power?

Nevertheless, they used to disavow

Our message and miraculous signs.

41:16

Then We sent against them

a thundering, raging-cold wind

in days of continuing ill-fate,

so that We might cause them to taste

something of the divine torment of disgrace

in the life of this world,

while the torment of the Hereafter

shall be yet more disgracing.

For never shall they be helped.

41:17

And as for the people of Thamûd,

We guided them aright.

But they loved worldly blindness

more than divine guidance.

Thus the dishonoring torment

of a thunderbolt of destruction

seized them, suddenly, because of all the evil

that they had duly earned.

41:18

Yet We delivered from destruction

those among them who believed

and were ever God-fearing.

41:19

Thus remind of the Day of Judgment,

when the enemies of God

shall be assembled before the Fire of Hell—

and thus shall they be duly marshaled—

41:20

until when they come to it

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً

أُولَئِكَ يَرَوْنَ

أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ

هُوَ أَشَدُّ مِنْهُمْ قُوَّةً

وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا

فِي أَيَّامٍ مَّحْسُورٍ

لِنُذِقَهُمْ عَذَابَ الْآخِرَةِ

فِي الْحَيَاةِ الدُّنْيَا

وَلِعَذَابِ الْآخِرَةِ أَخْرَى

وَهُمْ لَا يَبْصُرُونَ

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ

فَأَسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى

فَأَخَذْتَهُمْ صَاعِقَةً

الْعَذَابِ الْهُونِ

بِمَا كَانُوا يَكْسِبُونَ

وَنَجَّيْنَا الَّذِينَ ءَامَنُوا

وَكَانُوا يَنْقُوتُونَ

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ

إِلَى النَّارِ فَهُمْ يُوزَعُونَ

حَتَّىٰ إِذَا مَا جَاءُوهَا

سُوْرَةُ الْفُصِّلَاتِ

الْحِزْبُ الرَّابِعُ وَالْعِشْرُونَ

- and are questioned
about their life in the world,
their ears, and their eyes, and their 'very' skins
shall 'all' bear witness against their own souls
for all that they used to do.
- 41:21 So they shall say to their 'own' skins:
Why did you bear witness against us?
They shall say 'in response':
God who causes everything to speak
has caused us to speak.
For it is He 'alone'
who has created you the first time.
And to Him are you 'now' returned!
- 41:22 Moreover, you 'yourselves'
did not 'care to' conceal 'your godless ways',
so that 'we who are' your ears
and your eyes and your skins
would not bear witness against you!
Rather, you thought that God
did not know much
about what you were doing 'in life'.
- 41:23 But that was 'merely' your assumption
which you 'ignorantly' assumed
about your Lord.
So it has brought you doom.
Thus you have become
among the losers 'of an everlasting Paradise'.
- 41:24 Then even if they are to have patience 'therein',
still the Fire 'of Hell' shall be
an 'eternal' dwelling for them.
And should they seek 'to return to the world'
so as to propitiate 'the wrath of God'
for their former ungodliness,
never shall they be of those
allowed 'such' propitiation.

شَهِدَ عَلَيْهِمْ سَمْعُهُمْ
وَأَبْصَرُهُمْ وَجُلُودُهُمْ
بِمَا كَانُوا يَعْمَلُونَ

وَقَالُوا لِمَ اجْعَلُونَا
لِمَ شَهِدْتُمْ عَلَيْنَا
قَالُوا أَنْطَقَنَا اللَّهُ

الَّذِي أَنْطَقَ كُلَّ شَيْءٍ
وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ
وَالِيَهُ تَرْجَعُونَ

وَمَا كُنْتُمْ تَسْتَكْبِرُونَ
أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ
وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ
وَلَكِنْ ظَنَنْتُمْ

أَنَّ اللَّهَ لَا يَعْلَمُ
كَثِيرًا مِمَّا تَعْمَلُونَ

وَذَلِكَ ظَنُّكُمْ الَّذِي
ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

فَإِنْ يَصْبِرُوا
فَالنَّارُ مَثْوًى لَهُمْ

وَإِنْ دَسْتَعْتَبُوا
فَمَا هُمْ مِنَ الْمُعْتَبِينَ

سُورَةُ الْفُصِّلَاتِ
الجزء الرابع والعشرون

41:25 * Thus have We designated for them intimate companions in life who make them oblivious to the Judgment that is before them, and who make the evil they have done that is behind them, fair-seeming to them. Then, suddenly, the word of doom comes to pass against them, as it did with those disbelieving communities of jinn and humans that have already passed away before them. Indeed, they were all losers of an everlasting Paradise.

41:26 Still, those who disbelieve say to the people: Do not listen to this Quran, but make instead senseless talk that obscures its message, so that you may prevail against it.

41:27 Therefore, We shall, most surely, make those who disbelieve taste a severe torment in both this life and the Hereafter.

Moreover, We shall, most surely, recompense them in the Hereafter, in accordance with the very worst they ever did.

41:28 That is the recompense of the enemies of God: The Fire of Hell! For them therein is the abode of eternity—a due recompense, for in life they used to disavow Our revealed signs.

41:29 Thus in Hell those who disbelieved shall say:

﴿٢٥﴾ وَقَيَّضْنَا لَهُمْ قُرَنَاءَ ﴿٢٥﴾
فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرٍ قَدْ حَلَّتْ مِنْ قَبْلِهِمْ
مِنَ الْجِنَّ وَالْإِنْسِ
إِنَّهُمْ كَانُوا خَسِرِينَ
﴿٢٦﴾ وَقَالَ الَّذِينَ كَفَرُوا
لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ
وَالْعَوَافِيهِ لَعَلَّكُمْ تَعْلَمُونَ
﴿٢٧﴾ فَلْيُنذِرْ بِنُذِيرِ الْكُفْرِ
عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ
﴿٢٨﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ
هُمْ فِيهَا دَارُ الْمُخَلَّدِينَ
﴿٢٩﴾ جَزَاءُ مَا كَانُوا يَأْتِينَا بِمُحَدَّثُونَ
وَقَالَ الَّذِينَ كَفَرُوا ﴿٢٩﴾

سُوْرَةُ الْفُصِّلَاتِ

الجزء الرابع والعشرون

Our Lord!

Show us those who have led us astray
of the jinn and the humans.

We shall place them beneath our feet,
so that they may become
of the nethermost in Hellfire!

41:30 As for those who 'in life' say:

Our Lord is God 'alone'!
and continue upon the straight way,
the angels descend to them and say:

Have no fear, neither grieve!

Rather, receive glad tidings
of the Garden of Paradise,
which you were promised 'in life'.

41:31 We are your supporters

in the life of this world and in the Hereafter.

And for you therein is all that your souls desire.

And for you therein

is all for which you may ask—

41:32 an 'everlasting' hospitality

'extended' from One who is all-forgiving,
mercy-giving.

41:33 Thus who is of a fairer word

than one who calls to God,

and does righteous deeds, and says:

Indeed, I am of those who are *muslims*,

in willing submission to God 'alone'?

41:34 For not equal are the good deed

and the evil deed.

'So' repel 'their evildoing'
with that which is best 'in the sight of God'.

Then, behold!

The one who had enmity for you,

and for whom you had enmity,

may become like a most intimate friend.

رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا

مِنَ الْجِنِّ وَالْإِنْسِ

جَمَعَهُمَا تَحْتَ أَقْدَامِنَا

لِيَكُونَا مِنَ الْأَسْفَلِيْنَ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ

عَلَيْهِمُ الْمَلَائِكَةُ

أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

وَأَبشِرُوا بِالْجَنَّةِ

الَّتِي كُنتُمْ تُوعَدُونَ

نَحْنُ أَوْلِيَآؤُكُمْ

فِي الْحَيَاةِ الدُّنْيَا

وَفِي الْآخِرَةِ

وَلَكُمْ فِيهَا

مَا تَشْتَهُنَّ أَنْفُسُكُمْ

وَلَكُمْ فِيهَا مَا تَدْعُونَ

تُرْجَى مِنْ عَفْوَ رَبِّهِمْ

وَمَنْ أَحْسَنُ قَوْلًا

مِمَّنْ دَعَا إِلَى اللَّهِ

وَعَمِلَ صَالِحًا

وَقَالَ إِنِّي مِنَ الْمُسْلِمِيْنَ

وَلَا تَسْتَوِي الْحَسَنَةُ

وَلَا السَّيِّئَةُ

أَدْفَعُ بِالَّتِي هِيَ أَحْسَنُ

فَإِذَا الَّذِي

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ

كَأَنَّهُ وَوَلِيٌّ حَمِيمٌ

٣٠

٣١

٣٢

٣٣

٣٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَجَّةُ الرَّابِعُ وَالْعَشْرُونَ

- 41:35 Yet none shall attain this
but those who are patient in suffering.
And none shall attain this but one endowed with
a magnificent share of goodness.
- 41:36 But should there be any insinuation
by Satan to instigate you to do otherwise,
then seek refuge in God.
Indeed, it is He
who is the All-Hearing, the All-Knowing.
- 41:37 Now of His wondrous signs
are the night and the daylight,
and the sun and the moon.
You shall not bow yourselves down
to the sun, nor to the moon.
But you shall bow yourselves down
to God alone, who created them,
if it is truly Him alone that you worship.
- 41:38 But if they who worship false gods
grow insolently arrogant
against bowing down to God alone,
know that those who are near your Lord
give due exaltation to Him ceaselessly,
by night and by day.
And of this, they never weary. ﴿٣٨﴾
- 41:39 And of His wondrous signs
is that you see the land still and lifeless.
Then, when We send down upon it water,
it quivers and swells with life.
Indeed, the One who gives it life
shall, most surely, give life to the dead.
Indeed, He is powerful over all things.
- 41:40 As to those who profane Our verses,
they are not hidden from Us.
Yet is one who shall be cast

﴿٣٥﴾ وَمَا يَلْقَاهَا

إِلَّا الَّذِينَ صَبَرُوا وَمَا يَلْقَاهَا

إِلَّا ذُو حَظٍّ عَظِيمٍ

﴿٣٦﴾ وَإِنَّمَا يَنزَعُكَ

مِنَ الشَّيْطَانِ نَزْعٌ

فَأَسْتَعِذْ بِاللَّهِ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

﴿٣٧﴾ وَمِنَ آيَاتِهِ

الَّيْلُ وَالنَّهَارُ

وَالشَّمْسُ وَالْقَمَرُ

لَا تَسْجُدُوا لِلشَّمْسِ

وَلَا لِلْقَمَرِ

وَأَسْجُدُوا لِلَّهِ

الَّذِي خَلَقَهُنَّ

إِن كُنتُمْ

إِنِّيَاهُ تَعْبُدُونَ

﴿٣٨﴾ فَإِن أَسْتَكْبَرُوا

فَالَّذِينَ عِنْدَ رَبِّكَ

يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ

وَهُمْ لَا يَسْتَمُونَ ﴿٣٩﴾

﴿٣٩﴾ وَمِنَ آيَاتِهِ

أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً

فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ

أَهْتَزَّتْ وَرَبَّتْ

﴿٤٠﴾ إِنَّ الَّذِينَ أَحْيَاهَا لَمُجَى الْمَوْتِ

إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

﴿٤٠﴾ إِنَّ الَّذِينَ يَلْجِدُونَ

فِي آيَاتِنَا لَا يَحْفَظُونَ عَلَيْنَا

الْحَيَّةُ الرَّابِعَةَ وَالْعِشْرُونَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- into the Fire of Hell better off,
or one who comes on the Day of Resurrection
secure with God?
Do whatever you so will in life!
For, indeed, He is all-seeing of all that you do.
- 41:41 Indeed, those who have disbelieved
in the Remembrance of this Quran
when it came to them have lost their souls,
both in this world and in the Hereafter.
For, indeed, it is, most surely,
an overpowering Heavenly Book.
- 41:42 No falsehood can reach it or repeal it
from any approach—
neither before it nor ever after it.
It is a revelation sent down
from an all-wise, all-praised God.
- 41:43 Whatever has been said
to belie and malign you, O Prophet,
is but what has been said
by the ungodly
to all the messengers before you.
Indeed, your Lord alone
is the Possessor of Forgiveness,
and the Possessor of a Painful Punishment.
- 41:44 Thus even if We had made this Quran
a Heavenly Recitation
revealed to you as a sign in an alien tongue,
they would yet say:
If only its verses
had been made lucidly distinct in Arabic!
Would God reveal His Book
in an alien tongue,
while the messenger is an Arab?
Say to them:
For all those who believe in it,

أَفَن يَلْقَى فِي النَّارِ خَيْرٌ
أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ
أَعْمَلُوا مَا شِئْتُمْ
إِنَّهُمْ بِمَا تَعْمَلُونَ بَصِيرٌ
٤١
إِنَّ الَّذِينَ كَفَرُوا
بِالدُّكْرِ لَمَّا جَاءَهُمْ
وَإِنَّهُ لَكِتَابٌ عَرَبِيٌّ
٤٢
لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ
وَلَا مِنْ خَلْفِهِ
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ
٤٣
مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ
لِلرُّسُلِ مِنْ قَبْلِكَ
إِنَّ رَبَّكَ لَدُوٌّ مَعْفُورٌ
وَذُو عَقَابٍ آلِيمٍ
وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا
لَقَالُوا لَوْلَا فُصِّلَتْ ءَايَاتُهُ
ءَأَعْجَمِيٌّ وَعَرَبِيٌّ
قُلْ هُوَ لِلَّذِينَ ءَامَنُوا
هُدًى وَبَيِّنَاتٌ

it is 'unfailing' guidance
 'from every pathway of error'
 and a healing 'for them'.
 But as to those who do not believe 'in it',
 it is a 'spile of' utter deafness
 'thrust' in their ears;
 moreover, it is a 'pall of' blindness
 'cast' over them,
 'as though' they are being called
 from a 'bewilderingly' far-off place.

41:45 Now, very truly, it is We who gave Moses
 the Book 'of the Torah'.
 But there was 'also' dispute
 about 'whether' it 'was truly from God'.
 Yet were it not for a 'preordained' word
 that had preceded from your Lord, 'O Prophet,
 to requite all people in the Hereafter',
 most surely, Judgment between them
 would have been decided 'at once',
 and the disbelievers duly punished'.
 But, indeed, they remain
 in much-perplexed doubt about it.

41:46 Anyone who does a righteous deed 'in life'
 does it 'purely' for 'the good of' his own soul.
 And anyone who does an evil deed
 does it 'only in detriment' against it.
 For never does your Lord
 wrong 'His' servants 'in the least'.

41:47 *To Him 'alone'
 the knowledge of the 'appointed time'
 of the Last 'Hour' is referred.
 Neither do any fruits come forth
 from their sheaths,
 nor does any female conceive, nor deliver,

وَالَّذِينَ لَا يُؤْمِنُونَ

فِي آذَانِهِمْ وَقَرُّ

وَهُوَ عَلَيْهِمْ عَمًى

أُولَٰئِكَ يَنَادُونَ

مِنْ مَّكَانٍ بَعِيدٍ

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ

فَاخْتَلَفَ فِيهِ

وَلَوْلَا كَلِمَةٌ

سَبَقَتْ مِنْ رَبِّكَ

لَقَضَىٰ بَيْنَهُمْ وَإِنَّهُمْ

لَفِي شَكٍّ مِنْهُ مُرِيبٍ

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ

وَمَنْ أَسَاءَ فَعَلِيَهَا

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَالَمِينَ

﴿٤٥﴾ إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ

وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ

مِنْ أَكْمَامِهَا

وَمَا تَحْمِلُ مِنْ أُنثَىٰ

وَلَا تَضَعُ إِلَّا بِعِلْمِهِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الخامس والعشرون

but that it is with His knowledge.
 Thus on the Day
 when He shall call them all to Judgment,
 He shall say to the disbelievers:
 Where, now, are My associate-gods?
 They shall say:
 We proclaim before You
 that none of us is a witness to such associates.
 41:48 Thus all that they used to call upon in worship
 before in the world
 shall have strayed from them.
 And they shall realize
 that they do not have any asylum
 from God's Judgment.
 41:49 Man never grows weary of praying for good.
 But when evil touches him,
 he becomes despairing and despondent.
 41:50 Thus if ever We cause him
 to taste mercy from Us
 after harm has touched him,
 one who disbelieves, most surely, says:
 This is rightfully due to me!
 Nor do I think that the Hour of Doom
 will ever come!
 And even if I am brought back to my Lord
 in an Afterlife,
 most surely, there shall be for me
 a destiny of great goodness
 awaiting with Him.
 Rather, We shall, most surely, tell those
 who have disbelieved
 the dire consequences of all the evil
 that they have done in life.
 Then We shall cause them to taste
 a stern torment for it.

وَيَوْمَ يُنَادِيهِمْ
 آيَنَ شُرَكَائِي

قَالُوا آءَاذَنَّاكَ

مَا مِنَّا مِن شَيْءٍ

وَصَلَّ عَنْهُمْ ﴿٤٨﴾

مَا كَانُوا يَدْعُونَ مِن قَبْلُ

وَوَدَّوْا مَا لَهُم مِّن مَّحِصٍ

لَا يَسْتَمُ الْإِنْسَانُ ﴿٤٩﴾

مِن دُعَاءِ الْخَيْرِ

وَإِن مَّسَّهُ الشَّرُّ

فَيَعْوِسُ قَنُوطًا

وَلَئِن آذَقْنَاهُ رَحْمَةً مِنَّا ﴿٥٠﴾

مِن بَعْدِ ضَرَاءٍ مَّسَّتْهُ

لَيَقُولَنَّ هَذَا لِي

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّي

إِن لِّي عِنْدَهُ لِلْحُسْنَىٰ

فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا

بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ

مِن عَذَابٍ غَلِيظٍ

- 41:51 For when We bestow grace upon such a man, he turns away from God and draws himself aside from His worship. But when evil touches him, he becomes full of lengthy prayers.
- 41:52 Say to the beliers of this Quran: Have you considered your destiny if this revelation is, indeed, from God and then you disbelieve in it? Who, then, shall be further astray than one who is in uttermost schism with its truth?
- 41:53 Nevertheless, We shall show them Our signs in the horizons and in themselves— until it becomes utterly clear to them that this Quran is, indeed, the divine truth. Is it not sufficient that your Lord Himself is witness over all things?
- 41:54 Most surely, they are, indeed, mired in doubt about the promised Meeting of their Lord on Judgment Day. Most surely, He is, indeed, all-encompassing of all things.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ ﴿٥١﴾

أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ

وَإِذَا مَسَّهُ الشَّرُّ

فَلُذِعَ دُعَاءَ عَرِيضٍ

قُلْ أَرَأَيْتُمْ ﴿٥٢﴾

إِنْ كَانَ مِنْ عِنْدِ اللَّهِ

ثُمَّ كَفَرْتُمْ بِهِ

مَنْ أَضَلُّ مِمَّنْ هُوَ

فِي شِقَاقٍ بَعِيدٍ

سَتُرِيهِمْ آيَاتِنَا ﴿٥٣﴾

فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ

حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ

عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

أَلَا إِنَّهُمْ ﴿٥٤﴾

فِي مَرَبِّهِ مِنْ لِقَاءِ رَبِّهِمْ

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ

Surah 42 / 53 VERSES / REVEALED AT MAKKAH

Al-Shûrâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 42:1 *Hâ Mîm*
 42:2 *‘Ayn Sîn Qâf*
- 42:3 And so it is that He reveals this Quran to you, ‘O Prophet’.
 And so too did He reveal His former Scriptures to those messengers before you.
 Such is God,
 the Overpowering One, the All-Wise.
- 42:4 To Him belongs all that is in the heavens and all that is in the earth.
 For He is the Ever-Exalted, the Magnificent.
- 42:5 The heavens nearly burst, one above the other, in awe of His majesty,
 while the angels exalt their Lord with all praise and seek forgiveness for those on the earth.
 Indeed, it is God
 who is the All-Forgiving, the Mercy-Giving.
- 42:6 So as for those who have taken false deities as patrons apart from Him
 God is ever-watching over them
 to recompense them for their sins.
 Thus it is not you who are guardian over them,

حَمْدٌ ①
 عَسَقٌ ②
 كَذَلِكَ يُوحَىٰ إِلَيْكَ ③
 وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
 اللَّهُ الْعَزِيزُ الْحَكِيمُ
 لَهُ مَا فِي السَّمَوَاتِ ④
 وَمَا فِي الْأَرْضِ
 وَهُوَ الْعَلِيُّ الْعَظِيمُ
 تَكَادُ السَّمَوَاتُ ⑤
 يَفْطَرْنَ مِنْ فَوْقِهِنَّ
 وَالْمَلَائِكَةُ
 يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
 وَتَسْتَغْفِرُونَ
 لِمَنْ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ
 هُوَ الْغَفُورُ الرَّحِيمُ
 وَالَّذِينَ اتَّخَذُوا ⑥
 مِنْ دُونِهِ أَوْلِيَاءَ
 اللَّهُ حَفِيفٌ عَلَيْهِمْ

- O Prophet, to register their deeds .
 42:7 And so it is that We have revealed to you
 an Arabic Quran,
 to forewarn therewith Makkah,
 the Mother of Cities—
 of God's nearing Judgment ,
 as well as those dwelling around it—
 and thereby to forewarn all of humanity
 about the inevitable Day of Gathering
 for Judgment , of which there is no doubt—
 when some shall be in the Garden of Paradise ,
 and some shall be in the Flaming Fire of Hell .
 42:8 Had God so willed,
 He would have made all of them
 one faith-community.
 But He tests people through revealed guidance
 and admits whomever He so wills
 into His mercy.
 Thus, as to the wrongdoers,
 they do not have any patron
 nor supporter against God's Judgment .
 42:9 Then shall they yet take to themselves
 false deities as patrons apart from Him?
 It is God alone who is the Sole Patron
 to be worshipped .
 Moreover, it is He alone
 who gives life to the dead.
 For He is powerful over all things.
 42:10 Say, O Prophet:
 As to whatever thing
 you differ about, O people,
 its ruling is with God.
 That is God, my Lord!
 On Him alone do I rely.
 And to Him alone do I turn in penitence.

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ

قُرْآنًا عَرَبِيًّا

لِنُنذِرَ أُمَّ الْقُرَىٰ

وَمَنْ حَوْلَهَا

وَلِنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ

فَرِيقٌ فِي الْجَنَّةِ

وَفَرِيقٌ فِي السَّعِيرِ

وَلَوْ شَاءَ اللَّهُ

لَجَعَلَهُمْ أُمَّةً وَاحِدَةً

وَلَكِنْ يَدْخُلُ

مَنْ يَشَاءُ فِي رَحْمَتِهِ

وَالظَّالِمُونَ مَا لَهُمْ

مِنْ وَلِيٍّ وَلَا نَصِيرٍ

أَرَأَيْتُمْ أَتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ

فَأَلَّلهُ هُوَ الْوَلِيُّ

وَهُوَ يُحْيِي الْمَوْتَىٰ

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ

فَحُكْمُهُ إِلَى اللَّهِ

ذَلِكُمْ اللَّهُ رَبِّي

عَلَيْهِ تَوَكَّلْتُ

سُوْرَةُ الْبُرُوْجِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

- 42:11 He is the 'Sole' Originator
of the heavens and the earth
'with no precedent'.
It is He 'alone' who has made for you
from among yourselves
mates, 'males and females'.
And out 'of all kinds' of cattle,
He made 'such' mates, 'as well'.
Thereby, He multiplies you.
There is nothing that is anything like Him.
For He is the All-Hearing, the All-Seeing.
- 42:12 To Him 'alone' belongs the treasures
of the heavens and the earth.
It is He 'alone'
who extends 'abundant' provision
to whomever He so wills.
And He 'alone' restricts 'it'.
Indeed, He is all-knowing of all things.
- 42:13 *He has laid down for you, 'O humankind—
in 'whatever He has 'already
revealed to you, 'O Muhammad—
all the tenets' of 'Heavenly' religion,
'the likes' of which He had 'first'
enjoined upon Noah,
and that which He had 'thereafter'
enjoined upon Abraham,
and 'upon' Moses and 'upon' Jesus;
namely:
You shall be steadfast
in establishing the religion 'of God'.
And you shall not divide therein!
As to those who associate gods with God,
that to which you call them, 'O Prophet,
is a great burden upon them.
It is God 'alone'

وَالِيهِ أُنِيبُ
فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ ۚ ﴿١١﴾

جَعَلَ لَكُم

مِنَ أَنْفُسِكُمْ أَزْوَاجًا

وَمِنَ الْأَنْعَامِ أَزْوَاجًا

يَذُرُّكُمْ فِيهِ

لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ

وَهُوَ السَّمِيعُ الْبَصِيرُ

لَهُ مَقَالِيدُ ۚ ﴿١٢﴾

السَّمَوَاتِ وَالْأَرْضِ

يَسْطُرُ الرِّزْقَ

لِمَن يَشَاءُ وَيَقْدِرُ ۗ

إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿١٣﴾ *شَرَعَ لَكُم مِّنَ الدِّينِ

مَا وَصَّى بِهِ نُوحًا

وَالَّذِي أَوْحَيْنَا إِلَيْكَ

وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

وَمُوسَى وَعِيسَى

أَن أَقْبِلُوا الدِّينَ

وَلَا تَنْفَرُوا فِيهِ

كَبْرًا عَلَى الْمُشْرِكِينَ

مَا نَدَّعَوْهُمْ إِلَيْهِ

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who chooses to draw near to Himself
 whomever He so wills—
 thus He guides to Himself
 whoever turns to Him in penitence.

42:14 Humanity was at first of one faith-community,
 and they did not divide among themselves
 regarding the true religion
 until after revealed knowledge from God
 had come to them
 on the tongues of the messengers,
 and some belied them—
 thereby exceeding the due bounds of God
 with one another—
 out of nothing but insolence and envy.
 And were it not for a preordained word
 that had preceded from your Lord—
 to defer Judgment to a stated term
 in the Hereafter—
 the matter between the believers
 and the beliers opposing them
 would have been decided at once,
 and the disbelievers duly punished.
 Thus those who inherited the Scripture,
 after the early generations,
 most surely, remain in much-perplexed doubt
 about the truth to which they are called.

42:15 So to this upright religion of all the prophets
 call everyone, O Prophet.
 Moreover, keep steadfastly straight
 upon God's path,
 even as you have been commanded.
 Thus you shall not follow their whims,
 which have led them to division.
 Rather, say to them:
 I have believed in all that God has sent down

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ

وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا

جَاءَهُمْ أَلْعَلَّمُ بَعْضًا مِنْهُمْ

وَلَوْلَا كَلِمَةٌ

سَبَقَتْ مِنْ رَبِّكَ

إِلَىٰ أَجَلٍ مُّسَمًّى

لَفُضِيَ بَيْنَهُمْ

وَإِنَّ الَّذِينَ أُوذُوا بِالْكِتَابِ

مِنْ بَعْدِهِمْ

لَفِي شَكٍّ مِنْهُ مِرْيَبٍ

فَلَيْدَالِكَ فَادْعُ

وَاسْتَقِمْ كَمَا أُمِرْتَ

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

14

15

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in every Scripture.

Moreover, I have been commanded

to do justice between 'all of' you.

God is our Lord and your Lord.

For us 'shall be the recompense of' our deeds.

And for you 'shall be the recompense of' your deeds.

Let there be 'no dispute between us and you,

for God will gather us 'all' together

'on the Day of Judgment',

and to Him 'alone' is the ultimate destiny.

42:16 As to those who 'continue after this revelation

to 'argue' with you 'about God—

after the manifest response to Him

'by those who have embraced Islam—

their argument is 'hereby' refuted

in the sight of their Lord.

Thus upon them is 'God's' wrath.

And for them, there is a severe torment

'awaiting in the Hereafter'.

42:17 God 'alone' is the One

who has sent down the Book 'of the Quran'

with the 'very essence of all' truth

and the 'fair' balance of justice

to judge between all people.

But what is it that shall make you realize

that perhaps the Hour 'of Doom'

is 'already' very near?

42:18 Those who do not believe in it

'scornfully' seek to hasten it on.

But those who believe are apprehensive of it.

For they know that it is, indeed, the truth.

Most surely, those who cast doubt

upon 'the coming of' the Hour

are 'lost' in uttermost misguidance.

وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ

مِنْ كِتَابٍ

وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ

اللَّهُ رَبُّنَا وَرَبُّكُمْ

لَنَا أَعْمَلْنَا

وَلَكُمْ أَعْمَلْتُمْ

لَا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ

اللَّهُ يَجْمَعُ بَيْنَنَا

وَالِإِلَهِ الْمَصِيرُ

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ

مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ

مُحْتَمِلُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

وَعَلَيْهِمْ غَضَبٌ

وَلَهُمْ عَذَابٌ شَدِيدٌ

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ

بِالْحَقِّ وَالْمِيزَانَ

وَمَا يُدْرِكُ

لَعَلَّ السَّاعَةَ قَرِيبٌ

يَسْتَعْجِلُ بِهَا الَّذِينَ

لَا يُؤْمِنُونَ بِهَا

وَالَّذِينَ ءَامَنُوا

مُشْفِقُونَ مِنْهَا

وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

١٦

١٧

١٨

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- 42:19 'Yet God is all-kind and gentle to His servants.
He gives provision to whomever He so wills.
For He is the All-Powerful 'One',
the Overpowering.
- 42:20 'So whoever desires the tillage of the Hereafter,
We shall increase for him
his reward for this tillage.
But whoever desires
only the tillage of this world,
We shall give him thereof.
But never in the Hereafter
shall there be for him any share in Paradise.'
- 42:21 Or is it that they have associate-gods
who have laid down for them
tenets of religion,
for which God has not given permission?
And were it not for a decisive word
from Him about the Day of Judgment,
the matter between the believers
and the beliers opposing them
would have been decided at once,
and the disbelievers duly punished.
Yet, indeed, for the wrongdoers
who are godless in heart,
there is a most painful torment
awaiting in the Hereafter.'
- 42:22 It is then that you shall see the wrongdoers
in great dread of the punishment due them
for all the evil that they have earned—
and it will, most surely, befall them.
But those who believe and do righteous deeds
shall be in the meadows
of the Gardens of Paradise.
There shall be for them
all that they wish with their Lord.

أَلَا إِنَّ الَّذِينَ

يُمَارُونَ فِي السَّاعَةِ

لَفِي ضَلَالٍ بَعِيدٍ

اللَّهُ لَطِيفٌ بِعِبَادِهِ ﴿١٩﴾

يَرْزُقُ مَنْ يَشَاءُ

وَهُوَ الْعَزِيزُ

مَنْ كَانَتْ يُرِيدُ ﴿٢٠﴾

حَرَّتِ الْأَخِيرَةُ

نَزْدَلُهُ فِي حَرَّتِهِ

وَمَنْ كَانَتْ يُرِيدُ

حَرَّتِ الدُّنْيَا

نُورِيَهُ مِنْهَا وَمَا لَهُ

فِي الْآخِرَةِ مِنْ نَصِيبٍ

أَمْ لَهُمْ شُرَكَاءُ ﴿٢١﴾

شَرَعُوا لَهُمْ مِنَ الدِّينِ

مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

وَلَوْلَا كَلِمَةٌ أَفْضَلُ

لَقَضَىٰ بَيْنَهُمْ

وَإِنَّ الظَّالِمِينَ

لَهُمْ عَذَابٌ أَلِيمٌ

تَرَى الظَّالِمِينَ ﴿٢٢﴾

مُشْفِقِينَ

مِمَّا كَسَبُوا

وَهُوَ وَاقِعٌ بِهِمْ

وَالَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

فِي رَوْضَاتِ الْجَنَّاتِ

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سورة الشورى

- It is this that is the great bounty!
42:23 That is the glad tidings
that God gives to His servants
who believe and do righteous deeds.
Say to them, O Prophet :
I do not ask of you
any reward for 'conveying' this 'message',
except that you 'offer' the genuine 'mutual' love
'that is due' among close relatives.
'God says:
And 'know that' whoever performs a good deed,
We shall increase for him
'the reward of' its goodness.
Indeed, God is all-forgiving, ever-thankful.
- 42:24 Or is it that they 'who disbelieve'
say 'of the Prophet':
He has, himself, forged a lie against God
'in reciting this Quran'?
Yet 'were this so', if God willed,
He would set a seal upon your heart,
'O Prophet,
and you would no longer reason nor speak!
Rather, it is God 'alone'
who obliterates all falsehood
and establishes the truth
with His 'revealed' words.
Indeed, He is all-knowing
of all that is 'harbored'
within the breast 'of people'.
- 42:25 Moreover, He 'alone' is the One
who accepts repentance from His servants
and pardons misdeeds.
For He 'alone' knows all that you do.
- 42:26 Thus He 'alone' answers 'the prayers'
of 'those who believe and do righteous deeds.

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ
ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ
ذَلِكَ الَّذِي ۝٢٣

يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

وَمَنْ يَفْرَفْ حَسَنَةً

نَزِدْ لَهُ فِيهَا حَسَنًا

إِنَّ اللَّهَ عَفُورٌ شَكُورٌ

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۝٢٤

فَإِنْ يَشَأْ اللَّهُ يُخَيِّمَ عَلَىٰ قَلْبِكَ

وَيَمْحُ اللَّهُ الْبَاطِلَ

وَيُحِيقُ الْحَقَّ بِكَلِمَاتِهِ ۝٢٥

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

وَهُوَ الَّذِي ۝٢٥

يَقْبَلُ التَّوْبَةَ عَن عِبَادِهِ

وَيَعْفُو عَنِ السَّيِّئَاتِ

وَيَعْلَمُ مَا نَفَعَلُونَ

بِئْرَاقِ الشُّرُوقِ

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- And He 'alone' increases them from His bounty.
 But for the disbelievers—
 for them there is a severe torment
 'awaiting in the Hereafter'.
- 42:27 * Yet were God
 to amply extend 'His' provision
 to 'all' His servants,
 they would, most surely,
 commit injustice in the earth,
 'transgressing one another'.
 But He sends down in 'due' measure
 whatever 'provision' He so wills.
 Indeed, He is all-aware 'and' all-seeing
 'of the deeds' of His servants.
- 42:28 And He 'alone' is the One
 who sends down rain 'in relief of drought'
 after they have become despondent.
 Thus does He spread wide His mercy.
 For He 'alone' is the Patron, the All-Praised.
- 42:29 And of His 'wondrous' signs
 is the creation of the heavens and the earth,
 and all the creatures He 'alone' has spread about
 in both of them.
 And He 'alone' is all-able
 to gather them together whenever He so wills.
- 42:30 Not a single affliction strikes you 'human beings'
 but that it is for what your own hands
 have earned—and He pardons much.
- 42:31 Yet never shall you be able to elude
 'the Hand of the Almighty'
 anywhere 'in the earth'.
 Nor have you apart from God
 any patron or supporter 'to help you'.
- 42:32 Moreover, of His 'wondrous' signs
 are the ships
 'running with hoisted sail' in the sea

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا ۝٢٦

وَعَمِلُوا الصَّالِحَاتِ

وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ۚ

وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

۞ وَلَوْ سَظَّ اللَّهُ

الرِّزْقَ لِعِبَادِهِ ۚ

لَبَعُوا فِي الْأَرْضِ

وَلَكِن يُّزَلُّ بِقَدَرٍ مَّا يَشَاءُ ۚ

إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

وَهُوَ الَّذِي يُزَلُّ الْعَنَقَتِ

مِن بَعْدِ مَا قَنَطُوا

وَيَنْشُرُ رَحْمَتَهُ

وَهُوَ الْوَلِيُّ الْحَمِيدُ

وَمِن ءَايَاتِهِ

خَلْقَ السَّمَوَاتِ وَالْأَرْضِ

وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۚ

وَهُوَ عَلَىٰ جَمْعِهِمْ

إِذَا يَشَاءُ قَدِيرٌ

وَمَا أَصْبَحْتُمْ

مِن مُّصِيبَةٍ

فِيمَا كَسَبَتْ أَيْدِيكُمْ

وَيَعْفُوا عَنْ كَثِيرٍ

وَمَا أَنْتُمْ

بِمُعْجِزِينَ فِي الْأَرْضِ ۚ

وَمَا لَكُمْ مِّن دُونِ اللَّهِ

مِن وَلِيٍّ وَلَا نَصِيرٍ

وَمِن ءَايَاتِهِ

الْمَجَارِرَ فِي الْبَحْرِ كَالْأَعْلَامِ

- like mountains.
- 42:33 If He so wills, He stills the wind,
and they remain motionless on its surface.
Indeed, in all of this
there are sure signs of God's power
for every patient, ever-thankful soul.
- 42:34 Or He wrecks them
for what they have duly earned—
though He pardons much—
- 42:35 so that those who argue
against Our natural and revealed signs
may know that they do not have any asylum
from God's Judgment.
- 42:36 Yet all that you have been given
of anything in life
is no more than the mere enjoyment
of the life of this world.
But what is awaiting with God
is far better and everlasting—
for those who believe
and on their Lord alone rely;
- 42:37 those, moreover,
who keep away from the great sins
and indecencies—
and forgive for the sake of God
whenever they become angry;
- 42:38 those who furthermore
answer the call of their Lord to faith
and duly establish the Prayer—
and conduct their affairs
by consultation among themselves
and spend charitably
out of what We have provided them;
- 42:39 and those, indeed,
who when afflicted by injustice,
they themselves defend their rights and honor.

سُورَةُ الشُّرَىٰ

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٣٣ ﴿٣٣﴾
 إِنْ يَشَأْ يُسْكِنِ الرِّيحَ
 فَيَظَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ
 إِنَّ فِي ذَلِكَ لَآيَاتٍ
 لِّكُلِّ صَبَّارٍ شَكُورٍ
 ٣٤ ﴿٣٤﴾
 أَوْ يُوقِعَهُنَّ يَمًا كَسَبُوا
 وَيَعْفُ عَنْ كَثِيرٍ
 وَيَعْلَمَ الَّذِينَ
 يُجَادِلُونَ فِي آيَاتِنَا
 مَا لَهُمْ مِنْ مَّجِيسٍ
 ٣٥ ﴿٣٥﴾
 فَمَا أُوتِيتُمْ مِنْ شَيْءٍ
 فَمَنَّ الْحَيَاةُ الدُّنْيَا
 وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى
 لِلَّذِينَ ءَامَنُوا
 وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ
 ٣٦ ﴿٣٦﴾
 وَالَّذِينَ يَحْتَسِبُونَ
 كِبِيرَ الْإِلَاحِ وَالْفَوَاحِشِ
 وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ
 ٣٧ ﴿٣٧﴾
 وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ
 وَأَقَامُوا الصَّلَاةَ
 وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ
 وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

- 42:40 For the recompense of a misdeed shall be a misdeed like it.
Yet one who 'instead' pardons 'an offender' and sets things aright, his reward shall be with God.
'For', indeed, He does not love the wrongdoers.
- 42:41 But 'as to' those who 'choose to' defend themselves, after having been wronged, there is no cause 'whatever' for blame 'against' them.
- 42:42 But the 'rightful' cause shall be only against those who wrong people and who commit injustice in the land without any right.
It is these who shall have a most painful torment 'in the Hereafter'.
- 42:43 But, most surely, one who remains patient and who forgives, 'though' retribution may be his, great shall be his reward.
For, indeed, these are among the 'foremost' commandments of 'God' that must be kept with 'diligent' resolve.
- 42:44 Yet whomever God leaves to stray, never shall he have, then, any patron after Him
'to guide him upon the right way'.
Thus 'on Judgment Day', you shall see the 'godless' wrongdoers when they behold the torment 'of Hellfire' saying 'to their Lord':
Is there any way of returning 'back to the world'?
- 42:45 Rather, you shall see them

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ
هُمْ يَنْصَرُونَ ﴿٣٩﴾
وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا
فَمَنْ عَفَا وَأَصْلَحَ
فَاجْرُهُ عَلَى اللَّهِ
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾
وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ
أَوْلِيَّتِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ
إِنَّمَا السَّبِيلُ عَلَى
الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ
فِي الْأَرْضِ يُغَيِّرُ الْحَقَّ
أَوْلِيَّتِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤١﴾
وَلَمَنْ صَبَرَ وَغَفَرَ
إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ
وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ
وَتَرَى الظَّالِمِينَ
لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ
هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ

الجزء الخامس والعشرون
سُورَةُ الشُّرَىٰ

- exposed to its blaze downcast in humiliation,
glimpsing it with a furtive glance,
while those who believe
shall be saying in Paradise:
Indeed, the real losers
are those who have lost their souls
and their families on the Day of Resurrection.
Most surely, the wrongdoers
shall fall into enduring torment.
- 42:46 Never shall they have any patrons
to help them apart from God.
Thus whomever God leaves to stray,
no path to salvation is there for him.
- 42:47 Therefore, answer the call of your Lord,
O disbelievers, before there comes
a Day of Reckoning from God
that cannot be turned back.
On that Day, you shall not have any refuge,
nor shall you have
any grounds for denial of your sins.
- 42:48 Yet if they turn away from God's call,
O Prophet,
then know that We have not sent you
to be a keeper over them.
For nothing is incumbent upon you
but the clear conveyance of His message.
So do not grieve over their rejection.
For when We cause the human being
to taste blessings out of mercy from Us,
he rejoices because of it.
But if an affliction touches any of them—
because of the evil
that their own hands have advanced—
then, indeed, the human being
becomes an unbelieving ingrate.
- 42:49 To God alone belongs all dominion

وَرَنَّهُمْ يُعْرَضُونَ عَلَيْهَا ﴿٤٥﴾
خَشِعِينَ مِنَ الدَّلِيلِ
يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ
وَقَالَ الَّذِينَ ءَامَنُوا
إِنَّ الْخَاسِرِينَ الَّذِينَ
خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ
يَوْمَ الْقِيَامَةِ
إِلَّا إِنْ الظَّالِمِينَ
فِي عَذَابٍ مُّقِيمٍ
وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ ﴿٤٦﴾
يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ
وَمَنْ يُضِلِلِ اللَّهُ
فَمَا لَهُ مِنْ سَبِيلٍ
أَسْتَجِيبُوا لِرَبِّكُمْ ﴿٤٧﴾
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ
لَا مَرَدَّ لَهُ مِنَ اللَّهِ
مَا لَكُمْ مِنْ مَلَجٍ يَوْمَئِذٍ
وَمَا لَكُمْ مِنْ نَكِيرٍ
فَإِنْ أَعْرَضُوا ﴿٤٨﴾
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا
إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ
وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ
مِنَّا رَحْمَةً فَرِحَ بِهَا
وَإِنْ نُصِيبَهُمْ سَيِّئَةً
بِمَا قَدَّمَتْ أَيْدِيَهُمْ
فَإِنَّ الْإِنْسَانَ كَفُورٌ

- over the heavens and the earth.
 He creates whatever He so wills.
 Thus He grants to whomever He so wills female children .
 And He grants to whomever He so wills male children .
- 42:50 Or He bestows upon some both males and females.
 And He makes barren whomever He so wills. Indeed, He is all-knowing, almighty.
- 42:51 *Moreover, it is not for any human being that God should speak to him, except by Revelation, or from behind a veil, or by sending a messenger-angel that reveals—by His permission—whatever He so wills. Indeed, He is ever-exalted, all-wise.
- 42:52 And so it is that We have revealed to you, O Prophet, this Quran — a guiding Spirit of the divine Law with Our revealed command. Never before it did you know what the Book of God was, nor what Heavenly faith was . Thus have We made it a light by which We guide whomever We so will of Our servants. And, indeed, thereby, you guide humanity to a straight way of salvation —
- 42:53 the way of God, to whom belongs all that is in the heavens and all that is in the earth. Most surely, it is to God alone that all affairs are destined.

لِلَّهِ مُلْكُ ٤١

السَّمَوَاتِ وَالْأَرْضِ
 يَخْلُقُ مَا يَشَاءُ

يَهَبُ لِمَن يَشَاءُ إِنثًا

وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا

وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا

إِنَّهُ عَلَيْهِ قَدِيرٌ

❖ وَمَا كَانَ لِبَشَرٍ

أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا

أَوْ مِن وَرَائِ حِجَابٍ

أَوْ يُرْسِلَ رَسُولًا

فَيُوحِي بِأَذْنِهِ مَا يَشَاءُ

إِنَّهُ عَلَىٰ حَكِيمٍ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ

رُوحًا مِّنْ أَمْرِنَا

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ

وَلَا الْإِيمَانُ

وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ

مَن نَّشَاءُ مِنْ عِبَادِنَا

وَإِنَّكَ لَمَهْدِي

إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

صِرَاطِ اللَّهِ الَّذِي لَهُ،

مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

إِلَّا إِلَىٰ اللَّهِ نَصِيرًا الْأُمُورُ

سُورَةُ الزُّكْرُوفِ

The surah that mentions the solid GOLD ORNAMENTS, and other precious commodities and appointments, which God would have granted in this life to all the unbelievers—had it not been that this would have driven humankind to unite in godlessness—for the trinkets of life are the true hearts' desire of the ungodly. Yet fleeting are all the things of this world, and far finer and everlasting the joy of Paradise for the believers; and that is their true hearts' desire.

Surah 43 / 89 VERSES / REVEALED AT MAKKAH

Al-Zukhruf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 43:1 *Hâ Mîm*
- 43:2 'I swear by the Quran, the clear Book!
- 43:3 We have made it an Arabic Quran, so that you may understand its prolific meaning.
- 43:4 And, indeed, this Quran is preserved on high with Us in the mother of the Book of all God's commands; thus, it is highly exalted, all-wise.
- 43:5 Shall We, then, turn the Quran's revealed Reminder away from all of you, forsaking you of Heavenly guidance, because you are an exceedingly rebellious people?
- 43:6 For how many a prophet did We send among the peoples of old!
- 43:7 Yet not a prophet came to any of them, but that they made a mockery of him, as they have with you, O Prophet.
- 43:8 Thus We destroyed even those who were far superior to these disbelievers

حَم ①
وَالْكِتَابِ الْمُبِينِ ②
إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا ③
لَعَلَّكُمْ تَعْقِلُونَ ④
وَإِنَّهُ ⑤
فِي أُمِّ الْكِتَابِ لَدَيْنَا ⑥
لَعَلِّي حَكِيمٌ ⑦
أَفَنْصُرِبُ عَنْكُمْ ⑧
الذِّكْرَ صَفْحًا أَنْ ⑨
كُنْتُمْ قَوْمًا مُّسْرِفِينَ ⑩
وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ ⑪
فِي الْأَوَّلِينَ ⑫
وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ ⑬
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ⑭
فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا ⑮

in 'their capability of' violent assault.
 So much for the example
 that has already gone before
 of the 'doomed' peoples of old.

43:9 Now, were you to ask them:
 Who is it
 that has created the heavens and the earth?
 They would, most surely, say:
 The Overpowering 'One', the All-Knowing
 has created them.

'Say to them:'
 43:10 He 'alone'
 has made the earth a cradle for you
 and placed therein roadways for you,
 so that you may be guided 'through it'.

43:11 And He 'alone'
 has sent down, from the sky, water
 in 'due' measure—
 then 'it is' 'We' alone
 who 'revive' with it a lifeless land!
 Even so shall you 'all' be brought forth
 'after you die'.

43:12 And He 'alone' has created all 'things in' pairs
 and made for you 'as means' of 'transport'—
 ships and cattle, upon which you ride,

43:13 so that you may settle yourselves
 upon their backs,
 such that you remember
 the grace of your Lord
 when you settle upon them, and say:
 Highly exalted is the One
 who has subjugated this to us!
 For never were we ourselves
 capable of doing so.

الجزء الخامس والعشرون سورة الزكّرىٰ

وَمَضَىٰ مَثَلُ الْأُولَٰئِكَ
 وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ ٩
 السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ

خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ
 الَّذِي جَعَلَ لَكُمْ
 الْأَرْضَ مَهْدًا

وَجَعَلَ لَكُمْ فِيهَا سُبُلًا
 لَعَلَّكُمْ تَهْتَدُونَ ١١
 وَالَّذِي نَزَّلَ

مِنَ السَّمَاءِ مَاءً يَقْدِرُ
 فَنُشْرِنَا بِهِ بَلَدَهُ مَيِّتًا
 كَذَلِكَ نُخْرِجُوهنَّ

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا ١٢
 وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ
 وَالْأَنْعَامِ مَا تَرْكَبُونَ

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِمْ
 ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ
 إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا

سُبْحٰنَ الَّذِي
 سَخَّرَ لَنَا هٰذَا
 وَمَا كُنَّا لَهُ مُقْرِنِينَ

- 43:14 And, indeed, to our Lord
we are, most surely, returning.
- 43:15 Yet they who disbelieve
have instead ascribed to Him,
from His own servants,
a constituency of goddesses.
Indeed, the human being
is openly an unbelieving ingrate.
- 43:16 Is it, then, that He has taken for Himself
the angels as divine daughters—
from all that He has created—
while favoring you with sons?
Yet whenever any of them
who belie you, O Prophet,
is given the glad tidings of a female child—
the like of which he ascribes
to the All-Merciful as an associate-god—
his very face grows dark, for in his ignorance
he is filled with suppressed rage.
- 43:18 Then is one reared amid ornaments,
and obscure in the midst of conflict,
to be God's offspring?
- 43:19 Moreover, they render the angels—
who are themselves but servants
of the All-Merciful—females!
Did they witness their creation?
Their false witness shall be written!
And they shall be questioned about it
on Judgment Day!
- 43:20 Moreover, they say:
Had God, the All-Merciful, so willed,
we would not have worshipped them as divine.
Yet about this, they have no sure knowledge.
They do nothing but bring forth lies.

سُورَةُ الزُّكْرٰفِ

الْحِزْبُ الْخَامِسُ وَالْبَشْرُونَ

وَاِنَّا اِلَيْكَ رَتَابًا لَّمُنْقَلِبُونَ ﴿١٤﴾

وَجَعَلُوا لِلّٰهِ

مِنْ عِبَادِهِ جُرْمًا

اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ

اَوْ اَتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ

وَاَصْفَاكُمْ بِالْبَنِيْنَ

وَاِذَا بُشِّرَ اَحَدُهُمْ

بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا

ظَلَّ وَجْهَهُ مُسْوَدًّا

وَهُوَ كَظِيْمٌ

اَوْ مِّنْ يُنْسَوْنَ فِي الْاَحْلِيَّةِ ﴿١٨﴾

وَهُوَ فِي الْاِنْصَامِ غَيْرُ مُبِيْنٍ

وَجَعَلُوا الْمَلَائِكَةَ ﴿١٩﴾

الَّذِيْنَ هُمْ عِبْدُ الرَّحْمٰنِ

اِنْتَا اَسْهَدُوْا خَلْقَهُمْ

سَتَكْتَبُ شَهٰدَتُهُمْ

وَيُسْأَلُوْنَ

وَقَالُوْا لَوْ شَاءَ الرَّحْمٰنُ ﴿٢٠﴾

مَا عَبَدْنَاهُمْ

مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ

اِنَّهُمْ اِلَّا يَخْرُصُوْنَ

- 43:21 Or is it
that We have given them a 'Heavenly' Book
before this Quran
to which they now hold firm?
- 43:22 Rather, they say:
Indeed, we found our forefathers
adhering to a certain religion.
And upon their traces,
we ourselves shall be guided.
- 43:23 And so it is, O Prophet,
that We have never sent before you
a forewarner to any community,
without its affluent saying:
Indeed, we found our forefathers
adhering to a certain religion.
And upon their traces,
we ourselves shall follow.
- 43:24 * Thus each messenger said:
'Will you continue thereupon
even if I bring you to a more guided way
than the path to which you have found
your forefathers adhering?
Always, they said:
Indeed, we are disbelievers in all that you claim
to have been sent with from God.'
- 43:25 Thus We took vengeance on them.
So see how devastating was the end
of those who belied God's words
and messengers.
- 43:26 Thus behold!
Abraham said to his father and his people:
Indeed, I am innocent of worshipping
all the false gods that you worship.
- 43:27 I but worship the One who originated me.

سُورَةُ الزُّكْرٰى

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

۞ اَمْ اٰتَيْنٰهُمْ
كِتٰبًا مِّنْ قَبْلِهٖ
فَهُمْ بِهِۦ مُسْتَمْسِكُوْنَ
۞ بَلْ قَالُوْا
اِنَّا وَجَدْنَا اٰبَاءَنَا عَلٰى اُمَّةٍ
وَ اِنَّا عَلٰى اٰثَرِهِمْ مُّهْتَدُوْنَ
۞ وَ كَذٰلِكَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ
فِيۡ قَرْيَةٍ مِّنْ نَّذِيْرٍ
اِلَّا قَالُوْا مَرْفُوْهَا
اِنَّا وَجَدْنَا اٰبَاءَنَا عَلٰى اُمَّةٍ
وَ اِنَّا عَلٰى اٰثَرِهِمْ مُّمْتَدُوْنَ
۞ فَلَٔىۤ اُولُوۡٓ اٰحْسٰكُمْ
بَاِهْدٰى وَمَا
وَ جَدْتُمْ عَلٰى اٰبَاءِكُمْ
قَالُوْا اِنَّا
يَمَّاۤ اُرْسِلْتُمْ بِهِۦ كٰفِرُوْنَ
۞ فَاَنْقَمْنَا مِنْهُمْ
فَاَنْظُرْ كَيْفَ كَانَ
عَقِبَةُ الْمُكْذِبِيْنَ
۞ وَاِذْ قَالَ اِبْرٰهِيْمُ
لِاٰبِيْهِ وَقَوْمِهٖ
اِنِّىۡۤ اَبْرَءٌۭ وَمَا تَعْبُدُوْنَ
۞ اِلَّا الَّذِىۡ فَطَرَنِيْ
فَاِنَّهٗۤ سَيِّدِيْنَ

تَبٰرَكَ الَّذِي نَزَّلَ الزُّكْرٰنَ

الْحَزْنَ الْخَاسِ وَالْعَشْرُونَ

- For, indeed, it is He 'alone' who shall guide me.
 43:28 Thereby, he made this 'witness to the One God'
 a lasting word among his posterity,
 so that they might 'always' return
 'to God and worship Him alone'.
- 43:29 Yet, indeed, I let these 'disbelievers'
 and their forefathers enjoy 'life',
 but they returned not to faith —
 until 'at last' the 'revealed' truth came to them,
 and a Messenger
 elucidating 'My commandments'.
- 43:30 But when the 'revealed' truth came to them
 'with God's Messenger',
 they 'but' said 'of this Quran':
 This is mere sorcery!
 And, indeed,
 we are 'set on being' disbelievers in it!
- 43:31 Yet they say:
 If only this Quran had been sent down
 to a man of greatness
 from either of the two 'leading Arabian' cities,
 'we could be sure of its truth'!
- 43:32 Are they the ones, then,
 who apportion the mercy of your Lord,
 'O Prophet'?
- Rather, it is We 'alone'
 who apportion among them
 'even' their very livelihood
 in the life of this world.
 Moreover, it is We 'alone'
 who have raised some of them
 above others, by degrees,
 so that they may employ one another in service.
 Yet the mercy of your Lord
 is better than all that they amass.

وَجَعَلَهَا كَلِمَةً بَاقِيَةً ﴿٢٨﴾

فِي عَقِيدَةٍ لَّعَلَّهُمْ يَرْجِعُونَ ﴿٢٩﴾

بَلْ مَنَعْتُ هَؤُلَاءِ وَاٰبَاءَهُمْ
حَتّٰى جَاءَهُمُ الْحَقُّ
وَرَسُوْلٌ مُّبِيْنٌ

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوْا

هٰذَا سِحْرٌ وَاَنَا بِهٖ كٰفِرُوْنَ

وَقَالُوْا لَوْلَا نَزَلَ هٰذَا الْقُرْءَانُ

عَلٰى رَجُلٍ مِّنَ الْقُرْبٰنِيْنَ عَظِيْمٍ

اَمْ هُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ﴿٣١﴾

مَنْ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ

فِي الْحَيٰوةِ الدُّنْيَا

وَرَفَعْنَا بَعْضَهُمْ

فَوْقَ بَعْضٍ دَرَجٰتٍ

لِّيَسْخِذَ بَعْضُهُمْ

بَعْضًا سَخِرَآءًا

وَرَحْمَتِ رَبِّكَ خَيْرٌ

مِمَّا يَجْمَعُوْنَ

وَلَوْلَا اَنْ يَّكُوْنَ النَّاسُ

اُمَّةً وَّاحِدَةً

سُورَةُ الزُّكْرٰى

الجزء الخامس والعشرون

- 43:33 And were it not that people would, therefore, become one community united in godlessness, We, most surely, would have made for those who disbelieve in the All-Merciful, roofs of silver for their houses, and silver stairways upon which to ascend,
- 43:34 and doors of silver for their houses, and settees of silver on which they could recline—
- 43:35 and solid gold ornaments! Yet all of this is nothing but the fleeting enjoyment of the life of this world. For endless joy in the Hereafter, near your Lord, is for the God-fearing alone.
- 43:36 Thus, whoever turns a blind eye to this Quran, as the last revealed Reminder from God, the All-Merciful, We shall assign to him a personal satan who shall then become ever his close companion.
- 43:37 And, indeed, they shall then, most surely, bar them forever from the path of salvation, though they would think that they are rightly guided—
- 43:38 until when at last one comes to Us for Judgment, he shall say to his satan: Oh, how I wish there were between me and you the distance between the East and the West— for a most woeful companion you have been!
- 43:39 Yet never shall it benefit

لَجَعَلْنَا لِمَنْ يَكْفُرْ بِالرَّحْمٰنِ

لِيُؤْتِيَهُمْ سُقْفًا مِّنْ فِضَّةٍ

وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ

وَلِيُؤْتِيَهُمْ آتُونًا وَسُرُرًا

عَلَيْهَا يَتَكَوِنُونَ

وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ

لَمَّا مَتَّعُ لِحَيٰوةِ الدُّنْيَا

وَالْآخِرَةُ عِنْدَ رَبِّكَ

لِلْمُتَّقِينَ

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ

نَقِضْ لَهُ شَيْطٰنًا

فَهُوَ لَهُ قَرِيْنٌ

وَلِيٰئِهِمْ

لِيُضِلُّوهُمْ عَنِ السَّبِيْلِ

وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

حَتَّىٰ إِذَا جَاءَنَا

قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ

بُعْدَ الْمَشْرِقَيْنِ

فَبئْسَ الْقَرِيْنُ

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ

إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ

فِي الْعَذَابِ مُشْتَرِكُونَ

سُورَةُ الزُّكْرٰفِ

الجزء الخامس والعشرون

- either of you this Day—
if you blame each other
for doing wrong in the world—
for now you are partners
in the torment of Hell.
- 43:40 Then is it you, O Prophet,
who shall make the deaf of heart hear,
or who shall guide the blind in heart
or one who is utterly lost
in clear misguidance?
- 43:41 Yet if it is to be, O Prophet,
that We take you away in death
before you prevail, then, indeed,
We shall take vengeance on these
who reject you.
- 43:42 But if it is to be
that We let you see the punishment
that We have promised them—
then shall you know, indeed,
We have invincible power over them.
- 43:43 So hold fast to what has been revealed to you.
Indeed, you are guided
upon a straight way of salvation.
- 43:44 For this Quran is, most surely,
an enduring Remembrance of great honor
for you, O Muhammad, and for your people,
in whose language it has been revealed.
Thus all of you
shall be questioned on Judgment Day
about your obligations to it.
- 43:45 So ask the faithful adherents
of those of Our messengers
whom We sent before you, O Prophet:
Have We ever ordained
apart from God, the All-Merciful,

٤٠ أَفَأَنْتَ تُسْمِعُ الصُّمَّ

أَوْ تَهْدِي الْأَعْمَى

وَمَنْ كَانَ

فِي ضَلَالٍ مُّبِينٍ

٤١ فَمَا نَنْذِرُكَ بِكَ

فَأَنْتَ مِنْهُمْ مُنْقِمُونَ

٤٢ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْتَهُمْ

فَأَنْتَ عَلَيْهِمْ مُّقَدِّرُونَ

٤٣ فَاسْتَمْسِكْ

بِالَّذِي أُوحِيَ إِلَيْكَ

إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

٤٤ وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ

وَسَوْفَ يُسْأَلُونَ

٤٥ وَسَأَلْ مَنْ أَرْسَلْنَا

مِنْ قَبْلِكَ مِنْ رُسُلِنَا

أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ

ءَالِهَةً يُعْبَدُونَ

- any other gods to be worshipped?
- 43:46 For very truly, We sent Moses with Our miraculous signs to Pharaoh and to his assembly of nobles. Thus he said to them: Indeed, I am the messenger of the Lord of All the Worlds.
- 43:47 But when he came to them with Our miraculous signs, behold, they laughed at them.
- 43:48 And not a sign did We show them but that it was greater than its predecessor. Thus We seized them with torment after torment, so that they might return to belief in One God.
- 43:49 And they repeatedly said to Moses: O learned sorcerer! Call upon your Lord for us to relieve us by virtue of what He has covenanted with you. Indeed, we shall then, most surely, be rightly guided.
- 43:50 But whenever We removed any of the torment from them, at once they would breach their promise.
- 43:51 Then Pharaoh called out among his people. He said: O my people! Is it not true that dominion over Egypt is mine, and that these very rivers flow from beneath me? Do you not see?
- 43:52 Am I not, then, better than this one who is contemptible and can barely make himself clear?
- 43:53 If he is truly God's messenger, why, then, have bracelets of gold

بَيْنَ الْيَمِينِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

٤٦ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ وَيَادَعَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ

- not been cast upon him,
or the angels come down to us,
marshaled together with him?
- 43:54 And so it was that he incited his people
to belie the miracles of Moses.
And they obeyed him.
Indeed, they were an ungodly people.
- 43:55 Thus when they displeased Us,
We took vengeance on them.
So We drowned them, all together.
- 43:56 And We made them a precedent and an example
for the latter generations.
- 43:57 *Now, when Jesus, the son of Mary,
was likened by the Makkans to their idols —
as an exemplar of something worshipped
apart from God,
all of which the Quran condemned to Hell —
at once your people, O Prophet,
clamored with boisterous joy because of it,
wherefore they said in derision:
- 43:58 Shall our gods, in the Hereafter,
be placed in as excellent a standing as he is?
They did not put this forth
but for the purpose of devious argumentation.
For, indeed,
they are an utterly contentious people.
- 43:59 As for Jesus, he, like his mother Mary,
is not but a servant of God
upon whom We have bestowed grace.
Thus We made him a miraculous exemplar
for the Children of Israel.
- 43:60 Yet were We ever to so will it,
We could, most surely, eliminate all of you
and make angels in place of you,

الجزء الخامس والعشرون
سورة الزكرف

أَوْجَاهَ مَعَهُ الْمَلَائِكَةُ

مُقْتَرِبِينَ

فَاسْتَحَفَّ قَوْمَهُ، فَأَطَاعُوهُ ٥٤

إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ

فَلَمَّا آسَفُونَا ٥٥

أَنْقَمْنَا مِنْهُمْ

فَاغْرَقْنَاهُمْ أَجْمَعِينَ

فَجَعَلْنَاهُمْ سَلَفًا ٥٦

وَمَثَلًا لِلْآخِرِينَ

وَلَمَّا ٥٧

ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا

إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

وَقَالُوا أَلِإِلهَتِنَا خَيْرٌ ٥٨

أَمْ هُوَ

مَا ضَرَبْنَاهُ لَكَ إِلَّا جَدَلًا ٥٩

بَلْ هُمْ قَوْمٌ خَصِمُونَ

إِنْ هُوَ إِلَّا عَبْدٌ ٦٠

أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا

لِنَبِيِّ إِسْرَائِيلَ

وَلَوْ نَشَاءُ ٦١

لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً

فِي الْأَرْضِ يَخْلُقُونَ

- succeeding one another on the earth.
- 43:61 But when Jesus returns,
he shall, most surely, be a portent
of the imminence of the Hour of Doom.
So have no doubt in this!
Thus say to them, O Prophet: Follow me.
This is a straight way to salvation.
- 43:62 Therefore, do not let Satan
turn you aside from it.
Indeed, he is to you a clear enemy.
- 43:63 Indeed, when Jesus came to his people
with clear and miraculous proofs
confirming his truth,
he said the very same as this Prophet:
Truly, I have come to you
with prophetic wisdom,
and to make clear to you
some of that about which you dispute
in your religion.
So fear God! And obey me!
- 43:64 Indeed, God is my Lord and your Lord.
So worship Him alone.
This is a straight way to salvation.
- 43:65 Yet after Jesus,
the sects disputed about him among themselves.
So woe to those who do wrong
by worshipping him
from the torment of a painful Day Hereafter!
- 43:66 Do they who disbelieve
await other than the Hour of Doom,
which shall come upon them suddenly
while they are entirely unaware of it?
- 43:67 Close friends on that Day
shall become implacable foes to one another—
except for the God-fearing,

تَبَارَكَ الَّذِي

الْحَيُّ الْقَيُّومُ

وَأَنَّهُ لَعَلَّمٌ لِّلسَّاعَةِ
فَلَا تَمْتَرُكُ بِهَا وَاتَّبِعُونِ

هَذَا صِرَاطٌ مُّسْتَقِيمٌ
وَلَا يَصِدُّكُمْ الشَّيْطَانُ
إِنَّهُ لَكُذِّبٌ عَدُوٌّ مُّبِينٌ

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ
قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ
وَلِأَيِّينٍ لَّكُمْ

بَعْضُ الَّذِي تَخْتَلِفُونَ فِيهِ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا

إِنَّ اللَّهَ

هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُّسْتَقِيمٌ

فَاخْتَلَفَ

الْأَحْزَابُ مِنْ بَيْنِهِمْ
فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا
مِنَ عَذَابِ يَوْمِ الْبِئْسِ

هَلْ يَنْظُرُونَ

إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

إِلَّا الْآخِلَاءَ يَوْمَئِذٍ

بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ
إِلَّا الْمُتَّقِينَ

سُوْرَةُ الزُّكْرٰفِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

- to whom God shall say :
- 43:68 O My servants!
There is no fear upon you this Day,
nor shall you grieve,
- 43:69 O you who have believed
in Our revealed signs
and who were ever muslims,
in willing submission to God alone .
- 43:70 Enter into the bliss of the Garden of Paradise ,
you and your spouses, rejoicing together!
- 43:71 Passed round among them
are platters of gold and gold cups.
And, therein,
is all that the souls of human beings so desire—
and all that delights the eyes.
And herein shall you abide forever!
- 43:72 This is the Garden of Paradise
you are given to inherit
for all the good that you have done in life .
- 43:73 For you, therein, is fruit aplenty,
from which you may eat.
- 43:74 As to the defiant unbelievers,
they shall be in the torment of Hell forever.
- 43:75 Never shall it be lessened for them.
Thus, therein,
they shall ever be utterly despondent.
- 43:76 Yet it is not We who have wronged them.
But, rather, it was they themselves
who were the wrongdoers, godless in heart .
- 43:77 Thus shall they call out
to the guardian angel of Hell : O Mâlik!
Let your Lord put an end to us!
He shall say: Rather, so shall you ever remain!
- 43:78 Truly, We have brought you human beings
the truth in this Quran .

يَبْعَادُ ٦٨

لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ
وَلَا أَنْتُمْ تَحْزَنُونَ

الَّذِينَ آمَنُوا بِآيَاتِنَا ٦٩

وَكَانُوا مُسْلِمِينَ
أَدْخُلُوا الْجَنَّةَ

أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ

يُطَافُ عَلَيْهِمْ ٧١

بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ
وَفِيهَا مَا شَتَّاهِ الْإِنْسُ
وَتَلَذُّ الْأَعْيُنُ

وَأَنْتُمْ فِيهَا خَالِدُونَ

وَتِلْكَ الْجَنَّةُ ٧٢

الَّتِي أُورِثْتُمُوهَا

بِمَا كُنْتُمْ تَعْمَلُونَ

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ

مِنْهَا تَأْكُلُونَ ٧٣

إِنَّ الْمُجْرِمِينَ

فِي عَذَابِ جَهَنَّمَ خَالِدُونَ

لَا يَفْتُرُ عَنْهُمْ

وَهُمْ فِيهِ مُبْسُونَ ٧٥

وَمَا ظَلَمْتَهُمْ وَلَكِنْ

كَانُوا هُمُ الظَّالِمِينَ ٧٦

وَنَادُوا يَكْمَلُكَ

لِيَقْضِ عَلَيْنَا رَبُّكَ

قَالَ إِنَّكُمْ تَكْفُرُونَ ٧٧

لَقَدْ جِئْتَكُمْ بِالْحَقِّ ٧٨

- Yet most of you
are 'utterly' abhorrent of the truth.
- 43:79 So is it that they 'who disbelieve'
are firmly resolved to do something 'evil'?
For, indeed, We are firmly resolved
'to punish them for it'.
- 43:80 Or is it that they think
that We do not hear their secrets
and their concealed conversations?
Oh yes, indeed!
Moreover, Our messenger-angels are with them,
writing 'down every thought and act'.
- 43:81 Say 'to humanity, O Prophet':
If ever the All-Merciful had a son,
then I would be foremost
among 'his' worshippers.
- 43:82 'Yet' highly exalted
is the Lord of the heavens and the earth—
the Lord of the Throne—
above all that they ascribe 'to Him'!
- 43:83 So leave them, O Prophet,
to indulge 'in vanity' and 'to play—
until they meet their 'ill-fated' Day,
which they have been promised.
- 43:84 For He 'alone' is the One
who is God in the Heaven and God in the earth.
And He 'alone'
is the All-Wise, the All-Knowing.
- 43:85 Then blessed be the One
to whom belongs all dominion
over the heavens and the earth
and all that is between them.
For in His providence 'alone'
is the knowledge of the 'coming

وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ

أَمْ أْتُمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ

سِرَّهُمْ وَنَجْوَاهُمْ

بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ

فَأَنَّا أَوَّلُ الْعَابِدِينَ

سُبْحَانَ رَبِّ

السَّمَوَاتِ وَالْأَرْضِ

رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

فَذَرَهُمْ يَحْضَبُونَ وَيَلْعَبُونَ

حَتَّىٰ يَلْقَؤْا يَوْمَهُمُ

الَّذِي يُوعَدُونَ

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ

وَفِي الْأَرْضِ إِلَهُ

وَهُوَ الْحَكِيمُ الْعَلِيمُ

وَبَارَكَ الَّذِي لَهُ

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

وَمَا بَيْنَهُمَا

وَعِنْدَهُ عِلْمُ السَّاعَةِ

سُورَةُ الزُّكْرٰفِ

الْحِزْبُ الْخَامِسُ وَالْعَشْرُونَ

of the `Hour` of Doom`.

Thus to Him shall you all be returned.

- 43:86 So all those that they call upon apart from Him hold no `power of` intercession. Excepted are those `of God's servants whom He permits to intercede, and` who bear witness to the truth— and they know well `from Him for whom it may be made`.

- 43:87 Now, indeed, if you asked these `disbelievers` who `is it that` has created them, they would, most surely, say: It is God. How, then, are they turned away `from worshipping Him alone`?

- 43:88 Moreover, `We know well the Prophet's suffering` and his word `of supplication`:
O my Lord!

These are a people who do not believe.

- 43:89 `We but say: Then pardon them` for now`, and say `only`: Peace!
For `to their utter horror` they shall `soon come to` know `the judgment of truth`.

وَالِیْهِ تُرْجَعُونَ

وَلَا یَعْمَلُ الْاَلْبَابُ

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یَدْعُونَ مِنْ دُونِی السَّفَعَةَ

اِلَّا مَنْ شَهِدَ بِالْحَقِّ

وَهُمْ یَعْلَمُونَ

وَلَیْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ

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لِیَقُولَنَّ اللهُ فَاَنّ یُؤَفِّکُونَ

وَقِیْلَیْءَ یَنْرَبِّ اِنَّ هَؤُلَاءِ

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قَوْمٌ لَا یُؤْمِنُونَ

فَاَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ

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فَسَوْفَ یَعْلَمُونَ

Surah 44 / 59 VERSES / REVEALED AT MAKKAH

Al-Dukhân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

44:1 *Hâ Mîm*

44:2 I swear by the Quran, the clear Book!

44:3 Indeed, it is We alone
who have sent it down in a blessed night.

For, indeed, it is We alone
who are giving humanity
forewarning of a nearing Judgment.

44:4 In that blessed night
every wise affair is determined

44:5 by a divine command from Our providence.

For, indeed, it is We alone
who have been sending messengers
to humanity —

44:6 as a mercy from your Lord, O Prophet.

For, indeed, it is He alone
who is the All-Hearing, the All-Knowing—

44:7 Lord of the heavens and the earth
and all that is between them!

If ever you were to have certainty,
then be certain of this:

44:8 There is no God but Him.

He gives life. And He gives death.

حَمِّ ١

وَالْكِتَابِ الْمُبِينِ ٢

إِنَّا أَنْزَلْنَاهُ ٣

فِي لَيْلَةٍ مُبَارَكَةٍ ٤

إِنَّا كُنَّا مُنذِرِينَ ٥

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ٦

أَمْرًا مِنْ عِنْدِنَا ٧

إِنَّا كُنَّا مُرْسِلِينَ ٨

رَحْمَةً مِنْ رَبِّكَ ٩

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ١٠

رَبِّ السَّمَوَاتِ وَالْأَرْضِ ١١

وَمَا بَيْنَهُمَا ١٢

إِنْ كُنْتُمْ مُوقِنِينَ ١٣

لَا إِلَهَ إِلَّا هُوَ ١٤

- He is your Lord
and the Lord of your forefathers of old.
- 44:9 Yet, they who disbelieve
are immersed in doubt about this,
playing their lives away.
- 44:10 But watch them, in wait of the day
the sky brings forth a smoke, manifest to all,
44:11 enveiling the people who disbelieve,
until they cry out:
This is a most painful torment!
- 44:12 Our Lord!
Remove from us the torment,
and we shall, indeed, be believers!
- 44:13 How shall the Remembrance of faith
be of any benefit to them now,
when the torment has alighted,
and a Messenger
elucidating My commandments
had already come to them?
- 44:14 Whereupon they turned away from him
and said:
He is but taught this by a human being!
Or he is possessed!
- 44:15 Behold!
We shall, then, remove the torment
for a little while.
But, indeed, you disbelievers
shall revert to unbelief.
- 44:16 Yet on the Day We assault the earth
with the Great Assault that ends time,
then, indeed,
shall We take Our just vengeance.
- 44:17 *Now, very truly before them,

يٰٓحَيُّ وَيُمِيتُ رَبُّكُمْ
وَرَبُّ ءَابَائِكُمُ الْاَوَّلِينَ ﴿٩﴾
بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿١٠﴾
فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ
بِدُخَانٍ مُّبِينٍ ﴿١١﴾
يَغشى النَّاسَ ﴿١٢﴾
هٰذَا عَذَابٌ اَلِيمٌ ﴿١٣﴾
رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ
اِنَّا مُؤْمِنُونَ ﴿١٤﴾
اَنۡى لَهُمُ الذِّكْرٰى ﴿١٥﴾
وَقَدۡ جَاءَهُمۡ رَسُوْلٌ مُّبِينٌ ﴿١٦﴾
فَمۡ تَوَلَّوۡا عَنْهُ ﴿١٧﴾
وَقَالُوۡا مَعۡرُومٌ مَّجۡنُوۡنٌ ﴿١٨﴾
اِنَّا كَاشِفُوۡا الْعَذَابَ قَلِيۡلًا ﴿١٩﴾
اِنَّكُمْ عَٰبِدُوۡنَ ﴿٢٠﴾
يَوْمَ نَبۡطِشُ الْبَطۡشَةَ الْكُبۡرٰى ﴿٢١﴾
اِنَّا مُنۡقِمُوۡنَ ﴿٢٢﴾

We tried the people of Pharaoh.
 For there came to them
 a noble messenger, as well, saying :
 44:18 You shall, indeed, deliver to me
 the servants of God, the Children of Israel .
 Indeed, I am a trustworthy messenger
 sent to you by God .
 44:19 Nor shall you exalt yourselves against God.
 For, indeed, I have come to you
 with manifest authority from Him .
 44:20 Moreover,
 I have, indeed, taken refuge in my Lord—
 and your Lord—
 should you seek to stone me to death
 in defiance .
 44:21 Yet if you will not believe
 in the miraculous signs given to me,
 then you are duly forewarned
 to withdraw from your persecution of me.
 44:22 Thus when they belied him ,
 he called upon his Lord:
 Indeed, these are a defiantly unbelieving people!
 44:23 God said to him :
 Set out by night with My servants,
 the Children of Israel .
 You shall, most surely, be followed
 by Pharaoh and his forces .
 44:24 Yet have no fear, and leave the sea parted wide
 after crossing through it .
 Indeed, they are a force
 destined to be drowned—
 44:25 and how many a garden growing
 and spring flowing did they leave behind!
 44:26 And how many a plantation,
 and gracious station!

۱۷ وَقَدْ فَتَنَّا قَبْلَهُمْ
 قَوْمَ فِرْعَوْنَ
 وَجَاءَهُمْ رَسُولٌ كَرِيمٌ
 ۱۸ أَنْ أَدْوَأ إِلَيْكَ عِبَادَ اللَّهِ
 إِلَيَّ لَكُمْ رَسُولٌ أَمِينٌ
 ۱۹ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ
 إِنِّي آتَايَكُم بِسُلْطَانٍ مُبِينٍ
 ۲۰ وَإِنِّي عَدْتُ بَرِّي وَوَرِيكُمْ
 أَنْ تَرْجُمُونِ
 ۲۱ وَإِنْ لَرَأْيُكُمْ لَأَكْفُرَنَّ
 فَإِنْ لَرَأْيُكُمْ لَأَكْفُرَنَّ
 ۲۲ فَدَعَا رَبَّهُ أَنْ هُوَ لَأَكْفُرَنَّ
 قَوْمٌ مُجْرِمُونَ
 ۲۳ فَاسْرِ بِعِبَادِي لَيْلًا
 إِنَّكُمْ مُتَّبَعُونَ
 ۲۴ وَأَتْرِكُ الْبَحْرَ رَهْوًا
 إِنَّهُمْ جُنْدٌ مُغْرَقُونَ
 ۲۵ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيْبُونِ
 ۲۶ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

- 44:27 And what great prosperity,
in which they were rejoicing!
- 44:28 Thus did We bequeath it all to another people.
- 44:29 Yet neither the heaven, nor the earth,
wept over them.
Nor were they given respite.
- 44:30 So, very truly, We delivered
the Children of Israel
from the disgracing torment
of Pharaoh.
- 44:31 Indeed, he was ever a haughty one
from the exceedingly rebellious.
- 44:32 For very truly, We had chosen them—
in the fullness of Our knowledge—
above the people of their time in all the world.
- 44:33 Thus to them, as well, did We give some
of Our most miraculous signs—
wherein there was
a manifest test of faith for them.
- 44:34 As to these who belie you, O Prophet,
most surely, they say:
- 44:35 There is nothing beyond our first death.
For never shall we be resurrected for Judgment.
- 44:36 So bring our forefathers back to life,
if, indeed, you are truthful!
- 44:37 Is it that they are better
than the disbelieving people of Tubba^c
or those godless nations that preceded them?
We destroyed them all.
Indeed, they were defiant disbelievers.
- 44:38 For We have not created the heavens
and the earth and all that is between them
for mere sport.
- 44:39 We but created them in accordance

سُورَةُ الدُّخَانِ

الجزء الخامس والعشرون

- وَعِصْمَةً كَانُوا فِيهَا فَكَاهِنِينَ ﴿٢٧﴾
- كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾
- فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾
- وَلَقَدْ بَعَجْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾
- مِنْ قِرْعُونَ ﴿٣١﴾
- إِنَّهُمْ كَانُوا عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣٢﴾
- وَلَقَدْ أَخَّرْنَاهُمْ عَلَىٰ عِلْمِنَا عَلَى الْعَالَمِينَ ﴿٣٣﴾
- وَمَا آتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلْتَأُوهُمُ ﴿٣٤﴾
- إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٥﴾
- إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٦﴾
- فَأَنذَرْنَا بَنِي إِسْرَائِيلَ أَنْ كُنتُمْ صَادِقِينَ ﴿٣٧﴾
- أَهْمٌ خَيْرٌ أَمْ قَوْمٌ تُبَعِّعُوا وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٨﴾
- وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْبِ

- with 'the very essence of' all truth—
 though 'this truth' most of them do not know.
 44:40 Indeed, the Day of Decision
 is their fixed time 'of destiny'—
 all 'of them' together—
 44:41 a Day a patron shall avail none in his patronage
 'against God's Judgment' in the least.
 Nor shall they ever be helped 'in any way'—
 44:42 except for 'those believers'
 upon whom God will show mercy.
 Indeed, He 'alone'
 is the Overpowering 'One', the Mercy-Giving.
 44:43 Indeed, the 'Impalatable' Tree of Zaqqûm,
 'from the nethermost of Hell,'
 44:44 is the food of the sinful—
 44:45 'its fruit' like molten brass,
 boiling in the bellies
 44:46 like the boiling of scalding fluid!
 44:47 'Then shall it be said'
 concerning every disbeliever :
 Seize him!
 And drag him into the midst of Hellfire!
 44:48 Then pour over his head
 'some' of the torment of scalding fluid,
 44:49 'whereupon it shall be said'
 to each of them in scorn :
 Taste it, 'O disbeliever' !
 For, indeed,
 you were 'considered' of the mighty,
 the noble ones, 'among your people' !
 44:50 Indeed, this is 'the eternal punishment'
 that you were, 'in the world,' doubting.
 44:51 As to the God-fearing,
 they shall, indeed, be 'gathered'

٣٦ مَا خَلَقْنَهُمَا إِلَّا بِالْحَقِّ

وَلَكِنَّ أَكْثَرَهُمْ

لَا يَعْلَمُونَ

٤٠ إِنَّ يَوْمَ الْفَصْلِ

مِيقَاتُهُمْ أَجْمَعِينَ

٤١ يَوْمَ لَا يَنْفَعِي مَوْلَى

عَنْ مَوْلَى شَيْئًا

وَلَا هُمْ يُنصَرُونَ

٤٢ إِلَّا مَنْ رَحِمَ اللَّهُ

إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

٤٣ إِنَّ سَجْرَةَ الزَّقُّومِ

طَعَامُ الْأَثِيمِ

٤٥ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

٤٦ كَغَلِي الْحَمِيمِ

٤٧ خَذُوهُ فَاَعْتَلُوهُ

إِلَى سَوَاءِ الْجَحِيمِ

٤٨ ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ

مِنْ عَذَابِ الْحَمِيمِ

٤٩ ذُقْ إِنَّكَ أَنْتَ

الْعَزِيزُ الْكَرِيمُ

٥٠ إِنَّ هَذَا

مَا كُنْتُمْ بِهِ تَمْتَرُونَ

سُورَةُ الدُّخَانِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

- 44:52 in a station of honor and everlasting sanctuary
amid Gardens of Paradise and springs.
- 44:53 They shall dress in garments
of sarcenet and rich brocade, facing one another.
- 44:54 Thus!
And We shall wed them to wide-eyed beauties.
- 44:55 Therein, they shall call for every fruit—
being forever secure.
- 44:56 Therein, they shall never again taste death—
after the first death in life.
For He shall spare them
the torment of Hellfire—
- 44:57 a bounty from your Lord.
It is this that is the magnificent triumph!
- 44:58 Thus We have, indeed,
revealed this Quran to you
and made it easy to understand
in your native tongue, O Prophet,
so that they who disbelieve
might become mindful
of God's commandments.
- 44:59 So watch them in wait of God's Judgment!
For, indeed, they too are watching
in wait of your end.

٥١ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

٥٢ فِي جَنَّاتٍ وَعُيُونٍ

٥٣ يَلْبَسُونَ مِنْ سُنْدُسٍ

وَأِسْتَبْرَقٍ مَّتَقَابِلِينَ

٥٤ كَذَلِكَ

وَزَوْجَتُهُمْ يَمْشُونَ فِيهَا

٥٥ يَدْعُونَ فِيهَا

٥٦ بِكُلِّ فَاكِهَةٍ آمِنِينَ

لَا يَذُوقُونَ فِيهَا

الْمَوْتَ

إِلَّا الْمَوْتَ الْأُولَىٰ

وَوَقَّعْنَاهُمْ عَذَابَ الْجَحِيمِ

٥٧ فَضَلَّاتٍ رَبِّكَ

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

٥٨ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ

لَعَلَّهُمْ يَتَذَكَّرُونَ

٥٩ فَأَرْقُبْ إِنَّهُمْ مُرْقَبُونَ

Surah 45 / 37 VERSES / REVEALED AT MAKKAH

Al-Jâthiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

45:1 *Hâ Mîm*45:2 The revelation of this Book
is from God 'on high',

the Overpowering 'One, the All-Wise.

45:3 Indeed in the heavens and 'in' the earth,
there are sure signs 'of God'
for all 'who would be' believers.45:4 Thus, in your 'own' creation,
and in 'that of' every kind of creature
He 'diversifies and' spreads about 'in the earth',
there are 'natural' signs
'of God's creative might',
for a people who would have certainty 'of faith'.45:5 So too, in the alternation
of the night and the daylight;
and in all the provision
that God has sent down from the sky,
with which He gives life to the earth
after its death;
and 'in' the shifting of the winds—
there are 'natural' signs 'of God's Oneness'
for a people who would 'reflect

١ حم

٢ تَنْزِيلِ الْكِتَابِ مِنْ اللَّهِ

الْعَزِيزِ الْحَكِيمِ

٣ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ

لَآيَاتٍ لِّلْمُؤْمِنِينَ

٤ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّو

ءَآيَاتٍ لِّقَوْمٍ يُوقِنُونَ

٥ وَأَخْلَافِ اللَّيْلِ وَالنَّهَارِ

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ

مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ

بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ

ءَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

سُورَةُ الْجَاثِيَا

الْحَجْرَةُ الْخَامِسُ وَالْعِشْرُونَ

- on the wonder of creation and understand.
- 45:6 These verses, as well, are the revealed signs of the last message of God to humankind. We recite them to you, O Prophet, with the very essence of all truth. Then in what other revelation— after hearing this divine pronouncement of God, and this articulation of His guiding verses— shall they with minds to understand ever believe?
- 45:7 Woe to each and every sinful liar
- 45:8 who hears the verses of God recited to him and persists in his arrogance, as if he had not heard them. So give him heavy tidings of a most painful torment in the Hereafter!
- 45:9 For when such a one comes to know anything from Our verses, he takes them as a mockery. For such as these, there is a disgracing torment awaiting.
- 45:10 Beyond them only Hell awaits. For nothing of the world that they have earned shall avail them against it in the least— nor all the false divines that they have taken as patrons apart from God. Thus for them, there is a great torment awaiting.
- 45:11 This Quran is divine guidance. But as to those who disbelieve in it, they have disbelieved in the revealed signs of their Lord. Thus for them, there is only a torment of most painful castigation

تِلْكَ آيَاتُ اللَّهِ

٦

تَنْلُوهَا عَلَيْكَ بِالْحَقِّ

فِي آتِي حَدِيثِهِ بَعْدَ اللَّهِ

وَأَيُّ آيَاتِهِ يُؤْمِنُونَ

وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ

٧

يَسْمَعُ آيَاتِ اللَّهِ تُنْفَلَى عَلَيْهِ

٨

ثُمَّ يَصِرُ مُسْتَكْبِرًا

كَأَن لَّمْ يَسْمَعْهَا

فَنَشِيرُهُ بِعَذَابٍ أَلِيمٍ

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا

٩

اتَّخَذَهَا هُزُوًا

أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

مِن وَرَائِهِمْ جَهَنَّمُ

١٠

وَلَا يُغْنِي عَنْهُمْ

مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا

مِن دُونِ اللَّهِ أَوْلِيَاءَ

وَلَهُمْ عَذَابٌ عَظِيمٌ

هَذَا هُدًى

١١

وَالَّذِينَ كَفَرُوا يَتَابِعْت رَيْبِهِمْ

لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ

awaiting in the Hereafter.

- 45:12 *God alone is the One who has subjugated for all of you the sea, that through it the ships may run— by His command— so that you may seek of His bounty, and that, therefore, you might give thanks to God alone.
- 45:13 And He has subjugated for you all that is in the heavens and all that is in the earth— all of it from Him and no other! Indeed, in this there are sure signs of God's Oneness for a people who would reflect on the wonder of creation.
- 45:14 Say, O Prophet, to those who believe, that they should forgive the wrong done to them by those who have no hope of reward or salvation in the looming Days of God, whereupon He duly recompenses a people for all that they have earned in life.
- 45:15 Anyone who does a righteous deed in life does it purely for the good of his own soul. And anyone who does an evil deed does it only in detriment against it. Then to your Lord shall you all be returned.
- 45:16 Now, very truly, We had given the Children of Israel the Book of the Torah, and Heavenly wisdom and sound judgment, and the seed of prophethood. And We provided them

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﴿١٢﴾ اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ

لِيَجْرِيَ فِيهِ بَأْمْرِهِ

وَلِيَبْتَغُوا مِنْ فَضْلِهِ

وَلَعَلَّكُمْ تَشْكُرُونَ

﴿١٣﴾ وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يَتَفَكَّرُونَ

﴿١٤﴾ قُلْ لِلَّذِينَ ءَامَنُوا

يَعْفُرُوا لِلَّذِينَ

لَا يَرْجُونَ أَيَّامَ اللَّهِ

لِيَجْزِيَ قَوْمًا

بِمَا كَانُوا يَكْسِبُونَ

﴿١٥﴾ مَنْ عَمِلَ صَالِحًا

فَلْيَنْفِسْهُ

وَمَنْ أَسَاءَ فَعَلَيْهَا

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

﴿١٦﴾ وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ

الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ

وَوَدَّعْنَاهُمْ مِنَ الْغَيْبِ

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الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

- with all that is wholesome in life .
 Thus had We shown them preference
 above the peoples of their time in all the world .
 45:17 Moreover, We gave them clear proofs
 of Our divine commandments .
 Thus they did not dispute among themselves
 regarding the true religion ,
 until after revealed knowledge
 of the Scripture had come to them
 on the tongues of the messengers,
 and some belied them—
 thereby exceeding the due bounds of God
 with one another—
 out of nothing but insolence and envy .
 Indeed, your Lord shall judge between them all
 on the Day of Resurrection as to that wherein
 they have been disputing .
 45:18 Then, after Moses ,
 We have set you, O Prophet ,
 upon the straight course of a Divine Law .
 Thus shall you follow it .
 And you shall not follow the whims
 of those who do not know the truth .
 45:19 Indeed, they would not avail you in that case
 against the judgment of God in the least .
 For the wrongdoers who are godless in heart
 are but patrons of one another .
 Yet it is God who is the Patron
 of the God-fearing .
 45:20 This Quran is a manifest proof of God's truth
 for all people—
 and divine guidance,
 and a sure way to God's mercy,
 for a people who have certainty of faith .
 45:21 As for those who commit misdeeds,
 do they think that We will make them equal—

وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ

وَمَا يَتَّبِعُهُمْ ١٧

بَيِّنَاتٍ مِنَ الْأَمْرِ

فَمَا اخْتَلَفُوا إِلَّا

مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ

بِغَيْرِ مَا يَبَيِّنُهُمْ إِنَّ رَبَّكَ

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

ثُمَّ جَعَلْنَاكَ ١٨

عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ

فَاتَّبِعْهَا وَلَا تَتَّبِعْ

أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ ١٩

مِنْ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

هَذَا بَصِيرَةٌ لِلنَّاسِ ٢٠

وَهُدًى وَرَحْمَةً

لِقَوْمٍ يُوقِنُونَ

أَمْ حَسِبَ الَّذِينَ ٢١

أَجْرَحُوا السَّيِّئَاتِ

أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ

in both their life and their death—
to those who believe and do righteous deeds?
So very grievous is the judgment they make!

45:22 For it is God alone
who has created the heavens and the earth
with the very essence of all truth,
to recompense each soul
with all that it has earned in life.
And never shall they be wronged in the least.

45:23 Have you, then, seen such a one
as rejects God's guidance
and makes his own desire his god?
Thus does God lead one astray,
despite the clear authority
of the revealed knowledge He offered him.
Therefore, He has set a seal
upon his hearing and his heart,
and placed over his eyes a veil.
Who, then, shall guide one
after God has sealed his fate?
Will you not, then, become mindful, O people,
of God's commandments?

45:24 Moreover, they who reject resurrection
have said:
There is nothing but our life in this world:
We die once. And we live once.
Therefore, nothing destroys us
but the passage of time.
Yet about this, they have no sure knowledge.
Indeed, they do nothing but conjecture.

45:25 Thus when Our revealed verses
are recited to them
as clear evidence of the life to come,
their only argument is to say:
Then bring our forefathers back to life,
if, indeed, you are truthful.

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سَوَاءٌ مَحْيَاهُمْ وَمَمَاتُهُمْ

سَاءَ مَا يَحْكُمُونَ

وَخَلَقَ اللَّهُ

٢٢

السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ

وَلَيُجْزَىٰ كُلُّ نَفْسٍ

بِمَا كَسَبَتْ

وَهُمْ لَا يُظْلَمُونَ

أَفَرَأَيْتَ مَنْ أَخَذَ إِلَهُهُ هَوَاهُ

٢٣

وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

وَحَمَّ عَلَىٰ سَمْعِهِ وَقَلْبِهِ

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً

فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ

أَفَلَا تَذَكَّرُونَ

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

٢٤

نَمُوتُ وَنَحْيَا

وَمَا نُنَبِّئُكَ إِلَّا الدَّهْرُ

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ

إِنَّهُمْ إِلَّا يَظُنُّونَ

وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتُنَا يَدَّبَعَتْ

٢٥

مَا كَانُوا حُجَّتَهُمْ إِلَّا أَنْ قَالُوا

أَتْنُوأَيْتَابِنَا

إِنْ كُنْتُمْ صَادِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الْخَامِسُ وَالْعِشْرُونَ

- 45:26 Say to them :
It is God 'alone' who gives you life.
Then He shall cause you to die.
Then He shall gather you
to the Day of Resurrection.
There is no doubt about this.
But most people do not know
'that God's promise is ever true'.
- 45:27 For to God 'alone' belongs the dominion
over the heavens and the earth.
Thus the Day the Hour 'of Doom'
shall come—on that Day,
the 'real' progenitors of falsehood shall lose 'all'.
- 45:28 For, then, you shall see
every community on its knees—
every community called to its Book 'of Record',
whereupon it shall be said :
This Day you shall be recompensed
for all that you used to do 'in the world'.
- 45:29 This is Our 'Preserved' Book 'of Record'!
It speaks about 'all of' you with all truth.
Indeed, We have registered
all that you have ever done 'in life'.
- 45:30 As for those who believed
and did righteous deeds 'in the world',
their Lord shall admit them into His mercy.
'It is this' that is the manifest triumph!
- 45:31 But as for those who disbelieved,
'it shall be said to them':
Were not My verses recited to you,
yet you grew 'so very' arrogant
and thus were a people of defiant unbelief?
- 45:32 Moreover, when it was said to you :
Indeed, the promise of God is 'ever' true,
and there is no doubt about the 'coming
of the 'Hour' of Doom', you said:

٢٦ قُلْ اللَّهُ يَحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُعِيدُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ رَبَّ فِيهِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
٢٧ وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ
وَيَوْمَ يَقُومُ السَّاعَةُ

يَوْمَ يَمْشِي حُجْرُ الْمُبْتَلُونَ
٢٨ وَتَرَى كُلَّ أُمَّةٍ جَائِعَةٍ
كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا

٢٩ الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ
هَذَا كِتَابُنَا

يَطَّيْقُ عَلَيْكُمْ بِالْحَقِّ
إِنَّا كُنَّا نَسْتَنْسِخُ
مَا كُنتُمْ تَعْمَلُونَ

٣٠ فَمَا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ

فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ
ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

٣١ وَأَمَّا الَّذِينَ كَفَرُوا

أَفَلَمْ تَكُنْ ءَايَتِي

تُنزَلُ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ

وَكُنتُمْ قَوْمًا مُّجْرِمِينَ

٣٢ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ

وَالسَّاعَةُ لَا رَيْبَ فِيهَا

- We do not know what this Hour 'of Doom' is!
 Never do we think about it,
 except as a 'passing' thought.
 Nor are we certain 'of it'.
- 45:33 Then there shall appear to them
 the evil 'consequence' of all that they have done.
 And the 'very punishment'
 at which they used to mock
 shall have whelmed them from every side.
- 45:34 And it shall be said:
 This Day We shall forget you
 as you have 'in life' forgotten
 the 'destined' Meeting of 'God for Judgment',
 on 'this Day of yours'.
 Hence, your 'eternal' abode is the Fire 'of Hell'.
 And for 'the likes of' you,
 there shall not be any helper
 'against God's punishment'.
- 45:35 That is because
 you have taken the 'revealed' signs of God
 as a mockery.
 For the life of the world 'utterly' deluded you.
 Therefore, 'as of' this Day,
 they 'are consigned to the Fire of Hell'
 and 'shall not be brought out of it'.
 Nor shall they be allowed
 to propitiate 'the wrath of God'
 for their ungodliness.
- 45:36 Then for God 'alone' is all praise—
 Lord of the heavens and Lord of the earth,
 Lord of 'All' the Worlds.
- 45:37 To Him 'alone' belongs all majesty
 in the heavens and 'in' the earth.
 For He 'alone'
 is the Overpowering 'One', the All-Wise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء الخامس والعشرون

قَلَّمْ مَا نَدْرِي مَا السَّاعَةُ

إِنْ نَظُنُّ إِلَّا ظَنًّا

وَمَا نَحْنُ بِمُستَقِينِينَ

وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا

٣٣

وَحَاقَ بِهِمْ

مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ

٣٤

كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا

وَمَا وَدَّكُمْ النَّارُ

وَمَا لَكُمْ مِنْ نَاصِرِينَ

ذَلِكُمْ بِأَنكُمْ

٣٥

أَتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا

وَعَرَّيْتُمْ الْحَيَاةَ الدُّنْيَا

فَالْيَوْمَ لَا يُصْرِحُونَ بِهَا

وَلَا هُمْ يُسْمَعُونَ

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ

٣٦

وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

وَلَهُ الْكِبْرِيَاءُ

٣٧

فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

Surah 46 / 35 VERSES / REVEALED AT MAKKAH

Al-Aḥqâf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

46:1 *Hâ Mîm*

- 46:2 The revelation of this Book is from God 'on high', the Overpowering 'One', the All-Wise.
- 46:3 We have not created the heavens and the earth, and all that is between them, but in accordance with the 'very essence of all' truth—and for a stated term, 'whereupon they shall pass away into Judgment Day'. But from all that they are 'divinely' forewarned, those who disbelieve are 'ever' turning away.
- 46:4 Say to them, O Prophet: Have you considered 'the true nature of all' the false divines that you call upon apart from God? Show me what they have created of the earth! Or do they have any share 'with God' in 'the creation or sovereignty of' the heavens? Or bring me a 'Heavenly Book' revealed before this 'Quran'—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم ①
 تَنْزِيلِ الْكِتَابِ مِنَ اللَّهِ ②
 الْعَزِيزِ الْحَكِيمِ
 مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ ③
 وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
 وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا
 عَمَّا أُنذِرُوا مُّعْرِضُونَ ④
 قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ
 مِنْ دُونِ اللَّهِ أَرُونِي
 مَاذَا خَلَقُوا مِنَ الْأَرْضِ
 أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
 أَتُنْفِوْنَ بِكِتَابٍ مِنْ قَبْلِ هَذَا



or 'bring me' any trace
of knowledge 'from the learned of old—
that proves they are associate-gods',
if, indeed, you are truthful!

46:5 Rather, who is further astray
than one who calls upon 'false gods'
apart from God,
which will never answer him
until the Day of Resurrection,
'when they shall disavow him?'
For, indeed, these 'false gods' are themselves
'utterly' unaware of the call
'of those who worship them'.

46:6 Thus when humanity is assembled
'for Judgment',
those 'taken as false gods' will be enemies
to those 'who worshipped them'
and will belie their worship.

46:7 Yet now 'when Our 'revealed' verses
are recited to 'guide' them,
with clear evidences 'that God is One',
those who have disbelieved say of the truth—
'even' after it has come to them 'from God':
This is clear sorcery!

46:8 Or is it that they say:
'The Quran is not from God;
rather, he 'among us who claims prophethood'
has forged it!
Say 'to them, O Prophet':
If ever I had forged it,
'even still' you would hold no authority
'to help' me against 'the punishment of' God.
He knows best
what 'aspersions' you indulge in 'casting'
upon this 'Quran'.

أَوْ أَتْرَقُوا مِنْ عِلْمِهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٥﴾
وَمَنْ أَضَلُّ
مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ
مَنْ لَا يَسْتَجِيبُ لَهُ
إِلَى يَوْمِ الْقِيَامَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ
وَإِذَا حُشِرَ النَّاسُ
كَانُوا لَهُمْ أَعْدَاءً
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾
وَإِذَا نَتَلَىٰ عَلَيْهِمْ
آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ
هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾
أَمْ يَقُولُونَ افْتَرَاهُ
قُلْ إِنْ افْتَرَيْتُهُ
فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا
هُوَ أَعْلَمُ بِمَا نُفِيضُونَ فِيهِ ﴿٨﴾

سُورَةُ الْاٰحْقَافِ

الجزء السادس والعشرون

Sufficient is He as a witness
between me and you.
Yet He alone
is the All-Forgiving, the Mercy-Giving.

46:9 Say to them:
I am not a novelty
among the messengers of God
in conveying His eternal truths.
Nor do I claim even to know
what shall be done with me in this world,
nor with you.

I do not follow anything other
than what is revealed to me.
For I am only a clear forewarner
of God's nearing Judgment.

46:10 Say to the disbelievers:
Have you considered your fate
if this Quran is, indeed, from God
and you disbelieve in it?
Indeed, a witness
from among the Children of Israel
has already borne witness to you
of its resemblance to the Commandments
and the tidings of the Torah—
whereupon he believed in it,
while you have grown arrogant against it!
Indeed, God does not guide
the wrongdoing people
who belie His revealed signs.

46:11 Moreover, those who disbelieve
have said in disparagement
of those who believe:
Had this faith been truly good,
they who are our inferiors
would not have preceded

كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَهُوَ الْغَفُورُ الرَّحِيمُ
قُلْ مَا كُنْتُ بِدَعَاٍ مِنَ الرُّسُلِ

①

وَمَا أَدْرِي
مَا يُفْعَلُ بِي وَلَا بِكُمْ
إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ
وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

قُلْ أَرَأَيْتُمْ

②

إِن كَانَ مِنْ عِنْدِ اللَّهِ
وَكَفَرْتُمْ بِهِ. وَشَهِدَ شَاهِدٌ
مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ
فَأَمَنَّ وَأَسْتَكْبِرْتُمْ إِنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ
وَقَالَ الَّذِينَ كَفَرُوا

③

لِلَّذِينَ ءَامَنُوا
لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ

- the eminent among us to believe in it. Indeed, since they are not blessed to be guided by it, they will continue to say of the Quran: This is but an old fabrication.
- 46:12 Yet before it the Book of Moses was similarly revealed as an exemplar and mercy. And this Quran, too, is a revealed Book—indeed, a confirmation in an Arabic tongue of all the Heavenly Scriptures that preceded it— to forewarn of God's nearing Judgment all those who have done wrong by false worship. Moreover, it is a glad tiding of everlasting delight in Paradise sent to all those who believe and excel in doing good.
- 46:13 Indeed, those who in life say: Our Lord is God alone! and continue upon the straight way, there shall be no fear upon them when they assemble for Judgment. Nor shall they ever grieve over the life of the world.
- 46:14 These are the Companions of the Garden of Paradise, wherein they shall abide forever—a reward for all the good that they used to do in life.
- 46:15 Thus have We enjoined on every human being goodness and loving-kindness toward one's parents. One's mother bore one in pain

وَإِذْ لَمْ يَهْتَدُوا بِهِ

فَسَيَقُولُونَ

هَذَا أَفْكٌ قَدِيمٌ

وَمِنْ قَبْلِهِ

١٢

كُتِبَ مُوسَى

إِمَامًا وَرَحْمَةً

وَهَذَا كِتَابٌ

مُصَدِّقٌ لِسَانًا عَرَبِيًّا

يُنذِرُ الَّذِينَ ظَلَمُوا

وَيُنشِرُ لِلْمُحْسِنِينَ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

١٣

ثُمَّ اسْتَفْتَمُوا

فَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ

أُولَئِكَ أَصْحَابُ الْجَنَّةِ

١٤

خَالِدِينَ فِيهَا

حِرَاءٌ يَمَا كَانُوا يَعْمَلُونَ

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ

١٥

إِحْسَانًا

سُورَةُ الْاٰحْقَافِ

الجزء السادس والعشرون

and delivered one in pain.
And the term of one's bearing and weaning
is thirty months in all—
until at last when one reaches full maturity—
reaching forty years of age—
one shall say: My Lord!

Dispose me always
to give thanks for Your grace,
with which You have graced me
and my parents,
and that I do righteous deeds
with which You are pleased.
And make righteous for me my children.
Indeed, I have repented to You.

And, most surely,
I am of those who are *muslims*,
in willing submission to God alone.

46:16 These are the ones from whom We shall accept
the best deeds they have ever done.

And We shall pass over all their misdeeds.
They are among the Companions
of the Garden of Paradise—
a fulfillment of the promise of truth
that they were promised in the world!

46:17 Therefore, woe to one who says to his parents:

Fie upon both of you!
Do you still promise me
that I shall be brought back from the dead,
when so many generations
have already passed away before me?
For each of them is heard
when they cry out to God, and say:
Woe to you, child! Believe!
For, indeed, the promise of God is ever true!—
while he says:

حَمَلَتْهُ اُمُّهُ كُرْهًا

وَوَضَعَتْهُ كُرْهًا

وَحَمَلُهُ وَفِصْلُهُ.

ثَلَاثُونَ شَهْرًا

حَتَّىٰ اِذَا بَلَغَ اَشُدَّهُ

وَبَلَغَ اَرْبَعِينَ سَنَةً قَالَ

رَبِّ اَوْزِعْنِي

اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِي

اَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَاٰلِدَيَّ

وَاَنْ اَعْمَلَ صَالِحًا تَرْضَاهُ

وَاَصْلِحْ لِي فِي ذُرِّيَّتِي

اِنِّي بَدْتُ لَكَ

وَاِنِّي مِنَ الْمُسْلِمِيْنَ

اُولٰٓئِكَ الَّذِيْنَ نَقَبَلُ عَنْهُمْ

اَحْسَنَ مَا عَمِلُوْا

وَنَسَجَاوَزُ عَنْ سَيِّئَاتِهِمْ

فِيْ اَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ

الَّذِيْ كَانُوْا يُوعَدُوْنَ

وَالَّذِيْ قَالَ لَوْلَاِذِيْهِ

اُقِيْ لَكُمْ اَتَعِدٰنِيْ اَنْ اُخْرَجَ

وَقَدْ خَلَّتِ الْقُرُوْنُ مِنْ قَبْلِيْ

وَهُمَا يَسْتَعْجِلٰنِ اللّٰهَ

وَيَلٰك ءَاْمِيْنَ اِنْ وَعَدَ اللّٰهُ حَقًّا

فَيَقُوْلُ مَا هٰذَا

اِلَّا اَسْطِطِرُّ الْاَوَّلِيْنَ

١٦

١٧

- This is nothing but tales of the ancients!
- 46:18 These are the ones
 against whom the word 'of doom'
 shall come to pass,
 as 'it has' with 'those disbelieving' communities
 of jinn and humans
 that have already passed away before them.
 Indeed, they were 'all' losers
 'of an everlasting Paradise'.
- 46:19 And thus for each 'group',
 there shall be ranks
 in accordance with all
 that they have done 'in life',
 in order that He may fully recompense them
 for their deeds—
 and never shall they be wronged 'in the least'.
- 46:20 Therefore, the Day those who have disbelieved
 are exposed to the Fire 'of Hell',
 they shall be told:
 You have thoroughly made away
 with your 'share of' good things
 during your life in the world.
 And, indeed, you had full enjoyment in them.
 So this Day, you shall be recompensed
 by the torment of utter humiliation—
 for you were so very arrogant in the land
 without any right,
 and for the 'deeds of' ungodliness
 you were committing!
- 46:21 *So mention 'in this revelation
 the lesson of Prophet Hûd,
 the brother of 'the people of' 'Âd.
 Behold!
 He forewarned his people

أُولَئِكَ الَّذِينَ ۝١٨

حَقَّ عَلَيْهِمُ الْقَوْلُ
 فِي أُمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ

مِنَ الْجِنِّ وَالْإِنسِ

إِنَّهُمْ كَانُوا خَاسِرِينَ

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا ۝١٩

وَلِيُوقِبَهُمْ أَعْمَالَهُمْ

وَهُمْ لَا يَظْلَمُونَ

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا ۝٢٠

عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ

فِي حَيَاتِكُمْ الدُّنْيَا

وَأَسْتَمَعْتُمْ بِهَا فَأَلْيَوْمَ

يُجْزَوْنَ عَذَابَ الْهُونِ

بِمَا كُنْتُمْ تَسْتَكْبِرُونَ

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

وَبِمَا كُنْتُمْ تَفْسُقُونَ

وَأَذْكَرَ أَخَا عَادٍ ۝٢١

إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ

سُورَةُ الْأَنْكَافِ

الجزء السادس والعشرون

who dwelled in the Dune Valleys of Al-Ahqâf
of God's nearing Judgment.

And, truly, before him and after him
there were forewarnings from God
conveyed to other peoples.

He said to them :

You shall worship none but God!

Indeed, I fear for you

the divine torment of an awesome Day.

46:22 They said:

Have you come to us

to turn us away from our gods?

Bring us, then, whatever doom
you have promised us,

if you are one of the truthful
messengers of God.

46:23 He said:

Indeed, all knowledge is with God alone.

I but convey to you the message
with which I have been sent.

Yet I see that you are a people
who are ignorant and belligerent
in hastening your coming doom.

46:24 Then when they saw it as a cloud
approaching their valleys, they said:

This is a cloud that will bring us rain!

Rather, it is that which you were seeking
to hasten on:

A desolating wind,

wherein is a most painful torment,

46:25 destroying everything,

by the command of its Lord.

Thus, they became

such that nothing could be seen,

except the remnants of their dwellings.

وَقَدْ خَلَّتِ النَّدْرُ

مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

إِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ عَظِيمٍ

قَالُوا أَجِئْنَا

بِتَأْفِكِنَا عَنْ آلِهَتِنَا

فَأَنبَأَنَا بِمَا نَعِدُنَا

إِن كُنْتَ مِنَ الصَّادِقِينَ

قَالَ إِنَّمَا أَلِيعُمُ بَعْدَ اللَّهِ

وَأَنبَأَكُمْ مَا أُرْسِلْتُ بِهِ

وَلَكِنِّي أَرْسِلُكُمْ

قَوْمًا بَجْهَلُونَ

فَلَمَّا رَأَوْهُ

عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ

قَالُوا هَذَا عَارِضٌ مُّمْطَرُنَا

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

فَأَصْبَحُوا لَا يُرَى

إِلَّا مَسَكِنُهُمْ

٢٢

٢٣

٢٤

٢٥

Even so do We recompense
 the people of defiant unbelief.
 46:26 And very truly,
 We had established them
 in prosperity and power
 as We have not established you, 'O disbelievers'.
 Moreover, We had endowed them
 with the faculties of hearing and sight,
 and hearts to comprehend.
 Yet neither their hearing, nor their sight,
 nor their hearts availed them in anything good,
 for they were set on disavowing
 the revealed signs of God.
 Thus, the very punishment
 at which they used to mock
 whelmed them from every side.
 46:27 And very truly,
 We have destroyed of old the peoples
 that were round about you
 in the ungodly towns.
 Thus have We varied Our clear signs
 of glad tidings and forewarning,
 so that they might return to Our path.
 46:28 So why did those false gods—
 whom they had taken as intercessors
 apart from God to draw them near to Him—
 not support them in their hour of doom?
 Rather,
 they must have strayed far from them then!
 Rather, that was nothing to begin with
 but their sheer fabrication and the lies
 that they used to forge against God.

46:29 Now, behold, O Prophet:
 We turned a group of jinn toward you,

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ
 وَلَقَدْ مَكَّنَّهُمْ
 ٢٦
 فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ
 وَجَعَلْنَا لَهُمْ
 سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً
 فَمَا أَعْنَى عَنْهُمْ سَمْعُهُمْ
 وَلَا أَبْصَرُهُمْ
 وَلَا أَفئِدَتُهُمْ مِنْ شَيْءٍ
 إِذْ كَانُوا يَجْحَدُونَ
 بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ
 مَا كَانُوا بِهِ يَسْتَهْزِئُونَ
 وَلَقَدْ أَهْلَكْنَا
 ٢٧
 مَا حَوْلَكُمْ مِنَ الْقُرَى
 وَصَرَّفْنَا الْآيَاتِ
 لَعَلَّهُمْ يَرْجِعُونَ
 فَلَوْلَا نَصْرُهُمْ
 ٢٨
 الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
 قُرْبَانًا آلِهَةً
 بَلْ صَلَّوْا عَنْهُمْ
 وَذَلِكَ إِفْكُهُمْ
 وَمَا كَانُوا يَفْقَهُونَ
 وَإِذْ صَرَّفْنَا إِلَيْكَ
 ٢٩
 نَفْرًا مِنَ الْجِنِّ
 يَسْتَمِعُونَ الْقُرْآنَ

بَيْنَ الْغَمَامِ

الْحِزْبُ السَّادِسُ وَالْعِشْرُونَ

so that they might listen to the Quran
and be guided.

So when they attended its recitation,
they said to each other: Give heed!

Then when it was finished,
they returned back to their own people,
as forewarners of Judgment Day.

46:30 They said: O our people!
Indeed, we have heard a Heavenly Book
sent down after that of Moses,
confirming all that was before it of Scripture.
It guides to the truth
and to a straight path of salvation.

46:31 O our people!
Answer God's Caller! And believe in Him!
God shall forgive you of your sins,
and shield you from a most painful torment.

46:32 For whoever does not answer God's Caller
cannot thwart God anywhere on the earth.
Nor is there for such a one
any patron apart from Him.
They are but lost in clear misguidance.

46:33 Have they not considered that God—
who created the entire heavens and the earth
and was not enfeebled by their creation—
is well-able to again give life to the dead?
Oh yes, indeed!

For He is, indeed, powerful over all things.
46:34 Thus, the Day those who have disbelieved
are exposed to the Fire of Hell,
they shall be asked:

Is this recompense not the truth?

They shall say: Oh yes, indeed!

By our Lord it is!

He shall say:

فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا

فَلَمَّا قُضِيَ

وَلَوْ إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ

قَالُوا يَنْقُومَنَا ﴿٣٠﴾

إِنَّا سَمِعْنَا كِتَابًا

أُنزِلَ مِن بَعْدِ مُوسَىٰ

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

يَهْدِي إِلَى الْحَقِّ

وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ

وَأَمْتُوا بِهِ

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ

وَيُعَذِّبَكُمْ مِّنْ عَذَابِ آلِيمٍ

وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ

فَلَيْسَ بِمُعْتَجِزٍ فِي الْأَرْضِ

وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ

أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

وَلَمْ يَكُنْ يَخْلُقْهُنَّ يَقْدِرُ

عَلَىٰ أَنْ يُخَيِّقَ الْمَوْقِنَ بَلَىٰ

إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا

عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ

قَالُوا بَلَىٰ وَرَبِّنَا

Then taste the 'everlasting' torment
 in that 'before this Day' you have disbelieved!
 46:35 So be patient, 'O Prophet,
 even 'as those of resolve
 among the messengers 'before you' had patience.
 Thus do not seek
 to hasten on for them 'God's Judgment'.
 The Day they see 'the fulfillment
 of' what they are promised,
 it will be as though they had not tarried 'in life'
 but for an hour of a day.
 This is a 'divine' declaration,
 'so take warning, O humanity!'
 For shall any be destroyed
 but the ungodly people?

قَالَ فَذُوقُوا الْعَذَابَ

بِمَا كُنْتُمْ تَكْفُرُونَ

فَاصْبِرْ كَمَا صَبَرَ



أُولَئِكَ الْعَزْمُ مِنَ الرَّسُولِ

وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنْتُمْ

يَوْمَ يَرَوْنَ مَا يُوعَدُونَ

لَمْ يَلْبِسُوا إِلَّا سَاعَةً

مِنْ نَهَارٍ بَلَّغَ فَهَلْ يُهْلَكُ

إِلَّا الْقَوْمَ الْفَاسِقُونَ

Surah 47 / 38 VERSES / REVEALED AT MADINAH

Muhammad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 47:1 Those who disbelieve and bar people from the path of God, He lays waste their works.
- 47:2 But those who believe, and do righteous deeds, and believe in all that has been sent down upon Muhammad— for it is, indeed, the truth from their Lord— He absolves them of their misdeeds and sets aright their intellect and insight.
- 47:3 That is because those who disbelieve have followed falsehood, while those who believe have followed the truth from their Lord. So it is that God puts forth for all people the true semblance of their way.
- 47:4 Thus whenever you believers face in battle those who disbelieve, strike their necks a lethal blow, until, when you have thoroughly pacified them, you shall tie fast their bonds. Thereafter, let there be either a gracious offer of freedom for them

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ الَّذِينَ كَفَرُوا
وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
أَضَلَّ أَعْمَالَهُمْ
وَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا
بِمَا نَزَّلَ عَلَى مُحَمَّدٍ
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ
كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ

٢ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا
اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ
كَذَلِكَ يَضْرِبُ اللَّهُ
لِلنَّاسِ أَمْثَلَهُمْ

٣ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا
فَضْرِبُوا الرِّقَابَ

سُورَةُ الْحَجَّاتِ

الجزء السادس والعشرون

- or a ransom paid.
 This shall hold until war lays down its burdens.
 Thus shall it be!
 Yet had God so willed,
 He, most surely, could have executed
 vengeance on them without fighting.
 But it is so
 that He may try some of you by others.
 Yet as to those who are killed
 in the path of God,
 never shall He lay waste their works.
 47:5 He shall guide aright, as well,
 the surviving believers among them
 and set aright their intellect and insight.
 47:6 Moreover, He shall admit them
 into the Garden of Paradise,
 which He has made known to them
 in this Quran.
 47:7 O you who believe!
 If you support the cause of God,
 He will support you and set firm your feet.
 47:8 As for those who disbelieve,
 for them there is only utter misery
 in destruction awaiting them,
 and He will lay waste their works.
 47:9 That is because they abhor
 the Book that God has sent down.
 Thus does He render utterly futile
 all their works.
 47:10 *Have they not, then,
 journeyed through the earth
 to see how devastating was the end
 of those who belied God's messages
 before them?

حَتَّىٰ إِذَا اتَّخَذْتُمُوهُمْ

فَشَدُّوا أَلْوَابًا فَأَمَّا مَا بَعْدُ

وَأَمَّا فِدَاءٌ

حَتَّىٰ نَضَعَ الْعَرْشَ أُورَازَهَا

ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ

لَأَنْصُرَنَّ مِنْهُمْ وَلَكِنَّ

لِيَبْلُؤُوا بَعْضَكُمْ بَعْضًا

وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ

فَلَنْ نُضِلَّ أَعْمَلَهُمْ

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

وَيُخَلِّمُهُمُ الْجَنَّةَ عَرَفَهَا كَلِمَتُهُمْ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

إِنْ نَصَرُوا اللَّهَ يُصْرِكُمْ

وَيُنَبِّئُ أَقْدَامَكُمْ

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ

وَأَصْلُ أَعْمَلِهِمْ

ذَٰلِكَ بِأَنَّهُمْ

كِرْهُوا مَا أَنْزَلَ اللَّهُ

فَأَحْطَطَ أَعْمَلَهُمْ

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ

فَيَنْظُرُوا كَيْفَ كَانَ

عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ

سُورَةُ الْحَجَّاتِ

الْحَجَّةُ السَّادِسُ وَالْعِشْرُونَ

- God utterly demolished them.
And for the disbelievers
there is ever the like of it 'looming'.
- 47:11 That is because God is the Patron
of those who believe,
while the disbelievers have no patron.
- 47:12 Indeed, God shall admit
those who believe and do righteous deeds
into Gardens beneath which rivers flow.
But those who disbelieve
shall enjoy themselves on earth,
and eat and drink as cattle eat and drink.
Then the Fire of Hell shall be
a lasting dwelling for them.
- 47:13 For how many a community, 'O Prophet—
which was mightier in power
than your community that has expelled you—
have We utterly destroyed?
Thus for them, there was no supporter.
- 47:14 Then, is one who is leading a life
based on clear proof from his Lord
like one to whom the evil
of his own deeds is made fair-seeming,
and who imitates the practices of those
who merely follow their own whims?
- 47:15 Consider the wondrous state
of the Garden of Paradise,
which is promised to the God-fearing:
Therein are rivers of water, ever-fresh;
and rivers of milk, its taste unchanging;
and rivers of wine, delectable to the drinkers;
and rivers of honey, wholly purified.
Moreover, for them therein
are fruits of every kind—
and forgiveness from their Lord!

دَمَّرَ اللَّهُ عَلَيْهِمْ

وَالْكَافِرِينَ أَمْثَلَهَا

ذَلِكَ بِأَنَّ اللَّهَ

مَوْلَى الَّذِينَ آمَنُوا

وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

وَالَّذِينَ كَفَرُوا يَسْتَنْعُونَ

وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ

وَالنَّارُ مَثْوًى لَهُمْ

وَكَأَنِّ مِنْ قَرِيبَةٍ

هِيَ أَشَدُّ قُوَّةً مِنْ قَرِينِكَ

الَّتِي أَخْرَجْنَاكَ أَهْلَكْتَهُمْ

فَلَا نَاصِرَ لَهُمْ

أَفَمَنْ كَانَ عَلَىٰ يَدَيْهِ مِنَ رَبِّهِ

كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ

وَاتَّبَعُوا أَهْوَاءَهُمْ

مِثْلَ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ

فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ

وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ

وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ

وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى

وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ

وَمَغْفِرَةٌ مِنْ رَبِّهِمْ

Are they like those who shall abide forever,
in the Fire of Hell,
and who are given to drink of a scalding fluid
that shall shred their entrails?

47:16 Now, also among those who oppose you,
O Prophet,

are some hypocrites who listen to you
as you teach the believers.

But when they leave your presence,
they say mockingly to those
who have been given knowledge,
to inspire doubt in them:

What did he mean to say just now?
These are the ones on whose hearts
God has set a seal.

Thus, they but follow their own whims.

47:17 But those who are rightly guided,
God increases them in guidance.

And He bestows on them
their due fear of God.

47:18 Then do they who are hypocrites
await other than the Hour of Doom,
which shall come upon them suddenly?
Then know that its portents have already come.
Yet when it comes upon them,
how, then, will their remembrance
of this admonition help them?

47:19 Know well, then, that there is no God
but the One God.

So steadfastly seek much forgiveness
for your sin,

and for that of the believing men
and the believing women.

For God knows well, O people,

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كَمَنْ هُوَ خَالِدٌ فِي النَّارِ

وَسُقُوا مَاءً حَمِيمًا

فَقَطَّعَ أَمْعَاءَهُمْ

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ

حَقًّا إِذَا خَرَجُوا مِنْ عِنْدِكَ

قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ

مَاذَا قَالَ عَاقِبَةُ أُولَئِكَ

الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ

وَاتَّبَعُوا أَهْوَاءَهُمْ

وَالَّذِينَ هَتَدُوا زَادَهُمْ هُدًى

وَأَنَّهُمْ تَتَوَكَّلُونَ

فَهُلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

أَنْ تَأْتِيَهُمْ بَعْتَةٌ

فَقَدْ جَاءَ أَشْرَاطُهَا

فَأَنْ هَلُمْ إِنْ جَاءَ نَبَأُهُمْ

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

وَأَسْتَغْفِرُ لِدُنْيَاكَ

وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

سُورَةُ الْحَجَّاتِ

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your 'wakeful' movement to and fro
 'as you make your way in the world';
 and 'He knows well' your abiding 'in private,
 at leisure and rest'.

47:20 Now, 'after long years of persecution,
 those who believe said:
 'If only a surah were sent down
 'permitting us to fight injustice'.
 Yet when a decisive surah was sent down,
 and fighting 'in the path of God'
 was mentioned therein,
 you could see those
 in whose 'doubting' hearts there is a sickness
 looking at you, O Prophet,
 like one fainting 'in the throes' of death.
 Then woe to them!

For God has commanded them to
 47:21 obedience and a forthright word.
 So when the command 'to fight'
 had been 'issued and' resolved,
 had they remained truehearted to God
 it would have been 'far' better for them.

47:22 Then is it to be that you 'hypocrites'
 shall turn away 'from God'
 to spread corruption in the land,
 and 'your divisiveness' tear apart
 'the bonds of' your kinship?

47:23 These are the 'faithless' ones
 whom God has cursed.
 And thus has He made them
 deaf 'to guidance' and blinded their eyes 'to it'.

47:24 Will they not, then, reflect
 upon 'the admonitions of' the Quran?
 Or is it rather,

وَاللَّهُ يَعْلَمُ
 مُتَقَلِّبِكُمْ مِمَّنْ كُمْ
 وَيَقُولُ الَّذِينَ آمَنُوا ﴿٢٠﴾
 لَوْلَا نُزِّلَتْ سُورَةٌ
 فَإِذَا أَنْزَلْنَا سُورَةَ مُحْكَمَةً
 وَذَكَّرْنَا فِيهَا الْقِتَالَ رَأَيْتَ
 الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
 يَنْظُرُونَ إِلَيْكَ نَظَرَ
 الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ
 فَأَوْلَى لَهُمْ
 طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ﴿٢١﴾
 فَإِذَا عَزَمَ الْأَمْرُ
 فَلَوْ صَدَقُوا اللَّهَ
 لَكَانَ خَيْرًا لَهُمْ
 فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ
 أَنْ تُفْسِدُوا فِي الْأَرْضِ
 وَتُقْطِعُوا أَرْحَامَكُمْ
 أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
 فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ
 أَفَلَا يَتَذَكَّرُونَ الْفُرَاتِ ﴿٢٢﴾
 أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

- that on some hearts there are their own locks?
- 47:25 Indeed, those hypocrites
 who have turned their backs on God
 after the revealed guidance
 has been made clear to them,
 it is only Satan that has tempted them
 and prolonged worldly hope for them.
- 47:26 That is because they said with conviction
 to those among the unbelievers
 who abhor what God has sent down:
 We will obey you by withholding ourselves
 in the matter of fighting.
 For God knows all their secrets.
- 47:27 So how shall it be
 when the angels take their souls at death,
 striking their faces and their backs?
- 47:28 That is because they have followed
 what brings down upon them
 the wrath of God.
 For they have abhorred His good pleasure.
 Thus He has rendered utterly futile
 all their works.
- 47:29 Or did those
 in whose doubting hearts there is a sickness
 really think that God
 would never expose their ill will?
- 47:30 Yet had We so willed,
 We would have shown them to you,
 O Prophet, manifestly,
 so that you would recognize them
 by their indelible mark—
 or so that you would clearly recognize them
 by their permanently twisted speech.
 For God knows the deeds of all of you.
- 47:31 But, most surely, We shall test you,

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٢٥ إِنَّ الَّذِينَ
 ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ
 مَا بَيَّنَّ لَهُمُ الْهُدَىٰ
 الشَّيْطَانُ سَوَّلَ لَهُمْ
 وَأَمَلَىٰ لَهُمْ
 ذَلِكَ بِأَنَّهُمْ قَالُوا
 لِلَّذِينَ
 كَرِهُوا مَا نَزَّلَ اللَّهُ
 سَنُطِيعُكُمْ
 فِي بَعْضِ الْأَمْرِ
 وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ
 فَكَيْفَ إِذَا
 تَوَفَّتْهُمُ الْمَلَائِكَةُ
 يَضْرِبُونَ وُجُوهَهُمْ
 وَأَدْبَارَهُمْ
 ذَلِكَ بِأَنَّهُمْ
 اتَّبَعُوا مَا أَصْحَبَ اللَّهُ
 وَكَرِهُوا رِضْوَانَهُ
 فَاحْبَبْتَ أَعْمَالَهُمْ
 أَمْ حَسِبَ
 الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
 أَن لَّنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ
 وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ
 فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ
 وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ
 وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ
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سُورَةُ الْحَجَرِ

الجزء السادس والعشرون

so that We might make known
those who strive among you
for the sake of God
and those who are truly patient.
We shall, moreover, test the merit
of all that you say and do.

- 47:32 Indeed, those who disbelieve
and who bar people from the path of God
and who rebel against the Messenger—
after the revealed guidance of God
has been made clear to them—
shall never harm God in anything.
But He shall render all their works
utterly futile.

- 47:33 *O you who believe!
You shall obey God.
And you shall obey the Messenger.
So do not nullify the reward of your works
by breaching your covenant.

- 47:34 Indeed, those who disbelieve
and bar people from the path of God,
then die while being inveterate disbelievers,
never will God forgive them.

- 47:35 Therefore, do not become fainthearted
and sue for peace
when just struggle is imperative.
For you shall be the uppermost.
For God is with you,
and never will He decrease
the reward of your deeds.

- 47:36 Indeed, the life of this world
is only play and amusement.
But if you believe and are God-fearing,

وَنَبِّئُوا أَخْبَارَكُمْ

إِنَّ الَّذِينَ كَفَرُوا ﴿٣٢﴾

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

وَسَأَقُوا الرَّسُولَ

مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ

لَنْ يَضُرُّوا اللَّهَ شَيْئًا

وَسَيَحِطُّ أَعْمَلُهُمْ

﴿٣٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا

اطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ

وَلَا تُبْطِلُوا أَعْمَالَكُمْ

﴿٣٤﴾ إِنَّ الَّذِينَ كَفَرُوا

وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ

فَلَنْ يَعْرِفَ اللَّهُ هُمُ

﴿٣٥﴾ فَلَا تَهِنُوا

وَتَدْعُوا إِلَى السَّلَامِ

وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ

وَلَنْ يَرْكَبَ أَعْمَالَكُمْ

﴿٣٦﴾ إِسْمَا الْحَيَاةِ الدُّنْيَا

لِعِبٍّ وَلَهُوٍّ

وَإِنْ تَوَمَّنَا وَتَنَقَّوْا

يُؤَيِّدُكُمْ أَجُورَكُمْ

وَلَا يَسْتَأْذِنُكُمْ أَمْوَالَكُمْ

سُورَةُ الْحَجَّاتِ

الجزء السادس والعشرون

He will give you your rewards, 'in full'.

Nor does He ask that you give
'to the cause of God all' your wealth.

47:37 Were He to ask you for it,
so as to heavily press you,
you would become miserly.

And thus would He bring forth your ill will.

47:38 There you are!

You have been called upon
to spend in the path of God.

But among you are those who become miserly.

Yet anyone who becomes miserly
becomes miserly only against 'the good
of' his own soul.

For it is God 'alone' who is the Self-Sufficient.

And it is you who are the poor.

So if ever you turn away,
'trading faith for unbelief,'

He shall replace you
with a people other than yourselves.

Then never shall they be like you.

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إِنْ يَسْأَلْكُمْوهَا

فِيخُوفِكُمْبَسَخَلُوا

وَيُخْرِجْأَضْعَانَكُمْ

هَذَاأَنْتَهُهَلْؤَلَاءِتُدْعَوْنَ

لِنُفُوقُوا فِي سَبِيلِ اللَّهِ

فَمِنْكُمْ مَنْ يَبْخُلُ

وَمَنْ يَبْخُلُ

فَأِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ

وَاللَّهُ الْعَنِي وَأَنْتُمْ الْفُقَرَاءُ

وَلَيْتَ تَتَوَلَّوْا

بَسَبَدِلَ قَوْمًا غَيْرَكُمْ

ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

Surah 48 / 29 VERSES / REVEALED AT MADINAH

Al-Fath

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

48:1 We have, indeed—
 in the Truce of Hodaybiyyah—
 accorded a triumph to you, O Prophet,
 for your unyielding devotion—
 a manifest triumph, indeed!

48:2 Therefore, shall God forgive you your sins—
 whatever has preceded of them
 and whatever of them is to come.
 And, therefore, shall He
 perfect His blessing upon you
 and guide you along a straight way of salvation.

48:3 And, therefore, shall God support you
 with an indomitably mighty support.

48:4 He is the One who sent down tranquility
 into the hearts of the believers at Hodaybiyyah,
 so that they might add
 an increased measure of faith
 to their well-firm faith.
 For to God alone belong the hosts
 of the heavens and the earth.
 Indeed, ever is God all-knowing, all-wise.

48:5 And, therefore, shall He admit
 the believing men and the believing women

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ①
 لِيَغْفِرَ لَكَ اللَّهُ ②
 مَا تَقَدَّمَ مِنْ ذَنْبِكَ
 وَمَا تَأَخَّرَ وَيُنِزِّلَ نِعْمَتَهُ عَلَيْكَ
 وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا
 وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ③
 هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ ④
 فِي قُلُوبِ الْمُؤْمِنِينَ
 لِيَزِيدَهُمْ مِنْهُ ⑤
 وَلِيُؤْتِيَهُمْ جُودًا
 وَالسَّمَوَاتِ وَالْأَرْضِ
 وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
 لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

into Gardens beneath which rivers flow,
 wherein they shall abide forever.
 Moreover, He shall absolve them
 of their misdeeds.
 And this, in the providence of God,
 is 'forever' a magnificent triumph.

48:6 Yet He shall punish
 the hypocrite men and the hypocrite women,
 and the men who associate gods with God
 and the women who associate gods with God—
 those who think evil thoughts about God.
 Upon them shall befall
 a turn of 'great' misfortune.
 Moreover, God shall be wrathful
 against them and shall curse them.
 Thus has He prepared for them Hell—
 and an evil destination it is!

48:7 For to God 'alone' belong the hosts
 of the heavens and the earth.
 Indeed, ever is God overpowering, all-wise.

48:8 'O Prophet!
 Indeed, We have sent you
 as a witness 'to all the world';
 and 'as' a bearer of glad tidings
 of everlasting delight in Paradise
 to those who believe;
 and 'as' a forewarner 'to humanity
 of God's nearing Judgment' —

48:9 that 'together' you might 'all' believe in God
 and 'in His Messenger, and uphold His 'cause',
 and reverence Him,
 and highly exalt Him 'alone',
 in the early morning and in the late afternoon.

48:10 Indeed, those who pledge allegiance to you,

سُورَةُ الْفَتْحِ

الجزء السادس والعشرون

خَالِدِينَ فِيهَا
 وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ^٤
 وَكَانَ ذَلِكَ عِنْدَ اللَّهِ
 قَوْلًا عَظِيمًا
 وَيُعَذِّبُ^٥
 الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
 وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
 الظَّالِمِينَ بِاللَّهِ
 ظُلْمَ السَّوْءِ^٦
 عَلَيْهِمْ دَائِرَةُ السَّوْءِ
 وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ
 وَأَعَدَّ لَهُمْ جَهَنَّمَ
 وَسَاءَتْ مَصِيرًا
 وَاللَّهُ جُنُودُ^٧
 السَّمَوَاتِ وَالْأَرْضِ
 وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
 إِنَّا أَرْسَلْنَاكَ شَهِيدًا
 وَمُبَشِّرًا وَنَذِيرًا
 لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ
 وَنُعَزِّرُوهُ
 وَنُقَرِّبُوهُ
 وَنُصَلِّحُوهُ
 بُكْرَةً وَأَصِيلًا
 إِنَّ الَّذِينَ يَبَايِعُونَكَ
 إِنَّمَا يَبَايِعُونَ اللَّهَ

سُورَةُ الْفَتْحِ

الجزء السادس والعشرون

O Prophet, in fact, pledge allegiance to God.
 God's Hand is over their hands.
 Thus one who breaches his oath
 only makes such a breach
 to the detriment of one's own soul.
 But one who fulfills
 all that one has covenanted with God,
 He shall give such a one a magnificent reward.

48:11 Those of the Bedouins
 who stayed behind in fear of battle
 will say to you when you return to them:
 Our wealth and our families have occupied us.
 So seek God's forgiveness for us.
 They say with their tongues
 what is not in their hearts.
 Say to them:
 Yet who shall hold any authority
 to help you against God
 if He intends for you harm
 or intends for you benefit?
 Rather, God is ever aware of all that you do.

48:12 Indeed, you thought in your hearts
 that the Messenger and the believers
 would never return to their families alive.
 Moreover, this was made fair-seeming
 in your hearts.
 Thus you thought evil thoughts.
 Therefore, you became a ruined people,
 destitute of all goodness.

48:13 For as to anyone who does not believe in God
 and His Messenger—
 then let it be known:
 We have, indeed, prepared
 for the disbelievers a flaming fire in Hell!

48:14 For to God alone belongs all dominion

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

فَمَنْ نَكَتْ

فَإِنَّمَا يَنْكُتُ عَلَى نَفْسِهِ

وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ

فَسَوْفَ يُؤْتِيهِ أَجْرًا عَظِيمًا

سَيَقُولُ لَكَ

الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ

شَغَلْنَا أَمْوَالَنَا وَأَهْلُونَا

فَأَسْتَغْفِرْ لَنَا

يَقُولُونَ يَا أَسْنَتَيْهِمْ

مَا لَيْسَ فِي قُلُوبِهِمْ

قُلْ فَمَنْ يَمْلِكُ لَكُمْ

وَسْوَ اللَّهِ شَيْئًا

إِنْ أَرَادَ بِكُمْ ضَرًّا

أَوْ أَرَادَ بِكُمْ نَفْعًا

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ

الرَّسُولُ وَالْمُؤْمِنُونَ

إِلَىٰ أَهْلِيهِمْ أَبَدًا

وَزَيَّرْتُمْ ذَلِكَ فِي قُلُوبِكُمْ

وَظَنَنْتُمْ ظَنَّ السَّوْءِ

وَكُنْتُمْ قَوْمًا بُورًا

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ

فَأِنَّا لَآعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ

11

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14

over the heavens and the earth.

He forgives whomever He so wills.

And He punishes whomever He so wills.

Yet ever is God all-forgiving, mercy-giving.

48:15 Those of the Bedouins who stayed behind for fear of battle will soon say to you when you proceed to the forthcoming spoils to take possession of them:

Let us follow you!

They desire to alter the words of God.

Say to them:

Never shall you follow us!

Thus did God say beforehand.

They will then say:

No, but you seek to begrudge us

for you envy us!

Tell them: Not at all!

But little do they understand the ways of God.

48:16 Say to those of the Bedouins who stayed behind:

You shall be called forth against a people

endowed with mighty military force.

Either you will fight them,

or they will submit to God willingly.

Thus if you obey,

God will give you an excellent reward.

But if you turn away,

as you turned away before,

He will torment you

with a most painful torment.

48:17 There is no offense for the blind,

nor is it an offense for the lame,

nor is it an offense for the sick

to stay behind from battle.

Yet one who obeys God and His Messenger,

such a one shall He admit

يَغْفِرُ لِمَن يَشَاءُ

وَيُعَذِّبُ مَن يَشَاءُ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

سَيَقُولُ الْمُخَلَّفُونَ

إِذَا أَنْطَلَقْتُمْ

إِلَى مَعَانِمَ لِنَأْخُذْهَا

ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ

أَن يُبَدِّلُوا كَلِمَ اللَّهِ

قُلْ لَن تَتَّبِعُونَا كَذَلِكُمْ

قَالَ اللَّهُ مِن قَبْلُ

فَسَيَقُولُونَ بَلْ نَحْسَدُونَكَ

بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ

سَتَدْعُونَ إِلَيَّ

قَوْمِ أُولَىٰ بِأَنَّ سَنُؤَدِّي

لِقَوْلِهِمْ أَوْ يُسَلِّمُونَ

فَإِن تُطِيعُوا

يُؤْتِكُمْ اللَّهُ أَجْرًا حَسَنًا

وَإِن تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِن قَبْلُ

يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ

وَلَا عَلَى الْأَعْرَجِ حَرَجٌ

وَلَا عَلَى الْمَرِيضِ حَرَجٌ

وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ

يُدْخِلْهُ جَنَّاتٍ

تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

into Gardens beneath which rivers flow.
But one who turns away,
'such a' one shall He torment
with a most painful torment.

- 48:18 *Very truly, God was well-pleased
with the believers when they pledged
'the All-Pleasing' Allegiance to you,
'O Prophet,' under the tree.
For He knew what was in their hearts.
Thus did He send down tranquility upon them.
Moreover, He shall reward them
with an imminent victory—
- 48:19 and much spoils,
which they shall assuredly take 'possession of'!
And ever is God overpowering, all-wise.
- 48:20 'O Prophet!'
God has 'also' promised you 'and the believers'
much spoils 'thereafter,'
which you shall take 'possession of in due time'.
Moreover, He has hastened for you
this 'immediate windfall of Khaybar'—
for He held back the hands of people
from 'harming' you—
so that it might be a sign to the believers,
and so that He might guide you
along a straight way 'of salvation'.
- 48:21 Still others 'await'—
gains 'which you are not 'now' able to attain.
'Yet' truly God encompasses them
'in His knowledge'.
For God is ever powerful over all things.
- 48:22 Moreover,
if ever those 'in Makkah' who disbelieve
were to fight you 'again',

الجزء السادس والثمانون

وَمَنْ يَتَوَلَّ يَعْذِِبْهُ عَذَابًا أَلِيمًا

لَقَدْ رَضِيَ اللَّهُ

عَنِ الْمُؤْمِنِينَ

إذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

فَعَلِمَ مَا فِي قُلُوبِهِمْ

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ

وَأَنْبَأَهُمْ فَتْحًا قَرِيبًا

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

وَعَدَّكُمْ اللَّهُ

مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا

فَعَجَّلَ لَكُمْ هَذِهِ

وَكَفَّ أَيْدِي النَّاسِ عَنْكُمْ

وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ

وَيَهْدِيَكُمْ

صِرَاطًا مُسْتَقِيمًا

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا

فَدَاخَطَ اللَّهُ بِهَا وَكَانَ اللَّهُ

عَلَى كُلِّ شَيْءٍ قَدِيرًا

وَلَوْ قَاتَلَكُمْ الَّذِينَ كَفَرُوا

لَوَلَّوْا الْأَدْبَرَ

18

19

20

21

22

- they would, most surely,
turn their backs in flight,
whereupon they would find
neither patron nor supporter.
- 48:23 Such has been the ordained way of God
that has gone before—
supporting the believers
and vanquishing the faithless.
And never will you find, O Prophet,
in the established way of God, any alteration.
- 48:24 For He is the One
who pacified the disbelievers
and held back their hands from harming you—
and your hands from them—
in proximity to the valley of Makkah
at Hudaibiyyah,
after you captured their advance forces
and He made you triumph over them.
And ever is God all-seeing of all that you do.
- 48:25 They are the ones who disbelieved,
and who barred you believers
from the Sacred Mosque at Makkah,
and who barred the charitable-offering
of sacrifice,
which was detained so that it did not reach
its designated place of sacrifice.
And were it not for some believing men
and some believing women there—
whom you did not know to be believers
and whom you would have, therefore,
trampled upon—
an act that would have brought you
unknowingly into dishonor on their account—
God would have let you
vanquish the Makkans.

سُورَةُ الْفَتْحِ

الْحِزْبُ السَّادِسُ وَالْعِشْرُونَ

ثُمَّ لَا يَجِدُونَ

وَلِيًّا وَلَا نَصِيرًا

سُنَّةَ اللَّهِ

٢٣

الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ

وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

وَهُوَ الَّذِي كَفَّ

٢٤

أَيْدِيَهُمْ عَنْكُمْ

وَأَيْدِيَكُمْ عَنْهُمْ بِطِينِ مَكَّةَ

مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

هُمُ الَّذِينَ كَفَرُوا

٢٥

وَصَدُّوكُمْ عَنِ

الْمَسْجِدِ الْحَرَامِ وَالْمَدْيَةِ

مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ

وَلَوْلَا رِجَالُ الْمُؤْمِنُونَ

وَنِسَاءُ الْمُؤْمِنَاتِ

لَرَأَيْتُمْ تَعْلَمُوهُمْ أَنْ تَطَافُوكُمْ

فَنُصِيبُكُمْ مِنْهُمْ

مَعْرَةً بَغَيْرِ عِلْمٍ

سُورَةُ الْفَتْحِ

الْحَزْمَةُ السَّادِسُ وَالْوَشْرُونَ

But this was so because God admits
whomever He so wills into His mercy.
If they had but separated themselves
from the disbelievers,
We would, most surely, have tormented
those who disbelieved, apart from them,
with a most painful torment.

48:26 Behold!

Those who disbelieved
induced in their own hearts
hot indignation at Hujaybiyyah—
the indignation of pagan ignorance—
to block you from the Sacred Mosque.
So God sent down His tranquility
upon His Messenger and upon the believers,
who stayed their hands.
And thus God caused them to adhere
to the imperatives of the Word of Piety—
for they were most worthy of it
and entitled to it.

And ever is God all-knowing of all things.
48:27 Very truly,
with profound truth God has confirmed
His Messenger's true vision,
as seen in his dream,
of entering the Sacred Mosque
with the believers:

You shall certainly enter the Sacred Mosque,
by the will of God, in full security,
with your heads ceremonially shaved
or hair shortened, without any fear.
For He knows what you do not know.
Moreover, He has decreed, apart from this,
another imminent victory for you.

48:28 He is the One who has sent His Messenger

لِيَدْخُلَ اللَّهُ
فِي رَحْمَتِهِ، مَنْ يَشَاءُ
لَوْ تَزَيَّلُوا لَعَذَّبْنَا
الَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا
(٣٦) إِذْ جَعَلَ الَّذِينَ كَفَرُوا
فِي قُلُوبِهِمُ الْحَمِيَّةَ
حَمِيَّةَ الْجَاهِلِيَّةِ
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ
عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ
وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَى
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا
(٣٧) لَقَدْ صَدَقَ اللَّهُ
رَسُولَهُ الرُّؤْيَا بِالْحَقِّ
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ
مُحْلِقِينَ رُءُوسِكُمْ وَمُقَصِّرِينَ
لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا
فَجَعَلَ مِنْ ذَلِكَ
فَتْحًا قَرِيبًا
(٣٨) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
بِالْهُدَىٰ وَدِينِ الْحَقِّ

with the guidance of the Quran
 and the religion of truth,
 so that He may cause it to prevail
 on its own merit over every religion.
 And sufficient is God as a witness to this :
 48:29 Muhammad is the Messenger of God!
 And those who are with him
 are severe against the disbelievers,
 but merciful to one another.
 You see them constantly
 bowing themselves in worship ,
 and bowing their faces down
 to the ground, therein,
 seeking an all-nourishing bounty from God
 and His good pleasure.
 Their marks are upon their faces
 from the traces of bowing their faces down
 to the ground in Prayer .
 That is their likeness, as described in the Torah.
 And their likeness in the Evangel
 is as a seed which puts forth its shoot,
 then strengthens it, so that it grows stout
 and stands upright upon its stem,
 gratifying the sowers—
 such that through these believers ,
 He may enrage the disbelievers.
 God has promised
 those among them who believe
 and do righteous deeds
 much forgiveness and a magnificent reward.

سُورَةُ الْفَاتِحَةِ

الجزء السادس والعشرون

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

وَكَفَى بِاللَّهِ شَهِيدًا

مُحَمَّدًا رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ

٢٩

أَشِدَّاءُ عَلَى الْكُفَّارِ

رَحِيمًا بَيْنَهُمْ

تَرْتَابُهُمْ زُكَّاءٌ سَجِدًا يَبْتَغُونَ

فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

سِيمَاهُمْ فِي وُجُوهِهِمْ

مِنْ أَثَرِ السُّجُودِ

ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ

وَمَثَلُهُمْ فِي الْإِنْجِيلِ

كَرْبَعٍ أَخْرَجَ شَطْأَهُ

فَتَازَرَهُ فَاسْتَغْلَظَ

فَاسْتَوَى عَلَى سَوْقِهِ

يُصِيبُ الزَّرْعَ

لِيَغِيظَ بِهِمُ الْكُفَّارَ

وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ

مَغْفِرَةً وَأَجْرًا عَظِيمًا

Surah 49 / 18 VERSES / REVEALED AT MADINAH

Al-Hujurât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 49:1 O you who believe!
Do not advance yourselves in any affair
contrary to the decree of God
and His Messenger.
And fear God.
Indeed, God is all-hearing, all-knowing.
- 49:2 O you who believe!
Do not raise your voices
above the voice of the Prophet,
nor speak loudly to him
as you are sometimes loud with one another,
for then your good works
will become utterly futile with God,
though you would not perceive it.
- 49:3 As to those who lower their voices
in the presence of the Messenger of God,
these are the ones
whose hearts God has tested pure
for righteous fear of Him.
For them, there is much forgiveness
and a magnificent reward.
- 49:4 O Prophet!

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا ﴿١﴾
لَا تَقْدِمُوْا بَيْنَ يَدَيِّ اللّٰهِ
وَرَسُوْلِهِۦ ۗ وَاَنْقُوْا اللّٰهَ
ۗ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ
يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا ﴿٢﴾
لَا تَرْفَعُوْا اَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ
وَلَا يَجْهَرُوْا لَهٗ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
اَنْ يَّحْبَطَ اَعْمَلُكُمْ
وَاَنْتُمْ لَا تَشْعُرُوْنَ
ۗ اِنَّ الَّذِيْنَ يَغْضُوْنَ اَصْوَاتَهُمْ
عِنْدَ رَسُوْلِ اللّٰهِ
اُوْلٰئِكَ الَّذِيْنَ اَمْتَحَنَ اللّٰهُ
قُلُوْبَهُمْ لِلْقَوٰى
لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ

- As to those who call out to you,
from behind the chambers of your residence,
most of them do not understand
good manners and civility.
- 49:5 For were they to remain patient
until you were to come out to them
of your own accord,
it would be better for them.
Yet God is all-forgiving, mercy-giving.
- 49:6 O you who believe!
If an ungodly person comes to you
with any news, be discerning,
so as not to afflict a people out of ignorance,
and thereafter become regretful
about what you have done.
- 49:7 Moreover, know that in your midst
is the Messenger of God.
Were he to follow the inclinations
you express in most matters,
you would, most surely, become overburdened
with hardships.
- However, God has endeared faith to you
and adorned it in your hearts.
Thus He has made unbelief hateful to you,
as well as ungodliness and disobedience.
It is these who are the rightly guided.
- 49:8 This is a bounty from God and a blessing.
For God is all-knowing, all-wise.
- 49:9 Yet if ever two groups of the believers
fight one another,
then set things aright between them.
But if one of them remains unreconciled
and commits injustice against the other,
then fight the one that commits injustice,

سُورَةُ الْحُجُرَاتِ

الجزء السادس والعشرون

٤ إِنَّ الَّذِينَ يَدَّأُونَكَ

مِنْ وَّرَاءِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ

وَلَوْ أَنَّهُمْ صَبَرُوا

حَتَّى تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَهُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ

٥ يَا أَيُّهَا الَّذِينَ آمَنُوا

إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
أَنْ تُصِيبُوا قَوْمًا بِمِجهَلَةٍ
فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ
تُدْمِين٦ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ
لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأُمْرِ
لَعَنِتُمْ وَلَكِنَّ اللَّهَ
حَبَّبَ إِلَيْكُمُ الْإِيمَانَوَزَيَّنَّهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكَفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
أُولَئِكَ هُمُ الرَّاشِدُونَ

فَضلاً مِنَ اللَّهِ وَنِعْمَةً

وَاللَّهُ عَلِيمٌ حَكِيمٌ

٧ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ
أَقْتَلُوا فَاصْلِحُوا بَيْنَهُمَا
فَإِنْ بَغَتْإِحْدَاهُمَا عَلَى الْأُخْرَى
فَقَاتِلُوا الَّتِي تَبَغَى

سُورَةُ الْحُجُرَاتِ

الجزء السادس والعشرون

until that group reverts to the rule of God.

Yet if it so reverts,

then again set things aright between them
with equity. And be just.

Indeed, God loves those who are just.

49:10 Indeed, all the believers are brethren.

Thus set aright relations

between your brothers.

And fear God, so that you may be shown mercy.

49:11 O you who believe!

Men shall not scoff at other men.

For those whom they scoff at
may be better than them.

Nor shall women scoff at other women.

For those whom they scoff at
may be better than them.

Nor shall you slander each other.

Nor shall you revile each other
by way of abhorrent nicknames.

Woeful is the ungodly name after attaining faith.

Thus whoever does not repent from this,
then it is these

who are the wrongdoers, godless in heart.

49:12 O you who believe! Shun much suspicion.

For, indeed, certain kinds of suspicion are sinful.

Nor shall you spy on each other.

Nor shall you backbite one another.

Would any of you like to eat
his dead brother's flesh?

You would, most surely, abhor it. So fear God.

Indeed, God is all-relenting, mercy-giving.

49:13 O humankind!

حَقَّ نَفْيٌ إِلَىٰ أَمْرِ اللَّهِ

فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا

بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ

يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

فَأَصْلِحُوا بَيْنَ أَخْوَابِكُمْ

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا

لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ

عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ

وَلَا نِسَاءٌ مِنْ نِسَاءٍ

عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

وَلَا تَلْمِزُوا أَنْفُسَكُمْ

وَلَا تَنَابَزُوا بِالْأَلْقَابِ

بِئْسَ الْأَسْمُ

الْفُسُوقُ بَعْدَ الْإِيمَانِ

وَمَنْ لَمْ يَنْتَبِ

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا

اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

وَلَا تَجَسَّسُوا

وَلَا يَغْتَابَ بَعْضُكُمْ بَعْضًا

أَيُّحِبُّ أَحَدُكُمْ أَنْ

يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ

Indeed, We have created all of you
 from a single male and female.
 Moreover, We have made you
 peoples and tribes,
 so that you may come to know one another.
 And, indeed, the noblest of you,
 in the sight of God,
 is the most God-fearing of you.
 Indeed, God is all-knowing, all-aware.

49:14 *The Bedouins have said:
 We believe!
 Say to them, O Prophet:
 You have not truly believed.
 Rather, you should say:
 We have submitted ourselves.
 For pure faith has not yet entered your hearts.
 But if you obey God and His Messenger,
 He shall not deprive you of anything
 regarding the reward of your work.
 Indeed, God is all-forgiving, mercy-giving.

49:15 As for the constant believers,
 they are those
 who believe in God and His Messenger,
 and who do not have any doubt
 about their faith,
 and who strive with their wealth
 and their persons in the path of God.
 It is these who are the truehearted.

49:16 Say to the Bedouins, O Prophet:
 Will you teach God about your religion,
 while God knows all that is in the heavens
 and all that is in the earth?

49:17 For God is all-knowing of all things.
 They would bestow a favor upon you,

يَا أَيُّهَا النَّاسُ ﴿١٣﴾

إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ

عِنْدَ اللَّهِ أَتْقَىٰكُمْ

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

﴿١٤﴾ قَالَتِ الْأَعْرَابُ ءَأَمَنَّا

قُلْ لَمْ تَوْفَرُوا

وَلَكِنْ قَوْلُوا أَتَمَنَّا وَلَمَّا

يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ

وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ

لَا يَلْبِسْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

﴿١٥﴾ إِنَّمَا الْمُؤْمِنُونَ

الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ

ثُمَّ لَمْ يَرْتَابُوا

وَجَاهَدُوا بِأَمْوَالِهِمْ

وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ

أُولَٰئِكَ هُمُ الصَّادِقُونَ

﴿١٦﴾ قُلْ

أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ

وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

سُورَةُ الْحُجُرَاتِ
الْحُجْرَةُ السَّادِسُ وَالْعِشْرُونَ

O Prophet, by embracing Islam,
a willing submission to God alone!
Say to them:
Do not regard your submission to God
as a favor bestowed on me.
Rather, it is God who bestows a favor upon you
by guiding you to faith,
if, indeed, you are truthful.
Indeed, God knows
all the realms of the unseen,
of the heavens and of the earth.
Thus God is all-seeing of all that you do.

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ (١٧)

قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم

بَلَىٰ اللَّهُ يَمُنُّ عَلَيْكُمْ

أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ

إِنْ كُنْتُمْ صَادِقِينَ

إِنَّ اللَّهَ يَعْلَمُ

غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۗ

وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

49:18

Surah 50 / 45 VERSES / REVEALED AT MAKKAH

Qāf

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 50:1 *Qāf*
By the all-glorious Quran!
You, O Muhammad, are a true messenger.
- 50:2 Yet these who belie you
are astonished that a mortal forewarner
has come to them from among themselves.
Thus the disbelievers say:
This is an astonishing thing!
- 50:3 Is it that when we are dead
and have become mere dust
we shall be resurrected?
Such a return to life
is a far-fetched thing to believe!
- 50:4 Yet already We have known all that the earth
shall leach away from them in their graves.
For in Our providence
is a Book preserving every record.
- 50:5 Rather more astonishing
is that they have hastily belied the truth
of this Quran as soon as it came to them—
without seeking to comprehend it.
Thus do they abide in a confused state of affairs
concerning God and faith.

قَافٍ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوا أَنْ ﴿٢﴾

جَاءَهُمْ مُنذِرٌ مِنْهُمْ

فَقَالَ الْكَافِرُونَ

هَذَا شَيْءٌ عَجِيبٌ

أَيُّ ذَا مِثْلِنَا وَكُنَّا نُرَآبِأُ ﴿٣﴾

ذَلِكَ رَجْعٌ بَعِيدٌ

قَدْ عَلِمْنَا ﴿٤﴾

مَا نَنْقُصُ الْأَرْضَ مِنْهُمْ

وَعِنْدَنَا كِتَابٌ حَفِيظٌ

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ﴿٥﴾

فَهُمْ فِي أَمْرٍ مَرِيحٍ

قَفَّ

الْحَيَّةُ السَّائِسُ وَالْبَشَرُونَ

- 50:6 Have they not looked
at the heaven above them,
how perfectly We built it and adorned it?
Nor has it even a single flaw.
- 50:7 And as to the Earth—it is We alone
who spread it wide at its surface,
and cast therein anchoring mountains
to balance it as it spins.
And it is We alone who caused to grow in it
something of every delightful variety
of plant life—
- 50:8 as a divine insight for humankind
into the wonders of creation,
and as a reminder of an inevitable Resurrection
for every penitent servant.
- 50:9 For We sent down, from the sky, blessed water
full of mercy, with which We grow gardens,
and grain of the harvest,
- 50:10 and tall date palms
with spathes of clustered dates—
- 50:11 as a provision for all God's servants.
And, thereby, do We give life
to a lifeless habitation.
Even so shall be the Resurrection of man.
- 50:12 The people of Noah belied God's message
before those of them who now disbelieve,
as did the Dwellers of the Water-Pit
of Al-Rass, and the peoples of Thamûd,
and 'Âd, and Pharaoh, and the brethren of Lot,
and the Dwellers of the Thicket of Al-Aykah,
and the ancient people of Tubba' in Yemen.
Every one of them denied the divine mandate
of God's messengers.
Thus My threat

٦ أَفَلَمْ يَنْظُرُوا

إِلَى السَّمَاءِ فَوْقَهُمْ

كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا

وَمَا هَا مِنْ فُرُوجٍ

٧ وَالْأَرْضِ مَدَدْنَاهَا

وَأَلْقَيْنَا فِيهَا رَوَاسِيَ

وَأَنْبَتْنَا فِيهَا

مِنْ كُلِّ رَوْحٍ بِهَيْجٍ

٨ تَبْصِرَةً وَذِكْرَى

لِكُلِّ عَبْدٍ مُنِيبٍ

٩ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا

فَأَنْبَتْنَا بِهِ جَنَّاتٍ

وَحَبَّ الْحَصِيدِ

١٠ وَالنَّخْلَ بَاسِقَاتٍ

لَهَا طَعْمٌ نَضِيدٌ

١١ رِزْقًا لِلْعِبَادِ

وَأَحْيَيْنَاهُ بِلَدَّةٍ مَيْتًا

كَذَلِكَ الْخُرُوجُ

١٢ كَذَّبَ قَبْلَهُمْ قَوْمُ نُوحٍ

وَأَصْحَابُ الرَّيْسِ وَنَمُودُ

١٣ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ

١٤ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ تُبَّعٍ

كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ

- to bring judgment upon them` came to pass.
- 50:15 Then are We` now deemed
to have been` enfeebled
by` originating` the first creation
such that We are unable to create you anew?
Rather, it is` only they` who disbelieve
who are` mired` in uncertainty
about` the coming of` a new creation
in the Hereafter`.
- 50:16 For very truly, We created man` out of earth`.
Thus We know` with certainty`
all that whispers within his` very` soul.
For We are nearer to` each` one
than` even` the jugular vein.
- 50:17 Behold!
The receiving-` angels` receive` each one's
every word and deed in life`—
one on the right and one on the left—
seated,` giving heed`.
- 50:18 Not a word does one utter,
but that with one is a ready observer.
- 50:19 Then comes the` rigors and throes
of the` delirium of death,
bearing the` reality of the Hereafter's` truth—
when to every disbeliever it is said`:
This now is that` very moment`
wherefrom you` frantically` sought evasion!
- 50:20 And,` suddenly,
the Trumpet` of Resurrection` is blown,
and it is said`:
This now is` the fulfillment
of` the Day of` Dreadful` Threat!
- 50:21 Thus,` instantly, from the grave`
each soul sallies forth—two angels` with it:

سُبْحَانَكَ

الجزء السادس والعشرون

أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ ﴿١٥﴾

بَلْ هُمْ فِي لَبْسٍ

مِّنْ خَلْقٍ جَدِيدٍ

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَانَهُ ﴿١٦﴾

مَا تُوَسَّوْا بِهِ نَفْسَهُ

وَوَحْنٌ أَقْرَبُ إِلَيْهِ

مِّنْ حَبْلِ الْوَرِيدِ

إِذْ يَتْلَى الْمُنْتَفِيَانِ ﴿١٧﴾

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

مَا يَلْفِظُ مِنْ قَوْلٍ

إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ﴿١٨﴾

ذَٰلِكَ مَا كُنْتُمْ مِنْهُ حٰجِدِينَ

وَنُفِخَ فِي الصُّورِ ﴿٢٠﴾

ذَٰلِكَ يَوْمُ الْوَعِيدِ

وَجَاءَتْ كُلُّ نَفْسٍ ﴿٢١﴾

سُوْرَةُ

الْحِزْبُ السَّادِسُ وَالْعِشْرُونَ

- One driving it inexorably
to the Plain of Assembly ;
and the other, a witness to all its earthly deeds.
- 50:22 To the disbeliever, it shall be said:
Very truly, you were 'lost' in 'utter' unawareness
of 'the imminence of all of' this 'in life' .
Yet, now, have We removed your veil!
Thus your sight this Day is 'acutely' piercing.
- 50:23 Then 'the angel who that Day
is' his close companion shall say:
This 'record' that is with me
is 'of his life, full and' ready!
- 50:24 'God shall say:
Cast into 'the Fire of' Hell
every 'inveterately' obstinate disbeliever!
50:25 Preventer of good!
Doubt-mongering transgressor!
50:26 'Anyone' who has held with God any other god!
Cast him now—both of you 'angels' —
into the severest torment!
- 50:27 *His close companion 'in evil
in the world' shall say: Our Lord!
I did not make him transgress.
Rather, he 'himself' was 'lost'
in uttermost misguidance.
- 50:28 'God' shall say:
'Contend not with each other
before Me 'this Day' !
For 'of its certain doom',
I have already conveyed to you
'much' advanced forewarning
'with My messengers' .
- 50:29 Never shall the word 'of recompense'
be altered by Me.
Nor do I ever wrong

مَعَهَا سَائِقٌ وَشَمِيدٌ

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا ﴿٢٢﴾

فَكَشَفْنَا عَنْكَ غِطَاءَكَ

فَبَصَّرَكَ الْيَوْمَ حَلِيدٌ

وَقَالَ قَرِينُهُ ﴿٢٣﴾

هَذَا مَا لَدَىٰ عَيْنِي

أَلَيْفَا فِي جَهَنَّمَ كُلٌّ كَفَّارٌ عَيْنِي ﴿٢٤﴾

مَتَاعٌ لِلْآخِرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

أَلَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ ﴿٢٦﴾

فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ

﴿٢٧﴾ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْنَاهُ

وَلَكِن كَانَ فِي ضَلَالٍ بَعِيدٍ

﴿٢٨﴾ قَالَ لَا تَخْتَصِمُوا لَدَيَّ

وَقَدْ قَدَّمْتُمُ إِلَيْكُمْ بِالْوَعِيدِ

﴿٢٩﴾ مَا بَدَّلُ الْقَوْلُ لَدَيَّ

- any among 'My' servants 'in the least'.
- 50:30 On that Day, We shall say to 'the Fire of' Hell:
Are you filled?
And it shall say: Are there any more?
- 50:31 Yet the Garden 'of Paradise'
shall have been drawn near
for the God-fearing—
not far-off 'from their sight'.
- 50:32 It shall be said:
This is 'the fulfillment of' all that you 'believers'
have been promised—
for every one 'who was' penitent,
every keeper 'of His covenant'—
- 50:33 whoever has feared the All-Merciful,
'while' in the 'domain' unseen,
and who comes 'to his Lord'
with a penitent heart 'longing to be redeemed'.
- 50:34 It shall be said to them:
Enter it, in peace!
This is the Day of Eternity.
- 50:35 For them, therein, shall be all
that they could ever wish.
Yet with Us is even more!
- 50:36 But how many a 'disbelieving' generation
before them have We destroyed
'for ungodliness'?
They were far mightier
than these 'present disbelievers'
in 'their capability of' violent assault.
Indeed, they searched vigorously
through the earth 'for gain and dominance'.
Yet was there any asylum 'at all for them'
from God?

سُوْرَةُ الْقَافِ

الْحِزْبُ السَّادِسُ وَالْعِشْرُونَ

وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ
يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ
وَنَقُولُ هَلْ مِنْ مَّزِيدٍ
وَأَزَلَفْتِ الْجَنَّةَ
لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
هَذَا مَا تُوعَدُونَ
لِكُلِّ أَوَّابٍ حَفِيظٍ
مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ
وَجَاءَ بِقَلْبٍ مُنِيبٍ
أَدْخَلُوهَا وَسَلَامٍ
ذَلِكَ يَوْمُ الْخُلُودِ
هُم مَّا يَشَاءُونَ فِيهَا
وَلَدَيْنَا مَزِيدٌ
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ
مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا
فَنَقَّبُوا فِي الْبِلَادِ
هَلْ مِنْ مَّجِيسٍ

- 50:37 Indeed, in this Quran,
there is, most surely, a reminder
for whoever has a living heart
or lends an attentive ear,
with full presence of mind.
- 50:38 Now very truly, it is We alone
who have created the heavens and the earth,
and all that is between them,
in a span of six Heavenly days—
and never were We touched
with any weariness!
- 50:39 Therefore, be patient, O Prophet,
with what they say.
Moreover, highly exalt your Lord
with all praise
before the rising of the sun
and before its setting.
- 50:40 And during part of the night,
exalt Him, as well,
and also after you bow your face down
to the ground in your Prayers.
- 50:41 And listen well for the Day, O Prophet,
that the caller to Judgment
shall call people forth from their graves,
from a place so very near them—
- 50:42 a Day they shall hear
the Trumpet Blast of Resurrection
with undeniable truth.
That shall be the Day of Emergence.
- 50:43 Indeed, it is We alone
who give life and give death.
Thus to Us alone is the ultimate destiny.
- 50:44 The Day the earth splits open
from above them,

الجزء السادس والعشرون

سورة قاف

٣٧ ﴿ ۞ ﴾ إِنَّ فِي ذَلِكَ لَذِكْرًا

لِمَن كَانَ لَهُ قَلْبٌ

أَوْ أَلْفَى السَّمْعَ

وَهُوَ شَهِيدٌ

٣٨ ﴿ ۞ ﴾ وَلَقَدْ خَلَقْنَا

السَّمَوَاتِ وَالْأَرْضَ

وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

وَمَا مَسَّنَا مِن لُّغُوبٍ

٣٩ ﴿ ۞ ﴾ فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ

وَسَبِّحْ بِحَمْدِ رَبِّكَ

قَبْلَ طُلُوعِ الشَّمْسِ

وَقَبْلَ الْغُرُوبِ

٤٠ ﴿ ۞ ﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ

وَأَدْبَرَ السُّجُودِ

٤١ ﴿ ۞ ﴾ وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ

مِن مَّكَانٍ قَرِيبٍ

٤٢ ﴿ ۞ ﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ

ذَلِكَ يَوْمَ الْخُرُوجِ

٤٣ ﴿ ۞ ﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ

وَاللَّيْلَةُ الْمَصِيرُ

٤٤ ﴿ ۞ ﴾ يَوْمَ نَشَقُّ الْأَرْضَ

عَنهُمْ سَرَعًا

in all haste shall they fly forth from their graves .
That is, for Us, so easy an assembly.

50:45 We are most knowing
of all that they who disbelieve say
to belie this message .
Yet never, O Prophet, have you been
domineering over them.
Therefore, steadfastly remind—
with this Quran—
all those believers
who fear My threat of eternal torment .

سُوْرَةُ الْقَافِ

الجزء السادس والعشرون

ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ

وَمَا اَنْتَ عَلَيْهِمْ بِجَبّٰرٍ

فَذَكِّرْ بِالْقُرْءَانِ

مَنْ يَخَافُ وَعَيْدِ

50

Surah 51 / 60 VERSES / REVEALED AT MAKKAH

Al-Dhâriyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 51:1 By the scattering winds,
scattering far and wide,
51:2 bearing clouds laden with moisture,
51:3 streaming with them
with the greatest of ease,
51:4 dispensing every divinely measured decree—
51:5 indeed, the forewarnings
promised to you human beings
will, most surely, come true!
51:6 For God's Judgment is assuredly imminent!
- 51:7 By the heaven streaked with interlaced tracks!
51:8 You are, O disbelieving ones,
deeply mired in varying statements
of contradiction about the Day of Resurrection
and this Revelation.
51:9 Yet anyone who is diverted from belief in this
is, most surely, diverted from divine guidance.
51:10 Destroyed are the lying conjecturers,
51:11 those who are immersed in ignorance,
mindless of their fate!
51:12 They ask in mockery:
When, then, shall be this Day of Judgment?

- ۱ وَالذَّارِيَاتِ ذُرُوجًا
۲ فَالْحَبْلِ يُوقِرًا
۳ فَالْحَبْرِ يُبْسِرًا
۴ فَالْمَقْسَمَاتِ أَمْرًا
۵ إِنَّمَا نُوَدِّعُ لَصَادِقًا
۶ وَإِنَّ الدِّينَ لَوَاقِعٌ
۷ وَالسَّمَاءِ ذَاتِ الْحُبُوبِ
۸ إِنَّكَ لَنَاقِلٌ قَوْلٍ مُخْتَلِفٍ
۹ يُؤْفِكُ عَنْهُ مَنْ أُفِكَ
۱۰ قَبْلَ الْخُرُوصِ
۱۱ الَّذِينَ هُمْ فِي عَمْرِهِمْ سَاهُونَ
۱۲ يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ

- 51:13 It will be a Day
when they shall be tried in torment
over the Fire of Hell.
- 51:14 It will be said:
Taste the torment of your painful trial!
It is this that you were seeking to hasten in life!
- 51:15 As to the God-fearing,
they shall forever be amid
gardens and springs in the Hereafter,
- 51:16 receiving all that their Lord has given them.
Indeed, before this,
they were doers of good in the world.
- 51:17 Little of the night did they lie down.
- 51:18 For at night's end
they were seeking God's forgiveness.
- 51:19 Moreover, in their wealth
was a rightful share of charity,
for the beggar and the destitute.
- 51:20 Now, all through the earth
there are wondrous signs of God,
for those who are firm in faith.
- 51:21 And they are within yourselves, as well.
Can you not, then, see?
- 51:22 For in the heaven
is the origin of all your provision,
and therein, as well,
is all that you are promised of Heaven or Hell.
- 51:23 So by the Lord of the heaven and the earth,
this promise of resurrection and recompense
is, most surely, the truth—
just as sure as you can speak.
- 51:24 Has the account of the honored guests

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي

كُنتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾

إِنَّ الْمَتَّيِّينَ فِي حَسَنَاتٍ وَعَمَلٍ

ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ

إِيْتَاهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٥﴾

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ

مَا يَهْجَعُونَ ﴿١٦﴾

وَبِالْآسْمَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٧﴾

وَفِي أَمْوَالِهِمْ حَقٌّ

لِّلسَّائِلِ وَالْمَحْرُورِ ﴿١٨﴾

وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ ﴿١٩﴾

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٠﴾

وَفِي السَّمَاءِ رِزْقُكُمْ

وَمَا تَوْعَدُونَ ﴿٢١﴾

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ

إِنَّهُ لَحَقُّ

مِثْلَ مَا أَنْتُمْ نَطِقُونَ ﴿٢٢﴾

- of Abraham come to you?
- 51:25 Behold!
They entered upon him, 'where he dwelled,'
then they said: Peace to you!
And to them he said: Peace,
'O you who are a people unknown.
- 51:26 Then, discreetly, he turned aside to his family
and returned with a 'roasted' fatted calf,
51:27 and setting it near them,
he 'saw that their hands did not reach for it
and said: 'Please, do eat!
- 51:28 Thus he conceived a fear of them
'when they did not do so'.
They said: Have no fear.
'We are the angels of your Lord,'
and they gave him glad tidings
'of his aged wife's conception'
of a most knowledgeable boy.
- 51:29 Then his wife 'Sarah' came forward
with a shriek, and she slapped her face and said:
A barren old woman!
- 51:30 They said: So shall it be!
said your Lord.
Indeed, it is He
who is the All-Wise, the All-Knowing.
- 51:31 * Abraham said:
Yet what other momentous affair
have you here, O 'Heavenly' messengers?
- 51:32 They said:
We have been sent to 'destroy'
a people who are defiant unbelievers,
51:33 to send down upon them stones of clay—
51:34 marked by your Lord
for 'all' those who are exceedingly rebellious.
- 51:35 Thus We brought out 'of the doomed towns

الجزء السابع والعشرون سورة الذاريات

- ٢٤ هَلْ أُنَبِّئُكَ حَدِيثٌ
صَفَّيْهِمْ إِلَيْهِمُ الْمُكْرِمِينَ
٢٥ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا
قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ
٢٦ فَرَأَى إِلَىٰ أَهْلِهِ
فَجَاءَ بِعِجَلٍ سَمِينٍ
٢٧ فَقَرَّبَهُ إِلَيْهِمْ
قَالَ أَلَا تَأْكُلُونَ
٢٨ فَأَوْحَسَ مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ
وَنَبَشَرُوهُ بِغُلَامٍ عَلِيمٍ
٢٩ فَأَقْبَلَتْ أَمْرَانَهُ فِي صَرْفٍ
فَصَكَّتْ وَجْهَهَا وَقَالَتْ
عَجُوزٌ عَقِيمٌ
٣٠ قَالُوا كَذَلِكَ قَالَ رَبُّكَ
إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ
٣١ قَالَ فَمَا خَطْبُكُمْ
أَيُّهَا الْمُرْسَلُونَ
٣٢ قَالُوا إِنَّا أُرْسِلْنَا
إِلَيْكَ قَوْمٍ مُّجْرِمِينَ
٣٣ لِتُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ
٣٤ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ



- all of the believers 'who were' in them.
 51:36 Yet We found none therein
 but a single household of *muslims*,
 in willing submission to God 'alone'.
 51:37 And, therein, have We left a 'great' sign
 'of their ruin for all time'—
 for 'all' those who 'would' fear
 the painful punishment 'of God'.
 51:38 And in 'the account of' Moses
 'there is a sign, as well'.
 Behold!
 We sent him to Pharaoh
 with manifest authority.
 51:39 Yet 'Pharaoh'
 turned his person away 'haughtily',
 relying on his mighty force.
 And 'of Moses' he said:
 He is 'either' a sorcerer or a madman!
 51:40 So We seized him, and his hosts, suddenly,
 and We cast them into the sea.
 For he was blameworthy.
 51:41 And so too
 in 'the destruction of the people of' 'Ād
 'there is a sign'.
 Behold! We sent against them a desolating wind.
 51:42 It left nothing that it came upon,
 but that it made it
 like 'decayed,' crushed 'bones'.
 51:43 And in 'the destruction
 of the people of' Thamûd 'there is a sign'.
 Behold! It was said to them:
 Enjoy yourselves—for a 'preordained' time,

سُورَةُ الْاِذَارَاتِ

الجزء السابع والعشرون

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا ﴿٣٥﴾

مِنَ الْمُؤْمِنِينَ

فَمَا وَجَدْنَا فِيهَا ﴿٣٦﴾

عَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ

يَخَافُونَ الْعَذَابَ الْأَلِيمَ

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ

إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ

فَتَوَلَّى بِرُكْبِهِ ﴿٣٨﴾

وَقَالَ سِحْرٌ أَوْ جَحْنُونَ

فَأَخَذْنَاهُ وَجُودَهُ ﴿٤٠﴾

فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ

الرِّيحَ الْعَقِيمَ

مَا نَذَرْنَا مِنْ شَيْءٍ أَنْتَ عَلَيْهِ ﴿٤٢﴾

إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ

تَمَتَّعُوا حَتَّىٰ حِينٍ

- 51:44 for they had insolently defied
the command of their Lord.
Then, suddenly,
they were seized by a thunderbolt,
even while they were looking on.
- 51:45 Yet they were not able to withstand it.
Nor could they help themselves in the least.
- 51:46 And thus did We destroy the people of Noah
before them all.
Indeed, they were an ungodly people.
- 51:47 Now, behold the heaven!
It is We alone who built it
with mighty Hands.
And, indeed, it is We alone
who are expanding it.
- 51:48 Now look to the earth.
It is We alone who spread it wide.
How excellent, far above all,
are We who smoothed it for habitation!
- 51:49 Moreover, of everything We have created pairs,
so that you may become mindful
that God is One.
- 51:50 Therefore, proclaim, O Prophet:
Flee all of you to God alone from every sin.
I am, indeed, sent
as a clear forewarner to you from Him.
- 51:51 Thus you shall not set up
any other god with God.
I am, indeed, sent
as a clear forewarner to you from Him.
- 51:52 So it is that not a single messenger
has ever come forth
among those nations of old,
preceding these who now belie you,

الْحَزَّةُ السَّابِعُ وَالْعِشْرُونَ
سُورَةُ الدَّهْرَانِ

٤٤ فَعْتَرَوْا عَنْ أَمْرِ رَبِّهِمْ

فَأَخَذَتْهُمُ الصَّاعِقَةُ

وَهُمْ يَنْظُرُونَ

٤٥ هَا أَسْتَطْلَعُوا مِنْ قِيَامِهِ

وَمَا كَانُوا مُنْصَرِفِينَ

٤٦ وَقَوْمِ نُوحٍ مِنْ قَبْلُ

إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

٤٧ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدِينَا

وَأَنَا لَمُوسِعُونَ

٤٨ وَالْأَرْضَ فَرَشْنَاهَا

فَنِعَمَ الْمَهْدُونَ

٤٩ وَرَبِّ كُلِّ شَيْءٍ

خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

٥٠ فَفِرُّوا إِلَى اللَّهِ

إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ

٥١ وَلَا تَجْعَلُوا مَعَ اللَّهِ

إِلَهًا آخَرَ

إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ

٥٢ كَذَلِكَ مَا آتَى

الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ

إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ

- O Prophet, but that they said:
 He is either a sorcerer or a madman!
- 51:53 Have they exhorted one another to this
 defiance across the generations?
 Rather, they are all merely
 a single transgressing people.
- 51:54 Thus, turn away, O Prophet,
 from the disbelievers among them.
 For you have, indeed, forewarned them,
 and you shall not bear any blame.
- 51:55 So continue to remind them, one and all,
 of God's commandments.
 For, indeed, such reminding
 benefits the believers.
- 51:56 And know that I have not created either jinn
 or human beings
 for any other end but to know
 and worship Me alone.
- 51:57 I do not desire from them any provision.
 Nor do I desire that they feed Me.
- 51:58 Indeed, God—it is He alone
 who is the All-Providing,
 the Sole Possessor of Power, the All-Firm!
- 51:59 Thus, there shall, indeed, be—
 for all those who do wrong
 to themselves by unbelief—
 an ill-fated portion of punishment—
 like the ill-fated portion
 of their wrongdoing companions of old.
 So let them not hasten Me
 to bring it, at once, upon them.
- 51:60 For woe to all those who have disbelieved
 from their inevitable Day of Doom,
 which they have been promised!

سُورَةُ الدَّارِ اِلَاقَةِ

الجزء السابع والعشرون

٥٣ ﴿٥٣﴾ اَتَوَصَّوْا بِهٖ

بَلْ هُمْ قَوْمٌ طَاغُوْنَ

٥٤ ﴿٥٤﴾ فَنُوَلِّ عَنْهُمْ فَمَا اَنْتَ بِمَلُوْمٍ

٥٥ ﴿٥٥﴾ وَذَكَرْ فَاِنَّ الَّذِكْرَ لِي

نُفَعُ الْمُؤْمِنِيْنَ

٥٦ ﴿٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ

اِلَّا لِيَعْبُدُوْنَ

٥٧ ﴿٥٧﴾ مَا اُرِيْدُ مِنْهُمْ مِنْ رِزْقٍ

وَمَا اُرِيْدُ اَنْ يُطْعَمُوْنَ

٥٨ ﴿٥٨﴾ اِنَّ اللّٰهَ هُوَ الرَّزّٰقُ

ذُو الْقُوَّةِ الْمَتِيْنُ

٥٩ ﴿٥٩﴾ فَاِنَّ لِلَّذِيْنَ ظَلَمُوْا ذُنُوْبًا

مِثْلَ ذُنُوْبِ اَصْحٰبِهِمْ

فَلَا يَسْتَعْجِلُوْنَ

٦٠ ﴿٦٠﴾ فَوَيْلٌ لِلَّذِيْنَ كَفَرُوْا

مِنْ يَوْمِهِمُ الَّذِي يُوعَدُوْنَ

Surah 52 / 49 VERSES / REVEALED AT MAKKAH

Al-Tûr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 52:1 By Mount Tûr of Sinai!
 52:2 And by a revealed Book inscribed,
 52:3 on a parchment unfurled!
 52:4 And by the ever-frequented House of God
 in the high heavens,
 round which the angels ever swirl!
 52:5 And by the sky of the world's
 uplifted heavenly vault!
 52:6 And by the sea bursting over!
 52:7 Indeed, the punishment decreed by your Lord
 will, most surely, come to pass.
 52:8 There is none who can repel it—
 52:9 on a Day the heaven shall reel a great reeling;
 52:10 and the mountains shall move away
 utterly fleeing.
 52:11 So woe, that Day, to all the beliers
 of faith and Judgment,
 52:12 those who play in vain indulgence,
 forsaking God for false idols.
 52:13 For that is a Day they who disbelieve
 shall be shoved into the Fire of Hell—
 with a vehement shoving.
 It will be said to them in derision:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَالتُّورِ ١
 وَكِتَابٍ مَّسْطُورٍ ٢
 فِي رَقٍّ مَّنشُورٍ ٣
 وَالْبَيْتِ الْمَعْمُورِ ٤
 وَالسَّقْفِ الْمَرْفُوعِ ٥
 وَالْبَحْرِ الْمَسْجُورِ ٦
 إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
 مَا لَهُ مِنْ دَافِعٍ ٨
 يَوْمَ تَمُورُ السَّمَاءُ مَورًا ٩
 وَتَسِيرُ الْجِبَالُ سِيرًا ١٠
 فَوَيْلٌ لِلْمُكَذِّبِينَ ١١
 الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ١٢
 يَوْمَ يَدْعُونَ ١٣
 إِلَى نَارٍ جَهَنَّمَ دَعَاً

- 52:14 This is the Fire which 'in life' you used to belie!
- 52:15 Is this, then, sorcery,
or is it that you cannot see 'reality'?
- 52:16 Roast in it, then,
and be patient or be impatient!
It is all the same for you.
Indeed, you are only being recompensed
for all 'the evil' that 'in life' you used to do.
- 52:17 As to the God-fearing,
they shall, indeed,
be amid gardens and 'pure' delight,
- 52:18 rejoicing in all that their Lord
has given them.
For their Lord saved them
from the torment of Hellfire.
'It shall be said:
- 52:19 Eat and drink, salubriously,
for all 'the good' that you used to do 'in life'.
- 52:20 They shall recline on arranged settees.
For We shall wed them to wide-eyed beauties.
- 52:21 Moreover, 'as for those
who 'in the world' believed—
and whose children followed them in faith—
We shall unite their children with them.
And We shall not deprive them of anything
'from the rewards' of their 'good' work.
Every person is himself in pledge
for what he has earned 'in life'.
- 52:22 Thus We shall extend to them
fruit and meat, such as they desire.
- 52:23 Moreover, therein
they will pass to one another a chalice 'of wine,
stirring' no obscene talk nor sinfulness therein.
- 52:24 *And there shall be going round them,

سُورَةُ الطَّوْرِ

الجزء السامع والعشرون

هَذِهِ النَّارُ ١٤
الَّتِي كُنتُمْ بِهَا تُكذِّبُونَ
أَفَسِحْرٌ هَذَا ١٥
أَمْ أَنْتُمْ لَا تُبْصِرُونَ
أَصْلُوهَا ١٦
فَأَصْبِرُوا أَوْ لَا تَصْبِرُوا
سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ
مَا كُنتُمْ تَعْمَلُونَ ١٧
إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ
فَكِهِينَ بِمَاءٍ أَنْهَمُ رِئُومٌ ١٨
وَوَقَّهَمُ رِئُومٌ
عَذَابَ الْجَحِيمِ
كُلُوا وَأَشْرَبُوا هَنِيئًا ١٩
بِمَا كُنتُمْ تَعْمَلُونَ
مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ٢٠
وَزَوَّجْنَاهُمْ بِمُحُورٍ عِينٍ
وَالَّذِينَ آمَنُوا ٢١
وَأَنْبَعَثْنَاهُمْ دُورِهِمْ بِيَمِينٍ
الْحَقَّاقِينَ دُورِهِمْ
وَمَا أَلْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ
كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ ٢٢
وَأَمَدَدْنَاهُمْ بِفِكَهَةٍ
وَلَحْمٍ مِمَّا يَشْتَهُونَ ٢٣
يَنْزِعُونَ فِيهَا كَأْسًا
لَا لَعْنٌ فِيهَا وَلَا تَأْنِيْدٌ ٢٤
وَيَطُوفُ عَلَيْهِمْ
عِلْمَانٌ لَهُمْ

سِينَ وَالْجُرَادِ

الجزء السابع والعشرون

- 52:25 serving them, immortal youths,
as though they were well-preserved pearls.
And they shall turn to one another
amid Gardens of Paradise
asking each other of their state of bliss,
52:26 whereupon they shall say:
Indeed, we were ever cautious
about displeasing God in our households;
52:27 wherefore, God has conferred favor upon us
and saved us from the torment
of a blowing fire in Hell.
52:28 Indeed, always before in life,
we were ever calling upon Him
in fear and in hope.
For, indeed, He alone
is the All-Benevolent, the Mercy-Giving.
52:29 So continue, O Prophet,
to remind them, one and all with the Quran.
For you are not—by the grace of your Lord—
a soothsayer. Nor are you a madman.
52:30 Then do they who disbelieve say:
He is but a poet,
for whom we anxiously await
the adversity of a sudden ill fate!
52:31 Say to them:
Then wait for the Judgment of God!
For I too am in waiting, along with you!
52:32 Then do their discerning minds
genuinely enjoin them with this accusation?
Or is it, rather, that they are merely
a transgressing people opposing the truth?
52:33 Moreover,
do they genuinely say of the Quran:
Muhammad has, himself, composed its words?

كَأَنَّهُمْ لَوْلُو مَكْنُونٌ

وَأَقْبَلَ بَعْضُهُمْ

عَلَى بَعْضٍ يَسْتَأْذِنُونَ

فَالَوَإِنَّا كُنَّا لَقَبْلٌ

فِي أَهْلِنَا مُشْفِقِينَ

فَمَنْ يَأْتِي اللَّهَ عَلَيْنَا

وَوَقْنَا عَذَابَ السَّمُورِ

إِنَّا كُنَّا

مِنْ قَبْلٍ نَدْعُوهُ

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

فَذَكَّرٌ

فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ

يَكَاهِنٌ وَلَا مَجْنُونٌ

أَمْ يَقُولُونَ شَاعِرٌ

نَدْرِصُ بِهِ رَبِّ الْمُنُونِ

قُلْ تَرِصُوا فَإِنِّي مَعَكُمْ

مِنَ الْمَرِصِينَ

أَمْ تَأْمُرُهُمْ أَحْلُمُهُمْ بِهَذَا

أَمْ هُمْ قَوْمٌ طَاغُونَ

أَمْ يَقُولُونَ نَقُولُهُ

- Rather, 'out of arrogance,'
they do not believe 'in it'.
- 52:34 Then let them bring forth a discourse like it—
if, indeed, they are truthful.
- 52:35 Or, 'if they deny God,
then 'were they created out of nothing?
Or were they the creators 'of themselves'?
- 52:36 Or is it they who created
the heavens and the earth?
Rather, they have no certainty 'of faith'.
- 52:37 Or are the treasures of your Lord
'held in possession' with them?
Or are they the real overlords 'of all things'?
- 52:38 Or do they have a stairway 'to heaven'
by means of which they eavesdrop
'on the realm of the unseen'?
Then let their 'alleged' eavesdropper
bring forth any clear proof 'for his claim'!
- 52:39 Or for Him, are there the daughter-divines
'you ascribe' —
while for you 'to' sons 'alone do you incline'?
- 52:40 Or is it that you ask of them payment
'for this message, O Prophet,'
such that they shall be overburdened with debt,
'wherefore they disbelieve'?
- 52:41 Or have they hold of the 'realm of the' unseen,
such that they 'may' write down
'whatever destiny they please'?
- 52:42 Or do they, indeed, intend
a plot 'against you, O Prophet'?
- Rather, it is those who disbelieve
who have, themselves, been out-plotted
'by God'.
- 52:43 Or do they 'genuinely' have a god
other than God?

بَلْ لَا يُؤْمِنُونَ

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ ۝٣٤

إِنْ كَانُوا صَادِقِينَ

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ ۝٣٥

أَمْ هُمُ الْخَالِقُونَ

أَمْ خَلَقُوا ۝٣٦

السَّمَوَاتِ وَالْأَرْضِ

بَلْ لَا يُوقِنُونَ

أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكِ ۝٣٧

أَمْ هُمُ الْمُصَيِّرُونَ

أَمْ لَهُمْ سُلُمٌ يَسْتَمِعُونَ فِيهِ ۝٣٨

فَلْيَأْتِ مُسْتَعْمِمُهُمْ

بِسُلْطَنِ قَبِيلٍ

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ۝٣٩

أَمْ تَسْأَلُهُمْ أَجْرًا ۝٤٠

فَهُمْ مِنْ مَغْرَمٍ مُتَقَلِّبُونَ

أَمْ عِنْدَهُمُ الْعَيْبُ فَهُمْ يَكْتُمُونَ ۝٤١

أَمْ يُرِيدُونَ كَيْدًا ۝٤٢

فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۝٤٣

- Highly exalted is God
 far above all that they associate
 as gods with Him!
- 52:44 Indeed, were they themselves to see
 their approaching doom
 in a deadly patch of the sky
 set to drop down upon them,
 they would yet say:
 'It is just piled up clouds of rain to quench us!'
- 52:45 Then leave them, O Prophet,
 until they meet their fated Day,
 wherein they are struck down—
- 52:46 the Day when their incessant plotting
 shall not avail them in anything.
 Nor will they ever be helped against God.
- 52:47 Yet there shall, indeed, be—
 for all those who do wrong
 to themselves by unbelief—
 a torment coming in life besides this,
 though most of them do not know it.
- 52:48 So be patient, O Prophet,
 with your Lord's decree to deliver His message.
 For you are ever under the care of
 Our watchful Eyes.
 So highly exalt your Lord with all praise
 whenever you arise—
- 52:49 and during part of the night
 highly exalt Him with all glory,
 and at the receding of the stars.

سُبْحَانَ اللَّهِ

الجزء السابع والعشرون

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

وَإِن يَرَوْا ۝٤٤

كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا

يَقُولُوا سَحَابٌ مَّرْكُومٌ

فَذَرَهُمْ حَتَّى يَلْتَقُوا يَوْمَهُمُ

الَّذِي فِيهِ يُصْعَقُونَ

يَوْمَ لَا يَنْفَعُهُمْ

عِيْنُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ

وَإِنَّ لِلَّذِينَ ظَلَمُوا ۝٤٧

عَذَابًا دُونَ ذَلِكَ

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

وَاصْبِرْ لِحُكْمِ رَبِّكَ ۝٤٨

فَإِنَّكَ بِأَعْيُنِنَا

وَسَنَسِيحٌ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

وَمِنَ اللَّيْلِ فَسَبِّحْهُ ۝٤٩

وَإِدْبَارَ النُّجُومِ

Surah 53 / 62 VERSES / REVEALED AT MAKKAH

Al-Najm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 53:1 By every star
when it descends into the horizon!
- 53:2 Your companion, Muhammad,
is, indeed, God's Messenger
and has not strayed from the path of truth.
Nor has he been deluded.
- 53:3 Nor does he speak out of whim.
- 53:4 This Quran is none other
than a divine revelation being revealed to him.
- 53:5 None other than an angel—
one of potent power—
has taught it to him—
an angel of awesome strength
and judiciousness.
For there, in the sky,
he hovered, poised—
manifesting his angelic form—
- 53:7 and he was, indeed, resplendent,
in the highest horizon.
- 53:8 Then he approached
and drew near Muhammad,
53:9 until he was but two bow-lengths away,
or nearer.

وَالنُّجُومِ إِذَا هَوَىٰ ۝١

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥

ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧

ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء السابع والعشرون

- 53:10 Thus it is He, 'God Himself,'
who revealed to His servant 'Muhammad'
that which He revealed 'through His angel'.
- 53:11 Never did the heart 'of Muhammad'
believe what he saw 'before his eyes'.
- 53:12 Then will you 'who disbelieve it'
dispute him about what he saw?
- 53:13 And yet, very truly,
he saw him in a second descent—
53:14 'high,' near the 'Heavenly' Lote-Tree
of the uttermost bound,
53:15 near which is the Garden
of the 'Heavenly' abode.
- 53:16 Behold!
The Lote-Tree became suffused
with that 'Heavenly brilliancy' which suffused it.
- 53:17 The 'Prophet's' sight did not waver
nor exceed 'any limit'.
- 53:18 It was then that he beheld
some of the greatest signs of his Lord.
- 53:19 Have you seen, then, 'O idolaters,'
the mere stones you worship—
the female idols, al-Lât and al-'Uzzâ,
53:20 and Manât, the third one, as well?
- 53:21 Will you 'betake' to yourselves
only male 'offspring',
while to 'God you ascribe' female-divines?
- 53:22 This, then, is a most outrageous division!
53:23 Indeed, these 'idols' are nothing but mere names
you have named—you and your forefathers.
God has not sent down
any authority for them 'in His revelations'.
Those 'who worship them'
follow nothing but mere conjecture

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ١٠

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ١١

أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ ١٢

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ١٣

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ١٤

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ١٥

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ١٦

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ١٧

لَقَدْ رَأَىٰ ١٨

مِنَ آيَاتِ رَبِّهِ الْكُبْرَىٰ ١٩

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ٢٠

وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ٢١

الْكُفَىٰ الذَّكْرُ وَلَهُ الْأُنثَىٰ ٢٢

تِلْكَ إِذَا قَسَمَةٌ ضَيْرَىٰ ٢٣

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا ٢٤

أَنْتُمْ وَآبَاؤُكُمْ ٢٥

مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ٢٦

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ٢٧

وَمَا تَهْوَى الْأَنْفُسُ ٢٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ السَّامِعُ وَالْعَشْرُونَ

- and what their own souls desire,
though guidance has truly come to them
from their Lord.
- 53:24 Or is it that there shall be for every human being
whatever intercessors he fancies?
- 53:25 Yet to God alone belongs all dominion
over the Hereafter and this, the first life.
- 53:26 *For how many an angel
is there in the heavens
whose intercession is of no avail
to anyone in anything—
until God grants permission
to whomever He so wills and is pleased with.
- 53:27 Indeed, those idolaters
who disbelieve in the Hereafter
most certainly name the angels
with female names,
though they have no sure knowledge therein.
They follow nothing but mere conjecture—
and conjecture avails nothing at all
against the truth.
- 53:29 So turn aside, O Prophet,
from whomever turns away from the Quran,
Our revealed Reminder,
and who desires nothing
but the life of this world.
- 53:30 That is the dismal extent of their knowledge.
Indeed it is your Lord alone
who knows best all those who have strayed
from His straight path.
And He alone knows best
all those who are guided aright.
- 53:31 For to God alone
belongs all that is in the heavens
and all that is in the earth.

وَلَقَدْ جَاءَهُمْ

مِّن رَّبِّهِمُ الْهُدَىٰ

أَمْ لِلْإِنسَانِ مَا تَمَنَّى ۝٢٤

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ۝٢٥

وَكَمْ مِّن مَّلَكٍ ۝٢٦

فِي السَّمَوَاتِ

لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا

إِلَّا مَن بَعَدَ أَن يَأْذَنَ اللَّهُ

لِمَن يَشَاءُ وَيَرْضَىٰ

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۝٢٧

لَيَسْمُونَهُنَّ الْمَلَائِكَةَ

تَسْمِيَةَ الْأُنثَىٰ

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۝٢٨

إِن يَتَّبِعُونَ إِلَّا الظَّنَّ

وَأِنَّ الظَّنَّ لَا يُغْنِي

مِنَ الْحَقِّ شَيْئًا

فَاعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا ۝٢٩

وَلتُرِيدِ إِلَّا الْهَيَاةَ الدُّنْيَا

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۝٣٠

إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَن ضَلَّ عَن سَبِيلِهِ

وَهُوَ أَعْلَمُ بِمَن أَهْتَدَىٰ

وَلِلَّهِ مَا فِي السَّمَوَاتِ ۝٣١

وَمَا فِي الْأَرْضِ

الجزء السابع والعشرون
سورة النجم

- He shall recompense
those who do evil in the world
for all that they have done.
And He shall recompense
those who do good in the world
with great goodness in Paradise—
53:32 those who keep away
from the great sins and indecencies—
falling short only in the minor offenses.
Indeed, your Lord
is all-encompassing in forgiveness.
He knew you full well,
even when He produced you from the earth,
and then when you were fetuses
in the wombs of your mothers.
Therefore, you shall not proclaim
the purity of your own souls.
He knows full well who is God-fearing.
- 53:33 Then have you seen the one
who turns away from God,
53:34 giving little for his own salvation
and holding back in promised charity?
53:35 Is the knowledge
of the realm of the unseen with him,
such that he beholds his own fate?
53:36 Or is it that he has not been told
of what was decreed in the Scriptures of Moses
53:37 and of Abraham—
he who proved ever true to his Lord's word:
53:38 That no laden soul
shall carry the load of another;
53:39 and that there is nothing
that shall abide for a person
except that for which he strives;

لِيَجْزِيَ الَّذِينَ اسْتَوُوا بِمَا عملُوا
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنَى
الَّذِينَ يَجْتَنِبُونَ كَبِيرَ
الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ
إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ
هُوَ أَعْلَمُ بِكُمْ
إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ
وَإِذْ أَنشَأَ آيَةً
فِي بَطُونٍ أُمَّهَاتِكُمْ
فَلَا تَزْكُرُوا أَنفُسَكُمْ
هُوَ أَعْلَمُ بِمَنِ اتَّقَى
أَفَرَأَيْتَ الَّذِي تَوَلَّى
وَأَعْطَى قَلِيلًا وَأَكْدَى
أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى
أَمْ لَمْ يَبْتَأْ
بِمَا فِي صُحُفٍ مُّوسَى
وَإِبْرَاهِيمَ الَّذِي وَفَّى
أَلَّا نَزُرُ وَأَنْزَرُهُ وَذُرَاهُ
وَأَنْ لَّا تَلْسَ لِلْإِنسَانِ
إِلَّا مَا سَعَى

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ السَّامِعِ وَالْبَصِيرِ

- 53:40 and that, indeed, his striving shall be seen in the Hereafter;
- 53:41 and that then he shall be recompensed for it with the fullest recompense;
- 53:42 and that to your Lord is the ultimate end;
- 53:43 and that, indeed, it is He who causes laughter and weeping;
- 53:44 and that, indeed, it is He who gives death and gives life;
- 53:45 and that it is He who has created the two mates—the male and the female—
- 53:46 from a sperm-drop when it is emitted;
- 53:47 and that incumbent upon Him is the next creation of the Hereafter;
- 53:48 and that, indeed, it is He who enriches and impoverishes;
- 53:49 and, indeed, it is He who is the Lord of the star Sirius;
- 53:50 and it is He who destroyed the first people of the mighty ʿĀd.
- 53:51 and the people of Thamûd. Thus He spared none.
- 53:52 Moreover, the people of Noah, He destroyed before them. Indeed, they were even more godlessly wrongdoing and more insolent in transgressing.
- 53:53 And the Overturned Towns of Sodom and Gomorrah—it is He who overthrew them.
- 53:54 So the rain of stones that buried them, buried them utterly!
- 53:55 Then which of your Lord's bounties will you ever dispute?

- ٤٠ وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ
- ٤١ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ
- ٤٢ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ
- ٤٣ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ
- ٤٤ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا
- ٤٥ وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ
- ٤٦ مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ
- ٤٧ وَأَنَّ عَلَيْهِ النَّشَأَ الْأُخْرَىٰ
- ٤٨ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ
- ٤٩ وَأَنَّهُ هُوَ رَبُّ الشُّعْرَىٰ
- ٥٠ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ
- ٥١ وَثَمُودًا إِذْ أَتَىٰ
- ٥٢ وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ
- ٥٣ وَالْمُؤَنِفِكَةَ آهَوَىٰ
- ٥٤ فَغَشَّاهَا مَا عَشَىٰ
- ٥٥ فَيَأْتِيءُ الْآءَ رَبِّكَ نَسَارَىٰ

- 53:56 This 'Quran' is a warning,
 'the very like' of
 the earlier 'Heavenly' warnings:
- 53:57 The Imminent 'Judgment'
 draws ever more imminent.
- 53:58 There is none
 apart from God to unveil it.
- 53:59 Then are you 'who disbelieve'
 astounded by this 'divine' pronouncement
 'of the Quran'?
- 53:60 And will you laugh 'at it in mockery'
 and not weep 'in humility'—
- 53:61 while you are 'utterly' oblivious?
- 53:62 Henceforth,
 shall you bow 'your faces' down to God
 and worship Him 'alone' .﴿﴾

سُورَةُ النَّجْمِ
 الْجُزْءُ السَّابِعُ وَالْعِشْرُونَ

هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ ﴿٥٦﴾

أَزِفَتِ الْأَرْفَةُ ﴿٥٧﴾

لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

أَجْرِنَ هَذَا الْخَبِيرِ تَعْجِبُونَ ﴿٥٩﴾

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

وَأَنْتُمْ سَمِيدُونَ ﴿٦١﴾

فَاعْبُدُوا اللَّهَ وَأَعْبُدُوا ﴿٦٢﴾

Surah 54 / 55 VERSES / REVEALED AT MAKKAH

Al-Qamar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 54:1 The Last Hour has drawn near!
And the moon has split apart!
- 54:2 But even when these disbelievers
see a miraculous sign,
they turn away and say: Fleeting sorcery!
- 54:3 So they have belied the truth
and followed their whims.
Yet every affair shall be settled.
- 54:4 And sufficient tidings,
wherein there is a grave threat,
have already come to them
- 54:5 in the revealed verses
of an all-reaching wisdom.
Yet the forewarnings do not avail them.
- 54:6 So turn away
from the disbelievers among them,
O Prophet.
A Day is coming when the Angel-Summoner
shall summon them to an event
that is utterly horrendous.
- 54:7 Their eyes downcast,
they shall issue forth from the tombs
as if they were swarming locusts,

١ أَقْرَبَتِ السَّاعَةُ

وَأَنشَقَّ الْقَمَرُ

٢ وَإِن يَرَوْا آيَةً يُعْرِضُوا

وَيَقُولُوا سِحْرٌ مُّسْتَقِيمٌ

٣ وَكَذَّبُوا

وَاتَّبَعُوا أَهْوَاءَهُمْ

وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ

٤ وَلَقَدْ جَاءَهُمْ

مِّنَ الْأَنْبَاءِ

مَا فِيهِ مَرَدَجَةٌ

٥ حِكْمَةٌ بَلِيغَةٌ

فَمَا تَعْنِ النَّذْرُ

٦ فَيَقُولُ عَنْهُمْ

يَوْمَ يَدْعُ الدَّاعِ

إِلَى شَيْءٍ وَنُكْرٍ

٧ حُشَعًا أَبْصَرْتَهُمْ

الجزء السابع والعشرون
سورة القمارة

- 54:8 darting headlong toward the 'Angel'-Summoner.
The disbelievers shall say:
This is an exceedingly harsh Day!
- 54:9 *Before those of them
'who now belie you, O Prophet,
the people of Noah belied the truth'.
Thus they belied Our servant Noah
and said of him: A sheer madman!
And he was gravely threatened.
- 54:10 So he called upon his Lord, 'praying':
I am utterly overpowered. So help me.
- 54:11 Thus We opened wide the gates of the sky,
with water pouring down in torrents.
- 54:12 And We caused the earth to burst forth
with gushing fountains.
Thus the waters of sky and earth met
upon a matter predetermined.
- 54:13 And We carried him upon
'a vessel' of planks and nails,
54:14 running under the care
of Our watchful Eyes—
a reward for he who was belied.
- 54:15 Then We left it as a sign.
So is there anyone to remember?
- 54:16 How awesome, then, was My torment
and the outcome of My forewarnings!
- 54:17 And very truly We have made the Quran
easy for remembrance.
So is there anyone to remember?
- 54:18 'The people of 'Ad belied the revealed truth'.
How awesome, then, was My torment
and the outcome of My forewarnings!
- 54:19 Indeed, We sent against them

يَخْرُجُونَ مِنَ الْأَجْدَاثِ

كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ

مُهْطِعِينَ إِلَى النَّارِ

٨

يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ

كذبت قبلهم قوم نوح

٩

فَكَذَّبُوا عَبْدَنَا

وَقَالُوا مَجْنُونٌ وَازْدَجِرَ

فَدَعَا رَبَّهُ

١٠

أَنِّي مَغْلُوبٌ فَأَنْصِرْ

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ

١١

بِمَاءٍ مِنْهُمْ

وَفَجَّرْنَا الْأَرْضَ عُيُونًا

١٢

فَأَلْفَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ

وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَأُدْمِرَ

١٣

تَجْرِي بِأَعْيُنِنَا

١٤

جَزَاءً لِمَن كَانَ كَفِرًا

وَلَقَدْ تَرَكْنَاهَا آيَةً

١٥

فَهَلْ مِنْ مُدَكِّرٍ

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ

١٦

وَلَقَدْ سَرَّنا الْقُرْآنَ لِلذِّكْرِ

١٧

فَهَلْ مِنْ مُدَكِّرٍ

كَذَّبَتْ عَادٌ

١٨

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا

١٩

فِي يَوْمٍ نَحْصِ مُسْتَمِرٍّ

- a thundering, raging-cold wind
 on a day of unrelenting misfortune—
 54:20 snatching up people and strewing them,
 as if they were date-palm stumps uprooted.
 54:21 How awesome, then, was My torment
 and the outcome of My forewarnings!
 54:22 And very truly, We have made the Quran
 easy for remembrance.
 So is there anyone to remember?
- 54:23 'The people of Thamûd
 belied the forewarnings of their messenger.'
 54:24 For they said:
 Is it a single mortal man
 from among ourselves that we are to follow?
 In that case, we would, indeed, be utterly lost
 in misguidance and raving madness.
 54:25 Has the message of God
 been cast upon him alone
 from among all of us?
 Rather, he is a sheer liar,
 a mere boaster.
 54:26 'God revealed to His messenger:
 They shall know tomorrow
 who is the sheer liar, the mere boaster.
 54:27 Indeed, We shall send
 the miraculous she-camel
 to them as a sign for you
 and a means of trial for them.
 So watch them and have utmost patience.
 54:28 Moreover, tell them that their watering place
 is to be shared between them
 and the she-camel.
 The watering of each
 is to be attended in turn on designated days.'

سُورَةُ الْقَمَرِ

الجزء السابع والعشرون

٢٠ نَزَّحَ النَّاسَ كَانْتُمُ
 ٢١ أَعْجَازًا تَحُلِي مُنْقَعِرٍ
 ٢٢ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ
 وَلَقَدْ يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ
 فَهَلْ مِنْ مُدَكِّرٍ
 ٢٣ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ
 ٢٤ فَقَالُوا أَبَشْرًا مِثَّا وَجِدًا نَبِّعُهُ
 إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ
 ٢٥ أَهْلُ لَيْلَى الذِّكْرِ عَلَيْنَا مِنْ بَيْنِنَا
 بَلْ هُوَ كَذَّابٌ أَشِرٌّ
 ٢٦ سَيَعْمُونَ غَدًا
 مِّنَ الْكَذَّابِ الْأَشْرِ
 ٢٧ إِنَّا مُرْسِلُوا النَّاقَةَ فِئْتَهُ لَهُمْ
 فَأَرْقَبْتَهُمْ وَأَصْطَبِرُ
 ٢٨ وَنَبِّئْتَهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ
 كُلُّ شَرِبٍ مُحْتَضِرٌ

الجزء السابع والعشرون
سورة القمر

- 54:29 So those who disbelieved called for their wretched companion. So he took up the task, then hamstrung her.
- 54:30 How awesome, then, was My torment and the outcome of My forewarnings!
- 54:31 For We sent against them a single fierce blast from the sky—and and they became like the dry stalks of a corral maker.
- 54:32 And very truly, We have made the Quran easy for remembrance. So is there anyone to remember?
- 54:33 The people of Lot belied his forewarnings.
- 54:34 So We sent upon them a raging storm of lethal pellets— except for the family of Lot. We delivered them at night's end, as a blessing from Us.
- 54:35 Thus do We reward one who gives thanks.
- 54:36 For very truly, he had forewarned them of Our assault, but they doubted the forewarnings.
- 54:37 Yet even his guests did they wickedly solicit of him! Thus We blotted out their eyes that night, saying: Taste, then, the pain of My torment and the outcome of My forewarnings!
- 54:38 And very truly, an unyielding torment came upon them in the morning.
- 54:39 So taste, then, the pain of My torment and the outcome of My forewarnings!
- 54:40 And very truly, We have made the Quran easy for remembrance.

فَادْرَأُوا صَاحِبَهُمْ فَعَطِئَ رَقَبَهُ
٢٩

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي
٣٠

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
٣١

فَكَانُوا كَهَشِيمِ الْحُمْظِرِ
٣٢

وَلَقَدْ بَسْرْنَا الْقُرْآنَ لِلذِّكْرِ
٣٣

فَهَلْ مِنْ مُدَكِّرٍ
٣٤

كَذَبَتْ قَوْمٌ لَوْطٍ بِالنُّذُرِ
٣٥

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا
٣٦

إِلَّا آءَالَ لُوطٍ
٣٧

بِجَنَّتِهِمْ بِسِحْرِ
٣٨

نِعْمَةٌ مِنْ عِنْدِنَا
٣٩

كَذَلِكَ بَجَرِي مَنْ شَكَرَ
٤٠

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا
٤١

فَتَسَارَوْا بِالنُّذُرِ
٤٢

وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ
٤٣

فَطَمَسْنَا أَعْيُنَهُمْ
٤٤

فَذُوقُوا عَذَابِي وَنُذُرِي
٤٥

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً
٤٦

عَذَابٍ مُسْتَقِرًّا
٤٧

فَذُوقُوا عَذَابِي وَنُذُرِي
٤٨

وَلَقَدْ بَسْرْنَا الْقُرْآنَ لِلذِّكْرِ
٤٩

So is there anyone to remember?

- 54:41 Now very truly, 'Our' forewarnings came to the House of Pharaoh.
- 54:42 They too belied Our 'miraculous' signs— all 'nine' of them.
So We seized them, suddenly, with the vehement grip of One who is overpowering, invincible.
- 54:43 Are you disbelievers better than those 'God destroyed before you'?
Or is that you have immunity 'against punishment' inscribed 'in the divine Writs'?
- 54:44 Or is that they say:
'United' together, we shall be victorious!
- 54:45 'United' together, they shall be vanquished— and they shall turn their backs 'and flee'.
- 54:46 What is more, the Hour 'of Judgment Day' is their appointed time 'of eternal doom'!
Thus the Hour is more grievous 'than their earthly defeat', and more bitter 'still'.
- 54:47 Indeed, the defiant unbelievers are 'utterly lost' in misguidance 'in this life'— and 'lost to the' flames of the Fire,
- 54:48 the Day they will be dragged into the Fire 'of Hell' on their faces, 'and it is said':
Taste the touch of 'Hellfire in' Saqar.
- 54:49 Indeed, We have created all things in 'accordance with a predetermined' measure.
- 54:50 Nor is Our command 'for a thing to be' but a single 'word,' like the twinkling of an eye!
- 54:51 Thus very truly, 'O disbelievers,'

فَهَلْ مِنْ مُدَكِّرٍ

٤١ وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ

٤٢ كَذَّبُوا بِآيَاتِنَا كُلِّهَا

فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ

٤٣ أَكْفَارًا كَرِهْنَا مِنْ أَوَّلِ نَسَبِكُمْ

أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ

٤٤ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ

٤٥ سَيَهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

٤٦ بَلِ السَّاعَةُ مَوْعِدُهُمْ

وَالسَّاعَةُ أَدهَى وَأَمْرٌ

٤٧ إِنَّ الْمَعْجَمِينَ

فِي ضَلَالٍ وَسُعُرٍ

٤٨ يَوْمَ يُسْحَبُونَ فِي النَّارِ

عَلَى وُجُوهِهِمْ

دُوفُوا مَسَّ سَفَرٍ

٤٩ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

٥٠ وَمَا أَمْرُنَا إِلَّا وَجِدَةٌ

كَلِمَةٍ بَالْبَصَرِ

سُورَةُ الْقَمَرِ

الجزء التاسع والعشرون

- We have destroyed multitudes of your ilk.
So is there anyone to remember?
- 54:52 Moreover, every single thing
they have ever done in life
is recorded in divine writs.
- 54:53 For all things, small or great,
are duly inscribed
in the Preserved Book of Heaven.
- 54:54 As for the God-fearing,
they shall be amid Gardens of Paradise
and rivers,
- 54:55 in the seat of truth, near an invincible King.

وَلَقَدْ ٥١

أَهْلَكْنَا أَشْيَاءَكُمْ

فَهَلْ مِنْ مُدَكِّرٍ

وَكُلُّ شَيْءٍ

فَعَلُوهُ فِي الزُّبُرِ

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

فِي مَقْعَدٍ صِدْقٍ

عِنْدَ مَلِكٍ مُقْنَدٍ

٥١

٥٢

٥٣

٥٤

٥٥

Surah 55 / 78 VERSES / REVEALED AT MADINAH

Al-Rahmân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 55:1 The All-Merciful God!
- 55:2 He alone has taught the Quran.
- 55:3 He alone has created man.
- 55:4 He alone has taught him expression.
- 55:5 The sun and the moon are in measured course, subjugated by Him to a fixed order.
- 55:6 And to Him alone do the stars and the trees bow themselves down.
- 55:7 And as to the sky—
it is He alone who has raised it.
Thus it is He alone
who has set the balance of all things,
- 55:8 so that you might not
transgress the just balance.
- 55:9 Therefore, shall you establish
weights and measures with justice.
And you shall not by fraud
diminish the balance.
- 55:10 And as to the earth—it is He alone
who has laid it down for all living creatures.
- 55:11 Therein are abundant fruit
and date palms endowed
with plenteous sheaths,

- الرَّحْمٰنُ ١
- عَلَّمَ الْقُرْءَانَ ٢
- خَلَقَ الْاِنْسَانَ ٣
- عَلَّمَهُ الْبَيَانَ ٤
- الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٥
- وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ٦
- وَالسَّمَاءَ رَفَعَهَا ٧
- وَوَضَعَ الْمِيزَانَ ٨
- اَلَّا تَطْغَوْا فِي الْمِيزَانِ ٩
- وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ ١٠
- وَلَا تُخْسِرُوا الْمِيزَانَ ١١
- وَالْاَرْضَ وَضَعَهَا لِلْاِنْسَانِ ١٢
- فِيهَا فَاكِهَةٌ ١٣
- وَالنَّخْلُ ذَاتُ الْاَكْمَامِ ١٤

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ السَّامِعُ وَالْعَمْرُونَ

- 55:12 and grains of the husk, and sweet-scented basil.
- 55:13 Then which of your Lord's blessings
will either of you belie,
'O human- and jinn-kind?'
- 55:14 He 'alone' has created man from a clay
like 'that of fashioned' pottery.
- 55:15 And He 'alone' has created jinn
from 'the quintessence of' a flame of fire.
- 55:16 Then which of your Lord's blessings
will either of you belie?
- 55:17 'He alone is' Lord of the two Easts
and Lord of the two Wests.
- 55:18 Then which of your Lord's blessings
will either of you belie?
- 55:19 He 'alone' let forth the two 'great' waters,
'salty and sweet,'
such that they meet one another.
- 55:20 'Yet' between them is a 'perpetual' barrier
through which neither can pass.
- 55:21 Then which of your Lord's blessings
will either of you belie?
- 55:22 Out of them both come pearls and coral.
- 55:23 Then which of your Lord's blessings
will either of you belie?
- 55:24 And His 'alone' are the ships
running with hoisted sail in the sea
like mountains.
- 55:25 Then which of your Lord's blessings
will either of you belie?
- 55:26 All who are upon the earth shall pass away,
55:27 but everlasting 'to everlasting'
is the Face of your Lord—
the Possessor of All Majesty and Honor.
- 55:28 Then which of your Lord's blessings
will either of you belie?

وَالْحَبُّ ذُو الْعَصْفِ ١٢

وَالرَّيْحَانُ

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ١٣

خَلَقَ الْإِنْسَانَ ١٤

مِنْ صَلْصَلٍ كَالْفَخَّارِ

وَخَلَقَ الْجَانَّ ١٥

مِنْ مَارِجٍ مِنْ نَارٍ

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ١٦

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ١٧

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ١٨

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ١٩

بَيْنَهُمَا بَرْزَخٌ لَا يَتَّصِيَانِ ٢٠

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ٢١

يَخْرُجُ مِنْهُمَا ٢٢

الذُّوْلُو وَالْمَرْجَانُ

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣

وَلَهُ الْجَوَارِ الْمُنشَآتُ ٢٤

فِي الْبَحْرِ كَالْأَعْلَامِ

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٥

كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٦

وَبَقِيَ وَجْهُ رَبِّكَ ٢٧

ذُو الْجَلَالِ وَالْإِكْرَامِ

فَيَأْتِيءُ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٨

- 55:29 All who are in the heavens and the earth
 'in truth' ask Him 'alone for every need.
 Each and 'every day it is He 'alone
 who executes 'every affair 'in the universe'.
- 55:30 Then which of your Lord's blessings
 will either of you belie?
- 55:31 We shall call you to full account,
 O you two burdened ones,
 'O humans and jinn'!
- 55:32 Then which of your Lord's blessings
 will either of you belie?
- 55:33 O fellowship of jinn and humans!
 If you are able to penetrate
 through the 'outer' spheres,
 of the heavens and the earth
 'to escape God's Judgment',
 then do so penetrate them.
 Yet never shall you penetrate them,
 but with 'Our overwhelming' authority.
- 55:34 Then which of your Lord's blessings
 will either of you belie?
- 55:35 Flares of fire and 'molten' brass
 shall be sent upon you,
 nor shall you be helped.
- 55:36 Then which of your Lord's blessings
 will either of you belie?
- 55:37 And when the heaven splits
 and becomes rose-red
 like 'thickly flowing' cream,
 then which of your Lord's blessings
 will either of you belie?
- 55:39 For on that Day, then,
 neither human nor jinn
 need be asked about his sin.

يَسْأَلُهُ ﴿٣١﴾

مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
 كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

سَنَفْرَعُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

بِمَعْشَرِ الْجِنِّ وَالْإِنْسِ ﴿٣٣﴾

إِنْ أَسْتَطَعْتُمْ

أَنْ تَنْفُذُوا مِنْ أَقْطَارِ

السَّمَوَاتِ وَالْأَرْضِ

فَأَنْفُذُوا

لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ

مِنْ نَّارٍ وَنَحَّاسٌ فَلَا تَنْصَرَانِ

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٥﴾

فَإِذَا أَنْشَقَّتِ السَّمَاءُ

فَكَانَتْ كَالَّذِهِانِ

فِي أَيِّ آءِ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ

إِنْسٌ وَلَا جَانٌّ

- 55:40 Then which of your Lord's blessings
will either of you belie?
- 55:41 For the defiant unbelievers
will be known by their 'distinctive' mark,
then seized and thrown into Hell
by the forelocks and the feet.
- 55:42 Then which of your Lord's blessings
will either of you belie?
- 55:43 'It shall be said, then:
This is the Hell which the defiant unbelievers
did 'in life' belie!
- 55:44 Between its 'Fire'
and 'a spring of' intensely scalding fluid—
back and forth—shall they traverse.
- 55:45 Then which of your Lord's blessings
will either of you belie?
- 55:46 But for whoever fears standing
'in Judgment' before his Lord,
there are two gardens 'in Paradise' awaiting .
- 55:47 Then which of your Lord's blessings
will either of you belie?
- 55:48 'Gardens replete' with lush bending boughs.
- 55:49 Then which of your Lord's blessings
will either of you belie?
- 55:50 All through them both are two running springs.
- 55:51 Then which of your Lord's blessings
will either of you belie?
- 55:52 All through them both
are all varieties of fruit, in pairs of every kind.
- 55:53 Then which of your Lord's blessings
will either of you belie?
- 55:54 They 'who attain it' shall be reclining
on 'canopied' spreads,
whose linings are of rich brocade,

يَوْمَ الْقِيَامَةِ

الْحُزْنُ السَّاعِ وَالْعَمْرُونَ

﴿٤٠﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمْ

تُكَذِّبَانِ

﴿٤١﴾ يُعْرِفُ الْمَجْرُمُونَ بِسِمَتِهِمْ

فِيؤْخَذُ بِالتَّوَصَّى وَالْأَقْدَامِ

﴿٤٢﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ

﴿٤٣﴾ هَلْهُنَّ جَهَنَّمُ

الَّتِي يُكذِّبُ بِهَا الْمَجْرُمُونَ

﴿٤٤﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَأَن

﴿٤٥﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ

﴿٤٦﴾ وَلَمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

﴿٤٧﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ

﴿٤٨﴾ ذَوَاتَا أَفْنَانٍ

﴿٤٩﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ

﴿٥٠﴾ فِيهِمَا عَيْنَانِ تَجْرِيَانِ

﴿٥١﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ

﴿٥٢﴾ فِيهِمَا مِن كُلِّ فَاكِهِةٍ زَوْجَانِ

﴿٥٣﴾ فَيَأْتِيءُ الْآلَاءَ رَبِّكُمَا تُكَذِّبَانِ

﴿٥٤﴾ مُشْكِيينَ عَلَى فُرُشٍ

بَطَائِنُهَا مِن إِسْتَبْرَقٍ

- while the fruits of the two gardens are near at hand.
- 55:55 Then which of your Lord's blessings will either of you belie?
- 55:56 All through them both are maidens, restrained of glance—whom neither human, nor jinn, has deflorated before.
- 55:57 Then which of your Lord's blessings will either of you belie?
- 55:58 'It is' as though they were 'made of' rubies and coral.
- 55:59 Then which of your Lord's blessings will either of you belie?
- 55:60 Is the reward of goodness 'to be' other than goodness?
- 55:61 Then which of your Lord's blessings will either of you belie?
- 55:62 Moreover, apart from them both there are two other gardens 'in Paradise besides'.
- 55:63 Then which of your Lord's blessings will either of you belie?
- 55:64 Both of them are a deeply dense green!
- 55:65 Then which of your Lord's blessings will either of you belie?
- 55:66 All through them both are two gushing springs.
- 55:67 Then which of your Lord's blessings will either of you belie?
- 55:68 All through them both are fruits, and date palms, and pomegranates.
- 55:69 Then which of your Lord's blessings will either of you belie?
- 55:70 All through them both are the most virtuous, and loveliest 'companions'.

- وَحَى الْجَنَّةِينَ دَانٍ
 ٥٥ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا تُكَذَّبَانِ
 ٥٦ فِيهِنَّ قَصِيرَاتُ الطَّرْفِ
 لَمْ يَطْمِئُنَّ مِنْهُنَّ إِنْسٌ قَبْلَهُمْ
 وَلَا جَانٌ
 ٥٧ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا تُكَذَّبَانِ
 ٥٨ كَأَنَّهِنَّ الْيَاقُوتُ وَالْمَرْجَانُ
 ٥٩ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا تُكَذَّبَانِ
 ٦٠ هَلْ جَزَاءُ الْإِحْسَنِ
 إِلَّا الْإِحْسَنُ
 ٦١ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا
 تُكَذَّبَانِ
 ٦٢ وَمِنْ دُونِهِمَا جَنَّاتٍ
 ٦٣ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا
 تُكَذَّبَانِ
 ٦٤ مَدَاهَاتَانِ
 ٦٥ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا تُكَذَّبَانِ
 ٦٦ فِيهِمَا عَيْنَانِ نَضَّاحَتَانِ
 ٦٧ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا
 تُكَذَّبَانِ
 ٦٨ فِيهِمَا قَدْحَةٌ وَنَخْلٌ وَرُمَّانٌ
 ٦٩ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا تُكَذَّبَانِ
 ٧٠ فِيهِنَّ خَيْرَاتٌ حِسَانٌ
 ٧١ فَيَأْتِيءَ آءِ الْآءِ رَبِّكُمَا تُكَذَّبَانِ

- 55:71 Then which of your Lord's blessings
will either of you belie?
- 55:72 Wide-eyed beauties, cloistered in pavilions—
55:73 then which of your Lord's blessings
will either of you belie?—
55:74 whom neither human, nor jinn,
has deflorated before.
- 55:75 Then which of your Lord's blessings
will either of you belie?
- 55:76 Therein are they reclined
upon lush green cushions
and beauteous carpets, woven fine.
- 55:77 Then which of your Lord's blessings
will either of you belie?
- 55:78 Blessed be the name of your Lord,
the Possessor of All Majesty and Honor.

سُورَةُ الرَّحْمٰنِ
الجزء السابع والعشرون

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ٧٢

فِي أَيِّ ءَالٍ زِينَكُنَّ تَكْذِبَانَ ٧٣

لَمْ يَطْعَمْنَ ٧٤

إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ٧٥

فِي أَيِّ ءَالٍ زِينَكُنَّ تَكْذِبَانَ ٧٦

مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضِرٍ ٧٧

وَعَبَقَرِي حِسَانٍ ٧٨

فِي أَيِّ ءَالٍ زِينَكُنَّ تَكْذِبَانَ ٧٩

بَنِيكَ أَسْمُ رَبِّكَ ٨٠

ذِي الْجَلَالِ وَالْإِكْرَامِ ٨١

Surah 56 / 96 VERSES / REVEALED AT MAKKAH

Al-Wâqî'ah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 56:1 When the Indisputable Event
of the Last Hour` occurs,
56:2 no one, then, shall belie its occurrence!
56:3 For some, it shall be` abasing;
for others,` exalting.
56:4 When the earth is shaken
with` a mighty shaking,
56:5 and when the mountains are pounded
with` a mighty pounding,
56:6 such that they become as scattered dust,
56:7 it is` then that you` human beings
shall have been` resurrected as` three sorts:
56:8 The Companions of the Right,
and how` very` blessed
are the Companions of the Right!
56:9 And the Companions of the Left,
and how` woeful
are the Companions of the Left!
56:10 And the Forerunners` in faith`
are the` unrivaled` Forerunners
in reward in the Hereafter`!
56:11 It is these who shall be brought nearest` to God`
56:12 in the Gardens of Delight` of Paradise`!

- ١ إِذَا وَقَعَتِ الْوَاقِعَةُ
٢ لَيْسَ لَوْعِنَهَا كَاذِبَةٌ
٣ خَافِضَةٌ رَّافِعَةٌ
٤ إِذَا رُجَّتِ الْأَرْضُ رَجًا
٥ وَبُسَّتِ الْجِبَالُ بَسًّا
٦ فَكَانَتْ هَبَاءً مُنْبَثًا
٧ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً
٨ فَأَصْحَابُ الْمَيْمَنَةِ
٩ مَا أَصْحَابُ الْمَيْمَنَةِ
١٠ وَالسَّيِّئُونَ السَّيِّئُونَ
١١ أُولَئِكَ الْمُقَرَّبُونَ
١٢ فِي جَنَّاتِ النَّعِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء السابع والعشرون

- 56:13 They are a multitude
from the first generations ,
56:14 but very few from the latter generations—
56:15 at leisure therein ,
upon settees richly encrusted
with gold and gems,
56:16 reclining on them, facing one another in joy .
56:17 Going round serving them
are immortal youths,
56:18 with chalices, and decanters,
and a cup from a flowing spring of wine .
56:19 From it they suffer
neither headache nor intoxication.
56:20 Moreover, they shall have fruits,
of whatever kind they would select;
56:21 and the flesh of fowl,
from whatever sort they should desire—
56:22 and wide-eyed beauties to wed,
56:23 who look as though they were
well-preserved pearls—
56:24 all in reward from God for all the good
that they used to do in life .
56:25 They shall not hear therein vile talk,
nor sinful speech—
56:26 but only the saying of the salutation :
Peace! And more peace!
56:27 As for the Companions of the Right,
how blessed shall it be, then,
for the Companions of the Right—
56:28 amidst thornless lote-trees,
56:29 and trees of clustered bananas,
56:30 and shade far-spreading,
56:31 and water ever-flowing,
56:32 and fruit plenty—

ثَلَاثَةٌ مِنَ الْأُولَىٰ ۝١٣
وَقَلِيلٌ مِنَ الْآخِرِينَ ۝١٤
عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ۝١٥
مُتَّكِنِينَ عَلَيْهَا مِنْ مَّقْصِيَاتِ ۝١٦
يَطُوفُونَ عَلَيْهِمْ لَدُنَّ مُخَلَّدُونَ ۝١٧
يَا كُؤُوبَ وَأَبَارِقَ ۝١٨
وَكَأْسٍ مِنْ مَعِينٍ ۝١٩
لَا يَصْدَعُونَ عَنْهَا وَلَا يُزْفُونَ ۝٢٠
وَفَكَهَةٍ مِمَّا يَشَخَّرُونَ ۝٢١
وَلَحْرِيطٍ مِمَّا يَسْتَمُونَ ۝٢٢
وَحُورٍ عِينٍ ۝٢٣
كَأَمْثَلِ الثُّوَالِي الْمَكُونِ ۝٢٤
جِرَاءَ يَمَّا كَانُوا يَعْمَلُونَ ۝٢٥
لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا ۝٢٦
إِلَّا قِيلًا سَلَامًا سَلَامًا ۝٢٧
وَأَصْحَابُ الْيَمِينِ ۝٢٨
مَا أَصْحَابُ الْيَمِينِ ۝٢٩
فِي سِدْرٍ مَخْضُودٍ ۝٣٠
وَطَلْحٍ مَنْضُودٍ ۝٣١
وَوَطْيٍ مَمْدُودٍ ۝٣٢
وَمَاءٍ مَسْكُوبٍ ۝٣٣
وَفَكَهَةٍ كَثِيرَةٍ ۝٣٤

56:33 neither failing, nor forbidden—
 56:34 and elevated furnishing!
 56:35 So too, indeed, shall We bring forth
 their wives from the world
 in a most perfect creation.
 56:36 Behold! We shall have made them virgins,
 56:37 forever loving, and of equal age—
 56:38 all for the Companions of the blessed Right.
 56:39 They are a multitude from the first generations,
 56:40 and a multitude from the latter generations .
 56:41 But as for the Companions of the Left,
 how woeful shall it be then
 for the Companions of the Left—
 56:42 amidst blowing heat and scalding fluid,
 56:43 and billowing-thick, darkened smoke,
 56:44 with nothing cooling or soothing!
 56:45 For indeed, before this in the world ,
 they were indulged in forbidden luxury.
 56:46 And they persisted in committing
 the great perfidy against God :
 56:47 For they used to say in life :
 When we are dead
 and have become mere dust and bones,
 are we, indeed, to be raised up
 alive for Judgment —
 56:48 and so too our fathers of old?
 56:49 Say to them :
 Indeed, the first of you and the last of you
 56:50 shall be gathered together
 at a predestined instant on a Well-Known Day!
 56:51 Then, indeed, all of you—
 O you who are misguided believers,
 deniers of truth —
 56:52 you shall, most surely, eat

سُورَةُ الْوَاقِعَةِ

الجزء السابع والعشرون

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ٣٣
 وَفُرُشٍ مَّرْفُوعَةٍ ٣٤
 إِنَّا أَنشَأْنَهُنَّ إِنشَاءً ٣٥
 فَعَمَلْنَهُنَّ أَكْبَارًا ٣٦
 عَرَبًا أَتْرَابًا ٣٧
 لِأَصْحَابِ الْيَمِينِ ٣٨
 ثَلَاثَةٌ مِنَ الْأُولَىٰ ٣٩
 وَثَلَاثَةٌ مِنَ الْآخِرِينَ ٤٠
 وَأَصْحَابِ الشِّمَالِ ٤١
 مَا أَصْحَابُ الشِّمَالِ ٤٢
 فِي سَمُومٍ وَجَمِيمٍ ٤٣
 وَظِلٍّ مِنْ يَحْتُمِرٍ ٤٤
 لَا بَارِدٍ وَلَا كَرِيمٍ ٤٥
 إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ
 مُتْرَفِينَ ٤٦
 وَكَانُوا يُصِرُّونَ ٤٧
 عَلَىٰ الْحَنثِ الْعَظِيمِ ٤٨
 وَكَانُوا يَقُولُونَ ٤٩
 أَيُّذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا
 أَيُّذَا لَمَبْعُوثُونَ ٥٠
 أَوَاءَ آبَاؤُنَا الْأُولَىٰ ٥١
 قُلْ إِنَّكَ الْأُولَىٰ وَالْآخِرِينَ ٥٢
 لَمَجْمُوعُونَ ٥٣
 إِلَىٰ مِيقَاتِ يَوْمٍ مَعْلُومٍ ٥٤
 ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ ٥٥
 لَأَكُونُ مِنْ شَجَرٍ مِنْ زُقُمٍ ٥٦

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- from the 'Impalatable' Tree of Zaqqûm
 'from the nethermost of Hell'.
 56:53 Then from it shall you fill your bellies.
 56:54 Then along with it
 shall you drink of a scalding fluid.
 56:55 Thus shall you drink,
 as a thirst-mad camel drinks!
 56:56 Such shall be their hospitality
 on the Day of Judgment!
- 56:57 It is We 'alone'
 who have created you, 'O humanity'.
 Will you 'not', then,
 accept the truth 'of Resurrection'?
- 56:58 Have you considered the semen you emit?
 56:59 Do you yourselves create it?
 Or is it We who are the creators 'of it'?
- 56:60 We 'alone' have decreed death among you—
 and 'in this' We shall never be overcome.
- 56:61 We shall replace you, 'whenever We so will,'
 with any likeness of you!
 Thus shall We bring you forth 'again'
 in a form you do not 'even' know.
- 56:62 Yet, truly, you have known 'your' first creation.
 Will you not, then, become mindful
 'of the One who has made it'?
- 56:63 Have you considered what you till?
 56:64 Do you yourselves grow its 'plants'?
- Or is it We who make them grow?
 56:65 If We so will,
 We shall turn it into crumbling stubble.
 And you shall forever lament, 'saying':
 56:66 Indeed, we are desolated!
 56:67 Rather, we have become destitute!

- ٥٣ قَالُوا مِنْهَا الْبُطُونَ
 فَشَرِبُوا عَلَيْهِ مِنْ لَدِيمٍ
 فَشَرِبُوا شَرِبَ الْهَمِيمِ
 هَذَا نَزَلْنَاهُ يَوْمَ الدِّينِ
 فَتَنَّا خَلْقَكُمْ فَلَوْلَا تَصَدَّقُونَ
 أَفَرَأَيْتُمْ مَا كَانُوا يَفْعَلُونَ
 أَأَنْتُمْ تَخْلُقُونَهُ
 أَمْ نَحْنُ الْخَالِقُونَ
 نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ
 وَمَا نَحْنُ بِمَسْبُوبِينَ
 عَلَيَّ أَنْ يُبَدِّلَ أَمْنَكُمْ
 وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ
 وَلَقَدْ عَلَّمْنَا النَّشْأَةَ الْأُولَى
 فَلَوْلَا تَذَكَّرُونَ
 أَفَرَأَيْتُمْ مَا تَحْرُثُونَ
 أَأَنْتُمْ تَزْرَعُونَهُ
 أَمْ نَحْنُ الزَّارِعُونَ
 لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا
 فَظَلَمْتُمْ تَفَكَّهُونَ
 إِنَّا الْمَعْرُوفُونَ

- 56:68 Have you considered the water that you drink?
 56:69 Did you yourselves
 bring it down from the clouds?
 Or is it We who send it down?
 56:70 If We so will, We shall at once
 cause it to become acrid.
 Will you not, then, give thanks?
- 56:71 Do you see the fire that you kindle?
 56:72 Did you yourselves bring forth the tree
 that kindles and fuels it?
 Or is it We who brought it forth?
 56:73 We alone have made it a reminder of Hellfire
 and a provision of survival and security
 for those who trek in the wilderness.
 56:74 So highly exalt the name of your Lord,
 the Magnificent.
- 56:75 *But no, indeed!
 I do swear by the positions of the stars!
 56:76 And it is, most surely, a great oath,
 if only you were to know its magnitude.
 56:77 Indeed, this is, most surely, a gracious Quran
 56:78 in a Book, well-preserved in Heaven.
 56:79 No one touches it, but the purified.
 56:80 It is a revelation sent down
 from the Lord of All the Worlds.
 56:81 Then is this the Heavenly discourse
 that you would slight?
 56:82 And do you render due thanks
 to God for your provision
 by belying His promise of Resurrection?
 56:83 If that is so, then why do you not
 hold back the soul of the dying
 when it reaches the throat?

سُبْحٰنَ الَّذِیْ

الْحِزْبِ السَّابِعِ وَالْعِشْرُونَ

- بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾
 أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾
 ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ ﴿٦٩﴾
 أَمْ نَحْنُ الْمُنزِلُونَ ﴿٧٠﴾
 لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا ﴿٧١﴾
 فَلَوْلَا تَشْكُرُونَ ﴿٧٢﴾
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧٣﴾
 ءَأَشْرَأْنَاهَا مِنْ شَجَرٍ نَّهَا ﴿٧٤﴾
 أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٥﴾
 نَحْنُ جَعَلْنَاهَا تَذْكِرَةً ﴿٧٦﴾
 وَرَمْتَعًا لِلْمُؤْمِنِينَ ﴿٧٧﴾
 فَسَبِّحْ ﴿٧٨﴾
 بِأَسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٩﴾
 ﴿٨٠﴾ فَلَا أُقْسِمُ ﴿٨١﴾
 بِمَوَاقِعِ النُّجُومِ ﴿٨٢﴾
 وَإِنَّهُ لَقَسَمٌ ﴿٨٣﴾
 لَوْ تَعْلَمُونَ عَظِيمٌ ﴿٨٤﴾
 إِنَّهُ لَقُرْءَانٌ كَرِيمٌ ﴿٨٥﴾
 فِي كِتَابٍ مَّكْنُونٍ ﴿٨٦﴾
 لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٨٧﴾
 تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٨﴾
 أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨٩﴾
 وَتَجْعَلُونَ رِزْقَكُمْ ﴿٩٠﴾
 أَنْكُمْ تَكذِبُونَ ﴿٩١﴾
 فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٩٢﴾

- 56:84 Yet all the while you are helplessly looking on.
 56:85 Rather, it is We alone
 who are, most surely,
 nearer to the one dying than you.
 But you do not see.
 56:86 Then why is it—
 if you are not to be summoned to Judgment
 as you allege—that you do not
 56:87 bring the soul back, if, indeed, you are truthful?
 56:88 Yet, most surely, if the one dying
 is of those to be brought nearest to God—
 56:89 then for such a one there shall be serenity,
 and the fragrance of sweet-scented basil,
 and a Garden of Delights in Paradise.
 56:90 And if he is of the Companions of the Right,
 56:91 then it shall be said: Peace to you!
 For you are
 of the Companions of the blessed Right.
 56:92 But if he is of the beliers,
 the misguided deniers of truth,
 56:93 then for such a one there is the hospitality
 of a scalding fluid
 56:94 and roasting in Hellfire!
 56:95 Indeed, this is, most surely,
 with all certainty, the utter truth.
 56:96 So highly exalt the name of your Lord,
 the Magnificent.

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

الجزء السابع والعشرون

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ ﴿٨٥﴾

وَلَكِنْ لَا تَنْصُرُونَ

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُكْفِرِينَ ﴿٨٨﴾

فَرُوحٌ وَرِيحَانٌ وَحَنْتٌ نَعِيمٌ ﴿٨٩﴾

وَأَمَّا إِنْ كَانَ ﴿٩٠﴾

مِنَ أَصْحَابِ الْيَمِينِ

فَسَلَامٌ لَكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

وَأَمَّا إِنْ كَانَ ﴿٩٢﴾

مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

فَنَزَلَ مِنْ جَمِيمٍ ﴿٩٣﴾

وَنَصْلَةٍ جَمِيمٍ ﴿٩٤﴾

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

The surah that mentions the heavy metallic element IRON as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.

Surah 57 / 29 VERSES / REVEALED AT MADINAH

Al-Hadîd

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 57:1 All that is in the heavens and the earth highly exalt God.
For He alone is the Overpowering One, the All-Wise.
- 57:2 To Him alone belongs all dominion over the heavens and the earth.
He alone gives life.
And He alone gives death.
For He is powerful over all things.
- 57:3 He is the First and the Last, and the Manifest and the Hidden.
And He alone is all-knowing of all things.
- 57:4 He alone is the One who has created the heavens and the Earth in a span of six Heavenly days.
Then, befittingly,
He settled Himself over the Throne.
He alone knows all that penetrates into the earth, and all that issues from it, and all that descends from the heaven, and all that ascends into it.
Moreover, He is with you wherever you are.

سَبَّحَ لِلَّهِ
مَا فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الْأَوَّلُ وَالْآخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

هُوَ الَّذِي
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا

سُوْرَةُ الْحَدِيْدِ

الْحِيْرَةُ السَّابِعُ وَالْعِشْرُوْنَ

- For God 'alone' is all-seeing of all that you do.
- 57:5 To Him 'alone' belongs all dominion over the heavens and the earth. Thus to God 'alone' are all matters returned 'for just Judgment'.
- 57:6 He 'alone' makes the night penetrate into the daylight. And He 'alone' makes the daylight penetrate into the night. And He 'alone' is all-knowing of all that is 'harbored' within the breast 'of people'.
- 57:7 You shall believe in God 'alone' and His Messenger! And you shall spend 'charitably' out of that 'wealth' over which He has made you trustees. Then 'as to' those of you who have thus believed and spent, 'know that' for them there is a great reward 'awaiting' in the Hereafter.
- 57:8 So what is it with you, 'O human beings,' that you 'still' do not believe in God, while the Messenger calls you to believe in your Lord, and 'while God Himself' has already taken 'from you' your covenant 'of faith' in a pre-earthly existence — if ever you shall be believers?
- 57:9 He 'alone' is the One who sends down upon His servant, 'Muhammad, these' clear verses 'of guidance', to bring 'all of' you out

وَمَا يَنْزِلُ مِنَ السَّمَاءِ

وَمَا يَرْجِعُ فِيهَا

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ٥

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

يُورِثُ اللَّيْلُ فِي النَّهَارِ ٦

وَيُورِثُ النَّهَارُ فِي اللَّيْلِ

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ٧

وَأَنْفِقُوا مِمَّا جَعَلَكُمْ

مُسْتَخْلِفِينَ فِيهِ

فَالَّذِينَ ءَامَنُوا مِنْكُمْ

وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ٨

وَالرَّسُولَ يَدْعُوكُمْ

لِتُؤْمِنُوا بِرَبِّكُمْ

وَقَدْ أَخَذَ مِيثَاقَكُمْ

إِنْ كُنْتُمْ مُؤْمِنِينَ

هُوَ الَّذِي يَنْزِلُ ٩

عَلَى عَبْدِهِ ءَأَيَّتَ بَيِّنَاتٍ

لِيُخْرِجَكُمْ

مِنَ الظُّلُمَاتِ إِلَى النُّورِ

سُبْحَانَكَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

from the veils of darkness
into the light of faith and guidance.
For, indeed, God alone is all-kind
and mercy-giving to you.

57:10 Then what is with you believers
that you do not spend charitably
in the path of God,

while to God alone
belongs the inevitable heritage
of the heavens and the earth?

Not equal among yourselves
in the sight of God

are those who have spent charitably
and fought in the path of God
before the victory at Makkah
and those who did not.

Those who did are greater in rank
than those who spent charitably
and fought in the path of God thereafter.
Yet to each God has promised great goodness
in the Hereafter.

For God is all-aware of all that you do.

57:11 Who is it that shall loan to God
a goodly loan for His cause,
so that He shall multiply it for him,
such that for him

there shall be a gracious reward
awaiting in the Hereafter?

57:12 On that Day, you shall see
the believing men and believing women—
their own light streaming
before them and to their right.

It shall be said to them:
The glad tidings for you this Day
are Gardens beneath which rivers flow,

وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ

وَمَا لَكُمْ

10

أَلَا تَتَفَقَهُوا فِي سَبِيلِ اللَّهِ

وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ

لَا يَسْتَوِي مِنْكُمْ

مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ

وَقَتْلِ أُولِيكُمُ الْعَظْمُ دَرَجَةً

مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ

وَقَتْلُواوَكَلَّا

وَعَدَّ اللَّهُ الْحَسَنَىٰ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ

قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ

وَلَهُ أَجْرٌ كَرِيمٌ

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

يَسْعَىٰ نُورُهُمْ

بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

بُشْرَانِكُمْ الْيَوْمَ جَنَّاتٌ

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا

11

12

سُوْرَةُ الْحَدِيدِ

الجزء السابع والعشرون

wherein you shall abide forever.

It is this that is the magnificent triumph!

57:13 On that Day,
the hypocrite men and the hypocrite women
shall say to those who have believed:
Wait for us, that we may borrow
from your light!

It shall be said in mockery of them:

Return back to retrieve the faith
you left behind you in the world,
and seek for yourselves light!

Thereupon a wall that has a door
shall be imposed between them.

Within its interior, there is all mercy.

But in front of its outward side,
there is only torment.

57:14 The 'hypocrites' shall cry out to the 'believers':
Were we not with you in life?
They shall say: Oh yes, indeed!
But you tempted your own souls to duplicity.
And with eager anticipation
you awaited our demise.

For you doubted faith and this Resurrection.

For worldly fancies deluded you—
until at last God's decree of death
came to pass against you.

Thus Satan the Deluder has deluded you,
with regard to God.

57:15 Therefore, this Day,
no ransom shall be taken from you,
nor from any of those
who in life disbelieved in the One God.
Thus the abode of all of you is the Fire of Hell.
It is now your refuge—
and a most woeful destination it is!

ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

يَوْمَ يَقُولُ ﴿١٣﴾

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ

لِلَّذِينَ آمَنُوا

أَنْظِرُونَا نَقْتَسِمَ مِنْ نُورِكُمْ

قِيلَ ارْجِعُوا وَرَاءَكُمْ

فَالْتَمِسُوا نُورًا

فَضْرِبَ بَيْنَهُمْ سُوْرًا لَمَّا بَابٌ

بَاطِنُهُ فِيهِ الرَّحْمَةُ

وظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

يَادُّوهُمْ أَلَمْ نَكُنْ مَعَكُمْ ﴿١٤﴾

قَالُوا بَلَىٰ

وَلَكِنَّكُمْ فتنْتُمْ أَنْفُسَكُمْ

وَتَرَضَّيْتُمْ وَأَسْتَغَيْتُمْ

وَعَرَّيْتُمْ الْأُمَاطِي

حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

وَعَرَّيْتُمْ بِاللَّهِ الْعُرُورُ

قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ ﴿١٥﴾

وَلَا مِنَ الَّذِينَ كَفَرُوا

مَا وَوَكَّلْتُمْ النَّارَ هِيَ مَوْلَاكُمْ

وَيَسَّ السَّعِيرُ

- 57:16 *Is it not time for those who truly believe that their hearts be humbled at the remembrance of God and at the utterance of the truth that has been sent down. So let them forsake excessive jesting and diversion and not be like those who were given the Scripture before them; for a long duration of heedlessness passed over them. Thus their hearts became hardened. And many of them are now ungodly.
- 57:17 Know that it is God alone who gives life to the earth after its death. We have now certainly made clear to you the manifest signs of God's creative power, so that you may reflect on them and understand.
- 57:18 Indeed, the charitable men and the charitable women—who have therewith loaned God a goodly loan— shall have it multiplied for them by their Lord. So for them, there is a gracious reward awaiting in the Hereafter.
- 57:19 As for those who have believed in God and in His messengers, it is these who are the upholders of revealed truth. As to the martyrs and the witnesses to God—in the very providence of their Lord is their reward and their light. But those who have disbelieved and belied Our revealed signs,

الْحِزْبِ السَّامِعِ وَالْعَشْرُونَ
 ﴿١٦﴾ **أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا**
 أَنْ تَخْشَعَ قُلُوبُهُمْ
 لِذِكْرِ اللَّهِ
 وَمَا نَزَلَ مِنَ الْحَقِّ
 وَلَا يَكُونُوا كَالَّذِينَ
 أُوتُوا الْكِتَابَ مِنْ قَبْلُ
 فَطَالَ عَلَيْهِمُ الْأَمَدُ
 فَقَسَتْ قُلُوبُهُمْ
 وَكَثِيرٌ مِنْهُمْ فَنسَوْنَ
 أَعْلَمُوا أَنَّ اللَّهَ
 يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
 قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ
 لَعَلَّكُمْ تَعْقِلُونَ
 ﴿١٧﴾ **إِنَّ الْمَصْدِقِينَ وَالْمَصْدِقَاتِ**
 وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
 يَضَعُ لَهُمْ
 وَلَهُمْ أَجْرٌ كَرِيمٌ
 ﴿١٨﴾ **وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ**
 أُولَئِكَ هُمُ الصَّادِقُونَ
 وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ
 لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
 وَالَّذِينَ كَفَرُوا
 وَكَذَّبُوا بِآيَاتِنَا
 أُولَئِكَ أَصْحَابُ الْجَحِيمِ

these are the Companions of Hellfire.

57:20 Know that the life of this world is but play and amusement, and sheer adornment, and a cause for boasting among yourselves, and an arena of vying in wealth and in children. Its parable is that of a nourishing rainfall, the herbage from which pleases the tillers of soil. But then it dries up, so that you see it turning yellow. Then it becomes crumbling stubble. Even so shall there be in the Hereafter severe torment, as well as the forgiveness of God and His good pleasure. For the life of this world is nothing but the mere enjoyment of a delusion.

57:21 Race one another to the forgiveness of your Lord—and and to a Garden of Paradise, whose breadth is as the breadth of all heaven and earth, prepared for those who believe in God and in His messengers. That is the bounty of God. He gives it to whomever He so wills. For God alone is the Possessor of Magnificent Bounty.

57:22 Not a single affliction befalls in the earth, or among yourselves, or a blessing, but it is already written in a Book preserved in Heaven before We create it to try you. Indeed, that for God is ever so easy.

الْحَيَاةِ الدُّنْيَا وَالْآخِرَةِ

١٠
 أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا
 لَعِبٌ وَلَهْوٌ وَزِينَةٌ
 وَتَفَاخُرٌ بَيْنَكُمْ
 وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
 كَمَثَلِ غَيْثٍ
 أَعْجَبَ الْكُفَّارَ نَبَاتُهُ
 ثُمَّ يَسِيحُ فَيَجْعَلُ مُضْغَةً
 ثُمَّ يَكُونُ حُطَمًا
 وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ
 وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ
 وَمَا الْحَيَاةُ الدُّنْيَا
 إِلَّا مَتَاعُ الْعُرُورِ
 سَابِقُوا إِلَىٰ مَغْفِرَةٍ
 مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
 كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
 أُعِدَّتْ لِلَّذِينَ ءَامَنُوا
 بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ
 فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
 ١١
 مَا أَصَابَ مِنْ مُصِيبَةٍ
 فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
 إِلَّا فِي كِتَابٍ
 مِّن قَبْلِ أَنْ نَبْرَأَهَا
 إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

- 57:23 Know this so that you do not grieve over what escapes you, nor exult over what comes to you, for God loves no swaggering, boaster—
- 57:24 nor those who are miserly and enjoin miserliness on people. Thus whoever turns away from giving in God's cause — then know that, indeed, it is God alone who is the Self-Sufficient One, the All-Praised.
- 57:25 Very truly, We have sent Our messengers to humanity with clear and miraculous proofs that confirmed their messages. And We sent down with each of them a Heavenly Book to guide their people, along with the just balance, so that people might establish justice in the earth. Moreover, We sent down iron from the heavens, in which there is mighty force, and in which there are many benefits for all people; and so that God might make known who supports Him and His messengers, though unseen. Indeed, God alone is all-powerful, overpowering.
- 57:26 So very truly, We did, indeed, send Noah and Abraham as messengers. Thus We placed prophethood and the Scripture among their seed. So some of them were rightly guided. But many of them were ungodly.
- 57:27 Then We sent following upon their traces,

سُورَةُ الْحَدِيدِ

الْحِزْبُ السَّامِعُ وَالْعِشْرُونَ

٢٣
 لِكَيْ لَا تَأْسَوْا
 عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا
 بِمَا آتَاكُمْ
 وَاللَّهُ لَا يُحِبُّ
 كُلَّ مُخْتَالٍ فَخُورٍ
 الَّذِينَ يَبْخُلُونَ
 وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ
 وَمَنْ يَتَوَلَّ
 فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
 ٢٤
 لَقَدْ أَرْسَلْنَا رُسُلَنَا
 بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ
 الْكِتَابَ وَالْمِيزَانَ
 لِيُقِيمُوا النَّاسَ بِالْقِسْطِ
 وَأَنْزَلْنَا الْحَدِيدَ
 فِيهِ بَأْسٌ شَدِيدٌ
 وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ
 مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ
 إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ
 ٢٥
 وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
 وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا
 النَّبُوَّةَ وَالْكِتَابَ
 فَمِنْهُمْ مُهْتَدٍ
 وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ
 ٢٦
 ثُمَّ قَفَّيْنَا
 عَلَى آثَارِهِمْ رُسُلَنَا

الجزء السابع والعشرون
سورة الحديد

وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ

وَأَتَيْنَاهُ الْإِنجِيلَ

وَجَعَلْنَا

فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ

رَأْفَةً وَرَحْمَةً

وَرَهْبَانِيَّةً ابْتَدَعُوهَا

مَا كَتَبْنَا عَلَيْهَا

إِلَّا آيَاتِنَا رِضْوَانِ اللَّهِ

فَمَارِعُوهَا حَقَّ رِعَايَتِهَا

فَمَا تَيَسَّرَ لِّلَّذِينَ ءَامَنُوا مِنْهُمْ

أَجْرُهُمْ وَكَثِيرٌ مِنْهُمْ فَلَاسِقُونَ

يَكَايِبُهَا الَّذِينَ ءَامَنُوا

أَتَقُوا اللَّهَ وَءَامَنُوا بِرَسُولِهِ

يُؤْتِكُمْ كِفَايَاتٍ مِنْ رَحْمَتِهِ

وَيَجْعَلْ لَكُمْ نُورًا

تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ

لِتَأْتِيَهُمْ أَهْلُ الْكِتَابِ

أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ

مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ

بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

many more of Our messengers.

And We followed them up with Jesus,
son of Mary.

So We gave him the Evangel
as a Heavenly Book.

And We placed in the hearts
of those who followed him
loving-kindness and mercy.

But as for the tradition of monasticism—
they themselves invented it.

Never did We prescribe it for them,
but only that they seek the pleasure of God.

Yet they did not observe this ordinance
with its rightfully due observance.

So We gave those who believed among them
their reward.

But many of them were ungodly.

57:28 O you who believe! Be ever God-fearing!

And believe in His Messenger!

He shall then give you

a double share of His mercy.

Moreover, He shall make for you a light,
by which you shall walk always in His way.

Thus He shall forgive you.

For God is all-forgiving, mercy-giving.

57:29 So it is that the People of the Scripture
may know, indeed, that they have no power
over anything of God's bounty;
and that, indeed,

all bounty is in the Hand of God alone.

He gives it to whomever He so wills.

For God alone

is the Possessor of Magnificent Bounty.

٢٨

٢٩

Surah 58 / 22 VERSES / REVEALED AT MADINAH

Al-Mujâdilah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PART
28
half-part
55/60

- 58:1 Truly, God has heard the words of she who has argued before you, 'O Prophet,' concerning her husband, and who has made complaint to God. For God hears your discourse with each other. Indeed, God is all-hearing, all-seeing.
- 58:2 Those of you who 'sinfully' estrange themselves from their wives with the 'mere' pronouncement: You are prohibited to me for marital relations as is my own mother's backside— know, O believers, that 'never can they be their mothers! None are their mothers other than those who gave birth to them. Therefore, indeed, they are assuredly uttering an abominable statement and falsehood. Yet, indeed, God is all-pardoning, all-forgiving.
- 58:3 Thus those who do so 'sinfully' estrange themselves from their wives, who then retract what they have said, they must free a bondservant

قَدْ سَمِعَ اللَّهُ ۝١
قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا
وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ خَوَائِكُمْ
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
الَّذِينَ يُظَاهِرُونَ مِنْكُمْ ۝٢
مِنْ نِسَائِهِمْ
مَا هُنَّ أُمَّهَاتُهُمْ
إِنَّ أُمَّهَاتُهُمْ
إِلَّا الَّتِي وَلَدْنَهُمْ
وَأِنَّهُمْ لَيَقُولُونَ مُنْكَرًا
مِنْ الْقَوْلِ وَزُورًا
وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ
وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ۝٣
ثُمَّ يَعُودُونَ لِمَا قَالُوا
فَتَحْرِيرُ رَقَبَةٍ
مِنْ قَبْلِ أَنْ يَتَمَاسَا

before they and their wives
touch each other in intimacy.
With this decree are you admonished—
and God is all-aware of all that you do.
58:4 But for one who commits this offense
yet cannot find such means of atonement,
then he shall instead fast
two consecutive months,
before they touch each other in intimacy.
But if one is unable to fast,
then let him feed sixty indigent people.
This is to affirm
that you, indeed, believe in God
and His Messenger.
These are the ordained limits of God—
and for the disbelievers
who transgress God's Law,
there shall be a most painful torment.
58:5 Indeed, all those who oppose God
and His Messenger shall be laid low,
as all those before them
who did so were laid low.
For, already, We have sent down clear signs
in the Quran confirming Our commandments.
Therefore, the inveterate disbelievers
shall have a disgracing torment
58:6 on a Day Hereafter when God
shall raise them to life, all together.
Then shall He tell them the due recompense
of all that they have done in life.
God has enumerated it.
And they have forgotten it.
For God is a witness over all things.
58:7 Have you not considered
that God knows all that is in the heavens

سُورَةُ الْمُجَادِلَةِ

الْحَرْفَةُ الْقَائِمِينَ وَالْمُتَوَكِّلِينَ

ذَلِكُمْ تُوَعِّظُونَ بِهِ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

فَمَنْ لَمْ يَجِدْ ④

فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ

مِنْ قَبْلِ أَنْ يَتَمَاسًا

فَمَنْ لَمْ يَسْتَطِعْ

فَأِطْعَامٌ سِتِّينَ مَسْكِينًا

ذَلِكَ لِمَنْ لَمْ يَأْتِ اللَّهَ وَرَسُولَهُ

وَتِلْكَ حُدُودُ اللَّهِ

وَاللَّذِينَ كَفَرُوا أَلِيمٌ

إِنَّ الَّذِينَ يَخَادُّونَ اللَّهَ وَرَسُولَهُ ⑤

كُتِبَتْ

أَلِّدِينَ مِنْ قَبْلِهِمْ

وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ

وَاللَّذِينَ كَفَرُوا أَلِيمٌ

يَوْمَ يَجْعَلُهُمُ اللَّهُ جَمِيعًا ⑥

فَيُنَبِّئُهُمْ بِمَا عَمِلُوا

أَخْصَصَهُ اللَّهُ وَنَسُوهُ

وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ ⑦

مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

and all that is in the earth?
 There is no private discourse
 among three but that He is the fourth of them;
 neither five but that He is the sixth of them;
 neither fewer than that nor more,
 but that He is with them
 wherever they might be.
 Then He shall tell them
 on the Day of Resurrection
 'the due recompense
 of all that they have done 'in life'.

Indeed, God is all-knowing of all things.

58:8 Have you not seen, 'O Prophet,'
 those 'among the People of the Scripture'
 who were forbidden
 from 'malicious' private discourse,
 and who 'even' thereafter do revert
 to that from which they were forbidden?
 They discourse privately in sin and transgression,
 and in disobedience to the Messenger.
 Moreover, when they come to you,
 they greet you with 'a vile salutation'
 which God has not 'enjoined
 nor' greeted you with.

Then they say to themselves:
 Why does God not punish us for what we say,
 'if he is truly God's messenger'?

Indeed, sufficient for them is Hellfire,
 in which they shall roast—
 and a most woeful destination 'it is'!

58:9 O you who believe!
 When you discourse in private,
 you shall not discourse in sin and transgression
 and in disobedience to the Messenger.

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

مَا يَكْشُوتُ مِنْ تَجْوَى ثَلَاثَةٍ
 إِلَّا هُوَ رَابِعُهُمْ

وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
 وَلَا أَذَى مِنْ ذَلِكَ وَلَا أَكْثَرَ
 إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

ثُمَّ يَنْبِئُهُمْ

بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

أَلَمْ تَرَ

إِلَى الَّذِينَ نَهَوْا عَنِ التَّجْوَى
 ثُمَّ يَعودُونَ لِمَا نَهَوْا عَنْهُ
 وَيَتَنَجَّجُونَ

بِالْإِنِّيرِ وَالْعُدْوَانِ

وَمَعْصِيَةِ الرَّسُولِ

وَإِذَا جَاءَكَ حَيَّوكَ

بِمَا لَرَّ بِحَيْثُكَ بِهِ اللَّهُ

وَيَقُولُونَ فِي أَنْفُسِهِمْ

لَوْلَا يَعَذِّبُنَا اللَّهُ بِمَا نَقُولُ

حَسْبُهُمْ جَهَنَّمُ بِمَا بَصُلُّوا

فِيئَسَ الْمَصِيرُ

يَتَأْتِيهَا الَّذِينَ آمَنُوا

إِذَا تَنَجَّجْتُمْ فَلَا تَنَجَّجُوا

بِالْإِنِّيرِ وَالْعُدْوَانِ

وَمَعْصِيَةِ الرَّسُولِ

وَتَنَجَّجُوا بِالْبَلِّيرِ وَالنَّفْوَى

سُورَةُ الْمُجَادِلَةِ

الْحِزْبُ الثَّامِنُ وَالْعُشْرُونَ

Rather, you shall discourse
with virtue and in righteousness
and with fear of God.
And you shall fear God,
before whom you shall be assembled
for Judgment .

- 58:10 Indeed, malicious private discourse
is prompted by Satan
to grieve those who believe.
Yet never shall he harm them in anything,
except by the permission of God.
So upon God alone let the believers rely.

- 58:11 O you who believe!
When you are told
in your gatherings that grow crowded :
Make room for one another !
Then make room
with a spirit of patient fellowship .
God will make room for you in Paradise .
Moreover, when it is said:
Rise for the Prayer and other good acts !
Then rise.
God shall raise in station
those who sincerely believe
and comply among you;
and raise greatly in rank
those who have sought
and been given knowledge.
For God is all-aware of all that you do.

- 58:12 O you who believe!
When you seek to discourse privately
with the Messenger,
offer charity to the poor

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

إِنَّمَا التَّجَوُّى مِنَ الشَّيْطَانِ ﴿١٠﴾

لِيَحْزَنَ الَّذِينَ ءَامَنُوا

وَلَيْسَ بِضَارِّهِمْ شَيْئًا

إِلَّا بِإِذْنِ اللَّهِ

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

يَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿١١﴾

إِذَا قِيلَ لَكُمْ

فَتَسْحَبُوا فِي الْمَجَالِسِ

فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا

يَرْفَعِ اللَّهُ

الَّذِينَ ءَامَنُوا مِنْكُمْ

وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

يَأْتِيهَا الَّذِينَ ءَامَنُوا ﴿١٢﴾

إِذَا نَجَّيْتُمُ الرُّسُولَ فَقَدِمُوا

بَيْنَ يَدَيْ جُنُودِكُمْ صَدَقَةٌ

ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرٌ

- before your private discourse with him.
That is best for you
and most purifying for your souls.
But if you do not find the means,
then God is all-forgiving, mercy-giving.
- 58:13 Do you fear poverty from offering charity
before your private discourse
with the Messenger?
Since some of you have not done so,
and God has already
granted you repentance for this,
then steadfastly continue
to duly establish the Prayer,
and give the Zakât-Charity,
and obey God and His Messenger.
For God is all-aware of all that you do.
- 58:14 *Have you not seen those hypocrites
who secretly allied themselves against you
with a people
upon whom God's wrath has come?
They are not of you, O believers,
nor are they of them.
Thus, they but swear a false oath
while they know it is a lie.
- 58:15 God has prepared for them
a severe torment in the Hereafter.
Evil, indeed, is what they have done.
- 58:16 They have taken their false oaths of faith
only as a shield,
so as to bar others from the path of God.
Thus for them,
there is a disgracing torment in the Hereafter.
- 58:17 Never shall their wealth, nor their children,
avail them against God, in anything at all.

سُورَةُ الْمُجَادِلَةِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

فَإِنْ لَّمْ تَجِدُوا

فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

ءَأَسْفَقْتُمْ أَنْ تُقَدِّمُوا

بَيْنَ يَدَيَّ بِحُبِّكُمْ صَدَقْتُمْ

فَإِذْ لَمْ تَفْعَلُوا

وَتَابَ اللَّهُ عَلَيْكُمْ

فَأَقِيمُوا الصَّلَاةَ

وَأَتُوا الزَّكَاةَ

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

❖ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا

غَضِبَ اللَّهُ عَلَيْهِمْ

مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ

وَيَحْلِفُونَ عَلَى الْكَذِبِ

وَهُمْ يَعْلَمُونَ

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا

إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً

فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

فَلَهُمْ عَذَابٌ مُهِينٌ

لَنْ نُنْفِيَ عَنْهُمْ أَمْوَالَهُمْ

وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا

أُولَئِكَ أَصْحَابُ النَّارِ

سُورَةُ الْمُجَادِلَةِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

- These 'hypocrites'
are the Companions of the Fire 'of Hell'.
They shall abide therein forever,
58:18 on a Day Hereafter
when God shall raise them 'to life' all together.
Then they shall swear 'falsely even' to Him,
as they 'now' swear 'falsely' to you 'believers'—
and they think
they have something to 'stand' on!
Most assuredly,
it is they who are the 'sheer' liars.
58:19 Satan has overmastered them.
Thus he has caused them to forget
the remembrance of God.
These are the party of Satan.
Most assuredly, it is the party of Satan,
who are the losers 'of an everlasting Paradise'.
58:20 As for 'all' those who oppose God
and His Messenger,
such as these shall be among the most debased
'in this life and in the Hereafter'.
58:21 God has inscribed
'in the Preserved Book of Heaven':
I shall, most surely, triumph—
I and My messengers.
Indeed, God is all-powerful, overpowering.
58:22 You shall not find a people
who 'truly' believe in God
and 'in the coming Judgment of' the Last Day
loving those who oppose God
and His Messenger—
even if they are their fathers,
or their children, or their brothers,
or their 'other' kinsfolk.
Upon the hearts of these 'believers',

هُمْ فِيهَا خَالِدُونَ

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا ﴿١٨﴾

فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكَ

وَيَحْسِبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ

أَلَّا إِنَّمَا هُمُ الْكَاذِبُونَ

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ ﴿١٩﴾

فَأَنسَهُمُ ذِكْرَ اللَّهِ

أُولَٰئِكَ حِزْبُ الشَّيْطَانِ

أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ

هُمُ الْخٰسِرُونَ

إِنَّ الَّذِينَ ﴿٢٠﴾

يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ

أُولَٰئِكَ فِي الْأَذَلِّينَ

كَتَبَ اللَّهُ ﴿٢١﴾

لَا غَلْبَ لِي أَنَا وَرُسُلِي

إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ ﴿٢٢﴾

وَالْيَوْمِ الْآخِرِ يُوَادُّونَ

مَنْ حَادَّ اللَّهَ وَرَسُولَهُ

وَلَوْ كَانُوا آبَاءَهُمْ

أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ

أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ

كَتَبَ فِي قُلُوبِهِمْ

الْإِيمَانَ

He has inscribed 'true' faith.
 Moreover, He has aided them
 with a spirit from Him.
 Thus shall He admit them
 into Gardens beneath which rivers flow—
 wherein they shall abide, forever—
 God being well-pleased with them,
 and they well-pleased with Him.
 They are the alliance of God.
 Most assuredly,
 the 'believers of the' alliance of God—
 it is they who are the 'truly' successful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الْقَائِمُونَ وَالْمَشْرُورُونَ

وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ
 وَيُدْخِلُهُمْ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا
 رَضِيَ اللَّهُ عَنْهُمْ
 وَرَضُوا عَنْهُ
 أُولَئِكَ حِزْبُ اللَّهِ
 أَلَا إِنَّ حِزْبَ اللَّهِ
 هُمُ الْمُفْلِحُونَ

Surah 59 / 24 VERSES / REVEALED AT MADINAH

Al-Hashr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 59:1 All that is in the heavens
and all that is in the earth highly exalt God.
For He alone
is the Overpowering One, the All-Wise.
- 59:2 It is He alone who has expelled
those who have disbelieved
of the People of the Scripture
from their nearby dwellings
at their first mustering in treason against you.
You did not think that they would ever depart.
Indeed, they themselves thought
that their strongholds would be
their defense against God.
But God's ordained Judgment came upon them
from where they had never expected.
For He hurled terror into their hearts.
They ruined their homes with their own hands,
and the hands of the believers.
So derive a lesson from this,
O you who have eyes to see!
- 59:3 Yet had God not decreed banishment for them,
He, most surely,
would have tormented them in this world.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ ١

وَمَا فِي الْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا ٢

مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ

لِأُولِي الْحَشْرِ مَا ظَنَّتُمْ

أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ

مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ

فَأَنَّهُمْ اللَّهُ

مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ٣

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

يَخْرُجُونَ بِيُودِهِمْ بِأَيْدِيهِمْ

وَأَيْدِي الْمُؤْمِنِينَ

فَاعْتَدُوا بِتَأْوِيلِ الْأَبْصَارِ

وَلَوْلَا أَنْ ٤

كُنِبَ اللَّهُ عَلَيْهِمُ الْجَلَاءُ

لَعَذَّبَهُمْ فِي الدُّنْيَا

Moreover, 'waiting' for them in the Hereafter is the torment of the Fire 'of Hell'.

59:4 That is because they 'willfully' rebelled against God and His Messenger.

And whoever rebels against God— then, indeed, God is severe in punishment.

59:5 Whatever 'of their' date palms you 'believers' have cut down or left standing on their rootstocks, it was 'only' by the permission of God— and thus does He disgrace the ungodly.

59:6 Furthermore, whatever spoils God has turned over to 'the authority of' His Messenger from them, you have spurred neither horse nor camel for it. Rather, God gives authority to His messengers over whomever He so wills.

For God is powerful over all things.

59:7 Thus whatever spoils God has turned over to His Messenger from the 'disbelieving' townspeople, it shall be for God and for the Messenger 'to disburse', and for 'his' close relatives, 'who are prohibited from charity,' and for the orphans, and for the indigent, and for the wayfarer—

so that it does not merely circulate between the wealthy among you. Thus whatever the Messenger brings you 'from God', then you shall take it. And whatever he has forbidden you, you shall desist from it.

الجزء الثامن والعشرون

وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

ذَلِكَ بِأَنَّهُمْ

شَاقُوا اللَّهَ وَرَسُولَهُ

وَمَنْ يُشَاقِ اللَّهَ

فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

مَا قَطَعْتُمْ مِنْ لَبَنَةٍ

أَوْ تَرَكْتُمُوهَا قَائِمَةً

عَلَى أَصُولِهَا فَبِإِذْنِ اللَّهِ

وَالْيُخْرَىِ الْفَاسِقِينَ

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ

فَمَا أَوْحَفْتُمْ عَلَيْهِ

مِنْ خَيْلٍ وَلَا رِكَابٍ

وَلَكِنَّ اللَّهَ يَسْلُطُ رُسُلَهُ

عَلَى مَنْ يَشَاءُ

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ

مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَاللرَّسُولِ

وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ

كَيْ لَا يَكُونَ دُولَةً

بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

وَمَا آتَاكُمْ الرَّسُولُ

فَخُذُوهُ

وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

سُورَةُ الْحَشْرِ

الْحِزْبُ الثَّامِنُ وَالْبَشْرُونَ

- And be ever God-fearing.
Indeed, God is severe in punishment.
- 59:8 A share of these spoils belongs to the needy Émigrés— who have been expelled from their dwellings and dispossessed of their wealth— seeking all-nourishing bounty from God and His good pleasure, and to support the cause of God and His Messenger. It is these who are the truehearted.
- 59:9 As for those who were already settled in the abode of Madinah, and who were firm in faith before the Emigration, they love those who emigrated to them and find no covetous want in their breast for what the Émigrés have been given. Rather, they give them preference over their own selves— even when they themselves are in pressing need. And whoever is safeguarded from the avarice of his own soul— then it is these who are the truly successful.
- 59:10 As to all those believers who come after them, they shall say: Our Lord! Forgive us, and our brethren who preceded us in faith. And let not into our hearts any malice toward those who believe. Our Lord! Indeed, You are all-kind, mercy-giving.

- 59:11 *Have you not seen those who became hypocrites,

وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ
لِلْمُقْرَّاءِ الْمُهَاجِرِينَ
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يُبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا
وَيُضَرُّونَ اللَّهُ وَرَسُولَهُ
أُولَئِكَ هُمُ الصَّادِقُونَ
وَالَّذِينَ بَوَّءُوا
الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِّمَّا أُوتُوا
وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
وَمَنْ يُوقِ شَحْمَ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ
وَالَّذِينَ جَاءُوا
مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا
عِلًّا لِلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ
إِلَى الَّذِينَ نَافَقُوا

سُورَةُ الْحَشْرِ

الْحَجْرَةُ الثَّامِنُ وَالْعِشْرُونَ

saying to their brothers who disbelieve from the People of the Scripture:

If ever you are expelled, we shall, most surely, depart with you!

Nor shall we ever obey anyone with regard to 'harming' you!

Moreover, if you are fought, we shall, most surely, support you!

But God bears witness

that they are, indeed, liars!

59:12 If they who disbelieve from the People of the Scripture are expelled, they who are hypocrites will not depart with them.

And if they are fought, they will not support them.

And if ever they were to support them in battle,

they would, most surely, turn their backs in flight, wherefore they who disbelieve from the People of the Scripture would not be helped by them.

59:13 The fear they both have for you believers in their hearts is, most surely, more intense than their fear of God.

That is because they are people who do not comprehend God's greatness.

59:14 They who disbelieve from the People of the Scripture will not openly fight against you, all together, but only from within fortified towns, or from behind walls.

The force of the enmity between them is severe.

يَقُولُونَ لَاخَوَانِهِمْ

الَّذِينَ كَفَرُوا

مِنْ أَهْلِ الْكِتَابِ

لَئِنْ أُخْرِجْتُمْ

لَنُخْرِجَنَّكُمْ

وَلَا نُطِيعُ فِيكُمْ أَمْرًا أَبَدًا

وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

لَئِنْ أُخْرِجُوا

12

لَا يَخْرُجُونَ مَعَهُمْ

وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ

وَلَئِنْ نَصَرُوهُمْ

لَيُؤَلِّبُوا الْآذِنَةَ

ثُمَّ لَا يَنْصُرُونَ

لَأَنْتُمْ أَشَدُّ رَهْبَةً

13

فِي صُدُورِهِمْ مِنَ اللَّهِ

ذَلِكَ بِأَنَّهُمْ

قَوْمٌ لَا يَفْقَهُونَ

لَا يَقْتُلُونَكُمْ جَمِيعًا

14

إِلَّا فِي قَرْيٍ مُّحَصَّنَةٍ

أَوْ مِنْ وَرَاءِ حُدُورٍ

بِأَسْهُمٍ بَيْنَهُمْ سَدِيدٍ

الْحِزْبِ الْقَائِمِينَ وَالْعِشْرُونَ

- You think them 'bonded' together,
but their hearts are divided.
That is because they are a people
who will not 'use reason to' understand.
- 59:15 Their case is like those who have, not long ago,
preceded them,
who tasted 'in this life' the grievous consequence
of their 'ungodly' affairs.
And for them 'in the Hereafter'
there is a 'more' painful torment 'awaiting'.
- 59:16 The hypocrites are 'like Satan'.
Behold! He says to man:
Disbelieve!
Then when he disbelieves:
'Satan' says: Indeed, I am free of you!
Indeed, I fear God,
Lord of 'All' the Worlds.
- 59:17 Thus the end of both of them
is that they shall be in the Fire 'of Hell',
abiding therein forever.
For that is the recompense
of the wrongdoers 'who are godless in heart'.
- 59:18 O you who believe! Be ever God-fearing!
And let every soul look
to what it has forwarded for tomorrow.
Thus be ever God-fearing.
Indeed, God is all-aware of all that you do.
- 59:19 Then do not be like those
who forgot 'the covenant of' God.
Therefore, He made them
forget their own souls.
It is these who are 'themselves' the ungodly.
- 59:20 Not equal are the Companions
of the Fire 'of Hell'

تَحْسَبُهُمْ جَمِيعًا

وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ

قَوْمٌ لَا يَعْقِلُونَ

كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ

قَرِيبًا ذَٰقُوا وَيَالِ أَمْرِهِمْ

وَهُمْ عَذَابُ أَلِيمٌ

كَمَثَلِ الشَّيْطَانِ

إِذْ قَالَ لِلْإِنسَانِ أَكْفُرْ

فَلَمَّا كَفَرَ قَالَ

إِنِّي بَرِيءٌ مِّنكَ

إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

فَكَانَ عَاقِبَتُهُمَا

أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا

وَذَٰلِكَ جَزَاؤُ الظَّالِمِينَ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

اتَّقُوا اللَّهَ وَتَنْظُرْ نَفْسٌ

مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ خَيْرٌ مِّمَّا تَعْمَلُونَ

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ

فَأَنسَاهُمْ أَنفُسَهُمْ

أُولَٰئِكَ هُمُ الضَّالُّونَ

لَا يَسْتَوِي أَصْحَابُ النَّارِ

وَأَصْحَابُ الْجَنَّةِ

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and the Companions
of the 'Everlasting' Garden 'of Paradise'.
The Companions of the 'Everlasting' Garden—
it is they who are the 'truly' triumphant.

- 59:21 Had We sent this Quran
down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
'on the power of divine guidance'.

- 59:22 He 'alone' is God, the One
besides whom there is no other God—
'the Sole' Knower of the 'realms'
of all the 'unseen and the seen'.
He is the All-Merciful, the Mercy-Giving.

- 59:23 He 'alone' is God.
There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering 'One',
the Irresistible, the Sublime.
Highly exalted is God
'far' above all that they associate
as gods 'with Him'!

- 59:24 He 'alone' is God.
The Creator, the Maker, the Fashioner.
To Him 'alone' belong
the most excellent names!
All that is in the heavens and the earth
gives due exaltation to Him.
For He 'alone' is the Overpowering 'One',
the All-Wise.

سُورَةُ الْحَاشِرِ

الجزء الثامن والعشرون

أَصْحَابُ الْجَنَّةِ

هُمُ الْفَائِزُونَ

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ

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عَلَى جَبَلٍ لَّرَأَيْنَهُ خَشْيَعًا

مُتَّصِدًا عَاثِمًا خَشِيَةَ اللَّهِ

وَتِلْكَ الْأَمْثَلُ

نَضْرِبُهَا لِلنَّاسِ

لَعَلَّهُمْ يَتَفَكَّرُونَ

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

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عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ

هُوَ الرَّحْمَنُ الرَّحِيمُ

هُوَ اللَّهُ الَّذِي

لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ

الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ

الْمُهَيَّبُ الْعَزِيزُ

الْجَبَّارُ الْمُتَكَبِّرُ

سُبْحَانَ اللَّهِ

عَمَّا يُشْرِكُونَ

هُوَ اللَّهُ

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الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ

لَهُ الْأَسْمَاءُ الْحُسْنَى

يُسَبِّحُ لَهُ

مَا فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

سُورَةُ الْمُتَمَّتِنَةِ

The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.

Surah 60 / 13 VERSES / REVEALED AT MADINAH

Al-Mumtahānah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

60:1 O you who believe!
 You shall not ever take My enemy,
 and your enemy, as allies.
 You offer genuine love to them.
 Yet they have disbelieved
 in the revelation of the truth
 that has come to you in the Quran —
 expelling the Messenger and yourselves
 from your homes
 only because you believe
 in the One God alone, your Lord.
 If truly you have come forth
 striving in My path
 and seeking My good pleasure,
 then do not ever take them as allies,
 divulging the believers' secrets to them
 out of genuine love—
 and I am most knowing
 of all that you conceal and all that you reveal.
 For whoever among you does this
 has truly strayed from the straight path.
 60:2 If they should gain ascendancy over you,
 they would become

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا ﴿١﴾
 لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوْكُمْ
 اَوْلِيَاءَ تَلْقَوْنَ اِلَيْهِمْ بِالْمُوَدَّةِ
 وَقَدْ كَفَرُوْا
 بِمَا جَاءَكُمْ مِنَ الْحَقِّ
 يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ
 اَنْ تُوْمِنُوْا بِاللّٰهِ رَبِّكُمْ
 اِنْ كُنْتُمْ حَرَضْتُمْ
 جِهَدًا فِيْ سَبِيْلِ
 وَاِبْتِغَاءَ مَرْضَاتِيْ
 فَتُتْرَكُوْنَ اِلَيْهِمْ بِالْمُوَدَّةِ
 وَاَنَا اَعْلَمُ بِمَا اَخْفَيْتُمْ
 وَمَا اَعْلَنْتُمْ
 وَمَنْ يَفْعَلْهُ مِنْكُمْ
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيْلِ
 اِنْ يَتَّقُوْكُمْ
 يَكُوْنُوْا لَكُمْ اَعْدَاءَ ﴿٢﴾

treacherous enemies to you
and stretch out their hands and their tongues
in harm against you.

For they wish that you would disbelieve
in your faith.

60:3 Neither your relatives
nor your disbelieving children will benefit you
on the Day of Resurrection.

He shall separate the evil
from the righteous among you.

For God is all-seeing of all that you do.

60:4 There is truly an excellent model for you
in the firm stand of Abraham
and those with him when they said
to their idolatrous people:

We are free of association with you
and with all that you worship, apart from God.

We have disbelieved in you
for your ungodly ways.

Thus open enmity
and hostility have commenced
between us and you forever,
until you believe in God alone—
notwithstanding Abraham's statement
to his father:

I shall seek forgiveness for you.

Yet I have no control to help you
with anything against God.

They prayed: Our Lord!

On You alone do we rely.

And to You alone do we turn.

For to You alone is the ultimate destiny.

60:5 Our Lord!

Subject us not to a trial of defeat
to tempt those who disbelieve

سُورَةُ الْمُؤْتَمِنَاتِ

الجزء الثامن والعشرون

وَيَسْطُوا إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ
وَوَدُّوا لَوْ تَكْفُرُونَ

لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ
وَلَا أَوْلَادُهُمْ

يَوْمَ أَفْجَسَ بَيْنَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

إِذْ قَالُوا لِقَوْمِهِمْ

إِنَّا بَرَاءٌ مِمَّا تَعْبُدُونَ

وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ

كُفْرًا بِنَا وَإِنَّا بَيْنَكُمْ

وَالْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا

حَتَّى تَوَسَّئُوا بِاللَّهِ وَحْدَهُ

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ

لَأَسْتَغْفِرَنَّ لَكَ

وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا

وَإِلَيْكَ الْمَصِيرُ

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً

لِلَّذِينَ كَفَرُوا

الْحَيُّ الْقَيُّومُ وَالْعِشْرُونَ

وَأَعِزَّنَا رَبَّنَا
 إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
 لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ ﴿٦﴾
 لِمَنْ كَانَ يَرْجُوا اللَّهَ
 وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَّبِعِ
 فَإِنَّ اللَّهَ هُوَ الْعَقِيُّ الْخَمِيدُ
 *عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ
 وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً
 وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ
 لَا يَنْهَى اللَّهُ
 عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
 وَلَمْ يُخْرِجُوا مِنْ دِينِكُمْ
 أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ
 إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٧﴾
 إِنَّمَا يَنْهَى اللَّهُ
 عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
 وَأَخْرَجُواكُمْ مِنْ دِينِكُمْ
 وَظَاهَرُوا بِعَدَاوَتِكُمْ
 أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ
 فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٨﴾

to exult in their unbelief .
 And forgive us, our Lord.
 Indeed, it is You
 who are the Overpowering 'One',
 the All-Wise.
 60:6 Very truly, there is an excellent model
 for you 'believers' in them—
 for whoever longs for God
 and for salvation on the Last Day.
 But whoever turns away,
 indeed, it is God 'alone'
 who is the Self-Sufficient, the All-Praised.

60:7 *It may be that in due course
 God will establish genuine 'mutual' love
 between you and those
 with whom you had enmity.
 For God is all-powerful.
 Moreover, God is all-forgiving, mercy-giving.

60:8 God does not forbid you
 from 'honorable relationships'
 with those who have not fought you
 over religion,
 nor expelled you from your dwellings—
 that you relate kindly and equitably with them.
 Indeed, God loves those who are just.

60:9 God only forbids you from making alliances
 with those who have fought you over religion
 and expelled you from your dwellings
 and aided others in expelling you.
 And whoever befriends such as these,
 it is they who are the wrongdoers,
 'godless in heart'.

60:10 O you who believe!

سُورَةُ الْمُؤْتَمِنَاتِ

الْحُرَّةُ الْقَائِمَةُ وَالْعَشْرُونَ

When believing women come to you
as Émigrés, test their sincerity —
and it is God alone
who knows best about their faith.
Thus if you find them
to be believing women,
then do not return them to the disbelievers.
They are not lawful wives for them.
Nor are the disbelievers
lawful husbands for them.
Moreover, give the disbelievers
whatever they have spent to marry them,
whereupon there shall be no blame on you
if you marry them,
once you have given them
their full dowry compensation.
Nor shall you believers
hold on to bonds of marriage
with disbelieving women.
But ask for the return
of what you have spent on them in dowry.
And let the disbelievers ask
for what they have spent
to marry women
who have since believed and emigrated.
That is God's judgment,
as He has adjudged between you—
and God is all-knowing, all-wise.

60:11 Moreover, if any of your wives, O believers,
have fled from you to the disbelievers,
and in a campaign thereafter
you believers overcome the disbelievers,
then you are to give
to those individuals among you
whose wives have fled

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يَأْتِيهَا الَّذِينَ ءَامَنُوا

إِذَا جَاءَ كُمْ الْمُؤْمِنَاتُ

مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ

أَلَلَّهُ أَعْلَمُ بِإِيمَانِهِنَّ

فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ

فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ

لَا هُنَّ حِلٌّ لَّهُمْ

وَلَا هُمْ يَحِلُّونَ لَهُنَّ

وَمَا أَنفَقُوا

وَلَا جُنَاحَ عَلَيْكُمْ

أَنْ تَنْكِحُوهُنَّ

إِذَا ءَانَيْتُمُوهُنَّ أَجْرَهُنَّ

وَلَا تُمْسِكُوا بِعِصَمِ الْكُفَّارِ

وَسَأَلُوا مَا أَنفَقْتُمْ

وَلَسَأَلُوا مَا أَنفَقُوا

ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ

وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَإِنْ فَاتَكُمْ شَيْءٌ

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مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ

فَعَاقِبْتُمْ فَتَاوُوا الَّذِينَ

ذَهَبَتْ أَزْوَاجُهُمْ

مِثْلَ مَا أَنفَقُوا

الْحِزْبِ الْقَائِمِينَ وَالشُّرُورِ
مِنَ الْمُتَكْفِرِينَ

the like of what they have spent on them
in dowry.

And you shall fear God,
in whom you are believers.

60:12 O Prophet!

When the believing women come to you—
pledging allegiance to you
that they shall not
associate anything as a god with God;
nor shall they steal;
nor shall they commit illicit sexual intercourse;
nor shall they kill their children;
nor shall they come forth
with a previously conceived child
in a calumny they forge
between their own hands and legs;
nor shall they disobey you
in any rightful thing—
then accept their allegiance,
and seek God's forgiveness for them.
Indeed, God is all-forgiving, mercy-giving.

60:13 O you who believe!

You shall not ever take as allies
people upon whom God's wrath has come.
They have, indeed, despaired
of reward in the Hereafter—
just as the disbelievers have despaired
of ever seeing alive again
the inhabitants of the graves.

وَاتَّقُوا اللَّهَ الَّذِي

أَنْتُمْ بِهِ مُؤْمِنُونَ

يَأْتِيهَا النَّبِيُّ

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إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ

عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا

وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ

وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ

وَلَا يَأْتِينَ بِبَهْتِنٍ يَفْتَرِيهِنَّ

بَيْنَ يَدَيْهِنَّ وَأَرْجُلِهِنَّ

وَلَا يَعْبُدْنَ فِي مَعْرُوفٍ

فِيَابَهُنَّ

وَأَسْتَغْفِرُنَّ اللَّهَ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

يَأْتِيهَا الَّذِينَ آمَنُوا

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لَا نَتَوَلَّوْا قَوْمًا

غَضِبَ اللَّهُ عَلَيْهِمْ

فَدَيْسُوا مِنَ الْآخِرَةِ

كَمَا بَئَسَ الْكُفَّارُ

مِنَ أَصْحَابِ الْقُبُورِ

Surah 61 / 14 VERSES / REVEALED AT MADINAH

Al-Saff

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 61:1 All that is in the heavens
 and all that is in the earth highly exalt God.
 For He alone
 is the Overpowering One, the All-Wise.
- 61:2 O you who believe!
 Why do you say what you do not do?
- 61:3 It is greatly abhorrent
 in the sight of God
 that you say what you do not do!
- 61:4 Indeed, God loves those
 who fight in His cause in solid ranks,
 as though they were a unified structure,
 joined firmly together.
- 61:5 Now, behold!
 Moses said to his people: O my people!
 Why do you harm me, though truly you know
 that I am, indeed, the messenger of God
 sent to you?
 Thus when they swerved from the right path,
 God caused their hearts to swerve
 from right guidance.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ ﴿١﴾
 مَا فِي السَّمَوَاتِ
 وَمَا فِي الْأَرْضِ
 وَهُوَ الْعَزِيزُ الْحَكِيمُ
 يَتَأْتِيهَا الَّذِينَ آمَنُوا ﴿٢﴾
 لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
 كَبُرَ مَقْتًا عِنْدَ اللَّهِ ﴿٣﴾
 أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ
 إِنَّ اللَّهَ يُحِبُّ ﴿٤﴾
 الَّذِينَ يُقِيمُونَ
 فِي سَبِيلِهِ صَفًّا
 كَانَهُمْ بَنِينَ مَرْضُوضٍ
 وَإِذْ قَالَ مُوسَى لِقَوْمِهِ ﴿٥﴾
 يَا قَوْمِ لِمَ تَوَدُّونَنِي
 وَقَدْ تَعْلَمُونَ أَنِّي
 رَسُولُ اللَّهِ إِلَيْكُمْ
 فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

- For God does not guide an ungodly people.
- 61:6 And, behold! Jesus, son of Mary, said:
O Children of Israel!
I am, indeed, the messenger of God
'sent' to you,
as a confirmation of 'the truth'
that has preceded me 'in the law' of the Torah,
and 'as' a bearer of glad tidings
of a messenger to come after me,
whose name shall be Ahmad.
Then when he came to them
with clear 'and miraculous' proofs
'confirming his truth', they said:
This is manifest sorcery!
- 61:7 Yet who does a greater wrong
than one who forges lies against God,
while being called to Islam,
'a willing submission to God alone'.
For God does not guide the wrongdoing people
'who are godless in heart'.
- 61:8 They desire to extinguish
the 'guiding' light of God with their mouths.
But God shall perfect His light—
even if the disbelievers hate 'it'.
- 61:9 He is the One
who has sent His Messenger 'Muhammad'
with the guidance 'of the Quran'
and the religion of truth,
that He may cause it to prevail
'on its own merit' over every religion—
even if the idolaters hate 'it'.
- 61:10 O you who believe!
Shall I direct you to a transaction
that shall deliver you

سُورَةُ السَّافِرِ
الْحِزْبُ الثَّامِنُ وَالْعَشْرُونَ

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ ﴿٦﴾

يَبْنَیْ إِسْرَائِیْلَ

إِنِّی رَسُولُ اللَّهِ إِلَیْكُمْ

مُصَدِّقًا لِمَا بَیْنَ یَدَیْ مِنَ التَّوْرَةِ

وَمُبَشِّرًا بِرَسُولٍ یَأْتِی مِنْ بَعْدِی

أَسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ

قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى

عَلَى اللَّهِ الْكُذِبَ

وَهُوَ یَدْعُنِ إِلَى الْإِسْلَامِ

وَاللَّهُ لَا یَهْدِی الْقَوْمَ الظَّالِمِينَ

یُرِيدُونَ لِیُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ

وَاللَّهُ مُتِمُّ نُورِهِ

وَلَوْ كَرِهَ الْكَافِرُونَ

هُوَ الَّذِی أَرْسَلَ رَسُولَهُ

بِالْحَقِّ وَدِیْنِ الْحَقِّ

لِیُطَهِّرَهُ عَلَى الَّذِينَ كَلَّمَهُ

وَلَوْ كَرِهَ الْمُشْرِكُونَ

بِأَيِّهَا الَّذِينَ ءَامَنُوا ﴿١٠﴾

هَلْ أَذْكَرٌ عَلَىٰ عِبْرَتِهِ

نُنَجِّكُمْ مِنَ عَذَابِ آلِیْمٍ

- from a most painful torment?
- 61:11 It is that you believe in God and His Messenger and strive in the path of God with your wealth and your persons. That is best for you, if only you were to know 'God's reward for it'.
- 61:12 He shall forgive you your sins, and admit you into Gardens beneath which rivers flow, and 'give you residence in 'good and pleasant' dwellings in the Garden everlasting. That is the magnificent triumph.
- 61:13 Moreover, 'He shall give you something else 'in this life, which' you will love: Victory from God and a conquest near 'at hand'. So give 'these' glad tidings to the believers, 'O Prophet'.
- 61:14 O you who believe! Be supporters of 'the religion of' God— 'even' as Jesus, son of Mary, said to the Disciples: Who will be my supporters 'on the path' to God? The Disciples said: We are the supporters of 'the religion of' God. Thus a group among the Children of Israel believed, and a group disbelieved. So We aided those who believed against their enemy. Thus did they come to prevail.

سُورَةُ السَّافِرَاتِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

11
 يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ
 وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
 ذَلِكَ خَيْرٌ لِّكُمْ إِن كُنْتُمْ تَعْلَمُونَ
 12
 يَغْفِرُ لَكُمْ ذُنُوبَكُمْ
 وَيُدْخِلُكُمْ جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
 ذَلِكَ الْفَوْزُ الْعَظِيمُ
 13
 وَأُخْرَى تُحِبُّونَهَا
 نَصْرَ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ
 وَيُبَشِّرُ الْمُؤْمِنِينَ
 14
 يَا أَيُّهَا الَّذِينَ آمَنُوا
 كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ
 عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ
 مَنْ أَنْصَارِي إِلَى اللَّهِ
 قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
 فَآمَنَّا طَائِفَةٌ
 مِنْ بَنِي إِسْرَائِيلَ
 وَكَفَرَتْ طَائِفَةٌ
 فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ
 فَأَصْبَحُوا ظَاهِرِينَ

Surah 62 / 11 VERSES / REVEALED AT MADINAH

Al-Jumu'ah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 62:1 All that is in the heavens
and all that is in the earth
give due exaltation to God—
the King, the All-Holy,
the Overpowering One, the All-Wise.
- 62:2 He is the One who sent among
the unlettered people without a Scripture
a messenger from among themselves,
who recites to them
His revealed verses of the Quran,
and purifies them,
and teaches them the Heavenly Book
and the wisdom of revelation.
And, indeed, before this
they were utterly lost in clear misguidance.
- 62:3 And He has sent him, as well,
to all others besides them
who have yet to join with them
in receiving God's message.
For He alone
is the Overpowering One, the All-Wise.
- 62:4 That is the bounty of God.
He gives it to whomever He so wills.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١
يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ
الْعَزِيزِ الْحَكِيمِ
٢
هُوَ الَّذِي بَعَثَ
فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُرَكِّبُهُمْ فِي الْكِتَابِ
وَالْحِكْمَةِ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُبِينٍ
٣
وَأَخْرَجَ مِنْهُمْ
لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ
٤
ذَلِكَ فَضْلُ اللَّهِ
يُؤْتِيهِ مَنْ يَشَاءُ

For God alone
is the Possessor of Magnificent Bounty.

- 62:5 The likeness of those charged with upholding the Torah, who, thereafter, did not uphold it faithfully, is as the likeness of a donkey merely carrying books. Woeful is the likeness of the people who belie the revealed signs of God! For God does not guide the wrongdoing people who are godless in heart.
- 62:6 Say, O Prophet: O you of Jewry! If you claim that you alone are the friends of God— apart from all other people— then hope ardently for death to bring you near Him, if you are truthful in your claim.
- 62:7 But they will not hope for it ever because of the sins that their hands have advanced in the world. And God is all-knowing about the godless wrongdoers.
- 62:8 Say to them: Indeed, the death from which you flee shall, most surely, encounter you. Then you shall be returned to the Sole Knower of the realms of all the unseen and the seen. Then He shall tell you the due recompense of all that you have been doing in life.

62:9 O you who believe!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
 مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ
 ثُمَّ لَمْ يَحْمِلُوهَا
 كَمَثَلِ الْحِمَارِ
 يَحْمِلُ أَسْفَارًا
 بِئْسَ مَثَلُ الْقَوْمِ
 الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ
 وَاللَّهُ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ
 قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا
 إِن زَعَمْتُمْ أَنكُمْ
 أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ
 فَتَمَنُّوا الْمَوْتَ
 إِن كُنتُمْ صَادِقِينَ
 وَلَا يَتَمَنَّوْنَهُ أَبَدًا
 بِمَا قَدَّمَتْ أَيْدِيهِمْ
 وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ
 قُلْ إِن الْمَوْتَ
 الَّذِي تَفِرُّونَ مِنْهُ
 فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ
 إِلَىٰ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ
 فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

سُورَةُ الْجُمُعَةِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

When the call to 'congregational' Prayer is made on Friday, then proceed at once to the remembrance of God 'and the Prayer', and quit all commerce. That is best for you, if only you were to know 'God's reward for it'.

62:10 But when the Prayer is concluded, then 'you may freely' spread throughout the land and seek out the bounty of God. Yet remember God much 'in supplication', so that you may be successful.

62:11 For behold! When they 'who believe' saw 'the arrival of' merchandise and 'heard its luring' diversion 'during the Friday assembly', they 'almost all' dispersed to it and left you, 'O Prophet,' standing 'on the pulpit speaking'. Say 'to them': What is with God 'in reward' is far better than any 'worldly' diversion and any 'fleeting' merchandise. For God is the best of providers.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا ﴿٩﴾

اِذَا تُدۡعَىٰ لِلسَّلٰوةِ

مِنۡ يَّوْمِ الْجُمُعَةِ

فَاسْعَوْاۤ اِلَىٰ ذِكْرِ اللّٰهِ

وَذَرُوْا

ذٰلِكُمْ خَيْرٌ لَّكُمْ

اِنْ كُنْتُمْ تَعْلَمُوْنَ

فَاِذَا قُضِيَتِ الصَّلٰوةُ ﴿١٠﴾

فَاَنْتَشِرُوْا فِى الْاَرْضِ

وَابْتَغُوْا مِمۡنۡ فَضَلِ اللّٰهِ

وَاذْكُرُوْا اللّٰهَ كَثِيْرًا

لَعَلَّكُمْ تُفْلِحُوْنَ

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا ﴿١١﴾

انْفَضُّوْا اِلَيْهَا وَتَرَكُوْكَ قٰیۡمًا

قُلۡ مَا عِنۡدَ اللّٰهِ

خَيْرٌ مِّنۡ الۡلَهْوِ وَمِنَ التِّجَارَةِ

وَاللّٰهُ خَيْرُ الرَّٰزِقِيْنَ

Surah 63 / 11 VERSES / REVEALED AT MADINAH

Al-Munâfiqûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 63:1 When the hypocrites come to you,
 'O Prophet,' they say:
 We bear witness
 that you are, most surely, the Messenger of God.
 And God knows
 that you are, indeed, His Messenger.
 Yet God bears witness
 that the hypocrites are, most surely, liars!
- 63:2 They have taken their 'false' oaths of faith
 only as a shield,
 so as to bar others from the path of God.
 Indeed, evil is what they have been doing.
- 63:3 That is because they have believed
 then disbelieved.
 So a seal has been set upon their hearts.
 Thus they do not comprehend
 'what truly benefits them'.
- 63:4 *Now, when you see them,
 their physical appearance pleases you.
 And when they speak,
 you hear their 'lofty' words.
 'Yet' it is as if they are propped up logs!
 'Inwardly,' they think that every shout

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ إِذَا جَاءَكَ الْمُنَافِقُونَ
 قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ
 وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ
 وَاللَّهُ يَشْهَدُ
 إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

٢ أَخَذُوا أَيْمَانَهُمْ جُنَّةً
 فَصَدُّوا عَن سَبِيلِ اللَّهِ
 إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

٣ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا
 ثُمَّ كَفَرُوا فَنُطِقَ عَلَى قُلُوبِهِمْ
 فَهُمْ لَا يَفْقَهُونَ

٤ وَإِذَا رَأَيْتَهُمْ
 تُعْجِبُكَ أَجْسَامُهُمْ
 وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ
 كَأَنَّهُمْ خُشُبٌ مُّسَدَّدَةٌ
 يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

مِّنَ الَّذِينَ

الْحَيْثُ الْقَائِمِينَ وَالْمُشْرِكِينَ

of forewarning` is against them.

They are the enemy. So beware of them!

May God strike them down!

How are they turned away from the truth?

63:5 For whenever it is said to them: Come!

The Messenger of God

will seek God's forgiveness for you.

They turn their heads aside,

and you see them turning away—

for they are filled with arrogance.

63:6 It is the same in regard to them

whether you seek forgiveness for them,

or you do not seek forgiveness for them.

Never will God forgive them.

Indeed, God does not guide an ungodly people.

63:7 It is they who say:

Do not spend on those

who are with the Messenger of God

until they break away from him.

Yet to God belongs the treasures

of the heavens and the earth.

But the hypocrites do not comprehend this.

63:8 They say with hollow pride:

Should we return to Madinah

from this campaign,

the mightiest shall expel the most abased from it.

Yet, indeed, invincible might

belongs to God alone—

and thus shall it be for His Messenger

and for the believers.

But the hypocrites do not know it.

63:9 O you who believe!

Let not your wealth nor your children

divert you from the remembrance of God.

هُمُ الْعَدُوُّ فَاحْذَرهُمْ
فَتَلْهُمُ اللَّهُ أُنْ يَوْفَكُونَ

وَإِذَا قِيلَ لَهُمْ تَمَّالُوا

يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

لَوْ آوَأْتُمْ وَوَسَّعْتُمْ وَرَأَيْتَهُمْ

يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

سَوَاءٌ عَلَيْهِمْ

أَسْتَغْفَرْتَ لَهُمْ

أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ

لَنْ يَغْفِرَ اللَّهُ لَهُمْ

إِنَّ اللَّهَ لَا يَهْدِي

الْقَوْمَ الْفَاسِقِينَ

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا

عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ

حَتَّى يَنْفَضُوا وَاللَّهُ خَرَّابِنُ

السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ

الْمُنَافِقِينَ لَا يَفْقَهُونَ

يَقُولُونَ لَئِنْ رَجَعْنَا

إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ

الْأَعْرَضُ مِنهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ

وَلِرَسُولِهِ وَاللِّمُؤْمِنِينَ

وَلَكِنَّ الْمُنَافِقِينَ

لَا يَعْلَمُونَ

يَتَأْتِيهَا الَّذِينَ آمَنُوا

لَأَنْهَكُمْ أَمْوَالَكُمْ

وَلَا أَوْلَادَكُمْ

عَنْ ذِكْرِ اللَّهِ

سُورَةُ الْمُنَافِقِينَ

الْحِزْبُ الثَّامِنُ وَالْعَشْرُونَ

And whoever does this—
then it is they who are the losers
of an everlasting Paradise .

- 63:10 Moreover, spend charitably
from whatever We have provided you
before death comes to any one of you,
such that one would say: My Lord!
If You would but defer me from death
to a near term,
then I will give charity
and become of the righteous.
- 63:11 But never will God defer the death of a soul
when its due term comes.
And God is all-aware of all that you do.

وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ
وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ
مِنْ قَبْلِ أَنْ
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي
إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ
وَأَكُن مِنَ الصَّالِحِينَ
وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا
إِذَا جَاءَ أَجْلُهَا
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers.

Surah 64 / 18 VERSES / REVEALED AT MADINAH

Al-Taghâbun

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 64:1 All that is in the heavens
and all that is in the earth
give due exaltation to God.
To Him 'alone' belongs all the dominion.
And to Him 'alone' belongs all praise.
For He is powerful over all things.
- 64:2 He is the One who has created 'all of' you.
Then some of you become disbelievers
and some of you become believers.
Indeed, God is all-seeing of all that you do.
- 64:3 He 'alone' created the heavens and the earth
with 'the very essence of' all truth.
Moreover, 'it is' He 'who' has fashioned you—
and He, indeed, made most excellent
your forms!
Thus to Him is the ultimate destiny.
- 64:4 He knows all that is in the heavens
and the earth—
and He knows well all that you conceal
and all that you reveal.
For God is all-knowing of all that is 'harbored'
within the breast 'of people'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ ﴿١﴾

وَمَا فِي الْأَرْضِ

لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

هُوَ الَّذِي خَلَقَكُمْ ﴿٢﴾

فبعضكم كافرٌ وبعضكم مؤمنٌ

وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ

خَلَقَ السَّمَوَاتِ وَالْأَرْضِ ﴿٣﴾

بِالْحَقِّ وَصَوْرَتُهُ فَاخْسَنَ

صَوْرَتَهُ وَإِلَيْهِ الْمَصِيرُ

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ﴿٤﴾

وَيَعْلَمُ مَا تُسْرُونَ وَمَا تَعْلِنُونَ

وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

- 64:5 Has there not come to you, O disbelievers, the heavy tidings of those who disbelieved of old—that they tasted in this life the grievous consequence of their ungodly affairs? Yet for them in the Hereafter there is a more painful torment awaiting.
- 64:6 That is because their messengers, indeed, came to them with clear and miraculous proofs from God. But they would say in arrogance: Will mere mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing, with no need of their faith. Indeed, God alone is self-sufficient, all-praiseworthy.
- 64:7 Those who disbelieve have alleged that they shall never be raised from the dead. Say, O Prophet: Oh yes, indeed! By my Lord! You will, most surely, be raised back to life! Then you will, most surely, be informed of all that you have done in the world. And that for God is ever so easy.
- 64:8 So believe in God and His messenger and the Light of the Quran that We have sent down. For God is all-aware of all that you do.
- 64:9 The Day He shall gather up all of you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds in life,

سُورَةُ التَّغَابُنِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

الَّذِينَ كَفَرُوا الَّذِينَ كَفَرُوا
مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ

وَلَهُمْ عَذَابٌ أَلِيمٌ

ذَٰلِكَ بِأَنَّهُ كَانَتْ

تَأْنِيهِمْ رُسُلَهُمْ بِالْآيَاتِ

فَقَالُوا أَأَبْشَرُ مِنْ يَدُونَا

فَكَفَرُوا وَقُولُوا وَاسْتَعْنَى اللَّهُ

وَاللَّهُ عَنِّي حَمِيدٌ

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُجْعَلُوا

قُلْ بَلَىٰ وَرَبِّي لَتُنْعِنَنَّ

تُمْ لَتُنْتَبُونَ بِمَا عَمِلْتُمْ

وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

فَقَامُوا بِاللَّهِ وَرَسُولِهِ

وَالنُّورِ الَّذِي أَنْزَلْنَا

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ

ذَٰلِكَ يَوْمُ التَّعَابِينِ

وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا

يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ

- He shall then absolve him of his misdeeds
and admit him to Gardens
beneath which rivers flow—
to abide therein, forever and ever.
That is the magnificent triumph!
- 64:10 As to those who disbelieve
and belie Our revealed signs,
they are the Companions of the Fire of Hell—
wherein they shall abide forever—
and a most woeful destination it is!
- 64:11 Not a single affliction strikes one
but that it is by the permission of God.
Yet whoever believes in God,
He shall guide his heart to steadfast faithfulness.
And God is all-knowing of all things.
- 64:12 Thus you shall obey God.
And you shall obey the Messenger.
Yet if you turn away,
then know that, indeed, what is incumbent
upon Our Messenger
is only the clear conveyance of this message.
- 64:13 God! There is no God but Him!
So upon God alone
let the believers rely.
- 64:14 O you who believe!
Indeed, among your spouses and your children
are those who are enemies to you.
So beware of them.
Yet if you pardon and excuse and forgive,
then let it be known that, indeed,
God is all-forgiving, mercy-giving.
- 64:15 Moreover, know that,
indeed, your wealth and your children
are a cause of temptation for you.

وَيُدْخِلُهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
وَالَّذِينَ كَفَرُوا ۝١٠
وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ
خَالِدِينَ فِيهَا وَبئْسَ الْمَصِيرُ
مَا أَصَابَ مِنْ مُصِيبَةٍ
إِلَّا بِإِذْنِ اللَّهِ
وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
وَاطِيعُوا اللَّهَ ۝١٢
وَاطِيعُوا الرَّسُولَ
فَإِن تَوَلَّيْتُمْ فَإِنَّمَا
عَلَى رَسُولِنَا الْبَلَّغُ الْمُبِينُ
اللَّهُ لَا إِلَهَ إِلَّا هُوَ
وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
بِتَأْيِيدِ الَّذِينَ ءَامَنُوا
إِنَّ مِنْ أَرْوَاحِكُمْ
وَأَوْلَادِكُمْ وَعَدُوِّكُمْ
فَاحْذَرُوهُمْ وَإِن تَعَفَوْا
وَتَصَفَحُوا وَتَغْفِرُوا
فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ

- Yet God has with Him a magnificent reward.
 64:16 So fear God as much as you can, 'O believers'.
 Thus hear and obey 'His commandments'.
 And spend 'charitably'
 on what is good for your own souls.
 For whoever is safeguarded
 from the avarice of his own soul—
 then it is these who are the 'truly' successful.
 64:17 If you lend God a goodly loan
 'by your charitable offerings',
 He will multiply for you its 'reward'.
 Moreover, He will forgive you.
 For God is ever thankful, most forbearing—
 64:18 'the Sole' Knower of the 'realms'
 of all the 'unseen and the seen',
 the Overpowering 'One', the All-Wise.

سُورَةُ التَّغَابُنِ

الْحِزْبُ الثَّامِنُ وَالْعَشْرُونَ

وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ
 فَأَتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ①٦
 وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا
 خَيْرًا لِّأَنْفُسِكُمْ
 وَمَنْ يُوقِ شُحَّ نَفْسِهِ
 فَأُولَئِكَ هُمُ الْمُفْلِحُونَ
 ①٧
 إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
 يَضْعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ
 وَاللَّهُ شَكُورٌ حَلِيمٌ
 ①٨
 عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ
 الْعَزِيزُ الْحَكِيمُ

The surah that issues the lawful procedures by which one may DIVORCE and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.

Surah 65 / 12 VERSES / REVEALED AT MADINAH

Al-Ṭalâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

65:1 O Prophet!
 When you who believe intend to divorce women, then it shall not be during menstruation—nor shall you have intimate relations with them thereafter—rather divorce them at the beginning of their prescribed waiting period, and count the exact days of the prescribed waiting period—and fear God, your Lord.
 Thus you shall not expel them from their homes.
 Nor are they themselves to depart during this period—unless they commit a flagrant indecency.
 These, then, are the ordained limits of God.
 And whoever transgresses the ordained limits of God has truly wronged his own soul.
 You do not know the outcome of your course of action.
 It may be that after this period

بَيِّنَاتٍ لِّلنَّبِيِّ إِذَا طَلَّقْتُمُ النِّسَاءَ
 فَطَلَّقُوهُنَّ إِعْدَتِهِنَّ
 وَأَحْصُوا الْعِدَّةَ
 وَاتَّقُوا اللَّهَ رَبَّكُمْ
 لَا تُخْرِجُوهُنَّ
 مِنْ بُيُوتِهِنَّ
 وَلَا يَخْرُجْنَ إِلَّا
 أَنْ يَأْتِيَنَّ بِفِدْحَةٍ مِّبِينَةٍ
 وَتِلْكَ حُدُودُ اللَّهِ
 وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ
 فَقَدْ ظَلَمَ نَفْسَهُ
 لَا تَدْرِي لَعَلَّ اللَّهَ
 يُخْدِتُ بَعْدَ ذَلِكَ أَمْرًا

بُيُوتِ الْفَلَاحِ

الْحُرَّةُ الْقَائِمُ وَالْعَشْرُونَ

God will bring about

a resolution to the matter.

65:2 Yet when they reach the end
of their stated term of waiting,
then either retain them in marriage,
in accordance with what is right,
or part with them,

in accordance with what is right.

Moreover, let two just men from among you
bear witness to this outcome.

And you who are witnesses
shall administer upright testimony,
for the sake of God.

This is to admonish
whoever of you believes in God
and in the coming Judgment of the Last Day.

And whoever fears God,
He shall make for him a way
out of every difficulty.

65:3 Moreover, He shall provide for him
from where he has never conceived.

Thus whoever relies on God,
then He is sufficient for him.
God shall, indeed, attain His purpose.

Truly, for all things
God has apportioned a due measure.

65:4 As to those of your women
who anticipate no further menstruation—
if you are uncertain as to their term—
then their waiting period shall be three months,
just as it shall be for those
who have not yet menstruated.

As for those who are pregnant,
their stated term
is whenever they deliver what they carry.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ

فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ

أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

ذَلِكَ مِمَّا يُوَعِّظُ بِهِ

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ

وَمَنْ يَتَّقِ اللَّهَ

يَجْعَلْ لَهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ

فَهُوَ حَسْبُهُ

إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ

قَدْ جَعَلَ اللَّهُ

لِكُلِّ شَيْءٍ قَدْرًا

وَالَّتِي يَبْسُنُ مِنَ الْمَحْضِ

مِنْ نَسَائِكُمْ إِنْ أَرْبَبْتُمْ

فَعَدَّتْهُنَّ ثَلَاثَةُ أَشْهُرٍ

وَالَّتِي لَمْ يَحْضَنْ

وَأَوْلَتْ الْأَحْمَالَ أَجَلَهُنَّ

أَنْ يَضَعْنَ حَمْلَهُنَّ

- And whoever fears God,
He shall make his 'difficult' matter easy for him.
- 65:5 That is the command of God,
which He has sent down to 'all of' you.
And whoever fears God,
He will absolve him of his misdeeds
and make his reward immense.
- 65:6 'So as to the wives you proceed to divorce,'
give them residence
'throughout their waiting period
in the homes' where you reside—
in accordance with your means.
Yet you shall not harass them,
so as to cause them distress.
And if they are pregnant,
you shall spend on them
until they deliver what they carry.
Moreover, if they nurse 'your children' for you,
then give them
their 'due' compensation, 'accordingly'.
Indeed, you shall enjoin one another
'to all goodness',
in accordance with what is right.
But if you become hardened
toward one another,
then another woman
shall nurse 'the child' for 'the father'.
- 65:7 Let a man of abundant means
spend of his abundance, 'accordingly'.
But a man whose provision
is of limited measure,
let him spend
from whatever God has given him,
'accordingly'.

سُورَةُ الطَّلَاقِ

الْحَرَامَةُ الْكَافِرِينَ وَالْمُشْرِكِينَ

وَمَنْ يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا
ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ﴿٥﴾

وَمَنْ يَتَّقِ اللَّهَ
يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُعْظِمْ لَهُ أَجْرًا
أَسْكَنْتُمْ مِنْ حَيْثُ سَكَنْتُمْ
مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ
لِيَضِيْعُوا عَلَيْهِنَّ
وَإِنْ كُنَّ أَوْلَاتٍ حَمْلًا
فَأَنْفِقُوا عَلَيْهِنَّ
حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ
فَإِنْ أَرْضَعْنَ لَكُمْ
فَاتَّوهُنَّ أَجُورَهُنَّ
وَأْتِمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ
وَإِنْ تَعَاَسَرْتُمْ
فَسُدِّضِعْ لَهُ الْأُخْرَىٰ
لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ
وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ
فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ

For God does not task a soul except
in accordance with what He has given it.
God shall bring about, after hardship, ease.

65:8 Yet how many a 'bygone' community
has insolently defied the commands of its Lord
and His messengers!

So We called each one to account
with a severe accounting.

For We punished each
with a horrid punishment.

65:9 So each 'community'
tasted the grievous consequence
of its 'ungodly' affair.

Thus the end of the affair of each one
was utter loss in this life.

65:10 Moreover, God has prepared for them
a severe torment in the Hereafter.

So be ever God-fearing,
O you people of 'discretion and' understanding
who have believed.

Truly, God has sent down
to you the Quran as a 'revealed' Reminder

65:11 and Muhammad as a messenger,
reciting to you the verses of God—made clear—

so that He may bring forth
those who believe and do righteous deeds
from the 'veils of' darkness into the light.

And whoever believes in God
and does righteous deeds,

He shall admit him

to Gardens beneath which rivers flow—
to abide therein forever and ever.

Truly, God shall have granted such a one
a most excellent provision.

سُورَةُ الطَّلَاقِ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْوَهَّابِ

لَا يُكَلِّفُ اللَّهُ نَفْسًا

إِلَّا مَا آتَاهَا

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

وَكَانَ مِنْ قَرِيبٍ

عَنْتَ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ

فَحَاسِبْنَهَا حِسَابًا شَدِيدًا

وَعَذَابَهَا عَذَابًا نُكْرًا

فَذَاقَتْ وَبَالَ أَمْرِهَا

وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ

الَّذِينَ ءَامَنُوا

قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

رَسُولًا يَتْلُو عَلَيْكُمْ

آيَاتِ اللَّهِ مُبَيِّنَاتٍ

لِيُخْرِجَ الَّذِينَ ءَامَنُوا

وَعَمِلُوا الصَّالِحَاتِ

مِنَ الظُّلُمَاتِ إِلَى النُّورِ

وَمَنْ يُؤْمِنْ بِاللَّهِ

وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا أَبَدًا

سُورَةُ الطَّلَاقِ

الْحَمْدُ لِلَّهِ الرَّحْمَنِ الرَّحِيمِ

65:12 God is the One
 who has created seven heavens—
 and of the earth, the like of them.
 The 'divine' command
 descends between them—
 so that you may know
 that God 'alone' is powerful over all things,
 and that God 'alone'
 has truly encompassed all things in knowledge.

قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا
 اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ
 وَمِنَ الْأَرْضِ مِثْلَهُنَّ
 يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ
 لِتَعْلَمُوا أَنَّ اللَّهَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 وَأَنَّ اللَّهَ قَدْ أَحَاطَ
 بِكُلِّ شَيْءٍ عِلْمًا

Surah 66 / 12 VERSES / REVEALED AT MADINAH

Al-Tahrîm

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 66:1 O Prophet!
Why do you prohibit yourself from what God
has made lawful for you,
in order to attain the good pleasure
of your wives?
Yet God is all-forgiving, mercy-giving.
- 66:2 God has already sanctioned
a way for you believers to absolve yourselves
from your oaths.
God alone is your Patron—
and He is the All-Knowing, the All-Wise.
- 66:3 Behold!
The Prophet confided
a matter to one of his wives.
Then when she told another of his wives of it,
and God acquainted him with it,
the Prophet made known part of it to her
and avoided disclosing a part.
Then when he disclosed to her
what she had divulged, she said:
Who told you this?
He said:
The One who is All-Knowing, All-Aware

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا النَّبِيُّ لِمَ مُحَرَّمٍ ①
مَا أَحَلَّ اللَّهُ لَكَ
تَبْنِي مَرْضَاتِ أَرْوَاجِكَ
وَاللَّهُ عَفُورٌ رَحِيمٌ
قَدْ فَرَضَ اللَّهُ لَكُمْ ②
مَحَلَّةَ أَيْمَانِكُمْ وَاللَّهُ مُؤَلِّكُ
وَهُوَ الْعَلِيمُ الْحَكِيمُ
وَإِذْ أَسْرَأَ النَّبِيُّ ③
إِلَى بَعْضِ أَرْوَاجِهِ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِ
وَأظْهَرَهُ اللَّهُ عَلَيْهِ
عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ
فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ
مَنْ أَبْيَأُكَ هَذَا قَالَ
نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ

سُورَةُ التَّحْرِيمِ

الْحَرَامِ وَالْبَشِيرِ

has told me.

66:4 'God said:
If you two 'wives' turn in repentance to God,
'it will be accepted',
for your hearts have truly inclined
to an aberration.
But if you support one another against him,
then God, Himself,
is, indeed, his protector—
as well as Gabriel, and every righteous believer.
And the 'other' angels, moreover,
are his supporters.

66:5 It may be that his Lord—
should he divorce 'all of' you 'wives'—
shall give to him, instead of you,
wives who are better than you:
Submitting 'themselves willingly' to God!
Believing women!
Devoutly obedient women!
Penitent women!
Worshipful women!
Godly Émigrés,
both of the formerly wedded and virgins.

66:6 O you who believe!
Save yourselves and your families from a Fire
whose fuel is people and stones,
over which are 'designated' angels,
'dreadfully' stern and severe.
They do not disobey God
in whatever He commands them.
'Indeed,' they do
whatever they are commanded.

66:7 'Thus to whomever enters Hellfire,

٤
إِنْ نُوْبًا إِلَى اللَّهِ
فَقَدْ صَغَتْ قُلُوبُكُمَا
وَإِنْ تَظَاهَرَا عَلَيْهِ
فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ
وَجِبْرِيْلُ وَصَلِيْحُ الْمُؤْمِنِيْنَ
وَالْمَلَائِكَةُ
بَعْدَ ذَلِكَ ظَهِيرٌ
٥
عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ
أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ
مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنِيْطَاتٍ
تَيَبَّتْنَ عَنِّيْدَاتٍ سَبَّحْنَ
تَيَبَّتْ وَأَبْكَرَاتٍ
٦
يَا أَيُّهَا الَّذِينَ ءَامَنُوا
قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غُلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

سُورَةُ التَّحْرِيمِ

الْحُرَّةُ الْقَائِمَةُ وَالْعَشْرُونَ

it shall be said:

O you who disbelieve!

Make no excuses this Day.

Indeed, you are only being recompensed for all the evil that you have done in life.

66:8 O you who believe!

Repent to God with a most sincere repentance.

Perhaps your Lord will absolve you of your misdeeds and admit you into Gardens beneath which rivers flow—

on a Day Hereafter,

when God will not disgrace the Prophet or those who have believed with him.

Their light shall stream forth before them, and to their right.

They shall say: Our Lord!

Perfect for us our light, and forgive us.

Indeed, it is You

who are powerful over all things.

66:9 O Prophet!

Strive against the disbelievers and the hypocrites, and be stern with them.

For their abode is Hell—

and a most woeful destination it is!

66:10 God sets forth,

as an example for those who disbelieve, the wife of Noah and the wife of Lot.

They were under the care

of two of Our righteous servants,

but they forsook the faith of their husbands, and thus betrayed them.

So even as prophets,

they could not avail either of them

يَتَأْتِيهَا الَّذِينَ كَفَرُوا

لَا تَعْتَذِرُوا الْيَوْمَ

إِنَّمَا تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

ثُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

عَسَىٰ رَبُّكُمْ

أَن يَكْفِرَ عَنْكُمْ سَيِّئَاتِكُمْ

وَيُدْخِلَكُم جَنَّاتٍ

تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ

وَالَّذِينَ ءَامَنُوا مَعَهُ

ثُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

وَيَأْتِيهِمْ يَقُولُونَ رَبَّنَا

آتِنَا مَا نَأْتُونَكَ وَأَعْفِرْ لَنَا

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

يَتَأْتِيهَا النَّبِيُّ جَاهِدِ

الْكُفَّارَ وَالْمُنَافِقِينَ

وَاعْلَظْ عَلَيْهِمْ

وَمَا أُولَٰئِكَ إِلَّا جَهَنَّمَ

وَيْسَ الْمَصِيرُ

ضَرَبَ اللَّهُ مَثَلًا

لِلَّذِينَ كَفَرُوا أَمْرَاتُ نُوحٍ

وَأَمْرَاتُ لُوطٍ كَانَتَا تَحْتَ

عِبْدَيْنِ مِن عِبَادِنَا صَالِحَيْنِ

فَخَانَتَاهُمَا فَلَمْ نُغْنِنَا عَنْهُمَا

مِنَ اللَّهِ شَيْئًا

سُورَةُ التَّحْرِيمِ

الْحَرَامِ وَالْمُنْهَرَمِ

against anything from God.

Thus it shall be said to their wives:

Both of you enter the Fire of Hell
with all those who shall enter it!

- 66:11 Also, God sets forth,
as an example for those who believe,
the wife of Pharaoh.
Behold, she said: My Lord!
Build for me near You
a house in the Garden of Paradise.
And deliver me from Pharaoh
and his evil doing.
And deliver me from the wrongdoing people
who are godless in heart.
- 66:12 Moreover, there is Mary, daughter of Imrân,
who estimably safeguarded her chastity.
Then We breathed into her womb
of Our life-giving spirit.
For she confirmed
the revealed words of her Lord
and His Heavenly Books.
Indeed, she was ever of those
who are devoutly obedient.

وَقِيلَ ادْخُلَا النَّارَ

مَعَ الدَّٰخِلِينَ

وَصَرَبَ اللَّهُ مَثَلًا ﴿١١﴾

لِلَّذِينَ ءَامَنُوا

أَمْرَاتِ فِرْعَوْنَ إِذْ قَالَتْ

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا

فِي الْجَنَّةِ وَنَجِّنِي

مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي

مِن الْقَوْمِ الظَّالِمِينَ

وَمَرْيَمَ ابْنَتِ عِمْرَانَ ﴿١٢﴾

الَّتِي أَحْصَنَتْ فَرْجَهَا

فَنَفَخْنَا فِيهِ

مِن رُّوحِنَا وَصَدَقَتْ

بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا

وَكَانَ مِنَ الْقَائِمِينَ

Surah 67 / 30 VERSES / REVEALED AT MAKKAH

Al-Mulk

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PART
29
half-part
57/60

- 67:1 Blessed be the One in whose 'mighty' Hand is all the dominion.
For He is powerful over all things;
- 67:2 the One who created death and life to test you,
'and to reveal' which of you is best in deeds.
For He 'alone' is the Overpowering 'One',
the All-Forgiving;
- 67:3 the One who created seven heavens 'in layers',
one above another.
Never shall you see any discordance
in the creation of the All-Merciful.
So return your gaze 'to the heavens'.
Do you see any flaws?
- 67:4 Then return your gaze, again and again.
Your gaze shall come back to you bedazzled,
and it shall be weary.
- 67:5 For very truly, We have adorned
the nearest heaven with lights.
And We have made 'of them', 'as well',
projectiles to 'pelt' the satans.
Moreover, We have prepared for 'the satans
in the Hereafter' the torment

١ بَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٢ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ

٣ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا
مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ
مِنَ تَفَوُّتٍ ۖ فَأَرْجِعِ الْبَصَرَ
هَلْ تَرَىٰ مِنْ فُطُورٍ

٤ ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ
يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِنًا
وَهُوَ حَسِيرٌ

٥ وَالْقَدْ زَيْنًا لَّسَمَاءِ ۗ
الَّذِينَ
بِمَصْنُوعٍ
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ
سَبْعُ وَالْمِائَةِ

- of the Flaming Fire of Hell.
- 67:6 Indeed, for all those who have disbelieved in their Lord, awaiting them is the torment of Hell—and a most woeful destination it is!
- 67:7 When they are cast into it, they will hear therein its deep gasping as it boils over.
- 67:8 It nearly bursts asunder with rage. Whenever a throng of disbelievers is cast into it, its keepers say to them: Did there not come to you a forewarner from God?
- 67:9 They will say: Oh yes! There did, indeed, come to us a forewarner. But we belied faith and said to him: God did not send down anything to us. It is you yourself who have but fallen into great error!
- 67:10 Moreover, they shall say: If only we had listened to God's message, or had used our reason to discern its truth, we would not be among the Companions of the Flaming Fire of Hell.
- 67:11 They will thus acknowledge their own sin. So damned are the Companions of the Flaming Fire of Hell!
- 67:12 As to those who fear their Lord while He is in the domain of the unseen, for them there is forgiveness and a great reward.
- 67:13 For whether you keep your words secret, or utter them aloud, indeed, He is all-knowing

وَالَّذِينَ كَفَرُوا رَبَّهُمْ ٦

عَذَابُ جَهَنَّمَ وَيَسُ الْمَصِيرُ

إِذَا الْقَوُومَ ٧

سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ٨

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ

سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا

وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ

إِن أَنشَأ إِلَّا فِي ضَلَالٍ كَبِيرٍ

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ

مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

فَاعْتَرَفُوا بِذَنبِهِمْ ١١

فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

إِنَّ الَّذِينَ ١٢

يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ١٣

- of all that is harbored
within the breast of people.
- 67:14 Does He who has created
not know His creation,
while He is the Subtle, the All-Aware?
- 67:15 He is the One
who has made the earth
yielding of all its resources to you.
So walk through its diverse regions
and eat of His provision.
Yet know that to Him alone
is the Resurrection of all of you for Judgment.
- 67:16 O disbelievers!
Do you, then, feel secure
that He who is in the Heaven
will not cause the earth
to sink under you, then suddenly convulse?
- 67:17 Or do you feel secure
that He who is in the Heaven
will not send upon you
a raging storm of lethal pellets,
so that at last you will know
how true was My forewarning?
- 67:18 And very truly,
those who disbelieved before them
also belied My revealed forewarnings.
How awesome, then,
was My denunciation of them all!
- 67:19 Then have they not looked
to the birds above them,
outspreading and folding their wings
in flight?
None holds them aloft but the All-Merciful.
Indeed, He is all-seeing of all things.

سُورَةُ الْمُلْكِ

الجزء التاسع والعشرون

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

أَلَا يَعْلَمُ مَنْ خَلَقَ

وَهُوَ اللَّطِيفُ الْخَبِيرُ

هُوَ الَّذِي

جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا

فَأَمْشُوا فِي مَنَازِلِهَا

وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ

ءَأَمِنْتُمْ مَنْ فِي السَّمَاءِ

أَنْ يَخْفِيفَ بِكُمْ الْأَرْضَ

فَإِذَا هِيَ تَمُورُ

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ

أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا

فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

فَكَيفَ كَانَ نَكِيرِ

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ

صَفَّيَتْ وَيَقِضْنَ

مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ

سُبْحَانَكَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

- 67:20 Or who is that 'mighty' host of yours
who will support you
'against eternal punishment'
apart from the All-Merciful?
Indeed, the disbelievers
are 'whelmed' in delusion.
- 67:21 Or who is that 'affluent' one
that will provide for you,
if 'God' withholds His provision?
Rather, they persist
in insolence and aversion 'to the truth'.
- 67:22 Then is one who walks
pitched on his face 'in damnation' more guided,
or one who walks upright
upon a straight way 'of salvation'?
- 67:23 Say, 'O Prophet':
He is the One
who has brought you 'into being'
and who gave to you
'the faculties of' hearing, and sight,
and hearts 'that comprehend'.
How very 'little are the thanks that you give!
- 67:24 Say 'to the disbelievers':
He is the One
who has multiplied you on earth.
And before Him 'in the Hereafter'
you shall 'all' be assembled 'for Judgment'.
- 67:25 Yet they say 'in contempt':
When will this promise
'of divine judgment' be 'fulfilled',
if, indeed, you 'believers' are truthful?
- 67:26 Say 'to them, O Prophet':
Indeed, that knowledge is only with God,
and I am only a clear forewarner 'of its coming'.
- 67:27 Yet when they see its 'reality

إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ
أَمْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ

يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ

إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

أَمْ هَذَا الَّذِي بَرَزَ لَكُمْ

إِنْ أَمْسَكَ رِزْقَهُ

بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ

أَهْدَىٰ أَمْ مَنْ يَمْشِي سَوِيًّا

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ

وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ

وَالَيْهِ تُحْشَرُونَ

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ

إِنْ كُنْتُمْ صَادِقِينَ

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

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سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ الْعَظِيمِ

so very near at hand,
the faces of those who disbelieved
will become greatly distressed.
For it will be said to them :
This is what you claimed would never be!

67:28 Say to those who intend your ruin, O Prophet :
Have you considered
that whether God takes my life,
and the lives of all those with me as you wish ,
or has mercy on us and spares us —
yet who is it that shall protect the disbelievers
from a most painful torment from Him ?

67:29 Say to them :
He is the All-Merciful.
We have believed in Him alone .
And upon Him alone do we rely.
Thus, you shall, most surely, know
who is utterly lost in clear error!

67:30 Say, O Prophet :
Have you considered
that if, suddenly, one morning
you found that your water
had become deeply sunken in the ground,
who, then, would bring you
water, fresh flowing and clean ?

فَلَمَّا رَأَوْهُ زُلْفَةً ٢٧

بَسِيتَ وُجُوهُ الَّذِينَ كَفَرُوا

وَقِيلَ هَذَا الَّذِي

كُنْتُمْ بِهِ تَدْعُونَ

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكِنِي اللَّهُ

وَمَنْ مَعِيَ أَوْ رَحِمَنَا

فَمَنْ يُجِيرُ الْكَافِرِينَ

مِنْ عَذَابِ أَلِيمٍ

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ ٢٨

وَعَلَيْهِ تَوَكَّلْنَا فَسْتَعْلَمُونَ

مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ

قُلْ أَرَأَيْتُمْ

إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا

فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Surah 68 / 52 VERSES / REVEALED AT MAKKAH

Al-Qalam

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 68:1 *Nūn*
By the pen, and all that they inscribe!
- 68:2 You are not, by the grace of your Lord,
O Prophet, touched with madness.
- 68:3 And for you, indeed,
there is an unfailing reward awaiting.
- 68:4 For, indeed, you are, most surely,
a man of outstanding character.
- 68:5 Thus you shall see,
and they who belie you shall see,
68:6 which of you is truly afflicted with madness.
- 68:7 Indeed, it is your Lord alone
who knows best all those who have strayed
from His straight path,
and He knows best
all those who are guided aright.
- 68:8 So do not obey the dictates
of the beliers of God.
- 68:9 They wish only
for you to compromise your faith.
Then they too would offer compromise.
- 68:10 Yet do not yield to the wishes

١ ت وَالْقَلَمِ وَمَا يَسْطُرُونَ

٢ مَا أَنْتَ بِمَجْنُونٍ

٣ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

٤ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

٥ فَسَتُبْصِرُ وَيُبْصِرُونَ

٦ بِأَيِّكُمْ الْمَقْتُولُ

٧ إِنَّ رَبَّكَ هُوَ أَعْلَمُ

بِمَنْ ضَلَّ عَنْ سَبِيلِهِ

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

٨ فَلَا تَطِعِ الْمُكَذِّبِينَ

٩ وَدُوا لَوْ تَدَّهْنُنَّ فَيُدَّهِنُونَ

١٠ وَلَا تَطِعِ كُلَّ حَلَّافٍ مَّهِينٍ

- of one who is a habitual swearer of false oaths,
 a contemptible person —
 68:11 slanderer,
 who goes about everywhere with malicious talk!
 68:12 Preventer of all that is good!
 Sinful transgressor!
 68:13 Cruel! Moreover, ignoble!
 68:14 Because he has wealth and sons,
 68:15 when Our revealed verses
 are recited to him, he says haughtily:
 Mere tales of the ancients!
 68:16 We shall brand him upon the muzzle.
 68:17 Indeed, We have but tested
 the elite of them among you who disbelieve,
 even as We have tested
 the owners of the garden before them.
 Behold!
 They vowed to harvest all its fruits
 come early morning.
 68:18 Yet they made no exception
 for the will of God.
 68:19 Then a whirlwind of fire from your Lord
 came upon it while they slept.
 68:20 Thus by morning, it was all but devastated.
 68:21 So they called to each other in the morning:
 68:22 Go early to your tillage,
 if you are resolved to harvest it
 for yourselves only!
 68:23 So they proceeded to their orchard,
 murmuring to one another:
 68:24 Make sure that none of the indigent
 enter it today with you!
 68:25 Thus they went forth early morning
 with determination,
 thinking themselves all-able to bar the poor.
 68:26 Then when they saw it utterly destroyed,

الجزء التاسع والعشرون

- هَمَّازٌ مَشَاءٌ بِنَمِيمٍ ١١
 مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٌ ١٢
 عَتِلٌ بَعْدَ ذَلِكَ رَنِيمٌ ١٣
 أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ١٤
 إِذَا تَنَلَّى عَلَيْهِ أَيْتَانَا ١٥
 قَالَ أَسْطِطِرُّ الْأُولِينَ ١٦
 سَنَسِمُهُ عَلَى الْخُرطومِ ١٧
 إِنَّا بَلَوْنَاهُمْ ١٨
 كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ١٩
 إِذِ اتَّسَمُوا لِيَصْرَمْنَهَا مُصْبِحِينَ ٢٠
 وَلَا يَسْتَنُونَ ٢١
 فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ ٢٢
 وَهُمْ نَائِمُونَ ٢٣
 فَأَصْبَحَت كَالصَّرِيمِ ٢٤
 فَتَنَادُوا مُصْبِحِينَ ٢٥
 أَنْ ائْتُوا عَلَيَّ حَرْثِكُمْ ٢٦
 إِن كُنتُمْ صَادِقِينَ ٢٧
 فَانظُرُوا وَهُمْ يَوَخَفُونَ ٢٨
 أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ٢٩
 وَغَدُوا عَلَى حَرٍِّ قَدِيرٍ ٣٠
 فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَأَصْحَابُ ٣١

الجزء التاسع والعشرون
سورة القلم

- they said 'in disbelief':
Surely, we have strayed 'from the right way'!
- 68:27 Rather, we have become destitute!
- 68:28 The most fair-minded among them said:
Did I not say to you:
Why do you not exalt 'God'?
- 68:29 They said: Highly exalted is our Lord!
Indeed, we have been wrongdoers.
- 68:30 Then they turned to one another,
blaming each other.
- 68:31 They said: Oh, woe to us!
Indeed, we have been transgressors.
- 68:32 May our Lord replace it for us
with what is better.
For, indeed, we have set our hope 'anew'
upon our Lord 'alone'.
- 68:33 Such is the torment 'from God'
in this world —
and, most surely,
the torment of the Hereafter is 'far' greater,
if only they 'who disbelieve' could 'now' know.
- 68:34 Indeed, for the God-fearing,
there shall be Gardens of Delight
'in the Hereafter' with their Lord.
- 68:35 Shall We, then, regard those who are *muslims*,
in willing submission to God 'alone',
as 'equal to' the defiant unbelievers?
- 68:36 What has become of you?
How do you make
such an 'irrational' judgment?
- 68:37 Or do you have a 'revealed' Book
in which you study,
wherein it is 'written' for you
that you shall have 'in the Hereafter'
whatever you so choose?

بَلْ نَحْنُ مُعْرَمُونَ ﴿٢٧﴾

قَالَ أَوْسَطُهُمْ ﴿٢٨﴾

أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

قَالُوا سُبْحَانَ رَبِّنَا ﴿٢٩﴾

إِنَّا كُنَّا ظَالِمِينَ

فَأَقْبَلَ بَعْضُهُمْ

عَلَى بَعْضٍ يَتَلَوَّمُونَ

قَالُوا يَا نُبُلْنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣١﴾

عَسَى رَبَّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا ﴿٣٢﴾

إِنَّا إِلَى رَبِّنَا رَاغِبُونَ

كَذَلِكَ الْعَذَابُ ﴿٣٣﴾

وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ

لَوْ كَانُوا يَعْلَمُونَ

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ ﴿٣٤﴾

جَنَّاتٍ النَّعِيمِ

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

إِنْ لَكُمْ فِيهِ لَمَّا تَحْفَرُونَ ﴿٣٨﴾

- 68:39 Or do you have 'divine' pledges
 that are binding upon Us,
 extending to the Day of Resurrection,
 stating that you shall have
 whatever 'final Judgment'
 you determine for yourselves?
- 68:40 Ask them, O Prophet,
 who among them is the guarantor
 of such a claim.
- 68:41 Or do they have associate-gods to guarantee it?
 Then let them bring forth their associate-gods,
 if, indeed, they are truthful—
- 68:42 on a 'most difficult' Day Hereafter,
 when they are resurrected,
 and an 'inimitable' Shin is laid bare,
 and they are called
 to bow 'their faces' down to the ground
 before God,
 yet they are unable to do so.
- 68:43 Their eyes downcast,
 humiliation shall spread over them;
 for they had been called
 to bow 'their faces' down to God
 before 'in life',
 while they were 'yet safe and' sound.
- 68:44 So leave to Me all who belie
 this 'revealed' Pronouncement.
 We shall draw them forth
 'to their horrific end' gradually,
 'by the cares of the world—
 but from where they do not know.
- 68:45 Yet 'first', I shall grant them respite.
 Indeed, My plan is 'inescapably' firm.
- 68:46 Is it, then, that you ask of them payment

الْحِزْبُ الْتَّاسِعُ وَالْمُتْرُونَ

٣٩ أَمْ لَكُمْ أَيْدِيكُمْ عَلَيْنَا بَلِغَةٌ

إِلَى يَوْمِ الْقِيَامَةِ

إِنْ لَكُمْ مَا تَحْكُمُونَ

٤٠ سَأَلْتَهُمْ أَتَيْتُمْ بِذَلِكَ رَعِيْمٌ

٤١ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ

إِنْ كَانُوا صَادِقِينَ

٤٢ يَوْمَ يَكْشَفُ عَنْ سَاقٍ

وَيُدْعَوْنَ إِلَى السَّجْدِ

فَلَا يَسْتَطِيعُونَ

٤٣ خَشَعَةً أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السَّجْدِ

وَهُمْ سَالِمُونَ

٤٤ فَذَرْنِي

وَمَنْ يَكْذِبْ بِذَلِكَ الْحَدِيثِ

سَنَسْتَدْرِجُهُمْ

مِنْ حَيْثُ لَا يَعْلَمُونَ

٤٥ وَأَمْلِي لَهُمْ إِنْ كِيدِي مَتِينٌ

٤٦ أَمْ تَسْأَلُهُمْ أَجْرًا

فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ

- for this message, O Prophet,
such that they shall be overburdened with debt,
wherefore they disbelieve?
- 68:47 Or have they hold of the realm of the unseen,
such that they may write down
whatever destiny they please?
- 68:48 Yet be patient, O Prophet,
with your Lord's decree
to convey His message.
And do not become frustrated
and abandon your mission,
like Jonah, the Companion of the Whale.
Behold!
When he realized his mistake,
he cried out from within it —
and he was utterly remorseful and distressed.
- 68:49 Had a grace from his Lord not reached him,
he would have been cast out
onto a barren shore, forever condemned.
- 68:50 But his Lord had chosen him as a prophet,
and so made him among the righteous.
- 68:51 Yet, indeed, those who disbelieve
would nearly strike you down, O Muhammad,
with their glances
whenever they hear the verses
of this revealed Reminder recited to them.
For out of envy they say:
Indeed, he is possessed!
- 68:52 Yet in truth,
this Quran is but a revealed Reminder
sent in admonition
to all the people of the worlds.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٤٧ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ

٤٨ فَأَصْبَرَ لِحُكْمِ رَبِّكَ

وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ

إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

٤٩ لَوْلَا أَن نَّذَرْنَاكَ نِعْمَةً مِن رَّبِّهِ

لُنِذِرَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ

٥٠ فَأَجْنِبْهُ رِبًّا

فَجَعَلَهُ مِنَ الصَّالِحِينَ

٥١ وَإِن يَكَادُ الَّذِينَ كَفَرُوا

لَيَرْتَفُونَكَ أَبْصَارِهِمْ

لَمَّا سَمِعُوا الذِّكْرَ

وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

٥٢ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

Surah 69 / 52 VERSES / REVEALED AT MAKKAH

Al-Hâqqah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 69:1 The Inevitable Reality!
 69:2 How awesome shall be the Inevitable Reality!
 69:3 And what shall make you realize
 what is the Inevitable Reality?
 69:4 The peoples of Thamûd and 'Âd
 belied the Great Pounding
 of the Hour of Doom.
 69:5 So as for the people of Thamûd,
 they were destroyed
 by an overpowering thunderclap.
 69:6 And as for the people of 'Âd,
 they were destroyed
 by a thunderously violent, raging-cold wind.
 69:7 He imposed its fury upon them
 for seven straight nights and eight days,
 utterly eradicating them,
 such that you could see the people therein
 hewn down,
 as if they were hollowed-out date-palm trunks.
 69:8 Then do you see any remnant of them?
 69:9 And thereafter came Pharaoh,
 and those before him—
 like the Overturned Towns

١ الْحَاقَّةُ

٢ مَا الْحَاقَّةُ

٣ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

٤ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ

٥ فَأَمَّا ثَمُودُ

فَأَهْلِكُوا بِالطَّاغِيَةِ

٦ وَأَمَّا عَادٌ فَأَهْلِكُوا

بِريحٍ صَوَّصٍ عَاتِيَةٍ

٧ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ

وَتَمْنِيَةً أَيَّامٍ حُسُومًا

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى

كَأَنَّهُمْ أَعْجَارٌ نَحْلٌ خَاوِيَةٌ

٨ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ

٩ وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ

وَالْمُؤْتَفِكَةُ بِالْمَأْفِكَةِ

- of Sodom and Gomorrah
that indulged in great sin.
- 69:10 For they all disobeyed
the messenger of their Lord sent to guide them.
So He seized them, suddenly,
with an exceedingly mighty grip.
- 69:11 Moreover, when ages before this
the water overflowed all things in the Deluge,
We carried you human beings as seed
in the running Ark of Noah,
so that We might make it
a lasting reminder for all of you,
and that a heedful ear
might give heed to its lesson.
- 69:13 Now, when the Trumpet
of the Hour of Doom is blown,
with a single blast,
and the earth and the mountains
are lifted high and then crushed low
in a single crushing blow—
- 69:15 on that Day,
the Indisputable Event of Resurrection
will then occur.
- 69:16 And the heaven will rend asunder,
for on that Day it shall be utterly frail.
- 69:17 Then the angels at its sides—
bearing above them the Throne of your Lord
on that Day—
shall be eight.
- 69:18 On that Day, all of you shall be displayed
before God for Judgment;
not a single one of your secret acts
will be concealed in seclusion from Him.
- 69:19 Then as to one who is given his book of deeds

سُبْحَانَكَ اللَّهُمَّ

الجزء التاسع والعشرون

- ١٠ فَعَصَوْا رَسُولَ رَبِّهِمْ
فَأَخَذَهُمْ أَخْذَةً رَابِيَةً
- ١١ إِنَّا لَمَّا طَغَا الْمَاءُ
حَمَلْنَا كُرُوفِي الْمَجَارِيَةِ
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَتَعِبَهَا أُذُنٌ وَاعِيَةٌ
- ١٢ فَإِذَا نْفُخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ
وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ
فَدَكَّنَا دَكَّةً وَاحِدَةً
- ١٣ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ
وَانشَقَّتِ السَّمَاءُ
- ١٤ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ
وَالْمَلِكُ عَلَى أَرْجَائِيهَا
وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمَئِذٍ ثَمَنِيَةٌ
- ١٥ يَوْمَئِذٍ تُعْرَضُونَ
لَا تَخْفَى مِنْكُمْ خَافِيَةٌ
- ١٦ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ

- in his right hand—
 then joyously shall he say:
 Here, come 'all of you'!
 Read my book!
- 69:20 Indeed, I did 'in life' believe
 that I would, most surely, face my reckoning.
- 69:21 Therefore, shall he be 'eternally'
 in a life well-pleasing,
 69:22 in a lofty Garden 'of Paradise',
 69:23 its fruits near at hand.
- 69:24 'It shall, then, be said:'
 Eat and drink salubriously,
 for what you have formerly done
 in the days gone by.
- 69:25 But as for one who is given his book 'of deeds'
 in his left hand—
 then, 'miserably,' shall he say: Oh!
 If only I had not been given my book
 69:26 and had never known what is my reckoning!
 69:27 Oh! If only 'death' had been the end!
 69:28 My wealth has not availed me!
 69:29 My authority has vanished from me.
- 69:30 'It shall, then, be said:'
 Take him and yoke him!
 69:31 Then roast him in Hellfire!
 69:32 Then bind him in a chain
 whose length is seventy cubits.
- 69:33 Indeed, he did not believe
 in God, the Magnificent.
 69:34 Nor did he urge the feeding of the indigent.
 69:35 Therefore, here, on this Day,
 he has no intimate friend.
 69:36 Nor shall he have any food,
 except of purulent discharge.
 69:37 None shall eat it, except the sinners.

سُورَةُ الْحَاقَّةِ

الجزء التاسع والعشرون

فَيَقُولُ هَؤُلَاءِ أَمْرًا وَأَمْرًا كِنِيَّةً
 ٢٠ إِنْ ظَنَنْتُ أَنْي مُلْتَمِسٌ حِسَابِيَّةً
 ٢١ فَهَوَ فِي عَيْشِي رَاضِيَةً
 ٢٢ فِي جَنَّةٍ عَالِيَةٍ
 ٢٣ قُطُوفُهَا دَانِيَةٌ
 ٢٤ كُلُوا وَاشْرَبُوا هَنِيئًا
 بِمَا أَسْلَفْتُمْ
 فِي الْأَيَّامِ الْخَالِيَةِ
 ٢٥ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ
 فَيَقُولُ يَلَيْتَنِي لَأُرْوَتَ كِتَابِيَّةً
 ٢٦ وَلَئِنِّي لَأَكُونُ مِنَ الْخَالِيَةِ
 ٢٧ يَلَيْتَنِي كَانَتْ الْقَاضِيَةَ
 ٢٨ مَا أَعْنَى عَنِّي مَالِيَّةٌ
 ٢٩ هَلَكَ عَنِّي سُلْطَانِيَّةٌ
 ٣٠ خَذَوْهُ فَعَلَوهُ
 ٣١ ثُمَّ الْجَحِيمَ صَلَّوهُ
 ٣٢ ثُمَّ فِي سِلْسِلَةٍ
 ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ
 ٣٣ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ
 ٣٤ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ
 ٣٥ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ
 ٣٦ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ
 ٣٧ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ

- 69:38 But no, indeed! I do swear!
By all that you see,
69:39 and all that you do not see!
69:40 This 'Quran' is, indeed,
the 'very' word of God,
conveyed by way of a noble messenger-angel.
69:41 And it is not the word of a poet.
'But' little is it that you 'human beings' believe.
69:42 Nor is it the word of a soothsayer.
'But' little are you 'human beings' mindful
of God's admonitions .
69:43 It is 'a revelation' sent down
from the Lord of 'All' the Worlds.
69:44 And were 'Muhammad'
to falsely attribute some words to Us,
69:45 We would, most surely, seize him
by the right hand.
69:46 Then We would, most surely,
sever his aorta.
69:47 Nor is there 'a single' one of you
who could prevent 'God' from him.
69:48 Thus, indeed,
'this Quran' is a 'revealed' Reminder
'sent in admonition' for all the God-fearing.
69:49 Yet, indeed, We know well
that among you there are ardent beliers 'of it' .
69:50 For, indeed, it is a cause of 'deep' regret
for the disbelievers.
69:51 Yet, indeed, it is, most surely,
the 'revealed' truth of utter certainty.
69:52 So highly exalt the name
of your Lord, the Magnificent.

سُوْرَةُ الْحَقِّ ۝ وَالْعَشْرُونَ

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ﴿٤١﴾

قَلِيلًا مَّا تُوْمِنُونَ ﴿٤٢﴾

وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا نَذْكُرُونَ ﴿٤٣﴾

نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٤﴾

وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقْوَابِلِ ﴿٤٥﴾

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٦﴾

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٧﴾

فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٨﴾

وَإِنَّهُ لَلذِّكْرُ لَلْمُنْفِقِينَ ﴿٤٩﴾

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٥٠﴾

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥١﴾

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥٢﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٣﴾

Surah 70 / 44 VERSES / REVEALED AT MAKKAH

Al-Ma'ârij

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 70:1 A mocking questioner
has asked you, O Prophet,
to hasten the inevitable torment
- 70:2 for the disbelievers that none can repel!
- 70:3 It is from God alone, Lord of the Ascents.
- 70:4 The angels, and Gabriel, the Spirit,
ascend to Him in a Day—
wherein humanity shall be resurrected—
the measure of which is fifty-thousand years.
- 70:5 So have patience, O Prophet—
beautiful patience!
- 70:6 Indeed, they who disbelieve see it as far-off.
- 70:7 But We see it as so very near—
- 70:8 on a Day Hereafter
when the heaven shall be as molten brass;
70:9 and the mountains shall be
as multihued tufts of wool;
70:10 and an intimate friend will not ask anything
of an intimate friend—
70:11 though they are made to see one another.
The defiant unbeliever will wish ardently
he could ransom himself
from the torment of that Day—

١ سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ
٢ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ
٣ مِنَ اللَّهِ ذِي الْمَعَارِجِ
٤ تَعْرَجُ الْمَلَائِكَةُ
وَالرُّوحُ إِلَيْهِ
فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ
٥ فَاصْبِرْ صَبْرًا جَمِيلًا
٦ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا
٧ وَنَرْنَاهُ قَرِيبًا
٨ يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ
٩ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
١٠ وَلَا يَسْأَلُ حِمِيمٌ حَمِيمًا
١١ يَبْصُرُونَهُ يَوْمَ
يُودُّ الْمُجْرِمُ لَوْ يَفْتَدِي
مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ

even by the sacrifice of his children,
 70:12 and his spouse, and his brother,
 70:13 and his close kin who sheltered him,
 70:14 and whoever is on earth, altogether—
 that they might, then, deliver him.
 70:15 No, indeed! It shall never be!
 It is, most surely,
 a raging Fire that awaits him.
 70:16 It rips away the flesh of scalp and limb.
 70:17 It calls forth those
 who in life drew back from the truth
 and turned away from faith,
 70:18 and gathered wealth, and then hoarded it.
 70:19 *Indeed, man was created fretful.
 70:20 When evil touches him, he is impatient.
 70:21 But when good touches him,
 he is begrudging of help to others—
 70:22 excepted from this are those who pray:
 70:23 The ones who are constant in their Prayers;
 70:24 and the ones in whose wealth
 there is a rightfully determined share
 70:25 for the beggar and the destitute;
 70:26 and the ones who affirm the truth
 of the Day of Judgment;
 70:27 and the ones who are ever cautious
 with regard to the forewarning of torment
 from their Lord.
 70:28 Indeed, there is no safeguard
 against their Lord's torment.
 70:29 Moreover, these are the ones
 who are ever vigilant
 as to the chastity of their secret parts—
 70:30 except in associating with their wives
 or with whomever their hands
 may rightfully attain to,

الْحَمْدُ لِلَّهِ
الْحَمْدُ لِلَّهِ

١٣ وَصَجِبَتْهُ وَأَخِيهِ
 ١٤ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ
 ١٥ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ
 ١٦ كَلَّا إِنَّهَا لَأَطْفَى
 ١٧ نَزَاعَةً لِّلشَّوْىِ
 ١٨ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى
 ١٩ وَجَمَعَ فَأَوْعَى
 ٢٠ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ هَلُوعًا
 ٢١ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا
 ٢٢ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا
 ٢٣ إِلَّا الصَّالِحِينَ
 ٢٤ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ
 ٢٥ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ
 ٢٦ لِّلسَّائِلِ وَالْمَحْرُورِ
 ٢٧ وَالَّذِينَ يُصَلُّونَ بِيَوْمِ الَّذِينَ
 ٢٨ وَالَّذِينَ هُمْ
 ٢٩ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ
 ٣٠ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ
 ٣١ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ
 ٣٢ إِلَّا عَلَىٰ أَزْوَاجِهِمْ
 ٣٣ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
 ٣٤ فَلِأَنَّهُمْ غَيْرُ مَلُومِينَ

for, then, they are not blameworthy.
 70:31 But whoever seeks intimate consort
 beyond this,
 then it is they who are the transgressors.
 70:32 Thus the ones who are ever observant
 of their trusts and their covenant;
 70:33 and the ones who are upright
 in upholding their testimonies;
 70:34 and again the ones who are ever vigilant
 as to keeping their Prayers—
 70:35 all these shall be in Gardens of Paradise,
 most graciously honored.

70:36 So what is the purpose
 of those who disbelieve
 in rushing at you headlong, O Prophet,
 70:37 from the right and from the left,
 in mocking crowds?
 70:38 Is it that every one of them
 hopes to be admitted
 to an everlasting Garden of Delight
 while belying God's message?
 70:39 No, indeed!
 We have but created them
 from what humble fluid they know.
 70:40 Yet, no indeed!
 I do swear by the Lord
 of all the Easts and all the Wests
 that truly We are all-able
 70:41 to replace them
 with those who are better than them—
 and never shall We be overcome!
 70:42 So leave them, O Prophet,
 to indulge in vanity and to play—
 until they meet their ill-fated Day,

سُورَةُ الْمَاعِيَةِ

الْحِزْبُ الثَّامِنُ وَالْعِشْرُونَ

٣١ ﴿فَمَنْ أَتَّبَعْنِ وِرَاءَ ذَلِكَ
 فَأُولَئِكَ هُمُ الْعَادُونَ
 ٣٢ ﴿وَالَّذِينَ هُمْ لِأَمْتِنِهِمْ
 وَعَهْدِهِمْ رَاعُونَ
 ٣٣ ﴿وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ
 ٣٤ ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحَافِظُونَ
 ٣٥ ﴿أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ
 ٣٦ ﴿فَالِ الَّذِينَ كَفَرُوا فَبِكَ مَهْطِعِينَ
 ٣٧ ﴿عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ
 ٣٨ ﴿أَيُّطِعُ كُلَّ آمْرٍ مِّنْهُمْ
 أَنْ يَدْخُلَ جَنَّةً نَّعِيمٍ
 ٣٩ ﴿كَلَّا
 إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ
 ٤٠ ﴿فَلَا أَقْسِمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ
 إِنَّا لَقَادِرُونَ
 ٤١ ﴿عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ
 وَمَا نَحْنُ بِمَسْبُوبِينَ
 ٤٢ ﴿فَدَرَاهِمٌ يَّخْتَضُونَ أَوْ لَيْسُوا
 حَتَّىٰ يَلْقَوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ

سُبْحَانَكَ اللَّهُمَّ

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْوَهَّابِ

- which they have been promised—
 70:43 the Day they shall issue forth
 from the tombs swiftly,
 as if they were rushing toward an idol altar
 they used sinfully to worship at in life .
 70:44 Their eyes downcast,
 humiliation shall spread over them.
 That is the Day that they were promised.

يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا

﴿٤٣﴾

كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

خَشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ

﴿٤٤﴾

ذَٰلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

Surah 71 / 28 VERSES / REVEALED AT MAKKAH

Nûh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 71:1 Indeed, We sent Noah to his people, saying:
Forewarn your people
to willingly submit to God alone
before there comes to them
a most painful torment.
- 71:2 He said: O my people!
I am, indeed, a clear forewarner
sent by God to you,
that you shall worship God alone
and fear Him, and obey me.
- 71:3 He shall forgive you of your sins,
and defer judgment upon you
until you fulfill a stated term of life.
Indeed, God's term of judgment —
when it comes as punishment
for ungodliness — cannot be deferred;
if only you knew this,
you would surely believe.

- ١ إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ
أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ
يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ
- ٢ قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ
- ٣ أَنْ أَعْبُدُوا اللَّهَ
وَأَتَّقُوهُ وَأَطِيعُوا
- ٤ يَعْزِرْ لَكُمْ مِنْ ذُنُوبِكُمْ
- وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَهُ لَا يُؤَخَّرُ
لَوْ كُنْتُمْ تَعْلَمُونَ
- ٥ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي
لَيْلًا وَنَهَارًا
- ٦ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا

- 71:5 He said: My Lord!
I have called my people to faith,
by night and by daylight.
- 71:6 But my call has increased them

الْحِزْبُ الثَّامِنُ وَالصُّرُورُ
سُورَةُ نُوحٍ

- only in flight from Your guidance .
- 71:7 Indeed, whenever I called them
to worship You alone ,
so that You might forgive them,
they put their fingers in their ears,
and covered themselves with their garments,
and belligerently persisted in unbelief ,
and became arrogant—so very arrogant!
- 71:8 Then I called them all to belief in public.
- 71:9 Then I made known my message
to some of them openly ,
while I secretly
called to others among them in private.
- 71:10 Then I said to them :
Seek forgiveness from your Lord.
Indeed, ever is He most forgiving.
- 71:11 He shall avert drought
and send rain from heaven
upon you in abundance.
- 71:12 Moreover, He shall provide you
with wealth and children,
and make for you gardens,
and make for you rivers that run .
- 71:13 What is with you that you do not desire
to give due reverence to God,
while, truly, He has created each of you
in wondrous stages?
- 71:15 Do you not see how God has created
the seven heavens in layers one above another?
- 71:16 Thus has He made the moon therein as a light,
and the sun as a lamp.
- 71:17 Moreover, God has originally caused you
as human beings to spring
from the clay of the earth—as does a plant.
- 71:18 Then He shall return you into it,

٧ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ

لِتَعْبُدُنِي لَهُمْ

جَعَلُوا أَصْبِعَهُمْ فِي مَآذِنِهِمْ

وَأَسْتَفْسَفُوا بِأَنفُسِهِمْ وَأَصْرُوا

وَأَسْتَكْبَرُوا اسْتِكْبَارًا

٨ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا

٩ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ

وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

١٠ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ

إِنَّهُ كَانَ عَفُورًا

١١ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

١٢ وَيُمِدُّكُمْ بِأَمْوَالٍ وَأَنْبِيَاءٍ

وَيَجْعَلُ لَكُمْ جَنَّاتٍ

وَيَجْعَلُ لَكُمْ أَنْهَارًا

١٣ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

١٤ وَقَدْ خَلَقَكُمْ أَطْوَارًا

١٥ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ

سَمْعَ سَمَوَاتٍ طِبَاقًا

١٦ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا

وَجَعَلَ الشَّمْسَ سِرَاجًا

١٧ وَاللَّهُ أَنْبَتَكُمْ

مِنَ الْأَرْضِ نَبَاتًا

١٨ ثُمَّ يُعِيدُكُمْ فِيهَا

وَيُخْرِجُكُمْ مِنْهَا

- and resurrect you again—in a sure Resurrection.
- 71:19 Moreover, God has spread wide the 'expanse of the' earth for you,
- 71:20 so that you may traverse the broad pathways therein.
- 71:21 Noah said: My Lord! Indeed, they have rebelled against me and followed 'instead' those whose wealth and children have increased them only in loss 'of faith'.
- 71:22 Moreover, they have plotted an enormous plot 'of great evil'.
- 71:23 And they have said 'to the people': Do not ever leave your gods! Do not ever leave Wadd, nor Suwâc, nor Yaghûth, or Ya'ûq, or Nasr.
- 71:24 Thus, truly, they have led many astray. Therefore, 'my Lord,' do not 'give' increase 'to the godless wrongdoers in anything' but 'the punishment due for willful' misguidance.
- 71:25 So they were drowned for their sinfulness then committed to a 'blazing' Fire. Nor did they find for themselves, apart from God, any supporters 'against His Judgment'.
- 71:26 For Noah had said 'in his prayer': My Lord! Do not leave upon the earth a single dweller from among the disbelievers.
- 71:27 For, indeed, if You leave them, they will lead astray Your servants; and they will beget only wicked, relentlessly unbelieving 'progeny'.
- 71:28 My Lord!

سُوْرَةُ نُوْحٍ

الْحِزْبُ الْتَّاسِعُ وَالْعِشْرُونَ

۱۹ وَاللّٰهُ جَعَلَ لَكُمُ

الْاَرْضَ بِسَاطًا

۲۰ لِيَسْتَلْكُوا مِنْهَا سُبُلًا فِجَا جَا

۲۱ قَالَ نُوحٌ رَبِّ اِنَّهُمْ عَصَوْني

وَاتَّبَعُوا مَنْ لَّمْ يَزِدْهُ مَالَهُ

۲۲ وَوَلَدَهُۥٓ اِلَّا خَسَارًا

۲۳ وَمَكْرًا وَمَكْرًا كَبَارًا

۲۴ وَقَالُوا لَا نَذَرَنَّ الْاِلٰهَتَكُمُ

۲۵ وَلَا نَذَرَنَّ وِدًا وَلَا سُوَاعًا

۲۶ وَلَا يَعْوَتٌ وَيَعْوَقٌ وَنَسْرًا

۲۷ وَقَدْ اَضَلُّوْا كَثِيْرًا

۲۸ وَلَا نُرِيْدُ الظَّالِمِيْنَ اِلَّا ضَلٰلًا

۲۹ مِمَّا خَطِيْئَتِهِمْ اَغْرَقُوْا

۳۰ فَاَدْخَلُوْا نَارًا فَلَمْ يَجِدُوْا لَهَا

۳۱ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا

۳۲ وَقَالَ نُوحٌ

۳۳ رَبِّ لَا تَذَرْنِيْ عَلَى الْاَرْضِ

۳۴ مِّنَ الْكٰفِرِيْنَ دِيَارًا

۳۵ اِنَّكَ اِنْ تَذَرَهُمْ

۳۶ يَضِلُّوْا عِبَادَكَ

۳۷ وَلَا يَلِدُوْا اِلَّا فٰجِرًا كَفٰرًا

Forgive me and my parents
 and whoever enters my house as a believer—
 and all the believing men
 and all the believing women
 until the end of time .
 But never give increase
 to the godless wrongdoers in anything
 but an utter shattering of destruction .

سُوْرَةُ نُوْحٍ

الْحَزْبُ التَّاسِعُ وَالْعِشْرُونَ

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ
 وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا
 وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

٢٨

Surah 72 / 28 VERSES / REVEALED AT MAKKAH

Al-Jinn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 72:1 Say, 'O Prophet':
It has been revealed to me
that a group of jinn has listened
'to me reciting the Quran'.
So they said 'in admonition to their fellowship':
Indeed, we have heard a wondrous Quran.
- 72:2 It guides to the right way.
So we have believed in it.
Thus, never shall we associate
anyone 'as a god' with our Lord.
- 72:3 For, indeed,
most high is the majesty of our Lord.
He has not taken a spouse nor 'begotten' a son.
- 72:4 Thus, indeed, the foolish among us
have spoken an outrage against God
'in saying this'.
- 72:5 And, indeed, we had thought
that humankind and jinn
would never speak lies against God.
- 72:6 Yet, indeed, there have been men
among humankind
who seek refuge in the males of the jinn.
But they 'of the jinn who men seek out

- قُلْ أَوْحِيَ إِلَيَّ ﴿١﴾
أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ﴿٢﴾
وَلَنُشْرِكَ بِرَبِّنَا أَحَدًا
وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا
مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿٣﴾
وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا
عَلَى اللَّهِ شَطَطًا ﴿٤﴾
وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ﴿٥﴾
وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ
يَعُودُونَ رِجَالٍ مِّنَ الْجِنِّ
فَرَادُوهُمْ رَهَقًا ﴿٦﴾

- have only increased them in degradation
by urging them to impiety .
- 72:7 For, indeed, they of the jinn
have thought,
as you human beings have thought—
that God would never raise up anyone
after death for Judgment .
- 72:8 Now, indeed, we of the jinn
have sought to reach into Heaven.
But we found it filled
with mighty angels as guards
and shooting flames.
- 72:9 For, indeed, before the Quran's revelation,
we used to sit
in some of the sitting places near there
to listen to the higher world .
But one who seeks to listen now
finds a shooting flame in wait for him.
- 72:10 So, indeed, we do not know
whether an evil recompense is intended
for all those in the earth,
or whether their Lord intends
to bring about for them right guidance.
- 72:11 Now, indeed, among us
are those who are righteous.
And among us are those who are other than this.
We jinn have become of divergent ways.
- 72:12 Yet, indeed, we ourselves have realized
that never can we thwart
the will of God on earth.
Nor shall we ever thwart Him
by way of escape.
- 72:13 For, indeed, when we heard
the guidance of the Quran, we believed in it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء التاسع والستون

- ٧ وَأَنْتُمْ ظَنُّوا كَمَا ظَنَنْتُمْ
أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا
- ٨ وَأَنَا لَمَسْنَا السَّمَاءَ
فَوَجَدْنَاهَا مُلْتَأَتٍ
حَرَسًا شَدِيدًا وَشُهَبًا
- ٩ وَأَنَا كُنَّا نَقْعُدُ مِنْهَا
مَقْعِدًا لِلسَّمْعِ
فَمَنْ يَسْمَعُ الْآنَ
يَحِدْ لَهُ شِهَابًا رَصَدًا
- ١٠ وَأَنَا لَا نَدْرِي أَشْرٌ
أُرِيدُ بِمَنْ فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا
- ١١ وَأَنَا مِمَّا الضَّالِّينَ
وَمِنَّا دُونَ ذَلِكَ
كُنَّا طَرِيقًا قَدَدًا
وَأَنَا ظَنْنَا
- ١٢ أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَنْ نَعْجِزَهُ هَرَبًا
وَأَنَا لَمَّا سَمِعْنَا الْهُدَى
آمَنَّا بِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الجزء التاسع والعشرون

- Thus whoever believes in his Lord in this life
shall fear neither deprivation
of his reward in the Hereafter
nor degradation by an unjust accounting.
- 72:14 And, indeed, among us
are those who are *muslims*,
in willing submission to God alone.
And among us are those who are iniquitous.
So as to those
who have willingly submitted themselves
to God alone,
they have pursued the right way
to everlasting delight near their Lord.
- 72:15 But as for the iniquitous,
they shall be firewood for Hell.
- 72:16 God says:
And were they who have belied this message
to keep straight on the path of God,
We would, most surely,
quench their thirst
and give them water from the heavens
to drink in abundance—
- 72:17 so as to test them with it!
Yet whoever turns away
from the remembrance of his Lord,
He shall thrust him
into ever-mounting torment.
- 72:18 Now, indeed, the places of worship
are solely for God.
So do not call upon anyone in worship
along with God.
- 72:19 Yet when Muhammad, the servant of God,
stood before his Lord invoking Him in Prayer,

فَمَنْ يُؤْمِنُ بِرَبِّهِ
فَلَا يَخَافُ مَحْصَا وَلَا رَهَقًا
وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٤﴾
وَمِنَ الْقٰسِطِيْنَ
فَمَنْ اَسْلَمَ
فَاُولٰٓئِكَ نَحْرُوْا رِشْدًا
وَاَمَّا الْقٰسِطُوْنَ ﴿١٥﴾
فَكَانُوْا لِجَهَنَّمَ حَطَبًا
وَالْوٰٓءَا۟سِطِقُمُوْا عَلٰى الطَّرِيْقَةِ
لَا سَفِيْنَتُهُمْ مَّآءٌ غَدَقًا
لِنُفُوْسِهِمْ فِيْهِ ﴿١٦﴾
وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ
يَسْلُكْهُ عَذَابًا صَعَدًا
وَاِنَّ الْمَسْجِدَ لِلّٰهِ
فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا
وَاِنَّهُ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ ﴿١٧﴾

سُورَةُ الْجِنِّ

الجزء التاسع والعشرون

- they who disbelieve
were nearly swarming over him to harm him.
- 72:20 Say, 'O Prophet:
I call only upon my Lord in worship.
Nor do I associate anyone as a god with Him.
- 72:21 Say, 'also:
Indeed, I hold no power
with regard to you who belie me —
neither to bring you harm,
nor to compel you to right guidance.
- 72:22 Moreover, say:
Indeed, if ever I were to disobey Him
never could anyone protect me from God—
for never shall I find
a place of refuge, apart from Him.
- 72:23 Mine is only to convey the truth from God
and to deliver His messages to one and all.
Yet as to one who disobeys God
and His Messenger,
indeed, for him there is the Fire of Hell
awaiting in the Hereafter —
to abide therein, forever and ever.
- 72:24 At last, when they who disbelieve
see all the suffering
that they have been promised,
they will know, then, with certainty
who has weaker supporters
and is fewer in number.
- 72:25 Say, 'O Prophet:
I do not know whether the fulfillment
of what you are promised
as divine judgment is near,
or if my Lord will defer it for a long while.
- 72:26 He is the Sole Knower
of the realm of the unseen.

كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا

قُلْ إِنَّمَا أَدْعُوا رَبِّي ٢٠

وَلَا أُشْرِكُ بِهِ أَحَدًا

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ٢١

ضَرًّا وَلَا رَشَدًا

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ٢٢

وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ٢٣

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

فَإِنَّ لَهُ نَارَ جَهَنَّمَ

خَالِدِينَ فِيهَا أَبَدًا

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ ٢٤

فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ

نَاصِرًا وَأَقَلُّ عَدَدًا

قُلْ إِنْ أَدْرِي ٢٥

أَقْرَبُ مَا تُوعَدُونَ

أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

عَلِيمُ الْغَيْبِ ٢٦

And never does He manifest
His knowledge of the unseen realm
to anyone—

72:27 except for one among the messengers
with whom He is well pleased.

Then, indeed, He dispatches before such a one,
and behind him, angel-sentinels,

72:28 so that He may know with proof
whether they who are His messengers
have conveyed the messages of their Lord—
though He Himself

encompasses all that is with them;
and He Himself
has enumerated all things by number.

الجزء التاسع والعشرون

فَلَا يُظْهِرُ عَلَىٰ عَيْنِيهِ أَحَدًا
إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ ﴿٢٧﴾

فَإِنَّهُ يَسْأَلُكُم مِّن بَيْن يَدَيْهِ

وَمِن خَلْفِهِ، رَصَدًا

لِيَعْلَمَ أَن قَدْ ﴿٢٨﴾

أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ

وَأَحَاطَ بِمَا لَدَيْهِمْ

وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

Surah 73 / 20 VERSES / REVEALED AT MAKKAH

Al-Muzzammil

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 73:1 O you who are enwrapped in a mantle,
seeking cover out of fear and awe!
- 73:2 Rise the night long in Prayer,
except for a little of it.
- 73:3 Or pray half of it. Or take from this a little.
- 73:4 Or add to it.
And therein recite the Quran
with a measured recitation.
- 73:5 For We shall, most surely,
cast upon you a weighty word.
- 73:6 And, indeed, rising by night for Prayer
makes for a stronger impression on the soul,
and is best for the recitation of God's word.
- 73:7 Indeed, during the day
you shall have lengthy occupations
in calling to God.
- 73:8 So remember with praise
the name of your Lord.
Thus shall you devote yourself
with sincere devotion to Him alone —
- 73:9 the Lord of the East and the West.
There is no God but Him!
So take Him alone as a guardian.

- يَا أَيُّهَا الْمُرْسَلُ ①
- فِرَّ اللَّيْلَ إِلَّا قَلِيلًا ②
- تُصَفِّهُ، أَوْ أَقْصِ مِنْهُ قَلِيلًا ③
- أَوْ زِدْ عَلَيْهِ ④
- وَرَقِّلِ الْقُرْآنَ تَرْتِيلًا ⑤
- إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ⑥
- إِنَّ نَاشِئَةَ اللَّيْلِ ⑦
- هِيَ أَشَدُّ وَطْآنًا وَأَقْوَمُ قِيلًا ⑧
- إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑨
- وَأَذْكُرِ اسْمَ رَبِّكَ ⑩
- وَبَتَّلْ إِلَيْهِ تَبْتِيلًا ⑪
- رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ ⑫
- لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ⑬

سُورَةُ الْمُزَّمِّلِ

الجزء التاسع والعشرون

- 73:10 Moreover, be patient with all the abuse that they who disbelieve shall speak. Thus part from them with a fair parting.
- 73:11 And leave to Me the beliers, those of prosperous ease; and bear with them a short while.
- 73:12 Indeed, awaiting them with Us are shackles, and a blazing Fire, and food that chokes, and a most painful torment—
- 73:14 on a Day Hereafter, when the earth and the mountains shudder, and the mountains become like running sand.
- 73:15 O humankind! Indeed, We have sent to you a messenger as a witness over you, just as We sent a messenger to Pharaoh.
- 73:16 But Pharaoh disobeyed the messenger. Thus, suddenly, We seized him with an overwhelming grip.
- 73:17 How, then, shall you shield yourselves if you disbelieve in a Day the unthinkable terror of which shall turn children gray?
- 73:18 From it, the heaven itself shall rend apart— and ever is His promise fulfilled!
- 73:19 Indeed, these verses of admonition are revealed as a Reminder of that Day— so that whoever so wills may take to his Lord a penitent way to salvation.
- 73:20 *Indeed, your Lord knows, O Prophet, that you rise for the Prayer

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ ١٠

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

وَذَرْنِي وَالْمُكَذِّبِينَ ١١

أُولِي النِّعَمِ وَمَهْلَهْمُ قَلِيلًا

إِن لَّدِينَا أَنْكَالٌ وَجَحِيمًا ١٢

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ١٣

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ ١٤

وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا

إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا ١٥

شَاهِدًا عَلَيْكَ

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ ١٦

فَأَخَذْنَاهُ أَخْدًا وَبِيلًا

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ ١٧

يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا

السَّمَاءُ مُنْقَطِرَةٌ بِهِ ١٨

كَانَ وَعْدُهُ مَفْعُولًا

إِنَّ هَذِهِ تَذْكِرَةٌ ١٩

فَمَنْ شَاءَ

اتَّخِذْ إِلَىٰ رَبِّهِ سَبِيلًا

nearly two-thirds of the night,
 and sometimes for half of it, or a third of it—
 and so do a group of those with you.
 For it is God who has determined
 the watches of the night
 and the offices of the day.
 He knows well that all of you who believe
 will not be able to endure this.
 Thus He has absolved you
 of this obligation, O believers .
 Now read of the Quran in your night vigils
 so much as may be easy for you .
 He knows well
 that there shall be among you those who are ill;
 and others treading through the land
 in search of God's bounty;
 and others fighting in the path of God.
 So read of it in your Prayers
 so much as may be easy.
 Yet you shall duly establish the Prayer.
 And you shall give the Zakât-Charity,
 and thereby lend God a most goodly loan.
 For whatever good you advance for your souls,
 you shall find its reward with God
 in the Hereafter;
 yet it shall be far better
 and much greater in reward.
 Thus seek, all of you, God's forgiveness.
 Indeed, God is all-forgiving, mercy-giving.

الجزء التاسع والعشرون

سُبْحَانَكَ
 ٢٠
 إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ
 أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ
 وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ
 وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ
 عَلِمَ أَنْ لَنْ تُحْصَوْهُ
 فَنَّابَ عَلَيْكُمْ
 فَاقْرَأْهُ مَا تيسَّرَ مِنَ الْقُرْآنِ
 عَلِيمٌ أَنْ سَيَكُونُ مِنْكُمْ مَرْجُوعٌ
 وَمُآخِرُونَ يَصْرِفُونَ فِي الْأَرْضِ
 يَتَّبِعُونَ مِنْ فَضْلِ اللَّهِ
 وَمُآخِرُونَ يَقْتُلُونَ
 فِي سَبِيلِ اللَّهِ
 فَاقْرَأْهُ مَا تيسَّرَ مِنْهُ
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
 وَاقْرَأُوا اللَّهَ قَرْضًا حَسَنًا
 وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ
 يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا
 وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Surah 74 / 56 VERSES / REVEALED AT MAKKAH

Al-Muddaththir

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 74:1 O you who are mantled in a wrap,
seeking cover out of fear and awe!
- 74:2 Rise and forewarn!
- 74:3 And your Lord thus extol!
- 74:4 And your garments thus purify!
- 74:5 And shun thus idolatry!
- 74:6 Nor shall you give anything
in search of self-gain.
- 74:7 Moreover,
with the commandments of your Lord
have patience.
To God is the ultimate return.
- 74:8 For when the Horn Blast
is blown at the end of time,
74:9 that Day, then,
shall be a most difficult Day—
74:10 utterly without ease for the disbelievers.
- 74:11 So leave such a one to Me
whom I created alone;
74:12 and to whom I granted extensive wealth
74:13 and gave sons to behold;
74:14 and for whom I paved a smooth way of ease.
74:15 Yet does he dare hope

يَأْتِيهَا الْمُدَّثِّرُ ①

قُمْ فَأَنْذِرْ ②

وَرَبِّكَ فَكَبِّرْ ③

وَبِأَبْكَ فَطَهِّرْ ④

وَالرُّجْرَ فَاهْجُرْ ⑤

وَلَا تَمُنْ نَسْتَكْبِرُ ⑥

وَلِرَبِّكَ فَاصْبِرْ ⑦

فَإِذَا نُفِرَ فِي النَّاقُورِ ⑧

فَذَلِكَ يَوْمٌ مَّيْذُومٌ عَسِيرٌ ⑨

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ⑩

ذَرْفٍ وَمَنْ خَلَقَتْ وَحِيدًا ⑪

وَجَعَلَتْ لَهُ مَا لَمْ مَمْدُودًا ⑫

وَبَيْنَ شُهُودًا ⑬

وَمَهَّدَتْ لَهُ مَتَهِيدًا ⑭

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ⑮

الْحَمْدُ لِلَّهِ
الْحَمْدُ لِلَّهِ

- that I should add more while he disbelieves?
 74:16 No, indeed! 'It shall not be!
 For, most surely, he has been obstinate
 toward Our revealed signs.
 74:17 I shall burden him
 with ever-mounting punishment!
 74:18 Indeed, he thought ill of God's message
 and then determined to suppress it.
 74:19 Hence, he is destroyed
 for how he then determined!
 74:20 And again, he is destroyed
 for how he then determined!
 74:21 Then he considered God's revelation.
 74:22 Then he frowned and scowled,
 74:23 and turned away and grew arrogant,
 74:24 and said:
 This Quran is nothing but sorcery
 acquired from the ancients!
 74:25 This Quran is nothing but the utterance
 of charms from a mortal!
 74:26 I shall roast him in Saqar, deep in Hellfire!
 74:27 Do you realize what Saqar is?
 74:28 It spares none and leaves none!
 74:29 It chars mortals.
 74:30 Over it are nineteen angels.
 74:31 Nor have We appointed any
 but the sternest of angels
 as the keepers of the Fire.
 Nor have We made their number but as a trial
 for those who disbelieve—
 that those who have been given the Scripture
 might become certain of God's revealed truth;
 and that those who have believed in Islam
 might increase in faith;
 and that those who have been given the Scripture

۱۱) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَمِيدًا

۱۲) سَأَرْهُقُهُ صَعُودًا

۱۳) إِنَّهُ فَكَّرَ وَقَدَّرَ

۱۴) فَقِيلَ كَيْفَ قَدَّرَ

۱۵) ثُمَّ قِيلَ كَيْفَ قَدَّرَ

۱۶) ثُمَّ نَظَرَ

۱۷) ثُمَّ عَبَسَ وَبَسَرَ

۱۸) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

۱۹) فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَرُ

۲۰) إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ

۲۱) سَأُضْلِيهِ سَقَرَ

۲۲) وَمَا أَدْرَاكَ مَا سَقَرُ

۲۳) لَا يُبْقِي وَلَا يُدْرُ

۲۴) لَوَاعِجٌ لِّلْبَشَرِ

۲۵) عَلَيْهَا تِسْعَةَ عَشَرَ

۲۶) وَمَا جَعَلْنَا أَحْسَبَ النَّارِ

۲۷) إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عَدَّتَهُمْ

۲۸) إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا

۲۹) لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ

and those who have believed in Islam shall not doubt the Quran's truth; and that those hypocrites in whose doubting hearts there is a sickness, as well as the disbelievers, might say: What did God intend by this as an example? In this way does God leave to stray whomever He so wills; and thereby He guides whomever He so wills. For none knows the hosts of your Lord but Him. Nor is this mention of Hellfire other than a dire reminder to all human beings of the outcome of unbelief.

74:32 Yet most of them are heedless.
But no, indeed! It is real!
I swear by the moon!

74:33 And the night as it draws back!
74:34 And the morning when it shines forth!
74:35 Indeed, Hellfire is, most surely, one of the greatest terrors —
74:36 a forewarning to all human beings —
74:37 to whomever of you so wills to go forward with goodness or lag behind in faithlessness.

74:38 Every soul is itself in pledge for what it has earned —
74:39 except for the Companions of the blessed Right.

74:40 In Gardens of Paradise, they shall ask one another
74:41 about the defiant unbelievers,
then ask of them, themselves:

74:42 What thrust you into the deep of Saqar?
74:43 They will answer:

سُبْحَانَ الَّذِي

الْحِزْبِ النَّاسِ وَالْعَشْرُونَ

وَيُرَادُ الَّذِينَ آمَنُوا إِيمَانًا

وَلَا يَرْتَابَ الَّذِينَ

أَوْثُوا الْكِتَابَ وَالْمُؤْمِنُونَ

وَلِقَوْلِ 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

كَلَّا وَالْقَمَرِ

٣٢

وَاللَّيْلِ إِذَا أَدْبَرَ

٣٣

وَالصُّبْحِ إِذَا أَسْفَرَ

٣٤

إِنَّمَا لِإِخْدَى الْكَبِيرِ

٣٥

نَذِيرًا لِلْبَشَرِ

٣٦

لِمَن شَاءَ مِنكُم أَن يُتَقَدَّمَ أَوْ يَتَأَخَّرَ

٣٧

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ

٣٨

إِلَّا أَصْحَابَ الْيَمِينِ

٣٩

فِي جَنَّاتٍ يَسَّاءُونَ

٤٠

عَنِ الْمُجْرِمِينَ

٤١

مَا سَأَلَكَ فِي سَقَرٍ

٤٢

- We were not of those who prayed.
 74:44 Nor did we feed the indigent.
 74:45 Rather, we indulged in falsehood along with all the indulgent.
 74:46 Moreover, we used to belie the Day of Judgment—
 74:47 until the certainty of death came to us.
 74:48 Yet never shall the intercession of any intercessors benefit them.
 74:49 What, then, is the matter with them that they now turn away from the revealed Reminder of the Quran, as though they were terrified wild asses
 74:50 fleeing from a lion?
 74:52 Yet every one of them wishes, ardently, that he was chosen by God to be given Scriptures unfurled.
 74:53 No, indeed! It shall not be! Rather, they do not fear the consequence of the Hereafter.
 74:54 No, indeed! Their wishes are not to be! Most surely, this revelation of the Quran is an awesome Reminder.
 74:55 Then let whoever so wills remember its admonitions with sincerity of heart.
 74:56 Yet they shall not so remember, except as God so wills. He alone is all-worthy of reverent fear—and all-worthy of granting forgiveness.

الجزء التاسع والعشرون
 سُوْرَةُ الْمُؤْتَمِرَاتِ

- ٤٣ قَالُوا لَوْ كُنَّا مِنَ الْمُؤْتَمِرِينَ
 ٤٤ وَلَوْ كُنَّا نَعْلَمُ الْمُسْتَكِينِ
 ٤٥ وَكُنَّا نَحْوُ مَعَ الْخَائِضِينَ
 ٤٦ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ
 ٤٧ حَتَّىٰ آتَانَا الْيَقِينَ
 ٤٨ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ
 ٤٩ فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ
 ٥٠ كَانَهُمْ حَمْرٌ مُّسْتَنْفِرَةٌ
 ٥١ فَرَّتْ مِنْ قَسْوَرَةٍ
 ٥٢ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ
 أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً
 ٥٣ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ
 ٥٤ كَلَّا إِنَّهُ تَذَكُّرٌ
 ٥٥ فَمَنْ شَاءَ ذَكَرْهُ
 ٥٦ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ
 هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغَفْرِ

Surah 75 / 40 VERSES / REVEALED AT MAKKAH

Al-Qiyâmah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 75:1 No, indeed! I do swear
by the Day of Resurrection!
- 75:2 Moreover, no, indeed!
I do swear by the self-reproving soul!
- 75:3 Does man think that We shall never reassemble
his bones for a Judgment Day?
- 75:4 On the contrary,
We are well able to form
even his very fingertips!
- 75:5 Rather, 'disbelieving' man desires
to do wickedness ever onward—
- 75:6 'while defiantly' questioning:
When is 'this' Resurrection Day?
- 75:7 Behold! When every eye is dazzled,
75:8 and the moon darkens,
75:9 and the sun and the moon
are gathered up together—
- 75:10 'disbelieving' man
will 'then' say, on that Day:
Where is the place to flee?
- 75:11 No, indeed!
Most surely, there shall be no shelter.

١ لَا أَقِيمُ يَوْمَ الْقِيَامَةِ

٢ وَلَا أَقِيمُ بِالنَّفْسِ اللَّوَامِيَةِ

٣ أَيْحَسِبُ الْإِنْسَانُ

٤ أَلَّنْ يَجْمَعَ عِظَامَهُ.

٥ بَلْ قَدِيرِينَ عَلَّمْنَا أَنْ نُسَوِّيَ بَنَانَهُ.

٦ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرْ أَمَامَهُ.

٧ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَامَةِ

٨ فَإِذَا بَرِقَ الْبَصَرُ

٩ وَخَسَفَ الْقَمَرُ

١٠ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ

١١ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُجُ

١٢ كَلَّا لَا وَزَرَ

١٣ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

سُبْحَانَ الْقَائِمِ

الجزء التاسع والعشرون

- 75:12 To your Lord alone, on that Day,
shall all things come to rest.
- 75:13 Man will be told, on that Day,
of all the deeds that he had advanced in life—
and deferred forever.
- 75:14 Rather, every man shall be an eyewitness
against his own soul—
- 75:15 even if he openly casts his excuses.
- 75:16 O Prophet!
Do not move your tongue hurriedly
with the Quran while receiving it,
to hasten memorizing it.
- 75:17 Indeed, it is incumbent upon Us
to collect it in your heart
and to ease for you its recitation.
- 75:18 So when We recite it to you
by way of Our Angel Gabriel,
then follow closely its recitation.
- 75:19 Then incumbent upon Us
is to ease for you its explanation.
- 75:20 No, indeed!
You who disbelieve do deny
the Day of Resurrection.
Rather, you do love
the fleeting pleasures of the world.
- 75:21 Thus you leave behind you the Hereafter.
- 75:22 Faces, on that Day, shall be radiant.
- 75:23 To their Lord alone shall they be looking.
- 75:24 Faces, on that Day, shall be utterly dismal,
75:25 realizing they shall be dealt a backbreaking blow.
- 75:26 No, indeed, you human beings do deny
the Day of Resurrection.

يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ

بِمَا قَدَّمَ وَأَخَّرَ

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ

وَلَوْ أَلْفَىٰ مَعَاذِيرَهُ

لَا تُحَرِّكُ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْءَانَهُ

ثُمَّ إِنْ عَلَيْنَا نَبَإَهُ

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ

وَتَذَرُونَ الْآخِرَةَ

وَجْهٌ يُؤْمِرُ نَاصِرَةٌ

إِلَىٰ رِبِّهَا نَاطِرَةٌ

وَجْهٌ يُؤْمِرُ بِأَمْرِ رَبِّهِ

تَنْظُرُونَ أَن يُفْعَلَ بِهَا فَاقِرَةٌ

كَلَّا إِذَا بَلَغَتِ الرَّاقِيَةَ

75:27 Yet, most surely, when the soul of the dying reaches the collarbones, and it is said in desperation: Who is a healing enchanter? and one then realizes that this is, indeed, the final departure; and leg is entangled with leg at the moment of death — to your Lord, on that Day, is the driving of people toward their Judgment.

75:31 Then as for one who did not believe nor pray, but, rather, belied God and turned away from the Quran, then went to his family, strutting— how near now is woe to you! So near now is woe! Again, how near now is woe to you! So near now is woe!

75:36 Does man think that he is to be left to no end? Was he not a mere sperm-drop from emitted semen? Then in the womb he became a clinging clot, that He alone then created and fashioned.

75:39 Then He alone made of him the two genders—the male and the female.

75:40 Is such as He not, then, well-able to give life anew to the dead?

سُورَةُ الْقِيَامَةِ

الْحَمْدُ لِلَّهِ الرَّسِيمِ وَالْعَشْرُونَ

وَقِيلَ مَنْ رَاقٍ ٢٧
 وَظَنَّ أَنَّهُ الْفِرَاقُ ٢٨
 وَاللَّفْتِ الْسَاقِ بِالْسَاقِ ٢٩
 إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ٣٠
 فَلَا صَدَقَ وَلَا صَلَّى ٣١
 وَلَكِنْ كَذَّبَ وَتَوَلَّى ٣٢
 ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ٣٣
 أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤
 ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٥
 أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ٣٦
 أَلَمْ يَكُن نُطْقًا مِن مَّيِّمَتِي ٣٧
 ثُمَّ كَانَ عُلُقَةً فَمَحَلٌّ مَّسْوِيًّا ٣٨
 فَمَجَّلْنَا مِنْهُ الذَّرِّيَّةَ وَالذَّكْرَ وَالْأُنثَىٰ ٣٩
 أَلَيْسَ ذَلِكَ بِقَدِيرٍ ٤٠
 عَلَيَّ أَنْ يُحْيِيَ الْمَيِّتَ ٤١

Surah 76 / 31 VERSES / REVEALED AT MADINAH

Al-Insân

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 76:1 Has it ever occurred to man
that there were eons in the course of time
when he was nothing even to be mentioned?
- 76:2 Indeed, it is We alone who have created man
from a sperm-drop of mingled fluid
to try him in life.
Thus did We make him
a being endowed with hearing and seeing.
- 76:3 Indeed, it is We alone
who have shown him the way
to be either thankful or ungrateful.
- 76:4 Indeed, it is We alone
who have prepared for the disbelievers
chains, and yokes, and a flaming Fire in Hell.
- 76:5 As to the virtuous, they shall, in the Hereafter,
drink from a chalice of a wine,
tinged with a mixture of camphor,
- 76:6 flowing from a spring
from which the worthy servants of God alone
shall drink—
and which they themselves shall cause to gush,
at their command, in fountains.
- 76:7 Such is for those who fulfill their vows,

١ هَلْ أَتَى عَلَى الْإِنسَانِ
حِينٌ مِّنَ الدَّهْرِ
لَمْ يَكُن شَيْئًا مَّذْكُورًا
٢ إِنَّا خَلَقْنَا الْإِنسَانَ
مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا
٣ إِنَّا هَدَيْنَاهُ السَّبِيلَ
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا
٤ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ
سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا
٥ إِنَّ الْأَبْرَارَ
يَشْرَبُونَ مِن كَأْسٍ
كَانَتْ مِرْجَحُهَا كَافُورًا
٦ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ
يُمْجِرُونَهَا نَجْمًا فَجِيرًا
يُوقُونَ بِالنَّذْرِ

and who fear a Day whose evil is on the wing,
flying far and wide.

- 76:8 Thus they feed with food—
despite their own desire for it—
the indigent, and the orphan,
and the captive of war, saying:
- 76:9 We feed you purely for the sake of God.
We desire no reward from you,
nor thankfulness.
- 76:10 Indeed, we have fear of our Lord
and His punishment, on a Day Hereafter,
when faces shall be overspread with frowns
and intense gloom.
- 76:11 So God will shield them
against the evil of that Day
and will confer upon them radiance
and great gladness.
- 76:12 And He will reward them for their patience
with a Garden of Paradise and clothing of silk.
- 76:13 They shall recline therein on canopied couches.
They see therein
neither blazing sun nor bitter cold.
- 76:14 Moreover, so very near above them
are its boughs of shade—
their fruit-clusters lowered close in easy reach.
- 76:15 Passed round among them are vessels of silver
and cups bright as crystal—
- 76:16 crystalline of silver—
that they measure out with perfect measure.
- 76:17 They are given to drink of a chalice of wine
tinged with a mixture of ginger,
76:18 from a fountain therein that is named Salsabil.
76:19 *Going round serving them
are immortal youths.
If you see them,

سُورَةُ الْاِنشَانِ

الْحَمْدُ لِلَّهِ الرَّسِيمِ وَالْمَشْرُوبِ

وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

وَيُطْعَمُونَ اَلطَّعَامَ عَلٰى حَبِيْبِهِ ﴿٨﴾

مَسْكِيْنًَا وَيَتِيْمًا وَاَسِيْرًا

اِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اَللّٰهِ ﴿٩﴾

لَا نُرِيْدُ مِنْكُمْ جَزَاةً وَّلَا شُكْرًا

اِنَّا نَخَافُ مِنْ رَبِّنَا ﴿١٠﴾

يَوْمًا عَبُوْسًا قَطَطِيْرًا

فَوَقَّعَهُمُ اللّٰهُ فُرَّ دَاكِ الْيَوْمِ ﴿١١﴾

وَلَقَّعَهُمْ نَصْرَةً وَّسُرُوْرًا

وَجَزَّئَهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ﴿١٢﴾

مُنْكَبِيْنَ فِيْهَا عَلٰى اَلْاَرَاْمِكِ ﴿١٣﴾

لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا

وَدَانِيَةً عَلَيْهِمْ ظِلُّلُهَا ﴿١٤﴾

وَدَلَّلَتْ قُطُوْفُهَا نَذِيْرًا

وَيُطَافُ عَلَيْهِمْ بِرِيَابٍ مِّنْ فِضَّةٍ ﴿١٥﴾

وَاَكْوَابٍ كَانَتْ قَوَارِيْرًا

قَوَارِيْرًا مِّنْ فِضَّةٍ قَدَّرُوْهَا نَقْدِيْرًا ﴿١٦﴾

وَيُسْقَوْنَ فِيْهَا كَاْسًا

كَانَ مِرَّا جُهَا زَنْجَبِيْلًا

عِيْنًا فِيْهَا تَسْمَى سَلْسَبِيْلًا ﴿١٨﴾

وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٩﴾

اِذَا رَأٰىهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُوْرًا

- you shall think them to be strewn pearls.
- 76:20 And wherever you so look,
there shall you see pure delight
and a great kingdom.
- 76:21 Enrobing the Heavenly inhabitants
shall be green raiments
of sarcenet and rich brocade.
And they shall be adorned therein
with bracelets of silver.
Thus their Lord
shall give them to drink a pure drink.
- 76:22 It shall be said:
Indeed, all this is for you in reward!
For your lifetime of striving
has been graciously accepted.
- 76:23 O Prophet!
Indeed, it is We
who have sent down the Quran to you
in a succession of revelations.
- 76:24 So be patient, O Prophet,
with your Lord's decree
to convey His message.
Nor shall you obey the dictates
of any one among them
who is utterly sinful or an unbelieving ingrate.
- 76:25 But remember with praise
the name of your Lord
in the early morning, and in the late afternoon,
and for a good part of the night.
Therefore, bow down before Him in Prayer.
And highly exalt Him at length in the night.
- 76:27 Indeed, these disbelievers do love
the fleeting pleasures of the world.
Thus they leave behind them
a very weighty Day in the Hereafter.

سُورَةُ الْاِنْسَانِ

الجزء التاسع والعشرون

- وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ ٢٠
نَعِيمًا وَمَلَكًا كَبِيرًا ٢١
عَلَيْهِمْ رِيَابٌ سُنْدُسٍ خُضْرٌ ٢٢
وَإِسْتَرْفَ ٢٣
وَحُلُوفًا أَسَاوِرَ مِنْ فِضَّةٍ ٢٤
وَسَقَنَهُمْ رِيشَ شَرَابٍ طَهُورًا ٢٥
إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً ٢٦
وَكَانَ سَعْيِكُمْ مَشْكُورًا ٢٧
إِنَّا نَحْنُ نَزَّلْنَا ٢٨
عَلَيْكَ الْقُرْآنَ أَنْ تَتَذَكَّرَ ٢٩
فَاصْبِرْ لِحُكْمِ رَبِّكَ ٣٠
وَلَا تَطِعْ مَنْهُمْ إِنَّمَا أَوْكُرُوا ٣١
وَأَذَكَرِ اسْمَ رَبِّكَ ٣٢
بُكْرَةً وَأَصِيلًا ٣٣
وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ ٣٤
وَسَبِّحْهُ لَيْلًا طَوِيلًا ٣٥
إِنَّكَ هُنَالِكَ تَمْجُؤْنَ الْعَاجِلَةَ ٣٦
وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ٣٧

- 76:28 We alone have created them
and strengthened their physical compositions.
And if We so will,
We can replace them, and their likes, entirely.
- 76:29 Indeed, these verses of admonition
are revealed as a Reminder of that Day—
so that whoever so wills
may take to his Lord
a penitent way to salvation.
- 76:30 Nor do you human beings will anything,
except that God so wills.
Indeed, God is ever all-knowing, all-wise.
- 76:31 He admits into His mercy
whomever He so wills.
Yet as to the wrongdoers,
He has prepared for them
a most painful torment.

سُورَةُ الْاِنْسَانِ

الجزء التاسع والعشرون

مَنْ خَلَقْتَهُمْ ﴿٢٨﴾
وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا
بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا
إِنْ هَدِيَهُ تَذَكُّرًا فَمَنْ شَاءَ ﴿٢٩﴾
أَتَّخِذْ إِلَىٰ رَبِّهِ سَبِيلًا
وَمَا تَشَاءُونَ ﴿٣٠﴾
إِلَّا أَنْ يَشَاءَ اللَّهُ
إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

Surah 77 / 50 VERSES / REVEALED AT MAKKAH

Al-Mursalât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 77:1 By those 'gusting winds' sent forth in succession
77:2 and blowing with vehement gales!
77:3 And by those 'angels' who spread 'the clouds',
spreading wide 'God's mercy'!
77:4 And by those 'angels' who make 'God's criteria'
distinct 'for people' —
with the clearest distinction!
77:5 And by those 'angels'
that cast 'God's revealed' Reminders
'to His messengers' —
77:6 proclaiming 'His glad tidings',
or forewarning 'of His retribution'!
- 77:7 O humankind!
Indeed 'the Resurrection and Judgment'
that you have been promised
shall most surely come to pass—
77:8 when the stars are extinguished,
77:9 and when the heaven is breached wide,
77:10 and when the mountains are blown away,
77:11 and when the time appointed for the messengers
comes to pass.
77:12 'Then' to which Day

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ وَالْمُرْسَلَاتِ عُرْفًا
٢ فَأَلْعَصْفَقَاتِ عَصْفًا
٣ وَالنَّشِيرَاتِ تَشْرًا
٤ فَأَلْفَرْقَاتِ فَرَقًا
٥ فَأَلْمُؤَقِّنَاتِ ذِكْرًا
٦ عُدْرًا أَوْ نَذْرًا
٧ إِنَّمَا تُوْعَدُونَ لَوَاقِعُ
٨ فَإِذَا النُّجُومُ طُمِسَتْ
٩ وَإِذَا السَّمَاءُ فُرِجَتْ
١٠ وَإِذَا الْجِبَالُ سُفِفَتْ
١١ وَإِذَا الرَّسُلُ أُنْفِتَتْ

- have they who conveyed God's messages
 been deferred to bear witness?
- 77:13 To the Day of Decision!
- 77:14 And do you realize what is the Day of Decision?
- 77:15 Woe, that Day, to all the believers
 of faith and Judgment!
- 77:16 Did We not destroy their like
 from among the early generations?
- 77:17 So too shall We cause
 the latter disbelieving generations
 to follow them in destruction.
- 77:18 For so it is that We deal
 with the defiant unbelievers.
- 77:19 Woe, that Day, to all the believers!
- 77:20 Did We not create you human beings
 from a humble fluid,
 77:21 which We then set firmly in a safe haven
 77:22 for a known measure of time?
 77:23 And We alone have decreed the measure of it.
 So excellent, far above all,
 is Our power to determine whatever is to be!
- 77:24 Woe, that Day, to all the believers!
- 77:25 Have We not made the Earth accommodating
 77:26 to the living and the dead,
 77:27 and set therein anchoring mountains
 towering overhead,
 and given you to drink fresh water?
 Thus shall it be said:
- 77:28 Woe, that Day, to all the believers!
- 77:29 Proceed to that Judgment
 which you used to belie!
- 77:30 Proceed to a three-columned shadow
 of Hellfire's smoke,

سُوْرَةُ الْمُرْسَلَاتِ

الْحِزْبُ الثَّامِسُ وَالْعِشْرُونَ

- لَا يَوْمَ أُخِّلَتْ ١٢
- لِيَوْمِ الْقَضَى ١٣
- وَمَا أَدْرَاكَ مَا يَوْمَ الْقَضَى ١٤
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٥
- أَلَمْ تَهْلِكِ الْأَوَّلِينَ ١٦
- ثُمَّ نُنْعِمُهُم بِالْآخِرِينَ ١٧
- كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ١٨
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٩
- أَلَمْ تَخْلُقْنَا مِنْ مَّاءٍ مَّهِينٍ ٢٠
- فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ ٢١
- إِلَى قَدَرٍ مَّعْلُومٍ ٢٢
- فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ٢٣
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٢٤
- أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ٢٥
- أَحْيَاءَ وَأَمْوَاتًا ٢٦
- وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ ٢٧
- وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ٢٨
- وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٢٩
- أَنْظِلُّوْا ٣٠
- إِلَى مَا كُنتُمْ بِهِ تَكْدِبُونَ ٣١
- أَنْظِلُّوْا إِلَى ظِلٍّ ٣٢
- ذِي ثَلَاثِ أَعْمَدٍ ٣٣

- 77:31 neither shading nor availing against the flame.
 77:32 Indeed, it hurls sparks 'huge' as castles,
 77:33 as if they were herds
 of 'stampeding' yellow camels.
- 77:34 Woe, that Day, to 'all' the beliers!
 77:35 This is the Day
 in which they shall not 'at all' speak.
 77:36 Nor shall it be permitted for them
 to offer excuse.
- 77:37 Woe, that Day, to 'all' the beliers!
 77:38 This is the Day of Decision.
 We have gathered you up,
 along with the earlier generations.
 77:39 So if you 'disbelievers' have a scheme
 'against your imminent doom',
 then scheme against Me 'now as you did in life'.
 77:40 Woe, that Day, to 'all' the beliers!
- 77:41 Indeed, the God-fearing shall be
 amid shades and springs,
 77:42 and fruits of whatever 'kind' they desire.
 'It will be said to them:
 77:43 Eat and drink, salubriously,
 for all 'the good' that you used to do 'in life'.
 77:44 Indeed, thus do We reward
 those who excel in 'doing' good.
- 77:45 Woe, that Day, to 'all' the beliers!
 77:46 'O godless ones!
 Eat 'your fill', and enjoy 'your lives',
 for a little 'while'!
 Indeed, you are defiant unbelievers.
 77:47 Woe, that Day, to 'all' the beliers!

الجزء التاسع والعشرون

- 77:31 لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهِ
- 77:32 إِنَّمَا تَرْمِي بِشَجَرٍ كَالْقَصْرِ
- 77:33 كَأَنَّهُ جُمَلٌ صُفْرٌ
- 77:34 وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
- 77:35 هَذَا يَوْمٌ لَا يَنْطِقُونَ
- 77:36 وَلَا يُؤذَنُ لَهُمْ فَيَعْتَذِرُونَ
- 77:37 وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
- 77:38 هَذَا يَوْمُ الْفَصْلِ
- 77:39 جَمَعْنَاكُمْ وَالْأُولَىٰ
- 77:40 فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُوا
- 77:41 وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
- 77:42 إِنَّ الْمُنَافِقِينَ فِي ظُلُمٍ وَعِثْوِينَ
- 77:43 وَفُؤَادِهِ مِمَّا يَشْتَهُونَ
- 77:44 كُلُوا وَاشْرَبُوا
- 77:45 هَيْتَا يَا كُنتُمْ تَعْمَلُونَ
- 77:46 إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ
- 77:47 وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
- 77:48 كُلُوا وَتَمَنَّوْا قَلِيلًا إِنَّا كُرْهُمُونَ
- 77:49 وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

سُورَةُ الْمُرْسَلَاتِ

الجزء التاسع والعشرون

- 77:48 For when it is said to them:
Bow in worship before God, they do not bow.
- 77:49 Woe, that Day, to all the believers!
- 77:50 For in which discourse—
after this Final Revelation—shall they believe?

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا

٤٨

لَا يَرْكَعُونَ

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

٤٩

فَبِأَيِّ حَدِيثٍ

٥٠

بَعْدَهُ يُؤْمِنُونَ

Surah 78 / 40 VERSES / REVEALED AT MAKKAH

Al-Naba'

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 78:1 About what are they asking one another?
 78:2 About the Great Tiding of the Afterlife —
 78:3 it is about this that they dispute.
 78:4 No, indeed, most surely,
 they shall yet know its truth!
 78:5 Again!
 No, indeed, most surely,
 they shall yet know
 that the Day of Resurrection is true!
- 78:6 Have We not made the Earth
 as a cradle for you ;
 78:7 and the mountains as pegs in it ;
 78:8 and created you in pairs as males and females ;
 78:9 and made your sleep as a sabbath of rest ;
 78:10 and made the night as a garment over you ;
 78:11 and made the daylight
 for you to seek your livelihood ;
 78:12 and built above you seven mighty heavens ;
 78:13 and set the sun therein as a blazing torch ;
 78:14 and sent down, from the rain-clouds,
 water in torrents,
 78:15 that We may bring forth with it grain and plant

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ عَمَّ يَتَسَاءَلُونَ
 ٢ عَنِ النَّبَاِ الْعَظِيمِ
 ٣ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ
 ٤ كَلَّا سَيَعْلَمُونَ
 ٥ ثُمَّ كَلَّا سَيَعْلَمُونَ
 ٦ أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا
 ٧ وَالْجِبَالَ أَوْتَادًا
 ٨ وَخَلَقْنَاكُمْ أَزْوَاجًا
 ٩ وَجَعَلْنَا تَوْمَكُمْ سُبُحَاتًا
 ١٠ وَجَعَلْنَا اللَّيْلَ لِبَاسًا
 ١١ وَجَعَلْنَا النَّهَارَ مَعَاشًا
 ١٢ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا
 ١٣ وَجَعَلْنَا سِرَاجًا وَهَاجًا
 ١٤ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ
 مَاءً مُّجَاغِبًا



- 78:16 and luxuriant gardens?
 78:17 Indeed, the Day of Decision
 has been fixed in time:
 78:18 A Day Hereafter
 when the Trumpet of Resurrection is blown,
 and you come forth in throngs;
 78:19 and the heaven is opened,
 and thus becomes as gateways;
 78:20 and the mountains are moved away,
 and thus become as a mirage.
 78:21 Indeed, Hell has been sternly awaiting—
 78:22 as a resort for the transgressors!
 78:23 Therein, will they remain for ages!
 78:24 Never tasting in it any coolness or drink—
 78:25 except scalding fluid and purulence—
 78:26 a fitting recompense!
 78:27 For, indeed, they used not to anticipate
 a Reckoning.
 78:28 And they belied both Our natural
 and revealed signs with a most vehement denial.
 78:29 Yet all things We did enumerate in writing
 in a precise book of record.
 78:30 Therefore, it shall be said:
 Taste the punishment!
 For never shall We give you increase—
 except in torment.
 78:31 Yet, indeed, for the God-fearing
 there is bliss—
 78:32 orchards and vineyards,
 78:33 and full-breasted maidens of equal age,
 78:34 and a cup overflowing.
 78:35 Therein, will they hear
 neither vile talk nor belying word—

سُوْرَةُ النَّبَاِ

الْحِزْبُ الثَّلَاثُونَ

- لنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ١٥
 وَجَعَلْنَا الْفَأْطَا ١٦
 إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتَنَا ١٧
 يَوْمَ تُفْطَحُ فِي الصُّورِ ١٨
 فَتَأْتُونَ أَفْوَاجًا ١٩
 وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ٢٠
 وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ٢١
 إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ٢٢
 لِلطَّغْيِينِ مَتَابًا ٢٣
 لَيْسِينَ فِيهَا أَحْقَابًا ٢٤
 لَا يَذُقُونَ فِيهَا ٢٥
 بَرْدًا وَلَا شَرَابًا ٢٦
 إِلَّا حَمِيمًا وَعَسَافًا ٢٧
 جَزَاءً وَفِاقًا ٢٨
 إِنَّهُمْ كَانُوا ٢٩
 لَا يَرْجُونَ حِسَابًا ٣٠
 وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ٣١
 وَكُلَّ شَيْءٍ ٣٢
 أَحْصَيْنَاهُ كِتَابًا ٣٣
 فَذُوقُوا ٣٤
 فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ٣٥
 إِنَّ لِلْمُتَّقِينَ مَفَارًا ٣٦
 حَدَائِقَ وَأَعْنَابًا ٣٧
 وَكَوَاعِبَ أَتْرَابًا ٣٨
 وَكَأْسًا دِهَاقًا ٣٩
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ٤٠

- 78:36 a recompense from your Lord—
a gift well-sufficing
- 78:37 from the Lord of the heavens and the earth
and all that is between them—
the All-Merciful!
None hold from Him authority of address,
78:38 on a Day Hereafter
when the Spirit Gabriel and the angels
stand forth in ranks, not speaking—
except whomever the All-Merciful permits,
and who says what is right.
- 78:39 That is the true Day!
So let whoever so wills
take a penitent course to his Lord.
- 78:40 Indeed, We have forewarned you
of an imminent torment, on a Day Hereafter,
when every person shall behold
all that his own hands
have advanced in the world;
and the disbeliever shall say:
Oh! If only I were dust!

الْحَمْدُ لِلَّهِ
الْحَمْدُ لِلَّهِ

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾
رَبِّ السَّمَوَاتِ وَالْأَرْضِ ﴿٣٧﴾
وَمَا بَيْنَهُمَا الرَّحْمَنُ
لَا يَمْلِكُونَ مِنْهُ خِطَابًا
يَوْمَ يَقُومُ الرُّوحُ ﴿٣٨﴾
وَالْمَلَائِكَةُ صَفًّا
لَا يَتَكَلَّمُونَ
إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ
وَقَالَ صَوَابًا
ذَلِكَ الْيَوْمِ الْحَقِّ فَمَنْ شَاءَ ﴿٣٩﴾
أَتَّخِذْ إِلَىٰ رَبِّهِ مَثَابًا
إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ﴿٤٠﴾
يَوْمَ نَنْظُرُ الْمَرْءَ مَا قَدَّمَتْ يَدَاهُ
وَيَقُولُ الْكَافِرُ إِنِّي لَنْتَفِي كُنْتُ تُرَابًا

Surah 79 / 46 VERSES / REVEALED AT MAKKAH

Al-Nâzi[‘]ât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 79:1 By the ‘angelic’ pullers, pulling forth violently
the souls of the disbelievers at death!
- 79:2 By the ‘angelic’ drawers, drawing out easily
the souls of the believers at death!
- 79:3 By those ‘angels’ gliding ‘down’
smoothly ‘from the heavens’!
- 79:4 By those ‘angels’ surpassing swiftly,
‘transporting people to Paradise’!
- 79:5 By those ‘angels’ conducting varied matters
by the command ‘of God!
Most surely, every soul shall be resurrected
79:6 on the Day the convulsion rocks ‘the earth’.
79:7 Following upon it shall be another ‘blast.
79:8 The disbelievers’ ‘hearts,
on that Day, shall tremble,
79:9 their eyes downcast.
79:10 Yet, now, ‘in life, mockingly’ they say:
Shall we, indeed, ‘after dying’ be returned
to the condition ‘of life’ we are ‘now’ in—
79:11 even when we have become ‘old’, rotted bones?
79:12 ‘In scorn’ they say:
That, then, would ‘surely’ be a losing return!
79:13 Yet, indeed, it shall be

- ١ وَالنَّازِعَاتِ غَرْقًا
- ٢ وَالنَّاشِطَاتِ نَشْطًا
- ٣ وَالسَّابِقَاتِ سَبْقًا
- ٤ فَالسَّابِقَاتِ سَبْقًا
- ٥ فَالْمُدْرِيَاتِ أَمْرًا
- ٦ يَوْمَ تَرْجُفُ الرَّاجِفَةُ
- ٧ تَتَّبِعُهَا الرَّاكِبَةُ
- ٨ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ
- ٩ أَبْصَارُهَا خَاشِعَةٌ
- ١٠ يَقُولُونَ أَيْنَأَا
لَمَرْدُودُونَ فِي الْحَافِرَةِ
- ١١ أَيْنَأَا كُنَّا عِظْمًا تَخِرَّةً
- ١٢ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ
- ١٣ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ

- but a single 'impelling' blast.
- 79:14 And behold!
'At once' they are 'standing'
in the 'bare' Plain of Resurrection.
- 79:15 Has the account of Moses
come to you, 'O Prophet'?
- 79:16 Behold!
His Lord called him 'in Sinai',
in the Holy Valley of Tuwā:
- 79:17 Go to Pharaoh!
Indeed, he has transgressed 'all bounds'.
- 79:18 Thus say 'to him':
Are you willing to purify yourself?
- 79:19 For I shall guide you to your Lord,
so that you might 'have' fear 'of Him'.
- 79:20 Then he showed him
the 'miracle of a' Great Sign.
- 79:21 But 'in obstinate arrogance' he belied it
and disobeyed 'God',
- 79:22 then turned away in 'all' haste.
- 79:23 Then he assembled 'his people'.
Thus he called out 'before them',
79:24 whereupon he said:
I am your Lord, the most high!
- 79:25 So God seized him, suddenly,
and made an example of him—
for the last 'life' as well as the first.
- 79:26 Indeed, in this is a great lesson
for those who would fear 'God'.
- 79:27 Are you 'human beings'
a more prodigious creation than the heaven?
He 'alone' built it.
- 79:28 He raised its height and leveled it.

سُورَةُ النَّازِعَاتِ

الجزء الثالثون

﴿١٤﴾ فإِذَا هُمْ بِالسَّاهِرَةِ

﴿١٥﴾ هَلْ أَتَاكَ حَدِيثُ مُوسَى

﴿١٦﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

﴿١٧﴾ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

﴿١٨﴾ فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَرْكَبَ

﴿١٩﴾ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ

﴿٢٠﴾ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ

﴿٢١﴾ فَكَذَّبَ وَعَصَىٰ

﴿٢٢﴾ ثُمَّ أَذْبَرَ يَسْعَىٰ

﴿٢٣﴾ فَحَشَرَ فَنَادَىٰ

﴿٢٤﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ

﴿٢٥﴾ فَأَخَذَهُ اللَّهُ تَكَالُ الْآخِرَةِ وَالْأُولَىٰ

﴿٢٦﴾ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

﴿٢٧﴾ ءَأَن تَمُؤْتُمْ أَشَدَّ خَلْقًا أَمِ السَّمَاءُ بَنِيهَا

﴿٢٨﴾ رَفَعَهَا سَعَةً فَسَوَّاهَا

- 79:29 And He darkened its night
and brought out its morning light.
- 79:30 And the earth,
after this, He `alone` spread.
- 79:31 He brought out from it
its water and its pasturage.
- 79:32 And the mountains,
He `alone` anchored them—
79:33 all as `enjoyment`
for you and for your cattle, `for a time`.
- 79:34 Yet when the Great Calamity
comes `to pass`,
it shall be utterly overwhelming—
79:35 a Day when man shall remember
all for which he `truly` strove;
79:36 and Hellfire shall be brought forth
for all to see.
- 79:37 So as for one who transgressed
`against God`,
79:38 and preferred the life of this world,
79:39 then, indeed, Hellfire
is the abode `for him`.
- 79:40 But as for one who fears
his Lord's presence,
and guards his soul against whim,
79:41 then the Garden `of Paradise`
is, indeed, the abode `for him`.
- 79:42 They ask you, `scornfully`,
about the Hour `of Doom, O Prophet`,
when its arrival shall be!
- 79:43 What have you to do
with `the time of` its designation?
- 79:44 To your Lord alone
belongs `the knowledge of` its ultimate end.

سُورَةُ النَّازِعَاتِ

الجزء الثلاثون

- وَأَعْيَشَ لَيْلَهَا وَأَخْرَجَ صُحُفَهَا ﴿٢٩﴾
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾
مِنْعًا لَكُمْ وَلَا تَعْمِيكُمْ ﴿٣٣﴾
فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾
يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾
وَوُزِّتِ الْجَحِيمُ لِمَنْ يَرَى ﴿٣٦﴾
فَأَمَّا مَنْ طَغَى ﴿٣٧﴾
وَوَازَّ الْجَيَّوَةَ الدُّنْيَا ﴿٣٨﴾
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ ﴿٤٠﴾
وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤١﴾
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤٢﴾
يَسْأَلُونَكَ عَنِ السَّاعَةِ ﴿٤٣﴾
أَيَّانَ مَرْسَاهَا ﴿٤٤﴾
فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٥﴾
إِلَىٰ رَبِّكَ مُنْهَبُهَا ﴿٤٦﴾

سُورَةُ النَّازِعَاتِ

الجزء الثامنون

- 79:45 Indeed, you are but a forewarner
to those who would fear it.
- 79:46 On the Day they see it, it will be as though
they had not tarried in the world
but the evening of one day,
or even its morning.

٤٥ إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا

٤٦ كَانَتْهُمْ يَوْمَ يَرَوْنَهَا

لَوْ بَلَبَسُوا إِلَّا عَشِيَّةً أَوْ صُحْحَهَا

سُورَةُ عَبَسَ

The surah that opens with admonishing the Prophet ﷺ and refers to him as HE WHO FROWNED and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet ﷺ was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man's interruption elicited the Prophet's ﷺ reaction, which God corrected.

Surah 80 / 42 VERSES / REVEALED AT MAKKAH

Abasa

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 80:1 He frowned and turned away,
80:2 for the blind man came to him, interrupting.
80:3 Yet how would you know, O Prophet,
the condition of his heart?
For he may have been seeking to purify himself,
80:4 or to remember God and be admonished,
such that the revealed Reminder
of the Quran might benefit him.
80:5 As for he who in haughtiness
deemed himself self-sufficient,
80:6 to him you did direct your full attention.
80:7 Yet it is not your burden
if he never purifies himself.
80:8 But as for him who came to you,
rushing to seek guidance,
80:9 while being God-fearing,
80:10 from him are you diverted.
- 80:11 No, indeed!
Most surely, this revelation of the Quran
is an awesome Reminder.
80:12 Then let whoever so wills
remember its admonitions

- عَبَسَ وَتَوَلَّى ١
أَنْ جَاءَهُ الْأَعْمَى ٢
وَمَا يَدْرِيكَ لَعَلَّهُ يَزَكِّي ٣
أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ٤
أَمَّا مَنْ أَسْتَفْتَى ٥
فَأَنْتَ لَهُ تَصَدَّى ٦
وَمَا عَلَيْكَ أَلَّا يَزَكِّي ٧
وَأَمَّا مَنْ جَاءَكَ يَسْعَى ٨
وَهُوَ يَحْتَسِي ٩
فَأَنْتَ عَنْهُ تُلَهَّى ١٠
كَلَّا إِنَّهَا لَنَذْكُرَى ١١
مَنْ شَاءَ ذَكَرَى ١٢

سُبْحَانَكَ

الْحَمْدُ لِلَّهِ

- with sincerity of heart.
- 80:13 It is recorded on pages most honored,
80:14 elevated, purified,
80:15 borne by hands of emissaries,
80:16 honorable, most virtuous.
- 80:17 Perished be 'disbelieving' man!
How ungrateful he is!
80:18 Of what thing did He create him?
80:19 Of a sperm-drop, He created him—
then determined for him
the measures of his life`.
- 80:20 Then the path through life` He eased for him.
80:21 Then He causes him to die
and inters him in his grave.
80:22 Then, when He so wills, He resurrects him.
80:23 Most surely, no, indeed!
'Man` has not fulfilled
what He has commanded him.
- 80:24 Then let man look to his own food.
80:25 Indeed, it is We `alone`
who have poured down the water
in downpours.
- 80:26 Then We `alone`
clove the land a `measured` cleaving.
80:27 Then We `alone`
have caused to grow therein grain,
80:28 and grapes, and herbage,
80:29 and olives, and date palms,
80:30 and lush orchards,
80:31 and fruits, and pastures—
80:32 `all as` enjoyment for you,
and for your cattle, `for a time`.

١٣ فِي صُحُفٍ مُّكَرَّمَةٍ

١٤ مَرْفُوعَةٍ مُّطَهَّرَةٍ

١٥ بِأَيْدِي سَفَرَةٍ

١٦ كِرَامٍ بَرَرَةٍ

١٧ قُلِّبَ الْإِنْسَانُ مَا أَكْفَرَهُ

١٨ مِنْ أَيِّ شَيْءٍ خَلَقَهُ

١٩ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ

٢٠ ثُمَّ السَّبِيلَ يَسَّرَهُ

٢١ ثُمَّ أَمَانَهُ فَأَقْبَرَهُ

٢٢ ثُمَّ إِذَا سَاءَ أُنشِرَهُ

٢٣ كَلَّا لَمَّا يُفِضْ مَا أَمَرَهُ

٢٤ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

٢٥ أَنَا صَبَبْنَا الْمَاءَ صَبًّا

٢٦ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

٢٧ فَأَنْبَتْنَا فِيهَا حَبًّا

٢٨ وَعَسْبًا وَقَضْبًا

٢٩ وَزَيْتُونًا وَنَخْلًا

٣٠ وَحَدَائِقَ غُلْبًا

٣١ وَفَكَهْمًا وَأَبًّا

٣٢ مَنَّاعًا لَكُمْ وَلَا تُعْمِكُوا

٣٣ فَإِذَا جَاءَتِ الضَّائِقَةُ

- 80:33 So when the Deafening Blast
of the Resurrection comes—
- 80:34 on that Day a man shall flee
from his own brother,
- 80:35 and his mother and his father,
- 80:36 and his wife and his children—
- 80:37 for each one of them, on that Day,
shall have a great matter
sufficient to overwhelm him.
- 80:38 Faces, on that Day, are shining,
80:39 laughing, rejoicing
at glad tidings of Paradise.
- 80:40 And faces on that Day
have upon them dust;
80:41 grime overspreads them.
- 80:42 It is these
who are the 'inveterate' disbelievers, the wicked.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الْحِزْبُ الثَّلَاثُونَ

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝٣٤

وَأُمِّهِ وَأَبِيهِ ۝٣٥

وَصَجِيحِهِ وَبَنِيهِ ۝٣٦

لِكُلِّ أُمَّرٍ مِنْهُمْ يَوْمَئِذٍ ۝٣٧

شَأْنٌ يُغْنِيهِ ۝٣٨

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝٣٩

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝٤٠

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝٤١

تَرْهَقُهَا قَتَرَةٌ ۝٤٢

أُولَٰئِكَ هُمُ الْكٰفِرَةُ الْفٰجِرَةُ ۝٤٣

Surah 81 / 29 VERSES / REVEALED AT MAKKAH

Al-Takwîr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 81:1 When the sun enfolds;
- 81:2 and when the stars collapse;
- 81:3 and when the mountains are moved away;
- 81:4 and when the camels ten-months pregnant are deserted;
- 81:5 and when the wild beasts are assembled together;
- 81:6 and when the seas are boiled over;
- 81:7 and when the souls are recoupled with their bodies;
- 81:8 and when the female child buried alive is asked
- 81:9 for what sin she was killed;
- 81:10 and when the records of all human deeds are disclosed;
- 81:11 and when the sky is stripped away;
- 81:12 and when Hellfire flares up fiercely;
- 81:13 and when the Garden of Paradise is drawn near—
- 81:14 it is then that each soul shall know the consequence of all that it has brought forth.

- ١ إِذَا الشَّمْسُ كُوِّرَتْ
- ٢ وَإِذَا النُّجُومُ انْكَدَرَتْ
- ٣ وَإِذَا الْجِبَالُ سُيِّرَتْ
- ٤ وَإِذَا الْعِشَارُ عُطِّلَتْ
- ٥ وَإِذَا الْوُحُوشُ حُشِرَتْ
- ٦ وَإِذَا الْبِحَارُ سُجِّرَتْ
- ٧ وَإِذَا النُّفُوسُ زُوِّجَتْ
- ٨ وَإِذَا الْمَوْءِدَةُ سُئِلَتْ
- ٩ بِأَيِّ ذَنْبٍ قُتِلَتْ
- ١٠ وَإِذَا الصُّحُفُ نُشِرَتْ
- ١١ وَإِذَا السَّمَاءُ كُفِطَتْ
- ١٢ وَإِذَا الْجَحِيمُ سُعِّرَتْ
- ١٣ وَإِذَا الْجَنَّةُ أُزْلِفَتْ
- ١٤ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

- 81:15 Most surely, no indeed!
But I swear by the stars receding!
- 81:16 Running! Fading!
- 81:17 And by the night as it approaches!
- 81:18 And by the morning as it breathes!
- 81:19 This Quran is, indeed,
the very word of God
conveyed by way of a noble messenger-angel,
81:20 possessing power, and well established,
in the presence of the Lord of the Throne—
81:21 obeyed and trustworthy there.
- 81:22 Thus, O People,
your companion, Muhammad,
is certainly not possessed.
- 81:23 For, very truly he saw him,
the very Angel of Revelation,
in the clear horizon.
- 81:24 And never would he conceal
a revelation received
from the realm of the unseen.
- 81:25 For this Quran is not the word
of a satan accursed.
- 81:26 Where, then, O humanity, are you going?
81:27 Indeed, this Quran is but a revealed Reminder
sent in admonition to all the people
of the worlds—
81:28 for whomever of you so wills
to be guided upon a straight way—
81:29 and you shall not so will
except that God wills,
Lord of All the Worlds.

تَبَارَكَ الَّذِي

الْحَيُّ الْقَيُّومُ

١٥ فَلَا أُقْسِمُ بِالْخَاسِ
١٦ الْجَوَارِ الْكُنَّسِ
١٧ وَاللَّيْلِ إِذَا عَسَسَ
١٨ وَالصُّبْحِ إِذَا تَنَفَّسَ
١٩ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ
٢٠ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ
٢١ مُطَاعٍ ثَمَّ أَمِينٍ
٢٢ وَمَا صَاحِبُكُمْ بِبَجَّوْنٍ
٢٣ وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ
٢٤ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ
٢٥ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ
٢٦ فَأَيْنَ تَذْهَبُونَ
٢٧ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
٢٨ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ
٢٩ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ
رَبُّ الْعَالَمِينَ

Surah 82 / 19 VERSES / REVEALED AT MAKKAH

Al-Infitâr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

82:1 When the sky splits asunder,
 82:2 and when the stars scatter,
 82:3 and when the seas burst,
 82:4 and when the graves are unearthed—
 82:5 then shall each soul know
 what 'deeds' it has advanced
 and 'what it has forever' deferred.

82:6 O humankind!
 What has deluded you about your Lord,
 the All-Gracious?—

82:7 the One who 'alone'
 created you, then fashioned you,
 then gave you symmetry—

82:8 and in what a wondrous form
 has He willed to compose you!

82:9 No, indeed!
 'You have no excuse
 for denying faith in One God!
 Rather, most surely,
 you belie the 'nearing' Judgment,

82:10 while, indeed, 'ever vigilant' over you
 are guardian 'angels',

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ إِذَا السَّمَاءُ انْفَطَرَتْ
 ٢ وَإِذَا الْكَوَاكِبُ انشَظَرَتْ
 ٣ وَإِذَا الْيَبَايُعُ عُجِرَتْ
 ٤ وَإِذَا الْقُبُورُ بُعْثِرَتْ
 ٥ عَلِمَتْ نَفْسٌ
 مَا قَدَّمَتْ وَأَخَّرَتْ
 ٦ يَا أَيُّهَا الْإِنْسَانُ
 مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ
 ٧ الَّذِي خَلَقَكَ فَسَوَّدَكَ فَعَدَلَكَ
 ٨ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ
 ٩ كَلَّا بَلْ تُكَذِّبُونَ بِالْبَلِينِ
 ١٠ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ

- 82:11 noble ones, writing everything.
- 82:12 They know all that you do.
- 82:13 Indeed, in the Afterlife,
the virtuous shall, most surely,
be in pure delight.
- 82:14 And, indeed, the wicked shall, most surely,
be in Hellfire.
- 82:15 They shall roast therein
on the Day of Judgment.
- 82:16 And never will they be able
to absent themselves from it.
- 82:17 And what will make you realize
what is the Day of Judgment?
- 82:18 Again, what will make you realize
what is the Day of Judgment?
- 82:19 It is a Day when one soul
holds no power for another soul in anything.
For all the command, on that Day,
is for God alone.

سُورَةُ الْاِنْفِطَارِ

الْحِزْبُ الثَّلَاثُونَ

كِرَامًا كَاتِبِينَ ﴿١١﴾

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

وَأِنَّ الْفَجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

يَصَلُّونَهَا يَوْمَ الَّذِينَ ﴿١٥﴾

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

يَوْمٍ لَا تَمْلِكُ ﴿١٩﴾

نَفْسٌ لِنَفْسٍ شَيْئًا

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

سُورَةُ الْمُطَفِّفِينَ

The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS because they insist on receiving a full amount in return for the partial measure that they themselves give.

Surah 83 / 36 VERSES / REVEALED AT MAKKAH

Al-Muṭaffifîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 83:1 Woe to the defrauders:
 83:2 Those who when they take
 a measure 'in commerce' from people
 take it in full;
 83:3 but when they give
 a measure 'in commerce' to them,
 or 'give' a weight 'in trade' to them,
 they diminish it.
 83:4 Do they not think that they themselves
 shall be raised up 'in the Hereafter'
 83:5 on an Awesome Day,
 83:6 a Day when 'all' people will stand 'for Judgment'
 before the Lord of 'All' the Worlds?
 83:7 No, indeed! 'The case is not as they think!'
 Most surely, the 'inscribed' Book of 'Deeds'
 for 'the wicked' is locked up
 in the 'inescapable' depths of Sijjîn.
 83:8 And do you realize what is Sijjîn?
 83:9 It is 'the lowest of the low',
 wherein is 'a Book'
 inscribed 'with their dreadful end'.
 83:10 Woe, that Day, to 'all' the believers:
 83:11 Those who belie the Day of Judgment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَيْلٌ لِّلْمُطَفِّفِينَ ١
 الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ ٢
 يَسْتَوْفُونَ ٣
 وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ ٤
 يُخْسِرُونَ ٥
 أَلَا يَظُنُّ أُولَئِكَ ٦
 أَنَّهُمْ مَبْعُوثُونَ ٧
 لِيَوْمٍ عَظِيمٍ ٨
 يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ٩
 كَلَّا إِنَّ كِتَابَ الْفَجَارِ ١٠
 لَفِي سِجِّينَ ١١
 وَمَا أَدْرَاكَ مَا سِجِّينُ ١٢
 كِتَابٌ مَّرْقُومٌ ١٣
 وَيَلَى يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٤

- 83:12 For none belies it but every sinful transgressor—
 83:13 'one who', when Our 'revealed' verses
 are recited to him, he says:
 'Mere' tales of the ancients!
 83:14 No, indeed!
 Most surely, 'the case is not as they say!'
 Rather, encrusted over their hearts
 is all 'the evil' that they have earned.
 83:15 No, indeed! 'The Day of Judgment is true!'
 Most surely, on that Day,
 they shall be veiled from 'seeing' their Lord.
 83:16 Then, most surely, they shall roast in Hellfire.
 83:17 Then it will be said 'to them':
 This is what you used to belie!
- 83:18 No, indeed! 'Honor awaits the believers!'
 Most surely, the 'inscribed' Book of 'Deeds
 for 'the virtuous is 'secured'
 upon 'the lofty heights of 'Illîyyûn.
 83:19 And do you realize what is 'Illîyyûn?
 83:20 It is 'the highest of the high, wherein is' a Book
 inscribed 'with their delightful outcome'.
 83:21 Those brought near 'by God' shall witness it.
 83:22 Indeed, 'in the Afterlife,' the virtuous
 shall, most surely, be in 'pure' delight;
 83:23 upon 'canopied' couches they shall look about.
 83:24 In their very faces shall you perceive
 the radiance of delight.
 83:25 They are given to drink of a pure wine, sealed,
 83:26 its seal of musk!
 Then for this,
 let the competitors 'for God's pleasure' compete!
 83:27 For its blend is of Tasnîm—
 83:28 a spring, from which 'only'
 the ones brought near 'to God' shall drink.

سُورَةُ الْمُتَافِفِينَ

الجزء الثلاثون

- الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ١١
 وَمَا يَكْذِبُ بِهِ ١٢
 إِلَّا كَلَّ مُعْتَدِلِ آئِمِّهِ ١٣
 إِذَا نُنْتَلَى عَلَيْهِ آيَاتُنَا ١٤
 قَالَ أَسْطِطِرُّ الْأَوَّلِينَ ١٥
 كَلَّابٌ رَانَ عَلَى قُلُوبِهِمْ ١٦
 مَا كَانُوا يَكْسِبُونَ ١٧
 كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ ١٨
 يَوْمَئِذٍ لَمَّحُجُونَ ١٩
 ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ٢٠
 ثُمَّ يُقَالُ ٢١
 هَذَا الَّذِي كُنتُمْ بِهِ تُكَذِّبُونَ ٢٢
 كَلَّا إِنَّ كِتَابَ الْأَنْبَارِ ٢٣
 لَفِي عِلِّيِّينَ ٢٤
 وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ٢٥
 كِتَابٌ مَرْقُومٌ ٢٦
 يَشْهَدُهُ الْمُقَرَّبُونَ ٢٧
 إِنَّ الْأَنْبَارَ لَفِي نَعِيمٍ ٢٨
 عَلَى الْأَرَائِكِ يُنظَرُونَ ٢٩
 تَعْرِفُ فِي وُجُوهِهِمْ ٣٠
 نَضْرَةَ النَّعِيمِ ٣١
 يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ٣٢
 خِتْمُهُ مَسْكٌ وَفِي ذَلِكَ ٣٣
 فَلَيْتَنَافِسِ الْمُتَنَفِّسُونَ ٣٤
 وَمَرَاجُهُ مِنْ تَسْنِيمٍ ٣٥
 عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ٣٦

- 83:29 Indeed, those 'in life'
who trespassed 'against God'
used to laugh at those who believed.
- 83:30 And when they passed by them, they would,
'in mockery' with one another, wink.
- 83:31 Then when they returned to their people,
they would return gleeful
'with haughty derision'.
- 83:32 Thus whenever they saw them, they said:
Indeed, these 'believers' are, most surely, astray.
- 83:33 Yet it is not they 'who disbelieve'
who were sent 'by God'
to be guardians over them!
- 83:34 So this Day 'in Eternity',
those who 'in life' believed 'in the One God'
shall laugh at the disbelievers.
- 83:35 Upon 'canopied' couches 'in Paradise',
they shall gaze 'down upon them',
beholding their torment in Hell.
- 83:36 Then it shall be said to the believers':
Have 'not' the disbelievers
been 'justly' rewarded for all 'the evil'
that they used to do?

سُورَةُ الْمُتَافِفِينَ

الجزء الكلاؤن

٢٩ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا

مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ

وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ

وَإِذَا أُنْقَلَبُوا إِلَىٰ أَهْلِهِمْ

أُنْقَلَبُوا فُكِهِينَ

وَإِذَا رَأَوْهُمْ قَالُوا

إِنَّ هَٰؤُلَاءِ لَضَالُّونَ

وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ

فَالْيَوْمَ الَّذِينَ ءَامَنُوا

مِنَ الْكُفَّارِ يَضْحَكُونَ

عَلَىٰ الْأَرَآئِكِ يَنْظُرُونَ

هَلْ تُؤْتِي الْقُكَّارُ

مَا كَانُوا يَفْعَلُونَ

Surah 84 / 25 VERSES / REVEALED AT MAKKAH

Al-Inshiqâq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 84:1 When the sky rends asunder
 84:2 and gives ear to the command of its Lord—
 and so must it be!
 84:3 And when the earth is stretched taut
 84:4 and casts out what is in it
 and empties itself completely,
 84:5 and gives ear to the command of its Lord—
 and so must it be!
 84:6 On that Day, O humankind—
 for, indeed, you are all laboring to your Lord,
 most laboriously—
 then shall you meet Him!
 84:7 So as to one
 who is given his book of deeds
 in his right hand,
 84:8 he shall then undergo an easy reckoning;
 84:9 and he shall return to his people rejoicing.
 84:10 Yet as to one
 who shall be given his book of deeds
 from behind his back,
 84:11 he shall call out: Oh, my ruination!
 84:12 and roast in Hell's flaming Fire.
 84:13 He had, indeed, been joyful

- ١ إِذَا السَّمَاءُ انشَقَّتْ
 ٢ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
 ٣ وَإِذَا الْأَرْضُ مُدَّتْ
 ٤ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
 ٥ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ
 ٦ يَتَأْتِيهَا الْإِنسَانُ إِنَّكَ كَادِحٌ
 إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ
 ٧ فَأَمَّا مَنْ أُوْفِيَٰ كِتَابِهِ، بِيَمِينِهِ
 ٨ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
 ٩ وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا
 ١٠ وَأَمَّا مَنْ أُوْفِيَٰ كِتَابِهِ، وَرَاءَ ظَهْرِهِ
 ١١ فَسَوْفَ يَدْعُوا ثُبُورًا
 ١٢ وَيَصْطَلِي سَعِيرًا
 ١٣ إِنَّكَ كَانَ فِي أَهْلِهِ مَسْرُورًا

سُورَةُ الْاِنْشِقَاقِ
الْجُزْءُ الْكَلَامِ الثَّوْنِ

- in the pursuit of whom
among his family in the world .
- 84:14 For, indeed, he thought
that he would never return to God
for Judgment .
- 84:15 On the contrary!
His Lord was, indeed, ever all-seeing of him.
- 84:16 No! But I do swear by the twilight!
84:17 And by the night and all it enshrouds!
84:18 And by the moon when it becomes full!
84:19 You shall, most surely,
mount through stage upon stage
from conception to Resurrection .
- 84:20 Then what is with these who are called to God,
that they will not believe—
84:21 who, when the Quran is recited to them,
will not bow their faces down
to the ground in worship of Him alone? ﴿۱﴾
- 84:22 Rather, those who disbelieve
vehemently belie it!
- 84:23 Yet God knows best
all the ill that they harbor in their hearts .
- 84:24 So give them all heavy tidings
of a most painful torment in the Hereafter —
84:25 except for those who would believe
and do righteous deeds.
For them, there is an unfailing reward
with their Lord .

- ﴿١٤﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ
﴿١٥﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا
﴿١٦﴾ فَلَا أَقْسِمُ بِالْشَفَقِ
﴿١٧﴾ وَاللَّيْلِ وَمَا وَسَقَ
﴿١٨﴾ وَالْقَمَرِ إِذَا اتَّسَقَ
﴿١٩﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ
﴿٢٠﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ
﴿٢١﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ
لَا يَسْجُدُونَ ﴿۱﴾
﴿٢٢﴾ بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ
﴿٢٣﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ
﴿٢٤﴾ فَنَشِرْهُمْ نَصِيرًا
﴿٢٥﴾ إِلَّا الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.

Surah 85 / 22 VERSES / REVEALED AT MAKKAH

Al-Burûj

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 85:1 By the sky full of constellations—
 85:2 and by the Promised Day of Resurrection!
 85:3 And by a Heavenly Witness
 and all those on earth who are witnessed!
 85:4 Perished be the People of the Fire-Pit!—
 85:5 the fire of which they themselves fed with fuel,
 85:6 as they were seated in command over it,
 85:7 while they themselves were witnesses
 to what they did with the believers,
 throwing them in it.
 85:8 And they took vengeance against them
 only because they had believed
 in One God alone,
 the Overpowering One, the All-Praised—
 85:9 the One to whom belongs all dominion
 over the heavens and the earth.
 Thus over all things is God a witness.
 85:10 As to those who persecute
 the believing men and the believing women—
 and thereafter do not repent—
 then for them in the Hereafter
 awaits only the torment of Hell.
 Thus for them there is the torment

١ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

٢ وَالْيَوْمِ الْمَوْعُودِ

٣ وَشَاهِدٍ وَمَشْهُودٍ

٤ قُلُوبِ أَصْحَابِ الْأُخْدُودِ

٥ النَّارِ ذَاتِ الْوُفُودِ

٦ إِذْ هُمْ عَلَيْهَا قُعُودٌ

٧ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ

٨ بِالْمُؤْمِنِينَ شُهُودٌ

٩ وَمَا نَقَمُوا مِنْهُمْ

إِلَّا أَن يُؤْمِنُوا بِاللَّهِ

الْعَزِيزِ الْحَمِيدِ

١ الَّذِي لَهُ

مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

١٠ لِئِنَّ الَّذِينَ

فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

سُورَةُ الْبُرُوجِ

الْجَنَّةُ الْفَالِقَاتُونَ

- of everlasting burning!
- 85:11 As to those who believe and do righteous deeds,
for them in the Hereafter
await Gardens beneath which rivers flow.
That is the magnificent triumph!
- 85:12 As to the onslaught of your Lord,
it is, most surely, severe!
- 85:13 For, indeed, He alone is the One
who begins creation
and then returns it to being.
- 85:14 Yet He alone
is the All-Forgiving One, the All-Loving!
85:15 Possessor of the Throne! The All-Glorious!
85:16 Doer of all that He intends!
- 85:17 Has the account of the disbelieving hosts
whom God destroyed
come to you, O Prophet,
85:18 that of the hosts of Pharaoh
and the people of Thamûd?
85:19 Rather, those who disbelieve are in utter denial
of a nearing Judgment —
85:20 while beyond them God is all-encompassing.
85:21 Rather, this Quran
is a glorious Heavenly Recitation,
that you receive, O Prophet,
85:22 and in a Heavenly Tablet, it is well-preserved.

ثُمَّ لَرَبُّهُمْ

فَلَهُمْ عَذَابُ جَهَنَّمَ

وَهُمْ عَذَابُ الْحَرِيقِ

إِنَّ الَّذِينَ آمَنُوا

11

وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ جَنَّاتٌ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

ذَلِكَ الْفَوْزُ الْكَبِيرُ

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ

12

إِنَّهُ هُوَ بَدِئُ وَيُعيدُ

13

وَهُوَ الْعَفْوَورُ الْوَدُودُ

14

ذُو الْعَرْشِ الْمَجِيدُ

15

فَعَالَ لِمَا يُرِيدُ

16

هَلْ أَنْتَ حَدِيثُ الْجُنُودِ

17

فِرْعَوْنَ وَتَمُودَ

18

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

19

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ

20

بَلْ هُوَ قُرْآنٌ مَجِيدٌ

21

فِي لَوْحٍ مَحْفُوظٍ

22

Surah 86 / 17 VERSES / REVEALED AT MAKKAH

Al-Târiq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 86:1 By the sky
and the Night-Comer!
- 86:2 And what will make you realize
what is the Night-Comer?
- 86:3 It is the 'pulsating' star
of piercing 'brightness.
- 86:4 And, indeed, even thus,
there is not a single soul
but that over it
there is a guardian 'angel
recording everything'.
- 86:5 Then let man consider
'the substance'
from which he is created.
- 86:6 He is created
from a spurting fluid,
issuing from between
the backbone 'of a man'
and the breast bones
'of a woman'.
- 86:8 Indeed,
He 'who created him'

۱ وَالسَّمَاءِ وَالطَّارِقِ

۲ وَمَا أَدْرَاكَ مَا الطَّارِقُ

۳ النَّجْمِ الثَّاقِبِ

۴ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ

۵ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ

۶ خُلِقَ مِنْ مَّاءٍ دَافِقٍ

۷ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ

۸ إِنَّهُ عَلَى رَجِيمٍ لَقَادِرٌ

۹ يَوْمَ تَبْيَضُّ السُّرَابِرُ

۱۰ فَآلَهُ، مِنْ قُوَّةٍ وَلَا نَاصِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي

- is, most surely, well able
to return him to life anew —
86:9 on a Day Hereafter
when all man's inner secrets
shall be examined!
- 86:10 Thus for him,
there shall be neither power
nor helper
against God's punishment.
- 86:11 By the sky
ever returning water
to the earth in rain!
- 86:12 And by the earth
ever cleaving and sprouting
with vegetation!
- 86:13 Indeed, this Quran
is, most surely,
a distinguishing word
from God —
- 86:14 and it is not conveyed
in jest!
- 86:15 Indeed,
they who disbelieve
are devising a plan against faith.
- 86:16 Yet I devise a plan
to thwart them.
- 86:17 So bear with the disbelievers,
O Prophet.
Bear with them
just a little while.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝ ۱۱

وَالْأَرْضِ ذَاتِ الصُّلْعِ ۝ ۱۲

إِنَّهُمْ لَقَوْلٌ فَصَلٌ ۝ ۱۳

وَمَا هُوَ بِالْهَزْلِ ۝ ۱۴

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝ ۱۵

وَإَكِيدًا ۝ ۱۶

فَهَلِ الْكَافِرِينَ أَهْمُ لَهُمُ رَيْدًا ۝ ۱۷

Surah 87 / 19 VERSES / REVEALED AT MAKKAH

Al-A'la

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 87:1 Highly exalt
the name of your Lord,
the Most High,
87:2 the One who alone
created everything,
then gave it form;
87:3 and the One who alone
determined all creation,
then guided it upon its way,
87:4 and the One who alone
brings forth the pasturage,
87:5 then turns it into dusty debris.
- 87:6 We shall make you recite the Quran,
O Prophet,
such that you shall not forget it —
87:7 except what God so wills.
For He knows
all that is proclaimed
and all that is hidden.
87:8 Thus We shall ease you
to Our sacred way of life
with all ease.

- ١ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى
٢ الَّذِي خَلَقَ فَسَوَّى
٣ وَالَّذِي قَدَّرَ فَهَدَى
٤ وَالَّذِي أَخْرَجَ الْمَرْعَى
٥ فَجَعَلَهُ غُثَاءً أَحْوَى
٦ سَتَقِرُّكَ فَلَا تَنْسَى
٧ إِلَّا مَا شَاءَ اللَّهُ
إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى
٨ وَبِئْسَ رِكْ لِلْيَسْرَى
٩ فَذَكِّرْ إِنْ نَفَعْتَ الذِّكْرَى
١٠ سَيِّدُكُمْ مَنْ يَخْشَى

سُورَةُ الْأَعْلَى

الجزء الثلاثون

- 87:9 So 'continue to' remind
'all people with the Quran'—
even if the reminding benefits
'only some of them'.
- 87:10 For, indeed,
he shall be reminded
who 'truly' fears 'God'.
- 87:11 But the most wretched 'of people'
shall shun it—
- 87:12 such as shall roast
in the great Fire 'of Hell',
- 87:13 wherein one shall neither die,
nor live 'without pain'.
- 87:14 Truly he has succeeded
who purifies himself
'with sincere faith',
- 87:15 and mentions the name of his Lord
'in glory',
and then prays 'the daily Prayers'.
- 87:16 Yet you 'human beings'
prefer the life of this world,
87:17 while the Hereafter is 'far' better
and more lasting!
- 87:18 Indeed, this is, most surely,
'mentioned' in the earlier Scriptures,
87:19 the Scriptures of Abraham
and Moses.

وَيَجْنِبُهَا الْأَشْقَى ١١

الَّذِي يَصَلِّي النَّارَ الْكُبْرَى ١٢

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ١٣

قَدْ أَفْلَحَ مَنْ تَزَكَّى ١٤

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٥

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ١٦

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ١٧

إِنَّ هَذَا ١٨

لَفِي الصُّحُفِ الْأُولَى ١٩

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ٢٠

Surah 88 / 26 VERSES / REVEALED AT MAKKAH

Al-Ghâshiyah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 88:1 Has the account
of the Whelming Event of Resurrection
come to you, O Prophet?
- 88:2 Faces, on that Day, shall be downcast,
88:3 laboring, weary,
88:4 roasting in a 'blazing' hot fire 'in Hell'.
- 88:5 They are given to drink
from a fiercely boiling spring.
- 88:6 There shall not be for them any food,
except of a thorny bush
- 88:7 that does not fatten 'one',
nor avail against hunger.
- 88:8 Faces, on that Day, shall be delighted,
88:9 well pleased with their 'dutiful' strivings 'in life',
88:10 in a lofty Garden 'of Paradise'.
- 88:11 You shall not hear therein an idle word.
- 88:12 Therein are flowing springs.
- 88:13 Therein are raised settees,
88:14 and cups set at hand,
88:15 and 'lounging' cushions
arrayed 'near each other',
88:16 and lush carpets spread about.

١ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

٢ وَجْوهٌ يَوْمَئِذٍ خَانِقَةٌ

٣ عَامِلَةٌ نَاصِبَةٌ

٤ تَصَلَّى نَارًا حَامِيَةً

٥ تُسْقَى مِنْ عَيْنٍ آتِنَةٍ

٦ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ

٧ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ

٨ وَجْوهٌ يَوْمَئِذٍ نَاعِمَةٌ

٩ لِسَعْيِهَا رَاضِيَةٌ

١٠ فِي جَنَّاتٍ عَالِيَةٍ

١١ لَا تَسْمَعُ فِيهَا لَغِيَةً

١٢ فِيهَا عَيْنٌ جَارِيَةٌ

١٣ فِيهَا سُرُرٌ مَرْفُوعَةٌ

١٤ وَأَكْوَابٌ مَوْضُوعَةٌ

١٥ وَمَنَارِقُ مَصْفُوفَةٌ

١٦ وَزَرَافِي مُبْتُونَةٌ

سُورَةُ الْغَاشِيَةِ

الْحِزْبُ الْثَلَاثُونَ

- 88:17 Do they who disbelieve
not look with reflection
at the form of camels—
how wondrously they are created;
88:18 and at the sky—
how majestically it is raised;
88:19 and at the mountains—
how firmly they are set erect;
88:20 and at the earth—
how smoothly it is spread?
88:21 So remind the people, O Prophet,
of the blessings and Oneness of their Creator,
for you are but a reminder sent to them.
88:22 You are not meant
to be domineering over them.
88:23 Yet one who turns away and disbelieves,
88:24 God will, then, torment him in the Hereafter
with the greatest torment.
88:25 Indeed, to Us alone
is their final return after death.
88:26 Then, indeed, upon Us alone
shall be their reckoning
of everlasting recompense.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ ﴿١٧﴾

كَيْفَ خَلَقَتْ

وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢٢﴾

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾

فِيَعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

Surah 89 / 30 VERSES / REVEALED AT MAKKAH

Al-Fajr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 89:1 By the dawn,
89:2 and the Ten Nights
of the Month of Pilgrimage!
89:3 By all that is even and all that is odd,
89:4 and the night as it passes!
89:5 Is there in this an oath of sufficient proof
for whoever has a mind
that God is all-able to punish the ungodly?
89:6 Have you not seen, O Prophet,
how your Lord dealt with the people of 'Ad,
89:7 from Iram, the nation of the pillars,
89:8 the like of whom
were never before created in the lands;
89:9 and with the people of Thamûd,
who carved their very homes
out of the great rocks of the Stone Valley;
89:10 and with mighty Pharaoh
of the lofty structures?
89:11 They all insolently transgressed in the lands.
89:12 Thus they spread therein much corruption.
89:13 So your Lord poured upon them all
a scourge of horrendous torment!
89:14 Indeed, your Lord

وَالْفَجْرِ ١
وَلَيَالٍ عَشْرٍ ٢
وَالشَّفْعِ وَالْوَتْرِ ٣
وَاللَّيْلِ إِذَا يَسِرُّ ٤
هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ٥
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
إِرمَ ذَاتِ الْعِمَادِ ٧
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨
وَتَمُودَ الَّذِينَ ٩
جَابُوا الصَّخْرَ بِالْوَادِ ١٠
وَقَرَعُونَ ذِي الْأَوْدَادِ ١١
الَّذِينَ طَغَوْا فِي الْبِلَادِ ١٢
فَأَكْثَرُوا فِيهَا الْفَسَادَ ١٣
فَصَبَّ عَلَيْهِمْ رَبُّكَ
سَوْطَ عَذَابٍ

سُورَةُ الْفَجْرِ
الْحَمْدُ لِلَّهِ الْعَلِيِّ الْكَرِيمِ

- is, most surely, ever-watchful.
- 89:15 Now, as for man,
whenever his Lord tries him,
such that He gives generously to him
and blesses him, he says 'exultantly':
My Lord has honored me!
- 89:16 Yet, as to whenever He tries him,
such that He restricts for him his provision,
he says 'despondently':
My Lord has disgraced me!
- 89:17 No indeed! 'It is a test of faith!'
But you 'human beings
break the covenant of God:
You 'do not give generously to the orphan.
- 89:18 Nor do you urge one another
to feed the indigent.
- 89:19 Moreover,
you devour the inheritance 'of others'
with a devouring greed.
- 89:20 For you love wealth with an ardent love.
- 89:21 No indeed!
Most surely, 'it shall all perish,'
when the earth is pounded 'to dust'
with a crushing pounding;
and comes your Lord 'for Judgment'—
and the angels 'arrayed'
in rank upon rank;
- 89:23 and brought near into view,
on that Day, is Hell 'itself'—
it is on that Day
that man will remember
'with utter regret all his sins!'
But how, then,
shall 'this' remembrance avail him?

١٤ إِنَّ رَبِّكَ لَبَالِغُ الرَّحْمَةِ

١٥ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ

فَأَكْرَمَهُ وَنَعَّمَهُ

فَيَقُولُ رَبِّي أَكْرَمَنِ

١٦ وَأَمَّا إِذَا مَا ابْتَلَاهُ

فَقَدَّرَ عَلَيْهِ رِزْقَهُ

فَيَقُولُ رَبِّي أَهْنَنِ

١٧ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ

١٨ وَلَا تَحْتَضُونُ

عَلَى طَعَامِ الْمَسْكِينِ

١٩ وَتَأْكُلُونَ التَّرَاتِ

أَكْلاً لَمًّا

٢٠ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

٢١ كَلَّا إِذَا دُكَّتِ الْأَرْضُ

دَكًّا دَكًّا

٢٢ وَجَاءَ رَبُّكَ وَالْمَلَكُ

صَفًّا صَفًّا

٢٣ وَجِئْتَهُ يَوْمَئِذٍ بِجَهَنَّمَ

يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ

وَأَنَّى لَهُ الذِّكْرَى

- 89:24 He will say: Oh!
 If only I had forwarded
 'some good' for 'this,' my 'true' life 'to come'!
- 89:25 For, on that Day, none shall have ever
 sought to 'punish' as He shall punish.
- 89:26 And none shall have ever
 thought to 'bind' as He shall bind.
 'Yet to each believer, God shall say:'
- 89:27 O peaceful soul!
- 89:28 Return to your Lord,
 well-pleased and well-pleasing.
- 89:29 And so, enter among
 My 'beloved' servants.
- 89:30 And enter My 'Everlasting' Garden.

سُورَةُ الْفَجْرِ

الْحِزْبُ الثَّلَاثُونَ

- يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾
- فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾
- وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا ﴿٢٦﴾
- يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
- أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
- فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
- وَادْخُلِي جَنَّتِي ﴿٣٠﴾

Surah 90 / 20 VERSES / REVEALED AT MAKKAH

Al-Balad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 90:1 No, indeed!
I do swear
by this 'Sacred' City 'of Makkah',
90:2 while you, 'O Prophet,'
are a 'free' dweller
in this 'Sacred' City 'of Makkah'.
90:3 Moreover, 'I swear
by all that begets
and all that is begotten!
90:4 Very truly,
We created man
in 'a life of' travail.
90:5 Does he think that no one
shall ever overpower him?
90:6 He says 'in boast':
I have expended vast wealth!
90:7 Does he think that no one
has seen him?
90:8 Have We not made for him
two eyes,
90:9 and a tongue,
and two lips,
90:10 and guided him

- ١ لَا أَقْسِمُ بِهَذَا الْبَلَدِ
٢ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ
٣ وَوَالِدٍ وَمَا وَلَدٍ
٤ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ
٥ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ
٦ يَقُولُ أَهْلَكْتُ مَا لَا بَدَأُ
٧ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ
٨ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
٩ وَلِسَانًا وَشَفَتَيْنِ
١٠ وَهَدَيْنَاهُ النَّجْدَيْنِ
١١ فَلَا اقْتَحَمَ الْعَقَبَةَ
١٢ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ
١٣ فَكُ رَقَبَةً
١٤ أَوْ إِطْعَمَهُ فِي يَوْمٍ ذِي مَسْغَبَةٍ
١٥ بَيْنَمَا ذَا مَقْرَبَةٍ
١٦ أَوْ مَسَّ كَيْتًا ذَا مَتْرَبَةٍ

- to the two highways
of right and wrong?
- 90:11 Yet he has not attempted
the steep road.
- 90:12 And do you realize
what is the steep road?
- 90:13 It is the freeing
of a human being
from bondage,
90:14 or offering food
on a day of starvation
90:15 to an orphan
who is a relative,
90:16 or to an indigent person
who is down in the dust—
90:17 all the while,
being of those who believe—
and who exhort one another
to persevere in faith
with patience,
and who exhort one another
to mercifulness.
- 90:18 These are the Companions
of the blessed Right.
- 90:19 But as to those
who disbelieve
in Our natural and revealed signs—
they are the Companions
of the woeful Left.
- 90:20 Upon them
in the Hereafter,
a Fire shall descend
and forever trammel them.

سُوْرَةُ الْبَلَدِ

الْحِزْبُ الثَّلَاثُونَ

تَدْرَكَانِ مِنَ الَّذِينَ ءَامَنُوا ﴿١٧﴾

وَتَوَاصَوْا بِالصَّبْرِ

وَتَوَاصَوْا بِالرَّحْمَةِ

أُولَئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا شَاءَ بِنَانَا ﴿١٩﴾

هُمُ أَصْحَابُ الْمَشْأَمِ

عَلَيْهِمْ نَارٌ مُّوَصَّلَةٌ ﴿٢٠﴾

Surah 91 / 15 VERSES / REVEALED AT MAKKAH

Al-Shams

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 91:1 By the sun
and its morning radiance!
- 91:2 And by the moon
as it follows it!
- 91:3 And by the daylight
as it unveils it!
- 91:4 And by the night
as it whelms over it!
- 91:5 And by the heaven
and Him who built it!
- 91:6 And by the earth
and Him who spread it!
- 91:7 And by the soul
and Him who fashioned it—
and informed it
with consciousness
of its wickedness
and its righteousness!
- 91:9 Truly, whoever purifies it
has succeeded.
- 91:10 And truly, whoever defiles it
has failed.

- ١ وَالشَّمْسِ وَضُحَاهَا
- ٢ وَالْقَمَرِ إِذَا تَلَّهَا
- ٣ وَالنَّهَارِ إِذَا جَلَّهَا
- ٤ وَاللَّيْلِ إِذَا يَغْشَاهَا
- ٥ وَالسَّمَاءِ وَمَا بَنَاهَا
- ٦ وَالْأَرْضِ وَمَا خَلَقَهَا
- ٧ وَنَفْسٍ وَمَا سَوَّاهَا
- ٨ فَأَلَمَهَا جُودَهَا وَتَقْوَاهَا
- ٩ قَدْ أَفْلَحَ مَنْ رَزَّاهَا
- ١٠ وَقَدْ خَابَ مَنْ دَسَّاهَا
- ١١ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا
- ١٢ إِذِ انْبَعَثَ أَشْقَاهَا
- ١٣ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

- 91:11 Know that the people of Thamûd
belied the revealed truth of old
because of their insolent transgression.
- 91:12 Behold!
The most wretched of them
rose up violently,
defying God's commandment,
- 91:13 though Sâlih,
the Messenger of God
had said to them:
Beware the sanctified she-camel
that belongs to God
and honor the right of her to drink!
- 91:14 But they belied him
and hamstrung her.
So their Lord crushed them
for their sins
and utterly leveled them.
- 91:15 And He has no fear
of its consequence.

سُوْرَةُ الشَّمْسِ

الْحِزْبُ الثَّلَاثُونَ

فَكَذَّبُوهُ فَعَقَرُوهَا ﴿١٤﴾
فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ
بِذُنُوبِهِمْ فَسَوَّاهَا
وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾

Surah 92 / 21 VERSES / REVEALED AT MAKKAH

Al-Layl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 92:1 By the night
as it whelms 'the world'
in darkness!
- 92:2 And 'by' the daylight
as it shines out!
- 92:3 And 'by' Him who created
the male and the female—
- 92:4 indeed, your pursuits,
'O humankind,'
are, truly, divergent
'as to good and evil'.
- 92:5 So as for one who gives 'charity'
and is ever God-fearing,
and confirms 'his faith'
in the ultimate reward 'of God'—
- 92:7 We shall then ease him
'in this life'
into ease 'in the Hereafter'.
- 92:8 But as for the miserly one
who withholds 'charity',
and claims self-sufficiency,
and rejects 'faith'
in the ultimate reward 'of God'—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ وَاللَّيْلِ إِذَا يَغْشَى
- ٢ وَالنَّهَارِ إِذَا تَجَلَّى
- ٣ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى
- ٤ إِنَّ سَعْيَكُمْ لَشَتَّى
- ٥ فَأَمَّا مَنْ أَعْطَى وَانْفَكَى
- ٦ وَصَدَّقَ بِالْحُسْنَى
- ٧ فَسَنِّيَرَهُ الْمُسْرَى
- ٨ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى
- ٩ وَكَذَّبَ بِالْحُسْنَى
- ١٠ فَسَنِّيَرَهُ الْمُسْرَى
- ١١ وَمَا يَفْقَهُ عَنْهُ مَالُهُ إِذَا تَرَدَّى
- ١٢ إِنَّ عَلَيْنَا لَلْهُدَى

- 92:10 We then shall ease him
into hardship.
- 92:11 And his wealth
will not avail him
when he falls 'into Hellfire'.
- 92:12 Indeed, 'by Our grace,'
it is 'incumbent' upon Us
to provide guidance 'to humanity'.
- 92:13 For, indeed, to Us 'alone'
belongs the last 'life'
and the first.
- 92:14 So I have forewarned you,
'O humankind,'
of a raging Fire 'in Hell'.
- 92:15 None shall roast therein
but the most wretched—
- 92:16 'the likes of' one who belies 'God's signs'
and turns away
'from His worship'.
- 92:17 Yet the righteous
shall be kept away from it—
- 92:18 'the likes of' one who gives his wealth
to purify himself,
and confers no favor
upon anyone
for any recompense—
- 92:20 except seeking the Face of his Lord,
the Most High—
- 92:21 and 'for this'
he shall, most surely,
be well-pleased
'in the Hereafter'.

سُورَةُ اللَّيْلِ

الجزء الثلاثون

وَإِن لَّنَا لِلْآخِرَةِ وَالْأُولَىٰ ١٣

فَأَنْذَرْنَاكُمْ نَارًا تَلْظَىٰ ١٤

لَا يَصْلُهَا إِلَّا الْآسَفَىٰ ١٥

الَّذِي كَذَّبَ وَتَوَلَّىٰ ١٦

وَسَيَجْزِيهَا الْآسَفَىٰ ١٧

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ١٨

وَمَا لِأَحَدٍ عِنْدَهُ ١٩

مِنْ نِّعْمَةٍ تُجْزَىٰ

إِلَّا ابْتِغَاءَ وَجْهِهِ الْأَعْلَىٰ ٢٠

وَلَسَوْفَ يَرْضَىٰ ٢١

Surah 93 / 11 VERSES / REVEALED AT MAKKAH

Al-Duhâ

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 93:1 By the morning sunshine!
 93:2 And 'by' the night as it falls still!
 93:3 Your Lord has not deserted you, 'O Prophet'.
 And never has He abhorred you.
 93:4 And, most surely, the last 'life to come'
 will be better for you than the first.
 93:5 And, most surely,
 your Lord shall give you 'of His bounty',
 and you shall become well-pleased.
 93:6 Has He not found you an orphan
 and sheltered you;
 93:7 and found you astray and guided you;
 93:8 and found you needy and enriched you?
 93:9 Then as for the orphan,
 you shall not suppress 'him'.
 93:10 And as for the beggar,
 you shall not rebuke 'him'.
 93:11 And as for the grace of your Lord,
 you shall 'gratefully' proclaim it!

وَالضُّحَىٰ ①
 وَاللَّيْلِ إِذَا سَجَىٰ ②
 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③
 وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ④
 وَلَسَوْفَ يُعْطِيكَ رَبُّكَ ⑤
 فَرَضَىٰ
 أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ⑥
 وَوَجَدَكَ ضَالًّا فَهَدَىٰ ⑦
 وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ⑧
 فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ⑨
 وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ⑩
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⑪

The surah that opens with a reassurance to the Prophet ﷺ that his divine appointment to receive God's revelation has been nothing less than THE OPENING OF THE HEART to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.

Surah 94 / 8 VERSES / REVEALED AT MAKKAH

Al-Sharh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 94:1 Have We not,
 'O Prophet,
 opened your heart for you
 'with Our guidance';
- 94:2 and lifted from you
 the burden
- 94:3 which had weighed down
 your back;
- 94:4 and raised for you
 your renown?
- 94:5 So, indeed, with hardship
 comes ease.
- 94:6 Indeed, with hardship,
 comes ease.
- 94:7 So whenever
 you become free 'from obligation',
 then stand 'in Prayer',
- 94:8 and to your Lord alone
 turn in hope.

١ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

٢ وَوَضَعْنَا عَنكَ وِزْرَكَ

٣ الَّذِي أَنْقَضَ ظَهْرَكَ

٤ وَرَفَعْنَا لَكَ ذِكْرَكَ

٥ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

٦ إِنَّ مَعَ الْعُسْرِ يُسْرًا

٧ فَإِذَا فَرَغْتَ فَانصَبْ

٨ وَإِلَىٰ رَبِّكَ فَارْغَبْ

سُورَةُ التِّينِ

The surah that opens with the oath of the Divine One swearing by THE FIG and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.

Surah 95 / 8 VERSES / REVEALED AT MAKKAH

Al-Tîn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 95:1 By the fig
and the olive
of the blessed land!
- 95:2 By Mount Tûr
of Sinai!
- 95:3 By this Secure
and Sacred City of Makkah!
- 95:4 Very truly,
We created man
in the fairest stature.
- 95:5 Then if he disbelieves,
We reduce him
to the lowest of the low.
- 95:6 But not those who believe
and do righteous deeds.
Indeed, for them,
there is an unfailling reward
awaiting.
- 95:7 So what, then, causes you,
O disbeliever,
to belie the Judgment Day!
- 95:8 Is not God
the Most Judicious of Judges?

- ١ وَالَّتِينِ وَالزَّيْتُونِ
- ٢ وَطُورِ سَيْنِينَ
- ٣ وَهَذَا الْبَلَدِ الْأَمِينِ
- ٤ لَقَدْ خَلَقْنَا الْإِنْسَانَ
- ٥ فِي أَحْسَنِ تَقْوِيمٍ
- ٦ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
- ٧ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
- ٨ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
- ٩ فَمَا يُكَذِّبُكَ بَعْدَ بِالِّدِينِ
- ١٠ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

سُورَةُ الْعَلَقِ

The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.

Surah 96 / 19 VERSES / REVEALED AT MAKKAH

Al-^عAlaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 96:1 Read, 'O Prophet,'
in the name of your Lord
who has created!
- 96:2 He has created man
from a clinging clot.
- 96:3 Read!
For your Lord
is the Most Gracious 'One',
96:4 who has taught by the pen,
96:5 has taught man
what he has known not!
- 96:6 No, indeed!
Most surely,
man 'is unmindful
of his covenant with God.
And thus
he` does transgress,
96:7 for he sees himself
'as` self-sufficient.
- 96:8 Indeed, to your Lord
is the ultimate return
'in the Hereafter`.

- ١ أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
- ٢ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
- ٣ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ
- ٤ الَّذِي عَلَّمَ بِالْقَلَمِ
- ٥ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
- ٦ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ
- ٧ أَن رَّاهُ اسْتَفْعَى
- ٨ إِنَّ إِلَىٰ رَبِّكَ الرُّجُوعَ
- ٩ أَرَأَيْتَ الَّذِي يَنْهَىٰ
- ١٠ عَبْدًا إِذَا صَلَّىٰ
- ١١ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ
- ١٢ أَوْ أَمَرَ بِالْقَوَىٰ
- ١٣ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ

- 96:9 Have you seen
one who would forbid
- 96:10 a servant of God when he prays?
- 96:11 Have you seen
whether such a one is upon the path
of Heavenly guidance,
or commands people to be ever God-fearing?
- 96:12 Have you seen
when he belies the truth and turns away?
- 96:14 Does he not know
that God, indeed, sees?
- 96:15 No, indeed!
Most surely, if he does not desist,
We shall, certainly, seize him by the forelock—
a lying, sinful forelock!
- 96:16 Then let him call upon his council!
96:17 We shall call upon the Guards of Hell!
96:18 No, indeed!
Never shall he be helped!
So do not obey such a one.
Rather, bow down to the ground
in God's worship and draw near Him. ﴿١٩﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي

أَلْتَرَىٰ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَنفَعَنَّ الْوَالِدِيَّةَ ﴿١٥﴾

نَاصِيَةٍ كَذِبِهِ خَاطِئَةٌ ﴿١٦﴾

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

كَلَّا ﴿١٩﴾

﴿١٩﴾ لَا تَطْعَمُهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿٢٠﴾

Surah 97 / 5 VERSES / REVEALED AT MAKKAH

Al-Qadr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 97:1 Indeed,
it is We
who have sent this `Quran` down
from on high
on the Night of `Empowering` Decree.
- 97:2 And do you realize
what is the Night of `Empowering` Decree?
- 97:3 The Night of `Empowering` Decree
is better than a thousand months!
- 97:4 Therein do the angels
and the Spirit `Gabriel` descend,
by the permission of their Lord,
with every `divine` commandment.
- 97:5 Peace it is
till the rise of dawn!

١ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

٢ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

٣ لَيْلَةُ الْقَدْرِ

خَيْرٌ مِنْ أَلْفِ شَهْرٍ

٤ نَزَّلُ الْمَلَائِكَةَ

وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ

مِنْ كُلِّ أَمْرٍ

٥ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

Surah 98 / 8 VERSES / REVEALED AT MADINAH

Al-Bayyinah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 98:1 Never
would those who have disbelieved
among the People of the Scripture
and the idolaters
have parted from their fixed ways
until there had come to them
the clear proof
of revealed truth—
- 98:2 a messenger from God,
reciting Scriptures
kept pure,
98:3 in which are decisive and
upright commandments from God.
- 98:4 Nor did those
previously given the Scripture
divide
until after the clear proof
of revealed truth
had come to them—
- 98:5 though they were not commanded
but to worship One God—
making the practice of their religion
pure and sincere to Him alone,

لَا يَكْفُرُوا ١

مِنْ أَهْلِ الْكِتَابِ

وَالْمُشْرِكِينَ مُنْفَكِينَ

حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

رَسُولٌ مِنَ اللَّهِ

يَتْلُوا صَحَافًا مُطَهَّرَةً

فِيهَا كُتُبٌ قَيِّمَةٌ ٢

وَمَا تَفَرَّقَ ٤

الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

مُخْلِصِينَ لَهُ الَّذِينَ حَقَّقَهُ

وَيُقِيمُوا الصَّلَاةَ

وَيُؤْتُوا الزَّكَاةَ

وَذَلِكَ دِينُ الْقَيِّمَةِ

إِنَّ الَّذِينَ كَفَرُوا ٦

being ever upright of heart—
 and to duly establish the Prayer,
 and to give the Zakât-Charity.
 For that, indeed,
 is the upright religion.

98:6 Indeed, those who have disbelieved
 among the People of the Scripture
 and the idolaters
 shall be ultimately
 in the Fire of Hell,
 wherein they shall abide forever.
 It is these
 who are the very worst of all creatures.

98:7 As to those who have believed
 and who do righteous deeds,
 it is these
 who are the very best of all creatures.

98:8 Their recompense with their Lord
 shall be Gardens everlasting
 beneath which rivers flow—
 wherein they shall abide,
 forever and ever—
 God being well-pleased with them,
 and they well-pleased with Him.
 That is the reward
 for whoever
 fears his Lord.

سُورَةُ الْبَيِّنَاتِ

الْحُجَّةُ الْكَلِيمَةُ

مِنَ أَهْلِ الْكِتَابِ
 وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ

خَالِدِينَ فِيهَا

أُولَئِكَ هُمُ شَرُّ الْبَرِيَّةِ

إِنَّ الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ

أُولَئِكَ هُمُ خَيْرُ الْبَرِيَّةِ

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ

جَنَّاتٍ عَدْنٍ

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا أَبَدًا

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ

7

8

Surah 99 / 8 VERSES / REVEALED AT MADINAH

Al-Zalzalah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 99:1 When the earth quakes
with its 'final' quaking;
99:2 and the earth expels
its burdens;
99:3 and the people say:
What is 'wrong' with it?
99:4 on that Day,
it shall tell all its news,
99:5 for so your Lord
shall have inspired it.
99:6 On that Day,
all people shall issue forth
'from their graves'
in divergent multitudes
to be shown their deeds.
99:7 So whoever does an atom's weight of good
shall see it.
99:8 And whoever does an atom's weight of evil
shall see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ إِذَا زُلْزَلَتِ الْأَرْضُ زِلْزَالَهَا
٢ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
٣ وَقَالَ الْإِنْسَانُ مَا لَهَا
٤ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
٥ بِأَنَّ رَبَّكَ أَوْحَى لَهَا
٦ يَوْمَئِذٍ
يَصْدُرُ النَّاسُ أَشْتَاتًا
لِيُرَوْا أَعْمَلَهُمْ
٧ فَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
٨ وَمَنْ يَعْمَلْ
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Surah 100 / 11 VERSES / REVEALED AT MAKKAH

Al-^ʿĀdiyât

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 100:1 By the chargers panting,
 100:2 'galloping,' and striking sparks!
 100:3 And by the raiders
 raiding at the break of dawn,
 100:4 stirring up therewith a cloud of dust,
 100:5 then piercing into the midst of a gathered host!
 100:6 Indeed, man to his Lord
 is, most surely, ungrateful.
 100:7 And, indeed, to this he, himself,
 is, most surely, a witness.
 100:8 And, indeed, in his love of worldly goods,
 he is, most surely, fierce.
 100:9 *Does he not, then, know
 that when all that is in the graves is unearthed,
 100:10 and all that is 'harbored'
 within the breast of people is collected—
 100:11 indeed, their Lord, on that Day,
 will, most surely, be all-aware of them?

- وَالْعَادِيَاتِ ضَبْحًا ①
 فَالْمُورِيَاتِ قَدْحًا ②
 فَالْمُغِيرَاتِ صُبْحًا ③
 فَأَثَرْنَ بِهِ نَقْعًا ④
 فَوَسَّطْنَ بِهِ جَمْعًا ⑤
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ⑥
 وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ⑦
 وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ⑧
 أَفَلَا يَعْلَمُ ⑨
 إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑩
 وَحُصِّلَ مَا فِي الصُّدُورِ ⑪
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ⑫

سُورَةُ الْقَارِعَةِ

The surah that opens with this single word, *Al-Qâri'ah*, meaning THE GREAT POUNDING, for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.

Surah 101 / 11 VERSES / REVEALED AT MAKKAH

Al-Qâri'ah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 101:1 The 'Great' Pounding!
 101:2 How 'awesome' shall be the 'Great' Pounding!
 101:3 And what shall make you realize
 what is the 'Great' Pounding?
 101:4 It shall occur on 'a Day
 when the people shall be as scattered moths,
 101:5 and the mountains shall be
 as 'multihued' tufts of wool.
 101:6 So as for one whose balances weigh heavy
 'with good deeds',
 101:7 then shall he be 'eternally' in a life well-pleasing.
 101:8 But as for one whose balances weigh light
 'with good deeds',
 101:9 then his destiny 'in eternity'
 is 'to plunge into' the abyss.
 101:10 And what will make you realize
 what is this?
 101:11 It is a 'blazing' hot Fire!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١ الْقَارِعَةُ
 ٢ مَا الْقَارِعَةُ
 ٣ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
 ٤ يَوْمَ يَكُونُ النَّاسُ
 كَالْفَرَاشِ الْمَبْثُوثِ
 ٥ وَتَكُونُ الْجِبَالُ
 كَالْعِهْنِ الْمَنْفُوشِ
 ٦ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ
 ٧ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
 ٨ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ
 ٩ فَأُمُّهُ هَاوِيَةٌ
 ١٠ وَمَا أَدْرَاكَ مَا هِيَ
 ١١ نَارٌ حَامِيَةٌ

Surah 102 / 8 VERSES / REVEALED AT MAKKAH

Al-Takâthur

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 102:1 Vying for 'worldly' abundance
diverts you,
 102:2 until you have visited the graves.
 102:3 Most surely,
no indeed!
You shall know 'in the end'.
 102:4 Again, most surely,
no indeed!
You shall know 'in the end'.
 102:5 Most surely,
no indeed!
If only you could know 'now'
the knowledge
of 'the utmost' certainty—
 102:6 'that' you shall, most surely,
see Hellfire!
 102:7 Again, you shall, most surely,
see it with the eye of certainty.
 102:8 Then you shall, most surely,
be asked 'to give account'
that Day,
for 'all' the delights
'you have enjoyed in life'.

أَلْهَمَكُمُ التَّكَاثُرَ ۝١
 حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢
 كَلَّا سَوْفَ تَعْلَمُونَ ۝٣
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝٤
 كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝٥
 لَتَرَوُنَّ الْجَحِيمَ ۝٦
 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝٧
 ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ
 عَنِ النَّعِيمِ ۝٨

سُورَةُ الْعَصْرِ

The surah that opens with the oath of the Divine One swearing by
THE DECLINE OF TIME and humankind's absolute loss of every single thing but
righteousness, truth, patience, and faith.

Surah 103 / 3 VERSES / REVEALED AT MAKKAH

Al-^cAsr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 103:1 By the decline
of Time!
- 103:2 Indeed, humankind
is in a condition
of utter loss—
- 103:3 except for those who believe
and do righteous deeds—
and exhort one another
to uphold the truth,
and exhort one another
to persevere in faith
with patience.

وَالْعَصْرِ ①
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ②
إِلَّا الَّذِينَ ءَامَنُوا ③
وَعَمِلُوا الصَّالِحَاتِ
وَتَوَصَّوْا بِالْحَقِّ
وَتَوَصَّوْا بِالصَّبْرِ

Surah 104 / 9 VERSES / REVEALED AT MAKKAH

Al-Humazah

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 104:1 Woe to every slanderous reviler,
habitual defamer,
104:2 who hoards wealth
and incessantly counts it!
104:3 He thinks his wealth
will immortalize him.
104:4 Most surely,
no, indeed!
He will be hurled
into the Crusher.
104:5 And what will make you realize
what is the Crusher!
104:6 'It is' the Fire of God,
set ablaze 'in Hell, forevermore',
104:7 which mounts over
'and pierces'
hearts.
104:8 Indeed, upon them it shall descend
and trammel 'them'
104:9 in ever-extending pillars!

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ١
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ٢
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ٣
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ٤
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٥
نَارُ اللَّهِ الْمَوْقَدَةُ ٦
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ٧
إِنَّهَا عَلَيْهِمْ مُّوَصَدَةٌ ٨
فِي عَمَدٍ مُّمدَدَةٍ ٩

Surah 105 / 5 VERSES / REVEALED AT MAKKAH

Al-Fîl

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 105:1 Have you not seen, 'O Prophet,
how your Lord dealt
with the Companions of the Elephant?
105:2 Did He not put their plot
'to level the Sacred House'
in 'utter' disarray?
105:3 For He sent upon them birds
in flocks,
105:4 pelting them with stones
of hardened clay.
105:5 Thus did He render them
like 'worm'-eaten husks.

١ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ

يَأْصَحِبِ الْفِيلِ

٢ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

٣ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

٤ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

٥ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

Surah 106 / 4 VERSES / REVEALED AT MAKKAH

Quraysh

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 106:1 If only for the perennial security
of the people of Quraysh—
106:2 their perennial security
in their winter
and summer trade-journeying—
106:3 let them, then,
worship only
the Lord of this Sacred House,
106:4 the One who alone
has fed them
against hunger
and secured them
from fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ لَا إِلَهَ إِلَّا هُوَ

٢ إِلَهٌ لَّهُمْ

رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ

٣ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

٤ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

وَأَمَّنَّهُمْ مِنْ خَوْفٍ

Surah 107 / 7 VERSES / REVEALED AT MAKKAH

Al-Mâ'ûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 107:1 Have you seen one
who belies the 'final' Judgment?
- 107:2 This, then, is the 'same' one
who repels the orphan,
- 107:3 and who will not urge
the feeding of the indigent.
- 107:4 So woe to all those who pray—
- 107:5 'that is,' those who are unmindful
about their Prayers,
- 107:6 those who only make a show
'of worship',
- 107:7 while they withhold 'basic' aid
'from others'.

أَرَأَيْتَ الَّذِي
يُكَذِّبُ بِالْإِيمَانِ
فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ
وَلَا يَحْصُ
عَلَى طَعَامِ الْمِسْكِينِ
فَوَيْلٌ لِلْمُصَلِّينَ
الَّذِينَ هُمْ
عَنْ صَلَاتِهِمْ سَاهُونَ
الَّذِينَ هُمْ يُرَاءُونَ
وَيَمْنَعُونَ الْمَاعُونَ

سُورَةُ الْكَوْثَرِ

The surah that informs the Prophet ﷺ that God has gifted him with ABUNDANT GOODNESS in this life and far greater resplendence in the Hereafter—for which he is instructed to ever show worshipful gratitude and charitable generosity.

Surah 108 / 3 VERSES / REVEALED AT MAKKAH

Al-Kawthar

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 108:1 Indeed, We have given you,
 'O Prophet,
 abundant goodness.
- 108:2 So pray to your Lord,
 and sacrifice charitable-offerings
 to Him alone.
- 108:3 As to one who detests you—
 he is 'utterly' cut off
 'from all goodness'.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِلَّا شَانِئَكَ ﴿٣﴾

هُوَ الْأَبَدِيُّ

Surah 109 / 6 VERSES / REVEALED AT MAKKAH

Al-Kâfirûn

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 109:1 Say, 'O Prophet':
O you 'inveterate' disbelievers!
- 109:2 I do not worship
what you worship.
- 109:3 Nor are you worshippers
of what I worship.
- 109:4 Nor shall I ever be a worshipper
of what you worship.
- 109:5 Nor shall you ever be worshippers
of what I worship.
- 109:6 For you is your religion.
And for me is my religion.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾
 لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾
 وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

سُورَةُ النَّصْرِ

The surah that informs the Prophet ﷺ that THE ULTIMATE VICTORY of God is imminent in the liberation of Makkah from idolatry, in the throngs whose hearts God will open to Islam, and in the approach of his own passing to the mercy of God.

Surah 110 / 3 VERSES / REVEALED AT MADINAH

Al-Nasr

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 110:1 When the victory of God comes
and triumph,
O Prophet,
- 110:2 and you see the people
entering the religion of God
in throngs,
- 110:3 then highly exalt your Lord
with all praise.
Moreover, seek His forgiveness;
for, indeed, ever has He been
all-relenting.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ ①
نَصْرُ اللَّهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ ②
يَدْخُلُونَ فِي دِينِ اللَّهِ
أَفْوَاجًا
فَسَبِّحْ بِحَمْدِ رَبِّكَ ③
وَاسْتَغْفِرْهُ
إِنَّهُ كَانَ تَوَّابًا

سُورَةُ الْمَسَدِ

The surah that mentions THE PALM-FIBER ROPE that in Hellfire shall be twisted around the neck of the wife of the Prophet's uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet's ﷺ path to injure his feet.

Surah 111 / 5 VERSES / REVEALED AT MAKKAH

Al-Masad

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 111:1 Perish the hands of Abu Lahab!
And perish he!
- 111:2 Never shall his wealth
avail him,
nor all that he has earned.
- 111:3 He shall roast
in a flaming fire in Hell—
- 111:4 as shall his wife,
the 'stealthy' carrier
of 'thorny' firewood.
- 111:5 On her neck
shall be a 'prickly' rope
of palm-fiber.

١ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ
٢ مَا أَغْنَىٰ عَنْهُ مَالُهُ
وَمَا كَسَبَ
٣ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ
٤ وَأَمْرَأَتُهُ
حَمَّالَةَ الْخَطَبِ
٥ فِي جِيدِهَا
حَبْلٌ مِّنْ مَّسَدٍ

سُورَةُ الْاِخْلَاصِ

The surah whose six elements of belief constitute PURE SINCERITY of faith, wherein a believer affirms God's divinity, Oneness, and eternity, and negates in relation to Him any offspring, ancestry, or likeness.

Surah 112 / 4 VERSES / REVEALED AT MAKKAH

Al-Ikhlâs

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 112:1 Say:
He is God.
One.
- 112:2 God,
the Everlasting Refuge.
- 112:3 He does not beget.
Nor is He begotten.
- 112:4 And comparable to Him,
there is none.

١ قُلْ هُوَ اللَّهُ أَحَدٌ
٢ اللَّهُ الصَّمَدُ
٣ لَمْ يَلِدْ وَلَمْ يُولَدْ
٤ وَلَمْ يَكُنْ لَهُ
كُفُوًا أَحَدٌ

سُورَةُ الْفَلَقِ

The surah that opens with the mention of God as the Lord of THE DAYBREAK and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.

Surah 113 / 5 VERSES / REVEALED AT MAKKAH

Al-Falaq

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 113:1 Say:
I seek refuge
in the Lord of the daybreak
113:2 from the evil
of what He created;
113:3 and from the evil
of the gathering darkness
when it overspreads;
113:4 and from the evil
of sorceresses
who blow upon knots
to cast spells ;
113:5 and from the evil
of an envier
when he envies.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
٢ مِنْ شَرِّ مَا خَلَقَ
٣ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
٤ وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ
٥ وَمِنْ شَرِّ حَاسِدٍ
إِذَا حَسَدَ

سُورَةُ النَّاسِ

The surah that opens with the mention of God as the Lord of ALL PEOPLE and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.

Surah 114 / 6 VERSES / REVEALED AT MAKKAH

Al-Nâs

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 114:1 Say:
I seek refuge
in the Lord of all people,
114:2 King of all people,
114:3 God of all people,
114:4 from the evil
of the 'incessantly' inciting and receding
whisperer—
114:5 who whispers 'evil furtively'
in the breast of people—
114:6 from the 'whispering' jinn
and the 'whispering' people.

١ قُلْ أَعُوذُ بِرَبِّ النَّاسِ

٢ مَلِكِ النَّاسِ

٣ إِلَهِ النَّاسِ

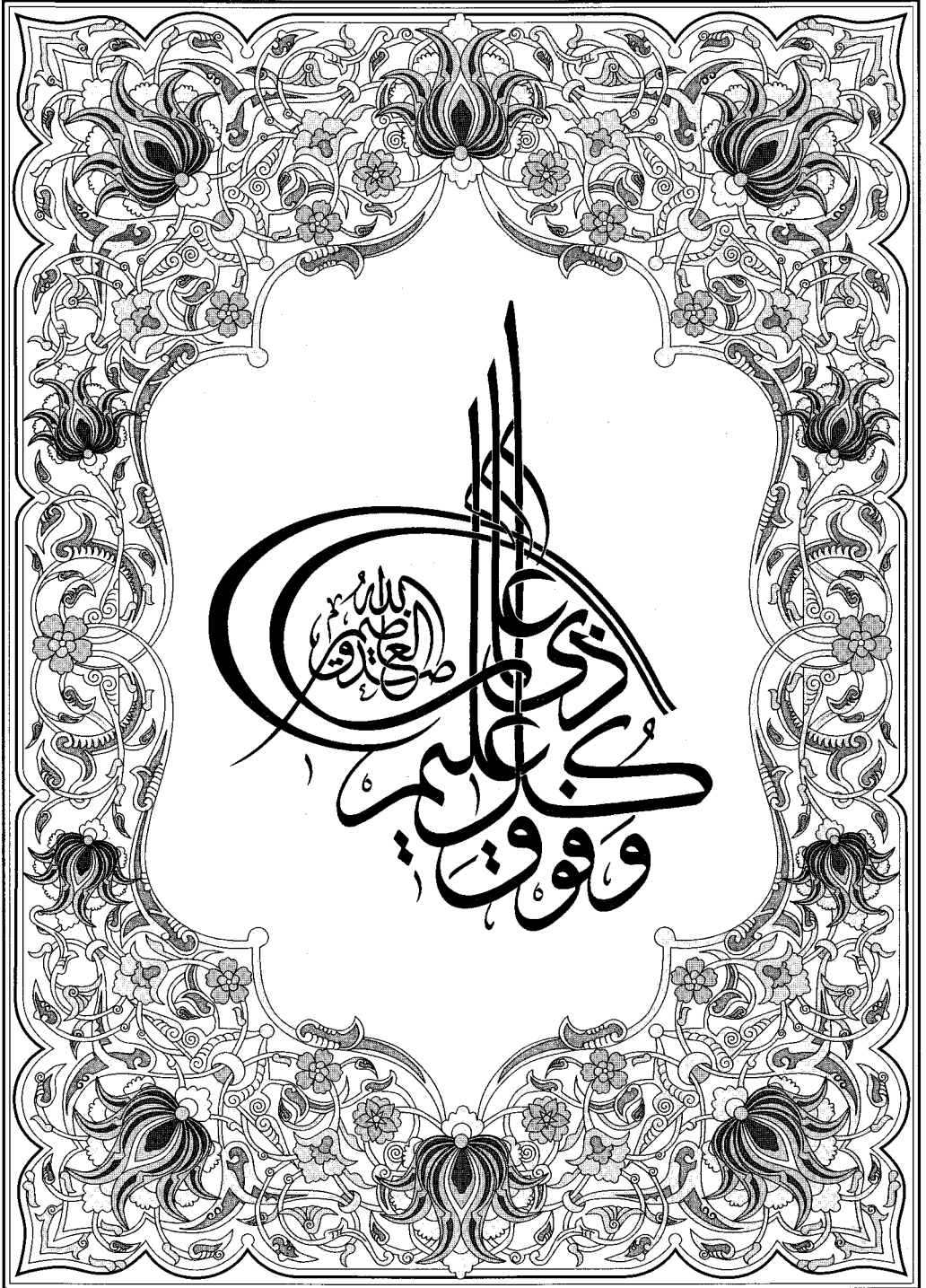
٤ مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَّاسِ

٥ الَّذِي يُوسْوِسُ

فِي صُدُورِ النَّاسِ

٦ مِنَ الْجِنَّةِ وَالنَّاسِ





Ahmad Zaki Hammad, Ph.D.

I
A LIBRARY OF
THE PRINCIPAL SOURCES
OF ISLAM

II
PRESENTING
THE GRACIOUS QURAN

I. A LIBRARY

OF THE PRINCIPAL SOURCES OF ISLAM

THE QURAN IS the Heavenly Revelation that inhabits the heart of the religion of Islam. It teaches the human being the truth about its Creator, creation, and itself; and it guides the human creature to everlasting success through its relationships with God, nature, and the human fellowship. The work you now read, or listen to, is part of *A Library of the Principal Sources of Islam*, a collection that presents this faith as the universal religion proclaimed by every prophet throughout time. For God has said: ﴿Such was the way We decreed for those of Our messengers whom We sent before you, O Prophet. And never will you find in Our established Way any change﴾ (Sûrat Al-Isrâ', 17:77). Islam as a way of life is embodied in five sources: (1) The Quran, its primary Arabic Text; (2) the Prophet Muhammad ﷺ, its principal exemplar; (3) the ethical system that these two sources together express; (4) the ritual and remembrance that underpin its edifice; and (5) the Divinely Revealed Law that epitomizes this hierarchy and that is to govern the transactions of people and their interaction with God, one another, and all creation.

The Quran comprises the first link in this chain of faith and the top tier in its knowledge gradation. Its scholarly explication, part of which is discriminating its unique lexicon, forms an important part of both its intellectual and functional contexts. It raises to human consciousness the pivotal issues of the mortal journey through life on earth—its beginnings, ends, and hereafter—and classifies them so that one can purposefully contemplate them. It explains how one ought to respond to these issues in the course of life and gives the spiritual reasons why.

The actions and teachings of Muhammad ﷺ, the Quran's human messenger, represent the most complete and current account of the prophetic life available for human scrutiny and emulation. Together, the message of the Quran and the model of the Prophet ﷺ articulate an essential criterion of belief and standard of ethical behavior that incorporates ritual observance, precepts of Divine Law, and moral values that inescapably lead to predictable, actual consequences in the visible world and the spiritual unseen, and in the union of these in the Afterlife, wherein they shall all be accounted for.

As the definitive creature of worship, cast into time and a living, believing universe, the human being cannot survive as such without fulfilling its congenital will to venerate, its innate nature to adore. If its devotions are specious, the light in its soul eventually wanes, for sound worship is the mysterious oil of life. Thus, even correct ritual, in the protracted absence of a nourishing spirituality, only deadens the heart, until it desiccates, fossilizes, and dies. Islam, then, in its worldly human experience, is, in part, a program of deep and comprehensive spiritual fitness that keeps religion meaningful by ensuring that it remains attached and attentive to the worshipful impulse of the delicate human psyche.

The spiritual drive, however, like its corporeal and conceptual counterparts, must be regulated. This is the function of Divinely Revealed Law. It binds the limits of human understanding to the implementation of these aforementioned sources of faith at both the personal and social levels, so that religion becomes neither a cause of distress and suffering for people, nor a means to their exploitation, nor the dissipation of their intellectual, spiritual, biological, and worldly assets in the service of whim and selfish passion. Hence, jurisprudence has as its goal moderation, the application of religion's inspired resources as a balance to the native aspirations of man.

These are the five components that inform the vision of *A Library of the Principal Sources of Islam*. It proposes to give readers of English an accurate insight into the message and emotion of the religion of Islam through the witness of its own Texts and the fund of its scholarly resources. For strident of late are the voices that now speak of its name, and desolate the images they suggest of its face. But they do not utter its truths. Nor do they know its enchanting beauty. How infinitely far they are from its wisdom and its sentiments!

That knowledge begins with the Quran. A communication of its Arabic Text is presented "complete" in English translation—God willing, with highly reliable accuracy. Implicit intent is conveyed with a light hand in unobtrusive brackets, for no small effort has been spent to

make its reading easy, clear, accessible, and, it is hoped, not inelegant—free of poetic pretension, philosophical complication, and lifeless literalisms. Forthcoming volumes of commentary, scholarly notes, precepts and practice, vocabulary reference, and a thematic concordance and indices are planned to perfect the in-depth explication of this work, entitled *The Gracious Quran: A Modern-Phrased Interpretation in English*.

Ahmad Zaki Hammad, Ph.D

24 Ramadân 1427, 17 October 2006, Cairo, Egypt

II. PRESENTING THE GRACIOUS QURAN

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II. PRESENTING THE GRACIOUS QURAN

PART ONE

The Five Spheres of *The Gracious Quran* and Its Interpretation into English

“No man seeking to live in the same world as Islam, and to understand the affairs of Islam, can afford to regard lightly, or to judge ignorantly, the Book that is called the Qur’ân.... It surely deserves and demands to be more widely known and better comprehended in the West.”

— A.J. Arberry, *The Holy Koran, An Introduction with Selections* (1953)

THE QURAN, THE Sacred Text central to the religion of Islam, lays claim to a status not quite asserted for any other book: It is the last word-perfect revelation from God still available to man. For this reason, it reads unlike any other book and needs some explication. The presentation on the Quran that follows considers five topics that provide essential information and helpful background: (1) It summarizes the Quran’s doctrine regarding the Creator and His creation—in particular, the human creation; (2) it characterizes the Quran as the Quran describes itself through its self-reflective imagery; (3) it analyzes the Quran’s components and structure as a Book; (4) it gives account of the earliest and continuing efforts to authenticate the original Arabic Quranic Text in writing in accordance, first, with its messenger’s public recital of it and, also, its memorization and inscription by a multitude of his contemporaries; and (5) it reviews the history of the Quran’s interpretation into English, and concludes by explaining the need for a “new” method to give the non-Arabic speaking better access to it. Each of these five subjects forms a “sphere” of knowledge conceived to help the reader think about the Quran with appreciably more depth and contexture—and to understand Islam and the millions who bear witness to it as Muslims more reliably.

1

SPHERE ONE

THE QURAN IN THE WORLD

ISLAM AND ITS Book, the Quran, stir much hope and fear in our contemporary world. The global reawakening of Muslims is certainly a source of optimism for them. Yet it worries many who do not know Islam beyond the daily, *de rigueur* dose of negative media imagery. It is also not surprising that this return should trouble those who view Islam as an unforeseen impediment along the way to accomplishing their own designs. Both these groups see Islam as a counter-realm, a parallel universe, different in aspect and spirit from the unquestioned social prerogative of the day, Western civilization.

In my judgment, as a student and citizen of these counterpart dominions, their mutually agreeable elements far exceed the differences between them. Indeed, there can be no serious categorical statement on their “incompatibility” absent either chauvinism or an ill intent to implant psychological barriers between their populations. Yet to begin to benefit from this vast common ground between the peoples of the West and Islam (who are not necessarily geographically and culturally apart), we must first rid ourselves of two mirror complexes to which the present-day belief in linear history and inexorable progress have led: (1) The presumption of civilizational superiority and human advancement by some and (2) its inverse, an admission of cultural inferiority and backwardness by others. These attitudes breed psychoses in both powerful and powerless societies that make them susceptible to xenophobia, collective hysteria, and culturewide delusions and distortions that lead ineluctably to the willful dehumanization of whoever is perceived as “the other.” Unfortunately, these inclinations are as compelling as they are base and can justify in the mind of a people the appropriation of its

wholesome genius and public resources for the malevolent enterprise of abuse, persecution, and carnage.

Perhaps, initially, we would all do well to step back and realize that the entire world witnesses a religious, or at least a spiritual, resurgence, notably catalyzed by the collapse of atheism's bastion in 1991, the former Soviet Union, which fought religion philosophically and politically for half the twentieth century. So, among Jews and Christians (across their own sectarian divides, from the Ultra-Orthodox to the Reform, and from Catholics to Protestants to the Eastern Orthodoxies), as well as in the lands of South and East Asia (among Buddhists, Hindus, Taoists, Sikhs, and others), we see a reassertion of religious identity. As to those who have migrated beyond the margins of the established religions, commonly they have undertaken a deliberate respiritualization of their lives. Hence, the resuscitation of religion as a human force is restricted neither to Muslims nor to any particular region or group of people.

The reemergence of the religious impulse in the world is, on the one hand, good news because it means the long quiescent yearning in people to reconnect with their Creator has matured in our time. There is a worldwide desire to realize the upright spiritual and moral virtues to which faith invites. The rekindling of this consciousness, however, may signal that danger looms, that it could transmute at any moment into global tribulation in the form of widespread and sustained communal clashes, national struggles, or even large-scale war. This is, indeed, likely, if not inevitable, if the courage of the native sapiential voices in each of these traditions falters, if we who lay claim to divine words of enlightenment fail to pierce with them the rising din of demagoguery and reach the attentive ears of people.

There can be no misunderstanding that the human soul craves stability, peace, and the spread of prosperity on earth (and it should be obvious that the "typical" Muslim is very likely, and with good cause, now among the foremost in this longing). This being the case, sincere and diligent efforts that seek to shape this growing, planetary religious event must now coalesce around three poles of goodness: a mature sense of the spiritual ends of faith; a respectful attitude of toleration toward all being; and a sincere endeavor to balance social and international policy with the sole aim of minimal intrusion, scrupulous justice, and alleviation of the ills besetting the weak and the afflicted.

That is why it is essential that we reactivate our long traditions of meaningful and purposeful dialogue between faiths—but based upon a deep and comprehensive effort to gain direct understanding of the creed of "the other" for the purpose of upholding the expansive common

good, rather than for the sake of tendentious debate, which, not surprisingly, but very regrettably, came into vogue among the religious in the decades leading up to the current climate of belligerence. What are the longings, challenges, rights, obligations, and societal ethos of the unfamiliar stranger and the wayfarer in our midst or across the sea? And what criteria may be considered the common entitlements of humanity wherein we might all agree, the blessed words by which we may at least build consensus, in the interest of the welfare of the individual who is “meek” among us, knowing, as the Quran tells us, that ﴿...such are the days of life. By turns do We alternate them among the people, that God may know those who believe...﴾ (Sûrat Âl ‘Imrân, 3:140).

These are not new thoughts for me, born out of the spiraling crises of our intensifying times. They are deep-rooted intuitions formed in the humbling crucible of forty years of serious study and contemplation of revelation and the sacred. They are the gathering insights that led me more than fifteen years ago now to begin a reexamination in my native Arabic, and reinterpretation into my adopted English, of the Quran. For it became apparent to me in my teaching and living in the West throughout more than two decades that this would surely soon be needed—and urgently—by a great many in our world. What was by turns exciting and frightening was the realization that this was no more necessary for people of faiths and persuasions other than Islam than it was for Muslims—not excepting the native Arabic speaking. It seemed to me inevitable that Islam would assume center stage in the human arena in our time, which I found both promising and problematic. For Islam, I believe, is the surprise of the age. Thought to be lost, it is now everywhere found. And many who presently see it as unfashionable will come to find it tailor-perfect for latter-day man—a fine, numinous wrap to protect him against material overexposure, and a portable support promoting the spiritual circulation of his much busied soul. But scores less Muslims understand the Quran today with as much comprehension and competence as in eras past—the reason, no doubt, that no Muslim community presently with us has successfully interpreted Islam into life with a fair glimmer of the “universality” that it insists on; namely, upholding the rights of worship it accords to God, such as prayer, worshipping, fasting, charity, and pilgrimage; while at the same time guaranteeing the rights of the human individual, including religion, life, family, thought, and property.

This shortcoming is crucial. For anyone who desires an objective comprehension of the religion of Islam and its centrally important civilization has no recourse but to water at its fountainhead, its perennial

resource, the Quran. Without this, all talk about Islam, of which there is increasingly much, is dangerously whimsical, obsessive, and false, for all its declaimed sincerity or expertise. The thoughtful person today has much cause to be cautious about imbibing his or her impression of Islam secondhand, particularly in the English language, or at least not without sufficient contextual substantiation. Yet if one aspires to get Islam's genuine message; to address its relevance; to figure out Muslims for what they are or what they should be—irrespective of one's motives—the Quran is his or her unassailable authority, the radiant core from which all subsequent understanding of Islam emanates.

If after this one wanted to learn *how* the Quran could be actualized in life, to see it, as it were, in motion in the world, then one must come, modestly, to the Quran's conveyor and exemplar, the Prophet Muhammad ﷺ, in the form of the record of his teachings and conduct. He *was* the Quran walking the earth. This account has been meticulously preserved and extensively analyzed on a continuous basis, from the advent of his prophetic call to our own time—first by his Companions, and then by scholars in every successive generation, who rightly believed that profound awareness of the message of the Quran is not to be attained bereft of accurate knowledge about its Messenger ﷺ.

The above two sources of knowledge are twin aspects of divinely revealed wisdom, what Muslims call, simply, Revelation (*wahy*). Thus the Quran is revelation that has been recited verbatim from God exactly as it has been delivered to and received by God's Messenger ﷺ. The prophetic record (called the Sunnah) is revelation that God has inspired in His Prophet ﷺ, or guided him to, but which has been conveyed in the words and actions of Muhammad ﷺ with the approval of God.

At this juncture of the conception of human knowledge, however, Islam differs widely and markedly from the notions of revealed knowledge that have been espoused by those who hold the trust of the Heavenly faiths that preceded it. Islam encourages—indeed, the Quran demands—that, in addition to revealed knowledge, human beings labor in the harvest of the vast fruit of humanity's cultivated learning and individual rational investigation; and that they savor, along with human thought and esthetic expression, not science's litmus dogmas, but the empirical conclusions that man has established about the created world that, very truly, we share. The reason the Quran commands this of man are several, but all center around the human tendency toward intellectual indolence: (1) man's tendency not to exercise his rational gifts makes him highly susceptible to superstition, and inordinately inclined to an adverse social compliance; (2) human knowledge, being as cir-

cumscribed as it is, means that most people will only be able to verify the truth of God's revelation (that is, the veracity of the Quran and the Prophet ﷺ) if they investigate creation, both their own and the world's; for it is by this study that they shall know for certain that only the Creator Himself could manifest in the Quran what is being presented to them as from God; and (3) man's crucial intuitive or imaginative faculty—which is essential to faith—will not normally be sparked without sustained contemplation of the revealed and the empirical together, and it is this tandem reflection that shall carry man beyond the merely concrete in faith and in life to a transcendent vision, which conveys his innate sense of godly conviction to love and his intrinsic will-to-righteous-action to nobility. Heavenly revelation and worldly investigation—these are no more mutually exclusive in Islam than they are to the human soul (which is, to say, not at all). On the contrary, they are the blend that breeds knowledge at its most complete ideal in man.

Hence, in the heart of this last principle—cultivable human knowledge and the discoveries that make up the inverted pyramid of human development through history—quite literally, there reside ten solid centuries of Islamic civilization as premier world culture, a civilization that fast approaches 1,400 years of continuous proliferation. Today, a quarter of the human family celebrates Islam as its faith. Wheresoever you behold these words at this moment, be it in the Americas to the west, China and Japan to the east, Australia or Asia from south to north, Europe astride the North Sea and the Mediterranean at once, or Africa and, more particularly, the Middle East in the heart of the world—there are undoubtedly millions of Muslims who share both your geography and ethnography. Knowingly or ignorantly, their internal compasses spin between meaning and bearing from the magnetic pull of the revelation that heralds itself as “The Heavenly Recitation”—Al-Qur’ân, in its own divine speech. So, lend an attentive ear to it, for it is here that your journey to know Islam begins.

A Glimpse into the Mirror of the Quran

THE QURAN IS, at once, the central text of both Islamic civilization and the Muslim mind. It is, to Muslims, the most hallowed Book, though they are keenly aware that while they are responsible to uphold and convey it, it is not their possession. It does not belong to them, but rather to the One God who has gifted it as a glad tiding and as an admonition of forewarning to all humanity for all time. To the Muslim, then, the Quran is the sacred portal to the presence of God opened especially for “you.” Thus, it forms the natural gate to the House of Islam, the

people who inhabit it (Muslims (pronounced mus • lim, with a sharp, shortened u-sound and a light s-sound, as in the plant name ‘pussy willow’; not an uh-sound and a z-sound, as in the word ‘muzzle’)), and the civilization they built and with which they look to reconnect.

The number of Muslims who today memorize the entire Quran by heart is in the tens of millions, the amount that learn some portion of it by rote in the hundreds of millions. It is undoubtedly the most read Book of all time, our own era being no exception. Its words are among the very first vocabulary of countless Muslim children across the globe, irrespective of their race, mother tongue, and place of origin. This is not a brag. It is fact, an attempt to convey the tremendous impact of this Recitation on the psychology—rather, the formative personality—of an almost incomprehensible mass of people watching, listening, and, increasingly, speaking to the world. Their great variance of understanding, broadmindedness, and conviction aside, internally Muslims try to assume life’s myriad postures in some semblance of accord with the Quran’s guidance; and they defend their positions with its inspiration and Texts. Stated plainly, the Quran is no mere religious document; it is the very stuff of Muslim consciousness and culture.

I. THE EARTHLY ROLE AND LIFE OF THE HUMAN CREATION

Then what outlook does the Quran instill in the human being? Those who are well versed in the Quran universally know that it declares: ﴿Very truly, We created man in the fairest stature﴾ (Sûrat Al-Tîn, 95:4) in order to live upon the earth, occupy all its climes, and shepherd it to humankind’s own good and to the good of all being on it, living and nonliving. This was divinely established, according to the report of the Quran, even before the completion of man’s creation, from the moment God told the angels: ﴿I am placing upon the earth a human successor to steward it﴾ (Sûrat Al-Baqarah, 2:30). God not only brought man into existence to live in this world, but He eased that destiny for him, subordinating all that is in it and all that is around it to his needs, so that humankind might live a good earthly life and prepare itself for its eternal existence in the Hereafter:

﴿God alone is the One who has subjugated for all of you the sea, that through it the ships may run—by His command—so that you may seek of His bounty, and that, therefore, you might give thanks to God alone. And He has subjugated for you all that is in the heavens and all that is in the earth—all of it from Him and no other! Indeed, in this there are sure signs of God’s Oneness for a people who would reflect on the wonder of creation.﴾ (Sûrat Al-Jâthiyah, 45:12–13)

God did not circumscribe the human creature in a fruitless world of scanty provision, nor proscribe it from satisfying itself in its abundant resources and wealth. ﴿O humankind! Eat from whatever is upon the earth that is lawful and wholesome﴾ (Sûrat Al-Baqarah, 2:168). But, as the end of this instruction tells us, human beings are, nevertheless, to be just to their own persons and to the persons of others, considerate of their very real need for each other, consistent with the reality that they are, in fact, ﴿of one another﴾ (Sûrat Âl 'Imrân, 3:195), and cognizant of their inherent mutual obligations for every other human being's welfare as a direct result of the overarching truth that, by the will of God, they proceed one from the other. For by the wombs of our mothers we are all related. To achieve this end of personal commitment to the human family, God prescribes one of the cardinal tenets of Islam: Humanwide remembrance of the conceptual reality of singularity: *Tawhîd*. All people descend from a single human soul, and that soul was created by One, and only One, Creator. ﴿O humankind! Be ever God-fearing, 'conscious' of your Lord who created 'all of' you from a single soul—and from it created its mate, and from them both spread 'abroad' many men and women. So fear God, in whose name you ask 'consideration' of one another, and, therefore, 'be dutiful to' kindred.﴾ And, as so often recurs in the Quran, there is appended to this verse the assertion to its human recipient of that ceaseless omnipotent check. ﴿For, indeed, ever is God vigilant over 'all of' you﴾ (Sûrat Al-Nisâ', 4:1).

Again, from a different angle, the Quran reminds humanity that its members all share with each other in the parentage of a foremost mother and original father. Their biological succession into disparate families and peoples occurred by divine design; to create a sense of joy at the wondrous motif of God varied and adorned across the beautiful human form; to ground each individual in a strong consciousness of belonging and identity; and to enable the human family to interact with one another with high appreciation for, and in recognition of, the innate human need to express its particular genius, dignity, and artistry. Yet, humans in community are not to grow exultant in their cultural self-conceptions and innovation to the denigration of others, to lose that inborn feeling of admiration for one another. For true nobility accrues to the human being not on the basis of ancestral prowess, ethnicity, or creativity, but only in accordance with the personal piety one cultivates in one's behavior as a manifestation of the quality and amount of pure godliness one holds in one's heart. ﴿O humankind! Indeed, We have created 'all of' you from a 'single' male and female. Moreover, We have made you peoples and tribes, so that you may 'come to' know one

another. And, indeed, the noblest of you, in the sight of God, is the most God-fearing of you.﴾ Again, however, God affixes to this uplifting divine reminder a cautionary notice that even behavioral evidence that a person fears God proves ultimately inconclusive. Man is not to be judgmental about who is better than whom, for the concealed haven of the human heart is the exclusive knowledge province of its One Creator. ﴿Indeed, God alone is all-knowing, all-aware﴾ (Sûrat Al-Hujurât, 49:13).

Observe also how the Quran in these verses highlights to humanity that its propagation into an astonishing (and transforming) array of homogeneous peoples is fundamentally linked to the principle of pairing (*zawjiyyah*) that God has instituted throughout His creation. In other words, the notion of mates, of the male and the female, be it in gender or in aspect, is the divinely decreed mode of all creation, both in the sense of their physical complementarity and in the notion of their spiritual completion of one another.

﴿Moreover, of His wondrous signs is that He has created you from dust. Then, behold! You are human beings spreading yourselves about. And of His wondrous signs is that He has created for you, from yourselves, spouses, so that you may repose in them. And He has set between you genuine mutual love and tenderhearted mercy. Indeed, in this there are sure signs for a people who would reflect on the wonders of God.﴾ (Sûrat Al-Rûm, 30:20–21)

So too, Heavenly obligation holds uniform across all souls, apart from the incidentals (philosophy's so-called accidents) of one's existence. In Quranic terms, human beings are thus defined as creatures who bear the heavy weight (*al-thiqâl*) of moral accountability (*taklîf*).

﴿Whoever does righteous deeds, whether male or female, and is a believer, We shall, most surely, cause him to live a good life. Moreover, We shall, most surely, recompense all of them with their reward, in accordance with the very best they ever did.﴾ (Sûrat Al-Nahl, 16:97)

﴿Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who

guard theirs, and the men who remember God much and the women who likewise remember Him—for such as these, God has prepared forgiveness and a magnificent reward.﴾ (Sûrat Al-Ahzâb, 33:35)

II. FAITH, HUMAN PERCEPTION OF RELIGION, AND DESTINY

Humanity is God's "civilizing" agent on earth. Yet it cannot scale the summits of the civility to which it is called, nor realize its down-to-earth objectives, in ignorance of its Creator, the Maker of all that it sees and cannot see. For worship and thanksgiving are the wings upon which the human soul transcends the mere clay of its symmetrical housing in order to keep sight of its unseen but true place of alighting in the everlasting Hereafter, following death when inevitably its body shall lay down its earthen burden and leach back into the dust from which it briefly stood up. ﴿How can you human beings disbelieve in God when you were once lifeless, and He gave you life; then He causes you to die; then He shall again give you life; then to Him shall you all be returned for Judgment?﴾ (Sûrat Al-Baqarah, 2:28). A great physical affinity pulls man earthward that, if relentlessly indulged, deadens his organ of insight—his heart—sealing it up beneath the thickening spread of the cataract of irreverence. This is distraction, beguiling man from his paramount purpose as diligent servant and assiduous worshipper of God, ﴿for the life of this fleeting world is nothing but amusement and play﴾. If he allows this to occur, man regresses to the level of mere beast. He suffers an irretrievable loss of higher moral vision, falls deaf to his divine commission as God's lieutenant on earth, and becomes dumb to the eternal consequence of this fall from grace. ﴿But, indeed, it is the abode of the Hereafter that is, most surely, life everlasting itself, if only they were to know what awaits them there﴾ (Sûrat Al-'Ankabût, 29:64).

The Quran seeks to remedy this in man before it metastasizes—and God has, indeed, made the human heart capable of miraculous cure. Its primary method is to awaken in man his primordial sense of lucid recall, both on the level of human history and in that timeless moment of pre-earthly existence that began his spiritual legacy. Thus its purpose is to reconnect man with the great struggle in which he is, in this interregnum of earthly life, often unwittingly but nonetheless thoroughly embroiled. ﴿Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not your Lord? They said: Oh yes, indeed! We do so bear

witness! 'This We did in the event' that you should say, on the Day of Resurrection: Indeed, we were heedless of this 'truth' ﴿ (Sûrat Al-A'raf, 7:172). In other words, the Quran undertakes man's edification-by-reawakening, beginning with the all-important notion in Islam of unity. All people originally professed belief in the One God, a witness with which God has imprinted their very souls. Heavenly guidance then comes to awaken that latent memory, asleep within, for it is the essence of all true religion: The shared heritage of primal human faith in the true and only God. This divine inspiration is what God has consistently revealed to the messengers and prophets that He awoke among every human community before Islam. This inspiration includes the Scriptures—the inscribed words of God—that God sent down, extending, as such, only to their original divine wording. At the precise intersection in human history wherein the time of the prophets would pass from the world—and, with it, the divine activity of revealing to humankind new Heavenly Books (that is, the sealing up of prophet-hood)—the Quran came to the last of the messengers, in order to “prevail” as the “protected” cumulative repository of this ageless way of human persistence and repentance, enshrining until the end of time this path by which all the prophets and the faithful migrated to God.

﴿He has laid down for you, O humankind—in whatever He has already revealed to you, O Muhammad—all the tenets of Heavenly religion, the likes of which He had first enjoined upon Noah, and that which We had thereafter enjoined upon Abraham, and upon Moses and upon Jesus; namely: You shall be steadfast in establishing the religion of God. And you shall not divide therein!﴾ (Sûrat Al-Shûra, 42:13)

This brings up two crucial points. First, since Muslims are divinely obliged to believe in all the prophets and messengers—those they know and those that in this life they will never hear of—they are also, as a matter of creed, equally required to acquiesce in the authenticity of all the Heavenly Scriptures that came down prior to the Quran as containing the selfsame kernel of divinely inspired truth. Thus, the Quran commands: ﴿Say, O believers: We believe in One God, and in all that has been sent down to us in the Quran; and in all that has been sent down to Abraham, and Ishmael, and Isaac, and Jacob, and to the prophets of the Tribes of Israel; and in all that was given to Moses and to Jesus; and in all that was given to all the other prophets from their Lord. We do not differentiate in faith between any of them. Thus are we *muslims*, in willing submission to Him alone﴾ (Sûrat Al-

Baqarah, 2:136). Second, the logical conclusion of this stand is that the very name of a religion and community so obliged to affirm all the Heaven-sent emissaries and messages of the past should be consistent with the necessary principle by which they identified themselves. Thus the name “Islam,” for the true religion of God, and the title “Muslim,” for its faithful follower—neither of which takes its epithet from either tribe or figure, land or milestone—emerge on the tongues of all of God’s envoys and in the commandments of all of His revelations as the very witness to which they themselves attest and the humble posture they are divinely ordered to assume. The word *islām* describes the essential disposition of the human heart to willingly submit its free mortal will to the Immortal will of the One God, while the name *muslim* applies to any human being at any time or place who has committed to this.

﴿Thus strive, O believers, for the sake of God to uphold His commandments—with the kind of striving that is thoroughly worthy of Him. For it is He alone who has chosen you for this faith—nor has He placed on you any undue strain in your religion. It is the sacred way of your forefather Abraham. And it is He alone who has in honor named you Muslims in the Scriptures of old—and in this Quran—so that Muhammad, the Messenger of God, may be a witness to God’s truth before all of you, and that you may, in turn, be witnesses to the revealed truth before all people.﴾ (Sûrat Al-Ḥajj, 22:78)

So in the Quran, one finds all the believing figures one meets—from Noah ﷺ to Abraham ﷺ and Moses ﷺ, and from Jesus ﷺ to Muhammad ﷺ—identifying themselves as *muslims* and their religion as *Islam*. This represents the irreducible spirit of holistic faith in the human heart and the unbreakable bonds of belief across the eons. Its acceptance signifies the reunification of man with all creation as worshipper of One God, and thus his successful transfiguration into incomparable prince of all created beings. Witness the words of Noah ﷺ:

﴿Yet if you shall continue to turn away, know that I have not asked of you any reward. Indeed, my reward is only from God. For I have been commanded to be of those who are *muslims*, in willing submission to God alone.﴾ (Sûrat Yûnus, 10:72)

After him came the testification of the golden prophetic line of Abraham ﷺ, Ishmael ﷺ, and Isaac ﷺ, along with the latter’s son Jacob ﷺ and his son Joseph ﷺ:

﴿Thus when Abraham and Ishmael raised the foundation of the

Sacred House, they prayed: Our Lord! Accept this deed from us. Indeed, it is You, You alone who are the All-Hearing, the All-Knowing. Our Lord! And make us both *muslims*, in willing submission to You alone. And make of our children a Community of *muslims*, in willing submission to You alone. And show us our religious rites in Your worship, and grant us repentance. Indeed, it is You, You alone who are the All-Relenting, the Mercy-Giving. Our Lord! And send forth among our descendants a messenger from their own midst who shall recite to them Your verses, and teach them the revealed Book and the way of prophetic wisdom, and purify them. Indeed, it is You, You alone who are the Overpowering One, the All-Wise.

Now, who but one who fools himself could be averse to the sacred way of Abraham? For very truly, We did choose him as a messenger in this world. Moreover, in the Hereafter, he shall, most surely, be among the righteous in Paradise. For when his Lord said to him: Submit yourself! He said at once: Willingly, I submit my face in worship to the Lord of All the Worlds. Thus Abraham enjoined his children with this sincere devotion to God, as did Jacob, saying: O my children! Indeed, God has chosen for you the religion of purity. So take care not to die, except as *muslims*, in willing submission to God alone. Or were those of you who would deny this witnesses when death approached Jacob? Behold! He said to his children: What will you worship after me? They said: We shall worship your God alone and the God of your fathers—Abraham, and Ishmael, and Isaac—the One and only God. Thus are we *muslims*, in willing submission to Him alone. ﴿Sûrat Al-Baqarah, 2:127-33﴾

Joseph ؑ inherited prophethood from Jacob ؑ, and he too called himself ﴿*muslim*﴾:

﴿Joseph prayed My Lord! Truly, you have given me a share of the kingdom. And You have taught me the interpretation of the events dreams foretell. O Sole Originator of the heavens and the earth! You alone are my Patron in this world and in the Hereafter. Take my soul, when I die, as a *muslim*, in willing submission to You alone. And unite me in the Hereafter with the righteous.﴾ (Sûrat Yûsuf, 12:101)

In time, Moses ؑ followed upon Joseph's footsteps and enjoined the Children of Israel with the self-same description:

﴿Thus Moses said: O my people! If you have believed in God, then rely on Him alone, if, indeed, you are *muslims*, in willing submission to Him alone.﴾ (Sûrat Yûnus, 10:84)

Finally, Jesus ﷺ concluded this branch from the seed of Abraham ﷺ, and his Disciples styled themselves ﴿*muslim*﴾:

﴿But when Jesus discerned from them resolute unbelief, he said to his followers: Who will be my supporters on the path to God? The Disciples said: We are the supporters of the religion of God. We have, indeed, believed in God. So bear witness that we are, indeed, *muslims*, in willing submission to God alone.﴾ (Sûrat Âl 'Imrân, 3:52)

So, while all the Heavenly religions lay claim to inviting man to have faith in One God, to worship Him alone, and to prepare to meet Him for Judgment in the Hereafter with the provision of good deeds in this life, it is only Islam that requires its adherents to believe in every divine revelation conveyed by each prophet and messenger sent to the communities before their own. That is because Islam is, in fact, a continuation of all these faiths, which are, in reality, a single religion before God. Thus, faith in God is not the exclusive province of any human cohort. It is the shared heritage of all people who willingly submit to His will alone, there being no essential difference between the near and far, the ancient and modern.

III. FAITH AND FREE CHOICE, WILL AND WORSHIP

The question of faith, as the Quran poses it, is thoroughly enmeshed with that of knowledge. It presents man's belief as a matter of sacred wisdom, unfettered by the philosophical problem of predeterminism in creed. Man is free to choose belief or unbelief. Yet, he is required to exert his distinguishing rational gift in this choice by an All-Knowing God, who alone guides or leaves one to stray. That is to say, the fact that God lends man the liberty and the craft to open or lock tight his heart to faith does not absolve him of liability for his divine endowment of intellect. Indeed, the only thing here that man truly owns are the intents he purposes and the deeds he does—and, of course, the consequences for these. Accordingly, the most important factor in the discourse of human free will is precisely the dynamic that is mostly ignored by people: God's grant of free choice to man does not restrict His own divine will in the least. Exalted far beyond the limits of human perspective, God remains perfectly free to execute His own irreversible judgment upon His human creature in this life *and* in the Hereafter as He deems fit. (Double jeopardy lives in the exclusive court of divine judgment.)

God may not have *coerced* man to “choose” belief in Him in the course of his brief earthly life. Yet, man is very much *obliged* to take the vessel of choice-making God has given him and set sail upon the enigmatic oceans of the temporal to discover the limpid truth about the Eternal. He is charged to exercise independent reasoning to come to a verdict that is his own about this, the very pivot of all the issues of human life. He is duty-bound to engage in self-reflection and in the contemplation of existence, for within and without him lie the signs that shall point him to the shining path of God’s sure guidance. ﴿We shall show them Our signs in the horizons and in themselves—until it becomes utterly clear to them that this Quran is, indeed, the divine truth﴾ (Sûrat Fuşşilat, 41:53). This is learning, the acquisition of knowledge, which the Quran contends must necessarily lead to faith in God’s Oneness by way of recognition of the truth of His revealed and natural signs. If man fails this his *raison d’être* and refuses to use his faculties out of sloth, selfish passion, or mundane fear, they will go dark. They will continue to register manifest information, even correlate their cumulative external implications, but they will not illumine their causal Truth, that is, God Himself, nor fathom the inner truth that He breathed into their own souls, nor apprehend the undeviating design of truth that He stitched into the very fabric of creation.

Thus, the Quran distinguishes between the re-collection of knowledge, as spiritual truth, and the accumulation of mere sensory perception, as material fact. The former lights the way for man to exercise his responsibility as God’s worshipper and vicegerent on the earth. The latter, on its own, renders him a mere prehensile oaf, an unjustifiably arrogant tyrant, who looks around himself and sees being only in what he presumes to be an inferior state of creation to his own. The result is that man forgets his agency in the name of God and becomes a force for creation’s corruption instead of its amelioration, including, albeit unknowingly, the condition of his own created soul. In this, he betrays the divine trust of ever-affirming his belief in One God as well the vicegerency in the earth with which God originally vested him, based on man’s individual and collective witness to uphold this affirmation. Thereby he enlists himself for suffering in this world and in the Hereafter.

It is for this reason, as well, that “faith” or “belief” (*imân*) is called as such. God has made it a clear product of knowledge not information and equipped his upright servants to discern it for and in themselves. Faith enshrines in the human heart the everlasting covenant between God and His “chosen” ones, those penitent souls who have believed in Him, His messengers, and His signs by choice. Therefore has God

decreed that none shall be forced into its spiritual contract.

﴿There shall be no compulsion in religion! For truly rectitude has been made clearly distinct from perversity. Thus whoever disbelieves in false deities and believes in God alone has truly grasped the firmest handhold, which is forever unbreakable. And God is all-hearing, all-knowing.﴾ (Sûrat Al-Baqarah, 2:256)

Nor are any (even the prophets) authorized to impose it on others.

﴿So remind the people, O Prophet, of the blessings and Oneness of their Creator, for you are but a reminder sent to them. You are not meant to be domineering over them.﴾ (Sûrat Al-Ghâshiyah, 88:21–22)

Man's choice of faithlessness, no matter its frequency or popularity, does not change reality. Worshipfulness is the essential nature of all created being, that which humans consider living and all that they shallowly deem lifeless. For, according to the Quran, worship of the One God is the necessary and universal constant among creation—the human creature being no exception to this. So even when man turns aside from the worship of his Lord, he cannot turn off the need to worship in his heart. He is ever in the demeanor of worshipping something. If the object of man's worship is not God, then it is, according to the Quran, false deities. These may be idols or other creatures, symbols, or concepts. When haughtily man thinks he worships nothing at all in some "pristine" state of utter unbelief, it is then that his face is prostrate to his own passions and whims.

Yet, at the very moment the human being realizes its need to worship its Creator to the exclusion of all associations and intercessions, it snaps upright and becomes immediately attuned to the overarching purpose of its creation, declared by God in the divine statement: ﴿And know that I have not created either jinn or human beings for any other end but to know and worship Me alone﴾ (Sûrat Al-Dhâriyât, 51:56). The result of this is not only to set man in accord with his own nature, but to synchronize him with the natures of all created things in the world, material and immaterial, which hymn without end the glory and the majesty of their Lord. ﴿The seven heavens and the earth and all that are in them give due exaltation to Him. For there is not a single thing but that it exalts Him with all praise. But you human beings fathom not their exaltations. Indeed, ever is He most forbearing, all-forgiving﴾ (Sûrat Al-Isrâ', 17:44). This is cosmic truth beyond the ken of human intellection, but immanent within the stilling deep of man's own soul. So how does one call it up?

Contortions of worship and plastic ritual—drained of spirit and hollow at the core—hold no value in the Quran. This is the mere dogma of appearances that man invents and occupies himself with, in an aimless search for solace or, more often, mindlessly following upon the traces of forebears who hold an “authority” no more meaningful than simple precedent. True worship is sound belief in the heart, realized in the practices emanating from this intention, practices that God Himself institutes among people in order to establish man in goodness with it and to help man lift up the spirit of his earth-clinging nature for the purpose of completing his humanity. It may take on the form of prescribed ritual. It may be a consistent positive act that confirms personal integrity; or a negation of a sort that demonstrates one’s will to resist some wickedness; or a word whispered in the night; or a deed dealt in broad daylight once in one’s lifetime. It may require one to part with what one holds dear, or even to call up the courage of a last stand. In the nature of the case, it is the whole of which these things are integral parts, tens of boughs branching off into heaven from a good and deep-rooted tree.

﴿Righteousness in the sight of God is not the mere turning of your faces toward the East or the West. Rather, true righteousness dwells in one who believes in God, and in the coming Judgment of the Last Day, and in the angels, and in every revealed Book, and in all the prophets; and dwells in one, who—despite his love for it—gives of his wealth in charity to close relatives and orphans, and to the indigent and the wayfarer, and to beggars, and for the emancipation of slaves; and dwells in one who establishes the Prayer and gives the Zakât-Charity; and dwells in all those who fulfill their covenant when they make a covenant, as well as in those who are patient during periods of affliction and harm and times of conflict. These are the ones who have been truehearted, and it is such as these who are the God-fearing.﴾ (Sûrat Al-Baqarah, 2:177)

﴿Do you not see how God has set forth this parable? A good word of faith, in witness of One God, is like a good tree: Its root is set firm, and its branches are in heaven.﴾ (Sûrat Ibrâhîm, 14:24)

The true aim of worship, in the wisdom of the Quran, then, is to abet the human being in carrying out his or her weighty obligations. Never is it a mere burden meant to prevent people from enjoyment in life.

Let us take four of the celebrated, but, perhaps, much underestimated, Five-Pillars of Islam as examples, for the moment, the all-important first one, that is, (1) the Testament to Faith, from which all of belief flows.

- (2) The Ṣalât-Prayer: Here is the hallmark of Islam, wherein Muslims stand before God to recite His Quran, bend at the waist, and bow their faces down to the ground before Him. It is, perhaps, the purest exhibition of humility before God left on earth. It is this! But it is also more, in accordance with our objective of enabling man to execute his heavy earthly responsibility, as mentioned just previously. The Ṣalât-Prayer is the Muslim's most effective antidote to humankind's toxic affinity for obscenity and the captivating allure of all indecent worldly pursuits that threaten to put out the inner light by which the soul sees. ﴿O Prophet! Recite to humanity all that has been revealed to you of the Quran, the Book of God. Moreover, duly establish the Prayer. Indeed, the Prayer guards one against immorality and evil. Yet, most surely, the remembrance of God in the life of this world is greater extollment for one still. And God knows all that you do﴾ (Sûrat Al-ʿAnkabût, 29:45).
- (3) The Zakât-Charity: These mandatory alms give the poor a "rightful" claim in the wealth of every believer. But what does it give its giver? What his or her money can never buy in all the world! A spiritual rinse for a soul soiled with the aggressive and acquisitive tendencies called forth from it by the hunt for the dollar and dirham of the marketplace. ﴿Take from their wealth a charitable offering to cleanse them and purify them thereby. Moreover, pray for them. Indeed, your prayer is a comfort to them. For God is all-hearing, all-knowing﴾ (Sûrat Al-Tawbah, 9:103).
- (4) Obligatory fasting: The abdications of the month of Ramadan (the ninth of the lunar year) are a humanly willed rupture of an otherwise more-or-less constant acquiescence to our sensual natures whenever the provocations of our bodies arise. Fasting has much merit as a means of training man out of his habitual self-indulgence, teaching him that, unlike much of creation, he possesses the will to abstain. Yet, it has a far higher objective. It is meant to instill in his breast a consciousness that God is ever-present, reading his thoughts, observing his actions. The effect is obvious: Man learns cautiousness, to think before he acts, and to cultivate a vigilant respect and awe of his Creator. ﴿O you who believe! Fasting is prescribed for you as it has been prescribed for those who have believed before you, so that you may be ever God-fearing﴾ (Sûrat Al-Baqarah, 2:183).
- (5) The Ḥajj-Pilgrimage: This required visit to the Ka'bah in Makkah is replete with benefits, from that of personal spiritual retreat,

renunciation of the world, and the accumulation of a massive supply of charitable-offerings of sacrifice that should be distributed to feed the world's stricken and poor. But its underlying objective is to indelibly imprint on the heart of the worshipper—by means of one's own time-, space-, and faith-compressing experience—the stark unity, the utter coherence, the difference-leveling truth of the sacred way upon which he or she has been guided, which brings one abruptly as if to a glimpse of humanity's Judgment upon the open white plane of the Hereafter. It is a path stretching uninterrupted back to the Patriarch Abraham ﷺ, leading down to the holy valley of the very first House of God on earth, and drawing the world-reduced pilgrim into the very vortex toward which he or she prays five times every day. Its primal purpose is to affirm the Sole God of all in the prejudice-crushing presence of a sea of indistinguishably cloth-clad, vast human diversity. Privilege is barefoot, presidents disheveled. Oneness: The unicity of God; the unity of man; the singularly inescapable destiny of the created returning to the dust from which it was created, and then, through resurrection, to its Creator unto a Day of Eternity. All this is intuitively, not academically, verified in the heart by the Hajj-Pilgrimage.

﴿Say: God has spoken the truth. So follow the sacred way of Abraham, the purely upright of heart—and never was he of those who associated gods with God. Indeed, the first House of God appointed for all people is that in the valley of Bakkah. It is most blessed and a source of guidance for all the peoples of the world. From the time of Abraham, there has remained in it clear signs—such as the Station of Abraham. Moreover, whoever enters its sanctuary shall be secure. Thus Hajj-Pilgrimage to the Sacred House in Makkah is owed to God as an obligation upon all people who are able to attain a way to it. And as to those who disbelieve this, know, then, that God is, indeed, self-sufficient, above any need for any of His creation in all the worlds.﴾ (Sûrat Âl 'Imrân, 3:95–97)

The real aim of worship, then, is to incessantly remind the human being—in the course of the sundry pursuits of one's life—of its provisional role in this fleeting world and its permanent destiny in the infinite Hereafter. Worship is the divine training paradigm that exalts the human being's spiritual fitness so that he can carry out the tasks and duties by which God will certainly try his soul against the performance of all other human beings in the open competition for His Paradise. This makes the Quran both the explanation and arbiter of the human

race for reality, the guidebook by which man can come to understand the nature and the solution to the test in which he finds himself so utterly and consequentially engaged.

IV. MORALITY: THE NEXUS OF FAITH AND CONDUCT

The Quranic message is in essence a moral prescription to civilize human behavior. Through a carefully balanced regimen of God-consciousness and worldly activism in its surahs and verses, it progressively links the passionate human heart to the will of its compassionate Lord within the concentric jurisdictions of self, family, humanity, and nature. Its aim is to fortify the moral fiber of frail man by imbuing him with a heightened sense of godliness, which it achieves in two ways: First, it instructs him with the divine commandments that will empower him to be a moral being “in deed.” It is for this reason that one finds the divine “style” of moral commandment common to all the Heavenly revelations. It is indispensable to the edification of man, and this enlightenment is the key to man’s psychological and corporeal freedom. For God desires to suffice humanity emotionally, apart from the concrete deterrence of law, to awaken in him his longing for transcendent exertion and assertion; that is, to lift the intent and achievement of man beyond a fundamental fear of the law’s threat of penalty and punishment—both as God has revealed it and as human beings themselves understand and organize it.

Rather, man has been released into the world by God, for a time, on his own recognizance and has been created to be, in the end, self-consciously observant, personally guarding, and socially courageous. Man is scrutinizer of his own conduct, inquisitor of his own thought, interlocutor of his own conscience as to the immediate intent and ultimate consequence of his actions. To all that is good and beneficial, seamless with the even path of equity and truth, he is diligently to make his way. When, inevitably, he finds himself on occasion delinquent of the decree of God, errant from the high road of righteousness, man is himself to true his spiritual direction, to reset his moral coordinates, for he has been accorded by God the interior apparatus of psychical self-correction and afforded by Him through His revealed Book the prospect of amending the conceptual and material acts that have caused him to veer from virtue.

In addition to commending the human being to moral action (and here is the Quran’s second way of infusing man with godliness), the Quran prepares one to attain his or her intended moral purpose by thoroughly raising one’s consciousness regarding the Creator’s “all-with-

ness”: ﴿He is with you wherever you are. For God alone is all-seeing of all that you do . . . and to God alone are all matters returned for just Judgment . . . For He alone is all-knowing of all that is harbored within the breast of people﴾ (Sûrat Al-Ĥadîd, 57:4–6). Again:

﴿Have you not considered that God knows all that is in the heavens and all that is in the earth? There is no private discourse among three but that He is the fourth of them; neither five but that He is the sixth of them; neither fewer than that nor more, but that He is with them wherever they might be. Then He shall tell them on the Day of Resurrection the due recompense of all that they have done in life. Indeed, God is all-knowing of all things.﴾ (Sûrat Al-Mujâdilâh, 58:7)

Thus does the Quran remind man that he is a creature whose life is an open book and who is both blessed with twofold goodness and tried by double jeopardy. On the one hand, he has been brought from nothingness to life, out of the sheer mercy of God, and given freedom, provision, and pleasure in a goodly habitat in the earth. Man has, moreover, been promised far better than this; namely, his heart’s worldly desire: perpetual life amid the enthralling delights of Paradise in the Hereafter, provided he believes and works righteousness in accordance with God’s will. On the other hand, man is duly accountable to God in this world, as well as the community of believers and humankind, for all that issues from him, with special moral value attached to the deliberate and intentional act. Furthermore, he is liable to punishment in the Afterlife, when God shall raise humankind from the dead for Judgment, if he turns heretical renegade or immoral profligate in his earthly life. ﴿So whoever does an atom’s weight of good shall see it; and whoever does an atom’s weight of evil shall see it﴾ (Sûrat Al-Zalzalah, 99:7–8).

At the same time that the Quran everywhere contextualizes for man that he is constantly observed and morally responsible, its Text also directly enjoins man (more than 250 times) to steadily internalize its ethic of pious fear of God—to have *taqwah* in the idiom of the Quran. This very sense is what the insistent repetition of the Quran’s celebrated most excellent names of God (*asmâ’illâh al-ĥusnâ*) amplify in the hearts of its readers as they chime out from surah and verse. Thus God is *Al-Baṣîr* and *Al-Samîʿ*, The All-Seeing and The All-Hearing; *Al-ʿAlîm*, *Al-ʿÂlim*, *Al-ʿAllâm*, The All-Knowing, The Knower, and The Supreme Knower; *Al-Ĥakam*, *Al-Ĥâkim*, *Al-Ĥakîm*, The Arbiter, The Judge (supreme authority), The All-Wise; He is *Al-Raqîb*, The All-Vigilant; and *Al-Qarîb*, *Al-Mujîb*, The Ever-Near, The All-Answering; He is *Al-Shahîd* and *Al-Muḥṣî*, The All-Witnessing and The All-

Enumerating. Yet, also the Quran cheers man by assuring him that God is *Al-ʿAfiww*, The All-Pardoning, and *Al-Ghaffār*, *Al-Ghaffār*, and *Al-Ghāfir*, The All-Forgiving, The Most Forgiving, and The Forgiver; this is in addition to the Quran etching in the memory of its readers God's sheer and immeasurable mercy.

Besides the Quran's incessant Textual and contextual orientation of man to the fear of God, or rather running like a tsunami just beneath its surface, or a whirlwind just above it, there is the constant sense of the swell and gust of God's menacing, nearing Judgment. It is a resonance built by the continually recurring mention of a looming "Last Day"; the gravity of an unseen, unpredictable end of the world, made palpable by a ubiquitous Hour of Doom sagging heavy from the Seventh Heaven, oppressing the atmosphere of the earth. This is what trips that breathless feeling of impending eternity, which the Quran so characteristically sets off in its recipients. The Quran's mellifluous literary cascade of implication and explication at first seems an almost cursory method of treating the fickle uncertainty of so inconstant and distracted a creature as man. Yet, within its verses, the continual coincidence of the cataclysmic through the delicate, the imminence of Heaven's timelessness loosed in mundane human tense, accounts, in part, for the Quran's tremendous power to alter people and the astonishing efficiency with which it hones to moral perfection the tremulous heart of man. The Quran's graduated effect, in recitation and realization, enables the human being—and so is it divinely intended—to steadily gather up all of its energies and deploy them in an all-out effort to gain the true goal of its earthly existence: To get back to the Garden from whence jealous evil and uncertainty expelled its parents.

This is the Quran's great exposition of the truest human equation: Faith, guided by Heavenly revelation, is mortal conduct—or rather mortal conduct as God meant it to be. For all man's activity is no more or less than an unbroken continuum of worship. That is why issues of the lawful and the prohibited, governance and conviction, are inseparably bound to questions of belief, even when the charters of human beings seek to reconstitute them as discrete. It is acts of virtue in the world, measured against the perennial values set forth in the scale of Heaven's religion, that bring balance to, fulfillment in, and the betterment of earthly life. These are the deeds that the Quran unflinchingly, and so very beautifully, recalls to the attention of an excessively diverted humanity.

﴿Say, to them: Come! I will recite what your Lord has in fact forbidden to you:

- ◆ That you shall not associate anything as a god with Him.
- ◆ And to your parents you shall be good.
- ◆ And you shall not kill your children because of indigence; We provide for you and for them.
- ◆ And you shall not come near lewdness, what is manifest of it and what is hidden.
- ◆ And you shall not ever kill any human soul that God has prohibited, except by what is lawful and right.

All this has He enjoined upon you, so that you may comprehend the commandments of God .

- ◆ And you shall not ever approach the wealth of the orphan in your care —except in the fairest manner, until he reaches full maturity and you return it to him .
- ◆ And in trade , fill the measure and weigh the balance, with all justice; We do not task any soul beyond its capacity.
- ◆ And when you speak out, be fair, even if one party is a close relative.
- ◆ And fulfill the covenant of God.

All this has He enjoined upon you, so that you may become mindful of God's commandments .

And command them, as well :

- ◆ Indeed, this is My way, a straight one. So follow it. And you shall not follow other ways, for they will separate you from His way.

All this has He enjoined upon you, so that you may be God-fearing. ﴿Sûrat Al-An'am, 6:151-53﴾

Elsewhere, the Quran seeks to reinforce these same commandments, which it accomplishes, not only by mere repetition, but also by restyling their very presentation. In this way, their importance is doubly highlighted, so that the reader might again be reminded of them, and delight in them, at one in the same time.

﴿O Prophet !

- ◆ You shall not set up any other god with God.
— For if you do , then you shall forever remain condemned as ungodly and be forsaken by Him utterly .

- For your Lord has decreed for one and all: You shall not worship other than Him.
- ◆ And to your parents, you shall be good.
 - Should either one of them, or both of them, reach old age in your care, then you shall not say to either of them even so much as: Fie!
 - Nor shall you rebuke them. Rather, say to both of them a gracious word, in loving kindness.
 - Moreover, lower for them the wing of humility, out of mercy, and say in supplication for them: My Lord! Have mercy upon them both—even as they have raised me up as a little one.
 - Your Lord knows best about what is within your souls. If you resolve yourselves to be righteous, then, indeed, to all those who are ever-penitent He is all-forgiving.
- ◆ And you shall give in charity to the close relative his rightful due in benevolent offerings
 - and also to the indigent
 - and to the wayfarer.
- ◆ But you shall not squander resources, even with the slightest squandering. Indeed, the squanderers are the evil brethren of the satans. And Satan has ever been most ungrateful to his Lord.
- ◆ Yet if you must turn away from those who are needy while you yourself seek mercy and means from your Lord—hoping ardently all the while for provision from Him which you can give in charity—then you shall say to them, a tender word of prayer, to ease their hearts.
- ◆ Thus you shall not keep your hand yoked to your neck out of stinginess, nor extend it to the utmost extent in extravagance. For then you would remain ever blameworthy and regretful. Indeed, it is your Lord alone who extends abundant provision to whomever He so wills. And He alone restricts it. Indeed, ever is He all-aware, all-seeing, of the condition of His servants.
- ◆ And you shall not ever kill your children for fear of indigence. We provide for them and for you. Indeed, the act of killing them is an enormous sin.
- ◆ And you shall not ever approach illicit sexual intercourse. Indeed, it is utter lewdness and a most evil way.
- ◆ And you shall not ever kill any human soul that God has prohib-

ited except by what is lawful and right. Hence, whoever is killed wrongfully, We hereby assign to his heir an authorization for retribution. Yet let him not exceed just bounds regarding retribution for the killing. For he is, indeed, to be aided in attaining justice.

- ♦ And you shall not ever approach the wealth of the orphan in your care—except in the fairest manner, until he reaches full maturity and you return it to him.
- ♦ And you shall fulfill every covenant you make. For, indeed, every covenant shall be answered for in the Hereafter.
- ♦ And you shall give a full and honest measure whenever you measure out goods.
- ♦ And you shall weigh with an even and just balance. That is the best of goodness and ensures a most excellent outcome.
- ♦ And you shall not ever follow that of which you have no sure knowledge, without first verifying its truthfulness. Indeed, hearing and sight and conceptions of the heart—every act of each of these faculties shall one answer for in the Hereafter.
- ♦ And you shall not ever walk upon the earth proudly exultant. For never shall you human beings be such as to perforate the earth with your steps. And never shall you stretch up to the mountains in height. As to all of this, O Prophet—its evil trespass is ever hateful with your Lord. This is of the divine wisdom that your Lord has revealed to you.
- ♦ And, again, you shall not set up any other god with God. For if you do, then you shall be cast into Hell, deservedly blameworthy, forever banished. ﴿Sûrat Al-Isrâ', 17:22–39﴾

Balanced upon the two great pinions of altruism and self-discipline, and borne aloft by the tailwinds of faith in Oneness and fear of God, any human individual is divinely deputized to make the stand of the prophets of old, to take up the reform of his or her society and the human community by way of joining up with and calling forth an open fellowship to enjoin what is right and forbid what is wrong.

V. THE HUMAN INTELLECT: BETWEEN BALANCE AND DIVERSITY

We began this portion of our survey of the Quran with the claim that it is really about civilizing man. Put another way, the Quran constitutes a Heavenly curriculum to teach the human being how to actu-

alize his humanity in full. Like any good curriculum, its goals are eminently measurable and brilliantly visual, as to the human product it shall, by God's will, produce—provided a person, a community, a society, a humanity implements it (and at any and all of these levels individually and simultaneously, incidentally). For the school of the Quran cares not for what the collective may think or say. It puts itself instantly and wholly in the service of its learners and is completely operational at all times in their lives, not suffering any of its pupils to be frozen by the lack of will, or even the overt obstruction, of others. On the contrary, at the outset, it adjusts the attitude and modifies the response of its students to the antagonistic sentiments, settings, and reactions that it foresees as “likely,” in order to immunize them against this. Indeed, it goes so far as to give a name by which to distinguish its striving student body, its moral graduates. They are the exclusive *﴿Servants of the All-Merciful﴾*. Rather, only to hear the Quran's mere articulation to us of our human possibility in becoming one of them makes the heart leap and the hair stand. It is the kind of sweet-breathed inspiration, mystic motivation, that could heal the sick, raise the dead—or make the sun rise over a benighted world again:

﴿Blessèd be the One who set high in the heaven constellations; and set therein a sun as a torch and a luminous moon.

God is the One who has made the night and the daylight successive—for whoever yearns to remember His majesty or yearns to be thankful to Him eternally—and such are the Servants of the All-Merciful:

- ♦ They are the ones who walk upon the earth softly; and when the ignorant or the belligerent address them, they say only: Peace!
- ♦ And they are the ones who spend the night, before their Lord, bowing their faces down to the ground and standing in Prayer.
- ♦ And they are the ones who say: Our Lord! Turn aside from us the torment of Hell. Indeed, its torment is unrelenting. Assuredly, it is a most evil residence and station.
- ♦ And they are the ones who when they spend are neither excessive nor stingy, but who stand firm evenly between these.
- ♦ And they are the ones who do not call upon any other god with God.
- ♦ Nor do they kill a soul—which God has prohibited—except by what is lawful and right.
- ♦ Nor do they commit illicit sexual intercourse.

For whoever does this shall meet the penalty of sin: Torment shall be multiplied on the Day of Resurrection for such a one. Thus he

shall abide therein forever, disgraced—except for whoever repents, and believes, and does deeds of righteousness. For the likes of them, then, God will substitute their misdeeds with good deeds. And ever is God all-forgiving, mercy-giving. For whoever repents after sinning and works righteousness, then, indeed, such a person has repented to God with a worthy repentance.

- ♦ And they are the ones who do not bear false witness.
- ♦ Moreover, when they pass by those uttering vile talk, they pass by honorably.
- ♦ And they are the ones who when reminded of the revealed verses of their Lord do not fall deaf and blind to them.
- ♦ And they are the ones who say: Our Lord! Grant us in our spouses and our children the joy of our eyes. Moreover, make us an exemplar of goodness for the God-fearing.
- ♦ Such as these shall be rewarded with the High Chamber of Heaven, for what they endured patiently in life.
- ♦ And they shall be met therein with a welcoming salutation and peace. They shall abide therein forever—a most excellent residence and station.
- ♦ Say, O Prophet: Never would my Lord even care for you, O people, were it not for your calling upon Him in worship and need. ﴿Sûrat Al-Furqân, 25:61–77﴾

Balance, Diversity, and the Human Intellect

THE QURAN brings instruction to man, but what is man to bring to it? The Quran insists on only one thing: That man unleashes the power of his mind (the “heart,” in the parlance of the Quran) to fathom its lucid signs. Man is not merely to apply his assumptions to this task, employing his exceedingly limited information base as a filter. He is to “exert” in the Quran’s contemplation the full force of his intellectual faculty, comprising the rational, spiritual, and imaginative dimensions of his soul. For man must “think” himself into the horizons of existence and into the recesses of his own soul, if he is to regain true consciousness of the original covenant of his creation; if he is to remember that he is, indeed, “that” creature, the one, he who was born to bear God’s witness. Again, the Human Covenant of Pre-Earthly Existence:

﴿Now, behold! Your Lord took from the Children of Adam—from their loins—all the souls that would become their posterity. And He made them bear witness to their own souls—saying to them: Am I not

your Lord? They said: Oh yes, indeed! We do so bear witness! This We did in the event that you should say, on the Day of Resurrection: Indeed, we were heedless of this truth. ﴿Sûrat Al-A'râf, 7:172﴾

The Quran, therefore, evinces an unequivocal and profound aversion to any idea that attempts to imprison human thought within the dispiriting walls of the physical realm. How shall man ever actualize his upright stature, his originally pure nature, his longing for the divine if he is crushed by the incessant secular catechism that he is but the sum of his instincts, the slave of his sensualities, the mere clump of mud from which he arose; that he is forsaken and missionless, time's funny gene trick without purpose! Whoever acquiesces in this conjecture and willfully shuts up the portal of his own thought, the Quran censures with blame in this life and the next. Such was the sin of a fallen people of the ancients whom the Quran calls the People of 'Âd, a name that, hauntingly for humankind, translates (in one of its Arabic word forms) as 'recurrence' or 'return,' and (in another) 'willful transgressor.' They were a prodigious tribe that had received God's admonition and guidance on the tongue of a chosen messenger from among themselves. But they belied it all, with proud belligerence. God says: ﴿We had endowed them with the faculties of hearing and sight, and hearts to comprehend. Yet neither their hearing, nor their sight, nor their hearts availed them in anything good, for they were set on disavowing the revealed signs of God﴾ (Sûrat Al-Aḥqâf, 46:26). So God razed them from the face of the Earth.

The Quran does not want to inculcate in man a belief that will sweep him to the extremes of either unconditional renunciation of the world or categorical revulsion of the created, for the former leads to neglect and the latter to violence. Rather, it calls men and women, who would of their own accord enter into the free fellowship of God's willing submission, to a modest path midway between these fringes: A blessed medium, wherein one fully partakes of all the world, but abstains from an indulgence in it that many idealize as the highest good in life, the shifting source of moral value. As Muslim scholars have coined it: The world is to be held in the hand, not in the heart. One preserves a sense of esteem for life and a love for all being but resolutely refuses to elevate the created to a divine station of adoration and repels all that seek to subvert godliness in man or pervert the wholesomeness of creation. ﴿And so it is that We have now appointed you Muslims the Chosen Community of the Midmost Way, to stand as witnesses to the revealed truth before all people, and for Muhammad, the Messenger of God, to be a witness before all of you﴾ (Sûrat Al-Baqarah, 2:143). Obviously, this is no sanc-

tion of isolationism. On the contrary, it is a commission to speak with the single voice of the prophets, to take up their unified stance for truth and justice in society. Even if others elect not to join in the conviction espoused here, they, nonetheless, share in a common humanity and responsibility that the Quran demands be universally acknowledged. Indeed, as previously noted, this mutual recognition is among the prime objectives of human existence on earth. ﴿We have made you peoples and tribes﴾—that is, branching off in the world from one father and mother—﴿so that you may come to know one another﴾ as equals with common rights and responsibilities (Sûrat Al-Ḥujurât, 49:13).

This, then, is the balance in which the Quran calls humanity to live. God commands man to believe, but He accords him the prerogative of unbelief. Believing man is never to relinquish his right to live the life of faith and is, moreover, to strive with mind and main to ensure that this remains the sovereign right of all his fellows on earth. But he is not to curtail the original state of freedom that God has afforded others, the condition of independence from which they are to make the premier decision of faith, even if they openly reject God. God sanctions choice for man, but He attaches the unseen dimension of moral responsibility to each and every word, deed, and thought man chooses, and these will all certainly be accounted for.

﴿For each faith-community among you We have appointed a Divine Law and a way of life. And had God so willed, He would have made all of you one faith-community without choice. But He has intended to test you in what He has given you. Thus race with one another to good works! To God is your return—all of you. He shall then tell you the truth about all that you have been disputing.﴾ (Sûrat Al-Mâ'idah, 5:48)

Diversity is, then, truly the way of God's world, including in the most sacred matter of creed. ﴿He is the One who has created all of you. Then some of you become disbelievers and some of you become believers﴾ (Sûrat Al-Taghâbun, 64:2). Despite this variance, however, humankind is to live as an extended family—accepting each other, not disavowing one another, speaking and listening to each other, not aggressing against, or attempting to silence or force conversion on, one another. To aid us in maintaining this attitude of tolerance—for the human being tends toward impatience with the differences of its own—the Quran, as we have just seen, reminds humankind that the many disputes and problems whose truth we are unable to resolve in life God shall, most surely, not fail to determine with swift and just recompense

on the Day of Decision, the destined Meeting of Judgment, at the time of our resurrection into the Afterlife; for He is, indeed, the «Lord of All the Worlds» that human beings name and to which they may lay claim (Sûrat Al-Fâtiḥah, 1:1).

Here, then, is the immortal meaning of religion, its divine definition, from eternity to infinity, extended endlessly beyond the petty, sectarian, truncated description that human beings have falsely ascribed to it. Here too is the very essence of Islam as limned in the Quran. Accordingly, one beholds the Quran strictly forbidding its messenger, the Prophet Muhammad ﷺ, from giving in to the tremendous pressure his tribal peers brought to bear upon him to narrow religion's conception, to confine it to a "special" race, a "native" culture, a "caste" of bloodline or class—something unattainable by "the rest," inaccessible to any "other." For how utterly obvious it is in even a moment's consideration that the very nature of Heavenly faith *must be* to reach beyond all time and the material, into every generation, and through all space into every nation and the spiritual. Whenever God has revealed His commandments to one or more of His chosen prophets, then and there *must be* true religion, immutable in its basic message for all history and humankind, pristine between the two spooled ends of the scroll of time.

Thus did the Quran command the Prophet ﷺ who received its final divine communiqué on behalf of man to resolutely reject whoever called him to partisanship in religion. Nor was he even to countenance constraint of this expansive meaning of faith. Nor was he ever to digress upon his own traces from its universal call to One God and the oneness of His Heavenly message to all people. This remains the Quran's unaltered and inalterable claim upon whoever would ardently uphold the unity of revealed truth and vindicate the brotherhood of its messengers. Such are the believers whose hearts quake with buckling fear and dizzying hope at the remembrance of the gathering Judgment of an awesome Day.

«So to this upright religion of all the prophets call everyone, O Prophet. Moreover, keep steadfastly straight upon God's path, even as you have been commanded. Thus you shall not follow their whims, which have led them to division. Rather, say to them: I have believed in all that God has sent down in every Scripture. Moreover, I have been commanded to do justice between all of you. God is our Lord and your Lord. For us shall be the recompense of our deeds. And for you shall be the recompense of your deeds. Let there be no dispute between us and you, for God will gather us all together on the Day of Judgment, and to Him alone is the ultimate destiny.» (Sûrat Al-Shûrâ, 42:15)

2

SPHERE TWO

THE QURAN AND ITS SELF-REVEALING NAMES

THE NAME AL-QUR'ÂN ("the Quran," as it appears in the title of this interpretation and throughout) is the most recognized name of the Sacred Text of the revealed religion of Islam. It is also the name that the Scripture of the Quran uses most often to identify itself. In Arabic, the word *qur'ân* means "recitation." This specifies the way its human messenger, Muhammad ﷺ, received it: as Heavenly revelation verbally recited to him; the way he conveyed it throughout the duration of his life: in the mode of oral recitation; and the way that those who learned it from Muhammad ﷺ communicated it to others: by reciting it aloud to them, in successive relays down through the generations in precisely the same manner in which they heard it. This represents an unbroken chain of transmission in the world from the moment the first five verses of its revelation (see *Sûrat Al-'Alaq* (96)) breached human history to our own time—at the occasion of this writing, nearly 1,395 solar years (1,438 lunar years) hence. Indeed, in the Quran's own words: ﴿It was the month of Ramadan in which the Quran was first sent down as guidance for all people﴾ (*Sûrat Al-Baqarah*, 2:185). This fixes its occurrence in the ninth month of the Islamic lunar year, about thirteen years before the Hijrah, or Emigration, of the Prophet ﷺ to Madinah from Makkah, the event that begins the Islamic calendar. So, the revelation of the Quran commences in the solar month of June 610 C.E., according to contemporary calendaring.

The Word Qur'ân in Arabic

To delve somewhat deeper into the term 'Quran' as a matter of language, the word occurs nowhere else as a title to a tract of any sort, oral

or written, religious or otherwise, before the Quran's revelation. Nor has the word 'Quran' been used to name any other book or literary production since. By its own account, the name 'Quran' has been designated as such by divine mandate. «Indeed, this Quran guides humanity to that which is most upright» (Sûrat Al-Isrâ', 17:9). Therefore, one may apply the appellation 'Quran' to either the entire Book or a portion of it with equal validity. As a defined proper noun, *Al-Qur'ân* is commonly pronounced with a glottal pause, called a *hamzah* in Arabic (often represented in English transliteration by an apostrophe: ') between the Arabic letter *râ* (rolled *r*-sound) and the subsequent *aliph* (long-vowel *a*-sound), correctly transliterated as 'Qur'ân,' or 'Qur'ân.' (See "A Note on the Arabic Language and Its Transliteration and Pronunciation" in Volume II of the Deluxe Edition.) The word 'Qur'ân,' however, is not uncommonly pronounced in Arabic without the glottal *hamzah* sound, in which case it also may be represented in English as 'Qurân.' Older Anglicized renderings, such as 'Koran,' or the Francophone 'Coran,' have been steadily abandoned in academic writings, although they linger in the somewhat recalcitrant editorial style sheets of the popular media. This text represents the word 'Quran' without vocalization symbols or diacritical marks, owing to its commonness in both this work and, increasingly, in the English language.

The Quran, as the title of the Sacred Scripture of Islam, can be traced to several descents, all simultaneously consistent within its own experience. (Simultaneity, or multiplicity, of significations is a phenomenon that characterizes the multilayered meanings and multidimensional truths of the Quran's message, both in its specific verses and surahs and in the timeless relevance of the Quran in its entirety for all people everywhere in all conditions. Muslims uphold this phenomenon as a proof of its certain divine origin.) The very first word of the Quran's revealed recitation was the Arabic imperative *iqra'*, "Read!" or "Recite!" Hence, the Quran is that divine utterance that God has enjoined to be recited, in other words, "The Recitation." The name Quran also reflects an Arabic word form whose structure connotes the "coupling" of things, for the Quran is that which links words together into divine signs, or verses (s. *ayah*, pl. *ayât*); verses into independent segments (s. *surah*, pl. *suwar* (designations to be addressed forthwith)); and segments into an intentional Heavenly Book. The term 'Quran' also may derive from the word *qarînah*, that is, circumstantial evidence, or an indicium, since it contains facts or indicators whose recondite and consistent truths must necessarily proceed from the Creator, and not mortal authorship, thus substantiating its divine origin.

The unproven notion, forwarded by some in the Orientalist milieu, that the word Quran has Aramaic roots has been debunked by the special researches of Arab linguists who specialize in the Quran. Such theories were posited, in part, because of certain tenuous, even sentimental, assumptions that organized the relationships between the Semitic languages (including Akkadian (now extinct), Aramaic, Syriac, Hebrew, Amhuric (or Ethiopic), and Arabic) with respect to their ages, histories, and derivations, which increasingly have been shown to be suspect. Persuasive evidence mounts, including studies of early cuneiform and hieroglyphics, that show Arabic to be by far the oldest and, likely in some form, to be the mother of all these tongues, with ancient Arabia as the cultural hearth, the regions from which originally nomadic peoples emerged. What is sure is that the word Quran itself occurs more than seventy times in its own Text, with no single occurrence as such established in any of the other Semitic languages, including pre-Islamic Arabic itself.

The secondary name that the Quran most frequently uses for itself is, simply, *Al-Kitáb*, or “The Book,” as in ﴿this is the Book of God﴾ (Sûrat Al-Baqarah, 2:2). Elsewhere, ﴿All praise is for God alone, the One who has sent down the Heavenly Book﴾ (Sûrat Al-Kahf, 18:1). This epithet it holds in common with the other Heavenly Scriptures that appeared in the geographical heart of the world of antiquity, notably the Torah and the Evangel. The name “The Book” establishes that the Quran is, in fact, both a “scripted” and “inscribed” Sacred Text in an existing category of which human beings are aware. The former sense, that of the “scripted” revelation, emphasizes the Quran’s physical reality in human history; namely, that from its inception it is divinely classified in the same elite genre with, and is meant to play a role similar to, the Heavenly revelations that preceded it. The latter notion, that it is “inscribed,” highlights its metaphysical reality: The Quran is celestially preexistent (to earthly life) as part of the Preserved Tablet of Heaven—the timeless record of all things—from which it was sent down into the world. Moreover, both these names, “The Recitation” and “The Book,” are divine indications that the Quran would manifest and perpetuate in the world by virtue of both internal and external means, aural and mechanical agencies; specifically, that of memorization in the human heart and writing by the human hand, respectively. The decree to reveal and preserve the Quran, as in all things, is God’s, but His instrument of preservation shall be man—explicitly, His willing servants among them.

The very first of people to memorize the Quran was the Prophet

Muhammad ﷺ, himself, followed by his Companions رضي الله عنهم, and the two generations after them, named the Successors, and the Followers of the Successors. This entailed a complete four-echelon generational constellation, with each subsequent cohort and generational alignment proceeding in turn. The Prophet ﷺ was, moreover, the very first to order the Quran to be written and, foremost, as well, in directing that parts of it be conveyed to the peoples of other lands, or approving of such acts—his Companions, the Successors, and subsequent generations duly emulating him in all of this.

Names of the Quran and the Numinous Effects of Its Message

If one is to read the Quran with at least modest awareness, it is important to understand the connection between three of its intents: (1) its message, (2) the names by which it describes itself, and (3) the chief product it seeks to bring forth, specifically, a kind of human being. From the Quran's many self-given names, we can discern crucially important aspects of the consciousness it created, first and foremost, in its Messenger ﷺ and, through him, in the men and women ever at God's service and in His Prophet's ﷺ faithful company, dubbed the Companions, for they were the ones in the first instance whom the Quran remade, first cultivating in them the highest levels of spiritual reflection, psychological and physical restraint, and social civility; then inspiring them, through these auspices, to redirect the splintered torrent of human history toward ontological and moral ends consistent with an inexorably nearing Hereafter, wherein God shall deliver His final judgment on humankind.

Astonishing as this human transformation was in its time, more stunning still is that it was not merely a one-time, mythical wonder. It was a tableau to be reenacted, again and again, on the global stage—an always unexpected spiritual awakening cascading spectacularly down the centuries among the most diverse peoples and in the most unlikely places. From where did this energy for such complete renovation come? From what essential force did it emanate? The Quran, in fact, identifies itself as such a life-giving Spirit (*Al-Rûh*). Then what miracle does it hold that stirred, with just a word, the dissolute and the destitute, the benighted and the indulged, to such undaunted faith—all falling, as it has been so aptly described, like so much unflinching light all about them? And the more urgent question of our own times: Can it still stir?

The answer that leaps first from the Quran is its name *Al-Tanzîl*, literally, “The Descending”—which proclaims that this Book is “The Sent Down” message, or even “The Heaven-Sent,” from the High

Holy One Himself. Hence, this appellation is, perhaps, best rendered by the title “The Revelation.” Yet, in all cases, it means that the Quran is of a divine origin. Thus, its words cannot lose their power. ﴿This is the revelation from on high of the Book wherein there is no doubt, from the Lord of All the Worlds﴾ (Sûrat Al-Sajdah, 32:2). ﴿The revelation of this Book is from God on high, the Overpowering One, the All-Wise﴾ (Sûrat Al-Zumar, 39:1; see also Sûrat Al-Jâthiyah, 45:2, and Sûrat Al-Ahqâf, 46:2).

That is to say, while the Quran as a Book is thoroughly concerned with human affairs in the world, and guiding the human being to the good life in both the lower world and the Hereafter, it is, nonetheless, in its every word and verse, divine dispensation from the Ensouler, Himself. Therefore, it is also known by the name *Kalâm’Allah*, or the Speech of God, a designation intended to affirm in the hearts of people that the Quran has originated from the Creator of the universe and is, verbatim, His very own words in the human language in which He chose to speak them. This is to negate doubtful thoughts that may whisper within the souls of humankind that the Quran has come from some other source, or, as has been claimed of other books, that it has emanated from God by way of an unspoken inspiration that was then put into words by men, angels, or other intermediaries. The Quran’s verses explicitly and implicitly confirm that its words are God’s speech—in the instruction to Muslims, for example, that in their polities they are to grant asylum, even in a state of belligerence, to anyone whose heart is drawn to listen to the divine discourse ﴿until he hears the words of God﴾—meaning the Quran itself (Sûrat Al-Tawbâ, 9:6).

The Quran also characterizes itself as *Al-Dhikr*, “The Reminder,” or “The Remembrance,” and also, a variation on this, *Al-Dhikr al-Hakîm*, “The All-Wise Reminder.” ﴿This account that We recite to you, O Muhammad, is among the signs of your prophethood and a confirmation of the truth of this Quran—the All-Wise Reminder—for all humanity﴾ (Sûrat Âl ‘Imrân, 3:58). For one, the word *dhikr*, or ‘remembrance,’ points to the Quran’s lofty position with regard to the world, for among its meanings is “glory” or “honor.” It also informs people that one of the Quran’s supreme functions is to constantly remind them that their Creator is none other than God, that He alone provides for them from the sky and the earth, and that, therefore, they are not to neglect His remembrance in thankfulness. They are not to take other things as gods apart from Him. They are not to assume that other than God sustains their being or feeds them. They are not to forget how they are duty-bound—by way of godly gratitude—to steward

the earth and all that has been subjugated to them in it by Him, in accordance with His all-wise commandments. Moreover, never are they to be remiss in recollecting that they shall, most surely, meet Him for Judgment and to receive their eternal disposition in the Afterlife. Furthermore, since God has imbued the Quran with glory upon honor by His own sacred word, it endues this aura of dignity upon each individual, every community, and any generation that believes in its message and upholds its guidance ardently. «Truly, We have sent down to you a Heavenly Book that bears in it your glory and eminent remembrance for all time. Will you not, then, understand?» (Sûrat Al-Anbiyâ', 21:10).

The Quran instills in the human personality it seeks to build a distinction by which the Torah of old is also characterized in its verses. «Blessed be the One who has sent down upon His servant Muhammad the Quran as the Criterion, so that he might be a forewarner to all the worlds of the nearing Judgment of God» (Sûrat Al-Furqân, 25:1). Hence, it is "The Criterion," *Al-Furqân*, that distinguishes truth from falsehood, right from wrong, the wholesome from the harmful, the sound from the corrupt—not only in terms of one's belief and creed, but in all the archetypal moral objectives of one's life. «It was the month of Ramadan in which the Quran was first sent down as guidance for all people, having in it clear proofs of divine guidance and the criterion for right and wrong» (Sûrat Al-Baqarah, 2:185).

Thus, the Quran descends upon the human being in spiritual radiance as "The Light," *Al-Nûr* (24), shed from Heaven to illumine the dark places of his world. Centuries of human controversy within the communities of God's previous revelations all but obscured the revealed truth, for they tarnished the reflective organ of human insight, man's heart. By the light of the Quran, it could once again see God's truth with certainty. Finally, the world of men could rid itself of the legacy of frightful hesitancy that had nearly sunk it and the human race into irretrievable despair about faith. The Quran has now lighted that path. Man can see plainly the higher ends of his existence, the hopeful realm of his eternal salvation and happiness, and the moats of illicit peril threatening to waylay him in his crossing. With sure footing upon the lawful stepping-stones that God has laid down in His servant's way, he may return safely now to his heart's ardent longing, his only Lord and King.

«O People of the Scripture! Truly, Our Messenger has come to you to make clear to you much of what you have been concealing of the Scripture—and to pass over much that is not essential. Truly, there

has now come to you from God a guiding light and a clear Book in this Quran. By it, God guides whomever follows His good pleasure along the pathways of peace. And, thereby, He brings them out from the veils of darkness into the light—by His permission. Thus does He guide them to a straight way of salvation.﴾ (Sûrat Al-Mâ'idah, 5:15–16)

The Quran is supremely aware that there are among humankind those who will deny ever having pined for divine clarity or Heavenly truth, who will belie having grieved over any loss of a sense of nearness to God. ﴿That is because their messengers, indeed, came to them with clear and miraculous proofs from God. But they would say in arrogance: Will mere mortals guide us? So they disbelieved and turned away. Yet God is self-sufficing with no need of their faith. Indeed, God alone is self-sufficient, all-praiseworthy﴾ (Sûrat Al-Taghâbun, 64:6). Such are the ones who enwind themselves in the thickening dark matter of brute existence, believing that shut eyes will keep them safe. In the feckless tomb of temporal life, they enwomb themselves till they die, thinking that no pick exists to unlock their graves, no power lives to reset bone and reclothe flesh, and then, at once, send them flying headlong like locusts on Judgment's desperately dark, stark plane. Yet, the Quran excludes not even these from the infinite wisdom of its bottomless still waters, the showering cloudbursts of its all-merciful rain.

﴿Those who disbelieve have alleged that they shall never be raised from the dead. Say, O Prophet: Oh yes, indeed! By my Lord! You will, most surely, be raised back to life! Then you will, most surely, be informed of all that you have done in the world. And that for God is ever so easy. So believe in God and His messenger and the Light of the Quran that We have sent down. For God is all-aware of all that you do. The Day He shall gather up all of you for the Day of Gathering—that is the Day of Mutual Loss and Gain. For whoever believes in God and does righteous deeds in life, He shall then absolve him of his misdeeds and admit him to Gardens of Paradise beneath which rivers flow—to abide therein, forever and ever. That is the magnificent triumph! As to those who disbelieve and belie Our revealed signs, they are the Companions of the Fire of Hell—wherein they shall abide forever—and a most woeful destination it is!﴾ (Sûrat Al-Taghâbun, 64:7–10)

Because of the limited nature of its understanding, the human being requires “Self-evident Proof” for all that it shall ever know with certainty. This is, in Arabic, *Al-Burhân*, another name by which the Quran

identifies itself in its verses, for it contains unmistakable signs that enable man to know his Maker, the mystery of his own existence, and his all-important destiny without doubt. Rather, when believing man unfolds in its leaf the secret of his life and death, he reads in them good news upon glad tidings, success in the world, and triumph in the Afterlife—and the admonition of a just recompense here, and in the Hereafter, for his heartless adversaries.

Yet by these same words of the Quran, any person may, indeed, heal him- or herself before death catches him up, for this Book is the long besought *Al-Shifā'*, "The Panacea": It is both balm for the wounds of his sin and its salutary preventative; the antidote to the shame of his hypocrisy and its therapy; the tonic to end his blind wandering and the restoration of his inner sight; the calmative to quiet his apprehension and the potion of his perpetual peace.

Man is to have no fear that the fount of the Quran shall ever diminish, finish, or fail—either in the categorical guidance that it promises him, or in the beauty to which it bears him in his meditations. For the corrupting touch shall never attain it, and the humiliating tongue shall forever fall short of gainsaying it, as God Himself has sworn to its abiding protection, unlike its precursor revelations that He entrusted to men, who proved weak. «Indeed, it is We alone who have sent down the Quran as a revealed Reminder to humanity of the way of God. And, indeed, We alone shall forever preserve it» (Sûrat Al-Hijr, 15:9).

So let the human heart be at rest in the comforting knowledge that God's Book is *karîm*, "All-Gracious," in the largesse it gives without stint or end. It is *hakîm*, "All-Wise" in the wisdom it is forever dispensing, wherefore it was sent; *mubâarak*, "Most Blessed," in the profuse goodness it stows for all human beings, vouchsafed by God for all life and all the Hereafter without end. It is further *majîd*, "All-Glorious," in its awe-inspiring beauty, sublimity—complete perfection—in the highest moral and spiritual plane to which it causes the human soul to ascend. It bestows everlasting dignity to all who adhere to it, ever-increasing love upon all who are sincere with it, ever-glowing resplendence within every heart whose hopes and fears are kindled in it. Its utterance is clear and conspicuous (*mubîn*) and sets forth the details of all the distinctions (*mufaṣṣal*) needed by every human being in his or her endeavor to discern the true from the false, and the impure from the clean.

Nor need one lament the loss of previous revealed wisdom contained in the Scriptures of old, as the Quran preserves in its extant Arabic what they held in languages and wordings now vanished or obscured by time.

«Yet before it, the Book of Moses was similarly revealed as an exemplar and mercy. And this Quran, too, is a revealed Book—indeed, a confirmation in an Arabic tongue of all the Heavenly Scriptures that preceded it—to forewarn of God’s nearing Judgment all those who have done wrong by false worship. Moreover, it is a glad tidings of everlasting delight in Paradise sent to all those who believe and excel in doing good.» (Sûrat Al-Ahqâf, 46:12)

Indeed, because «this Quran is a clear declaration of divine truth for all people», it encompasses the generations of all periods, from the first moment of its declaration to the lattermost days. «Thus it is Heavenly guidance and an inspired admonition for the God-fearing», whether male or female, and from every race and place (Sûrat Âl ‘Imrân, 3:138). This fact elevates to the foremost duty of every believer, and the Muslim community as a whole, the obligation to make the Quran’s declaration accessible to every person on the face of the earth.

For in the end, the Quran is the «very essence of truth» revealed from the One who is *the* Immortal Truth, who created all things *with* the truth, and who sent it down for the explicit purpose of keeping truth alive for man in the world. By whatever eminent name, then, that it may rightfully be called (its scholars recording as many as fifty-five titles and attributes for it from its own hallowed pages), this Quran is the Book of man’s guidance, no doubt. Yet, it is not *of* man, nor of the Muslims among men, nor even of the Prophet ﷺ himself. Rather, it is the age-old prophesy come to pass at last: To put into the bland mouth of matter-bound men, on the tongue of a noble messenger, the fiery word of the Sole Transcendent, the Overpowering One, the Most Magnified, the Most High. The Quran is nothing less than this miracle, the verbatim Heavenly Recitation of God.

3

SPHERE THREE

THE REVEALED STRUCTURE OF THE QURAN

THE QURAN IS the Book of God and resembles no literary work of man, either structurally or stylistically. It is its own convention, following a “publishing” standard that human beings have never established and cannot replicate. The closest analogy to the *word* of the Creator in the revelation of the Quran is the *work* of the Creator in the design of nature.³ Just as God has made the conditions and position of the world favor balances so fine and varied that a profusion of beings spring into every conceivable state of matter—animate, inanimate, and the mysteriously in-between—leaping into life from seemingly every magnitude of existence—so too has He uttered a Scripture of an expression so exquisite, a scope so inclusive, a depth so fathomless that no human measure other than incalculable awe exists to calibrate it. Like the natural world it mirrors, it too has echelons of being and meaning. Much can one readily perceive from it. Infinitely more can one discern with sustained reflection and study of it. As for what one glimpses in its unseen beyond, it is transporting.

Thus if one comes to the Quran looking to read a man-made book, frustration is his or her just end. This is as true for the uninitiated as it is for those who disingenuously claim mastery over it and renunciation of it in the same breath. From the singular God, one ought to desire—rather, *must* anticipate—the singularly unlike. As to those who attune their heartstrings to this kind of sincerity (whether out of definite faith or undefined honesty), the Quranic concerto never disappoints: Forte of God! Lilt of human hope! Chant of justice! Profound moral mantra! Sublime hymn! Unchained melody unto a Day Hereafter! Such is the Quran. How alien is its immortal originality and native its human inti-

macy at one and the same revealed moment! The great Quran scholar Muhammad Diraz (Azhari-shaykh *cum* Sorbonne philosopher) has addressed the flawlessness of the Quran's integration of sundry form and singular purpose as an unambiguous sign of the inimitably divine creativity behind it that we now speak to. In his attempt to describe the intra-coherence of the longer surahs of the Quran, he begins by comparing them to a "single edifice whose rooms and corridors conform to a consistent design." He soon confesses this a useful but still "inadequate" analogy for the kind of immaculate synergy of internal integration that the subdivisions of the Quran achieve. Rather, he continues:

The parts and passages of each surah are coupled together and brought into perfect harmony, even as are the members of the human body. Between any two passages, an inherent link unites them, just as two bones articulate at a joint, while a mass of connective tissue and ligaments perfects the linkage. Supported by the two bones, the two members are then linked by arteries and nerves. Moreover, the whole surah moves in a singular direction to fulfill a [larger] particular purpose, even as we see the human body has an individual stature, while all its members perform different biological functions that assist in accomplishing one purpose.

Dr. Diraz is not merely essaying a description here. He has applied his literary analysis to the longest of the Quran's surahs, demonstrating the uncanny coherence between its words and sentences, on the one hand, with the wisdom of their syntactical and structural arrangement, on the other. Scholars besides him, with names like his, as well as others with names that might ring more familiar to the reader, have done similar stylistic dissections of surahs, or even of the whole Quran, with like results. Their aim is to show that the Quran realizes a union so complete—between the configuration of a merely human language (Arabic) and its stated divine function (to inform the human being of things it cannot touch but that it needs in order to feel whole and to become successful)—that it is necessarily a miracle, an act of speech beyond mortal thought, beyond human scope, beyond any individual creature's, or the sum of all of creation's, literary or esthetic capacity.

For our introductory purposes, however, this exposition brings us only to the outer orb of the Quran's description. Yet, even at this level, it is peerless.

The Unique Units of the Quran as a Text

ON THE MACRO-LEVEL, the Quran is divided into *suwar* (s. *surah*) and the *suwar* into *ayât* (s. *ayah*). The Quran is made up of one hundred fourteen (114) *suwar*, a term in plural form in Arabic that English-speaking Muslims have almost universally anglicized as ‘surahs,’ a word used in this writing as well. The total number of *ayât* (also anglicized as ‘ayahs’) is six thousand two hundred thirty-six (6,236). They contain a sum of seventy-seven thousand four hundred ninety-seven (77,497) words, or *kalimât* (s. *kalimah*). These are the native divisions of the Quran, the first two coined by the revelation itself for itself, and wherein resides its inimitability (a subject to be discussed later). *Surah*, as a division of the Quran, is sometimes translated by the English ‘chapter,’ though this is inevitably (and, perhaps, substantially) misleading. The term ‘verse,’ for the Arabic *ayah*, has gained acceptance based on analogy with the Bible and other religious texts, and in this sense is not confusing, though, as we have seen in the section of this book entitled “Before You Read” (and as we shall again address later), a great deal is lost in using the word ‘verse’ to translate the Quranic term *ayah*. There are other textual devices that Muslims subsequently innovated as measurements for the Quran, but they are considered external and supplementary aids to serve people in their quest to access and learn these divinely defined categories.

I. THE SURAH

Surah number one is called Al-Fâtihah, or “The *Surah* of the Opening,” which Muslims must read in each standing of every ritual Prayer. The last *surah*, number one hundred fourteen, is called Al-Nâs, or “The *Surah* of All People.” (The Table of Contents of this volume introduces the advent and development of the naming scheme for the *surahs* of the Quran).

Etymologically, the term *surah* names any lofty position or high point. From this meaning, the Arabs derived the phrase *suwr al-madinah*, or “the city walls,” the word *sûr* in this expression denoting “walls.” The word also came to be used for a “wall” or “gate” surrounding a house. It is this connotation that the Quran appropriated for itself, without literary precedent in Arabic, to indicate a Quranic division that contains within its perimeter a set of defined “signs” as distinguished from other “neighboring” collections within the Quran, just as a fence marks off and encompasses distinct properties and ownership of improvements and assets.

Regarding the word *surah*’s connotation of “high point,” this too is

reflected in its use as the revealed name for the particular divisions of the Quran. Each of the Quran's surahs marks a separation, as though by a high structure, that distinguishes it from the other lofty edifices that flag the Quran's unique partitions. In this sense, each construction comprises a revealed theme or motif that is special to it and that gives it an identifiable personality. Simply stated, the surah is an independent piece of divine revelation specific to the Quran. It is made up of "signs" (that is, verses), which have a beginning and an end, and an order from first to last, and that convey an express part of the message of the Quran.

One finds this designation (of surah) in various places in the Quran, for example, in the opening verse of Sûrat al-Nûr (24), "The Surah of Divine Light": ﴿This is a surah of the Quran. We have sent it down as Heavenly revelation and ordained the obligations herein. And thus, We have sent down herewith verses of clear intent, so that you may become mindful of God's commandments.﴾ Length, however, plays no generally defining role in the determination of what constitutes a surah. The longest surah, the second in the order of the Quran (known as Sûrat Al-Baqarah, or the surah containing mention of 'the cow' by which God tested the Children of Israel), is two hundred eighty-six (286) verses, comprising about a twelfth of the Quran. The shortest of its surahs is Al-Kawthar ((108) which mentions 'the abundance' that God has given and stowed away in the Hereafter for the Prophet Muhammad ﷺ), containing only three verses totaling barely two lines.

Each surah has a popular name by which it is known but that is not part of its revelation, that is, the surahs were not formally named by God, as part of the Quran's verbatim transmission, with the titles they now carry. Rather, these names were based, as in the two examples just cited, upon a word, incident, or theme mentioned in or characterizing a particular surah. Their names thus came about naturally, by common consensus, in the time of the Prophet ﷺ as people sought to establish familiar references to these initially nameless surahs. For this reason, a number of them have more than one name, like that of Sûrat Al-Fâtihah, "The Opening," which is the first surah in the Quran, known also as "The Foundation" (Al-Asâs), along with several other titles. Sûrat Al-Baqarah, the Quran's second surah, is sometimes called "The Pavillion of the Quran." The fifth surah, Sûrat Al-Mâ'idah, "The Surah of the Table Spread" (which may, incidentally, equate with the New Testament story of the Last Supper), is referred to as "The Surah of Contracts" (Sûrat al-Uqûd), after its opening admonition to be mindful of fulfilling them, as a matter of religion. Sûrat Al-Tawba, "The Surah of Repentance," number nine in the order of the Quran, is addi-

tionally styled “The Surah of Renunciation” (Sûrat Barâ’ah), after the divine proclamation in its first verse.

The Quran’s one hundred fourteen surahs go roughly from longer to shorter. This is not, however, the particular logic behind their arrangement, as is often assumed. The Prophet ﷺ himself is the one who defined the surahs and separated them from each other, in accordance with the revelation he received in gradual fashion from God. A survey of the Quranic Text shows that each surah has an independent nature, conveyed, on the whole, by way of its distinct subject matter and its distinguished form. Indeed, each surah has a demonstrable stylistic consistency, a sort of *élan vital*, that can only be described as intrinsic to its essential content. Let us take, for quick reference, two short surahs, Al-Zalzalah (99) and Al-Ikhlâş (112).

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 99:1 When the earth quakes with its final quaking;
99:2 and the earth expels its burdens;
99:3 and the people say: What is wrong with it?
99:4 On that Day, it shall tell all its news,
99:5 for so your Lord shall have inspired it.
99:6 On that Day, all people shall issue forth
from their graves in divergent multitudes
to be shown their deeds.
99:7 So whoever does an atom’s weight of good
shall see it.
99:8 And whoever does an atom’s weight of evil
shall see it.

IN THE NAME OF GOD, THE ALL-MERCIFUL, THE MERCY-GIVING

- 112:1 Say: He is God. One.
112:2 God, the Everlasting Refuge.
112:3 He does not beget.
Nor is He begotten.
112:4 And comparable to Him, there is none.

Be reminded that here we experience the sense of the two surahs’ meanings inasmuch as I have been able to bring this out in translation. We taste nearly none of the original Arabic word choice, feel almost none of its native cadence, grasp virtually none of its intrinsic rhetorical device or cultural-lingual depth. Yet even with this considerable hand-

icap, something of their distinctive power and central spirit shines through. *Sûrat al-Zalzalah*, *The Quaking at the End of the World* (99), concerns itself with the moment in time that bridges, or rather breaks off, the life of this world from the life of the Hereafter. Its first six verses focus vividly on a single event: The advent of the Last Hour of earthly life and the dawning of the Judgment Day in eternity. Indeed, these verses are split evenly between the earth's cataclysmic finale, with human beings upon it, and Judgment Day's even more dramatic commencement with human beings flying forth from their graves within it. Yet the tie-in of each tripartite is singular: the earth's compliance with the command of its Lord, first in its own destruction, then in its disgorgement. In each case, the earth is disburdening of itself, initially of the life that has lived upon it—and, more spectacularly, giving account from its own record of what those living beings did—and subsequently of resurrected human life from within it.

These two momentous events come to a very "weighty" conclusion consistent with the material of the earth itself, but meant exclusively for the spiritual measurement of man, who is thrice of the earth, in his creation, death, and resurrection. The recipient is thus abruptly delivered from the engrossing, chaotic, harrowing scenes of global doom and Judgment to a profoundly individualized truth delivered with the sudden conceptual shift and detachment of a true oracular vision: The impact of your earthly action, the dark and the light of it, down to the atomic level, shall manifest the full burden of its moral reality for Judgment. The message: Fill your scales with good now while the earth yet remains firm under your feet and not piled upon you, while still you barter with your life.

Compare the breathless, building, bewildering high spectacle of *Sûrat Al-Zalzalah*, culminating in the most elemental sense of the individual, to the sparse, terse, staccato, sense of "onliness" pervading *Sûrat Al-Ikhlâs*, or the *Surah of Pure Sincerity in Faith*. Its subject is so utterly, indivisibly God's Oneness that it is as if the surah's words themselves should speak in syntactical singularity: "Say," period—and it is a sentence. If words must be combined, then they should be equational in nature, a fact emphasized in Arabic, which absents the verb "to be" from its completely nominal constructions. He is God (in Arabic, literally, "He God," that is, He = God). Every succeeding thought furthers the surah's unified sense of unequivocal negation, first, of any notion of sanguineous-like relationship for God and, next, of all conceivable analogous connection in the mind of man in thinking about God. The surah is defined both by the stark absence of anything remotely emotive, in

order to completely disassociate God from even a vague sense of the anthropomorphic and, second, by its unmistakably clear-cut message that, in reality, there is but a single category: "One." All else is, by comparison, literally "none." The case being made here in this illustration of the meaning of the Quran's surahs is that in theme, style, and even the resonance of their language (as far as this echoes through another language), they are distinct, consistent, and whole. The effect in Arabic is far, far greater and distinguishing. Moreover, the surahs begin; they deliver their subject matter; they end—each of these literary parts being clearly what human beings understand as openings, interior contents, and conclusions.

There are, of course, certain mundane categorizations that can be applied to the Quran's surahs, and Muslim scholars have duly pointed these out. For instance, they have divided them in terms of length into four groupings: Al-Ṭiwāl, or "The Lengthy," from Sûrat Al-Baqarah (2) through Sûrat Al-Tawbah (9), so called, of course, because, by comparison, they are much longer than the other surahs; Al-Mi'ûn, "The Hundreds," from Sûrat Yûnus (10) (although some scholars begin with the eleventh surah) through Sûrat Al-Sajdah (32), since most of these surahs number in the range of one hundred verses; Al-Mathânî, "The Oft-Repeated," from Sûrat Al-Aḥzâb (33) through Sûrat Al-Ḥujurât (49), as the word *mathânî* means to recur with frequency, and these surahs, due to their relatively short length, are commonly recited by Muslims in their ritual Salât-Prayers; and, finally, Al-Mufaṣṣal, "The Discrete," from Sûrat Qâf (50) to the end of the Quran (Sûrat Al-Nâs, 114), for these sixty-four surahs are very short and have numerous breaks (distinctions) occurring between them.

It is here convenient, before discussing the Quran's most basic unit, the *ayah*, "sign" or verse, to mention several additional synthetic divisions of the Quran. As noted, the Quran itself and its Messenger ﷺ exhorted Muslims to memorize it in its entirety in order to recite it in their rituals and edify themselves and their societies in terms of its legislation, moral instruction, and spiritual guidance. This led scholars to elaborate three related demarcations to aid in the Quran's memorization and transcription. The first is the *juz'* (pl. *ajzâ'*), or part, there being thirty (30) such portions of more or less equal length for the entire Quran. The second is the *ḥizb* (pl. *aḥzâb*), or half-part, each one equaling half a *juz'* (part), making their number sixty (60) for the whole Quran. The third is the *nub*^c (pl. *arbâ'*^c) or quarter, so called because it measures one-fourth a *ḥizb* (half-part), giving us a total of two hundred forty (240) in the entire Quran. Each of these units has a designated

insignia printed in the margins of a typical Quran copy (*muṣḥaf*), alerting the reader to the piece it marks, usually accompanied by some identifying asterisk, line, or other symbol that indicates its precise beginning in the Text of the Quran itself. Thus, one memorizes a *rubʿ* (quarter), then four *arbāʿ* (quarters) to complete a *ḥizb* (half-part), and then another half-part to make a *juzʿ*, or part, and so on until each of the thirty *azjāʿ* (parts) of the entire Quran is learned by heart.

Now, since the word *muṣḥaf* (literally, folio or codex) has been mentioned, let it be said that Muslims make a formal distinction between the Quran (which is the speech of God in the form we have described) and a copy of its sounds reduced to writing for the Quran is God's immutable, recited word in the exact mode that its content was delivered to the Prophet Muhammad ﷺ, and, properly speaking, not its earthly symbolic representation, meaning writing. Thus, multiple printed copies of the unique Quran, for example, are not properly to be referred to as 'Qurans,' a morphological error, even in the Arabic plural form, but rather as *maṣāḥif*, or codices, folios, or copies.

II. THE ĀYAH

The word *ayah* means "sign," "lesson," "proof," "evidence," or "miracle." Naming its essential unit *ayah* has obvious implications for the Quran, given the meanings of the word 'ayah.' Thus, it is another unprecedented designation that the Quran appropriated from the Arabic language for itself. Never before was the term *ayah* used in the description of a text before the Quran's revelation. An *ayah*, then, is a revealed "sign" in the Arabic language intended to be part of the Quran, at the end of which its reciter pauses. Hence, it is individualized. Moreover, every such sign bears a lesson, an admonition, a tidings or some portion, number, or combination of these. Each sign, because it is from God, constitutes a miracle. When these miraculous signs are combined into a complete surah, or a distinguished segment of the Quran, no matter how small it may be, they become inimitable; that is, no individual or group of beings can replicate it with all the implications and truth of its meanings. This constitutes proof, to the objective, meditative mind, that the Quran is direct revelation from God. In other words, analyses of the signs, their content, construction, and expression enable one to establish that the Book they are part of cannot but be from the Creator of life and the universe.

The Quran and the Consistency of Its Form

THE SIGNS, OR verses, within each surah are not haphazardly arranged, but rather are recited today, and transcribed in the verified copies of the Quran, as set by the instruction of the Prophet ﷺ himself, both in his regular and frequent public recitation over a period of twenty-three years and in his personal direction of their transcription by his scribes. This, of course, was widely known in his own time by his Companions (for which ample verification is readily available). For instance, the well-known Companion Hudhayfah ibn Al-Yamân رضى الله عنه reported:

I once joined God's Messenger ﷺ in one of his night vigils. He then commenced the recitation of Sûrat Al-Baqarah and I said [to myself], 'Soon he will bow [in the course of his recitation] at verse one hundred.' Yet he proceeded [beyond this]. So I said [to myself], he will recite the entire surah in one rak'ah [Prayer cycle, and then bow]. But he finished Sûrat Al-Baqarah...'

The point here, for our purposes, is not the lengthy Prayer of the Prophet ﷺ (though this is striking for one who knows the extent of the Prophet's ﷺ recitation) but that the Prophet ﷺ was (a) reading aloud and (b) his Companion, who joined him "by chance," was fully familiar with the surahs he was reciting, including their order, their verses, their sequence number, and the number of these verses, which could only have come with their widespread propagation in the Muslim community. Structurally, then, despite dubious periodic attempts to feign scholarship to the contrary, it is well established that the Quran has reached us in the very form in which the Prophet ﷺ and, then, his Companions received it, an issue we shall take up presently.

4

SPHERE FOUR

THE AUTHENTICITY OF THE QURANIC TEXT

THERE IS VIRTUAL consensus among Muslims and non-Muslims that the Quran came into the consciousness of the world through the articulation of the Prophet Muhammad ﷺ. Dispute arises as to the Quran's Originator. Muslims are certain, of course, that the same Divine Being that revealed the Torah to Moses ﷺ and the Evangel to Jesus ﷺ sent down the Quran upon Muhammad ﷺ—and they know Him to be the One and only God. This accounts for three mutually corroborating proofs at the heart of these scriptures: (1) the human purpose and consequence they articulate in the form of rules, rites, virtues, and destiny; (2) the biographical record they preserve of the existence of their messengers, the prophets, and their missions among their peoples; and (3) the Heavenly faiths that coalesced around them by reason of their adherents upholding them as revealed Books and affirming the truth of their messengers, who testified that what they brought to people were, indeed, Heavenly revelations.

Muslims see a clear rationale to these matters of historical fact: God, Himself, selected prophets from every community of the world. Yet He preserved their unified message for human posterity, into our times, through the single line of Abraham ﷺ, Father of Prophets, and his heirs to divine revelation. Moreover, the distilled life-examples of these prophets and their followers (as well as that of others of God's messengers, who either preceded Abraham ﷺ and his seed, or appeared among different peoples whom the Quran does not name or locate) create for us an unmistakable universal paradigm of the nearly invariable responses and realignments that take place among any people whenever a Heavenly message descends to challenge the religious assumptions they

have invented in order to underpin and uphold the privileged hierarchies and injustices they have enshrined in their societies on the vague authority of some ancestral way of life. For example, the Quran mentions how Mary عليها السلام, the mother of Jesus عليه السلام, though a female, came to be reared in the High Temple under the guardianship of her prophet-brother-in-law Zachariah عليه السلام, though the other priests of Israel desired and vied for this appointment, on account of her inestimably noble lineage. In conveying this information, it reminds: «This is but one of the tidings of the unseen past that We reveal to you. For you were not with them when they cast their quills to resolve which of them would have the foster care of Mary. And you were not with them when they were contending for this honor» (Sûrat Âl-Imrân, 3:44).

That is to say, it is through the specific experience of the ancient prophets, Abraham عليه السلام and his heirs, and all those who followed and opposed them that God has shown us generally how He promulgated the divine call to spiritual unity and social equality among all humankind, the contentions that always arose, the means and methods that recurred in this struggle, and the inevitable ends that ensued: «Indeed, We have sent forth among every community a messenger with the commandment: You shall worship God alone and shun all false deities and objects of worship!» Hence, the challenge of the Quran today is no different than when it first came into the world, and not unlike that of any other Heavenly Book in its time and among its people. «So among them were those people whom God guided aright. And among them were those who persistently rejected guidance. Thus, they deservedly remained astray.» The continuation of this archetypal pattern of belief and rejection in relation to the Quran is, in a sense, its own ongoing proof of its abiding veracity as the Heavenly Revelation of the times. Therefore, the Quran's invitation to man to conduct anthropological and archaeological studies of the cultures and fate of bygone peoples remains open—and its warning against rejecting the message of Heaven that it now represents, continues in effect—until the Day of Judgment. «So journey in the earth, and see how devastating was the end of those who belied God» (Sûrat Al-Nahl, 16:36).

The Quran's iteration of these paradigm illustrations—that is, the prophetic experience in conveying to various human communities God's Books of revelation—occurs within a larger framework that details the “real-time” encounter of its own message and messenger. In other words, the Quran is cataloguing for all succeeding peoples and periods a detailed montage of the reaction of a vitally representative cross-section of peoples to itself and to its divinely appointed, human bearer,

Muhamamad ﷺ, the emissary of God. The Quranic cross-section of people is vitally representative because it corresponds to the categories of human beings into modernity until the end of time that the believing community shall ever encounter. The cataloguing of the event of the Quran—namely, its gradual revelation through the culmination of a generation—is crucial because it gives one the opportunity to assess the condition of one’s own community and make enlightened choices in the midst of a rising confusion regarding the Quran, the place of God, and the relationship of religion to life swirling all about one. In addition, it allows those who come to uphold the Quran’s revelation (1) to understand the sequence of events and experiences that they are facing or are likely to face in taking on that role; (2) to see through to the underlying reasons for the varied reactions of people to them; and, most importantly, (3) not to surrender their hearts to the strong “parasympathetic” urges that they shall surely feel, but, rather, to choose appropriate spiritual and temporal responses based, not upon whim, but on divine guidance. Specifically, they are to retrieve guidance from the “Text” of the Quran that addressed the essential questions confronting them in the first “context” of its revelation to the Prophet ﷺ and his Companions.

The Challenge Before the Quran in the First Instance

IN THE EARLY half of the mission of the Prophet Muhammad ﷺ, the Arabs of Makkah and its surroundings strove to drown out his public recitation of the Quran, devising to obscure its message and more easily belie its Heavenly origin among those they were effectively deterring from giving it fair hearing. As a backup to this, the Arab idolaters propagated notions that Muhammad ﷺ was a poet not a prophet, a sorcerer not a messenger, a soothsayer not an actual envoy from God. Sometimes they would spread the foregoing. Sometimes they would shift and say that others were teaching the Prophet ﷺ the mesmerizing words and wisdom he had suddenly come to utter. Sometimes they would reverse themselves and say he himself had fabricated the Quran, perhaps with the help of another. Yet if they were unclear about the source of the Quran, these opponents were absolutely clear about its end effect: Its words were as if magical and could not be allowed to reach the cocked ears of the people; its message of human individuality and God-given freedom was “radical” by the measures of a firmly ensconced aristocracy and would utterly transform the family, class, and gender structures of society, should it elude their grasp and get hold of the people.

Those who answered the call of Muhammad ﷺ, then and now,

responded to these accusations with a simple reply and challenge, inspired by the Quran itself: It is impossible for an unlettered, untutored man, as was Muhammad ﷺ, in the midst of a lonely desert peninsula, to produce the sublime likes of this Quran, transcendent in meaning, resplendent in structure—electric enough to power for a thousand years one of the most luminous civilizations the world has ever beheld. The ultimatum, of both the believers and this Book? Bring, then, a Quran like it, if it is invented. Rather, manufacture just ten forged surahs of its like. Indeed, bring forth just a single surah of compare. Moreover, call upon every being and invention in creation to help you in your endeavor. The legendary poetic genius possessed by the Arabs of the Prophet's ﷺ day shrank from this dare—full in their face—for fear of assured public humiliation. They understood the dire nature of the contest to which the Quran had summoned them. Perhaps a contemporary “confidence of ignorance,” as one translator of the Quran’s meanings aptly called such an attitude, might incite one to take up the gauntlet. Fourteen centuries running, and the Muslim world yet waits.

The truth is no mortal being, whatever the amplitude of his or her gift, could rationally deem to do the work of the Divine. Thus, a reminder may be in order for those whose hearts have inclined to resurrect these failed policies toward the Quran from the graveyard of history, those who have shown signs of a delusion to give voice to the vacant echoes of the desolate past: Return, first, to the actual Text of the Quran, itself, and study the allegations made against it, not with the predisposition of a heart dimmed by cultural intolerance and politicized misinformation, but rather in light of the crystalline content that shines free from its surahs, glistens clear from its every verse.

I. THE CONTRADICTIONARY CLAIMS AGAINST MUHAMMAD ﷺ

The most common allegation made against the Quran is that Muhammad ﷺ surreptitiously authored it and then claimed that God revealed it to him. But much of the Prophet's ﷺ speech, both expounding religion and addressing mundane matters, survives. Its clarity, terse precision, and simplicity are eloquence itself. His supplications, in particular, are intensely inspirational, beautiful, moving, even genius. Yet when compared to the sublime utterance of God in the Quran, there is an unmistakable—indeed, profound—distinction between the two—in vocabulary, syntax, scope, theme, structure, and the sheer penetrative power that is the Quran's all alone. One who understands its Arabic sustains its impact on almost the cellular level, while, at once, it transports the mind to the very foundations of the earth and the universe beyond

infinity. For those who would argue that composition and speech differ, the Quran, strictly speaking, was presented as an oral recitation to be chanted and listened to. Nor is this kind of stylistic analysis between such presentations some extraordinary feat of scrutiny. Scholars and jurists regularly determine either the authorship or source of a document by way of systematic comparison. Indeed, the Quran itself hints at this kind of assessment.

﴿If you do not come forth to them with a miraculous sign, they say: Why do you not concoct one, or acquire it from God! Say to them: I follow only what is revealed to me from my Lord. This Quran is a manifest proof that my message is from your Lord, and that it is divine guidance and the way to God's mercy for a people who believe in Heavenly revelation.﴾ (Sûrat Al-A'raf, 7:203)

Note also in this verse the use of the imperative, *qul*, "Say!" addressed to the Prophet ﷺ, for it issues in the masculine singular (Arabic is capable of singular, dual, and plural, in both masculine and feminine forms). Indeed, this command is stated nearly three hundred twenty (320) times in the Quran—almost invariably directed at the Prophet ﷺ in the first instance. At the very least, this bit of grammatical evidence indicates to us three crucial realities about the relationship of Muhammad ﷺ to the Quran: (1) Here is a powerless individual in the glaring public eye of his tribal community who can now be held completely accountable by them to act upon the divine instructions he himself is telling them that he is receiving—often in defiance of their traditions and perceived interests; (2) the directives themselves state that he is bound to impart the Heavenly transmission they carry to "all" people, regardless of the consequence to his own person; and, most importantly, (3) much of what the Quran commands the Prophet ﷺ to convey to his people comes at immeasurable personal cost to him and harrowing risk, subjecting him to unbearable fear and terror at the hands of precisely those who have worldly dominance over him and to whom he is being compelled to address its message.

It seems almost too obvious to remark that a person under such duress would not normally cast himself, by his own hands, into ostracism, harm, and lethal injury, even if he knew that his decision to yield in the short term was against his ultimate interests. What of the man who holds the means to attain his "personal" desires without enduring such persecution and who further controls the agency whose pronouncements imperil his life? The fact is that power, leadership, glory, riches, and virtually endless worldly satisfaction—far beyond what

most people could ever hope to attain—were all well within the reach of Muhammad ﷺ at considerably less sacrifice and hazard, with seemingly much greater ease (and to a good deal more advantage), by simply parleying with his opponents instead of taking the arduous road of faith that the Quran had set him upon. For they had offered him all of this, in exchange for relatively modest concessions, if, indeed, the matter was all in his hands. Something more, then, than self-seeking worldly gain was certainly motivating—rather, sustaining—him in his mission.

Another accusation, by way of backhanded approbation, is that the Prophet ﷺ was a brilliant poet. Yet the consistent external moral voice of the Quran, as though it is being dictated from on high, is no common form for the artist, whose underlying ambition is in reality to please and win the acclaim of as wide an audience as possible, and to undermine—that is, to disestablish or loosen—the cultural strictures that conserve the normative power of a social elite. The unambiguous and resounding prophetic voice insisting upon both individual and systemic conversion through religious rectification is a far cry from the liberalizing wordplay and provocative dissent of countercultural artistic expression. Here, again, we draw attention to the exceedingly hostile antagonism—the real perception of threat to way of life—that the Quran, like all Heavenly revelation, produces in the audience at whom it is aimed. Art, moreover, has heritage; one can readily trace the transitions in its development and link together its creative genealogies. This was no less true of poesy and eloquence among the pre-Islamic Arabs than it is of the arts in our own time. Indeed, the anthropological record makes clear that such imaginative forms were quite rigidly established, widely known, and well developed among the Arabs at the time of the Quran's inception and continued long thereafter.

A third somewhat subtle assertion anoints the Prophet ﷺ a sincere monotheist, who believed so fervently in the truth of God's oneness that he began thinking he was receiving revelation, but that the Quran is, nonetheless, the ingenuous product of his own mind. There is a certain type of turbulent personality that has appeared at crisis points in the history of communities, mostly as messianic reformers within established religions. They are characterized by ecstatic utterances or expressions of protest that are enough to verify the desperate mood of the masses, or the building dissent within some silent but alienated and corrupt socially controlling institution. Their "inspiration" invariably accommodates the usually nascent power structure that produced its viewpoint and then reconciles for rational purposes with all coercive force that can attain to it.

The Prophet ﷺ, like all prophets, has no share in the logic of such malcontents. He was calm, reflective, and reticent, not truculent. Makkan society enjoyed an economic boon and Arabia stability, within its brutal tribal norms, prior to his declaration of prophethood. Before his call, he showed no inclination to power and did not vie for it on behalf of any interested or disaffected group or hierarchy, not even his own clan. Indeed, one sees him moving steadily away from public engagement and irresistibly toward solitude and meditation in manhood. After his divine summons, the Prophet ﷺ had very real cause (as we shall see later) to change certain positions of the Quran in order to persuade or appease his powerful detractors. In their interminable attempt to negotiate Islam with him, relentlessly they requested him to modify the Quran's statements or bring forth a more agreeable discourse, and steadfastly he declined, even when seemingly moral expediencies would nearly make his heart so incline and when not to have so acquiesced simply defies human logic. We need not speculate about whether these antagonist powers sincerely wanted a less exacting revelation or balked at one of such sweeping socio-moral change. There can be no doubt, however, that on occasion the same clique sought, and were caught, trying to seduce the Prophet ﷺ into human amendment of its Text, in order to undermine its assertion of being a divine proclamation. Regardless of the intent, the Quran's answer invariably came to the Prophet ﷺ with all the decisiveness of the Heaven-sent, ordering him without his consultation and warning him either openly or implicitly, to say so publicly.

﴿But when Our revealed verses were recited to them as clear evidences that God is One, those who do not hope for Our destined Meeting on Judgment Day said: Bring to us a Quran other than this, or change it. Say to them, O Prophet: It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear—were I to disobey my Lord—the torment of an awesome Day Hereafter!﴾ (Sûrat Yûnus, 10:15)

As far as the Quran is concerned, then, the Prophet ﷺ is but Heaven's herald on earth: Transmitting the Quran at God's command; imparting it to people with no inserted thought, nor extra word (and at no time or choosing) of his own; utterly incapable of marshalling the omniscient meanings of the miracle message he intoned, let alone of composing it into such perfectly set verses of so unconditionally supreme a lyric beauty—a fact distressingly well known to the cousin-contemporaries he had spent forty quiet, constant, uncreative, "Quranless" years among as part

of the tribe of Quraysh. «Say to them, O Prophet: Had God so willed I would not now have received this Quran and recited it to you. Nor would He have made it known to you. For, truly, I have dwelled among you a lifetime before it was revealed to me as an admonition to you. Will you not, then, reason?» (Sûrat Yûnus, 10:15–16).

It is established history that Muhammad ﷺ could neither read nor write; that before his divine appointment to the office of prophethood he had no knowledge of the preceding scriptures nor their Laws and rites; that his religious awareness did not appreciably exceed that of his people, the idolatrous Arabs, though his heart inclined away from the objects they worshipped his entire life. His environment held no esteemed center of religious learning or philosophical thought. Rather, even the learned among the Jews and the Christians who lived on the periphery of “scriptureless” Arab life heartily shared in Arab religious illiteracy; and this condition of ignorance obtained, with rare exception, even regarding most of their own religion. Nor was Muhammad ﷺ conversant in languages other than Arabic to understand or read in the Greek or Hebrew texts of the old scriptures. Rather, the Quran tells us, he was not only unlettered but a man “unscriptured.”

«And so it is that We have revealed to you O Prophet, this Quran—a guiding Spirit of the divine Law with Our revealed command. Never before it did you know what the Book of God was, nor what Heavenly faith was. Thus have We made it a light by which We guide whomever We so will of Our servants. And, indeed, thereby, you guide humanity to a straight way of salvation—the way of God, to whom belongs all that is in the heavens and all that is in the earth. Most surely, it is to God alone that all affairs are destined.» (Sûrat Al-Shûrâ, 42:52–53)

II. THE RESUSCITATION OF SUCH CLAIMS IN OUR TIMES

Some Orientalists have insinuated that Muhammad ﷺ learned from his desert environs what the Quran delineates as to faith in One God and the manifestations of this in the human soul and on the horizons of existence; that he discerned therein the creed of resurrection and recompense, and what might precede and accompany this and what will succeed and result from it; that the histories of the prophets and the nations of old, and the narratives of peoples unknown—all this he gleaned from his world. This is patent nonsense. To attribute such erudition and awareness to sixth-century Arabia is either to be wholly ignorant of, or sentimental about, its crude reality, or to project what is

in oneself, and one's own milieu and culture, onto it.

To study the life of the Prophet ﷺ is to quickly recognize that he was seemingly always faced with direly crucial moments that must necessarily have pressed upon him heavily, where he was desperate for the Quran's revelation to come to him with a vindicating word; and yet Heaven, to his ear, held silent. Clearly, the Quran declaimed not at his will. For had this at all been the case, he could not have hesitated to so beckon it whenever a challenge or need arose. Yet here Muhammad ﷺ was helpless, save to wait. How ardently he desired to turn his face in Prayer to the First House of God founded on earth in Makkah, the holy edifice raised by Abraham ؑ and his eldest son Ishmael ؑ, and to which the Arabs had adhered for millennia. Yet, Jerusalem remained the decreed direction of the Muslim Prayer for more than thirteen years into his call, until at last God's new commandment descended (Sûrat Al-Baqarah, 2:144). How politically expedient and appeasing (from the economic point of view) this change of Prayer direction would have been to the Quraysh, his own people, and all the Arabs of the Peninsula who venerated the Ka'bah from time immemorial! But the Prophet ﷺ could not, dared not, bid it. For it was God's will to first rip this submission, this Islam, free of all parochial, cultural identity, and associate it with the focal point of its sister-faiths, Judaism and Christianity.

The Prophet's ﷺ wife was falsely accused of adultery (Sûrat Al-Nûr, 24:10–24). Muhammad ﷺ waited. The idolatrous Arabs and Arabized Jews tested the veracity of his claim to prophethood with question after query: Who was the noble one, son of the noble one, son of the noble one, son of the noble patriarch whose travails brought his people to a foreign land (see Sûrat Yûsuf, 12)? Muhammad ﷺ waited. Who were the Sleepers? How did they come to be called this? How many were they? How long did they sleep (see Sûrat Kahf, 18:9)? Muhammad ﷺ waited. Who is “he of the two horns” and what of his story and traces (see Sûrat Kahf, 18:83)? Again, he waited.

Now our questions: Why would a man who had it at his disposal to prove his veracity with a sure word endure the anxiety, the suspicion, the ensuing weakening of position if he had it in his power to do otherwise? Why would such a one remain silent, mute, all eyes upon him at every moment, at the precise time he could win for himself the lasting certainty that he was what he claimed to be? Why would a man bring upon himself the mortal wrath of people, his own and some of those from preceding faith-communities, when the former offered him kingship over them, if only he would compromise in the Arabic “word” he was uttering; and when the latter desired only a few alterations of his

“revelation to incorporate him as their awaited prophet”? Yet there he stood, waiting, unable to yield, even when desperate need would nearly take the heart of him. Waiting for what?

For this:

﴿But no, indeed! I do swear! By all that you see, and all that you do not see! This Quran is, indeed, the very word of God, conveyed by way of a noble messenger-angel. And it is not the word of a poet. But little is it that you human beings believe! Nor is it the word of a soothsayer. But little is it that you human beings reflect! It is a revelation sent down from the Lord of All the Worlds. And were Muhammad to falsely attribute some words to Us, We would, most surely, seize him by the right hand. Then We would, most surely, sever his aorta. Nor is there a single one of you who could prevent God from him. Thus, indeed, this Quran is a revealed Reminder sent in admonition for all the God-fearing. Yet, indeed, We know well that among you there are ardent beliers of it. For, indeed, it is a cause of deep regret for the disbelievers. Yet, indeed, it is, most surely, the revealed truth of utter certainty. So highly exalt the name of your Lord, the Magnificent.﴾ (Sûrat Al-Ĥâqqah, 69:38–52)

The likes of this would, “indeed,” be strong impetus for the Prophet ﷺ not to essay in conjecture but to wait on a conclusive word. Yet, why would God have His messenger wait? Why did He not immediately fulfill his obviously pressing needs? Why did He not relieve His own prophet of such mounting stress? God is all-wise and well knows where to place His message and when to reveal it—and how to ensure that it is eminently understood, for all time, that it is God alone who was sending it into the world.

﴿Thus with profound truth, it is We who have sent down this Quran. And thus with profound truth has it come down! For We have not sent you, to humanity, O Prophet, but as a bearer of glad tidings of everlasting delight in Paradise and as a forewarner of God’s nearing Judgment. For, indeed, this Quran is a Heavenly Recitation We have apportioned with distinct messages of truth, so that you may recite it to humanity, in intervals, O Prophet, at a deliberate pace. Thus have We sent it down in successive revelations.﴾ (Sûrat Al-Isrâ’, 17:105–06)

There are skeptics who deem all leaders, including the Prophet ﷺ, simply creatures of ambition, in search of fame and authority at all costs. Yet had this been the mentality of the Prophet ﷺ, he would certainly

not have attributed the Quran to anyone other than himself, desiring, rather, to redirect the natural human adoration for the Deity to himself, for so it is that such men act. In that case, we would have found a surfeit of “revelations” springing up all across Arabia, to contend with that of Muhammad ﷺ, for the competitors contending for the leadership of the Arabs were as many as the grains of its sand. But no such thing took place. Muhammad ﷺ credited the Quran to humanity’s sole God. Nor were any serious attempts made to replicate it, except what from the outset became synonymous with lying and laughing.

The life of Muhammad ﷺ—especially after his call to prophethood—was recorded and reported with a meticulousness that knows no equal in all of human history (something the camera and computer have not altered). Yet his own opponents could find nothing disparaging or impugning in his conduct—before or after his anointing—to unseat his image of sincerity and honesty among his contemporaries. Now, clearly a man of his solemnity and wisdom, of his elevation and character, of his widely reputed fidelity would not abjure lying or deceiving people only to invent falsehoods before God. Muhammad ﷺ had been hailed by his people before Islam with the honorific Al-Amîn, the Trustworthy soul. For all that had been handed over to him of wealth or vested in him of personal responsibility for safeguard, he preserved and returned, even the assets of those who belied his prophethood yet still put their valuables with him for safekeeping. Would he uphold the gems of men and betray the jewel of God? On the contrary, God has spoken the very word of truth in His divine defense of His own Book and His chosen Messenger ﷺ—no less pertinent today to their jealous detractors than when it was revealed early on in the Prophet’s ﷺ call in Makkah:

﴿Every soul is itself in pledge for what it has earned—except for the Companions of the Right. In Gardens of Paradise, they shall ask one another about the sinful unbelievers, then ask of them, themselves: What thrust you into the deep of Hellfire, in a place called Saqar? They will answer: We were not of those who prayed. Nor did we feed the indigent. Rather, we indulged in falsehood along with all the indulgent. Moreover, we used to belie the Day of Judgment—until the certainty of death came to us. Yet never shall the intercession of any intercessors benefit them. What, then, is the matter with them that they now turn away from the revealed Reminder of the Quran, as though they were terrified wild asses fleeing from a lion? Yet every one of them wishes, ardently, that he was chosen by God to be given Scriptures unfurled.﴾ (Sûrat Al-Muddaththir, 74:38–52)

The Collection and Compilation of the Quran

THE EARLY EXPERIENCES of the Prophet ﷺ with the divine revelation of the Quran were overwhelmingly gripping (and quite literally so, in his celebrated first episode with Gabriel ﷺ, the Archangel of Revelation, in the grotto of Hīrâ' atop the Mount of Light). These encounters varied in their nature and intensity, some bringing the Prophet ﷺ to the limits of his endurance. The Prophet ﷺ had to "mature" into the experience of revelation and his role as elect of God.

In the beginning, as Gabriel ﷺ recited the Quran to him, the Prophet ﷺ was fearful that his memory would fail and tried anxiously to capture in his breast the utterances of every phoneme and inflection. He used frantically to repeat its words and verses right through the event of their revelation and afterward. Like so much of the prophetic experience, the Quran guided him by degrees to an inner peace, and from this center to an unrelenting focus on his worldly mission. First it eased his mind, over and over again, of its apprehension: ﴿O Prophet! Do not move your tongue hurriedly with the Quran while receiving it to hasten memorizing it. Indeed, it is incumbent upon Us to collect it in your heart and to ease for you its recitation﴾ (Sûrat Al-Qiyâmah, 75:16–17). ﴿We shall make you recite the Quran, O Prophet, such that you shall not forget it—except what God so will﴾ (Sûrat Al-A'îlâ, 87:6–7). ﴿For most high above all is God, the King, the Truth! Thus make no haste with the Quran before its revelation to you is completed﴾ (Sûrat Tâ Hâ, 20:114).

Then the Quran immortalized this lesson: ﴿So when We recite it to you by way of Our Angel Gabriel, then follow closely its recitation﴾ (Sûrat Al-Qiyâmah, 75:18). ﴿For God knows all that is proclaimed and all that is hidden. Thus We shall ease you to Our sacred way of life with all ease﴾ (Sûrat Al-A'îlâ, 87:7–8).

Finally, it redirected him outward to disclose to his fellows in humanity the Quran's guarantee to them all of a good life that would never wane, even as it called them to pursue wisdom with a higher purpose in their hearts deriving from the sacred and not the profane: ﴿So continue to remind all people with the Quran—even if the reminding benefits only some of them﴾ (Sûrat Al-A'îlâ, 87:9). ﴿Then incumbent upon Us is to ease for you its explanation﴾ (Sûrat Al-Qiyâmah, 75:19). And, again: ﴿Thus make no haste with the Quran before its revelation to you is completed. But say only: My Lord! Increase me in knowledge﴾ (Sûrat Tâ Hâ, 20:114).

In this manner, the Prophet ﷺ became the first person to memorize the Quran by heart and the living epitome of its wisdom. His

unfailing example—augmented by his plain-spoken, inspiring exhortations—strongly motivated his Companions to follow suit. “The best of you is one who learns the Quran and teaches it,” he said. “If anyone recites a letter from the Book of God, then he will be credited with a good deed, and a good deed attains a tenfold reward. I do not say that [the verse] ﴿Alif, Lâm, Mîm﴾ is considered one letter, but *Alif* is a letter; *Lâm* is a letter; and *Mîm* is a letter.” He said, as well, “Envy is justified in only two cases: A man who, having received knowledge of the Quran from God, stays awake reciting it night and day; and a man who, having received wealth from God, spends on others night and day.”

Memory was something Arabian culture revered and cultivated to a degree probably extraordinary in the world. Yet contrary to some of the more romanticized notions among modern scholars, from almost the first moment of his prophethood, Muhammad ﷺ required that the segments of revelation he received be transcribed in writing. Quran scholars enumerate nearly seventy (70) of his Companions, both men and women, who served as scribes to his personal dictation in this regard—a process that did not cease throughout his twenty-three-year prophetic career, including annual comprehensive reviews deliberately redoubled near the end of his life. The first four Caliphs after the passing of the Prophet ﷺ (who were the instruments through which the final authoritative compilation of the Quran took place) all served as scribes of the Prophet ﷺ in his lifetime. So did three of the Prophet’s ﷺ wives, as well as many other prominent Companions.⁵

The transcription of the Quran predated widespread availability of paper. For the most part, parchments of leather, stripped palm branches, fabric, wood, bones (mostly camel and sheep scapulas and ribs), and flat stones sufficed early on. Potted ink, writing boards, pen implements, and the like were, however, readily available.

Numerous reports show the Prophet’s ﷺ deliberate plan to transcribe the revelation of the Quran from the outset. These include the Makkan conversion of ‘Umar ibn Al-Khaṭṭāb (from his reading of a written transcription of the beginning portion of Sûrat Ṭâ Hâ (20)); the credit given in Makkah to Khâlid ibn Sa‘îd ibn Al-‘Āṣ for being the first to write the celebrated Quranic opening, ﴿Bismillah al-Raḥmân al-Raḥîm, In the Name of God, the All-Merciful, the Mercy-Giving﴾; and the fact that it is widely reported that the Prophet ﷺ turned over in writing all that had been, for more than a ten-year period, revealed of the Quran in Makkah to Râfi‘ ibn Mâlik, an Arab of the town of Yathrib (later to be renamed Al-Madinah, “The City” of the Prophet), at the time of the Pledge of ‘Aqabah, wherein the Yathrabite Arabs

agreed to give refuge and support to the persecuted Prophet ﷺ. Râfi^c then returned home with this transcription and read out loud to his tribesmen from these transcribed pages.⁶

I. THE COMPANIONS AND THE COLLECTION OF THE QURAN

Much has been made of the unrivaled reverence, esteem, and regard in which the Companions held the Prophet ﷺ, and the great deference and solicitude they showed him, to the extent that emulation of him—no matter how mundane or small of a statement or act it might seem—constituted a perfection of their worship of God, inasmuch as he was upheld by the Quran to all humanity as «an excellent model for you—for whoever has hope in God and for salvation on the Last Day» (Sûrat Al-Aḥzâb, 33:21). If that is the case with their human messenger, and it was, then one can scarcely imagine the overpowering impact on the Companions of so much love, veneration, and care as these feelings converged spot on at their irreducible focal point, the divinely revealed Quran. In the first half of the Prophet's ﷺ mission, nearly thirteen years in Makkah (commonly called the Makkan period, since it predated the Emigration, or Hijrah, of the Prophet ﷺ and his followers to Madinah), virtually every new Muslim, male and female, had memorized all the Quran that had been revealed in that phase. This constitutes a remarkable 100 percent Quranic literacy rate among them. It is true that their numbers were relatively few (less than two hundred) owing to intense persecution. Yet, this only underlines the obvious and overwhelming esteem in which they beheld the Quran.

The Companions who memorized the Quran in its entirety were with honor entitled Ḥafazât al-Qurrâ', the Preservers of the Recitation (or Ḥafazât al-Qur'ân, the Preservers of the Quran). Their numbers dramatically increased in the Madinan period. As many as seventy (70) Quran memorizers (*qurrâ'*, s. *qâri'*) are reported to have been massacred by a group of Bedouins at a place called Bi'r Mâ'ûnah in the year 4 A.H. (626 C.E.).⁷ Another two hundred or more *qurrâ'* were martyred in the fierce Battle of Yamâmah (a plateau in central northeast Arabia) in 11 A.H. (632 C.E., the year of the Prophet's ﷺ death).

Indeed, with the passing of the Prophet ﷺ and the ascension of Abû Bakr to the Caliphate, Arabia and the borderlands erupted in the Apostatic Wars (Hurûb Al-Ridda), testing the Muslim polity's resolve and the legitimacy of their central authority in Madinah. Muslim armies were dispatched to eleven regions to assert, among other things, the ascendancy of Islam's collectivized rites, such as the annual collection of the Zakât-Charity. So as the Companions passed into elderhood, events

such as the foregoing strongly motivated their leaders, as we shall now see, to formally commission the gathering and compilation of the entirely extant oral and written record of the Quran into attested standardized editions, representing the precise conveyance of the Prophet ﷺ.

II. THE COLLECTION OF THE QURAN DURING THE CALIPHATE OF ABÛ BAKR

The loss of so many Preservers of the Quran, coupled with the increased possibility of death among the illustrious first generation it had illumined, prompted ‘Umar ibn Al-Khaṭṭâb to advocate for an official compilation of the Quran with Islam’s first Caliph, Abû Bakr. ‘Umar’s explicit reason was the Quran’s preservation and dissemination. The official Text of the Quran was to be a safeguard against any ill-intended attempt to tamper with the Quran’s Text and a precaution against even the slightest loss of certainty in its Text, which might accrue with the inevitable rise of ignorance about its concrete experience, as the close Companions died off and newcomers flooded Islam’s fold. Characteristically hesitant to initiate any endeavor or practice without explicit precedent in the life of the Prophet ﷺ, Abû Bakr aired his concerns with ‘Umar, who pressed his case until he overcame his friend and leader’s objections, one by one. Then Abû Bakr consulted with others of the Companions regarding the idea, and they too supported it. So commenced the meticulous process of the “gathering” of the verses and surahs of the Quran as they had been previously publicly recited, memorized by the Prophet ﷺ himself, and written down under his supervision.

Abû Bakr’s methodology in the collection of the written Quran was both thorough and methodical:

He selected for the task Zayd ibn Thâbit Al-Anṣârî—youthful, energetic, morally irreproachable, among the best memorizers of the Quran in the community, and, perhaps, the most prolific of all the Prophet’s ﷺ Quran scribes.

He decreed a mandatory, complete communitywide effort in its hardcopy collection and simultaneous oral verification.

He appointed the most prominent Companions in the most effective ways to carry it out. This included its promulgation by ‘Umar ibn Al-Khaṭṭâb, who was stationed at the door of the central theater of Muslim life, the Prophet’s ﷺ Mosque in Madinah, to inform and direct the Companions in this effort; Zayd assumed an established post near ‘Umar to perform the collection and take the witnessed testimony of each contributor; and

the celebrated muezzin of the Prophet ﷺ, Bilâl ibn Rabî‘ah, heralded the project through the streets and byways of Madinah. He decreed that no verse of the Quran would be accepted into the compilation unless it had been written under the direct supervision of the Prophet ﷺ with two witnesses who could attest to the veracity of this.

He had the Quran compilation recorded on the surface of treated leather, organized into the *mushaf* (Quran copy) as we now know it, in terms of verses and surahs, and simultaneously verified by Ḥafazât al-Qurrâ’, the Preservers of the Recitation.

This copy was then placed under the guardianship of no less a figure than the Caliph himself, Abû Bakr, and, after his death, that of his successor, ‘Umar ibn Al-Khaṭṭâb, who assigned it to his daughter, Ḥafsah, the wife of the Prophet ﷺ, at the event of his passing. When ‘Uthmân ibn ‘Affân, the third of the four Rightly Guided Caliphs, took up the burdens of leadership, he assumed the preservation of this copy and used it as the basis for retranscribing and verifying—with the overwhelming approval of the Companions—the six major codices of the Quran, from which all copies of the Quran down to the present time have been produced.

Substantially, the objective of ‘Uthmân was no different than that of the first Caliph, Abû Bakr: recording the Quran’s words, verses, and surahs as the Prophet ﷺ received, uttered, and had them written down in a rigorously exact, authentic way. If at all his purpose can be said to have differed from that of his predecessor, it was only in his goal of expanding the availability of the confirmed codices to the major regions of the fast-growing Muslim world, to become a reference for the far-flung who had accepted Islam, that they might learn from them and inscribe from them their own copies (which held no official authority) specifically for this function.

Thus, ‘Uthmân appointed, for the recompilation of the Book of God, a second Quran Committee from the senior Companions. They were not only among the most estimable *qurrâ’*, but known, as well, for their impeccable religious credentials and spiritual solicitude. Again, Zayd ibn Thâbit played the most prominent role. Along with him, Abd Al-Rahmân ibn Al-Hârith ibn Hishâm and Khâlid ibn Sa‘îd ibn Al-‘Âṣ served in the core committee. An adjunct group, also Companions, assisted and checked them. Among them were ‘Ubay ibn Ka‘b (a scribe), Anas ibn Mâlik, ‘Abdullah ibn ‘Abbâs, Kathîr ibn Aflah, and others. Again, the compiled written Text was reviewed against both the memorization of the Companion-*qurrâ’* and the original authenticated

copy collected by Abû Bakr. From this, the ‘Uthmânî codices were transcribed and promulgated, five to the major outlying urban centers, the sixth, following his predecessors, in the personal care of the Caliph himself at the very seat of government in Madinah. There are historical reports that mark the number of codices as four, excluding the Makkan copy. Others count eight or nine official codices, adding Egypt, Bahrain, Yemen, and Al-Jazîrah (present-day northern Iraq) to the list.⁸

In his transmission of these official codices of the Quran, ‘Uthmân maintained the strict oral-written, mutually verifying tradition of the Quran that was embodied in the actual revelation experience of, and established by, the Prophet ﷺ himself. Accompanying each codex to its specified city or region was an appointed *qâ’î*—again, an approved reciter who had memorized the entire Quran. These were elevated to the newly instituted position of Muqri’ Muṣḥâf (Official Reciter of the Quran Codex). Thus, Zayd ibn Thâbit was installed as Muqri’ Muṣḥâf Al-Madinah, the Official Reciter of the Quran Codex of the City of Madinah; ‘Abdullah ibn Al-Sâ’ib in Makkah; Mughirah ibn Shihâb in Syria; Abû Abd Al-Raḥmân Al-Sulamî in Kûfah; and ‘Âmir ibn Qays in Baṣrah.

Most remarkable in all of this is that from the death of the Prophet ﷺ in 11 A.H. / 632 C.E. to the verified publication and distribution of ‘Uthmân’s codices a mere fifteen years had elapsed. This is, in the context of the history of the compilation of Sacred Texts and their public issue, nothing short of miraculous, the living proof of God’s promise about the Quran in its own immortal verse: ﴿Indeed, it is We alone who have sent down the Quran as a Reminder to humanity of the way of God. And, indeed, We alone shall forever preserve it﴾ (Sûrat Al-Hijr, 15:9).

Just as the Prophet ﷺ had fulfilled his obligation before God to convey the message of the Quran in full, so too did his Companions—with their faultless collection and dissemination of the Quran’s codices—follow his prescribed way (*sunnah*). For after the establishment of faith and its way of life, the commitment to promulgate the Quran with complete clarity to all humanity is the foremost responsibility of every generation of the Muslim community.

5

SPHERE FIVE

THE MUSLIM OBLIGATION TO CONVEY THE QURAN

THE QURAN SAYS explicitly that it «is a declaration for all people» sent down to them by God for three reasons: «so that they may be forewarned by it» of their coming judgment before Him in the Hereafter; «so that they may know certainly that He» who sent it down «is, indeed, the One God; and so that those» human beings «who are endowed with» the discretion to perceive that both these things are true and who possess the «understanding» to realize what this means «may» heed the Quran's admonition and «be ever mindful» of implementing it in the world (Sûrat Ibrâhîm, 14:52).

By its own account, then, the Quran is «a revealed Reminder sent to all the people of the worlds» that human beings inhabit—temporal and spatial, psychological, and social (Sûrat Al-An'âm, 6:90). Now, so wondrous a thing as a revelation from God in the tongue of men must not escape their individual consideration. «A most blessed Book have We sent down to you,» O Prophet, «so that they» who receive it «may reflect on its verses.» All people, therefore, are meant to contemplate its letter and meaning. But only those who believe in its message—those «who are endowed with» its «understanding» and who are «ever mindful» of the practice of its commandments—are obligated to convey its content and clarify its meaning on behalf of those who are only vaguely aware of it or who have no access to it (Sûrat Şâd, 38:29). If others choose to take part in the Quran's promulgation, that is their free-will decision and their recompense is with God. But as a commission (and honor), this duty has been entrusted only to the community that has pledged to uphold God's Messenger ﷺ and His message.

The first person that God enjoined with the obligation of commu-

nicating the Quran was the Prophet Muhammad ﷺ himself. ﴿O Messenger! Proclaim all that has been sent down to you from your Lord. For if you do not, then you will not have conveyed His message﴾ (Sûrat Al-Mâ'idah, 5:67). God obliged him not only to transmit its surahs and signs (*ayât*) verbatim to all people, but also to explain their Texts and meanings to them. ﴿Thus to you, O Prophet, We have sent down the Quran as a final Reminder of God's way, so that you may make clear to all people the word of God that has come down to them, and so that they may reflect on it and be guided﴾ (Sûrat Al-Nahl, 16:44). The Prophet ﷺ accomplished this mission categorically, to which the entire Muslim community has borne witness, enunciating the Quran down to its final inflection and illustrating its meanings unto the last breath with word and deed. He then transferred this obligation in perpetuity to his Companions after him and to every generation of their successors, until the Trumpet Blast of the Last Hour shall sound the call to Judgment. Anyone who follows Muhammad ﷺ is obliged to take up his earthly mantle and forewarn and hearten all humanity with the ﴿Great Tiding﴾ of an imminent Hereafter (see Sûrat Al-Nabâ', 78). "Convey [God's revelation] from me, if but a single verse," he said. And "let the present among you convey it to the absent, and may the latter understand it better than the former" (Şaḥîḥ Al-Bukhârî, 1:35).

From the very first, Muslims were decisive in answering the Prophet's ﷺ call. Nor did they confine themselves to the meticulous transmission of the Quran's written Arabic Text alone, though this they surely did, as well (see "Sphere Four"). The Companions interpreted the Quran's meanings in both Arabic and other languages. To begin with, it is widely known and reported that the Prophet ﷺ did not restrict himself to conveying the message of Heaven to people of the Peninsula. He sent to the monarchs of neighboring lands, several letters in which verses of the Quran were recorded. He chose for his messengers those of his Companions who knew the languages of these rulers, or whom he had specifically exhorted to learn targeted foreign languages. This illustrates two relevant points. First, the Prophet ﷺ directly promoted among his followers the learning of non-Arabic tongues for the express purpose of conveying the message of the Quran. In addition, he dispatched at least some of these multilingual Companions with his letters to heads of state with the aim of having them translated to the latter—including the verses of the Quran cited in them.⁹

In the Prophet's ﷺ lifetime, his own cousin, Ja'far ibn Abî Ṭâlib, led a group of Muslims to asylum in the Christian kingdom of Abyssinia and presented the first forty verses of Sûrat Maryam in the court of its

wise and just ruler, Al-Najâshî. Recounting the miraculous story of Mary عليها السلام and the conception, birth, and prophetic mission of Jesus عليه السلام, these verses were translated then and there into Amharic, the language of the land. Another Companion, the Persian Salmân, is said to have interpreted the meanings of the Quran's most revered surah, "The Opening," or Al-Fâtihah, into old Farsi, his mother tongue, though there is discrepancy in this report.¹⁰ It is clear, however, that the great jurist, Abû Hanîfah (80–150 H. / 698–767 C.E.), at least early on, ruled in favor of Persian converts translating the Quran in their Şalât-Prayers into Farsi, until they learned Arabic.¹¹ Others contend that Mûsâ ibn Sayyâr Al-Aswânî orally translated the entire Quran in the first phase of Islam in Persia.¹²

Non-Arabic speakers were not alone in requiring interpretation of some verses of the Quran. Many among the Arabs themselves sought its explication *in other words*. Hence, the celebrated Companion 'Abdullah ibn 'Abbâs became known as *Tarjumân al-Qur'ân*, literally, the "Translator" of the Quran, meaning, here, not into different languages, but explaining its meanings in Arabic. Thus, from the advent of the Quran to the present, Muslims have not ceased representing and explicating the words of God with their own. The result is perhaps the most prodigious library of interpretive literature in human experience, a genre known as *Tafsîr Al-Qur'ân*, exegesis of and commentary on the Quran—and it is under this rubric that translation is properly to be classified. Arabic remains far and away the most common language in which the Quran is contemplated and clarified. Nevertheless, in all the written tongues of the Muslim world, and most others, explanation of the Quran, by Muslims, has grown voluminously. It was the same kind of systematic study of the Quran, across a wide array of cultures, and by many whose native speech was not Arabic, that originally helped engender the Quranic sciences, which formed and diverged into Textual and contextual disciplines in the broad areas of explication, language, and recitation, each field sprouting varied branches that in turn became lines of scholarly inquiry in themselves. From the boundless fount of the Quran also teemed the many "Islamic" sciences, including theology (*kalâm*); Law (*fiqh*); prophetic studies (*sunnah*, that is, the statements, practices, and approvals of the Prophet عليه السلام, and *sîrah*, the history of his messengership); and Arabic language (*lughah*). Out of the Quran, as well, stemmed the famed Muslim inquiry into the heavens and the earth, that is, virtually all their discursive and natural learning, which lighted the way for humankind into modernity. Moreover, in direct association with the Quran came the renowned aural and visual arts for which Islam

as a civilization is still justly admired.

Yet, the central Quranic discipline, the resource from which all the streams of Islam's learning and creativity flow, is exegetical commentary (*tafsîr*). The past masters of this science are many. They have hailed from across the globe and appeared in every age (see Part Two: The Method of this Interpretation and Commentary, which follows this section, for some of these luminaries, and also the Bibliography of this work). Their works bear witness to the inspired brilliance, the intellectual excellence, and the impeccable moral rectitude that render them the sterling standard of Quran scholarship. History's verdict, on the other hand, has fallen harshly on those interpreters adjudged false, incompetent, or ideologically compromised, sending them into the annals of the abyss. It counted them illegitimate pretenders to the prophetic inheritance of sacred knowledge, for their works were born of inferior, suspicious, or tenuously speculative labors. This is because the work of Quran commentary is, indeed, the patrimony of the prophets ﷺ and, as such, can be established after them by nothing less than earnest, arduous, intellectual struggle in the service of the Quran.

The Need to Express the Quran in World Languages

Regrettably, translation and explanation of the Quran's meanings into world languages outside majority Muslim societies has no gallant history to compare with Arabic commentary, though, clearly, linguistic interpretation offered Muslims the most ample platform from which to express their revelation's universality. While the scholars never really took up this challenge (until recently, perhaps), the need was not lost on the piercing commentators of the past. Addressing the obvious issue of an Arabic summons to a multilingual world, the incisive Quran scholar Al-Zamakhsharî (d. 538 H. /1143 C.E.) said: "The Prophet ﷺ has been sent to the entirety of humanity, but it was not necessary that the Quran be revealed in all the languages of the world because conveying its meanings to people by way of translation is entirely feasible."¹³ Indeed, the Quran itself is the most effective reply to the dismissive allegation that it is no more than a historical Arabic address, relevant to the desert-dwellers of the Middle Ages alone. Were it properly unfurled in plain view upon the winds of the world's languages, the Quran's cogent ontological clarity, permeating spiritual simplicity, temperate spirit of Law, and modest way of life would forever banish the malicious image-mongering that swirls about it to the Dark Ages of history, from whence it has mostly come.

Yet for thirteen centuries, Muslims did not produce a single, known,

complete translation of the Quran into the languages of peoples who lived outside the far-flung lands of Islam, where Muslims had no numerical concentration. In 1143, the year before our keen Quran commentator, Al-Zamakhsharî, died, however, the first full Latin rendition of the Quran's meanings was done by an English cleric. For nearly four centuries after him, and another four hundred years beyond the disintegration of Islamic Andalusia in 1492 (the year of Columbus's claim upon America and Spain's ensuing Inquisition), Muslims lay speechless as to the translation of the Quran into Western languages. They seemed not to recognize the relationship between their manifest unwillingness to enunciate their message and the phenomenon of their collapse and their rising ridicule and persecution. Increasingly, they cocooned themselves in a self-imposed quiescence, wrapped in the fiction that if they neglected their covenant and kept still, time and the jealous attentions of men would pass over them, and the world would let them be. Only the prodding steel of an approaching "twentieth" century, according to a foreign, Gregorian calendar, goaded Muslims to finally attempt the articulation of the Quran's message in European tongues. Their first utterances of its reassuring meanings in strange speech were weak. Deficient in motive and methodology, they were a perfect reflection of the rust-encrusted faculties of the men who emitted them, neither enlightened with the philosophical underpinnings of the burgeoning West nor illuminated by the great traditions of learning from the Muslim middle of the world.

Not merely did these efforts ensue late, they emerged from a desire not altogether fired by the prophetic instruction to impart the worded will of God through the earth. In the main, they came to counter an onslaught of thoughts unleashed from the direction of sunset that intended, overtly or obliviously, to support the twilight logic of colonial supremacy over Muslim lands. Neither the old-style missionary nor the newly minted Orientalist sought to augment the broken spirit or amend the buckled intellectual infrastructure of the Muslim world. They saw feebleness on both counts and meant to exploit it for the sake of a vulgar earthly ascendancy. Vehemently they assailed the foundational Text of Islamic civilization, as to its authenticity, its structure, and even its religious value. They strove mightily to bring down the entire edifice of Islam upon its residents' heads. They were not the only ones guilty of badly underestimating the durability and potency of the Quran.

Within three decades, the Muslim world fell into furious debate about the legitimacy of translating the meanings of the Quran into modern languages. Interpretations of the Quran by Muslims were appearing

now in a more or less steady trickle, mostly from outside the religious establishment of the scholarly *'ulamâ*.¹⁴ It had become the intellectual province of those trained in the institutions and traditions of Western learning and whose Islamic education was inexpert and unverified. Proponents of the ban on Quran translation were acutely aware of this reality, which exposed a deep and growing divide in the most fundamental notions of knowledge and education in the Muslim world. The evermore-blatant opposition of the Egyptian and Turkish learned in religion hinged on this and on the omens of reorientation flying everywhere in Muslim skies. In the shocking brim-hatted, brave new world of “fez-less” Turkey, secularism banished Arabic and its flowing script, banned the Arabic public call to Prayer (*adhân*), and ordered a Turkish translation of the Quran in choppy Cyrillic lettering, which some tried (and failed) to sanctify as the liturgical language for the public *Ṣalât*-Prayers, wherein the Quran is to be recited.

Now consciously sidestepping the opinion of their illustrious predecessors—that the Quran not only could but *should* be translated as a means to the fulfillment of its universal imperative—the modern scholars in their argumentation gave precedent to the widespread fear that the vast ignorance and powerlessness of the Muslim peoples, before the martial and intellectual juggernaut of the West, left them vulnerable to a leveling of all differences between the Quran and translations of its meanings—even as modernity threatened to flatten the *'ulamâ* themselves into anachronism.¹⁵ The public was at high risk of according these translated human texts a status of dynamic equivalence to the divine revelation that makes the Quran, in its Arabic, inimitable. Even though translation in its most inclusive sense is no more than the transfer of understanding by way of interpretation—which might take place within one language or medium, or in a wholly other language or form—this fact was rigorously suppressed in a dispute where the defense of Islam itself seemed to hang in the balance.

Nothing, however, could have been more natural than the need to translate the Quran into modern languages at a time when old social patterns were passing away and novel cultural intersections and social circumstances were developing and diverging at a staggering pace. For the obligation to translate the Quran’s meanings anew ought to recur just as organically as the call for new commentaries on the Quran, the scholarly production of which never ceased; for the truth is, there is virtually complete identity between these two expressions. Yet, the progressively more undermined and ridiculed *'ulamâ* did not see Quran translation—could not, perhaps, be expected to have seen it—as an

eminently commonsensical mission that they themselves were duty bound to undertake.

Where the 'ulamâ' were correct, however, is in their realization that, for the most part, the wrong hands were at the helm of the translative enterprise and that such captains of the world would not easily be persuaded to either study the master charts of the Quranic sciences or relinquish the tiller. The scholars feared flagrant incompetence and unregulated work. Their dread has proven prophetic. Translators of the Quran have been almost completely unequipped to navigate the infinite expanse of the Quran's message, the universality of its address. For this task requires the same genuine, authenticated continuity of scholarship as commentary, if the deep of the Quran's inexhaustible wisdom is to be appropriately fathomed, if its meanings are to be properly delved and responsibly interpreted in accordance with the cardinal objectives of faith. For this is the assignment of all Quran explication, be it in Arabic or any other language: To accurately translate Scripture's signal guidance with a clarity that enables the contemplative mind to see the light, so that one may follow a way to goodness in life in the face of novel complications, or take the tried and true paths past the old hazards that present themselves anew.

It remains, nonetheless, a matter of historical record that neither government nor educational institution in the Muslim world produced a single original translation of the Quran's meanings into a living language until late in the twentieth century. Only recently have Muslim scholars drawn up guidelines for would-be translators that identify requisite competencies, including trustworthiness, and that attempt to lay down standards that one may follow and by which one's work may be adjudged credible. Among these are *Al-Muntakhab fi Tafsi'r al-Qur'ân al-Karîm, The Select in the Interpretation of the Holy Quran* (1993), sponsored by Egypt's Supreme Council of Islamic Affairs; and *Al-Tafsi'r Al-Muyassar* (1418 H.), *A Facilitated Commentary* of the Quran from The King Fahd Holy Qur'ân Printing Complex of Madinah. Both (which are briefly reviewed in the coming pages) are concise Arabic commentaries produced for translators of the Quran into other languages, with an eye to their own future translation as well. What pertains here are two points: (1) They were created to meet the present need for easy, brief, authenticated commentary and (2) they were prepared by groups of competent specialists in the field of Quran scholarship, including exegesis, law, and language.

These are very beneficial works, no doubt, insightful and innovative in their aim and execution, for the most part. A translator, however,

must not view them as sufficient resources. Exclusive dependence on such succinct commentaries can unduly restrict the Quran's meanings to detrimental effect. English, for example, is the national (sometimes official) language of decidedly diverse nations: Britain, a good part of Canada, America, Australia, South Africa, Zambia, and Zimbabwe, while it is the language of culture in India and other countries. The social, cultural, and religious differences in these societies are obvious. Thus, for a translator to restrict him- or herself to a brief Quran commentary threatens to unjustifiably narrow the message of Islam to the point that it cannot speak effectively to the relevant sociocultural circumstances of the people for whom one is translating. More than one commentary, and preferably from more than one milieu, period, and approach, must be used to achieve an interpretation of significance and depth. Indeed, more than one mode of a translation ought to be considered in addressing the diversity of ages, cultures, and social differences. Nor does the matter end in deliberating and segmenting the communicative approach of a translation. It should include varied editions and mediums: English alone, for example, for readers without need or interest in the accompanying Arabic; large print and Braille for others with specific sight requirements; audio, visual, and Internet editions, and so on. In a word, dependence on one or two short commentaries is valid at only certain phases of Quran interpretation and for specific functions. But, in truth, the conscientious translator has need to work from a large number of specialized works that treat the several Textual and contextual issues that he or she will continually face.

The practical reality, however, is that the problems of supplying the Quran's meanings for alternative linguistic settings are still relatively new to the Muslim community. Europe, as an expression of Western civilization, has had far more experience in this, from a certain point of view, or is at least much further along in its ideas. For nearly five hundred years after the Quran's revelation, translation of it was not at all at issue. Then Christian Europe picked it up, commencing with Latin manuscripts that heavily influenced subsequent English efforts, which got underway in earnest only in the eighteenth century. The review of these is instructive. For one, the evolution of this experiment in rendering the meaning of Islam's Sacred Text in another language illustrates the vital subtext to increasingly crucial Muslim-Western relations. Beyond this, it squarely pegs the urgent need for a new initiative in Quran interpretation in the service of English and its world of speakers.

Synopsis of the English Interpretation of the Quran

Several good briefs on the translations of the Quran have appeared in Western languages, English in particular. Noteworthy among them are those of Neal Robinson, Senior Lecturer in Islamic Studies at the University of Leeds, and A.R. Kidwai, Professor of English Literature at Aligrah University, India (who has a forthcoming comprehensive review on the subject). In Arabic, two works by Al-Azhar University doctors, the late Ahmad Ibrahim Muhannah's *Dirásah Hawlah Tarjamát Al-Qur'án Al-Karím* and the last chapter of Muhammad M. Abu Laylah's *Al-Qur'án Al-Karím min Al-Mandhúr Al-Istishráqí*, are noteworthy. In addition, the famed Cambridge University professor A.J. Arberry, in the introductions to his own distinguished translation, and in a preceding book of interpreted selections of the Quran, provides honest historical analysis of the motives behind the early European renditions of the Quran's meanings in classical and modern languages. But the most important of all such works is the monumental *World Bibliography of Translations of the Meanings of the Holy Qur'an, Printed Translations 1515-1980*, edited and introduced by Ekmeledin Ihsanoglu, with Ismet Binark and Halit Eren, and published by the Research Center for Islamic History, Art and Culture in Istanbul. The service it has rendered in the field is incomparable and, at all costs, should be perennially updated, so great is its value.

Still, it is, perhaps, useful to quickly summarize what is approaching a thousand-year history of Quran translation in the tongues of the Western peoples. Practically, it makes it that much easier for those who would like to know something of it but have no time to delve into it. Intellectually, it will go a long way toward explaining why, with such an extensive history of contact between Christians and Muslims, Islam remains so vastly misunderstood at the most elemental levels in the West. The translation studies just noted have been reviewed in the following synopsis. Yet, the interpretation that this introduction presents itself began with a critical, first-hand evaluation of virtually all the existing translations of the Quran into English that went well beyond these summaries. It is a scrutiny that has continued in decidedly more depth in the course of my own work and that has extended to the several new interpretations that have since been published.

I. REPRESENTING THE QURAN IN ENGLISH:

THE WESTERN TRADITION

Our perusal begins in 1143 C.E. with the completion of English clergyman **Robert of Ketton's**¹⁶ widely circulated manuscript translation of

the Quran into Latin, commissioned by Peter the Venerable, Abbot of Cluny (Burgundy, France).¹⁷ In 1543, it at last appears in print under the title *Machvemetis saracenorum principis, eius'que successorum vitae, ac doctrina, ipse'que, Alcoran*, published in Basle upon the recommendation of none less than the father of Protestantism himself, Martin Luther, who penned its preface. Yet the aforementioned specialist in Arabic Classics, A.J. Arberry, says of the Latin translation: "It abounds in inaccuracies and misunderstandings and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms." A century and a half later, a second Latin rendition was printed, one that was ultimately to exert the main influence on English interpretations through the version of a young British lawyer. The Latin author is **Ludovic Marraccio** (or Luigi Marracci in the common Italian). The 1698 Padua edition, titled in part *A Refutation of the Qur'an*, obviously differed little with the malefic purposes of its predecessor.

The seventeenth century witnessed two translations, one in German (1616), the other in French (1647), which point to expanded European interest in the Muslim world. The latter, by the French noble **Andre Du Ryer**, who had commercial interests in the Arab northlands (*bilād al-Sham*) and seems to have been granted residence in Alexandria by the imperial French government for a time, formed the basis of the first complete English interpretation of the Quran, that of the Scottish cleric **Rev. Alexander Ross** (1648), *The Alcoran of Mahomet*. There can be no doubt of Ross's aims and his opinions of his subject matter, having so shamelessly inked them into his introduction for posterity "to the Christian reader":

Thou shalt find it of so rude, and incongruous a composure, so forced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rational *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moons falling into his sleeve, the Conversion and Salvation of the Devils, and the like) are false and ridiculous.¹⁸

It was this edition that **George Sale** (1697-1736), the protestant English lawyer, sought to overthrow for the British public with his 1734 *The Koran*, based upon the Marracci Latin version and the Hamburg publication of the Arabic Text of the Quran, printed whole in 1694 for the first time in Europe. Orientalists and Arabists have tended to laud Sales' work as a breakthrough in their efforts to fairly represent the Quran, which is not entirely untrue, for its presentation is more

straightforward than its hunchbacked forebears. Their claims, however, of his Arabic prowess, or more faithful hand, are at best exaggerated and, at least in many places, disingenuous. That Sale had access to the German-produced Text of the Sacred Book he set out to translate seems hardly a thing to brag about, save that it is a confession of the extraordinary liberties taken by all his predecessors. Nor does it prove his Arabic competencies, although he did employ the intrusive Bible-printing device of italicizing words of his own insertion to offset them from the “text.” What is sure and closer to the truth is that Sale (contrary to claims that he depended on Muslim Quran commentaries, especially that of Bayḍāwī) had absolutely no access to original Arabic sources, a fact that others have now established—and had he, it is not at all clear that he could have benefited, in any case.¹⁹ What this means is that Sale had little feel for the rhythms of the Arabic Quran, its thematic pulse, or the rhetorical chords it strikes variously and masterfully together in a crescendo of meanings that bring it into complete resonance with the heartstrings of its human recipients. What remains is the grotesquely disjointed experience, not of divine revelation, but of a mortally flawed translator of altered but, nonetheless, hand-me-down words and phrases. Such a fatal gap of perception could only be filled with the conception of unwarranted regal condescension and malevolence with which Sale took up his, for him, “Christian” duties. In this he makes absolutely no break with the, at least, unscholarly and, positively, partisan ghosts of his European forerunners. His is a heart filled with contempt, which he himself uncloaks in his own introduction.

But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original and also to enable us effectually to expose the imposture... The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.

This attitude of assault, as inevitably it must, suffused through the very veins of his translation. (See for instance his use of “dark sayings” in *Sûrat Yûsuf*, 12:6, for the Arabic word *ahādîth*, or “events.”) Nor is his translation easy to consult, as he chose to ignore established verse numberings completely. Yet, Sale’s interpretation, for 127 years, lingers as England’s esteemed eyewitness account to the event of the Quran, without serious rival. Virtually all “educated” English opinion of the Quran as a Text, in this crucial and formative century, is, really, second-

hand critique of Sale's maladroit work, and to an inconceivable and ultimately disastrous cultural loss.

It is not until 1861 that this composition is challenged, by a Cambridge cleric, the **Rev. John Meadows Rodwell**. In 1909, his effort receives a considerable boost in that competition with its inclusion as part of the famed *Everyman's Library* series (as edited and introduced by the Orientalist G. Margoliouth). Rodwell attempted to elevate the language of his translation above that of Sale, with some success. However, the scourge of the "higher criticism," as it was then called, was already upon him. Thus, Rodwell insisted on a critical rearrangement of the Quran's standard Arabic order based upon a textual theory of dating and sequencing, a "searching criticism," as he put it, sweeping the European academy in his day. This seriously limited his translation's usefulness and consequently its use. If the suppositions of this literary conjecture sounded impeccable, its reality was arbitrary, arrogant, and chaotic. While Rodwell was not the wholly unaccounted for bigot that his predecessors were, he could not free himself from the root bane and litmus test of the now emergent discipline of Orientalism: The inability to accept truth beyond the pale of the European subcontinent and the rational-romantic dichotomy that defined the schizophrenic era of its Enlightenment. A Quran interpreter's credentials could not thus be maintained without accusing the Prophet ﷺ of having authored its Text and foisted it upon humanity as a grand forgery in the name of God. Despite Rodwell's palpable realization, admiration even, for the miraculous feat of the Quran in word and in history, and the sheer greatness of the Prophet ﷺ in the world of men, his careful parenthetical rationalizations fall precipitously to a sudden senseless and slipshod explanation for the globe-changing moral magnitude and spectacular spiritual resilience that constitute the living efficacy of the Quran in history. Rodwell would have us believe that it is all attributable to the fortuitous combination of a sincere epileptic's misapprehensions and the impact of this on a mentally substandard race.

It is nearer to the truth to say that he [the Prophet ﷺ] was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslims races, the influence of his teaching ... has

now lasted for nearly thirteen centuries, and embraces more than one-tenth part of the inhabitants of the globe.²⁰

Though Rodwell defames the Prophet ﷺ as “peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired,” he does not give us nearly as much explanation for his own delusions and mistakes that enabled him to not infrequently misinterpret even basic passages of the Quran. While the race to which Rodwell belongs suffers not from any intellectual inferiority, his Arabic aptitude certainly did. Indeed, he demonstrates a fairly basic illiteracy in this regard. He shows no appreciation for the style or even language of the Quran, besides. At times, he is purposely twisting it, of course. Yet, at other times he is simply misapprehending it, often in a pathetic way. He explains, for instance, the common use of the rudimentarily religious term *‘abd* (servant or worshipper) as a Quranic backformation resulting from the numerous slaves who early on accepted Islam from the Prophet ﷺ. He translates the second verse of *Sûrat Al-Kawthar* (108), an instruction directed to the Prophet ﷺ, as *Pray to your Lord and ‘kill,’* when even the smallest of Muslim children know that the Arabic command *inḥar* means to sacrifice animals in the name of God as charitable offerings for the worthy poor. Where God instructs the Heavenly community to bow down before His new creation Adam ﷺ, in order to concretely establish his stature among creation and to receive him (parentless, as he is) warmly into life, Rodwell states that the angels were commanded by God to *worship* Adam ﷺ, and goes on: *Then worshipped them all, save Eblis, that is, the devil, whom he bewilderingly casts as a hero, alone upholding the worship of only God!*²¹

In due course, Rodwell encourages the faithful to proselytize Muslims, an exhortative that imperial England took politically serious in 1882 when it occupied Egypt—the same year, as it so happens, in which the next notable British translator of the Quran met his fate in that colony’s desert, just two years after his volume for the popular *Sacred Books of the East* series of Oxford University appeared in print, under the editorial oversight of Max Mueller. His name was **Edward Henry Palmer**, yet another Cambridge graduate. Palmer, a somewhat mysterious young man, deserves credit for being the first English translator of the Quran to actually travel to a Muslim, Arabic-speaking land, and for conceding the Quran’s confirmed and established order. While Palmer held the lofty racial views of those English interpreters who went before him—with the by now obligatory dismissal of the Quran’s divine liter-

ary refinement (as opposed to the profane brilliance of Europe's artistic productions)—he did grasp something of the nobility of the Quran's expression. Nor was he excessive in his belligerence toward Islam. Yet consistently one expects from these envoys of Europe's higher learning more literary deftness in mirroring the Arabic of the Quran in English, only to be disappointed. *Verily, We quicken and We kill*, he renders *wa innâ lanahnu nuhîy wa numît*, more properly translated: ﴿And, indeed, it is assuredly We alone who give life and give death﴾ (see Sûrat Al-Hijr, 15:23; also Sûrat Al-Dhâriyât, 50:43). His expression is inappropriate, to say the least—not merely to the Arabic ear, but in human taste. God, the giver of life, brings it to an end, causes death, makes each soul to taste it, but does not, in this sense, “kill.”

This conveys us, in many ways, to the culmination of the Orientalist project on the Quran in the person of **Richard Bell**: a cleric, a learned reader of Arabic at the University of Edinburgh, and a champion of European rational superiority. He published his two-volume translation from 1937 to 1939. He is widely acclaimed to have known Arabic well, and this may be believed. What he did not know was humility. He became so enamored of the preceding century's faith in the prophetic possibilities of critical theory that he literally rent the Quran to pieces and reassembled it, not merely at the stratum of surah, but at the level of verse, phrase, and even word.

It is difficult to describe the reckless disregard, the clinical contempt, with which Bell approached translation, if, indeed, it can even be called such. His work demonstrates, under the thin syntactic guise of “scientific” analysis, a complete blindness, hostility even, to the very nature of the Quranic Text. Here is a man who was a professor of Islamic studies at a somewhat less-than-eminent institution, in the field, in Britain, having achieved no particular literary or linguistic repute in his mother tongue among his own people. Indeed, never even has he demonstrated the scholarly worth of his literary theories on, say, the comparatively slight four-hundred-year-old literary product of his native isle. Yet, suddenly, he arrogates to himself the status of ultimate arbiter of the peerless masterpiece—the Sacred Speech no less—that coalesced in the revelation of the Quran at the culmination of Arabian culture's five thousand years of acknowledged pristine linguistic refinement. For that, indeed, and more, is the Quran's station and style in Arabic. In fact, the time frame of Arabic's earthly development at the advent of the Quran, according to recent studies in Arabic ethnolinguistics, may still be far underestimated even in this space of human vastness. Yet, on behalf of Arabs and Muslims, our schoolman in Scotland begins a base, crude, self-

absorbed, infantile cut-and-paste job on the flawless touchstone of their language, an indiscriminate derangement of the wellspring of their spiritual life. This alone is astounding for the enormity of its sheer conceit. What is well beyond comprehension is that he worked in accordance with a personal conception as to the form the Quran must have originally held half a world away and fourteen hundred years before! This black art he called “science”—and even now some seek to revive it, as a bigoted, polemical Orientalist ethos reaches to reassert itself. Yet such textual reconstruction can be called science only in the sense that astrology or alchemy still lingers by the same designation. And, indeed, it shares much with their systematic and assiduous approach to folly and madness. “Virtually unreadable,” notes Bell’s successor Arberry of the former’s “hard-laboured pages.”²² Its dependency on the Leipzig edition of the Arabic Text of the Quran, imperfectly arranged in 1834 by the Orientalist Gustav Flügel, mars it all the more. In not entirely ironic fashion, it is Bell himself, through his own introduction, who gives us the devastatingly trenchant assessment of the condition of his psyche in the course of his eight-year work: touched by a “confidence of ignorance.”

Bell’s literary atrocity merits mention, however, because it illustrates a resistant strain in the engagement of the cultural West with the Quran. Having literally buried and effaced its own pre-Christian historical backdrop—and orphaned as it is by the loss of continuity with and within its Sacred Texts and religious experience—Europe has produced scholars all too eager to seize on the false assumption that the Quranic Text, written originally on both sides of varied parchments, skins, and animal scapulas, was misordered by the Prophet’s ﷺ Companions in its first collection. This represents serious and stubborn ignorance of the most elemental information about the history of the Quran’s written compilation, which I have already recapped in Sphere Four of this introduction. Their (wistful?) argument obstinately disregards the much-proven fact that the Quran was not only recorded in writing and preserved as such in the lifetime and at the direction of the Prophet ﷺ himself, followed by his three successive heirs to communal leadership, but that it was, surah-for-surah, also memorized and publicly recited in its current word-by-word and verse-by-verse order by the Prophet ﷺ himself, along with thousands of his Companions, wherein even regional dialect differences had to be explicitly sanctioned with Prophetic approval, and whereas the Prophet ﷺ himself deliberately sat down with particular, named and known Companions in the last year of his life to recite to them, and bear witness to them reciting, the Quran in its final state, when its revelation was complete—again, all of these steps being

recorded in historically verifiable accounts.

Setting aside the Quran's instantly recognizable soul-awakening spiritual resonance, the truth is that Rev. Bell and his like do not understand the uniqueness of the Quran's order in terms of either its material reality or its stylistic coherence—and truer still, perhaps, they desire not to. Western scholars of the Quran bristle because many of their Muslim counterparts hold their credibility cheap when it comes to the interpretation or translation of its Text. Questions have been raised: How can they be trusted to be faithful mouthpieces of the Quran's message, when (fearful of the world-shattering consequences of the Quran as a scriptural alternative) they begin from the prejudiced belief that a man put its words into the mouth of God, rather than the other way around? What, indeed, separates their ethnocentric likes from that of the Quraysh, the proponents of the ideal of tribalism who first belied the message of the Quran and its Messenger, the Prophet Muhammad ﷺ? One finds scholars, even of the caliber of A.J. Arberry (whose translation is the subject of our next assessment) pointing a justifying finger to the existence of this Orientalist argument of "misorder" when faced with this Muslim objection.²³

If this open discussion tends to bare the old bones of a shrouded confrontation, then it also admits to an unavoidable argument between Muslim scholars and non-Muslim academics as to the requisites that qualify a translator of the Quran's sacred message. The latter's best answer thus far has been the much-esteemed work, and rightly so, of **Arthur John Arberry's** *The Koran Interpreted* (1955). While he himself has, in writing, denied his Islam, there are those among Muslims, scholars who knew him, some of whom were his students, who report otherwise. God alone knows the truth of this, but on its face it should be taken as a measure of some hopefulness (a) that men and women of the Biblical West, or that the sincere and competent in the world, can come to the Quran and faithfully report as much of its message as their minds may grasp, withholding themselves from bending away the unrelenting intellectual and spiritual critique to which the Quran will surely subject them and their forefathers; and (b) that versed and balanced Muslims are, indeed, fair-minded and confident enough to give credit to worthy and principled scholarship dealing with the very core of their faith from those who have not affirmed it—so long as the latter enter the considerable discussion sufficiently educated and with the intellectual courage to commit to truth and truth's representation, rather than in the spirit of war by other means.

This is not so easy a task as it first seems. Yet, Arberry exemplifies

much of this, undoubtedly because of his great ability in Arabic (and Persian), his broad scholarship in their literary arts and in the spiritual heritage of Islam, and in his truly poetic gift in English. His translation has deficiencies, some of which, in my view, incapacitate all but the well-initiated reader (and activation is, after all, the Quran's point). But these do not arise as a result of impure motive or some treacherous *arrière-pensée* with respect to Islam, its Sacred Book, or the community it continues to call forth in the world. Rather, they lie partially in his stated ambition to "imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran." Arberry himself cautions, "I am breaking new ground here." His style is not King Jamesian, but harkens with such an undertone through its not always charming Victorian-Edwardian overlay. Yet of a necessity, based on the ideal he has set for himself, he systematically chooses to sublimate Quranic meaning, to say nothing of meaning's resonance, to sensual and poetical impact.

In more places than most reviewers, and perhaps the translator himself, have admitted, Arberry is incomprehensible or flatly inaccessible (see, for instance, the notion of "double life," *Sûrat Al-Isrâ'*, 17:75). Sometimes this verges on distortion of meaning, but regularly it ignores the fact that with the Quran, language, rhetorical beauty, sublime expression are always at the service of releasing profoundly urgent meaning. Never is sense constrained to sensibility. One cannot do in translation what Arberry has sought to do and adequately free the Quran's powerfully educative metaphysical, moral, soul-inspiring, world-ordering message from its divinely inscribed verses—signs that flash their forewarnings and gleam their glad tidings to a common human fellowship not all meant to take heed and heart in Arabic, per se, but all made to realize the transcending inferences that only the Quran's Arabic significations have been equipped to conserve.

There is little doubt that Arberry himself recognized the pull exerted by his passion, as regards the translation of the Quran, in his double-edged, but, nonetheless, abject confession that "never was it more true than in this instance that *traduttore traditore*," all translators are traitors. With this, Arberry professes his heart captive to the rapturous beauty of a body of Text, divinely veiled from the mind of so much of the world by the most diaphanous of wraps, a mere mouthful of fine Arab phonemes.

For this reason, he advocates the eminently sane idea that the Western scholar of the Quran end his self-imposed incarceration in the lifeless laboratory of the quantifiable intellect and contemplate the Sacred as a living unity, that he liberate himself from the "irreverent" slice-and-

dice mentality that inevitably causes all he touches to lose coherence and run like sand through his hands. How clearly Arberry echoes in his plea the elucidation of Shaykh Muhammad Diraz, quoted previously!

It is against this excess of anatomical mincing that I argue the unity of the Sura and the Koran; instead of offering the perplexed reader *disjecta membra* scattered indifferently over the dissecting table, I ask him to look again at the *cadaver* before it was carved up, and to imagine how it might appear when the lifeblood of accepted inspiration flowed through its veins. I urge the view that an eternal composition, such as the Koran is, cannot be well understood if it is submitted to the test of only temporal criticism. It is simply irrelevant to expect that the themes treated in the individual Sura will be marshaled after some mathematical precision to form a rationally ordered pattern; the logic of revelation is not the logic of the schoolmen. There is no 'before' or 'after' in the prophetic message, when that message is true; everlasting truth is not held within the confines of time and space, but every moment reveals itself wholly and completely.²⁴

A year later, in 1956, **Niseem J. Dawood**, a Jew of Iraqi origin and a translator by profession, ignored Arberry's insight and attempted the Quran in a much relaxed contemporary idiom, rearranging its surahs by the fairly meaningless pattern of size, shortest to longest. Dawood's work, which is singularly uninspiring, has been among the most widely available translations of the Quran on the English bookshelf (thanks to Penguin, his publisher). In the 1980s, he, or Penguin, reverted back to the standard textual order in a revised edition. A mutual friend, whom we shall meet as the translator of a popular modern Quran commentary, once gently reproached Dawood for taking license with the language of the Quran that he would not accept in the mundane transactional Arabic translations at his own firm. "It is sufficient for me," he is said to have replied, "that I intended to bring the style of the Quran closer to the tastes of English readers." This aptly summarizes Dawood's effort, as does his own introduction, which openly catalogues his bias against Islam. Dawood is guilty of plenty of mistranslation, in addition to leveling the Text to a uniform monotony.

For some time, Dawood was the only Jewish translator of the complete Quran into English. He lost this distinction in 1979 when Massada Press published Tel Aviv University Prof. **Aharon Ben-Shemesh's** *The Noble Quran*, who first rendered the Quran into Hebrew in 1971. This edition is unremarkable, save for its scattered polemical reinterpretations that seek to locate the Quran in Old Testament origins. This is accom-

plished by certain twists of its revealed tongue, mostly unprecedented in their construal, that, for example, in Sûrat Âl ‘Imrân, 3:110, inserts the object phrase “People of the Book,” meaning Jews, or sometimes Jews and Christians, for a pronoun heretofore universally established as referring to the “believers”; namely, the upholders of its address who it spoke to in the first instance, that is, the Muslim community. Thus, ﴿You ‘believers’ are the best Community ever brought forth for ‘the good of humankind’﴾ becomes, at Ben-Shemesh’s hand, *You People of the Book ...* Other instances of such interpretive gymnastics speak for themselves. Witness his footnote to Sûrat Al-Isrâ’, 17:1, which removes the Furthest Mosque (*Al-Masjid Al-Aqṣâ*) from its age-old Jerusalem foundations to the parochial village of Ji‘ranah, some ten miles from Makkah.

A few other translations by non-Muslims have appeared in the past two decades, like *The Koran* by **Thomas Cleary** (2004), a multilingual translator of various sacred texts with an apparent interest in their mystic unity. This follows on his 1994 *The Essential Koran*, a book of select passages with a brief, somewhat eccentric, but generally thoughtful introduction. Cleary’s style, especially in the recent publication, is jarringly uneven, shifting abruptly between exceedingly ordinary, at times almost conversational, language and glaring poetic flights. Regarding pedestrian usage, in which this translation abounds, take the verse, *Without a doubt, the one to whom you invite me hasn’t a prayer in the world or the hereafter* (Sûrat Ghâfir, 40:43). Not only is *hasn’t a prayer in the world* prosaic to the point of cliché, it is misconstrued. This verse-phrase means ﴿There is no doubt that all that you call me to ‘worship’ has nothing worthy for which to be invoked—neither in this world nor in the Hereafter﴾. Further, Cleary’s dissonant styles are quite mixed, even in one and the same sentence or verse. *Then lo—they will debate in the fire, with the powerless saying to those who had aggrandized themselves, “We were your followers, so aren’t you to substitute for us in the fire in part”* (Sûrat Ghâfir, 40:47). This gives the feeling that the translator seems at a loss for much of the overt significance he is attempting to interpret, let alone the rich subtlety that runs beneath. Thus, he transmogrifies, rather than transliterates, the enigmatic discrete letters (*hurûf al-muqatta‘a*) that appear at the head of several surahs. ﴿Alif Lâm Mîm﴾ become simply, and very wrongly, “A L R.”

There is a good deal that is bizarre in this effort, including inconsistent use of italics to represent, it is supposed, the Speech of the Divine; quotation marks that attempt to treat verses like paragraphs; and Roman Numeral section breaks inserted in the midst of surahs. Moreover, not a word of explanation, note, or index entry accompanies this complete-

ly stripped-down publication. His peculiar English word choices for their Arabic “counterparts” are too numerous to itemize: *God is not ‘ashamed,’* for the Arabic word *istihyâ*’ (Sûrat Al-Baqarâh, 2:26). The reflexive, tenth-form Arabic verb *istihyâ*’, as applied to God, more appropriately means (as both classical and modern Arabic lexicographers define it) to ‘spare,’ ‘forebear,’ ‘abandon,’ or ‘refrain’ from a thing. *Then [God] ‘ascended’ the throne* (Sûrat Al-A‘râf, 7:54): Cleary translates the Arabic *astawâ* by a word that connotes the exact opposite motion, “rising upward,” or, more precisely, the very sense the Arabic seeks to preclude, that is, “succeeding to” a position. Rather, *astawâ* connotes a “settling over,” in the meaning of a worthiness that comes from an unprecedented and undisputed mastery. The Arabic *‘ibâd* very plainly in the Quran means “worshippers,” or “servants,” or even, for the more literally emphatic, “slaves” of God, implying God’s ownership of one and human devotion to God in return. This Cleary renders wrongly and blandly as “mortals.” Again, he interprets the essential Quranic phrase *alladhîna kafarû*, or “those who disbelieve,” or “the unbelievers,” as “the atheistic.” This is an almost complete misrepresentation of the Quran’s usage of the term *kafara*, which denotes unbelief in God by way seeking to “cover over” God’s truth—associating with Him or His religion anything false, whether by means of assertion or denial. This includes believing in more than one deity, elevating others to divine agencies, or associating anything else with God in a godhead, and the like. It also accounts for belying any aspect of God’s absolute reality, Divine Being, or perfect attributes, including categorical denial of whatever God has instructed, said, or revealed, or rejection of whomever or whatever He has said is to be affirmed and upheld, like the messengers and the angels, and the truth of the Day of Judgment, and Heaven and Hell. The word ‘atheistic’ narrows this notion to the very small margin, indeed, of those who deny the existence of God or any deity altogether. This work takes its place in a growing list of recent efforts for which one cannot discern, beyond commercial possibilities, the contribution it hoped to make.

II. CONVEYING THE MESSAGE IN ENGLISH: THE QURANIC MILIEU

Whatever criticisms may be laid at the doorstep of Europe and its Quran interpreters, one cannot but admire that for nearly eight hundred years they single-handedly perceived and took up the immense challenge that complacent Muslims clearly, even shamefully, would not: To examine, understand, and project (albeit mostly negatively) the dynamic message of the Quran and its religion to a world rushing in all about

its adherents. Muslims woke up only sleepily, and exerted themselves anemically, to this their most urgent of all needs. Recognition of the self-evident necessity for the Quran's champions to, themselves, express it in the world seeped slowly through the Muslim body. One could graph the piercing thrust of Britain's imperial scepter through the Muslim psyche with a chart of Muslim translations of the Quran into English. It is said that it was Islam that roused Christendom from its long dark slumber. Here, Europe returned the favor. India stirred first.

The earliest known edition of a complete translation of the Quran by a Muslim is the 1905 work of an Indian physician, **Mohammad Abdul Hakim Khan**. Originally of a Qâdiyânî²⁵ background, he renounced its sectarian views and produced a "propagandistic" account of the Quran, without basis in any authentic or estimable Islamic scholarship. It had no discernible methodology but promised in a lengthy subtitle *short notes based on the Holy Qur'an, or the authentic traditions of the Prophet (pbuh), or the New Testament or scientific truth. All fictitious romance, questionable history, and disputed theories have been carefully avoided*. It fulfilled exactly none of this.

Seven years later, in 1912, two new efforts appeared. The first, edited by **Dehlawi Mirza Hairat**, claims to have enlisted the help of "various Oriental learned scholars." Published in Delhi in two editions, its intention to offer "a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors, such as Drs. Sale, Rodwell, Palmer, and Sir W. Muir" never really materializes in either the Text or the accompanying matter.

The Allahabad edition of the same year by **Mirza Abu'l Fadl**, dedicated to Sultan Jahan Begum, the princess ruler of Bhopal, India, billed itself as a refutation of the Bible "with a view to bringing out the superiority of the Qur'an." It arranges the surahs chronologically, harbors fairly informal responses to apparent arguments of local missionaries, but includes few notes and constitutes no real qualitative contribution over its two predecessors.

The first serious response to the Orientalist venture into Quran translation comes, in fact, not from the Empire but a native son. **Muhammad Marmaduke William Pickthall's** *The Meaning of the Glorious Qur'an* (London, 1930) surprised his countrymen and delighted Muslims. At least 27 editions later, the faithful can still be seen showing their appreciation. Pickthall was a British novelist of some distinction who accepted Islam after careful study. He visited and was welcomed in much of the Muslim world, especially India (where he served as a consultant to the Nizam of Hyderabad) and Egypt, where the

shaykhs of the renowned Al-Azhar University accorded him some assistance. Pickthall's Orientalist countrymen found it all so very "interesting as the work of an Englishman who became a Muslim," but decided (with raised eyebrow) that "it does not read well."²⁶ Silent censure aside, Pickthall is certainly faithful to the Quran in its representation and objectively more readable and accurate than any translation by an Englishman before his work. He is, moreover, keenly sensitive to the difference between the Quran and whatever any interpreter might produce, no matter how accomplished. Indeed, he held that the Quran could not, in fact, be translated, but only its meanings relatively conveyed—a position with which Muslims have tended to heartily concur and for which Arberry (who knew him and professes a commensurate love of him) took him severely to task in his 1953 work *The Holy Koran, an Introduction with Selections*. (Yet, just two years later, it is to Pickthall's expressed sensibilities that Arberry acknowledges his translation owes its appended title word "interpreted," changing from *The Holy Koran* or merely *The Koran* to *The Koran Interpreted*.)

All the more unexpected, then, with Pickthall's views thus expressed, that he himself attempts a quite literal interpretation of the Quran. Even more startlingly, given this constraint, he includes virtually no notes. The result is a Text composed with a certain difficulty of expression, dryness of style, lack of exactness in meaning in many places, and a message that remains in good part unelucidated, no doubt because of the mental constraints that grew out of his particular translation theory. At least some of these flaws, however, surely result from the limits of his Arabic, though he used his English gifts to offset this. He translates the word Quran, for instance, in *Sûrat Yûsuf*, 12:3, as "Lecture," which is restrictive to the point of being wrong in its sense. Moreover, his use of a language vaguely reminiscent of the King James Bible has tended to remain a stumbling block for most readers. The verse numbering system he imports from India, which differs from the more precise standard developed by Egyptian scholars, though far better than Flügel's, creates some impediment to easy Textual comparison. While pleased with Pickthall's service, Muslims were almost immediately eager to go beyond him, perhaps because he had enabled them to see the possibilities.

That desire gets its first spirited response only five years later, with the 1934 debut of the most important translation of the Quran to this day: **Abdullah Yusuf Ali's** *The Holy Qur'ân: Translation and Commentary* (Lahore, 1934–37). Yusuf Ali's work has appeared in at least 35 editions of record and probably that many unregistered ones. It has been twice revised, once (mostly favorably) in America by Amana

Publications in 1989, and at nearly the same time in Saudi Arabia by The Presidency of Islamic Researches, IFTA, Call and Guidance and the King Fahd Holy Qur'ân Printing Complex in 1410 H. (1990).

The translator was born in Bombay in 1872 in a family that belonged to the Bohra community (so called because of their merchant seafaring), though it is not clear if he came from its much larger *Ismâ'îlî* or Sunni branches. He completed his first reading of the Quran as a young boy (popularly called *khatm* among Indian Muslims), though this was not its memorization, as others have misread it. Rather, his study and professional interests found their focus on the West and specifically England, in whose literature he went on to become something of a specialist in his country. He traveled Europe and settled in London, where he began a review of existing translations. Dissatisfied with the representation of the Book that never left the center of his consciousness nor his study, he eventually resettled in Lahore, in what is today Pakistan, and took up the project of interpreting the Quran into English, with the aid of a considerable number of students at the Islamic College that he was appointed to head. The translations of the famed **Maulana Muhammad Ali, Ghulam Sarwar**, and Pickthall were on his worktable, but he significantly elevated the language, and especially the style, of their English presentations of the Quran's meanings. He is widely praised among Muslims for the fervent faith and spirit of love with which he succeeded to infuse his rendition, far surpassing, in the popular taste, his predecessors. His notes are copious and reflective of his broad learning, if not necessarily its depth. Nevertheless, a portion of these glosses, in particular as they relate to end-time discussions, the unseen world, and the miraculous, are held to be excessively apologetic and pseudo-rationalistic. (This is, as we shall see, consistent with most of the sectarian translations of the Quran by Muslims, and, perhaps, here Yusuf Ali's upbringing is evinced.)²⁷

The more Yusuf Ali's interpretation has been scrutinized, the more it has come under sharp criticism on all counts. In truth, his translation is often imprecise, inconsistent, and weighed down with parenthetical word choices that show a heart divided between the rationalistic and mystic. He too employs a verse numbering scheme imported from the Subcontinent (different than Pickthall's), inferior to the established standard (but cured in the revisions). In his notes, his inner leanings fairly ooze from every page. He is much given to allegorical explanation, poetic flights, and interludes, in addition to mystical interpretations that sometimes do not accurately reflect either the essence of the Quran's message or the context of its revelation. His notes on *Sûrat Yûsuf* (12),

for instance, are highly romanticized, based on the purely imaginative Persian love poetry that the poignant Joseph narrative inspired among the lyricists of its high culture period. There is no doubt that he was aware of this literary history, but it is significant that he could not resist its inner pull.

A decade hence, Muslims of a more scholarly mind began to take note of the field of Quran translation, perhaps heedful of Yusuf Ali's success, and began to weigh in (though "laymen" efforts not only continued but proliferated). In 1947, in the same city where Ali produced his work, **Abdul Majid Daryabadi** began publishing his compendium, *The Holy Qur'an with English Translation and Commentary*. Its notes are enormous and its translation more true to the Text of the Quran than its predecessor. Yet, its language fails to approach the inspiration and elegance of Ali's effort. It has never found an audience. The Quran translation critic, Dr. Kidwai, cited here throughout, is, in fact, a descendant of this translator and has supervised an abridged edition of his work, published by The Islamic Foundation (United Kingdom (with his hand in others of their works on the Quran, as well)). Oddly, Daryabadi expresses admiration for Bell, though, thankfully, he follows none of his dubious "methodology."

A number of other products by Muslims appeared in the next three decades, but five deserve special attention. The first is **Hashim Amir Ali's** 1974 *The Message of the Qur'an Presented in Perspective*. The "perspective" to which the title alludes is H.A. Ali's somewhat bizarre rearrangement of the surahs into something on the order of the Pentateuch that Biblical scholars traditionally attribute to Moses. He calls it the "five books of the Qur'an," and its justification is thematic unity: Book I is *The Portal, al-Fatihah (the Opening)*; Book II is *The Enlightenment, ar-Ruh* (literally, the Spirit), comprising 18 early-Makkan-period surahs; Book III is *The Guidance, al-Huda*, 36 middle Makkan surahs; Book IV is *The Book, al-Kitab*, 36 late Makkan surahs; and Book V is *The Balance, al-Mizan*, 24 Madinah-period surahs. One half-expects Ali to have grasped what the Rodwells and Bells in the field did not—that such reordering destroys the coherent connections with which key terms and phrases link verses, passages, and (especially the beginnings and endings of) surahs together, in a far more impressive, germane, and sophisticated thematic engagement than merely personal observation.

In 1977—partly as a reaction to Muslim experimentation with the Quran as exemplified by H.A. Ali—**Muhammad Taqi-ud-Din Al-Hilali** and **Muhammad Muhsin Khan** published *The Noble Quran*, Khan serving as the actual translator and Al-Hilali as the religious

authority. The global distribution of this ultra-traditional interpretation in multiple languages is now in the hundreds of thousands, owing to the free Hajj-Pilgrimage copies, and other gratis distributions, of the King Fahd Holy Qur'ân Printing Complex. Its language is roughly hewn, paying no regard to literary style, though its primary text claims to derive from the work of Abdullah Yusuf Ali. It contains numerous direct, unexplained Arabic transliterated words that can only confuse a reader who does not know Arabic. Its defining feature, however, is the copious parenthetical interpolations its translators wedged everywhere into the Quran's verses, in order to ensure that the reader understands these in accordance with the partisan, religio-social vision that it improperly implies prevailed in Muslim societies during the classical period. The problems of such a work are, of course, as obvious as they are legion. Most notably, it unnecessarily and detrimentally distracts one from the timeless message of the Quran and the belief in the possibility of human harmony under God's Oneness, which is the essential inspiration the Quran's universal call seeks to instill in the human heart.

The publishers at Saḥīḥ International understood this critique when they called upon an American woman, who accepted Islam about the time of *The Noble Qur'an's* first printing, to revise its language in 1997. **Um Muhammad** (the name Aminah Assami publishes under) lived and learned Islam first in Syria and then in Saudi Arabia. She admirably excised Hilali's many blatant dogmatic interjections from the English text and adequately redressed the bulk of Khan's stilted language, pulling its interpretation back to a literal level. What she could not do, and perhaps did not intend to, is alter the translation's firmly entrenched underlying worldview. The work, therefore, remains the conceptual captive of Hilali and Khan's excessively narrow and skewed vision of how the Quran should be read and understood, and is incommunicative of meaning after message (sometimes misleadingly so) almost wherever amplification is necessary to impart a verse or passage's implication and purpose or wisdom. Thus, God, who is ever-watchful and keeps record of human deeds—meting out judgment with all speed and justice in this life and on the Day of Judgment, in accordance with His own decree—is described in this interpretation's intermittantly unnatural style as the *swiftest of accountants* (whereas «swiftest of reckoners» is more suitable (Sûrat Al-An'âm, 6:62)). She renders Sûrat Al-Anfâl, 8:67, as follows: *It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land.* This cannot be understood in any other way but as brutally offensive. Thus, it is a complete distortion of the valuable moral intent of the verse, which is to prevent coercive

military power from being called forth deceitfully on the pretense of noble ideals, when its real motive is the corruptive, yet widespread historical practice of going to war for economic objectives—in this case, the capture of wealthy opponents in battle for the purpose of receiving substantial ransoms from their kin.²⁸ Thus the verse should read: ﴿It is not for a prophet to take prisoners of war until he has thoroughly pacified the land. Most of you desire the fleeting things of this world, while God desires for you the everlasting life of the Hereafter. And God alone is overpowering, all-wise.﴾ Her methodology, or the one imposed, made this warping effect inevitable, bridled as it was by the relentlessly parochial interpretation with which the work was constrained to align.

Stepping back into the 1980s, a new light entered the realm of Quran translation in the person of **Muhammad Asad**, born in Austria (now Galicia, Poland) in 1900 as Leopold Weiss. The son of a lawyer and grandson of an orthodox rabbi, he converted to Islam at age 26. Though he majored in philosophy as a student and began his writing career as a German-language journalist (writing dispatches from Palestine), from the moment of his conversion and his powerful Pilgrimage experience to Makkah, he rededicated himself to the study of Islam in its primary languages, becoming acquainted with many of the intellectual luminaries of Islam in his time. He participated in the political life of the Muslim world, consulting Saudi Arabia's King Abdul Aziz, contributing to the formation of Pakistan, representing its interests in the United Nations, and becoming one of the era's most trenchant critics of the direction in which Western modernity and secularism were headed. Yet, it is said that his mind was ever on translating the Quran for Western peoples.

In the winter of his days, with his understanding and language skills at full maturity, he realized his life's mission. *The Message of the Quran*, printed in 1980, is among the most serious efforts at Quran interpretation in English. His translation of the Arabic Text and his copious and lengthy notes raised the art of Quran translation another level. While its language is highly effective, it is somewhat prolix, abandoning any notion of translation, per se, in favor of interpretive rephrasing. He seeks to remedy the inevitably banal effect of this by peppering the language with the antiquated 'thee,' 'thou,' and analogous verb suffixes that have long since fallen out of use, to lend it, one surmises, some register of the sacred. Thus, his language forms a peculiar admixture of the archaic and prosaic.

Deeper analysis of Asad's *Message* explains his linguistic approach. Asad is discernibly influenced by the rationalistic interpretations popu-

larized by the Qâdiyâni translators (whom we shall meet shortly), and to a lesser extent the social interpretations of the Egyptian pre-modernist commentator Shaykh Muhammad Abduh. Thus, he tends to bend the meanings of the Quran's report on the unseen realm in this life and in the Hereafter, as well as the miraculous in the world, toward abstraction and away from the "sensible." In addition, he is somewhat given to injecting the findings of natural science in some verses, but this is not wholly without merit, as some contend. His interpretation, however, and especially his notes are strongly psychological in the shade of Freud and Jung. Asad grew up in a place and time (turn-of-the-century Eastern Europe) where rationalism virtually possessed the populace. Perhaps he thought notions of jinn (mythical genies to the Western mind) and angelic guardians of Hell, for instance, would cause a people who had lost patience with and trust in unempirical religion to dismiss the Quran as just another Bible-based message, before they ever had a chance to reflect on the transcending truths it reveals and with which only God could have infused it.

Whatever may be his reasoning or belief, he does not hesitate to advocate farfetched psychoanalytic interpretations of the Quran, or espouse a little natural science, to suit the mentality of the modern English reader he had in mind. Thus, one can turn to almost any page of this work and discern his governing prepossession. [*And so,*] *whenever the two demands [of his nature]—“his” meaning “man’s”—come face to face, contending from the right and from the left, not even a word can he utter but there is a watcher with him, ever-present (Sûrat Qâf, 50:17–18).* It is the dual noun *mutalaqiyân*, which describes «the ‘receiving angels’ that receive each person’s every word and deed in life—one on the right and one on the left—‘seated,’ giving heed», that Asad is rendering as *the two demands* of man’s nature, in the Freudian sense, while the ever-present “watcher,” for Asad, is simply the human “conscience.” He explains:

“The two that aim at meeting each other” corresponds better with the preceding verse, which speaks of what man’s innermost self (*nafs*) “whispers within him,” i.e., voices his subconscious desires. Thus “the two that aim at meeting” are, I believe, the two demands of, or, more properly, the two fundamental motive forces within man’s nature: his primal, instinctive urges and desires, both sensual and non-sensual (all of them comprised in the modern psychological term “libido”), on the one side, and his reason, both intuitive and reflective, on the other. The “sitting (*qâ'id*) on the right and on the left” is, to my mind, a metaphor for the conflicting nature of these

dual forces which strive for predominance within every human being: hence, my rendering of *qā'id* as “contending.” This interpretation is, moreover, strongly supported by the reference, in verse 21, to man’s appearing on Judgment Day with “that which drives and that which bears witness”—a phrase which undoubtedly alludes to man’s instinctive urges as well as his conscious reason.²⁹

To be fair, Asad’s note commences with a nod to the “classical commentators,” who understand the relevant words and verses cited here, *mutalaqiyân*, *qā'id*, and verse 21 (which we shall describe presently) as references to the recording angels that the Quran explicitly states accompany every human being in his or her journey through life, at every moment (see *Sûrat Al-An'âm*, 6:61, and *Sûrat Al-Infîâr*, 82:10–12), and then after death into Judgment. We may even overlook his transposition of *qā'id* into *qā'id* in his notes as an error of transcription. What cannot be ignored, however, is the way in which he must contort the Text in verse after verse to comport, just as he says, “to my mind,” in order to achieve his psychological reduction of the Text.

The problem with this is that the primary thrust of the Quran aims at awakening arrogant, sensory-bound, earthen-dull man to just this realization: That *the [full] truth*, as Asad puts it in 50:19, is not mental, nor is it “full insight into one’s own self,” as the preconception of his interpretation compels him to explain it in his notes. Rather, it is very much the concrete, physical, and spiritual reality of the Hereafter’s truth—its real existence—to which the rigors and throes of the delirium of death shall inevitably bear the human being. It is for this reason that the disbeliever is told, when he enters the scene of Judgment in the Hereafter, as the Quran so arrestingly testifies here in verse 21 in such electrifying words: “Very truly, you were lost in utter unawareness of the imminence of all of this in life. Yet, now, have We removed your veil! Thus your sight this Day is acutely piercing.” At the hands of Asad, “that very moment whereof you frantically sought evasion”, that is, death as the transition into the previously concealed realm of the Afterlife, is not a heightening of visual certainty, a confirmation of a new, but infinitely more real reality. Rather, for him it is an awakening of the subconscious mind. The whole event dissolves into metaphor, and metaphor passes easily into allegory, and allegory into suspect psychological theory—until the corporeal substance of the unseen Afterlife, which awaits one following death and resurrection, evanesces into the mere *conscious mind* of man. Such an assertion is unheard of through five solid centuries of Quran commentary. Yet,

Asad, in the note cited above, somehow proclaims that it “undoubtedly alludes to man’s instinctive urges as well as his conscious reason.”

That is why, in verse 21, the English reader of Asad’s interpretation never learns that the Trumpet of resurrection initiates a physical spectacle; he or she never realizes how ¶thus, instantly, from the grave each soul sallies forth—two angels with it: One driving it inexorably to the Plain of Assembly; and the other a witness to all its earthly deeds.¶ Rather, what they find instead is that one will, in some way, *come forward with [his erstwhile] inner urges and [his] conscious mind*. Asad does show the raising *from thee thy veil, and sharp is thy sight today!* But when that veil on the unseen is rent away, his reader never sees that it is ¶then, the angel who that Day is his close companion shall say: This record that is with me is of his life, full and ready!¶ But, rather, he meets—perhaps to his surprise—only *one part of himself*, no evidence produced by an accuser that he may face just “the sinner’s [own] reason” rebuking him “that he has always been more or less conscious, perhaps even critical, of the urges and appetites that drove him into evildoing.”

Asad’s psychological interpretation completely falls apart in verse 26, for there the precise Arabic dual is employed by God, commanding the two celestial guardians of every inveterate disbeliever: ¶Anyone who has held with God any other god! Cast him now—both of you angels—into the severest torment!¶ Asad does not translate the dual at all, for it makes no sense in his psychological twist to have the good part of one (the rational mind, according to his scheme) aiding the sinful part of one (that is, the “counterpart,” to one’s reason)—or as Asad notes it, “namely, the complex of the sinner’s instinctive urges and inordinate, unrestrained appetites” [sic]—cooperating to throw “oneself” into Hellfire. Asad’s reader further never meets, in verse 27, the unseen devil that has, by way of goading suggestion, collaborated with the condemned in the perpetration of evil throughout his life; for it is here that this very real being of wickedness pleads innocence before its God: ¶His close companion in evil in the world shall say: Our Lord! I did not make him transgress. Rather, he himself was lost in uttermost misguidance.¶ Instead, Asad’s reader encounters this disbelieving *man’s other self*, a thorny theological conception in its own right. What the reader, moreover, is taught from Asad’s notation on this verse is that this “other self” is the “*sá’iq* (that which drives),” meaning, in Asad’s view, the *inner urges* of the libido he has interpreted into verse 21, “often symbolized as *shaytân* (‘satan’ or ‘satanic force’...),” for which the classical Quran commentator Râzî is blamed. Thus, in the Asad experience of the Quran, even Satan nearly vanishes into allegory.

This thread of hyper-rationalism runs throughout Asad's text, sometimes leading to bizarre interpretations that have tenuous connection, at best, with the Quran's Arabic address. In *Sûrat Âl 'Imrân*, 3:49, for example, the exceedingly straightforward statement of Jesus ﷺ regarding his widely reported ability to bring a clay-fashioned bird to life as a God-given miracle (proving to the Children of Israel that he was, indeed, the awaited Messiah) Asad transmutes into: "I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave." This he justifies from the figurative meaning of the Arabic *ṭayr*, or 'bird,' which secondarily connotes a good or bad 'omen,' though there is absolutely no reason, in the context of Jesus' ﷺ speech, to leap the concrete usage of *ṭayr* as 'bird' and reach for 'omen.' Consider, for instance, the other miracles Jesus ﷺ articulates to his people in the self-same verse.

﴿...Truly, I have come to you with a sign of my commission from your Lord that I, indeed, form for you from the mud of the earth a bird-like figure. Then I blow into it, and so it becomes a bird—by God's permission. I heal the born-blind and the leper; and I give life to the dead—by God's permission. And I tell you what no person knows of what you eat and of what you store up in your houses. Indeed, in this there is a sure sign for you, if, indeed, you are believers.﴾
(*Sûrat Âl 'Imrân*, 3:49)

Asad, of course, is himself aware of the discrepancy between his interpretation of the bird-miracle and its counterparts. Thus, he is further compelled, in a footnote, to update Jesus' ﷺ clear-cut statement of raising the dead—by God's permission—to "a metaphorical description of his giving new life to people who were spiritually dead" (see Asad's note 38, p. 74). It is not unreasonable to observe, as well, that the miracles of Jesus ﷺ that the Quran here recounts (and that Asad appears to discount) are not novelties to the Quran but part of the religious record of other faith-communities. In other words, there is no defensible reason to support Asad's eccentric interpretation. The logical conclusion is more practically what has been shown here—that Asad labored under a controlling principle of systematically rationalizing away the miraculous, the extrasensory, and the other-worldly in his attempt to accommodate the message of the Quran to the modern mind as he perceived it.

What is most disappointing about Asad's work, and, really, unwarrantable, is that he resorts to more than a little deftness in supporting his translation's wordings and understanding with notes presented as being legitimized by the classical commentators. More than once does he

quote Al-Ṭabarî and other such Quran authorities in support of his choices, while a reading of the original shows these past masters to be citing the opinion only to refute it, or are therewith merely completing the record, not advocating his position. He is particularly given to the heavier philosophical digressions of the thirteenth-century exegete just cited, the renowned Fakhruddin Al-Râzî (d. 1210), a scholar of multiple Islamic sciences who also practiced Quran explication, not on the basis of meanings that had been historically established by authenticated reports, but on the basis of informed opinion (*tafsîr bi'l-ra'îy* (to an extent for which he has been sharply criticized)), which is not to say the latter is illegitimate. Yet, for this reason, Asad cannot be read reliably without recourse to serious study of the Quran commentators themselves.

In the wake of Muhammad Asad come a number of modernist translations that vary as to quality, style, and worth. None amount to significance in the sense of attaining unique contributive value. Some can be dismissed out of hand as unmethodical adventures in the breach, like the translation thoughtlessly entitled *The Qur'an*, of husband-wife team **Ahmad and Dina Zidan**, the former an Egyptian engineer resident in England whose scholarly qualifications in Islam and the Quran are quite unknown. The late **Thomas Ballantine Irving**, an American expert on the history of Spain, and beloved convert to Islam (known among Muslims as Ḥajj Ta'lim 'Alî), published his translation in 1985. Deliberate in its use of American common language and idiom (at times even colloquialisms), he, in fact, titled his work, *The Qur'an: The First American Version*. It is certainly readable, yet is devoid of literary elegance or textual dignity. (*If he does not do what I ask him to do, he will be taken down a notch or two* (Sûrat Yûsuf, 12:32)). His decision to translate the Quran in the tongue of popular American culture proves weighty, indeed, pulling it beneath an acceptable language standard into tastelessness.

If Irving is too earthy, three other interpretations of roughly the same period aspire to soar, but with wax wings. One senses in them the ambition to imitate the lofty aims of Arberry (who, again, was himself seeking to "imitate" the literary "sublimity of the Koran"). The Pakistani novelist and poet **Ahmed Ali** in 1984 produced a translation that Robinson describes as stylistically "sublime" but "wildly inaccurate and very inconsistent."³⁰ On the latter count, there can be no disagreement. Ali is, in fact, completely irresponsible in numerous instances, even pandering. He is smooth in the reading, but, in this appraisal, rarely inspires. On the contrary, he is ultimately dismaying for anyone familiar with the unrestrained license he takes. The 1986 print of **Muhammad M. Khatib's** *The Bounteous Qur'an: A Translation of*

Meaning and Commentary, on the other hand, attempts a faithful rendition while reaching for literary elegance, but falters in its English in not a few places. It tends to fatigue one with a sense of beautiful words and phrases bereft of expressive content. Its sparse notes are not unhelpful.

This same pattern prevails, but with much less proficiency, in the interpretation of the Egyptian linguist **Muhammad Mahmud Ghali**, whom I know and respect. Though his knowledge of the nuance of Arabic words is superior, his language is consistently stilted and his interpretation basically wrong in places, stemming, I believe, from an allegiance to an unattainable notion of synonymy. Ghali, a former dean of Al-Azhar's Faculty of Languages and Translations, sometimes obscures, or even inverts, verse meanings in the interest of word correspondence. For instance, in *Sûrat Al-Nisâ'*, 4:105, he renders an admonition to the Prophet ﷺ to use the Quran to judge with justice and never to be an 'advocate' for the treacherous as "do not be a constant 'adversary' of the treacherous." In *Sûrat Al-Ra'd*, 13:31, he handles the phrase "with which mountains could be moved," as "whereby the mountains were made to travel." When the opponents of the Prophet ﷺ challenge him to bring God Himself and the angels in a 'host' before us, he translates it "come up with Allah and the angels and their (dependent) 'tribes' (*Sûrat Al-Isrâ'*, 17:92). *Sûrat Al-Zukhruf*, 43:5, he presents unintelligibly: "Shall We then strike away the Remembrance from you, 'pardoning,' for that you are an extravagant people?" The English 'pardon' and the Arabic adverbial the Quran uses, 'ṣafhan' (here, 'forsaking'), are not invariably synonymous. Rather, it should read: "Shall We, then, turn the Quran's admonitory Reminder away from all of you, 'forsaking' you of Heavenly guidance, because you are an exceedingly rebellious people?"

Modern Muslim translators seem increasingly to see the translation of the Quran with dichoptic vision: One eye fixed upon the Quran as untranslatable, the other searching to bring about as literal, or as simple, as possible a correspondence between its Arabic words and the English ones they select to express their meanings. The belief grows that the quest for the "impossible" can best be attained through some as yet undiscovered translation science of stringency that, if achieved, will at once produce a more precise rendering of the Quran and a lyric masterpiece of English. It is a chimera.

Interlanguage synonymy in the highly dynamic expression of human speech has not, by any significant measure, proven to be word-based. This is part of the miracle of the simultaneous "sameness and uniqueness" of human utterance, even within the development of a single language itself. To each tongue is its secret genius. Splendor in speech

emanates from how perfectly that secret is given voice. Herein resides the linguistic miracle of the Arabic Quran. It is the perfect truth perfectly expressed, the flawless said faultlessly, the unicity of medium and message. The interpreter of the Quran is to be guided not by an impossible ideal of its reproduction, but by the canon it idealizes: Sublime meaning said well. To this end the Quran's English interpreters are to strive.

Poetic Endeavors in Interpretation

From time to time translators, Muslims and others, feel moved to render the Quran "poetically." **R.A. Nicholson** and **Richard Burton**, two Englishmen who spent their lives translating classical Arabic and Persian texts into English, respectively interpreted *Sûrat Al-Qân'ah* and *Sûrat Al-Fâtihah* in English free verse. While their attempts reflect their creative abilities, they fail to produce anything more than quite ordinary rhymed English.³¹ "I do not think if the Qur'ân had spoken like that, it would have shaken the world," observes Arberry quite astutely, and for good reason, as we shall explain. Before this, however, let us acknowledge an Iranian poet, resident in the United States, who recently published what he has called the first complete poetic translation of the meaning of the Quran.³²

No matter how novel an effort, how sweet the expression of any such work to interpret the Quran's meanings, and whatever the language, poetry remains contrary to the nature and the objectives of the Quran. Indeed, God, Himself, negates in absolute terms both the appellation and character of poetry in relation to the Quranic address. To begin with, anyone aware of Arabic verse knows instantly and unequivocally that nothing of the Quran resembles Arabic poetry—not its style, metrical patterns, or rhyme, nor its uses and purposes. Moreover, as a translation method—regardless of its rationale or accomplishment—poetry gives mastery to sound and syllable over sense. Rhyme (or resonance) precedes meaning in the hierarchy of the poetic imagination. In the arc of the rhyming arts, original meaning is easily jettisoned, putting poetry in diametrical opposition to both the intent and essence of the Quranic Text. To liken the Quran to poetry, then, is not only fundamentally wrong, but demeaning of its Heavenly Revelation.

Commentaries in Translation

The translation critic A.R. Kidwai has thoughtfully observed that Muslims have completely mined the rich "indigenous linguistic and literary resources" of virtually all the major language milieus wherein Islam prevails (take, for example, Persian, Turkish, and Urdu) in order

to “meet the scholarly and emotional demands” of something as exacting as interpreting the Quran. But no such artistic-intellectual pollination has yet come to pass “in the universal medium of English ... in the service of the Quran.”

This is a sentiment that English-literate Muslims have, in fact, felt keenly. In the midst of what is now recognizable among them as a clear movement toward opening up to their heritage of religious scholarship, Muslim communities of the West have begun to deploy their resources in the translation of commentaries. This work has largely been done by native Arabic- and Urdu-speakers with proficiency in English (not outside the Quran translation pattern, incidentally). The books they have naturally chosen were the ones that gave meaning to their own religious experience in their youth.

For the Urdu-oriented, this translated, literally, into the enormously influential work of **Sayyid Abul A'la Al-Mawdûdî**, *Tafhîm al-Qur'ân, Towards Understanding the Qur'ân*. Begun in 1942, its first of five volumes appeared in 1950, with the author imprisoned. It was completed some three decades later in 1973. Its first English interpretation debuted, even before its completion, in 1967, translated by Muhammad Akbar of Islamic Publications, Lahore. Its limitations of language, abridgment, and publication quality notwithstanding, it was an unqualified success among English-speaking Muslims from the late 1960s through the early 1980s. Their activist mentalities—as a truly close-knit, fledgling community of immigrants and converts, adrift in a sea of experimental secular liberation—jibed with its revivalist “plea for purposive change” via the numinous and changeless.³³ This became required reading for such Muslims. Yet, it is reported that Mawdudi himself, before his death in 1979, advocated a “new and more forceful” rendition of the *Tafhîm* in more modern English. The first effort failed, in his view, to capture the literary and spiritual quality of his original, especially with regard to the ineffectual English translation of the Text of the Quran, a sense he felt he had succeeded in his translation for the Urdu edition. In 1988, **Zafar Ishaq Ansari** of The Islamic Foundation (United Kingdom) took up the task. Still in progress, it is expected to fill as many as 15 volumes when done.

The Arab counterparts to this story (holding to the same response pattern of their engagement with Quran translation) later, but equally vigorously, turned in their search for a more cogent English expression of the essential thrust of their faith to the modern commentary that has moved them most. There was no question but that this would be the Egyptian writer **Sayyid Qutb's** *Fî Zilâl Al-Qur'ân, In the Shade of the*

Qur'ân. It is impossible to overstate the pervasive inspirational impact that this work has had on the modern Arab Muslim world. Initiated in 1951 as a serialized commentary for a journal (like Mawdudi's, in fact), within a year he had published its first volume. He had finished two-thirds of his effort in his native Egypt when he was jailed for the words he wrote. The remaining third, composed largely in prison under egregious conditions, is among the most profound expressions of liberation theology and sociospiritual reform ever produced. He attempted to revise his first writings, accordingly, but achieved only about half of this (up to *Sûrat Al-Ĥijr*, 15) before he was executed in 1966. A London-based Muslim society published the last segment of his thirty-part commentary in 1979. Its popularity was instant and ongoing. For some time, the project lay dormant, until The Islamic Foundation (United Kingdom, the same publishers of the *Tafhîm*) picked it up in 1999, with the capable hands of **Adil Salahi** (his co-translator in some volumes being Aslur Shamis). Ten volumes have thus far appeared in print.

The dilemma of both these efforts, of course, is that they were first-ly composed for the generation coming of age during the rise of ideological nationalism in the hot post-colonial period of the Middle East and South Asia, two distinctive social settings, but wherein Islam was nonetheless a historically established, politically known alternative. Their goals were revival of a Quranic consciousness and societal reform in cultures where Islam enjoyed instant resonance, though it had been conceptually truncated and in reality suppressed. In consequence, both these works reenvision the Quran's message as a constitution charting the rights and responsibilities of a state and its citizens, as a compass in the face of a socially dislocating modernity, and as a mirror of cultural identity by which to refract an alien incursion into the very spirit of the people. While the universality of the Quran cannot but come through in any fair illumination of its message (and these, at times brilliant, reinterpretations hinged precisely on the pivot of the Quran's timeless and spaceless relevancy), this was not the underlying point of such avant-garde presentations of the Quran.

It is self-evident that the audience, psychological challenge, and milieu of the translated message of the Quran for the global linguistic community of the English-speaking are all substantially different than the like of what these revolutionary commentaries sought to address. Then, so too, quite obviously, must be such a translation's task. One cannot be blamed for observing that the mission of the interpreted Quran today—especially in the West—more resembles its divine intervention into the spiritually unlettered Arabian Peninsula fourteen hun-

dred years ago than its explanation in Egypt and the Indian Subcontinent in the 1950s and 60s. Waking souls with the breath of God's Oneness, opening minds to Quranic literacy—this is, indeed, the English interpretation's primary duty in our day.

The feeling that English's plentiful language assets have not yet been harnessed in the service of this assignment is palpable among others besides English-speaking Muslims. The Muslim world has demonstrated concern about the efficacy of translation as a means of conveying the Quran's message with sufficiency. Yet, it also has expressed its fears that the substance of more reflective interpretations has tended to come from the periphery and not the vital core of the commentary tradition. This has inspired two movements related to the field of translation. The first is to create concise Arabic commentary materials that condense (into comparatively few words) authenticated, normative interpretations for the verses of the Quran that can be readily accessed by translators. The second has been to digest primary commentaries and then translate them into English.

The most ambitious of these latter efforts has been the Arabic abridgment of *Tafsîr Al-Qur'ân Al-'Azîm* by the renowned fourteenth-century Syrian commentator Ibn Kathîr (d. 774 H. /1372 C.E.), published in Arabic as *Al-Miṣbâḥ Al-Munîr fî Tahdhîb Tafsîr Ibn Kathîr*. Followed up with its English translation of the same name, it was conceived and issued in 2000 by Darussalam Publishers & Distributors of Riyadh. Half a dozen different translators and editors under the supervision of **Shaykh Safi-ur-Rahman Al-Mubarakpuri** executed the English phase. The intent was to give English-speaking Muslims "the most popular interpretation of the Quran in the Arabic language, [which] the majority of Muslims consider ... the best source based on Qur'ân and Sunnah [the life model of the Prophet ﷺ]." Whether or not these claims hold, the English rendition leaves much to be desired. Ibn Kathîr codified in his much-regarded work what became known as the *tafsîr bi'l-ma'thûr* methodology (which is, very basically, commentary based on a knowledge hierarchy of (a) the Quran itself; (b) coherent reconciliation of its verses for legal purposes; (c) authenticated explanations from, and the relevant actions of, the Prophet ﷺ; (d) other well-founded historical testimonies related to the Quran's meanings; and, only lastly, (e) personal linguistic analysis). This hints at the English abridgment's fatal flaw: It fails to grapple with the reality that seven centuries ago Ibn Kathîr wrote for a scholarly, Arabic-literate elite about whose awareness of the Quran and its commentary much, indeed, could be assumed. The inconsistent English representation of his work, however, targets no

such addressees. Its translation is patchy (perhaps the result of too many hands of varied competency in the mix). Its contextual explanation is meager. Its fundamental terminology and concepts remain shrouded in a combined cloak of awkward English and unsatisfactorily explained Arabic transliteration. *Tafsīr Ibn Kathīr's* historical effectiveness notwithstanding, its English interpretation is a bewildering visual and intellectual experience.

About a decade before this, Egypt's Supreme Council of Islamic Affairs issued a condensed Arabic commentary of the Quran, based on several normative exegetical sources, under the title *Al-Muntakhab* ("Al-Montakhab" in their own transliteration) *fi Tafsīr al-Qur'ān al-Karīm*, *The Select in the Interpretation of the Holy Quran*. The Arabic is a good and reliable work as a commentary *précis*. In 1993, **Abdel Khalek Himmat Abu-Shabanah**, a physician by profession, "translated" it, and the late Muhammad Mahdy Allam reviewed it. From the opening surah—which renders the much uttered and spiritually summative verse *Al-hamduli'llāh rabb'il-`ālamīn*, «All praise is for God alone, Lord of All the Worlds», as "Bosoms peep forth and answer thanks to God"—to the last paragraph of its acknowledgments—"our bosoms peep forth and answer thanks to God"—it is a massacre of language and concept. Rarely does Abu-Shabanah show the discipline to curb himself to the Arabic text of the *Muntakhab*. His hyper-inflated English discourse, sentence by raucous sentence, grates against ear, intellect, and soul. That it is presented as the official English commentary of the Arab Republic of Egypt is appalling.

The **King Fahd Holy Qur'ān Printing Complex of Madinah** commissioned a group of scholars to produce a good and finely printed brief commentary in Arabic, *Al-Tafsīr Al-Muyassar* (1418 H.), *A Facilitated Commentary* of the Quran, with the intention of helping translators. It has not itself been rendered into English (though this, it seems, was also part of its conception, though it now seems the original work itself has lost its endorsement), but it is certainly a dependable work within its intentionally concise limits. There are occasional glosses that smack of ideological pedantry, but these are few and not out of bounds.

Finally, **Mahmoud Mustafa Ayyoub**, a Lebanese-born academic in Islamic studies educated at the American University of Beirut and Harvard, has been at work on a series entitled *The Qur'an and Its Interpreters*, which seeks to cull selections and themes from the classical commentaries. It has, however, an inordinate focus on relatively minor Shi'ite exegetes and the quasi-philosophical issues they and a few others have raised. Its usefulness remains to be seen.

Sectarian Translations of the Quran

Non-Muslim translators are, of course, not alone in using Quran interpretation to prove or strengthen their sectarian biases. **S.V. Mir Ahmad Ali's** 1964 work announces an ideological allegiance in its very title from which its interpretation never strays: *The Holy Quran with English Translation and Commentary, according to the version of the Holy Ahlul Bait* [that is, Household of the Prophet ﷺ, whom Shi'ahs believe are, genetically, the only divinely authorized authorities to rule over Muslims for all time] *includes special notes from Hujjatul Islam Ayatullah Haji Mirza Mahdi Pooya Yazdi on the philosophical aspects of the verses.* It is, of course, an unabashed defense of Shi'ism.

M.H. Shakir's *Holy Quran* (New York, 1982 (first published in 1968 without Arabic Text)), another apology for Shi'ism, has similar goals in its presentation of Syed Muhammad Hussain at-Tabatabai al-Mizan's *An Exegesis of the Quran*, translated from Persian into English by Sayyid Saeed Akhtar Rizvi (Tehran, 1981).³⁴ The actual translation is no more than a reworking (to be kind) of a 1917 version by Muhammad Ali, which is rich with scholarly notes and commentary, yet weak in style and filled with deliberate contortions of interpretation blatantly cast to defend the affiliation to which he belonged; namely, the mystic-messianic Qâdiyâni, or Aḥmadiyyah, phenomenon of South Asia, prompted in part by "modern-Western infiltrations" in the colonial Punjab.³⁵

The Qâdiyâni/Aḥmadiyyah movement, one of several religious amalgams that emerged and then splintered on the cusp of the twentieth century in British-ruled India, has been particularly active in interpreting the Quran into English since early last century. These efforts generally share an ideological advocacy that seeks to legitimize the tenets of their varied creeds. Their translations thus introduce interpretive twists that appear for the first time in the history of Quran scholarship. They tend, as well, to deny any miracle, event, or mode in the world that lies outside natural law as established by modern science. The Quran, for example, states that God ﴿subjugated the very mountains to give due exaltation to God with David in the evenings and at sunrise﴾, that is, to join God's prophet in hymning His praise (Sûrat Al-Anbiyâ', 21:79). This they interpret as a reference to a community of human beings that inhabited the mountains (or even the righteous among humanity) who glorified God with David ﷺ. The Quran further states that God ﴿taught﴾ both David ﷺ and his son Solomon ﷺ to comprehend ﴿the utterance of birds﴾ and subjugated the birds to their command (Sûrat Al-Naml, 27:16). The Qâdiyâni/Aḥmadiyyah translators

generally construe this as the two prophets training the birds in the manner of messenger pigeons, or as a tribe of men named Ṭayr. When the Quran refers explicitly to an individual bird, the hoopoe, and explicitly records its dialogue with Solomon ﷺ, they represent it as a man of high rank, a general, in Solomon's army called by the Arabic name Hudhud (or Hoopoe), and not simply a particular bird of that type. Finally, they reject belief that there are Jinn (the race to which Satan belongs) who are coexistent with humankind in the world but invisible to it. Rather, they infer this to be an aristocratic class of human beings or a secret society of men. The same sort of rationalizations apply to the miracles of Jesus ﷺ in the Quran, and so on.

The best translation that they have produced is that of **Ghulam Hafiz Sarwar** (1920), still another Cambridge graduate. His style and fealty to the Arabic Text far exceeds the rest, though his translation is devoid of notes or commentary. He attempts to soften the hyper-rationalism of the Aḥmadiyyah religious tenets somewhat. He puts considerable effort into his work's introductory matter, however, with a notable review of previous Quran translations, a detailed account of the life of the Prophet ﷺ, and a fine outline of the Quran's surahs, all of which demonstrate good methodological training from the West.

Another notable effort from these ranks is that of **Zafarullah Khan**: *The Quran: Arabic Text and English Translation* (London, 1970). His language is good, but highly inconsistent, and at places completely off-center with regard to the Arabic Text—and well it had to be, for it contains ideological sleights of interpretation that defend its unorthodoxy. For this reason, it is unreliable. For example, it undoes the Quran's rather straightforward announcement that the Prophet Muhammad ﷺ, as the "Seal" of the prophetic brotherhood, marks the end of all prophethood on earth, a point the Aḥmadiyyah tradition cannot concede since its founder claimed to be just this.³⁶

In addition to the Qâdiyâni/Aḥmadiyyah versions,³⁷ a similar Persian religious affiliation known as the Bahais, which formed at nearly the same time, also has made translations of the Quran. In 1978, **Rashad Khalifah**, a Bahai Egyptian engineer, naturalized as an American who took up residence in Tucson, published *The Quran: The Final Scripture (Authorized English Version)*. His work, crude as it is, merits no special mention, save for the further illustration it gives of the psychosis to which religiously fanatical partisanship, owing to reckless disregard for genuine scholarship, can lead. Fascinated by what he came to see as the prime divine "unknown" underlying all religious mystery, he began to explicate all things in accordance with the inscrutable number 19. By

19, the Quran could be entirely explained. Upon 19, he discovered, all physical and spiritual existence had been based. He felt certain that so insightful a perception as had been vouchsafed him could not but be revelation from God, confirming that he, rather than Muhammad ﷺ, was humanity's long-awaited last messenger!

Mahmud Y. Zayid, sought a consolation to such sectarian interpretations with his English Translation of the Quran, for which he brought together a consortium of Shi'ite and Sunni scholars in Lebanon to construe his translation (which is largely that of Naseem J. Dawood (seriously marred by its own mistranslations)), and who added an appendix on their respective rituals and beliefs. The result was that which editing by committee so often tends to produce, only more mixed and divided. It suffers from inarticulate English as well as misinterpretation. The title page reads: *The Qur'an: An English Translation of the Meaning of the Quran* (Checked and Revised by Mahmud Y. Zayid, Assisted by a Committee of Muslim Scholars, Approved by The Supreme Sunni and Shii [sic] Councils of the Republic of Lebanon), Beirut: Dar Al-Choura, 1980.

The Increasing Need for an Original Interpretation

The twentieth century, as we have seen, witnessed a number of serious, in some instances, sincere, efforts to interpret the meanings of the Quran into English. This naturally raises questions: (1) Do the interpretations meet the criteria of the maturing art of translation? (2) Did the translators have the requisite skills and specialized learning to effectively interpret the Quran? (3) To what degree are the interpretations accurate reflections of the Arabic Quran, in regard to the meanings that scholarly Quran commentary has established and that linguistic analysis of the Quran's Arabic supports? (4) Is the English clear, of literary quality, consistent within its word usage, phrasal expression, and sentence construction, without being mechanical? (5) Where verses share such language elements, is the same meaning and phraseology replicated, if applicable? (6) Are the English texts accessible, both in terms of the standardized Arabic numbering and order of the verses and surahs of the Quran, and in relation to content through indices, tables, and the like?

Neal Robinson, the University of Leeds professor cited previously, precedes us in evaluating some of these translations. "Although there are over forty English-language translations of the Qur'ân, none of them is entirely satisfactory and some are extremely unreliable." It is not a mere matter of reasonable dependability, a few Muslim translations achieving that bar (along with, perhaps, only that of A.J. Arberry from the endeav-

ors of others). Most of these translations, in our review, are marred by either (a) an overt intention to distort the Text overall or at certain ideologically specific points (nearly all the efforts of non-Muslims, in particular the earliest ones, belonging to this infamous category) or (b) a propensity toward Muslim sectarianism, ideological parochialism, hyper-rationalization of the miraculous or unobservable, or systematically “refracting” the Quran’s nature- or societal-related verses to verify time-bound scientific theory or to coincide with the perceived values orientation of the ever-evolving Western reader.

The spate of English translations of the Quran that have appeared since Robinson’s assessment have not vitiated his observations. Most of them are not original efforts, but either comprise Yusuf Ali or Pickthall redux (compare the Turkish committee-produced *The Majestic Quran* and Pickthall’s *The Meaning of the Glorious Qur’an* for an example of this) or have relied at a formative level on previous translations—not as part of a comprehensive study, but, rather, as a bridge by which to shorten the distance between their translators’ tasks and the Quranic message’s English expression. Indeed, much of the impulse among Muslims that has led to the recent proliferation of translations has been to “modernize,” “popularize,” or otherwise “enhance” the language or presentation of “older” efforts.

It is all too clear, moreover, that the background of the translator cannot be ignored in evaluating the validity of the interpretation. It affects both how the content of the Quran will be conveyed and, indeed, what nuance that content will likely carry. This applies to effect as well as meaning. For even if a translator should be well intended or grasp a verse’s sense (a grand assumption, for not a few of our translators), its articulation may not be at all commensurate with the spiritual distinction that the Quran carries, to the point that one feels to be reading an alien utterance that refuses to flow within the margins of English or rise to the thresholds of its eloquence. For this reason, one finds, for nearly two and a quarter centuries, English writers (including, as Arberry has observed, the likes of Gibbon and Carlyle, who perhaps never saw a copy of the Arabic Quran in their lives, and who certainly could not read it) dismissing the Quran’s literary composition in the most unfavorable terms.³⁸ One can discern this very same damaging misapprehension in many a contemporary intellectual and pundit.

Even our brief survey of past interpretations produces massive evidence that many of the non-Muslim translators presumed a civilizational ascendancy and religious prejudice that like cataracts made them impervious to the light and message of the Quran. Their Arabic, more-

over, was often deficient, their access to and familiarity with the Quranic sciences insufficient, and their stylistic appreciation for the Quran's expression of divine intent, moral virtue, legal decree, and the Afterlife usually nonexistent. Nonetheless, it was never the aim—nor the obligation—of non-Muslims to spread the message of the Quran and convey its guidance.

As for the Muslim translators, may God reward their efforts, most spent their gifts of time and mind qualifying themselves in professions removed from formal study of the Quran and its related disciplines. Physicians, engineers, accountants, and lawyers; English teachers, journalists, and novelists—they did not study Arabic and the Quran, the Sunna and the Shari'ah, in Islamic institutions of higher learning or in equally valid alternative settings with recognized masters. A few had no personal experience in Western societies or culture, moreover. Far too many enslaved themselves to the select service of sect and ideology, reducing a message whose vista is that of the heavens and the earth, the temporal and the eternal, to the worldly vindicator of some synthetic creed.

The neglect of the scholars of the Quran and the institutions they people has already been addressed, for their conspicuous absence cannot be excused. They bear a great responsibility for the confusion in which the branch of commentary studies known as Quran interpretation into living languages finds itself. They have, in fact, shunned the difficult task of qualifying themselves in other languages and methods (or, at least, of training capable translators in the Quranic sciences), thereby forsaking the field to the volunteer and hobbyist, who have innovated their own rampant methodologies.

The need to reinterpret the meanings of the Quran, accurately, clearly, and in graceful English, is plainly stronger now than ever before. Interest in Islam runs at an all-time high. Intersection between Christian and Muslim cultures meshes ever deeper. And, perhaps most tellingly, the rise of dynamic, melting-pot Muslim communities in Western lands—no longer catalyzed by visions of empire or dreams of escape alone—is a genuine globe-altering phenomenon. As for the world's escalating attention to Islam and its Book—no matter its motive—it merely makes this need more vivid and pressing.

The *Interpretation* that this work accompanies tries to address the essential reasons that have given rise to this core necessity, fully cognizant that, in its six-volume vision and presentation, it is a new step in English toward established *tafsir* commentary methodology. The first volume, an English translation of the complete Quran in meaning, is its first tome.

I. THE CHALLENGES OF QURAN INTERPRETATION

“I swear by God, had they asked me to move a mountain, it could not have been weightier than what they now requested of me.” These are the words of the great Companion and Quran-compiler Zayd ibn Thâbit, recalling his feeling at the moment he was asked to gather together an authenticated copy of the Quran. They are virtually sufficient as an introduction to a statement that is here in order regarding the Muslim translator in the arena of Quran interpretation. The celestial difference between Zayd’s person and burden and that of a mere translator is obvious. Yet, anyone sincerely engaged in conveying the Quran’s revealed verses in another language cannot help but identify with the flash of fright Zayd must have beheld when first his mind took sight of his calling, and then slowly sense the monumental shift in gravity as it undoubtedly descended upon his shoulders. (See “Sphere Four” of this writing for more on the history of the Quran’s compilation as a Text.)

Fifteen years in the conception and implementation of two different works of Quran interpretation into English have taught me, first hand, a good deal of humility. The Quran is the very word of God to all human beings. Then where breathes the believing soul who would not come to know fear in the demand that its meaning be conveyed clearly, a feeling of dread at the thought of one’s personal inadequacy, who would not bolt upright in the night at the thought of the mistakes he must have made in seeking to understand and express the intent of the Creator in human-set words that are not the Immortal’s own?

Moreover, there stand, ever at the ready, vast numbers of critics in the intuitive mirror of the conscientious Quran translator’s mind—Muslims with analytical eyes trained upon every attempt to translate the Book of God—rightfully eager to authenticate how one has ferried meaning from native to foreign shore, yet avidly questing after a freshness of spirit that will blow a semblance of indigenous life from the Arabic Quran into its echo in English, and sprinkle it with something of the sweet fragrance of the original in the accent of its omnipotence, a work with a soul limned by scholarly insight but not encumbered by it or oppressed by the translator’s onerous ideological freight. The Muslim audience—progressively more cognizant of the growing non-Muslim fascination and trepidation with Islam—also looks evermore at the literary and visual quality of the translation “experience” that might justify adding yet another English interpretation of the Quran to the nearly fifty that have appeared in the past three centuries, perhaps a fifth of these in the last two decades. What might be this new volume’s golden virtue?

Added to the translator's concerns is the notion of literary lag—Muslims and non-Muslims cling to one or two translations (not altogether based on sound evaluation) and grow comfortable with their idiom and presentation, such that they compare new works against, not the authority of the original Text, but familiar phrases and arrangements that their minds are used to replaying. Acceptance of a different composition for readers does not always come easy.

There are other reasons, not to be spelled out here, that bring specific difficulties to this kind of epic effort, obstacles that, according to the Quran itself, go with the territory of any solemn attempt to publicize its message anew for another potentially providential generation. Not least of a would-be interpreter's challenges, however, are the multiple skills one need hone and the range of intellectual matériel and personages that must be gathered and brought selflessly to bear in the campaign to be clear and correct in the explication of the Book of God by way of translation. In addition to these competencies, the Quran commentator—and, again, commentary (*tafsir*) is where translation fits in the vista of the Quranic sciences—has to systematically cultivate two other levels of consciousness: (1) a broad awareness of the natural world—described previously as the Quran's mirror-revelation in dynamic display; and (2) a deep fathoming of, and devotion to, the human sea into which he aims to cast the Quran's message.

These prerequisites require of the translator rigorous preparations, not a little of which begins “involuntarily” long before one is conscious that he or she is destined to undertake such urgent business. There needs to be a fairly massive integration of Arabic linguistics, historicity, exegesis, Revealed Law, Prophetic tradition, and theological learning, along with an analogous synthesis of learning and experience in the target language, in this case, English. This substantial intellectual groundwork is the main bar that has historically precluded many untutored Muslims from composing interpretive commentaries on something as exacting as the Quran. This is not to be viewed as an authoritarian prohibition, but rather as a testimony to the widespread presence of a wise valuation for the authentic and authoritative, and a finely tuned reverence for the sacred, in Muslim culture.

Increasingly, however, the precondition of scholarly expertise to explain the Quran has been obscured in the minds of Muslims, a shadow of oblivion that has only lengthened in consequence of the modern disconnect between the intersecting notions of commentary and translation, when it comes to the Quran. This trend is directly linked to the so-called globalization of world culture, which is, for the most part, alien-

ation of native cultures, rapid deculturalization, and an indiscriminate leveling that desacralizes all traditional hierarchies. In place of all of this, a new pantheon of highly suspect, experimental assumptions is steadily diffusing through the world, with the result that many Muslims now reflexively register these conjectures as validating—including the ones that say knowledge and personal intuition are equal when it comes to the “immaterial” domain of the nonsecular, for in this latter domain of “hard,” worldly, man-made commandments and taboos, the new hierarchies are inviolable, sacrosanct, and enforced with draconian severity.

Little wonder, then, that people look with grave misgiving at suggestions to change, say, a constitution, whereas the call to bring about “versions” of the Quran in modern languages has already gone forth from various circles. This has been part of the confusion among Muslims as to the objective of Quran translation. It is not, as some now seem almost subconsciously to think, to scribe an adaptation of a sacral Text (as has been the very real challenge of Bible translation in its “production” of particular “versions”). Nor is it to sculpt a word-by-word likeness of the original Arabic Text. Nor is it to draw a culturally and psychologically correct analogy between civilizations and centuries. Many of these misconceptions can be discerned in notions of Quran interpretation that are now widespread among Muslims. “Literal” translation theory proposes a basic word correspondence between the Arabic and the English. A variation on this theory, the “literal-sensed” concept, seeks to inject interpretations with “authentic” ideology. “Modern-sensed” translation philosophy attempts to abstract concepts from the Quran that favor a “rational” gloss that better aligns with contemporary (read Western) thought, anthropologies, and values.

Yet, the Quran interpreter is supposed to be reporting the Quran’s meaning. Any emendations that he or she includes ought not to be—and, indeed, cannot justly be—to the Quran. Rather, they can only be to one’s own translation through the copious research work of the specialist—a major part of whose purpose is to endue the commonly unversed reader with concepts one needs to understand the Quran, but that one’s culture has forgotten or that one has not yet perceived. So, in addition to the interpreter’s aforementioned capacities (or maybe as a culmination of them), one’s translation stylus, before attempting Quran interpretation, ought to have been well whetted with positively related, substantial, and previous work of one’s own. In addition, one should all the while be sharpening his or her interpretive sense with the, I think, important foundational literature now mushrooming in the field of translation study and theory, which has now come of age.

Perhaps, this obliquely explains one of the underlying reasons why—in spite of the surfeit of new translations of the Quran in modern languages—Muslims in the world express an almost insatiable demand for yet another interpretation of it. Intuitively, they believe and hope that the next translation will more purposefully and skillfully convey the Quran’s meanings in English, for their own personal elucidation and that of their descendants, of course, but ever more so with an eye on two emergent realities. The first of these is that Muslims everywhere recognize the urgent need to elevate the voice of the Quran to its worthy place in the accelerating dialogue between civilizations, where truth and understanding are now openly at stake for the world. Secondly, Muslims have a distinctive desire (and in this, I believe, they are not alone) to fortify the anemic profile of the Heavenly faiths. For, instinctively, Muslims recognize the direness of the need for their essentially congruous and tolerant word of divine guidance to be amplified in the human community with respect to the ominous issues of the age—none of which, it should be duly observed, can be considered “national” or “domestic” problems any longer. They are global, created by humanity, the concern of every man and woman, the planetary consequence on land and sea of the sins (in religious terms) that have gone forth from human lips and fingertips, a threat to the earth and all that flies through its air, moves upon its face, swims in its waters, or burrows beneath its soil.

These crises constitute dramatic divine reminders of humanity’s collective liability for its actions on earth (though the All-Merciful pardons much). More importantly, they disguise opportunities to repent and reflect, and to thereby set right humankind’s affairs with God, one another, and its environment before the Last Day of our lives, when no alteration or egress back into the world will be possible. These predicaments, which we human beings all generate, and wherefore we find ourselves steeped in them, suggest questions that, the Quran tells us, we cannot be afraid to pose to one another. Nor may we despair of together finding their answer within the waymarks of divine guidance: What is the place of religion in society? What are the categorical imperatives across humankind? How can law be impartially globalized while retaining cultural-linguistic prerogatives and continuity? How is education to be defined as a purpose and a content-base, and made into an egalitarian right, rather than a tool of cultural and political coercion; and what is the burden of the educational enterprise, the obligation and station of the educator in our societies? What is the proper function of the worldly philosophies within the decidedly moral spheres of wealth and property, health and cure, and the exploitation of earth’s resources and care for its

ecology? What principles are to be held as controlling with regard to parent-child, female-male, elder-youth, and human relations in general, and in the interaction between the human creature and the rest of creation, animal, plant, and mineral? And what ethical doctrines does it behoove humanity to establish and enforce in managing disparities between rich and poor, meek and powerful, and, especially, in uprooting the deeply evil assumptions of intrinsic racial, communal, and gender inequalities that have so irrationally but tenaciously tainted modern thought?

Such questions, or, more properly, their answers, begin to shed light on the reasons why Muslims so ardently desire the Quran to be effectively translated, so that it can more readily enter, indeed, redress, the arena of the new global discourse. As God's last and culminating tiding and admonition to all of humanity, the Quran must unequivocally reach the understanding of the English-speaking in a fashion on par with (a) the calcifying, manmade ideological theses of our era (with which we currently remain deluged) and (b) the translations of preceding Heavenly Books. We listen in on Moses' ﷺ reception of the Ten Commandments in captivating modern English and heed the account of the Old Testament in the same tongue. The similarly translated New Testament reports its narrative of the mission of Jesus ﷺ and the Disciples in a style at times approaching the poignantly beautiful. Obviously, neither Moses ﷺ nor Jesus ﷺ ever pronounced a word in an utterance to be named English, given the simple historical reality that they preceded its very existence by millennia. Nor were the truly massive efforts to represent these texts in this idiom brought about by, say, Muslims or Magians. Rather, it was and continues to be the aspiration of believing Christians and Jews to illuminate their contemporaries with a seminal word that has produced their respective rescensions. Nor is it appropriate for a Muslim to cast aspersions upon the attempts of rabbis and priests, monks and ministers to plumb the depths of their sacred texts in order to disseminate their criteria and diffuse the light they find within them, when the Quran itself speaks of God's exhortation of them to respond to the decrees of His revelation:

﴿Indeed, It is We, Ourselves, who sent down the Torah. In it there is guidance and light. With it the prophets, who submitted themselves to God, made judgments for Jewry, as did the rabbis and the scribes; for they had been entrusted to preserve the Book of God—and to this trust they were mindful witnesses.﴾ (Sûrat Al-Mâ'idah, 5:44)

﴿And after the prophets of Israel, We sent following upon their traces Jesus, son of Mary, as a confirmation of the truth that had

preceded him in the law of the Torah. Moreover, We gave him the Evangel—in which there is guidance and light—as a confirmation of the truth that had preceded him in the law of the Torah, along with further guidance and inspired admonition for the God-fearing. ﴿Sûrat Al-Mâ'idah, 5:46﴾

Thus, for the Muslim, there are three reasons why every people have the right to access the meaning of God's last, universal revelation in this the post-prophetic age, the latter scenes of human history: (1) The Quran contains the comprehensive criteria by which human beings are to live on earth until the end of time; (2) it articulates the bases upon which they shall be judged in the Hereafter; and (3) it informs them of the eternal consequences of their worldly beliefs and actions and links this to the existence of the everlasting abodes of a true Paradise and a real Hell. Whoever is raised a Muslim or becomes one is accountable for providing the rest of the world with a clear sense of the explicit message of the Quran. Nor is this a one-time or place-bound liability for the Muslim community. It devolves anew upon every generation, in every location. Muslims, therefore, cannot fail to express the vital meanings of the Quran in English at the same level of original understanding, clarity, and literary quality as their counterparts in faith have their central texts—and based upon a similar impulse—yet being ever safeguarding of the rigorously authenticated meaning of its uniquely preserved Text.

II. TAFSÎR-COMMENTARY: THE OLD NEW VISTA OF QURAN INTERPRETATION

Perhaps one thing is clearer today regarding the Quran than it has been since English efforts to translate it began three centuries ago: The education of anyone who is ignorant of its message is not only dubious but renders that person's opinion obsolete, even dangerous, for the Quran is undoubtedly one of the great wellsprings of influence in the world and without understanding its message—not as it has been, and continues to be, largely systematically misrepresented—in at least a clear interpretation of its own authentic Heavenly voice, one cannot advance the crucial goal of confluence within the human fellowship. The common knowledge that this statement proposes, however, will not be easy if the Quran is not distinctly conveyed and reliably explained. Yet this cannot be done if its transmitters continue to restrict themselves to regurgitating old translations or mouthing sense-based idea or cultural interpretations in more or less the same old flat forms.

It should be obvious now that the route that centuries of enlightened

Quran commentary took in imparting and elucidating the Book's meanings was all along the only one that could be taken seriously, irrespective of languages and culture. Indeed, if one looks at linguistic settings other than that of Arabic in which Islam established itself by winning hearts and minds, not wars as popularly mythologized—the Persian, Turkic, Urdu, and Malay environments, for example—contextually bereft translation never sufficed. Let us put aside for the moment the obvious, that the Arabic of the Quran must be systemically taught and commonly learned at a certain level of awareness. Original, native, language-specific commentaries are all that can or will suffice the deep-rooted mortal thirst to drink in the nectar of divine truth, to know and grow into the Textbook of Heaven's guidance in terms that contextualize the Quranic experience in authentic conceptions that bear it accurately, transport its message clearly, and transfer the import of its meaning with impact. For it is only in this way that one's personal and communal encounter with the Quran can come to resonate in one's own circumstance with something of the Prophetic event of the Quran itself in the first instance.

The challenge that Muslims in the English-language milieu have correctly perceived but largely ineffectively addressed is that the Quran is more than capable of standing for and inculcating the vanishing noble virtues of moderation, civility, modesty, selflessness, charity, forbearance, and courage in new generations—provided it is given proper unmuted and uncensored voice. For the Quranic message is its own medium. Its appropriate mode, however, inheres not in the almost obsessive and resource wasteful act of translation and retranslation that seeks, again and again, to present the Quran in word-for-word or sense-for-sense approximations that cannot but appear as neurotically repetitive exercises in enigma and disconnection. Nor is there much hope in the newly fashionable trend to transplant popular commentaries from foreign soils as a harvest for the sons of different decades and their separate toils. Rather, the methodology that has proven most effective and resilient is that of the native interpretation that is conceived as an organic part of the scholarly tradition of Quran commentary. For the genre's genius is truly its ability to systematically provide peoples of a specific time, place, and experience with the intellectual, spiritual, and imaginative connections they need to recreate something of the spontaneous advent of the Quran in their own hearts, lives, and communities.

The remarkable discipline of Quran commentary stands alone in performing this feat because its purpose is to fashion the correct progression of mental bridges that link a particular reader, generation, and peo-

ple to a multifaceted understanding of the Book it amplifies. This is done, if done properly, by connecting a verse and its language, a verse and its meanings, a verse and its style, verses as they cohere and relate to one another, verses and their surahs, surahs one to another, and all with the Quran itself as a singularly coherent statement miraculously unfolding in parallel Texts of untold dimensions of time, culture, situation, and emotion: Heavenly Book! Worldly declaration! Arabic oration! Time's Last Reminder! Remembrance of all things! Divinely preserved chronicle of the prophetic history and spirituality of the life, mission, and psychology of its unlettered Messenger, Muhammad ﷺ, and his Companions, in juxtaposition with the narrative of the inveterate allies of unbelief! Such is the Quran.

Commentary succeeds in presenting the Quran because its message, in fact, originally came—not as a cryptic Book of atomized statements—but as a chain reaction, a big-bang genesis, that creates the human being and his gardenous endeavor in the world anew. It is the unfolding of believing man's universal paradigm until the end of time. It is the divine perfection of history's perpetual record, the encounter between Heavenly revelation, prophethood, and humility, on one hand, and earthy empiricism, egotism, and arrogance, on the other. It is that far-off thunder-peal in the night that starts the human soul to consciousness of an unseen realm and its absolute primacy over the relative province of the sensible. It is the proximal cause that compels one to the decisive inner struggle of establishing its numinous light in one's life. It is the luminous rune of revelation that reenchants and resacralizes for man a natural world that his numbed soul has heretofore held dispirited and profaned. It is a glad tidings and solemn admonition to him of destiny's two highways of ascent and descent that intersect only momentarily in the herebelow, if we but knew, and diverge forever in the Hereafter at the Throne of creation's singular, incomparable Maker, the true and only God, the Sole Judge of woman and man, all else's lone Creator.

At concentric levels, then, Quran commentary seeks to segregate and articulate the multitudinous message of the Quran as it, in fact, strikes the human being—rather, thrusts him all through—immediately, inexpressibly, and simultaneously. This is the steep road that this proposed series, *The Quran: A Contextual Commentary*, has taken as opposed to common translation, and which is reflected in this edition: *The Gracious Quran: A Modern-Phrased Interpretation in English*. A summary of its approach and features follows.

PART TWO

The Method of This Interpretation and Commentary

“Quran Commentary was the first of Islam’s spheres of learning to emerge. Indeed, exploration of its issues was already underway in the time of the Prophet ﷺ, as the Companions sought answers to various questions about the Quran’s verses....³⁹ Thereafter, investigation into matters of Quran commentary greatly intensified as multitudes whose native tongue was not Arabic accepted Islam. Now it had become a *necessity* to elucidate the Quran’s meanings for them; hence, its practice grew widespread among the [second generation, that is, the] Successors to the Companions....⁴⁰ For Quran commentary is surely the most venerable of the Islamic sciences. In point of fact, it is of the uppermost [echelon] of knowledge [altogether].”

—Ibn ‘Ashûr (d. 1973), *Tafsîr Al-Tahrîr wa Al-Tanwîr* (1:14)

EVERY PROJECT PROPERLY done has an underlying methodology. The Five Spheres that precede this section introduce the Quran, but also caption the philosophy and intellectual context from which this work proceeds. Creative productions also have histories, however, a sort of rationalization of the emotional experience that brought their creators to and through their particular labors. My own twenty-five-year American odyssey as an Islamic scholar and citizen is, by every measure, crucial to the formation of this work. Relevant fare, to be sure, and of invaluable historical worth in its own right, yet I believe its gloss would constitute an unnecessary distraction here, out of sync with the germane descriptions that remain before us, regarding the attributes that distinguish this interpretation.

This much I will say: Nothing shall suffice the now-critical need of English-speaking peoples to understand the Quran and Islam—be they in North America, Europe, Australia, or elsewhere—but this: the formation of homegrown, comprehensive Quran-based curricula and the

publication of original exegetical texts on the Quran—not away from, but in the very stream of, the great learning mechanisms and scholarly commentaries of Islamic civilization. This must be borne out of the self-same “necessity to elucidate” the meaning of the Quran that the quote at the opening of this essay speaks to; namely, that sense of urgency for the “exploration of [the Quran’s] issues” in search of “answers to various questions about the Quran’s verses” for the express purpose of living by these answers. That means those who yearn to make a meaningful contribution to this “uppermost [echelon] of knowledge” must conceive of their work, from the inception, as offering solutions to real concerns and tribulations that go beyond the Muslim community and purely academic pursuit. In other words, we must become engaged in the premier collective responsibility of the followers of the last Prophet ﷺ: upholding the Quran in our day-to-day lives and conveying its message to those with whom we share a bond of humanity and a responsibility for the welfare and direction of society and this strained planet. This necessarily requires a systematic awareness of what has been done, and the creative conception of what one can do, to advance the objective of total public access to, and discussion of, the Quran—if, indeed, Muslims hold the Quran to be the “prescriptive” Book of God for every man, woman, and society for all time.

The Interpreter and the Foundational Work of This Interpretation

IN SEVERAL PLACES this introduction states that the education and background of the Quran interpreter and the goals and preparations set forth for his or her production not only matter but are first-order considerations in determining whether such a work should be undertaken and received as worthy of study. Having done such an interpretation implies that one feels qualified to put it forth, and God alone is worthy of praise. The background of the interpreter as it relates to this effort follows.

1. THE CREDENTIALS OF THE COMMENTATOR: He received his Arabic and Islamic training at Al-Azhar University. For those who are unacquainted with this institution, it is the oldest continuous-running university in the world, founded in 359 H. / 970 C.E. by the Fatimid rulers of Egypt and reorganized by the famed Salâhuddin Al-Ayyûbî (Saladin, as it has been Anglicized) in 567 H. / 1171 C.E. into the premier citadel of Islamic religious higher education, which it has remained since.

He first studied Arabic language and the Sharī‘ah, or, very broadly, Islamic Law, and then learned Ḥadīth, the teachings and tradi-

tions of the Prophet Muhammad ﷺ, in which he has written two specialized works, in Arabic. His Ph.D. in Islamic Philosophy is from the University of Chicago, for which he translated the first half of the great Muslim legist, philosopher, and mystic Abû Ḥamid Al-Ghazâlî's seminal work on the principles of Islamic Law (*uṣûl al-fiqh*) *Al-Mustaṣfa min 'ilm al-Uṣûl*, *The Quintessence of the Science of the Principles of Islamic Law* (he has recently begun drafting the second part for publication).

For twenty-five years, up until 1999, he lived exclusively in America, where he functioned as an Islamic scholar, participating in what has shown itself to be the most vital period of its establishment and growth, both religiously and socially. The titles of other books he has written, including six that directly relate to the one in hand, can be perused after the title page of this book. He is currently Professor of Islamic Studies in Translation at Al-Azhar University, as well as at Al-Azhar's College of Sharī'ah and Law, and is the first of its rank to have interpreted the Quran into English after having lived and completed higher studies in America. Any worthiness in this fact is to be accorded, in part, to both these institutions, Al-Azhar and the University of Chicago. He publishes this work in the same year of life in which the Prophet ﷺ completed his call and passed to the mercy of God, and he hopes to witness its completion in its five companion volumes in the coming years.

- II. SURVEY OF ENGLISH TRANSLATIONS: Shortly after the 1989 publication of an article on Sûrat Yûsuf (12) called *The Fairest of Stories* (subsequently redone in a somewhat more substantial book), he undertook a comprehensive survey of every English translation of the Quran from the 1700s on. The purpose was to become intimate with the various approaches to Quran interpretation, as they had actually appeared in print, and to study the salient differences in each generation of translators, to the degree that such patterns existed. The translators themselves were also studied in terms of their religious, ideological, and national affiliations, along with their intellectual training, as they themselves expressed such things in their own writings and as such had been reported in the works of others.
- III. PRINCIPLES OF TRANSLATION: After the in-depth review of existing translations, a four-fold ethic to guide the interpretation process was laid down as follows: (1) fidelity to the meaning of the Quran as it is articulated in its revealed Arabic Text; (2) accuracy in its interpreta-

tion into English; (3) clarity and literary quality in its English expression; and (4) freedom from ideological bias, sectarian interpretation, or personal predilection in the representation of its meanings.

- IV. SURVEY OF QURAN VOCABULARY: The Quran's approximately one thousand seven hundred thirty-four (1,734) primary root words (from which virtually its entire lexicon derives (excepting particles, prepositions, and the like)) were separately catalogued with an extensive set of specialized Arabic and English language references attached to each one, some twenty-five linear feet of research as it stores in file drawers.
- V. SURVEY OF SURAH LITERATURE: By a similar process, the Quran's one hundred fourteen (114) surahs were surveyed. Each surah was then compiled into its own compendium with (a) its existing translations into English; (b) its commentary from the major Arabic exegetical literature, selected according to their specialized topical focus, including the teachings of the Prophet ﷺ (*hadīth*), the rules of applied Islamic Law (*ahkām al-fiqh*), prophetic biography (*sīrah*), and occasions of revelation (*asbāb al-nuzūl*), as well as various aspects of Arabic language. Generally speaking, no less than a dozen commentaries were bound into each surah file (though the range of commentaries and references ultimately needed proved quite extensive (cf. Bibliography)). These included *Jāmi' Al-Bayān 'an Ta'wīl Al-Qur'ān*, Al-Ṭabarī (d. 310 H. / 922 C.E.); *Ma'ānī Al-Qur'ān wa Frābuhu*, Al-Zajjāj (d. 311 H. / 923 C.E.); *Mufradāt Alfāz Al-Qur'ān*, Rāghib Al-Iṣfahānī, (d. 425 H. / 1033 C.E.); *Al-Kashshāf*, Al-Zamakhsharī (d. 538 H. / 1143 C.E.); *Zād Al-Maṣīr fī 'Ilm Al-Tafsīr*, Ibn Al-Jawzī (d. 597 H. / 1200 C.E.); *Al-Tafsīr Al-Kabīr*, Fakhr Al-Dīn Al-Rāzī (d. 606 H. / 1209 C.E.); *Al-Jāmi' li Ahkām Al-Qur'ān*, Al-Qurṭubī (d. 671 H. / 1272 C.E.); *Al-Baḥr Al-Muhīṭ*, Abū Ḥayyan (d. 745 H. / 1344 C.E.); *Tafsīr Al-Qur'ān Al-'Azīm*, Ibn Kathīr (d. 774 H. / 1373 C.E.) *Tafsīr Al-Jalālayn*, Jalāl Al-Dīn Maḥallī (d. 864 H. / 1459 C.E.) and Jalāl Al-Dīn Al-Ṣuyūṭī (d. 911 H. / 1505 C.E.); *Tafsīr Irshād Al-'Aql Al-Salīm ilā Mazāyā Al-Qur'ān Al-Karīm*, Abū Al-Sa'ūd (d. 982 H. / 1574 C.E.); *Fath Al-Qadīr*, Al-Shawkānī (d. 1250 H. / 1834 C.E.); *Rūḥ Al-Ma'ānī fī Tafsīr Al-Qur'ān Al-'Azīm wa Al-Sab' Al-Mathānī*, Al-Alūsī (d. 1270 H. / 1853 C.E.); *Tafsīr Al-Taḥrīr wa Al-Tanwīr*, Ibn 'Ashūr (d. 1393 H. / 1973 C.E.); *Al-Muntakhab fī Tafsīr Al-Qur'ān Al-Karīm*, sponsored by Egypt's

Supreme Council of Islamic Affairs (1993); and *Al-Tafsîr Al-Muyassar* (1418 H.), published by the King Fahd Holy Qur'ân Printing Complex of Madinah; (c) articles from the major works, classical and contemporary, on the science of Quranic studies (*'ulûm al-Qur'ân*) also incorporated; and (d) related articles from various other sources included, as well. More than one hundred twenty (120) volumes of primary research literature on the surahs were gathered in this way.

VI. SOURCE TEXT OF THE QURAN: The interpretation of the Quranic Text has depended upon the impeccable *Muṣḥaf Al-Madînah Al-Munawwarah* edition of the renowned Mujamma^c Al-Malik Fahd printing complex of Madinah, in accordance with the transmission of the Quran by the esteemed recitation experts universally known by the single names Ḥafs and, before him, 'Âṣim, as conveyed by the third Caliph of Islam, the illustrious Companion, 'Uthmân ibn 'Affân. This is the authenticated, undisputed, normative recitation of the Quran as the Prophet ﷺ read it publicly, had it transcribed, and taught it personally to thousands of his followers.

Baseline and Revised Texts of the Interpretation

THE FIRST TRANSLATION of the Quran undertaken by this translator was *The Quran: Interpretation in Context*, completed in May 1999. It adhered exceptionally closely to the Quranic Text, in word-choice and syntax, but saw only limited publication. It achieved, it could be said, a high and worthy standard relative to existing English renderings. Yet, still, it seemed, by the criteria that the translator had steadily evolved, not to address the actual and fast-broadening need of the English universe of readers. The present interpretation, begun in earnest in 2000, reached completion in eighteen months. Thereafter, it underwent complete revisions for meaning, language, and style twice, over the next two years. This was followed by two critical reviews—periods wherein various specialists in Islamic studies, divinity scholars, and the Arabic and English languages contributed comprehensive independent appraisals. A limited number of review editions were then sent to a cross-section of two types of readers: those whose mother tongue is English, for verse-by-verse comment on clarity of language and meaning, native quality, and general readability (wherein actual readability was measured); and Arabic speakers with English proficiency, who had both (a) memorized the entire Quran and (b) received degrees in Islamic studies. This group read the English text against the Quran itself and offered extensive comment.

- I. VERSE NUMBERING: Surahs and verses appear and are numbered in accordance with their order and numbering in the authoritative Quranic Text mentioned above. For maximal accessibility, each verse of every surah in the interpretation lists its surah number first, followed by a colon, followed by its verse number. Thus, the first verse of Surah One appears with the numbers 1:1 before it; the fifth verse of Surah Two is numbered 2:5; and the hundredth verse of Surah Twenty-Six as 26:100. In the forthcoming companion volume, *Annotations to the Gracious Quran: A Modern-Phrased Interpretation in English*, this numbering scheme is preserved for easy consultation between the interpreted verse of a surah and its note.

- II. INTERPRETIVE ENGLISH TEXT: The words and constructions that this interpretation uses to render the meanings of the Quran into English can be generally described as end-secondary to early university level literacy. A deliberate effort has nonetheless been made to achieve a style of consistent literary elegance, neither slipping into bombast and affectation, nor tripping into colloquial expression or the conventional idioms that mar many contemporary translations, and which, in reality, take one much further from the “sense” of the Quran’s presentation than does the archaic lexis that inhabits the Jacobean-reminiscent language of earlier efforts.

The language challenge for Quran interpretation is nearly as visual as it is aural. Thus, the interpreted verse has been segmented into connotative and conceptual phrases that occupy text lines to themselves. This has been much considered and constitutes an important feature of the translated text of this edition. It is designed overall to make the reading experience more enjoyable, which is to say maximally meaningful, by giving one a chance to reflect on the richness of the read, for the Quran is opulent with imagery and deep with implication that is, at once, immediate and far-reaching, overpoweringly accessible and breathtakingly fathomless, its verses, as it were, diversely layered with distinct but concomitantly correct denotations cast together by the selfsame expressions and words. Some of these senses, particularly the latter, are inevitably diluted or lost in translation. It is hoped that accompanying notations (along with a forthcoming volume of more extensive notes) will help restore at least some of that information, if not the experience, to English readers.

The classical Arabic of the Quran contains no punctuation marks. The language, rather, organizes itself into clauses and phrases through word order and particle usage. This increases the impression

of continuousness in its reading and can make for extended sentences and variant word- and phrase-groupings that yield important variation in meaning. This renders the Text of the Quran exceedingly dynamic, as much more meaning can be—and is—stored in nonlinear information sequences. This interpretation mostly introduces these passages in parts that add up to a complete sense of the entire Arabic sentence, using modern standard English punctuation as needed to make its meaning clear. To give one example, however, we may take the second verse of the second surah, Al-Baqarah, or the surah wherein is mentioned the story of the Cow of sacrifice, whereby God tested the Children of Israel. It is translated in this text: «This is the Book of God. There is no doubt therein. It is guidance for the God-fearing.» Owing to the absence of punctuation and the continuous nature of the Arabic Text, it also could mean, and be interpreted, «This is the Book of God, wherein there is no doubt. It is guidance for the God-fearing»; or «This is the Book of God, no doubt is there regarding this. It is guidance for the God-fearing»; or «This is the Book of God. There can be no doubt about the fact that it is guidance for the God-fearing.» Moreover, each of these meanings is true. It is this kind of sense, among others, that disappears in interpretation, wherein one is compelled to specify a meaning for a Text.

Native Arabic expressions have been translated into English idioms that are understandable but not too far afield from their original phrasing. Multiple meanings for such expressions are explained outside the translated text when necessary, but where the sustained use of pronouns, of which Arabic is more capable, might confuse, the referent nouns are inserted into the translated text, in brackets, to avoid ambiguity. This policy has been employed with circumspection, however. In borderline cases, these referents have been relegated to accompanying notations. In not a few places, renderings that are more literal have been reproduced there, as well, for those who might want to taste a more Arabic-styled syntax in the English.

This interpretation also makes extensive use of, and considers as important and meaningful to the English reading, the many Arabic articles of emphasis that appear in the Quran, such as, *'inna* (indeed), *'anna* (assuredly), the letter *'lam* of emphasis (most surely), and *'laqad* (very truly). The English renderings of these are, for the most part, consistent, without being relentlessly mechanical. Moreover, they have proved not only appropriate but, it would seem, desirable in imparting to the English a certain register that marks the tone of

a Sacred Text while not encumbering it with archaic usages such as 'lo,' 'verily,' 'alas,' and so on, which to contemporary sensibilities may actually tend to subtract this sense from a text.

There has been no analogous challenge when it comes to most proper name usages (for person, place, animal, plant, etc.), English equivalents being readily used. In certain instances, and in keeping with what seems an inevitable and positive trend in transliteration of world languages into English, corrective or nativized spellings for names, such as Makkah (instead of the common Mecca, for instance) have been favored. Person names, such as Muhammad ﷺ, have not been diacriticized with the points, accent marks, or macrons that distinguish certain Arabic letters for pronunciation purposes. This is often, in the translator's view—especially with given names—unnecessarily intrusive and alienating.

Similarly, technical terms, like measurements and distances, for instance, have been converted into popularly understood quantifiers and then explained, if necessary, with notes, unless the usage is generic and the measure understood, as in the verse ﴿And there are among them the likes of one who, if you were to entrust him with even a single 'dinar,' he would not restore it to you, unless you were to remain standing over him﴾ (Sûrat Âl 'Imrân, 3:75).

In addition, the English interpreted text has been rendered as much for oral, public reading as for private, silent study. This has had the further virtue of verifying the interpretation's meaning as it is likely to be received and has certainly tended to ease the reading experience overall and enhance the text's clarity. This interpretation is, in fact, intended to appear in oral mediums as well as written.

III. INTERPRETIVE ENGLISH TEXT AND GENDER: The Quran's message is universal, for every people of every generation, be they women or men—and in this latter regard, the Quran is explicit.⁴¹ Arabic, like most other languages, defaults to the masculine, particularly in its plural address. This convention is not exclusionary. The interpretation is neutral in this regard, provided this does not conflict with original Arabic connotation, the conceptual intent of the Quran, or good English style.

IV. INTERPRETIVE ENGLISH TEXT AND THE SCRIPTURAL RELIGIONS: The Quran has been revealed to liberate human beings from superstition and false assumptions about God. For this reason, it offers no compromise with idol worship or its adherents. To the scriptural faiths,

however, it accords a formal standard of recognition and preservation. First, the Quran mandates belief in every Heavenly revelation that preceded it as a precondition of faith in it. One cannot profess acceptance of the Quran and reject the Scriptures of old. From this category, the Quran specifically mentions the Torah of Moses ﷺ, the Psalms of David ﷺ, and the Evangel of Jesus ﷺ. To others it eludes generally, but the principle it establishes firmly. Thus, the Quran accords the communities that formed around these revealed Books, explicitly the Jews and the Christians, special status, formally naming them *ahl al-kitâb*, the People of the Scripture, deliberately distinguishing them from idol worshippers, and, thereby, exempting them from such denunciations as it pronounces upon the practitioners of paganism. Yet, God Himself, in all these revelations, reserves the right to address all peoples as He so wills. He guides them as He so pleases, and He forewarns and admonishes them as He so pleases. He is explicit as to what brings about His hallowed blessing and what earns His divine wrath. Neither Muslims, nor Jews, nor Christians—nor any community that has ever received his prophets and messages—are excepted from His Judgment. The Bible, for instance, is replete with passages that illustrate this as Heaven's prerogative. The Quran follows this divine rule. For example, God praises the generations and communities of Jews who preserved their faith against persecution and skepticism.

﴿Now, very truly, We have previously given Moses the Torah as a Heavenly Book, even as We have given you the Quran. So do not be in doubt, O Prophet, about meeting the like of what faced him. Yet, indeed, We made it a source of guidance for the Children of Israel. And thereby We made from them exemplary leaders, guiding their people by Our command—when they had endured patiently, and when they had certainty in the truth of Our revealed verses. Indeed, God will judge between them all on the Day of Resurrection about that wherein they have been disputing.﴾ (Sûrat Al-Sajdah, 32:23–25)

The Quran states, moreover, that God bestowed favor upon the Children of Israel in a measure unequalled by any other people in their era, not arbitrarily, but as a result of their compliance with His commandments and His mercy. ﴿O Children of Israel! Recall in your hearts My blessings with which I have blessed you, and that I had, indeed, showed preference to you above the peoples of the time in all the world﴾ (Sûrat Al-Baqarah, 2:47). Yet as to those who

violated God's commandments and willfully and obstinately transgressed His ordained limits, it is the likes of these, the Quran states, that God chastised with His severe retribution, in this life, withholding for them an even more severe torment in the Hereafter. This, in fact, is the way of divine Judgment, confirmed in many places in the Old Testament, as well.

The Quran also lauds those Christians who enshrine and practice the ethics of abstinence and devotion, sincere love of divine truth, and humility before God.

﴿And you shall assuredly find that the nearest of faith-communities in genuine love to those who believe in this Quran are those who say: We are, indeed, Christians. That is because there are among them priests and monks—and they do not grow arrogant. And when they hear what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth, which they recognize. They say: Our Lord! We have believed. So inscribe us among those who bear witness to the truth. Why should we not believe in God and the truth that has come to us, and hope for our Lord to admit us to Paradise with the righteous people? So God has rewarded them for what they have said—Gardens beneath which rivers flow, wherein they shall abide forever and ever. Such is the reward of those who excel in doing good.﴾ (Sûrat Al-Mâ'idah, 5:82–85)

The Quran, therefore, disapproves of the offenses of Jews, Christians, and Muslims—singling out in particular the hypocrites, a group from the Muslim community—for their unrepentant defiance of their Creator's commandments and their sustained willful violation of His covenants with them. It further instructs humankind, all together, to abandon idol worship and every custom that is unfounded in the practice of faith, cautioning that religion, in its beliefs about God and in its ritual expression, is not a dimension of life in which the human being may exercise its inventive faculty; for the implications of this are far-reaching and its consequences ultimate. Thus the Quran directs the recipients of God's revelations to bring their rational gift to bear especially in the scrutiny of religion, in order to distinguish the baseless belief invented by man from the revealed tenet of God, and so as to identify and cure the qualities of idolatry that may creep into their worship and the symptoms of hypocrisy that may suffuse into their hearts.

While the Quran is by comparison notably clear and moderate in

the relatively few obligations and prohibitions it places upon people, it nonetheless contains a number of decisive Texts that delineate true faith, and in this it brooks no tilt or compromise with anyone for any consideration, be it racial, denominational, temporal, or social (though it exempts from these categorical injunctions those who are coerced into capitulation, provided willful unbelief or defiance does not enter their hearts).

- V. IN-TEXT NOTATION: This interpretation is characterized by the words and phrases it intersperses to clarify, often in essential ways, the more strictly translated text. These insertions have been carefully applied in order to give the English reader what a Quran-literate Arab would gather intuitively from the language and from his or her study of established Quran scholarship. These notations, numbering more than seventeen thousand (17,000), flow seamlessly, for the most part, within the interpreted text, and are clearly marked off in hopefully unobtrusive half-brackets, designed especially for this work. Their use has been tightly governed by the following considerations:
1. Harmony exists between the universal objectives of the Quranic message and the locus of meaning contained in its words, sentences, and verses from beginning to end.
 2. The nonnative reader of the Quranic message has the right to expect that its meaning be communicated to him or her with unstinting accuracy and reliability and without sacrificing the fullest sense and truest impact that such a reading experience can provide. Indeed, it is the translator's conviction that accuracy regarding the meaning of the Quran's passages cannot be achieved in translation without a qualified, native interpreter to supply as full a sense of the original as possible, scrupulously avoiding the snare of ideological bias.
 3. The Quran is its own most authoritative commentary and is a mutually defining and reciprocally explanatory document. Therefore, virtually all the half-bracketed notations come from the Quran itself, from verses that specify what other verses leave implicit. This has been done for two reasons:
 - a. To guard against obvious miscommunication of the Quran's message.
 - b. To ensure clarity. In-text augmentation has, therefore, kept to the firmly established rhetorical principles of classical Arabic.

4. English has its own dictates of grammar and rhetoric to be upheld. If it is something essential to the nature of the language, as with the verb ‘to be’ (which the Arabic nominal sentence does not need), no bracketed insertions are used. If it is a matter of supplying on occasion something that is deliberately left out of the Quranic Text, but which seems substantial to the English (as in the case of the omitted answer to the subtle rhetorical question, or the absented—but strongly implied—fulfillment of a hypothetical clause), such is provided.
5. The Quran is a divine Text and as such addresses humanity in a way that tends, by its nature, to transcend popular convention. Therefore, connections fundamental to the reader’s perspective are bracketed in the English to give one proper orientation. This impinges especially in two cases:
 - a. The Quran’s declaration to all humanity is directed first to and through its prophet-recipient, Muhammad ﷺ, whose speech and life-model it designed to raise, in exemplification of its revealed wisdom, to the plane of the universal human being.
 - b. Arabic’s pronominal and nominal precision with regard to number and gender are often melded in English. Thus the titles of “Prophet” or “Messenger” for Muhammad ﷺ, and less frequently his name, are often specified in brackets in the interpretation (without the subsequent prayer symbolized in the Arabic icon ‘ﷺ,’ as this is out of form for the divine address). In addition, the feminine or masculine nature of a word, or its singular, dual, or plural form (especially with regard to pronouns) is clarified directly in the text, as they are integral to the Arabic.

There is good reason for such in-text notation to a Quran interpretation, as opposed to the idea of an unachievable literal translation or the attempt to merely gloss the Book’s meaning with a modernized “sense” of the original that devalues the language experience. The Quran is a clear Arabic revelation of unmistakable message, without doubt. Yet, the Arabic of the Quran—while exclusive in the sense that God has spoken it (being thus distinguished from all other speech)—has never been intended to be exclusionary. Rather, its revealed Arabic constitutes a human means of storing and preserving its divine linguistic value through the otherwise natural and inescapable degradations of time, human awareness, and language.

Annotation to the Quran, however, is not all of one piece. Its purpose of clarifying or enhancing meaning varies widely in terms of approach, application, and aspect—from the conceptual, to the creedal, to the existential, to the eschatological, to the linguistic, to the legal, to the inspirational, and so forth, for the verses of the Quran do, indeed, contain all of this and more simultaneously, wherefore literal translation is implausible and all but rudimentarily ineffective, if not an outright illusion.

Yet, so too is this quality of embedded signification and implication part of the cause of the science of Quran commentary as it has formed itself, that is, around the nature of the Quran's complex (not simplex) of explication. Now, footnoting every detail in a translation cannot help but be a detractive and inadequate visual and intellectual-emotional *mélange* upon the static page, if it is to reach a level of sufficiency; and endnoting is useful only for contextual information that exists at a certain remove from essential or immediate understanding, which is not to say that this cannot be constructive or even powerfully instructive. What is indispensable to Quran commentary in the first order, however—and especially commentary in the form of translation—is the completion of the Quran's message through specification and contextualization, in the way the Book itself, as a whole, completes the meaning and sense of its individual verses and surahs by others that are not necessarily sequentially or textually linked to them, and by associating them with several frames of human experience. That is to say, the Quran, though graduation characterized its descent into the world, was sent down consummate, integral, and inclusive from its first celebrated command—﴿Read, O Prophet, in the name of your Lord who has created!﴾ (Sûrat Iqrâ', 96:1)—to its last revealed reminder: ﴿Thus fear a Day Hereafter in which you shall be returned to God. Then each soul shall be rendered in full what it has earned—and never shall they be wronged in the least﴾ (Sûrat Al-Baqarah, 2:281).⁴²

On one hand, the Quran announces its completion in the very first moment of its transmission from Heaven. The Prophet ﷺ is to *begin* to ﴿read﴾ to humanity verbatim from an *existing* Text ﴿in the name of﴾, that is, on behalf of, the Divine One who has uttered its inscription in eternity, and who shall teach it to humanity in the temporal world, by the instrumentality of the ﴿pen﴾. On the other, the Quran shall be the foremost fulfillment of its own meaning in the very act of its completion: through the ongoing revelation of its verses; through the mutual explication they bring of one another;

and through God's primary exhibition of the meaning of these verses by occasioning their revelation to coincide with preordained events in the world that would demonstrate, or conserve in context, both the earthly human value of their import and their necessarily divine origin. This is, in part, the meaning of the Quran's self-description during the course of its revelation—when its verses were not yet wholly unveiled to humanity nor disclosed to it as a completed Text—as being, from the outset, ﴿a Book whose verses are perfectly set, then made utterly distinct, from One who is all-wise, all-aware﴾ (Sûrat Hûd, 11:1). It is for this reason that the Quran is its own first and full commentary—and such is a rank and arrangement of explication that must be preserved and presented in any effective and reflective interpretation. This is, in fact, what the half-bracketed in-text notations represent, discreetly, but, God willing, very authoritatively and informatively: several thousand notes from the Quran commenting on itself and calling up pertinent event references—without which the reader will suffer decisive loss of meaning or remain concept deprived—yet, with no need to break the reading consciousness, to divert an eye, or turn a page.

The pragmatic reality is that this method provides the medium by which an individual seeking to access the message of the Quran and assess and internalize its meaning can independently accomplish much of his or her initial aim (far from the idealist discourse that has tended to occupy translators and the hobbyists who discourse about this). This is the golden vein that the expert commentators of Islam's heritage all diligently mined to enrich the understanding of the Quran's audiences. Bearing in mind the additional layer of translation, it is believed that this methodology, sensitively handled, though it has been toil intensive, is a boon for the vast majority of readers. For those who still favor a more austere flow of linguistic interpretation, without augmentation, it runs largely intact beyond the half-brackets.

VI. EXTRA-TEXT NOTATION: With the half-bracketed in-text notations carrying most of the explanatory lode, other comment has been limited in the Deluxe Edition to more or less essential annotation, the need for which is not immediate. This has been largely restricted to three types of clarification: passages that require extended contextual background, alternative renderings of words and verses, and, occasionally, linguistic explication to enhance understanding and clue the reader in as to why a phrase has been translated as it has.

In the two volume Deluxe Edition, separate notes and appendices address concepts and beliefs deemed essential to a sound understand-

ing of the Quran, the Prophet Muhammad ﷺ, and the religion of Islam as its Book and Messenger established it. If this is one's first encounter with the Quran, it is strongly advised that one visit these essays, which ought to substantially enrich one's reading of the Quranic message. At the very least, one should familiarize him- or herself with their topics and refer to them in the course of reading the interpretation whenever one comes across verses or notions for which one lacks adequate awareness to grasp their import.

Notions of Interpretation

A WORD OUGHT to be said about the idea of 'interpretation' as opposed to the more literal 'translation.' If there is one conception that this work has tried to convey, it is that the verses of the Quran are pregnant with meaning, intimation, and implication. This is advice to be considered in several different ways, but on the level of translation it serves to remind, especially the untutored reader of the Quranic message, that languages harbor natures, geniuses of expression, and manners of imparting sense that point all to the greatness of One Creator but that do not necessarily, or even likely, correspond literally with one another. It is for this reason that translation, when it comes to the Quran, is more properly described as interpretation, not in the connotation of conveying a particular insight or impression, but in the substance of establishing meaning and communicating its significance within the limitations of human expression.

What is most obvious in every such effort is that the translated words and phrases of the Quran are not the Quran itself; they are not divine Text equal to the original and cannot, therefore, be, like the original, called the words of God, or the Quran. They are, in the best sense, the mortal words that the translator uses to report the meanings of the Sacred Text of the Quran—the distinction between the original and the translation equaling the infinite difference between the august Creator and the humble translator. Any interpretation thus elevates itself above obvious human limitation only to the degree that it captures the meanings meant by the Divine One in the Quran's revelation. These last two facts define what an interpretation can never be; namely, a dynamic equivalent of the divine Text of the Quran in Arabic.

Be that as it may, in each and every clause and sentence, it was necessary to make a restricted decision about meaning in accordance with common rhetorical principles that govern the understanding of Arabic expression and the intent of the Quranic Text. When the matter exceeded the scholarly awareness of the translator, editors, and reviewers,

specialists in the fields of languages and the religious sciences and, occasionally, the natural sciences were consulted to help determine the most authentic meaning. Wherever multiple denotative meanings were plausible, an educated judgment was made as to which was the likelier or conceptually more compatible of the alternatives (if, indeed, there was such an issue), and this was used in the interpretation while the others were noted. Not infrequently, such conclusions involve a certain consistency of understanding rather than incompatible propositions. It goes without saying that this process involved fairly prodigious research on a word-by-word, verse-by-verse, surah-by-surah basis in the vast commentary, prophetic, linguistic, and analytical Quranic literature, especially in Arabic.

As to the English vocabulary of the interpretation, much consideration and verification went into establishing a consistent, standard, clear, literate lexicon that has been all but purged of the technical terminology of the specialists, as well as archaic pronominal usages (thee, thou, etc.). The royal 'We,' however, in reference to the first person plural references that God makes to Himself has been preserved and capitalized, though when this is followed by the pronominal reflexive, as in *innâ nahnu*, the singularized 'Ourselves' has been used with initial capital (reading, ♠We, Ourselves♠). With regard to the standard pronouns that refer to God, with the exception of 'who,' they are, against modern American convention, invariably capitalized.

This is not to say that other older or rarer significations of words have not been used, or that Arabic has not been preserved in a handful of places where it seemed the point, but overwhelmingly anyone who understands the general periodic literature in circulation will have little call to do reference work. But for those who would have a more precise appreciation for the use of key words, the dictionary is highly recommended (particularly in conjunction with Arabic-English dictionaries), especially until the forthcoming companion volumes, *Annotations to The Gracious Quran: A Modern-Phrased Interpretation in English* and *The Vocabulary Reference to The Gracious Quran: A Modern-Phrased Interpretation in English*, are published, God willing.

Moreover, the language of the interpretation is in no way specific to Muslims. Rather, Christians and Jews, Buddhists and Hindus, Humanists and seekers—whoever reads English at a standard college-ready level of literacy and wants to acquaint him- or herself with the message of the Quran from a font nearer its source—should find ease in this interpretation's rendering. (It is hoped that this interpretation shall one day be redone for children and early adolescents, if not by the trans-

lator, then at his direction). The translator has neither inserted nor overlaid the text with any word of reprimand, tenor of rebuke, or tone of righteous admonition, nor has he tinged it with the pitch of persuasion, nor is there need to do so. The Quran well suffices as its own forthright declaration to all people and, indeed, cautions its knowing adherents to refrain from shouting or muting its message of guidance, glad tidings, and forewarning, and to simply and straightforwardly convey it. Rather, it likens itself to a light that God has displayed manifestly before the minds of all humankind by which He shall guide them directly unto Himself—provided they scrutinize it intently and that it is He alone their hearts truly seek (Sûrat Al-Nisâ', 4:174).

Editions and Additions

THIS PUBLICATION MARKS the second edition of *The Gracious Quran: A Modern-Phrased Interpretation in English*, yet it raises the question of completion. Indeed, can any translation of the Quran's message *finish*, requiring or benefiting from no further explanation, correction, or revision? We have established that the concept of dynamic equivalence—an "official" version of the Quran in any language other than Quranic Arabic, and any wording besides the Quran's Arabic Text in its accepted readings—is humanly impossible. Were it possible, it would be transient, for language itself—especially English today, as, perhaps, the most dynamic language on earth—must grow in (and slough off) vocabulary, style, and expression to accommodate the reality it continues to encompass. The last printed edition of that master compendium of English words, the *Oxford English Dictionary*, contains some 85,000 words that simply did not exist in the 1924 publication. It is irrational for any man or woman to claim that a translated text enjoys perfect identity with its original—and the negation of perfection, or anything near faultlessness, applies most naturally to "translating" or interpreting into another language the very wording of God in His most inimitable Quran. No one given life, being naught before and destined to die thereafter, only to be brought back to life again for Divine sentencing, can hope to render the thrust, the force, the truth, the eloquence, the nuance of meaning delivered by the Quran in the full divine effulgence of its revealed Arabic. This most stunning of all miracles is the undivided province of *the One* God, alone—and how transcendently far is He who is ever-near exalted high, high above what anyone may claim of imperfection!

The best a master translator can do is to transfer the Quran's meanings in accordance with the utmost of his or her knowledge, efforts, and skill. Then the difference that shall remain between the revealed and the

reported shall be, as we have said already, equivalent to that of the Eternal Originator and the passing translator He originated. The compass of the work of a mortal, who, if he is so blessed, learns anew with every day, narrows into abject nothingness before the word of the Divine, who ﴿has encompassed all things in knowledge﴾ (Sûrat Al-An`âm, 6:80). The translation of the Quran, as this passage implies, cannot complete or even finish. One's ongoing study of the Quran, of its Arabic, of Islam, of the discoveries of man, and, in this case, of the English language ought to enable one to enrich this translation, its commentary and notations, and its presentation and design, so long as English speaks in this dialect and this interpretation exists.

The initial editions of this work are, therefore, exactly that. No informed comment, notation, or correction intended to raise the station of this interpretation in the discourse of our ever-changing world shall go unconsidered, God willing. Fervently we pray to Him, highly exalted and most high is He: O God! Accept this work that is offered seeking Your august Countenance, and nothing of any other, as a service in behalf of all those who submit their faces willingly to You alone and for all those who would serve only You; and do pardon its shortcomings and mistakes, and convey its truth to the hearts of its readers. Shower Your prayers of blessings upon Your Messenger, Muhammad ﷺ, his family, his Companions, his wives, and all unto the end of time who seek to follow him in their lives. And the last of our prayers is ever ﴿All praise is for God alone, Lord of All the Worlds﴾ (Sûrat Al-Fâtiḥah, 1:2).

ENDNOTES

- 1 Bakkah is the ancient name of the valley in which Makkah is located, at the center of which is the Ka'bah, the First House of God built on earth. See al-Zabîdî, Muḥammad Murtaḍâ al-Ḥusainî, *Tāj Al-ʿArūs min Jawâhir Al-Qāmûs* (Kuwait: al-Turâth al-ʿArabî, 1413 H. / 1993 C.E.), vol. 27, p. 80.
- 2 See the Biblical promise to humanity that God "will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deuteronomy: 18:18, *Bible*, King James Version.
- 3 The Preface to this book describes this concept in a bit more detail.
- 4 al-A'zamî, Muḥammad Muṣṭafâ, *The History of the Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments* (Leicester, England: UK Islamic Academy, 2003), pp. 67–68.
- 5 The first four caliphs are Abû Bakr al-Ṣiddîq, the first adult male believer and longtime friend of the Prophet ﷺ; Umar ibn al-Khaṭṭâb; ʿUthmân ibn ʿAffân; and ʿAlî ibn Abî Ṭâlib. The three wives of the Prophet ﷺ who also served as scribes are ʿĀ'ishah, the daughter of the first caliph, Abû Bakr; Ḥafṣah, the daughter of the second caliph, ʿUmar; and ʿUmm Salamah. Among the most prominent Companion-scribes, as noted by al-A'zamî, *The History of the Qur'anic Text*, pp. 67–68, are, alphabetically (with a nod to Arabic transcription), as follows: ʿUbay ibn Ka'b, ʿUsayd ibn al-Ḥuḍayr, Ṭalhah ibn ʿUbaydillah, ʿAbbâs, ʿAbd al-ʿUzzâ ibn Khaṭal, ʿAbdullah ibn ʿAbdullah ibn ʿUbay ibn Salûl, ʿAbdullah ibn ʿAmr, ʿAbdullah ibn Abû Bakr, ʿAbdullah ibn al-Arqam, ʿAbdullah ibn Asad, ʿAbdullah ibn Rawâḥah, ʿAbdullah ibn Sa'd, ʿAbdullah ibn Zayd, ʿĀmir ibn Fuhayrah, ʿAmr ibn al-ʿĀṣ, ʿUqbah, Ḥâṭib ibn ʿAmr, Ḥanzalah ibn al-Rabîʿ, Ḥudhayfah ibn al-Yamân, Ḥuwayṭib ibn ʿAbd al-ʿUzzâ, Abân ibn Abû Sufyân, Abân ibn Sa'îd, Abû ʿUmâmah, Abû ʿAbs ibn Jabr, Abû Ḥudhayfah, Abû Ayyûb al-Anṣârî, Abû Râfiʿ al-Qibṭî, Abû Salamah al-Makhzûmî, Abû Sufyân ibn Ḥarb, al-ʿAlâ' ibn ʿUqbah, al-ʿAlâ' ibn al-Ḥaḍramî, al-Ḥuṣayn ibn Numayr al-Numayrî, al-Arqam ibn Abî al-Arqam, al-Mughîrah ibn Shu'bah, al-Zubayr ibn al-ʿAwwâm, Aws, Bashîr, Buraydah ibn al-Ḥuṣayb, Ja'far ibn Abî Ṭâlib, Jahm ibn Sa'd, Juhaym ibn al-Ṣalt, Khâlid ibn al-Walîd, Khâlid ibn Sa'îd ibn al-ʿĀṣ, Khâlid ibn Zayd, Ma'n ibn ʿAdî, Muḥammad ibn Maslamah, Mu'adh ibn Jabal, Mu'âwiyah ibn Abû Sufyân, Mu'ayyib ibn Abî Fâṭimah, Mundhir, Sa'd ibn ʿUbadah, Sa'd ibn al-Rabîʿ, Sa'îd ibn al-ʿĀṣ, Sa'îd ibn Sa'îd, Shurahbîl ibn Ḥasanah, Thâbit ibn Qays,

- Yazîd ibn Abû Sufyân, Zayd ibn Thâbit, and Zubayr ibn Arqam.
- Names in red are from the following sources:
- al-Faramâwî, ‘Abd al-Ḥayy, *Rasm al-Muḥaf wa Naqtuhu*, 1st ed. (Beirut, Lebanon and Jeddah, Saudi Arabia: Mu’assasat al-Rayyân, in association with Dâr Nûr al-Maktabât, 1425 H. / 2004 C.E.), pp. 51-52; al-Şâlihî, Muḥammad ibn Yûsuf, and edited by ‘Âdil ‘Abd al-Mawjûd and ‘Alî Mu’awwad, *Subul al-Hudâ wa al-Rashâd fî Sîrat Khayr al-‘Ibâd*, 1st ed. (Beirut, Lebanon: Dâr al-Kutub al-‘Ilmiyyah, 1414 H. / 1993 C.E.), vol. 11, pp. 375-394; Ibn Ḥajar, Aḥmad ibn ‘Alî, and edited by ‘Abd al-‘Azîz bin Bâz, *Fath al-Bârî bi Sharḥ Şaḥîḥ al-Bukhârî*, 1st ed. (Cairo, Egypt: Dâr al-Ḥadîth, 1419 H. / 1998 C.E.), vol. 9, pp. 27-28; Ibn al-Qayyim, Muḥammad ibn Abû Bakr, and edited by Shu‘yub al-Arnâ‘ût, *Zâd al-Ma‘âd fî Hady Khayr al-‘Ibâd*, 3rd ed. (Beirut, Lebanon: Mu’assasat al-Risâlah, 1418 H. / 1998 C.E.), vol. 1, p. 113.
- 6 al-A‘zamî, *The History of the Qur’anic Text*, pp. 67-68.
 - 7 The *qurâ’* had been sent to the eastern Arabian province of Najd, mostly bedouin land, from Madinah after their conversion to Islam. Along the way, the bedouins reverted to idolatry under the instigation of ‘Âmir ibn Ṭufayl, from the tribe of Banû ‘Âmir, and slaughtered all their Quran teachers, save one who survived and returned with the report to Madinah. See Ibn Hishâm, Abû Muḥammad ‘Abd al-Malik, *Sîrat ibn Hishâm*, 4 vols. (Beirut: Dâr al-Ma‘rifah, n.d.), vol. 3, p. 184. See Ibn Ḥajar, *Fath Al-Bârî*, vol. 7, p. 475, no. 4088; Muslim ibn al-Ḥajjâj, *Şaḥîḥ Muslim* (Beirut: Dâr Iḥyâ’ al-Kutub al-‘Arabiyyah, 1955), vol. 1, p. 468, no. 677.
 - 8 al-A‘zamî, *The History of the Qur’anic Text*, p. 94. He attributes these reports of 8 and 9 codices, respectively, to Shawqî Daif, *Kitâb Al-Sab‘a of Ibn Mujâhid*, p. 7, and the Shi‘ite historian Aḥmad ibn Ya‘qûb al-Ya‘qûbî, *Târîkh Al-Ya‘qûbî* (Beirut: 1379 H. / 1960 C.E.), vol. 2, p. 170.
 - 9 Lings, Martin, *Muhammad ﷺ: His Life Based on the Earliest Sources* (Islamic Texts Society, 1983), pp. 258-62; and Guillame, trans., *The Life of Muhammad: A Translation of Ishâq’s, Sîrat Rasûl Allâh* (Oxford: Oxford University Press, 1980), pp. 652-58.
 - 10 Binark and Ismet, et al., *World Bibliography of Translations of the Meanings of the Holy Qur’an: Printed Translations, 1515-1980* (Istanbul: The Research Centre for Islamic History, Art and Culture, 1406 H. / 1986 C.E.), pp. xxvii-xxviii; cf. ‘Alî Qalî Qarraâ‘î, “A Glance at the History of the Translation of the Qur’ân” (The Centre for Translation of the Holy Qur’ân, 1420 H. / 1999 C.E.), p. 14.
 - 11 Ibid.
 - 12 Ibid.
 - 13 al-Zamakhsharî, Maḥmûd ibn ‘Umar, *Al-Kashshâf* (Beirut, Lebanon: Dar al-Kotob al-Ilmiyyah), vol. 2, p. 518.
 - 14 See the interesting legal opinion (*fatwâ*) of Shaykh Rashîd Riḍâ, in *Al-Manâr* (1326 H. / 1908 C.E.), vol. 11, pp. 268-274. Or one may refer to Salâh al-Dîn al-Munajjid and Khûrî Yûsuf, *Fatâwâ al-Imâm Muḥammad Rashîd Riḍâ* (Beirut: Dâr al-Kitâb al-Jadîd, 1970), vol. 2, pp. 761-762. Or see Muḥammad Rashîd Riḍâ, *Tarjamat al-Qur’an wa ma Fthâ min al-Mafâsîd wa-Munâfât al-Islam*, 1st ed. (Cairo: Maṭba‘at al-Manâr, 1344 H. / 1926 C.E.), pp. 21-22. See also the opinion of the Shaykh al-Islâm of the Ottoman State, Muṣṭafâ Şabrî, in Binark and Ismet, et al., *World Bibliography of Translations of the Meanings of the Holy Qur’an*, pp. xxvii-xxviii. Or see Şabrî, Muṣṭafâ, *Mas’alat Tarjamat al-Qur’an* (Cairo: al-Maṭba‘a al-Salafiyya, 1351 H. / 1933 C.E.), pp. 56-57. Many scholars of this period weighed in on the heated Quran translation debate. These included, besides Shaykh Rashîd Riḍâ and Shaykh al-Islâm Muṣṭafâ Şabrî, in the majority view of supporting strong barriers between the Quran and its translation, Muḥammad Muṣṭafâ al-Shâṭir and Ḥasanayn Makhlûf. Shaykh al-Marâghî’s defense of Abû Hanifah’s original position is both vigorous and categorical, calling it “obligatory” for one who does not know Arabic or the Quran’s meanings to recite of its meanings what he or she may in translation in order to engage in this communion of Prayer with God. Shaykhs Maḥmûd Shaltût and Muḥammad al-Khiḍr Ḥusayn remain neutral.
 - 15 See throughout, al-‘Atṭas, Muḥammad, *Islam and Secularism* (Malaysia: Institute of Islamic Thought & Civilization, 1979).

- 16 Robert of Ketton, whose name is often Latinized as Robertus Retenensis (and in the Turkish-produced *World Bibliography of Translations of the Qur'an* as Robertus Ketenensis), was actually part of a team of clerics gathered by Peter the Venerable of Cluny.
- 17 This feat of translation is considered one of the Abbot's more important achievements. His own Latin being poor, he wrote few epistles, but noteworthy among them are his attacks on Muslims. See Samuel W. Duffield, "Peter the Venerable" (1092 or 1094–1156), in Philip Schaff, ed., *A Religious Encyclopaedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, 3rd ed. (Toronto, New York & London: Funk & Wagnalls Company, 1894), vol. 4, p. 1819.
- 18 Alexander Ross, *The Alcoran of Mahomet*, (Philadelphia, 1853).
- 19 See the introductions to the translations of Ghulām Sarwār, pp. vii–xlix, and Abdullah Yusuf Ali, p. xiv.
- 20 John Meadows Rodwell, trans., *The Koran*, in Everyman's Library, reprinted with a preface by Rodwell and an introduction by G. Margoliouth (New York: E.P. Dutton & Co., 1953). Rodwell's translation and preface may be found at the following site: www2.hn.psu.edu/faculty/jmanis/koran/Koran.pdf.
- 21 Dr. Aḥmad Ibrāhīm Muhanna offers an excellent dissection of Rodwell's translation in *Dirāsah Ḥawla Tarjamāt Al-Qur'ān Al-Karīm*, p. 102.
- 22 Guillame, the translator of Ibn Ishāq's *Sīrat Rasūl Allāh*, says of Bell's work: "Fine and careful scholar as he was, I confess that his surgery is so devastating that I cannot use his translation. By cutting out verses and transposing them for purely subjective reasons and by going on to amputate half the verses and even phrases he provokes a mental resistance to textual analysis that is in part sound scholarly [scholarly [un]sound [sic?]]. At the best readers will say, 'this is how Bell thinks the Qur'ān originally ran'; at the worst, 'the man has lost all sense of proportion.'" "The Koran Interpreted" [Review], *The Muslim World* (1957), vol. 48, p. 248.
- 23 Arberry, *The Holy Koran, An Introduction with Selections* (London: Allen and Unwin, 1953), p. 7.
- 24 Arberry, *The Koran Interpreted* (New York: Collier Books, 1955), vol. 2, p. 12.
- 25 Quran interpretation and this religious affiliation are discussed more fully in a subsequent section of this introduction, pp. 1210–1212.
- 26 See Montgomery Watt's introduction to Richard Bell's interpretation, p. 178.
- 27 For a detailed discussion on Yusuf Ali's unorthodox views, please see A. R. Kidwai, "Abdullah Yusuf Ali's Views on the Qur'anic Eschatology," *Muslim World League Journal*, 12, No. 5 (February, 1985), pp. 14–17.
- 28 If ever a prophet of God was pressed into war, it had solely to be to end persecution. Thus, no thought of prisoners (the great wealth of the day) was to be entertained, unless and until he had thoroughly pacified the land from such persecution, for it is then that this phenomenon becomes a burden of restoration and not a boon.
- 29 Asad, Muhammad, *The Message of the Quran* (Gibraltar: Dar al-Andalus, 1980), pp. 797–98.
- 30 Neal Robinson, *Islam: A Concise Introduction* (U.S.A.: Georgetown University Press, 1999), p. 72.
- 31 Nicholson's rendering of Sūrat al-Qāri'ah (101):
 The Smiting!
 What is the Smiting?
 And how shalt thou be made to understand what is the Smiting?
 The Day when Men shall be as flies scattered,
 And the Mountains shall be as shreds of wool tattered,
 One whose Scales are heavy,
 a pleasing life he shall spend,
 But one whose Scales are light,
 to the Abyss he shall descend.
 What that is, how shalt thou be made to comprehend?
 Scorching Fire without end!
 And Burton's of Sūrat al-Fātiḥah (1):
 In the Name of Allah, the Merciful, the Compassionate! Praise
 be to Allah, who the three worlds made,
 The Merciful, the Compassionate,
 The King of the day of Fate.
 Thee alone do we worship,
 and of thee alone do we ask aid.

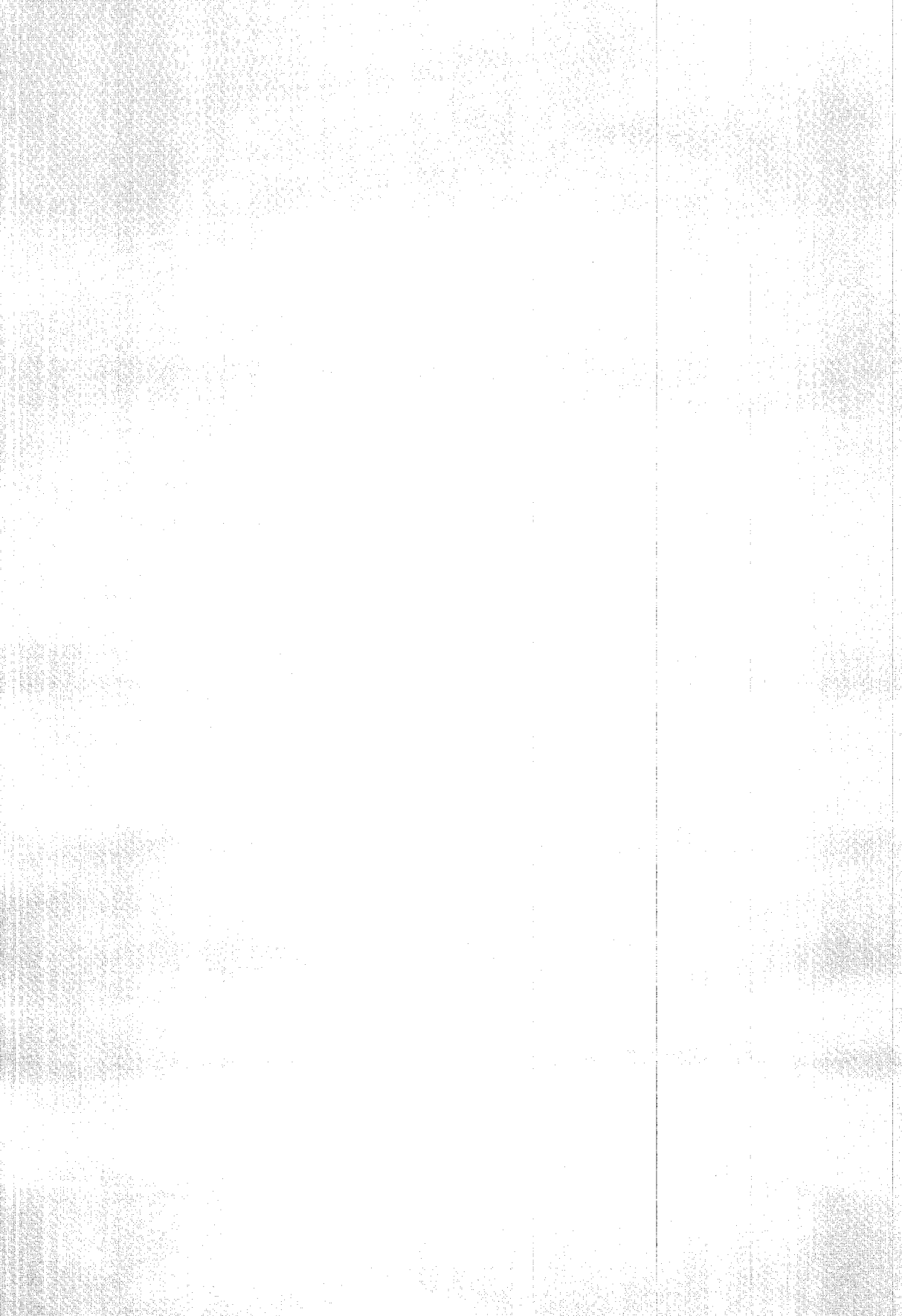
- Guide us to the path that is straight—
The path of those to whom thy love is great,
Not those on whom is hate,
Nor they that deviate. Amen.
- 32 Nikayin, Fazlollah, *Quran: A Poetic Translation from the Original* (Chicago, IL: R. R. Donnelley & Sons, 2000).
- 33 al-Mawdūdī, Sayyid Abū al-A‘lā, and trans. Zafar Ishāq Anṣārī, *Tafhīm al-Qur’ān: Towards Understanding the Qur’ān* (United Kingdom: The Islamic Foundation, 1988), vol. 1, pp. xxi–xxii.
- 34 Twelve volumes of *al-Mizān*, corresponding to 6 Arabic volumes, have so far appeared in English, translated by the late Mawlānā Sa‘īd Akhtar Ridwī, see: www.almizan.org.
- 35 For more information, see the article under the entry “Aḥmadiyyah,” in *Encyclopaedia of Islam* (The Netherlands: Brill, 2002), vol. 1, pp. 301–303.
- 36 Abū Laylah, Muḥammad M., *Al-Qur’ān Al-Karīm min Al-Manādhūr Al-Istishrāqī: Dirāsah Naqdiyyah Tahliyyah* (Egypt: Dār al-Nashr lil Jami‘āt, 1423 H. / 2002 C.E.), pp. 390–391.
- 37 Other such works that do not bear close analysis here are those of Muhammad Ali, (Lahore, 1917), which is the first complete effort from the Aḥmadiyyah/Qādiyānī groups; Kamaluddin Ahmad and Nazir Ahmad, *A Running Commentary of the Holy Qur’an* (London, 1948), (the former is the father who died in the course of work, completed by the latter, his son); Sher Ali, *The Holy Qur’an* (Rabwah, 1955); Peer Salahuddin, *Translation of the Holy Qur’an* (Aminabad, 1960); Malik Ghulam Farid, *Translation of the Holy Qur’an* (Rabwah, 1962); Khadim Rahmani Nuri, *The Running Commentary of the Holy Qur’an* (Shillong, 1965); Firozuddin Ruhi, *Translation of the Holy Qur’an* (Karachi, 1965).
- 38 Arberry, *The Koran Interpreted*, vol. 1, p. 12.
- 39 The omitted sentences in this quote are as follows: “Such was the case of ‘Umar ibn al-Khaṭṭāb, who asked about the word *kalālah*. [See Sūrat al-Nisā’, 4:12 and 4:176]. The word *kalālah* denotes one who has passed away leaving behind no lineal heirs.] Among the Companions, ‘Alī ibn Abī Ṭālib and ‘Abdullah ibn ‘Abbās became renowned for addressing issues relating to commentary on the Quran, and then Zayd ibn Thābit, ‘Ubay ibn Ka‘b, ‘Abdullah ibn Mas‘ūd and ‘Abdullah ibn ‘Amr ibn al-‘Āṣ.”
- 40 The omitted phrase is this: “the most famous of whom [that is, among the Successors] were Mujāhid and Ibn Jubayr.”
- 41 ¶God has promised the believing men and the believing women Gardens beneath which rivers flow, wherein they shall abide forever—and therein shall they have good and pleasant dwellings in a Garden everlasting. Yet the pleasure of God is greater still! Assuredly, it is this that is the magnificent triumph! (Sūrat al-Tawbah, 9:72).
- ¶Indeed, the Muslim men and the Muslim women, and the believing men and the believing women, and the devoutly obedient men and the devoutly obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the reverent men and the reverent women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard theirs, and the men who remember God much and the women who likewise remember Him—for such as these, God has prepared forgiveness and a magnificent reward. Thus it is not ever befitting for a believing man or a believing woman, when God and His Messenger have decreed a matter, to have for themselves a contrary choice in their affairs. For whoever disobeys God and His Messenger has truly strayed into clear misguidance (Sūrat al-Aḥzāb, 33:35–36).
- ¶Indeed, the charitable men and the charitable women—who have therewith loaned God a goodly loan—shall have it multiplied for them by their Lord. So for them, there is a gracious reward awaiting in the Hereafter (Sūrat al-Hadīd, 57:18).
- 42 It is reported that the Prophet ﷺ passed away just eight days after the revelation of this verse (see al-Zurqānī, Muḥammad ‘Abdul ‘Azīm, *Manāhil Al-‘Irfān fī ‘Ulūm al-Qur’ān* (Beirut, Lebanon: Dar El-Marefah Publishing & Distributing, 2001), vol. 1, p. 93).

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* Numerical references are to surah number followed by verse number of the Qur'an such as 1:1.

* Italic mark the Arabic root words or significant phrases.



SPECIALIZED INDEX

GOD

Divine Acts and Attributes

Numerical references are to surah number followed by verse number of the Quran. Italics often mark the Arabic root words or significant phrases.

all things, exalt and praise God, 2:30, 2:32, 7:206, 13:13, 17:44, 21:19-20, 21:79, 37:164-166, 38:18-19, 40:7, 41:38, 42:5, 57:1, 59:1, 59:24, 61:1, 62:1, 64:1

association of gods, with Sole God (*daughters, false deities, idols, offspring, or partners*). See General Index

Divine Acts of God

able watcher, 4:85

all-able (*qadîr*), 4:133, 4:149, 25:54, 42:29

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LIFE-FORMS IN THE GRACIOUS QURAN: ANIMALS, INSECTS, AND PLANTS

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الأزهري
مجمع البحوث الإسلامية
الإدارة العامة
للبحوث والتأليف والترجمة

إدارة المصاحف

نموذج رقم (٤)

تصريح بتداول نسخة المصحف الشريف (نسخ القرآن الكريم) كالمعتاد من قبل مجمع البحوث الإسلامية
رقم (٧٩) الصادر في ١٤ / ٧ / ٢٠٠٨ م معاني القرآن للغة الإنجليزية ترجمة
١/٥٠٤ محمد تقي عثمان

السيد الأستاذ الدكتور محمد تقي عثمان

السلام عليكم ورحمة الله وبركاته - وبعد :

فيسر الأمانة العامة لمجمع البحوث الإسلامية ، أن تفيد سيادتكم بأنها قد وافقت على طلبكم الخاص بتداول نسخة المصحف الشريف كالمعتاد من قبل مجمع البحوث الإسلامية (جواز نشره في المصاحف) المكتوب بالخط الكوفي المشهور . طبع مطبعة لؤي سنيدي . طبع مطبعة المينية
وعلى جواز نشره في حدود الكمية المصرح لكم بتداولها قدرها (أربعون ألف) نسخة ، وذلك بناء على تقرير لجنة مراجعة المصاحف الصادر بتاريخ ٢٠ / ٦ / ٢٠٠٨ م
علما بأن هذا التصريح خاضع للقانون رقم ١٠٢ لسنة ١٩٨٥ الخاص بطبع وتداول المصاحف والأحاديث النبوية الشريفة وكذلك قرار فضيلة الإمام الأكبر شيخ الأزهر رقم ٤٧ لسنة ١٩٨٦ وقرار السيد وزير العدل رقم ١٦٣ لسنة ١٩٨٦ .
مع مراعاة الدقة التامة في جمع وترتيب الصفحات والملازم والا ستعطر الإدارة لسحب التصريح الذي يحمل هذا الرقم ومصادرة جميع النسخ إذا ظهر إحداها خلل ما طبقا للقانون سالف الذكر .

علما بأن هذا التصريح صالح لمدة أثناسها خمس سنوات تعضي من تاريخه .

ومرافق لهذا التصريح نسخة من المصحف المشار إليه تختمت في جميع صفحاتها

بختام الإدارة العامة للبحوث والتأليف والترجمة .

والسلام عليكم ورحمة الله وبركاته ،،،

إدارة المصاحف

تحريرا في ١٤ / ٧ / ٢٠٠٨ م

٢٠٠٨ / ٦ / ٢٠

الأمين العام

مجمع البحوث الإسلامية

بمحمد ،،،

الإدارة العامة للبحوث والتأليف والترجمة الإسلامية العامة



مدير عام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الأزهر

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إدارة البحوث والتأليف والترجمة

بمجمع البحوث الإسلامية بالأزهر الشريف

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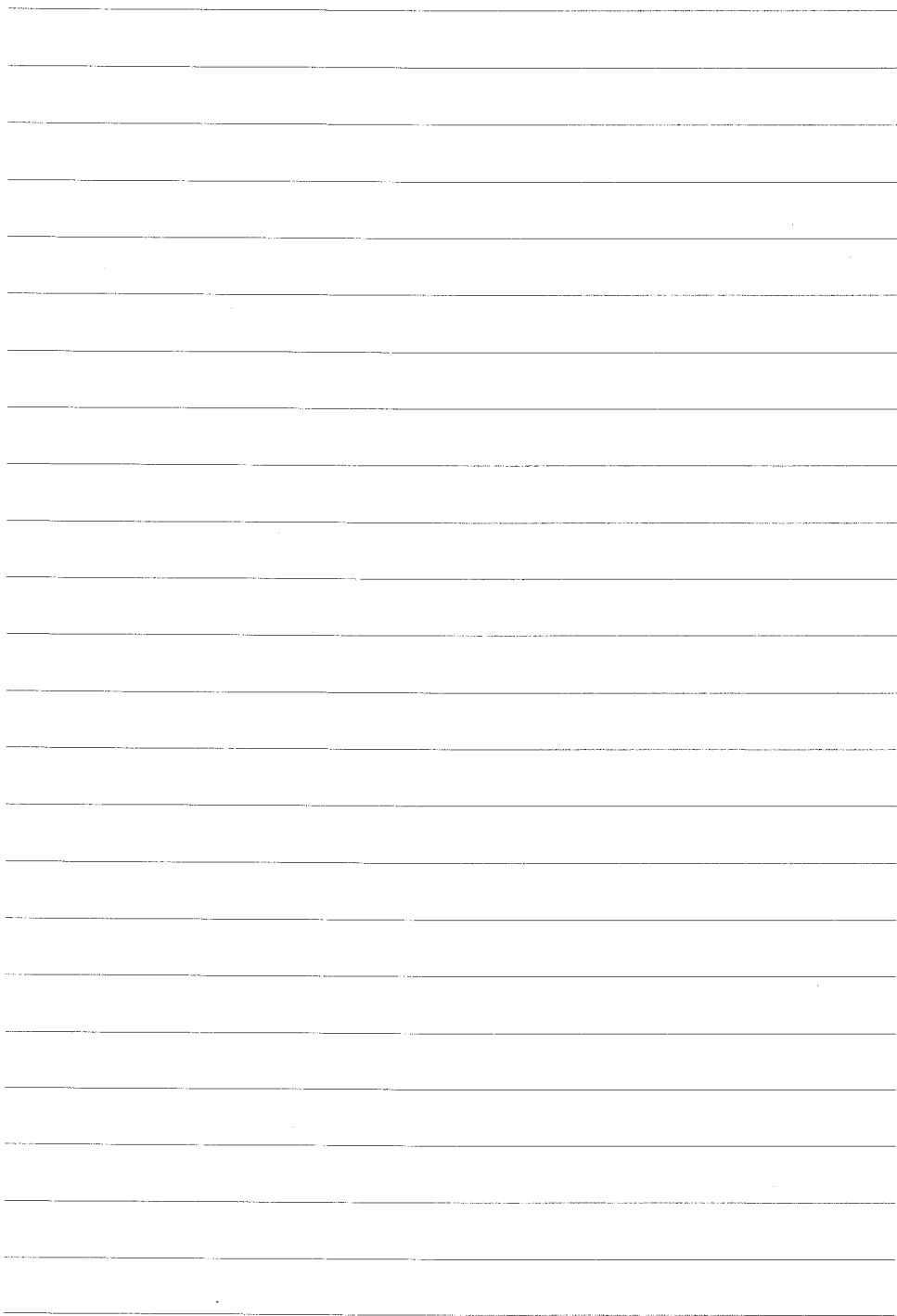
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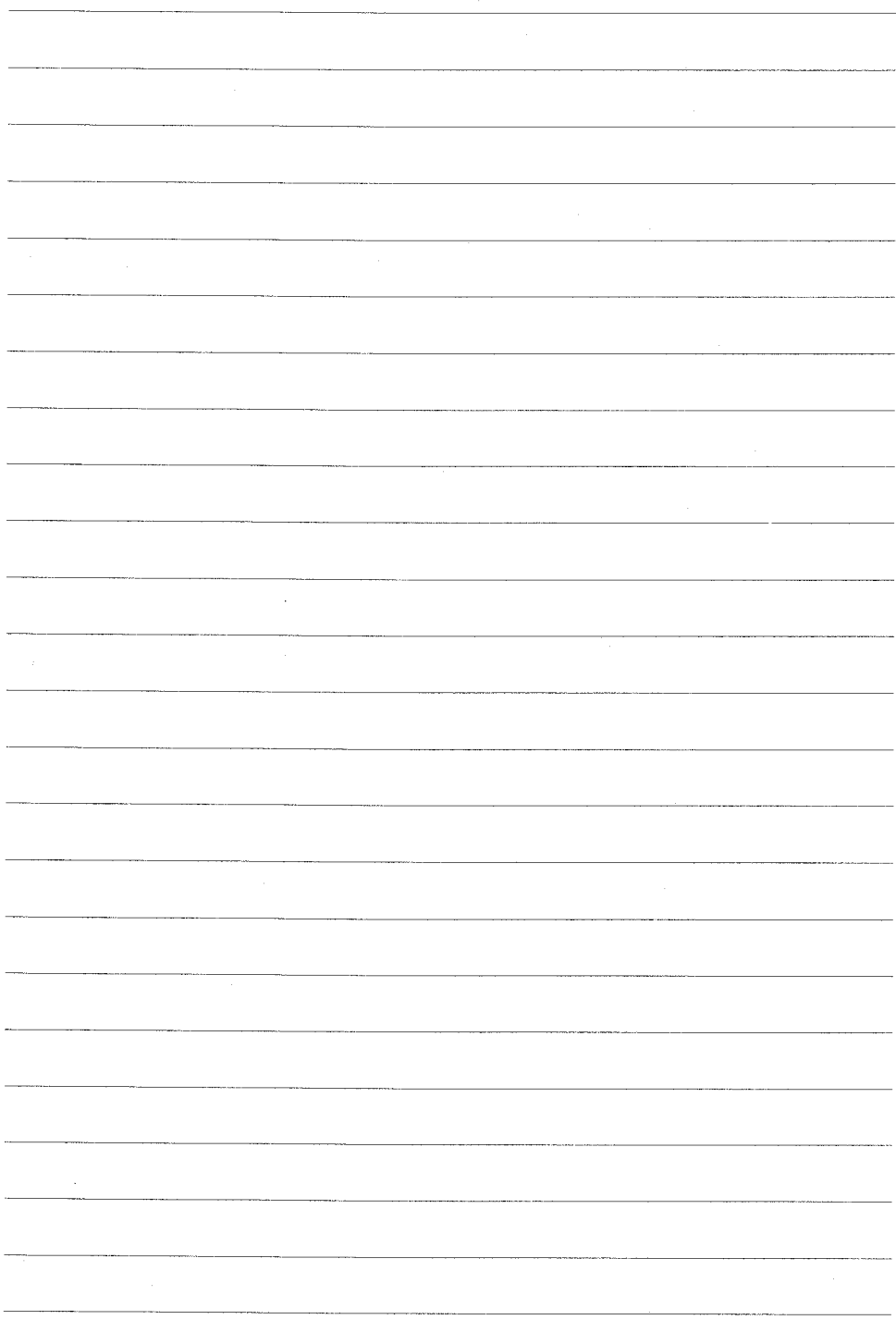
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ ﴾
(البقرة: ٢٣٧)

الحمد لله وكفى ، وسلام على عباده الذين اصطفى . وبعد :

رعدة خالصة

برضوان الله ، وعفوه ومحبته ،

وصنات الدنيا والآخرة ،

وبركات العافية الآتية ،

للذين لم يظروا وسعاً أو مآلاً

لرعاية هذا العمل في مراحلهم المختلفة

وآثروا أن يعنى أسماؤهم في علم الله

تقرباً إليه ، ورغبة في عظيم شؤنيه .

فراهم الله غير ما يجزي عباده الصالحين .

وَصَدَقَ اللَّهُ الْعَظِيمُ :

﴿ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى * وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى *

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى * وَلَسَوْفَ يَرْضَى ﴾
(البقره: ٢١-٢٢)

كلمة الناشر

﴿ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ﴾ (النمل ٢٧/٥٩)

وبعد:

بدأ هذا المشروع الحضاري المبارك قبل عشرين عامًا: يسّر الله تعالى خلالها الأسباب، ودلّل له الصعاب، حتى تمت ترجمة معاني أي الكتاب الكريم وخرجت الترجمة في ثوب قشيب.

ولأول مرة في تاريخ خدمة معاني النص القرآني في اللغة الإنكليزية يقوم بالترجمة عالم مسلم جمع بين الثقافة الإسلامية باللغة العربية، والثقافة الغربية باللغة الإنكليزية، وعاش حياته في آفاق العالم الإسلامي والعالم الغربي، وعرف خصائص كل منهما، ذلكم هو الأستاذ الدكتور/ أحمد زكي حماد. لقد راجع الترجمات التي ظهرت في القرون الثلاثة الأخيرة، ورجع إلى دواوين التفسير، واللغة، وسائر العلوم الشرعية، وأطلع على المؤلفات الهامة في فن الترجمة، واستشار أهل الاختصاص كل واحد في مجاله. والتزم في المنهج: (١) بمراجعة الأمانة العلمية في نقل رسالة القرآن وبيان مقاصده. (٢) وتحرّي الدقة في التعبير عن المعنى الصحيح. (٣) وصياغة الترجمة في لسان إنكليزي مبين، خال من آفات الغموض والإسفاف. (٤) استبعاد كل ميل فكري أو مذهبي أو شخصي يشذ عن ضوابط التفسير، وقواعد الترجمة.

وخرجت الطبعة المميّزة في مجلدين: يقع الأول في أكثر من ٨٥٠ صفحة من القطع الكبير وفيه، مع نص الترجمة كاملاً: مقدمات، وفهارس فنيّة لا مثيل لها في شمولها، ودقتها. أما المجلد الثاني فيقارب الـ ٧٠٠ صفحة من القطع الكبير، وفيه نص المصحف الشريف مراجعاً، ومدققاً من قبل علماء القراءات في مجمع البحوث الإسلامية بالأزهر الشريف. وها نحن نخرج الإصدار الثاني بتسويق جديد في مجلد واحد يتقابل فيه نص القرآن الكريم مع ترجمة المعاني بنفس الصفحة، وذلك استجابة لإقتراحات كثير من قراء الإصدار الأول. وألحقنا به مع الفهارس الفنية المقدمة الضافية التي تتناول دراسة علمية موثقة بالإنكليزية عن القرآن الكريم: رسالته، وتسميته، ونظامه، وأصله الإلهي، ومنهج توثيق نصّه، مع بيان لضرورة نقل معاني القرآن الكريم إلى لغات العالم، إضافة إلى عرض علمي موجز لقيمة الترجمات الإنكليزية السابقة، وتفصيل للمنهج المتبع في إنجاز هذه الترجمة.

هذا ولم يدخر المترجم- وكل من عاونه- أيّ جهد في خدمة معاني القرآن الكريم كي يخرج النص الإنكليزي صحيح المعنى، سليم المبني، رائق الأسلوب، بديع الإخراج، بريئاً من آفات الغموض أو الانحراف عن جادة العلم الوثيق.

وقد سجل عدد من أعلام الفكر والقراء المسلمين وغير المسلمين شهاداتهم وإشاداتهم بهذا العمل. وختاماً تُهدي هذه النشرة في حلتها القشبية إلى الناطقين بالإنكليزية، ونهيبُ بكل مهتم برسالة القرآن أن يوافقنا بأية مقترحات أو ملاحظات، أو معلومات تدفع هذا العمل إلى مستواه اللائق به في العالم المعاصر. ونحن إذ نقدم هذا العمل الحضاري المبارك لقراء الإنكليزية (وعددهم يتجاوز ألف مليون في العالم)، ندعو الله تعالى أن يبسر لنا جميعاً خدمة ديننا العظيم، وكشف النقاب عن رسالته الهادية، وحضارته العريقة التي تهدف إلى بناء عالم يرفرف عليه الأمن والسلام، والإعمار والازدهار، ويسعى قدماً إلى خير البشرية في الدنيا والآخرة.

ونسأل الله تعالى أن يجعل هذا العمل خالصاً لوجهه الكريم، وأن ينفع به صاحبه وقارئه وكل من عاون على إنجازهِ ونشره.



رَبِّهَا

أَتْنَا فِي الدُّنْيَا حَسَنَةً

وَفِي الْآخِرَةِ حَسَنَةً

وَقَدْ نَزَّلْنَا عَلَيْهَا الْكِتَابَ

سورة البقرة الآية رقم ٢٠١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تَجْمِیْعَةُ مَعَانِي الْقُرْآنِ الْكَرِیْمِ

إِلَى اللُّغَةِ الْإِنْكِلَابِيَّةِ

الدُّكْتُور

أحمد زكي حمّاد

الترقيم الدولي: ٦-٣-٩٧٨٧٨٤٩-٠

طُبِعَ النص القرآني بالرسم العثماني على مصحف المدينة المنورة

الطبعة الأولى من الإصدار الثاني

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لا يجوز إعادة إصدار هذا الكتاب كاملاً أو أي جزء منه، أو مجموع المجلدات - بأي شكل من الأشكال عن طريق التخزين، أو التحويل إلى أي هيئة أخرى بأي وسيلة ممكنة سواء تم ذلك ميكانيكياً، أو عن طريق النسخ الفوتوغرافي، أو التسجيل، أو النشر على شبكة المعلومات الدولية (الإنترنت)، أو بأي وسيلة أو أجهزة تمكن من تخزين المعلومات أو استرجاعها، أو بأي سبيل آخر من غير إذن كتابي مسبق من المؤلف/المرجم د. أحمد زكي حماد ويشمل ذلك تمثيلاً (وليس حصراً) كل المواد المثبتة في صدر هذا الكتاب (أو الكتب)، أو المثبتة في وسط أو آخر هذا الكتاب (أو الكتب)، وعلى سبيل المثال لا الحصر: المقدمة المختصرة أو المطولة سواء العربية أو الإنكليزية، والهوامش، والمقالات التفسيرية، والملاحق، وكذلك النص الرئيس، وتنسيقه، وتصميمه، وقطعه، وشكله، وترتيبه، وصف حروفه إلى غير ذلك من العناصر الجديدة في هذا المجلد (أو المجلدات المنشورة). ولا يجوز لأي أحد أو جهة غير شرعية تداول هذا المجلد (أو مجموع المجلدات) في أي تجليد، أو تصميم في طبعته هذه، أو الطباعات اللاحقة. وتنطبق هذه الحالة على أي حائز لهذا المجلد (أو المجلدات). ويجب ذكر الترجمة والمرجم عند الاقتباس في كل مرة يزيد فيها النقل على نص آية قرآنية متوسطة الطول؛ مثل قوله تعالى:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

(الحديد ١٢/٥٧)

وما زاد على ذلك فيجب النص على اسم الكتاب والمؤلف/المرجم مع كل اقتباس.

البريد الإلكتروني: azh@azhammad.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَرْجُمَةُ مَعَانِي الْقُرْآنِ التَّكْوِينِيَّةِ

إِلَى اللُّغَةِ الْإِنْكَلِيرِيَّةِ

THE GRACIOUS
QURAN

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A MODERN-PHRASED INTERPRETATION IN ENGLISH

ARABIC-ENGLISH PARALLEL EDITION
SECOND PRINT

Ahmad Zaki Hammad, Ph.D.

TRANSLITERATION NOTE

The transliteration of Arabic names and terms into English follows the well-established scheme shown below. For a more extensive discussion on Arabic as the language of the Quran and the pronunciation of Arabic letters and words, see “A Note on the Arabic Language and Its Transliteration and Pronunciation” in Volume II of the Deluxe Edition of *The Gracious Quran: A Modern-Phrased Interpretation in English*.

ء.....’	ز.....z	ق.....q
ا.....â or a	س.....s	ك.....k
ب.....b	ش.....sh	ل.....l
ت.....t	ص.....ṣ	م.....m
ث.....th	ض.....ḍ	ن.....n
ج.....j	ط.....ṭ	ه.....h
ح.....ḥ	ظ.....ẓ	و.....û or u
خ.....kh	ع.....‘	w (consonant)
د.....d	غ.....gh	ى.....î or i or iyy
ذ.....dh	ف.....f	y (consonant)
ر.....r		

With the exception of the main text of the translation itself, nearly every mention of the name of Prophet Muḥammad ﷺ is followed by the Arabic “ﷺ” which may be translated as “God bless him and grant him peace,” a prayer of endearment reflecting Muslim veneration for the Prophet ﷺ. The Arabic Prayer “ﷺ” also may appear after the names of other prophets (as well as Angel Gabriel ﷺ), meaning “peace be upon him,” an expression of Muslim love and esteem for each of them.

The English meanings of other Arabic icons featured in the new rendering of the Bembo font for this translation are listed in the table below.

ﷻ	Highly exalted is He, and most high	ﷻ	God be pleased with both of them (dual)
ﷻ	The One to whom belongs absolute power and majesty	ﷻ	God be pleased with them (plural, masculine)
ﷻ	God bless him and grant him peace	ﷻ	God be pleased with them (plural, feminine)
ﷻ	Peace be upon him	✱	Marks the beginning of the <i>rub‘</i> , or quarter part
ﷻ	Peace be upon her	ﷻ	Marks a place at the end of a Quranic verse calling for ritual performance of the <i>sajdah</i> , or bowing down
ﷻ	Peace be upon them (plural, masculine)	﴿﴾	Marks the beginning and end of a Quranic citation in English
ﷻ	God be pleased with him		
ﷻ	God be pleased with her		

QURANIC CITATION NOTE

References to the Quran’s verses in this book are cited following an established system: “Surah” (Quran Chapter) name; “Comma”; “Number” of Surah; “Colon”; “Number” of verse. For example, the *third verse* of the Quran’s *first surah* (or chapter) is cited as *Sûrat Al-Fâtihah, 1:3*.

BRACKET NOTE

Within some translated texts are half brackets “ ” that contain clarifying text that should be read as if it were part of the text. For example: *He is the One who pronounces blessings that descend upon you with His mercy*... (The Quran, Sûrat Al-Aḥzâb, 33:43).

FOR

Peace on Earth

*And for all in the English-speaking world who
may derive from the Heavenly Book, even in the
smallest degree, the impulse to seek divine
guidance for a meaningful life,
here and in the Hereafter.*

AND FOR

*The very special people
who have immeasurably enriched my life
— as a son, a brother, a husband, a father,
a friend, a student, and a teacher —
and who have enabled me to enjoy
an ever-rewarding study
of the Gracious Quran and the graced Prophet ﷺ.*

AND

*Especially for my wife,
a beacon of unfailing light
through all the reaches of my life —
may she be ever blessed with God's light.*

*Had We sent this Quran down upon a mountain,
you would have most surely seen it
utterly humbled, breaking apart,
from the fear of God.
And such are the parables
We set forth for all people,
so that they may reflect
on the power of divine guidance.
He alone is God, the One
besides whom there is no other God—
the Sole Knower of the realms
of all the unseen and the seen.
He is the All-Merciful, the Mercy-Giving.
He alone is God.
There is no God but Him—
the King, the All-Holy, the Peace, the Faithful,
the Guardian, the Overpowering One,
the Irresistible, the Sublime.
Highly exalted is God
far above all that they associate as gods with Him!
He alone is God.
The Creator, the Maker, the Fashioner.
To Him alone belong the most excellent names!
All that is in the heavens and the earth
gives due exaltation to Him.
For He alone is the Overpowering One, the All-Wise.*

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BEFORE YOU READ!

IN THE PHYSICAL world, elements join forces, despite differences, to sustain the existence we all know. We see water and light, feel the air on our faces, and live on earth with countless diverse beings. We walk the world's valleys, run its sandy shores, and scale its mountains. Their soft, earthen, or rocky surfaces do not keep us from them. We cherish the fragrant greenery of their plants and flowers no more than the silent austerity of their crests and shoals. Forms diverge in shape and color, smell and texture, function and lifespan; yet they are deeply interdependent and together make up what our scholars of the empirical sciences have so aptly termed the "natural" order. There can be no doubt that an unyielding emphasis on the "dissimilarities" of the constituents of existence would limit the human outlook on the world to a dangerously narrow margin, indeed. For, in fact, such a mood clashes with the most urgent message of the scientists of our age: A great unity underlies all earthly existence, wherein lies its phenomenal individual resilience and its precarious collective fragility.

The analogy I am making is especially well suited to a first, or first serious, exploration of the Quran, the Sacred Text at the root of the religion of Islam. In the world of the Quran, as in the natural one, there is an elemental unity to its Heavenly message just beneath the unique style of its outward expression. This

point is particularly important in light of the inexorably mundane conventions of "the publication" that have so thoroughly trained readers in our time to acquiesce in the hegemony of the linear, the chronological, the dismembered, the provisional. Yet the Quran is dynamic, integrative, holistic, and unconditional. That is *its* nature.

For the Creator, resplendent and exalted, who originated the multifarious order of the physical world, as believers of every Heavenly faith report to us, is the same One who revealed and gave order to the content of the Quran as a final divine dispensation to all human beings, whoever and wherever they might be until the end of time; hence, their similar animation and character. So the natural world fills up our senses with countless signs of its All-Living God, and the Quran explains the significance of those signs directly from God to give life to our hearts. Indeed, both of these constituencies, the individual things of creation and the singular verses of the Quran, the Quran terms *ayah* (pl. *ayât*), each one a "sign."

These "textual" and "contextual" worlds share much else, as well. There is utter distinctiveness in each and every sign, and also a profound repetition in their occurrence and collectivity. The signs in the pages of the Quran, like those in its counterpart book of nature, often appear together, despite their diver-

sity, and shift from shape to scape unexpectedly, but never haphazardly, and always to the effect of an acute escalation of experience and realization—provided the factor of human contemplation is applied. Most tellingly, they share two distinguishing marks of the work of the Creator: At once, they provoke an exquisite event of beauty and an experience of soul-shuddering truth.

It should come as no surprise, then, that the divine address of the Quran centers on two principal domains: That of the Creator and creation and, as an extension of this, the realms of the unseen and the seen. Viewed from our little corner of the natural cosmos, the human being represents the focal point of this Heavenly discourse. We are introduced as masters of the earth, vis-à-vis the rest of creation, and dignified beyond our fellow creatures, animate and inanimate. Indeed, all of them on earth, and in the lower heaven, have been subjugated to us and made serviceable for our life here. Yet at the same time we are told clearly that, in fact, we too are servants in both our corporeality and in our nature—but only to the Creator and to no other, human or otherwise. For every woman and man of us springs from a single origin, is hosted in one environment, and walks into a singular inevitable destiny. We meet with all existents, other than God, only upon the plane of our mutual “createdness” as His fellow servants. They can never be in service, in the sense of worship, to anyone other than God, and we must never allow ourselves to be. God has raised human beings to the top of creation, though we are not the oldest of creatures, nor the strongest, nor the most complex. Thus, we are forbidden to compromise this divine order or vested honor to worship anything or anyone equal to or below us in status or stature as creature. There is none to be worshipped save God.

Who is the Creator? Who is man? How shall he live as an individual, as part of a family, in community? What is his relationship to generations past, his responsibility to those forthcoming? What is his earthly mission? Why are there different religions and how is the human worshipper to relate to others in view of this? What shall be man’s worldly end? Shall there be another beginning? These are the vital questions running through the veins of the human creature, with tens of related queries besides. Their answers, all of them, one may find in the “sign-verses” of the Quran—yet in the peerless style of the Quran and in its inimitable way.

All that is requested of you, whatever may be your conviction, is that you approach this expression of much love to render the Quran’s meanings into another tongue and time, with the decisively human virtues of sincerity and humility, along with an open mind and sound heart. Read what has come down to us as a confirmation of the message of Noah ﷺ, the Parchments of Abraham ﷺ, the Torah of Moses ﷺ, the Psalms of David ﷺ, and the Evangel of Jesus ﷺ. This work of translation has garnered untold hours of care because of a divine worthiness in the original that is beyond the inventive competencies of mere mortals. Yet I have attempted to make it deserving of a reader whom I pray will be activated in making for a better tomorrow, wherein humankind will bequeath to its children and its descendants after them (and all earth’s other inhabitants) a world guided by the blessings of knowledge from Heaven and sustained by Heaven’s mercy from above them and beneath their feet, a place long from our present woes of hunger and fear, a far serene country, distant from the desperate pang of poverty and the desolating shriek of war. In a word, may they partake in the fruit of all of this, a term we call “peace”: The very meaning of a religion the Quran names *Islam*.

A Final Word

THIS WORK RESOLUTELY adheres to scholarly principles, but it is not directed to the academician or specialist. It has been rendered in the service of the much broader audience comprising the universe of English speakers. This, of course, divulges a monumental hope. I confess an even greater debt of gratitude to every person who has prayed for, given to, or trekked through this long journey to *The Gracious Quran: A Modern-Phrased Interpretation in English*. They know who they are—and, indeed, God knows them (and shall suffice them!) best.

﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾
(الأحقاف: ١٥/١٦)

﴿My Lord! Dispose me always to give thanks for Your grace, with which You have graced me and my parents, and that I do righteous deeds with which You are pleased. And make righteous for me my children. Indeed, I have repented to You. And, most surely, I am of those who are *muslims*, in willing submission to God alone.﴾

— Sûrat Al-Ahqâf, 46:15

Ahmad Zaki Hammad, Ph.D.

24 Rabî' Al-Thânî 1429

30 April 2008

Cairo, Egypt

THE QURAN AND YOU

To Be Human

GOD CREATED YOU, and all that you see in the world and do not see, for a reason. Your shape and spirit are different from the sky's, the earth's, the mountain's, the bird's, and the tree's, but your purpose is not. It is to come to unwavering faith in God as He is—without seeing Him—and then to worship Him as if you do. Your fellows in creation, the nonhuman ones just mentioned and others besides, always know their purpose and succeed in achieving it simply by being what they are because God fixed this function into the natures He created them with. This does not, however, make them better than you. In fact, it is you, as a human being, whom God has raised above much of His creation, subjugating all that you see in this life, and much that you do not see, to your will. That is because you have what these other creatures do not: Freedom to choose and a mind to make those choices with.

These two gifts come with consequences, however. First, God set faith in Him as our Sole Creator, deep within your human nature, even as He did in, say, the bee's or the flower's. Yet unlike them, your disposition to believe in and worship God sleeps in your soul and must be awakened by the use of your mind (which is really another word for your heart). Second, God may or may not choose to call the bee or flower to account for what it does, but He will

definitely call on you and hold you responsible for all the choices you make as an individual and as a part of a larger community. Moreover, the results of this accountability will come to you and your people, both in this life and after death. This is morality coupled with mortality, the two defining qualities of the human being.

The idea that we are liable in life and after death for our beliefs and actions brings up two important questions, the second one claiming a thing that may surprise some of us: First, why has God obliged us to *find* our faith instead of programming it in us, like the rest of creation that we know? Second, can it be that when we have lost our souls, and our bodies decay into the earth, that God will truly raise us to life again? The first answer is that by making us come to the realization that we have a Creator, God tests our gratitude to Him for bringing us from a condition of deadness into the thrill of living existence, and from utter unawareness to the dignity of rational being. The second is that God, who created everything from nothing and then guided it to its natural way of life, can recreate it all over again with complete precision whenever He chooses and with no weariness. In fact, He has told us that He means to do exactly this with His entire human creation after we die and the world ends. Then He will keep us in new states of being ever after. This last statement is both a major part of our test of

faith and the perfection of the blessing of human life, for which no amount of thankfulness to God can suffice, a demonstration of pure divine mercy.

Many religions teach the essence of all that has just been said. Moreover, the human sense of moral conduct across time and the world is remarkably common. Yet, how can you know that these ideas are true? Why are the concepts of right and wrong so widely and persistently shared? The response is twofold: God set free-willed people upon the earth to journey back to pure belief in Him alone and to strive for all that is good for themselves and the rest of creation along the way. He did not strand them, however, in the lonely vastness of a planet adrift in space without the sustenance their bodies require or the guidance their souls need. Provision flourishes all about us in the teeming creation God made serve us as food, fuel, and habitation; and it extends to the way He divided us into genders and united us as families. As for the want of our spirits, God continuously sent among humankind two forms of guidance to stir our souls to remembrance of Him and to ease our social and emotional existence. On one hand, He sent us human beings, whom He communicated with, taught, and raised as models for the rest of us to follow. These are the prophets and messengers, most of whom we no longer know, though nearly every community in the history of humanity has had them. On the other, He revealed through some of His messengers Heavenly Books that we ordinary people could directly access. These scriptures are the inscribed remembrances of God in His own words, meant to explain to the first of us and the last of us who our Creator is, what He expects of humankind, and what we can hope for in Him in the days of the world and the life everlasting.

The messages that these prophets and rev-

elations spread enjoin belief in the same One God, practice of the same human virtues, and admonition about our same ultimate destiny. However, God evolved their traditions and systems of human self-governance regarding the rights and obligations of the individual, the community, and human interaction as humankind itself developed personally, socially, and globally. It is God's way that all He does should come to perfection. Therefore, from the beginning, He willed that the human leadership of His prophets and the revealed guidance of His Books would reach a culmination at precisely the right moment in history. The work that these words introduce represents in English the fruition of that anciently sacred tradition. In its original Arabic, it is entitled the Quran, meaning the Recitation, or the Reading. It is named this because God intended for believing men and women to read and recite it over and over again, as a grace and as a Reminder to them. For it makes clear to them who they are, where they come from, where they are headed, what they are to do, what will happen if they do not listen, what will be theirs if they do, and Who it is that brought them to life and why.

The "translation" of this Book is not the Quran itself, an important distinction to keep in mind. The Quran only exists as God Himself revealed it to the final messenger—letter-by-letter, word-by-word, verse-by-verse, segment-by-segment, surah-by-surah. This prophet then conveyed it verbatim to all those around him as he received it, and saw to it that his companions memorized it accurately and transcribed it meticulously in writing. Nearly fourteen hundred years later, it still holds the selfsame language and final verse and segment order that this last of God's messengers to the world transmitted, bringing it to life and others to life with it. That messenger's name is

Muhammad, God's blessings and peace be upon him—and upon all his brothers whom God sent as prophets and messengers before him. These include Jesus ﷺ, Moses ﷺ, Abraham ﷺ, and Noah ﷺ. There are other men and women of God that the Quran will present to you as role models, many of whom you will likely have heard of before, and some who may be new to you. The Quran makes no distinction between the creed of any of them. They are a single fellowship charged with bringing to the world a solitary faith: Belief in One God without partner. It does not take its name from any one of them, nor from their peoples or lands. Rather, from its central, singular truth comes its title: Islam, the religion of willing human submission to the will of God.

This Translation

This book is not the first to interpret the Quran into English, but many of the preceding efforts are dependent on the translations of others, rather than on original investigation and studious engagement with the Quran itself. Moreover, it was those who openly, and often hostilely, rejected the truth of the Quran as a divine communication that made most of the early presentations of the Quran in translation. Like the unbelievers that the Quran itself talks about, they saw it as no more than a mere human fabrication, and this inevitably slanted their representations of it. In addition, a majority of the Quran's translators, Muslims and others, have had inadequate higher training in understanding this Revelation and little or no traditional grounding in its learning or in the related primary fields of knowledge that the Quran gave birth to and still nourishes. This means that a good number of the early translations of the Quran were done by individuals who understood the Quran little, or who sought to attack it because they saw religions

and ways of life other than their own as antagonistic competitors.

You may ask why Muslim scholars left such an obviously crucial task to those who would portray the Quran as false or who lacked the capacity to do it well. It is a fair question, but the answer is complex. The upshot is that, for various reasons of confidence and competence, they were profoundly late in meeting the urgent need to express the meaning of the Book of God in English. This is despite the fact that God has entrusted the Muslim community to uphold the Quran's message on earth and to teach it without compulsion to the peoples of the world. At present, existing English translations of the Quran by Muslims are not few, but the capabilities of their translators differ widely, as do the criteria they set for themselves. A number of them are reasonably good and accurate, and, therefore, worthy.

The distinctive merits of this new interpretation, God willing, are three: (1) It conveys an understanding of the intent of the words and verses of the Arabic Quran, according to a comprehensive, if not exhaustive, study of how the Prophet Muhammad ﷺ reportedly explained them and how his Companions understood his elucidation. (This is knowledge that has been preserved, considered, and classified through fourteen centuries of continuous Quran scholarship by the learned throughout the world.) (2) It supplies from this research sufficient context, within its translation, to allow the new reader and the nonspecialist to understand the references and connections that an Arabic reader well-studied in the Quran would grasp. (3) It presents this reading of the Quran's verses in clear language that also tries to elicit a sense of reverence and beauty because the meanings of the Quran should also sound becoming; for that is very much a part of the original Quranic experience, though we have no

hope of duplicating that in another language since the Quran is miraculous in this regard. In addition, a premium has been placed on accessibility, not only in language, but in the way the words, verses, surahs, and parts of the Quran are designated and displayed on the page.

A word here is in order about the religion of Islam and the Quran in our times, though actually it applies to all wisdom and ways of life we may meet. The Quran holds that God gave human beings minds so that they could evaluate for themselves the truth and import of things. The very fact that we have independent wills for which we each bear individual moral responsibility makes thinking one of those essential obligations that one cannot pass off to another. All of us are responsible to assess the truth and rectitude of our own thoughts and beliefs, and to do likewise with the information that comes to us from others. We must do this inventory in an ongoing fashion, in order to adjust our perceptions continually to reality (that is, to learn) and to repeatedly redirect our behavior to good action (that is, to improve). In other words, critical reflection cultivates modesty and honesty, the two mother traits of noble character. God has given this power of judgment to us as an internal safeguard against our being involuntarily misled into either condoning or perpetrating wrongful harm. That is to say, our reasoning ability constitutes a failsafe faculty that nullifies the dubious claim that it is a human "right" to blame others and to excuse oneself for believing wrongly about God and being ignorant of the good, the right, and the wholesome thing to do in virtually every situation.

Increasingly much is now being said in English about Islam, its Book, its Messenger, and Muslims. The truth is this talk simply cannot be properly appraised without accurately knowing what the Quran says for itself and comprehending what it means to say, not what

others may second- or third-handedly attribute to it and then recklessly ascribe to its adherents. Nor should hearsay about Muslims—even hearsay dressed in expensive suits and illustrated with quotes and film footage—be taken as legitimate commentary on the Quran. If we do not know something or understand it from our own personal intellectual exertion, then we must reserve judgment until we do. To believe in something that we have not even considered and do not fathom is the definition of ignorance. To act on that assumption is the very meaning of belligerence.

Resolving ourselves to live by this kind of simple but principled policy of forming opinions only after study gives way to thought and thought to knowledge could not possibly be more relevant or crucial to our success as people and nations. It is tantamount to asking oneself what kind of human being one wants to be and what kind of society and world one wants to be part of. For it is only after we first understand that we can begin the reflection that is necessary to believe correctly and then act deliberately. Here, let the Muslim take special note, particularly those who remain confined to the far shores of the Arabic language. God revealed the Quran for humanity to listen to with heed, that is, to pay serious attention to its meanings, because the secret of God's mercy itself lies in pondering them and living them. This work has been done through many years and challenges to equip people from every place and path of life—someone like yourself—to do exactly that: To make an educated judgment about your faith, your life, your conduct, and your world, and thereby become a wise participant in all of them.

For the Quran is here to tell us that all we shall ever believe, say, and do—that is, our real worship in life—shall hang in the divine balance at an inevitable, all-determining end.

THE GRACIOUS
QURAN

A MODERN-PHRASED INTERPRETATION IN ENGLISH

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 A MODERN-PHRASED INTERPRETATION IN ENGLISH

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



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54. Sûrat Al-Qamar سُورَةُ الْقَمَرِ 930
 The surah that opens with the unnerving, cataclysmic sign of the end of the world coming and THE MOON having split apart.
55. Sûrat Al-Rahmân سُورَةُ الرَّحْمٰنِ 936
 The surah that crowns the Quran and opens with the chant of a single word proclaiming one of God's most beautiful names, THE ALL-MERCIFUL.
56. Sûrat Al-Wâqi'ah سُورَةُ الْوَاقِعَةِ 942
 The surah that opens by naming the occurrence of the end of time with the title THE INDISPUTABLE EVENT; for all who deny that it is coming will never belie it when finally it happens.

57. Sûrat Al-Ḥadîd سُورَةُ الْحَدِيدِ 948
 The surah that mentions the heavy metallic element IRON as being sent down by God from the heavens to endow the earth itself with mighty force, and humanity with the many benefits of its malleable and structural strength, and all the great tests of faith that arise from this.
58. Sûrat Al-Mujâdilah سُورَةُ الْمُجَادِلَةِ 956
 The surah that mentions the complaint of Khawlah bint Tha'labah to the Prophet ﷺ as SHE WHO ARGUED for the dignity of women against the abominable practice whereby husbands estranged their wives from intimacy on false pretext.
59. Sûrat Al-Hashr سُورَةُ الْحَشْرِ 963
 The surah that mentions God's expulsion of the clan of Banû Al-Naḍîr from their prodigious fortress-settlement near Madinah, in THE MUSTERING it calls the first of its kind; for they had betrayed their covenant of mutual defense by aiding idolaters against monotheistic believers.
60. Sûrat Al-Mumtaḥanah سُورَةُ الْمُؤْتَمِنَاتِ 969
 The surah that instituted for lone female Emigrés to Islam the swearing of a sacred oath as THE TEST OF FAITH, establishing publicly that their migration was purely for the sake of God, without worldly motive, so as to vouchsafe to them full protection and rights in the Muslim community.
61. Sûrat Al-Ṣaff سُورَةُ الصَّفِّ 974
 The surah that declares God's love of all those believers who maintain THE SOLID RANKS of unbreachable communal unity in selflessly and fearlessly defending God's cause against aggression.
62. Sûrat Al-Jumu'ah سُورَةُ الْجُمُعَاتِ 977
 The surah that enjoins the believers to proceed at once to the ritual Prayer of THE FRIDAY CONGREGATION and to quit all commercial transacting as soon as they hear the call to the Prayer.
63. Sûrat Al-Munâfiqûn سُورَةُ الْمُنَافِقِينَ 980
 The surah that declares that God bears witness that the false profession of faith by THE HYPOCRITES is uttered only as a screen to hide their duplicity.

64. Sûrat Al-Taghâbun سُورَةُ التَّغَابُنِ 983
 The surah that calls the Day of Judgment THE DAY OF MUTUAL LOSS AND GAIN. For those who abandon faith and choose to disbelieve shall lose Paradise and be thrown into Hellfire, cheated forever from felicity by their own souls and their leaders. Those who believe, however, shall gain Paradise against all the attempts of the unbelievers to distract them in the world from faith and goodness, guided away from Hellfire by God and His messengers ﷺ.
65. Sûrat Al-Talâq سُورَةُ الطَّلَاقِ 987
 The surah that issues the lawful procedures by which one may DIVORCE and that calls for fair parting between believers if marriage is to end, in accordance with what is right and within God's prescribed limits, while promising ease and deliverance for the truly God-fearing who undergo this trauma.
66. Sûrat Al-Tahrim سُورَةُ التَّحْرِيمِ 992
 The surah that opens with admonishing the Prophet ﷺ against THE PROHIBITION of something he once imposed on himself for the purpose of not offending his wives, though God had made it lawful for him.
67. Sûrat Al-Mulk سُورَةُ الْمُلْكِ 996
 The surah that opens with the statement «Blessed be the One in whose mighty Hand is all THE DOMINION».
68. Sûrat Al-Qalam سُورَةُ الْقَلَمِ 1001
 The surah that opens with the single discrete Arabic letter Nûn and the oath of the Divine One swearing by the instrument of THE PEN, as well as all knowledge that people are able to preserve and communicate thereby.
69. Sûrat Al-Hâqqah سُورَةُ الْحَاقَّةِ 1006
 The surah that opens by proclaiming one of the names of the Day of Resurrection—THE INEVITABLE REALITY—so named because in it the matter of truth shall forever be decided then and all truth shall prevail regarding every affair.
70. Sûrat Al-Ma'ârij سُورَةُ الْمَاعِجِ 1010
 The surah that proclaims God to be the August Lord of THE HEAVENLY ASCENTS, the points of rising from which the angels and Gabriel ﷺ shall go up to God on the Day of Resurrection.

71. Sûrat Nûh سُورَةُ نُوحٍ 1014
The surah that opens with the story of the ancient Prophet NOAH ﷺ, the unrelenting Messenger of Resolve, and his obstinately unbelieving people.
72. Sûrat Al-Jinn سُورَةُ الْجِنِّ 1018
The surah that opens with the revelation that a group of JINN-KIND listened to the Prophet ﷺ reciting the Quran, believed in it, and so admonished their own race.
73. Sûrat Al-Muzzammil سُورَةُ الْمُزَّمِّلِ 1023
The surah that opens by addressing the mantled Prophet ﷺ as THE ENWRAPPED MESSENGER.
74. Sûrat Al-Muddaththir سُورَةُ الْمُذْثَّرِ 1026
The surah that opens by addressing the enwrapped Prophet ﷺ as THE MANTLED MESSENGER.
75. Sûrat Al-Qiyâmah سُورَةُ الْقِيَامَةِ 1030
The surah that opens with the emphatic oath of the Divine One swearing by the looming DAY OF RESURRECTION.
76. Sûrat Al-Insân سُورَةُ الْإِنْسَانِ 1033
The surah that opens with a question posed to arrogant MAN about his utter nothingness before God brought him into existence.
77. Sûrat Al-Mursalât سُورَةُ الْمُرْسَلَاتِ 1037
The surah that opens with the oath of the Divine One swearing by the gusting winds as THOSE SENT FORTH IN SUCCESSION
78. Sûrat Al-Naba' سُورَةُ النَّبَاِ 1041
The surah that mentions THE GREAT TIDING of the coming of the Day of Judgment, the truth of which people yet dispute.
79. Sûrat Al-Nâzi'ât سُورَةُ النَّازِعَاتِ 1044
The surah that opens with the oath of the Divine One swearing by THE ANGELIC PULLERS who shall harshly wrench out the souls of the unbelievers at their appointed time of death.

80. Sûrat 'Abasa سُورَةُ عَبَسَ ۝ 1048
 The surah that opens with admonishing the Prophet ﷺ and refers to him as HE WHO FROWNED and turned away. For a common blind man came to him importuning him with questions of religion while the Prophet ﷺ was engaged in discourse with the unbelieving nobles of Quraysh, whom he ardently wanted to embrace faith. The blind man's interruption elicited the Prophet's ﷺ reaction, which God corrected.
81. Sûrat Al-Takwîr سُورَةُ التَّكْوِيْرِ ۝ 1051
 The surah that opens with a riveting description of THE ENFOLDING of the sun at the end of earthly life and the dawn of eternity.
82. Sûrat Al-Infîṭâr سُورَةُ الْاِنْفِطَارِ ۝ 1053
 The surah that opens with a riveting description of THE SPLITTING open of the sky at the onset of the Day of Resurrection and asserts that every human is being watched by angels and shall stand accountable before God in the Hereafter.
83. Sûrat Al-Muṭaffifîn سُورَةُ الْمُطَفِّفِيْنَ ۝ 1055
 The surah that opens with a dire divine warning of a debasing punishment awaiting in the Hereafter for those who practice cheating as a norm in commerce, and whom it calls THE DEFRAUDERS because they insist on receiving a full amount in return for the partial measure that they themselves give.
84. Sûrat Al-Inshiqâq سُورَةُ الْاِنْشِقَاقِ ۝ 1058
 The surah that opens with a riveting description of THE RENDING of the sky and the leveling of the earth as a sign of the commencement of the Day of Resurrection.
85. Sûrat Al-Burûj سُورَةُ الْبُرُوجِ ۝ 1060
 The surah that opens with a three-part oath of the Divine One, who swears by the sky studded with THE CONSTELLATIONS, by the assurance that the Day of Resurrection shall come, and by His Own Universal Witness, which beholds all, that the believers shall have their reward, and the unbelievers their punishment, in the Hereafter.
86. Sûrat Al-Ṭariq سُورَةُ الطَّارِقِ ۝ 1062
 The surah that opens with the oath of the Divine One swearing by the sky of the world and THE NIGHT-COMER—which, in one of its senses, is the name of a pulsar of piercing brightness—so called because it comes by night and leaves by day.

87. Sûrat Al-A'la  1064
 The surah that opens with the command to highly exalt God, the Divine One who is THE MOST HIGH, far above all that is unworthy that people wrongly attribute to Him.
88. Sûrat Al-Ghâshiyah  1066
 The surah that opens with the edifying question regarding human awareness of the coming of a sure cataclysmic event it calls THE WHELMING—which is the advent of the Day of Resurrection.
89. Sûrat Al-Fajr  1068
 The surah that opens with the oath of the Divine One swearing by THE DAWN, and other natural occurrences and sacred designations, as a means of categorical affirmation to humankind that God shall, indeed, hold all people accountable.
90. Sûrat Al-Balad  1071
 The surah that opens with the emphatic oath of the Divine One swearing by Makkah, THE CITY of the Sacred Mosque, that humankind is under the absolute power and watchfulness of God.
91. Sûrat Al-Shams  1073
 The surah that opens with the oath of the Divine One swearing by THE SUN as it shines out with morning's radiance.
92. Sûrat Al-Layl  1075
 The surah that opens with the oath of the Divine One swearing by the whelming of THE NIGHT that swathes the world in darkness.
93. Sûrat Al-Ḍuḥā  1077
 The surah that opens with the oath of the Divine One swearing by THE MORNING SUNSHINE and the night when all falls still.
94. Sûrat Al-Sharḥ  1078
 The surah that opens with a reassurance to the Prophet ﷺ that his divine appointment to receive God's revelation has been nothing less than THE OPENING OF THE HEART to sacred wisdom and guidance, and that thereby he has been honored for all time, made well-able to bear the mantle of prophethood, and that ultimately and inevitably he shall be eased unto success.

95. Sûrat Al-Tîn سُورَةُ التِّينِ 1079
The surah that opens with the oath of the Divine One swearing by THE FIG and the olive, and other signs, representing the Holy Land in which God revealed the Evangel, the Torah, and the Quran, and thereby guided all humankind.
96. Sûrat Al-‘Alaq سُورَةُ الْعَلَقِ 1080
The surah that contains the first revealed verses of the Quran, reminding the human being of THE CLINGING CLOT, a stage that reflects the miracle of human creation in the womb of the mother. The surah is also known by the first Quranic instruction: READ.
97. Sûrat Al-Qadr سُورَةُ الْقَدْرِ 1082
The surah that mentions the moment in which God first revealed the Quran, calling it THE NIGHT OF EMPOWERING DECREE
98. Sûrat Al-Bayyinah سُورَةُ الْبَيِّنَاتِ 1083
The surah that mentions the advent of the message of the Quran and its Messenger ﷺ as THE CLEAR PROOF of a decisive revelation for both the disputing People of the Scripture and the unbelievers unlettered in God’s word.
99. Sûrat Al-Zalzalah سُورَةُ الزَّلْزَلَةِ 1085
The surah that opens with the mention of THE QUAKING of the earth in utter destruction at the end of the world.
100. Sûrat Al-‘Âdiyât سُورَةُ الْعَادِيَّاتِ 1086
The surah that opens with the mention of galloping war steeds that it calls THE CHARGERS, whose very hoofs strike sparks upon the rocky earth as they carry their riders furiously into the midst of the fray of life.
101. Sûrat Al-Qâri‘ah سُورَةُ الْقَارِعَةِ 1087
The surah that opens with this single word, Al-Qâri‘ah, meaning THE GREAT POUNDING, for that is the repeated sound that shall resound through all the earth as it is being pulverized in the cataclysm at the end of time, leveled utterly for the Resurrection Day and the ultimate Judgment of every human soul.
102. Sûrat Al-Takâthur سُورَةُ التَّكْوِيْنِ 1088
The surah that opens with the mention of the vying of the children of Adam ﷻ for WORLDLY ABUNDANCE, grasping for an ephemeral wealth that shall be utterly consumed and annihilated.

103. Sûrat Al-‘Aşr **سُورَةُ الْحَجَرِ** _____ 1089
 The surah that opens with the oath of the Divine One swearing by
 THE DECLINE OF TIME and humankind’s absolute loss of every single
 thing but righteousness, truth, patience, and faith.
104. Sûrat Al-Humazah **سُورَةُ الْهُمَزِ** _____ 1090
 The surah that opens with a threat of impending affliction and grief to
 THE SLANDEROUS REVILER, one who, in greediness of wealth and
 acclaim, defames others.
105. Sûrat Al-Fîl **سُورَةُ الْفِيلِ** _____ 1091
 The surah that tells of the destruction of the armed force that came to be
 known as the company of THE ELEPHANT, after the animal they intended
 to use to destroy the Ka’bah, in the generation before the advent of Islam.
106. Sûrat Quraysh **سُورَةُ قُرَيْشٍ** _____ 1092
 The surah that admonishes the first recipients of the Quran, the Makkan tribe of
 QURAYSH, to give thanks to the One God alone who had long bequeathed
 to them, in their desert surroundings, abundant provision and security.
107. Sûrat Al-Mâ‘ûn **سُورَةُ الْمُؤْتِنِ** _____ 1093
 The surah that chastises as irreligious and mean all those who withhold from
 the helpless and needy the most basic forms of AID.
108. Sûrat Al-Kawthar **سُورَةُ الْكَوْثَرِ** _____ 1094
 The surah that informs the Prophet ﷺ that God has gifted him with
 ABUNDANT GOODNESS in this life and far greater resplendence in the
 Hereafter—for which he is instructed to ever show worshipful gratitude and
 charitable generosity.
109. Sûrat Al-Kâfirûn **سُورَةُ الْكَافِرِينَ** _____ 1095
 The surah that instructs the Prophet ﷺ to inform THE DISBELIEVERS
 that the worship of false deities and the worship of One God are not, and can
 never be, compatible.
110. Sûrat Al-Naşr **سُورَةُ النَّصْرِ** _____ 1096
 The surah that informs the Prophet ﷺ that THE ULTIMATE VICTORY
 of God is imminent in the liberation of Makkah from idolatry, in the throngs
 whose hearts God will open to Islam, and in the approach of his own passing
 to the mercy of God.

111. Sûrat Al-Masad سُورَةُ الْمَسَدِ 1097
The surah that mentions THE PALM-FIBER ROPE that in Hellfire shall be twisted around the neck of the wife of the Prophet's uncle, who bitterly opposed Islam; for she took great pride in wearing an ostentatious necklace she became known for and would slip by night to strew thorns and prickly plants in the Prophet's ﷺ path to injure his feet.
112. Sûrat Al-Ikhlâş سُورَةُ الْاِخْلَاصِ 1098
The surah whose six elements of belief constitute PURE SINCERITY of faith, wherein a believer affirms God's divinity, Oneness, and eternity, and negates in relation to Him any offspring, ancestry, or likeness.
113. Sûrat Al-Falaq سُورَةُ الْفَلَقِ 1099
The surah that opens with the mention of God as the Lord of THE DAYBREAK and that teaches one to seek refuge in Him from the evil in creation and from all who envy the blessings of God in others.
114. Sûrat Al-Nâs سُورَةُ النَّاسِ 1100
The surah that opens with the mention of God as the Lord of ALL PEOPLE and teaches one to seek refuge in Him from the whisperings of Satan and those of evil jinn and people.

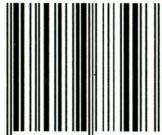
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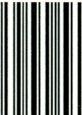
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