

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ ۝ وَالَّذِينَ هُمْ عَنِ الْغَوَّةِ مُعْرِضُونَ ۝
 وَالَّذِينَ هُمْ لِلرِّزْكَوَةِ فَنَعْلُونَ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفَظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ
 أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلَوِّمِينَ ۝ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ
 الْعَادُونَ ۝ وَالَّذِينَ هُمْ لَا مَنْتَهِيهِمْ وَعَهْدُهُمْ رَعُونَ ۝

Sūrah Al-Mu'minūn (The Believers) 23

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

- Successful indeed are the believers.
- Those who offer their *Salāt* (prayers) with all solemnity and full submissiveness.
- And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden).
- And those who pay the *Zakāt* (obligatory charity).
- And those who guard their chastity (i.e. private parts, from illegal sexual acts)
- Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame;
- But whoever seeks beyond that, then those are the transgressors;
- Those who are faithfully true to their *Amanāt* (all the duties which Allah has ordained, honesty, moral responsibility and trusts) and to their covenants;

الرَّحِيمُ		الرَّحْمَنُ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَلَاتِهِمْ	هُمْ	الَّذِينَ	قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝		
in their prayers	[they]	those who	successful indeed are the believers		
مُعْرِضُونَ ۝	عَنِ الْغَوَّةِ	هُمْ	وَالَّذِينَ	خَشِعُونَ ۝	
turn away	from (evil) vain talk	[they]	and those who	(are) humbly submissive	
هُمْ	وَالَّذِينَ	فَعَلُونَ ۝	لِلرِّزْكَوَةِ	هُمْ	وَالَّذِينَ
[they]	and those who	(are) doers	of Zakat (alms & charity)	[they]	and those who

أَوْ مَا	عَلَى أَزْوَاجِهِمْ	إِلَّا	حَفِظُونَ	لِفُرُوجِهِمْ
or what	from their wives	except	(are) guardians	[of] their private parts
فَمَنِ ابْتَغَى	غَيْرُ مَلُومِينَ	فَإِنَّمَا	مَلَكَتْ أَيْمَنَهُمْ	
but whoever seeks	(are) free from blame	then verily	they	their right hands possess
وَالَّذِينَ	الْعَادُونَ	هُمْ	فَأُولَئِكَ	ذَلِكَ وَرَاءَ
and those who	(are) the transgressors	[they]	فَأُولَئِكَ	ذَلِكَ that beyond
رَاعُونَ	وَعَهْدُهُمْ	لِأَمْنَاتِهِمْ	هُمْ	
(are) observers	and (to) their covenant	to their trusts		[they]

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ۝ أُولَئِكَ هُمُ الْوَرِثُونَ ۝ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَدِيلُونَ ۝ وَلَقَدْ خَلَقْنَا إِلَيْهِنَّ مِنْ سُلَالَةِ مِنْ طِينٍ ۝ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارِ مَكَيْنٍ ۝ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَمًا فَكَسَوْنَا الْعِظَمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقَاءَ أَخْرَفْتَ بَارَكَ اللَّهُ أَحْسَنَ الْخَلْقَيْنَ ۝

9. And those who strictly guard their (five compulsory congregational) *Salawāt* (prayers) (at their fixed stated hours). 10. These are indeed the inheritors. 11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever. 12. And indeed We created man (Adam) out of an extract of clay (water and earth). 13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). 14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So, Blessed is Allāh, the Best of creators.

هُمْ	أُولَئِكَ	عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ	هُمْ	وَالَّذِينَ
[they]	these	strictly guard [over] their prayers	[they]	and those who
خَدِيلُونَ	فِيهَا	هُمْ	الْفِرْدَوْسَ	الَّذِينَ يَرِثُونَ
(shall) dwell forever	therein	they	the Paradise	who shall inherit (are) the inheritors

ثُمَّ جَعَلْنَاهُ	١٥ مِنْ طِينٍ	مِنْ سُلْكَلَةٍ	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ
then We made him	of clay	from extract	and indeed We created man (Adam)
ثُمَّ خَلَقْنَا النُّطْفَةَ	١٦ مَكِينٍ	فِي قَرَارٍ	نُطْفَةً
then We created the semen-drop	safe (the womb)	in a lodging	(as) a semen-drop
فَخَلَقْنَا الْعَلَقَةَ		عَلَقَةً	
then We created the clinging substance		(into) a clinging substance	
عَظَمًا	فَخَلَقْنَا الْمُضْغَةَ		مُضْغَةً
(into) bones	then We created the embryonic lump		(into) an embryonic lump
خَلْقًا	ثُمَّ أَنْشَأْنَاهُ	لَهُمَا	فَكَسَوْنَا الْعِظَمَ
(as) a creation	then We brought it forth	(with) flesh	then We clothed the bones
الْخَلِقِينَ	أَحَسْنُ	فَتَبَارَكَ اللَّهُ	ءَخْرَ
(of) creators	(the) Best	so blessed is Allah	another

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيْتُونَ ١٩ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبَعَثُونَ ٢٠ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عِنْ الْخَلْقِ غَافِلِينَ ٢١ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَسْكَنَهُ فِي الْأَرْضِ ٢٢ وَإِنَّا عَلَى ذَهَابِ يَهٰءٍ لَقَدِيرُونَ ٢٣ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخْلٍ وَأَعْنَبْ لَكُمْ فِيهَا فَوْرَكٌ ٢٤ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ٢٥ وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سِينَاءَ تَبَتُّ بِالدُّهُنِ وَصَبِغَ لِلْأَكْلِينَ ٢٦

15. After that, surely you will die. 16. Then (again), surely you will be resurrected on the Day of Resurrection. 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation. 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away. 19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat. 20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *Sibghin* (relish) for the eaters.

يَوْمٌ	إِنَّكُمْ	ثُمَّ	لَمَيْتُونَ	ذَلِكَ	بَعْدَ	إِنَّكُمْ	ثُمَّ
(on the) Day	surely you	then (again)	indeed (shall) die	that	after	surely you	then

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ		تُبَعَثُونَ		الْقِيَمَةُ	
and indeed We have created above you		will be resurrected		(of) Resurrection	
غَفِيلِينَ	عَنِ الْخَلْقِ	وَمَا كُنَّا	طَرَائِقَ	سَبَعَ	
unaware	of the creation	and We were not	paths (heavens)	seven	
فَأَسْكَنَنَا	يُقَدَّرٌ	مَاءً مِّنَ السَّمَاءِ	وَأَنْزَلَنَا		
and We gave it lodging	in (due) measure	water (rain)	from the sky	and We sent down	
فَأَشَانَا	لَقَدْرُونَ	عَلَى ذَهَابِ	وَإِنَا	فِي الْأَرْضِ	
then We brought forth	surely (are) Able	it	to take away	and verily We	in the earth
فُوْكَهُ	فِيهَا	لَكُمْ وَأَعْنَبٌ	مِّنْ نَخِيلٍ	جَنَّتٍ بِهِ	لَكُمْ
(is) fruit	wherein	for you	of date palms	gardens	by it for you
مِنْ طُورٍ	وَشَجَرَةٌ تَخْرُجُ	وَمِنْهَا تَأْكُلُونَ			كَثِيرَةٌ
from Mount	and a tree (olive that) springs forth	and from it you eat			much
لِلْأَكْلِينَ	وَصَبَغٌ	تَبَتَّتْ بِالدَّهْنِ	سِينَاءَ		
for the eaters	and (it is) a relish	(that) grows oil	Sinai		

وَلَمَّا كُمْ فِي الْأَنْعَمِ لِعِبْرَةٍ نُسْقِيْكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنْفَعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ
وَعَلَيْهَا وَعَلَى الْفُلُكِ تَحْمِلُونَ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَقُولُمْ أَعْبُدُ وَاللَّهُ مَا
لَكُمْ مِنْ إِلَهٍ غَيْرِهِ أَفَلَا يَتَّقُونَ فَقَالَ الْمُلُوُّزُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مُثْلُكُمْ
يُرِيدُ أَنْ يُنْفَضِّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَا نَزَّلَ مَكِيْكَةً مَا سِعْنَا بِهِذَا فِي إِبَابِنَا الْأَوَّلِينَ

21. And verily, in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat. 22. And on them and on ships you are carried. 23. And indeed We sent Nūh (Noah) to his people, and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?" 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allāh willed, He surely could have sent

down angels. Never did we hear such a thing among our fathers of old.

نُسَقِيكُمْ	لَعْبَرَةٌ	فِي الْأَنْعَمِ	لَكُمْ	وَلَإِنْ
We give you to drink	(there is) indeed a lesson	in the cattle	for you	and verily
منَفَعٌ	فِيهَا	وَلَكُمْ	فِي بَطْوَنَهَا	مِمَّا
(are) benefits	in them	and for you	(is) in their bellies	of that which
وَعَلَى الْفُلْكِ تُحْمَلُونَ	وَعَلَيْهَا	وَمِنْهَا تَأْكُلُونَ	كَثِيرٌ	
and on [the] ships you are carried	and on them	and of them you eat	numerous	
يَقُومُ أَعْبُدُوا اللَّهَ	فَقَالَ	إِلَى قَوْمِهِ	وَلَقَدْ أَرْسَلْنَا نُوحًا	
O my people worship Allah	and he said	to his people	and indeed We sent Noah	
فَقَالَ الْمَلُوُّ	أَفَلَا تَنْقُونَ	عِنْهُ	مِنْ إِلَهٍ	لَكُمْ
but said the chiefs	(will) you not then be afraid?	but Him	any god	you have
إِلَّا بَشَرٌ	مَا هَذَا	مِنْ قَوْمٍ	الَّذِينَ كَفَرُوا	مَا
but a human being	this (is) not	among his people	(of) those who disbelieved	
وَلَوْ شَاءَ اللَّهُ	عَلَيْكُمْ	أَنْ يَنْفَضِّلَ	يُرِيدُ	مِثْكُمْ
and if Allah willed	to you	to make himself superior	he seeks	like you
هَذَا	مَا سَمِعْنَا		لَا نَزَّلَ مَلَكِكَةً	
such a thing	we heard not		He surely could have sent down angels	
الْأَوَّلِينَ		فِي أَبَابِينَا		
(of) old		among our fathers		

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ حِنْنَةٌ فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ ١٩ قَالَ رَبِّ أَنْصُرْ فِي مَا كَذَّبُونَ ٢٠ فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيَنَا فَإِذَا جَاءَهُ أَمْرُنَا وَفَكَارُ الْتَّنُورُ فَاسْلَكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَفُونَ ٢١

25. "He is only a man in whom is madness, so wait for him a while." 26. [Nūh (Noah)] said: "O my Lord! Help me because they deny me." 27. So, We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

حَتَّىٰ حِينَ	بِهِ	فَتَرِبَصُوا	حِنْنَةٌ	بِهِ	إِلَّا رَجُلٌ	إِنْ هُوَ
until a while	for him	so wait	(is) madness	in whom	but a man	he (is) not
فَأَوْحَيْنَا	بِمَا كَذَّبُونَ	أَنْصَرْنِي	قَالَ رَبٌّ			
so We revealed	(because) of what they deny me	help me	he said O my Lord			
وَوَحَّيْنَا	بِأَعْيُنِنَا	أَنْ أَصْنَعَ الْفَلَكَ	إِلَيْهِ			
and (under) Our Revelation	under Our Eyes	that construct the ship	to him			
وَفَكَارَ الْتَّسْوِيرُ		أَمْرَوْنَا	فَإِذَا جَاءَ			
and (water) gushes forth (from) the oven		Our Command	then when comes			
وَأَهْلَكَ	أَثْنَيْنِ	زَوْجَيْنِ	فِيهَا مِنْ كُلِّ	فَاسْلُكْ		
and your family	two	spouses (male and female)	of each (kind)	on it	then take	
مِنْهُمْ	الْفَوْلُ	عَلَيْهِ	إِلَّا مَنْ سَبَقَ			
thereof	the Word	against whom	except those has already gone forth			
فِي الَّذِينَ ظَلَمُوا			وَلَا تُخَاطِبُنِي			
in (favour of) those who have done wrong			and address Me not			
	مُغَرَّقُونَ		إِنَّهُمْ			
	(are) to be drowned		إِنَّهُمْ			

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَكِ فَقُلْ أَمْهَدْنِي اللَّهُ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ۝ وَقُلْ رَبِّ أَنْزَلَنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزَلِينَ ۝ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنَّا لَنَا الْمُبَتَلِينَ ۝ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاءَ أَخْرَيْنَ ۝ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۝

أَفَلَا تَنْقُونَ ۲۳

28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allāh's, Who has saved us from the people who are *Zālimūn* (i.e. oppressors, wrongdoers, polytheists, those who join others in worship with Allāh)." 29. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land." 30. Verily, in this [what We did as regards drowning of the people of Nūh (Noah)], there are indeed *Ayāt* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test. 31. Then, after them, We created another generation. 32. And We sent to them a Messenger from among themselves (saying): "Worship Allāh! You have no other *Ilāh* (God) but Him. Will you not then be afraid (of Him, i.e. of His punishment because of worshipping others besides Him)?"

مَعَكَ	وَمَنْ	أَنْتَ	فَإِذَا أَسْتَوَيْتَ	
(is) with you	and whoever	[you]	and when you have embarked	
بَخْتَنَا ۲۳	الَّذِي	الْحَمْدُ لِلَّهِ	فَقُلْ	عَلَى الْفُلْكِ
has saved us	Who	all praise (be) to Allah	then say	on the ship
أَنْزَلْنِي		وَقُلْ رَبِّ	مِنَ الْقَوْمِ	
cause me to land	and say my Lord	(who are) oppressors	from the people	
الْمُتَرَلِّينَ ۲۴		خَيْرٌ	وَأَنْتَ	مُبَارَكًا
(of) those who bring to land	(are the) Best	for You	blessed	(at) a landing place
لِمُبْتَلِينَ ۲۵		وَإِنْ كُنَّا	لَدَيْتِ	فِي ذَلِكَ
(ever) putting (men) to test	and truly We are	(there are) indeed signs	in this	verily
فِيهِمْ	فَأَرْسَلْنَا	إِخْرَيْنَ ۲۶	مِنْ بَعْدِهِمْ	أَنْشَأْنَا
to them	and We sent	another	after them	then We created
لَكُمْ	مَا	أَنِ اَعْبُدُوا اللَّهَ	مِنْهُمْ	رَسُولًا
you have	not	(saying) [that] worship Allah	from (among) them	a Messenger
أَفَلَا تَنْقُونَ ۲۷			غَيْرَهُ	مِنْ إِلَهٍ
(will) you not then be afraid?			but Him	any god

وَقَالَ الْمَلَائِكَةُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءَ الْآخِرَةِ وَأَتَرْفَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَا كُلُّ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرِبُونَ ۖ وَلَيْسَ أَطْعَمْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا الْخَسِرُونَ ۖ أَيَعِدُكُمْ إِنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعَظَمًا أَنَّكُمْ مُّخْرَجُونَ ۖ هَيَّاهَا تَهْيَاهَا لِمَا تُوعَدُونَ ۖ إِنْ هِيَ إِلَّا حَيَا تَنْبُتُ الْدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَعْوِظَتِهِنَّ

بِمَعْوِظَتِهِنَّ

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. 34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers. 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? 36. "Far, very far is that which you are promised! 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

بِلِقَاءٍ	وَكَذَّبُوا	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ	وَقَالَ الْمَلَائِكَةُ
(the) Meeting	and denied	who disbelieved	of his people	and said the chiefs
فِي الْحَيَاةِ		وَأَتَرْفَهُمْ		الْآخِرَةِ
in the life		and We had given them luxuries and comforts		(in) the Hereafter
مِمَّا تَأْكُلُونَ	يَأْكُلُ	مِثْلُكُمْ	إِلَّا بَشَرٌ	مَا هَذَا
of that which you eat	he eats	like you	but a human being	of the world
وَلَيْسَ أَطْعَمْتُمْ بَشَرًا	مِمَّا تَشْرِبُونَ	وَيَشْرَبُ	مِنْهُ	
and if you obey a human being	of what you drink	and he drinks	[of that]	
أَيَعِدُكُمْ	لَخَسِرُونَ	إِذَا	إِنَّكُمْ	مِثْلُكُمْ
(does) he promise you?	indeed (are) losers	then	verily you	like you
وَعَظَمًا	وَكُنْتُمْ تُرَابًا	إِذَا مِتُّمْ		إِنَّكُمْ
and bones	and have become dust	when you have died		that [you]

هَيَّاهَاتَ	هَيَّاهَاتَ	مُخْرَجُونَ	أَنْكُمْ
(very) far	far	(shall be) brought forth (resurrected)	[that] you
الْدُّنْيَا	إِلَّا حَيَا ثُنا	إِنْ هِيَ	لِمَا تُوعَدُونَ
(of) this world	but our life	it (is) not	(is) that which you are promised
بِمَبْعَوْثَيْنَ	نَحْنُ	وَمَا	نَمُوتُ
(will be) resurrected	we	and not	and we live
			we die

إِنْ هُوَ إِلَّا رَجُلٌ أَفْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ قالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَدِيمِينَ فَلَأَخْذُهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُشَّاءَ فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا أَخْرَيْنَ مَا تَسْبِقُ مِنْ أَمَةٍ أَجْلَهَا وَمَا يَسْتَخْرُونَ

38. "He is only a man who has invented a lie against Allāh, and we are not going to believe in him." 39. He said: "O my Lord! Help me because they deny me." 40. (Allāh) said: "In a little while, they are sure to be regretful." 41. So, As-Saihah (torment – awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So, away with the people who are Zālimūn (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, disobedient to His Messengers). 42. Then, after them, We created other generations. 43. No nation can advance their term, nor can they delay it.

لَهُ	نَحْنُ	وَمَا	عَلَى اللَّهِ كَذِبًا	إِلَّا رَجُلٌ أَفْتَرَى	إِنْ هُوَ
in him	we	and not	a lie against Allah	but a man (who) has invented	he (is) not
بِمَا كَذَّبُونِ	أَنْصُرْنِي	قَالَ رَبِّ	بِمُؤْمِنِينَ		
(because) of what they deny me	help me	he said	O my Lord	(are) going to believe	
فَلَأَخْذُهُمُ	لَيُصْبِحُنَّ نَدِيمِينَ	عَمَّا قَلِيلٍ	قَالَ		
so overtook them	surely they will be regretful	in a little while	He (Allah) said		
فَبَعْدًا	غُشَّاءَ	فَجَعَلْنَاهُمْ	بِالْحَقِّ	الصَّيْحَةَ	
so away	(as) rubbish of dead plants	and We made them	in truth		
					an awful cry

قُرُونًا	مِنْ بَعْدِهِمْ	ثُمَّ أَنْشَأَنَا	الظَّالِمِينَ	لِلْقَوْمِ
generations	after them	then We created	who are wrongdoers	with the people
وَمَا يَسْتَهِنُونَ	أَجَلَهَا	مِنْ أُمَّةٍ	مَا تَسْقِي	أَخْرَيْنَ
nor they can delay (it)	their term	any nation	can not precede	other

ثُمَّ أَرْسَلَنَا رُسُلًا تَرَا كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَبُوهُ فَاتَّبَعُنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ٤٤ ثُمَّ أَرْسَلَنَا مُوسَىٰ وَأَخَاهُ هَرُونَ بِشَيْأِتِنَا وَسُلْطَانٍ مُّبِينٍ ٤٥ إِلَى فِرْعَوْنَ وَمَلِإِيْهِ فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِيًّا ٤٦ فَقَالُوا أَنُؤْمِنُ لِيَسْرَىٰ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَيْدُونَ ٤٧ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهَلَّكِينَ

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another (to destruction), and We made them as *Ahadīth* (true stories for mankind to learn a lesson). So, away with a people who believe not! 45. Then We sent Mūsā (Moses) and his brother Hārūn (Aaron), with Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority, 46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allāh). 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)!" 48. So, they denied them both [Mūsā (Moses) and Hārūn (Aaron)] and became of those who were destroyed.

أُمَّةٌ	كُلَّ مَا جَاءَ	تَرَا	ثُمَّ أَرْسَلَنَا رُسُلًا
(to) a nation	whenever came	(in) succession	then We sent Our Messengers
بعضًا	فَاتَّبَعُنَا بَعْضُهُمْ	كَذَبُوهُ	رَسُولُهَا
others	so We made some of them follow	they denied him	their Messenger
لِقَوْمٍ	فَبَعْدًا	أَحَادِيثَ	وَجَعَلْنَاهُمْ
with a people	so away	(as) true stories (for mankind)	and We made them
بِشَيْأِتِنَا	هَرُونَ	وَأَخَاهُ	ثُمَّ أَرْسَلَنَا مُوسَىٰ
with Our proofs	Aaron	and his brother	then We sent Moses
			لَا يُؤْمِنُونَ

وَمَلَائِيْهِ	إِلَى فِرْعَوْنَ	مُبِينٌ	وَسُلْطَنٌ
and his chiefs	to Pharaoh	manifest (clear)	and an authority
فَقَالُوا	عَالِيْنَ	وَكَانُوا قَوْمًا	فَأَسْتَكْبَرُوا
then they said	self-exalting	and they were people	but they behaved insolently
لَنَا	وَقَوْمُهُمَا	مِثْلُنَا	أَنُؤْمِنُ
to us	and their people	like ourselves	(shall) we believe?
مِن الْمُهْلَكِينَ	فَكَانُوا	فَكَذَّبُوهُمَا	عَبْدِوْنَ
of those who were destroyed	and became	so they denied them	(are) servants

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَبَ لِعَلَّهُمْ يَهْدِيْنَ وَجَعَلْنَا أَبْنَ مَرْيَمَ وَآيَةً وَأَوْتَهُمَا إِلَى رَبِّوْنَ دَاتِ قَرَارٍ وَمَعِينٍ يَأْتِيْهَا الرَّسُلُ كُلُّوْمِنَ الْطَّيِّبَتِ وَأَعْمَلُوا صَلْحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيْمٌ وَإِنَّ هَذِهِ أَمْتَكُمْ أَمَّةٌ وَحِدَةٌ وَأَنَّارِبُكُمْ فَانْقُونَ فَتَقْطَعُوْ أَمْرَهُمْ بَيْنَهُمْ زِبْرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

49. And indeed We gave Mūsā (Moses) the Scripture, that they may be guided.
 50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.
 51. O (you) Messengers! Eat of the *Tayyibāt* [all kinds of *Halāl* foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily, I am All-Knower of what you do. 52. And verily, this your religion (of Islāmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me. 53. But they (men) have broken their religion among them into sects, each group rejoicing in what is with it (as its beliefs).

لِعَالَّهُمْ يَهْدِيْنَ	الْكِتَبَ	وَلَقَدْ أَتَيْنَا مُوسَى
so that they may be guided	the Scripture	and indeed We gave Moses
وَأَوْتَهُمَا	إِيْةً	وَآمَّةً
and We gave them refuge	(as) a sign	وَجَعَلْنَا أَبْنَ مَرْيَمَ
الْرَّسُلُ	يَأْتِيْهَا	إِلَى رَبِّوْنَ
Messengers	O (you)	and flowing streams
		a place of rest
		on high ground

بِمَا تَعْمَلُونَ عَلَيْهِمْ		إِنِّي	وَأَعْمَلُوا صَدِيقًا	كُلُّوْمَنَ الطَّيِّبَاتِ
All-Knower of what you do		verily I am	and do righteous deeds	eat of lawful things
وَأَنَا	وَاحِدَةٌ	أُمَّةٌ	أُمَّتُكُمْ	وَإِنَّ هَذِهِ
and I am	one	nation (religion)	(is) your nation (religion)	and verily this
بَيْنَهُمْ	فَتَقْطَعُوا أَمْرَهُمْ	فَأَنْقُونَ	رَبِّكُمْ	
among them	but they have broken their religion	so fear Me		your Lord
فَرِحُونَ	لَدَيْهِمْ	بِمَا	حِزْبٌ	زُبُرًا
rejoicing	(is) with them	in what	group (party)	each (into) sects

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ ٤١ أَيَّهُسْبُونَ أَنَّمَا نِمْدُهُرُ بِهِ مِنْ مَالٍ وَبَنِينَ ٤٢ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلَّ لَا يَشْعُرُونَ ٤٣ إِنَّ الَّذِينَ هُمْ مِنْ خَشِيَةِ رَبِّهِمْ مُشْفِقُونَ ٤٤ وَالَّذِينَ هُمْ رَيَائِتَ رَبِّهِمْ يُؤْمِنُونَ ٤٥ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ٤٦ وَالَّذِينَ يُؤْتُونَ مَاءً أَتَوْ أَقْلَوْهُمْ وَجْهَهُمْ إِلَىٰ رَبِّهِمْ رَجِعُونَ ٤٧ أُولَئِكَ يُسَرِّعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَيِّقُونَ ٤٨

54. So, leave them in their error for a time. 55. Do they think that in wealth and children with which We enlarge them 56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. 57. Verily, those who live in awe for fear of their Lord; 58. And those who believe in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; 59. And those who join not anyone (in worship) as partners with their Lord; 60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). 61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salāt* (prayers) in their (early) stated, fixed times and so on].

أَنَّمَا	أَيَّهُسْبُونَ	حَتَّىٰ حِينٍ	فِي غَمْرَتِهِمْ	فَذَرْهُمْ
that what	(do) they think?	for a time	in their error	so leave them
نُسَارِعُ لَهُمْ	وَبَنِينَ	مِنْ مَالٍ	بِهِ	نِمْدُهُرُ

We hasten unto them and children (sons) of wealth with [it] We enlarge them

مِنْ خَشْيَةِ	هُمْ	إِنَّ الَّذِينَ	لَا يَشْعُرُونَ	بَلْ	فِي الْخَيْرَاتِ
from (the) fear	[they]	verily those who	they perceive not	nay	with good things
رَبِّهِمْ	يَأْتِي	هُمْ	وَالَّذِينَ	مُشْفِقُونَ	رَبِّهِمْ
(of) their Lord	in (the) Signs	[they]	and those	live in awe	(of) their Lord
لَا يُشْرِكُونَ			رَبِّهِمْ	هُمْ	وَالَّذِينَ يُؤْمِنُونَ
join not (anyone in worship)	as partners	with their Lord	[they]	and those	believe
وَجْلَةٌ	وَقُلُوبُهُمْ	مَا أَتَوْا			وَالَّذِينَ يُؤْتُونَ
(are) full of fear	[and] their hearts	that which they gave			and those who give
فِي الْخَيْرَاتِ	أُولَئِكَ يُسَرِّعُونَ	رَجِعُونَ	إِلَى رَبِّهِمْ		أَنْتُمْ
in the good deeds	(it is) these who hasten	(shall) return	to their Lord	because they	
سَيِّقُونَ	لَهَا	وَهُمْ			
(are) foremost	in them	and they			

وَلَا نَكْلُفُ نَفْسًا إِلَّا وَسَعَهَا وَلَدَيْنَا كِتْبٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٣١ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ
مِنْ هَذَا وَهُمْ أَعْمَلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ٦٣٢ حَقَّ أَذْكُرَتْ فِيهِمْ بِالْعَذَابِ إِذَا هُمْ
يَجْهَرُونَ ٦٣٣ لَا تَجْهَرُوا إِلَيْهِمْ إِنَّكُمْ مِنَ الْأَنْصَارِ وَنَحْنُ

62. And We test not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. 63. Nay, but their hearts are covered from (understanding) this (the Qur'ān), and they have other (evil) deeds, besides which they are doing. 64. Until when We seize those of them who lead a luxurious life with punishment, behold, they make humble invocation with a loud voice. 65. Invoke not loudly this day! Certainly you shall not be helped by Us.

وَلَدَيْنَا	إِلَّا وَسَعَهَا	وَلَا نَكْلُفُ نَفْسًا
and with Us	except (according to) its capacity	and We burden not any soul
لَا يُظْلَمُونَ	وَهُمْ	يَنْطِقُ بِالْحَقِّ
will not be wronged	and they	(which) speaks with the truth

مِنْ دُونِ	أَعْمَلُ	وَلَهُمْ	مِنْ هَذَا	فِي غَمْرَةٍ	بَلْ قُلُوبُهُمْ
besides	(are other) deeds	and for them	from this	(are) in error	nay their hearts
أَخْذَنَا مُتْرِفِهِمْ	حَتَّىٰ إِذَا	عَمِلُونَ	لَهَا	هُمْ	ذَلِكَ
We seize their luxurious ones	until when	(are) doing	for it	they	that
لَا تَجْعَلُوا الْيَوْمَ	هُمْ يَجْعَلُونَ	إِذَا		بِالْعَذَابِ	
invoke not loudly this day	they make invocation loudly	behold		with punishment	
لَا نُنْصَرُونَ	مِنَا	إِنَّكُمْ			
shall not be helped	by Us	certainly you			

قَدْ كَانَتْ إِيمَانِي تُنَلَّ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ نَنْكِسُونَ ٦١ مُسْتَكْبِرِينَ بِهِ سَمِّرَا
تَهْجِرُونَ ٦٢ أَفَلَمْ يَدْبَرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَالَمْ يَأْتِيَ إِبَاءَهُمُ الْأَوَّلِينَ ٦٣ أَمْ لَمْ يَعْرُفُوا رَوْهُمْ
فَهُمْ لَهُمْ مُنْكِرُونَ ٦٤ أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَرِهُونَ ٦٥
وَلَوْ أَتَّبَعُ الْحَقَّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ٦٦ بَلْ أَثَنَّهُمْ
بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ٦٧

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them). 67. In pride (they—Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary—*Haram*), talking evil about it (the Qur'ān) by night. 68. Have they not pondered over the Word (of Allāh, i.e. what is sent down to the Prophet ﷺ), or has there come to them what had not come to their fathers of old? 69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him? 70. Or say they: "There is madness in him?" Nay, but he brought them the truth (i.e. *Tauhīd*: worshipping Allāh Alone in all aspects, the Qur'ān and the religion of Islām), but most of them (the disbelievers) are averse to the truth. 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'ān), but they turn away from their reminder.

فَكُنْتُمْ	تُنَلَّ عَلَيْكُمْ	قَدْ كَانَتْ إِيمَانِي
but you used to	be recited to you	indeed My Verses used to

٢٧ تَهْجُرُونَ	سَمِّرَا	بِهِ	مُسْتَكِرِينَ	عَلَىٰ أَعْقَبِكُمْ ثَنِكُصُونَ
renouncing (evil)	talking at night	about it	(being) pride	turn back on your heels
٢٨ مَا لَمْ يَأْتِ	أَمْ جَاءَهُمْ			أَفَلَمْ يَدَبِرُوا الْقَوْلَ
what had not come	or (there) has come to them		(have) they not pondered	the word?
لَمْ يَعْرِفُوا رَسُولَهُمْ		أَمْ	٢٨ الْأَوَّلِينَ	عَابَاءَهُمْ
they did not recognize their Messenger	or (it is that)		(of) old	(to) their fathers
بَلْ جَاءَهُمْ	جِنَّةٌ	بِهِ	أَمْ يَقُولُونَ	فَهُمْ لَهُ مُنْكِرُونَ
nay he brought them	(there is) madness in him	or they say	deny	him so they
وَلَوْ أَتَبَعَ الْحَقَّ	كَرِهُونَ	لِلْحَقِّ	وَأَكْثَرُهُمْ	بِالْحَقِّ
and if the truth had followed	(are) averse	to the truth	but most of them	the truth
وَالْأَرْضُ	لَفَسَدَتِ السَّمَاوَاتُ			أَهْوَاءَهُمْ
and the earth	indeed would have been corrupted the heavens			their desires
فَهُمْ بِذِكْرِهِمْ	بَلْ أَئِنَّهُمْ		فِيهِ	وَمَنْ
but they	their reminder	nay We have brought them	(is) therein	and whosoever
	٢٩ مُعَرِّضُونَ		عَنْ ذِكْرِهِمْ	
	(are) turning away		from their reminder	

أَمْ سَعَاهُمْ خَرْجًا فَخَرَجُوكُمْ خَيْرٌ وَهُوَ خَيْرُ الرَّزْقَيْنَ ٢٩ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ
وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَكِونُ ٣٠ وَلَوْرَجَنَهُمْ وَكَشْفَنَا مَا بِهِمْ
مَنْ ضُرِّلَّ لِلْجُوَادِ فِي طُغْيَانِهِمْ يَعْمَهُونَ ٣١ وَلَقَدْ أَخْذَنَهُمْ بِالْعَذَابِ فَمَا أَسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَنْضَرُ عَوْنَ ٣٢ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِي مُبْلِسُونَ

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance. 73. And certainly, you (O Muhammad ﷺ) call them to a Straight Path (true religion—Islamic Monotheism). 74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true

religion—Islāmic Monotheism). 75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. 76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allāh) with submission to Him. 77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

رَبِّكَ	فَخَرَاجُ	خَرَاجًا	أَمْرَتَهُمْ
(of) your Lord	but (the) recompense	(for) wages	or (is it that) you ask them
وَإِنَّكَ	الرَّزِيقَنَ	خَيْرٌ	خَيْرٌ
and certainly you	(of) the sustainers	(is the) Best	and He (is) better
وَلَانَ الَّذِينَ	مُسْتَقِيمٌ	إِلَى صِرَاطٍ	لَتَدْعُوهُمْ
and verily those who	Straight	to (the) Path	indeed call them
لَنَكِبُونَ	عَنِ الْصِرَاطِ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ
(are) indeed deviating	from the Path	in the Hereafter	believe not
مِنْ خَرَاجٍ	وَكَشَفَنَا مَا	وَلَوْ رَحْمَنَهُمْ	
of distress	(is) on them	and removed what	and though We had mercy on them
فِي طُغْيَانِهِمْ يَعْمَهُونَ		لَلَّجُوا	
in their transgression	wandering blindly	(still) they would obstinately persist	
فَمَا أَسْتَكَانُوا	بِالْعَذَابِ	وَلَقَدْ أَخْذَهُمْ	
but they humbled not themselves	with punishment	and indeed We seized them	
حَتَّىٰ إِذَا فَتَحْنَا	وَمَا يَضْرِبُونَ	لِرَبِّهِمْ	
until when We open	nor (did) they invoke with submission (to Him)	to their Lord	
مُبْلِسُونَ	فِيهِ	هُمْ	عَلَيْهِمْ
(will be) plunged	into it	they	a gate for them
وَهُوَ الَّذِي أَنْشَأَكُمُ الْسَّمْعَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ قَلِيلًا مَا تَشْكُرُونَ			
وَهُوَ الَّذِي ذَرَأَ كُرْكُرًا			
أَلْأَرْضَ وَإِلَيْهِ تُحْشَرُونَ			
وَهُوَ الَّذِي يُحْيِيٌّ			
وَيُمِيتُ وَلَهُ أُخْتِلَفُ أَلْيَلٌ وَالنَّهَارٌ أَفَلَا			

تَعْقِلُونَ ﴿٨٣﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨٤﴾ قَالُوا أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعَظَمًا إِنَّا مَبْعُوثُونَ ﴿٨٥﴾

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give. 79. And it is He Who has created you on the earth, and to Him you shall be gathered back. 80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand? 81. Nay, but they say the like of what the men of old said. 82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

وَالْأَبْصَرُ	السَّمْعُ	لَكُمْ	الَّذِي أَنْشَأَ	وَهُوَ
and sight	hearing	for you	Who has created	and (it is) He
ذَرَّا كُمْ	الَّذِي	وَهُوَ	قَلِيلًا مَا تَشْكُرُونَ	وَالْأَفْعَدَةُ
has created you	Who	and (it is) He	little thanks you give	and hearts
الَّذِي يُحْيِي	وَهُوَ	وَإِلَيْهِ تُحْشَرُونَ	فِي الْأَرْضِ	
Who gives life	and (it is) He	and to Him you shall be gathered (back)	on the earth	
وَالنَّهَارُ	اللَّيلُ	أَخْتِلَفُ	وَلَهُ	وَيُمِيتُ
and day	(of) night	(the) alternation	and to Him (belongs)	and causes death
مَا قَالَ	بَلْ قَالُوا مِثْلَ		أَفَلَا تَعْقِلُونَ ﴿٨٣﴾	
(of) what said	nay they say (the) like		(will) you not then understand?	
وَكُنَّا تُرَابًا	أَئِذَا مِتْنَا	قَالُوا	الْأَوَّلُونَ	
and have become dust	when we are dead?	they said	the men of old	
لَمْ يَمْبُوثُونَ ﴿٨٤﴾		أَئِنَا	وَعِظَمًا	
indeed be resurrected		(shall) we?	and bones	

لَقَدْ وَعَدْنَا نَحْنُ وَإِبْرَاهِيمَ هَذَا مِنْ قَبْلِ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٥﴾ قُلْ لِمَنِ الْأَرْضُ
وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٧﴾ قُلْ مَنْ رَبُّ
السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَنْقُوتُ

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحِيرُ وَلَا يُجَاهَرُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١﴾

83. "Verily, this we have been promised – we and our fathers before (us)! This is nothing but tales of the ancients!" 84. Say: "Whose is the earth and whosoever is therein? If you know!" 85. They will say: "It is Allāh's!" Say: "Will you not then remember?" 86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" 87. They will say: "Allāh." Say: "Will you not then fear Allāh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?" 88. Say: "In Whose Hand is the sovereignty of everything (i.e. treasures of everything)? And He protects (all), while against Whom there is no protector (i.e. if Allāh saves anyone, none can punish or harm him; and if Allāh punishes or harms anyone, none can save him), if you know?"

إِنْ هَذَا	مِنْ قَبْلُ	هَذَا	وَإِبْرَاهِيمَ	نَحْنُ	لَقَدْ وَعَدْنَا
this (is) not	before	this	and our fathers	[we]	verily we have been promised
وَمَنْ	الْأَرْضُ	لِمَنْ	قُلْ	الْأَوَّلِينَ	إِلَّا أَسْطَيْرُ
and whosoever	(is) the earth	for Whom	say	(of) the ancients	but (the) tales
قُلْ	لِلَّهِ	سَيَقُولُونَ	كُنْتُمْ تَعْلَمُونَ	إِنْ كُنْتُمْ	فِيهَا
say	(it is) for Allah	they will say	know	if you [were]	(is) therein
السَّبْعُ	رَبُّ السَّمَاوَاتِ	قُلْ مَنْ		أَفَلَا تَذَكَّرُونَ	
seven	(is the) Lord (of) the heavens	say Who		(will) you not then remember?	
قُلْ	لِلَّهِ	سَيَقُولُونَ	الْعَظِيمُ	وَرَبُّ الْعَرْشِ	
say	(it is) for Allah	they will say	Great	and (the) Lord (of) the Throne	
عَرْبَةٌ	مَلَكُوتُ كُلِّ شَيْءٍ	بِيَدِهِ	قُلْ مَنْ	أَفَلَا تَرَقُونَ	
thing	(of) every	(is the) sovereignty	in His Hand	say Who	(will) you not then fear (Allah)?
سَيَقُولُونَ	إِنْ كُنْتُمْ تَعْلَمُونَ	عَلَيْهِ	وَلَا يُجَاهَرُ	وَهُوَ يُحِيرُ	
know	if you [were]	against Him	and none can be protected	and He protects (all)	

سَيَقُولُونَ لِلَّهِ قَلْ فَإِنِّي تُسْحِرُونَ ﴿١﴾ بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَذِبُونَ ﴿٢﴾ مَا أَنْخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا ذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

89. They will say: "(All that belongs) to Allāh." Say: "How then are you deceived and turn away from the truth?" 90. Nay, but We have brought them the truth (Islāmic Monotheism), and verily, they (disbelievers) are liars. 91. No son (or offspring) did Allāh beget, nor is there any *ilāh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allāh above all that they attribute to Him!

بَلْ أَتَيْدُهُمْ	فَإِنَّهُمْ سَاحِرُونَ	قُلْ	لِلَّهِ	سَيَقُولُونَ
nay We have brought them	how then are you deceived	say	(it is) for Allah	they will say
مِنْ وَلَدِي	مَا أَتَخَذَ اللَّهَ	لَكَذِبُونَ	وَإِنَّهُمْ	بِالْحَقِّ
any son	Allah (did) not take	surely (are) liars	and verily they	the truth
لَذَّهَ	إِذَا	مِنْ إِلَهٍ	وَمَا كَانَ	مَعَهُ
surely would have taken away	then	any god	nor is (there along)	with Him
وَلَعْلًا بَعْضُهُمْ			بِمَا خَلَقَ	كُلُّ إِلَهٍ
and surely some of them would have (tried to) overcome			كُلُّ	عَلَى بَعْضٍ
عَمَّا يَصِفُونَ				
above (all) that they attribute (to Him)	Glorified is Allah			[over] others

عَلِمَ الْغَيْبُ وَالشَّهَدَةُ فَتَعَلَّمَ عَمَّا يُشَرِّكُونَ ٩٣ قُلْ رَبِّ إِمَامَتِيَّنِي مَا يُوَعَّدُونَ
رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ٩٤ وَإِنَّا عَلَىٰ أَن نُرِيكَ مَا نَعِدُهُمْ لَقَدْ رُوَنَ
أَدْعُ بِالَّتِي هِيَ أَحْسَنُ الْسَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ٩٥

92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him! 93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment), 94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zālimūn* (polytheists and wrongdoers)." 95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them. 96. Repel evil with that which is better. We are Best Knower of the things they utter.

فَتَعْلَمَ	وَالشَّهَدَةُ	عَلِمَ الْغَيْبُ
Exalted is He	and the seen	All-Knower (of) the unseen
إِنَّمَا تُرِيكَ	قُلْ رَبِّ	عَمَّا يُشَرِّكُونَ
if you will show me	say my Lord	over (all) that they associate as partners (to Him)
فِي الْقَوْمِ	فَلَا تَجْعَلْنِي	رَبِّ
amongst the people	then put me not	my Lord
		that (with) which they are threatened
مَا	أَنْ نُرِيكَ	عَلَى
that which	to show you	[on]
أَحَسَّنُ	هِيَ	وَإِنَّا
(is) better	repel with that	لَقَدْرُونَ
		نَعْدُهُمْ
بِمَا يَصِفُونَ	أَعْلَمُ	الظَّالِمِينَ
of what they utter	(are) Best Knower	وَهُمُ الظَّالِمُونَ
		نَحْنُ
		السَّيِّئَةُ
		نَعْدُهُمْ

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ٩٧ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ٩٨ حَتَّىٰ إِذَا
جَاءَ أَحَدُهُمُ الْمَوْتَ قَالَ رَبِّ أَرْجِعُونِ ٩٩ لَعَلَّيْ أَعْمَلُ صَلِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَابِلٌ لَهَا وَمِنْ وَرَائِهِمْ بَرَزَخٌ إِلَى يَوْمِ يَبْعَثُونَ ١٠٠ فَإِذَا أُنْفَخَ فِي الصُّورِ فَلَا أَنْسَابَ يَعْنَهُمْ
يَوْمٌ إِذَا لَا يَتَسَاءَلُونَ ١٠١

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayātīn* (devils). 98. "And I seek refuge with You, My Lord! lest they should come near me." 99. Until, when death comes to one of them (those who join partners with Allāh), he says: "My Lord! Send me back, 100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected. 101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

الشَّيَاطِينِ	مِنْ هَمَزَاتِ	أَعُوذُ بِكَ	وَقُلْ رَبِّ
(of) the devils	from (the) whisperings	I seek refuge with You	and say my Lord

حَتَّىٰ إِذَا جَاءَ	أَن يَخْضُرُونَ	رَبِّ	بِكَ	وَأَعُوذُ
until when comes	lest they (should) attend me	my Lord	with You	and I seek refuge
صَلِّحًا	لَعَلَّىٰ أَعْمَلُ	أَرْجُونَ	قَالَ رَبِّ	الْمَوْتُ
good	so that I may do	send me back	he says my Lord	death (to) one of them
قَالَهَا	هُوَ	كَلْمَةٌ	إِنَّهَا	كَلَّا
speaks it	he	(is) a word	indeed it	no
				فِيمَا تَرَكْتَ
				بَرْزَخٌ
إِلَىٰ يَوْمِ يُبَعْثُرُونَ				وَمِنْ وَرَائِهِمْ
until (the) Day (when) they will be resurrected			(is) a barrier	and behind them
بَيْنَهُمْ	فَلَا أَنْسَابَ		فِي الصُّورِ	فَإِذَا نَفَخْ
among them	then (there will be) no kinship		in the Trumpet	then when is blown
		وَلَا يَتَسَاءَلُونَ		يَوْمَئِذٍ
				nor they will ask of one another
				that Day

فَمَنْ ثَقَلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَلِدُونَ ۝ تَلْفُحُ وُجُوهِهِمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۝ أَلَمْ تَكُنْ إِيمَانِي تُثْلِي عَلَيْكُمْ فَكُنْتُمْ بِهَا تَكَبَّرُونَ ۝ قَالُوا رَبَّنَا أَغْلَبْتَ عَلَيْنَا شَقَوْتَنَا وَكُنَّا نَقْوَمًا ضَالِّينَ ۝ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّا عُدْنَا فَإِنَّا ظَالِمُونَ ۝ قَالَ أَخْسَأْتُمْ فِيهَا وَلَا تُكَلِّمُونِ ۝

102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful. 103. And those whose Scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. 104. The Fire will burn their faces, and therein they will grin with displaced lips (disfigured). 105. "Were not My Verses (this Qur'an) recited to you, and then you used to deny them?" 106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. 107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers)." 108. He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!"

فَمَنْ	ثَقَلتْ مَوَزِّينُهُ	فَأُولَئِكَ	هُمْ	الْمُفْلِحُونَ
(are) the successful	whose Scales are heavy	then these	[they]	then [who]
أَنفُسُهُمْ	مَوَزِّينُهُ	فَأُولَئِكَ	الَّذِينَ خَسَرُوا	وَمَنْ
their own selves	whose Scales are light	then they	(are) those who lost	and [who]
فِيهَا	خَلِدُونَ	تَلْفُحٌ وُجُوهُهُمْ	وَهُمْ	فِي جَهَنَّمَ
therein	they (will) abide forever	will burn their faces	the Fire	and they
فَكُنْتُمْ	كَلِحُونَ	أَلَمْ تَكُنْ مَاءِيَتِي	تُثْلِلَ عَلَيْكُمْ	فَكُنْتُمْ
then you used to	(will) grin with displaced lips	were not My Verses?	recited to you	then you used to
شَقُوتُنَا	بِهَا تُكَذِّبُونَ	قَالُوا رَبَّنَا	غَلَبَتْ عَلَيْنَا	عَلَيْنَا
our wretchedness	deny [with] them	they will say our Lord	overcame [on] us	our Lord
مِنْهَا	وَكُنَّا قَوْمًا	صَالِيْلَيْكَ	أَخْرَجْنَا	مِنْهَا
of this	and we were a people	erring	bring us out	He will say
قَالَ	فَإِنْ عُدْنَا	رَبَّنَا	ظَلِيمُونَ	فَإِنْ عُدْنَا
He will say	then if (ever) we return	then indeed we	(shall be) wrongdoers	He will say
وَلَا تُكَلِّمُونِ	أَخْسَئُوا فِيهَا	فَإِنَّا	ظَلِيمُونَ	وَلَا تُكَلِّمُونِ
and speak not to Me	remain you rejected in it			and speak not to Me

إِنَّهُ، كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا أَمَنَّا فَأَغْفِرْنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ١٤٣
فَاتَّخَذُتُمُوهُمْ سِخْرِيَّاتٍ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَعَّفُونَ ١٤٤ إِنِّي جِزِيْتُهُمْ الْيَوْمَ
بِمَا صَبَرُوا وَأَنَّهُمْ هُمُ الْفَائِزُونَ ١٤٥ قَلَّ كَمْ لَيَشْتَمِّ فِي الْأَرْضِ عَدَدُ سِنِّيْنَ ١٤٦

109. Verily, there was a party of My slaves who used to say: "Our Lord! We believe so forgive us and have mercy on us, for You are the Best of all who show mercy!" 110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! 111. Verily, I have rewarded them this Day for their patience, they are indeed the ones that are successful. 112. He (Allāh) will say: "What number of years did you stay on earth?"

رَبَّنَا إِمَانًا	مِنْ عِبَادِي يَقُولُونَ	فَرِيقٌ	إِنَّهُ كَانَ
our Lord we believe	of My slaves (who) used to say	a party	verily (there) was
الرَّحِيمُونَ ١٩	خَيْرٌ وَأَنْتَ وَأَرْحَمُنَا	فَاغْفِرْ لَنَا	
(of) those who show mercy	(are the) Best for You and have mercy on us	us	so forgive
ذَكْرِي	حَتَّى أَنْسَوْكُمْ سِخْرِيًّا	فَاتَّخِذْ تَمْوِيلُهُمْ	
My remembrance	until they made you forget	(for) a laughing stock	but you took them
الْيَوْمَ	جَزِيَّتُهُمْ إِنِّي مِنْهُمْ تَضَاحَكُونَ	وَكُنْتُمْ	
this Day	have rewarded them verily I laugh at them	while you used to	
الْفَائِزُونَ	هُمْ أَنَّهُمْ	بِمَا صَبَرُوا	
(are) the successful	[they] indeed they	for what they kept patience	
سِنِينَ	فِي الْأَرْضِ كَمْ لَيَتَّمَّ	قُلْ	
(of) years	(by) number on the earth how long did you stay	He (Allah) will say	

قَالُوا لَيْتَنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَعَى الْعَادِيَنَ ١١٣ قَلْ إِنْ لِيَشْتَمِّ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ١١٤ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبْشًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ١١٥ فَتَعْلَمَ اللَّهُ أَمْلَكُ الْحَقِّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ١١٦ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا أَخْرَ لَا بُرْهَنَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ١١٧ وَقُلْ رَبِّ أَغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ١١٨

113. They will say: "We stayed a day or part of a day. Ask of those who keep account." 114. He (Allah) will say: "You stayed not but a little, if you had only known! 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" 116. So Exalted is Allah, the True King: *Lā ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 117. And whoever invokes (or worships) besides Allah, any other *ilāh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, *Al-Kāfirūn* (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters) will not be successful. 118. And say (O Muhammad ﷺ): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

يَوْمٍ	أَوْ بَعْضَ	لِتَشَا يَوْمًا	قَالُوا
(of) a day	or part	we stayed a day	they will say
إِنْ لَيْشْتُمْ	قَلَ	فَسَعَلَ الْعَادِيْنَ	
you stayed not	He (Allah) will say	so ask of those who keep account (angels)	
أَفَحَسِبْتُمْ	تَعْلَمُونَ	أَنَّكُمْ كُنْتُمْ	لَوْ
then (did) you think?	known	[that] you had	إِلَّا قَلِيلًا
لَا تُرْجِعُونَ	إِلَيْنَا	وَأَنَّكُمْ	أَنَّمَا خَلَقْنَاكُمْ
would not be returned	to Us	and that you	in vain
رَبُّ الْعَرْشِ	إِلَّا هُوَ	لَا إِلَهَ	فَتَعَالَى اللَّهُ
(the) Lord (of) the Throne	but He	(there is) no god	الْمَلِكُ الْحَقُّ
		True	the King
		so Exalted is Allah	
لَا بُرْهَنَ	إِلَّا	مَعَ اللَّهِ	الْحَكِيرُ
no proof	(any) other	god	and whoever invokes
		with Allah	Honourable
إِنْهُ	رَبِّهِ	عِنْدَ	وَمَنْ يَدْعُ
surely [he]	his Lord	(is) with	فَإِنَّمَا حِسَابُهُ
وَأَرْحَمْ	أَغْفِرْ	وَقُلْ رَبِّ	لَا يُفْلِحُ الْكَافِرُونَ
and have mercy	forgive	and say my Lord	the disbelievers will not succeed
		الرَّحِيمُ	
		خَيْرٌ	وَأَنْتَ
		(of) those who show mercy	(are the) Best
			for You

سُورَةُ الْثُورَ

سُورَةُ الْثُورَ

سُورَةُ الْثُورَ وَفِرْضَتْنَاهَا وَأَنْزَلْنَا فِيهَا إِيَّتِيْ بِيَنَتِ لَعَلَّكُمْ نَذَكَرُونَ الْزَانِيَةُ وَالْزَانِي فَاجْلِدُوْ كُلَّ وَحِدَّتِهِمْ مَا مِائَةَ جَلْدٍ وَلَا تَأْخُذُمْ بِهِمْ أَرْفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشَهَدَ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ الْزَانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالْزَانِيَةُ

لَا يَنِكِحُهَا إِلَّا زَانِ أَوْ مُشْرِكٌ وَّ حُرِمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

Sūrah An-Nūr (The Light) 24

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

1. (This is) a Sūrah (chapter of the Qur'ān) which We have sent down and which We have enjoined (ordained its laws), and in it We have revealed manifest Ayāt (proofs, evidences, verses, lessons, signs, revelations – lawful and unlawful things, and set boundaries of Islāmic religion) that you may remember. 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. [This punishment is for unmarried persons guilty of the above crime (illegal sex), but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh's Law]. 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*; and the adulteress-fornicatress, none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer-fornicator or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islāmic Monotheism).

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
أَنْزَلْنَاهَا		سُورَةُ
which We have sent down		(this is) a Surah (chapter of the Quran)
بَيْنَتِ	ءَيْتُمْ فِيهَا وَأَنْزَلْنَا وَفَرَضْنَاهَا	
manifest	Signs in it and We have revealed	and which We have enjoined
كُلُّ	فَاجْلِدُوا وَالزَّانِي لَعَلَّكُمْ تَذَكَّرُونَ	
each	[then] flog and the fornicator the fornicatress	so that you may remember

رَأْفَةٌ	بِهِمَا	وَلَا تَأْخُذُكُمْ	جَلْدٌ	مِائَةَ	مِنْهُمَا	وَاحِدٌ
pity	with them	and let not withhold you	lashes	(with) a hundred	of them	one
الْآخِرُ	وَالْيَوْمُ	تُؤْمِنُونَ بِاللَّهِ	إِنْ كُنْتُمْ	فِي دِينِ اللَّهِ		
the Last	and the Day	believing in Allah	if you were	in (the) religion (of) Allah		
الْزَانِي لَا يَنْكِحُ	مِنَ الْمُؤْمِنِينَ	طَاغِيَةٌ	وَلِيَشَهِدَ عَذَابَهُمَا			
the fornicator marries not	of the believers	a party	and let witness	their punishment		
لَا يَنْكِحُهَا	وَالْزَانِيَةُ	أَوْ مُشْرِكَةٌ	إِلَّا زَانِيَةً			
marries her not	and the fornicatress	or an idolatress	but a fornicatress			
عَلَى الْمُؤْمِنِينَ	وَحْرَمَ ذَلِكَ	أَوْ مُشْرِكٌ	إِلَّا زَانِ			
to the believers	and such a thing is forbidden	or an idolater	but a fornicator			

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوْا بِأَرْبَعَةِ شَهَدَاءَ فَاجْلِدُوهُنْمَنِينَ جَلْدٌ وَلَا نَقْبِلُوا لَهُمْ شَهَدَةً
أَبَدًا وَأَوْلَئِكَ هُمُ الْفَسِقُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَاصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شَهَدَاءٌ إِلَّا أَنفُسُهُمْ فَشَهَدَةٌ أَحَدٌ هُمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ
لِمَنِ الْصَّادِقِينَ

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fāsiqūn* (liars, rebellious, disobedient to Allāh). 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful. 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

شَهَدَاءُ	بِأَرْبَعَةِ	لَمْ يَأْتُوا	ثُمَّ	الْمُحْصَنَاتِ	وَالَّذِينَ يَرْمُونَ
witnesses	four	produce not	then	the chaste women	and those who accuse
شَهَدَةً	لَهُمْ	وَلَا نَقْبِلُوا	جَلْدٌ	ثَمَنَنِ	فَاجْلِدُوهُنْ
testimony	their	and accept not	stripes	(with) eighty	then flog them
إِلَّا الَّذِينَ تَابُوا	الْفَسِقُونَ	هُمْ	وَأَوْلَئِكَ	أَبَدًا	
except those who repent	(are) the disobedient (to Allah)	[they]	and those	forever	

رَحِيمٌ	غَفُورٌ	فَإِنَّ اللَّهَ	وَاصْلَحُوا	مِنْ بَعْدِ ذَلِكَ
Most Merciful	(is) Oft-Forgiving	so verily Allah	and amend	thereafter
إِلَّا أَنفُسُهُمْ	شُهَدَاءُ	لَهُمْ	وَلَمْ يَكُنْ	أَزْوَاجُهُمْ
except themselves	witnesses	for them	and are not	their wives
إِنَّهُ	بِاللَّهِ	شَهَدَاتِ	أَرْبَعَ	فَشَهَدَةُ
that he	by Allah	testimonies	(is) four	(of) one of them
لِمَنْ أَصْدِقَنَ				
(is) surely (one) of those who speak the truth				

وَالْخَمِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِيْبِينَ ﴿٧﴾ وَيَدْرُوْا عَنْهَا الْعَذَابَ أَنْ تَشَهَّدَ أَرْبَعَ شَهَدَاتِ بِاللَّهِ إِنَّهُ لِمَنْ أَكْذِبَنَ ﴿٨﴾ وَالْخَمِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَابُ حَكِيمٌ ﴿٩﴾

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her). 8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie. 9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth. 10. And had it not been for the Grace of Allāh and His Mercy on you (He would have hastened the punishment upon you)! And that Allāh is the One Who forgives and accepts repentance, the All-Wise.

إِنْ كَانَ	عَلَيْهِ	أَنَّ لَعْنَتَ اللَّهِ	وَالْخَمِسَةُ
if he be	(is) on him	(is) that (the) Curse (of) Allah	and the fifth (testimony)
أَنْ تَشَهَّدَ	الْعَذَابَ	عَنْهَا	وَيَدْرُوْا
that she testifies	the punishment	from her	مِنَ الْكَذِيْبِينَ ﴿٧﴾
لِمَنْ أَكْذِبَنَ		إِنَّهُ	أَرْبَعَ
(is) surely (one) of those who tell lies	that he	شَهَدَاتِ بِاللَّهِ	
إِنْ كَانَ	عَلَيْهَا	أَنَّ غَضَبَ اللَّهِ	وَالْخَمِسَةُ
if he was	(be) upon her	(is) that (the) Anger (of) Allah	and the fifth (testimony)

عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	مِنْ الصَّادِقِينَ
on you	and had (it) not been for (the) Grace (of) Allah	(one) of those who speak the truth
حَكِيمٌ	تَوَّابٌ	وَإِنَّ اللَّهَ
(the) All-Wise	(is the) One Who accepts repentance	وَرَحْمَتِهِ

إِنَّ الَّذِينَ جَاءُوا بِالْإِلْفَكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسِبُوهُ شَرَّاً لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ أَمْرٍ يِمْنُهُمْ
مَا أَكْتَسَبَ مِنْ الْإِثْمِ وَالَّذِي تَوَلَّ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ١١ لَوْلَا إِذْ سَمِعْتُمُهُ ضَنَّ
الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ١٢ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةٍ
شَهَدَاءَ فَإِذَا لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ١٣

11. Verily, those who brought forth the slander (against 'Āishah رض the wife of the Prophet ص) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. 12. Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" 13. Why did they not produce four witnesses against him? Since they (the slanderers) have not produced witnesses! Then with Allāh, they are the liars.

مِنْكُمْ	عُصْبَةٌ	بِالْإِلْفَكِ	إِنَّ الَّذِينَ جَاءُوا
among you	(are) a group	the slander	verily those who brought forth
لِكُلِّ	لَكُمْ	خَيْرٌ هُوَ	لَا تَحْسِبُوهُ
unto every	for you	(is) good	nay it
لَكُمْ	لَكُمْ	بَلْ هُوَ	لَا تَحْسِبُوهُ
unto every	for you	(is) good	nay it
لَكُمْ	لَكُمْ	شَرًا	لَا تَحْسِبُوهُ
unto every	for you	a bad (thing)	you consider it not
وَالَّذِي	مِنْ الْإِثْمِ	مَا أَكْتَسَبَ	مِنْهُمْ
and (as for) him who	of the sin	(is) that which he had earned	of them
أَمْرٍ	مِنْهُمْ	مِنْهُمْ	man
عَظِيمٌ	عَذَابٌ	لَهُ	كِبْرَهُ
great	(will be) a torment	for him	had the greater share of it
لَهُ	مِنْهُمْ	مِنْهُمْ	لَوْلَا إِذْ
وَالْمُؤْمِنَاتُ	ضَنَّ الْمُؤْمِنُونَ	سَمِعْتُمُوهُ	لَوْلَا إِذْ
and the believing women	think the believing men	you heard it	why (did) not when

مُبِينٌ	إِفْكٌ	وَقَالُوا هَذَا	خَيْرًا	بِأَنفُسِهِمْ
obvious	(is) a lie	and they say this (charge)	good	of their own people
لَمْ يَأْتُوا	فَإِذْ	بِأَرْبَعَةِ شَهَدَاءَ	عَلَيْهِ	لَوْلَا جَاءُو
they brought not	since when	witnesses	four	for it why (did) they not bring
الْكَذَّابُونَ	هُمْ	عِنْدَ اللَّهِ	فَأُولَئِكَ	بِالشَّهَدَاءِ
(are) the liars	[they]	with Allah	then these	the witnesses

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمْسَكُمْ فِي مَا أَفْضَيْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
 إِذْ تَلَقَّوْنَهُ بِالسِّنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسِبُونَهُ هَيْنَا وَهُوَ
 عِنْدَ اللَّهِ عَظِيمٌ^{١٤} وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا
 بِهِنْ عَظِيمٌ^{١٥}

14. Had it not been for the Grace of Allāh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allāh)! This is a great lie."

فِي الدُّنْيَا	وَرَحْمَتُهُ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ
in this world	and His Mercy	unto you	and had (it) not been for (the) Grace (of) Allah
فِيهِ	فِي مَا أَفْضَيْتُمْ	لَمْسَكُمْ	وَالْآخِرَةِ
in it	for that you involved	surely would have touched you	and (in) the Hereafter
وَتَقُولُونَ	بِالسِّنَتِكُمْ	تَلَقَّوْنَهُ	عَذَابٌ عَظِيمٌ
and uttering	with your tongues	you were receiving it	when great a torment
عِلْمٌ	بِهِ	لَكُمْ	بِأَفْوَاهِكُمْ
knowledge	of it	for you	what (there) was not with your mouths

عَظِيمٌ	عِنْدَ اللَّهِ	وَهُوَ	هَيْنَا	وَتَحْسِبُونَهُ
(very) great	with Allah	while it (was)	a little thing	and you consider it
أَنْ تَكْلُمَ	لَنَا	مَا يَكُونُ	قُلْتُمْ	سَمِعْتُمُوهُ
to speak	for us	it is not (right)	you say	you heard it
عَظِيمٌ	بِهِنْ	هَذَا	سُبْحَانَكَ	هَذَا
great	(is) a lie	this	Glory is to You	of this

يَعْظِمُكُمُ اللَّهُ أَنْ تَعُودُوا إِلِيْمَلَهٖ أَبْدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ ١٧ وَبَيْنَ اللَّهِ لَكُمُ الْآيَتِ وَاللَّهُ عَلَيْمٌ حَكِيمٌ ١٨ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشْيَعَ الْفَحْشَةُ فِي الْأَرْضِ إِنَّمَا أَنْهَاكُمْ عَذَابُ الْيَمِّ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَإِنْتُمْ لَا تَعْلَمُونَ ١٩ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَإِنَّ اللَّهَ

رَءُوفٌ رَّحِيمٌ

17. Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. 18. And Allāh makes the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. 20. And had it not been for the Grace of Allāh and His Mercy on you (Allāh would have hastened the punishment upon you). And that Allāh is Full of Kindness, Most Merciful.

إِنْ كُنْتُمْ مُّؤْمِنِينَ	أَبْدًا	لِمِثْلِهِ	أَنْ تَعُودُوا	يَعْظِمُكُمُ اللَّهُ
if you are believers	forever	(the) like of it	that you repeat	Allah warns you
حَكِيمٌ	عَلِيمٌ	وَاللَّهُ	الْآيَتِ	لَكُمْ
All-Wise	(is) All-Knowing	and Allah	the Signs	for you
إِنَّ تَشْيَعَ الْفَحْشَةُ				وَبَيْنَ اللَّهِ يُحِبُّونَ
that illegal sexual intercourse should be propagated				إِنَّ الَّذِينَ يُحِبُّونَ
فِي الدُّنْيَا	الْيَمِّ	عَذَابٌ	هُمْ	فِي الْأَرْضِ أَمَنُوا
in this world	painful	a torment	they (will) have	among those who believe

لَا تَعْلَمُونَ	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	وَالْآخِرَةُ
know not	and you	and Allah knows	and (in) the Hereafter
وَرَحْمَتِهِ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ	
and His Mercy	on you	and had (it) not been for (the) Grace (of) Allah	
رَحِيمٌ	رَءُوفٌ	وَأَنَّ اللَّهَ	
Most Merciful	(is) Full of Kindness	and that Allah	

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَبَعُوا خُطُوَّتِ الشَّيْطَانِ وَمَنْ يَتَّبِعُ خُطُوَّتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ
بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتِهِ مَا زَكَرَ مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ
يُرِزِّقُ مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

21. O you who believe! Follow not the footsteps of *Shaitān* (Satan). And whosoever follows the footsteps of *Shaitān* (Satan), then, verily, he commands *Al-Fahshā'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islām)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower.

وَمَنْ يَتَّبِعُ	الشَّيْطَانَ	لَا تَتَبَعُوا خُطُوَّتِ	يَأَيُّهَا الَّذِينَ آمَنُوا
and whosoever follows	(of) Satan	follow not (the) footsteps	who believe O (you)
بِالْفَحْشَاءِ	فَإِنَّهُ يَأْمُرُ	الشَّيْطَانَ	خُطُوَّتِ
to commit indecency	then verily he commands	(of) Satan	(the) footsteps
وَرَحْمَتِهِ	وَلَوْلَا فَضْلُ اللَّهِ	وَالْمُنْكَرُ	
and His Mercy	on you	and had (it) not been for (the) Grace (of) Allah	and evil (deeds)
وَلَكِنَّ اللَّهَ يُرِزِّقُ	أَبَدًا	مِنْ أَحَدٍ	مَا زَكَرَ
[and] but Allah purifies	ever	anyone	would not have been pure
عَلَيْهِ	سَمِيعٌ	وَاللَّهُ	مَنْ يَشَاءُ
All-Knower	(is) All-Hearer	and Allah	whom He wills

وَلَا يَأْتِي أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَيِّئِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفُحُوا إِلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٢٣ إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لِعْنَوْنَافِ الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ٢٤ يَوْمَ تَشَهِّدُ عَلَيْهِمْ أَسْنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ٢٥

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masākin* (the needy), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful. 23. Verily, those who accuse believing chaste women, who never even think of anything touching their chastity and are good believers—are cursed in this life and in the Hereafter, and for them will be a great torment – 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

وَالسَّعَةُ	مِنْكُمْ	وَلَا يَأْتِي أُولُو الْفَضْلِ
and (those with) wealth	among you	and let not swear to desist those with blessings
فِي سَيِّئِ اللَّهِ	وَالْمُهَاجِرِينَ	وَالْمَسَاكِينَ
in (the) Way (of) Allah	and the emigrants	[and] the poor
أَنْ يَغْفِرَ اللَّهُ	إِلَّا تُحِبُّونَ	وَلِيَصْفُحُوا
that Allah should forgive	(do) you not love?	and forgive
إِنَّ الَّذِينَ	رَحِيمٌ	غَفُورٌ
verily those who	Most Merciful	and Allah
الْمُؤْمِنَاتِ		[for] you
the believing women	الْغَافِلَاتِ	يَرْمُونَ الْمُحْصَنَاتِ
الْعَذَابُ	وَلَهُمْ	لِعْنَوْنَافِ الدُّنْيَا
(will be) a torment	and for them	are cursed in the world
الْسِنَتُهُمْ	عَلَيْهِمْ	يَوْمَ تَشَهِّدُ
their tongues	against them	(on the) Day (when) bear witness
		عَظِيمٌ

يَعْمَلُونَ	بِمَا كَانُوا	وَأَرْجُلَهُمْ	وَأَيْدِيهِمْ
do	as to what they used to	and their legs	[and] their hands

يَوْمَئِذٍ يُوَفَّهُمُ اللَّهُ دِينَهُمُ الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُمِينُ ٢٦ الْخَيْثَتُ لِلْخَيْثَيْنِ
وَالْخَيْثُورَتُ لِلْخَيْثَتِ وَالْطَّيْبَتُ لِلْطَّيْبَيْنِ وَالْطَّيْبُونَ لِلْطَّيْبَيْتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٢٧ يَأْتِيَهَا الَّذِينَ إِيمَانُهُمْ لَا تَدْخُلُوا بَيْوتًا
غَيْرَ بَيْوَتِكُمْ حَقٌّ تَسْتَأْنِسُوا وَتُسْلِمُوا عَلَىٰ أَهْلَهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ لَعَلَّكُمْ

٢٨ تَذَكُّرُونَ

25. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth. 26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karīm* (generous provision, i.e. Paradise). 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

الْحَقَّ	دِينَهُمْ	يُوَفِّهُمُ اللَّهُ	يَوْمَئِذٍ
the just due	their recompense	Allah will pay them in full	(on) that Day
الْخَيْثَتُ	الْمُمِينُ	هُوَ الْحَقُّ	أَنَّ اللَّهَ
bad women	the Manifest	He (is) the Truth	and they will know
وَالْخَيْثُورَتُ	الْخَيْثَتُ	وَالْخَيْثُورَتُ	لِلْخَيْثَيْنِ
and good women	(are) for bad women	and bad men	(are) for bad men
أُولَئِكَ مُبَرَّءُونَ	الْطَّيْبَتُ	الْطَّيْبُونَ	لِلْطَّيْبَيْنِ
(are) innocent	those	and good women	and good men
كَرِيمٌ	وَرِزْقٌ	مَغْفِرَةٌ	مِمَّا يَقُولُونَ
generous	and provision	(is) forgiveness	for them

بُيوْتِكُمْ	غَيْرَ	لَا تَدْخُلُوا بُيوْتًا	الَّذِينَ آمَنُوا	يَكْتَبُهَا
your houses	other than	enter not houses	who believe	O (you)
خَيْرٌ	ذَلِكُمْ	عَلَىٰ أَهْلِهَا	وَتَسْلِمُوا	حَتَّىٰ تَسْأَسُوا
(is) better	that	[on] their people	and greeted	until you have asked permission
لَعَلَّكُمْ تَذَكَّرُونَ			لَكُمْ	
(in order) that you may remember			for you	

فَإِنْ لَمْ تَجِدُ وَافِي هَذَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ أُرْجِعُوهَا فَإِنَّمَا جَعَلَهُمْ أَرْجُوْهُمْ أَرْجُوْهُمْ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ٢٧ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيوْتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَّعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَبْدُونَ وَمَا تَكْتُمُونَ ٢٨ قُلْ لِلْمُؤْمِنِينَ يَغْضُبُوا مِنْ أَبْصَرِهِمْ وَيَحْفَظُوا فَرْوَجَهُمْ ذَلِكَ أَرْجُوْهُمْ لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ ٢٩

28. And if you find no one therein, still enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allāh is All-Knower of what you do. 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allāh has knowledge of what you reveal and what you conceal. 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allāh is All-Acquainted with what they do.

فَلَا تَدْخُلُوهَا	أَحَدًا	فِيهَا	لَمْ تَجِدُوا	فِيْنَ
then enter not them (houses)	anyone	therein	you find not	and if
لَكُمْ أُرْجِعُوهَا	وَإِنْ قِيلَ	لَكُمْ	حَتَّىٰ يُؤْذَنَ	
to you (to) return	and if it is said	to you	until permission has been given	
بِمَا تَعْمَلُونَ عَلِيمٌ ٢٧	وَاللَّهُ	لَكُمْ	أَرْجُوْهُمْ	فَأَرْجُوْهُمْ
(is) All-Knower of what you do	and Allah	for you	it	then go back
فِيهَا	غَيْرَ	أَنْ تَدْخُلُوا بُيوْتًا	جُنَاحٌ	لَيْسَ
in which	inhabited	not	sin	on you
مَسْكُونَةٍ		that you enter houses	عَلَيْكُمْ	(there) is not

مَا تَبْدِيلُكُمْ	وَاللَّهُ يَعْلَمُ	لَكُمْ	مَّتَعٌ
what you reveal	and Allah knows	for you	(there are) goods (usefulness)
يَغْضُبُونَ مِنْ أَبْصَرِهِمْ	قُلْ لِلْمُؤْمِنِينَ	وَمَا تَكْتُمُونَ	ۚ
they should lower [from] their gazes	say to the believing men	and what you conceal	
إِنَّ اللَّهَ	لَهُمْ	أَزْكَى	ذَلِكَ
verily Allah	for them	(is) purer	that
		وَيَحْفَظُوا فُرُوجَهُمْ	
		ۚ	
		خَيْرٌ بِمَا يَصْنَعُونَ	
		ۚ	
		(is) All-Aware of what they do	

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُبْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلِنَّ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَيَضْرِبَنَّ بِخُمُرِهِنَّ عَلَى جِيُوبِهِنَّ وَلَا يُبَدِّلِنَّ زِينَتَهُنَّ إِلَّا لِبُعْوَلَتِهِنَّ أَوْ أَبَاءِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِهِنَّ بُعْوَلَتِهِنَّ أَوْ إِخْوَنَهُنَّ أَوْ بَنِي إِخْوَنِهِنَّ أَوْ بَنِي أَخْوَتِهِنَّ أَوْ نِسَاءِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعَاتِ غَيْرُهُنَّ أُولَئِكَ مِنَ الرِّجَالِ أَوِ الْطِفْلِ الَّذِي لَمْ يَظْهِرُ وَأَعْلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبُنَّ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُهُمُ الْمُؤْمِنُونَ
ۚ لَعَلَّكُمْ تُفْلِحُونَ ۚ

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, headcover, apron), and to draw their veils all over *Juyūbihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allāh to forgive you all, O believers, that you may be successful.

يَغْضُضُنَ مِنْ أَبْصَرِهِنَّ		لِلْمُؤْمِنَاتِ		وَقُلْ
(that) they should lower [from] their gazes		to the believing women		and say
إِلَّا مَا	وَلَا يُبَدِّيْنَ زِينَتَهُنَّ	وَيَحْفَظُنَ فِي وِجْهِهِنَّ		
except that	and not to expose their beauty	and protect their private parts		
كُحْمُرُهُنَّ		وَلَيَضْرِبْنَ	ظَاهِرٌ مِنْهُنَّ	
their veils (head coverings)		and let them draw		(which) is apparent of it
لِبُعْوَلَتِهِنَّ	إِلَّا	وَلَا يُبَدِّيْنَ زِينَتَهُنَّ	عَلَى جِيوبِهِنَّ	
to their husbands	except	and not to reveal their beauty	over their breasts (bosoms)	
أَوْ أَبْنَاءَ	أَوْ أَبْنَاءِهِنَّ	بُعْوَلَتِهِنَّ	أَوْ أَبَاءَ	أَوْ أَبَاءِهِنَّ
or (the) sons	or their sons	(of) their husbands	or (the) fathers	or their fathers
أَوْ أَبْنَى	إِخْوَنِهِنَّ	أَوْ أَبْنَى	أَوْ إِخْوَنِهِنَّ	بُعْوَلَتِهِنَّ
or (the) sons	(of) their brothers	or (the) sons	or their brothers	(of) their husbands
مَلَكَتْ أَيْمَنَهُنَّ	أَوْ مَا	أَوْ نِسَاءِهِنَّ		أَخْوَاتِهِنَّ
their right hands possess	or what	or their women		(of) their sisters
أَوِ الْطِفْلِ	مِنَ الرِّجَالِ	غَيْرِ أُولَئِي الْإِرَبَةِ	أَوِ التَّبَاعِينَ	
or children	of men	having no sexual desire		or male servants
وَلَا يَضْرِبْنَ	النِّسَاءُ	عَلَى عَوْرَاتِ	الَّذِينَ لَمْ يَظْهِرُوا	
and let them not stamp	(of) women	of (the) sexual parts	who have no sense	
وَتُوبُوا	مِنْ زِينَتِهِنَّ	مَا يُخْفِيْنَ	لِيُعْلَمَ	بِأَرْجُلِهِنَّ
and repent	of their beauty	what they hide	so (as) to reveal	their feet
لَعَلَّكُمْ تُفْلِحُونَ	الْمُؤْمِنُونَ	أَيْهَا	إِلَى اللَّهِ جَمِيعًا	
so that you may be successful	believers	O (you)	to Allah all (of you)	

وَأَنِّكُحُوا الْأَيْمَنَ مِنْكُمْ وَالصَّلِحِينَ مِنْ عِبَادِكُمْ وَإِمَامَكُمْ إِنْ يَكُونُوا فَقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَسِعٌ عَلَيْهِمْ ۝ وَلَيَسْتَعِفَ الَّذِينَ لَا يَحْدُوْنَ نِكَاحًا حَتَّىٰ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَإِنْ تُوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي أَتَنَاكُمْ وَلَا تُكَرِّهُوْ فَإِنَّهُمْ عَلَى إِلْغَاءِ إِنْ أَرَدْنَ تَحْصِنَاهُنَّ لَنْ يَنْبَغِيْ عَرْضُ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكَرِّهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عَفُورٌ رَّحِيمٌ

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allāh will enrich them out of His bounty. And Allāh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people). 33. And let those who find not the financial means for marriage keep themselves chaste, until Allāh enriches them of His bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allāh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

وَإِمَاءِكُمْ	مِنْ عِبَادِكُمْ	وَالصَّابِرِينَ	مِنْكُمْ	وَأَنْكِحُوهُنَّ الْأَيْمَنَ
and maid servants	of your male slaves	and the pious	among you	and marry the single
وَاسِعٌ	وَاللَّهُ	مِنْ فَضْلِهِ	يُغْنِهِمُ اللَّهُ	إِنْ يَكُونُوا فَقَرَاءَ
(is) All-Sufficient	and Allah	of His bounty	Allah will enrich them	if they be poor
لَا يَحْدُدُونَ نِكَاحًا	وَلَيَسْتَعْفِفَ الَّذِينَ			عَلِيمٌ
find not (financial means for) marriage	and let be chaste those who			All-Knowing
الْكِتَابَ	وَالَّذِينَ يَبْتَغُونَ	مِنْ فَضْلِهِ	حَتَّىٰ يُغْنِيهِمُ اللَّهُ	
a writing (of emancipation)	and those who seek	of His bounty	until Allah enriches them	
فِيهِمْ	إِنْ عَلِمْتُمْ	فَكَاتِبُوهُمْ	مَلَكَتْ أَيْمَانُكُمْ	مِمَّا
in them	if you know	then give them writing	your right hands possess	of (those) whom
أَتَنَاكُمْ	الَّذِي	مِنْ مَالِ اللَّهِ	وَءَأْتُوهُمْ	خَيْرًا
He has bestowed upon you	which	of (the) wealth (of) Allah	and give them	good

إِنْ أَرْدَنَ تَحْصِنَا	عَلَى الْبَغَاءِ	وَلَا تُكَرِّهُوْ فَنِيَّتُكُمْ
if they desire chastity	to prostitution	and compel not your maids
وَمَنْ	الْدُّنْيَا	الْحَيَاةِ عَرَضَ لِنَبْغُوا
and (he) who	(of) the world	(of) the life goods (in order) that you may seek
رَّحِيمٌ	غَفُورٌ	إِكْرَاهِهِنَّ مِنْ بَعْدِ فَإِنَّ اللَّهَ يُكَرِّهُهُنَّ
Most Merciful	(is) Oft-Forgiving	their compulsion after then verily Allah compels them

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةٌ لِلْمُتَّقِينَ ٢٤
 ❖ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثُلُّ نُورٍ كَمِشْكُوَّةٍ فِيهَا مِصَابُحٌ الْمِصَابُحُ فِي زُجَاجَةٍ
 الْزُّجَاجَةُ كَانَهَا كُوَّبٌ دُرْيٌ يُوقَدُ مِنْ شَجَرَةٍ مُبَرَّكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يَضِيَّ وَلَوْلَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورٍ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ٢٥

34. And indeed We have sent down for you *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqūn* (the pious). 35. Allāh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allāh guides to His Light whom He wills. And Allāh sets forth parables for mankind, and Allāh is All-Knower of everything.

وَمَثَلًا	مُبِينَتٍ	آيَاتٍ	إِلَيْكُمْ	وَلَقَدْ أَنْزَلْنَا
and an example	manifest	Verses	to you	and indeed We have sent down
لِلْمُتَّقِينَ	وَمَوْعِظَةٌ	مِنْ قَبْلِكُمْ	مِنَ الَّذِينَ خَلَوْا	
for the pious	and an admonition	before you	of those who passed away	

نُورٌ	مَثَلٌ	وَالْأَرْضُ	نُورُ السَّمَاوَاتِ	اللَّهُ
(of) His Light	(the) parable	and the earth	(is the) Light (of) the heavens	Allah
الرِّجَاجَةُ	فِي زُجَاجَةٍ	الْمِصَابَحُ	مِصَابَحٌ	كَمِشْكَوَةٌ
the glass	(is) in a glass	the lamp	(is) a lamp	within it
زَيْتُونَةٌ	مَبْرَكَةٌ	يُوقَدُ مِنْ شَجَرَةٍ	دُرِّيٌّ	كَوْكُبٌ
an olive	blessed	lit from a tree	brilliant	a star
وَلَوْ	يُضَيِّعَ	يَكَادُ زَيْتَهَا	وَلَا غَرَبَيَّةٌ	لَا شَرْقَيَّةٌ
though	glow forth	its oil would almost	nor (of the) west	neither (of the) east
مَنْ يَشَاءُ	يَهْدِي اللَّهُ لِنُورِ	عَلَى نُورٍ	نُورٌ	لَمْ تَمْسَهُ نَارٌ
whom He wills	Allah guides to His Light	upon light	light	touched it not
عَلِيمٌ	شَيْءٌ	بِكُلِّ	وَاللَّهُ	وَيَضْرِبُ اللَّهُ الْأَمْثَلُ
(is) All-Knower	thing	of every	and Allah	and Allah sets forth parables

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيَذْكُرُ فِيهَا أَسْمَهُ يُسَيِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْأَصَابِيلِ رِجَالٌ لَا نُلَهُمْ بِخَرَّةٍ وَلَا يَعْنِي عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيَّنَا الْزَّكُوَةُ يَخَافُونَ يَوْمًا ثُنُقَلُّ بِفِيهِ الْقُلُوبُ وَالْأَبْصَرُ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَرِدُهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

36. In houses (mosques) which Allāh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhān*, *Iqāmah*, *Salāt* (prayers), invocations, recitation of the Qur'ān]. Therein glorify Him (Allāh) in the mornings and in the afternoons or the evenings, 37. Men whom neither trade nor sale (business) diverts from the remembrance of Allāh (with heart and tongue) nor from performing *As-Salāt* (the prayers) nor from giving the *Zakāt* (obligatory charity). They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). 38. That Allāh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allāh provides without measure to whom He wills.

أَسْمُهُ	فِيهَا	وَيُذَكَّرَ	أَنْ تُرْفَعَ	فِي بُيُوتٍ أَذِنَ اللَّهُ
His Name	in them	and is remembered	that they be raised	in houses Allah permitted
رِجَالٌ	وَالْأَصَالِ	بِالْغُدُوِّ	فِيهَا	يُسَبِّحُ لَهُ
men	and (in) the evenings	in the mornings	in them	glorify [to] Him
عَنْ ذِكْرِ اللَّهِ	وَلَا بَيعٌ	تَجْرِي	لَا نُلْهِمْ	
from (the) remembrance (of) Allah	nor sale	trade	diverts them not	
يَخَافُونَ يَوْمًا	الزَّكُوْة	وَإِيتَاءِ	الصَّلَاةِ	وَإِقَامِ
they fear a Day	the Zakat	and (from) giving	the prayer	and (from) offering
لِيَحْرِزُوهُمُ اللَّهُ	وَالْأَبْصَرُ	الْقُلُوبُ	تَنْقَلَبُ فِيهِ	
that Allah may reward them	and the eyes	the hearts	will be overturned in it	
مِنْ فَضْلِهِ	وَيُزِيدُهُمْ	مَا عَمِلُوا	أَحَسَنَ	
of His Grace	and increase them	(of) what they have done	(according to the) best	
حِسَابٌ	يُغَيِّرُ	مَنْ يَشَاءُ	وَاللَّهُ يَرْزُقُ	
account (measure)	without	(to) whom He wills	and Allah provides	

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كُسُرٌ بِقِيَعَةٍ يَحْسِبُهُ الظَّمَآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوْفَنَهُ حِسَابٌ وَاللَّهُ سَرِيعُ الْحِسَابِ ٢٦١ أَوْ كَظُلِمَتِ فِي بَحْرِ لَبْجِي يَغْشِيَهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضَهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكَدِّهُ لَمْ يَكُدْ يَرَهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ٢٦٢

39. As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allāh with him, Who will pay him his due (Hell). And Allāh is Swift in taking account. 40. Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allāh has not appointed light, for him there is no light.

نَقْيَةٌ	كَسَابٌ	أَعْمَلُهُمْ	وَالَّذِينَ كَفَرُوا
in a lowland	(are) like a mirage	their deeds	and (as for) those who disbelieved
لَمْ يَجِدْهُ	جَاءَهُ	حَتَّىٰ إِذَا	مَاءٌ الظَّمَانُ يَحْسِبُهُ
he finds it not	he comes to it	until when	(to be) water the thirsty one thinks it
حِسَابُهُ	فَوْفَلَهُ	وَجَدَ اللَّهَ عِنْدَهُ	شَيْئًا
his due	then He will pay him in full	and he finds Allah with him	(to be) anything
فِي بَحْرٍ	كَظُلْمَتِ	أَوْ	وَاللَّهُ سَرِيعُ الْحِسَابٌ
in a sea	(is) like (the) darknesses	or	(in taking) account and Allah (is) Swift
سَحَابٌ	مِنْ فَوْقِهِ	مَوْجٌ مِنْ فَوْقِهِ	مَوْجٌ يَغْشِي لَبْحَى
(are) clouds	over it	(is) a wave	over it a wave covers it vast deep
أَخْرَجَ يَكَدَهُ	إِذَا	بَعْضٌ فَوْقَهَا	ظُلْمَتِ بَعْضُهَا
(a man) stretches out his hand	when	others over	darknesses
نُورًا	لَهُ	وَمَنْ يَرَهَا	لَهُ يَكَدُ
light	for him	Allah has not made	he can see it hardly
مِنْ نُورٍ	لَهُ	فَمَا	
any light	for him	then (there is) not	

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَيِّحُ لَهُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالْطَّيْرِ صَفَّتِ كُلُّ قَدْ عِلِمَ صَلَانَهُ وَتَسْبِحُهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا شَمْ يُوَلِّفُ بَيْنَهُ شَمْ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلَلِهِ وَيَنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرِّ وَفِصَبِيبٍ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَبَابِرَ قَدِ

يَذْهَبُ بِالْأَبْصَرِ

41. See you not (O Muhammad ﷺ) that Allāh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight)? Of each one He (Allāh) knows indeed his *Salāt* (prayer) and his glorification [or everyone knows his *Salāt* (prayer) and his glorification]; and

Allāh is All-Knower of what they do. **42**. And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all). **43**. See you not that Allāh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

وَالْأَرْضِ	فِي السَّمَاوَاتِ	مَنْ	يُسَبِّحُ لَهُ	أَنَّ اللَّهَ	الْمَرْتَرَ
and the earth	(is) in the heavens	whosoever	glorifies Him	that (it is) Allah	(do) you not see?
وَتَسْبِحَهُ	قَدْ عَلِمَ صَلَانَهُ	كُلُّ	صَفَّتِ	وَالْطَّيْرُ	
and his glorification	verily knows his prayer	each	(with) wings outspread	and the birds	
وَلَلَّهُ مُلْكُ	عَلَيْمٌ بِمَا يَفْعَلُونَ	وَاللَّهُ			
and to Allah (belongs the) sovereignty	(is) All-Knower of what they do			and Allah	
الْمَرْتَرَ	وَإِلَى اللَّهِ الْمَصِيرُ	وَالْأَرْضُ	الْمَسْمَوَاتِ		
(do) you not see?	and to Allah (is) the return			and the earth	(of) the heavens
شَمَ يَجْعَلُهُ	شَمَ يُوَلِّ بَيْنَهُ	أَنَّ اللَّهَ يُرْجِي سَحَابَةً			
then makes them	then joins them together			that Allah drives clouds	
يَخْرُجُ مِنْ خَلَلِهِ	فَتَرَى الْوَدَقَ	رَكَاماً			
comes forth from between them	and you see the rain			(into) a heap of layers	
فَصُبْتُ	مِنْ بَرَدٍ	فِيهَا	مِنْ جَبَالٍ	مِنْ سَمَاءٍ	وَيُنْزِلُ
and He strikes	[of] hail	in it	[from] mountains	from the sky	and He sends down
سَنَا	يَكَادُ	عَنْ مَنْ دَشَأَ	وَيَصْرِفُهُ	مَنْ يَشَاءُ	يَهُ
(the) flash	nearly	from whom He wills	and averts it	whom He wills	with it
يَذْهَبُ بِالْأَبْصَرِ		بَرْقٍ			
takes away the sight			(of) its lightning		

يُقْلِبُ اللَّهُ الْيَلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَا يُؤْلِي إِلَى الْأَبْصَرِ **٤٤** وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فِيهِمْ

مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَا عَلَيْكَ مُبِينَ^{٤٦} وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطِ مُسْتَقِيمٍ ﴿٤٧﴾

44. Allāh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight. 45. Allāh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allāh creates what He wills. Verily, Allāh is Able to do all things. 46. We have indeed sent down (in this Qur'ān) manifest Ayāt [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islāmic religion, that make things clear (showing the Right Path of Allāh)]. And Allāh guides whom He wills to a Straight Path (i.e. to Allāh's religion of Islāmic Monotheism).

لَعْبَةٌ	فِي ذَلِكَ	إِنَّ	وَالنَّهَارُ	يُقْلِبُ اللَّهُ أَمْلَأَ
(is) indeed a lesson	in this	verily	and the day	Allah causes to alternate the night
دَآبَةٌ	كُلُّ	وَاللَّهُ خَلَقَ	أَلَّا يَبْصِرُ	لِأُولَئِكَ
moving (living) creature	every	and Allah has created	insight	for those who have
وَمِنْهُمْ	عَلَى بَطْنِهِ	مَنْ يَمْشِي	فِيهِمْ	مِنْ مَاءٍ
and of them	on his belly	(there is) who creeps (walks)	of them	from water
يَخْلُقُ اللَّهُ	عَلَى أَرْبَعٍ	مَنْ يَمْشِي	وَمِنْهُمْ	مَنْ يَمْشِي
Allah creates	on four	who walks	and of them	on two legs
قَدِيرٌ	شَيْءٌ	عَلَى كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ
(is) All-Powerful	thing	over every	verily Allah	what He wills
مَنْ يَشَاءُ	وَاللَّهُ يَهْدِي	مُبِينَ	لَقَدْ أَنْزَلْنَا	عَلَيْكَ
whom He wills	and Allah guides	manifest	indeed We have sent down	Verses
مُسْتَقِيمٍ		إِلَى صِرَاطٍ		
Straight		to a Path		

وَيَقُولُونَ إِنَّا بِاللَّهِ وَبِرَسُولِهِ أَطَعْنَا ثُمَّ يَتَوَلَّ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ١٧ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيُحَكَمْ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُعْرِضُونَ ١٨ وَإِنْ يَكُنْ لَّهُمْ الْحُقْقَ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ١٩ أَفِي قُلُوبِهِمْ مَرْضٌ أَمْ أَرْتَابُهُمْ أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ٢٠ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ٢١

47. They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad ﷺ), and we obey," then a party of them turns away thereafter, such are not believers. 48. And when they are called to Allāh (i.e. His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, lo! a party of them refuses (to come) and turns away. 49. But if the truth is on their side, they come to him willingly with submission. 50. Is there a disease in their hearts? Or do they doubt or fear lest Allāh and His Messenger (ﷺ) should wrong them in judgement. Nay, it is they themselves who are the *Zālimūn* (polytheists, hypocrites and wrongdoers).

وَأَطَعْنَا	وَبِرَسُولٍ	إِنَّا بِاللَّهِ	وَيَقُولُونَ
and we obey	and in the Messenger	we have believed in Allah	and they say
بِالْمُؤْمِنِينَ ١٧	أُولَئِكَ ١٨	وَمَا ١٩	ثُمَّ يَتَوَلَّ فَرِيقٌ ٢٠
(are) believers	those	and not	after that
لِيُحَكَمْ بَيْنَهُمْ	وَرَسُولِهِ	إِلَى اللَّهِ	وَإِذَا دُعُوا ٢١
to judge between them	and His Messenger	to Allah	and when they are called
الْحَقُّ	هُمْ	وَإِنْ يَكُنْ ٢٢	فَرِيقٌ ٢٣
the truth	with them	and if is	turn away
مَرْضٌ	أَفِي قُلُوبِهِمْ	مُعْرِضُونَ ٢٤	إِذَا يَأْتُوا إِلَيْهِ ٢٥
a disease	(is there) in their hearts?	مُذْعِنِينَ ٢٦	they come to him
عَلَيْهِمْ	أَنْ يَحِيفَ اللَّهُ	أَمْ يَخَافُونَ ٢٧	أَمْ أَرْتَابُهُمْ ٢٨
[over] them	lest Allah should wrong in judgement	or they fear	or (do) they doubt
الظَّالِمُونَ ٢٩	هُمْ	بَلْ أُولَئِكَ ٣٠	وَرَسُولُهُ ٣١
(are) the wrongdoers	[they]	nay those	and His Messenger

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمْ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥١ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقَهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ٥٢ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِن أَمْرَتْهُمْ لِيَخْرُجُنَّ قُلْ لَا تَنْقِسُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ ٥٣

51. The only saying of the faithful believers, when they are called to Allāh (His Words, the Qur'ān) and His Messenger (ﷺ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise). 52. And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful. 53. They swear by Allāh their strongest oaths that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh is Well-Acquainted with what you do."

إِلَى اللَّهِ	إِذَا دُعُوا	الْمُؤْمِنِينَ	إِنَّمَا كَانَ قَوْلَ
to Allah	when they are called	(of) the believers	only was (the) saying
سَمِعْنَا	أَن يَقُولُوا	لِيَحْكُمْ بَيْنَهُمْ	وَرَسُولِهِ
we heard	that they say	to judge between them	and His Messenger
وَمَن يُطِعِ اللَّهَ	الْمُفْلِحُونَ ٥١	هُمْ هُمُ	وَأُولَئِكَ وَأَطَعْنَا
and whosoever obeys Allah	(are) the successful	[they]	and those and we obeyed
فَأُولَئِكَ هُمْ	وَيَتَّقَهُ	وَيَخْشَ اللَّهَ	وَرَسُولَهُ
[they] then those	and is pious (towards) Him	and fears Allah	and His Messenger
أَيْمَنِهِمْ	جَهْدٌ	بِاللَّهِ	الْفَائِزُونَ
their oaths	strongest	and they swear	(are) the successful ones
لَا نَقْسِمُوا	قُلْ	لِيَخْرُجُنَّ	لَئِنْ أَمْرَرُ
swear not	say	surely they would leave	(that) if you would order them
خَيْرٌ بِمَا تَعْمَلُونَ	إِنَّ اللَّهَ	مَعْرُوفَةٌ	طَاعَةٌ
(is) All-Aware of what you do	verily Allah	(is) known	(this) obedience

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولُ فَإِنْ تَوَلُّوْ فَإِنَّمَا عَلَيْهِ مَا حِمْلَ وَعَلَيْكُمْ مَا حِمْلُتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ٥١ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلَفُنَّهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ كُنُّوا مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي أَرْتَضَى لَهُمْ وَلَا يُبَدِّلُنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بِعِدَّ ذَلِكَ فَأُولَئِكَ هُمُ الْفَسِقُونَ

54. Say: "Obey Allāh and obey the Messenger (ﷺ), but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." 55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islām). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fāsiqūn* (rebellious, disobedient to Allāh).

عَلَيْهِ	فَإِنَّمَا	فَإِنْ تَوَلُّوْ	وَأَطِيعُوا الرَّسُولُ	قُلْ أَطِيعُوا اللَّهَ
on him	then only	but if you turn away	and obey the Messenger	obey Allah
مَا حِمْلَتُمْ	وَعَلَيْكُمْ	مَا حِمْلَ		
(is) what is placed on you	and on you		(is) what is placed on him	
عَلَى الرَّسُولِ	وَمَا	تَهْتَدُوا	وَإِنْ تُطِيعُوهُ	
on the Messenger	and (is) not	you shall be guided	and if you obey him	
الَّذِينَ آمَنُوا	وَعَدَ اللَّهُ	الْمُبِينُ	إِلَّا الْبَلْغُ	
those who believe	Allah has promised	clear	except conveying (preach the message)	
لِيَسْتَخْلَفُنَّهُمْ		وَعَمِلُوا الصَّالِحَاتِ	مِنْكُمْ	
(that) He will certainly grant them succession		and do righteous deeds	among you	

مِنْ قَبْلِهِمْ	كَمَا أَسْتَخْلَفَ الَّذِينَ	فِي الْأَرْضِ
(were) before them	as He gave succession to those who	in the earth
الَّذِي أَرْتَضَى	دِينَهُمْ	هُمْ
which He has chosen	their religion	for them and (that) He will surely establish
أَمْنًا	مِنْ بَعْدِ خَوْفِهِمْ	وَلَيُبَدِّلَنَّهُمْ هُمْ
(a safe) security	their fear	after and He will surely give them in exchange for them
وَمَنْ كَفَرَ	شَيْئًا	لَا يُشْرِكُونَ يَعْبُدُونَنِي
and whoever disbelieved	anything	with Me associating not they worship Me
الْفَسِقُونَ	هُمْ	ذَلِكَ بَعْدَ ذَلِكَ
(are) the disobedient	[they]	then those that after

وَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ وَأَطْبِعُوا الرَّسُولَ لَعَلَّكُمْ تُرْجَمُونَ [51] لَا تَنْحَسِبَنَّ الَّذِينَ
 كَفَرُوا مَعْجِزِيَنَّ [52] فِي الْأَرْضِ وَمَا وَنَّهُمُ النَّارُ وَلِئِنَّ الْمَصِيرُ [53] يَتَأْيِهَا الَّذِينَ ءَامَنُوا
 لَيَسْتَعْذِنُكُمُ الَّذِينَ مَلَكُتُ أَيْمَنَكُمْ وَالَّذِينَ لَمْ يَلْعُغُوا الْحَلَمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ
 وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوَرَاتٍ لَكُمْ لَيْسَ
 عَلَيْكُمْ وَلَا عَلَيْهِمْ جَنَاحٌ بَعْدَهُنَّ طَوَّفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يَبْيَنُ اللَّهُ
[54] لَكُمُ الْأَيْتُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

56. And perform As-Salāt (the prayers), and give Zakāt (obligatory charity) and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allāh). 57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination. 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salāt (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishā' (night) Salāt (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the Ayāt (the Verses of this Qur'ān, showing proofs for the legal

aspects of permission for visits) to you. And Allāh is All-Knowing, All-Wise.

وَاطِّعُوا الرَّسُولَ	وَأَطِّعُوا الْرَّكُونَ	وَأَقِمُوا الصَّلَاةَ
and obey the Messenger	and pay Zakat (alms)	and perform the prayer
مُعْجِزِينَ	الَّذِينَ كَفَرُوا	لَا تَحْسَبَنَّ
(can) escape	those who disbelieved	so that you may receive mercy
وَلِئَسَ الْمَصِيرُ	النَّارُ	وَمَأْوَاهُمْ
and worst indeed is the destination	(is) the Fire	فِي الْأَرْضِ
مَلَكَتْ أَيْمَنَكُمْ	لِيَسْتَعْذِنُكُمْ	يَأَيُّهَا الَّذِينَ أَمْنَوْا
your right hands possess	those whom	0 (you)
مِنْ قَبْلِ مَرَاتِي ثَلَاثَ مِنْكُمْ	لَمْ يَبْلُغُوا الْحُلُمَ	وَالَّذِينَ
before times three of you	(did) not attain the (age of) puberty	and those who
وَمِنْ بَعْدِ مِنَ الظَّهِيرَةِ	تَضَعُونَ ثِيَابَكُمْ	صَلَاةُ
and after for the noonday	you put off your clothes	الْفَجْرِ وَحِينَ
لَكُمْ عَوْرَتِي	ثَلَاثُ الْعِشَاءُ	صَلَاةُ
for you (are) times of privacy	(these) three	(the) prayer
طَوَّفُونَ	جَنَاحُ بَعْدَهُنَّ	لَيْسَ عَلَيْكُمْ
(to) move about (attending)	afterwards	وَلَا عَلَيْهِمْ
الْأَيَّاتُ لَكُمْ كَذَلِكَ يَبْيَنُ اللَّهُ	سِنٌّ عَلَى بَعْضِ	(there) is not on you
the Verses to you thus Allah makes clear	عَلَى بَعْضِكُمْ	عَلَيْكُمْ بَعْضُكُمْ
	All-Wise	وَاللَّهُ
	(is) All-Knowing	وَاللَّهُ

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَيَسْتَعْذِنُو أَكَمَا أَسْتَدَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يَبْيَنُ اللَّهُ لَكُمْ أَيْتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ وَالْقَوْعَدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِمْ جَنَاحٌ أَنْ يَضَعُنَّ ثِيَابَهُمْ عَيْرَ مَتَّبِّجِتٍ بِزِينَةٍ وَأَنْ

يَسْتَعْفِفُنَّ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His Ayāt (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise. 60. And as for women past childbearing who do not expect wedlock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allāh is All-Hearer, All-Knower.

الْحُلُمُ	مِنْكُمْ	الْأَطْفَلُ	وَإِذَا بَلَغُ
the (age of) puberty	among you	the children	and when attain
مِنْ قَبْلِهِمْ	كَمَا أَسْتَدَنَ الَّذِينَ		فَلَيَسْتَدِنُوا
(were) before them	as sought permission	those who	then let them seek permission
عَلَيْهِمْ	وَاللَّهُ	إِيَّاهُمْ	كَذَلِكَ يُبَيِّنُ اللَّهُ
(is) All-Knowing	and Allah	His Verses	thus Allah makes clear
الَّتِي	مِنِ النِّسَاءِ	وَالْقَوْاعِدُ	حَكِيمٌ
who	from the women	and past childbearing	All-Wise
لَا يَرْجُونَ نِكَاحًا	فَلَيَسْ	عَلَيْهِنَّ	أَنْ يَضْعُنَ
that they discard their clothes	sin	on them	then (it) is not
لَا يَرْجُونَ نِكَاحًا	فَلَيَسْ	عَلَيْهِنَّ	لَا يَرْجُونَ نِكَاحًا
خَيْرٌ	وَأَنْ يَسْتَعْفِفُنَّ	بِزَيْنَةٍ	مُتَبَرِّجَتِهِنَّ
(is) better	and that they (modestly) refrain	(their) beauty	showing
عَيْنٌ			not
عَلَيْهِمْ	سَمِيعٌ	وَاللَّهُ	لَهُنَّ
All-Knower	(is) All-Hearer	and Allah	for them

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ
 أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ إِبْرَاهِيمَ كُمْ أَوْ بُيُوتِ أَمْهَاتِكُمْ أَوْ بُيُوتِ
 إِخْوَنِكُمْ أَوْ بُيُوتِ أَخْوَتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ
 أَوْ بُيُوتِ أَخْوَلِكُمْ أَوْ بُيُوتِ خَلَاتِكُمْ أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ

أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتَانًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسِّلْمُوا عَلَى أَنفُسِكُمْ تَحْيَةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيْبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allāh (i.e. say: *السلام عليكم ورحمة الله وبركاته*: *As-Salāmu 'Alaikum wa Rahmatullāhi wa Barakātuhu* – peace be on you and Allāh's Mercy and His Blessings), blessed and good. Thus Allāh makes clear the *Ayāt* (these Verses or your religious symbols and signs, etc.) to you that you may understand.

وَلَا	حَرْجٌ	عَلَى الْأَعْرَجِ	وَلَا	حَرْجٌ	لَيْسَ عَلَى الْأَعْمَى
nor	restriction	on the lame	nor	restriction	(there) is not on the blind
مِنْ بُيُوتِكُمْ	أَنْ تَأْكُلُوا	عَلَى أَنفُسِكُمْ	وَلَا	حَرْجٌ	عَلَى الْمَرِيضِ
from your houses	that you eat	on yourselves	nor	restriction	on the sick
أَوْ بُيُوتِ	أَمْهَاتِكُمْ	أَوْ بُيُوتِ	أَبَاءِكُمْ	أَوْ بُيُوتِ	إِخْوَنِكُمْ
or houses	(of) your mothers	or houses	(of) your fathers	or houses	(of) your brothers
أَوْ بُيُوتِ	أَخْوَلِكُمْ	أَوْ بُيُوتِ	أَخْوَتِكُمْ	أَوْ بُيُوتِ	أَخْوَنِكُمْ
or houses	(of) your maternal uncles	or houses	(of) your sisters	or houses	(of) your brothers
أَوْ بُيُوتِ	أَخْوَلِكُمْ	أَوْ بُيُوتِ	أَخْوَتِكُمْ	أَوْ بُيُوتِ	أَخْوَنِكُمْ
or houses	(of) your maternal uncles	or houses	(of) your paternal aunts	or houses	(of) your maternal aunts
أَوْ صَدِيقَكُمْ	مَلَكَتُمْ مَفَاتِحَهُ	أَوْ مَا	خَلَقَتُمْ	لَيْسَ عَلَيْكُمْ	
or your friend	you hold its keys	or (from) what	(of) your maternal aunts		
أَوْ أَشْتَاتَانًا	أَنْ تَأْكُلُوا جَمِيعًا	جُنَاحٌ			
or apart	that you eat together	sin			

عَلَىٰ أَنفُسِكُمْ	فَسَلِّمُوا	بِيوْتًا	فَإِذَا دَخَلْتُمْ
[on] yourselves (one another)	then greet	houses	but when you enter
كَذَلِكَ يُبَيِّنُ اللَّهُ	طَيْبَةً مُبَرَّكَةً	مُبَرَّكَةً مِنْ عِنْدِ اللَّهِ	تَحْيَةً
thus Allah makes clear	(and) good	blessed	from Allah a greeting

لَكُمْ تَعْقِلُونَ	الْأَيَّاتِ	لَكُمْ
so that you may understand	the Signs	for you

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِيمَانُهُمْ بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُمْ عَلَىٰ أَمْرٍ جَامِعٌ لَمْ يَرْدِهُمْ حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذِنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنْ لَمَنْ شِئْتَ مِنْهُمْ وَأَسْتَغْفِرْ لَهُمْ اللَّهُ أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

62. The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muhammad ﷺ); and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allāh and His Messenger. So, if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

وَرَسُولِهِ	الَّذِينَ إِيمَانُهُمْ بِاللَّهِ	إِنَّمَا الْمُؤْمِنُونَ
and His Messenger	(are) those who believed in Allah	only the (true) believers
لَمْ يَرْدِهُمْ	جَامِعٌ	عَلَىٰ أَمْرٍ
they go not away	common	مَعَهُ
وَإِذَا كَانُوا	عَلَىٰ أَمْرٍ	مَعَهُ
أُولَئِكَ	يَسْتَأْذِنُونَكَ	إِنَّ الَّذِينَ
they ask your permission	until they have asked his permission	حَتَّىٰ يَسْتَأْذِنُوهُ
فَإِذَا	فَإِذَا	فَإِذَا
أَسْتَأْذِنُوكَ	وَرَسُولِهِ	الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
they ask your permission	and His Messenger	(are) those who believe in Allah
لَمَنْ شِئْتَ	فَأَذِنْ	شَأْنِهِمْ
مِنْهُمْ	فَأَذِنْ	لِبَعْضِ
of them	then give permission	affairs of theirs
to whom you wish		for some

رَّحِيمٌ	غَفُورٌ	إِنَّ اللَّهَ	هُوَ اللَّهُ	وَاسْتَغْفِرْ
Most Merciful	(is) Oft-Forgiving	truly Allah	(of) Allah for them	and ask forgiveness

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءَ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَادِأَ فَلَيَحْذِرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧﴾ أَلَا إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يَرْجِعُونَ إِلَيْهِ فَيُنَيَّهُمْ بِمَا عَمِلُوا وَاللَّهُ يَعْلَمُ شَيْءًا عَلَيْهِمْ

63. Make not the calling of the Messenger (Muhammad ﷺ) among you as your calling one of another. Allāh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger ﷺ). And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his *Sunnah* – legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them. 64. Certainly, to Allāh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allāh is All-Knower of everything.

بَعْضُكُمْ	كَدُعَاءَ	بَيْنَكُمْ	الرَّسُولِ	لَا تَجْعَلُوا دُعَاءَ
(of) some of you	as (the) calling	among you	(of) the Messenger	make not (the) calling
لِوَادِأَ	مِنْكُمْ	يَتَسَلَّلُونَ	الَّذِينَ قَدْ يَعْلَمُ اللَّهُ	بَعْضًا
under shelter	of you	those who slip away	truly Allah knows	others
أَنْ تُصِيبَهُمْ	يُخَالِفُونَ عَنْ أَمْرِهِ	فَلَيَحْذِرُ الَّذِينَ		
lest should befall them	oppose [from] his commandment	and let beware those who		
إِنْ	أَلَا	أَلِيمٌ	عَذَابٌ	فِتْنَةٌ
certainly	[no doubt]	painful	a torment	or befall them
مَا	قَدْ يَعْلَمُ	وَالْأَرْضُ	فِي السَّمَاوَاتِ	لِلَّهِ مَا
what	surely He knows	and the earth	(is) in the heavens	to Allah (belongs all) that

يُرْجَعُونَ إِلَيْهِ	وَيَوْمَ	عَلَيْهِ	أَنْتُمْ
they will be brought back to Him	and (the) Day (when)	(are) on it (condition)	you
عَلِيمٌ ٦١	شَيْءٌ	بِكُلِّ	وَاللَّهُ
(is) All-Knower	thing	of every	and Allah
			بِمَا عَمِلُوا
			فَيُنَبِّئُهُمْ
			وَمَا عَلِمْتُمْ
			فَلَا يَعْلَمُونَ

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ۝ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدْرَهُ، نَقْدِيرًا ۝ وَاتَّخَذُوا مِنْ دُونِهِ إِلَهَةً لَا يَخْلُقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ۝

Part - 18

Sūrah Al-Furqān (The Criterion) 25

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

1. Blessed is He Who sent down the Criterion (of right and wrong, i.e. this Qur'ān) to His slave (Muhammad ﷺ) that he may be a warner to the 'Ālamīn (mankind and jinn).
2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.
3. Yet they have taken besides Him other *alīhāh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
لِلْعَالَمِينَ	لِيَكُونَ	الَّذِي نَزَّلَ
to the worlds	that he may be	Blessed is
لِلْعَالَمِينَ	عَلَى عَبْدِهِ	تَبَارَكَ
to His slave	the Criterion	He Who sent down

وَالْأَرْضِ	السَّمَوَاتِ	مُلْكٌ	لَهُ	الَّذِي	نَذِيرًا
and the earth	(of) the heavens	(the) dominion	to Him (belongs)	He Who	a warner
فِي الْمُلْكِ	شَرِيكٌ	لَهُ	وَلَمْ يَكُنْ	وَلَمْ يَتَخَذْ وَلَدًا	
in the dominion	a partner	for Him	and He has not	and He has not taken	a son
نَقْدِيرًا	فَقَدَرَهُ	شَيْءٌ	كُلَّ	وَخَلَقَ	
(to its) due measurement	and has measured it	thing	every	and He has created	
لَا يَخْلُقُونَ	إِلَهًا	مِنْ دُونِهِ	وَأَخْنَدُوا		
they (did) not create anything	gods	besides Him	yet they have taken		
ضَرَّ	لَا نَفْسٍ	وَلَا يَمْلِكُونَ	وَهُمْ يُخْلَقُونَ		
any harm	for themselves	and they neither possess	but they are created		
وَلَا نُشُورًا	وَلَا حَيَاةً	وَلَا يَمْلِكُونَ مَوْتًا	وَلَا نَفْعًا		
nor (able to) raising the dead	nor life	nor they possess death	nor any benefit		

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ أَفْتَرَهُ وَأَعْنَاهُ، عَلَيْهِ قَوْمٌ أَخْرُونَ فَقَدْ جَاءَهُ وَظُلِمَ
وَزُورَا ١٧ وَقَالُوا أَسْطِيرُ الْأَوَّلِينَ أَكَتَبْهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا
قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا ١٨

4. Those who disbelieve say: "This (the Qur'ān) is nothing but a lie that he (Muhammad ﷺ) has invented, and others have helped him at it. In fact, they have produced an unjust wrong (thing) and a lie." 5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon." 6. Say: "It (this Qur'ān) has been sent down by Him (Allāh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."

أَفْتَرَهُ	إِلَّا إِفْكٌ	إِنْ هَذَا	الَّذِينَ كَفَرُوا	وَقَالَ
he invented it	but a lie	this (is) nothing	those who disbelieve	and say
فَقَدْ جَاءَهُ وَظُلِمَ				
but verily they have produced a wrong (thing)	other	people	at it	and helped him

أَكَتَبَهَا	الْأَوَّلِينَ	أَسْطِيرُ	وَقَالُوا	وَزُورَا
which he has written down	(of) the ancients	tales	and they say	and a lie
أَنْزَلَهُ	قُلْ	وَأَصِيلًا	بُكْرَةً	فَهِيَ تُمَلَّ
has sent it down	say	and afternoon	morning	and they are dictated
إِنَّهُ كَانَ	وَالْأَرْضِ	فِي السَّمَوَاتِ	السِّرَّ	الَّذِي يَعْلَمُ
truly He is	and the earth	of the heavens	the secret	He Who knows
رَحِيمًا		غَفُورًا		
Most Merciful		Oft-Forgiving		

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الْطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فِي كُوْنَ مَعَهُ، نَذِيرًا ٧ أَوْ يُلْقَى إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ٨ أَنْظُرْ كَيْفَ ضَرَبُوا لَكُمْ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيْعُونَ سَيِّلًا

7. And they say: "Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him? 8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the *Zālimūn* (polytheists and wrongdoers) say: "You follow none but a man bewitched." 9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

وَيَمْشِي	يَأْكُلُ الْطَّعَامَ	الْرَّسُولُ	هَذَا	مَا لِ	وَقَالُوا
and walk about	eat food	Messenger	this	why (does)	and they say
فِي كُوْنَ مَعَهُ	مَلَكٌ	إِلَيْهِ	لَوْلَا أُنْزِلَ	فِي الْأَسْوَاقِ	
then he be with him	an angel	to him	why is not sent down		in the markets
لَهُ	أَوْ تَكُونُ	كَنزٌ	إِلَيْهِ	أَوْ يُلْقَى	نَذِيرًا <small>٧</small>
for him	or (why) is (not)	a treasure	to him	or (why) is (not) granted	a warner
إِنْ تَتَّبِعُونَ	وَقَالَ الظَّالِمُونَ	مِنْهَا	يَأْكُلُ	جَنَّةٌ	
you follow none	and the wrongdoers say	whereof	he may eat		a garden

الْأَمْثَالُ	ضَرَبُوا لَكُمْ	أَنْظُرْ كَيْفَ	مَسْحُورًا	إِلَّا رَجُلًا
similitudes	they coin for you	see how	bewitched	but a man
سَيِّلًا	فَلَا يَسْتَطِعُونَ		فَضَلُّوا	
a (Right) Path	and they can not (find)		so they have gone astray	

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ وَيَجْعَلُ
لَكَ قُصُورًا ١٠ بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدَنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ١١ إِذَا رَأَتُهُمْ مِنْ
مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغْيِضاً وَزَفِيرًا ١٢ وَإِذَا أَلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا
هُنَالِكَ شُبُورًا ١٣ لَا نَدْعُوكُمْ يُوْمَ ثُبُورًا وَجِدًا وَادْعُوكُمْ بُورًا كَثِيرًا

10. Blessed is He Who, if He wills, will assign you better than (all) that—Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise). 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring. 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. 14. Exclaim not today for one destruction, but exclaim for much destruction.

مِنْ ذَلِكَ	خَيْرًا	جَعَلَ لَكَ	إِنْ شَاءَ	تَبَارَكَ الَّذِي
than that	better	will assign [for] you	if He wishes	blessed is He Who
قُصُورًا	لَكَ	وَيَجْعَلُ	الْأَنْهَرُ مِنْ تَحْتِهَا	تَجْرِي مِنْ تَحْتِهَا جَنَّتٍ
palaces	[for] you	and He will assign	the rivers	flowing under them Gardens
بِالسَّاعَةِ	لِمَنْ كَذَّبَ	وَأَعْتَدَنَا	بِالسَّاعَةِ	بَلْ كَذَّبُوا
the Hour	for (those) who deny	and We have prepared	the Hour	nay they deny
تَغْيِضاً	سَمِعُوا لَهَا	بَعِيدٍ	إِذَا رَأَتُهُمْ	سَعِيرًا ١١
raging	they will hear its	far	from a place	when it sees them a flaming Fire
ضَيِّقًا	مَكَانًا	مِنْهَا	وَإِذَا أَلْقُوا	وَزَفِيرًا ١٢
narrow	(into) a place	thereof	and when they will be thrown	and roaring

لَا تَدْعُوا الْيَوْمَ	ثُبُورًا	دَعْوًا هَنَالِكَ	مُقَرَّنِينَ
call not today	(for) destruction	they will call therein	chained together
كَثِيرًا	وَادْعُوا ثُبُورًا	وَاحِدًا	ثُبُورًا
many	but call for destructions	one	(for) destruction

قُلْ أَذْلَكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُنَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ١٥
 لَهُمْ فِيهَا مَا يَشَاءُونَ وَتَخَلِّيْنَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْوُلًا ١٦ وَيَوْمَ يَحْشُرُهُمْ
 وَمَا يَعْبُدُونَ كَمِنْ دُونِ اللَّهِ فَيَقُولُ أَنْتُمْ أَضْلَلْتُمْ عِبَادِي هَتُّلَاءَ أَمْ هُمْ ضَلَّوْا
 السَّيِّلَ ١٧

15. Say: (O Muhammad ﷺ) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqūn* (the pious)?" It will be theirs as a reward and as a final destination. 16. For them there will be therein all that they desire, and they will abide (therein forever). It is a promise binding upon your Lord that must be fulfilled. 17. And on the Day when He will gather them together and that which they worship besides Allāh [idols, angels, pious men, saints]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

الَّتِي	الْخُلْدُ	أَمْ جَنَّةُ	خَيْرٌ	أَذْلَكَ	قُلْ
which	(of) Eternity	or (the) Paradise	better	(is) that?	say
جَزَاءً	كَانَتْ لَهُمْ	وُعِدَ الْمُنَّقُونَ			
(as) a reward	it will be for them	have been promised (to) the pious (people)			
مَا يَشَاءُونَ	فِيهَا	لَهُمْ			
(all) that they desire	(will be) therein	for them	and (as a final) destination		
مَسْوُلًا	وَعْدًا	عَلَى رَبِّكَ	كَانَ	خَلِيلِينَ	
(that must) be fulfilled	a promise	upon your Lord	that is	they (will) abide forever	
وَمَا يَعْبُدُونَ	يَحْشُرُهُمْ			وَيَوْمَ	
and that which they worship	He will gather them			and (on the) Day (when)	

هَؤُلَاءِ	عِبَادِي	أَنْتُمْ أَضَلَّتُمْ	فَيَقُولُ	مِنْ دُونِ اللَّهِ
these	My slaves	(did) you mislead?	so He will say	besides Allah
ضَلُّوا مُسْرِلِي			أُمْ هُمْ	
went astray from the (Right) Path			or they	

قَالُوا سُبْحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلَيَاءَ وَلَكِنْ مَتَّعَنَّهُمْ
وَإِبَكَاءَهُمْ حَتَّى نَسُوا الْذِكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١﴾ فَقَدْ كَذَّبُوكُمْ بِمَا نَقُولُونَ
فَمَا أَسْتَطِيُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمْ مِنْ كُمْ نُذْقَهُ عَذَابًا كَيْرًا ﴿١﴾
وَمَا أَرْسَلْنَا أَقْبَلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الْطَّعَامَ وَيَمْشُونَ فِي
الْأَسْوَاقِ وَجَعَلْنَا بَعْضَهُمْ كُمْ لِعَضِ فِتْنَةً أَتَصِرُّونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٣﴾

18. They will say: "Glorified are You! It was not for us to take any *Auliyā'* (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)." 19. Thus they (false gods—all deities other than Allāh) will deny you (polytheists) regarding what you say (that they are gods besides Allāh), then you can neither avert (the punishment) nor get help. And whoever among you does wrong (i.e. sets up rivals to Allāh), We shall make him taste a great torment. 20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience? And your Lord is Ever All-Seer (of everything).

مِنْ دُونِكَ	أَنْ تَتَّخِذَ	يَنْبَغِي لَنَا	مَا كَانَ	قَالُوا سُبْحَنَكَ
besides You	to take	proper for us	(it) was not	they will say Glorified are You
وَإِبَكَاءَهُمْ			وَلَكِنْ مَتَّعَنَّهُمْ	مِنْ أَوْلَيَاءَ
and their fathers			[and] but you gave them comfort	any Protectors
فَقَدْ كَذَّبُوكُمْ	بُورًا ﴿١﴾	وَكَانُوا قَوْمًا		حَتَّى نَسُوا الْذِكْرَ
so verily they deny you	lost	and became a people	till they forgot	the remembrance

وَلَا نَصَرًا	فَمَا تَسْتَطِعُونَ صَرْفًا	بِمَا نَقُولُكُمْ
nor (to) help	so you are not able (to) avert	regarding what you say
عَذَابًا	نُذْقَهُ	وَمَن يَظْلِمُ
a torment	We shall make him taste	among you and whoever does wrong
إِنَّهُمْ إِلَّا مِنَ الْمُرْسَلِينَ	وَمَا أَرْسَلْنَا قَبْلَكُمْ	كَيْرًا
verily they but any (of) the Messengers	وَمَا أَرْسَلْنَا قَبْلَكُمْ	great
وَجَعَلْنَا بَعْضَكُمْ	فِي الْأَسَوَاقِ	لِيَأْكُونُ الْطَّعَامَ وَيَمْشُونَ
and We have made some of you	in the markets	and walked [surely] ate food
بَصِيرًا	وَكَانَ رَبُّكَ	فِتْنَةً
(Ever) All-seer	أَتَصْرِفُونَ	لِبَعْضِ
and your Lord is	(will) you have patience?	(as) a trial for others

