

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمُ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ بَأَنَا
اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيِّرِي اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تَرْدُونَ إِلَى عَلَمِ
الْغَيْبِ وَالشَّهَدَةِ فَيَنْتَهُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ٩٤ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ
إِذَا أَنْقَلَبْتُمُ إِلَيْهِمْ لِتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ رِجْسٌ وَمَا وَنَهُمْ جَهَنَّمُ
جَرَاءٌ بِمَا كَانُوا يَكْسِبُونَ

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.

رَجَعْتُمُ إِلَيْهِمْ	إِذَا	يَعْتَذِرُونَ إِلَيْكُمْ
you return to them	when	they (the hypocrites) will present (their) excuses to you
قَدْ بَأَنَا اللَّهُ	لَكُمْ	لَا تَعْتَذِرُوا
verily Allah has informed us	you	قُلْ لَنْ تُؤْمِنَ
وَرَسُولُهُ	وَسَيِّرِي اللَّهُ عَمَلَكُمْ	مِنْ أَخْبَارِكُمْ
and His Messenger	and Allah will observe your deeds	وَالشَّهَدَةِ
إِلَى عَلَمِ الْغَيْبِ	فَيَنْتَهُكُمْ	إِذَا أَنْقَلَبْتُمْ
and the seen	to (the) All-Knower (of) the unseen	ثُمَّ تَرْدُونَ
سَيَحْلِفُونَ	تَعْمَلُونَ	بِمَا كُنْتُمْ
they will swear	do	فَيَنْتَهُكُمْ
لِتُعَرِّضُوا	إِلَيْهِمْ	إِذَا أَنْقَلَبْتُمْ
that you may turn away	to them	لَكُمْ
		بِاللَّهِ
		إِذَا أَنْقَلَبْتُمْ
		لَكُمْ
		بِاللَّهِ

وَمَا وَنَهُمْ	رِجُسٌ	إِنَّهُمْ	عَنْهُمْ	فَأَعْرِضُوا	عَنْهُمْ
and their dwelling place	(are) impure	surely they	from them	so turn away	from them
يَكْسِبُونَ	بِمَا كَانُواْ			جَزَاءً	جَهَنَّمُ
earn	for that which they used to			a recompense	(is) Hell

يَحْلِفُونَ لَكُمْ لَتَرْضَوْاْ عَنْهُمْ فَإِنْ تَرْضَوْاْ عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ
 الْفَسِيقِينَ ٩٦ الْأَعْرَابُ أَشَدُ كُفُرًا وَنِفَاقًا وَأَجَدَرُ أَلَا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ
 اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٩٧ وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرِمًا
 وَيَرْبَضُ بِكُوْدَلَدَوَيْرٍ عَلَيْهِمْ دَائِرَةً السُّوءِ 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.

عَنْهُمْ	لِتَرْضَوْاْ	يَحْلِفُونَ لَكُمْ
with them	that you may be pleased	they (the hypocrites) swear to you (Muslims)
عَنِ الْقَوْمِ	لَا يَرْضَى	فَإِنَّ اللَّهَ
with the people	is not pleased	then certainly Allah
وَنِفَاقًا	كُفُرًا	أَشَدُ
and hypocrisy	(in) disbelief	(are the) worst
عَلَى رَسُولِهِ	مَا أَنْزَلَ اللَّهُ	الْأَعْرَابُ
to His Messenger	which Allah has revealed	the bedouins
مَنْ يَتَّخِذُ		الْفَسِيقِينَ ٩٦
(there are some) who take	وَمِنَ الْأَعْرَابِ	
		حَكِيمٌ ٩٧
		عَلِيمٌ
		وَاللَّهُ
		وَاللَّهُ

دَائِرَةٌ	عَلَيْهِمْ	الْدَّوَارُ	كُمْ	وَيَرَصُ	مَغْرِمًا	مَا يُنْفِقُ
(be the) calamity	on them	calamities	for you	and watch	(as) a fine	what they spend

عَلِيمٌ	سَمِيعٌ	وَاللَّهُ	السَّوْءَ
All-Knower	(is) All-Hearer	and Allah	(of) the evil

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ فُرُبَتٌ
عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ لَا إِنَّهَا قُرْبَةٌ لَّهُمْ سَيِّدُ خَلْقِهِمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ

عَفُورٌ رَّحِيمٌ

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.

الْآخِرُ	وَالْيَوْمُ	مَن يُؤْمِنُ بِاللَّهِ	وَمِنَ الْأَعْرَابِ
the Last	and the Day	(there are some) who believe in Allah	and of the bedouins
عِنْدَ اللَّهِ	فُرُبَتٌ	مَا يُنْفِقُ	وَيَتَّخِذُ
to Allah	(as) means of nearness	what they spend (in the Cause of Allah)	and take
إِنَّهَا	لَا	الرَّسُولُ	وَصَلَوَاتُ
indeed these	beware	(of) the Messenger	and (a cause of receiving) invocations
فِي رَحْمَتِهِ	سَيِّدُ خَلْقِهِمُ اللَّهُ	لَهُمْ	قُرْبَةٌ
to His Mercy	Allah will admit them	for them	(are) a means of nearness
	رَّحِيمٌ	عَفُورٌ	إِنَّ اللَّهَ
	Most Merciful	(is) Oft-Forgiving	certainly Allah

وَالسَّيِّقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ أَتَبْعَوْهُمْ بِإِحْسَانٍ رَّضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعْدَّ لَهُمْ جَنَّتٍ تَجْرِي تَحْتَهَا الْأَنْهَرُ خَلِيلِينَ فِيهَا آبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنَفِّقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُوهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرْدَوْنَ إِلَى

عَذَابٍ عَظِيمٍ

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). Allah 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.

وَالَّذِينَ	وَالْأَنْصَارِ	مِنَ الْمُهَاجِرِينَ	الْأَوَّلُونَ	وَالسَّيِّقُونَ
and those who	and the helpers	of the emigrants	the foremost(Muslims)	and the first
وَرَضُوا	رَضِيَ اللَّهُ عَنْهُمْ	رَضِيَ اللَّهُ عَنْهُمْ	بِإِحْسَانٍ	أَتَبْعَهُمْ
and they are well-pleased	Allah is well-pleased with them	in goodness	followed them	
الْأَنْهَرُ	تَجْرِي تَحْتَهَا	جَنَّتٍ	هُمْ	وَعَدَ
[the] rivers	flowing under them	Gardens	for them	with Him
وَمِمَّنْ	الْعَظِيمُ	الْفَوْزُ	ذَلِكَ	فِيهَا
and from those	great	(is) the success	that	خَلِيلِينَ
وَمِنْ أَهْلِ			أَبْدَأَ	عَنْهُ
and (so are some) among (the) people			فِيهَا	
مُنَتَّفِقُونَ			حَوْلَكُمْ	
			مِنَ الْأَعْرَابِ	
			مِنَ الْمَدِينَةِ	
نَعْلَمُهُمْ	نَحْنُ	لَا نَعْلَمُهُمْ	مَرَدُوا عَلَى النِّفَاقِ	
know them	We	you know them not	they persist in the hypocrisy	(of) Al-Madinah
عَظِيمٌ	إِلَى عَذَابٍ	ثُمَّ يُرْدَوْنَ	مَرَّتَيْنِ	سَنُعَذِّبُهُمْ
great	to a torment	then they shall be brought back	twice	We shall punish them

وَآخَرُونَ أَعْرَفُوا بِذُنُوبِهِمْ خَلَطُوا أَعْمَالًا صَلِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ١٥٣ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُظَهِّرُهُمْ وَتُنَزِّكُهُمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ
صَلَوَاتَكَ سَكُنٌ لَّهُمْ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ ١٥٤

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.

خَلَطُوا عَمَلاً		أَعْرَفُوا بِذُنُوبِهِمْ		وَءَاخْرُونَ
they have mixed a deed		who have acknowledged their sins		and (there are) others
أَنْ	عَسَى اللَّهُ	سَيِّئًا	وَءَاخْرَ	صَلِحًا
[that]	perhaps Allah	(that was) evil	with another	(that was) righteous
رَّحِيمٌ ١٥٣	عَفُورٌ	إِنَّ اللَّهَ	يَوْبَ عَلَيْهِمْ	
Most Merciful	(is) Oft-Forgiving	surely Allah	will turn in forgiveness unto them	
وَتَرْكِبُهُمْ	تُظَهِّرُهُمْ	صَدَقَةً	خُذْ مِنْ أَمْوَالِهِمْ	
and purify them	(in order) to cleanse them	alms	take from their wealth	
سَكُنْ	إِنْ صَلَوَاتَكَ	عَلَيْهِمْ	وَصَلِّ	بِهَا
(are) a source of security	verily your invocations	for them	and invoke (Allah)	with it
عَلَيْهِمْ ١٥٤	سَمِيعٌ	وَاللَّهُ	هُمْ	
All-Knower	(is) All-Hearer	and Allah	for them	

أَلْمَيَّعُمُوا أَنَّ اللَّهَ هُوَ يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَابُ
الرَّحِيمُ ١٥٤ وَقُلْ أَعْمَلُوا فَسِيرِي اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَرَدُونَ إِلَى عَذَابِ
الْغَيْبِ وَالشَّهَدَةِ فَيُنَتَّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

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.”

يَقْبِلُ التَّوْبَةَ	أَنَّ اللَّهَ هُوَ	الَّرَّبُ يَعْلَمُوا
(Who) accepts the repentance	that Allah (is) He	(do) they not know?
وَأَنَّ اللَّهَ	وَيَأْخُذُ الصَّدَقَاتِ	عَنِ عِبَادِهِ
and that Allah	and takes the Sadaqat (alms, charities)	from His slaves
وَقُلْ	الرَّحِيمُ	هُوَ الْتَّوَابُ
and say (O Muhammad)	the Most Merciful	[He] (Alone is) the Acceptor of repentance
وَرَسُولُهُ	فَسِيرِيَ اللَّهُ عَمَلَكُمْ	أَعْمَلُوا
and (so will) His Messenger	then Allah will see your deeds	do (deeds)
إِلَى عَذَابِ الْعَيْبِ	وَسَرَدُونَ	وَالْمُؤْمِنُونَ
to (the) All-Knower (of) the unseen	and you will be brought back	and the believers
تَعْمَلُونَ	بِمَا كُنْتُمْ	وَالشَّهِدَةُ
do	of what you used to	then He will inform you
		and the seen

وَأَخْرُونَ مُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ
وَالَّذِينَ أَخْنَذُوا مسجِداً ضَرَاراً وَكُفْرًا وَتَقْرِيبًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلٍ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَاللَّهُ يَشَهِدُ إِنَّهُمْ
لَكَذِبُونَ

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) aforesome, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

إِمَّا يُعَذِّبُهُمْ	لِأَمْرِ اللَّهِ	مُرْجَوْنَ	وَأَخْرُونَ
whether He will punish them	for (the) Decree (of) Allah	await	and others

وَالَّذِينَ	حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	عَلَيْهِمْ	وَإِمَّا يَتُوبُ
and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive
وَتَفْرِيقًا	وَكُفْرًا	ضَرَارًا	أَنْخَذُوا مَسْجِدًا		
and to disunite	and disbelief	(by way of) harming	took a mosque		
لِمَنْ حَارَبَ اللَّهَ	وَإِرْصَادًا		بَيْنَ الْمُؤْمِنِينَ		
for (those) who warred against Allah	and (as) an outpost		the believers		[between]
إِنْ أَرَدْنَا	وَلَيَحْلِفُنَّ	مِنْ قَبْلٍ	وَرَسُولَهُ		
(that) we want nothing	and they will indeed swear	aforetime	and His Messenger		
لَكَذِبُوكُنَّ	إِنَّهُمْ	وَاللَّهُ يَشَهِدُ	إِلَّا الْحُسْنَى		
(are) certainly liars	indeed they	and Allah bears witness	but the good		

لَا نَقْمَدُ فِيهِ أَبَدًا الْمَسْجِدُ أَسَسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقْوَمَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَظْهَرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾ أَفَمَنْ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنْ اللَّهِ وَرِضْوَانِ حَيْرَامَ مَنْ أَسَسَ بُنْيَانَهُ عَلَى شَفَاعَجُرِفٍ هَارِ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

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 التَّقْوَىٰ	لَمَسْجِدٌ أَسَسَ	أَبَدًا	فِيهِ	لَا نَقْمَدُ
on piety	verily the mosque whose foundation was laid	ever	therein	(do) not stand

فِيهِ	أَنْ تَقُومَ	أَحَقُّ	يَوْمٍ	مِنْ أَوَّلِ
therein (to pray)	that you stand	(is) more worthy	day	from (the) first
وَاللَّهُ	أَنْ يَنْظَهُرُوا		رِجَالٌ يُحِبُّونَ	فِيهِ
and Allah	to clean and to purify themselves		(are) men who love	in it
أَفَمَنْ		يُحِبُّ الْمَطَهَّرِينَ		
(is it) then (he) who?		loves those who make themselves clean and pure		
وَرِضْوَانِ	مِنَ اللَّهِ	عَلَى تَقْوَىٰ	أَسَسَ بُنْيَكَنَهُ	أَسَسَ
and (His) Good Pleasure	from Allah	on piety	laid the foundation (of) his building	بُنْيَكَنَهُ
جُرُفٌ	عَلَى شَفَّا			أَمْ مَنْ
(of) a cliff	on an edge	laid the foundation (of) his building	or (he) who	خَيْرٌ
فِي نَارٍ	بِهِ	فَانْهَارَ		هَكَارٍ
into (the) fire	with him	so (that) it crumbled to pieces	ready to crumble down	
الظَّالِمِينَ		لَا يَهْدِي الْقَوْمَ	وَاللَّهُ	جَهَنَّمُ
(who are) the wrongdoers		guides not the people	and Allah	(of) Hell

لَا يَرَأُلُّ بُنْيَنَهُمُ الَّذِي بَنَوْا رِبَّةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾ إِنَّ اللَّهَ أَشَرَّى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقْتَلُوْنَ فِي سَيِّلِ اللَّهِ فَيَقْتَلُوْنَ وَيُقْتَلُوْنَ وَعَدَ اللَّهُ عَلَيْهِ حَقًّا فِي الْتَّوْرَةِ وَأَلِّيْنِجِيلِ وَالْقُرْءَانِ وَمَنْ أَوْفَ بِعَهْدِهِ مِنَ اللَّهِ فَأَسْتَبِشُرُوا بِيَعِيْكُمُ الَّذِي بَأَيَّعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

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 Injil (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.

رِبَّةٌ	الَّذِي بَنَوْا	لَا يَرَأُلُّ بَنِينَهُمْ
a (cause of) doubt	which they built	will not cease to be their building
عَلَيْهِ	وَاللَّهُ	أَنْ تَقْطَعَ قُلُوبُهُمْ
(is) All-Knower	and Allah	[that] their hearts are cut to pieces
وَأَمْوَالَهُمْ	أَنفُسَهُمْ	إِنَّ اللَّهَ أَشَرَّى
and their properties	their lives	verily Allah has purchased
يُقَاتِلُونَ	الْجَنَّةَ	لَهُمْ
they fight in (the) Way (of) Allah	(shall be) Paradise	for them
حَقًا	عَلَيْهِ	وَعِدًّا
(in) truth	(which is binding) on Him	(it is) a promise
بِعَهْدِهِ	وَمَنْ أَوْفَ	وَيُقَاتِلُونَ
to his covenant	(is) truer	وَالْقُرْآنَ
بِهِ	الَّذِي بَأْيَعْتُمْ	وَالْإِنْجِيلِ
[with it]	which you have bargained	فِي التَّورَةِ
	بِيَعْكُمْ	وَالْأَيْمَانِ
		فَاسْتَبَشِرُوا
		مِنْ اللَّهِ
		وَذَلِكَ
	الْعَظِيمُ	الْفَوْزُ
	[the] supreme	(is) the success
		[it]
		and that

الْتََّبِعُونَ الْعَيْدُونَ الْحَمِدُونَ الْسَّيْحُونَ الرَّكِعُونَ
الْسَّيْجُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالْتَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَفْظُونَ
لِحُدُودِ اللَّهِ وَبِسْرِ الْمُؤْمِنِينَ ١١٦ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْكَانُوا أُولَئِي قُرْبَاتٍ مِنْ بَعْدِ مَاتَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ ١١٧

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).

أَلْسَيِّحُونَ	الْمَحْمُودُونَ	الْعَبْدُودُونَ	الْتَّائِبُونَ
who go out	who praise (Him)	who worship (Him)	those who repent (to Allah)
الْأَمْرُونَ	الْسَّاجِدُونَ	الْرَّكِعُونَ	
who command (people)	who prostrate themselves (in prayer)	who bow down (in prayer)	
وَالْحَفِظُونَ	عَنِ الْمُنْكَرِ	وَالْكَاهُونَ	بِالْمَعْرُوفِ
and those who observe	from the evil	and forbid (them)	to the good
مَا كَانَ	وَبَشِّرِ الْمُؤْمِنِينَ	لِحُدُودِ اللَّهِ	
it is not	and give glad tidings to the believers	(the) limits (set by) Allah	
أَنْ يَسْتَغْفِرُوا	وَالَّذِينَ أَمْنَوْا	لِلنَّبِيِّ	
to ask (Allah's) forgiveness	and those who believe	(proper) for the Prophet	
بَيْنَ	قُرْبَانَ	وَلَوْ كَانُوا أُولَئِ	لِلْمُشْرِكِينَ
it has become clear	after	kin	for the polytheists
الْجَحِيمَ	أَصْحَابُ	أَنْتُمْ	هُمْ
(of) the Fire	(are the) dwellers	that they	to them

وَمَا كَانَ أَسْتَغْفَرُ إِبْرَاهِيمَ لَا إِيمَانَ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيْنَ لَهُ
أَنَّهُ عَدُوُّ اللَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَا وَاهِبٌ حَلِيمٌ ١١٣ وَمَا كَانَ اللَّهُ لِيُضْلِلَ قَوْمًا بَعْدَ
إِذْ هَدَنَاهُمْ حَتَّى يَبْيَنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ١١٤

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.

إِلَّا	لِأَبِيهِ	إِبْرَاهِيمَ	وَمَا كَانَ أَسْتَغْفِرُ
but	for his father	(by) Abraham	and was not invoking (of Allah's) forgiveness
إِيَّاهُ	وَعَدَهَا	عَنْ مَوْعِدَةٍ	
to him (his father)	he (Abraham) had promised it		because of a promise
عَدُوُّ لِلَّهِ	أَنَّهُ	لَهُ	فَلَمَّا نَبَيَّنَ
(is) an enemy to Allah	that he (his father)	to him (Abraham)	but when it became clear
حَلِيمٌ	لَّا وَâهٌ	إِنَّ إِبْرَاهِيمَ	تَبَرَّأَ مِنْهُ
forbearing	(was) humble	verily Abraham	he dissociated himself from him
هَدَنَهُمْ	إِذْ	بَعْدَ	وَمَا كَانَ اللَّهُ
He has guided them	when	after	لِيُضْلِلَ قَوْمًا
بِكُلِّ	إِنَّ اللَّهَ	مَا يَتَّقَوْنَ	وَمَا كَانَ اللَّهُ
of every	verily Allah	(as to) what they should avoid	لَهُمْ حَتَّىٰ يَبْيَّنَ
			and Allah will never
		عَلَيْهِ	شَيْءٌ
		(is) All-Knower	thing

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحِبُّ وَيُمِيَّتُ وَمَا لَكُمْ مِّنْ دُورٍ إِنَّ اللَّهَ مِنْ
وَلِيٍّ وَلَا نَصِيرٍ ﴿١٦﴾ لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَلَا أَنْصَارِ الظَّالِمِينَ
أَتَبْعَوْهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَرِيْغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

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 *Wali* (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.

وَالْأَرْضِ	السَّمَوَاتِ	مُلْكٌ	لَهُ	إِنَّ اللَّهَ
and the earth	(of) the heavens	(the) dominion	unto Him (belongs)	verily Allah
مِنْ وَلِيٍّ	مِنْ دُورِنَ اللَّهِ	لَكُمْ	وَمَا	وَيُمْسِيْتُ
any protector	besides Allah	you have	and neither	يُحْيِيْ
وَالْمُهَاجِرِينَ	عَلَى النَّبِيِّ	لَقَدْ تَابَ اللَّهُ	وَلَا نَصِيرٌ	
and the emigrants	[on] the Prophet	verily Allah forgave		nor any helper
مِنْ بَعْدِمَا	الْعُسْرَةِ	أَتَّبَعُهُ	الَّذِينَ	وَالْأَنْصَارِ
after	(of) distress	in (the) time	followed him	[those] who
ثُمَّ تَابَ	مِنْهُمْ	فَرِيقٌ	يَرْزِعُ قُلُوبٌ	كَادَ
then He accepted repentance	of them	(of) a party	deviated (the) hearts	had nearly
رَحِيمٌ		بِهِمْ رَءُوفٌ	إِنَّهُ	عَلَيْهِمْ
Most Merciful	unto them (is)	Full of Kindness	certainly He	of them

وَعَلَى الْثَّلَاثَةِ الَّذِينَ خَلَقُوا حَتَّىٰ إِذَا أَضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحِبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُوا أَنَّ لَامْجَادَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ الرَّوَّابُ الرَّحِيمُ يَتَأَيَّهَا الَّذِينَ إِمْنَوْا أَتَقُوا اللَّهَ وَكُنُوا مَعَ الصَّادِقِينَ

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 own selves 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).

عَلَيْهِمْ	حَتَّىٰ إِذَا ضَاقَتْ	الَّذِينَ خُلِقُوا	وَعَلَى الْأَنْلَاثَةِ
to them	till when was straitened	[those] who were left behind	and (also) of the three
أَنْفُسُهُمْ	عَلَيْهِمْ	وَضَاقَتْ	بِمَا رَحِبَتْ
their own selves	to them	and were straitened	though it was vast
إِلَّا	مِنَ اللَّهِ	لَا مَلْجَأٌ	أَنَّ وَظَنُوا
but	from Allah	(there is) no fleeing (refuge)	that and they perceived
إِنَّ اللَّهَ	لِيَسْتُوْبُوا	عَلَيْهِمْ	ثُمَّ تَابَ إِلَيْهِ
verily Allah	that they might repent	them	then He forgave to Him
الَّذِينَ آمَنُوا	يَأْتِيَهَا	الرَّحِيمُ	هُوَ التَّوَابُ
who believe	O (you)	the Most Merciful	He (is) the Acceptor of repentance
الصَّادِقِينَ	وَكُونُوا مَعَ	أَتَقُوا اللَّهَ	
(those who are) true	and be with	be afraid of Allah	

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلُهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْجِعُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِمْ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَّاً وَلَا نَصَبًّا وَلَا مُخْمَصَةً فِي سَبِيلِ اللَّهِ وَلَا يَطْعُونَكَ مَوْطِئًا يَغْيِظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ تِلَّا إِلَّا كُثُبَ لَهُمْ بِهِ عَمَلٌ صَنَعْتُمْ 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	الْمَدِينَةُ	لِأَهْلٍ	مَكَانٌ
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	ذَلِكَ عَنْ تَقْسِيمِهِ	لَا يُرْغِبُونَ
neither afflicts them	because [they]	that (is)	their own lives
وَلَا يَطْكُونْ مَوْطَئًا	فِي سَبِيلِ اللَّهِ	وَلَا مَخْصَصَةٌ	وَلَا نَصَبٌ
nor they take any step	in (the) Way (of) Allah	nor hunger	nor fatigue
إِلَّا	نَيْلًا	مِنْ عَدُوٍّ	يَغْيِطُ الْكُفَّارَ
but	any injury	upon an enemy	وَلَا يَنَالُونَ
إِنَّ اللَّهَ	صَالِحٌ	عَمَلٌ	كُثُبَ لَهُمْ
surely Allah	righteous	(as) a deed	[with it] is written to their credit
الْمُحْسِنِينَ		لَا يُضِيعُ أَجْرًا	
(of) the good-doers		wastes not (the) reward	

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًّا إِلَّا كُتِبَ لَهُمْ
 لِيَجْرِيَهُمْ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا
 كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَنْفَقُهُوا فِي الدِّينِ وَلِيُنَذِّرُوا
 قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

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

يَأَيُّهَا الَّذِينَ إِمَانُوا قَاتِلُوا الَّذِينَ يُلُونَكُمْ مِنَ الْكُفَّارِ وَلَيَحِدُوا فِي كُمْ غِلْظَةً
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ وَإِذَا مَا أَنْزَلْتَ سُورَةً فِي نَهْمَمْ مَنْ يَقُولُ أَيُّكُمْ زَادَهُ
هَذِهِ إِيمَانًا فَإِنَّمَا الَّذِينَ إِمَانُوا فَرَادُهُمْ إِيمَانًا وَهُمْ يَسْبِّهُونَ

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.

مِنَ الْكُفَّارِ	يُلُونَكُمْ	قَاتِلُوا الَّذِينَ	الَّذِينَ إِمَانُوا	يَأَيُّهَا
of the disbelievers	are close to you	fight those who	who believe	O (you)
الْمُتَّقِينَ	أَنَّ اللَّهَ مَعَ	وَأَعْلَمُوا	غِلْظَةً	وَلَيَحِدُوا
the pious	that Allah (is) with	and know	harshness	in you and let them find

مَنْ يَقُولُ	فِي نُفُوسِهِمْ	أَنْزَلْتَ سُورَةً	وَإِذَا مَا
(are those) who say	then (some) of them	a Surah is sent down	and whenever
فَأَمَّا الَّذِينَ آمَنُوا	إِيمَانًا	هَذِهِ	زَادَهُ
as for those who believe	(in) Faith	this	has increased him
وَهُمْ يَسْتَبِشُرُونَ	إِيمَانًا	فَزَادَهُ	أَيُّكُمْ
and they rejoice	(in) Faith	then it has increased them	which of you

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَا تُوْا وَهُمْ كَافِرُونَ ١٢٥ أَوْلَاهُرُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنَ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ١٢٦ وَإِذَا مَا أَنْزَلْتَ سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَنَّكُمْ مِنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا صَرْفَكَ اللَّهُ قُلُوبُهُمْ 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 *Surah* (chapter from the Qur'an), 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.

رِجْسًا	فَزَادَهُمْ	مَرَضٌ	فِي قُلُوبِهِمْ	وَأَمَّا الَّذِينَ
(in) suspicion	then it has increased them	(is) a disease	in whose hearts	but as for those
أَوْلَاهُرُونَ	كَافِرُونَ	وَهُمْ	وَمَا تُوْا	إِلَى رِجْسِهِمْ
(do) they not see?	(are) disbelievers	while they	and they die	to their suspicion
ثُمَّ	أَوْ مَرَّتَيْنَ	فِي كُلِّ عَامٍ مَرَّةً	أَنَّهُمْ يُفْتَنُونَ	فِي كُلِّ عَامٍ مَرَّةً
yet	or twice	[in] every year	that they are put in trial	

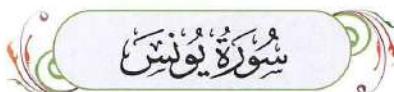
وَإِذَا مَا	وَلَا هُمْ يَذَّكَّرُونَ	لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)	they turn not in repentance
هَلْ يَرَنَّكُمْ	إِلَى بَعْضٍ	نَظَرَ بَعْضُهُمْ
(does) see you?	to others	some of them look
بِأَنَّهُمْ	اللَّهُ قُلُوبُهُمْ	أَنْزَلَتْ سُورَةً
because they	Allah has turned their hearts	a Surah is sent down
	صَرَفَ	ثُمَّ أَنْصَرَفُوا
	لَا يَفْقَهُونَ	مِنْ أَحَدٍ
	قَوْمٌ	
	(that) understand not	(are) a people

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عِنْتُمْ حَرِيصٌ
عَلَيْهِمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ فَإِنْ تَوَلَّوْا فَقْلُ حَسِيْرٌ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

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.''

مِنْ أَنفُسِكُمْ	رَسُولٌ	لَقَدْ جَاءَكُمْ
from (amongst) yourselves	a Messenger (Muhammad)	verily (there) has come unto you
عَلَيْهِمْ	حَرِيصٌ	مَا عِنْتُمْ
over you	he (Muhammad) is anxious	(is) what you suffer
فَقْلٌ	فَإِنْ تَوَلَّوْا	عَلَيْهِ
then say (O Muhammad)	but if they turn away	for the believers
		بِالْمُؤْمِنِينَ
		رَءُوفٌ رَّحِيمٌ

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



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ تِلْكَ آيَتُ الْكِتَبِ الْحَكِيمِ ۝ أَكَانَ لِلنَّاسِ عَجَبًا أَنَّا أَوْحَيْنَا إِلَيْ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدْمًا صِدْقٌ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا إِلَّا سُحْرٌ مُّبِينٌ ۝

Surah Yūnus [(Prophet) Jonah] 10

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

Part - 11

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)!''

الرَّحِيمُ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
أَكَانَ	الْحَكِيمُ	الْكِتَبُ	ءَيَّتُ	تِلْكَ	الرَّ
is it?	full of wisdom	(of) the Book	(are the) Verses	these	Alif-Lam-Ra
مِنْهُمْ	إِلَيْ رَجُلٍ	أَنَّ أَوْحَيْنَا	عَجَبًا	لِلنَّاسِ	
from (among) themselves	to a man	that We have sent Our Revelation	a wonder	for mankind	

أَنَّ	الَّذِينَ آمَنُوا	وَكَسِيرٌ	أَنَّ أَنذِرِ النَّاسَ
that	(to) those who believe	and give good news	(saying) that warn mankind
رَبِّهِمْ	عِنْدَ	صِدْقٍ	قَدْمَ
their Lord	with	sure	footing (reward of good deeds)
مُّبِينٌ	لَسَاحِرٌ	إِنَّ هَذَا	قَالَ الْكَافِرُونَ
evident	(is) surely a sorcerer	indeed this (Prophet Muhammad)	the disbelievers said

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ
يُدْبِرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا
تَذَكَّرُونَ ۝ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ
أَلَيْمُ بِمَا كَانُوا يَكْفُرُونَ ۝

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 – Islamic 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.

فِي سِتَّةٍ	وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	الَّهُ الَّذِي	إِنَّ رَبَّكُمْ
in six	and the earth	created the heavens	(is) Allah Who	surely your Lord
مَا	يُدْبِرُ الْأَمْرُ	عَلَى الْعَرْشِ	ثُمَّ أَسْتَوَى	أَيَّامٍ
no	disposing the affair (of all things)	over the Throne	then rose	Days
رَبُّكُمْ	ذَلِكُمُ اللَّهُ	إِذْنَهُ	إِلَّا	مِنْ شَفِيعٍ
your Lord	that (is) Allah	His Leave	after	intercessor (can plead with Him)

مَرْجِعُكُمْ	إِلَيْهِ	أَفَلَا تَذَكَّرُوْنَ	فَأَعْبُدُهُ
(is) your return	to Him	then (will) you not remember?	so worship Him (Alone)
يَبْدُوا الْخَلْقَ	إِنَّهُ	حَقًا	وَعْدَ اللَّهِ
begins the creation	indeed He	(is) true	(the) Promise (of) Allah
وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ آمَنُوا	لِيَجْرِيَ	ثُمَّ يُعِيدُهُ
and did righteous deeds	those who believed	that He may reward	then He will repeat it
مِنْ حَمِيمٍ	شَرَابٌ	لَهُمْ	بِالْقِسْطِ
of boiling fluids	a drink	they (will) have	and those who disbelieved
يَكْفُرُونَ	بِمَا كَانُوا	أَلَيْمٌ	وَعَذَابٌ
disbelieve	(because) of what they used to	painful	and a torment

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ، مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّيِّنَاتِ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفْصِلُ الْأَيَّاتِ لِقَوْمٍ يَعْلَمُونَ ۝ إِنَّ فِي أَخْتِلَافِ الْيَوْمِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا يَكُتُبُ لِقَوْمٍ يَتَّقُونَ ۝

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. Allah 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 Allah has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allah, and fear Him much.

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

إِنَّ	لِقَوْمٍ يَعْلَمُونَ ﴿٦﴾	يُفَصِّلُ الْآيَاتِ
verily	for a people who have knowledge	He explains the Verses in detail
وَمَا	وَالنَّهَارِ	فِي أَخْيَالِ
and (all) that	and the day	in (the) alternation
لِقَوْمٍ يَتَّقُونَ ﴿٧﴾	لَآيَاتٍ	خَلَقَ اللَّهُ فِي السَّمَاوَاتِ
for a people who fear (Him)	(are) signs	Allah has created in the heavens

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَأَطْمَأْنُوا بِهَا وَالَّذِينَ هُمْ عَنِ إِيمَانِنَا غَفِلُونَ ﴿٨﴾ أُولَئِكَ مَا وَنَاهُمُ النَّارُ إِمَّا كَانُوا يَكْسِبُونَ إِنَّ الَّذِينَ إِمَّا مَنَوْا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتٍ

الْتَّعْيِيرُ ١

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).

بِالْحَيَاةِ	وَرَضُوا	لَا يَرْجُونَ لِقَاءَنَا	إِنَّ الَّذِينَ
with the life	but are pleased	hope not for (their) Meeting with Us	verily those who
هُمْ	وَالَّذِينَ	بِهَا	أَنَّ الدُّنْيَا
[they]	and those who	with it	and satisfied
النَّارُ	مَا وَنَاهُمُ	أُولَئِكَ	غَفِلُونَ ﴿٩﴾
(will be) the Fire	their abode	those	of Our Signs
إِنَّ الَّذِينَ إِمَّا مَنَوْا	يَكْسِبُونَ ﴿١٠﴾	بِمَا كَانُوا	عَنِ إِيمَانِنَا
verily those who believe	earn	(because) of what they used to	
بِإِيمَانِهِمْ	رَبِّهِمْ	يَهْدِيهِمْ	وَعَمِلُوا الصَّالِحَاتِ
through their Faith	their Lord	will guide them	and do righteous deeds

النَّعِيمُ ﴿٩﴾	فِي جَنَّتٍ	الْأَنْهَرُ	تَجَرِي مِنْ تَحْتِهِمْ
(of) Delight (Paradise)	in (the) Gardens	the rivers	under them will flow

دَعَوْنَاهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَتَحْيِيْهِمْ فِيهَا سَلَامٌ وَعَاءَ اخْرُ دَعَوْنَاهُمْ أَنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ أَسْتَعْجَالَهُمْ بِالْخَيْرِ لَقَضَى إِلَيْهِمْ أَجَلُهُمْ فَنَذَرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَافِ طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

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.

وَتَحْيِيْهِمْ	اللَّهُمَّ	سُبْحَنَكَ	فِيهَا	دَعَوْنَاهُمْ
and their greetings	O Allah	Glory is to You	therein	their way of request (will be)
أَنْ	دَعَوْنَاهُمْ	وَعَاءَ اخْرُ	سَلَامٌ	فِيهَا
that	(of) their request (will be)	and the last	(will be) peace	therein
لِلنَّاسِ	وَلَوْ يُعَجِّلُ اللَّهُ	رَبِّ الْعَالَمِينَ ﴿١٠﴾	الْحَمْدُ لِلَّهِ	
for mankind	and if Allah hastens	(the) Lord (of) the worlds	all praise (be) to Allah	
إِلَيْهِمْ	لَقْضِي	بِالْخَيْرِ	أَسْتَعْجَالَهُمْ	الشَّرَّ
to them	surely would have been settled	for the good	(as) they would hasten	the evil
لِقَاءَ نَافِ	الَّذِينَ لَا يَرْجُونَ	فَنَذَرُ	أَجَلُهُمْ	
(their) Meeting with Us	those who expect not	but We leave	their respite	
	يَعْمَهُونَ ﴿١١﴾	فِي طُغْيَانِهِمْ		
	wandering blindly (in distraction)	in their trespasses		

وَإِذَا مَسَ الْإِنْسَنَ الظُّرُّ دَعَانَا لِجَنَّيْهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضَرَّهُ مَرَّ كَانَ
لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيْنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ١٢ وَلَقَدْ أَهْلَكَنَا
الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ
نَجَزَى الْقَوْمُ الْمُجْرِمِينَ ١٣ ثُمَّ جَعَلْنَاكُمْ خَلَّيْفَ فِي الْأَرْضِ مِنْ 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.

وَإِذَا	مَسَ الْإِنْسَنَ	الظُّرُّ	دَعَانَا	لِجَنَّيْهِ	أَوْ قَاعِدًا
and when	touches man	harm	he invokes Us	(lying) on his side	or sitting
كَانَ	فَلَمَّا	كَشَفْنَا عَنْهُ	لَمْ يَدْعُنَا	إِلَى ضُرِّهِ	مَرَّ
as if	but when	we have removed from him	he had never invoked Us	his harm	he passes on
وَلَقَدْ أَهْلَكَنَا الْقُرُونَ	لَمَّا ظَلَمُوا	مِنْ قَبْلِكُمْ	رُسُلُهُمْ	وَجَاءَهُمْ	وَمَا كَانُوا
and indeed We destroyed generations	before you	with clear proofs	their Messengers	while came to them	that which they used to
وَمَا كَانُوا	بِالْبَيِّنَاتِ	وَجَاءَهُمْ	رُسُلُهُمْ	وَمَا كَانُوا	يَعْمَلُونَ
when they did wrong	and indeed We destroyed generations	but they were not	their Messengers	while came to them	do
وَلَقَدْ أَهْلَكَنَا الْقُرُونَ	رُسُلُهُمْ	وَمَا كَانُوا	رُسُلُهُمْ	وَلَقَدْ أَهْلَكَنَا الْقُرُونَ	زُيْنَ لِلْمُسْرِفِينَ
as if	their Messengers	that which they used to	while came to them	but they were not	do
كَانَ	لَمَّا ظَلَمُوا	إِلَى ضُرِّهِ	رُسُلُهُمْ	وَمَا كَانُوا	يَعْمَلُونَ
as if	he passes on	we have removed from him	but when	his harm	he passes on
وَلَقَدْ أَهْلَكَنَا الْقُرُونَ	رُسُلُهُمْ	مِنْ قَبْلِكُمْ	رُسُلُهُمْ	وَلَقَدْ أَهْلَكَنَا الْقُرُونَ	زُيْنَ لِلْمُسْرِفِينَ
and indeed We destroyed generations	their Messengers	before you	while came to them	but they were not	do

الْمُجْرِمِينَ	بَنَزِي الْقَوْمَ	كَذَلِكَ	لِيُؤْمِنُوا
(who are) sinners	do We require the people	thus	(such as) to believe
فِي الْأَرْضِ	خَلَتِيفَ		شَمَ جَعَلْتُكُمْ
in the land	successors (generations after generations)		then We made you
كَيْفَ تَعْمَلُونَ	لِنَنْظُرَ	مِنْ بَعْدِهِمْ	
how you would work	so that We might see		after them

وَإِذَا تُتْلَى عَلَيْهِمْ أَيَّا نَا بَيْنَتِ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَئْتِ بِقُرْءَانٍ غَيْرَ هَذَا أَوْ بَدَّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِنَفْسِي إِنْ أَتَيْعُ إِلَّا مَا يُوحَى إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ قُلْ لَوْ شَاءَ اللَّهُ مَاتَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرِكُمْ بِهِ فَقَدْ لَيْثُ فِي كُمْ عُمْرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ

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	أَيَّا نَا	بَيْنَتِ	قَالَ	لَا يَرْجُونَ	هَذَا أَوْ بَدَّلْهُ	قُلْ
and when	are recited unto them	Our Verses	clear	say	those who hope not for	say or change it	
لِقَاءَنَا						other than	this
							نَفْسِي
							مِنْ تِلْقَائِي
							إِنْ أَتَيْعُ
							إِنِّي أَخَافُ
							إِنْ عَصَيْتُ رَبِّي
							إِلَّا مَا
							يُوحَى إِلَيَّ
							فِي كُمْ
							عُمْرًا مِنْ قَبْلِهِ

لَوْ شَاءَ اللَّهُ	قُلْ	عَظِيمٌ	يَوْمٌ	عَذَابٌ
if Allah had so willed	say	Great	(of) a Day	(the) torment
بِدِينٍ	وَلَا أَدْرِكُمْ	عَلَيْكُمْ	مَا تَلَوْتُهُ.	
it	nor would He have made known to you	to you	I should not have recited it	
فَلَمْ يَعْلَمْ	مِنْ قَبْلِهِ	عُمْرًا	لَيْلَتُ فِي كُمْ	فَقَدْ
then (do) you not think?	before this	a lifetime	I have stayed amongst you	verily

فَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِعَائِدَتَهُ إِنَّهُ لَا يُفْلِحُ
 الْمُجْرِمُونَ ١٧ وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ
 وَيَقُولُونَ هَؤُلَاءِ شَفَعَوْنَا عِنْدَ اللَّهِ قُلْ أَتَنْبَئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ
 وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشَرِّكُونَ ١٨

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)!

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

وَتَعَالَى	سُبْحَنَهُ	فِي الْأَرْضِ	وَلَا	فِي السَّمَاوَاتِ	لَا يَعْلَمُ
and Exalted	Glorified is He	on the earth	nor	in the heavens	He knows not
عَمَّا يُشْرِكُونَ					
above (all) that which they associate as partners (with Him)					

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةٌ وَحِدَةٌ فَأَخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ١١ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ إِعْلَمٌ مِّنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَإِنْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنَظَّرِينَ ١٢ وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَّاءٍ مَسْتَهِمٌ إِذَا لَهُمْ مَكْرُرٌ فِي مَا يَأْتُنَا قُلْ إِنَّ اللَّهَ أَسْرَعُ مَكْرُرًا إِنَّ رَسُولَنَا يَكْتُبُونَ مَا تَمَكَّرُونَ ١٣

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.

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

مَعَكُمْ	إِنِّي	فَانْتَظِرُواْ	الْغَيْبُ لِلَّهِ	إِنَّمَا
with you	verily I am	so wait	the Unseen (belongs) to Allah (Alone)	only
ضَرَّاءَ	مِنْ بَعْدِ	رَحْمَةً	أَذْقَنَا النَّاسَ	وَإِذَا
(some) adversity	after	mercy	We let mankind taste	and when
قُلْ اللَّهُ أَسْرَعُ	فِي إِيَّا قَاتَنَا	مَكْرُ	لَهُمْ	إِذَا
say Allah (is) more Swift	against Our Signs	a plot	they have	مَسَّهُمْ
مَا تَمَكْرُونَ	إِنَّ رُسُلَنَا يَكْتُبُونَ			مَكْرًا
(all) that which you plot	certainly Our Messengers (angels) record		behold	(in) planning

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلُكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيْبَةٍ وَفَرِحُواْ
بِهَا جَاءَ تَهَارِيْحُ عَاصِفٍ وَجَاءَهُمْ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنَّوْا أَنَّهُمْ أُحْيَطُ بِهِمْ دَعَوْاْ
اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ لَمْ يَنْجِيْتَنَا مِنْ هَذِهِ لَنْكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٦﴾ فَلَمَّا أَنْجَحْنَهُمْ
إِذَا هُمْ يَعْنَوْنَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيَّهَا النَّاسُ إِنَّمَا بَغَيْتُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ
الْدُّنْيَا إِنَّمَا مَرِحْكُمْ فَنَنِيْتُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

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.

حَتَّىٰ إِذَا	وَالْبَحْرُ	فِي الْبَرِّ	يُسِيرُكُمْ	الَّذِي	هُوَ
till when	and the sea	through the land	enables you to travel	Who	He (it is)
وَفَرِحُواْ	طَيْبَةٍ	بِرِيحٍ	٣٦	وَجَرَيْنَ	كُنْتُمْ فِي الْفُلُكِ
and they are glad	good	with a wind	with them	and they sail	you are in the ships

مِنْ كُلِّ	الْمَوْجُ	وَجَاءَهُمْ	عَاصِفٌ	رِيحٌ	جَاءَتْهَا	هَا
from every	the waves	and come to them	stormy	a wind	comes to it	therein
دَعَوْاَ اللَّهَ مُخْلِصِينَ	بِهِمْ	أَنْتُمْ أُحِيطُ	وَظَنَّوْا	مَكَانٌ		
they invoke Allah making pure	therein	that they are encircled	and they think	place		
مِنْ هَذِهِ	لَيْنَ أَنْجَيْنَا		الَّدِينَ		لَهُ	
from this	(saying) if You (Allah) deliver us		(their) Faith	for Him (Alone)		
إِذَا	أَنْجَحْتُمْ	فَلَمَّا	لَنْكُونَ	مِنَ الشَّاكِرِينَ		
behold	He delivered them	but when	we shall truly be	of the grateful		
النَّاسُ	يَأْتِيهَا	بِغَيْرِ الْحَقِّ	فِي الْأَرْضِ	هُمْ يَبْغُونَ		
mankind	وَ	wrongfully (without right)	in the earth	they rebel (disobey Allah)		
الْحَيَاةُ	مَتَّعْ	عَلَى أَنفُسِكُمْ	إِنَّمَا بَغَيْكُمْ			
(of) the life	a brief enjoyment	against your own selves	your rebellion (is) only			
فَنَتَّكُمْ	مَرْجِعُكُمْ	إِلَيْنَا	ثُمَّ	الَّدِينَ		
and We shall inform you	(is) your return	unto Us	then	(of) this world		
تَعْمَلُونَ	بِمَا كُنْتُمْ					
do	of that which you used to					

إِنَّمَا مَثُلَ الْحَيَاةُ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْنَاطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَمُ حَتَّىٰ إِذَا أَخْذَتِ الْأَرْضُ زُخْرُفَهَا وَأَزَّيْنَتْ وَظَرَّ أَهْلَهَا أَنْتُمْ قَدِرُونَ عَلَيْهَا
أَتَهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَانَ لَمْ تَفْرَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ
الْأَيَّتِ لِقَوْمٍ يَنْفَكِرُونَ

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.

كَمَاءٌ	أَلْدُنِيَا	الْحَيَاةُ	مَثُلٌ	إِنَّمَا
(is) as (the) water (rain)	(of) the world	(of) the life	(the) likeness	only
الْأَرْضُ	نَبَاتٌ بِهِ فَخَلَطَ	مِنَ السَّمَاءِ	أَنْزَلْنَا	
(of) the earth	(the) produce with it	so intermingled	from the sky	which We send down
زُخْرُفَهَا	أَخْذَتِ الْأَرْضُ	حَتَّىٰ إِذَا	وَالْأَنْعَمُ	مِمَّا يَأْكُلُ النَّاسُ
its adornments	takes the earth	until when	and the cattle	eat the men of which
قَدِرُوتُكُمْ	أَنْهُمْ	وَظَرَبَ أَهْلَهَا	وَأَزَّيَّتْ	
have all the powers (of disposal)	that they	and its people think	and is beautified	
فَجَعَلْنَاهَا	أَوْنَهَارًا	لَيَلًا	أَمْرَنَا	عَلَيْكَا
and We make it	or (by) day	(by) night	Our Command	reaches it over it
كَذَلِكَ	بِالْأَمْسِ	لَمْ تَفْ	كَانَ	حَصِيدًا
thus	yesterday	it had not flourished	as if	(like) a clean-mown harvest
لِقَوْمٍ يَنْفَكِرُونَ		نُفَصِّلُ الْآيَاتِ		
for a people who reflect		We explain the Verses in detail		

وَاللَّهُ يَدْعُو إِلَى دَارِ الْسَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صَرَاطٍ مُسْتَقِيمٍ ﴿١٥﴾ لِلَّذِينَ أَحْسَنُوا الْمَحْسُنَى وَزِيَادَةٌ وَلَا يَرَهُقُ وُجُوهُهُمْ قَرْ وَلَا ذَلَّةٌ أُولَئِكَ أَصْحَبُ الْجَنَّةَ هُمْ فِيهَا خَلِيلُونَ ﴿١٦﴾ وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءٌ سَيِّئَةٌ بِمِثْلِهَا وَتَرَهُقُهُمْ ذَلَّةٌ مَا هُمْ مِنَ الْأَنْهَىٰ مِنْ عَاصِمٍ كَانُمَا أَغْشِيَتْ وُجُوهُهُمْ قَطَعًا مِنَ الْيَلِ مُظْلِمًا أُولَئِكَ أَصْحَبُ النَّارِ هُمْ فِيهَا خَلِيلُونَ ﴿١٧﴾

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.

إِلَى صِرَاطِ	مَن يَشَاءُ	وَيَهْدِي	الْسَّلَامُ	يَدْعُو أَلَى دَارِ	وَاللَّهُ
to (the) Path	whom He wills	and guides	(of) Peace	calls to (the) Home	and Allah
وَزِيَادَةً	الْمُسْنَفَ		لِلَّذِينَ أَحْسَنُوا		مُسْتَقِيمٌ
and (even) more	(is) the best		for those who have done good		Straight
أَصَحَّ	أُولَئِكَ	وَلَا ذَلَّةٌ	قَرْ	وَلَا يَرْهَقُ وُجُوهُهُمْ	
(are the) dwellers	those	nor humiliating disgrace	dust	neither shall cover	their faces
كَسَبُوا الْسَّيِّئَاتِ	وَالَّذِينَ	خَلِدُونَ	فِيهَا	هُمْ	الْجَنَّةُ
have earned evil deeds	and those who	(will) abide forever	therein	they	(of) Paradise
وَتَرْهَقُهُمْ	بِمِثْلِهَا	سَيِّئَةٌ			جَزَاءٌ
and will cover them	(is the) like thereof	(of) an evil deed			(the) recompense
كَانَمَا	مِنْ عَاصِمٍ	هُمْ	مَا	ذَلَّةٌ	
as if any defender	from Allah	they (will) have	not	humiliating disgrace	
أُولَئِكَ	مُظْلِمًا	مِنَ الْيَلِ	قَطْعًا	أَغْشَيَتْ وُجُوهُهُمْ	
those	(the) darkness (of)	from night	(with) pieces	their faces had been covered	
خَلِدُونَ	فِيهَا	هُمْ	النَّارُ	أَصَحَّ	
(will) abide forever	therein	they	(of) the Fire	(are the) dwellers	

وَيَوْمَ نَخْرُشُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشَرِكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شَرِكَاؤُهُمْ مَا كُنْتُمْ إِنَّا نَعْبُدُونَ ^{٢٨} فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنِ عِبَادَتِكُمْ

لِغَافِلِينَ

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.''

شَمَّ نَقُولُ	جَمِيعًا	نَخْرُشُهُمْ	وَيَوْمَ
then We shall say	all together	We shall gather them	and (the) Day (whereon)
أَنْتُمْ	مَكَانُكُمْ	لِلَّذِينَ أَشْرَكُوا	
you	(stop at) your place	to those who set partners (in worship with Us)	
وَقَالَ شُرَكَاؤُهُمْ	فَرَيَّنَا بَيْنَهُمْ	وَشَرَكَاؤُكُمْ	
and their partners shall say	then We shall separate [between] them	and your partners	
بِاللَّهِ شَهِيدًا	فَكَفَى	نَعْبُدُونَ	كُنْتُمْ
Allah (as) a witness	so sufficient is	worship	us
لَغَفِيلِينَ	عَنِ عِبَادَتِكُمْ	إِنْ كُنَّا	مَا
indeed unaware	of your worship	وَبَيْنَكُمْ	بَيْنَنَا
		وَبَيْنَكُمْ	وَبَيْنَنَا
			وَبَيْنَكُمْ

هُنَالِكَ تَبْلُوَا كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَانَهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ٢٩ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرِجُ الْمَيْتَ مِنَ الْحَيِّ وَمَنْ يُدْبِرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقْلَ أَفَلَا نَشْقَونَ

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)?''

وَرَدُوا	مَا أَسْلَفَتْ	نَفْسٍ كُلَّ	هُنَالِكَ تَبْلُوَا
and they will be brought back	what he had earned before	person every	there will know
مَا كَانُوا	عَنْهُمْ	وَضَلَّ	إِلَى اللَّهِ مَوْلَانَهُمْ
what they used to	from them	and will vanish	rightful their Lord to Allah
وَالْأَرْضِ	مِنَ السَّمَاءِ	يَرْزُقُكُمْ	يَفْتَرُونَ
and the earth	from the sky	provides for you	who say invent (false deities)
مِنَ الْمَيِّتِ	يَخْرُجُ الْحَيٌّ	وَمَنْ	أَمَنَ يَمْلِكُ
from the dead	brings out the living	and who	and the sight the hearing or who owns
يَدِيرُ الْأَمْرَ	وَمَنْ	مِنَ الْحَيٌّ	وَيَخْرُجُ الْمَيِّتَ
disposes the affairs	and who	from the living	and brings out the dead
أَفَلَا تَشْكُونَ		فَقُلْ	فَسِيَقُولُونَ اللَّهُ
(will) you not then be afraid of (Allah's punishment)?		then say	then they will say Allah

فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الْضَّلَلُ فَإِنَّ تُصْرَفُونَ ٢٢ كَذَلِكَ حَقَّ
 كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ٢٣ قُلْ هَلْ مِنْ شَرِكَاتُكُمْ مَنْ يَبْدُوا الْخَلْقَ
 شَمَّ يَعِدُهُ ٢٤ قُلْ اللَّهُ يَبْدُوا الْخَلْقَ شَمَّ يَعِدُهُ فَإِنَّ تَوْفِكُونَ

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)?"

الْحَقُّ	بَعْدَ	فَمَاذَا	الْحَقُّ	رَبُّكُمْ	فَذَلِكُمُ اللَّهُ
the truth	after	so what else (can there be)	the true	your Lord	such (is) Allah
كَلِمَتُ	كَذَلِكَ حَقَّ	فَإِنَّ تُصْرَفُونَ		إِلَّا الْضَّلَلُ	
(the) Word	thus is justified	how then are you turned away		save error	

لَا يُؤْمِنُونَ	أَنْتُمْ	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?
شَمْ يَعِيدُ	اللَّهُ يَبْدَأُ الْخَلْقَ	قُلْ	شَمْ يَعِيدُ
then He repeats it	Allah originates the creation	say	then repeats it
فَإِنَّ تَوْفِكُونَ			
then how are you deluded away (from the truth)			

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ إِنَّ اللَّهَ يَهْدِي إِلَى الْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُنَتَّبِعَ
 أَمْ إِنَّمَا يَهْدِي إِلَّا أَنَّ يَهْدِي فَمَا لِكُمْ كَيْفَ تَحْكُمُونَ ٣٥٠ وَمَا يَنْتَعِشُ أَكْثُرُهُمْ إِلَّا لِظَّنَّ إِنَّ الظَّنَّ
 لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ

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	إِلَى الْحَقِّ	مَنْ يَهْدِي	مِنْ شُرَكَائِكُمْ	هَلْ	قُلْ
say	to the truth	(one) who guides	of your partners	(is) there?	say
أَحَقُّ	إِلَى الْحَقِّ	أَفَمَنْ يَهْدِي	اللَّهُ يَهْدِي إِلَى الْحَقِّ		
more worthy	to the truth	(is) then (He) Who guides?	(it is) Allah Who guides to the truth		
فَمَا	أَنَّ يَهْدِي	إِلَّا	لَا يَهْدِي	أَمْ	أَنْ يُنَتَّبِعَ
then what	[that] he is guided	unless	finds not guidance	or (he) who	to be followed
وَمَا يَنْتَعِشُ	أَكْثُرُهُمْ	كَيْفَ تَحْكُمُونَ	لِكُمْ		
and most of them follow not		how you judge		(is the matter) with you	

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

وَمَا كَانَ هَذَا الْقُرْءَانُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَقْصِيلَ الْكِتَبِ لَأَرَيَبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ أَمْ يَقُولُونَ أَفْتَرَنَا قُلْ فَأَتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مِنْ أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَدِقِينَ ﴿٣٧﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّلِكَ كَذَّبُ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عِقَبَةُ الظَّالِمِينَ ﴿٣٨﴾

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)!

مِنْ دُونِ اللَّهِ	أَنْ يُفْتَرَى	هَذَا الْقُرْءَانُ	كَانَ	وَمَا
by other than Allah	that could (ever) be produced	Quran	this	is and not
وَتَقْصِيلَ	بَيْنَ يَدَيْهِ	الَّذِي	تَصْدِيقَ	وَلَكِنْ
and a full explanation	(was) before it	that which	(it is) a confirmation (of)	[and] but
مِنْ رَبِّ الْعَالَمِينَ	فِيهِ	لَا رَبَّ	الْكِتَبِ	
from (the) Lord (of) the worlds	wherein	(there is) no doubt	(of) the Book	
مِثْلِهِ	فَأَتُوا	أَفْتَرَنَا	أَمْ يَقُولُونَ	
like unto it	a Surah	say	he (Muhammad) has forged it	or (do) they say

بَلْ	إِنْ كُنْتُ صَدِيقِنَ	مِنْ دُونِ اللَّهِ	مَنْ أَسْتَطَعْتُمْ	وَأَدْعُوكُمْ
nay	if you are truthful	besides Allah	whomsoever you can	and call upon
يَعْلَمُهُ		لَمْ يُحِيطُوا		كَذَّبُوا بِمَا
the knowledge thereof		they could not comprehend		they have denied what
كَذَّبَ الَّذِينَ	كَذَّلَكَ	تَأْوِيلُهُ	وَلَمَّا يَأْتِهِمْ	
did deny those	thus	its interpretation	and yet has not come unto them	
الظَّالِمِينَ	كَانَ عَاقِبَةً	فَانْظُرْ كَيْفَ	مِنْ قَبْلِهِمْ	
(of) the wrongdoers	was (the) end	then see how	before them	

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤١﴾ وَإِنْ كَذَّبُوكُمْ فَقُلْ لَّيْ عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيئٌ مِمَّا تَعْمَلُونَ ﴿٤٢﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكُمْ أَفَإِنَّ تَسْمِعُ الصُّمَمْ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٣﴾

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 *Mufsidūn* (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?

مَنْ	وَمِنْهُمْ	بِهِ	مَنْ يُؤْمِنُ	وَمِنْهُمْ
(there are some) who	and of them	therein	(there are some) who believe	and of them
بِالْمُفْسِدِينَ	أَعْلَمُ	وَرَبُّكَ	بِهِ	لَا يُؤْمِنُ
of the evildoers	(is) Best-Knowing	and your Lord	therein	believe not
عَمَلُكُمْ	وَلَكُمْ	عَمَلِي	لِي	فَقُلْ
(are) your deeds	and for you	(are) my deeds	for me	and if they deny you
مِمَّا تَعْمَلُونَ	بَرِيئُ	وَأَنَا	مِمَّا أَعْمَلُ	بَرِيئُونَ
of what you do	innocent	and I am	of what I do	(are) innocent
				أَنْتُمْ

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

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكُمْ أَفَأَنْتَ تَهْدِي الْعُمَى وَلَوْ كَانُوا لَا يُبَصِّرُونَ ٤٣ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ ٤٤ وَيَوْمَ يَحْشُرُهُمْ كَمَا كَانُوا لَيَلْبِسُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ حَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءَ اللَّهِ وَمَا كَانُوا مُهَتَّدِينَ 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.

الْعُمَى	أَفَأَنْتَ تَهْدِي	يَنْظُرُ إِلَيْكُمْ	مَنْ	وَمِنْهُمْ
the blind	but (can) you guide?	look at you	(are some) who	and among them
لَا يَظْلِمُ النَّاسَ	إِنَّ اللَّهَ	لَا يُبَصِّرُونَ	وَلَوْ كَانُوا	
wrongs not mankind	truly Allah	see not	even though they [were]	
وَيَوْمَ	أَنفُسُهُمْ يَظْلِمُونَ	وَلَكِنَّ النَّاسَ	شَيْئًا	
and (on the) Day (when)	wrong themselves	[and] but mankind	in aught	
مِنَ النَّهَارِ	لَيَلْبِسُوا	كَانَ	يَحْشُرُهُمْ	
of a day	they had not stayed	as if	He shall gather them together	
إِلَّا سَاعَةً				
الَّذِينَ كَذَبُوا	قَدْ حَسِرَ		يَتَعَارَفُونَ بَيْنَهُمْ	
those who denied	ruined indeed will be		they will recognise each other	
وَمَا كَانُوا مُهَتَّدِينَ		اللَّهُ	بِلِقَاءُ	
and they were not guided		(with) Allah	the Meeting	

وَإِمَّا نُرِّبَنَّكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ نُنْهِيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ
 وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ لَا أَمْلَكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ
 اللَّهُ لِكُلِّ أُمَّةٍ أَجْلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

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).”

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

جَاءَ أَجَلُهُمْ	إِذَا	أَجَلٌ	أُمَّةٌ	لِكُلِّ	مَا شَاءَ اللَّهُ شَوَّدَ
their term comes	when	(there is) a term	nation	for every	what Allah may will
وَلَا يَسْتَقْدِمُونَ			فَلَا يَسْتَخِرُونَ سَاعَةً		
nor can they advance (it)			then neither can they delay (it) an hour		

قُلْ أَرَءَيْتُمْ إِنْ أَتَنَّكُمْ عَذَابُهُ بَيْنَ أَوْنَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ
عَامَنْتُمْ بِهِ أَكْنَنْ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخَلْدِ
هَلْ تُحْزِنُونَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٢﴾ وَيَسْتَنِعُونَكَ أَحَقُّ هُوَ قَلْ إِي وَرَبِّ إِنَّهُ لَحَقٌ
وَمَا أَنْتُ بِمُعْجِزٍ

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 (aught) 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!''

أَوْنَارًا	بَيْنَتَا	عَذَابُهُ	إِنْ أَتَنَّكُمْ	أَرَءَيْتُمْ	قُلْ
or (by) day	(by) night	His torment	if should come to you	(have) you seen?	say
إِذَا مَا يَسْتَعْجِلُ					
when	(is it) then?	the sinners	thereof	which (portion) would hasten on	
وَقَدْ كُنْتُمْ					وَقَعَ
and certainly you used to	(is it) now?	you will believe in it	it has (actually) befallen		
لِلَّذِينَ ظَلَمُوا			ثُمَّ قِيلَ	بِهِ تَسْتَعْجِلُونَ	
to those who wronged (themselves)	then it will be said			hasten it on	

بِمَا كُنْتُمْ	إِلَّا	هَلْ يُجْزَوْنَ	الْخَلْدُ	ذُوقُوا عَذَابَ
what you used to	save	are you recompensed?	the everlasting	taste torment
وَرَبِّي	قُلْ إِنِّي	هُوَ أَحَقُّ	وَيَسْتَأْتِنُونَكَ	تَكْسِبُونَ
by my Lord	say yes	it (is) true?	and they ask you to inform (them)	earn
بِمُعْجِزِينَ	وَمَا أَنْتُمْ	لَحْقٌ	إِنَّهُ	
escape (from it)	and you (can) not	(is) surely the truth	verily it	

وَلَوْاَنَ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَا فَتَدَتْ بِهِ وَأَسْرَوْا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ
وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ٥١ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ أَلَا
إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٥٢ هُوَ يُحْكِمُ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ٥٣

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) possessed all that is on the earth and sought to ransom himself therewith (it 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.

فَقِيسْ ظَلَمَتْ	لِكُلِّ	أَنْ	وَلَوْ
person who had wronged	for every	[that]	and if (there would be)
بِهِ	لَا فَتَدَتْ	فِي الْأَرْضِ	مَا
therewith	and sought to ransom (himself)	(is) on the earth	(all) that
رَأَوْا الْعَذَابَ	لَمَّا	وَأَسْرَوْا النَّدَامَةَ	
they see the torment	when	and they would feel in their hearts regret	
أَلَا	لَا يُظْلَمُونَ	وَهُمْ	وَقُضِيَ بَيْنَهُمْ
no doubt	will not be wronged	and they	but it will be judged between them
أَلَا	وَالْأَرْضُ	فِي السَّمَاوَاتِ	إِنَّ
no doubt	and the earth	(is) in the heavens	(all) that (belongs) to Allah

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

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُم مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشَفَاءٌ لِمَا فِي الْأَصْدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ٥٧ قُلْ يُفَضِّلُ اللَّهُ وَرَحْمَتِهِ فِي ذَلِكَ فَلَيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ٥٨ قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ أَذِنَ لَكُمْ أَمْرًا عَلَى اللَّهِ تَقْرُبُونَ

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – 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'an); – 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?''

وَشَفَاءٌ	مِنْ رَبِّكُمْ	مَوْعِظَةٌ	قَدْ جَاءَكُمْ	يَأَيُّهَا النَّاسُ
and a healing	from your Lord	a good advice	verily has come to you	mankind
لِلْمُؤْمِنِينَ	وَرَحْمَةٌ	وَهُدًى	فِي الْأَصْدُورِ	لِمَا
for the believers	and a mercy	and a guidance	(is) in (your) breasts	for that which
هُوَ	فَلَيَفْرَحُوا	فِي ذَلِكَ	وَرَحْمَتِهِ	قُلْ يُفَضِّلُ اللَّهُ
that	let them rejoice	so therein	and in His Mercy	say in (the) bounty (of) Allah
مَا	أَرَأَيْتُمْ	قُلْ	مَمَّا يَجْمَعُونَ	خَيْرٌ
what	(have) you seen?	say	than what they amass	(is) better

حراماً	مِنْهُ	فَجَعَلْتُمْ	مِنْ رِزْقِ	أَنْزَلَ اللَّهُ لَكُمْ
unlawful	of it	and you have made	from provision	Allah has sent down to you
(do) you invent	(a lie) against Allah	or	[to] you	(has) Allah permitted? say
	عَلَى اللَّهِ تَفَرَّوْنَ	أَمْ	لَكُمْ	وَحَنَّلَ

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ٦١ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْلُو مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ
عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفْيِضُونَ فِيهِ وَمَا يَعْزِبُ عَنْ رَبِّكَ مِنْ مِثْقَالٍ ذَرَّةٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاوَاتِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ٦٢

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.

يَوْمٌ	عَلَى اللَّهِ الْكَذِبَ	الَّذِينَ يَفْتَرُونَ	ظُنْ	وَمَا
(on the) Day	a lie against Allah	those who invent	think	and what
وَلَكِنَّ أَكْثَرَهُمْ	عَلَى النَّاسِ	فَضْلٍ	لَذُو	إِنَّ اللَّهَ لَذُو
[and] but most of them	to mankind	(of) bounty	(is) full	الْقِيَمَةِ
مِنْهُ	وَمَا تَنْلُو	فِي	وَمَا تَكُونُ	لَا يَشْكُرُونَ
[from it]	nor you recite	any deed	and neither you do	give no thanks
شُهُودًا	كُنَّا عَلَيْكُمْ	إِلَّا	مِنْ عَمَلٍ	مِنْ قُرْءَانٍ
Witness	We are over you	but	nor you do	(any portion) of the Quran
مِثْقَالٍ	عَنْ رَبِّكَ	وَمَا يَعْزِبُ	فِيهِ	إِذْ تُفْيِضُونَ
of (the) weight	from your Lord	and nothing is hidden	[in] it	when you are doing

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

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦١ الَّذِينَ إِمَانُوا وَكَانُوا
يَتَّقُونَ ٦٢ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا بَدِيلٌ لِكَلِمَاتِ اللَّهِ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ٦٣ وَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ

الْعَلِيمُ

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.

عَلَيْهِمْ	لَا خَوْفٌ	إِنَّ أَوْلِيَاءَ اللَّهِ	أَلَا
upon them	(shall be) no fear	verily (the) Friends (of) Allah	no doubt
وَكَانُوا	الَّذِينَ إِمَانُوا	وَلَا هُمْ يَحْزَنُونَ	٦١
and used to	those who believed (in the Oneness of Allah)	nor shall they grieve	
الَّذِينَا	فِي الْحَيَاةِ	الْبُشْرَى	لَهُمْ
(of) the world	in the life	(are) glad tidings	for them
هُوَ	لِكَلِمَاتِ اللَّهِ	لَا بَدِيلٌ	يَتَّقُونَ
ذَلِكَ			وَفِي الْآخِرَةِ
[it]	this	in (the) Words (of) Allah	no change (can there be)
			and in the Hereafter

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

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَبَعَ الظِّنَّ يَدْعُونَ مِنْ دُونِ اللَّهِ شَرَكَاءَ إِنْ يَتَبَعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ هُوَ الَّذِي جَعَلَ لَكُمُ الْأَيَّلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

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).

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

قَالُوا أَتَخْذَ اللَّهَ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنْ

عِنْدَكُمْ مِنْ سُلْطَنٍ بِهَذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ١٨٣ قُلْ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ١٨٤ مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ الْعَذَابَ الْسَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ١٨٥

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.)].

هُوَ الْغَنِيُّ	سُبْحَانَهُ	أَتَخَذَ اللَّهُ وَلَدًا	قَالُوا
He (is) All-Rich	Glory is to Him	Allah has begotten a son (children)	they say
إِنْ	فِي الْأَرْضِ	وَمَا	لَهُ
not	(is) in the earth	and (all) that	(is) in the heavens
عَلَى اللَّهِ	أَنْقُلُونَ	فِي السَّمَوَاتِ	مَا
against Allah	(do) you say?	for this	to Him (belongs)
عَلَى اللَّهِ الْكَذِبَ	إِنَّ الَّذِينَ يَفْتَرُونَ	هَذَا	مِنْ سُلْطَانٍ
a lie against Allah	verily those who invent	for this	عِنْدَكُمْ
إِلَيْنَا	ثُمَّ	مَتَّعْ	مَا لَا تَعْلَمُونَ
unto Us	then	in this world	say what you know not
الْشَّدِيدَ	الْعَذَابَ	مَتَّعْ	لَا يُفْلِحُونَ
severest	the torment	(a brief) enjoyment	will not be successful
يَكْفُرُونَ	بِمَا كَانُوا	ثُمَّ نُذِيقُهُمْ	مَرَّ حُسْنِهِمْ
disbelieve	(because) of what they used to		

﴿ وَأَنْلَىٰ عَلَيْهِمْ بَأْنَوْجٍ إِذْ قَالَ لِقَوْمِهِ يَقُومُ إِنْ كَانَ كَبُرُّ عَلَيْكُمْ مَقَامٍ وَتَذَكِّرِي بِشَيْءَاتِ اللَّهِ ﴾

فَعَلَى اللَّهِ تَوَكَّلْتُ فَاجْمِعُوا أَمْرَكُمْ وَشَرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمَّةٌ ثُمَّ أَقْضُوا إِلَيْهِ وَلَا تُنْظِرُونَ ﴿٦١﴾ فَإِنْ تَوَلَّتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِلَّا عَلَى اللَّهِ وَأَمْرُتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

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).''

يَقُولُ	قَالَ لِقَوْمِهِ	إِذْ	نُوحُ	بَأْ	عَلَيْهِمْ	وَأَتَلُ
0 my people	he said to his people	when	(of) Noah	(the) news	to them	and recite
بِعَيْدَتِ اللَّهِ	وَتَذَكِّرِي	مَقَامِي	كَانَ كَبُرُّ عَلَيْكُمْ	إِنْ كَانَ	لَمْ يَكُنْ أَمْرُكُمْ	لَا يَكُنْ أَمْرُكُمْ
of (the) Signs (of) Allah	and my reminding (you)	my stay (with you)	hard for you	is	if	let not your plot be
فَعَلَى اللَّهِ تَوَكَّلْتُ	فَاجْمِعُوا أَمْرَكُمْ	ثُمَّ	أَقْضُوا إِلَيْهِ	ثُمَّ	غَمَّةٌ	وَلَا تُنْظِرُونَ
then I put my trust in Allah	so gather your plot	then	in doubt	for you		and give me no respite
فَإِنْ تَوَلَّتُمْ	فَمَا سَأَلْتُكُمْ	إِنْ أَجْرِيَ	مِنْ أَجْرٍ	إِنْ أَكُونَ	أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ	أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ
but if you turn away	then I have not asked of you	my reward (is) not	any reward	أَنْ أَكُونَ	وَأَمْرُتُ	وَأَمْرُتُ
إِلَّا عَلَى اللَّهِ						إِلَّا
from Allah						إِلَّا
						بِالْبَيِّنَاتِ

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلُكِ وَجَعَلْنَاهُمْ خَلَّيْفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا إِنَّا يَعْلَمُ بِمَا يَعْمَلُونَ ﴿٦٢﴾ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ بِغَايَهُ وَهُمْ بِالْبَيِّنَاتِ

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا يَهُهُ مِنْ قَبْلِ كَذَّلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ [V1]

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).

فِي الْفُلُكِ	مَعَهُ.	وَمَنْ	فَنَجَّيْنَاهُ	فَكَذَّبُوهُ
in the ship	(were) with him	and (those) who	so We delivered him	but they denied him
وَأَغْرَقْنَا		خَلَّتِيفَ		وَجَعَلْنَاهُمْ
while We drowned	generations replacing one after another			and We made them
الْمُنذَرِينَ [V7]	كَانَ عَقْبَةً	فَانْظُرْ كَيْفَ	بِعَيْنَنَا	الَّذِينَ كَذَّبُوا
(of) those who were warned	was (the) end	then see how	Our Signs	those who denied
فَجَاءُوهُمْ	إِلَى قَوْمِهِمْ	رُسُلًا	بَعْثَنَا مِنْ بَعْدِهِ	ثُمَّ
and they brought them	to their people	Messengers	We sent after him	then
بِمَا كَذَّبُوا	لِيُؤْمِنُوا	فَمَا كَانُوا	بِالْبَيِّنَاتِ	
in what they had (already) rejected	to believe	but they were not	clear proofs	
الْمُعْتَدِينَ [V8]	نَطْبَعُ عَلَى قُلُوبِ	كَذَّلِكَ	مِنْ قَبْلِ	بِهِ
(of) the transgressors	We seal up (the) hearts	thus	beforehand	[it]

ثُمَّ بَعْثَنَا مِنْ بَعْدِهِمْ مُوسَى وَهَرُونَ إِلَيْ فِرْعَوْنَ وَمَلَائِيْهِ بِتَأْيِيْنَاهَا فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِيْنَ [V9] فَلَمَّا جَاءَهُمْ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا سِحْرُ مِيْنَ [V10] قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرُهُذَا وَلَا يُفْلِحُ السِّحْرُوْنَ [V11] قَالُوا أَحِيْثَنَا لِتَلْفِيْنَا عَمَّا وَجَدْنَا عَلَيْهِ أَبَاءَنَا وَتَكُونُ لَكُمَا الْكِبِيرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ [V12]

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!''

بِثَائِنَتِنَا	وَمَلَائِيْهِ	إِلَى فِرْعَوْنَ	إِلَى مُوسَى وَهَرُوْرَكَ	مُوسَى	بَعَثْنَا مِنْ بَعْدِهِمْ	ثُمَّ
with Our Signs	and his chiefs	to Pharaoh	and Aaron	Moses	We sent after them	then
جَاءَهُمْ	فَلَمَّا	مُجْرِمِيْنَ	وَكَانُوا قَوْمًا		فَأَسْتَكْبَرُوا	
came to them	so when	sinners	and they were	a folk	but they behaved arrogantly	
قَالَ مُوسَى	مُسِيْنَ	لِسْحَرٌ	إِنَّ هَذَا	قَالُوا	مِنْ عِنْدِنَا	الْحَقُّ
Moses said	clear	(is) surely a magic	indeed this	they said	from Us	the truth
أَسْحَرُهُذَا	جَاءَكُمْ		لَمَّا	لِلْحَقِّ		أَقْتُلُونَ
(is) this magic?	it has come to you		when	about the truth		say you (this)?
لِتَلْفِتَنَا	أَجْهَنَّنَا		قَالُوا	وَلَا يُفْلِحُ السَّاحِرُوْنَ		
to turn us away	(have) you come to us?		they said	and the magicians	will not be successful	
الْكِبْرِيَاءُ	لَكُمَا	وَتَكُونَ	إَبَاءَنَا	وَجَدَنَا عَلَيْهِ	عَمَّا	
greatness	you two have	and (that) may	our fathers	we found on it	from that	
يُمُؤْمِنِيْنَ	لَكُمَا		نَحْنُ	وَمَا	فِي الْأَرْضِ	
(are) going to believe	in you two		we	and not	in the land	

وَقَالَ فِرْعَوْنُ أَتَتُوْنِي بِكُلِّ سَاحِرٍ عَلِيْمٍ ٧٧ فَلَمَّا جَاءَ السَّاحِرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُوْنَ ٧٨ فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جَاءَتْكُمْ بِهِ السَّاحِرُ إِنَّ اللَّهَ سَيِّدُ الْعَالَمِيْنَ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ٧٩ وَيَحْقِّقُ اللَّهُ الْحَقَّ بِكَلِمَتِهِ وَلَوْكَرَهُ الْمُجْرِمُوْنَ ٨٠

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)." 83.

فَلَمَّا	عَلِيهِ	سَحِّرَ	بِكُلِّ	أَتَوْنِي	وَقَالَ فِرْعَوْنُ
and when	well-versed	sorcerer	every	bring to me	and Pharaoh said
مُلْقُوت	أَنْتُمْ	الْقُوَّامَا	مُوسَىٰ	قَالَ لَهُمْ	جَاءَ السَّحَرُ
(want to) cast	you	cast down what	Moses	said to them	the sorcerers came
السِّحْرُ	بِهِ	مَا حَتَّمْ	قَالَ مُوسَىٰ	فَلَمَّا أَلْقَوْا	
(is) sorcery	[it]	what you have brought	Moses said	then when they had cast down	
الْمُفْسِدِينَ	لَا يُصْلِحُ عَمَلَ	إِنَّ اللَّهَ	سَيْبِطَلُهُ	إِنَّ اللَّهَ	
(of) the evildoers	(does) not set right (the) work	verily Allah	will make it invalid	surely Allah	
وَلَوْ كَرِهَ الْمُجْرِمُونَ	بِكَلِمَتِهِ	وَيَحْكُمُ اللَّهُ الْحَقَّ			
however the sinners may hate (it)	by His Words	and Allah will establish the truth			

فَمَاءَ امَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَائِيْهِمْ أَنْ يَقْتَنِيْهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لِمِنَ الْمُسْرِفِينَ ۝ وَقَالَ مُوسَىٰ يَقُولُ إِنَّ كُنُتُمْ إِمَانَتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكِّلُوا إِنَّ كُنُتُمْ مُّسْلِمِيْنَ ۝ فَقَالُوا عَلَىٰ اللَّهِ تَوَكَّلْنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِيْنَ ۝ وَنَحْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَفِّارِ ۝

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.''

عَلَىٰ حَوْفِ	مِنْ قَوْمِهِ	إِلَّا ذُرِّيَّةٌ	ءَامَنَ لِمُوسَىٰ	فَمَا
(because) of (the) fear	of his people	except (the) offspring	believed in Moses	but none
وَإِنَّ فِرْعَوْنَ	أَنْ يَفْسِنَهُمْ	وَمَلَائِيْهِمْ	مِنْ فِرْعَوْنَ	
and verily Pharaoh	lest he should persecute them	and their chiefs	of Pharaoh	
لِمَنْ أَمْسِرْفِينَ	وَإِنَّهُ	فِي الْأَرْضِ	لَعَالِ	
(was one) of the transgressors	and indeed he	on the earth	(was) an arrogant tyrant	
فَعَلَيْهِ تَوَكَّلُوا	ءَامَنُمْ بِاللَّهِ	إِنْ كُنْتُمْ	يَقُومُ	وَقَالَ مُوسَىٰ
then put your trust in Him	believed in Allah	if you have	O my people	and Moses said
لَا تَجْعَلُنَا	رَبَّنَا	عَلَىٰ اللَّهِ تَوَكَّلَنَا	فَقَالُوا	إِنْ كُنْتُمْ مُسْلِمِيْنَ
make us not	our Lord	we put our trust in Allah	then they said	if you are Muslims
بِرَحْمَتِكَ	وَنَجْنَنَا	الْظَّالِمِيْرَ	لِلْقَوْمِ	فِتْنَةً
by Your Mercy	and save us	(who are) wrongdoers	for the folk	a trial
	الْكَافِرِيْنَ	مِنَ الْقَوْمِ		
	disbelieving	from the folk		

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبُوَّءَا لِقَوْمَكُمَا بِمِصْرَ يَوْمًا وَأَجْعَلُوْهُمْ كُمْ قِتْلَةً
وَأَقِمُوْا الصَّلَاةَ وَبَشِّرُ الْمُؤْمِنِيْنَ وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ أَتَيْتَ فِرْعَوْنَ
وَمَلَائِيْهِ زِيْنَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضْلُّوْا عَنْ سَبِيلِكَ رَبَّنَا أَطْمِسْ عَلَىٰ أَمْوَالِهِمْ
وَأَشَدَّ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ

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."

لِقَوْمٍ كَمَا	أَنْ تَبُوءَ إِنْ	وَأَخِيهِ إِلَى مُوسَى	وَأَوْحَيْنَا إِلَيْهِ	
for your people	(saying) that provide	and his brother	to Moses	and We revealed
بِقِبْلَةِ	وَاجْعَلُوهُ بُيُوتَكُمْ	بُيُوتًا	بِمِصْرَ	
(as) places for your worship	and make your dwellings	dwellings	in Egypt	
وَقَالَ مُوسَى	وَبَشِّرِ الْمُؤْمِنِينَ	وَأَقِيمُوا الصَّلَاةَ		
and Moses said	and give glad tidings to the believers	and offer (perfectly) the prayers		
رِزْنَةً	وَمَلَأَهُ	إِنَّكَ	رَبَّنَا	
splendour	and his chiefs	هَاتَتِ فِرْعَوْنَ	indeed You	
لِيُضْلِلُوا	رَبَّنَا	إِنَّكَ	our Lord	
that they may lead (men) astray	رَبَّنَا	فِي الْحَيَاةِ	وَأَمْوَالًا	
عَلَى قُلُوبِهِمْ	وَأَشَدُّ	أَطْمِسَ عَلَى أَمْوَالِهِمْ	وَأَمْوَالًا	
[on] their hearts	وَأَشَدُّ	رَبَّنَا	عَنْ سَبِيلِكَ	
and harden	destory [on] their wealth	رَبَّنَا	from Your path	
الْأَلَيْمَ	حَتَّى يَرَوُا الْعَذَابَ	فَلَا يُؤْمِنُوا		
painful	until they see the torment	so (that) they will not believe		

قَالَ قَدْ أُحِبْتَ دَعْوَتَكُمَا فَأَسْتَقِيمَا وَلَا نَتَّبِعَنَّ سَكِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٤﴾
 وَجَنَّزَنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَبْعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَعْيَا وَعَدُوا حَتَّى إِذَا
 أَدْرَكَهُ الْغَرْقُ قَالَ إِنَّمَاتِي أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي أَمْنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٥﴾

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)."

قَدْ أَحِبَتْ دَعْوَتَكُمَا		قَالَ	
verily the invocation of you both is accepted		He (Allah) said	
الَّذِينَ لَا يَعْلَمُونَ	وَلَا نَتَبَعِّا نَ سَيِّلَ	فَاسْتَقِيمَا	
(of) those who know not	and follow not (the) path	so you both keep to the Straight Way	
فَأَبْعَثْهُمْ	الْبَحْرَ	إِسْرَئِيلَ	بَنِي إِسْرَائِيلَ
and followed them	the sea	(of) Israel	(the) Children
أَدْرَكَهُ	حَتَّىٰ إِذَا	وَعَدْوًا	بَعِيْدًا
overtook him	till when	and enmity	(in) oppression
إِلَّا الَّذِي	لَا إِلَهَ	أَنَّهُ	وَجْنُودُهُ
but He (Allah)	(there is) no god	that	and his hosts
مِنَ الْمُسْلِمِينَ	وَأَنَا	إِسْرَئِيلَ	فَرَعَوْنُ
(one) of the Muslims	and I am	(of) Israel	Pharaoh
الْغَرْقَ		قَالَ	الْغَرْقَ
drowning		I believe	he said
عَمَّا نَحْنُ		عَمَّا نَعْلَمُ	عَمَّا نَعْلَمُ
in Whom believed		بِهِ	بِهِ

إِنَّمَا وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ١١ فَالْيَوْمَ نُنْهِيْكَ بِمَا نَكَرْتَ لِتَكُونَ
لِمَنْ خَلَفَكَ إِيْةً وَلَيْكَ كَثِيرًا مِنَ النَّاسِ عَنْ إِيَّا نَا لَغَفِلُوتَ ١٢ وَلَقَدْ بَوَأْنَا بَنِي إِسْرَائِيلَ
مُبَوَّأً صَدِيقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَتِ فَمَا أَخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَعْلَمُ بِمَا يَعْمَلُونَ ١٣
الْقِيمَةُ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

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	إِلَّا كُنَّ
and you were	while verily you refused to believe before	now (you believe)?
بِدَنِكَ	نَتْحِيَكَ	فَالْيَوْمَ
with your (dead) body (out from the sea)	We shall deliver you	so this day (one) of the evildoers
وَإِنَّ كَثِيرًا	إِيمَانَكَ	لِتَكُونَ
and verily many	a sign	(come) after you
وَلَقَدْ بَوَّأْنَا بَنَى	لَفِلْوُنَ	عَنْ إِيمَانِنَا
and indeed We settled (the) Children	(are) surely heedless	مِنَ النَّاسِ
مِنَ الطَّيِّبَتِ	وَرَزَقْنَاهُمْ	إِسْرَائِيلَ
with good things	and provided them	صِدْقٍ
إِنَّ رَبَّكَ	الْعِلْمُ	مُبَوَّأً
verily your Lord	the knowledge	(in) a dwelling place
فِيهِ يَخْتَلِفُونَ	فِيمَا كَانُوا	(of) Israel
differ in which	in that they used to	فَمَا اخْتَلَفُوا
	(of) Resurrection	حَتَّىٰ جَاءَهُمْ
	(on the) Day	وَيَوْمَ
	will judge between them	يَقْضِي بَيْنَهُمْ

فَإِنْ كُنْتَ فِي شَكٍ مِّمَّا أَزْلَنَا إِلَيْكَ فَسُئِلُ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحُقْقُ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ٤٤ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِإِعْيَادِ اللَّهِ
فَتَكُونَ مِنَ الْخَسِيرِينَ ٤٥ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ٤٦

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 Injil (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injil (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.

فَسَأَلَ	أَنَزَلْنَا إِلَيْكَ	مِمَّا	فِي شَكٍ	فَإِنْ كُنْتَ
then ask	We have revealed unto you	concerning that which	in doubt	so if you are

الْحَقُّ	لَقَدْ جَاءَكُمْ	مِنْ قَبْلِكُمْ	الْكِتَابُ	الَّذِينَ يَقْرَئُونَ
the truth	verily has come to you	before you	the Book	those who are reading
مِنَ الَّذِينَ كَذَّبُوا	مِنَ الَّذِينَ لَا تَكُونُنَّ	وَلَا تَكُونُنَّ	مِنَ الْمُمْتَنَنِ	فَلَا تَكُونُنَّ
(one) of those who deny	and be not	of those who doubt (it)	so be not	from your Lord
إِنَّ الَّذِينَ	مِنَ الْخَسِيرِينَ	فَتَكُونُ	إِعْلَمَتِ اللَّهِ	
truly those	(one) of the losers	then you shall be	(the) Signs (of) Allah	
لَا يُؤْمِنُونَ	رَبِّكَ	كَلِمَتُ	حَقَّتْ عَلَيْهِمْ	
will not believe	(of) your Lord	(the) Word (Wrath)	against whom has been justified	

وَلَوْجَاءَتْهُمْ كُلُّ إِعْيَةٍ حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾ فَلَوْلَا كَانَتْ قَرِيَّةٌ مَّا أَمْنَتْ فَنَفَعَهَا
إِيمَانُهَا إِلَّا قَوْمٌ يُؤْسَى لِمَمَّا أَمْنَوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْرِيِّ فِي الْحَيَاةِ الدُّنْيَا وَمَتَعَنَّهُمْ
إِلَى حِيَنٍ ﴿١٨﴾ وَلَوْ شَاءَ رَبُّكَ لَأَمَّا مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكَرِّهُ النَّاسَ حَتَّىٰ
يَكُونُوا مُؤْمِنِينَ ﴿١٩﴾

Part - 11

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.

فَلَوْلَا	الْأَلِيمَ	حَتَّىٰ يَرُوا الْعَذَابَ	كُلُّ إِعْيَةٍ	وَلَوْجَاءَتْهُمْ
so why not	painful	until they see the torment	sign	every
يُؤْسَى	إِلَّا قَوْمٌ	إِيمَانُهَا	فَنَفَعَهَا	كَانَتْ قَرِيَّةٌ مَّا أَمْنَتْ
(of) Jonah	except (the) people	its Faith	and benefited it	any town that believed was
فِي الْحَيَاةِ	الْخِزْرِيِّ	عَذَابَ	كَشَفْنَا عَنْهُمْ	لِمَمَّا أَمْنَوْا
in the life	(of) disgrace	(the) torment	We removed from them	when they believed

وَلَوْ شَاءَ رَبُّكَ	إِلَى حَيْنٍ	وَمَتَّعْنَاهُمْ	الْدُّنْيَا
and if your Lord had willed	for a while	and permitted them to enjoy	(of) the world
جَمِيعًا	كُلُّهُمْ	مَنْ	لَا مَنْ
together	all of them	(are) on the earth	(those) who
حَتَّىٰ يَكُونُوا مُؤْمِنِينَ	تُكَرِّهُ النَّاسَ	أَفَأَنْتَ	
until they become believers	compel mankind	(will) you (O Mohammad)	then?

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ١٣١
 قُلْ أَنْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْأَيَّاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ١٣٢
 فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانْتَظِرُوْا إِنِّي مَعَكُمْ مِّنْ

الْمُنْتَظَرِينَ

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.''

بِإِذْنِ اللَّهِ	إِلَّا	أَنْ تُؤْمِنَ	لِنَفْسٍ	وَمَا كَانَ
by (the) Leave (of) Allah	except	to believe	for any person	and it is not
أَنْظُرُوا مَاذَا	قُلْ	لَا يَعْقِلُونَ	عَلَى الَّذِينَ	وَيَجْعَلُ الرِّجْسَ
see what	say	understand not	on those who	and He will put the wrath
وَالنَّذْرُ		وَمَا تُغْنِي الْأَيَّاتُ	وَالْأَرْضِ	فِي السَّمَاوَاتِ
and the warners		but benefit not the signs	and the earth	(is) in the heavens
إِلَّا مِثْلُ		فَهَلْ يَنْتَظِرُونَ	لَا يُؤْمِنُونَ	عَنْ قَوْمٍ
save like		then (do) they wait (for anything)?	who believe not	to a people

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

ثُمَّ نَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًا عَلَيْنَا نُجِّي الْمُؤْمِنِينَ ١٣٣ قُلْ يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي شَكٍ مِّنِ دِيْنِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكُنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّنَكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ١٣٤ وَأَنْ أَقِمْ وَجْهَكَ لِلَّهِنَ حَنِيفًا وَلَا تَكُونَ

مِنَ الْمُشْرِكِينَ ١٣٥

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 *Hanif* (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).

حَقًا	كَذَلِكَ	وَالَّذِينَ ءَامَنُوا	ثُمَّ نَجِّي رُسُلَنَا
(it is) incumbent	thus	and those who believe	then We save Our Messengers
إِنْ كُنْتُمْ	أَنَّكُنْتُمْ	يَا أَيُّهَا النَّاسُ	نُجِّي الْمُؤْمِنِينَ
if you are	mankind	O	عَلَيْنَا
		say (O Muhammad)	upon Us
الَّذِينَ تَعْبُدُونَ	فَلَا أَعْبُدُ	مِنْ دِيْنِي	فِي شَكٍ
those whom you worship	then I will not worship	as to my religion (Islam)	in doubt
وَأُمِرْتُ	يَتَوَفَّنَكُمْ	وَلَكُنْ أَعْبُدُ اللَّهَ	مِنْ دُونِ اللَّهِ
and I am commanded	causes you to die	Who	besides Allah
		[and] but I worship Allah	
وَأَنْ أَقِمْ وَجْهَكَ	مِنَ الْمُؤْمِنِينَ	أَنْ أَكُونَ	
and that direct (entirely) your face (O Muhammad)	(one) of the believers	to be	

مِنْ الْمُشْرِكِينَ	وَلَا تَكُونَ	حَنِيفًا	لِلَّدِينِ
(one) of the polytheists	and never be	upright	towards the religion

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ١٠٦ وَإِنْ يَمْسِكَ اللَّهُ بِضُرِّكَ لَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَ لِفَضْلِهِ يُصِيبُ يَهُ 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.

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

قُلْ يَأَيُّهَا أَنَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ عَلَيْهَا وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ ١٠٨ وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَاصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَكَمِينَ

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.

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

سورة هود

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّبُّ كَتَبَ أَحْكَمَتْ إِيَّاهُ شَفَّعَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ١ أَلَا تَعْبُدُوا إِلَّا اللَّهُ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ٢ وَإِنْ أَسْتَغْفِرُ رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنَعُكُمْ مَنْعًا حَسَنَتْ إِلَيَّ أَجَلٌ مُسَمَّىٌ وَيُؤْتَى كُلُّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابٌ يَوْمٌ كَبِيرٌ ٣

Surah 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).''

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
ثُمَّ فُصِّلَتْ	أَحْكَمَتْ إِيمَانَهُ	كِتَابٌ
then explained in detail	(the) Verses thereof are perfected	(this is) a Book
إِلَّا اللَّهُ	أَلَا تَعْبُدُوا	الْأَلْفَاظُ
but Allah	(saying) that worship not	Well-Acquainted
وَبَشِيرٌ	نَذِيرٌ	مِنْ لَدُنْ حَكِيمٍ
and a bringer of glad tidings	a warner	فِي الْأَنْبَيْرِ
تُوبُوا إِلَيْهِ	ثُمَّ	وَإِنْ أَسْتَغْفِرُوا رَبَّكُمْ
turn in repentance to Him	then	وَإِنْ أَسْتَغْفِرُوا رَبَّكُمْ
وَيُؤْتِ	إِلَى أَجَلٍ	يَمْتَعُكُمْ
and bestow	مُسْمَى	إِلَى حَسَنَاتِكُمْ
فَإِنِّي أَخَافُ	حَسَنًا	مَنَعًا
(say) then indeed I fear	فَإِنْ تَوَلَّوْا	فَضْلٌ
but if they turn away	فَإِنْ تَوَلَّوْا	ذِي
His Grace	فَضْلَهُ	كُلَّ
(of) grace	فَضْلٌ	ذِي
owner	فَضْلٌ	كُلَّ
(to) every	فَضْلٌ	كُلَّ
Great	يَوْمٌ	عَذَابٌ
(of) a Day (the Day of Ressurection)	يَوْمٌ	عَذَابٌ
(the) torment	عَذَابٌ	عَذَابٌ
for you	عَذَابٌ	عَذَابٌ

إِلَى اللَّهِ مَرْجُوكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَلَا إِنَّهُمْ يَنْهُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ الْأَحِينَ

يَسْتَغْشُونَ شَيْاً بَهْمَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلَمُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

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.

الْأَلَا	قَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	وَهُوَ	إِلَىٰ اللَّهِ مَرْجِعُكُمْ
no doubt	(is) Omnipotent	thing	over every	and He	to Allah (is) your return
حَيَّنَ	الْأَلَا	مِنْهُ	لِيَسْتَخْفُوا	يَثْنَوْنَ صُدُورَهُمْ	إِنَّهُمْ
(even) when	no doubt	from Him	that they may hide	fold up	their breasts
مَا يُسِرُّونَ	يَعْلَمُ		يَسْتَغْشُونَ شَيْاً بَهْمَ		
what they conceal	He knows		they cover (themselves with) their garments		
الصُّدُورِ	بِذَاتِ		إِنَّهُ عَلِيمٌ	وَمَا يُعْلَمُونَ	
the breasts	of that which (is in)		verily He (is the) All-Knower	and what they reveal	

