

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا وَنَهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ): "Present no excuses, we shall not believe you. Allāh has already informed us of the news concerning you. Allāh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allāh) will inform you of what you used to do." 95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn.

يَعْتَذِرُونَ إِلَيْكُمْ		إِذَا	رَجَعْتُمْ إِلَيْهِمْ
they (the hypocrites) will present (their) excuses to you		when	you return to them
قُلْ	لَا تَعْتَذِرُوا	لَنْ تُؤْمِنَ	لَكُمْ
say	present no excuses	we (shall) never believe	you
مِنْ أَخْبَارِكُمْ		وَسَيَرَى اللَّهُ عَمَلَكُمْ	
of the news concerning you		and Allah will observe your deeds	
وَرَسُولُهُ		وَالشَّهَادَةِ	
and His Messenger		and the seen	
ثُمَّ تُرَدُّونَ		إِلَىٰ عِلْمِ الْغَيْبِ	
then you will be brought back		to (the) All-Knower (of) the unseen	
فَيُنَبِّئُكُمْ		بِمَا كُنْتُمْ	تَعْمَلُونَ ﴿٩٤﴾
then He (Allah) will inform you		of what you used to	do
لَكُمْ		إِذَا انْقَلَبْتُمْ	إِلَيْهِمْ
to you (Muslims)		when you return	to them
بِاللَّهِ		لَتُعَرِّضُوا	
by Allah		that you may turn away	

عَنْهُمْ	فَاعْرِضُوا	عَنْهُمْ	إِنَّهُمْ	رِجْسٌ	وَمَا أَوْلَاهُمْ
from them	so turn away	from them	surely they	(are) impure	and their dwelling place
جَهَنَّمَ	جَزَاءُ	بِمَا كَانُوا	يَكْسِبُونَ		
(is) Hell	a recompense	for that which they used to	earn		

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنَّ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿٩٦﴾ الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ
اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتَرَبَّصُّ بِكُمْ الدَّوَابِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqūn* (rebellious, disobedient to Allāh). 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh's Commandments and His Legal Laws) which Allāh has revealed to His Messenger (ﷺ). And Allāh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allāh's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

يَحْلِفُونَ لَكُمْ	لِتَرْضَوْا	عَنْهُمْ			
they (the hypocrites) swear to you (Muslims)	that you may be pleased	with them			
فَإِنْ تَرْضَوْا	عَنْهُمْ	فَإِنَّ اللَّهَ	لَا يَرْضَىٰ	عَنِ الْقَوْمِ	
but if you are pleased	with them	then certainly Allah	is not pleased	with the people	
الْفَاسِقِينَ ﴿٩٦﴾	الْأَعْرَابُ	أَشَدُّ	كُفْرًا	وَنِفَاقًا	
(who are) disobedient	the bedouins	(are the) worst	(in) disbelief	and hypocrisy	
وَأَجْدَرُ	أَلَّا يَعْلَمُوا حُدُودَ	مَا أَنْزَلَ اللَّهُ	عَلَىٰ رَسُولِهِ		
and more likely	not to know (the) limits	which Allah has revealed	to His Messenger		
وَاللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿٩٧﴾	وَمِنَ الْأَعْرَابِ	مَنْ يَتَّخِذُ	
and Allah	(is) All-Knower	All-Wise	and of the bedouins	(there are some) who take	

مَا يُنْفِقُ	مَغْرَمًا	وَيَتَرَبَّصُ	بِكُمْ	الدَّوَابِّرَ	عَلَيْهِمْ	دَائِرَةً
what they spend	(as) a fine	and watch	for you	calamities	on them	(be the) calamity
السَّوْءِ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ			
(of) the evil	and Allah	(is) All-Hearer	All-Knower			

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا
عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَّا إِلَهَ إِلَّا هُوَ سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿٩٩﴾

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

وَمِنَ الْأَعْرَابِ	مَنْ يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ
and of the bedouins	(there are some) who believe in Allah	and the Day	the Last
وَيَتَّخِذُ	مَا يُنْفِقُ	قُرْبَتٍ	عِنْدَ اللَّهِ
and take	what they spend (in the Cause of Allah)	(as) means of nearness	to Allah
وَصَلَوَاتٍ	الرَّسُولِ	أَلَّا	إِنَّهَا
and (a cause of receiving) invocations	(of) the Messenger	beware	indeed these
قُرْبَةً	لَهُمْ	سَيَدْخِلُهُمُ اللَّهُ	فِي رَحْمَتِهِ
(are) a means of nearness	for them	Allah will admit them	to His Mercy
إِنَّ اللَّهَ	غَفُورٌ	رَّحِيمٌ	
certainly Allah	(is) Oft-Forgiving	Most Merciful	

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

مَرَدُّوْا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

100. And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

وَالسَّابِقُونَ	الْأَوَّلُونَ	مِنَ الْمُهَاجِرِينَ	وَالْأَنْصَارِ	وَالَّذِينَ
and the first	the foremost (Muslims)	of the emigrants	and the helpers	and those who
اتَّبَعُوهُمْ	بِإِحْسَانٍ	رَضِيَ اللَّهُ عَنْهُمْ	وَرَضُوا	
followed them	in goodness	Allah is well-pleased with them	and they are well-pleased	
عِنْدَهُ	وَأَعَدَّ	لَهُمْ	جَنَّاتٍ	تَجْرِي تَحْتِهَا
with Him	and He has prepared	for them	Gardens	flowing under them
خَالِدِينَ	فِيهَا	أَبَدًا	ذَلِكَ	الْفَوْزُ
they (will) dwell	therein	forever	that	(is) the success
حَوْلَكُمْ	مِّنَ الْأَعْرَابِ	مُنَافِقُونَ	وَمِنَ أَهْلِ	
around you	of the bedouins	(are) hypocrites	and (so are some) among (the) people	
الْمَدِينَةِ	مَرَدُّوْا عَلَى النِّفَاقِ	لَا تَعْلَمُهُمْ	نَحْنُ	نَعْلَمُهُمْ
(of) Al-Madinah	they persist in the hypocrisy	you know them not	We	know them
سَنُعَذِّبُهُمْ	مَّرَّتَيْنِ	ثُمَّ يُرَدُّوْنَ	إِلَىٰ عَذَابٍ	عَظِيمٍ
We shall punish them	twice	then they shall be brought back	to a torment	great

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful. 103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

وَأَآخَرُونَ		أَعْتَرَفُوا بِذُنُوبِهِمْ		خَلَطُوا عَمَلًا	
and (there are) others		who have acknowledged their sins		they have mixed a deed	
صَلِحًا	وَأَآخَرَ	سَيِّئًا	عَسَى اللَّهُ	أَنَّ	
(that was) righteous	with another	(that was) evil	perhaps Allah	[that]	
يَتُوبَ عَلَيْهِمْ		إِنَّ اللَّهَ	غَفُورٌ	رَحِيمٌ	
will turn in forgiveness unto them		surely Allah	(is) Oft-Forgiving	Most Merciful	
خُذْ مِنْ أَمْوَالِهِمْ	صَدَقَةً	تُطَهِّرُهُمْ	وَتُزَكِّيهِمْ		
take from their wealth	alms	(in order) to cleanse them	and purify them		
بِهَا	وَصَلِّ	عَلَيْهِمْ	إِنَّ صَلَاتَكَ	سَكَنٌ	
with it	and invoke (Allah)	for them	verily your invocations	(are) a source of security	
لَهُمْ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ		
for them	and Allah	(is) All-Hearer	All-Knower		

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾ وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ): "Do

deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.”

أَلَمْ يَعْلَمُوا	أَنَّ اللَّهَ هُوَ	يَقْبَلُ التَّوْبَةَ
(do) they not know?	that Allah (is) He	(Who) accepts the repentance
عَنْ عِبَادِهِ	وَيَأْخُذُ الصَّدَقَاتِ	وَأَنَّ اللَّهَ
from His slaves	and takes the Sadaqat (alms, charities)	and that Allah
هُوَ التَّوَّابُ	الرَّحِيمُ	وَقُلْ
[He] (Alone is) the Acceptor of repentance	the Most Merciful	and say (O Muhammad)
أَعْمَلُوا	فَسِيرَىٰ اللَّهُ عَمَلَكُمْ	وَرَسُولُهُ
do (deeds)	then Allah will see your deeds	and (so will) His Messenger
وَالْمُؤْمِنُونَ	وَسَتُرَدُّونَ	إِلَىٰ عِلْمِ الْغَيْبِ
and the believers	and you will be brought back	to (the) All-Knower (of) the unseen
وَالشَّهَادَةِ	فَيُنَبِّئُكُمْ	تَعْمَلُونَ
and the seen	then He will inform you	of what you used to do

وَأَآخِرُونَ مُرْجُونَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ
وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ

106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise. 107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

وَأَآخِرُونَ	لَأَمْرِ اللَّهِ	إِمَّا يُعَذِّبُهُمْ	مُرْجُونَ
and others	for (the) Decree (of) Allah	whether He will punish them	await

وَالَّذِينَ	حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	عَلَيْهِمْ	وَأَمَّا يَتُوبُ
and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive
وَتَفْرِيقًا	وَكُفْرًا	ضِرَارًا	اتَّخَذُوا مَسْجِدًا		
and to disunite	and disbelief	(by way of) harming	took a mosque		
لِمَنْ حَارَبَ اللَّهَ	وَأَرْصَادًا		الْمُؤْمِنِينَ	بَيْنَ	
for (those) who warred against Allah	and (as) an outpost		the believers	[between]	
إِنْ أَرَدْنَا	وَلِيَحْلِفْنَ	مِنْ قَبْلُ	وَرَسُولُهُ		
(that) we want nothing	and they will indeed swear	afortime	and His Messenger		
لَكَذِبُونَ	إِنَّهُمْ	وَاللَّهُ يَشْهَدُ	إِلَّا الْحَسَنَى		
(are) certainly liars	indeed they	and Allah bears witness	but the good		

لَا نَقُمْ فِيهِ أَبَدًا الْمَسْجِدَ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مَرْكَبِ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارُ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing properties of soap) and water from urine and stools, after answering the call of nature]. 109. Is it then he who laid the foundation of his building on piety to Allāh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allāh guides not the people who are the Zālimūn (cruel, violent, proud, polytheist and wrongdoer).

عَلَى التَّقْوَى	لَمَسْجِدٍ أُسِّسَ	أَبَدًا	فِيهِ	لَا نَقُمْ
on piety	verily the mosque whose foundation was laid	ever	therein	(do) not stand

مِنْ أَوَّلٍ	يَوْمٍ	أَحَقُّ	أَنْ تَقُومَ	فِيهِ
from (the) first	day	(is) more worthy	that you stand	therein (to pray)
فِيهِ	رِجَالٌ يُحِبُّونَ	أَنْ يَنْظَهَرُوا	وَاللَّهُ	
in it	(are) men who love	to clean and to purify themselves	and Allah	
		يُحِبُّ الْمُطَهِّرِينَ ﴿١١٨﴾		أَفَمَنْ
		loves those who make themselves clean and pure		(is it) then (he) who?
أَسَّسَ بُنْيَانَهُ	عَلَى تَقْوَى	مِنْ اللَّهِ	وَرِضْوَانٍ	
laid the foundation (of) his building	on piety	from Allah	and (His) Good Pleasure	
خَيْرٌ	أَمْ مَنْ	أَسَّسَ بُنْيَانَهُ	عَلَى شَفَا	جُرْفٍ
better	or (he) who	laid the foundation (of) his building	on an edge	(of) a cliff
هَارٍ	فَانْتَهَارَ	بِهِ	فِي نَارٍ	
ready to crumble down	so (that) it crumbled to pieces	with him	into (the) fire	
جَهَنَّمَ	وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ ﴿١١٩﴾	
(of) Hell	and Allah	guides not the people	(who are) the wrongdoers	

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ﴿١٢٠﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ
 الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي
 التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
 الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢١﴾

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces (i.e. till they die). And Allāh is All-Knowing, All-Wise. 111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injīl (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then

rejoice in the bargain which you have concluded. That is the supreme success.

لَا يَزَالُ بُنِيَ لَهُمْ		الَّذِي بَنَوْا		رَيْبَةً	
will not cease to be their building		which they built		a (cause of) doubt	
فِي قُلُوبِهِمْ	إِلَّا	أَنْ تَقْطَعَ قُلُوبُهُمْ	وَاللَّهُ	عَلِيمٌ	
in their hearts	unless	[that] their hearts are cut to pieces	and Allah	(is) All-Knower	
حَكِيمٌ	إِنَّ اللَّهَ اشْتَرَى	مِنَ الْمُؤْمِنِينَ	أَنْفُسَهُمْ	وَأَمْوَالَهُمْ	
All-Wise	verily Allah has purchased	of the believers	their lives	and their properties	
بِأَنْ	لَهُمْ	الْجَنَّةُ	يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ		
for (the price) that	for them	(shall be) Paradise	they fight in (the) Way (of) Allah		
فَيَقْتُلُونَ	وَيُقْتَلُونَ	وَعَدًا	عَلَيْهِ	حَقًّا	
so they kill (others)	and are killed	(it is) a promise	on Him (which is binding)	(in) truth	
فِي التَّوْرَةِ	وَالْإِنْجِيلِ	وَالْقُرْآنِ	وَمَنْ أَوْفَىٰ	بِعَهْدِهِ	
in the Torah	and the Gospel	and the Quran	and who (is) truer	to his covenant	
مِنَ اللَّهِ	فَاسْتَبَشِرُوا	بِيعِعُكُمْ	الَّذِي بَايَعْتُمْ	بِهِ	
than Allah	then rejoice	in your bargain	which you have bargained	[with it]	
وَذَلِكَ	هُوَ	الْفَوْزُ	الْعَظِيمُ		
and that	[it]	(is) the success	[the] supreme		

التَّائِبُونَ الْعَبِيدُونَ الْحَمِيدُونَ الْمُسِيحُونَ الرَّكْعُونَ
السَّاجِدُونَ لِلْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّكَاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ ﴿١١٣﴾

112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy), who worship (Him),

who praise (Him), who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rūf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

التَّائِبُونَ	الْعَابِدُونَ	الْحَامِدُونَ	السَّائِحُونَ
those who repent (to Allah)	who worship (Him)	who praise (Him)	who go out
الرَّاكِعُونَ	السَّاجِدُونَ	الْأَمْرُونَ	
who bow down (in prayer)	who prostrate themselves (in prayer)	who command (people)	
بِالْمَعْرُوفِ	وَالنَّكَاهُونَ	عَنِ الْمُنْكَرِ	وَالْحَافِظُونَ
to the good	and forbid (them)	from the evil	and those who observe
لِحُدُودِ اللَّهِ	وَبَشِّرِ الْمُؤْمِنِينَ	مَا كَانَ	
(the) limits (set by) Allah	and give glad tidings to the believers	it is not	
لِلنَّبِيِّ	وَالَّذِينَ آمَنُوا	أَنْ يَسْتَغْفِرُوا	
(proper) for the Prophet	and those who believe	to ask (Allah's) forgiveness	
لِلْمُشْرِكِينَ	وَلَوْ كَانُوا أَوْلَىٰ	قُرْبَىٰ	مِنْ بَعْدِ مَا
for the polytheists	even though they be close	kin	after
لَهُمْ	أَنَّهُمْ	أَصْحَابُ	الْجَحِيمِ
to them	that they	(are the) dwellers	(of) the Fire

وَمَا كَانَ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَيِّهِ إِلَّا عَنْ مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

114. And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.

وَمَا كَانَ	أَسْتَغْفَارُ	إِبْرَاهِيمَ	لِأَبِيهِ	إِلَّا
and was not invoking	(of Allah's) forgiveness	(by) Abraham	for his father	but
عَنْ مَوْعِدَةٍ	وَعَدَهَا	إِيَّاهُ		
because of a promise	he (Abraham) had promised it	to him (his father)		
فَلَمَّا بَيَّنَّ	لَهُ	أَنَّهُ	عَدُوٌّ لِلَّهِ	
but when it became clear	to him (Abraham)	that he (his father)	(is) an enemy to Allah	
تَبَرَّأَ مِنْهُ	إِنَّ إِبْرَاهِيمَ	لَاوَّهُ	حَلِيمٌ	
he dissociated himself from him	verily Abraham	(was) humble	forbearing	
وَمَا كَانَ اللَّهُ	لِيُضِلَّ قَوْمًا	بَعْدَ	إِذْ	هَدَيْنَهُمْ
and Allah will never	[to] lead a people astray	after	when	He has guided them
حَتَّى يَبَيِّنَ	لَهُمْ	مَا يَتَّقُونَ	إِنَّ اللَّهَ	بِكُلِّ
until He makes clear	to them	(as to) what they should avoid	verily Allah	of every
	شَيْءٍ	عَلِيمٌ		
	thing	(is) All-Knower		

إِنَّ اللَّهَ لَهُ، مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٤﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٥﴾

116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper. 117. Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful.

إِنَّ اللَّهَ	لَهُ	مُلْكُ	السَّمَوَاتِ	وَالْأَرْضِ
verily Allah	unto Him (belongs)	(the) dominion	(of) the heavens	and the earth
يُحْيِي	وَيُمِيتُ	وَمَا	لَكُمْ	مِّن دُونِ اللَّهِ
He gives life	and He causes death	and neither	you have	besides Allah
وَلَا نَصِيرَ	لَقَدْ تَابَ اللَّهُ	عَلَى النَّبِيِّ	وَالْمُهَاجِرِينَ	
nor any helper	verily Allah forgave	[on] the Prophet	and the emigrants	
وَالْأَنْصَارِ	الَّذِينَ	اتَّبَعُوهُ	فِي سَاعَةِ	الْعُسْرَةِ
and the helpers	[those] who	followed him	in (the) time	(of) distress
كَادَ	يَزِيغُ قُلُوبُ	فَرِيقٍ	مِّنْهُمْ	ثُمَّ تَابَ
had nearly	deviated (the) hearts	(of) a party	of them	then He accepted repentance
عَلَيْهِمْ	إِنَّهُ	بِهِمْ رَءُوفٌ	رَّحِيمٌ	
of them	certainly He	unto them (is) Full of Kindness	Most Merciful	

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنْ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

118. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they

might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful. 119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

وَعَلَى الثَّلَاثَةِ	الَّذِينَ خَلَفُوا	حَتَّىٰ إِذَا ضَاقَتْ	عَلَيْهِمْ
and (also) of the three	[those] who were left behind	till when was straitened	to them
أَلْأَرْضُ	بِمَا رَحِبَتْ	وَضَاقَتْ	عَلَيْهِمْ
the earth	though it was vast	and were straitened	to them
وَضَنُّوا	أَن	لَّا مَلْجَأَ	مِنَ اللَّهِ
and they perceived	that	(there is) no fleeing (refuge)	from Allah
إِلَيْهِ	ثُمَّ تَابَ	عَلَيْهِمْ	لِيَتُوبُوا
to Him	then He forgave	them	that they might repent
هُوَ التَّوَّابُ	الرَّحِيمُ	يَتَّيِبُهَا	الَّذِينَ آمَنُوا
He (is) the Acceptor of repentance	the Most Merciful	O (you)	who believe
اتَّقُوا اللَّهَ	وَكُونُوا مَعَ	الصَّادِقِينَ	
be afraid of Allah	and be with	(those who are) true	

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كُنِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the Muhsinūn.

وَمَنْ	الْمَدِينَةِ	لِأَهْلِ	مَا كَانَ
and (those) who	(of) Al-Madinah	of (the) people	it was not (becoming)
عَنْ رَسُولِ اللَّهِ	أَنْ يَتَخَلَّفُوا	مِنَ الْأَعْرَابِ	حَوْلَهُمْ
[from] (the) Messenger (of) Allah	to remain behind	of the bedouins	(were) around them
لَا يُصِيبُهُمْ	بِأَنَّهُمْ	عَنْ نَفْسِهِ	بِأَنفُسِهِمْ
neither afflicts them	because [they]	that (is)	to his life
وَلَا يَرْغَبُوا	ذَلِكَ	تَحْمَصَةً	وَلَا نَصَبٌ
nor to prefer	their own lives	nor hunger	nor fatigue
ظَمًا	فِي سَبِيلِ اللَّهِ	وَلَا يَنْالُونَ	يَغِيظُ الْكَافِرَ
nor they take any step	in (the) Way (of) Allah	nor they inflict	to anger the disbelievers
إِلَّا	مِنْ عَدُوٍّ	بِهِ	كُتِبَ لَهُمْ
but	any injury	upon an enemy	is written to their credit
إِنَّ اللَّهَ	صَلِحٌ	عَمَلٌ	لَا يُضِيعُ أَجْرَ
surely Allah	righteous	(as) a deed	[with it]
الْمُحْسِنِينَ	لَا يُضِيعُ أَجْرَ	وَمَا كَانَتِ	لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ
(of) the good-doers	wastes not (the) reward	and what was	that Allah will recompense them with the best of what they used to do

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

121. Nor do they spend anything (in Allāh's Cause)—small or great—nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). 122. And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

وَلَا يُفْقُونَ نَفَقَةً	صَغِيرَةً	وَلَا كَبِيرَةً	وَلَا يَقْطَعُونَ وَادِيًا
nor do they spend any expense	small	nor great	nor they cross a valley
إِلَّا	كُتِبَ لَهُمْ	لِيَجْزِيَهُمُ اللَّهُ	أَحْسَنَ
but	is written to their credit	that Allah may recompense them	(with the) best
مَا كَانُوا	يَعْمَلُونَ	وَمَا كَانُ	الْمُؤْمِنُونَ
(of) what they used to	do	and it was not (proper for) the believers	
لِيَنْفِرُوا كَافَّةً	فَلَوْلَا نَفَرَ	مِنْ كُلِّ	فِرْقَةٍ
to go out to fight all together	so why not go forth	of every	troop
طَائِفَةٍ	لِيَنْفَقَهُوْا	فِي الدِّينِ	
a party (only)	that they (who are left behind) may understand	in the religion (Islam)	
وَلِيُنْذِرُوا قَوْمَهُمْ	إِذَا	رَجَعُوا إِلَيْهِمْ	
and that they may warn their people	when	they return to them	
لَعَلَّهُمْ يَحْذَرُونَ			
so that they may beware (of evil)			

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqūn* (the pious). 124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	قَاتِلُوا الَّذِينَ	يَلُونَكُمْ	مِّنَ الْكُفَّارِ
O (you)	who believe	fight those who	are close to you	of the disbelievers
وَلِيَجِدُوا	فِيكُمْ	غِلْظَةً	وَأَعْلَمُوا	أَنَّ اللَّهَ مَعَ
and let them find	in you	harshness	and know	that Allah (is) with
				الْمُتَّقِينَ
				the pious

وَإِذَا مَا	أُنزِلَتْ سُورَةٌ	فَمِنْهُمْ	مَنْ يَقُولُ
and whenever	a Surah is sent down	then (some) of them	(are those) who say
أَيُّكُمْ	زَادَتْهُ	هَذِهِ	فَأَمَّا الَّذِينَ ءَامَنُوا
which of you	has increased him	this	as for those who believe
	فَزَادَتْهُمْ	إِيمَانًا	وَهُمْ يَسْتَبْشِرُونَ
	then it has increased them	(in) Faith	and they rejoice

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers. 126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it). 127. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), they look at one another (saying): "Does any one see you?" Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

وَأَمَّا الَّذِينَ	فِي قُلُوبِهِمْ	مَّرَضٌ	فَزَادَتْهُمْ	رِجْسًا
but as for those	in whose hearts	(is) a disease	then it has increased them	(in) suspicion
إِلَى رِجْسِهِمْ	وَمَاتُوا	وَهُمْ	كَافِرُونَ	أَوْ لَا يَرَوْنَ
to their suspicion	and they die	while they	(are) disbelievers	(do) they not see?
أَنَّهُمْ يُفْتَنُونَ	فِي كُلِّ	عَامٍ	مَّرَّةً	أَوْ مَرَّتَيْنِ
that they are put in trial	[in] every	year	once	or twice
				يُتِمُّ
				yet

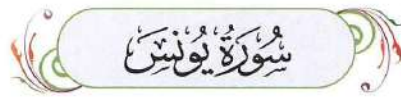
وَاِذَا مَا	وَلَا هُمْ يَذْكُرُونَ	لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)	they turn not in repentance
هَلْ يَرَىٰكُمْ	إِلَىٰ بَعْضٍ	نَظَرَ بَعْضُهُمْ
(does) see you?	to others	some of them look
بِأَنَّهُمْ	صَرَفَ اللَّهُ قُلُوبَهُمْ	ثُمَّ أَنْصَرَفُوا
because they	Allah has turned their hearts	then they turn away
	لَا يَفْقَهُونَ	قَوْمٌ
	(that) understand not	(are) a people

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): "Allāh is sufficient for me. *Lā ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

مِّنْ أَنْفُسِكُمْ	رَسُولٌ	لَقَدْ جَاءَكُمْ
from (amongst) yourselves	a Messenger (Muhammad)	verily (there) has come unto you
عَلَيْكُمْ	حَرِيصٌ	عَزِيزٌ عَلَيْهِ
over you	he (Muhammad) is anxious	(is) what you suffer to him
فَقُلْ	فَإِنْ تَوَلَّوْا	رَءُوفٌ رَّحِيمٌ
then say (O Muhammad)	but if they turn away	(and) merciful (is) kind
		for the believers

حَسْبِيَ اللَّهُ	لَا إِلَهَ إِلَّا هُوَ	عَلَيْهِ تَوَكَّلْتُ
Allah (is) sufficient for me	(there is) no god but He	I put my trust in Him
وَهُوَ رَبُّ	الْعَرْشِ	الْعَظِيمِ
and He (is the) Lord	(of) the Throne	Mighty



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿٢﴾

Sūrah Yūnus [(Prophet) Jonah] 10

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān) *Al-Hakīm*. 2. Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allāh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ān)!"

الْحَكِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
أَكَانَ	الْحَكِيمِ ﴿١﴾	الْكِتَابِ
is it?	full of wisdom	(of) the Book
لِلنَّاسِ	عَجَبًا	أَنْ أَوْحَيْنَا
for mankind	a wonder	that We have sent Our Revelation
إِلَى رَجُلٍ	مِّنْهُمْ	
to a man	from (among) themselves	

أَن	الَّذِينَ ءَامَنُوا	وَبَشِّرِ	أَن أُنذِرَ النَّاسَ
that	(to) those who believe	and give good news	(saying) that warn mankind
رَبِّهِمْ	عِنْدَ	صِدْقٍ	قَدَمَ
their Lord	with	sure footing (reward of good deeds)	they (shall) have
مُبِينٌ	لَسَحَرٌ	إِنَّ هَذَا	قَالَ الْكَافِرُونَ
evident	(is) surely a sorcerer	indeed this (Prophet Muhammad)	the disbelievers said

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allāh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allāh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allāh – Islāmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

إِنَّ رَبَّكُمُ	اللَّهُ الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	فِي سِتَّةِ
surely your Lord	(is) Allah Who	created the heavens	and the earth	in six
أَيَّامٍ	ثُمَّ اسْتَوَىٰ	عَلَى الْعَرْشِ	يُدِيرُ الْأَمْرَ	مَا
Days	then rose	over the Throne	disposing the affair (of all things)	no
مِنْ شَفِيعٍ	إِلَّا	مِنْ بَعْدِ	إِذْنِهِ	ذَلِكَمُ اللَّهُ رَبُّكُمْ
intercessor (can plead with Him)	except	after	His Leave	that (is) Allah
				your Lord

فَاعْبُدُوهُ	أَفَلَا تَذَكَّرُونَ	إِلَيْهِ	مَرْجِعُكُمْ
so worship Him (Alone)	then (will) you not remember?	to Him	(is) your return
جَمِيعًا	وَعَدَ اللَّهُ	حَقًّا	إِنَّهُ
all	(the) Promise (of) Allah	(is) true	indeed He
ثُمَّ يَعِيدُهُ	لِيَجْزِيَ	الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ
then He will repeat it	that He may reward	those who believed	and did righteous deeds
بِالْقِسْطِ	وَالَّذِينَ كَفَرُوا	لَهُمْ	شَرَابٌ
with justice	and those who disbelieved	they (will) have	a drink
وَعَذَابٌ	أَلِيمٌ	بِمَا كَانُوا	يَكْفُرُونَ
and a torment	painful	(because) of what they used to	disbelieve

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ ﴿٦﴾

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allāh did not create this but in truth. He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.

هُوَ	الَّذِي	جَعَلَ الشَّمْسُ	ضِيَاءً	وَالْقَمَرَ	نُورًا
(it is) He	Who	made the sun	a shining thing	and the moon	(as) a light
وَقَدَّرَهُ	مَنَازِلَ	لِتَعْلَمُوا عَدَدَ	السِّنِينَ		
and measured out for it	stages	that you might know (the) number	(of) years		
وَالْحِسَابَ	مَا خَلَقَ اللَّهُ ذَلِكَ	إِلَّا	بِالْحَقِّ		
and the calculating	Allah (did) not create this	but	in truth		

يَفْصِلُ الْآيَاتِ	لِقَوْمٍ يَعْلَمُونَ ﴿٦﴾	إِنَّ
He explains the Verses in detail	for a people who have knowledge	verily
فِي اخْتِلَافٍ	وَالنَّهَارِ	وَمَا
in (the) alternation	and the day	and (all) that
وَاللَّيْلِ	لَايَاتٍ	لِقَوْمٍ يَتَّقُونَ ﴿٧﴾
(of) the night	(are) signs	for a people who fear (Him)
وَالْأَرْضِ	وَاللَّيْلِ	وَالنَّهَارِ
and the earth	and the night	and the day
ALLAH HAS CREATED IN THE HEAVENS	ALLAH HAS CREATED IN THE HEAVENS	ALLAH HAS CREATED IN THE HEAVENS

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

7. Verily, those who hope not for their Meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), 8. Those, their abode will be the Fire, because of what they used to earn. 9. Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

إِنَّ الَّذِينَ	لَا يَرْجُونَ لِقَاءَنَا	وَرَضُوا	بِالْحَيَاةِ
verily those who	hope not for (their) Meeting with Us	but are pleased	with the life
الدُّنْيَا	وَاطْمَأَنُّوا	وَالَّذِينَ	هُمْ
(of) the (present) world	and satisfied	and those who	[they]
عَنْ آيَاتِنَا	غَافِلُونَ ﴿٧﴾	أُولَٰئِكَ	مَأْوَهُمُ
of Our Signs	(are) heedless	those	their abode
بِمَا كَانُوا	يَكْسِبُونَ ﴿٨﴾	إِنَّ الَّذِينَ ءَامَنُوا	
(because) of what they used to	earn	verily those who believe	
وَعَمِلُوا الصَّالِحَاتِ	يَهْدِيهِمْ رَبُّهُمْ	بِإِيمَانِهِمْ	
and do righteous deeds	will guide them	through their Faith	

التَّعِيمِ ﴿١٠﴾	فِي جَنَّاتٍ	الْأَنْهَارُ	تَجْرِي مِنْ تَحْتِهِمْ
(of) Delight (Paradise)	in (the) Gardens	the rivers	under them will flow

دَعْوَتُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ دَعْوَتِهِمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿١١﴾ وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ
 أَجْلُهُمْ ۖ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُوتَ ﴿١٢﴾

10. Their way of request therein will be *Subhānaka Allāhumma* (glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the end of their request will be: *Al-Hamdu Lillāhi Rabbil- 'Ālamīn* [All praise and thanks are Allāh's, the Lord of 'Ālamīn (mankind, jinn and all that exists)]. 11. And were Allāh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their Meeting with Us, in their trespasses, wandering blindly in distraction.

دَعْوَتُهُمْ	فِيهَا	سُبْحَانَكَ	اللَّهُمَّ	وَتَحِيَّتُهُمْ
their way of request (will be)	therein	Glory is to You	O Allah	and their greetings
فِيهَا	سَلَامٌ	وَأَخِرُ	دَعْوَتُهُمْ	أَنْ
therein	(will be) peace	and the last	(of) their request (will be)	that
الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١١﴾	وَلَوْ يَعْجَلُ اللَّهُ	لِلنَّاسِ	
all praise (be) to Allah	(the) Lord (of) the worlds	and if Allah hastens	for mankind	
الشَّرَّ	اسْتِعْجَالَهُمْ	بِالْخَيْرِ	لَقُضِيَ	إِلَيْهِمْ
the evil	(as) they would hasten	for the good	surely would have been settled	to them
أَجْلُهُمْ	فَنَذَرُ	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا	
their respite	but We leave	those who expect not	(their) Meeting with Us	
	فِي طُغْيَانِهِمْ	يَعْمَهُوتَ ﴿١٢﴾		
	in their trespasses	wandering blindly (in distraction)		

وَلِإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ
 لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ، كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا
 الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ
 نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكَم خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنْظُرَ كَيْفَ
 تَعْمَلُونَ ﴿١٤﴾

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifūn* that which they used to do. 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimūn* (disbelievers, polytheists, sinners and criminals). 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَلِإِذَا	مَسَّ الْإِنْسَانَ	الضُّرُّ	دَعَانَا	لِجَنبِهِ	أَوْ قَاعِدًا
and when	touches man	harm	he invokes Us	(lying) on his side	or sitting
أَوْ قَائِمًا	فَلَمَّا	كَشَفْنَا عَنْهُ	ضُرَّهُ	مَرَّ	
or standing	but when	We have removed from him	his harm	he passes on	
كَانَ	لَمْ يَدْعُنَا	إِلَى ضُرِّ	مَسَّهُ	كَذَلِكَ	
as if	he had never invoked Us	for (averting) a harm	that touched him	thus	
زُيِّنَ لِلْمُسْرِفِينَ	مَا كَانُوا	يَعْمَلُونَ ﴿١٢﴾			
(it) is made fair-seeming to the extravagant	that which they used to	do			
وَلَقَدْ أَهْلَكْنَا الْقُرُونِ	مِن قَبْلِكُمْ	لَمَّا ظَلَمُوا			
and indeed We destroyed generations	before you	when they did wrong			
وَجَاءَتْهُمْ	رُسُلُهُم	بِالْبَيِّنَاتِ	وَمَا كَانُوا		
while came to them	their Messengers	with clear proofs	but they were not		

لِيُؤْمِنُوا ^٩	كَذَلِكَ	نَجْزِي الْقَوْمَ	الْمُجْرِمِينَ ^{١٣}
(such as) to believe	thus	do We requite the people	(who are) sinners
ثُمَّ جَعَلْنَاكُمْ	خَلَافَ	فِي الْأَرْضِ	
then We made you	successors (generations after generations)	in the land	
مِنْ بَعْدِهِمْ	لِنَنْظُرَ	كَيْفَ تَعْمَلُونَ ^{١٤}	
after them	so that We might see	how you would work	

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتُتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تِلْقَائِي بِنَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ^{١٥} قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ^{١٦}

15. And when Our clear Verses are recited to them, those who hope not for their Meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say (O Muhammad ﷺ): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord." 16. Say (O Muhammad ﷺ): "If Allāh had so willed, I should not have recited it to you, nor would He have made it known to you, Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

وَإِذَا	تُتْلَى عَلَيْهِمْ	آيَاتُنَا	بَيِّنَاتٍ	قَالَ	الَّذِينَ لَا يَرْجُونَ
and when	are recited unto them	Our Verses	clear	say	those who hope not for
لِقَاءَنَا	أَتُتِ بِقُرْءَانٍ	غَيْرِ	هَذَا	أَوْ بَدِّلَهُ ^٩	قُلْ
(their) Meeting with Us	bring (us) a Quran	other than	this	or change it	say
مَا يَكُونُ	لِي	أَنْ أَبَدِّلَهُ	مِنْ تِلْقَائِي	نَفْسِي ^{١٠}	إِنْ أَتَّبِعُ
it is not (possible)	for me	to change it	on accord	my own	I follow not
إِلَّا مَا	يُوحَىٰ إِلَيَّ	إِنِّي أَخَافُ	إِنْ عَصَيْتُ رَبِّي		
but that which	is revealed unto me	verily I fear	if I were to disobey my Lord		

عَذَابَ	يَوْمِ	عَظِيمٍ	قُلْ	لَوْ شَاءَ اللَّهُ
(the) torment	(of) a Day	Great	say	if Allah had so willed
مَا تَلَوْتُهُ،	عَلَيْكُمْ	وَلَا أَدْرَبَكُمْ	بِهِ	
I should not have recited it	to you	nor would He have made known to you	it	
فَقَدْ	لِئْتُ فِيكُمْ	عُمُرًا	مِّن قَبْلِهِ	أَفَلَا تَعْقِلُونَ
verily	I have stayed amongst you	a lifetime	before this	then (do) you not think?

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ
 الْمُجْرِمُونَ ﴿٧﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
 وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتَنْسَوْنَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ
 وَلَا فِي الْأَرْضِ سُبْحَنَهُ، وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٨﴾

17. So who does more wrong than he who forges a lie against Allāh or denies His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimūn (criminals, sinners, disbelievers and polytheists) will never be successful! 18. And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

فَمَنْ	أَظْلَمُ	مِمَّنِ	افْتَرَى عَلَى اللَّهِ كَذِبًا	أَوْ
so who	(does) more wrong	than (he) who	forges a lie against Allah	or
كَذَّبَ بِآيَاتِهِ،	إِنَّهُ،	لَا يُفْلِحُ الْمُجْرِمُونَ	وَيَعْبُدُونَ	
denies His Signs	surely	the sinners succeed not	and they worship	
مِن دُونِ اللَّهِ	مَا	لَا يَضُرُّهُمْ	وَلَا يَنْفَعُهُمْ	وَيَقُولُونَ هَؤُلَاءِ
besides Allah	(things) that	hurt them not	nor profit them	these and they say
شَفَعُونَا	عِنْدَ اللَّهِ	قُلْ	أَتَنْسَوْنَ اللَّهَ	بِمَا
(are) our intercessors	with Allah	say	(do) you inform Allah?	of that which

لَا يَعْلَمُ	فِي السَّمَوَاتِ	وَلَا	فِي الْأَرْضِ	سُبْحَنَهُ	وَتَعَالَى
He knows not	in the heavens	nor	on the earth	Glorified is He	and Exalted
<p style="text-align: center;">عَمَّا يُشْرِكُونَ ﴿١٨﴾</p> <p style="text-align: center;">above (all) that which they associate as partners (with Him)</p>					

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

19. Mankind were but one community (i.e. on one religion – Islamic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed. 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allāh Alone, so wait you, verily, I am with you among those who wait (for Allāh's Judgement)." 21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allāh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

وَمَا كَانَ النَّاسُ	إِلَّا أُمَّةً	وَاحِدَةً	فَاخْتَلَفُوا
and mankind were not	but community	one	then they differed (later)
لَقُضِيَ بَيْنَهُمْ		وَلَوْلَا كَلِمَةٌ سَبَقَتْ	
surely it would have been settled between them		and had not (it) been for a Word that went forth before	
فِيهِ	يَخْتَلِفُونَ ﴿١٩﴾	فِيمَا	مِنْ رَبِّكَ
they differed	[in it]	regarding what	from your Lord
وَيَقُولُونَ	لَوْلَا	أُنْزِلَ عَلَيْهِ	عَايَةٌ
and they say	why not	is sent down on him	a sign
فَقُلْ	مِنْ رَبِّهِ		
so say	from his Lord		

إِنَّمَا	الْغَيْبُ لِلَّهِ	فَأَنْتَظِرُوا	إِنِّي	مَعَكُمْ
only	the Unseen (belongs) to Allah (Alone)	so wait	verily I am	with you
مِنَ الْمُنْتَظِرِينَ	وَإِذَا	أَذَقْنَا النَّاسَ	رَحْمَةً	مِّنْ بَعْدِ
among those who wait	and when	We let mankind taste	mercy	after
مَسَّتْهُمْ	إِذَا	لَهُمْ	مَكْرٌ	فِي آيَاتِنَا
has afflicted them	behold	they have	a plot	against Our Signs
مَكْرًا	إِنْ رُسُلَنَا يَكْتُوبُونَ	مَا تَمْكُرُونَ	قُلِ اللَّهُ أَسْرَعُ	
(in) planning	certainly Our Messengers (angels) record	(all) that which you plot	say Allah (is) more Swift	

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِمِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allāh, making their Faith pure for Him Alone, (saying): "If You (Allāh) deliver us from this, we shall truly, be of the grateful." 23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your own selves – a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

هُوَ	الَّذِي	يُسِيرُكُمْ	فِي الْبَرِّ	وَالْبَحْرِ	حَتَّىٰ إِذَا
He (it is)	Who	enables you to travel	through the land	and the sea	till when
كُنْتُمْ فِي الْفُلِكِ	وَجَرِينَ	بِمِمْ	بِرِيحٍ	طَيِّبَةٍ	وَفَرِحُوا
you are in the ships	and they sail	with them	with a wind	good	and they are glad

بِهَا	جَاءَتْهَا	رِيحٌ عَاصِفٌ	وَجَاءَهُمْ	الْمَوْجُ	مِنْ كُلِّ
therein	comes to it	a windy	and come to them	the waves	from every
مَكَانٍ	وَضَنُّوا	أَنَّهُمْ أُحِيطَ	بِهِمْ	دَعَوْا اللَّهَ مُخْلِصِينَ	
place	and they think	that they are encircled	therein	they invoke Allah making pure	
لَهُ	الدِّينَ	لِيُنْجِيَنَّا	مِنْ هَذِهِ		
for Him (Alone)	(their) Faith	(saying) if You (Allah) deliver us	from this		
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ	فَلَمَّا	أَنْجَاهُمْ	إِذَا		
we shall truly be of the grateful	but when	He delivered them	behold		
هُمْ يَبْغُونَ	فِي الْأَرْضِ	بِغَيْرِ الْحَقِّ	يَأْتِيهَا	النَّاسُ	
they rebel (disobey Allah)	in the earth	wrongfully (without right)	0	mankind	
إِنَّمَا بَغْيُكُمْ	عَلَى أَنْفُسِكُمْ	مَتَّعَ	الْحَيَاةِ		
your rebellion (is) only	against your own selves	a brief enjoyment	(of) the life		
الدُّنْيَا	ثُمَّ	إِلَيْنَا	مَرْجِعُكُمْ	فَنُنَبِّئُكُمْ	
(of) this world	then	unto Us	(is) your return	and We shall inform you	
بِمَا كُنْتُمْ		تَعْمَلُونَ			
of that which you used to		do			

إِنَّمَا مِثْلُ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ وَطَرَهَا أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-

mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

إِنَّمَا	مَثَلُ	الْحَيَاةِ	الدُّنْيَا	كَمَا
only	(the) likeness	(of) the life	(of) the world	(is) as (the) water (rain)
أَنزَلْنَاهُ	مِنَ السَّمَاءِ	فَاخْتَلَطَ	بِهِ	نَبَاتُ
which We send down	from the sky	so intermingled	with it	(the) produce
مِمَّا	يَأْكُلُ النَّاسُ	وَالْأَنْعَامُ	حَتَّى إِذَا	أَخَذَتِ الْأَرْضُ
of which	eat the men	and the cattle	until when	takes the earth
وَأَزَيَّنَّتْ	وَضَرَبَ أَهْلُهَا	أَنَّهُمْ	قَدَرُوا	زُخْرُفَهَا
and is beautified	and its people think	that they	have all the powers (of disposal)	its adornments
عَلَيْهَا	أَتَتْهَا	أَمْرُنَا	لَيْلًا	أَوْ نَهَارًا
over it	reaches it	Our Command	(by) night	or (by) day
حَصِيدًا	كَأَنَّ	لَمْ تَغْنَبْ	بِالْأَمْسِ	كَذَلِكَ
(like) a clean-mown harvest	as if	it had not flourished	yesterday	thus
نَفَصِّلُ الْآيَاتِ		لِقَوْمٍ يَنْفَكِرُونَ		
We explain the Verses in detail		for a people who reflect		

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.

26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allāh). Neither

darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever. 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allāh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

وَاللّٰهُ	يَدْعُوا إِلَىٰ دَارِ	السَّلَامِ	وَيَهْدِي	مَنْ يَشَاءُ	إِلَىٰ صِرَاطٍ
and Allah	calls to (the) Home	(of) Peace	and guides	whom He wills	to (the) Path
مُسْتَقِيمٍ ﴿٢٧﴾	لِلَّذِينَ أَحْسَنُوا		الْحُسْنَىٰ	وَزِيَادَةٌ	
Straight	for those who have done good		(is) the best	and (even) more	
وَلَا يَرْهَقُ وُجُوهَهُمْ	قَتَرٌ	وَلَا ذِلَّةٌ	أُولَٰئِكَ	أَصْحَابُ	(are the) dwellers
neither shall cover their faces	dust	nor humiliating disgrace	those	(are the) dwellers	
الْجَنَّةِ هُمْ فِيهَا	خَالِدُونَ ﴿٢٨﴾	وَالَّذِينَ	كَسَبُوا السَّيِّئَاتِ		
(of) Paradise they therein	(will) abide forever	and those who	have earned evil deeds		
جَزَاءُ	سَيِّئَةٍ	بِمِثْلِهَا	وَتَرْهَقُهُمْ		
(the) recompense	(of) an evil deed	(is the) like thereof	and will cover them		
ذِلَّةٌ سَوْءٌ	مَا هُمْ	مِّنَ اللَّهِ	مِنْ عَاصِمٍ	كَأَنَّمَا	
humiliating disgrace	not	they (will) have	any defender	as if	
أَغْشَيْتَ وُجُوهَهُمْ	قِطْعًا	مِّنَ اللَّيْلِ	مُظْلِمًا	أُولَٰئِكَ	
their faces had been covered	(with) pieces	from night	(the) darkness (of)	those	
أَصْحَابُ	النَّارِ هُمْ	فِيهَا	خَالِدُونَ ﴿٢٩﴾		
(are the) dwellers	(of) the Fire	they	therein		

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاءُهُمْ مَا كُنْتُمْ إِيانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾

28. And the Day whereon We shall gather them all together, then We shall say

to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allāh's so-called) partners shall say: "It was not us that you used to worship." 29. "So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us."

وَيَوْمَ	نَحْشُرُهُمْ	جَمِيعًا	ثُمَّ نَقُولُ
and (the) Day (whereon)	We shall gather them	all together	then We shall say
وَشُرَكَائِكُمْ	فَزَيَّلْنَا بَيْنَهُمْ	وَقَالَ شُرَكَائِهِمْ	أَنْتُمْ
and your partners	then We shall separate [between] them	and their partners shall say	you
مَّا	كُنْتُمْ	إِيَّانَا	تَعْبُدُونَ
not	you used to	us	worship
يَبْنَا	وَبَيْنَكُمْ	إِنْ كُنَّا	عَنْ عِبَادَتِكُمْ
between us	and between you	that we were	of your worship
		لَغَافِلِينَ	بِاللَّهِ شَهِيدًا
		indeed unaware	Allah (as) a witness

هُنَالِكَ تَبْلُوا كُلَّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٢٩﴾ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٠﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allāh." Say: "Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?"

وَرُدُّوْا	مَّا أَسْلَفَتْ	نَفْسٍ	كُلِّ	هُنَالِكَ تَبْلُوْا
and they will be brought back	what he had earned before	person	every	there will know
مَّا كَانُوْا	عَنْهُمْ	وَضَلَّ	الْحَقِّ	مَوْلَاهُمْ
what they used to	from them	and will vanish	rightful	their Lord
وَالْأَرْضِ	مِّنَ السَّمَاءِ	يَرْزُقُكُمْ	مَّن	قُلْ
and the earth	from the sky	provides for you	who	say
يَفْتَرُوْنَ	أَمَّن يَمْلِكُ	الْسَّمْعِ	وَالْأَبْصَرَ	وَمَنْ
invent (false deities)	or who owns	the hearing	and the sight	and who
وَيُخْرِجُ الْمَيِّتَ	وَيُخْرِجُ الْحَيَّ	وَمَنْ	يُدَبِّرُ الْأَمْرَ	
and brings out the dead	and brings out the living	and who	disposes the affairs	
فَسَيَقُولُونَ اللَّهُ	فَقُلْ	أَفَلَا تَتَّقُونَ		
then they will say Allah	then say	(will) you not then be afraid of (Allah's punishment)?		

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرِفُونَ ﴿٣٢﴾ كَذَلِكَ حَقَّتْ
 كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوَ الْخَلْقَ
 ثُمَّ يَعْبُدُهِ قُلْ اللَّهُ يَبْدُوَ الْخَلْقَ ثُمَّ يَعْبُدُهِ فَأَنَّى تُوَفَّكُونَ ﴿٣٤﴾

32. Such is Allāh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away? 33. Thus is the Word of your Lord justified against those who rebel (disobey Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad ﷺ as the Messenger of Allāh). 34. Say: "Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?" Say: "Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"

فَذَلِكُمْ اللَّهُ	رَبُّكُمْ	الْحَقُّ	فَمَاذَا	بَعْدَ	الْحَقِّ
such (is) Allah	your Lord	the true	so what else (can there be)	after	the truth
إِلَّا الضَّلَالُ	فَأَنَّى تُصْرِفُونَ	كَذَلِكَ حَقَّتْ	كَلِمَتُ		
save error	how then are you turned away	thus is justified	(the) Word		

لَا يُؤْمِنُونَ ﴿٣٧﴾	أَنَّهُمْ	عَلَى الَّذِينَ فَسَقُوا	رَبِّكَ
will not believe	that they	against those who rebel	(of) your Lord
يَبْدَأُ الْخَلْقَ	مَنْ	مِنْ شُرَكَائِكُمْ	هَلْ
originates the creation	(one) who	of your partners	(is) there?
ثُمَّ يَعِيدُهُ	اللَّهُ يَبْدَأُ الْخَلْقَ	قُلْ	ثُمَّ يَعِيدُهُ
then He repeats it	Allah originates the creation	say	then repeats it

فَأَنَّى تُؤْفَكُونَ ﴿٣٨﴾

then how are you deluded away (from the truth)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٩﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤٠﴾

35. Say: "Is there of your (Allāh's so-called) partners one that guides to the truth?" Say: "It is Allāh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?" 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allāh is All-Knower of what they do.

قُلْ	هَلْ	مِنْ شُرَكَائِكُمْ	مَنْ يَهْدِي	إِلَى الْحَقِّ	قُلْ
say	(is) there?	of your partners	(one) who guides	to the truth	say
أَلِلَّهُ يَهْدِي لِلْحَقِّ	أَفَمَنْ يَهْدِي	إِلَى الْحَقِّ	أَحَقُّ		
(it is) Allah Who guides to the truth	(is) then (He) Who guides?	to the truth	more worthy		
أَنْ يُتَّبَعَ	أَمَّنْ	لَا يَهْدِي	إِلَّا	أَنْ يَهْدَىٰ	فَمَا
to be followed	or (he) who	finds not guidance	unless	[that] he is guided	then what
لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿٤٠﴾	وَمَا يَتَّبِعُ أَكْثَرُهُمْ			
(is the matter) with you	how you judge	and most of them follow not			

إِلَّا ظَنًّا	إِنَّ الظَّنَّ	لَا يُغْنِي	مِنَ الْحَقِّ	شَيْئًا
but conjecture	certainly conjecture	can not avail	against the truth	anything
	إِنَّ اللَّهَ	عَلِيمٌ	بِمَا يَفْعَلُونَ ﴿٣٦﴾	
	surely Allah	(is) All-Knowing	of what they do	

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾

37. And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurāt (Torah), and the Injīl (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) – wherein there is no doubt – from the Lord of the 'Ālamīn (mankind, jinn, and all that exists). 38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a Sūrah (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!" 39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the Zālimūn (polytheists and wrongdoers)!

وَمَا	كَانَ	هَذَا	الْقُرْآنُ	أَنْ يُفْتَرَىٰ	مِنْ دُونِ اللَّهِ
and not	is	this	Quran	that could (ever) be produced	by other than Allah
وَلَكِنْ	تَصْدِيقَ	الَّذِي	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	
[and] but	(it is) a confirmation (of)	that which	(was) before it	and a full explanation	
الْكِتَابِ	لَا رَيْبَ	فِيهِ	مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾		
(of) the Book	(there is) no doubt	wherein	from (the) Lord (of) the worlds		
أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	فَأْتُوا بِسُورَةٍ مِّثْلِهِ		
or (do) they say	he (Muhammad) has forged it	say	so bring	a Surah	like unto it

وَادْعُوا	مَنْ أَسْتَطَعْتُمْ	مِنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾	بَلْ
and call upon	whomsoever you can	besides Allah	if you are truthful	nay
كَذَّبُوا بِمَا	لَمْ يُحِيطُوا	بِعِلْمِهِ		
they have denied what	they could not comprehend	the knowledge thereof		
وَلَمَّا يَأْتِهِمْ	تَأْوِيلُهُ	كَذَلِكَ	كَذَبَ الَّذِينَ	
and yet has not come unto them	its interpretation	thus	did deny those	
مِنْ قَبْلِهِمْ	فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الظَّالِمِينَ ﴿٣٩﴾	
before them	then see how	was (the) end	(of) the wrongdoers	

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ ۖ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ ۖ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمَعُ الْأَصْمَ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is the Best Knower of the *Mufsidun* (evildoers and liars). 41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!" 42. And among them are some who listen to you, but can you make the deaf to hear – even though they apprehend not?

وَمِنْهُمْ	مَنْ يُؤْمِنُ	بِهِ	وَمِنْهُمْ	مَنْ
and of them	(there are some) who believe	therein	and of them	(there are some) who
لَا يُؤْمِنُ	بِهِ	وَرَبُّكَ	أَعْلَمُ	بِالْمُفْسِدِينَ ﴿٤٠﴾
believe not	therein	and your Lord	(is) Best-Knowing	of the evildoers
وَإِنْ كَذَّبُوكَ	فَقُلْ	لِي	وَلَكُمْ	عَمَلُكُمْ
and if they deny you	then say	for me	and for you	(are) your deeds
أَنْتُمْ	بَرِيءُونَ	وَأَنَا	مِمَّا أَعْمَلُ	مِمَّا تَعْمَلُونَ ﴿٤١﴾
you	(are) innocent	and I am	of what I do	of what you do

وَمِنْهُمْ	مَنْ	يَسْتَمِعُونَ إِلَيْكَ	أَفَأَنْتَ تُسْمِعُ
and among them	(are some) who	listen to you	but (can) you make to hear?
الْصَّمَّ	وَلَوْ كَانُوا	لَا يَعْقِلُونَ	
the deaf	even though they [were]	comprehend not	

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾

43. And among them are some who look at you, but can you guide the blind even though they see not? 44. Truly, Allāh wrongs not mankind in aught; but—mankind wrong themselves. 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allāh and were not guided.

وَمِنْهُمْ	مَنْ	يَنْظُرُ إِلَيْكَ	أَفَأَنْتَ تَهْدِي	الْعُمْى
and among them	(are some) who	look at you	but (can) you guide?	the blind
وَلَوْ كَانُوا	لَا يَبْصُرُونَ ﴿٤٣﴾	إِنَّ اللَّهَ	لَا يَظْلِمُ النَّاسَ	
even though they [were]	see not	truly Allah	wrongs not mankind	
شَيْئًا	وَلَكِنَّ النَّاسَ	أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾	وَيَوْمَ	
in aught	[and] but mankind	wrong themselves	and (on the) Day (when)	
يُحْشَرُهُمْ	كَأَن لَّمْ يَلْبَثُوا	وَلَوْ كَانُوا	إِلَّا سَاعَةً	مِّنَ النَّهَارِ
He shall gather them together	as if	they had not stayed	but an hour	of a day
يَتَعَارَفُونَ بَيْنَهُمْ	قَدْ خَسِرَ	الَّذِينَ كَذَبُوا		
they will recognise each other	ruined indeed will be	those who denied		
بِلِقَاءِ	اللَّهِ	وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾		
the Meeting	(with) Allah	and they were not guided		

وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ ﴿٤٦﴾
 وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ
 اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die – still to Us is their return, and moreover Allāh is Witness over what they used to do. 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged. 48. And they say: “When will be this promise (the torment or the Day of Resurrection), if you speak the truth?” 49. Say (O Muhammad ﷺ): “I have no power over any harm or profit to myself except what Allāh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).”

وَإِمَّا نُرِيَنَّكَ	بَعْضَ	الَّذِي	نَعِدُهُمْ	أَوْ نَتُوفِّيَنَّكَ
and whether We show you	some	(of) what	We promise them	or We cause you to die
فَإِلَيْنَا	مَرْجِعُهُمْ	ثُمَّ اللَّهُ شَهِيدٌ	عَلَى مَا يَفْعَلُونَ ﴿٤٦﴾	over what they (used to) do
then unto Us	(is) their return	then Allah (is) a Witness	then	then
وَلِكُلِّ	أُمَّةٍ	رَّسُولٌ	فَإِذَا	جَاءَ رَسُولُهُمْ
and for every	nation	(there is) a Messenger	so when	their Messenger comes
قُضِيَ بَيْنَهُمْ	بِالْقِسْطِ	وَهُمْ	لَا يُظْلَمُونَ ﴿٤٧﴾	will not be wronged
the matter will be judged between them	with justice	and they	and	and
وَيَقُولُونَ	مَتَى	هَذَا	الْوَعْدُ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾
and they say	when (will be)	this	promise	if you are truthful
قُلْ	لَا أَمْلِكُ	لِنَفْسِي	ضَرًّا	وَلَا نَفْعًا
say	I have no power	to myself	(over) any harm	nor any profit
except				

مَا شَاءَ اللَّهُ ^{سُورَةُ يُنُسَ 10}	لِكُلِّ	أُمَّةٍ	أَجَلٌ	إِذَا	جَاءَ أَجَلُهُمْ
what Allah may will	for every	nation	(there is) a term	when	their term comes
فَلَا يَسْتَعْجِلُونَ سَاعَةً			وَلَا يَسْتَقْدِمُونَ ^{سُورَةُ يُنُسَ 10}		
then neither can they delay (it) an hour			nor can they advance (it)		

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتٍ أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَتَمَرُّ إِذَا مَا وَقَعَ عَامِنُكُمْ بِهِ ؕ ءَأَلْكَنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنْشِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimūn* (disbelievers, polytheists, sinners, criminals) hasten on?" 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!" 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?" 53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour – the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

قُلْ	أَرَأَيْتُمْ	إِنْ أَتَاكُمْ	عَذَابُهُ	بَيِّنَاتٍ	أَوْ نَهَارًا
say	(have) you seen?	if should come to you	His torment	(by) night	or (by) day
مَاذَا يَسْتَعْجِلُ مِنْهُ			الْمُجْرِمُونَ ^{سُورَةُ يُنُسَ 10}	أَتَمَرُّ	إِذَا مَا
which (portion) would hasten on			thereof	(is it) then?	when
وَقَعَ	ءَأْمِنُكُمْ بِهِ ؕ	ءَأَلْكَنَ	وَقَدْ كُنْتُمْ		
it has (actually) befallen	you will believe in it	(is it) now?	and certainly you used to		
تَسْتَعْجِلُونَ ^{سُورَةُ يُنُسَ 10}			ثُمَّ قِيلَ	لِلَّذِينَ ظَلَمُوا	
hasten it on			then it will be said	to those who wronged (themselves)	

ذُوقُوا عَذَابَ	الْخُلْدِ	هَلْ تُجْزَوْنَ	إِلَّا	بِمَا كُنْتُمْ
taste torment	the everlasting	are you recompensed?	save	what you used to
تَكْسِبُونَ ﴿٥٢﴾	وَيَسْتَنْبِئُونَكَ	أَحَقُّ	هُوَ	قُلْ إِيَّايَ
earn	and they ask you to inform (them)	(is) true?	it	say yes
إِنَّهُ	لَحَقُّ	وَمَا أَنْتُمْ	بِمُعْجِزِينَ ﴿٥٣﴾	
verily it	(is) surely the truth	and you (can) not	escape (from it)	

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۖ وَأَسْرَوْا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يَحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them. 55. No doubt, surely all that is in the heavens and the earth belongs to Allāh. No doubt, surely Allāh's Promise is true. But most of them know not. 56. It is He Who gives life and causes death, and to Him you (all) shall return.

وَلَوْ	أَنَّ	لِكُلِّ	نَفْسٍ ظَلَمَتْ
and if (there would be)	[that]	for every	person who had wronged
مَا	فِي الْأَرْضِ	لَافْتَدَتْ	بِهِ ۖ
(all) that	(is) on the earth	and sought to ransom (himself)	therewith
وَأَسْرَوْا النَّدَامَةَ	لَمَّا	رَأَوُا الْعَذَابَ	
and they would feel in their hearts regret	when	they see the torment	
وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾	أَلَا		
but it will be judged between them	with justice	and they	will not be wronged
إِنَّ	لِلَّهِ	مَا	فِي السَّمَوَاتِ وَالْأَرْضِ ۖ
surely	(belongs) to Allah	(all) that	(is) in the heavens and the earth
			no doubt

لَا يَعْلَمُونَ ﴿٥٥﴾	وَلَكِنَّ أَكْثَرَهُمْ	حَقٌّ	إِنَّ وَعْدَ اللَّهِ
know not	[and] but most of them	(is) true	surely (the) Promise (of) Allah
وَالِيَهُ تُرْجَعُونَ ﴿٥٦﴾	وَيُمِيتُ	هُوَ يَحْيِي	
and to Him you shall be returned	and causes death	(it is) He Who gives life	

يَتَأَيُّهَا النَّاسُ قَدْ جَاءَ تَكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ ءَا لَلَّهِ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers. 58. Say: "In the bounty of Allāh, and in His Mercy (i.e. Islam and the Qur'ān); – therein let them rejoice." That is better than what (the wealth) they amass. 59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

وَشِفَاءٌ	مِّن رَّبِّكُمْ	مَّوْعِظَةٌ	قَدْ جَاءَ تَكُم	النَّاسُ	يَتَأَيُّهَا
and a healing	from your Lord	a good advice	verily has come to you	mankind	0
لِّلْمُؤْمِنِينَ ﴿٥٧﴾	وَرَحْمَةٌ	وَهُدًى	فِي الصُّدُورِ	لِّمَا	
for the believers	and a mercy	and a guidance	(is) in (your) breasts	for that which	
هُوَ	فَلْيَفْرَحُوا	فَبِذَلِكَ	وَبِرَحْمَتِهِ	قُلْ بِفَضْلِ اللَّهِ	
that	let them rejoice	so therein	and in His Mercy	say in (the) bounty (of) Allah	
مَا	أَرَأَيْتُمْ	قُلْ	مِّمَّا يَجْمَعُونَ ﴿٥٨﴾	خَيْرٌ	
what	(have) you seen?	say	than what they amass	(is) better	

أَنْزَلَ اللَّهُ لَكُمْ	مِنْ رِزْقٍ	فَجَعَلْتُمْ	مِنْهُ	حَرَامًا
Allah has sent down to you	from provision	and you have made	of it	unlawful
وَحَلَلًا	قُلْ	عَلَى اللَّهِ تَفَرُّوتَ	لَكُمْ أَمْ	عَلَى اللَّهِ تَفَرُّوتَ
and lawful	say	(do) you invent (a lie) against Allah	or	[to] you (has) Allah permitted?

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the fire of Hell.] Truly, Allāh is full of bounty to mankind, but most of them are ungrateful. 61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'ān, nor you (O mankind) do any deed (good or evil) but We are Witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

وَمَا	ظَنُّ	الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكَذِبَ	يَوْمَ
and what	think	those who invent	a lie against Allah	(on the) Day
الْقِيَمَةِ	إِنَّ اللَّهَ	لَذُو	فَضْلٍ	عَلَى النَّاسِ
(of) Resurrection	truly Allah	(is) full	(of) bounty	to mankind
لَا يَشْكُرُونَ ﴿٦٠﴾	وَمَا تَكُونُ	فِي	شَأْنٍ	وَمَا تَتْلُوا مِنْهُ
give no thanks	and neither you do	[in]	any deed	[from it] nor you recite
مِنْ قُرْآنٍ	وَلَا تَعْمَلُونَ	مِنْ عَمَلٍ	إِلَّا	كُنَّا عَلَيْكُمْ شُهُودًا
(any portion) of the Quran	nor you do	any deed	but	We are over you
إِذْ تُفِيضُونَ	فِيهِ	وَمَا يَعْزُبُ	عَنْ رَبِّكَ	مِنْ مِثْقَالٍ
when you are doing	[in] it	and nothing is hidden	from your Lord	of (the) weight

ذَرَقَ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاءِ	وَلَا أَصْغَرَ	مِنْ ذَلِكَ
(of) an atom	on the earth	nor	in the heaven	nor (what is) less	than that
وَلَا أَكْبَرَ	إِلَّا	فِي كِتَابٍ	مُبِينٍ		
nor (what is) greater (than that)	but	(is) in a Record	Clear		

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بُدَّ لِلَّهِ لِكَلِمَتِهِ أَنْ يَكُونَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾ وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

62. No doubt! Verily, the *Auliya'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. 63. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and used to fear Allāh much (by abstaining from evil deeds and sins and by doing righteous deeds). 64. For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allāh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.

أَلَا	إِنَّ أَوْلِيَاءَ اللَّهِ	لَا خَوْفَ	عَلَيْهِمْ
no doubt	verily (the) Friends (of) Allah	(shall be) no fear	upon them
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾	الَّذِينَ ءَامَنُوا	وَكَانُوا	
nor shall they grieve	those who believed (in the Oneness of Allah)	and used to	
يَتَّقُونَ ﴿٦٣﴾	لَهُمُ	فِي الْحَيَاةِ	الدُّنْيَا
fear (Allah)	for them	in the life	(of) the world
وَفِي الْآخِرَةِ	لَا بُدَّ لِلَّهِ	لِكَلِمَتِ اللَّهِ	ذَلِكَ هُوَ
and in the Hereafter	no change (can there be)	in (the) Words (of) Allah	[it] this

الْفَوْزُ	الْعَظِيمُ	وَلَا يَحْزُنُكَ	قَوْلُهُمْ	إِنْ
(is) the success	supreme	and let not grieve you	their speech	verily
الْعِزَّةَ لِلَّهِ	جَمِيعًا	هُوَ السَّمِيعُ	الْعَلِيمُ	
the honour (belong) to Allah	all	He (is) the All-Hearer	the All-Knower	

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسَمِعُونَ ﴿٦٧﴾

66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the (Allāh's so-called) partners, they follow only a conjecture and they only invent lies. 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

أَلَا	إِنَّ	لِلَّهِ	مَنْ	فِي السَّمَوَاتِ	وَمَنْ
no doubt	verily	to Allah (belongs)	whosoever	(is) in the heavens	and whosoever
فِي الْأَرْضِ	وَمَا يَتَّبِعُ	الَّذِينَ يَدْعُونَ	مِنْ دُونِ اللَّهِ	شُرَكَاءَ	
(is) in the earth	and follow not	those who invoke	besides Allah	(the) partners	
إِنْ يَتَّبِعُونَ	إِلَّا الظَّنَّ	وَإِنْ هُمْ	إِلَّا يَخْرُصُونَ	هُوَ	
they follow not	but a conjecture	and not	they	but invent lies	He (it is)
الَّذِي جَعَلَ	لَكُمْ	الَّيْلَ	لِتَسْكُنُوا	فِيهِ	وَالنَّهَارَ
Who has appointed	for you	the night	that you may rest	therein	and the day
مُبْصِرًا	إِنَّ فِي ذَلِكَ	لَآيَاتٍ	لِقَوْمٍ يُسَمِعُونَ		
to make things visible (to you)	in this	surely (are) signs	for a people who listen		

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ إِنَّ

عِنْدَكُمْ مِّن سُلْطَانٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّا لَنَرَاهُمْ فِي الدُّنْيَا مُهْزَأً ۖ وَهُمْ فِي الذُّلِّ لَكَادِبُونَ ﴿٦٩﴾ أَتَقُولُونَ عَلَى اللَّهِ الْكَذِبَ لَا يَفْجَحُونَ ﴿٧٠﴾ مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾

68. They (Jews, Christians and pagans) say: "Allāh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allāh what you know not. 69. Say: "Verily, those who invent a lie against Allāh, will never be successful"— 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Ayāt* (proofs, signs, verses, etc.)].

قَالُوا	أَتَخَذَ اللَّهُ وَلَدًا	سُبْحَنَهُ	هُوَ الْغَنِيُّ
they say	Allah has begotten a son (children)	Glory is to Him	He (is) All-Rich
لَهُ،	مَا	فِي السَّمَوَاتِ	وَمَا
to Him (belongs)	(all) that	(is) in the heavens	and (all) that
عِنْدَكُمْ	مِنْ سُلْطَانٍ	بِهَذَا	أَقُولُونَ
you have	any warrant	for this	(do) you say?
مَا لَا تَعْلَمُونَ	قُلْ	إِنَّ الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكَذِبَ
what you know not	say	verily those who invent	a lie against Allah
لَا يُفْلِحُونَ	مَتَّعْ	فِي الدُّنْيَا	ثُمَّ
will not be successful	(a brief) enjoyment	in this world	then
مَرَجِعُهُمْ	ثُمَّ نَذِيقُهُمْ	الْعَذَابَ	الشَّدِيدَ
(will be) their return	then We shall make them taste	the torment	severest
	يَمَّا كَانُوا	يَكْفُرُونَ	
	(because) of what they used to	disbelieve	

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ اللَّهِ

فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴿٧١﴾ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

71. And recite to them the news of Nūh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. 72. "But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh's Will)."

وَأَتْلُ	عَلَيْهِمْ	بَيَّا	نُوحَ	إِذْ	قَالَ لِقَوْمِهِ	يَقَوْمِ
and recite	to them	(the) news	(of) Noah	when	he said to his people	O my people
إِنْ كَانَ	كَبُرَ عَلَيْكُمْ	مَقَامِي	وَتَذَكِيرِي	بِآيَاتِ اللَّهِ		
is if	hard for you	my stay (with you)	and my reminding (you)	of (the) Signs (of) Allah		
فَعَلَى اللَّهِ تَوَكَّلْتُ	فَأَجْمِعُوا أَمْرَكُمْ	وَشُرَكَاءَكُمْ	ثُمَّ	لَا يَكُنْ أَمْرُكُمْ		
then I put my trust in Allah	so gather your plot	and your partners	then	let not your plot be		
عَلَيْكُمْ	غُمَّةً	ثُمَّ	اقْضُوا إِلَيَّ	وَلَا تُنْظِرُونِ ﴿٧١﴾		
for you	in doubt	then	pass your sentence on me	and give me no respite		
فَإِنْ تَوَلَّيْتُمْ	فَمَا سَأَلْتُكُمْ	مِنْ أَجْرٍ	إِنْ أَجَرِيَ			
but if you turn away	then I have not asked of you	any reward	my reward (is) not			
إِلَّا	عَلَى اللَّهِ	وَأُمِرْتُ	أَنْ أَكُونَ	مِنَ الْمُسْلِمِينَ ﴿٧٢﴾		
but	from Allah	and I have been commanded	to be	of the Muslims		

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلِيفَ وَأَغْرَقْنَا الَّذِينَ كَذَبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَبَاءَ وَهُمْ بِالْبَيِّنَاتِ

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayāt* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned. 74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

فَكَذَّبُوهُ	فَنَجَّيْنَاهُ	وَمَنْ	مَعَهُ	فِي الْفُلِكِ
but they denied him	so We delivered him	and (those) who	(were) with him	in the ship
وَجَعَلْنَاهُمْ	خَلَافٍ	وَأَغْرَقْنَا		
and We made them	generations replacing one after another	while We drowned		
الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُنْذَرِينَ ﴿٧٥﴾
those who denied	Our Signs	then see how	was (the) end	(of) those who were warned
ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِ	رُسُلًا	إِلَى قَوْمِهِمْ	فَجَاءَهُمْ
then	We sent after him	Messengers	to their people	and they brought them
بِالْبَيِّنَاتِ	فَمَا كَانُوا	لِيُؤْمِنُوا	بِمَا كَذَّبُوا	
clear proofs	but they were not	to believe	in what they had (already) rejected	
بِهِ	مِنْ قَبْلُ	كَذَلِكَ	نَطْبَعُ عَلَى قُلُوبِ	الْمُعْتَدِينَ ﴿٧٦﴾
[it]	beforehand	thus	We seal up (the) hearts	(of) the transgressors

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا السِّحْرُ مِثْلُ بَقَرَاتِنَا يَلْعَبُ أَلْفُ لَاحِقٍ ﴿٧٦﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ لَمَّا جَاءَهُمْ كُفُّوا أَسْجُرُهُمْ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَاجْتَنَّا لِتُلْقِنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾

75. Then after them We sent Mūsā (Moses) and Hārūn (Aaron) to Fir'aun

(Pharaoh) and his chiefs with Our *Ayāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists and criminals) folk. 76. So when came to them the truth from Us, they said: "This is indeed clear magic." 77. Mūsā (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful." 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

ثُمَّ	بَعَثْنَا مِنْ بَعْدِهِمْ	مُوسَىٰ وَهَارُونَ	إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ	بِآيَاتِنَا
then	We sent after them	Moses and Aaron	to Pharaoh and his chiefs	with Our Signs
فَاسْتَكْبَرُوا	وَكَانُوا قَوْمًا	تُجْرِمِينَ ﴿٧٦﴾	فَلَمَّا	جَاءَهُمْ
but they behaved arrogantly	and they were a folk	sinner	so when	came to them
الْحَقُّ	مِنْ عِنْدِنَا	قَالُوا	إِنَّ هَذَا	لَسِحْرٌ
the truth	from Us	they said	indeed this	(is) surely a magic
أَقُولُونَ	لِلْحَقِّ	لَمَّا	جَاءَكُمْ	أَسِحْرٌ هَذَا
say you (this)?	about the truth	when	it has come to you	(is) this magic?
وَلَا يَفْلِحُ السَّاحِرُونَ ﴿٧٧﴾	قَالُوا	أَجِئْنَا	لِتَلْفِنَا	
and the magicians will not be successful	they said	(have) you come to us?	to turn us away	
عَمَّا	وَجَدْنَا عَلَيْهِ	ءَابَاءَنَا	وَتَكُونُ	لَكُمْ
from that	we found on it	our fathers	and (that) may	you two have
فِي الْأَرْضِ	وَمَا	نَحْنُ	لَكُمْ	بِمُؤْمِنِينَ ﴿٧٨﴾
in the land	and not	we	in you two	(are) going to believe

وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُّوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer." 80. And when the sorcerers came, Mūsā (Moses) said to them: "Cast down what

you want to cast!" 81. Then when they had cast down, Mūsā (Moses) said: "What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidūn* (the evildoers and corrupters). 82. "And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimūn* (criminals, disbelievers, polytheists and sinners) may hate (it)."

وَقَالَ فِرْعَوْنُ	أَتَتُونِي	بِكُلِّ	سَحْرِ	عَلِيمٍ	فَلَمَّا
and Pharaoh said	bring to me	every	sorcerer	well-versed	and when
جَاءَ السَّحَرَةُ	قَالَ لَهُمْ	مُوسَى	أَلْقُوا مَا	أَنْتُمْ	مُلْقُونَ
the sorcerers came	said to them	Moses	cast down what	you	(want to) cast
فَلَمَّا أَلْقَوْا	قَالَ مُوسَى	مَا جِئْتُمْ	بِهِ	السَّحَرُ	(is) sorcery
then when they had cast down	Moses said	what you have brought	[it]		
إِنَّ اللَّهَ	سَيَبْطِلُهُ	إِنَّ اللَّهَ	لَا يَصْلِحُ عَمَلَ	الْمُفْسِدِينَ	(of) the evildoers
surely Allah	will make it invalid	verily Allah	(does) not set right (the) work		
وَيُحَقِّقُ اللَّهُ الْحَقَّ	بِكَلِمَتِهِ	وَلَوْ كَرِهَ الْمُجْرِمُونَ			
and Allah will establish the truth	by His Words	however the sinners may hate (it)			

فَمَاءَ أَمْنٍ لِّمُوسَى إِلَّا ذُرِّيَّةً مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ 83. وَقَالَ مُوسَى يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ 84. فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ 85. وَنَحْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ

83. But none believed in Mūsā (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifūn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). 84. And Mūsā (Moses) said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will)." 85. They said: "In Allāh we put our trust. Our Lord!

Make us not a trial for the folk who are *Zālimūn* (polytheists and wrongdoers) (i.e. do not make them overpower us). 86. ``And save us by Your Mercy from the disbelieving folk.``

فَمَا	ءَامَنَ لِمُوسَىٰ	إِلَّا ذُرِّيَّةٌ	مِّن قَوْمِهِ	عَلَىٰ خَوْفٍ
but none	believed in Moses	except (the) offspring	of his people	(because) of (the) fear
مِّن فِرْعَوْنَ	وَمَلَائِهِمْ	أَن يَفْتِنَهُمْ	وَإِنَّ فِرْعَوْنَ	
of Pharaoh	and their chiefs	lest he should persecute them	and verily Pharaoh	
لَعَالٍ	فِي الْأَرْضِ	وَإِنَّهُ	لَمِنَ الْمُسْرِفِينَ	
(was) an arrogant tyrant	on the earth	and indeed he	(was one) of the transgressors	
وَقَالَ مُوسَىٰ	يَقُومُ	إِنْ كُنْتُمْ	ءَامَنْتُمْ بِاللَّهِ	فَعَلَيْهِ تَوَكَّلُوا
and Moses said	O my people	if you have	believed in Allah	then put your trust in Him
إِنْ كُنْتُمْ مُّسْلِمِينَ	فَقَالُوا	عَلَى اللَّهِ تَوَكَّلْنَا	رَبَّنَا	لَا تَجْعَلْنَا
if you are Muslims	then they said	we put our trust in Allah	our Lord	make us not
فِتْنَةً	لِّلْقَوْمِ	الظَّالِمِينَ	وَنَجِّنَا	بِرَحْمَتِكَ
a trial	for the folk	(who are) wrongdoers	and save us	by Your Mercy
	مِنَ الْقَوْمِ	الْكَافِرِينَ		
	from the folk	disbelieving		

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

87. And We revealed to Mūsā (Moses) and his brother (saying): ``Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salāt* (the prayers), and give glad tidings to the believers.`` 88. And Mūsā (Moses) said: ``Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this

world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

وَأَوْحَيْنَا	إِلَى مُوسَى	وَأَخِيهِ	أَنْ تَبَوَّءَا	لِقَوْمِكُمَا
and We revealed	to Moses	and his brother	(saying) that provide	for your people
بِمِصْرَ	بُيُوتًا	وَأَجْعَلُوا بُيُوتَكُمْ	قِبَلَةً	
in Egypt	dwellings	and make your dwellings	(as) places for your worship	
وَأَقِيمُوا الصَّلَاةَ	وَبَشِّرِ الْمُؤْمِنِينَ	وَقَالَ مُوسَى		
and offer (perfectly) the prayers	and give glad tidings to the believers	and Moses said		
رَبَّنَا	إِنَّكَ	ءَاتَيْتَ فِرْعَوْنَ	وَمَلَأَهُ	زِينَةً
our Lord	indeed You	have bestowed on Pharaoh	and his chiefs	splendour
وَأَمْوَالًا	فِي الْحَيَاةِ	الدُّنْيَا	رَبَّنَا	لِيُضِلُّوا
and wealth	in the life	(of) this world	our Lord	that they may lead (men) astray
عَنْ سَبِيلِكَ	رَبَّنَا	أَطْمَسْ عَلَى أَمْوَالِهِمْ	وَأَشَدَّدْ	عَلَى قُلُوبِهِمْ
from Your path	our Lord	destroy [on] their wealth	and harden	[on] their hearts
فَلَا يُؤْمِنُوا	حَتَّى يَرَوْا الْعَذَابَ	الْأَلِيمَ		
so (that) they will not believe	until they see the torment	painful		

قَالَ قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَاَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَاَمَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

89. Allāh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allāh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the reward of Allāh: Paradise)." 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be

worshipped but He (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."

قَالَ					قَدْ أُجِيبَتْ دَعْوَتُكُمَا				
He (Allah) said					verily the invocation of you both is accepted				
فَاسْتَقِيمَا					وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾				
so you both keep to the Straight Way					(of) those who know not and follow not (the) path				
وَجَوَزْنَا		بَنِي إِسْرَءِيلَ		الْبَحْرَ		فَاتَّبَعَهُمْ			
and We took across		(the) Children		the sea		and followed them			
فِرْعَوْنُ		وَجُنُودُهُ		بَغْيًا		وَعَدُوًّا		حَتَّىٰ إِذَا	
Pharaoh		and his hosts		(in) oppression		and enmity		till when	
أَدْرَكَهُ		إِلَّا الَّذِي		لَا إِلَهَ		أَنَّهُ		قَالَ	
overtook him		but He (Allah)		(there is) no god		that		I believe	
الْفَرْقُ		عَامَنَتْ بِهِ		بَنُو إِسْرَءِيلَ		وَأَنَا		مِنَ الْمُسْلِمِينَ ﴿٩٠﴾	
drowning		in Whom believed		(the) Children		and I am		(one) of the Muslims	

ءَالَكُنَّ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ نُنَجِّيكَ بِدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَفِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidūn* (evildoers and the corrupters). 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām-Syria and Misr-Egypt), and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.

وَكُنْتَ	وَقَدْ عَصَيْتَ قَبْلُ	ءَالَكُنْ
and you were	while verily you refused to believe before	now (you believe)?
بِدَنِكَ	نُنَجِّيكَ	فَالْيَوْمَ
with your (dead) body (out from the sea)	We shall deliver you	so this day
وَأِنَّ كَثِيرًا	خَلْفَكَ	لِمَنْ
and verily many	(come) after you	to (those) who
لِتَكُونَ	لَعَفْلُونَ	عَنْ آيَاتِنَا
that you may be	(are) surely heedless	of Our Signs
مِّنَ النَّاسِ	وَلَقَدْ بَوَّأْنَا بَنِي	إِسْرَءِيلَ
among mankind	and indeed We settled (the) Children	(of) Israel
مِّنَ الطَّيِّبَاتِ	وَرَزَقْنَاهُمْ	صِدْقٍ
with good things	and provided them	honourable
فَمَا اخْتَلَفُوا	حَتَّى جَاءَهُمْ	مُبَوَّأٍ
and they differed not	until came to them	(in) a dwelling place
يَقْضَى بَيْنَهُمْ	أَلْعِلْمِ	يَوْمَ
will judge between them	the knowledge	(on the) Day
فِيهِ يَخْتَلِفُونَ	فِيمَا كَانُوا	أَلْقِيَمَةِ
differ in which	in that they used to	(of) Resurrection

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

94. So, if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injīl (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injīl (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it). 95. And be not one of those who deny the *Ayāt* (proofs, evidences, verses, signs, lessons, revelations, etc.) of Allāh, for then you shall be one of the losers. 96. Truly, those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

فَإِنْ كُنْتَ	فِي شَكٍّ	مِّمَّا	أَنْزَلْنَا إِلَيْكَ	فَسْأَلِ
so if you are	in doubt	concerning that which	We have revealed unto you	then ask

الَّذِينَ يَقْرَأُونَ	الْكِتَابَ	مِنْ قَبْلِكَ	لَقَدْ جَاءَكَ	الْحَقُّ
those who are reading	the Book	before you	verily has come to you	the truth
مِنْ رَبِّكَ	فَلَا تَكُونَنَّ	مِنَ الْمُتَمَتِّينَ ﴿١٦﴾	وَلَا تَكُونَنَّ	مِنَ الَّذِينَ كَذَبُوا
from your Lord	so be not	of those who doubt (it)	and be not	(one) of those who deny
بَيَّأَيْتِ اللَّهُ	فَتَكُونُ	مِنَ الْخَاسِرِينَ ﴿١٧﴾	إِنَّ الَّذِينَ	
(the) Signs (of) Allah	then you shall be	(one) of the losers	truly those	
حَقَّتْ عَلَيْهِمْ	كَلِمَتُ	رَبِّكَ	لَا يُؤْمِنُونَ ﴿١٨﴾	
against whom has been justified	(the) Word (Wrath)	(of) your Lord	will not believe	

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾ فَلَوْلَا كَانَتْ قَرِيَةً ءَامَنَتْ فَنَفَعَهَا
 إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ
 إِلَىٰ حِينٍ ﴿١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى
 يَكُونُوا مُؤْمِنِينَ ﴿١٩﴾

97. Even if every sign should come to them, until they see the painful torment.
 98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none)–except the people of Yūnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while. 99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

وَلَوْ جَاءَتْهُمْ	كُلُّ آيَةٍ	حَتَّى يَرَوْا الْعَذَابَ	الْأَلِيمَ ﴿١٧﴾	فَلَوْلَا
even if should come to them	every sign	until they see the torment	painful	so why not
كَانَتْ	قَرِيَةً ءَامَنَتْ	فَنَفَعَهَا	إِيمَانُهَا	يُونُسَ
was	any town that believed	and benefited it	its Faith	(of) Jonah
لَمَّا ءَامَنُوا	كَشَفْنَا عَنْهُمْ	عَذَابَ	الْخِزْيِ	فِي الْحَيَاةِ
when they believed	We removed from them	(the) torment	(of) disgrace	in the life

الدُّنْيَا	وَمَتَّعْنَهُمْ	إِلَىٰ حِينٍ ﴿٩٨﴾	وَلَوْ شَاءَ رَبُّكَ
(of) the world	and permitted them to enjoy	for a while	and if your Lord had willed
لَأَمَنَّ	مَنْ	فِي الْأَرْضِ	كُلُّهُمْ
surely would have believed	(those) who	(are) on the earth	all of them
أَفَأَنْتَ	تُكْرِهُ النَّاسَ	حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾	جَمِيعًا
(will) you (O Mohammad) then?	compel mankind	until they become believers	together

وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
 قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾
 فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِنِّي مَعَكُمْ مِنَ
 الْمُنْتَظِرِينَ ﴿١٠٢﴾

100. It is not for any person to believe, except by the Leave of Allāh, and He will put the wrath on those who are heedless. 101. Say: "Behold all that is in the heavens and the earth," but neither *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. 102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (also) with you among those who wait."

وَمَا كَانَتْ	لِنَفْسٍ	أَنْ تُؤْمِنَ	إِلَّا	بِإِذْنِ اللَّهِ
and it is not	for any person	to believe	except	by (the) Leave (of) Allah
وَيَجْعَلُ الرَّجْسَ	عَلَى الَّذِينَ	لَا يَعْقِلُونَ ﴿١٠٠﴾	قُلْ	أَنْظَرُوا مَاذَا
and He will put the wrath	on those who	understand not	say	see what
فِي السَّمَوَاتِ	وَالْأَرْضِ	وَمَا تُغْنِي الْآيَاتُ	وَالنُّذُرُ	
(is) in the heavens	and the earth	but benefit not the signs	and the warners	
عَنْ قَوْمٍ	لَا يُؤْمِنُونَ ﴿١٠١﴾	فَهَلْ يَنْظُرُونَ	إِلَّا مِثْلَ	
to a people	who believe not	then (do) they wait (for anything)?	save like	

فَانْتَظِرُوا	قُلْ	مِنْ قَبْلِهِمْ	الَّذِينَ خَلَوْا	أَيَّامٍ
so wait	say	before them	(of) those who passed away	(the) days
مِنَ الْمُنتَظِرِينَ		مَعَكُمْ	إِنِّي	
among those who wait		with you	indeed I am (too)	

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. 104. Say (O Muhammad ﷺ): "O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh Who causes you to die, and I am commanded to be one of the believers. 105. "And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanīf* (Islamic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).

ثُمَّ نُنَجِّي رُسُلَنَا	وَالَّذِينَ ءَامَنُوا	كَذَلِكَ	حَقًّا		
then We save Our Messengers	and those who believe	thus	(it is) incumbent		
عَلَيْنَا	نُنَجِّي الْمُؤْمِنِينَ	قُلْ	يَأَيُّهَا النَّاسُ	إِنْ كُنتُمْ	
upon Us	to save the believers	say (O Muhammad)	O	if you are	mankind
فِي شَكٍّ	مِّن دِينِي	فَلَا أَعْبُدُ	الَّذِينَ تَعْبُدُونَ		
in doubt	as to my religion (Islam)	then I will not worship	those whom you worship		
مِن دُونِ اللَّهِ	وَلَكِن أَعْبُدُ اللَّهَ	الَّذِي	يَتَوَفَّاكُمْ	وَأُمِرْتُ	
besides Allah	[and] but I worship Allah	Who	causes you to die	and I am commanded	
أَنْ أَكُونَ	مِنَ الْمُؤْمِنِينَ	وَأَنْ أَقِمَّ وَجْهَكَ			
to be	(one) of the believers	and that direct (entirely) your face (O Muhammad)			

لِلدِّينِ	حَنِيفًا	وَلَا تَكُونَنَّ	مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾
towards the religion	upright	and never be	(one) of the polytheists

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ ﴿١٠٦﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

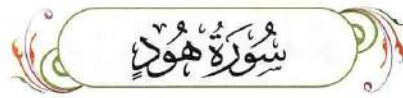
106. "And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zālimūn* (polytheists and wrongdoers)." 107. And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

وَلَا تَدْعُ	مِنْ دُونِ اللَّهِ	مَا	لَا يَنْفَعُكَ	وَلَا يَضُرُّكَ	فَإِنْ فَعَلْتَ
and invoke not	besides Allah	what	will neither profit you	nor harm you	but if you did (so)
فَإِنَّكَ	إِذَا	مِنَ الظَّالِمِينَ ﴿١٠٦﴾	وَإِنْ يَمَسُّكَ اللَّهُ	بِضُرٍّ	
so verily you	then (will be)	of the wrongdoers	and if Allah touches you	with harm	
فَلَا كَاشِفَ	لَهُ	إِلَّا هُوَ	وَإِنْ يُرِدْكَ		
then (there is) none who (can) remove	it	but He	and if He intends for you		
بِخَيْرٍ	فَلَا رَادَّ	لِفَضْلِهِ	يُصِيبُ بِهِ		
any good	then (there is) none who (can) repel	His Favour	He causes it to reach		
مَنْ يَشَاءُ	مِنْ عِبَادِهِ	وَهُوَ الْغَفُورُ	الرَّحِيمُ ﴿١٠٧﴾		
whomsoever He wills	of His slaves	and He (is) the Oft-Forgiving	the Most Merciful		

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخْرُجَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

108. Say: "O you mankind! Now truth (i.e. the Qur'ān and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his ownself; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakīl* (disposer of affairs to oblige you for guidance)." 109. And (O Muhammad ﷺ), follow the Revelation sent to you, and be patient till Allāh gives judgement. And He is the Best of judges.

قُلْ	يَا أَيُّهَا	النَّاسُ	قَدْ جَاءَكُمْ	الْحَقُّ	مِنْ رَبِّكُمْ
say	O	mankind	verily has come to you	the truth	from your Lord
فَمَنْ أَهْتَدَى		فَإِنَّمَا	يَهْتَدِي لِنَفْسِهِ		
so whosoever receives guidance		then only	he is guided for (the good of) his ownself		
وَمَنْ ضَلَّ		فَإِنَّمَا	يَضِلُّ عَلَيْهَا		
and whosoever goes astray		then only	and I am not he strays to his own loss		
عَلَيْكُمْ	يُوكِيلٍ	وَاتَّبِعْ	مَا يُوحَىٰ	إِلَيْكَ	
(set) over you	(as) a disposer of affairs	and follow	what is revealed	unto you	
وَأَصْبِرْ	حَتَّىٰ يَحْكُمَ اللَّهُ	وَهُوَ	خَيْرٌ	الْحَاكِمِينَ	
and be patient	till Allah gives judgement	and He	(is the) Best	(of) judges	



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكِبِ أَحْكَمَ ؕ إِنَّهُ ثُمَّ فَضَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ۖ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ؕ إِنِّي لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ۚ وَأَنِ اسْتَغْفَرُوا رَبَّكُمْ ثُمَّ تَوَبُوا إِلَيْهِ يُمْغِبْكُمْ مِّنْعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۖ وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

Sūrah Hūd [(Prophet) Hūd] 11

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

1. Alif-Lām-Rā. [These letters are one of the miracles of the Qur'ān and none

but Allāh (Alone) knows their meanings.] (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allāh. Verily, I (Muhammad ﷺ) am to you from Him a warner and a bringer of glad tidings. 3. And (commanding you): ``Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

الرَّحِيمِ		الرَّحْمَنَ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
ثُمَّ فَصَّلَتْ		أُحْكِمَتْ ءَايَتُهُ		كِتَابٌ	الرَّ
then explained in detail		(the) Verses thereof are perfected		(this is) a Book	Alif-Lam-Ra
إِلَّا اللَّهُ		أَلَّا تَعْبُدُوهُ		مِنْ لَدُنْ حَكِيمٍ	
but Allah		(saying) that worship not		from (One Who is) All-Wise	
وَبَشِيرٌ		نَذِيرٌ	مِّنْهُ	لَكُمْ	إِنِّى
and a bringer of glad tidings		a warner	from Him	unto you	verily I (Muhammad) am
تُوبُوا إِلَيْهِ		ثُمَّ	وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ		
turn in repentance to Him		then	and that seek (the) forgiveness (of) your Lord		
وَيُؤْتِ	مُسَمًّى	إِلَىٰ أَجَلٍ	حَسَنًا	مِّنْعًا	يُمْنِعُكُمْ
and bestow	appointed	for a term	good	enjoyment	(that) He may grant you
فَإِنِّي أَخَافُ		وَإِنْ تَوَلَّوْا		فَضْلٌ	ذِي
(say) then indeed I fear		but if they turn away		His Grace	(of) grace
كَبِيرٌ		يَوْمٍ	عَذَابٌ		عَلَيْكُمْ
Great		(of) a Day (the Day of Resurrection)	(the) torment		for you

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾ أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ

يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٠﴾

4. To Allāh is your return, and He is Able to do all things." 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

إِلَى اللَّهِ مَرْجِعُكُمْ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ ﴿٥٠﴾	أَلَا
to Allah (is) your return	and He	over every	thing	(is) Omnipotent	no doubt
إِنَّهُمْ	يَتَّخِذُونَ صُدُورَهُمْ	لِيَسْتَخْفُوا	مِنْهُ	أَلَا	حِينَ
indeed they	fold up their breasts	that they may hide	from Him	no doubt	(even) when
يَسْتَغْشُونَ ثِيَابَهُمْ	يَعْلَمُ	مَا يُسِرُّونَ			
they cover (themselves with) their garments	He knows	what they conceal			
وَمَا يُعْلِنُونَ	إِنَّهُ عَلِيمٌ	بِذَاتِ	الصُّدُورِ ﴿٥٠﴾		
and what they reveal	verily He (is the) All-Knower	of that which (is in)	the breasts		

