

وَمَنْ يَقْنُتْ مِنْكُنْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَلِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ٣١ يَنِسَاءُ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَقِنَنَ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرْضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ٣٢ وَقَرْنَ فِي بُيُوتِكُنَ وَلَا تَرْجِنَ تَبَرُّجَ الْجَهِيلِيَّةِ الْأَوَّلِيَّةِ وَأَقْمَنَ الْصَّلَوَةَ وَأَطْعَنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الْرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا ٣٣

31. And whosoever of you is obedient to Allāh and His Messenger (ﷺ), and does righteous good deeds, We shall give her her reward twice over, and We have prepared for her *Rizq Karīm* (a noble provision – Paradise). 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner. 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity) and obey Allāh and His Messenger (ﷺ). Allāh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification.

وَرَسُولِهِ	لِلَّهِ	مِنْكُنْ	وَمَنْ يَقْنُتْ
and His Messenger	to Allah	of you	and whosoever is obedient
مَرَّتَيْنِ	أَجْرَهَا	نُؤْتِهَا	وَتَعْمَلْ صَلِحًا
twice	her reward	We shall give her	and does righteous (good) deeds
يَنِسَاءَ	كَرِيمًا ٣١	رِزْقًا	كَأَحَدٍ
O wives	noble	a provision	لَسْتُنَّ
إِنْ أَتَقِنَنَ	مِنَ النِّسَاءِ	كَأَحَدٍ	النَّبِيِّ
if you fear (Allah)	[from] women	like any other	you are not
فِي قَلْبِهِ	فَيَطْمَعُ الَّذِي	بِالْقَوْلِ	فَلَا تَخْضَعْنَ
in his heart	lest should be moved with desire who	in speech	then be not soft

فِي بُيُوتِكُنَّ	وَقَرْنَ	مَعْرُوفًا	وَقُلْنَ قَوْلًا	مَرْضٌ
in your homes	and stay	good	but speak a word	(is) a disease
الْجَهْلِيَّةُ	تَبَرُّجٌ		وَلَا تَبَرُّجُ	
(of) the time of ignorance	(like the) display		and (do) not display yourselves	
وَأَطِعْنَ اللَّهَ وَأَطِعْنِ الرَّكْوَةَ	وَأَتَيْنَ الرَّكْوَةَ	وَأَقِمْنَ الصَّلَاةَ	الْأُولَى	
and obey Allah	and give Zakat	and perform (perfectly) prayer		the first (one)
أَهْلَكُمْ الْرِّجَسَ	عَنْكُمْ لِيُذْهَبَ	إِنَّمَا يُرِيدُ اللَّهُ	وَرَسُولُهُ	
(O) family	evil deeds	from you	to remove	and His Messenger
تَطْهِيرًا	وَيُطْهِرُكُمْ		الْبَيْتُ	
(with a thorough) purification	and to purify you		(of) the house (of the Prophet)	

وَذَكْرُكُمْ مَا يُتَلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ  
لَطِيفًا خَيْرًا إِنَّ الْمُسِلِمِينَ وَالْمُسِلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنِينَ  
وَالْقَنِينَ وَالصَّدِيقِينَ وَالصَّدِيقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِعِينَ  
وَالْخَشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ  
وَالْحَفِظِينَ فُرُوجَهُمْ وَالْحَفِظَاتِ وَالذَّكَرِينَ اللَّهُ كَثِيرًا  
وَالذَّكِيرَاتِ أَعْدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allāh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allāh and glorify His Praises for this Qur'ān and the Sunnah). Verily, Allāh is Ever Most Courteous, Well-Acquainted (with all things). 35. Verily, the Muslims (those who submit to Allāh in Islām) men and women, the believers men and women (who believe in Islāmic Monotheism), the men and the women who are obedient (to Allāh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allāh has ordered and in abstaining from all that Allāh has forbidden), the men and the women who are humble (before their Lord - Allāh), the men and the women who give Sadaqāt (i.e. Zakāt and alms), the men and the women

who observe *Saum* (fast) (the obligatory fasting during the month of Ramadān, and the optional *Nawāfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allāh much with their hearts and tongues. Allāh – has prepared for them forgiveness and a great reward (i.e. Paradise).

مِنْ أَيَّتِ اللَّهِ	فِي بُوْتِكُنْ	مَا يُتْلَى	وَأَذْكُرْنَ
of (the) Verses (of) Allah	in your houses	that which is recited	and remember
إِنَّ الْمُسْلِمِينَ	خَيْرًا	لَطِيفًا	إِنَّ اللَّهَ كَانَ وَالْحِكْمَةُ
verily the Muslims (male)	Well-Acquainted	Most Courteous	verily Allah is and the Wisdom
وَالْمُؤْمِنَاتِ	وَالْمُؤْمِنِينَ	وَالْمُسْلِمَاتِ	وَالْمُسْلِمَاتِ
and the believers (female)	and the believers (male)	and the Muslims (female)	
وَالصَّادِقِينَ	وَالْقَنِيْتِ	وَالْقَنِيْتِ	
and those men who are truthful	and the obedient (females)	and the obedient (males)	
وَالصَّابِرِينَ		وَالصَّابِرَاتِ	
and those men who are patient		and those women who are truthful	
وَالْخَيْشِعِينَ		وَالصَّابِرَاتِ	
and those men who are humble		and those women who are patient	
وَالْمُتَصَدِّقِينَ		وَالْخَيْشِعَاتِ	
and those men who give charity		and those women who are humble	
وَالصَّنِيْمَاتِ	وَالصَّنِيْمِينَ	وَالْمُتَصَدِّقَاتِ	
and those women who fast	and those men who fast	and those women who give charity	
وَالْحَفِظَاتِ	فُرُوجَهُمْ	وَالْحَفِظِينَ	
and those women who guard (it)	their chastity	and those men who guard	
وَالذَّكِيرَاتِ	كَثِيرًا	وَالذَّكِيرَاتِ اللَّهُ	
and those women who remember (Allah)	much	and those men who remember Allah	
عَظِيْمًا	وَأَجْرًا	مَغْفِرَةً	أَعْدَ اللَّهُ هُمْ
great	and a reward	forgiveness	Allah has prepared for them

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخَيْرَ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٧﴾ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكَ عَلَيْكَ زَوْجَكَ وَأَتَقَّ اللَّهَ وَتَخْفِي فِي نَفْسِكَ مَا أَنْعَمَ اللَّهُ مُبْدِيهِ وَتَخْشِي النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَى هُنَّا فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرَأَ وَجْهُكَهَا لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرْجٌ فِي أَزْوَاجٍ أَدْعَيْتَهُمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَأَ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

36. It is not for a believer, man or woman, when Allāh and His Messenger (ﷺ), have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger (ﷺ), he has indeed strayed into a plain error. 37. And (remember) when you said to him (Zaid bin Hārithah ﷺ – the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islām) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allāh." But you did hide in yourself (i.e. what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allāh's Command must be fulfilled.

إِذَا قَضَى	وَلَا مُؤْمِنَةٍ	لِمُؤْمِنٍ	وَمَا كَانَ
when have decreed	and not (for) a believing woman	for a believing man	and it is not
لَهُمْ	أَن يَكُونَ	أَمْرًا	اللَّهُ وَرَسُولُهُ
for them	that (there) should be	a matter	Allah and His Messenger
وَرَسُولُهُ	وَمَن يَعْصِ اللَّهَ	مِنْ أَمْرِهِمْ	الْخَيْرَ
and His Messenger	and whoever disobeys Allah	in their decision	any option
لِلَّذِي	وَإِذْ تَقُولُ	مُبِينًا	فَقَدْ ضَلَّ ضَلَالًا
to him	and (remember) when you said	plain	then he has indeed strayed (into) error

أَمْسِكْ عَلَيْكَ	عَلَيْهِ	وَأَنْعَمْتَ	أَنْعَمَ اللَّهُ عَلَيْهِ	
keep to yourself	to him	and you have done favour	on whom Allah has bestowed grace	
مَا	فِي نَفْسِكَ	وَتَخْفِي	وَاتَّقِ اللَّهَ	زَوْجَكَ
that which	in yourself	but you hide	and fear Allah	your wife
وَاللَّهُ أَحَقُّ		وَتَخْشِي النَّاسَ	اللَّهُ مُبِدِّيهِ	
and Allah had a better right		and you fear the people	Allah (will) make [it] manifest	
وَطَرَا	مِنْهَا	زَيْدٌ	فَلَمَّا قَضَى	أَنْ تَخْشَنَهُ
(his) desire	from her	Zaid	so when had accomplished	that you (should) fear Him
حَرَجٌ	عَلَى الْمُؤْمِنِينَ	لَا يَكُونُ	لَكَ	زَوْجَنَكُمْ
blame	on the believers	(there) may be no	so that	We gave her to you in marriage
إِذَا قَضَوْا		أَدْعِيَ إِلَيْهِمْ		فِي أَزْوَاجِ
when they have accomplished		(of) their adopted sons		in respect of (the) wives
مَفْعُولًا	وَكَانَ أَمْرُ اللَّهِ		وَطَرَا	مِنْهُنَّ
fulfilled	and (the) Command (of) Allah (must) be		(their) desire	from them

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنْنَةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلٍ وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا ٢٨ الَّذِينَ يُبَلِّغُونَ رِسْلَتِ اللَّهِ وَيَخْشُونَهُ وَلَا يَخْشُونَ أَحَدًا إِلَّا اللَّهُ وَكَفَى بِاللَّهِ حَسِيبًا ٢٩ مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ يُكْلِلُ شَيْءٍ عَلَيْمًا ٣٠ يَأْتِيهَا الَّذِينَ أَمْنَوْا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ٣١ وَسِحْرُهُ بُكْرَةً وَأَصِيلًا

38. There is no blame on the Prophet (ﷺ) in that which Allāh has made legal for him. That has been Allāh's way with those who have passed away of (the Prophets of) old. And the Command of Allāh is a decree determined. 39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner. 40. Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Knower of everything. 41. O you who believe!

Remember Allāh with much remembrance. 42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and '*'Asr* prayers].

فِيمَا فَرَضَ اللَّهُ	مِنْ حَرَجٍ	عَلَى النَّبِيِّ	مَا كَانَ
in that which Allah has made legal	[any] blame	on the Prophet	there is no
منْ قَبْلٍ	فِي الَّذِينَ خَلَوْا	سُنْنَةُ اللَّهِ	لَهُ
before	with those who have passed away	(that has been the) way (of) Allah	for him
الَّذِينَ يُبَلِّغُونَ	مَقْدُورًا	قَدَرًا	وَكَانَ أَمْرُ اللَّهِ
those who convey	determined	a decree	and (the) Command (of) Allah is
إِلَّا اللَّهُ	وَلَا يَخْشُونَ أَحَدًا	وَيَخْشُونَهُ	رِسَالَتِ اللَّهِ
except Allah	and (do) not fear anyone	and fear Him	(the) Messages (of) Allah
أَحَدٌ	أَبَا	مَا كَانَ مُحَمَّدٌ	حَسِيبًا
(of) any	(the) father	Muhammad is not	بِاللَّهِ
النَّبِيُّ	وَخَاتَمُ	مَا كَانَ	وَكَفَى
(of) the Prophets	and (the) last	[and] but (he is the) Messenger (of) Allah	مِنْ رِجَالِكُمْ
أَذْكُرُوا اللَّهَ	الَّذِينَ آمَنُوا	وَلَكِنْ رَسُولَ اللَّهِ	وَكَانَ اللَّهُ
remember Allah	who believe	O (you)	شَيْءٍ
وَأَصِيلًا	بُكْرَةً	عَلَيْهَا	بِكُلِّ
and afternoon	morning	وَسَيْحُونَهُ	ذِكْرًا
		كَثِيرًا	وَسِرَاجًا مُّنِيرًا
		مُّكَبِّلًا	(with) remembrance

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ وَكَانَ  
بِالْمُؤْمِنِينَ رَحِيمًا تَحِيَّتْهُمْ يوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعْدَ لَهُمْ أَجْرًا كَرِيمًا يَأْتِيهَا النَّبِيُّ  
إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُّنِيرًا  
وَسِرَاجُ الْمُؤْمِنِينَ يَأْتِيَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا وَلَا نُطْعِنُ الْكَافِرِينَ وَالْمُنْفَقِينَ وَدَعْ  
أَذْنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكَفِيلًا يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا نَكْحَتُمُ  
الْمُؤْمِنَاتِ ثُمَّ طَلَقْنَاهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْذِّذُونَهَا

فَمَتَعُوهُنَّ وَسَرُحُوهُنَّ سَرَاحًا جَمِيلًا

43. He it is Who sends *Salāt* (His Blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers. 44. Their greeting on the Day they shall meet Him will be "*Salām* [Peace (i.e. the angels will say to them: *Salāmun 'Alaikum*)]!" And He has prepared for them a generous reward (i.e. Paradise). 45. O Prophet (Muhammad ﷺ)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, 46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the *Sunnah* – the legal ways of the Prophet ﷺ). 47. And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allāh a great bounty. 48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a *Wakil* (Trustee, or Disposer of affairs). 49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no '*Iddah* [divorce prescribed period] have you to count in respect of them. So give them a present, and set them free (i.e. divorce) in a handsome manner.

لِيُخْرِجَكُمْ	وَمَلَكِتُكُمْ	عَلَيْكُمْ	الَّذِي يُصَلِّي	هُوَ
that He may bring you out	and His angels	on you	Who sends Blessings	He (it is)
تَحِيَّتَهُمْ	بِالْمُؤْمِنِينَ رَحِيمًا	وَكَانَ	إِلَى النُّورِ	مِنَ الظُّلْمَاتِ
their greeting	Most Merciful to the believers	and He is	into light	from darknesses
هُمْ	وَأَعْدَ	سَلَامٌ	يَلْقَوْنَهُ	يَوْمٌ
for them	and He has prepared	(will be) Peace	they shall meet Him	(on the) Day
شَهِدًا	أَرْسَلْنَاكَ	إِنَّا	النَّبِيُّ	كَرِيمًا
(as) a witness	have sent you	surely We	Prophet	أَجْرًا
يَا ذَنْبِهِ	إِلَى اللَّهِ	وَدَاعِيًّا	وَنَذِيرًا	وَمُبَشِّرًا
by His Permission	to Allah	and (as) a caller	and a warner	and a bearer of glad tidings

لَهُمْ	يَأْنَ	وَسِرَّ الْمُؤْمِنِينَ	مُنِيرًا	وَسَرَاجًا
for them	that	and give glad tidings to the believers	spreading light	and (as) a lamp
وَالْمُنَافِقِينَ	وَالْمُنَافِقِينَ	وَلَا تُنْهِي عَنِ الْكَفَرِ	كَبِيرًا	فَضْلًا مِّنَ اللَّهِ
and the hypocrites	and obey not	the disbelievers	great	(is) a bounty from Allah
بِاللَّهِ	وَكَفَى	عَلَى اللَّهِ	وَتَوَكَّلْ	وَدَعْ أَذْنَهُمْ
Allah	and Sufficient is	in Allah	and put your trust	and disregard their harm
الْمُؤْمِنَاتِ	إِذَا نَكَحْتُمُ	الَّذِينَ أَمْنَوْا	يَأْيَهَا	وَكِيلًا
the believing women	when you marry	who believe	O (you)	(as) a Trustee
فَمَا	أَنْ تَمْسُوْهُنَّ	مِنْ قَبْلِ	ثُمَّ طَلَقْتُمُوهُنَّ	لَكُمْ
then not	[that] you have sexual intercourse with them	before	then divorce them	on them you have
تَعْدُونَهُنَّا	مِنْ عِدَّةٍ	عَلَيْهِنَّ	فَمِتْعَوْهُنَّ	
that you count (in respect of them)	of (Iddah) divorce waiting period	on them		
جَمِيلًا	سَرَاحًا	وَسَرِحُوهُنَّ		
handsome	(in) a manner	and set them free	so give them a present	

يَأْيَهَا النَّبِيُّ إِنَّا أَحَلَّنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عِمَّكَ وَبَنَاتِ عَمَّكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَلَنِكَ الَّتِي هَا جَرَنَ مَعَكَ وَأُمَّرَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنَّ أَرَادَ النَّبِيُّ أَنْ يَسْتَكْحِرَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَانِي كُونَ عَلَيْكَ حَرْجٌ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

50. O Prophet (Muhammad ﷺ)! Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses – whom Allāh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammāt (paternal aunts) and the daughters of your *Khāl* (maternal uncles) and the daughters of your *Khālāt*

(maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet (ﷺ), and the Prophet (ﷺ) wishes to marry her a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allāh is Ever Oft-Forgiving, Most Merciful.

الَّتِي	أَزْوَجَكَ	لَكَ	إِنَّا أَحَلَّنَا	الَّنَّى	يَكُوْنُ هَـا
(to) whom	your wives	to you	verily We have made lawful	Prophet	0
مَلَكَتْ يَمِينَكَ		وَمَا		أَتَيْتَ أَجُورَهُنَّ بِـ	
your right hand possesses		and (those) whom		you have paid	their bridal money
عَمِّكَ	وَبَنَاتِ		أَفَإِنَّ اللَّهَ عَلَيْكَ	مِمَّا	
(of) your paternal uncle	and (the) daughters		Allah has given to you	from those (that)	
خَالِكَ	وَبَنَاتِ	عَمِّكَ		وَبَنَاتِ	
(of) your maternal uncle	and (the) daughters	(of) your paternal aunts	and (the) daughters		
وَأُمِّهَـةً	مَعَكَ	أَلَّتِي هَاجَرَنَ	خَلَّتِكَ		
and a woman	with you	who migrated	(of) your maternal aunts	and (the) daughters	
أَنْ يَسْتَنِكْهَا	إِنْ أَرَادَ الَّنَّى	لِلَّنَّى	إِنْ وَهَبَتْ نَفْسَهَا	مُؤْمِنَةً	
to marry her	if the Prophet wishes	to the Prophet	if she offers herself	believing	
مَا فَرَضَنَا	قَدْ عَلِمْنَا	الْمُؤْمِنِينَ	لَكَ مِنْ دُونِ	خَالِصَةً	
what We have enjoined	indeed We know	the believers	excluding	for you	a privilege
مَلَكَتْ أَيْمَنَهُمْ	وَمَا		فِي أَزْوَاجِهِمْ	عَلَيْهِمْ	
their right hands possess	and (those) whom		about their wives	upon them	
وَكَانَ اللَّهُ	حَرْجٌ	عَلَيْكَ	لِكَيْلَـا يَكُونَ		
and Allah is	a difficulty	on you	(in order) that (there) should not be		
رَّحِيمًا		غَفُورًا			
Most Merciful		Oft-Forgiving			

﴿ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُقْوِي إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَّلَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقْرَأَ عَيْنَهُنَّ وَلَا يَحْزَنْ وَرِضَيْتَ بِمَا أَئْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَم مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلْ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَّقِيبًا

51. You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again); that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever All-Knowing, Most Forbearing. 52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.

مَنْ تَشَاءُ	إِلَيْكَ	وَتُقْوِي	مِنْهُنَّ	مَنْ تَشَاءُ	تُرْجِي
whom you will	to you	and you may receive	of them	whom you will	you can postpone
فَلَا جُنَاحَ	مِمَّنْ عَزَّلَ	وَمِنْ أَبْغَيْتَ			
then (there is) no sin	of (those) whom you have set aside	and whomsoever you desire			
وَلَا يَحْزَنْ	أَنْ تَقْرَأَ عَيْنَهُنَّ	أَدْنَى	ذَلِكَ	عَلَيْكَ	
and they grieve not	that their eyes may be cooled	(is) better	that	on you	
مَا	وَاللَّهُ يَعْلَم	كُلُّهُنَّ	أَئْتَهُنَّ	بِمَا	وَرِضَيْتَ
what	and Allah knows	all of them	you give them	with what	and may be pleased
لَكَ	لَا يَحِلُّ	﴿ حَلِيمًا ﴾	عَلِيمًا	وَكَانَ اللَّهُ	فِي قُلُوبِكُمْ
for you	(it) is not lawful	Most Forbearing	All-Knowing	and Allah is	(is) in your hearts
مِنْ أَزْوَاجٍ	بِهِنَّ	أَنْ تَبَدَّلَ	وَلَا	مِنْ بَعْدِ	النِّسَاءُ
for other wives	them	to change	nor	after this	(to marry) women

مَلَكٌ يَمْيِنُكَ	إِلَّا مَا	حُسْنَهُنَّ	وَلَوْ أَعْجَبَكَ
your right hand possesses	except (those) whom	their beauty	even though attracts you
رَّقِيبًا	شَيْءٍ	عَلَىٰ كُلِّ	وَكَانَ اللَّهُ
a Watcher	things	over all	and Allah is

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوْبُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظَرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيْتُمْ فَادْخُلُوْبُوتَ إِذَا طَعَمْتُمْ فَانْتَشِرُوْبُوتَ وَلَا مُسْتَعِنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيِّ فَيَسْتَحِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحِي مِنَ الْحَقِّ وَإِذَا سَأَلَتُمُوهُنَّ مَتَعَافِسُوْهُنَّ مِنْ وَرَاءِ حَجَابٍ ذَلِكُمْ أَطْهَرُ لِقْلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذِنُوْرَسُوْلَ اللَّهِ وَلَا أَنْ تَنْكِحُوْأَزْوَاجَهُ مِنْ بَعْدِهِ أَبْدَأْ إِنَّ ذَلِكُمْ كَانَ عِنْدَ

اللَّهِ عَظِيْمًا

53. O you who believe! Enter not the Prophet's (ﷺ) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (ﷺ), and he is shy of (asking) you (to go); but Allāh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger (ﷺ), nor that you should ever marry his wives after him (his death). Verily, with Allāh that shall be an enormity.

إِلَّا	النَّبِيِّ	لَا نَدْخُلُوْبُوتَ	الَّذِينَ آمَنُوا	يَأَيُّهَا
except	(of) the Prophet	enter not (the) houses	who believe	O (you)
إِنَّهُ	نَظَرِيْنَ	غَيْرَ	إِلَى طَعَامٍ	أَنْ يُؤْذَنَ
(for) its preparation	to wait	(and then) not	for a meal	to you when permission is given
فَإِذَا طَعَمْتُمْ		فَادْخُلُوْبُوتَ	وَلَكِنْ إِذَا دُعِيْتُمْ	
and when you have taken your meal		then enter	[and] but when you are invited	

إِنَّ ذَلِكُمْ	لِحَدِيثٍ	وَلَا مُسْتَعِنِسِينَ	فَإِنَّسِرُوا
verily such (behaviour)	for a talk	and not (without) sitting	then disperse
مِنْكُمْ	فِي سَتَّاحٍ	يُؤْذِي النَّبِيَّ	كَانَ
of (asking) you (to go)	and he is shy	annoying the Prophet	is
سَأَلْتُمُوهُنَّ	وَلَمَّا	مِنَ الْحَقِّ	لَا يَسْتَحِي
you ask them (his wives)	and when	of (telling you) the truth	is not shy
ذَلِكُمْ أَطَهَرُ	جِبَابٌ	مِنْ وَرَاءِ	مَتَعًا
(is) purer	a screen	from behind	then ask them
لَكُمْ	وَمَا كَانَ	وَقُلُوبُهُنَّ	لِقُلُوبِكُمْ
(right) for you	and it is not	and (for) their hearts	for your hearts
أَنْ تَنْكِحُوهُنَّ أَزْوَاجَهُنَّ	وَلَا	أَنْ تُؤْذِنَا رَسُولُ اللَّهِ	
that you should marry his wives	nor	that you should annoy (the) Messenger (of) Allah	
عَظِيمًا	كَانَ عِنْدَ اللَّهِ	إِنَّ ذَلِكُمْ	مِنْ بَعْدِهِ
an enormity	shall be with Allah	verily that	ever

إِنْ تُبَدِّلُوا شَيْئًا وَلَا تُخْفِوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلَيْمًا لَّا جُنَاحَ عَلَيْهِنَّ فِي إِبَابَيْهِنَّ  
 وَلَا أَبْنَاءِهِنَّ وَلَا إِخْوَنَهِنَّ وَلَا أَبْنَاءِ إِخْوَنَهِنَّ وَلَا إِبْنَاءِ أَخْوَتِهِنَّ وَلَا نِسَاءِهِنَّ وَلَا مَا  
 مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِنَّ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا إِنَّ اللَّهَ  
 وَمَلَكِهِ كَتَهُ يُصْلِّونَ عَلَى النَّبِيِّ يَتَأَمَّلُهَا الَّذِينَ أَمْنُوا صَلَوَاتُهُ عَلَيْهِ وَسَلَّمُوا قَسِيلًا  
 إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعْدَهُمْ عَذَابًا أَمَّهِينَا

54. Whether you reveal anything or conceal it, verily, Allāh is Ever All-Knower of everything. 55. It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allāh. Verily, Allāh is Ever All-Witness over everything. 56. Allāh sends His *Salāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask

Allāh to bless and forgive him). O you who believe! Send your *Salāt* on (ask Allāh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. *As-Salāmu 'Alaikum*). 57. Verily, those who annoy Allāh and His Messenger (ﷺ), Allāh has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.

شَيْءٍ	بِكُلِّ	فَإِنَّ اللَّهَ كَانَ	أَوْ تُخْفُوهُ	إِنْ تَبْدُوا شَيْئًا
thing	of every	then verily Allah is	or conceal it	whether you reveal anything
وَلَا إِخْوَنَهُنَّ	وَلَا أَبْنَاءِهِنَّ	فِي أَبَابِهِنَّ	عَلَيْهِنَّ	لَا جُنَاحَ عَلَيْهِمَا
nor their brothers	nor their sons	in their fathers	on them	(it is) no sin All-Knower
وَلَا نِسَاءِهِنَّ	أَخْوَاتِهِنَّ	وَلَا أَبْنَاءَ	إِخْوَنَهُنَّ	وَلَا أَبْنَاءَ
nor their women	(of) their sisters	nor (the) sons	(of) their brothers	nor (the) sons
عَلَى كُلِّ	إِنَّ اللَّهَ كَانَ	وَاتَّقِنَّ اللَّهَ	مَلَكَتْ أَيْمَنَهُنَّ	وَلَا مَا
over every	verily Allah is	and fear Allah	their right hands possessed	nor what
يُصَلُّونَ عَلَى النَّبِيِّ	وَمَلَكِتْهُ	إِنَّ اللَّهَ	شَهِيدًا	شَيْءٍ
send Blessings on the Prophet	and His angels	verily Allah	All-Witness	thing
وَسَلَّمُوا تَسْلِيمًا	صَلَّوْا عَلَيْهِ	إِنَّ الَّذِينَ أَمْنَوْا	إِنَّ الَّذِينَ يَتَأَيَّهَا	
and greet (him with) greetings	send your blessings on him	who believe	O (you)	
فِي الدُّنْيَا	لَعْنَهُمُ اللَّهُ	وَرَسُولُهُ	إِنَّ الَّذِينَ يُؤَذِّنُونَ اللَّهَ	
in the world	Allah has cursed them	and His Messenger	verily those who annoy Allah	
مُهِينًا	عَذَابًا	لَهُمْ	وَأَعْدَدَ	وَالْآخِرَةُ
humiliating	a torment	for them	and has prepared	and (in) the Hereafter

وَالَّذِينَ يُؤَذِّنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِعَيْرِمَا أَكَتَسَبُوا فَقَدِ احْتَمَلُوا بِهِنَّا  
وَإِثْمًا مُّبِينًا يَتَأَيَّهَا النَّبِيُّ قُلْ لَا زَوْجِكَ وَبَنَائِكَ وَنِسَاءُ الْمُؤْمِنِينَ يُذَنِّينَ عَلَيْهِنَّ مِنْ  
جَلَبِيهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفَنَ فَلَا يُؤَذِّنُونَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا لِّمَنِ يَنْهِي  
الْمُنَفِّقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَنَغْرِيَنَّكَ بِهِمْ ثُمَّ

لَا يُحِبُّكُمْ وَرُونَكُمْ فِيهَا إِلَّا قِيلَّا ۝ مَلْعُونِينَ ۝ أَيْنَمَا تُقْفُوا إِخْذُوا وَقُتْلُوا قَتْلَيَا ۝  
 سُنَّةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبَدِّي لَا ۝ يَسْعَلُكَ النَّاسُ  
 عَنِ السَّاعَةِ قُلْ إِنَّمَا عَلِمْهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ۝ إِنَّ اللَّهَ لَعَنِ  
 الْكَفَرِينَ وَأَعْدَهُمْ سَعِيرًا ۝ خَلِدِينَ فِيهَا أَبْدًا لَا يَحْدُونَ وَلِيَّا وَلَا نَصِيرًا ۝ يَوْمَ تُقْلِبُ  
 وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَنْلَيْتَنَا أَطْعَنَا اللَّهُ وَأَطْعَنَا الرَّسُولُ ۝

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. 59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better that they should be known (as free respectable women) so as not to be annoyed. And Allāh is Ever Oft-Forgiving, Most Merciful. 60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while. 61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter. 62. That was the way of Allāh in the case of those who passed away of old, and you will not find any change in the way of Allāh. 63. People ask you concerning the Hour, say: "The knowledge of it is with Allāh only. What will make you know? It may be that the Hour is near!" 64. Verily, Allāh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell). 65. Wherein they will abide for ever, and they will find neither a *Wali* (a protector) nor a helper. 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allāh and obeyed the Messenger (Muhammad ﷺ)."

وَالْمُؤْمِنَاتِ	الْمُؤْمِنِينَ	وَالَّذِينَ يُؤْذَنُونَ
and the believing women	the believing men	and those who annoy (harm)
فَقَدْ أَحْتَمَلُوا بُهْتَنَةً	مَا أَكَتَسَبُوا	بِغَيْرِ
then indeed they bear the (crime of) slander	what they committed	without
قُلْ لَا زَوْجَكَ	النَّبِيُّ	مُّبَشِّرًا
tell [to] your wives	Prophet	plain
	0	and a sin

يُدْنِينَ عَلَيْهِنَّ	الْمُؤْمِنِينَ	وَنِسَاءٌ	وَبَنَائِكَ
to draw over them	(of) the believers	and (the) women (wives)	and your daughters
أَنْ يُعْرَفُ	أَدْنَى	ذَلِكَ	مِنْ جَلَبِهِنَّ
that they should be known	(will be) better	that	[of] their cloaks (veils)
رَّحِيمًا	غَفُورًا	وَكَانَ اللَّهُ	فَلَا يُؤَذِّنُ
Most Merciful	Oft-Forgiving	and Allah is	so they will not be annoyed (harmed)
مَرْضٌ	فِي قُلُوبِهِمْ	وَالَّذِينَ	لَمْ يَنْهِيْهُ الْمُنَفِّقُونَ
(is) a disease	in whose hearts	and those	cease not the hypocrites
لَغْرِينَكَ	فِي الْمَدِينَةِ		وَالْمُرْجِفُونَ
We shall certainly let you overpower	in Al-Madinah	and those who spread false news	
فِيهَا	لَا يُجْعَلُوا رُونَاكَ		ثُمَّ بِهِمْ
in it	they will not be able to stay as your neighbours		then them
أَيْنَمَا تُقْفِرُوا	مَلْعُونِينَ		إِلَّا قَلِيلًا
wherever they are found	accursed (they are)		but a little while
سُنَّةُ اللَّهِ	وَقُتِلُوا تَقْتِيلًا		أَخْذُوا
(that was the) way (of) Allah	and killed with (a terrible) slaughter		they shall be seized
وَلَنْ تَجِدَ	مِنْ قَبْلُ		فِي الَّذِينَ خَلَوْا
and you will never find	before		in (the case of) those who passed away
عَنِ السَّاعَةِ	يَسْأَلُكَ النَّاسُ	تَبَدِيلًا	لِسُنَّةِ اللَّهِ
concerning the Hour	people	ask you	any change
يُدْرِيكَ	وَمَا	عِنْهُ اللَّهِ	قُلْ إِنَّمَا عِلْمُهَا
will make you know	and what	(is) with Allah	say only (the) knowledge (of) it
إِنَّ اللَّهَ لَعَنَ الْكَفَرِينَ	تَكُونُ قَرِيبًا		لَعَلَّ السَّاعَةَ
verily Allah has cursed the disbelievers		is near	(it) may be (that) the Hour

أَبَدًا	فِيهَا	خَلِيلِينَ	سَعِيرًا	لَهُمْ	وَأَعَدَّ
forever	therein	they (will) abide	a flaming Fire	for them	and has prepared
يَوْمَ	وَلَا نَصِيرًا	لَا يَحْدُونَ وَلَيْتَا			
(on the) Day (when)	nor a helper	they will find neither a protector			
يَقُولُونَ	فِي النَّارِ	تَقَلَّبُ وُجُوهُهُمْ			
they will say	in the Fire	their faces will be turned over			
وَأَطَعْنَا الرَّسُولَ	يَنْعَيْتَنَا أَطَعْنَا اللَّهَ				
and obeyed the Messenger	O would that we had obeyed Allah				

وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضْلَلُونَا السَّبِيلَ<sup>١٧</sup> رَبَّنَا إِنَّهُمْ ضَعْفَيْنِ مِنْ  
الْعَذَابِ وَالْعَنْهُمْ لَعْنَاهُ كَبِيرًا<sup>١٨</sup> يَأَيُّهَا الَّذِينَ أَمْنَوْا لَا تَكُونُوا كَالَّذِينَ أَذْوَأْ مُوسَى فَبَرَاهُ اللَّهُ  
مِمَّا قَاتَلُوا وَكَانَ عِنْدَ اللَّهِ وَجِهِهَا<sup>١٩</sup> يَأَيُّهَا الَّذِينَ أَمْنَوْا أَتَقْوَ اللَّهَ وَقُولُوا قُولًا لَاسْدِيدًا<sup>٢٠</sup>

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. 68. "Our Lord! Give them double torment and curse them with a mighty curse!" 69. O you who believe! Be not like those who annoyed Mūsā (Moses), but Allāh cleared him of that which they alleged, and he was honourable before Allāh. 70. O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth.

وَكُبَرَاءَنَا	سَادَتْنَا	إِنَّا أَطَعْنَا	وَقَالُوا رَبَّنَا
and our great ones	our chiefs	verily we obeyed	and they will say our Lord
ضِعْفَيْنِ	عَاتِّهِمْ	رَبَّنَا	السَّيِّلَادْ
double	give them	our Lord	(from) the (Right) Way
الَّذِينَ آمَنُوا	يَكُوْنُوا	كَيْرَادْ	وَالْعَنُونُ
who believe	O (you)	mighty	(with) a curse
فَبَرَأَهُ اللَّهُ	هَادَوْا مُوسَى	كَالَّذِينَ	لَا تَكُونُوا
but Allah cleared him	annoyed Moses	like those who	be not

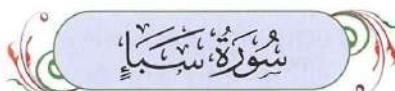
يَا إِيَّاهَا	وَجِيْهَا	وَكَانَ عِنْدَ اللَّهِ	مِمَّا قَالُوا
O (you)	honourable	and he was before Allah	of that which they alleged
سَدِيدًا	وَقُولُوا قَوْلًا	أَتَقُولُوا اللَّهَ	الَّذِينَ أَمَنُوا
right	and speak a word	fear Allah	who believe

يُصْلِحُ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا  
إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيَتْ أَنْ يَحْمِلُنَا وَأَشْفَقَنَ  
مِنْهَا وَحَمَلَهَا إِلَّا نَسْنَنْ إِنَّهُ كَانَ ظَلَمًا جَهُولًا لِيُعَذِّبَ اللَّهُ الْمُنَفِّقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ  
عَفُورًا رَّحِيمًا

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger (ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). 72. Truly, We did offer *Al-Amānah* (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). 73. So that Allāh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ). And Allāh will pardon (accept the repentance of) the true believers of Islāmic Monotheism, men and women. And Allāh is Ever Oft-Forgiving, Most Merciful.

ذُنُوبَكُمْ	لَكُمْ	وَيَغْفِرُ	أَعْمَلَكُمْ	يُصْلِحُ لَكُمْ
your sins	[for] you	and will forgive	your deeds	He will make sound for you
فَقَدْ فَازَ فَوْزًا		وَرَسُولَهُ	وَمَنْ يُطِعِ اللَّهَ	
then he has indeed won a victory		and His Messenger	and whosoever obeys Allah	
وَالْجِبَالِ	وَالْأَرْضِ	أَلْأَمَانَةَ عَلَى السَّمَاوَاتِ	إِنَّا عَرَضْنَا	عَظِيمًا
and the mountains	and the earth	to the heavens	truly We did offer	great

إِنَّهُ كَانَ	إِلَّا نَسْنَنْ	وَحَمَلَهَا	مِنْهَا	وَأَشْفَقَنَ	أَنْ يَحْمِلَنَّهَا	فَأَبَيْنَ		
verily he was	man	but bore it	of it	and were afraid	to bear it	but they declined		
لِيَعْذِبَ اللَّهُ الْمُنَفِّقِينَ				جَهُولًا	ظَلَمُومًا			
so that Allah may punish the hypocrite men				ignorant	unjust (to himself)			
وَالْمُشْرِكِينَ				وَالْمُنَفِّقَاتِ				
and those men who associate partners (with Allah)				and hypocrite women				
وَيَتُوبَ اللَّهُ				وَالْمُشْرِكَاتِ				
and Allah will pardon	and those women who associate partners (with Allah)							
رَحِيمًا	غَفُورًا	وَكَانَ اللَّهُ	وَالْمُؤْمِنَاتِ		عَلَى الْمُؤْمِنِينَ			
Most Merciful	Oft-Forgiving	and Allah is	and the believing women	[on]	the believing men			



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَيْرُ ۝ يَعْلَمُ مَا يَأْتِي فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنْ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ۝ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّنَا تَأْتِنَا كُمْ عَلَيْمَ الْغَيْبِ لَا يَعْزُزُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا أَكَبُّ إِلَّا فِي كِتَابٍ مُّبِينٍ ۝

## Sūrah Saba' (Sheba) 34

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

1. All praise and thanks are Allāh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Accustomed (with all things). 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most

Merciful, the Oft-Forgiving. 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfuz*)."

الرَّحِيمُ	الرَّحِيمُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
مَا	لِهِ	الْحَمْدُ لِلَّهِ
(all) that	to Whom (belongs)	[Who] all praise (and thanks be) to Allah
الْحَمْدُ	وَلَهُ	فِي الْأَرْضِ
(is) all praise (and thanks)	and for Him	(is) in the earth and (all) that (is) in the heavens
يَعْلَمُ مَا	الْخَيْرُ	وَهُوَ الْحَكِيمُ
He knows that which	the All-Aware	and He (is) the All-Wise
وَمَا يَنْزِلُ	مِنْهَا	وَمَا يَخْرُجُ
and that which comes down	from it	and that which comes forth
وَهُوَ الرَّحِيمُ	فِيهَا	يَلْجُئُ فِي الْأَرْضِ
and He (is) the Most Merciful	to it	and that which goes up
قُلْ بَلَى	لَا تَأْتِنَا	مِنْ السَّمَاءِ
السَّاعَةُ		وَمَا يَعْرُجُ
say yes	the Hour	وَقَالَ
لَا يَعْزُزُ	لَا تَأْتِنَا	الْغَفُورُ
escapes not	عَلَمِ الْغَيْبِ	
		لَا تَأْتِنَّكُمْ
		وَرَبِّي
فِي الْأَرْضِ	فِي السَّمَوَاتِ وَلَا	عَنْهُ
in the earth	nor in the heavens	مُثْقَلٌ
مُّبِينٌ	فِي كِتَابٍ	ذَرَّةٌ
Clear	(it is) in a Book	وَلَا أَكْثَرُ
	بَلْ	مِنْ ذَلِكَ
		وَلَا أَصْغَرُ
		مِنْ ذَلِكَ
		وَلَا أَنْفَقُ

لِيَجْزِيَ الَّذِينَ إِيمَانُهُمْ وَعَمَلُهُمُ الصَّلِحَاتِ أُولَئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ

كَرِيمٌ وَالَّذِينَ سَعَوْ فِي إِيَّنَا مَعْجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رَجْزِ أَلِيمٍ  
وَيَرَى الَّذِينَ أَوْتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ  
الْعَزِيزِ الْحَمِيدِ  
وَقَالَ الَّذِينَ كَفَرُوا هَلْ نُذَلِّكُمْ عَلَى رَجْلٍ يُنْتَكُمْ إِذَا مُرْقِتُمْ كُلَّ مُمْزَقٍ  
إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ

4. That He may recompense those who believe (in the Oneness of Allāh - Islāmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise). 5. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them - those, for them will be a severe painful torment. 6. And those who have been given knowledge see that what is revealed to you (O Muhammad ﷺ) from your Lord is the truth, and that it guides to the path of the Exalted in might, the Owner of all praise. 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad ﷺ) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

أُولَئِكَ	وَعَمِلُوا الصَّالِحَاتِ	الَّذِينَ إَمَنُوا	لِيَجْزِي
those	and do righteous deeds	those who believe	that He may recompense
وَالَّذِينَ سَعَوْ	كَرِيمٌ	وَرِزْقٌ	مَغْفِرَةٌ
but those who strive	generous	and a provision	(there is) forgiveness for them
عَذَابٌ	لَهُمْ	أُولَئِكَ	مَعْجِزِينَ
(will be) a torment	for them	those	(to) frustrate them
أَوْتُوا الْعِلْمَ	وَيَرَى الَّذِينَ	أَلِيمٌ	مِنْ رَجْزٍ
have been given knowledge	and see those who	painful	of punishment
وَيَهْدِي	الْحَقُّ	مِنْ رَبِّكَ	إِلَيْكَ
and (that) it guides	(is) the truth	[it]	إِلَيْكَ
الَّذِينَ كَفَرُوا	وَقَالَ	الْحَمِيدٌ	إِلَى صِرَاطِ الْعَزِيزِ
those who disbelieve	and say	the Owner of all praise	to (the) path (of) the Exalted in might

إِذَا مُرْسَأْتُمْ	يُبَيَّنُكُمْ	عَلَى رَجُلٍ	هَلْ نَدْلُكُمْ
when you have been scattered	who will tell you (that)	to a man	(shall) we direct you?
جَدِيدٌ	لَفِي خَلْقٍ	إِنَّكُمْ	مُمَزَّقٌ
new	(will be) indeed in a creation	verily you	scattered

أَفَتَرَى عَلَى اللَّهِ كَذِبًا مِّنْهُ ۖ حِنْنَةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالْأَضْلَالُ الْبَعِيدُونَ ۝  
 أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ مِّنْ سَمَاءٍ وَالْأَرْضِ إِنْ نَشَأْ نَخْسِفُ بِهِمْ  
 أَلَا أَرْضٌ أَوْ نُسُقُطٌ عَلَيْهِمْ كِسْفًا مِّنْ سَمَاءٍ إِنَّ فِي ذَلِكَ لَذِيْلَةً لِكُلِّ عَبْدٍ مُّنِيبٍ ۝  
 وَلَقَدْ أَئْتَنَا دَأْوَدَ مِنَ الْفَضْلِ يَجْبَالُ أُوْبِي مَعَهُ وَالْطَّيْرُ وَالنَّالُهُ الْمَحْدِيدُ ۝  
 أَنِّي أَعْمَلُ  
 سَيِّغَتِ وَقَدْرِ فِي السَّرِّ وَأَعْمَلُوا صَلِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝ ۱۱

8. Has he (Muhammad ﷺ) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error. 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allāh and performs deeds of His obedience and always begs His Pardon). 10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him." 11. Saying: "Make you perfect coats of mail, and balance perfectly the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

بَلِ الَّذِينَ	حِنْنَةٌ	بِهِ	أَمْ	عَلَى اللَّهِ كَذِبًا	أَفَتَرَى
nay those who	(there is) a madness	in him	or	a lie against Allah	(has) he invented?
أَفَلَمْ يَرَوْا	وَالْأَضْلَالُ الْبَعِيدُونَ	فِي الْعَذَابِ	بِالْآخِرَةِ	لَا يُؤْمِنُونَ	لَا يُؤْمِنُونَ
(do) they not see?	far	and (in) error	(are) in a torment	in the Hereafter	believe not

وَالْأَرْضُ	مِنْ سَمَاءٍ	خَلْفُهُمْ	وَمَا	بَيْنَ أَيْدِيهِمْ	إِلَى مَا
and the earth	of the heaven	(is) behind them	and what	(is) before them	[to] what

كِسْفًا	عَلَيْهِمْ	أَوْ سُقْطًا	الْأَرْضَ	نَخْسَفْ بِهِمْ	إِنْ نَشَاءُ
a piece	upon them	or cause to fall	the earth	We shall sink with them	if We will
مُنِيبٌ	عَبْدٌ	لِكُلِّ	لَّا يَةٌ	إِنَّ فِي ذَلِكَ	مِنْ السَّمَاءِ
who turns (to Allah)	slave	for every	(is) a sign	in this	verily
يَجِبَّا	فَضْلًا	مِنَ	وَلَقَدْ	أَيَّتَنَا	دَأْوَدْ
(saying) O (you) mountains	grace	from Us	and indeed	We bestowed on	David
الْحَدِيدَ	لَهُ	وَالنَّا	وَالْطَّيْرُ	أَوْ بِي	مَعَهُ
the iron	for him	and We made soft	and the birds	glorify (Allah)	with him
وَقَدْرٌ			أَنْ أَعْمَلَ سَيْغَتٍ		
and balance well (the rings)			that make you	perfect coats of mail (armour)	
بِمَا تَعْمَلُونَ بَصِيرٌ	إِنِّي	وَأَعْمَلُوا صَنْلَحًا		فِي السَّرْدِ	
All-See of what you do	truly I am	and work you (men)	righteousness	of chain armour	

وَلِسَلِيمَنَ الرِّيحَ غَدُوْهَا شَهْرٌ وَرَوَاحَهَا شَهْرٌ وَأَسْلَنَاهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ  
بَيْنَ يَدَيْهِ يَادِنْ رَبِّهِ وَمَنْ يَزْعُجْ مِنْهُمْ عَنْ أَمْرِنَا نَذِقُهُ مِنْ عَذَابِ السَّعِيرِ  
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ أَعْمَلُوا إَلَّا دَأْوَدْ  
شُكْرًا وَقَلِيلٌ مِنْ عِبَادِي أَشْكُورُ

12. And to Sulaimān (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey, i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dāwūd (David), with thanks!" But few of My slaves are grateful.

غَدُوْهَا	الرِّيحَ	وَسَلَيْمَانَ
its morning (stride from sunrise till midnoon)	the wind	and to Solomon (We subjected)
وَرَوَاحُهَا		شَهْرٌ
and its afternoon (stride from midday to sunset)		(was) a month's (journey)
الْقَطْرِ	عَيْنَ	وَأَسْلَانَا
(of molten) brass	a spring	for him and We caused to flow
رَبِّهِ	يَأْذِنْ	وَمِنْ الْجِنِّ
(of) his Lord	by (the) Leave	in front of him who worked and from the jinn
نُذْقَهُ	عَنْ أَمْرِنَا	وَمَنْ
We shall cause him to taste	from Our Command	of them turned aside and whosoever
مَا يَشَاءُ	يَعْمَلُونَ لَهُ	الْسَّعِيرَ
what he desired	they worked for him	(of) the blazing Fire of (the) torment
كَالْجَوَابِ	وَجْهَانِ	مِنْ مَحَرِّبِ
as large as reservoirs	and basins	and images of high rooms (niches)
دَاؤُدَ	أَعْمَلُوا إَلَّا	وَقْدُورِ
(of) David	work you (O) family	fixed (in their places) and (cooking) cauldrons
الشَّكُورُ	مِنْ عِبَادِي	شُكْرًا
(are) grateful	of My slaves	وَقِيلُ but few (with) thanks

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَادَهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْ سَأَتِهِ فَلَمَّا  
خَرَّبَتِ الْجِنُّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَيْشُوا فِي الْعَذَابِ الْمُهِينِ لَقَدْ كَانَ لِسَبَّا  
فِي مَسْكِنِهِمْ إِيَّاهُ جَنَّاتِنَّ عَنْ يَمِينِ وَشَمَالِ كُلُّهُمْ مِنْ رِزْقِ رَبِّكُمْ وَأَشْكَرُوا لَهُ بَلْدَةٌ  
طَيِّبَةٌ وَرَبُّ غَفُورٌ

14. Then when We decreed death for him [Sulaimān (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept

(slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment. 15. Indeed there was for Saba' (Sheba) a sign in their dwelling place – two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

عَلَى مَوْتِهِ	مَا دَهْمَ	الْمَوْتَ	عَلَيْهِ	فَلَمَّا قَضَيْنَا
of his death	nothing informed them (jinn)	death	for him	then when We decreed
تَأْكُلُ مِنْ سَاعَتِهِ		الْأَرْضِ		إِلَّا دَآبَةٌ
which was gnawing away at his stick (cane)		(of) the earth		except a (little) creature
يَعْلَمُونَ الْغَيْبَ	لَوْ كَانُوا	أَنْ	تَبَيَّنَتْ الْجِنُّ	فَلَمَّا خَرَّ
known the Unseen	if they had	that	the jinn saw clearly	so when he fell down
لِسَبَأٍ	لَقَدْ كَانَ	الْمُهَمَّةِ	فِي الْعَذَابِ	مَا لَيْشُوا
for Sheba	indeed (there) was	humiliating	in the torment	they would not have stayed
وَشَمَالٌ	عَنْ يَمِينِ	جَنَّاتٍ	ءَيَّاهٌ	فِي مَسْكِنِهِمْ
and (on the) left	on (the) right hand	two gardens	a sign	in their dwelling place
طَيْبَةٌ	بَلْدَةٌ	لَهُ	وَاشْكُرُوا	كُلُّوا مِنْ رِزْقِ
fair	a land	to Him	and be grateful	(of) your Lord
		عَفْوٌ	رَبِّكُمْ	
		Oft-Forgiving	وَرَبٌ	
				and a Lord

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرَمْ وَبَدَلْنَاهُمْ بِجَنَّتِهِمْ جَنَّاتٍ ذَوَاقٍ أَكْلٌ حَمَطٌ وَأَثَلٌ  
وَشَقِّ عِمَّنْ سِدَرٌ قَلِيلٌ <sup>١٦</sup> ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهُلْ بُحْرَى إِلَّا الْكُفُورُ <sup>١٧</sup> وَجَعَلْنَا  
بَيْنَهُمْ وَبَيْنَ الْقُرَى أَلَّى بَرَكَتْنَا فِيهَا قُرَى ظَاهِرَةٌ وَقَدَرْنَا فِيهَا أَسْيَرْ سِيرُوا فِيهَا  
لِيَالٍ وَأَيَّامًا أَمْنِينَ <sup>١٨</sup>

16. But they turned away (from the obedience of Allāh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two

gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote trees. 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers). 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

الْعَرِيمُ	سَيْلٌ	عَلَيْهِمْ	فَأَرْسَلْنَا	فَأَعْرَضُوا
(of) Arim	a flood	against them	so We sent	but they turned away
ذَوَاتٌ	جَنَّتَيْنِ	جَنَّتَيْهِمْ	وَبَدَّلْنَاهُمْ	
which produce	(into) gardens	their two gardens	and We converted for them	
ذَلِكَ	قَلِيلٌ	مِنْ سِدْرٍ	وَشَائِعٍ	أَكْلٌ
this	few	[of] lote trees	and some	and tamarisks
وَهُلْ بُحْرَىٰ		بِمَا كَفَرُوا		جَزِّهُمْ
and (do) We requite (in such a way)?		because they were ungrateful		We requited them
وَبَيْنَ	وَجَعَلْنَا	بَيْنَهُمْ	إِلَّا الْكُفَّارُ	
and between	and We placed	between them	except those who are ungrateful (disbelievers)	
وَقَدَرَنَا	قُرُّ	ظَاهِرَةً	فِيهَا	الْقُرَىٰ
and We made stages	to be seen	towns	[in them]	which We had blessed
ءَامِينَ	وَأَيَّامًا	لِيَالٍ	سِيرًا فِيهَا	فِيهَا
safely	and days	(by) nights	travel in them	(of) journey
				between them

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمْوَانَفْسِهِمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزْقَنَهُمْ كُلُّ مَمْزَقٍ  
 إِنَّ فِي ذَلِكَ لَذَيْنَتِ لِكُلِّ صَبَّارٍ شَكُورٍ ١٩ وَلَقَدْ صَدَقَ عَلَيْهِمْ إِلَيْسُ ظَنَّهُ فَاتَّبَعُوهُ  
 إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ٢٠ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ  
 مِمَّنْ هُوَ مِنْهَا فِي شَكٍ وَرِبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ

19. But they said: "Our Lord! Make the stages between our journey longer,"

and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person). **20**. And indeed *Iblīs* (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allāh). **21**. And he (*Iblīs* - Satan) had no authority over them – except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything, i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

أَسْفَارِنَا	بَعْدَ بَيْنَ	فَقَالُوا رَبَّنَا
our journey	make the stages longer between	but they said our Lord
أَحَادِيثٍ	فَجَعَلْنَاهُمْ	وَظَلَمُوا أَنفُسَهُمْ
(as) tales	so We made them (in the land)	and they wronged themselves
لَيَّنَتٍ	فِي ذَلِكَ	إِنْ
(are) indeed signs	so We made them (in the land)	مُمْزَقٍ
عَلَيْهِمْ	وَلَقَدْ صَدَقَ	كُلُّ
about them	and indeed did prove true	وَمُزَقَّهُمْ
مِنَ الْمُؤْمِنِينَ	إِلَّا فَرِيقًا	شَكُورٌ
of believers	except a group	صَبَارٌ
لَنَعْلَمْ	فَاتَّبَعُوهُ	لِكُلِّ
that We might test	and they followed him (all)	ظَنَّهُ
فِي شَيْءٍ	إِلَّا	إِبْلِيسُ
(is) in doubt	any authority	فَاتَّبَعُوهُ
مِنْهَا	مِنْ	لِهُ
هُوَ	مِمَّنْ	وَمَا كَانَ
عَلَيْهِمْ	بِالْآخِرَةِ	مَنْ يُؤْمِنُ
مِنْ	عَلَى كُلِّ	
وَرَبُّكَ		
حَفِظٌ	شَيْءٍ	
(is) Watchful	over every	
	and your Lord	

قُلْ أَدْعُوا الَّذِينَ زَعَمُتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا  
فِي الْأَرْضِ وَمَا هُمْ بِمَا يَصْنَعُونَ مُنْظَرٌ ۝ وَلَا تَنْفَعُ الشَّفَعَةُ عِنْهُمْ إِلَّا

لِمَنْ أَذْنَكَ لَهُ حَقٌّ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا أَلْحَقَ وَهُوَ الْعَلِيُّ الْكَبِيرُ ٢٣ قُلْ مَنْ يَرْزُقُكُمْ مِنْ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ٢٤ قُلْ لَا تُسْأَوْنَ عَمَّا أَجْرَمْنَا وَلَا نُشَرِّعُ عَمَّا تَعْمَلُونَ ٢٥

22. Say (O Muhammad ﷺ to polytheists, pagans): "Call upon those whom you assert (to be associate gods) besides Allāh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them." 23. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great." 24. Say (O Muhammad ﷺ to polytheists, pagans): "Who gives you provision from the heavens and the earth?" Say: "Allāh. And verily, (either) we or you are rightly guided or in plain error." 25. Say (O Muhammad ﷺ to polytheists, pagans): "You will not be asked about our sins, nor shall we be asked of what you do."

لَا يَمْلِكُونَ مِثْقَالَ	مِنْ دُونِ اللَّهِ	الَّذِينَ زَعَمْتُمْ	أَدْعُوكُمْ	قُلْ
they possess not (the) weight	besides Allah	those whom you assert	call upon	say
لَهُمْ	وَمَا	فِي الْأَرْضِ	وَلَا	ذَرَّةٌ
have they	nor	on the earth	nor	(of) an atom (small ant)
مِنْ ظَاهِيرِ	مِنْهُمْ	لَهُ	وَمَا	فِيهِمَا
any supporter	from (among) them	(there is) for Him	nor	any share in both of them
لَهُ	لِمَنْ أَذْنَكَ	إِلَّا	عِنْدَهُ	وَلَا تَنْفَعُ الْشَّفَعَةُ
[to him]	for (him) whom He permits	except	with Him	and profits not intercession
قَالَ رَبُّكُمْ	مَاذَا	قَالُوا	عَنْ قُلُوبِهِمْ	حَقٌّ إِذَا فُزِعَ
(that) your Lord has said	what (is it)	they say	from their hearts	until when fear is vanished
مَنْ	قُلْ	الْكَبِيرُ	وَهُوَ الْعَلِيُّ	قَالُوا أَلْحَقَ
Who	say	the Most Great	and He (is) the Most High	they say the truth
وَإِنَّا	قُلِ اللَّهُ	وَالْأَرْضِ	مِنْ السَّمَوَاتِ	يَرْزُقُكُمْ
and verily we	say Allah	and the earth	from the heavens	gives you provision

قُلْ	مُبِينٌ	فِي ضَلَالٍ	أَوْ	لَعَلَّ هُدًى	أَوْ إِيَّاكُمْ
say	plain	in an error	or	(are) on (the) guidance	or you
عَمَّا تَعْمَلُونَ	وَلَا نُسْأَلُ		عَمَّا أَجْرَمَنَا		لَا تُسْأَلُونَ
of what you do	nor will we be asked	about what sins we committed			you will not be asked

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ٦١ قُلْ أَرُوْفُ الَّذِينَ أَلْحَقْتُمُ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ٦٢ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٦٣ وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٦٤ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ٦٥

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs)." 27. Say (O Muhammad ﷺ to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allāh (Alone), the All-Mighty, the All-Wise." 28. And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not. 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?" 30. Say (O Muhammad ﷺ): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

بِالْحَقِّ	ثُرَيْفَتْحُ بَيْنَنَا	رَبُّنَا	يَجْمَعُ بَيْنَنَا	قُلْ
with truth	then He will judge between us	our Lord	will assemble us all together	say
أَرُوْفٌ	قُلْ	الْعَلِيمُ	وَهُوَ الْفَتَّاحُ	
show me	say	the All-Knower	and He (is) the Most Trustworthy Judge	
كَلَّا	شُرَكَاءَ	بِهِ	الَّذِينَ أَلْحَقُوا	
by no means	(as) partners	with Him	those whom you have joined	
وَمَا أَرْسَلْنَاكَ	الْحَكِيمُ	الْعَزِيزُ	بَلْ هُوَ اللَّهُ	
and We have not sent you	the All-Wise	the All-Mighty	nay He (is) Allah	

وَنَذِيرًا	بَشِيرًا	لِلنَّاسِ	إِلَّا كَافَةً
and a warner	(as) a giver of glad tidings	to mankind	except all
مَنِّي هَذَا	وَيَقُولُونَ	لَا يَعْلَمُونَ	وَلَكِنَّ أَكْثَرَ النَّاسِ
(is) this	when	and they say	know not
(of) people	[and] but most		
يَوْمٍ	مِيعَادٌ	قُلْ لَكُمْ	إِنْ كُنْتُمْ صَادِقِينَ
(is for) a Day	(the) appointment	say to you	if you are truthful
وَلَا سَتَقْدِمُونَ	سَاعَةً	عَنْهُ	لَا تَسْتَخِرُونَ
nor can you put forward	(for) an hour	[from it]	(which) you can not put back

وَقَالَ الَّذِينَ كَفَرُوا لَن نُؤْمِنَ بِهَذَا الْقُرْءَانَ وَلَا بِالَّذِي بَيْنَ يَدِيهِ وَلَوْ تَرَى إِذَا الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ أَسْتُضْعِفُوا لِلَّذِينَ أَسْتَكْبَرُوا وَلَوْلَا أَنْتُمْ لَكُمْ مُؤْمِنِينَ قَالَ الَّذِينَ أَسْتَكْبَرُوا لِلَّذِينَ أَسْتُضْعِفُوا أَنَّهُنْ صَدَّكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ وَلَكُمْ شُجْرٌ مِنْ

31. And those who disbelieve say: "We believe not in this Qur'ān nor in that which was before it." But if you could see when the *Zālimūn* (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimūn* (polytheists, sinners, disbelievers, criminals)."

وَقَالَ	الَّذِينَ كَفَرُوا	لَن نُؤْمِنَ	بِهَذَا الْقُرْءَانَ وَلَا	بِالَّذِي
in that which	nor	Quran	in this	we will never believe
will say	the word	to others	will refer some of them	their Lord
بَيْنَ يَدِيهِ	وَلَوْ تَرَى	يَرْجِعُ بَعْضُهُمْ	عَنْهُمْ	عِنْهُمْ
(will be) made to stand	the wrongdoers	when	but if you could see	(was) before it

لَوْلَا أَنْتُمْ	لِلَّذِينَ أَسْتَكَبَرُوا	الَّذِينَ أَسْتُضْعِفُوا
had (it) not been for you	to those who were arrogant	those who were deemed weak
أَلَّذِينَ أَسْتَكَبَرُوا	قَالَ	لَكُنَّا مُؤْمِنِينَ
those who were arrogant	will say	we should certainly have been believers
بَعْدَ	عَنِ الْهُدَىٰ	صَدَدْنَاكُمْ
after	from guidance	keep you back
	(did) we?	(to) those who were deemed weak
بَلْ كُنْتُمْ مُجْرِمِينَ		جَاءَكُمْ
nay you were criminals (sinners)		إِذْ
it had come to you		when

وَقَالَ الَّذِينَ أَسْتُضْعِفُوا لِلَّذِينَ أَسْتَكَبَرُوا بِلْ مَكْرُ الْيَلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ تَكْفُرَ  
بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي أَعْنَاقِ  
الَّذِينَ كَفَرُوا هَلْ يُجْزِونَ إِلَّا مَا كَانُوا يَعْمَلُونَ وَمَا أَرْسَلْنَا فِي قَرِيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ  
مُتَرَفُوهَا إِنَّا بِمَا أَرْسَلْتُمْ بِهِ كَفِرُونَ

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do? 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

لِلَّذِينَ أَسْتَكَبَرُوا	الَّذِينَ أَسْتُضْعِفُوا	وَقَالَ
to those who were arrogant	those who were deemed weak	and will say
أَنْ تَكْفُرُ	تَأْمُرُونَا	إِذْ وَالنَّهَارِ
to disbelieve	you ordered us	when and day
لَمَّا	وَأَسْرُوا النَّدَامَةَ	(by) night nay (it was your) plotting
when	and they will conceal the regret	rivals to Him and set up in Allah

فِي أَعْنَاقٍ	وَجَعَلْنَا الْأَغْلَلَ	رَأَوْا الْعَذَابَ
round (the) necks	and We shall put iron collars	they see the torment
يَعْمَلُونَ	إِلَّا مَا كَانُوا	الَّذِينَ كَفَرُوا
do	except what they used to	(of) those who disbelieved
إِلَّا قَالَ مُتَرْفُوهَا	مِنْ نَذِيرٍ	فِي قَرْيَةٍ
but its wealthy persons said	any warner	وَمَا أَرْسَلْنَا
كَفَرُونَ	أَرْسَلْتُمْ بِهِ	بِمَا
believe not	with which you have been sent	إِنَّا
		وَمَا أَرْسَلْنَا

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ٣٥ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٣٦ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تَقْرِبُونَ عِنْدَنَا زُلْفَى إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ لَهُمْ جَزَاءُ الْضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغَرْفَةِ ءَامِنُونَ ٣٧ وَالَّذِينَ يَسْعَونَ فِي ءَايَاتِنَا مُعَجِّزِينَ أُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ٣٨ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ٣٩

35. And they say: "We are more in wealth and in children, and we are not going to be punished." 36. Say (O Muhammad ﷺ): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not." 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allāh), but only he who believes (in the Islāmic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security. 38. And those who strive against Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment. 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

وَمَا نَحْنُ	وَأَوْلَادًا	أَمْوَالًا	أَكْثَرُ	نَحْنُ	وَقَالُوا
and we (are) not	and (in) children	(in) wealth	(are) more	we	and they say
لِمَنْ يَشَاءُ	يَبْسُطُ الرِّزْقَ	قُلْ إِنَّ رَبِّي			بِمُعَذَّبِينَ
to whom He wills	enlarges the provision	say verily my Lord	going to be punished		
وَمَا أَمْوَالُكُمْ	النَّاسِ لَا يَعْلَمُونَ	وَلَنْكَنَّ أَكْثَرَ	وَيَقِدِّرُ		
and (it is) not your wealth	men know not	[and] but most	and restricts		
إِلَّا مَنْ ءَامَنَ	رُلْفَى	عِنْدَنَا	تَقْرِبُكُمْ	بِالْتَّى	وَلَا أَوْلَادُكُمْ
but (he) who believes	nearer	to Us	bring you	that	nor your children
أَضْعَفُ	جَزَاءُ	لَهُمْ	فَأُولَئِكَ	وَعَمِلَ صَنِّلَحًا	
twofold	reward	they (will) have	as for such	and does	righteous deeds
ءَامِنُونَ	فِي الْغُرْفَةِ		وَهُمْ		بِمَا عَمِلُوا
(in) peace (and security)	(will reside) in the high dwellings		and they	for what	they did
أُولَئِكَ فِي الْعَذَابِ	مُعَذِّبِينَ	فِي ءَايَاتِنَا			وَالَّذِينَ يَسْعَونَ
to the torment	those	to frustrate (them)	against Our Sings	and those who	strive
لِمَنْ يَشَاءُ	يَبْسُطُ الرِّزْقَ	قُلْ إِنَّ رَبِّي			مُحْضَرُونَ
for whom He wills	enlarges the provision	say truly my Lord		(will be) brought	
مِنْ شَيْءٍ	وَمَا أَنْفَقْتُمْ	لَهُ	وَيَقِدِّرُ		مِنْ عِبَادِهِ
of anything	and whatsoever you spend	for him	and (also) restricts		of His slaves
الرِّزْقِينَ	خَيْرٌ	وَهُوَ	يُخَلِّفُهُ	فَهُوَ	
(of) providers	(is the) Best	and He	will replace it	then He	

وَيَوْمَ يَحْشِرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهْوَلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سَبَّحْنَاكَ أَنْتَ وَلِيَّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّا أَكَثَرُهُمْ بِهِمْ مُؤْمِنُونَ فَالْيَوْمَ لَا يَعْلَمُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تَكَبِّرُونَ وَإِذَا نُتَلَى عَلَيْهِمْ ءَايَاتِنَا بَيَّنَتِ قَالُوا مَا هَذَا إِلَّا رُجُلٌ يُرِيدُ أَنْ يَصْدِّكُمْ عَمَّا كَانَ يَعْبُدُهُ أَبَاكُمْ

وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرٌ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرٌ

مِبْيَنٌ

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" 41. They (the angels) will say: "Glorified are You! You are our *Wali* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them." 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which you used to deny." 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad ﷺ) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ān) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad ﷺ when Allāh sent him as a Messenger with proofs, evidences, verses of this Qur'ān, lessons, signs, etc.): "This is nothing but evident magic!"

شِرْقٌ يَقُولُ	جَمِيعًا	يَخْشِرُهُمْ	وَيَوْمٌ
then He will say	all together	He will gather them	and (remember the) Day (when)
يَعْبُدُونَ	كَانُوا	إِيَّاكُمْ	أَهْوَلَاءَ
worship	used to	you	(was it) these people?
مِنْ دُونِهِمْ	وَلِيْنَا	أَنْتَ	قَالُوا سُبْحَنَكَ
instead of them	(are) our Protector	You	they will say Glorified (are) You
مُؤْمِنُونَ	ۖ	أَكْثَرُهُمْ	يَعْبُدُونَ الْجِنَّةَ
(were) believers	in them	most of them	بَلْ كَانُوا
وَلَا ضَرَّا	نَفْعًا	لِبَعْضٍ	فَالْيَوْمَ
nor to harm	to profit	over others	لَا يَمْلِكُ بَعْضُكُمْ
النَّارِ	ذُوقُوا عَذَابَ	لِلَّذِينَ ظَلَمُوا	وَنَقُولُ
(of) the Fire	taste (the) torment	to those who did wrong	and We shall say
بِيَنَتِ	إِيَّنَا	عَلَيْهِمْ	أَلْقِ كُتُمْ
Clear	Our Verses	to them	بِهَا تُكَذِّبُونَ
	and when are recited	deny [in it]	which you used to

عَمَّا كَانَ	أَنْ يَصْدَكُمْ	إِلَّا رَجُلٌ يُرِيدُ	قَالُوا مَا هَذَا
from that which used to	to hinder you	but a man who wishes	they say this (is) not
وَقَالَ	مُفْتَرٍ	إِلَّا إِفْكٌ	مَا هَذَا
and say	invented	but a lie	this (is) nothing
إِنْ هَذَا	جَاءَهُمْ	لَمَّا	وَقَالُوا
this (is) nothing	it has come to them	when	and they say
مُّبِينٌ		إِلَّا سِحْرٌ	
evident		but a magic	

وَمَا أَئْتَنَاهُم مِّنْ كِتَابٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ٤٤ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارًا مَا أَئْتَنَاهُمْ فَكَذَّبُوا رُسُلِنَا فَكَيْفَ كَانَ نَكِيرٌ ٤٥ قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ مُشْتَنِي وَفُرَدَيْ ثُمَّ ثَفَكُرُوا مَا بِصَاحِبِكُمْ مِّنْ جَنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيِ عَذَابٍ شَدِيدٍ ٤٦ قُلْ مَا سَأَلْتُكُمْ مِّنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرٍ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٤٧ قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَيْهِمُ الْغَيْوَبِ

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad ﷺ) any warner (Messenger). 45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)! 46. Say (to them O Muhammad ﷺ): "I exhort you to one (thing) only, that you stand up for Allāh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet ﷺ), there is no madness in your companion (Muhammad ﷺ). He is only a warner to you in face of a severe torment." 47. Say (O Muhammad ﷺ): "Whatever wage I might have asked of you is yours. My wage is from Allāh only, and He is a Witness over all things." 48. Say (O Muhammad ﷺ): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

وَمَا أَرْسَلْنَا	يَدْرُسُونَهَا	مِنْ كِتَابٍ	وَمَا أَئْتَنَاهُمْ
nor We sent	which they could study	[of] Scriptures	and We had not given them

مِنْ قَبْلِهِمْ	وَكَذَّبَ الَّذِينَ	مِنْ نَذِيرٍ	قَبْلَكَ	إِلَيْهِمْ
(were) before them	and denied those who	any warner	before you	to them
ءَانِينَهُمْ		مَا	وَمَا بَلَغُوا مَعْشَارَ	
We had granted to those	(of) what	and these have not received one tenth		
قُلْ	نَكَرُوا	فَكَيْفَ كَانَ	فَكَذَّبُوا رُسُلِنَا	
say	My denial (punishment)	then how was	yet they denied My Messengers	
وَفَرَدَى	مَشْتَنَى	لِلَّهِ أَنْ تَقُومُوا	بِوَحْدَةٍ إِنَّمَا أَعْظَمُكُمْ	
and singly	(in) pairs	for Allah	that you stand up to one (thing)	only I exhort you
إِنْ هُوَ	مِنْ جِنَّةٍ	بِصَاحِبِكُمْ	مَا شُرِّفَكُمْ	
he (is) not	any madness	in your companion	(there is) not	then reflect
قُلْ مَا	شَدِيدٌ	عَذَابٌ	بَيْنَ يَدَيْكُمْ	إِلَّا نَذِيرٌ
say whatever	severe	a torment	before	to you but a warner
إِلَّا	إِنْ أَجْرِيَ	لَكُمْ	فَهُوَ مِنْ أَجْرٍ	سَأَتُوكُمْ
but	my wage (is) not	(is) for you	then that [of] wage	I might have asked of you
قُلْ إِنَّ رَبِّي	شَهِيدٌ	شَيْءٌ	عَلَىٰ كُلِّ	عَلَىٰ اللَّهِ
say verily my Lord	(is) a Witness	thing	over every	and He from Allah
عَلَمَ الْغَيُوبَ		يَقِنِّدُ بِالْحَقِّ		
(the) All-Knower (of) the Unseen			sends down the truth	

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّئُ الْبَطْلُ وَمَا يُعِيدُ ١١ قُلْ إِنْ ضَلَّتْ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنْ أَهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ١٢ وَلَوْتَرَىٰ إِذْ فَرِعُوا فَلَاقُوْتَ وَأَخِذُوا مِنْ مَكَانٍ قَرِيبٍ ١٣ وَقَالُوا إِنَّمَا بِهِ وَأَنَّهُ لَهُمُ الْتَّنَاؤُشُ مِنْ مَكَانٍ بَعِيدٍ ١٤ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ وَيَقِنِّدُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ١٥ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاٰعِهِمْ مِنْ قَبْلٍ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ١٦

49. Say (O Muhammad ﷺ): "Al-Haqq (the truth, i.e. the Qur'ān and Allāh's Revelation) has come, and Al-Bātil [falsehood – Iblīs (Satan)] can neither create anything nor resurrect (anything)." 50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)." 51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place. 52. And they will say (in the Hereafter): "We do believe (now); " but how could they receive (Faith and the acceptance of their repentance by Allāh) from a place so far off (i.e. to return to the worldly life again). 53. Indeed they did disbelieve (in the Oneness of Allāh, Islām, the Qur'ān and Muhammad ﷺ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allāh, (by saying) all that is untrue], from a far place. 54. And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allāh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

وَمَا يُعِيدُ	وَمَا يُبْدِي الْبَاطِلُ	جَاءَ الْحَقُّ	قُلْ
nor resurrect	and falsehood can neither create (anything)	the truth has come	say
وَلَمْ أَهْتَدِ	عَلَى نَفْسِي	فَإِنَّمَا أَضِلُّ	إِنْ ضَلَّتُ
but if I walk aright	to myself	then I shall stray only	if I go astray
قَرِيبٌ	إِنَّهُ سَمِيعٌ	إِلَيْ	فِيمَا يُوحِي
Ever Near	truly He (is) All-Hearer	my Lord	then (it is) for what reveals
وَأَخِذُوا	فَلَا فَوْتٌ	إِذْ فَرِعُوا	وَلَوْتَرَى
and they will be seized	so no escape	when they will be terrified	and if you could see
هُمْ	وَأَنَّ	عَمَّا يَدْعُ	مِنْ مَكَانٍ قَرِيبٌ
they	and how (could)	we do believe in it	and they will say
مِنْ قَبْلُ	بِهِ	وَقَدْ كَفَرُوا	مِنْ مَكَانٍ أَلْتَنَاوْشُ
before	in it	and indeed they disbelieve	far off
بَعِيدٌ	مِنْ مَكَانٍ	بِالْغَيْبِ	وَيَقْدِفُونَ
far off	from a place	about the Unseen	and they (used to) guess

كَمَا فَعِلَ	مَا يَشْتَهُونَ	وَبَيْنَ	وَحِيلَ بَيْنَهُمْ
as was done	that which they desire	and between	and a barrier will be set between them
مُرِيبٌ	فِي شَكٍ	إِنَّهُمْ كَانُوا	مِنْ قَبْلٍ
suspicious	in doubt	verily they have been	before
			بِأَشْيَايِهِمْ

## سُورَةُ فَاطِرٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةَ رُسُلًا أُولَئِيْ أَجْنِحَةٍ مَّثْنَى وَثُلَثَ وَرَبِيعَ  
يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكٌ  
لَهَا وَمَا يَمْسِكُ فَلَا مُرْسِلٌ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ يَعْلَمُ بِمَا فِي الْأَرْضِ وَأَنْعَمَ  
الَّهُ عَلَيْكُمْ هَلْ مِنْ خَلِيقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ

تَوْفِكُونَ

## Sūrah Fātir or Al-Malā'ikah

(The Originator of Creation, or The Angels) 35

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

1. All praise and thanks are Allāh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.
2. Whatever of mercy (i.e. of good), Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
3. O mankind! Remember the Grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَالْأَرْضُ		فَاطِرُ السَّمَاوَاتِ				الْحَمْدُ لِلَّهِ	
and the earth		(the) Originator (of) the heavens				all praise (be) to Allah	
وَرَبِيعٌ	وَثُلَاثَةِ	وَثُلَاثَ	مَشْنَى	أَجْنِحَةٍ	رُسُلًا	الْمَلَائِكَةِ	جَاعِلِ
or four	or three	two	wings	with	messengers	the angels	(Who) made
قَدِيرٌ	شَيْءٌ	عَلَىٰ كُلِّ	إِنَّ اللَّهَ	مَا يَشَاءُ	يَزِيدُ فِي الْخَلْقِ		
(is) Omnipotent	thing	over every	verily Allah	what He wills	He increases in creation		
لَهَا	فَلَا مُمْسِكَ	مِنْ رَحْمَةٍ	لِلنَّاسِ	مَا يَفْتَحُ اللَّهُ			
it	then none (can) withhold	of mercy	to mankind	whatever Allah may grant			
مِنْ بَعْدِهِ	لَهُ	فَلَا مُرِسِّلٌ		وَمَا يُمْسِكُ			
thereafter	it	then none (can) grant		and whatever He may withhold			
أَذْكُرُوا نِعْمَتَ اللَّهِ	يَتَاهُ إِلَيْهَا	الْحَكِيمُ	وَهُوَ الْعَزِيزُ				
remember (the) Grace (of) Allah	mankind	O	the All-Wise	and He (is) the All-Mighty			
مِنَ السَّمَاءِ	يَرْزُقُكُمْ	غَيْرُ اللَّهِ	مِنْ خَلْقِ	هَلْ	عَلَيْكُمْ		
from the sky	who provides for you	other than Allah	any creator	(is there)?	upon you		
فَإِنْ تَوْفَكُونَ	إِلَّا هُوَ	لَا إِلَهَ	وَالْأَرْضُ				
how then are you deceived?	but He	(there is) no god	and the earth				

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَبَ رُسُلٌ مِنْ قَبْلِكَ وَإِلَيَّ اللَّهِ تَرْجِعُ الْأُمُورُ يَعْلَمُهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغْرِيَكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يُغَرِّنَكُمْ بِاللَّهِ الْغَرُورُ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ إِنَّ الَّذِينَ كَفَرُوا هُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

4. And if they deny you (O Muhammad ﷺ), so were Messengers denied before you. And to Allāh return all matters (for decision). 5. O mankind! Verily, the Promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allāh. 6. Surely, Shaitān (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. 7. Those

who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

وَإِلَى اللَّهِ	مِنْ قَبْلِكَ	فَقَدْ كُذِبَتْ رُسُلُ	وَإِنْ يُكَذِّبُوكَ
and to Allah	before you	so surely were Messengers denied	and if they deny you
حَقٌّ	إِنَّ وَعْدَ اللَّهِ	النَّاسُ	تَرْجِعُ الْأَمْرُ
(is) true	verily (the) Promise (of) Allah	mankind	0 return all matters
وَلَا يُغْرِيَنَّكُمْ	الَّذِينَ كَانُوا	الْحَيَاةُ	فَلَا تَغْرِيَنَّكُمْ
and let not deceive you	(of) the world	the life	so let not deceive you
فَاتَّخِذُوهُ	عَدُوًّا	لَكُمْ	بِاللَّهِ الْغَرُورُ
so take him	(is) an enemy	to you	surely Satan
لِيَكُونُوا	إِنَّمَا يَدْعُوا حِزْبَهُ		عَدُوًّا
that they may become	he only invites his party (followers)		(as) an enemy
لَهُمْ	الَّذِينَ كَفَرُوا	السَّعِيرُ	مِنْ أَصْحَابِ
for them	those who disbelieve	(of) the blazing Fire	of (the) dwellers
وَعَمِلُوا أَصْنَاحَهُ	وَالَّذِينَ أَمْنَوْا	شَدِيدٌ	عَذَابٌ
and do righteous deeds	and those who believe	severe	(will be) a torment
كَبِيرٌ	وَأَجْرٌ	مَغْفِرَةٌ	لَهُمْ
great	and a reward	(will be) forgiveness	for them

أَفَمَنْ زِينَ لَهُ سُوءُ عَمَلِهِ فَرِءَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَهُدِيَ مَنْ يَشَاءُ فَلَا تَنْذَهْ بَنْفُسَكَ عَلَيْهِمْ حَسَرَتِ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ وَاللَّهُ الَّذِي أَرْسَلَ الْرِّيحَ فَتُشَيرُ سَحَابًا فَسُقْنَهُ إِلَى بَلَدِ مَيِّتٍ فَأَحْيَنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النَّشُورُ

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allāh is All-Knower of what they

do! 9. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

فَرَأَاهُ	عَمَلَهُ	سُوءُ	لَهُ	أَفَمَنْ زَيْنَ
so (that) he sees it	(of) his deeds	(the) evil	to him	so who is made fair-seeming?
مَنْ يَشَاءُ	وَيَهْدِي	مَنْ يَشَاءُ	فَإِنَّ اللَّهَ يُضِلُّ	حَسَنًا
whom He wills	and guides	whom He wills	so verily Allah sends astray	(as) good
إِنَّ اللَّهَ	حَسَرَتِ	عَلَيْهِمْ	فَلَا نَذْهَبْ نَفْسًا	
truly Allah	(in) sorrow	for them	so destroy not yourself	
أَرْسَلَ الرِّيحَ	وَاللَّهُ الَّذِي		عَلَيْهِمْ بِمَا يَصْنَعُونَ	
sends the winds	and (it is) Allah Who		(is) All-Knower of what they do	
فَلَحِينَا	مَيِّتٍ	إِلَى بَلَدٍ	فَسَقَنَهُ	فَتُشَرِّسَحَابًا
and We revive	dead	to a land	and We drive them	so (that) they raise up the clouds
الشُّورُ	كَذَلِكَ	مَوْتَهَا	بَعْدَ	الْأَرْضَ
(will be) the Resurrection	thus	its death	after	the earth therewith

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلْمُ الْطَّيْبُ وَالْعَمَلُ الصَّالِحُ يُرْفَعُهُ  
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبُورُ<sup>١٦</sup> وَاللَّهُ خَلَقَكُمْ مِّنْ  
تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يُعْلَمُهُ وَمَا يَعْمَرُ  
مِنْ مُعْمَرٍ وَلَا يَنْقُصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ<sup>١٧</sup>

10. Whosoever desires honour, power and glory, then to Allāh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allāh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds), but those who plot evils, theirs will be a severe torment. And the plotting of such will perish. 11. And Allāh did create you (Adam) from dust, then from *Nutfah* (mixed drops of male and female sexual discharge, i.e. Adam's offspring), then He made you

pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfuz*). Surely, that is easy for Allāh.

جَمِيعًا	فِلَلَهُ الْعَزَّةُ		يُرِيدُ الْعَزَّةَ		مَنْ كَانَ
all	then to Allah (belong) honour		desires the honour		whosoever [was]
يَرْفَعُهُ	الصَّالِحُ	وَالْعَمَلُ	الْطَّيِّبُ	الْكَلْمُ	إِلَيْهِ يَصْعُدُ
raise it	righteous	and the deeds	good	the words	to Him ascend
وَمَكَرُ	شَدِيدٌ	عَذَابٌ	هُمْ	السَّيِّئَاتِ	وَالَّذِينَ يَمْكُرُونَ
and (the) plotting	severe	(will be) a torment	for them	evils	but those who plot
مِنْ نُطْفَةٍ	ثُمَّ	مِنْ تَرَابٍ	وَاللَّهُ خَلَقَكُمْ	هُوَ بُورٌ	أُولَئِكَ هُوَ بُورٌ
from semen-drop	then	from dust	and Allah did create you	[it] (will) perish	(of) such
إِلَّا	وَلَا تَضَعُ	مِنْ أُنْثَى	وَمَا تَحْمِلُ	أَزْوَاجًا	ثُمَّ جَعَلَكُمْ
but	nor gives birth	any female	and conceives not	pairs	then He made you
وَلَا يُنَقْصُ	مِنْ مُعَمَّرٍ		وَمَا يَعْمَرُ		يَعْلَمُهُ
nor is cut off	any aged man		and is not granted a long life		with His knowledge
عَلَى اللَّهِ يَسِيرٌ	إِنَّ ذَلِكَ	فِي كِتَابٍ	إِلَّا	مِنْ عُمُرِهِ	
(is) easy for Allah	surely that	(is) in a Book	but		from his life

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابٌ وَهَذَا مِلْحٌ أَجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَا خَرَ لِتَبْثُغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ١٣ يُولِجُ الْيَلَلِ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الْيَلِ وَسَخَرَ النَّسَمَ وَالقَمَرَ كُلُّ يَجْرِي لِأَجَلٍ مُسَمَّى ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ ١٤ مِنْ قِطْمِيرٍ

12. And the two seas (kinds of water) are not alike, this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh

tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea water as they sail through it), that you may seek of His bounty, and that you may give thanks. 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmīr* (the thin membrane over the date stone).

شَرَابٌ	سَائِغٌ	فَرَاتٌ	عَذْبٌ	هَذَا	وَمَا يَسْتَوِي الْبَحَرَانِ
its drink (water)	(and) pleasant	sweet	(is) fresh	this and the two seas are not alike	
طَرِيًّا	تَأْكُلُونَ لَحْمًا	وَمِنْ كُلِّ	أَجَاجٌ	مِلْحٌ	وَهَذَا
fresh	you eat meat	and from each	(and) bitter	(is) salt	and that
مَوَارِخٌ	فِيهِ	وَتَرَى الْفَلَكَ	تَلْبَسُونَهَا	وَتَسْتَخْرِجُونَ حِلَيَّةً	
sailing	in it	and you see the ships	that you wear	and get ornaments	
يُولُجُ الْيَلَّ	وَلَعَلَّكُمْ تَشْكُرُونَ	مِنْ فَضْلِهِ	لِتَبْغُوا		
He merges the night	and that you may give thanks	of His bounty	that you may seek		
وَسَخَّرَ الشَّمْسَ	فِي الْيَلَّ	وَيُولُجُ النَّهَارَ	فِي النَّهَارِ		
and He has subjected the sun	into the night	and He merges the day	into the day		
ذَلِكُمْ اللَّهُ	مُسَمَّى	لِأَجَلٍ	كُلُّ يَحْرِي	وَالْقَمَرُ	
such (is) Allah	appointed	for a term	each runs (its course)	and the moon	
مِنْ دُونِهِ	وَالَّذِينَ تَدْعُونَ	الْمَلَكُ	لَهُ	رَبُّكُمْ	
instead of Him	and those you invoke	(is) the kingdom	for Him	your Lord	
	مِنْ قِطْمِيرٍ		مَا يَمْلِكُونَ		
	even the thin membrance of a date stone		they own not		

إِن تَدْعُهُمْ لَا يَسْمَعُو دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ  
بِشَرَكِكُمْ وَلَا يُنِئُكُمْ مِثْلُ خَيْرٍ ١٣ يَأْتِيهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ

هُوَ الْغَنِيُّ الْحَمِيدُ ١٤ إِنْ يَسْأَيُهُبْ كُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٥ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ١٦ وَلَا تَرْزُرْ وَازِرَةٌ وَرَأْخَرِيٌّ وَإِنْ تَدْعُ مُثْقَلَةً إِلَى حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَاقْرِبَتْ إِنَّمَا تُنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَرَزَّ ١٧ فَإِنَّمَا يَتَرَزَّ لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad ﷺ) like Him Who is Well-Acquainted (with everything). 15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich (Free of all needs), the Worthy of all praise. 16. If He willed, He could destroy you and bring about a new creation. 17. And that is not hard for Allāh. 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad ﷺ) can warn only those who fear their Lord unseen and perform *As-Salāt* (the prayers). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allāh is the (final) Return (of all).

مَا أَسْتَجَابُوا	وَلَوْ سَمِعُوا	لَا يَسْمَعُوا دُعَاءَكُمْ	إِنْ تَدْعُوهُمْ
they would not grant (it)	and if they were to hear	they hear not your call	if you invoke them
يَكْفُرُونَ بِشَرِّكُمْ	الْقِيَمَةُ	وَيَوْمٌ	لَكُمْ
they will disown your associating (them)	(of) Resurrection	and (on the) Day	to you
أَنْتُمْ	النَّاسُ	يَأْتِهَا	مِثْلُ خَيْرٍ ١٤
(it is) you	mankind	0	like (the) All-Aware
الْحَمِيدُ ١٥	هُوَ الْغَنِيُّ	وَاللَّهُ ١٦	إِلَى اللَّهِ ١٧
the Worthy of all praise	[He] (is) the Rich	and Allah	of Allah (who) stand in need
وَمَا ذَلِكَ ١٨	جَدِيدٍ	بِخَلْقٍ	يَذْهَبُ كُمْ
and that (is) not	new	a creation	He could destroy you
أُخْرَى ١٩	وَزْنٌ	وَلَا تَرْزُرْ وَازِرَةٌ	عَلَى اللَّهِ بِعَزِيزٍ ٢٠
(of) another	(the) burden	and shall not bear a bearer (of burden)	hard for Allah

شَيْءٌ	مِنْهُ	لَا يُحْمَلُ	إِلَى حَمْلِهَا	وَلَمْ تَدْعُ مُثْقَلَةً
anything	from it	will not be lifted	to (carry) its load	and if one heavily laden calls
رَبُّهُمْ	الَّذِينَ يَخْشَوْنَ	إِنَّمَا نُذِرُ	ذَا قُرْبَىٰ	وَلَوْكَانَ
their Lord	those who fear	you can warn only	(of) kin	near even though he be
فَإِنَّمَا يَتَزَكَّىٰ	وَمَنْ تَزَكَّىٰ	وَأَقَامُوا الصَّلَاةَ	بِالْغَيْبِ	
then he purifies only	and (he) who purifies himself	and perform prayer		unseen
وَإِلَى اللَّهِ الْمَصِيرُ		لِنَفْسِهِ		
and to Allah (is) the final Return		for his ownself		

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ١١ وَلَا الظُّلْمَتُ وَلَا النُّورُ ١٢ وَلَا الظُّلْلُ وَلَا الْمَحْرُورُ ١٣  
 وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ١٤ إِنَّ اللَّهَ يَسْمَعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ١٥ إِنَّ  
 أَنْتَ إِلَّا نَذِيرٌ ١٦ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَّا فِيهَا نَذِيرٌ ١٧ وَإِنَّ  
 يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْزُّبُرُ وَبِالْكِتَابِ  
 الْمُنِيرِ ١٨ ثُمَّ أَخْذَتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرٌ

19. Not alike are the blind (disbelievers in Islāmic Monotheism) and the seeing (believers in Islāmic Monotheism). 20. Nor are (alike) the darkness (disbelief) and the light (belief in Islāmic Monotheism). 21. Nor are (alike) the shade and the sun's heat. 22. Nor are (alike) the living (i.e., the believers) and the dead (i.e., the disbelievers). Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. 23. You (O Muhammad ﷺ) are only a warner (i.e. your duty is to convey Allāh's Message to mankind but the guidance is Allāh's). 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the Book giving light. 26. Then I took hold of those who disbelieved, and how terrible was My denial (punishment)!

وَلَا النُّورُ	وَلَا الظُّلْمَتُ	وَالْبَصِيرُ	وَمَا يَسْتَوِي الْأَعْمَىٰ
and not the light	nor the darknesses	and the seeing	and not alike are the blind

وَلَا الْأَمْوَاتُ	وَمَا يَسْتَوِي الْأَحْيَاءُ	وَلَا الْحَرُورُ	وَلَا الظُّلُلُ
and not the dead	nor are alike the living	and not the sun's heat	nor the shade
مَنْ	يُسْمِعُ	وَمَا أَنْتَ	مَنْ يَشَاءُ
(those) who	make hear	but you (can) not	whom He wills
بِالْحَقِّ	أَرْسَلْنَاكَ	إِنَّا	إِنَّ اللَّهَ يُسْمِعُ
with the truth	have sent you	verily We	إِلَّا نَذِيرٌ
مِنْ أُمَّةٍ	وَإِنْ	وَنَذِيرًا	إِنْ أَنْتَ
any nation	and (there is) not	and a warner	فِي الْقُبُوْرِ
فَقَدْ كَذَّبَ الَّذِيْنَ	وَإِنْ يُكَذِّبُوكُمْ	نَذِيرٌ	بَشِّيرًا
so verily denied those who	and if they deny you	a warner	فِيهَا إِلَّا خَلَا
بِالْبَيِّنَاتِ	رُسُلُّهُمْ	جَاءَهُمْ	مِنْ قَبْلِهِمْ
with clear signs	their Messengers	came to them	(were) before them
الَّذِيْنَ كَفَرُوا	لَمْ أَخْذُتْ	الْمُنْيِرٌ	وَبِالزُّبُرِ
those who disbelieved	then I seized	giving light	وَبِالْكِتَبِ
نَكِيرٌ		فَكَيْفَ كَانَ	
My denial (punishment)		and how was	

أَلْمَتْرَأَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ ثُمَّرَتِ مُخْتَلِفًا الْوَنْهَا وَمِنَ الْجِبَالِ جُدُدًا  
بِيَضٍ وَحُمَرٍ مُخْتَلِفًا الْوَنْهَا وَغَرَبِيبٍ سُودٍ ٢٧ وَمِنَ النَّاسِ وَالْدَّوَابِ  
وَالْأَنْعَمِ مُخْتَلِفًا الْوَنْهَهُ كَذَلِكَ إِنَّمَا يَخْشَىُ اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ  
غَفُورٌ ٢٨ إِنَّ الَّذِينَ يَتَلُوُنَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقَنَاهُمْ سِرًا  
وَعَلَانِيَةً يَرْجُونَ تَجْرِيَةً لَنْ تَبُورَ ٢٩ لِيُوَفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ  
مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ٣٠

27. See you not that Allāh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are

streaks white and red, of varying colours and (others) very black. 28. And likewise, men and *Ad-Dawāb* [moving (living) creatures, beasts] and cattle are of various colours. It is only those who have knowledge among His slaves that fear Allāh. Verily, Allāh is All-Mighty, Oft-Forgiving. 29. Verily, those who recite the Book of Allāh (this Qur'ān), and perform *As-Salāt* (the prayers), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish. 30. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

فَأَخْرَجْنَا	مَاءً	مِنْ السَّمَاءِ	أَنَّ اللَّهَ أَنْزَلَ	أَلْمَرْتَ
and We produce	water (rain)	from they sky	that Allah sends down	(do) you not see?
جُدُودٌ	وَمِنَ الْجِبَالِ	أَلْوَانُهَا	مُخْتَلِفًا	ثَمَرَتِ
(are) streaks (paths)	and among the mountains	colours	(of) various	fruits
وَمِنْ أَلْنَاسِ	وَغَرَبَبُ	أَلْوَانُهَا	مُخْتَلِفٌ	وَحُمْرٌ
and of men	black	and intense	colours	and red
إِنَّمَا يَخْشَى اللَّهَ	كَذَّالِكَ	أَلْوَانُهُ	مُخْتَلِفٌ	وَبَيْضٌ
(it is) only fear Allah	likewise	[their] colours	(are) various	and cattle
غَفُورٌ	عَزِيزٌ	إِلَّا اللَّهُ	الْعَلَمَوْا	مِنْ عِبَادِهِ
Oft-Forgiving	(is) All-Mighty	verily Allah	those who have knowledge	[of] His slaves
مِمَّا	وَأَنْفَقُوا	وَأَقَامُوا الصَّلَاةَ	كِتَابُ اللَّهِ	إِنَّ الَّذِينَ يَتَلَوَّكُ
out of what	and spend	and perform	the prayer	verily those who recite
يَرْجُونَ تَجْرِيَةً	وَعَلَانِيَةً	سِرَّاً	رَزْقَنَاهُمْ	
they hope for a business	and openly	secretly	We have provided for them	
وَيَزِيدُهُمْ	أَجُورُهُمْ	لِيُوْفِيَهُمْ	لَنْ تَبُورَ	
and give them more	their wages	that He may pay them in full	that will never perish	
شَكُورٌ	إِنَّهُ غَفُورٌ		مِنْ فَضْلِهِ	
Most Ready to appreciate	verily He (is) Oft-Forgiving		out of His Grace	

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَبِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ  
 بَصِيرٌ ٣١ شَمَّ أَوْرَثْنَا الْكِتَبَ الَّذِينَ أَصْطَفَنَا مِنْ عِبَادِنَا فِيهِمْ رَظَا لِنَفْسِهِ وَمِنْهُمْ  
 مُقْتَصِدٌ ٣٢ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ  
 جَنَّتْ عَدْنٌ يَدْخُلُونَهَا يَحْلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ٣٣  
 وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا الْغَفُورُ شَكُورٌ ٣٤

31. And what We have revealed to you (O Muhammad ﷺ) of the Book (the Qur'ān), it is the (very) truth [that you (Muhammad ﷺ) and your followers must act on its instructions] confirming that which was (revealed) before it. Verily, Allāh is indeed Well-Acquainted and All-Seeing of His slaves. 32. Then We gave the Book (the Qur'ān) as inheritance to such of Our slaves whom We chose (the followers of Muhammad ﷺ). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allāh's Leave, foremost in good deeds. That (inheritance of the Qur'ān) - that is indeed the great Grace. 33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk. 34. And they will say: "All praise and thanks are Allāh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

مُصَدِّقًا	الْحَقُّ	هُوَ	مِنَ الْكِتَبِ	إِلَيْكَ	وَالَّذِي أَوْحَيْنَا
confirming	(is) the truth	it	of the Book	to you	and that which We have revealed
بَصِيرٌ ٣١	لَخَبِيرٌ	بِعِبَادِهِ	إِنَّ اللَّهَ	بَيْنَ يَدَيْهِ	لِمَا
All-Seeing	(is) indeed All-Aware	of His slaves	verily Allah	(was) before it	that which
مِنْ عِبَادِنَا	الَّذِينَ أَصْطَفَنَا		شَمَّ أَوْرَثْنَا الْكِتَبَ		
of Our slaves	(to) those whom We chose		then We gave the Book as inheritance		
وَمِنْهُمْ	لَنَفْسِهِ		ظَالِمٌ	فِيهِمْ	
and of them	their own selves		(are some) who wrong	then of them	
سَابِقٌ	وَمِنْهُمْ		مُقْتَصِدٌ		
(are some) who (are) foremost	and of them		(are some) who follow a middle course		

الْكَبِيرُ	الْفَضْلُ	هُوَ	ذَلِكَ	بِإِذْنِ اللَّهِ	بِالْخَيْرَاتِ
great	(is) the Grace	[it]	that	by (the) Leave (of) Allah	in good deeds
فِيهَا	يُحَلَّوْنَ		يَدْخُلُونَهَا	عَدَنٌ	جَنَّاتٌ
therein	they will be adorned		they will enter them	(of) Eternity	Gardens
حَرِيرٌ	فِيهَا	وَلِبَاسُهُمْ	وَلُؤْلُؤًا	مِنْ ذَهَبٍ	مِنْ أَسَاوِرَ
(will be of) silk	therein	and their garments	and pearls	of gold	with bracelets
الْحَرَنُ	عَنَّا	الَّذِي أَذْهَبَ	الْحَمْدُ لِلَّهِ	وَقَالُوا	
grief	from us	Who has removed	all praise (be) to Allah	and they will say	
شَكُورٌ			لَغَفُورٌ	إِنَّ رَبَّنَا	
Most Ready to appreciate		(is) indeed Oft-Forgiving		verily our Lord	

الَّذِي أَحْنَانَ دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمْسَنَا فِيهَا نَصْبٌ وَلَا يَمْسَنَا فِيهَا لُعُوبٌ وَالَّذِينَ كَفَرُوا هُمْ نَارٌ جَهَنَّمُ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخْفَقُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ بَخْرَى كُلَّ كَافُورٍ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَنِيلًا غَيْرَ الَّذِي كُنَّا نَعْمَلْ أَوْلَمْ نُعْمَرْ كُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَ كُمْ النَّذِيرُ فَذَوْقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us." 36. But those who disbelieve (in the Oneness of Allāh - Islāmic Monotheism), for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever! 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zālimūn* (polytheists and wrongdoers) there is no helper."

لَا يَمْسَنَا	مِنْ فَضْلِهِ	الْمُقَامَةُ	دَارٌ	أَحْنَانٌ	الَّذِي
touches us not	out of His Grace	that (will) last forever	(in) a home	has lodged us	Who

لَهُمْ	وَالَّذِينَ كَفَرُوا	لُغُوبٌ	فِيهَا	وَلَا يَمْسَنَا	فِيهَا نَصَبٌ
for them	but those who disbelieve	weariness	therein	nor touches us	toil
فِيمُوتُوا	عَلَيْهِمْ	لَا يُقْضَى	جَهَنَّمَ	نَارٌ	
so (that) they die	on them	neither it will be completed	(of) Hell	(will be the) fire	
كَفُورٌ	كَذَلِكَ بَخْرِي	مِنْ عَذَابِهَا	عَنْهُمْ	وَلَا يُخْفَفُ	
disbeliever	every	thus do We requite	[of] its torment	for them	nor shall be lightened
نَعْمَلْ صَلِحًا	أَخْرَجَنَا	رَبَّنَا	فِيهَا	وَهُمْ يَصْطَرِخُونَ	
we shall do righteous deeds	bring us out	our Lord	therein	and they will cry	
أَوْلَمْ نَعِرِّكُمْ		نَعْمَلْ	الَّذِي كَنَّا		غَيْرَ
(did) We not give you life long (enough)?		do	that which we used to		not
وَجَاءَكُمْ	مَنْ تَذَكَّرَ	فِيهِ	مَا يَتَذَكَّرُ		
and came to you	whosoever reflected	therein	that should receive admonition		
مِنْ نَصِيرٍ	لِلظَّالِمِينَ	فَمَا	فَذُوقُوا	النَّذِيرُ	
any helper	for the wrongdoers	then (there is) not	so taste you	the warner	

إِنَّ اللَّهَ عَلِيمٌ بِغَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ٤٧ هُوَ الَّذِي جَعَلَكُمْ خَلِيفَ فِي الْأَرْضِ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكُفَّارُ كُفْرُهُمْ إِنَّ رَبَّهُمْ إِلَّا هُنَّ مُقْنَنُو وَلَا يَزِيدُ الْكُفَّارُ كُفْرُهُمْ إِلَّا خَسَارًا ٤٨ قُلْ أَرَأَيْتَمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرَوْنَيْ مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ هُمْ شُرَكُو فِي السَّمَاوَاتِ أَمْ إِنَّهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ بَلْ إِنْ يَعْدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ٤٩

38. Verily, Allāh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts. 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islāmic Monotheism), on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. 40. Say (O Muhammad ﷺ): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you

call upon besides Allāh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zālimūn* (polytheists and wrongdoers) promise one another nothing but delusions."

وَالْأَرْضَ	السَّمَوَاتِ	عَنِّيْلُمُ عَيْبِ	إِنَّ اللَّهَ
and the earth	(of) the heavens	(is) All-Knower (of the) Unseen	verily Allah
جَعَلَكُمْ	الَّذِي	هُوَ	إِنَّهُ عَلِيْمٌ
has made you	Who	He (it is)	the breasts
كُفُرُهُ	فَعَلَيْهِ	فَمَنْ كَفَرَ	فِي الْأَرْضِ
(will be) his disbelief	then on him	so whosoever disbelieves	in the earth
إِلَّا مُقْنَأ	رَبِّهِمْ	كُفُرُهُمْ	وَلَا يَزِيدُ الْكَفِرِيْنَ
but (in) hatred	their Lord	عِنْدَ	وَلَا يَزِيدُ الْكَفِرِيْنَ
قُلْ	إِلَّا خَسَارًا	كُفُرُهُمْ	وَلَا يَزِيدُ الْكَفِرِيْنَ
say	but (in) loss	their disbelief	and increases not the disbelievers
مِنْ دُونِ اللَّهِ	الَّذِينَ تَدْعُونَ	شَرَكَّا كُمْ	أَرْعَيْمُ
besides Allah	(to) whom you call upon	your partners (gods)	(what do) you think (about)?
شِرْكٌ	هُمْ	أَمْ	مَاذَا خَلَقُوا
any share	have they	or	مِنَ الْأَرْضِ
عَلَىٰ بَيِّنَاتٍ	فَهُمْ	كِتَابًا	أَمْ رَأَيْتَهُمْ
(act) on clear proof	so (that) they	a Book	أَمْ رَأَيْتَهُمْ
إِلَّا غُرْوَرًا	بَعْضًا	بَعْضُهُمْ	فِي السَّمَوَاتِ
but delusions	others	some of them	إِنْ يَعِدُ الظَّالِمُوْنَ
			بَلْ مِنْهُ
			مِنْهُ

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ  
إِنَّهُ كَانَ حَلِيمًا غَفُورًا وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَانِهِمْ لَيْتَ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى  
مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادُهُمْ إِلَّا نُفُورًا أَسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرًا

السَّيِّئَ وَلَا يَحْقِقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنْتَ الْأَوَّلِينَ فَلَنْ تَجِدَ  
لِسُنْتِ اللَّهِ تَبَدِّي لَا وَلَنْ تَجِدَ لِسُنْتِ اللَّهِ تَحْوِي لَا

41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. 42. And they swore by Allāh their most binding oaths that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner (Muhammad ﷺ) came to them, it increased in them nothing but flight (from the truth). 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So, no change will you find in Allāh's *Sunnah* (way of dealing), and no turning off will you find in Allāh's *Sunnah* (way of dealing).

أَنْ تَرْوُلَا		وَالْأَرْضَ	إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ		
lest they should move away		and the earth	verily Allah grasps the heavens		
مِنْ أَحَدٍ		إِنْ أَمْسَكَهُمَا		وَلَئِنْ زَالَتَا	
anyone	(there is) not (that) could grasp them			and if they were to move away	
بِاللَّهِ	وَأَقْسَمُوا	غَفُورًا	إِنَّهُ كَانَ حَلِيمًا	مِنْ بَعْدِهِ	
by Allah	and they swore	Oft-Forgiving	truly He is Most Forbearing		after Him
لَيَكُونُنَّ	نَذِيرٌ	لَيْتَ جَاءَهُمْ	أَيْمَنِهِمْ	جَهَدٌ	
surely they would be	a warner	(that) if came to them	(of) their oaths		most binding
نَذِيرٌ	جَاءَهُمْ	فَلَمَّا	أَلَامُ	مِنْ إِحْدَى	أَهْدَى
a warner	came to them	yet when	(of) the nations	than any	more guided
فِي الْأَرْضِ	أَسْتِكْبَارًا	إِلَّا نَفُورًا	مَازَادَهُمْ		
in the land	(because of) arrogance		but (in) flight	it increased them not	
إِلَّا	السَّيِّئُ	الْمَكْرُ	وَلَا يَحْقِقُ	السَّيِّئُ	وَمَكْرٌ
but	evil	the plot	but encompasses not	(of) evil	and (their) plotting

أَلَّا وَلِيَنْ	إِلَّا سُتَّ	فَهَلْ يَنْتَظِرُونَ	يَا هَلَّهُ
(of) the former peoples	but (the) way	then (can) they expect (anything)?	who makes it
وَلَنْ تَجِدَ	تَبْدِيلًا	لِسُنْتَ اللَّهِ	فَلَنْ تَجِدَ
and you will never find	any change	in (the) way (of) Allah	so you will never find
٤٣		تَحْوِيلًا	لِسُنْتَ اللَّهِ
any turning off		in (the) way (of) Allah	

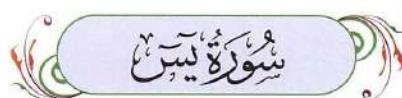
أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَيْنَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعَجِّزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلَيْهِمَا قَدِيرًا ٤٤ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِ كَمِنْ دَأْبَكَةٍ وَلَكِنْ يُؤْخِذُهُمُ اللَّهُ إِنَّ أَجَلَ مُسَمَّىٌ فَإِذَا جَاءَهُمْ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ٤٥

44. Have they not travelled in the land, and seen what was the end of those before them - though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent. 45. And if Allāh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His slaves.

عَيْنَةٌ	كَيْفَ كَانَ	فَيَنْظُرُوا	فِي الْأَرْضِ	أَوْ لَمْ يَسِيرُوا
(the) end	how (terrible) was	and seen	in the land	(have) they not travelled?
قُوَّةٌ	مِنْهُمْ	وَكَانُوا أَشَدَّ	مِنْ قَبْلِهِمْ	الَّذِينَ
(in) power	than them	and they were greater	(were) before them	(of) those who
فِي الْأَرْضِ	وَلَا	فِي السَّمَاوَاتِ	مِنْ شَيْءٍ	لِيُعَجِّزَهُ
in the earth	nor	in the heavens	anything	وَمَا كَانَ اللَّهُ
وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ			تَعْصِي	كَانَ عَلَيْهِ
and if Allah were to punish men			قَدِيرًا ٤٤	إِنَّهُ كَانَ عَلَيْهِ
				وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ
				وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ

مِنْ دَابَّةٍ	عَلَىٰ ظَهِيرَهَا	مَا تَرَكَ	بِمَا كَسَبُواْ
any (living) creature	on its surface	He would not leave	for that which they earned
أَجَلُهُمْ	فَإِذَا جَاءَ	مُسَمَّىٌ إِلَى أَجَلٍ	وَلَكِنْ يُؤْخِرُهُمْ
their term	and when comes	appointed	[and] but He gives them respite

كَانَ بَعْكَادِهِ بَصِيرًا	فَإِنَّ اللَّهَ
is All-See of His slaves	then verily Allah



سُورَةُ يَسْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْ ۝ وَالْقَرْءَانُ الْحَكِيمُ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْعَزِيزِ  
الرَّحِيمِ ۝ لِتُنذِرَ قَوْمًا مَا أَنذَرَءَ أَبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ  
فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَعْنَقِهِمْ أَغْلَالًا فِيهِ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ  
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ ۝

## Sūrah Yā-Sīn 36

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

1. Yā-Sīn. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.]
2. By the Qur'ān, full of wisdom (i.e. full of laws, evidences, and proofs),
3. Truly, you (O Muhammad ﷺ) are one of the Messengers,
4. On a Straight Path (i.e. on Allāh's religion of Islāmic Monotheism).
5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,
6. In order that you may warn a people whose forefathers were not warned, so they are heedless.
7. Indeed the Word (of punishment) has proved true against most of them, so they will not believe.
8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.
9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

الْرَّحِيمُ	الْرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

يَسْ	وَالْقُرْءَانِ	الْحَكِيمُ	إِنَّكَ	لِمَنْ أَمْرُسَلِينَ
Ya-Sin	by the Quran	full of wisdom	truly you	(are one) of the Messengers
عَلَى صَرَاطٍ	مُسْتَقِيمٍ	تَنْزِيلَ الْعَزِيزِ	إِنَّكَ	الْرَّحِيمُ
on a Path	Straight	(this is) sent down by the All-Mighty	truly you	the Most Merciful
لِتُنذِرَ قَوْمًا	لِتُنذِرَ قَوْمًا	مَا أَنذَرَ إِبْرَاهِيمَ	فَهُمْ	غَفِلُونَ
that you may warn a people	indeed the Word has proved true	whose forefathers were not warned	so they	(are) heedless
لَقَدْ حَقَّ الْقَوْلُ	عَلَى أَكْثَرِهِمْ	فَهُمْ	لَا يُؤْمِنُونَ	فَهُمْ
indeed the Word has proved true	against most of them	so they	will not believe	so (that) they
إِنَّا جَعَلْنَا	فِي أَعْنَقِهِمْ	أَغْلَالًا	إِلَى الْأَذْقَانِ	فَهُمْ
We have put	on their necks	iron collars	up to the chins	so (that) they
مُقْمَحُونَ	وَجَعَلْنَا	فَهِيَ	إِلَى الْأَذْقَانِ	سَدًا
heads raised up	and We have put	so these	up to the chins	a barrier
سَدًا	مِنْ بَيْنِ أَيْدِيهِمْ	فَهِيَ	فَهُمْ	لَا يُبْصِرُونَ
verily We have put	and We have put	so they	so (that) they	can not see
وَمِنْ خَلْفِهِمْ	فَاغْشَيْنَاهُمْ	فَهُمْ	فَهُمْ	لَا يُبْصِرُونَ
behind them	a barrier	and We have covered them up	so (that) they	can not see

وَسَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ١٠ إِنَّمَا تُنذِرُ مَنْ أَتَّبَعَ الذِّكْرَ  
وَخَشِيَ الْرَّحْمَنَ بِالْغَيْبِ فَبِشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ١١ إِنَّا نَحْنُ نُحْيِ الْمَوْتَىٰ  
وَنَحْكُمُ مَا قَدَّمُوا وَإِثْرَاهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ١٢ وَأَضْرَبْ لَهُمْ  
مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ١٣ إِذْ أَرْسَلْنَا إِلَيْهِمْ أَثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزَنَا  
بِشَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ١٤

10. It is the same to them whether you warn them or you warn them not, they will not believe. 11. You can only warn him who follows the Reminder (the Qur'an), and fears the Most Gracious (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise). 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in

a Clear Book. 13. And put forward to them a similitude; the (story of the) Dwellers of the Town, [it is said that the town was Antioch (Antākiya)], when there came Messengers to them. 14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

لَعَنِذْرَهُمْ	أَمْ	أَنذَرْتَهُمْ	عَلَيْهِمْ	وَسَوَاءٌ
you warn them not	or	(whether) you warn them?	to them	and (it is the) same
الذِّكْرُ	مَنْ أَتَيَّ	إِنَّمَا أَنذَرُ	لَا يُؤْمِنُونَ	وَلَا يُؤْمِنُونَ
the Reminder	(him) who follows	you can only warn	they will not believe	
بِمَغْفِرَةٍ	فَبَشِّرْهُ	بِالغَيْبِ	وَخَشِيَ الْرَّحْمَنَ	
of forgiveness	so give him glad tidings	unseen	and fears the Most Gracious	
وَنَكِتُبْ	نُحْيِ الْمَوْقَتَ	إِنَّا	كَرِيمٌ	وَأَجْرٌ
and We record	give life to the dead	[We]	verily We	generous and a reward
أَحْصَيْنَا	شَيْءٍ	وَكُلَّ	وَمَا أَنْتُرَهُمْ	مَا قَدَّمُوا
We have recorded it	thing	and every	and their traces	that which they send before
أَصْحَبَ	مَثَلًا	لَهُمْ	وَأَضْرِبْ	فِي إِمَامٍ
(of the) Dwellers	a similitude	to them	and put forward	Clear in a Book
إِلَيْهِمْ	إِذْ أَرْسَلْنَا	الْمُرْسَلُونَ	جَاءَهَا	إِذْ الْقَرَيْةُ
to them	when We sent	Messengers	(there) came to them	when (of) the Town
بِشَالِثٍ	فَعَزَّزْنَا	فَكَذَّبُوهُمَا		أَثْنَيْنِ
with a third	so We reinforced (them)	then they denied them both	two (Messengers)	
	مُرْسَلُونَ	إِلَيْكُمْ	إِنَّا	فَقَالُوا
(have been) sent as Messengers	to you	verily We	and they said	

قَالُوا مَا أَنْتُمْ إِلَّا بُشِّرٌ مِّثْلًا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ١٥ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ١٦ وَمَا عَلِيَّنَا إِلَّا بُلْكَغُ الْمُبِينُ ١٧ قَالُوا إِنَّا تَطْهِيرُنَا بِكُمْ لَئِنْ لَّمْ تَنْتَهُوا لِنَرْجُمَكُمْ وَلَيَمْسِنَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ ١٨ قَالُوا طَهِيرُكُمْ مَعَكُمْ أَئِنْ

ذُكْرٌ قَبْلَ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ١٩

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allāh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you, 17. "And our duty is only to convey plainly (the Message)."

18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." 19. They (Messengers) said: "Your evil omens be with you! (Do you call it 'evil omen') because you are admonished? Nay, but you are a people *Musrifūn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allāh).

مِثْلُنَا	إِلَّا بَشَرٌ	قَالُوا مَا أَنْتُمْ
like ourselves	but human beings	they said you (are) not
إِنْ أَنْتُمْ	مِنْ شَيْءٍ	وَمَا أَنْزَلَ الرَّحْمَنُ
you (are) not	anything	and the Most Gracious has not sent down
إِنَّا	رَبُّنَا يَعْلَمُ	قَالُوا
that we	our Lord knows	إِلَّا تَكْذِبُونَ ١٩
عَلَيْنَا	وَمَا	إِلَيْكُمْ
our duty	and (is) not	لِمُرْسَلُونَ
إِنَّا نَطَرَيْرَنَا	قَالُوا	إِلَّا الْبَلْغُ
verily we see an evil omen	الْمُبِينُ	لَمْ تَنْتَهُوا
وَلَيَمْسِكُنَّكُمْ	لَرَجْمَنَكُمْ	لَمْ تَنْتَهُوا
and will surely touch you	لَرَجْمَنَكُمْ	لَيْلَكُمْ
مَعَكُمْ	قَالُوا طَهِيرَكُمْ	لَيْلَكُمْ
(be) with you	أَلَيْمُ	عَذَابٌ
مُّسْرِفُونَ	مَنْتَنَا	مَنْتَنَا
transgressing	قَوْمٌ	بَلْ أَنْتُمْ
		أَئِنْ ذُكْرٌ
		(is it) because you are admonished?

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَقُولُ أَتَبِعُوا الْمُرْسَلِينَ ٢١ أَتَبِعُوا مَنْ لَا يَسْتَكْمِمُ أَجْرًا وَهُمْ مُهْتَدُونَ ٢٢ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ٢٣ أَتَخْذُ مِنْ دُونِهِ إِلَهَةً إِنِّي رُدِّنِي إِلَهٌ رَّحْمَنٌ بِصُرُّرٍ لَا تَعْنِي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ ٢٤ إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ٢٥ إِنْفَتْ إِنْ أَمْتُ بِرِّكُمْ فَاسْمَعُونَ ٢٦ فِيلٌ ٢٧ أَدْخُلْ لِجْنَةً قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ٢٨ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided. 22. "And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned. 23. "Shall I take besides Him *ālihah* (gods)? If the Most Gracious (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me. 24. "Then verily, I should be in plain error. 25. "Verily, I have believed in your Lord, so listen to me!" 26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew 27. "That my Lord (Allāh) has forgiven me, and made me of the honoured ones!"

رَجُلٌ يَسْعَىٰ	الْمَدِينَةُ	مِنْ أَقْصَا	وَجَاءَ
a man running	(of) the town	from (the) farthest part	and (there) came
لَا يَسْتَكْمِمُ	أَتَبِعُوا مَنْ	أَتَبِعُوا الْمُرْسَلِينَ ٢١	قَالَ يَقُولُ
ask not of you	follow (those) who	follow the Messengers	he said O my people
لِي	وَمَا	مُهْتَدُونَ ٢٢	أَجْرًا
(is) for me	and what	(are) rightly guided	وَهُمْ
وَإِلَيْهِ تُرْجَعُونَ ٢٣	فَطَرَنِي	لَا أَعْبُدُ الَّذِي	
and to Whom you shall be returned	has created me	(that) I worship not Him Who	
بِصُرُّرٍ	إِنِّي رُدِّنِي إِلَهٌ رَّحْمَنٌ ٢٤	مِنْ دُونِهِ إِلَهَةً	أَتَخْذُ
any harm	if the Most Gracious intends me	gods	لَا أَتَخْذُ
إِنِّي	وَلَا يُنْقِذُونَ ٢٥	شَيْئًا	لَا تَعْنِي
verily I	nor can they save me	anything	شَفَاعَتُهُمْ عَنِي
			لَا تَعْنِي
			لَا تَعْنِي

بِرَبِّكُمْ	إِنِّي أَمَنَتُ	مُبِينٌ	لَّفِي ضَلَالٍ	إِذَا
in your Lord	verily I have believed	plain	surely (should be) in error	then
قَوْمِي يَعْلَمُونَ	قَالَ يَنْلَيْتَ	أَدْخُلْ الْجَنَّةَ	قِيلَ	فَأَسْمَعُونَ
my people knew	he said would that	enter Paradise	it was said	so listen to me
مِنَ الْمُكَرَّمِينَ	وَجَعَلَنِي	رَبِّي	غَفَرَ لِي	بِمَا
of the honoured ones	and made me	my Lord	has forgiven me	[of] that

