

28. And, indeed, We have set forth to men all kinds of parables in this Qur'an that they may take heed.

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾

*29. We have revealed the Qur'an in Arabic wherein there is no deviation from rectitude, that they may become righteous.

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ
يَتَّقُونَ ﴿٢٩﴾

*30. Allāh sets forth a parable: a man belonging to several partners, disagreeing with one another, and a man belonging wholly to one man. Are they both equal in condition? All praise belongs to Allāh. But most of them know not.

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ
مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ ؕ

هَلْ يَسْتَوِينَ مَثَلًا ؕ الْحَمْدُ لِلَّهِ ؕ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٠﴾

31. Surely thou wilt die, and surely they too will die.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾

32. Then surely on the Day of Resurrection you will dispute with one another before your Lord.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ
تَخْتَصِمُونَ ﴿٣٢﴾

R. 4.

Part 24
33. Who, then, is more unjust than he who lies against Allāh or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى
اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ؕ

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٣﴾

34. But he who has brought the truth, and he who testifies to it as such—these it is who are the righteous.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ
أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٤﴾

35. They will have with their Lord whatever they desire; that is the reward of those who do good.

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ؕ ذَٰلِكَ
جَزَاءُ الْمُحْسِنِينَ ﴿٣٥﴾

*29. We have revealed the Qur'an manifestly clear, with no crookedness about it, that they may become righteous.

*30. Allāh sets forth a parable: a man belonging to several partners, disagreeing with one another, and a man belonging exclusively to one man. Are they both equal in example?

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36. So that Allāh will remove from them the evil *consequences* of what they did, and will give them their reward according to the best of their actions.

37. Is not Allāh sufficient for His servant? And yet they would frighten thee with those beside Him. And he whom Allāh adjudges astray—for him there is no guide.

38. And he whom Allāh guides—there is none to lead him astray. Is not Allāh the Mighty, the Lord of retribution?

39. And if thou ask them, ‘Who created the heavens and the earth?’, they will surely say, ‘Allāh.’ Say, ‘What think ye, if Allāh intends to do me an injury, will those whom you call upon beside Allāh be able to remove the injury inflicted by Him? Or if He wills to show me mercy, could they withhold His mercy?’ Say, ‘Allāh is sufficient for me. In Him trust those who would trust.’

40. Say, ‘O my people, act as *best* you can; I *too* am acting; soon shall you know,

41. ‘Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.’

42. Verily, We have revealed to thee the Book with truth for *the good of* mankind. So whoever follows

لِيَكْفِرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا
وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي
كَانُوا يَعْمَلُونَ ﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ
وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ
وَمَنْ يَضِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾
وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٨﴾

وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتَ
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۖ قُلْ أَفَرَأَيْتُمْ
مَتَادِعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضُرِّيَّ أَوْ
أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ
رَحْمَتِهِ ۖ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ
يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٩﴾

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي
عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ﴿٤٠﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجْلُ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤١﴾

إِنَّا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ بِالْحَقِّ
بِالْحَقِّ ۚ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۚ

guidance, *follows it* for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.

R. 5.

*43. Allāh takes away the souls of human beings at the time of their death; and during their sleep of those *also* that are not *yet* dead. And then He retains those against which He has decreed death, and sends *back* the others till an appointed term. In that surely are Signs for a people who reflect.

44. Have they taken intercessors beside Allāh? Say, 'Even if they have no power over anything and no intelligence?'

45. Say, 'All intercession rests with Allāh. To Him belongs the kingdom of the heavens and the earth. And to Him then shall you be brought back.'

*46. And when Allāh alone is mentioned the hearts of those who believe not in the Hereafter shrink with aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

47. Say, 'O Allāh! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou *alone*

وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَا
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٣٣﴾

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا
وَالَّتِي كَمْ تَمُتُ فِي مَنَامِهَا ۚ فَيُمْسِكُ
الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ
الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣٤﴾

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ
قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا
يَعْقِلُونَ ﴿٣٥﴾

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ
السَّمُوتِ وَالْأَرْضِ ۚ ثُمَّ إِلَيْهِ
تُرْجَعُونَ ﴿٣٦﴾

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ
قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ
وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ
يَسْتَبْشِرُونَ ﴿٣٧﴾

قُلِ اللَّهُمَّ فَاطِرَ السَّمُوتِ وَالْأَرْضِ
عَلِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ

*43. Allāh takes away the souls of **the living** at the time of their death;

*46. And when Allāh alone is mentioned the hearts of those who believe not in the Hereafter **vince in** aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

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