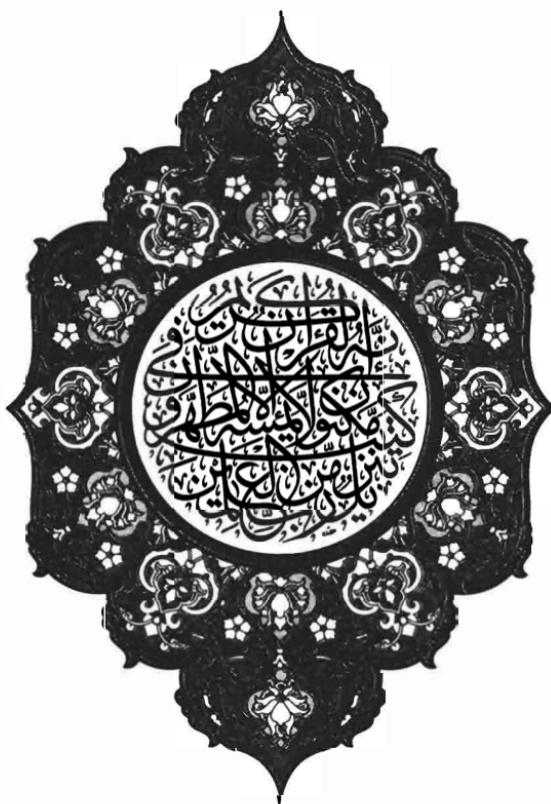


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَرَجَسَةُ مَعْلَمَةٍ إِلَى
الْقَوْمِ الْأَكْلَمَةِ

لَا يَنْهَاكُنَا الْأَذْكُرُ وَنَا اللَّهُمَّ اصْطُرْ



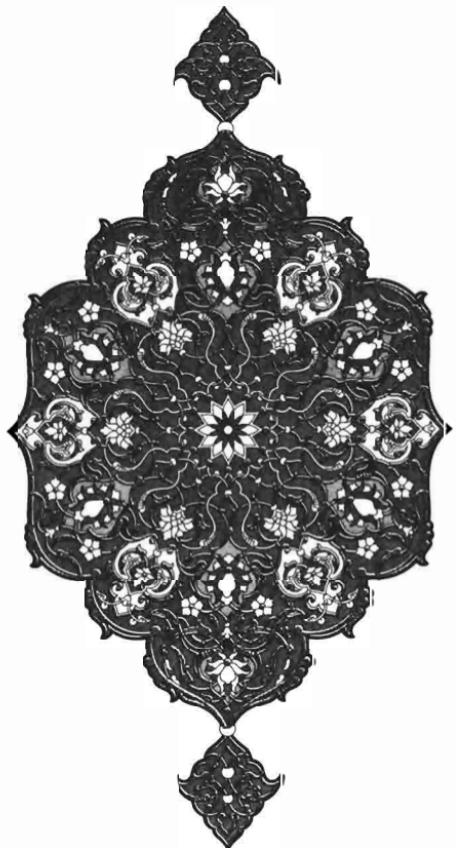
تَعَظِي بِالآدَبِ لِيَقْتَدِي هَذَا الْمَحْكُمُ الْمُسْتَبِدُ وَتَرْجِعُ مَعَانِيهِ
خَلَقَهُ الْجَمِيعُ الْمُسْتَقِرِينَ الْمُلَائِكَةُ وَالْمُرْسَلُونَ الْمُغَرِّبُونَ
مَلِكُ الْمُنَّا كَوْنَةُ الْمُرْسَلَةِ الشُّوَفِيَّةِ



مُحَمَّدُ الرَّسُولُ أَكْبَرُ الْأَنْبِيَاءِ الْمُصَدِّقُ بِالْكِتَابِ



**King Fahd Complex
For The Printing Of The Holy Qur'an**



Translation of the meanings of
**THE NOBLE
QUR'AN**
IN THE ENGLISH LANGUAGE

BY

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**KING FAHD COMPLEX FOR THE
PRINTING OF THE HOLY QUR'AN
Madinah, K.S.A.**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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13-4/11/11

الرقم

التاريخ

المرفقات

الموضوع

اللهم إله العزة لا شريك لك

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْأَكْبَرِ وَالْأَكْبَرُ

مکتبہ الرئیس

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحث العلمية والإفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقى الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معانى القرآن الكريم وصحىح الإمام البخارى وكتاب المؤلئ والمرجان فيما اتفق عليه البخارى ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآلـه وصحبه .

الرئيس العام

لإدارات البحث العلمية والإفتاء والدعوة والإرشاد



عبدالعزيز بن عبد الله بن باز

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مقدمة

بِقَلْمِ مُعَالِيِ الدَّكْتُورِ : عَبْدَ اللَّهِ بْنِ عَبْدِ الْخَسِنِ التَّرْكِيِّ
وَزَيْرِ الشُّؤُونِ الإِسْلَامِيَّةِ وَالْأَوقَافِ وَالدُّعَوَةِ وَالْإِرْشَادِ
الْمُشْرِفِ الْعَامِ عَلَىِ الْجَمِيعِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، الْقَانِيلِ فِي كِتَابِهِ الْكَرِيمِ :
﴿فَقَدْ جَاءَكُم مِّنْ أَنَا نُورٌ وَكَيْتُ مِيرٍ﴾ .
وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ ، نَبِيِّنَا مُحَمَّدٌ ، الْقَانِيلِ :
((خَيْرٌ كُمْ مِنْ تَعْلُمِ الْقُرْآنِ وَعِلْمِهِ)).
أَمَّا بَعْدُ :

فَإِنَّفَادًا لِتَوْرِيجِهِاتِ خَادِمِ الْحَرَمَيْنِ الشَّرِيفَيْنِ ، الْمَلِكِ فَهْدَ بْنِ عَبْدِالْعَزِيزِ آلِ سَعْدِ ، حَفَظَهُ اللَّهُ ،
بِالْعِنَاءِ بِكِتَابِ اللَّهِ ، وَالْعَمَلِ عَلَى تِيسِيرِ نَشَرِهِ ، وَتَوْزِيعِهِ بَيْنِ الْمُسْلِمِينَ ، فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا
وَتَقْسِيرِهِ ، وَتَرْجِمَةِ مَعَانِيهِ إِلَى مُخْتَلِفِ لُغَاتِ الْعَالَمِ .

وَإِنَّا مِنْ وِزَارَةِ الشُّؤُونِ الإِسْلَامِيَّةِ وَالْأَوقَافِ وَالدُّعَوَةِ وَالْإِرْشَادِ بِالْمُمْلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ ،
بِأَعْهَمِيَّةِ تَرْجِمَةِ مَعَانِيِ الْقُرْآنِ الْكَرِيمِ إِلَى جَمِيعِ لُغَاتِ الْعَالَمِ الْمُهِمَّةِ ، تَسْهِيلًا لِفَهْمِهِ عَلَىِ الْمُسْلِمِينَ السَّاطِقِينَ
بِغَيْرِ الْعَرَبِيَّةِ ، وَتَحْقِيقًا لِلْبَلَاغِ الْمَأْمُورِ بِهِ فِي قَوْلِهِ ﴿يَأَيُّهَا النَّاسُ إِذَا قُرِئَ عَلَيْكُمْ آيَةٌ﴾ .
وَخَدْمَةً لِأَخْوَانِنَا النَّاطِقِينَ بِالْأَنْجِلِيْزِيَّةِ ، يُطَيِّبُ ثَمَّمَ جَمِيعَ الْمَلِكِ فَهْدَ لِطَبَاعَةِ الْمَصْحَفِ
الشَّرِيفِ بِالْمَدِيْنَةِ الْمُنْوَرَةِ ، أَنْ يَقْدِمَ لِلْقَارَئِ الْكَرِيمِ هَذِهِ التَّرْجِمَةُ الْأَنْجِلِيْزِيَّةُ ، الَّتِي قَامَ بِهَا فَضْلِيَّةُ
الْدَّكْتُورِ مُحَمَّدِ تَقْيَيِ الدِّينِ الْهَلَالِيِّ ، وَفَضْلِيَّةُ الْدَّكْتُورِ مُحَمَّدِ مُحَمَّدِ مُحَمَّدِ خَانِ ، وَرَاجَعُهَا مِنْ قَبْلِ الْخَمْعِ
الْدَّكْتُورُ فَضْلُ إِلَيْهِ ظَهِيرٍ ، وَالْدَّكْتُورُ أَمِينُ الدِّينِ أَبُوبَكْرٍ ، وَالْدَّكْتُورُ وَجِيْهُ عَبْدِ الرَّحْمَنِ ،
وَالْدَّكْتُورُ فَعَدَالِ الرَّحِيمِ .

وَنَحْمَدُ اللَّهَ سَبَحَانَهُ وَتَعَالَى أَنْ وَفَقَ لِإِنجَازِ هَذَا الْعَمَلِ الْعَظِيمِ ، الَّذِي نَرْجُو أَنْ يَكُونَ خَالِصًا
لِوَجْهِ الْكَرِيمِ ، وَأَنْ يَنْفَعَ بِالْمُسْلِمِينَ .

إِنَّا لِنَدِرُكَ أَنْ تَرْجِمَةَ مَعَانِيِ الْقُرْآنِ الْكَرِيمِ ، مِهْمَا بَلَغَتْ دَقْتَهَا ، فَإِنَّهَا سَتَكُونُ قَاسِرَةً عَنْ أَدَاءِ
الْمَعَانِي الْعَظِيمَةِ الَّتِي يَجْوِيهُنَا النَّصُّ الْقُرْآنِيُّ الْمَعْجَزُ ، وَأَنَّ الْمَعَانِيَ الَّتِي تَزَوَّدُ بِهَا التَّرْجِمَةُ إِنَّمَا هِيَ حَصْبَلَةُ مَا
يَلْعَبُ عَلَيْهِ الْمَرْتَجُمُ فِي فَهْمِ كِتَابِ اللَّهِ الْكَرِيمِ ، وَأَنَّهُ يَعْتَرِفُ بِمَا يَعْزِي عَمَلَ الْبَشَرِ كُلَّهُ مِنْ خَطَا وَنَفْصُ .
وَمِنْ ثُمَّ نَرْجُو مِنْ كُلِّ قَارَئٍ هَذِهِ التَّرْجِمَةَ أَنْ يَوَافِي مَجْمِعَ الْمَلِكِ فَهْدَ لِطَبَاعَةِ الْمَصْحَفِ الشَّرِيفِ
بِالْمَدِيْنَةِ الْبُوْيَةِ ، بِمَا قَدْ يَجْدِهُ فِيهَا مِنْ خَطَا وَنَفْصُ أَوْ زِيَادَةٍ ، لِلْأَسْتَفَادَةِ مِنْ هَذِهِ الْمَلَاحِظَاتِ فِي
الْطَّبِيعَاتِ الْقَادِمَةِ إِنْ شَاءَ اللَّهُ .

وَاللَّهُ الْمَرْفُقُ ، وَهُوَ الْهَادِي إِلَى سَوَاءِ السَّبِيلِ .

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

Foreword

*By Dr. 'Abdullah ibn 'Abd al-Muhsin al-Turki, Minister for Islamic Affairs,
Endowments, Da'wah and Guidance.
The Supervisor General of the Complex*

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, "There has come to you from Allah a Light and a plain Book", and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, "The best of you is he who learns the Qur'an and teaches it".

Following the directives of the Custodian of the Two Holy Mosques, King Fahd ibn 'Abd al-'Azîz Al Sa'ûd, may Allah guard him, to give the book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world; and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it, and in fulfilment of the injunction of the Prophet ﷺ "Convey my message even if it be one single ayâh", and with the view to serve our English-speaking brethren, King Fahd Complex For the Printing of the Holy Qur'an at al-Madinah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr.Muhammad Taqi-ud Din al-Hilali and Dr.Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr. Amin ad-Din Abu Bakr, Dr. Wajih 'Abderrahman and Dr. V.'Abdur Rahim.

We praise Allah *subhânu wa ta'âlâ* for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of the Muslims.

We are aware of the fact that the translation of the meanings of the Glorious Qur'an, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission or addition that he may find in it so that they may be eliminated in subsequent editions *in shâ' Allah*.

It is Allah Who bestows success, and guides to the Straight Path.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The Noble Qur'an - A Miracle from Allâh (to Prophet Muhammad) (صلى الله عليه وسلم)

﴿ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُوْبَنَ اللَّهِ وَلَا كُنْ تَصْدِيقَ اللَّهِ بَيْنَ يَدَيْهِ وَتَقْسِيلَ الْكِتَابِ لَا رَبَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴾

"And this Qur'an is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) — wherein there is no doubt — from the Lord of the 'Âlamîn (mankind, jinn, and all that exists). " (V.10:37)

﴿ وَمَنْ يَتَّبِعَ غَيْرَ إِلَسْلَمٍ دِيَنًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers." (V. 3:85)

حدثنا عبد الله بن يوسف : حدثنا الليث : حدثنا سعيد المقربي ، عن أبيه ، عن أبي هريرة قال : قال النبي ﷺ : ((ما من الأنبياء نبأ إلا أعطى من الآيات ما مثله آمن عليه البشر ، وإنما كان الذي أوتيه وحياً أو حاده الله إلى ، فأرجو أن أكون أكثرهم تابعاً يوم القيمة)) .

Narrated Abû Huraira رضي الله عنه said, "There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Hadîth No.379, Vol. No.9, Sahîh Al-Bukhâri)

حدثنا محمد بن عبادة : أخبرنا يزيد : حدثنا سليم بن حيان ، وأثنى عليه : حدثنا سعيد بن ميناء : حدثنا أو سمعت جابر بن عبد الله يقول : جاءت ملائكة إلى النبي ﷺ وهو نائم ، فقال بعضهم : إنه نائم ، وقال بعضهم : إن العين نائمة والقلب يقطان ، فقالوا : إنَّ لصاحبكم هذا مثلاً ، فاضربوا له مثلاً ، فقال بعضهم : إنه نائم ، وقال بعضهم : إنَّ العين نائمة ، والقلب يقطان ، فقالوا : مثله كمثل رجل بنى داراً ، وجعل فيها مأدبة وبعث داعياً ، فمن أجاب الداعي دخل الدار وأكل من المأدبة ، ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة . فقالوا : أُولوْهَا لِهِ يفْقَهُهَا ، فقال بعضهم : إنه نائم ، وقال بعضهم إن العين نائمة والقلب يقطان ، فقالوا : فالدار الجنة ، والداعي محمد ﷺ ، فمن أطاع محمداً ﷺ فقد أطاع الله ، ومن عصى محمداً ﷺ فقد عصى الله ، ومحمد ﷺ فرق بين الناس . تابعه قتيبة ، عن ليثٍ ، عن خالدٍ ، عن سعيد بن أبي هلالٍ ، عن جابرٍ : خرج علينا النبي ﷺ .

Narrated Jâbir bin 'Abdullâh : روى الله عنهما Some angels came to the Prophet (Muhammad) (صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the callmaker is Muhammad (صلى الله عليه وسلم) and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e.,

through his message, the good is distinguished from the bad, and the believers from the disbelievers)."'

(*Hadith No. 385, Vol. No.9, Sahih Al-Bukhâri*).

حدَّثنا مُحَمَّدٌ بْنُ سِينَانٍ : حدَّثنا فَلِيْحٌ بْنُ سَلِيمَانَ : حدَّثنا هَلَالٌ بْنُ عَلَىٰ ، عن عبد الرَّحْمَنِ بْنِ أَبِي عُمْرَةَ ، عن أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَا أَوْلَى النَّاسِ بِعِيْسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالآخِرَةِ ، وَالْأَنْبِيَاءُ إِخْرَوْهُ لِعَلَاتٍ ، أَمَّا هَؤُلَّا فَشَرٌّ وَدِينُهُمْ وَاحِدٌ . وَقَالَ إِبْرَاهِيمَ بْنُ طَهْمَانَ ، عن مُوسَى بْنِ عَقْبَةَ ، عن صَفْوَانَ بْنِ سُلَيْمَانَ ، عن عَطَاءَ بْنِ يَسَارٍ ، عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Narrated Abu Hurairah (رضي الله عنه و سلم) said: "Both in this world and in the Hereafter, I am the nearest of all the people to 'Isâ (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (*Hadîth No. 652, Vol. No.4, Sahih Al-Bukhâri*).

بابُ وجوب الإيمان برسالة النبي

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حدَّثَنِي يُونسُ بْنُ عَبْدِ الْأَعْلَىٰ : أَخْبَرَنَا أَبْنُ وَهْبٍ قَالَ : وَأَخْبَرَنِي عُمَرُ أَنَّ أَبَا يُونَسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : وَالَّذِي نَفْسُ مُحَمَّدٍ بِيدهِ لَا يَسْمَعُ بِي أَحَدٌ مِّنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا نَصَارَىٰ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ . (رواه مسلم في كتاب الإيمان)

It is obligatory to have belief in the Messengership of the Prophet (Muhammad) (رضي الله عنه و سلم). Narrated Abu Hurairah (رضي الله عنه و سلم) said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol.1, Chapter No. 24). [See also (V.3:116)]

Sûrat Al-Fâtiha (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful.

2. All the praises and thanks be to Allâh, the Lord^[1] of the 'Âlamîn (mankind, jinn and all that exists).^[2]

3. The Most Gracious, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way.^[3]

7. The Way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger^[5] (such as the

^[1] (V.1:2) Lord: The actual word used in the Qur'ân is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean *Rabb* and should be understood as such.

^[2] (V.1:2). Narrated Abu Sa'id bin Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he calls you." (V. 8:24). He then said to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân?" He said, "Al-Hamdu lillâh Rabbil-'âlamîn [i.e. all the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)], Sûrat Al-Fâtiha which is As-Sâb' Al-Mathâni (i.e. the seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth No.1*).

^[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufiq* i.e. totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).
 b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

^[4] (V.1:7) i.e. the way of the Prophets, the *Siddiqûn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the righteous, [as Allâh said عز و جل]: "And whoso obeys Allâh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69).

^[5] Narrated 'Adi bin Hâtim: I asked Allâh's Messenger ﷺ about the Statement of Allâh: 1. "Gharil maghdubi 'alaihim (not the way of those who earned Your Anger)," he replied "They are the

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمَ الْقِيَامَةِ

إِيَّاكَ نَبْشُرُ وَإِيَّاكَ نَسْتَعِينُ

أَهْدَيْنَا أَصْرَاطَ الْمُسْتَقِيمِ

صَرِطَ الَّذِينَ أَنْهَتَ عَلَيْهِمْ غَيْرُ

المَغْصُوبُ عَلَيْهِمْ وَلَا الصَّابَارُونَ

Jews), nor of those who went astray (such as
the Christians).^{[1],[2],[3]}

Jews". And 2. *Walad dâlin* (nor of those who went astray)," he replied: "The Christians, and they are the ones who went astray"
[This Hadîth is quoted by At-Tirmidhi and Abu Dâwûd].

^[1] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضي الله عنهما met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols etc. I eat only those (animals) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

* *Nusub*: See the glossary.

Narrated Ibn 'Umar رضي الله عنهما: Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He said, "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He replied "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام he was neither a Jew nor a Christian, (and he used to worship none but Allâh (Alone) — Islâmic Monotheism)." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakr رضي الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the *Ka'bâh* and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.' (Sahîh Al-Bukhâri, Vol.5, Hadîth No.169).

^[2] (V. 1:7): Narrated 'Ubâdah bin As-Sâmit رضي الله عنه: Allâh's Messenger ﷺ said, "Whoever does not recite Sûrat Al-Fâtiha in his prayer, his prayer is invalid." (Sahîh Al-Bukhâri, Vol.1, Hadîth No.723).

^[3] (V. 1:7): Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "When the Imâm says: *Ghairil-maghâdubi 'alaikum walad-dâllin*. [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Âmîn* coincides with that of the angels, then his past sins will be forgiven." (Sahîh Al-Bukhâri, Vol.6, Hadîth No.2).

Sûrat Al-Baqarah (The Cow) II

*In the Name of Allâh,
the Most Gracious, the Most Merciful*

1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib*^[1] and perform *As-Salât* (*Iqâmat-as-Salât*),^[2] and spend out of what we have provided for them [i.e. give *Zakât*^[3], spend on

^[1] (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Pre-ordinaments). It also includes what Allâh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] (V.2:3): *Iqâmat-as-Salât*: The performance of *Salât* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in a mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salât* (prayers) the way you see me offering them (see *Sahîh Al-Bukhârî*, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the *Salât* (prayer) of the Prophet ﷺ see *Sahîh Al-Bukhârî*, Vol. 1, H.No. 702, 703, 704, 723, 786, 787].

^[3] (V. 2:3) *Zakâh*: A certain fixed proportion of the wealth and of each and every kind of property liable to *Zakâh* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakâh* is obligatory as it is one of the five pillars of Islâm. *Zakâh* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakâh*, No. 24]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَنْعَامُ

ذَلِكَ الْكِتَابُ لِرَبِّ الْعَالَمِينَ

لِلشَّفَاعَيْنِ

الَّذِينَ يُؤْمِنُونَ بِالْعِيْنِ وَيُقْبِلُونَ إِلَيْهِ

themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause — *Jihâd*].

4. And who believe in (the Qur'ân and the *Sunnah*)^[1] which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.

9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their

وَمَنَّا رَبُّهُمْ بِيُغْفُونَ

وَالَّذِينَ يُغْفُونَ إِمَّا أُنْزَلَ إِلَيْكَ وَمَا أُنْزَلَ

مِنْ قَبْلِكَ وَإِنَّ الْآخِرَةَ هُرُوقُونَ

أُولَئِكَ عَلَى هُدًى مِّنْ رَّبِّهِمْ وَأُولَئِكَ

هُمُ الْمُفْلِحُونَ

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَنْذَرْتَهُمْ

أَلَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى

أَنْصَرِهِمْ غَشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

وَمِنَ النَّاسِ مَنْ يَقُولُ إِيمَانًا بِاللَّهِ وَبِالْيَوْمِ

الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

يُخَيِّبُهُمُ اللَّهُ وَالَّذِينَ آمَنُوا وَمَا يَخْدُغُونَ

إِلَّا أَنفُسُهُمْ وَمَا يَتَعَمَّدُونَ

فِي قُلُوبِهِمْ مَرَضٌ فَرَادُهُمُ اللَّهُ مَرَضًا

^[1] (V. 2:4) Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger ﷺ said: Islam is based on (the following) five (principles):

1. To testify that "Lâ ilâha illallâh wa anna Muhammâdur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad ﷺ is the Messenger of Allâh).

2. *Iqâmat-as-Salât*: to perform the five (compulsory congregational) Salât (prayers).

3. To pay Zakât.

4. To perform *Hajj* (i.e. pilgrimage to Makkah).

5. To observe *Saum* (fasting) during the month of Ramadan.

(*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth No. 7*).

disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

12. Verily! They are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtin* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He

وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْنِيُونَ ﴿١﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّا نَحْنُ مُصْلِحُونَ ﴿٢﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿٣﴾

وَإِذَا قِيلَ لَهُمْ إِذَا مُؤْمِنُوا كَمَا أَمَّا مِنَ النَّاسِ قَالُوا أَلَيْنَا مِنْ كُلِّ أَنْوَافِ الْأَنْوَافِ إِنَّهُمْ هُمُ السَّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿٤﴾

وَإِذَا لَقُوا الَّذِينَ إِيمَانُوا قَالُوا إِنَّا مَنَا وَإِذَا خَلُوا إِلَى سَبِيلِنَا فَقَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿٥﴾

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَسْهُلُهُمْ فِي مُلْعَنِيهِمْ يَعْمَهُونَ ﴿٦﴾

أُولَئِكَ الَّذِينَ اشْرَوُا الصَّلَةَ بِالْهُدَى فَعَاهَدُوكُمْ بِخَدْرَتِهِمْ وَمَا كَانُوا مُهَمَّدِينَ ﴿٧﴾
مَثَلُهُمْ كَمَثَلَ الَّذِي أَسْتَوْقَدَ نَارًا فَلَمَّا أَصَأَتْ مَا حَوَلَهُ دَهَّبَ اللَّهُ بِئْرَهُمْ وَرَأَهُمْ فِي ظُلْمَتِ لَا يَبْصِرُونَ ﴿٨﴾
مُمْبَكِمْ عَمَّا فَهُمْ لَا يَرْجِعُونَ ﴿٩﴾

أَوْ كَصَبَرُ مِنَ السَّمَاءِ فِيهِ ظُلْمَتُ وَرَغْدٌ وَرِقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِي إِذَا يَهُمْ مِنَ الْمُصْرَعِ حَذَرَ الْمَوْتُ وَاللَّهُ يُحِيطُ بِالْكُفَّارِ ﴿١٠﴾

يَكُذِّبُ الْبَرِّ بِعَطَافٍ أَبْصَرُهُمْ كَمَا أَصَأَهُمْ لَهُمْ مَشْوَافِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَاتِلُوا وَلَوْسَادَةَ اللَّهِ

could have taken away their hearing and their sight. Certainly, Allâh has power over all things.

21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious — See V.2:2).

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).^[1]

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad ﷺ), then produce a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjûn Mutahharatun*^[2] (purified mates or wives) and they will abide therein forever.

لَذَّهَبَ بِسَمْعِهِمْ وَأَبْصَرَهُمْ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ عَلِيمٌ

يَأَيُّهَا النَّاسُ أَعْبُدُهُ وَأَرْبَكُهُ الَّذِي حَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَشًا وَالسَّمَاءَ إِنَّهَا
وَأَنْزَلَ مِنَ السَّمَاءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الشَّمْرَاتِ
رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لَهُ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِنَ زَانِزَلَنَا عَلَى عَبْدِنَا فَأَتُؤْمِنُ
بِسُورَةٍ مِنْ مُثْلِهِ وَأَذْغُوا شَهَدَاءَكُمْ بِنَدْوَنِ
اللَّهُمَّ إِنْ كُنْتُ صَدِيقَنِ

فَإِنْ أَنْتَمْ تَقْعِلُوا وَكُنْ تَقْعِلُوا فَأَتَأْتُو أَنَّا رَأَيْتُ
وَقُوْدُهَا أَنَّا نُشُّ وَلَمْ يَحْجَرْ أَعْدَتَ لِكُلِّكُفَّارِنِ
وَبَشِّرَ الْمُرْبِطَ أَمْتَوْأ عَكِيلُو الْأَصْلِحَتِ
أَنَّهُمْ حَدَّثَتْنِي مِنْ تَحْتِهَا أَلَّا نَهَرْ
كُلَّمَارِزُوْغُوْرُوْمَهَا مِنْ شَرَّرَقَهَا فَأَفَلَوْا
هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلِ وَأَتُؤْمِنُ بِهَا
وَلَهُمْ فِيهَا آزْوَاجٌ مُطْهَرَةٌ وَهُمْ فِيهَا
خَلِدُونَ

[1] (V.2:22) Narrated 'Abdullâh رضي الله عنه: I asked the Prophet ﷺ, "What is the greatest sin in consideration with Allâh?" He said, "That you set up a rival unto Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.4).

[2] (V.2:25) having no menses, stools, urine. See *Tafsîr Ibn Kathîr* and also see the footnote of (V.29:64)

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh^[1]).

27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin^[2]), and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11)

29. He it is Who created for you all that is on earth. Then He rose over (*Istâwâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

إِنَّ اللَّهَ لَا يَسْتَعْنِيْ بِأَنْ يَضْرِبَ مثَلًا مَا
بَعْوَدَهُ فَسَاقَهَا فَأَمَّا الَّذِينَ ءامَنُوا
فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهِذَا
مَثَلًا يُضَلِّلُ بِهِ كَثِيرًا وَيَهْدِي بِهِ
كَيْرًا وَمَا يُضَلِّلُ بِهِ إِلَّا الْفَاسِقِينَ ﴿٣﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيقَاتِهِ
وَيَقْطَعُونَ مَا أَمَّرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيَفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ
الْخَيْرُونَ ﴿٤﴾

كَيْفَ تَكُفُّرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَخْيَدُكُمْ ثُمَّ يُمْسِكُمْ ثُمَّ تُجْزِيَكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٦﴾

هُوَ الَّذِي خَلَقَ لَكُمْ تَنَافِي الْأَرْضَ جَمِيعًا
ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ فَسَوَّهُنَّ سَبَعَ
سَمَوَاتٍ وَهُوَ يَكُلُّ شَنَّى وَعَلَيْهِ
وَإِذَا قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي

الْأَرْضِ خَلِيفَةً قَالُوا أَنَّا نَجْعَلُ فِيهَا مِنْ يُقْسِدُ
فِيهَا وَيَسْقُطُ الْدِيَمَاءَ وَنَحْنُ نَسْبِحُ بِحَمْدِكَ
وَنَقْسِسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿١٧﴾

^[1] (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

^[2] (V.2:27) Narrated Jubair bin Mut'im رضي الله عنه that he heard the Prophet ﷺ saying, "[القطاط] Al-Qâti' (the person who severs the bond of kinship) will not enter Paradise" (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.13).

31. And He taught Adam all the names (of everything)^[1], then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them

^[1] (V.2:31) The Statement of Allâh: 'And He taught Adam all the names (of everything).'

Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allâh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nûh (Noah), for he was the first Messenger Allâh sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to Khalil-ur-Rahmân' [i.e. Ibrâhim (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allâh spoke (directly) and gave him the Taurât (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Isâ (Jesus), Allâh's slave, His Messenger and Allâh's Word and a spirit coming from Him.'** 'Isâ (Jesus) will say, 'I am not fit for this undertaking, go to Muhammad!' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed.' (Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allâh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allâh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allâh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ân has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.'" (The compiler) Abu 'Abdullâh said: 'But those whom the Qur'ân has imprisoned in Hell' refers to the Statement of Allâh عز و جل: "To abide therein....V.16:29" (Sahîh Al-Bukhârî, Vol.6, Hadîth No.3).

*The intimate friend of the Most Gracious (Allâh).

**This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Isâ (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word *Rûh-ullâh* in the glossary for further details.

وَعَلِمَ إِدَمْ أَسْمَاءً كُلَّهَا مِنْ عَرْضِهِ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبُوْنِي بِاسْمَهُ هَذُولَةَ
إِنْ كُنْتُ صَدِيقَهُ
فَأَلْوَسْبَحْنَكَ لَا عِلْمَ لِنَا إِلَّا مَا عَلَمْنَا إِنَّكَ
أَنْتَ الْعَلِيمُ الْحَكِيمُ

قَالَ يَكْادُمُ أَنْتُنُمْ بِاسْمَهُمْ فَلَمَّا أَنْبَاهُمْ

of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except *Iblis* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zâlimûn* (wrong-doers)."

36. Then the *Shaitân* (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

37. Then Adam received from his Lord Words^[11]. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you)

يَا شَاءُوكُمْ فَقَالَ أَلَمْ أَفْلَكُكُمْ إِنِّي أَعْلَمُ عَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تَدْعُونَ وَمَا كُنْتُمْ تَكْنُونَ

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ أَبَى وَأَنْسَكَهُ رَوْحَنَ مِنَ الْكُفَّارِ

وَقَاتَاهُ آدَمُ أَشْكُنْتَ أَنْتَ وَزَوْجَكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغْدًا حَيْثُ شِئْتَمَا وَلَا نَقْرَبَا هَذِهِ الشَّجَرَةِ فَتَكُونَا
مِنَ الظَّالِمِينَ

فَأَرَلَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مَمَّا كَانَا فِيهِ
وَقُلْنَا أَهْبِطُوكُمْ بِعَصْرٍ عَدُوٍّ لَكُمْ فِي الْأَرْضِ
مُسْتَقْرِئُونَ وَمُنْتَهِيَ الْأَرْجِينَ

فَلَلَّقَّأَهُمْ آدَمُ وَنَزَّلَهُمْ كَمِنْتِ قَنَابَ عَيْنَهُ إِنَّهُ هُوَ
الْتَّوَابُ لِرَجُمِ

قُلْنَا أَهْبِطُوكُمْ مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنْيَ
هُدًى فَمَنْ تَبِعُ هُدًى إِذَا فَلَأْخَوْفُ عَيْنَهُمْ
وَلَا هُمْ بِحَرْزٍ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِأَيْتَنَا أَوْ لَيْكَ أَحْصَبْ
النَّارَهُمْ فِيهَا خَلِدُونَ

يَنْهَى إِنْرِكِيلْ أَذْكُرُوا نَعْمَقَيَ الْقَيْ أَنْعَمْتَ عَيْنَكُ

^[11] (V.2:37): These words are mentioned in the Qur'ân; (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get] (تَعْذِيزاً) not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsîr At-Tabârî*).

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه وسلم is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth).^[1]

43. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râkî'uñ*^[2].

44. Enjoin you *Al-Bîrr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves,^[3] while you recite the

وَأَفْعُلُمْهُمْ أَوْ فِي مَهْدِكُمْ وَإِنِّي فَازْهَبُونَ ﴿٦﴾

وَإِمْثُوا مَبَآءَنِرَلَتْ مُصَدِّقَةَ لِمَا مَعَكُمْ وَلَا
تَكُونُوا أَوَّلَ كَافِرِيْهِ وَلَا تَشْرُكُوا بِنِيْتِ شَمَائِلَةٍ
وَإِنِّي فَاتَّقُونَ ﴿٧﴾

وَلَا تَنْبِسُوا الْحَقَّ بِالْبَطْلِ
وَتَكْنِمُوا الْحَقَّ وَأَنْتُمْ تَعْمَلُونَ ﴿٨﴾

وَأَقِيمُوا الصَّلَاةَ وَأَئُوا الرِّزْكَهَ وَأَكْمَوْهُمْ
أَرْزَكِينَ ﴿٩﴾

أَتَأْمُرُونَ النَّاسَ بِالْإِيمَانِ وَتَنْسَوْنَ أَنْفُسَكُمْ ﴿١٠﴾

^[1] (V.2:42): Narrated 'Atâ bin Yasâr: I met 'Abdullâh bin 'Amr bin Al 'Aas and asked him, "Tell me about the description of Allâh's Messenger which is mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Qur'ân as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger I have named you *Al-Mutawakkil* (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet ﷺ) die till he makes straight the crooked people by making them say: '*Lâ ilâha illâl-lâh*', (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (*Sahîh Al-Bukhâri*, Vol.3, *Hadîth* No.335).

^[2] (V.2:43) *Ar-Râkî'uñ*: Those who bow down or submit themselves with obedience to Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allâh's Pleasure).

^[3] (V.2:44) Narrated Abu Wâ'il رضي الله عنه: Someone said to Usâma, Will you not talk to this ('Uthmân)? Usâma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allâh's Messenger صلى الله عليه وسلم saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and

Scripture [the Taurât (Torah)]! Have you then no sense?

45. And seek help in patience and *As-Salât* (the prayer) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

46. (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamin [mankind and jinn (of your time period, in the past)].

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and

وَأَنْتُمْ نَتَّلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿١١﴾

وَأَسْتَعِنُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ
إِلَّا عَلَىٰ الْغَشِيشِينَ ﴿١٢﴾

الَّذِينَ يَطْهُنُونَ أَهْمَمَ مُلْكَوْرَاهُمْ وَأَهْمَمَ إِلَيْهِ
رَجِيعُونَ ﴿١٣﴾

يَبْرِئُ إِنْزَهَ بِلَ آذِكُرُوا فَعِيَ الَّتِي أَنْفَثَتْ عَلَيْنَا
وَأَنِّي فَضَلَّتُمْ عَلَى الْمُلَائِكَةِ ﴿١٤﴾

وَأَنْقُوا إِيمَانًا لَا يَجِدُونَ نَفْسًا عَنْ تَقْسِيسِ شَيْءًا وَلَا
يَقْبِلُ مِنْهَا شَفَعَةً وَلَا يُؤْخَذُ مِنْهَا عَذَّلًا وَلَا هُمْ
يُصْرُوْنَ ﴿١٥﴾

وَإِذْ بَعَثْنَاكُمْ مِنْ أَهْلِ فِرْعَوْنَ
يَسُومُوكُمْ سُوْءَ الْعَذَابِ يُدَمِّحُونَ أَبْنَاءَكُمْ
وَيَسْتَخِيُونَ نَسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ
مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٦﴾

وَإِذْ فَرَقْنَا بَيْنَكُمُ الْبَحْرَ فَأَبْيَنْتُمْ
وَأَغْرَقْنَا بَيْنَ أَهْلِ فِرْعَوْنَ وَأَنْشَدْنَا نَظَرَوْنَ ﴿١٧﴾

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً ثُمَّ أَخْذَنَا
مُ

round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn't you use to order others for *Al-Mâ'rûf* (Islâmic Monotheism and all that is good) and forbid them from *Al-Munkar* (polytheism, disbelief, and all that is evil)?' That man will say, 'I used to order others to do *Al-Mar'ûf* (Islâmic Monotheism and all that good) but I myself never used to do it, and I used to forbid others from *Al-Munkar* (polytheism, disbelief, and all that is evil) while I myself used to do *Al-Munkar* (polytheism, disbelief and all that is evil)". (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth No.218*).

you were *Zâlimûn* (polytheists and wrong-doers).

52. Then after that We forgave you so that you might be grateful.

53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."

54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.

56. Then We raised you up after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down on you *Al-Manna*^[1] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

[1] (V.2: 57) Mujâhid said, "*Al-Manna* is a kind of sweet gum, and *As-Salwâ*, a kind of bird (i.e. quails) ... Narrated Sa'îd bin Zaid رضي الله عنه: Allâh's Messenger ﷺ said, "The *Kam'a* (truffle i.e. a kind of edible fungus) is like the *Manna* (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (*Sahih Al-Bukhâri*, Vol. 6, *Hadîth* No. 5). (S.B.1714)

أَعْجَلَ مِنْ بَعْدِهِ وَأَسْتَمْ طَلَامُونَ
ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعْلَكُمْ
تَشْكُرُونَ
وَإِذَا تَبَيَّنَ مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعْلَكُمْ تَهْتَدُونَ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَعْمُورُ إِلَيْكُمْ ظَلَمَنْثُ
أَنْفَسْكُمْ يَا إِخْرَاجُكُمْ أَعْجَلَ فَتُؤْتُوا إِلَيْكُمْ
بَارِيْكُمْ فَاقْتُلُوا أَنْفَسْكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ
بَارِيْكُمْ فَنَابَ عَلَيْكُمْ إِنَّهُ هُوَ الرَّوَابِ
أَرْجِيْمُ

وَإِذْ قَلَّمْتُمُوسَى لَنْ تُؤْمِنَ لَكَ حَقَّ رَبِّ الْأَلَّهِ
جَهَرَةً فَأَخَذْتُكُمْ الصِّدْقَةَ وَأَسْتَ
نَظِرُونَ

ثُمَّ بَعْثَتُكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعْلَكُمْ
تَشْكُرُونَ
وَظَلَلْنَا عَنْكُمْ أَعْمَامَ وَأَزْلَلْنَا عَلَيْكُمْ أَمْنَ
وَالسُّلُوْقَ كُلُّا مِنْ طِبْيَتِ مَا رَزَقْنَكُمْ
وَمَا ظَلَمْنَا وَلِكِنْ كَانُوا أَنْفَسُهُمْ يَظْلِمُونَ

وَإِذْ قَدَّنَا أَذْلَلْوَا هَذِهِ الْقَرْيَةَ فَكُلُّا مِنْهَا حَيْثُ
شِئْتُمْ رَغْدًا وَأَذْلَلُوا أَبَابَ سُجْدَةً وَقُولُوا
حَطَّةً نَفَرَ لَكُمْ خَطِيْبَكُمْ وَسَرِيدَ
الْمُحْسِنِينَ

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijz* (a punishment)^[1] from the heaven because of their rebelling against Allâh's obedience. (*Tafsîr At-Tabarî*).

60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

62. Verily! Those who believe and those who are Jews and Christians, and Sabians,^[2] whoever believes in Allâh and the Last Day and does righteous good deeds shall have

فَبَدَلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الدِّيْنِ قَدْ
لَهُمْ فَأَزْلَنَّ عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ
السَّمَاءِ بِمَا كَانُوا يَعْصُمُونَ ﴿٩﴾

وَإِذَا نَسِنَتِي مُوسَى لِقَوْمِهِ فَقُلْنَا أَضِرِّ
بِعَصَالَكَ الْحَجَرَ فَانْجَرَّتْ مِنْهُ فَنَتَّاعَشْرَةً
عَيْنَنَا فَنَدَعَلَهُ كُلُّ أَنَّا إِنْ مَشَرَّبَهُمْ كُلُّوا
وَأَشَرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَرُوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿١٠﴾

وَإِذْ قُلْنَدَرَ مُوسَى لَنْ نَصِيرَ عَلَى طَعَامِ وَجْهِ
فَأَذْعُ لَنَارِيَكَ يُخْرِجَ لَنَامِتَأْنِيَتُ الْأَرْضِ مِنْ
بَعْلَهَا وَقَشَّا يَهَا وَقُوْمَهَا وَعَدَسِهَا وَبَصِلَهَا
فَالَّذِي هُوَ ذَافِ بِالْأَرْضِ
هُوَ خَيْرٌ أَفَيْطُوا يَضْرَبُانَ لَكُمْ تَائِشًا
وَضُرِبَتْ عَلَيْهِمُ الْدَّلَّهُ وَالْمَسْكَنَةُ وَبَاءَهُ
بِعَصَبٍ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
يَعْيَنُتُ اللَّهُ وَيَقْتُلُونَ الْأَنْتِيَنَ بِعِنْدِ الْحَقِيقَةِ
ذَلِكَ بِمَا عَصَمُوا وَكَانُوا يَمْتَدُونَ ﴿١١﴾

إِنَّ الَّذِينَ مَأْمُونُوا وَالَّذِينَ هَادُوا وَأَنْصَرَيْ
وَالصَّابِرِينَ مِنْ مَأْمُونَ بِاللَّهِ وَالْيَوْمَ أَلْآخِرِ
وَعَمِلَ صَدِيقًا لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

^[1] (V.2:59) Narrated Usâmah bin Zaid رضي الله عنه: Allâh's Messenger said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (*Sahîh Al-Bukhâri*, Vol.4, *Hadîth No.679*).

^[2] (V. 2:62) A past nation used to live in Mûsal (Iraq) and say *Lâ ilâha illâlâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zâbur* (the Psalms of the Sabians) and they were neither Jews nor Christians.

their reward with their Lord, on them shall be no fear, nor shall they grieve.^[1]

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the pious — See V.2:2).

64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: “Be you monkeys, despised and rejected.”

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious — See V.2:2).

67. And (remember) when Mûsâ (Moses) said to his people: “Verily, Allâh commands you that you slaughter a cow.” They said, “Do you make fun of us?” He said, “I take Allâh’s Refuge from being among *Al-Jâhilîn* (the ignorant or the foolish).”

68. They said, “Call upon your Lord for us that He may make plain to us what it is!” He said, “He says, ‘Verily, it is a cow neither too old nor too young, but (it is) between the two conditions’, so do what you are commanded.”

69. They said, “Call upon your Lord for us to make plain to us its colour.” He said, “He says, ‘It is a yellow cow, bright in its colour, pleasing the beholders.’ ”

[1] (V.2:62) This Verse (and Verse 5:69), mentioned in the Qur’ân should not be misinterpreted by the reader as mentioned by Ibn Abbâs (*Tafsîr At-Tabarî*) that the provision of this Verse was abrogated by the Verse 3:85: “And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers.” (i.e. after the coming of Prophet Muhammad ﷺ on the earth, no other religion except Islâm, will be accepted from anyone).

وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ ٦٣

وَإِذَا خَذَنَا يَشْقَمُونَ وَرَفَعْنَا فَوْقَهُمُ الظُّرُورَ
خُدُوا مَاءَ أَتَيْنَاهُمْ بِقَوْقَةٍ وَأَذْكَرُوا مَا فِيهِ
لَعْلَكُمْ تَنَعَّمُونَ ٦٤

ثُمَّ تَوَلَّتُمْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَةُهُ لَكُنُّمُ مِنَ الظَّالِمِينَ ٦٥

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَعْدَدْتُمْ كُنْكُنَّمُ فِي السَّبَبَتِ
فَقُلْنَا لَهُمْ كُوْنُو قَرَدَةَ خَسِيْنَ ٦٦

فَعَلَّمْنَاهُنَّا كُلَّا لَمَابِنَ يَدِهَا وَمَا خَلَفَهَا
وَمَوْعِظَةَ الْمُفَقِّنِينَ ٦٧

وَإِذْ قَالَ مُوسَى لِعَوْنَوْهُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تَذَبَّحُوا بَقَرَةً قَالُوا أَنَّدَنَدْنَا هُنْ رَاقَالْ أَعُوذُ
بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِيْنَ ٦٨

قَالُوا أَدْعُ لِنَارِيَكَ بِيْنَ لَنَّا مَا لَوْنَهَا قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يَكُرُّ عَوَانٌ بَيْنَ ذَلِكَ
فَاعْفُوا مَا تُؤْمِنُونَ ٦٩

قَالُوا أَدْعُ لِنَارِيَكَ بِيْنَ لَنَّا مَا لَوْنَهَا قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفَرَاءَ فَاقْعُ لَنُونَهَا
شَرُّ الْنَّظَرِيْنَ ٧٠

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.

73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم

فَلَوْلَا دُعَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ إِنَّ الْقَرْنَشَبَهَ
عَلَيْنَا وَأَنَا إِنَّ شَاءَ اللَّهُ لَمْهَدِدُونَ

٦٧

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَهُ لَأَدَلُولُ شَيْرُ الْأَرْضِ
وَلَا تَسْقِي الْمَرْثَ مُسْلَمَهُ لَا شَيْهَ فِيهَا فَالْأَوْلَى
أَنْتَ حِنْتَ بِالْحَقِيقَهُ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ

٦٨

وَإِذْ قَاتَلْتُمْ نَفْسًا فَآذَرَهُ ثُمَّ فَيَأْوِ اللَّهُ مُنْتَهِ
مَا كُنْتُ تَكْنُونَ

٦٩

فَقَاتَنَا أَضْرِبُوهُ بِعَصْبَهَا كَذَلِكَ يُعْنِي اللَّهُ الْمَوْقَنَ
وَرِبِّكُمْ إِبْرَاهِيمَ لَقَلُوكُمْ تَعْقِلُونَ

٧٠

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ هَمِيَ كَلْجَارَهُ
أَوْ أَشَدُّ قَسَوةً وَلَئِنْ مِنْ أَلْجَارَهُ لَمَيْنَفَجَرُ
مِنْهُ الْأَنْهَرُ وَإِنْ مِنْهُ الْمَاسِقُ فَيَخْرُجُ
مِنْهُ الْمَاءُ وَلَئِنْ مِنْهُ الْمَاءِ يَهْبِطُ مِنْ خَشَبَهُ اللَّهِ
وَمَا اللَّهُ يُقْنِي عَمَانَعَمَلُونَ

٧١

أَنْظَمْتُمُونَ أَنْ يُومِنُوا كُلُّكُمْ وَقَدْ كَانَ فَرِيقٌ
مِنْهُمْ يَسْمَعُونَ كَلَمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ
مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

٧٢

وَإِذَا الْقُوَّا الَّذِينَ اسْتَوْأَفَالَّهُ اسْتَوْأَ إِذَا خَلَأَ
بَعْضُهُمْ إِلَى بَعْضٍ فَلَوْلَا أَخْدَدُوهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْنَكُمْ لِيَحْجُوكُمْ بِهِ عِنْدَ رَبِّكُمْ
أَفَلَا تَقْنِلُونَ

٧٣

which are written in the Taurât (Torah)]^[1], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ) to them: "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82. And those who believe (in the Oneness of Allâh - تَعَالَى إِلَهُ الْمُلْكُ الْحَمْدُ لِلّٰهِ الرَّحْمٰنِ الرَّحِيمِ) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)

83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and *Al-Masâkin*^[2]

أَوْلَٰئِكُمُ الظَّاهِرُونَ أَنَّ اللّٰهَ يَعْلَمُ مَا يَصْنَعُونَ
وَمَا يُمْلِئُونَ

وَمِنْهُمْ أُتْبِعُونَ لَا يَعْلَمُونَ الْكِتَابَ
إِلَّا أَمَانَةً وَإِنَّهُمْ إِلَّا يَطْهُونَ

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَنْ يَدْرِي هُنَّمٌ
يَمْلُؤُونَ هَذَا مِنْ عِنْدَ اللّٰهِ لِيَشَاءُ وَآيُّهُ
ثُمَّ نَأْقِلُهُ لَا فَوْلَدٌ لَّهُمْ مَمَّا كَتَبْتَ
أَنْدِيَهُمْ وَوَيْلٌ لَّهُمْ مَمَّا يَكْسِبُونَ

وَقَاتُولُوا إِنْ تَمَسَّنَا النَّكَارُ إِلَّا أَنْ يَأْكُمَا
مَفْدُودَةً قَلْ أَخْذَنَّمْ عَنْدَ اللّٰهِ عَهْدَهُ فَلَنْ
يُخْلِفَ اللّٰهُ عَهْدَهُ أَمْ نَفْلُونَ عَلَى اللّٰهِ
مَا لَانَعْلَمُونَ

بَلْ كُلُّ مَنْ كَسَبَ سَيِّئَاتٍ وَاحْكَمَتْ بِهِ
خَطِيْتَهُنَّمْ فَأَوْلَيْكَ أَصْحَابُ النَّارِ هُنْ
فِيهَا خَلِيلُونَ

وَالَّذِينَ كَمَأْتُمْ وَعَمِلُوا أَصْنَاعَتِنَّ أَوْلَيْكَ
أَصْحَابُ الْجَنَّةِ هُنْ فِيهَا حَلِيلُونَ

وَإِذَا أَخْذَنَّا مِثْقَلَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ
إِلَّا اللّٰهُ وَبِالْوَلَدَيْنِ إِحْسَانًا وَذِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ

[1] (V.2:76) See the footnote of (V.2:42)

[2] (V.2:83) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger said, "*Al-Miskin* (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but *Al-Miskin* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known

(the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad], [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ], and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders. (*Tafsîr Al-Qurtubî*).

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave ‘Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. [عَلَيْهِ السَّلَامُ]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

88. And they say, “Our hearts are wrapped (i.e. do not hear or understand Allâh’s

حَسْنَا وَأَقْبَلُوا الضَّلَالَةَ وَمَا تُؤْثِرُ الْزَّكَوَةُ
ثُمَّ تَوَلَّنَ أَقْبَلُوا الضَّلَالَةَ مِنْكُمْ
وَأَنْشَأُوا مَغْرِضَتُكُمْ



وَإِذْ أَخْذَنَا مِنْكُمْ لَا سَفِكُونَ وَمَاءَ كُمْ
وَلَا شَغَرُونَ أَنْفُسَكُمْ مَنْ دَيْرَكُمْ ثُمَّ
أَفْرَزْتُمْ وَأَنْشَأْتُمْ شَهَدَوْنَ

ثُمَّ أَنْشَمْتُمْ هَنْوَلَةَ تَقْلُوبَ أَنْفُسَكُمْ
وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ مَنْ دَيْرَهُمْ
تَظَاهَرُونَ عَلَيْهِمْ بِالْأَنْمَاءِ وَالْمَذَوَانِ
وَإِنْ يَأْتُوكُمْ أَسْرَى نَفْذُوْهُمْ وَهُوَ حَرَمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوْمُؤْنَوْنَ بِعَيْنِ
الْكِتَابِ وَتَكْفُرُونَ بِعَيْنِ فَمَاجَرَاهُ
مَنْ يَقْعُلْ ذَلِكَ مِنْكُمْ إِلَّا لَهُزِي
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرْدُونَ إِلَى

أَشَدِ الْعَذَابِ وَمَا أَلَّهُ بِغَيْرِ عَنَّا عَمِلُونَ

أُولَئِكَ الَّذِينَ أَشْرَوْا الْحَيَاةَ الدُّنْيَا بِالْأَخْرَجِ
فَلَا يُحْكَفُ عَنْهُمُ الْمَذَابُ وَلَا هُمْ يُنْصَرُونَ

وَلَقَدْ مَا أَتَيْنَا مُوسَى الْكِتَابَ وَقَفَنَّا مِنْ
بَعْدِهِ بِالرَّسُلِ وَمَا أَتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيْتَنَتْ وَأَيْدِنَتْهُ بِرُوحِ الْقَدْسِ أَفْكَلَمَاجَاهَ كُمْ
رَسُولٌ بِمَا لَا يَهُوَ أَنْشَكُمْ أَسْكَبَرُمْ فَقَرِيْقاً
كَذَّبُتْهُمْ وَفَرِيقًا قَنْلُوبَ

وَقَالُوا أَفْلُوْسَا عَلْفَلْ بِلْ لَعْنُهُمُ اللَّهُ يُكْفِرُهُمْ

Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrong-doers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

94. Say to (them): "If the home of the Hereafter with Allâh is indeed for you

فَقَبِيلًا مَا يُؤْمِنُونَ

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ أَنْدَرِ اللَّهِ مُصَدِّقًا لِّمَا
مَعَهُمْ وَكَانُوا مِنْ قَبْلِ يَسْتَغْفِرُونَ عَلَى الَّذِينَ
كَفَرُوا فَلَمَّا جَاءَهُمْ مَا تَعْرَفُوا كَفَرُوا بِهِ
فَلَعْنَةُ اللَّهِ عَلَى الْكُفَّارِ

﴿٦﴾

يُنَسِّكُمَا أَشَدَّ رُوَاحِيهِ أَنْفُسُهُمْ أَن يَكْفُرُوا
إِنَّمَا أَنْزَلَ اللَّهُ بَعْضَهَا أَن يُنَزِّلَ اللَّهُ مِنْ قَبْلِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءَهُ بِعَنَصِيبٍ
عَلَى عَصَبٍ وَالْكُفَّارُ عَذَابٌ مُّهِمٌ

﴿٧﴾

وَإِذَا أَقِلَ لَهُمْ مَا يُمْنَوْا بِمَا أَنْزَلَ اللَّهُ قَاتِلُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا
وَرَأَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ فَلِمَ
كَفَلُوا أَنْيَاءَ اللَّهِ مِنْ قَبْلِ إِنْ كُثُرُ
مُؤْمِنِينَ

﴿٨﴾

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ
لَمْ أَخْذُكُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَلَمُونَ

﴿٩﴾

وَإِذَا أَخَذْنَا مِنْ شَفَقَتُمْ وَرَفَعْنَا فَوْقَكُمْ
الظُّورَ حُدُودًا مَا أَيْتَنَا كُمْ بِقُوَّةٍ
وَأَسْمَعْنَا فَأَلْوَاسَنَا وَعَصَنَا وَأَشْرَبُوا
فِي قُلُوبِهِمُ الْعَجْلَ بِكُفْرِهِمْ
فَلِمَ يَنْكِسُمَا إِذْ أَمْرَكُمْ يَهُ
إِيمَانَكُمْ إِنْ كُثُرُ مُؤْمِنِينَ

﴿١٠﴾

فَلِمَ إِنْ كَانَتْ لَكُمُ الْأَذْرَا لِآخِرَةٍ عِنْدَ اللَّهِ

specially and not for others, of mankind, then long for death if you are truthful.”

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the *Zâlimûn* (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

97. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Whoever is an enemy to Jibraîl (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ân) down to your heart by Allâh’s Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

98. “Whoever is an enemy to Allâh, His Angels, His Messengers, Jibraîl (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers.”

99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur’ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but *Fâsiqûn* (those who rebel against Allâh’s Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not.

101. And when there came to them a Messenger from Allâh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture

خَالِصَةٌ مِنْ دُونِ النَّاسِ فَتَمَّتُوا الْمُوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ١٦
وَلَنْ يَسْتَمِعُوا أَبَدًا إِمَّا قَدَّمْتَ أَنْذِيرِيمْ
وَاللَّهُ عَلَيْهِ بِأَظْلَالِهِمْ ١٧

وَلَنْ يَجِدُهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمَنْ
الَّذِينَ أَشْرَكُوا يَوْمَ أَحْدَثُهُمْ لَوْيَسَرَ أَلَفَ
سَنَةٍ وَمَا هُوَ بِمُرْجِعٍ مِنَ الْعَذَابِ أَنْ يَعْمَلُ
وَاللَّهُ بِصَرِيرٍ بِمَا يَعْمَلُونَ ١٨

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُمْ لَهُ
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيَّنَ
يَدِيهِ وَهُدًى وَشَرِيْفًا لِلْمُؤْمِنِينَ ١٩

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَنَلَ
فَإِنَّ اللَّهَ عَدُوُّ الْكُفَّارِينَ ٢٠
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آياتٍ بَيِّنَاتٍ
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ٢١

أَوْ كُلُّ مَا عَاهَدُوا عَاهَدَانِبَدَهُ فَرِيقٌ مِنْهُمْ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ٢٢

وَلَقَاتَهُمْ هُنْ رَسُولُ اللَّهِ مِنْ عِنْدِ اللَّهِ
مُصَدِّقٌ لِمَا مَعَهُمْ بَدَأَ وَيُقْرَبُ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ

threw away the Book of Allâh behind their backs as if they did not know!

102. They followed what the *Shayâtîn* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtîn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger *Râ'îna*^[1]) but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

١٣٦ ظُهُورُهُمْ كَانُوكُمْ لَا يَعْلَمُونَ

وَأَتَبْعَوْا مَا تَنَاهُوا الشَّيْطَانُ عَلَى مُلَكِ سُلَيْمَانَ
وَمَا كَسَفَ سُلَيْمَانُ وَلَكِنَ الشَّيْطَانُ
كَفَرَ وَأَعْلَمُونَ النَّاسَ أَسْخَرُ وَمَا أَزَلَ
عَلَى الْمَلَكَيْنِ بِسَابِلِ هَرُوتَ وَمَرْوَتَ
وَمَا يَعْلَمُانَ مِنْ أَحَدٍ حَقًّا يَقُولُ لَا إِنْسَانَ
فِتْنَةً فَلَا تَكُنْ فَيَتَعَلَّمُونَ مِنْهُمَا
مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمُرِئَ وَرَوْجِمَةٍ وَمَا هُمْ
يُضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا يَأْذُنُ اللَّهُ
وَيَعْلَمُونَ مَا يُصْرَهُمْ وَلَا يَنْعَمُونَ
وَلَقَدْ عَلِمُوا مِنْ أَشْرَرِهِ مَا لَهُ فِي الْآخِرَةِ
مِنْ حَلْقَةٍ وَلِفَسْكٍ مَا شَرَوْا بِهِ
أَنفُسُهُمْ لَوْكَأُو يَعْلَمُونَ

وَلَوْ أَنَّهُمْ آمَنُوا وَأَتَقَوْا لِمَثُوبَةٍ مِنْ
عِنْدِ اللَّهِ حَيْرَ لَوْ كَانُوكُمْ لَا يَعْلَمُونَ

يَأْيُهَا الَّذِينَ آمَنُوا لَا تَغُلوْ رَأْيَكُمْ
وَقُولُوا أَنْظُرْنَا وَأَسْمَعْنَا وَلَا كَفِرْنَا
عَذَابُ أَيْسَهٌ

مَا يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكُونَ أَنْ يُذَلَّ عَلَيْكُمْ مِنْ حَيْرَةٍ
مِنْ رَبِّكُمْ وَاللَّهُ يَعْلَمُ بِرَحْمَتِهِ
مَنْ يَسْأَءُ وَاللَّهُ ذُو الْفَضْلِ
الْمُظْبِرِ

[1] (V.2:104) *Râ'îna*: In Arabic means "Be careful; Listen to us, and we listen to you", whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet ﷺ with bad intentions. (See V.4:46)

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Wali* (protector or guardian) nor any helper.

108. Or do you want to ask your Messenger (Muhammad as (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command.^[1] Verily, Allâh is Able to do all things.

110. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), "Produce your proof if you are truthful."

112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin*² then his reward is with his Lord

^[1] (V.2:109) The provision of this verse has been abrogated by the (V.9:29). (*Tafsîr At-Tabârî*)

^[2] (V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَا نَسَخَ مِنْ آيَةٍ أَوْ نَسِّهَا تَأْتِي بِخَيْرٍ
مِنْهَا أَوْ مِنْ لِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ هُوَ الْمُلْكُ الْعَالِمُ بِمَا يَعْمَلُونَ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٌ ﴿١٨﴾

أَمْ تُرِيدُونَ أَنْ شَهُوا رَسُولَكُمْ كَمَا سَيِّلَ
مُوسَىٰ مِنْ قَبْلِهِ وَمَنْ يَتَبَدَّلْ إِلَّا كُفَّارٌ إِلَّا مِنْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلُ ﴿١٩﴾

وَدَكَيْدِرْمَتْ أَهْلِ الْكِتَابِ
لَوْرِدُونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُثَارَاحَسَّا
مِنْ عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ مَا بَيَّنَ لَهُمْ
الْحَقُّ فَاعْفُوا وَاصْفِحُوا حَمَّ يَأْتِيَ اللَّهُ بِأَمْرِهِ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

وَأَقِيمُوا الصَّلَاةَ وَأَطْهُرُوا أَرْضَكُوهُ
وَمَا نَقِيمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَحْدُوهُ عِنْدَ اللَّهِ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢١﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا
أَوْ صَرِيفًا ثُلَكَ أَمَانِيْهُمْ قُلْ هَاتُوا
بِرْهَنَتَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾

بَلَّ مَنْ أَسْلَمَ وَجْهُهُ لِلَّهِ وَهُوَ مُحْسِنٌ كَلَهُ
أَبْرُهُ، عَنْدَهُهِ، وَلَا خَوْفٌ عَلَيْهِمْ

(Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsîr Ibn Kathîr*].

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)^[1]. Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" — and it is.

^[1] (V.2:116) "They (Jews, Christians and pagans) say: Allâh has begotten a son (children, offspring). Glory be to Him...Nay...."

Narrated Ibn 'Abbâs رضي الله عنهما said: The Prophet ﷺ said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorified be Me! I am far from taking a wife or a son (or offspring).' " (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 9).

وَلَا هُمْ يَخْرِجُونَ

وَقَاتَتِ الْيَهُودِ لَيْسَتِ الْأَصْدَرِيَّ عَلَىٰ شَيْءٍ وَ
وَقَالَتِ الْأَصْدَرِيَّ لَيْسَتِ الْيَهُودِ عَلَىٰ شَيْءٍ وَهُمْ
يَشْتَوِنُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ
مِثْلُ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

١١٣

وَمَنْ أَظْلَمُ مِنْ مَنْ مَعَ مَسَاجِدَ اللَّهِ أَنْ يُدْكِرَهَا
أَسْمَهُ وَسَعَىٰ فِي حَرَابِهَا أَوْ لَبَّكَ مَا كَانَ لَهُمْ
أَنْ يَدْخُلُوهَا إِلَّا خَابَيْتَ لَهُمْ فِي الدُّنْيَا
خَرْزٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

١١٤

وَإِلَهُ الْمَسْرِقُ وَالْمَغْرِبُ فَإِنَّمَا تُلَوِّنُ فَيْمَ وَجْهُ اللَّهِ
إِنَّمَا اللَّهُ وَسْعٌ عَلَيْهِ

١١٥

وَقَالُوا أَنْفَدَ اللَّهُ وَلَدٌ أَسْبَحَهُنَّهُ بِلَهُ.
كَمَّا فِي السَّمَاوَاتِ وَالْأَرْضِ فَلَمَّا قَدِمُوا

١١٦

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَعَنَ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

١١٧

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

119. Verily, We have sent you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire).^[1] And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Wali* (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's companions) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsîr Al-Qurtubî*).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time-period, in the past)].

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا كُلِّمَنَا اللَّهُ
أَوْتَيْنَا إِيمَانًا يَهُ كَذَلِكَ قَالَ الَّذِينَ
مِنْ قَبْلِهِمْ مُّشَكِّنُوهُمْ تَسْبِهُمْ فَلَوْلَا
فَدَبَّيْنَا أَلَيْتَ لِقَوْمٍ يُوقَنُونَ ﴿١٩﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ يَهْدِي أَوْ نَذِيرًا
وَلَا تُشْكِلْ عَنْ أَنْهَىِ الْجَحِيمِ ﴿٢٠﴾

وَلَنْ تَرْعَىْ عَنْكَ الْيُهُودُ وَلَا النَّصَارَىِ حَقَّنَ تَبَّاعَ
مِلَّتْهُمْ قَلْبَاتُ هَذِهِ الْأَرْضِ هُوَ أَهْدَى وَلَيْنِ
أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْأَيْمَنِ
مَالِكُ مِنَ الْأَمْرِ وَلَيْ وَلَا تَصِيرِ ﴿٢١﴾

الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَتَلَوَّنُهُ حَقَّنَ تَبَّاعَ
أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ
هُمُ الظَّاهِرُونَ ﴿٢٢﴾

يَبْيَأِ إِسْرَائِيلَ أَذْكُرُوا نَعْمَيْ أَلَيْ أَنْعَنْتُ عَيْنَكُنْ
وَأَنِّي فَضَّلْتُكُنْ عَلَى الْتَّالِمِينَ ﴿٢٣﴾

[1] (V.2:119) See the footnote of (V. 3:85).

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhîm (Abraham) [i.e. Allâh] tried him with (certain) Commands,^[1] which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrong-doers)."

125. And (remember) when We made the House (the *Ka'bah* at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) stood while he was building the *Ka'bah*] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the *Ka'bah* at Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (*I'tikâf*),

وَاتَّقُوا يَوْمًا لَا يَنْجِزُ نَفْسٌ عَنْ تَقْرِيبِ شَيْئاً وَلَا
يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْعَمُ مَا سَفَعَتْ وَلَا مُنْ
صَرُونَ

وَإِذْ أَبْتَلَنَا بِرَبِّهِمْ رَبِّهِمْ بِكَلْمَتٍ فَأَنْهَمْ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامًا فَقَالَ وَمَنْ ذُرِّيَّقَ قَالَ لَا
يَتَأْلُفُ عَهْدِي الظَّالِمِينَ

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَنَّا وَآتَيْنَا
مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلٍّ وَعَهْدَنَا إِلَى إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَنْ طَهِرَا بَيْتَنَا لِلطَّافِينَ وَالْمُكْفِنِينَ
وَأَرْكَعْنَا عَلَى الشُّجُورِ

^[1] (V.2:124) It is said that those commands were many. Some of them are as follows:

(A) To invite mankind to the *Tauhîd* (Islamic Monotheism).

(B) To show mankind the *Manâsik* (See V.2:128).

(C) To practise the characteristics of *Al-Fitrah*:

Narrated Abu Hurairah رضي الله عنه said: I heard the Prophet صلى الله عليه وسلم saying:

Five practices are characteristic of *Al-Fitrah*:

(1) Circumcision.

(2) Shaving the pubic hair.

(3) Cutting the moustaches short.

(4) Clipping the nails.

(5) and depilating the hair of the armpits.

(*Sahîh Al-Bukhâri*, *Hadîth No. 779*, Vol.7)

Narrated Ibn Umar رضي الله عنهما said: "Cut the moustaches short and leave the beard (as it is)." (*Sahîh Al-Bukhâri*, *Hadîth No. 781*, Vol.7)

(D) It is also mentioned that Ibrâhîm عليه السلام was put to test: (1) When he was thrown in the Fire. (2) When he was ordered to slaughter his son.

(*Tafsîr Ibn Kathîr*)

or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."^[1]

128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our *Manâsik*^[2] (all the ceremonies of pilgrimage — *Hajj* and '*Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), who shall recite unto them Your Verses and instruct them in the Book (this *Qur'an*) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have

وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّي أَجْعَلَ هَذَا أَبْلَدَاءَ إِنَّمَا وَزَرْقَ
أَهْلَهُ مِنَ الشَّرَبَتِ مِنْ مَا مَأْمَنَ وَمِنْهُ بِاللَّهِ وَالنَّوْمُ الْآخِرُ
قَالَ وَمَنْ كَفَرَ فَأُمْتَدَهُ قَبِيلًا لَّمْ أَضْطَرْهُ
إِلَى عَذَابِ أَنَارَ وَيَسِّرْ الْمَعْيَدَ

وَإِذْ يَرْفَعُ إِبْرَاهِيمَ الْقَوَاعِدَنَ الْبَيْتَ
وَإِسْمَاعِيلُ رَبَّنَا نَقْبَلَ مِنَّا إِنَّكَ أَنْتَ
الْأَسْمَاعُ الْأَعْلَمُ

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَ الْحَجَّ وَالْحَمْكَةَ
إِنَّكَ أَنْتَ التَّوَابُ الرَّجِيمُ

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَنْذُرُهُمْ
إِنْتِكَ وَمَعْلِمُهُمُ الْكِتَبُ وَالْحِكْمَةُ
وَرَزَّكَهُمْ إِنَّكَ أَنْتَ الْمَنْزِلُ الْحَكِيمُ

وَمَنْ يُرَغِّبُ عَنْ تَلَقَّيْنَا إِنْ هُنْ إِلَّا مَنْ سَفَهَ
نَفْسَهُ وَلَقَدْ أَصْطَفَنَا فِي الدُّنْيَا
وَإِنَّهُ فِي الْآخِرَةِ لَكَنَّ الْمُصْلِحِينَ
إِذْ قَالَ لِمُرْبَهُ أَسْلِمْ قَالَ أَسْلَمْتُ لَرَبِّي
الْعَنَمِينَ

[1] (V.2:127) See the footnote of (V.14:37).

[2] (V.2:128) *Manâsik*: i.e. *Ihrâm*; *Tawâf* of the *Ka'bah*; *Sây* of *As-Safâ* and *Al-Marwâh*, stay at '*Arafât*, *Muzdalifah* and *Mînâ*; *Ramy* of *Jamarât*; slaughtering of *Hady* (animal), etc. For details see "The Book of *Hajj* and '*Umrah*", (*Sahih Al-Bukhâri*, Vol.2,3).

submitted myself (as a Muslim) to the Lord of the ‘Âlamîn (mankind, jinn and all that exists)."

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya‘qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)."

133. Or were you witnesses when death approached Ya‘qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ‘îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)." "

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), *Hanîfa* [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)."^[1]

وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بْنَهُ وَيَعْقُوبَ يَتَبَعَّفَ إِنَّ اللَّهَ
أَضَطَّلَنَّ لِكُمُ الظِّنَنَ فَلَا تَمُوْذِنَ إِلَّا وَآتَشَّ
مُسْلِمُونَ

أَنْ كُنْتُمْ شَهَادَةً إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ
قَالَ لِبْنَيْهِ مَا أَعْبُدُونَ مِنْ يُقْدِي قَالُواْ أَعْبُدُ
إِلَهَكَ وَإِلَهَهُ أَبَابِيكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ إِلَهًا وَحْدَهُ وَمَخْنَعَهُ مُسْلِمُونَ

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ
مَا كَسَبْتُمْ وَلَا شَرَوْبَنَ عَمَّا كَوْاْ يَعْمَلُونَ

وَقَاتُلُوكُمُوْهُدًا وَأَوْصَارِيْ هَتَّدُواْ
قُلْ يَلَمَّا إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

^[1] (V.2:135) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضي الله عنهما: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols, etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar رضي الله عنهما: Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our *Sibghah* (religion) is] the *Sibghah* (Religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [*Tafsîr Ibn Kathîr*.]

139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for

فُلُوًاً أَمْكَأْ بِاللّٰهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ إِلَّا
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَتَعْوِيْبَ
وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا
أُوتِيَ النَّبِيُّونَ كَمِنْ رَّبِّهِمْ لَا تَنْقُرُ بَيْنَ أَهْدِ
مِنْهُمْ وَخَنْ لِمَدْ مُسْلِمُونَ

فَإِنْ أَمْتُؤْ بِي مِثْلَ مَا إِنْتُ بِهِ فَقَدْ أَهْدَدْتَهُ
وَلَذِنْ لَوْلَا إِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَّكُنْهُمْ
اللّٰهُ وَهُوَ السَّمِيعُ الْمَكِينُ

صَبَّغَةُ اللّٰهِ وَمَنْ أَخْسَنَ مِنَ اللّٰهِ صِبَّغَةَ
وَخَنْ لِمَدْ عَنِيدُونَ

قُلْ أَتَحَاجُّوْنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَنَا
أَعْنَانَا وَكُمْ أَعْنَلُكُمْ وَخَنْ لِمَدْ عَنِيدُونَ

said, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He said, "*Hanîf* is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He replied "*Hanîf* is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)."

Narrated Asmâ bint Abu Bakr رضي الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the *Kâ'bah* and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm (Abraham) except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.' (*Sahîh Al-Bukhâri*, Vol.5, *Hadîth No.169*).

* *Nusub*: See the glossary.

our deeds and you for your deeds.^[1] And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

أَذْنَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَغْوِيُوكَ وَالْأَسْبَاطَ كَانُوا مُؤْمِنِينَ أَوْ نَصَارَىٰ
فُلَّمَا أَنْتُمْ أَغْلَمُ أَمْ لِلَّهِ وَمَنْ أَظْلَمُ مَمَنْ كَتَّرَ
شَهَدَةً عِنْدَهُ مِنْ أَنَّ اللَّهَ وَمَا أَنَّ اللَّهَ
يُغَنِّلُ عَمَّا تَعْمَلُونَ ﴿١٤١﴾

^[1] (V. 2:139):

- a) "Narrated Al-Mughirah bin Shu'bâh: The Prophet ﷺ used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: "Shall I not be a thankful slave (to Allâh)?" (*Sahih Al-Bukhâri*, Vol. 8, *Hadith No. 478).*
- b) Narrated 'Âishah رضي الله عنها said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I, unless and until Allâh protects or covers me with His pardon and His Mercy." (*Sahih Al-Bukhâri*, Vol. 8, *Hadith No. 474).*
- c) Narrated Abu Hurairah رضي الله عنه said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts." (*Sahih Al-Bukhâri*, Vol. 8, *Hadith No. 452).*
- d) Narrated 'Abdullâh رضي الله عنه said, "The Prophet ﷺ said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger! There is none among us but loves his own wealth more." The Prophet ﷺ said, "So his wealth is whatever he spends (in Allâh's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (*Sahih Al-Bukhâri*, Vol. 8, *Hadith No. 449)*
- e) Narrated Abu Hurairah رضي الله عنه said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allâh forgave her because of that good deed." (*Sahih Al-Bukhâri*, Vol. 4, *Hadith No. 673).*

142. The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their *Qiblah* [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say, (O Muhammad) "To Allâh belong both, east and the west. He guides whom He wills to the Straight Way."

143. Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind^[1] and the Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (from those who would turn on their heels (i.e. disobey the Messenger)). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, the Most Merciful towards mankind.

144. Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-*

سَيَقُولُ الْفُسَادُ مِنَ النَّاسِ مَا وَلَهُمْ عَنْ قِبْلَتِهِمْ أَكَوْأَعْنَاهَا قُلْ لَهُمْ أَمْسَرُهُمْ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

وَكَذَلِكَ جَعَلْنَاكُمْ أَمَّةً وَسَطَا لَنَحْنُ كُوُنْ شَهِدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا أُنْقِبَةَ أَلَّا كُنْتَ عَلَيْهَا إِلَّا لِتَعْلَمَ مِنْ يَتَّبِعُ الرَّسُولَ مِنَ يَنْقُلِبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكِيرَةً إِلَّا لَعَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ رَءُوفٌ رَّحِيمٌ

فَدَرَزَ تَقْلِبَ وَجْهِكَ فِي السَّمَاءِ فَلَوْلَيْكَ قِبَلَةَ تَرْضَهَا فَوْلَ وَجْهَكَ شَطَرَ الْمَسْجِدِ

^[1] (V. 2:143) Narrated Abu Sa'id Al-Khudri رضي الله عنه: Allâh's Messenger ﷺ said "Nûh (Noah) will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allâh will say, 'Did you convey Our Message of Islâmic Monotheism?' Nûh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islâmic Monotheism to you?' They will say, 'No warner came to us.' Then Allâh will say [to Nûh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad ﷺ and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allâh عز وجل: We made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad ﷺ and his *Sunnah* (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.14).

Masjid-Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the *Ka'bah* at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the *Ka'bah* at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad ﷺ which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)]^[1].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the

الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوْلَأُوْجُوهُكُمْ سَطْرَةً
وَإِنَّ الَّذِينَ أَوْتُوا الْكِتَبَ لَيَتَّلَمُونَ آنَّ الْحَقَّ
مِنْ رَبِّهِمْ وَمَا اللَّهُ يُعْلِمُ عَمَّا يَعْمَلُونَ

وَلَئِنْ أَتَيْتَ الَّذِينَ أَوْتُوا الْكِتَبَ بِكُلِّ آيَةٍ مَا
تَيَعْوِيزُنَّكَ وَمَا أَنْتَ بِسَابِعِ قِيلَمِنَّهُ وَمَا
بَصُّهُمْ بِسَابِعِ قِيلَمَةٍ بَعْضٌ وَلَئِنْ أَنْجَعْتَ
آهَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ
إِنَّكَ إِذَا أَلْمَنَ أَنْظَلِيمِكَ

الَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ يَعْرُفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَلَئِنْ فَرِيقًا مِنْهُمْ لَيَكْتُنُونَ الْحَقَّ وَهُمْ
يَكْتُنُونَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُسْتَرِينَ

وَلَكُلُّ وِجْهٌ هُوَ مُولَّهَا فَاسْتَيْقُوا الْخَيْرَاتِ أَيْنَ
مَا كُنْتُوْأَيَّاتٍ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَأُوْجَهَكَ سَطْرَ

^[1] (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad ﷺ).

direction of *Al-Masjid-Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying)^[1], I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirûn* (the patient).

154. And say not of those who are killed in the Way of Allâh, “They are dead.” Nay, they are living, but you perceive (it) not.

الْمَسْجِدُ الْحَرَامُ وَإِنَّ الْحَقَّ مِنْ رَبِّكَ وَمَا
أَنْهِيْتُ عَنَّا تَمَلُّوْنَ
اللهُ يُعْلِمُ بِمَا تَفْعَلُوْنَ
[15]

وَمِنْ حِينَتْ حَرَجَتْ قَوْلَ وَجْهَكَ شَطَرَ الْمَسْجِدِ
الْحَرَامِ وَحِينَتْ مَا كَشَّفَ قَوْلَ وَجْهَكَ شَطَرَ
شَطَرَهُ لَتَلَاهِيْكُونَ لِلنَّاسِ عَيْنَكُمْ حُجَّةٌ إِلَّا
الَّذِينَ ظَلَمُوْنَهُمْ فَلَا يَخْشُوْهُمْ وَأَخْشُوْنَ
وَلَا تَمَنُّتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهَدُوْنَ
[16]

كَمَا أَرْسَلْنَا فِيْكُمْ رَسُولًا مِنْكُمْ يَتَلَوَّ
عَيْنَكُمْ إِيْنَتَا وَزَرَّكُمْ وَيَعْلَمُكُمْ
الْكِتَابَ وَالْحِكْمَةَ وَسَلِيمُكُمْ مَا لَمْ تَكُونُوا
تَلَمِيْذُونَ
[17]

فَإِذْكُرُونِي أَذْكُرْكُمْ وَأَشْكُرُهُؤَلَى وَلَا
تَكْفُرُونَ
[18]
يَأَيُّهَا الَّذِينَ آمَنُوا اسْتَعِيْنُوا بِالصَّبْرِ وَالصَّلَاةِ
إِنَّ اللَّهَ سَعَى أَصْدِرِيْنَ
[19]
وَلَا تَنْمُلُوا إِنَّمَّا يُنْقَلِلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ
أَحْيَاهُ وَلِكِنَ لَا تَشْعُرُوْنَ
[20]

[1] (V. 2:152)

a). See the footnote of (V.13:28).

b). Narrated Abu Hurairah رضي الله عنه said, "Allâh عز وجل says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (Sahîh Al-Bukhâri, Vol.9, Hadîth No.502).

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirîn* (the patient).

156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.

158. Verily! *As-Safâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or *'Umrah* (pilgrimage) of the House (the *Ka'bah* at Makkah) to perform the going (*Tawâf*) between them (*As-Safâ* and *Al-Marwah*).^[1] And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprimed.

وَلَبَّلُوكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالجُوعِ وَنَقْصٍ
مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَسْرٍ
أَصْبَرَتِ
^{١٥٥}

الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ
رَجِعونَ
^{١٥٦}

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهَنَّدُونَ
^{١٥٧}

إِنَّ الْمَصَافَا وَالْمَرْوَةَ مِنْ شَعَارِ اللّٰهِ فَمَنْ حَجَّ
أَبْيَنَتْ أَوْ أَغْتَسَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوُفَ
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا إِنَّ اللّٰهَ شَاكِرٌ عَلَيْهِ
^{١٥٨}

إِنَّ الَّذِينَ يَكْسِبُونَ مَا أَنْزَلَنَا مِنَ الْبَيِّنَاتِ
وَأَهْدَى مِنْ بَعْدِ مَا بَيَّنَكُمْ لِلنَّاسِ فِي الْكِتَابِ
أُولَئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ الْلَّعَنُوتَ
^{١٥٩}

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ
أَتُوبُ عَنْهُمْ وَإِنَّ التَّوَّابَ الرَّحِيمُ
^{١٦٠}

إِنَّ الَّذِينَ كَفَرُوا وَمَا نُؤْمِنُ كُفَّارًا أُولَئِكَ عَلَيْهِمْ
لَعْنَةُ اللّٰهِ وَالنَّلَّٰئِكَةِ وَالنَّاسِ أَجْمَعِينَ
^{١٦١}

خَلِيلِنَّ فِيهِ لَا يُضْعَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ
يُظْهَرُونَ
^{١٦٢}

^[1] (V.2:158) See the footnote of (V.14:37).

163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayât* (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allâh as rivals^[1] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire .

وَإِنَّهُمْ لَكَاذِلُونَ إِلَّا إِلَهٌ إِلَّا هُوَ الرَّحْمَنُ
الرَّحِيمُ

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخِلَافِ
الْأَنْوَارِ وَالْأَفْلَكِ أُتْقَانٌ يَعْرِفُونَ فِي الظُّرُورِ
بِسَائِنَقَعِ النَّاسِ وَمَا أَنْزَلَ اللَّهُ مِنَ النَّعَمَاءِ مِنْ مَآءِ
فَأَخِيَّاهُ الْأَرْضَ بَعْدَ مَوْهِبَتِهِ وَبَثَّ فِيهَا مِنْ
كُلِّ دَابَّةٍ وَتَغْرِيبَ أَرْبَيْجَ وَالشَّحَابَ
الْمُسَحَّرَيْنَ أَسْنَاءَ وَالْأَرْضَ لَأَيْدِي
لِقَوْمٍ يَعْقُلُونَ

وَمِنْ النَّاسِ مَنْ يَتَنَاهُدُ مِنْ دُونِ اللَّهِ أَنَّهُ أَنَّهَا
مُجْوِهُمْ كَحْتِ اللَّهِ وَالَّذِينَ عَامَسُوا أَشْدَدُهُمْ
لَهُوَ وَلَوْرَى الَّذِينَ ظَلَمُوا إِذَا بَرَزُوا إِلَى العَذَابِ أَنَّ
الْقُوَّةُ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَدَابِ

إِذَا تَبَرَّأَ الَّذِينَ أَتَيْعُوا مِنَ الَّذِينَ أَتَبَعُوا وَرَأَوا
الْعَذَابَ وَنَطَقُوا بِهِمُ الْأَسْبَابُ

وَقَالَ الَّذِينَ أَتَبَعُوا لَوْا كَلَّا كَرَّةً فَتَبَرَّأُ مِنْهُمْ
كَمَا تَبَرَّأُوا مِنْا كَذَلِكَ يُرِيهُمُ اللَّهُ أَعْنَاهُمْ
حَسَرَتْ عَيْنَاهُمْ وَمَا هُمْ يَخْرُجُونَ مِنَ الْأَنَارِ

^[1] (V. 2:165) Narrated 'Abdullâh said one statement and I said another. The Prophet said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allâh, will enter Paradise." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.24).

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you an open enemy.

169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and that you should say against Allâh what you know not.

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (*Tafsîr Al-Qurtubi*).

172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you^[1] with, and be grateful to Allâh, if it is indeed He Whom you worship.

173. He has forbidden you only the *Maiṭah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due

يَأْتِيهَا النَّاسُ كُلُّهُمْ مُّنَافِي الْأَرْضِ حَلَالًا طَيْبًا
وَلَا تَنْهَاكُونَ أَخْطُوبَتِ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ
مُّبِينٌ

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالنَّحْشَاءِ وَأَنْ تَنْقُولُوا
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

وَإِذَا قِيلَ لَهُمْ أَتَيْمُوا مَا أَنْزَلَ اللَّهُ فَأَلْوَأْنَلْ شَيْئًا
مَا الْفِتْنَةُ إِلَّا مَا أَوْزَى كَانَ مَا بَكَارَ فَهُنْ
لَا يَقِنُونَ سَيِّئًا لَا يَهْتَدُونَ

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلُ الَّذِي يَتَعَقَّبُ
لَا يَسْمَعُ بِلَا دُعَاءً وَلِذَاهِضِمْ بِكُمْ غَمْ غَمْ فَهُنْ
لَا يَقِنُونَ

يَأْتِيهَا الْذِينَ أَمْنَوْا كُلُّهُمْ مِّنْ طَبِيبَتِ ما
رَزَقْنَكُمْ وَأَشْكُرُوا لِلَّهِ مَا كُنْتُمْ إِيمَانًا
سَمْدُورًا

إِنَّمَا حَرَمَ عَنْكُمُ الْمُعْتَدَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أَهْلَلَ بِهِ لِعْيَ اللَّهِ فَمَنْ أَضْطَرَ
غَيْرَ بَاغِ وَلَا عَارِفًا لِإِنَّمَا عَلَيْهِ إِنَّ اللَّهَ

[1] (V. 2:172) Narrated An-Nu'mân bin Bashîr رضي الله عنه مصطفى الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Himâ* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Himâ* and the *Himâ* of Allâh عز و جل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth No.49*).

limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not *Al-Bîr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Bîr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets^[1] and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Mâsâkin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn* (the pious — See V.2:2).

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed

غُفرانِ حَمْيَةٍ vvv

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ
الْكِتَابِ وَيَشْرُونَ بِهِ مَنَاقِلًا إِلَّا لَوْلَيْكَ
مَا يَا كُلُّونَ فِي بُطُونِهِمْ إِلَّا أَنَّهُ رَوَاهُ
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَرَكِبُهُمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ vvv
أُولَئِكَ الَّذِينَ أَشْرَوْا أَصْلَالَهُ بِالْهَدَى
وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرُهُمْ
عَلَى النَّارِ vvv

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِيقَةِ وَإِنَّ
الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شَقَاقٍ يَعِدُونَ

لَيْسَ الَّهُ أَنَّ تُؤْلِوْأُ جُوْهُكُمْ قَبْلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الَّرَّمَاءَ مِنْ أَمْرِ اللَّهِ وَإِلَيْهِ
الْآخِرُ وَالْمَلِئَةُ وَالْكِتَابُ وَالنَّبِيُّونَ
وَعَائِدُ الْمَالِ عَلَى حُمَّيْدِ ذُو الْقُرْفَ
وَالْيَتَمَّ وَالْمَسْكِينَ وَابْنَ السَّبِيلِ
وَالسَّابِلِينَ وَفِي الرِّقَابِ وَفَقَامَ الْأَصْلَةُ
وَمَاءَتِ الْرَّكْوَةُ وَالْمُؤْوِتُ بِعَهْدِهِمْ إِذَا
عَهَدُوا وَأَصْبَرُهُمْ فِي الْأَسَاءَ وَالضَّرَّ وَجِنَّ
الْأَيْمَنِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُنَقُّونَ vvv

يَأَيُّهَا الَّذِينَ آمَنُوا كُلُّبَكُمْ عَلَيْكُمُ الْقِسَاسُ فِي
الْقَتْلِ إِنَّ اللَّهَ يَعْلَمُ وَالْعَبْدُ إِنَّ اللَّهَ يَعْلَمُ أَلَّا يَأْتِي
فَمَنْ عَفَى لَهُ مِنْ أَخْيَهِ شَيْءٌ فَإِنَّمَا يَعْلَمُ بِالْمَعْرُوفِ

^[1] (V.2:177) See the footnote (b) of (V.3:85).

against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn* (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* (the pious — See V.2:2).

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing *As-Saum* (the fasting)^[1] is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious — See V.2:2).

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a

وَأَدَاءَ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَحْفِظُّ مِنْ رَبِّكُمْ
وَرَحْمَةً مِنْ أَعْنَدِي بَعْدَ ذَلِكَ قَلَهُ عَذَابٌ
أَيْمَانُ

وَلَكُمْ فِي الْقِصَاصِ حِيَاةٌ يَتَأْوِي إِلَى الْأَبَدِ
لَمَّا كُنْتُمْ تَتَّقُونَ

كُتُبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ إِنْ
تَرَكَ حِيرَةً لِأَوْصيَةِ الْمُوَلَّدِينَ وَالْأَقْرَبَينَ
بِالْمَعْرُوفِ حَقًا عَلَى الْمُمْنَعِينَ

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِشْهَادُ الَّذِينَ
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

فَمَنْ حَافَ مِنْ مُؤْصِنٍ جَنَفَّا أَوْ إِنْمَا فَاضَ لَهُ
بِئْنَمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُنْ عَلَيْكُمُ الْصِّيَامُ
كَمَا كُنْتُمْ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَمْ يَكُنْ
تَنَّقُونَ

أَيَّامًا تَعْمَدُ دُوَاتُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا
أَوْ عَلَى سَفَرٍ فَعَذَّةٌ مِنْ أَيَّامٍ أُخْرَى وَعَلَى
الَّذِينَ يُطْقُونَهُ فَذَيْهُ طَعَامٌ مُسْكِنٌ

^[1] (V.2:183) *As-Saum* means fasting i.e. not to eat or drink or have sexual relations etc. from the *Adhâن* of the *Fajr* (early morning) prayer till the sunset.

Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.^[1]

185. The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say *Takbîr* (*Allâhu Akbar*; Allâh is the Most Great] for having guided you so that you may be grateful to Him.^[2]

فَمَنْ تَطَعَّعَ حِيَرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا
خِيرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى
وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلَيَصُمِّهِ
وَمَنْ كَانَ عَيْنًا أَوْ عَلَى سَفَرٍ فَعَدَّهُ
مِنْ أَيْمَانِ أَخْرَى يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلَكُمُ الْأُمَّةَ
وَإِنَّكُمْ بِاللَّهِ عَلَىٰ مَاهِدٍ نَّا
وَلَمَّا كُنْتُمْ تَشْكُرُونَ

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[1] (V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

[2] (V.2:185)

(A) Narrated Talhah bin 'Ubaidullâh: A bedouin with unkempt hair came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Inform me what Allâh has made compulsory for me as regards the *Salât* (prayers)." He replied: "You have to offer perfectly the five compulsory *Salât* (prayers) in a day and night (24 hours), unless you want to pray *Nawâfil*." The bedouin further asked, "Inform me what Allâh has made compulsory for me as regards *Saum* (fasting)." He replied, "You have to fast during the whole month of Ramadân, unless you want to fast more as *Nawâfil*." The bedouin further asked, "Tell me how much *Zakât* Allâh has enjoined on me." The narrator added: Then, Allâh's Messenger ﷺ informed him all about the Laws (i.e. fundamentals) of Islâm. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawâfil* nor will I decrease what Allâh has enjoined on me." Allâh's Messenger ﷺ said, "If he is saying the truth, he will succeed (or he will be granted Paradise)." (*Sahih Al-Bukhâri*, *Hadîth* No. 115, Vol. 3).

(B) Narrated Abû Hurairah : رضى الله عنه said, "As-Siyâm (the fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire"). So, the person observing *Saum* (fasting) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.' " The Prophet ﷺ added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Saum* (fast) is for Me.' So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times." (*Sahih Al-Bukhâri*, *Hadîth* No. 118, Vol. 3).

186. And when My slaves ask you (O Muhammad ﷺ concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright¹¹¹.

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fasts). They are *Libâs* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with them – as in Verse 7:189) *Tafsîr At-Tabarî*], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do

وَإِذَا سَأَلَكُمْ عِبادِي عَنِّي فَإِنِّي قَرِيبٌ
أُحِبُّ دَعْوَةَ الدَّاعِ إِذَا دَعَنِي فَإِلَيْسَتْ حِبِّي
لِي وَلَيَوْمَئِذٍ لَعَلَّهُمْ يَرْشَدُونَ ﴿١٨٦﴾

أَمْ لَكُمْ لِيَلَةَ الصِّيَامِ أَرْفَثُ إِنِّي نَسَابُكُمْ
مَنْ لِيَاسٌ لَكُمْ وَأَنْسُمْ لِيَاسٌ لَهُنَّ
عِلْمَ اللَّهِ أَنَّكُمْ كُنْتُمْ حَتَّىٰ نُوْنَ أَنْسَكُمْ
قَاتِبٌ عَلَيْكُمْ وَعَفَّا عَنْكُمْ فَاقْرَنْ بَشِّرُوهُنَّ
وَأَنْتُمْ نَاتِكَبَ اللَّهُ لَكُمْ وَكُلُوا وَأَشْرِبُوا
حَقَّ يَبْيَنُ لَكُمُ الْحِيطُ الْأَبْيَضُ مِنَ الْحَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ اتَّمُوا الصِّيَامَ إِلَى الْأَيْلَلِ

* See *Fath Al-Bârî*, Vol. 5, Page 5.

** Although all practices of worshipping are for Allâh, here Allâh singles out *Saum* (fasting), because fasting cannot be practiced for the sake of showing-off, as nobody except Allâh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (*Fath Al-Bârî*, Vol. 5, Page 10)

(C) Narrated Abû Hurairah رضي الله عنه : The Prophet ﷺ said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not accept his fasting)". (*Sahîh Al-Bukhârî*, *Hadîth* No. 127, Vol. 3).

* See *Fath Al-Bârî*, Vol. 5, Page 18.

[11] (V. 2:186) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger ﷺ said, "I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfi'î* (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No. 509).

not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become *Al-Muttaqûn* (the pious — See V.2:2).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad ﷺ) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not *Al-Bîrîr* (piety, righteousness) that you enter the houses from the back but *Al-Bîrîr* (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.

190. And fight in the Way of Allâh^[1] those who fight you, but transgress not the

وَلَا تُبْشِّرُوهُنَّ وَأَنْتُمْ عَدِيكُمْ فِي الْمَسْجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَنْزِهُهَا كَذَلِكَ يُبَيِّنُ
اللَّهُمَّ إِيَّاكَ نَصْرَافُ لِلنَّاسِ لَمَّا هُمْ يَتَّقَوْنَ



وَلَا تَأْكُلُ أَمْوَالَكُمْ بِسِنَمٍ بِالْبَطْلِ وَتُذْلُو
بِهَا إِلَى الْحُكَمَاءِ إِنَّكُلُوا فِي يَمَانٍ
أَمْوَالَ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ



يَسْأَلُوكُمْ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ
لِلنَّاسِ وَالْحَجَّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
أَبْشِرُوكُمْ مِنْ ظُهُورِهَا وَلِكِنَ الْأَمْرُ مَنْ أَنْفَقَ
وَأَنْوَأَ الْبَيْوَسَ مِنْ أَنْوَيْهَا وَأَشْغَلُوكُمْ
لَمَّا كُنْتُمْ فَقِيلُوكُمْ



وَقَاتَلُوكُمْ فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ

^[1] (V. 2:190) *Al-Jihâd* (holy fighting) in Allâh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By *Jihâd* Islâm is established, Allâh's Word is made superior, (His Word being *Lâ ilâha illallâh* which means none has the right to be worshipped but Allâh), and His Religion (Islâm) is propagated. By abandoning *Jihâd* (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihâd* is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullâh bin Mas'ûd رضي الله عنه عن : I asked Allâh's Messenger ﷺ, "O Allâh's Messenger! What is the best deed?" He replied, "To offer the *Salât* (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in *Jihâd* in Allâh's Cause." I did not ask

limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah*^[1] is worse than killing. And fight not with them at *Al-Masjid-Al-Harâm* (the sanctuary at Makkah)^[2], unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone)^[3]. But if they

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ

وَأَقْتُلُوهُمْ حَيْثُ ثَقِنْتُمُوهُ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ
أَخْرِجْتُكُمْ وَإِنَّهُمْ أَشَدُّ مِنْ أَنْتُمْ وَلَا تَنْبِئُوهُمْ بِمَا
أَنْسَبْتُ لِلْمُحْرَمَ حَتَّى يُقْتَلُوكُمْ فِيهِ
فَإِنْ قَتَلْتُمُوهُمْ كَذَلِكَ جَزَاءُ الْكُفَّارِ

فَإِنْ أَنْهَرُوا فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

وَقَاتِلُوهُمْ حَتَّى لَا يَكُونُ فِتْنَةً وَلَا يَكُونُ الَّذِينَ لَهُ

Allâh's Messenger ﷺ anymore and if I had asked him more, he would have told me more. (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.41).

^[1] (V. 2:191) *Al-Fitnah*: polytheism, to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction.

^[2] (V. 2:191) Narrated Abu-Bakrah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ delivered to us a *Khutbah* (religious talk) on the day of *Nahr* (10th of *Dhu'l Hijjah*). He said, "Do you know what is the day today?" We said, "Allâh and His Messenger know better." He remained silent till we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "It is." He further asked, "Which month is this?" We said, "Allâh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah*?" We replied: "Yes, it is." He further asked, "What town is this?" We replied, "Allâh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allâh's Message to you? We said, "Yes." He said, "O Allâh! Be witness. So it is in incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.797).

^[3] (A) (V. 2:193) Narrated Ibn 'Umar: رَضِيَ اللَّهُ عَنْهُ Allâh's Messenger ﷺ said, "I have been ordered (by Allâh) to fight against the people till they testify that *Lâ ilâha illâ Allâh wa Anna Muhammâd-ur-Râsûl Allâh* (none has the right to be worshipped but Allâh and that Muhammad ﷺ is the Messenger of Allâh), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, so if they perform all that, then they save their lives, and properties from me except for Islâmic laws, and their reckoning (accounts) will be with (done by) Allâh." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.24).

cease, let there be no transgression except against *Az-Zâlimûn* (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn* (the pious — See V.2:2).

195. And spend in the Cause of Allâh (i.e. *Jihâd* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves *Al-Muhsinûn*^[1] (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the *Hajj* and '*Umrâh* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrâh* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirâن*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh

فَإِنْ أَنْهَوُا فَلَا عُذْنَوْا إِلَّا عَلَى الظَّالِمِينَ

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَلَا يُرْمَتُ قَصَاصٌ
فَمَنْ أَعْنَدَهُ عَلَيْكُمْ فَأَعْنَدُهُ وَاعْتَدُهُ بِمِثْلِ مَا أَعْنَدَهُ
عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُنَقُّوا بِأَيْدِيكُمْ إِلَّا لِتَلْكُثُ
وَأَخْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

وَأَتَمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أَخْضَرْتُمْ فَإِنَّ أَسْتَيْسَرَ
مِنَ الْمُهْدِيِّ وَلَا تُغْلِقُوا رُمُوسَكُورَتَهُ بِتَلَعِ الْمَدْنَى حَمَلَهُ
فَإِنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ فِيهِ مَآذِنَ قَنْ رَأْسِهِ فَفِدْنَاهُ
مِنْ صِيَامٍ أَوْ صَدَقَةً أَوْ نُسُكٍ فَإِذَا أَمْنَتُمْ فَمَنْ تَمَنَّعَ
بِالْعُمْرَةِ إِلَيْهِ فَإِنَّ أَسْتَيْسَرَ مِنَ الْمُهْدِيِّ فَإِنَّ لَمْ يَجِدْ
فَصِيَامًّا تَلَدَّنَهُ أَيَّارًا فِي الْحَجَّ وَسَعَمَهُ إِذَا رَجَعْتُمْ
تِلَكَ عَسْرَةً كَامِلَةً ذَلِكَ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ سَدِيدٌ

الْعِقَابِ

(B) See (V.8:39) and its footnote.

^[1] (V.2:195) See (V. 2:112).

much and know that Allâh is Severe in punishment^[1].

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform *Hajj*^[2] therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave '*Arafât*'^[3], remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at the *Mash'ar-il-Harâm*^[4].

^[1] (V. 2:196) Islâm demolishes all the previous evil deeds and so does migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). [Al-Lu'lû' wal Marjân, Vol. 1, Ch.52, P.205]. The obligation of performing '*Umrah* and its superiority. Ibn 'Umar رضي الله عنهما said, "Hajj and '*Umrah* are obligatory for everybody." And Ibn 'Abbâs رضي الله عنهما said, '*Umrah* is mentioned in conjunction with *Hajj* in the Book of Allâh عز و جل: "And perform properly *Hajj* and '*Umrah* for Allâh." (2:196).

Narrated Abu Hurairah صلى الله عليه وسلم said, "(The performance of) '*Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj* *Mabrûr* (the one accepted by Allâh) is nothing except Paradise." (Sahîh Al-Bukhâri, Vol.3, Hadîth No.1).

^[2] (V. 2:197) What is said regarding *Hajj At-Tamattu'*, *Hajj Al-Qirâن*, and *Hajj Al-Ifrâd*. And whoever has not brought a *Hady* with him, he should finish the *Ihrâm* of *Hajj*, and make it as '*Umrah*, (and then assume another *Ihrâm* for *Hajj* from Makkah, etc.) There are three ways of performing *Hajj* — as follows:

- Hajj At-Tamattu'*: It means that you have no *Hady* with you and you assume *Ihrâm* only for '*Umrah* first and after '*Umrah* you finish your *Ihrâm* and assume another *Ihrâm* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady*.
- Hajj Al-Qirâن*: It means that one should have a *Hady* with him and should perform '*Umrah* and then *Hajj* with the same state of *Ihrâm*.
- Hajj Al-Ifrâd*: It means that one assumes *Ihrâm* with the intention of performing *Hajj* only and does not perform '*Umrah*.

^[3] (V. 2:198) '*Arafât*: a well known place near Makkah where pilgrims have to spend the 9th day of *Dhul-Hijjah*.

^[4] (V. 2:198) *Al-Mash'ar Al-Harâm*, i.e. *Muzdalifah* a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of *Dhul-Hijjah*, or a great part of it.

الحجُّ أَشْهُرٌ مَعْلُومٌ فِيهِنَّ رَفِيفٌ
الحجُّ فَلَارْفَثٌ وَلَا فُسُوقٌ وَلَا جَدَالٌ فِي الحجَّ
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ
وَكَرَّدُوا فَإِنَّهُ حِلْزَانٌ لِلْغَنَوِيِّ
وَأَنَّهُنْ يَتَأْوِلُونَ إِلَيْنَا بِبَطْشٍ

And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.

200. So when you have accomplished your *Manâsik*^[1], remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

202. For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.

203. And remember Allâh during the appointed Days^[2]. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ), in this worldly life, and he calls Allâh to witness as to that which is in his

هَذَا كُمْ وَإِنْ كُنْمَنْ قَبْلِهِ
لِمِنَ الظَّالِمِينَ

ثُمَّ أَفْيَضُوا مِنْ حَيْثُ أَفْكَاضَ النَّاسُ
وَأَسْتَغْفِرُ لِلَّهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَاذْكُرُوا
اللَّهَ كَيْفَ كَرَبَّاً كُمْ أَوْ أَشَدَّ ذِكْرًا
فِي النَّاسِ مَنْ يَقُولُ رَبَّنَا مَا إِنَّا فِي
الَّذِينَ كَوَافَّ الْأُخْرَةِ مِنْ خَلْقِنَا

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا مَا إِنَّا فِي الْأَذْنِيَا
حَسَنَةٌ وَفِي الْأُخْرَةِ حَسَنَةٌ وَفِي أَعْذَابِ
النَّارِ

أُولَئِكَ لَهُمْ نَصِيبٌ مَّا كَسَبُوا
وَاللَّهُ سَرِيعُ الْحِسَابِ

* وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنْ أَتَقَنَّ وَأَتَقْوَاهُ اللَّهُ
وَأَعْلَمُ أَنَّكُمْ إِلَيْهِ تُنْشَرُونَ

وَمِنَ النَّاسِ مَنْ يُعَجِّلُكَ قَوْلَهُ فِي الْحَيَاةِ
الْأَذْنِيَا وَيُتَهِّدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ

^[1] (V.2:200) "Manâsik" i.e. *Ihrâm*, *Tawâf* of the *Ka'bah* and *As-Safâ* and *Al-Marwah*, stay at *'Arafât*, *Muzdalifah* and *Mînâ*, *Ramy* of *Jamarât*, (stoning of the specified pillars in *Mînâ*) slaughtering of *Hâdî* (animal).

^[2] (V. 2:203) These are the three days of staying at *Mînâ* during the *Hajj*; 11th, 12th and 13th days of the month of *Dhu-Hijjah*, by saying *Allâhu Akbar* (Allâh is the Most Great) much, and while slaughtering *Hâdî* (animals) and during the *Ramy* of *Jamarât*.

heart, yet he is the most quarrelsome of the opponents.^[1]

205. And when he turns away (from you "O Muhammad ﷺ", his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

211. Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons,

وَهُوَ أَلَّا يُخَاصِمُونَ

وَإِذَا تَوَلَّ سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا
وَنَهَاكَ الْعَرَثَ وَالسَّلْطَنَ وَاللهُ
لَا يُحِبُّ الْفَسَادَ

وَإِذَا قِيلَ لَهُ أَتَقَ اللهُ أَخْذَنَهُ الْعَرَثَ بِالْأَشْرَقِ
فَحَسْبُهُ جَهَنَّمُ وَلِئَنَّ الْمَهَادَ

وَمِنْ أَلْتَابِيْسِ مَنْ يَشْرِيْ نَفْسَهُ أَبْتِكَاهَ
مَرْضَاتِ اللهُ وَاللهُ رَءُوفٌ بِالْعَبَادِ

يَأَيُّهَا الَّذِينَ إِذَا مَسُوا أَذْخَلُوا فِي الْتَّنَّرِ
كَآفَةً وَلَا تَسْبِعُوا أَخْطُوطَتِ الشَّيْطَانِ
إِنَّمَا لَكُمْ عَذَوُّ مُبِينٍ

فَإِنْ زَلَّتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْإِيمَانُ فَاغْلُمُوهُ أَنَّ اللهَ عَزِيزٌ حَكِيمٌ

هَلْ يَظْلَمُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللهُ فِي ظُلْلَىٰ مِنْ
الْكَسَارِ وَالْمَأْتَيَكَةُ وَفِي الْأَمْرِ
وَإِنَّ اللَّهَ شَرِيعٌ أَلَّا مُؤْرٌ

سَلَّبَنِيْ إِسْرَهِ يَلِ كُمْ مَا تَيَّنَّهُمْ مِنْ مَا يَمْتَهِنُ

[1] (V.2:204)

(A) Narrated 'Âishah رضي الله عنها: The Prophet ﷺ said, "The most hated person to Allâh is the one who is most quarrelsome of the opponents." (Sahîh Al-Bukhâri, Vol.3, Hadîth No.637).

(B) Narrated Abu Umamah رضي الله عنه: Allah's Messenger ﷺ said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of character."

(This Hadîth is quoted by Abu Dâwûd, At-Tirmidhi, Nasâ'i and Ibn Majah).

signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to the Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!

215. They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and *Al-Masâkin* (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَهُ تَهْكِيمٌ فَإِنَّ اللَّهَ
شَدِيدُ الْعِقَابِ

زُنَيْلَلَّهِنَّ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَسَخَرُونَ مِنْ
الَّذِينَ آمَنُوا وَاللَّذِينَ آتَقُونَا فَوْهَمُهُمْ يَعْمَلُونَ
الْقِنْعَمَةُ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَثَّ اللَّهُ النَّبِيُّنَ
مُّبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مِنْهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحُكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ
وَمَا أَخْتَلَفُ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ بَعْدَ مَا يَهْدِي اللَّهُ
الَّذِينَ آمَنُوا لَمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ يَأْذِنُهُ
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صَرَاطِ الْسُّتْقِيمِ

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ
مَّثَلُ الَّذِينَ خَلُوَا إِنْ قَبْلَكُمْ مَسْتَهْمِمُ الْأَسَاءَةِ
وَالضَّرَاءِ وَرُزُلُوا حَقِّيَّ بِعُولَ الرَّسُولِ وَالَّذِينَ
هَاجَرُوا مُهَاجِرَةً مَمَّا نَصَرَ اللَّهُ أَلَّا إِنَّ نَصَرَ اللَّهُ
فَرِبْبٌ

يَسْأَلُونَكَ مَاذَا إِنْفَقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ
خَيْرٍ فَلَلَّهُ الْبَرِّينَ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينَ
وَأَئِنَّ الْكَسِيلَ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ يَعْلَمُ

216. Jihâd^[1] (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)^[2] but a greater (transgression) with Allâh is to prevent mankind from following the Way of Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah*^[3] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.

219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling^[4]. Say: "In them is a great sin, and

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْبَةٌ لَّكُمْ وَعَسَى
أَن تَكُونُ هُوشَيْناً وَهُوَ جَرَبٌ لَّكُمْ وَعَسَى
أَن تُحْبُّوْشَيْناً وَهُوَ شَرٌ لَّكُمْ وَاللَّهُ يَعْلَمُ
وَأَن شَرَّ لَا تَلْمُونَكَ

يَسْتَأْنُوكَ عَنِ الْأَنْجَارِ وَقَاتِلُ فِيهِ قَلْ
فَتَالُ فِيهِ كَبِيرٌ وَصَدُّعٌ عَنْ سَبِيلِ اللَّهِ
وَكُثُرٌ بِهِ وَالْمَسْجِدُ الْعَرَمُ وَإِخْرَاجُ أَهْلِهِ
مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْمُتَنَاهُ أَكْبَرُ مِنَ الْفَتْلِ
وَلَا يَرَى الْأَنْوَنَ يَهْتَلِئُونَكُمْ حَتَّى يَرَوْكُمْ عَنْ دِينِكُمْ
إِن أَسْتَطَعْتُمْ أَوْ مَنْ يَرِتَدِدُ مِنْكُمْ عَنْ دِينِهِ
فَيَمْتُ وَهُوَ كَافِرٌ فَأُولَئِكَ حَيَّطْتُ أَعْمَانَهُمْ
فِي الدُّنْيَا وَالآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَلِيدُونَ

إِنَّ الَّذِينَ مَاءَنُوا وَالَّذِينَ تَعَاجَرُوا وَجَهَدُوا
فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ
وَاللَّهُ عَفُورٌ رَّحِيمٌ

يَسْتَأْنُوكَ عَنِ الْخَمْرِ وَالْمَنِيْرِ
فَلِفِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا

^[1] (V. 2:216) See the footnote of (V.2:190).

^[2] (V. 2:217) The provison of this Verse has been abrogated by Verse 9:36. Jihâd cf., (V. 2:216).

^[3] (V.2:217) *Fitnah*: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh, etc.

^[4] (V. 2:219):

a) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "Whoever takes an oath in which he (forgetfully), mentions *Lat* and *Uzza* (i.e. two idols of Arab pagans) should say: "La ilaha illâl-lâh" (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us gamble,' must give alms (as an expiation)." (Sahîh Al-Bukhâri, Vol.6, Hadîth No.383).

(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought^[1]."

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

221. And do not marry *Al-Mushrikât* (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters)

أَكْتُبُ مِنْ تَقْعِيمًا وَيَسْلُونَكَ مَا ذَادُوا يُفْعَلُونَ
قُلِ الْعَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ
لَمَّا كُنْتُمْ تَنفَكُرُونَ

فِي الدُّنْيَا وَالْآخِرَةِ وَسَلَّوْنَكَ عَنِ التَّنَعُّمِ
قُلْ إِاصْلَحْ لَهُمْ خَيْرٌ وَإِنْ تُخَاطِلُهُمْ فَإِنْخُونُكُمْ
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ
وَلَوْشَاءَ اللَّهُ لَأَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

وَلَا تَنْكِحُوا الْمُشْرِكَيْنَ حَتَّى يُؤْمِنُوا وَلَا مُؤْمِنَةٌ حَيْرٌ مِنْ مُشْرِكٍ وَلَا يُجْنِسْكُمْ
وَلَا تَنْكِحُوا الْمُشْرِكَيْنَ حَتَّى يُؤْمِنُوا وَلَا يَبْدُ

b) Narrated Ibn 'Umar رضي الله عنهما said: Allâh's Messenger ﷺ said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him before his death) will be deprived of it in the Hereafter." (*Sahîh Al-Bukhârî*, Vol. 7, *Hadîth* No. 481).

c) Narrated Anas رضي الله عنه said: I heard from Allâh's Messenger ﷺ a narration which none other than I will narrate to you. The Prophet ﷺ said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." (*Sahîh Al-Bukhârî*, Vol. 7, *Hadîth* No. 483)

d) Narrated Abu Hurairah رضي الله عنه said: The Prophet ﷺ said, "An adulterer-fornicator, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihâb said: 'Abdul Mâlik bin Abi-Bakr bin 'Abdur-Rahmân bin Al-Hâarith bin Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." (*Sahîh Al-Bukhârî*, Vol. 7, *Hadîth* No. 484).

[1] (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

in marriage to *Al-Mushrikûn*^[1] till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are a tilth for you, so go to your tilth^[2], when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your own selves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad). صلى الله عليه وسلم

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you

مُؤْمِنٌ حِلٌّ مِّنْ مُشْرِكٍ وَلَا أَغْبَجُكُمْ أَوْ لَيْكَ
يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوكُمْ إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِأَذْنِهِ وَبَيْنَ أَيْمَانِهِ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ



وَيَسْأَلُوكُمْ عَنِ الْمَحِيضِ قُلْ هُوَ ذَلِكَ
فَاعْزِرُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
حَتَّى يَطْهُرْنَ فَإِذَا أَطْهَرْنَ فَاقْتُلُوهُنَّ مِّنْ حَيْثُ
أَمْرَكُمُ اللَّهُ أَبْيَانَ اللَّهُ يُحِبُّ الْمُؤْمِنَاتِ
وَيُحِبُّ الْمُطَهَّرَاتِ

نِسَاءً كُنْتُمْ حَرَثْ لَكُمْ فَأَتُوا حِرَثَكُمْ أَنْ شِئْتُمْ
وَقَدْمُوا لِأَنْفُسِكُو وَأَنْفُوا اللَّهُ وَأَعْلَمُوا
أَنَّكُمْ مُّلَكُوُهُ وَبَشِّرُ الْمُؤْمِنِينَ

وَلَا يَجْعَلُوا اللَّهَ عَزَّ ذِكْرَهُ لِأَيْمَانِكُمْ
أَنْ تَبُرُّوا وَتَسْقُوا وَتُصْلِحُوا بَيْتَ النَّاسِ

[1] (V.2:221) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad. صلى الله عليه وسلم

[2] (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

have sworn against doing something good then give an expiation for the oath and do good)^[1].

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.

226. Those who take an oath^[2] not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you

وَاللّهُ سَمِيعٌ عَلَيْهِ

لَا يُؤَاخِذُكُمُ اللّهُ بِاللَّغْوِ فِيمَا نَهَىٰكُمْ وَلَكُمْ يُؤَاخِذُكُمْ

إِنَّكُمْ بَشَرٌ وَاللّهُ عَزُورٌ حَلِيمٌ

لِلَّذِينَ يُؤْلُونَ مِنْ دُسَائِبِهِمْ تَرْبُصُ أَرْبَعَةُ أَشْهُرٍ فَإِنْ

فَأَتَوْهُ فَإِنَّ اللّهَ عَفُورٌ حَلِيمٌ

وَإِنْ عَزَمُوا الظَّلَاقَ فَإِنَّ اللّهَ سَمِيعٌ عَلَيْهِ

وَالْمُطَلَّقَاتُ يَرْبَضُنَّ بِأَنفُسِهِنَّ لَكُلَّةٌ قُرُونٌ

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْمُنْ مَا حَلَقَ اللّهُ فِي أَرْجَامِهِنَّ

إِنْ كُنُّوا تَوْمِينَ بِاللّهِ وَالْأَئْوَادِ الْأَخِرِ وَمَوْلَاهُنَّ أَنْتُ

رِبَدِهِنَّ فِي ذَلِكَ إِنَّ رَادِهِنَ أَصْلَحَاهَا وَلَهُنَّ مِثْلُ

الَّذِي عَلَيْنَا مَعْرُوفٌ وَلِرِجَالٍ عَلَيْنَا دَرَجَةٌ

وَاللّهُ عَزِيزٌ حَلِيمٌ

الظَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَنْهِيَحٌ

[1] (V.2:224) See the footnote of (V.5:89).

[2] (V. 2:226) Narrated Nâfi': Ibn 'Umar used to say about *Al-'îlâ* (الإيلا) * which Allâh defined (in the Holy Book), "If the period of *Al-'îlâ* (الإيلا) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmân, 'Alî, Abu Ad-Dardâ', 'Aishah and twelve other Companions of the Prophet ﷺ (صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ) (Sahîh Al-Bukhârî, Vol.7, Hadîth No. 213).

* *Al-'îlâ* (الإيلا): means the oath taken by a husband that he would not approach his wife for a certain period.

(men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)^[1]. These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the *Zâlimûn* (wrong-doers).

230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to

بِإِحْسَنٍ وَلَا يَمْلِلُ لِكُمْ أَن تَأْخُذُوا مِمَّا
عَنِتُّمُوهُنَّ شَيْئًا إِلَّا أَن يَعْلَمَ أَن يَقْرَأُ فَالْجَنَاحَ
اللَّهُ أَن خَفِّمْ أَلَيْهِمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا أَخْذَتِ بِهِ ثُنَكَ حُدُودَ اللَّهِ فَلَا تَعْدُوهَا
وَمَن يَعْدُ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

فَإِن طَلَقَهَا فَلَا يَحِلُّ لِمُؤْمِنٍ بَعْدَ حَقِّيَ تَنكِحَ زَوْجًا
غَيْرِهِ فَإِن طَلَقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَن يَرْجِعُاهُنَّ
طَوْكَ أَن يُقْرَأُ حُدُودَ اللَّهِ وَثُنَكَ حُدُودَ اللَّهِ يُبَيِّنُهَا
لِقَوْمٍ يَعْلَمُونَ

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَا يَنْهَا أَنْجَاهُنَّ فَأَنْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرْجُونَ بِمَعْرُوفٍ وَلَا تُنْسِكُوهُنَّ
ضِرَارًا لِتَنْدُوَهُنَّ وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
وَلَا تَنْجِدُهُنَّ وَإِذْ أَنْجَهُنَّ هُنَّ وَذُرْجُونَ يَعْمَلُ
اللَّهُ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكَيْدِ

[1] (V.2:229) *Al-Khul'** and how a divorce is given according to it.

Narrated Ibn 'Abbâs: رَضِيَ اللَّهُ عَنْهُمَا: The wife of Thâbit bin Qais came to the Prophet ﷺ and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger ﷺ said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet ﷺ said to Thâbit, "O Thabit! Accept your garden, and divorce her once." (*Sahîh Al-Bukhâri*, Vol.7, *Hadîth No.197*).

* '*Al-Khul'* الخلع means the parting of a wife from her husband by giving him a certain compensation.

you of the Book (i.e. the Qur'ân) and *Al-Hikmah* (the Prophet's *Sunnah* — legal ways — Islâmic jurisprudence) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal or conceal it in

وَالْحَكْمَةُ يَعْلَمُكُمْ بِمَا تَنْهَاوُ أَهْلَهُ
وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

وَإِذَا طَلَقْتُمُ الْمُسَافَرَاتِ فَلَا تَنْهَاوُهُنَّ
أَنْ يَتَكَبَّرْنَ زَوْجَهُنَّ إِذَا رَضِيَّا بِهِنَّ بِالْمَرْوُفِ
ذَلِكَ يُوَعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يَتَوَمَّرُ بِاللَّهِ وَآتَيَهُمْ
آخَرَ ذَلِكُمْ أَزَكَ لَكُمْ وَاللَّهُ أَعْلَمُ وَأَنَّمَا
لَا تَعْلَمُونَ

وَالْوَلَدُاتِ يَرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ أَرَادَ أَنْ يُمَكِّنَ الرَّضَاةَ وَعَلَى الْمَوْلُودِ لَهُ يَرْفَعُ
وَكَسُوْتُهُنَّ بِالْمَعْرُوفِ لَا تَكْلُفُ نَفْسًا إِلَّا وَسَعَهَا
لَا تُنْصَارَ وَلَدَهُ يُوَلِّهَا وَلَا مَوْلُودَ لَهُ يُوَلِّهُ
وَعَلَى الْوَارِثَ مِثْلُ ذَلِكَ فَإِنْ أَرَادَ أَفْصَالَ أَعْنَ
تَرَاضِ مِنْهُمَا وَنَشَأُوا فَلَا جُنَاحَ عَلَيْهِمَا إِنْ أَرَدُوكُمْ
أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا
سَلَمْتُمُ مَا أَتَيْتُمُ بِالْمَعْرُوفِ وَأَنْقُوا أَهْلَهُ وَأَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ بَصِيرٌ

وَالَّذِينَ يُتَوَوَّنُونَ مِنْكُمْ وَيَدْرُونَ أَرْوَاحَهَا يَرْتَصَنَ
إِنْفُسِهِنَّ أَرْبَعَةً أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ حَبْرٌ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خَطْبَةٍ

yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law.^[1] And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - '*'Asr*')^[2].

النَّسَاءُ أَرْكَنْتُمُ فِي أَنفُسِكُمْ عِلْمَ اللَّهِ
أَنْكُمْ سَتَذَكَّرُونَ هُنَّ وَلَكِنَ لَا تَوَاعِدُوهُنَّ
سِرْ إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا
عُقْدَةَ الْتِكَاجِ حَتَّى يَسْلُمَ الْكِتَابُ أَجَلَهُ
وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ
فَأَخْذُ رُؤْءِيَّ وَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ
لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَعْسُهُنَّ
أَوْ نَقْرَضُوهُنَّ فَرِصَةً وَمَعْوَهُنَّ عَلَى الْمُؤْبِعِ
قَدَرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَعَا بِالْمَعْوَفِ حَقَّا
عَلَى الْمُخْرِبِينَ

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ
فَرَضْتُمُوهُنَّ فَرِصَةً فَيُصْفَ مَا فَرَضْتُمُ إِلَّا
أَنْ يَعْمُرُوكُمْ أَوْ يَعْقُوَ الَّذِي يَدْعُوهُ، عُقْدَةُ
الْتِكَاجِ وَأَنْ تَقْنُوَ الْأَقْرَبَ لِلتَّقْوَى
وَلَا تَنْسُوَ الْفَضْلَ يَتَسَمَّكُمْ إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ
بَصِيرٌ

حَفِظُوا عَلَى الصَّلَاةِ وَالصَّلَاةُ أَوْسَطُ

[1] (V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy".

[2] (V.2:238).

a) The sin of one who misses the '*'Asr* prayer (intentionally):*

Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger ﷺ said, "Whoever misses the '*'Asr* prayers (intentionally), then it is as if he lost his family and property." (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth No.527*).

(b) One who omits (does not offer) the '*'Asr* prayer (intentionally):*

وَقُوَّمُوا لِللهِ قَنْتَنِينَ

And stand before Allâh with obedience [and do not speak to others during the *Salât* (prayers)].

239. And if you fear (an enemy), perform *Salât* (pray) on foot or riding^[ii]. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise^[i].

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* (the pious — See V.2:2).

242. Thus Allâh makes clear His *Ayât* (Laws) to you, in order that you may understand.

243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die".

فَإِنْ خَفْتُمْ فِي جَاهَلَا أَوْ رَجَبًا إِذَا أَمْنَمْتُمْ
فَأَذْكُرُوا اللَّهَ كَمَا عَمِلْتُمْ مَالَمْ
تَكُونُوا تَعْلَمُوا

وَالَّذِينَ يُتَوَوَّنُونَ مِنْكُمْ وَيَدْرُونَ أَزْوَاجَهُمْ
وَصِيَّةً لِأَزْوَاجِهِمْ مَنْتَعًا إِلَى الْحَوْلِ عَيْرَ
إِخْرَاجٍ فَإِنْ حَرَجَنَ فَلَا جُنَاحَ عَيْتَكُمْ فِي
مَا فَعَلْتُمْ فِي أَنْفُسِهِتُ مِنْ مَعْرُوفٍ وَاللَّهُ
عَزَّزَ حَكِيمٌ

وَالْمُطَلَّقَتُ مَنْعَلِي الْمُعْرُوفِ حَقَاعَلِي
الْمُسْقِيَت

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَيْنَتِهِ
لَمْكُمْ تَعْقِلُونَ

* أَلَمْ تَرَ إِلَى الَّذِينَ حَرَجُوا مِنْ دِينِهِمْ
وَهُمُ الْأُوْفُ حَدَرَ الْمُؤْتَدِ فَقَالَ لَهُمُ اللَّهُ مُؤْتَوْا

Narrated Abu Al-Malîh: We were with Burâîdah in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet ﷺ said, "Whoever omits the 'Asr prayer, all his (good) deeds will be lost." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.528).

* i.e. The one who omits (does not offer) the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

^[i] (V.2:239) Narrated Sâlih Khawwat or Sahl bin Abî Hathmâh concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqâ* in the company of Allâh's Messenger ﷺ: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet ﷺ) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslim* along with them. [*Sahîh Al-Bukhârî*, Vol. 5, *Hadîth* No. 451].

^[ii] (V.2:240): The provision of this Verse has been abrogated by Verse (4:12)

And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

245. Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.

246. Have you not thought about the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

247. And their Prophet (Samuel) (عليه السلام) said to them, "Indeed Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

248. And their Prophet (Samuel) (عليه السلام) said to them: Verily! The sign of His kingdom is that there shall come to you At-

ثُمَّ أَحِيَّهُمْ إِنَّ اللَّهَ لَذُরْقَضِيلٌ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

وَقَدْبَلُوا فِي سَكِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ
عَلِيهِمْ
مَنْ ذَا الَّذِي يُفْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ
لَهُ أَصْحَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْطِئُ
وَإِلَيْهِ رُجُوعُكُمْ

أَتَنْ تَرَى إِلَى الْمَلَائِكَةِ إِنَّهُمْ يَلِ مِنْ بَعْدِ
مُوسَى إِذَا قَاتَلُوا لِنَفْرِهِ لَمْ يَأْتِنَّ أَنَّا مَلِكَ
نَفْتَلِ فِي سَكِيلِ اللَّهِ قَالَ هَلْ عَسَيْنَمِينَ
كُثِيبَ عَلَيْكُمُ الْقِتَالُ أَلَنْتَلُوا قَاتَلُوا
وَمَا لَنَا أَلَا نَفْتَلِ فِي سَكِيلِ اللَّهِ وَقَدْ
أُخْرَجْنَا مِنْ دِيَرِنَا وَأَبْنَاهُنَا فَلَمَّا كُتِبَ
عَلَيْهِمْ أَلَقْتَالُ نَوْلَانِيَا لَقْلَامِنْهَةَ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا قَاتَلُوا أَنَّ يَكُونُ لَهُ الْمُلْكُ
عَيْنَاهُو مَنْ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يَوْتَ
سَعَةَ مِنْ كَالِمَالِ قَالَ إِنَّ اللَّهَ أَصْطَفَنَهُ
عَيْتَكُمْ وَزَادَهُ بِسْطَلَةً فِي الْعَلْمِ
وَالْجِسْلُ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ
وَاللَّهُ وَاسِعٌ عَلَيْهِ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّهُمْ مُلْكُكِهِ
أَنَّ يَأْتِيَكُمُ الشَّابُوُثُ فِيهِ سَكِينَهُ

Tâbût (a wooden box), wherein is *Sakinah*^[1] (peace and reassurance) from your Lord and a remnant of that which Mûsâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

249. Then when Tâlût (Saul) set out with the army, he said: "Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirûn* (the patient).

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

251. So they routed them by Allâh's Leave and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and *Al-Hikmah* (Prophethood)^[2], and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of

مَنْ رَبِّكُمْ وَيَقِيَّةٌ مِمَّا تَرَكَ إِلَّا مُوسَى
وَإِلَّا هَرُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ
لَا يَأْتِي لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾

فَلَمَّا فَضَلَّ طَافُوتُ الْجُنُودُ قَالَ إِنَّ اللَّهَ
مُبْتَدِئُكُمْ بِهَرَكَرَقَمْ سَرِيبَ مِنْهُ فَلَيَسَ
مِنِّي وَنَّ لَمْ يَطْعَمْنَهُ فَإِنَّهُ مِنِّي إِلَّا مِنْ أَغْرَقَ
غُرْفَةً بِيَدِهِ فَشَرِّبُوا مِنْهُ إِلَّا قَلَّا مِنْهُمْ
فَلَمْ جَاءَ حَوْزَهُ هُوَ وَالَّذِينَ أَمْتَوْا مَعْهُ
فَأَلْوَأَ الْأَطَافَةَ لَنَا الْيَوْمَ بِجَاهُوتٍ
وَجَنُودُهُ قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ
مُلْكُو اللَّهِ كَمْ مِنْ فَتَّةٍ قَلِيلَةٍ غَبَّتْ
فَتَّةٌ كَبِيرَةٌ يَادِنِ اللَّهَ وَآتَاهُمْ مَعَ الْأَصْدِرِينَ ﴿١٢﴾

وَلَمَّا بَرُزُوا لِجَاهُوتَ وَجَنُودُهُ قَالُوا
رَبِّنَا أَفْرَعَ عَلَيْنَا كَبِيرًا وَتَكَبَّتْ أَقْدَامُكَمْ
وَأَنْصَرَنَا عَلَى الْقَوْمِ الْكَفَرِينَ ﴿١٣﴾

فَهَزَّ مُوهُومٌ بِلَدِنِ اللَّهِ وَقْتَلَ دَاؤُدُ
جَاهُوتَ وَأَكَهُهُ اللَّهُ الْمَلَكُ
وَالْجِنَّةُ كَمْ وَعَلَمَهُ مَنْ كَانَ شَاهَ وَلَوْلَا
دَفَعَ اللَّهُ الْأَنَاسَ بِعَصْمَهُ بِعَصْمِ
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ

^[1] (V. 2:248) Narrated Al-Barâ': A man was reciting Sûrah Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet ﷺ and told him of that experience. The Prophet ﷺ said, "That was *As-Sakinah* (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ân." (*Sahîh Al-Bukhâri*, Vol.6, *Hadîth No. 531).*

^[2] (V.2:251) See *Tafsîr At-Tabarî*, Vol. 2, Page 632.

mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists).

252. These are the Verses of Allâh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allâh)^[11].

ذو فَضْلٍ عَلَى الْمُكَلِّمِينَ

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

[1] ($\sqrt{2.252}$)

A. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet ﷺ said, "I have been given five (things) which were not given to any one else before me:

- a) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
 - b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore anyone of my followers can pray wherever he is, at the time of prayer.
 - c) The booty has been made *Halâl* (lawful) to me yet it was not lawful to anyone else before me.
 - d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (Sahih Al-Bukhārī, Vol.1, Hadīth No.331).

B. Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 735).

C. Narrated Ibn Mas'ud رضي الله عنه: As if I saw the Prophet ﷺ talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth No. 683*).

D. Narrated 'Aishah رضي الله عنها and Ibn 'Abbas رضي الله عنهما: On his death-bed, Allâh's Messenger ﷺ put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allâh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (*Sahîh Bûkhârî*, Vol. 4, *Hadîth* No. 660).

E. Narrated Abu Hurairah رضي الله عنه said: The Prophet صلى الله عليه وسلم said, "The Isræelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* — pledge first." Fulfil their (i.e., the caliphs') rights, for Allâh will ask them about (any shortcomings in) ruling those whom Allâh has put under their guardianship." (*Sahih Al-Bukhâri*, Vol. 4, *Hadith No. 661*).

* If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* (pledge) by some members of the society, the common Muslims should abide by the *Bai'a* (pledge) given to the first caliph, for the election of the second is invalid.

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Isâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes.

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrong-doers).

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), Al-Hayyul-Qayyuim (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî*¹¹ extends over the heavens and the

¹¹ (V. 2:255). *Kursî*: literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursî* mentioned in this Verse should be distinguished from the '*Arsh* (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The *Kursî* compared to the '*Arsh*' is nothing but like a ring thrown out upon open space of the desert." If the *Kursî* extends over the entire universe, then how much greater is the '*Arsh*'. Indeed Allâh, the Creator of both the *Kursî* and the '*Arsh*', is the Most Great. Ibn Taimiyah said:

a) To believe in the *Kursî*.
 b) To believe in the '*Arsh* (Throne). It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the *Kursî* is in front of the '*Arsh* (Throne) and it is at the level of the Feet. [Fatawa Ibn Taimiyah, Vol.5, Pages 54,55]

Narrated Abu Hurairah رضي الله عنه that Allâh's Messenger ﷺ ordered me to guard the Zakât revenue of Ramadân. Then somebody came to me and started stealing of the

ٖ يَنْكُرُ أَرْسِلُ فَضْلَنَا بِعَضْهُمْ عَلَى بَعْضٍ مِّنْهُمْ
 ٗ مَنْ كَلَمَ اللَّهُ وَرَفَعَ بَصَنَّهُ دَرَجَتٍ وَّمَا تَبَيَّنَ
 ٖ عَيْسَى ابْنُ مَرْيَمَ الْبَيْتَنِتُ وَأَيَّدَنَتُهُ بُرُوجُ
 ٖ الْقَدْسِينُ وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَ الَّذِينَ
 ٖ مِنْ بَعْدِهِمْ مَنْ بَعْدَ مَاجَاهَتْهُمُ الْبَيْتَنِتُ
 ٖ وَلَكِنْ أَخْتَلَفُوا فِيهِمْ مَنْ عَامَنَ وَمِنْهُمْ مَنْ كَفَرَ
 ٖ وَلَوْشَاءُ اللَّهِ مَا أَفْسَلَتُهُ وَلَكِنَّ اللَّهَ يَعْلَمُ
 ٖ مَا يُرِيدُ

يَكِيَّهَا الَّذِينَ إِمَّا أَنْفَقُوا مَسَارِقَنَّكُمْ
 ٖ مَنْ قَبْلَ أَنْ يَأْتِيَ يَوْمَ الْحِجَّةِ فِيهِ وَلَا حَلَّهُ
 ٖ وَلَا شَفَعَةَ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ
 ٖ وَلَا نُومٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
 ٖ الَّذِي يَشْعَرُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
 ٖ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا يُبَيِّطُونَ شَيْئًا
 ٖ مَنْ عَلِمَهُ إِلَّا بِإِيمَانِهِ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ

وَالْأَرْضَ وَلَا يَنْهُو، حَفَظْهُمَا وَهُوَ عَلَيْهِ
الْعَظِيمُ

earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tâghût*^[1] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

257. Allâh is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliyâ* (supporters and helpers) are *Tâghût* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)

258. Have you not looked at him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily! Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And

لَا إِكْرَاهَ فِي الدِّينِ قَدَّبَيْنَ الرُّشْدَ مِنَ الظُّلْمَتِ
يَكْتُرُ بِالظَّغْرُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ
أَسْتَمَكَ بِالْعَرْوَةِ الْوُنْقَ لَا أَنْفِصَامَ لَهُ وَاللهُ
سَيِّدُ الْعِلَمِ

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُغْرِيُهُمْ مِنَ الظُّلْمَتِ
إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَلْوَسْنَهُمْ
الظَّغْرُوتُ يُغْرِيُهُمْ مِنَ النُّورِ
إِلَى الظُّلْمَتِ أُولَئِكَ أَمْحَى
النَّارَ هُمْ فِيهَا خَلِيلُونَ

أَلَمْ تَرَ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رِبِّيَّةِ
أَنَّ إِنَّهُ اللَّهُ الْمُلْكُ إِذَا قَالَ إِبْرَاهِيمَ رَبِّيَّ
الَّذِي يُغْرِيَ وَيُبَيِّنُ قَالَ أَنَا أَنْجَنِيَ وَأَوْيَتُ
قَالَ إِبْرَاهِيمَ فَإِنَّ اللَّهَ يَأْتِيُ بِالشَّمْسِ
مِنَ الْمَشْرِقِ فَأَتَ بِهَا مِنَ الْمَغْرِبِ فَبَهَتَ الَّذِي

foodstuff. I caught him and said, "I will take you to Allâh's Messenger ﷺ ! " Then Abu Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allâh's Messenger ﷺ and I will tell you a few words by which Allâh will benefit you). When you go to your bed, recite Ayat -ul-Kursî, (2:255) for then there will be a guard from Allâh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet ﷺ heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.530).

^[1] (V.2:256) The word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), but the one who does not accept to be worshipped will not be considered as a *Tâghût*, i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed. Sometimes "*Tâghût*" means a false judge who gives a false judgement (see V.4:60). [See *Tafsîr Ibn Kathîr*, and (V.4:51)].

كُفَّارُ وَالْأَلِهَةُ لَا يَهْدِي الْقَوْمَ الظَّلَمِينَ ﴿١٠﴾

Allâh guides not the people, who are *Zâlimûn* (wrong-doers).

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَتِهِ وَهِيَ خَاتُومَةُ عَلَى عُرُوشِهَا
قَالَ أَنَّى يُعْيَىٰ هَذِهِ الْأَنْتَهِيَّةُ بَعْدَ مَوْتِهَا فَإِنَّمَا اللَّهُ
مَا نَشَاءُ عَمَّا شَاءَ بَعْثَةً فَإِنَّكُمْ لَيَتَّمَّنُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ إِنَّمَا لَيَتَّمَّنُ مَا نَشَاءُ
فَانظُرْ إِلَى طَعَامِكَ وَسَرَابِكَ لَمْ يَتَسْعَهُ
وَانظُرْ إِلَى حِمَارِكَ وَلَنْ يَجْعَلَكَ مَاءِكَةَ
لِلْسَّاِرِ وَانظُرْ إِلَى أَعْطَامِكَ كَيْفَ
تُشِّرِّهَا ثُمَّ تَكْسُوهَا لَخَمَافَمَاتِيَّتَكَ
لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَوِيرٌ ﴿١١﴾

وَإِذَا قَالَ إِنْزَهُمْ رَبِّ أَرْبِي كَيْفَ تُعْنِي
الْمَوْتَ قَالَ أَوْلَمْ تَوْمَنْ قَالَ بَنَ وَلَكِنْ
لِيَطْمَئِنُ قَلْبِي قَالَ فَحُذْ أَرْبَعَةَ مِنَ الظَّلَمِ
فَصَرَّهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْتَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ
جُزْءًا أَشَمَّ أَذْعُهُنَّ يَا تَبَّانِكَ سَعِيًّا وَأَعْلَمُ أَنَّ اللَّهَ
غَيْرُ حَكِيمٍ ﴿١٢﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمْثُلَ حَبَّةٍ أَبْيَتَ سَبِيلَ سَبِيلَ فِي كُلِّ
سُبُلٍ مَا تَهُدِّي جَهَنَّمَ وَاللَّهُ يُضَعِّفُ لِمَنِ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلَيْهِ ﴿١٣﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ شَرَّ لَا يَتَسْعُونَ
مَا أَنْفَقُوا مَنْ أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ ﴿١٤﴾

263. Kind words and forgiving of faults are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought^[1].

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and

فَوْلَ مَعْرُوفٍ وَمَغْفِرَةً خَيْرٌ مِنْ صَدَقَةٍ
يَتَبَعُهَا أَذىٌ وَاللَّهُ عَنِ الْحَلِيمِ

يَتَابِعُهَا الَّذِينَ آمَنُوا لَا يُبْطِلُوا صَدَقَاتُكُمْ بِالْمَنِ
وَالْأَذَى كَمَا لَدِيٌ تُنْفِعُ مَا لَدَهُ رِبَّةُ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمُثْلُهُ كَثِيرٌ
صَفَوَانٌ عَلَيْهِ تَرْبَابٌ فَأَصَابَهُ وَأَبْلَى فَرَكَّهُ
صَلَدٌ لَا يَقْدِرُونَ عَلَى شَيْءٍ وَمَمَّا كَسَبُوا
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

وَمُثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ أَبْيَكَاهُ
مَرْضَاتٍ لَّهُ وَتَبَيَّنَتْ مِنْ أَنْفُسِهِمْ كَمْثُلٌ
جَنَاحَتِهِ بِرَبْوَةٍ أَصَابَهَا وَأَبْلَى فَنَاتَ أَكْلُهَا
ضَعْفَيْنِ فَلَمْ يُعْصِمْهَا وَأَبْلَى فَنَطَلٌ
وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ بَصِيرٌ

أَبُودَأْحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ تَحْمِيلٍ
وَأَعْنَابٌ تَجْرِي مِنْ تَعْنِيهَا الْأَنْهَارُ
فِيهَا مِنْ كُلِّ أَشْعَرَتْ وَأَصَابَهُ الْكَبُرُ
وَلَهُ ذُرْيَةٌ ضَعْفَاهُ فَأَصَابَهَا إِعْصَارٌ فِي نَارٍ
فَأَحْرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَتِ
لَمْكُمْ تَتَفَكَّرُونَ

يَتَابِعُهَا الَّذِينَ آمَنُوا لَا يُنْفِقُوا مِنْ طَبِيبَتْ
مَاكَسِبَتْهُ وَمِمَّا أَخْرَجَنَ الْكُمْ مِنَ الْأَرْضِ
وَلَا يَتَمَمُوا الْحَيْثُ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ

^[1] (V.2:266) 'Umar رضي الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth No. 62*).

tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah*^[1] to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the *Zâlimûn* (wrong-doers) there are no helpers.

271. If you disclose your *Sadaqât* (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.

272. Not upon you (Muhammad ﷺ) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for *Fugârâ* (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark,

يَعْلَمُهُ إِلَّا أَنْ تَعْمَلُوهُ فِيهِ وَأَعْلَمُو أَنَّ اللَّهَ

عَنِ حَيْدَرٍ

الشَّيْطَانُ يَعْدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعْدُكُمْ مَغْفِرَةً مِنْهُ

وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلَيْهِ

يُؤْتِي الْحِكْمَةَ مَنْ شَاءَ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ حِكْمَةً كَثِيرًا
وَمَا يَدْعُكُمْ إِلَّا أُولُو الْأَلْبَابِ

وَمَا أَنْفَقْتُمْ مِنْ شَفَقَةٍ أَوْ نَذْرٍ مِنْ شَذِيرٍ
فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ
مِنْ أَنصَارٍ

إِنْ بَشُدُوا أَلْصَدَقَاتِ فَنِيمَاهُنَّ وَلَنْ تُنْهَوْهَا
وَلَوْنُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفَّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَصْنَعُونَ حَيْرٌ

لَيْسَ عَلَيْكُمْ هُدَىٰ هُنَّ لَكُنَّ اللَّهُ يَهْدِي
مَنْ يَشَاءُ وَمَا شَفَعُوكُمْ مِنْ ذَرَّةٍ
فَلَا أَنْفَسْتُكُمْ وَمَا تُنْفِقُونَ إِلَّا بِتِنَاءٍ
وَجْهَ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ
إِلَيْكُمْ وَأَنَّمَا لَا تَنْظُمُونَ

لِلْفُقَرَاءِ الَّذِينَ أَخْصَرُوا فِي سَبِيلِ
اللَّهِ لَا يَسْتَطِعُونَ ضَرْبَافَ الْأَرْضِ
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْفُفِ
تَعْرِفُهُمْ بِسَيِّئَاتِهِمْ لَا يَسْتَعْلُمُونَ الْمَاتِسُ

^[1] (V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'an, and the Sunnah and one's ability to speak and act in the correct and right way.

they do not beg of people at all.^[1] And whatever you spend in good, surely, Allâh knows it well.

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.^[2]

275. Those who eat *Ribâ*^[3] (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ* (usury)," whereas Allâh has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire — they will abide therein.

^[1] (V.2:273) The Arabic word *Ilhâfa* literally means: "to beg with importunity," but Imâm Tabari in his *Tafsîr* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

^[2] (V.2:274) Narrated Abu Hurairah رضي الله عنه said: The Prophet ﷺ said, "Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

- a just ruler;
- a young man who has been brought up in the worship of Allâh, [i.e. worships Allâh (Alone) sincerely from his childhood];
- a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);
- two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only;
- a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;
- a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).
- a person who remembers Allâh in seclusion and his eyes become flooded with tears." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.504).

^[3] (V.2:275) *Riba* : Usury which is of two major kinds; (A) *Riba An-Nasi'a* i.e. interest on lent money; (B) *Riba Al-Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

إِلَّا حَافَأُوا مَا شِنْفَوْا مِنْ خَتِيرٍ فَإِنَّ اللَّهَ يَعْلَمُ
عَلَيْهِ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِأَيْنَدِلَ وَأَنْهَارِ
سِرَّاً وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ

الَّذِينَ يُكَلُّونَ أَرْبَعاً لَا يَعْوُمُونَ إِلَّا كَمَا
يَعْقُومُ الَّذِي يَتَخَطَّلُهُ الشَّيْطَانُ مِنَ الْمَيِّنَ
ذَلِكَ بِأَنَّهُمْ قَاتُلُوا إِنْسَانًا أَلْبَيْعَ مِثْلَ أَرْبَعاً وَاحِدًا
اللَّهُ أَلْبَيْعَ وَحْرَمَ الْأَرْبَاعَ فَنَّ جَاهَدُ مُؤْعَظَةً
مِنْ رَبِّهِ فَأَنْهَى فَلَهُ مَأْسَافَ وَآمْرَةً إِلَى اللَّهِ
وَمَنْ عَادَ فَأُولَئِكَ أَصْحَدُ النَّارِ هُمْ فِيهَا
خَلِيلُونَ

276. Allâh will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

يَمْحُقُ اللَّهُ أَرْبَوَا وَيُرِيبُ الْمُنْكَدِقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارٍ إِيمَانَ

277. Truly those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ نَهْتَدِي وَأَقَامُوا الصَّلَاةَ وَمَآتُوا الزَّكُوَةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers^[1].

يَأَيُّهَا الَّذِينَ آمَنُوا أَتْقُوا اللَّهَ وَذَرُوا مَا بَيْنَ أَرْبَوَا إِنَّ كُلَّ مُؤْمِنٍ

279. And if you do not do it, then take a notice of war from Allâh and His Messenger^[2] but if you repent, you shall have

فَإِنَّمَا تَعَذُّلُوا فَإِذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

^[1] (V. 2:278)

a) Narrated 'Aun bin Abu Juhaifah رضي الله عنه: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving *Ribâ* (usury), and cursed the picture-makers." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.299).

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet ﷺ forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribâ* (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (Sahîh Al-Bukhârî, Vol.7, Hadîth No.845).

^[2] (2:279)

a) Narrated Abu Sa'id Al-Khudrî رضي الله عنه: Once Bilâl brought *Bamî* (a kind of) dates to the Prophet ﷺ and the Prophet ﷺ asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two Sâ' of it for one Sâ' of *Bamî* dates, in order to give it to the Prophet ﷺ to eat." Thereupon the Prophet ﷺ said, "Beware! Beware! This is definitely *Ribâ* (usury)! This is definitely *Ribâ* (usury)!" Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then, buy the superior kind of dates with that money." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.506).

b) Narrated Samura bin Jundub رضي الله عنه: Allah's Messenger ﷺ very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet ﷺ said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth

and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet ﷺ said, "In that oven there was much noise and voices." The Prophet ﷺ added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "— red like blood." The Prophet ﷺ added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape." The Prophet ﷺ further added, "My two companions (angels) said to me: 'This place is the *'Adn* Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allâh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'ân, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of *Ribâ* (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is *Mâlik*, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrâhîm (Abraham), and the children around him are those who die on *Al-Fitrah* (the Islâmic Faith of Monotheism).'" The narrator added : Some Muslims asked the Prophet ﷺ, "O Allâh's Messenger! What about the children of *Al-Mushrikûn*?" The Prophet ﷺ replied, "And also the children of *Al-Mushrikûn*." The Prophet ﷺ added, "My two companions added, 'The men you

وَإِنْ تُبْتُمْ فَلَكُمْ رُهُوْشُ أَمْوَالَكُمْ
لَا تُظْلِمُونَ وَلَا تُظْلِمُونَ



وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِّرُهُ إِلَىٰ مِنْسَرٍ وَأَنْ
تَصَدِّقُوا خَارِجَةَ الْكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ

وَأَنَّعُوْبُ يَوْمًا تُجْمَعُونَ فِي هَذِهِ الْوَتْنَ تُؤْفَى
كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

يَتَآتِيهَا الْدَّيْنُ مَا مَنَّا إِذَا دَيْنَاهُمْ بِدِينٍ إِلَّا أَجْرَكُلْ
مُسْكُنَ فَأَكْتَبُهُو وَلَا يَكْتُبُ بَيْنَكُمْ كَاتِبٌ
إِلَّا كَذَلِيلٌ وَلَا يَأْبُ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلِمَ
اللَّهُ فَلَيَكْتُبْ وَلَيَتَمَلِّ الَّذِي عَلَيْهِ الْحَقُّ
وَلَيَتَقْرَئَ اللَّهُرَبِهِ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ
الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِعُ
أَنْ يُبَلِّهُ فَلَيَتَمَلِّ وَلَيَتَهُدُ إِلَى الْكَذَلِيلِ وَأَسْتَهِدُوا
شَهِيدَيْنِ مِنْ رِجَالِ الْكُمْ فَإِنْ لَمْ يَكُنْوَ اجْلَيْنِ
فَرَجُلٌ وَأَنْزَاكَانِ مِنْ رَضُونَ مِنَ الشَّهِدَاءِ
أَنْ تَضَلِّلَ إِلَيْهِمَا فَلَتَكُرِّرْ لَهُمْ نَهَا
الْأُخْرَى وَلَا يَأْبُ الشَّهِدَاءِ إِذَا مَادُعُوا وَلَا تَسْعُمُوا
أَنْ تَكْتُبُهُ صَغِيرًا أَوْ كَبِيرًا إِلَى الْأَجْلِهِ ذَلِكُمْ
أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهِدَةِ وَأَذْنَ

your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.^[1]

281. And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to

saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allâh forgave them.' " (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 171).

* *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad . ملی اللہ علیہ وسلم

^[1] (V.2:280) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger said: 'A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allâh may forgive us.' So when he met Allâh (after his death), Allâh forgave him." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.687).

prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)^[1]; then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" — and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for

الآتُرْنَا بِأَنَّ تَكُونَ تِجْدَرَةً حَاضِرَةً
تُدْرِرُونَهَا بِنَحْكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ
أَلَا إِنَّكُنُّهُمَا وَأَشْهَدُوا إِذَا بَيَّنُتُمْ
وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَلَا تَفْعَلُوا فَإِنَّهُ
فُسُوقٌ لَكُمْ وَأَتَقْرَأُ اللَّهُ وَيَعْلَمُكُمْ
اللَّهُ أَعْلَمُ بِمَا يَكُلُّ شَفِيعٌ عَلَيْهِ


وَلَمْ يَكُنْهُمْ عَلَى سَقْرٍ وَلَمْ تَجِدُوا كَاتِبًا فَهُنَّ
مَقْبُوْسَةٌ فَإِنْ أَمِنَّ بِعَصْمَكُمْ بَعْضًا فَلَيَوْدُ الَّذِي
أَوْثَقَنَّ أَمْتَنَتَهُ وَلَتَقْرَأُ اللَّهُ رَبُّهُ وَلَا تَكْنُمُوا
الشَّهَدَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ مُؤْمِنٌ قَبْلَهُ
وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ عَلَيْهِ


لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدِوْا
مَا فِي أَنفُسِكُمْ أَوْ تُخْفِوْهُ يُحَاسِبُكُمْ بِهِ اللَّهُ
فَيَعْلَمُ لِمَنْ يَشَاءُ وَيَعْلَمُ بِمَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ


إِنَّ رَسُولَنَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلُّهُمْ أَمْنٌ بِاللَّهِ وَمَالِكِهِ وَكُلُّهُ
وَرَسُولُهُ لَا يُنَزِّلُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ
وَقَاتُلُوا سَيِّئَاتِهِنَّ أَطْعَنَاهُنَّ رَبَّنَا
وَإِنَّكُمْ أَنْتُمُ الظَّاهِرُونَ


لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا الْهَامَّا كَسَبَتْ
وَعَلَيْهَا مَا كَسَبَتْ رَبَّنَا لَا تُؤَاخِذنَا إِنَّنَّا

[1] (V.2:283) Narrated Āishah : رضي الله عنها The Prophet ﷺ bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahîh Al-Bukhârî, Vol.3, Hadîth No.686)

that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."^[1]"

Sûrat Âl-‘Imrân (The Family of Imran) III

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mim*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), Al-Hayyul-Qayyûm (the Ever Living, the One Who sustains and protects all that exists).

3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),

4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

أَوْ أَخْطَلَنَا بِنَارِنَا وَلَا تَعْمِلْ عَيْنَنَا إِصْرًا
كَمَا حَمَلْنَا، عَلَى الَّذِينَ مِنْ قَبْلِنَا بِنَارِنَا
وَلَا تَحْكِمْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَأَغْفُتْنَا
وَأَغْفِرْنَا لَنَا وَأَرْحَمْنَا أَنْتَ مَوْلَانَا فَأَنْصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ



سُورَةُ الْعَمَرَانَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْآتَهُ

اَللّٰهُ لَا اِلٰهَ اِلٰهُو اَنْجَلُو

زَرَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَأَنْزَلَ الْتَّوْرَةَ وَالْإِنْجِيلَ

مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْقُرْآنَ إِنَّ الَّذِينَ كَفَرُوا

بِإِيمَنَتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ

ذُو اِنْتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ

وَلَا فِي السَّمَاوَاتِ

[1] (V.2:286) Narrated Abu Mas'ûd Al-Badri رضي الله عنه: Allâh's Messenger said, "Whosoever recited the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him." (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.345).

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

7. It is He Who has sent down to you (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsîr At-Tabarî*).

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

12. Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to those who disbelieve: "You will be defeated

هُوَ الَّذِي يُصَوِّرُ كُلَّمَا فِي الْأَرْضِ مِمَّا يَنْتَهِي إِلَيْهِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَرْزَلَ عَلَيْكُمُ الْكِتَابَ مِنْهُ مَا يَنْتَهِي
مِنْ أُمُّ الْكِتَابِ وَآخِرُ مُنْتَهِيَّهُ مِنْ قَمَّا الدِّينِ
فِي قُلُوبِهِمْ زَبَغْ فَيَتَّسِعُونَ مَا تَنْتَهِي مِنْهُ أَيْمَانُهُ
وَأَيْمَانُهُ أَتَوْيِلُهُ وَمَا يَعْلَمُ تَأْوِيلُهُ إِلَّا اللَّهُ
وَالَّذِي سُخِنَ فِي الْأَرْضِ يَقُولُونَ مَا مَنَّا بِهِ كُلُّ مَنْ عَنِدَ رِبِّهِ
وَمَا يَدْعُ إِلَّا أُولُوا الْأَلْبَابِ

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبَّنَا إِنَّكَ جَامِعُ أَنَّاسٍ لِيَوْمٍ لَازِبٍ فِيهِ
إِنَّكَ أَنْتَ الْوَهَّابُ

إِنَّ الَّذِينَ كَفَرُوا نَكْفُرُ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَنْدُلُهُمْ مِنَ الْحَوْشَيْنَا وَأَنْوَتُهُمْ
هُمْ وَقُوَّدُ النَّارِ

كَذَّابٌ مَا لِفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّابُوا
يَاتَّنَا فَلَأَخْذَهُمْ هُمْ أَهْلُ الدُّنْيَا وَاللَّهُ شَدِيدُ
الْعِقَابِ

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلِبُونَ وَتُخْسِرُونَ

and gathered together to Hell, and worst indeed is that place of rest.”

13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsir At-Tabarî*)

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.

15. Say: “Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjuna Mutahharatun*^[1] (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves”.

16. Those who say: “Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.”

17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the *Zakât* and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.

^[1] (V.3:15) i.e. they will have no menses, urine, or stool. See *Tafsir Ibn Kathir* and also see footnote of (V.29:64).

إِلَى جَهَنَّمْ وَيُنَقَّسَ الْمَهَادُ

فَذَكَرَ لَكُمْ مَا يَعْلَمُ فِي فَتَنَتِنَ الْقَاتِلَةِ تُعَذِّبُ
فِي سَبِيلِ اللَّهِ وَأَخْرَى كَافَّةٍ يَرَوْنَهُمْ
مُشَتَّتِينَ رَأَى الْعَنَى وَاللَّهُ يُوَقِّدُ بِنَصْرِهِ
مَنْ يَسْأَلُهُ كَيْفَ فِي ذَلِكَ لَيَزِدَ لَأَوْلَى
الْأَبْصَرِ

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رُزِّينَ لِلْتَّائِسِ حُبُّ الْشَّهَوَاتِ مِنَ النَّكَارِ
وَالْمَبِينَ وَالْقَنَطِيرِ الْمُغَنَّطَرَةِ مِنَ الدَّهَبِ
وَالْفَعْشَكَةِ وَالْخَيْلِ السُّوَمَةِ وَالْأَنْثَرِ
وَالْحَرَثُ ذَلِكَ مَنْكِعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ
عِنْدَهُ حُسْنُ الْمَابِ

فَلَمَّا أُوْتُكُمْ بِعِيْدِهِ مِنْ ذَلِكُمْ لِلَّذِينَ تَنَعَّمُوا
عَدَرَتِهِمْ جَنَّتٌ تَبَرِّي مِنْ مَخْتَهَا أَلَّا نَهَرُ
خَلَدِيْنَ فِيهَا وَأَرْوَحُ مُطْهَرَةً وَرَضُورَتْ
مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِإِلْمَابِ

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الَّذِينَ يَقُولُونَ رَبَّنَا إِلَّا إِنَّا مَا أَمَّا فَاغْفِرْنَا
ذُنُوبَنَا وَقِنَاعَدَابَ النَّارِ

الْمُصَدِّرِينَ وَالْمُسَدِّدِقَتِ وَالْقَدِيْنِ
وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

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18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.

20. So if they dispute with you (Muhammad ﷺ say: “I have submitted myself to Allâh (in Islâm), and (so have) those who follow me.” And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): “Do you (also) submit yourselves (to Allâh in Islâm)?” If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves^[1].

21. Verily! Those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ...then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

شَهَدَ اللَّهُ أَنَّ لِلَّهِ إِلَهٌ مَا يُرِكِهُ وَأَنَّ لَوْلَا
الْعِلْمَ قَاتِلًا يَقُسْطُ لَا إِلَهَ إِلَّا هُوَ الْمَهِيرُ
الْحَكِيمُ ﴿١٨﴾

إِنَّ الَّذِينَ عَنِ الدِّيَنِ اسْلَمُوا وَمَا آخْتَافَ
الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ
أَمْلَأْتُ بَيْنَ أَيْمَنِهِمْ وَمَنْ يَكْفُرُ بِآيَاتِ اللَّهِ
فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾

فَإِنْ حَاجُوكُمْ فَقُلْ أَسَمْتُ وَجْهَ اللَّهِ وَمَنْ أَتَبَعَنِ
وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأَمْرُكَنَاءَ اسْلَمُتُمْ
فَإِنْ أَسْلَمُو فَقَدِ اهْتَكُوا وَإِنْ تَوَلُّو فَإِنَّمَا
عَلَيْكَ الْأَيْمَنَ وَاللَّهُ بِعِزْمٍ يَأْمُدُ ﴿٢٠﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
الَّذِينَ يَعْزِيزُونَ حَقًّا وَيَقْتُلُونَ الَّذِينَ
يَأْمُرُونَ بِالْقِسْطِ مِنْ أَنَّاسٍ فَيَشَرُّهُمْ
يُعَذَّبُ أَبْلَيْمٰ ﴿٢١﴾

أُولَئِكَ الَّذِينَ حِيطَتْ أَعْمَانُهُمْ فِي الدُّنْيَا
وَأَنَّحَرَوْهُ وَمَا الْهُمْ بِمُنْ تَحْمِلُكَ ﴿٢٢﴾
أَلَرَّأَيَ الَّذِينَ أُوتُوا نَصِيبَهُمْ مِنَ الْكِتَابِ
يَمْتَعُونَ إِلَى كِتَابِ اللَّهِ يَعْلَمُ بَيْنَهُمْ شَيْءًا تُوَلَّ فَرِيقٌ
مِنْهُمْ وَهُمْ مُعْرَضُونَ ﴿٢٣﴾

^[1] (V.3:20): See footnote of (V.3:85).

24. This is because they say: “The Fire shall not touch us but for a number of days.” And that which they used to invent regarding their religion has deceived them.

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

26. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliâ'ah* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)^[2], and to Allâh is the final return.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمْسَكَنَا النَّارُ إِلَّا يَأْتِيَنَا
مَعْدُودَاتٍ وَعَدَّهُمْ فِي دِينِهِمْ مَا كَانُوا
يَفْتَرُونَ

فَكَيْفَ يَأْدِي جَعْنَتُهُمْ لِيَوْمٍ لَرِبَّ فِيهِ وَوَقِيتَ
كُلُّ نَقْيَسٍ مَا كَسَبَتْ رَهْمُ
لَا يُظْلَمُونَ ۝

قُلْ اللَّهُمَّ سِلِّيكَ الْمُلْكَ تُؤْكِلَ الْمُلَكَ مِنْ تَشَاءُ
وَتَنْعِنُ الْمُلَكَ مِنْ تَشَاءُ وَتُعِزُّ مِنْ تَشَاءُ وَتُذَلِّلُ
مِنْ تَشَاءُ بِإِيمَانِ الْخَيْرِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ وَهُنَّ بِرٌّ

تُولِّيْنَ الْأَيْلَلَ فِي الْنَّهَارِ وَتُولِّيْنَ الْنَّهَارَ فِي الْأَيَّلَلِ وَتُغْزِيْنَ
الْعَيْنَ مِنَ الْأَيَّلَلِ وَتُغْزِيْنَ الْأَيَّلَلِ مِنَ الْعَيْنِ وَتَرْزُقُ
مِنْ تَشَاءُ بِقِرْبِ حِسَابٍ ۝

لَا يَتَحِدُ الْمُؤْمِنُونَ الْكُفَّارُ إِنَّمَا يَنْدُونَ
الْمُؤْمِنِينَ وَمَنْ يَعْكُلْ ذَلِكَ فَإِنَّمَا يَنْدُونَ اللَّهَ
فِي شَيْءٍ وَإِلَّا أَنْ تَكْتُلُوا مِنْهُمْ نَفَةً وَيُحَدِّدُكُمْ
اللَّهُ نَفَسَكُمْ وَإِلَّا أَنْ تَمْبَرُوا

^[1] (V.3:26): See the footnote of (V.3:73)

^[2] (V.3:28) The Statement of Allâh عز و جل "But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

Narrated 'Abdullâh رضي الله عنه: The Prophet ﷺ said, "There is none who has a greater sense of *Ghairah** than Allâh, and for that reason He has forbidden *Al-Fawâihish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does." (*Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 500).

29. Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things.”

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

31. Say (O Muhammad) to mankind: “If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful.”

32. Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Obey Allâh and the Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).” But if they turn away, then Allâh does not like the disbelievers^[1].

33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times).

34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

35. (Remember) when the wife of 'Imrân said: “O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knowing.”

36. Then when she gave birth to her [child Maryam (Mary)], she said: “O my Lord! I

قُلْ إِن تَعْفُوا مَا فِي صُدُورِكُمْ أَوْبَدُوهُ بِعِلْمِ اللَّهِ
وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَوِيرٌ ﴿١٦﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ حُكْمَنَّا
وَمَا عَمِلْتَ مِنْ شُوُّفٍ تُوَدُّ لَوْ أَنْ يَبْتَهَا وَبِئْتَهَا وَأَمَدَّا
بِعِيْدًا وَيَعْلَمُ رُكْمَ اللَّهِ نَفْسَهُ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿١٧﴾

قُلْ إِن كُنْتُ تَرْجِحُونَ اللَّهَ فَإِنَّمَا يُعْنِي بِعِلْمِكُمْ اللَّهُ
وَيَغْزِلُكُمْ ذُنُوبَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿١٨﴾

قُلْ أَطِيعُو اللَّهَ وَالرَّسُولَ ﴿١٩﴾ إِنَّمَا تَوَلَّ أَهْلَ إِنْبَرِهِمَ
لَا يُحِبُّ الْكُفَّارَ ﴿٢٠﴾

إِنَّ اللَّهَ أَصْطَفَنَّ أَدَمَ وَنُوحًا وَمَا لِإِبْرَاهِيمَ
وَآلِ عَمْرَنَ عَلَى الْمُلْكَيْنَ ﴿٢١﴾

ذُرْيَةً بَعْضَهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلَيْهِ ﴿٢٢﴾

إِذْ قَالَتِ امْرَأَتِ عَمْرَنَ رَبِّي إِنِّي نَذَرْتُ لَكَ مَا فِي
بَطْنِهِ مُحَرَّرًا فَتَبَقَّلَ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٢٣﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّي إِنِّي وَضَعَتْهَا أُنْقَى وَاللَّهُ أَعْلَمُ

* *Ghairah*: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

^[1] (V.3:32) See the footnote of (V. 3:85).

have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam^[1] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitân (Satan), the outcast."

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered *Al-Mîhrâb*^[2] to (visit) her , he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.

38. At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

39. Then the angels called him, while he was standing in prayer in *Al-Mîhrâb* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Isâ (Jesus) عليه السلام, the Word from Allâh ("Be!" — and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and

بِمَا وَصَّعْتَ وَلَئِنَّ اللَّهَ كَانَ أَنْتَ مُؤْمِنٌ وَلَيَسْ سَيِّئَتْهَا
مَرِيمٌ وَلَيَسْ أَيْمَدْ هَابِكَ وَذُرِّيَّتْهَا
مِنَ الشَّيْطَنِ الْجَيْمَ

فَقَبَّلَهَا رَبُّهَا يَقُولُ حَسِينٌ وَأَنْبَتَهَا نَبَّأَ حَسَنًا
وَكَلَّهَا زَكِيرًا كَلَّمَادَ خَلَ عَلَيْهَا زَكِيرًا الْمَحَرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُمُ أَنِّي لَكَ هَذَا
قَالَتْ هُوَ مِنْ عِنْدَ اللَّهِ عَزَّ ذِلْكَ الَّهُ يَرْزُقُ
مَنْ يَشَاءُ يَعْبُرُ حَسَابَ

هُنَالِكَ دَعَازَكَ بَرَارِبَهُ، قَالَ رَبِّ هَبْلِي
مِنْ لَدُنِكَ دُرْيَةَ لَطِيَّةَ إِنَّكَ سَيِّدُ الدُّعَاءِ

فَنَادَهُهُ الْمَلِكِيَّةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحَرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِعِيْنِ مُصَدَّقٍ كِلْمَةً مِنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

قَالَ رَبِّ أَنَّ يَكُونُ لِي عُلُومٌ وَقَدْ بَلَغَنِي
الْكِبَرُ وَأَمْرَأٌ عَاقِرٌ قَالَ كَذَلِكَ
اللَّهُ يَعْمَلُ مَا يَشَاءُ

قَالَ رَبِّ أَجْعَلْتِي مَا يَأْتِيَهُ قَالَ مَا يَأْتِكَ أَلَا تَكُونَ
النَّاسُ ثَلَاثَةَ أَيَّامٍ إِلَّا مُرْسَأً وَذُكْرَبَكَ كَثِيرًا

[1] (V.3:36) Maryam (مریم) literally means: maidservant of Allâh.

[2] (V. 3:37) *Al-Mîhrâb*: a praying place or a private room.

glorify (Him) in the afternoon and in the morning.^[1]

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)."

43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down) along with Ar-Râkî'un (those who bow down)."

44. This is a part of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle^[2] and in manhood, and he will be one of the righteous."

وَسَيِّئَ بِالْعَشِينِ وَالْأَبْكَرِ ﴿١١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَنْهَا مِنْ إِنَّ اللَّهَ أَصْطَانِكِ
وَظَهَرَ لَكِ وَأَصْطَانِكَ عَلَى نِسَاءِ الْعَنَمِينِ ﴿١٢﴾

يَنْهَا مِنْ أَقْبَقِكِ لَرِيكِ وَأَسْجُونِكِ وَأَرْكَي
مَعَ الرَّكِيعِينِ ﴿١٣﴾

ذَلِكَ مِنْ أَنْبَاءَ النَّبِيِّ تُوحِيدُ إِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ يَقُولُونَ أَقْدَمُهُمْ أَهْمَرَ يَكْعَلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخَصِّمُونَ ﴿١٤﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَنْهَا مِنْ إِنَّ اللَّهَ يُبَشِّرُكِ
بِكَلْمَةٍ مِنْهُ أَسْمَهُ الْمَسِيحُ عِيسَى ابْنُ مُرْيَمَ
وَجِهَاهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقْرَبِينَ ﴿١٥﴾

وَيُكَلِّمُ أَنَاسًا فِي الْمَهْدِ وَكَهْلًا

وَمِنَ الْمُنْذِلِينَ ﴿١٦﴾

[1] (V. 3:41) See *Tafsir Al-Qurtubi*, Vol.4, Page.82.

[2] (V.3:46) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "None spoke in cradle but three:(The first was) Jesus, (the second child was): There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allâh! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and

47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" —and it is.

48. And He (Allâh) will teach him [‘Isâ (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel).

49. And will make him [‘Isâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.

51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from *Bani Israel* was nursing her child at her breast when a handsome rider passed by her. She said, "O Allâh! Make my child like him." On that the child left her breast and facing the rider said: "O Allâh! Do not make me like him." The child then started to suck her breast again. [Abu Hurairah further said, "As if I were now looking at the Prophet ﷺ sucking his finger (in way of demonstration.)]. After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, "O Allâh! Do not make my child like this (slave-girl)!" On that the child left her breast, and said, "O Allâh! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 645).

قَالَ رَبُّهُ أَنِّي بِكُوْنِ لِي وَلَدٍ وَلَمْ يَعْسُنِي بِشَرٍ
قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٤﴾

وَيَعْلَمُهُ الْكِتَابُ وَالْحِكْمَةُ
وَالْتَّوْرَةُ وَالْأُنْجِيلُ ﴿١٥﴾

وَرَسُولًا إِلَيْكُمْ يَأْتِيَنِي قَدِحَتْكُمْ بِعَيْنِ
مِنْ رَبِّكُمْ أَنِّي أَخْلَقَ لَكُمْ مِنَ الْبَلِينِ
كَهْيَةً وَالظَّاهِرِ فَأَنْفَخْتُ فِيهِ فِي كُوْنِ طَيْرًا يَأْذِنُ
اللَّهُ وَأَنْزَعْتُ الْأَكْثَمَهُ وَالْأَبْرَصَ وَأَنْتَيْ
الْمُوْقَرَ يَأْذِنُ اللَّهُ وَأَنْتُكُمْ بِعَيْنَ كُوْنِ
وَمَانَدَّ خَرْبُونَ فِي مُوْتَكِنْ إِنَّ فِي ذَلِكَ لَذِيَّةً
لَكُمْ إِنْ كَثُرَ مُؤْمِنِيْكَ ﴿١٦﴾

وَمُصْكِنَةً لِلْمَابِيْتِ يَدِيَ مِنَ الْتَّوْرَةِ
وَلِأَجْلَلَكُمْ بَعْضَ الْدِيَارِ حُرْمَ عَيْتَكُمْ
وَيَعْتَشِكُ بِعَيْنِهِ مِنْ رَبِّكُمْ
فَأَنْفَعُوا اللَّهُ وَأَطْبَعُونَ ﴿١٧﴾
إِنَّ اللَّهَ رَبُّ وَرَبِّكُمْ فَاعْبُدُوهُ
هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٨﴾

صلَّى اللهُ عَلَيْهِ وَسَلَّمَ

52. Then when 'Isâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

53. Our Lord! We believe in what You have sent down, and we follow the Messenger ['Isâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).

54. And they (disbelievers) plotted [to kill 'Isâ (Jesus)] عليه السلام, and Allâh plotted too. And Allâh is the Best of those who plot.

55. And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ, ملی الله عليه وسلم 'Isâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection^[1]. Then you will return to Me

فَلَمَّا أَحْسَنَ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ
مَنْ أَنْصَارَ إِلَيَّ إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ مَنْ
أَنْصَارَ اللَّهَ إِمَامًا بِاللَّهِ
وَأَنْهَذَ يَا أَيُّ أَمْسِلَةُ وَكَ

رَبِّنَا إِمَامًا بِمَا آنَتْ وَاتَّبَعْنَا رَسُولًا
فَأَنْتَ مُبْشِّرٌ الشَّهِيدُونَ

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ
الْمُنْكِرِينَ

إِذْ قَالَ اللَّهُ يَبْيَسِي إِلَيْ مُتَوَقِّيَكَ وَرَاقِيَكَ
إِلَيْ وَمَطْهُوكَ مِنَ الَّذِينَ كَفَرُوا وَبَاعِلُ
الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَيْ يَوْمِ الْقِيَمةِ
ثُمَّ إِلَيْ مَرْجِعِكُمْ فَأَخْتِمُ بَيْنَكُمْ فَمَا
كُنْتُ فِيهِ تَنْتَلِعُونَ

^[1] (V.3:55) The advent (descent) of 'Isâ (Jesus), [son of Maryam (Mary)] عليه السلام.

a) Narrated Abu Hurairah رضي الله عنه said, "By Him in Whose Hand my soul is, surely ['Isâ (Jesus)], the son of Maryam (Mary) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'ân (as a just ruler); he will break the cross and kill the pigs and there will be no *Jizyah** (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'ân): 'And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. 'Isâ (Jesus)] before his ['Isâ (Jesus)] or a Jew's or Christian's] death, and on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.'" (4:159).

and I will judge between you in the matters in which you used to dispute."

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zalimun* (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad ﷺ) of the Verses and the Wise Reminder (i.e. the Qur'ân).

59. Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him ['Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad ﷺ) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

(See *Fath Al-Bari*, Vol.7, Page No.302) According to the quotation of Kushmaiani there is the word *Al-Jizyah* instead of *Al-Harb*. (*Sahih Al-Bukhâri*, Vol.4, *Hadîth* No.657).

b) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger said: "How will you be when the son of Maryam (Mary) [عليه السلام] descends amongst you, and he will judge people by the Law of the Qur'ân and not by the law of the Injeel (Gospel)." (*Fath Al-Bari*, Vol. 7, Pages 304 and 305) (*Sahih Al-Bukhâri*, Vol.4, *Hadîth* No. 658).

* The *Jizyah*: a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm will not be accepted by 'Isâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.

فَمَا مَا الَّذِينَ كَفَرُوا فَأَعْذِبْهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالآخِرَةِ وَمَا لَهُمْ مِنْ نَصِيرٍ

وَمَا مَا الَّذِينَ إِذَا مَا كُتُبُوا عَمِلُوا أَصْنَاعَهُت
فِي وَقِيمَهُمْ أُجْوَرُهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

ذَلِكَ تَنْذِلُهُ اللَّهُ عَلَيْكُمْ مِنَ الْآيَاتِ وَالذَّكِيرَ
الْحَكِيمُ

إِنَّ مَثَلَّ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ حَقَّكُمْ
مِنْ تُرَابٍ شَدَّقَ اللَّهُ كُنْ فِي كُونِ

الْحَقُّ مِنْ رَبِّكُمْ فَلَا كُنْ تَنْعَزُنَّ

فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا بَأَءَكَ مِنَ الْأَعْلَمْ فَقُلْ
تَعَالَوْا نَعْلَمُ أَنَّهُ نَاهٌ وَأَبْشَأَهُ كُنْ وَسَاءَهُ كُنْ
وَأَنْفَسَنَا وَأَنْفَسَكُمْ تَمَرَّدَتِهِ فَنَجْعَلُ لَقْتَنَّ
اللَّهُ عَلَى الْكَنْدِيرِ

62. Verily! This is the true narrative [about the story of 'Isâ (Jesus)], and *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

إِنَّ هَذَا الْهُوَ الْقَصْصُ الْمُقْرَأُ وَمَا يَنْبَغِي إِلَّا لِلَّهِ^{١٦}

وَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.

فَإِنْ تَوَلُّوْا فَإِنَّ اللَّهَ عَلَيْهِ بِالْمُقْسِدِينَ

64. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh"^[1].

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِنَّ كَلْمَةَ سَوَاعِدِ
بَيْتَنَا وَبَيْتَكُمْ أَلَا تَقْبِدُ إِلَّا اللَّهُ وَلَا تُنْزِدُ
بِهِ سَكِينَتَنَا وَلَا يَتَخَذَ بَعْضُنَا بَعْضًا أَرْبَابًا
مِنْ دُونِ اللَّهِ فَإِنْ تَوَلُّوْا فَقُولُوا أَشْهَدُوا إِنَّا

^[1] (V.3:64) Narrated Ibn 'Abbâs: رَضِيَ اللَّهُ عَنْهُمَا Abu Sufyân narrated to me personally, saying, "I set out during the truce that had been concluded between me and Allâh's Messenger ﷺ while I was in Shâm, a letter sent by the Prophet ﷺ was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyân) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e. Abu Sufyân's companions) that I am going to ask him (i.e. Abu Sufyân) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.' " Abu Sufyân added, "By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allâh's Prophet) before him?' I said, 'No'. Then Heraclius told his translator to tell me (i.e. Abu Sufyân), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have

Then, if they turn away, say: "Bear witness that we are Muslims."

said that he (i.e. Muhammad ﷺ) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon them. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.'

Abu Sufyân said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet ﷺ) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger ﷺ and read it, wherein was written:

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

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah* (i.e. Muhammad ﷺ) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger ﷺ would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth No.75*).

* Abu Kabshah was not the father of the Prophet ﷺ but it was a mockery done by Abu Sufyân out of hostility against the Prophet ﷺ.

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.

67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanifa* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikûn* (See V.2:105)^[11].

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the *Wali* (Protector and Helper) of the believers.

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

70. “O people of the Scripture! (Jews and Christians): Why do you disbelieve in the *Ayât* of Allâh, [the Verses about Prophet Muhammad ﷺ present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth).”

71. "O people of the Scripture (Jews and Christians): Why do you mix truth with

**يَأَهْلُ الْكِتَابِ لَمْ تَحَاجُّوْ فِي إِنْرَهِمْ
وَمَا أَزَلَّتُ الْقَوْرَةَ وَلَا نَجِيلَ إِلَّا مِنْ بَعْدِهِ
فَلَا تَعْقِلُوْ**

هَذَا مِنْ هُوَلَاءِ حَجَّجُمُ فِيمَا لَكُمْ يَدْعُونَ
 عَلَمْ فَلَمْ تَحْجُجُوا فِيمَا لَيْسَ لَكُمْ يَدْعُونَ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

مَا كَانَ إِبْرَاهِيمَ يُهُودِيًّا وَلَا نَصَارَائِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّ أَوَّلَ النَّاسِ يَأْتِيُهُمْ لِلَّذِينَ أَتَبْعَاهُ وَهَذَا
الَّذِي وَالَّذِينَ أَمْنَوْا وَاللَّهُ وَلِلْأُمَّةِ مِنْ
١٤

وَدَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْيَصِلُونَكُو
وَمَا يُصِلُونَ إِلَّا نَفْسَهُمْ وَمَا يَشْعُرُونَ

يَأَهْلَ الْكِتَابِ لَمْ تَكُفُّوْنَ إِنَّا يَعْلَمُ أَلْلَهُ
وَأَنْتُمْ شَهِدُوْنَ ﴿٧﴾

يَا أَهْلَ الْكِتَابِ لَمْ تَلِسُوْنَ الْحَقَّ بِالْبَطْلِ
وَتَكْنُمُوْنَ الْحَقَّ وَأَنْتُمْ تَعْلَمُوْنَ

^[1] (V.3:67) See the footnote of (V.2:135).

falsehood and conceal the truth while you know?"^[1]

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back,

73. And believe no one except the one who follows your religion. Say (O Muhammad ﷺ): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say (O Muhammad ﷺ): "All the bounty is in the Hand of

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ إِذَا أُنْزِلَ عَلَى الْأَذْيَنَ مَاءً مَّا تَوَآدُوا وَجْهَ النَّهَارِ وَأَكْفَرُوا مَا يَغْرِبُ لَعَلَّهُمْ يَرْجِعُونَ

٦٧

وَلَا تَوَمَّنُوا لَمَّا لَمْ يَنْتَعِ دِينَكُمْ قُلْ إِنَّ الْهُدَى هُدَى اللَّهِ أَنَّ يُؤْفَقَ أَحَدٌ مِّثْلُ مَا أَوْتَيْتُمْ أَوْ بِمَا حَوْلَكُمْ رَدِيكُمْ قُلْ إِنَّ الْفَضْلَ يَسِدُ الْمُتَّقِينَ

٦٨

يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَصِيفٌ عَلَيْهِ

^[1] (V. 3:71) Narrated Anas رضي الله عنه : There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Al-'Imrân, and he used to write (the revelations) for the Prophet ﷺ . Later on he reverted to Christianity again, and he used to say:"Muhammad ﷺ knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said,"This is the act of Muhammad ﷺ and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said,"This is an act of Muhammad ﷺ and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahîh Al-Bukhârî, Vol.4, Hadîth No. 814).

^[2] (V.3:73) "The Qualities of Allâh" عز وجل

صفات الله عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساقي والمجيء، والاستواء، وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنّة يؤمنون بهذه الصفات، وبثبوتها لله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى «لَئِنْ كَفَلْتِ شَفَعَةً » ١١٤٢ وقوله تعالى « وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ » ٤/١١٢ Sifât-ullâh (Qualities of Allâh).

All that has been revealed in Allâh's Book [the Qur'ân] as regards the [Sifâf] Qualities of Allâh عز وجل , the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (Istawa) rising over His Throne and others, or all that Allâh's Messenger ﷺ qualified Him in the true authentic Prophet's Ahâdîth (narrations) as regards His Qualities like [Nuzûl], His Descent or His laughing and others, the religious scholars of the Qur'ân and the Sunnah believe in these Qualities of Allâh and they confirm that these are really His Qualities, without Ta'wil (interpreting their meanings into different things) or Tashbih" (giving resemblance or similarity to any of the creatures) or [Ta'til] (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allâh). These Qualities befit or suit only for Allâh Alone, and He does not resemble any of (His) creatures. As Allâh's Statement (in the Qur'an): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer " (V.42:11) (2) There is none comparable unto Him (V.112:4)." صلی اللہ علیہ وسلم

Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a *Qintâr* (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are *Al-Muttaqûn* (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمُ

وَمِنْ أَهْلِ الْكِتَبِ مَنْ إِنْ تَأْمِنَهُنَّ يُقْتَلُونَ
يُؤْتَوْهُ إِلَيْكُمْ وَمِنْهُمْ مَنْ إِنْ تَأْمِنَهُنَّ إِذْ يُؤْتُوهُ
إِلَيْكُمْ إِلَآمَدْنَتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا
لَا يُنَزَّلُ عَلَيْنَا فِي الْأُمَّيْنِ سِبْطٌ وَيَقُولُونَ
عَلَى اللَّهِ الْكَذِبُ وَهُمْ يَعْلَمُونَ

٦٧

بَلِّ مَنْ أَوْقَى بِعَهْدِهِ وَاتَّقَنَ فَإِنَّ اللَّهَ

يُحِبُّ الْمُتَّقِينَ

إِنَّ الَّذِينَ يَشْرُكُونَ بِهِدَى اللَّهِ وَأَيْمَانِهِمْ شَمَّا
قَلِيلًا أُولَئِكَ لَا يَخْلُقُنَّ لَهُمْ فِي الْآخِرَةِ
وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ
وَلَا يُرَى كَبِيْرًا وَلَهُمْ عَذَابٌ أَلِيمٌ

٦٨

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَأْتُونَ أَلْيَسْتُهُمْ بِالْكِتَبِ
لِتَحْسِبُوهُ مِنَ الْكِتَبِ وَمَا هُوَ مِنْ
الْكِتَبِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ
وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبُ
وَهُمْ يَعْلَمُونَ

٦٩

مَا كَانَ لِشَرِّ آنِيْتِهِ اللَّهُ الْكِتَبَ وَالْحُكْمَ
وَالثُّبُوتُ هُمْ يَقُولُونَ لِلْكَافِرِ كُوْنُوا عَبَادَاتِي
مِنْ دُونِ اللَّهِ وَلَكِنْ كُوْنُوا رَبِّيْتُنَّ بِمَا كُنْتُتُ
تَعْلَمُونَ الْكِتَبَ وَبِمَا كُنْتُمْ تَدْرِسُونَ

٧٠

80. Nor would he order you to take angels and Prophets for lords (gods)^[1]. Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsîr At-Tabarî*).

81. And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's Obedience).

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism – worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbâ'î* [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

85. And whoever seeks a religion other than Islâm, it will never be accepted of

وَلَا يَأْمُرُكُمْ أَن تَتَعَجَّلُوا إِلَيْنَا كَمَّا وَلَيْسَ بِأَنْتُمْ
أَيَّامَنَا مَمْلُوكٌ بِالْكُفَّارِ بَعْدَ أَنْتُمْ مُسْلِمُونَ

وَإِذَا أَخْذَ اللَّهُ مِنْكُمْ مِنْقَاتِنَا لَمَّا أَتَيْتُكُمْ
مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُصَدِّقٌ لِمَا مَعَكُمْ لَمْ تَوْمِنُوهُ وَلَتَنْهَرُوهُ
قَالَ أَفَقْرَرْتُمْ وَأَخْذَتُمْ عَلَى دَلِيلِكُمْ إِاصْرِي
قَالُوا أَفَقْرَرْنَا قَالَ فَأَشْهَدُوا وَأَنَا مَعَكُمْ
مِنْ أَشْهَدِينَ

فَعَنْ تَوْلَى بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ
الْفَلَسِقُونَ
أَفَغَيْرِ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ
مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِنَّهُمْ يَرْجُونَ

قُلْ إِنَّمَا يَأْمُنُكُمْ بِاللَّهِ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أَنْزَلَ
عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أَوْيَ مُوسَى
وَعِيسَى وَالنَّبِيُّونَ مِنْ زَيْدِهِمْ لَا نَنْفِرُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ

وَمَنْ يَنْبَغِي عَدَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

[1] (V.3:80) Narrated 'Umar رضي الله عنه: I heard the Prophet ﷺ saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)*, for I am only a slave. So call me the slave of Allâh and His Messenger." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 654).

* The Christians overpraised 'Isâ عليه السلام till they took him as a god besides Allâh.

وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ

him, and in the Hereafter he will be one of the losers^[1].

^[1] (V.3:85).

a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah رضي الله عنه said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol.1, *Hadîth* No. 240). [See also (V.3:116)]

b) The asking of (angel) Jibrâel (Gabriel) from the Prophet ﷺ about Belief, Islâm, *Ihsân* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet ﷺ. Then the Prophet ﷺ said (to his companions): "Jibrâel (Gabriel) came to teach you your religion." So the Prophet ﷺ regarded all that as a religion. And all that which the Prophet ﷺ explained to the delegation of 'Abdûl-Qais was a part of faith. (See *Sahîh Al-Bukhâri*, Vol. I, *Hadîth* No.50 and 87) And the Statement of Allâh عز و جل: "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah رضي الله عنه: One day while the Prophet ﷺ was sitting in the company of some people, (The angel) Jibrâel (Gabriel) came and asked, "What is Faith?" Allâh's Messenger ﷺ replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."* Then he further asked, "What is Islâm?" Allâh's Messenger ﷺ replied, "To worship Allâh Alone and none else, to perform *As-Salât* (*Iqamât-as-Salât*), to give the *Zakât* and to observe *Saum* (fasts) during the month of Ramadân,"** then he further asked, "What is *Ihsân* (perfection)?" Allâh's Messenger ﷺ replied, "To worship Allâh عز و جل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger ﷺ replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

(1) When a slave (lady) gives birth to her master.

(2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet ﷺ then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel) left and the Prophet ﷺ asked his Companions to call him back, but they could not see him. Then the Prophet ﷺ said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضي الله عنه said: He (the Prophet ﷺ) considered all that as a part of faith. (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth* No.47).

* In this *Hadîth*, only 4 articles are mentioned, while in another *Hadîth*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'an and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordinances), i.e. whatever Allâh has ordained, must come to pass.

**Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allâh guides not the people who are *Zâlimûn* (polytheists and wrong-doers).

87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom^[1]. For them is a painful torment and they will have no helpers.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَمَا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهَدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

أُولَئِكَ جَرَّاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالْإِنْسَانِ أَجْمَعِينَ

خَلِيلِنِ فِيهَا لَا يُخْفَى عَنْهُمُ الْمَذَابُ وَلَا هُمْ
يُنَظَّرُونَ

إِنَّ الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوهُ اكْفَرًا
لَّنْ تُفْلِلْ تُبَتْهُمْ وَأُولَئِكَ هُمُ الظَّالِمُونَ

إِنَّ الَّذِينَ كَفَرُوا وَمَا تُرَاوِهُمْ كُفَّارٌ فَلَمْ يُقْبَلْ
مِنْ أَحَدٍ هُمْ مُقْبَلٌ إِلَى الْأَرْضِ ذَهَبًا
وَلَوْ أَفْنَدَهُمْ بِهِ أُولَئِكَ لَهُمْ عَذَابٌ
أَلِيمٌ وَمَا لَهُمْ مِنْ نَصْرٍ

^[1] (V.3:91). Narrated Anas bin Mâlik رضي الله عنه: Allâh's Prophet ﷺ used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship) with Allâh (i.e. to accept Islâm, but you refused).' " (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 546).

92. By no means shall you attain *Al-Bîr* (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Bring here the Taurât (Torah) and recite it, if you are truthful."

94. Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the *Zâlimûn* (disbelievers).

95. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîfa* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for *Al-'Âlamîn* (mankind and jinn).

97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Âlamîn* (mankind, jinn and all that exists)^[1].

لَنْ تَأْتُوا إِلَيْهِ حَقَّنَفِعُوا مِمَّا سَبَبُوكُنَّ
وَمَا نَفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٦﴾

* كُلُّ الْطَّعَامِ كَانَ جَلَالِنِي إِنْرَكِيلَ إِلَّا
مَاحِرَمَ إِنْرَكِيلَ عَلَى نَفْسِي مِنْ قَبْلِ أَنْ تَرَكَ
الْتُّورَةَ قُلْ فَأَتُوا بِالْتُّورَةِ فَاتَّلُوْهَا إِنْ كُنْتُمْ
صَدِيقِكُمْ ﴿١٧﴾

فَمَنْ أَفْرَغَ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٨﴾

قُلْ صَدَقَ اللَّهُ فَاتَّقُوا مَلَكَةَ إِبْرَاهِيمَ حَسِيْنًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٩﴾

إِنَّ أَوَّلَ يَتَّ مُوضِعَ لِلنَّاسِ لِلَّذِي يُكَلِّهُ مَبَارِكًا
وَهُدًى لِلْعَالَمِينَ ﴿٢٠﴾

فِيهِ مَا يَتَّ مُبَيِّنَتْ مَعَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ
أَمِنًا وَلَهُ عَلَى النَّاسِ حِجُّ الْبَيْتِ مِنْ أَسْتَطَاعَ
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ
عَنِّيْ عَنِ الْعَالَمِينَ ﴿٢١﴾

^[1] (V.3:97).

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عَزَّ وَجَلَّ: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *'Âlamîn* (mankind, jinn and all that exists)

98. Say: “O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?”

99. Say: “O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad ﷺ as a Messenger of Allâh and Islâm (Allâh’s religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do.”

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad ﷺ)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh’s religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to the Right Path.

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur’ân), and

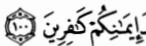
قُلْ يَأْهَلَ الْكِتَابَ لِمَنْ تَكْفُرُونَ إِنَّا نَعْلَمُ مَا تَعْمَلُونَ
وَاللَّهُ شَهِيدٌ عَلَى مَا تَصْنَعُونَ



قُلْ يَأْهَلَ الْكِتَابَ لِمَنْ تَكْفُرُونَ كَمَا يَعْلَمُ اللَّهُ
الَّذِي مَنْ أَمَنَ بِهَا تَبَعُّهَا عَوْجَاهُ وَأَشْمَ شَهَدَاهُ
وَمَا اللَّهُ بِغَنِيلٍ عَمَّا تَعْمَلُونَ



يَأَيُّهَا الَّذِينَ مَأْمُنُوا إِنَّ تُطْهِيْعُ أَفْرِيقَاتِنَّ الدِّينَ
أُولُو الْكِتَابَ يَرْدُوْكُمْ بَعْدَ إِيمَانِكُمْ كُفَّارِنَ



وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُشَنَّعُ عَيْنَكُمْ إِذَا شَاءَ اللَّهُ
وَفِيْكُمْ رَسُولُهُ وَمَنْ يَنْعِصِمْ بِاللَّهِ فَقَدْ هُدِيَ
إِلَى صَرْطَنْ شَنْقِعِ



يَأَيُّهَا الَّذِينَ مَأْمُنُوا إِذَا قَاتَلُوكُمُ اللَّهُ حَقُّ الْقَاتِلِهِ وَلَا مُؤْمِنُونَ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ



وَأَعْنَصُمُوْأَبْحَلُ اللَّهُجِيْعَأَوْلَأَنْقَرَرُوا

Allâh], then Allâh stands not in need of any of the ‘Âlamîn.” (V.3:97) (*Sahîh Al-Bukhârî*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh’s sake) and *Hajj* (pilgrimage to Makkah) [*Al-Lû'lû wal-Marjân*] (*Sahîh Muslim*).

be not divided among yourselves,^[1] and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَفَلَّ
بَيْنَ فُلُوْكُكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْرَانًا وَكُنْتُمْ
عَلَى شَفَاعَةٍ فَرَقْتُمِ الْأَنْوَارَ فَأَنْذَكْتُمْ مَنْهَا كَذَلِكَ
بِئْسٌ أَلِهَّ لَكُمْ مَا يَتَّهِي لَعْلَكُمْ تَهَنَّدُونَ ﴿٦﴾

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

وَلَنْ تُكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَرَيْهُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٦٤﴾

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

وَلَا تَكُونُوا كَالَّذِينَ نَفَرُوا وَأَخْتَلُفُوا إِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ ﴿٦٥﴾

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

يَوْمَ تَبَيَّضُ وُجُوهٌ وَسَوْدٌ وُجُوهٌ فَإِنَّمَا الَّذِينَ
أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرُهُمْ بَعْدَ إِيمَانِهِمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٦﴾

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

وَإِنَّمَا الَّذِينَ آتَيْتَهُمْ وُجُوهٌ فَيَنِدِّهُمْ أَنَّهُ
هُمْ فِيهَا خَالِدُونَ ﴿٦٧﴾

108. These are the Verses of Allâh: We recite them to you (O Muhammad ﷺ) in truth, and Allâh wills no

ثُلُكَمَا أَيَّكُتْ اللَّهُ تَنَلُّوْهَا عَلَيْكَ بِالْحَقِّ

^[1] (V.3:103) It has been narrated by Abu Hurairah رضي الله عنه in the Hadîth Books (*At-Tirmidhi*, *Ibn Mâjah* and *Abu Dâwûd*) that the Prophet ﷺ said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'ân and the Prophet's Sunnah (legal ways, orders, acts of worship, statements of the Prophet ﷺ)]."

injustice to the ‘Âlamîn (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin *Al-Mâ'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh^[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh’s Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress

وَمَا أَلَّهُ بِرِيدٍ ظَلَمًا لِلْعَالَمِينَ
وَلَلَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَيْهِ
تُرْجَعُ الْأُمُورُ

كُسْتُمْ خَيْرَ أُمَّةٍ أَخْرَجْتَ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَاكُ عنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا مَأْمَنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ

لَنْ يَصُرُّوكُمْ إِلَى الْأَذَىٰ وَإِنْ يَقْتُلُوكُمْ
يُؤْلِمُكُمُ الْأَذَادُ ثُمَّ لَا يُنْصُرُوكُمْ

ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا نَقْفُوا إِلَّا يُحَلِّي مِنَ
اللَّهِ وَحْدَهُ مِنَ النَّاسِ وَيَا مَوْلَاهُ يَعْصِي مِنْ أَنَّ اللَّهَ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَهُ ذَلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِإِيمَانِنِي وَيَقْتُلُونَ الْأَنْبِيَاءَ
يُغَيِّرُ حَقِيقَهُ ذَلِكَ بِمَا عَصَمُوا وَكَانُوا يَعْتَدُونَ

^[1] (V.3:110) a) Narrated Abu Hurairah رضي الله عنه: The Verse:

صلى الله عليه وسلم and his Sunnah], are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (*Sahih Al-Bukhâri*, Vol. 6, *Hadîth* No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, "Allâh wonders at those people who will enter Paradise in chains." (*Sahih Al-Bukhâri*, Vol. 4, *Hadîth* No. 254). *

* The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

beyond bounds (in Allâh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)); and they hasten in (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious — See V.2:2).

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as being Allâh's Messenger and in all that which he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide.^[1] (*Tafsîr At-Tabâri*).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)). Allâh wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أَمْ فَارِسَةٌ
يَتَلَوُنَّ عَلَيْنَا إِنَّهُمْ يَسْجُدُونَ

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَنَهَاوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ
فِي الْحَيَاةِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

وَمَا يَفْعَلُوا مِنْ حَيْثُ فَلَنْ يُكْفَرُوا
وَاللَّهُ عَلَيْهِ بِالْحِسَابِ

إِنَّ الَّذِينَ كَفَرُوا لَأَنَّ تُفَيِّعَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أُولَئِكُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ
أَحَقُّ النَّارِ هُمْ فِيهَا خَلِيلُونَ

مِثْلَ مَا يُفْقِدُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا
كَمَثْلِ رِيحٍ فِيهَا صَرَّ أَصَابَتْ حَرَّ قَوْمٍ
ظَلَمُوا أَنفُسَهُمْ فَأَهْلَكَتْهُمْ وَمَا ظَلَمُوهُ اللَّهُ
وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ

يَتَاهُ الَّذِينَ آمَنُوا لَا تَنْجُذُو إِيَّاهُنَّ
مِنْ دُونِكُمْ لَا يَأْلُو كُمْ خَيْرًا وَدُونَمَا عَنْهُمْ
قَدْ بَدَّتِ الْبَعْضَاهُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي

^[1] (V.3:116) — See footnote of (V.3:85), and also see V.4:47 and its footnote.

their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the *Ayât* (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn* [the pious — See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

121. And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but Allâh was their *Wali* (Supporter and Protector). And in Allâh should the believers put their trust.

123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much^[1] that you may be grateful.

صُدُورُهُمْ أَكْبَرُ مِنْ دَبَّيْتَ لَكُمُ الْأَيْنَتِ
إِنْ كُنْتُمْ تَعْقِلُونَ ١١٨

هَاتَّنَا تُؤْلَئِكُمْ بُحْشُوهُمْ وَلَا يُبْشِّرُوكُمْ رَفْقُمُونَ
بِالْكِتَابِ كُفَّارٌ وَإِذَا لَقُوْكُمْ قَاتُلُوا إِنَّمَا قَاتَلُوا إِذَا أَخْتَرُوا
عَصْنُوا عَلَيْكُمُ الْأَنَاءَ مِلِّمَنْ الْبَيْطَقْ قَلْ مُوْتُوا
يُغَيْظُوكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ١١٩

إِنْ تَسْتَسْكِنُ حَسَنَةً سُوءَهُمْ وَإِنْ تُصْبِحْكُمْ
سَيِّئَةً يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَسْتَقْنُوا
لَا يَصْرُكُمْ كَيْدُهُمْ شِيَّعًا إِنَّ اللَّهَ
بِمَا يَعْمَلُونَ مُحِيطٌ ١٢٠

وَإِذَا عَذَّوْتَ مِنْ أَهْلَكَ بُشَّرَى الْمُؤْمِنِينَ
مَقْدَعِدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلَيْهِ ١٢١

إِذْ هَمَّتْ طَائِقَتَانِ مِنْ حَكْمِهِمْ أَنْ تَقْسَلَا وَاللَّهُ
وَلِيُّهُمَا وَعَلَى اللَّهِ فَلِيَسْوَكَ الْمُؤْمِنُونَ ١٢٢

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِذِرْرٍ وَأَنْتُمْ أَذْلَلُهُ فَاتَّقُوا اللَّهَ
عَلَيْكُمْ تَشْكُرُونَ ١٢٣

^[1] (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained

124. (Remember) when you (Muhammad ﷺ) said to the believers, “Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?”^[1]

125. “Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).”

126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

128. Not for you (O Muhammad ﷺ), but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

130. O you who believe! Eat not Riba (usury)^{[1][2]} doubled and multiplied, but fear Allâh that you may be successful.

^[1] (V.3:130)

a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah رضي الله عنه said, “Avoid the seven great destructive sins.” The people enquired, “O Allâh’s Messenger! What are they?” He said, “(1) To join others in worship along with Allâh, (2) to practise sorcery, (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law), (4) to eat up Riba (usury), (5) to eat up an orphan’s wealth, (6) to show one’s back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers”. (Sahîh Al-Bukhâri, Vol. 4, Hadîth No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَّا يَكْفِيَكُمْ أَنْ يُعَذِّبَكُمْ
رَبِّكُمْ شَكِّيَّةً الْفَيْرُ مِنَ الْمَلِئَةِ مُنْزَلَةً

بَلْ إِنْ تَصِيرُوا وَتَسْقُوا وَيَا ثُوْمَ مِنْ فَوْهِمْ
هَذَا يَمْدُدُكُمْ رَبِّكُمْ بِمُنْسَأَةِ الْفَيْرِ مِنَ الْمَلِئَةِ

مُسَوَّمِينَ
وَمَا يَعْلَمُ اللَّهُ إِلَّا بُشَّرَى لَكُمْ وَلَطَّافِينَ قُلُوبُكُمْ
يُهُدِّي، وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْمَرْيَزِ

الْحَكِيمِ

لِقَطَعِ طَرَفَيْنِ الَّذِينَ كَفَرُوا وَأَيْنَكُمْ
فَيَنْقَبُوا حَاسِينَ

لِيَسْ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبُ عَلَيْهِمْ
أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَلَّمُوْكَ

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَعْلَمُ لَمَّا
يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَفُورٌ رَّحِيمٌ

يَنَاهِيَهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا
مُضْعَفَةً وَأَتَعْلَمُ اللَّهُ عَلَيْكُمْ تُغْلِبُونَ

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allâh and the Messenger (Muhammad ﷺ) that you may obtain mercy.

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious — See V.2:2).

134. Those who spend (in Allâh's Cause) in prosperity and in adversity,^[2] who repress anger,^[3] and who pardon men; verily, Allâh loves *Al-Muhsinûn*^[4] (the good-doers).

135. And those who, when they have committed *Fâhishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.^[5]

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

وَأَنْهَاوُ الْتَّارَأَيِّ أَعْدَتْ لِلْكَفَّارِ

وَأَطْبَعُوا اللَّهَ وَالرَّسُولَ لَهُمْ
ثِرَاحُورٌ

* وَسَارُوا إِلَى مَغْفِرَةٍ مِّنْ رَبِّكُمْ وَجَنَّةً
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أَعْدَتْ
لِلْمُسْكِنِينَ

الَّذِينَ يُنْفَعُونَ فِي السَّرَّاءِ وَالضَّرَاءِ
وَالْكَاظِمِينَ الْغَنِيَظَ وَالْمَاعِفِينَ
عَنِ الْأَنَاءِينَ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ
وَالَّذِينَ إِذَا قَسَلُوا فَجَعَلُوهُ أَنْفُسَهُمْ
ذَكْرُ اللَّهِ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ
الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُغْنِ أَعْنَ مَا فَعَلَوْا
وَهُمْ يَعْلَمُونَ

أُولَئِكَ جَرَأُوكُمْ مَغْفِرَةٌ مِّنْ رَبِّهِمْ وَجَنَّتٌ
مَّغْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِيلِينَ
فِيهَا وَقْمَ أَجْرُ الْعَمَلِينَ

[1] (V.3:132) See the footnote of (V.3:85).

[2] (V.3:134) Narrated Abu Hurairah رضي الله عنه said, "Charity is obligatory everyday on every joint of a human being". If one helps a person in matters concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (*Sahih Al-Bukhâri*, Vol.4, *Hadîth* No.141).

* To show gratitude to Allâh for keeping your body safe and sound, you should give in charity or do charitable deeds.

[3] (V.3:134) Narrated Abu Hurairah رضي الله عنه said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahih Al-Bukhâri*, Vol.8, *Hadîth* No. 135).

[4] (V.3:134) *Al-Muhsinûn*: Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad ﷺ.

[5] (V.3:135) See the footnote of (V.42:25).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

فَدَخَلْتَ مِنْ قَبْلِكُمْ سُنَّةً فَسِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ كَانَ عَنْقَةُ الْكَذَّابِينَ ﴿١٧﴾

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious — See V.2:2).

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِلْمُتَّقِينَ ﴿١٨﴾

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَلَا تَهُنُوا وَلَا تَحْزَنُوا وَإِنَّمَا الْأَعْلَوْنَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٩﴾

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zâlimûn* (polytheists and wrong-doers).

إِنْ يَمْسِكُمْ فَرْجٌ فَقَدْ مَسَ الْقَوْمُ فَرْجٌ
مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُذَاوِلُهَا بَيْنَ النَّاسِ
وَلِيَعْلَمَ اللَّهُ الَّذِي رَأَى مَا مَنَّا وَيَحْذِدُ مِنْكُمْ
شَهَادَةً وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٢٠﴾

141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

وَلِمُّحْصَنَ أَنَّهُ أَذِلُّ الدِّينِ مَا مَنَّا وَيَسْعَى
الْكُفَّارُ ﴿٢١﴾

142. Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)?

أَمْ حَسِبُوكُمْ أَنَّ تَدْخُلُوا الْجَنَّةَ وَلَا يَعْلَمُ اللَّهُ
الَّذِينَ جَاهُوكُمْ وَأَنْكُمْ وَيَعْلَمُ الْأَصْنَابُونَ ﴿٢٢﴾

143. You did indeed wish for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes.

وَلَقَدْ كُنْتُمْ تَمْنَوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تُنْظُرُونَ ﴿٢٣﴾

144. Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ فَدَخَلْتَ مِنْ قَبْلِهِ
أَرْسَلْنَا إِلَيْنَاهُ مَاتَ أَوْ قُتِلَ أَنْقَبَتُمْ عَلَىَّ
أَعْدَادِكُمْ وَمَنْ يَنْقِلِبْ عَلَىَّ عَيْبَيْهِ فَلَنْ يَضُرَّ

will he do to Allâh; and Allâh will give reward to those who are grateful.

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirûn* (the patient).

147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers — See the footnote of V.3:134 and of V.9:120).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.^[1]

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers.

اللَّهُ شَيْئًا وَسَيَجْرِيَ اللَّهُ أَشْكَرِينَ ﴿١٦﴾

وَمَا كَانَ لِنَفِيسٍ أَن تَمُوتَ إِلَّا يَأْذِنُ اللَّهُ
كِنَّا مُؤْجَلٌ وَمَن يُرِدُ ثَوَابَ الدُّنْيَا نُؤْتِهِ
مِنْهَا وَمَن يُرِدُ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَنَجِرِيَ الشَّكَرِينَ ﴿١٧﴾

وَكَانَتْ قَنْجِيَ قَاتِلَ مَعَدْرِيُونَ كَثِيرٌ فَمَا
وَهَنُوا إِلَّا أَصَابُوهُمْ فِي سَبِيلِ اللَّهِ وَمَا مَضِعُوا
وَمَا أَسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٨﴾

وَمَا كَانَ قَوْلَهُمْ إِلَّا آنَّ فَلَوْارَبَنَا أَغْفِرْنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَاقْتَيْتُ أَقْدَامَنَا
وَأَنْصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٩﴾

فَقَاتَنْهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَمُحْسِنَ ثَوَابَ الْآخِرَةِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٢٠﴾

يَتَأْمِنُهُمُ الَّذِينَ مَا مَسَنُوا إِنْ تُطْلِعُوا
الَّذِينَ كَفَرُوا بِإِيمَانِ دُكُّمْ عَلَى
أَغْكَيْكُمْ فَتَنْقِلُهُمْ أَخْسِرِينَ ﴿٢١﴾

بَلِ اللَّهُ مَوْلَانَكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿٢٢﴾

[1] (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism i.e. the land where polytheism is practised). Narrated Samurah bin Jundub رضي الله عنه عن النبي صلى الله عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allâh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (*Mushrik*) then he (that Muslim) is like him (*Mushrik*). (This *Hadîth* indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of *Jihâd*, Abu Dâwûd].

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrong-doers).

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh

سَكَنَقِي فِي قُلُوبِ الظَّالِمِينَ كَفَرُوا أَرْعَبْتَ
بِعَمَّا أَشَرَكُوا بِإِيمَانِهِمْ مَا لَمْ يُزَكَّلْ يَهُ
سُلْطَانَنَا وَمَا وَنَاهُمُ أَكَادُو بِنَسَ
مَشَوِي الظَّالِمِينَ

وَلَقَدْ صَدَقَ كُلُّمُ اللَّهِ وَعْدَهُ
إِذْ تَحْسُنُهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشَلْتُمْ
وَتَنَزَّعُتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ
مَا أَرْتَكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ
الَّذِينَ كَانُوكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ
كَرَفَ كُلُّمُ عَنْهُمْ لِبَتَّلِيكُمْ وَلَقَدْ عَفَا
عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

إِذْ تُصْعِدُونَ وَلَا تَكُونُونَ
عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي
أُخْرَنَكُمْ فَأَثْبِكُمْ عَمَّا يُنْهِي
لِكَيْلًا تَحْرِثُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصْبَكُمْ وَاللَّهُ خَيْرٌ مَا
تَعْمَلُونَ

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْقُرْبَةِ أَمْمَةً هَاسِبَةً يَقْشَنُ
طَالِبِكَهُ مِنْكُمْ وَطَابِنَهُ قَدَّاهُمْ نَفْسَهُمْ
يَطْمَئِنُ بِاللَّوْعِيْرِ الْحَقِّ طَنَ الْجَهَلِيَّةِ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ لَنَّ الْأَمْرَ كَلِمَاتُهُ
يَقْعُونَ فِي أَنْتِشِرِمَ مَا لَا يَنْدُونَ لَكَ يَقُولُونَ
لَوْكَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَاتَنَا هَذِهِنَّأَنْ لَوْكَنُ
فِي بَيْوِكُمْ لَبَرَرَ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقَتْلَ إِنَّ
مَضَائِعَهُمْ وَلِيَتَبَرَّ اللَّهُ مَا فِي صُدُورِكُمْ
وَلِيُمَحْصَسْ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلَيْهِ مُبِدَّاتٌ
الْصُّدُورِ

might test what is in your breasts; and to purify^[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths).

158. And whether you die, or are killed, verily, unto Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who

إِنَّ الَّذِينَ تُلَوَّنُ مِنْكُمْ يَوْمَ أَتَقَى الْجَمْعَانَ
إِنَّمَا أَسْرَلَهُمُ الشَّيْطَانُ بِعَصْبَنَ مَا كَسَبُوا
وَلَقَدْ عَفَ اللَّهُ عَنْهُمْ إِنَّ اللَّهَ عَفُورٌ حَلِيمٌ
١٥٥

يَأْتِيهَا الَّذِينَ مَا مَوْلَاهُ لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَاتَلُوا
لَا خَوِيفَ لَهُمْ إِذَا أَضْرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزَّةً
لَوْ كَانُوا عَنْهُنَا مَامَأْوًا وَمَا قَاتَلُوا لِيَحْجِمَ اللَّهُ ذَلِكَ
حَسْرَةٌ فِي فُلُوجِهِمْ وَاللَّهُ يَعْلَمُهُ وَمُبَيِّثٌ
وَاللَّهُ بِمَا يَصْنَعُونَ بَصِيرٌ
٦٧

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمَّةً لِمَعْرِفَةٍ
مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِمَّا يَجْمِعُونَ
٦٨

وَلَئِنْ مُتُّمَّةً أَوْ قُتِلْتُمْ لَا لِلَّهِ تُخْشَرُونَ
٦٩

فِيمَا رَحْمَمْتُمْ إِنَّ اللَّهَ لِنَتَ لَهُمْ وَلَوْ كُنْتَ فَنَطَاغِيلَطَ
الْقَلْبِ لَا تَنْضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَارِزُهُمْ فِي الْأَرْضِ فَإِذَا عَرَمْتَ فَتَوَكَّلْ
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ
٧٤

إِنْ يَسْتُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ
فَمَنْ ذَا الَّذِي يَسْتُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ

[1] (V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsîr Al-Qurtubî*).

is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (*Ghulul*),^[1] and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulul*)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad ﷺ) from among themselves, reciting unto them His Verses (the Qur’ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’ân) and *Al-Hikmah* [the wisdom and the Sunnah

فِي لَيْلَةِ الْمُؤْمِنُونَ ١٦١

وَمَا كَانَ لَنِيَّ أَنْ يَعْلَمُ وَمَنْ يَغْلِبْ يَأْتِ بِمَا غَلَبَ
يَوْمَ الْقِيَامَةِ ثُمَّ تُوَكَّلُ كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ١٦٢

أَفَنِّي أَتَّبَعَ رِضْوَانَ اللَّهِ كَمْ بَاءَ سَخَطِهِ مِنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ وَيُشَلِّ الْمُصْرِ ١٦٣

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرَةٌ مَا
يَعْمَلُونَ ١٦٤

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذَا بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ يَتَّلَوُ عَلَيْهِمْ آيَاتِهِ وَرُزُكِيهِمْ
وَيَعْلَمُهُمْ الْكِتَابُ وَالْحِكْمَةُ

^[1] (V.3:161) *Al-Ghulul*: (Stealing from the war booty before its distribution), and the Statement of Allâh تبار: "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulul*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulul* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be blearing, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you, or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.'" (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 307).

of the Prophet ﷺ (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.^[1]

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come

وَإِنْ كَانُوا مِنْ قَبْلِ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤْمِنِينَ

أَوْ لَمَّا أَصَبَّتُكُمْ مُّصِيبَةً فَلَا أَصِبُّهُمْ مُّنْلَيَا
قُلْنَمْ أَنَّ هَذَا قُلْهُ مِنْ عَدْنَ أَفْسِكُمْ إِنَّ اللَّهَ

^[1] (V.3:164) Following the *Sunnah* (legal ways) of the Prophet ﷺ. And the Statement of Allâh - عز و جل - "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqûn* (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet ﷺ) which they should learn and ask about; the Qur'ân which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahih Al-Bukhâri*, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allâh's Messenger ﷺ said to us, "Certainly *Al-Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ân was revealed and the people read the Qur'ân, (and learnt *Al-Amânah* from it) and also learnt it from the *Sunnah*. [Both the Qur'ân and *As-Sunnah* strengthened their (the faithful believer's) *Amânah*]." (*Sahih Al-Bukhâri*, Vol.9, *Hadîth* No.381).

B) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (*Sahih Al-Bukhâri*, Vol.9, *Hadîth* No.384).

C) Narrated Jâbir bin 'Abdullâh رضي الله عنهما: Some angels came to Prophet Muhammad ﷺ while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad ﷺ and whoever obeys Allâh and whoever obeys Muhammad ﷺ, disobeys Allâh. Muhammad ﷺ separated the people (i.e., through his message); the good is distinguished from the bad, and the believers from the disbelievers)." (*Sahih Al-Bukhâri*, Vol. 9, *Hadîth* No.385).

D) Narrated Abu Mûsa رضي الله عنه: The Prophet ﷺ said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'ân and the *Sunnah*), and the example of the one who disobeys me and disbelieves the truth I have brought." (*Sahih Al-Bukhari*, Vol. 9, *Hadîth* No. 387).

to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

عَلَى كُلِّ شَئٍ وَّقْدِيرٌ

وَمَا أَصَبْكُمْ يَوْمَ الْقِتَالَ جَمِيعًا فِي ذِي اللَّهِ

وَلِعِلَّمَ الْمُؤْمِنِينَ

وَلِعِلَّمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَى أَقْتَلُوا
فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا قَاتِلُوا لَوْنَاعَمْ قَاتِلًا
لَا تَبْغِنُوكُمْ هُمْ لِنَكُوْنُكُمْ أَقْرَبُ مِنْهُمْ
لِلَّاهِ يَسِّنَ بَعْلُونَ يَأْفُوهُمْ تَالِيسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ مَا يَكْتُمُونَ

الَّذِينَ قَاتَلُوا لِأَخْوَنَهُمْ وَقَدِمُوا لَوْأَطَاعُونَا
مَا قَاتَلُوا قَلْ فَادِرَهُ وَاعْنَافُهُ كُمْ الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ

وَلَا تَحْسَبَنَّ الَّذِينَ قَاتَلُونِي سَبِيلَ اللَّهِ أَمْوَالَهُ
أَحْيَاهُهُ عِنْدَ رَبِّهِمْ يَرْزُقُونَ

فَرِحِينَ بِمَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَسَيَّسِرُونَ بِالَّذِينَ لَمْ يَلْحُوْهُمْ مِنْ خَفْفِهِمْ
الْأَحَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْرَثُونَ

يَسْبِّهُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلِهِ وَأَنَّ اللَّهَ
لَا يُضِيِّعُ أَجْرَ الْمُؤْمِنِينَ

الَّذِينَ أَسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ
مَا أَصَابَهُمْ لَتَرْحُلُ لِلَّذِينَ أَحْسَنُوا إِلَيْهِمْ وَأَنَّهُمْ
أَجْرٌ عَظِيمٌ

173. Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."^[1]

الَّذِينَ قَالَ لَهُمْ أَنَّا نَأْتَكُم بِإِنْسَانٍ فَدَعَوْهُمْ جَمِيعُ الْكُفَّارُ
فَأَخْشَوْهُمْ فَرَادُهُمْ إِيمَانًا وَقَالُوا حَسِبَنَا اللَّهُ
وَلَقَمَ الْوَكِيلُ

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

فَأَنْقَلَبُوا بِيُغْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ
وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو الْعَظَمَاتِ

175. It is only *Shaitân* (Satan) that suggests to you the fear of his *Auliyâ'* [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad (صلى الله عليه وسلم)].; so fear them not, but fear Me, if you are (true) believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يَحْوِفُ أَزْلَى إِمَامٍ فَلَا تَخَافُوهُمْ
وَخَافُونَ إِنْ كُنْتُمْ مُّؤْمِنِينَ

176. And let not those grieve you (O Muhammad (صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

وَلَا يَحْرُكَنَّكَ الَّذِينَ سُرَّعُونَ فِي الْكُفَّارِ إِنَّهُمْ لَن
يَصُرُّوَ اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَا يَجْعَلَ إِنَّهُمْ حَطَّا
فِي الْآخِرَةِ وَلَمْ يَعْلَمُ عَذَابُ عَظِيمٍ

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

إِنَّ الَّذِينَ اشْرَوُا الْكُفَّارَ بِإِلَيْمَنَ لَنْ يَصْنُرُوا
الَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

^[1] (V.3:173) Allâh's Statement:- "Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'"

a) Narrated Ibn 'Abbâs (رضي الله عنهما) (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad (صلى الله عليه وسلم) when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (Sahîh Al-Bukhâri, Vol. 6, Hadîth No. 86).

b) Narrated Ibn 'Abbâs (رضي الله عنهما) The last statement of Ibrâhîm (Abraham) when he was thrown into the fire, was: "Allâh (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahîh Al-Bukhâri, Vol. 6, Hadîth No. 87).

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

وَلَا يَحْسِنَ الَّذِينَ كَفَرُوا أَنَّا نَأْتَنَاهُمْ حِيَةً
لِأَنَفُسِهِمْ إِنَّا نَأْتَنَاهُمْ لَهُمْ لِزَادَوْ إِشْكَانًا
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَقِيقٌ
بَيْرَىٰ الْحَقِيقَتِ مِنَ الظَّاهِرِ وَمَا كَانَ اللَّهُ لِيُطْلَعُكُمْ
عَلَىٰ الْأَنْبِيَاءِ وَلَكُنَّ اللَّهُ بِحِجَّتِي مِنْ رُسُلِهِ، مَنْ شَاءَ
فَقَاتَلَنَا إِلَّا هُوَ أَوْسَطُهُ وَإِنْ تُؤْمِنُوا وَتَسْتَغْوِيَنَا فَلَكُمْ
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakât*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection^[1]. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

وَلَا يَحْسِنَ الَّذِينَ يَخْلُونَ بِمَا أَنْتُمْ أَتَهُمُ اللَّهُ مِنْ
فَضْلِهِ، هُوَ خَيْرُ الْهَمَّ بِهُ وَسَرِّهُ لَهُمْ سَيْطَرُونَ
مَا يَحْلُوا إِدَهُ، يَوْمَ الْقِيَامَةِ وَاللَّهُ عِزْمَارَثُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عِزْمَارَثُونَ حَيْدَرٌ ﴿١٨٠﴾

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ
وَنَحْنُ أَغْنِيَاءُ سَكَنَكُبُ مَا قَاتَلُوا وَقَاتَلُوهُمْ
الْأَنْبِيَاءَ إِعْدَادٌ حَقٌّ وَنَقْلُ دُوْعَاتِهِمْ
الْحَرِيقِ ﴿١٨١﴾

^[1] (V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*, then, on the Day of Resurrection, his wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands* in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet ﷺ recited this Divine Verse: "And let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty." (V.3:180).

**Fath Al-Bâri*, Vol. 4, Pages No.11-13 (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 88).

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.

183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

184. Then if they reject you (O Muhammad ﷺ), so were Messengers rejected before you, who came with *Al-Bayyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad ﷺ and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away

ذلِكَ يَسْأَلُهُمْ أَيْدِيهِكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَامٍ لِلْعَسِيدِ

الَّذِينَ قَاتَلُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا الْأَنْوَمَنِ
رَسُولُهُنَّ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ الْأَنْوَمُ فَلَمْ
فَلَمْ جَاءَكُمْ رُسُلٌ مِّنْ قَبْلِي بِاَبْيَانِنَا وَبِالَّذِي
فَلَتَشْهَدُ فِيمَلِكُونَ هُمْ إِنْ كُنْتُمْ صَادِقِينَ

إِنْ كَانَتْ بِكُمْ فَقَدْ كَيْدَ رُسُلٌ مِّنْ قَبْلِكُمْ
جَاءُهُمْ بِالْبَيِّنَاتِ وَالرُّبُرِ وَالْكِتَابِ الْمُبِيرِ

كُلُّ نَفِيسٍ ذَلِيقَةُ الْمَوْتِ وَإِنَّمَا تُوفَّونَ
أُجُورَكُمْ يَوْمَ الْقِيَمةِ فَمَنْ رُحْنَ
عِنَ الْكَارِبِ وَأَذْخَلَ الْجَنَّةَ فَقَدْ فَازَ
وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَنْعِلُ الْغُرُورِ

* لَتُبَلَّوْكُمْ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ
وَلَتُشْعِرُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذْكَرَ
كُشْبِرًا وَنَصَرًا وَأَتَسْعَوْفَانَ ذَلِكَ
مِنْ عَزْمِ الْأُمُورِ

وَإِذَا أَخْدَلَ اللَّهُ مِيقَنَ الَّذِينَ أُوتُوا الْكِتَابَ
لِتُبَثِّنَهُ لِلنَّاسِ وَلَا تَكُنُوهُنَّ فَقِبَدُوهُ وَرَأَهُ
ظُهُورُهُنَّ وَأَشْرَقُوهُنَّ إِنَّمَا قَلِيلًا فِي نَسَ

behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. “Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and wrong-doers) find any helpers.

193. “Our Lord! Verily, we have heard the call of one (Muhammad ﷺ) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abîrâr* (the believers of Islamic Monotheism, the pious and righteous).

194. “Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of

لَا تَحْسِبَنَّ الَّذِينَ يَقْرَءُونَ بِمَا آتَوْا وَيَجْهَنَّمَ
أَنْ يَخْمَدُوا إِنَّمَا يَعْلَمُ فَلَا تَحْسِبَنَّهُمْ
يُمْغَافَلُونَ الْعَذَابُ أَلِيمٌ

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ وَفَدِيرٌ

إِنَّ فِي خَلْقِ أَسَمَّوْتِ وَالْأَرْضِ وَخَلْقِ
النَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولَئِكَ الْأَلَّابِ

أَلَّذِينَ يَذْكُرُونَ اللَّهَ قِيمًا وَقُعُودًا وَعَلَى جُنُوبِهِ
وَيَنْفَكِّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
رَبِّنَا مَا خَلَقْتَ هَذَا بِطَلَّا سُبْحَنَنَا
فَقَنَاعَدَابَ النَّارِ

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْزَنَنَا وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ

رَبَّنَا إِنَّا سَمِعْنَا مَا نَوِيَّا يَا بَنِي إِلَّا يَمْكُنْ
أَنْ مَا مَوْتُوا بِرِبِّكُمْ فَهَامَنَا رَبَّنَا فَأَغْفَرْنَا دُنُوبَنَا
وَكَفَرْنَا عَنَّا سِيَّفَاتِنَا وَتَوَفَّنَا مَعَ الْأَتْرَارِ

رَبَّنَا وَإِنَّا مَا وَعَدْنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ

Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the believers of Islamic Monotheism, the pious and righteous).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the

آلِقَيْمَةُ إِنَّكُمْ لَا تُخْلِفُ الْيَمَادَ

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُصِيبُ عَمَلَ عَمِيلَ
مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ يَعْصِيَنَّ فَالَّذِينَ
هَا جَرَوا وَأَخْرَجُوا مِنْ دِيْرِهِمْ وَأَدْوَافِ سَكِيلِي
وَقَنَاتِوا وَقَنَّلُوا لَا كُفَّارَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَا ذُلْلَنَّهُمْ جَنَّتَ بَغْرِيَ مِنْ تَحْتِهَا الْأَنْهَارُ
نَوَابًا مِنْ عَنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ مُحَسَّنُ الْوَاقِبَ

لَا يَعْرِزُكُمْ تَقْبِلُ الَّذِينَ كَفَرُوا فِي الْيَمَادَ

مَنْعَ قَلِيلٌ ثُمَّ مَا وَهُمْ جَهَنَّمُ وَبِقَسَ الْمَهَادُ

لِكِنَّ الَّذِينَ آتَقْوَارَبُهُمْ لَهُمْ جَنَّتَ بَغْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَلِيلِيَّ فِيهَا نُزُلًا مِنْ عِنْدِ
اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَنْزَارِ

وَإِنَّمَّا أَهْلُ الْكَتَبِ لَمَنْ يُؤْمِنُ بِاللَّهِ
وَمَا أَنْزَلَ إِلَيْكُمْ وَمَا أَنْزَلَ إِلَيْهِمْ خَشِيعَنَّ
لِلَّهِ لَا يَشْرُونَ بِعِيَاتِ اللَّهِ شَمَّانَ قَبِيلَاءَ
أَوْ لَيْكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّكُمْ
اللَّهُ سَرِيعُ الْحِسَابِ

يَأَيُّهَا الَّذِينَ إِنْ مُنْأُوا أَصْرِفُهُمْ وَأَصَابِرُوا

enemy can attack you, and fear Allâh, so that you may be successful.

وَرَابِطُوا وَاتَّقُوا اللَّهَ لَمَلَكُوكُمْ تُنْبَهُوكُمْ

Sûrat An-Nisâ' (The Women) IV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)^[1]. Surely, Allâh is Ever an All-Watcher over you.

2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.^[2]

3. And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

4. And give to the women (whom you marry) their *Mahr* (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

5. And give not unto the foolish your property which Allâh has made a means of

سورة النساء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ تَقْرِينٍ
وَجَعَلَهُ وَظَاهِرَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهَا رِبَابًا كَبِيرًا
وَسَأَلَهُ وَاتَّقُوا اللَّهَ الَّذِي سَأَلَهُ أُولُونَ بِهِ وَالآزْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رِقَبًا

وَمَا تُؤْتُ الْيَدَى حَمَلَهُ وَلَا تَبْدِلُوا الْخَيْرَ بِالظَّبَابِ
وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِنَّ أَمْوَالَكُمْ إِنَّهُ كَانَ حُوَّا
كَبِيرًا

وَإِنْ حَفِظْتُمُ الْأَنْقَسْطُوا فِي الْيَنْدِنِ فَإِنَّكُمْ مُوَاطَابُ
لِكُمْ مِنَ النَّاسَ مَنْ يُكَلِّفُ وَرِبَعَ فَإِنْ حَفِظْتُمُ
الْأَنْمَلِيَّا فَوَجَدَهُ أَوْ مَالَكَتْ أَيْنَنَكُمْ ذَلِكَ آذَنَ
الْأَنْتَوْلُوا

وَمَا تُؤْتُ الْأَنْسَاءَ صَدَقَتْهُنَّ بِخَلَّةٍ فَإِنْ طَبَنَ لَكُمْ عَنْ
شَئِ وَمِنْهُ قَسَّافُكُو هُنَيْسَارِيَّا

[1] (V.4:1) See the footnote of (V.2:27).

[2] (V.4:2). See the footnote of (V.3:130).

support for you,^[1] but feed and clothe them therewith, and speak to them words of kindness and justice.

6. And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.

8. And when the relatives and the orphans and *Al-Masâkin* (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!

وَأَزْدُّهُمْ فِيهَا وَأَكْسُوهُمْ وَقُولُوا هُنَّ قَوْلَةٌ مُّرْفَةٌ

وَبَيْلُوا إِلَيْتِنِي حَقَّ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ نَاسَمُ
مِنْهُمْ رُشْدًا فَأَذْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَكُونُهَا
إِنْ شَاءَ فَأَوْبِدَ أَنْ يَكْبُرُوا وَمَنْ كَانَ غَيْرَهَا
فَلِيَسْتَعْفِفَ وَمَنْ كَانَ فَقِيرًا فَلَيَأْكُلْ بِالْمَعْوَفِ
فَإِذَا دَفَعْتُمُ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُو أَعْلَمُهُمْ
وَلَئِنْ يَأْتِيَ اللَّهُ بِحِسْبِنَا

لِلرِّجَالِ نَصِيبٌ وَمَاتَرَكَ الْوَلَدَانِ وَالآتِيُّونَ
وَلِلِّسَائِلِ نَصِيبٌ وَمَاتَرَكَ الْوَلَدَانِ وَالآتِيُّونَ
مِمَّا قَلَّ مِنْ أَوْتَرٍ نَصِيبٌ مَمْفُوظًا
وَإِذَا حَصَرَ أَنْفُسَهُمْ أُولُو الْقُرْبَى وَالْيَتَمَّ
وَالْمَسَكِينُ فَأَزْرَقُوهُمْ مِنْهُ وَقُولُوا هُنَّ
فَوْلَادٌ مَعْرُوفٌ

وَلَيَخْشَى الَّذِينَ لَوْتَرُوكُ أَمْنَ خَلْفَهُمْ دُرْرَةٌ
ضَعْدَفًا حَافِلُوا عَيْنَهُمْ فَإِيَّسَقُوا اللَّهَ وَلَيَقُولُوا
فَوْلَادٌ سَيِّدًا

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَمَّ ظُلْمًا
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَضْلَوْنَ
سَعِيرًا

[1] (V.4:5) Narrated Al-Mughîrah bin Shu'bâh : رَضِيَ اللَّهُ عَنْهُ The Prophet said, "Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. Zakât, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (*Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 591).

11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh. And Allâh is Ever All-Knower, All-Wise.

12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.

13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad ﷺ) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

يُوصِّي كُلَّهُ فِي أَوْلَادِكُمْ لِلَّذِكَرِ مِثْلَ حَقِّ
الْأَنْثَيَيْنِ إِنَّ كُلَّ نِسَاءٍ فَوْقَ اثْنَتَيْنِ فَلَهُنَّ
ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَحْدَةً فَلَهَا الْيُصْفَتُ
وَلِأَبْوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِنْ تَرَكَهُ
إِنْ كَانَ لَهُ وَلَدٌ إِنَّ لَمْ يَكُنْ لَهُ وَلَدٌ وَرَبُّهُ
أَبُوهُهُ فَلِأَبْوَاهُ ثُلُثٌ إِنَّ كَانَ لَهُ إِخْرَوٌ فَلِأَبْوَاهُ
السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِّي بِهَا أَوْ دِينٌ
مَابَأَوْلَمْ وَإِنْ كَانَ لَكُمْ لَا تَرَدُونَ أَيْمَنَهُ أَقْرَبُ
لَكُمْ تَقْعَدُ فِي سَكَنَةٍ مِنْ اللَّهِ عَلَيْهِ الْحَمْدُ كَانَ
عَلِيًّا حَكِيمًا

* وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ
إِنْ لَمْ يَكُنْ لَهُنَّ بَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ
فَلَكُمُ الرُّبُعُ مِنْ مَا تَرَكَتْ مِنْ بَعْدِ
وَصِيَّةٍ يُوصِّي بِهَا أَوْ دِينٌ وَلَهُنَّ
أَرْبَعُ مِنْ مَا تَرَكَتْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ
فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّلُثُ
مِنْ مَا تَرَكَتْ مِنْ بَعْدِ وَصِيَّةٍ تُوْصَرُ
بِهَا أَوْ دِينٌ وَإِنْ كَانَ رَجُلٌ يُورُثُ
كَلَّهُ أَوْ امْرَأَهُ وَلَهُ أَحَدُ أَوْ أَخٌ فَلِكُلِّ
وَاحِدٍ مِنْهُمَا السُّدُسُ إِنَّ كَانُوا أَكْثَرَ
مِنْ ذَلِكَ فَهُمْ شُرَكَاءٌ فِي الْثُلُثِ مِنْ بَعْدِ
وَصِيَّةٍ يُوصِّي بِهَا أَوْ دِينٌ غَيْرُ مُصْكَرٍ
وَصِيَّةٌ مِنْ اللَّهِ وَاللَّهُ عَلَيْهِ حِلْيَةٌ
تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعُ اللَّهَ
وَرَسُولَهُ يُدْخِلُهُ جَنَّاتٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا
وَذَلِكَ الْفَوْزُ الْمَعْظِيمُ

14. And whosoever disobeys Allâh and His Messenger (Muhammad ﷺ), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.^[1]

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both.^[2] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.

17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of

وَمَنْ يَعْصِي اللَّهَ وَرَسُولَهُ يُبَغْدَدُ
حَدُودُهُ يُدْخَلُهُ كَارَّاً حَكِيلًا فِيهَا وَلَهُ
عَذَابٌ أَمْهِلْتُمْ

وَالَّتِي يَأْتِينَكُمْ الْفَحْشَةَ مِنْ نِسَاءِكُمْ
فَاسْتَهْدُوا عَنْهُنَّ أَرْبَعَةَ مِنْكُمْ فَإِنْ
شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى
يَتَوفَّهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ مُمْكِنًا

وَالَّذِينَ يَأْتِنَهُمْ مِنْكُمْ فَعَذَّبُهُمْ
فَإِنْ تَابُوا وَأَصْلَحُوا غَرِضُهُمْ
إِنَّ اللَّهَ كَانَ تَوَابًا رَاجِحًا

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ أَسْوَأَهُمْ
بِهِمْلَهُمْ لَمْ يَتُوبُوكُمْ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

وَلَيَسْتَ أَنَّ التَّوْبَةَ لِلَّذِينَ يَعْمَلُونَ
السَّيِّئَاتِ حَتَّى إِذَا حَاضَرَ أَحَدُهُمُ الْمَوْتُ
فَالَّذِي بَتَّ الْأَنْفَنَ وَلَا الَّذِينَ يَمْوِلُونَ
وَهُنَّ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا
أَلِيمًا

يَأْتِيهَا الَّذِينَ أَمْنَوْا لَا يَجْلِلُ لَكُمْ أَنْ تَرْثُوا
النِّسَاءَ كَمَا وَلَمْ تَمْلُؤُنَ لِتَذَهَّبُوا بَعْضُ
مَا أَتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِالْفَحْشَةِ مُبِينَ

[1] (V.4:15) The provision of this Verse has been abrogated by the Verse of Sûrat An-Nûr (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

[2] See (V.24:2).

the *Mahr*⁽¹⁾ you have given them, unless they commit open illegal sexual intercourse; and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in — but there is no sin on you if you have not gone in them (to marry their daughters), — the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

وَعَاشُرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَسَئِلُوكَمْ أَنْ تَكْرَهُوهُ أَشَيْأَ وَيَجْعَلُ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدْتُمْ أَسْتَبِدَ الْزَّوْجَ مَكَانَ رَوْجَ
وَمَائِنَةً إِذْنَهُنَّ قَنْطَارًا فَلَا تَأْخُذُوهُنَّهُ
شَيْئًا تَأْخُذُوهُنَّهُ بِهَسْنَانِ إِنَّمَا مِيَّنَتِهَا
﴿٢٠﴾

وَكَيْفَ تَأْخُذُوهُنَّهُ وَقَدْ أَفْضَى بِهِنَّكُمْ
إِلَى بَعْضٍ وَآخَذَتِهِنَّهُ مِنْكُمْ مِيَّنَتِهَا
غَلِيظًا ﴿٢١﴾

وَلَا تَنكِحُوا مَا نَكَحَ أَبَا أُوْكُمْ مِنْ
النِّسَاءِ إِلَّا مَا فَدَ سَلَفَ إِنَّهُ كَانَ
فَحِشَةً وَمَقْتَأً وَسَاءَةً سَيِّلًا
حُرْمَتْ عَيْنِكُمْ أَمْهَنَكُمْ وَبَنِائِكُمْ
وَأَخْوَانِكُمْ وَعَنْتِكُمْ وَخَالِتِكُمْ وَبَنَاتِ
الْأَخْ وَبَنَاتِ الْأُخْتِ وَأَمْهَنَكُمْ الَّتِي
أَرْضَعْنَكُمْ وَأَخْوَانَكُمْ مِنْ الرَّضَعَةِ
وَأَمْهَنَتِ نَسَابِكُمْ وَرَبِّبِكُمْ الَّتِي
فِي حُجُورِكُمْ مِنْ نَسَابِكُمْ الَّتِي
دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَّتِ
أَبَابِكُمْ الَّذِينَ مِنْ أَصْلَدِكُمْ
وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتِينِ إِلَّا مَاقْدَ
سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا
﴿٢٢﴾

⁽¹⁾ (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliâ'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.^[1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft-Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts,

وَالْمُحَصَّنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَأَجْلَ لَكُمْ
مَا وَرَأْتُمْ ذَلِكُمْ أَنْ تَبْتَغُوا بِإِمْوَالِكُمْ مُحْصَنَاتٍ
عَرِمَ مُسْفِعِينَ فَمَا أَسْتَمْتُمْ بِهِ وَمِنْهُ
فَاتَّوْهُنَّ أُجْزُوهُنَّ فِي صَدَقَةٍ وَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ الْفِرِيضَةِ
إِنَّ اللَّهَ كَانَ عَلَيْهِ حِكْمَةٌ

وَمَنْ أَنْ يَسْتَطِعْ مِنْكُمْ طَلْوًا أَنْ يَنْكِحَ
الْمُحَصَّنَاتِ الْمُؤْمِنَاتِ فَإِنْ مَاءَمَكَنْ
أَيْمَانُكُمْ مِنْ قَنْتِيْكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَإِنْ كَوَهُنَّ
يَبَذِّنُ أَهْلَهُنَّ وَإِنَّوْهُنَّ أُجْزُوهُنَّ
بِالْمَعْرُوفِ مُحَصَّنَاتٍ عَرِمَ مُسْفِعَاتٍ وَلَا
مُسْخَدَاتٍ أَخْدَانٍ فَإِذَا أَخْمَسْنَ قَانِتَنَ
يَنْتَجِشَةً فَعَلَيْهِنَّ نَصْفُ مَا عَلَى الْمُحَصَّنَاتِ
مِنَ الْعَدَابِ ذَلِكَ لِمَنْ حَسِنَ أَمْنَتْ
مِنْكُمْ وَأَنْ تَصِرُّوا خِيرَ لَكُمْ وَاللَّهُ عَفُورٌ

رَحِيمٌ

يُرِيدُ اللَّهُ لِسَيِّنَ لَكُمْ وَيَهْدِي كُمْ سُنَّ
الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ

^[1] (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

wish that you (believers) should deviate tremendously away (from the Right Path).

28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.^[1]

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.

31. If you avoid the great sins^[2] which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which Allâh has made some of you to excel others. For men there is reward for what they have

الَّذِينَ يَشْرِكُونَ الشَّهَوَاتِ أَنْ يَمْلُأُمْبَلًا
عَظِيمًا

بِرِيدَ اللَّهِ أَنْ يُحْفَقَ عَنْكُمْ وَخُلِقَ الْإِنْسَنُ
ضَعِيفًا

يَتَأْيَهُ الَّذِينَ مَأْمُوا لَا تَأْكُلُو أَمْوَالَكُمْ

بَيْنَكُمْ بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِحْكَرَةً
عَنْ تَرَاضِيْكُمْ وَلَا تَقْتُلُو أَنفُسَكُمْ

إِنَّ اللَّهَ كَانَ يَعْلَمُ رِجَمًا

وَمَنْ يَعْمَلْ ذَلِكَ عُذْوَنَ وَأَظْلَمُوا فَسَوْفَ
نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ

بِسِيرًا

إِنْ تَحْتَبُوا كَبَآئِرَ مَا تَهْوَنُ عَنْهُ تُكَفَّرُ
عَنْكُمْ سَيْغَانَكُمْ وَنَدْ خَلَكُمْ مُذْخَلًا

كَرِيمًا

وَلَا تَنْتَهُوا مَا فَحَصَلَ اللَّهُ يَعْلَمُ بِعَصْكُمْ
عَلَى بَعْضِ الْرِّجَالِ تَصِيبُهُ مَا أَكْسَبَهُ

^[1] (V.4:29) What is said about committing suicide.

Narrated Thâbit bin Ad-Dahhak : رضي الله عنه عن النبي صلى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

Narrated Jundub: The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 445).

Narrated Abu Hurairah : رضي الله عنه عن النبي صلى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire, and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.446).

^[2] (V.4:31) Narrated Abu Hurairah : رضي الله عنه عن النبي صلى الله عليه وسلم said: "Avoid the seven great destructive sins." They (the people) asked, "O Allâh's Messenger! What are they?" He said, "(1) To join partners in worship with Allâh, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law); (4) to eat up Ribâ* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 840).

* (see the Glossary Appendix I)

earned, (and likewise) for women there is reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiyyah* - will)^[1]. Truly, Allâh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.

36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.

وَلِلنِّسَاءِ نُحِيبُ مَا أَكْنَبْنَاهُ وَسَقَلُوا إِلَهَهُ
مِنْ قَضِيلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿١٧﴾

وَلِكُلِّي جَعَلْنَا مَوْلَى مَسَاتَرَكَ الْوَلَادَانِ
وَالآقْرَبُونَ وَالَّذِينَ عَدَّتْ أَيْمَنَكُمْ
فَأَنَّوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿١٨﴾

الرِّجَالُ قَوْمٌ عَلَى النِّسَاءِ يُسَاوِفُونَ اللَّهُ
بَعْضُهُمْ عَلَى بَعْضٍ وَمَا أَنْفَقُوا مِنْ أَنْوَالِهِمْ
فَالصَّدِيقُ لَهُ حِلَّةٌ حَفِظَتْ لِلْغَيْبِ
يُسَاوِفُهُ اللَّهُ وَالَّذِي تَخَافُونَ شُورَهُنَّ
فَعَطَوْهُنَّ وَلَهُنَّ فِي الْعِصَابِ
وَأَصْرِيُّوهُنَّ فَإِنَّ أَطْعَنَكُمْ فَلَا يَبْغُوْعُ أَعْيُّهُنَّ
سَيِّلًا إِنَّ اللَّهَ كَانَ عَلَيْاً أَكْبَرًا ﴿١٩﴾

وَإِنْ خَفَتْ شِقَاقٌ بَيْنَهُمَا فَأَبْعِثُوا حَكَمًا مِنْ
أَهْلِهِ وَحَكَمَا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا
يُوْقِنَ اللَّهُ بِيَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَسِيرًا ﴿٢٠﴾

﴿٢١﴾ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ
الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَأَبْنَى
الشَّيْلِ وَمَا مَلَكَتْ أَيْمَنَكُمْ إِنَّ اللَّهَ

^[1] (V.4:33) See for details *Hadith No. 489, Vol.3, Sahih Al-Bukhari.*

Verily, Allâh does not like such as are proud and boastful.

لَا يُحِبُّ مَنْ كَانَ مُجْتَمِعًا لِّفَخُورًا ﴿١١﴾

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.^[۱]

الَّذِينَ يَسْكُنُونَ وَيَأْمُرُونَ النَّاسَ إِلَيْبُخْلٍ
وَيَكْسِبُونَ مَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
وَأَعْتَدْنَا لِلْكُفَّارِ عَذَابًا مُّهِينًا ﴿١٢﴾

38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِتَاءً النَّاسِ
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَأْتِيُوهُ أُخْرَوَ وَمَنْ يَكْنِي
الشَّيْطَانَ لَمْ يَفِتَّ أَفَسَاءَ قَرِبَاتِهِ ﴿١٣﴾

39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever All-Knower of them.

وَمَا ذَاقُوا إِلَّا مَا أَمْسَأْنَا يَأْتِيهِ وَآتَيْهُ أُخْرَى وَلَا نَقْعُدا
مَسَارِزَ قَمَرِهِ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿١٤﴾

40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant),^[۲] but if

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرْفٍ وَإِنْ تُكَحَّسِنَةً

[۱] (V.4:37) Narrated Abu Hurairah رضى الله عنه said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.522).

[۲] (V. 4:40)

a) Narrated Abu Sa'id Al-Khudrî صلى الله عليه وسلم : During the lifetime of the Prophet صلى الله عليه وسلم some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet صلى الله عليه وسلم said, "(Similarly) you will have no difficulty in seeing Allâh (عز وجل) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allâh like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Isâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son." Then it will be said to them, "What do

there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ as a witness against these people?

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.^[1]

43. O you who believe! Approach not *As-Salât* (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of *Janâba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*).^[2] Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

44. Have you not seen those who were given a portion of the Book (the Jews),

يُصْنِعُفُهَا وَيُؤْتُ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿١﴾

فَكَيْفَ إِذَا جَاءَنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
بِكَ عَلَى هُنُوَّلَاهُ شَهِيدًا ﴿٢﴾

يُوَمَّنْ يَوْمَ الَّذِينَ كَفَرُوا وَعَصَمُوا الرَّسُولَ لَئِنْ
تُسَوِّيَ بِهِمُ الْأَرْضُ وَلَا يَكُنُونَ اللَّهَ حَدِيثًا ﴿٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرِبُوا الصَّلَاةَ وَأَنْشِطْ
شَكْرَى حَتَّى تَعْلَمُوا مَا نَهَى لَوْلَامَاجْبَرًا
عَابِرِي سَبِيلٍ حَتَّى تَنْتَسِلُوا وَإِنْ كُنْتُمْ مَرْفَقَ أَعْلَى
سَقَرٍ أَوْ جَاهَ أَحَدٌ مِنْكُمْ مِنَ الْقَاطِطِ
أَوْ لَمْسَمْ النِّسَاءَ فَلَمْ يَجِدُوا مَاءَ فَتَيَسِّمُوا
صَعِيدًا طَيْبًا فَأَمْسَحُوا بِهِ جُوهِرَكُمْ وَأَنْدِيكُمْ ﴿٤﴾
اللَّهُ كَانَ عَفْوًا عَفْرَا ﴿٥﴾

آتَمْ رَبِّ الَّذِينَ أَتُوا نَصِيبًا مِنَ الْكَتَبِ

you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone; the real Lord of the 'Âlamîn (mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allâh, [the Lord of the 'Âlamîn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allâh will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allâh." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth No. 105*).

b) See the footnote of (V. 68:42)

^[1] (V.4:42) See footnote of (V. 3:85).

^[2] (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

purchasing the wrong path, and wish that you should go astray from the Right Path.

45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Wali* (Protector), and Allâh is Sufficient as a Helper.

46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ﷺ) and disobey," and "Hear and let you (O Muhammad ﷺ) hear nothing." And *Râ'inâ*^[1] with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers.^[2] And the Commandment of Allâh is always executed.^[3]

48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.^[4]

^[1] (V.4:46) *Râ'inâ*: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

^[2] (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh's Messenger Muhammad ﷺ and in his Message of Islâmic Monotheism and in this Qur'ân.

^[3] (V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

^[4] (V.4:48) Narrated Anas رضي الله عنه said: The Prophet ﷺ said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this

يشترُّونَ الصَّلَةَ وَرِبِيدُونَ أَنْ تَصْلُوَ السَّيْلَ

وَاللَّهُ أَعْلَمُ بِأَعْدَادِكُمْ وَكَفَىٰ بِاللَّهِ وَلِيَا وَكَفَىٰ

بِاللَّهِ تَعَصِّيَرًا

مِنَ الَّذِينَ هَادُوا يَحْرُّقُونَ الْكِلَمَ عَنْ مَوَاضِعِهِ
وَيَقُولُونَ تَعْصَمُنَا وَعَصَمْنَا وَاسْعَعْ عَيْرَ مُسْمَعَ
وَرَاعَنَا لَيْلًا أَسْنَتْهُمْ وَطَعَنَاهُ فِي الْأَدْنِيٍّ وَلَوْلَا هُنَّ
فَالْأُولَئِكَ مَعْنَاهُمْ وَأَطْعَنَاهُمْ وَأَسْعَاهُمْ وَأَنْظَنَاهُمْ كَانَ خَيْرًا
لَهُمْ وَأَقْوَمُ وَلَكِنْ لَعْنَهُمْ اللَّهُ يُكْفِرُهُمْ فَلَا يُؤْمِنُونَ
إِلَّا قَيْلَلًا

يَأَيُّهَا الَّذِينَ أَوْتُوا الْكِتَابَ إِذْ مُتَوَمِّلُونَ
مُصَدِّقُ الْمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْوِسْ وُجُوهَهُمْ
فَنَرِدَهُمْ عَلَىٰ أَذْبَارِهَا أَوْلَئِكُمْ كَمَا لَمَنَّا أَضْحَبَ
الْأَسْبَابَ وَكَانَ أَمْرُ اللَّهِ مَقْعُولاً

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ مَوْلَانُ ذَلِكَ
لِعْنَ دَيْنِهِ وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدِ افْتَرَ إِلَيْهِ
عَظِيْسًا

49. Have you not seen those (Jews and Christians)^[1] who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scaly thread in the long slit of a date-stone.

50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût*^[2] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,

53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.

54. Or do they envy men (Muhammad ﷺ and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

55. Of them were (some) who believed in him (Muhammad ﷺ), and of them were (some) who averted their faces from him

أَلَمْ تَرَ إِلَى الَّذِينَ يَرْجُونَ أَنفُسَهُمْ بِلِ اللَّهِ يُرِي
مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَيَلِـ

انْظُرْ كَيْفَ يَقْرَءُونَ عَلَى اللَّهِ الْكِتَبَ وَكَيْفَ يَدْعُ
إِشْمَاعِيلَـ

أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبَهَا
مِنَ الْكِتَبِ يُؤْمِنُونَ بِالْجِبَرِ وَالْأَطْلَعَوتِ
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هُنَّا أَهْدَى مِنَ الَّذِينَ
أَمْنَوْا سَيِّلًا

أُولَئِكَ الَّذِينَ لَمْ يَنْهُمُ اللَّهُ وَمَنْ يَأْعُنَ اللَّهَ فَلَنْ يَجِدَ
لَهُ نَصِيرًا

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلَكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ
نَفِيرًا

أُمَّرَيْسُدُونَ النَّاسَ عَلَى مَا أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ
فَقَدْ أَتَيْنَا مَالَ إِبْرَاهِيمَ الْكِتَبَ وَالْمَكَّةَ
وَأَتَيْنَاهُمْ مُلْكًا عَظِيمًا

فَمَنْهُمْ مَنْ مَأْمَنَ بِهِ وَمَنْهُمْ مَنْ صَدَّعَنَهُ وَكَفَى

Fire)? He will say, 'Yes'. Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e. not to worship others besides Me), but you insisted on worshipping others besides me.' " (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 551).

[1] (V.4:49) See *Tafsîr Ibn Kathîr*.

[2] (V.4:51) The words "*Jibt* and *Tâghût*" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints or any human being. [Please see *Tafsîr Ibn Kathîr* and the footnote of (V.2:256)].

(Muhammad ﷺ; and enough is Hell for burning (them)).

بِعَمَّهُمْ سَعِيرًا ﴿٦﴾

56. Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise.

إِنَّ الَّذِينَ كَفَرُوا إِنَّا يَنْهَا سَوْفَ نُصْلِيهِمْ كَمَا رَأَكُلَّا
تَضَبَّجَتْ جُلُودُهُمْ بَدَانَتْهُمْ جُلُودًا غَيْرَ هَالِدَوْقُوا
الْعَذَابُ إِنَّ اللَّهَ كَانَ عَنِيهِمْ حَكِيمًا ﴿٧﴾

57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjün Mutahharatun*^[1] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)^[3].

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُّدِّ خَلْمَهُ
جَنَّتِ تَجْرِي مِنْ تَحْنَاهَا الْأَنْهَارُ خَلِيلُهُنَّ فِيهَا أَبْدَأَ
لَهُمْ فِيهَا أَرْوَاحٌ مُطَهَّرَةٌ وَنَدِّ خَلْمَهُ طَلَّا
طَلِيلًا ﴿٨﴾

58. Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.

إِنَّ اللَّهَ يَأْمُرُهُمْ أَنْ تُؤْدُوا الْأَمْنَاتِ إِنَّ آمْلَهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِمَا عَلِمْتُمْ
اللَّهُ يُعْلِمُ مَا يَعْلَمُ إِنَّ اللَّهَ كَانَ سَيِّئًا بَصِيرًا ﴿٩﴾

59. O you who believe! Obey Allâh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (Muhammad ﷺ), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

يَا أَيُّهَا الَّذِينَ آمَنُوا اطْبِعُوا اللَّهَ وَاطْبِعُوا الرَّسُولَ وَأُولَئِكُمْ
الْأَئْمَنُونَ كُلُّمَا قِيلَ فَإِنْ تَنَزَّلُنَّمْ فِي شَيْءٍ فَرَدُوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِنَّكُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمَ الْآخِرُ ذَلِكَ
خَيْرٌ وَأَحَسَنُ ثَوْبًا ﴿١٠﴾

60. Have you not seen those (hypocrites) who claim that they believe in that which has been

أَتَمْ تَرَى إِلَى الَّذِينَ يَرْغِمُونَ أَنَّهُمْ آمَنُوا إِمَّا

[1] (V.4:55). See the footnote of (V.3:85).

[2] (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsîr Ibn Kathîr*, Vol. I, Page 63 and also see footnote of (V.29:64).

[3] (V.4:57) Narrated Anas bin Mâlik رضي الله عنه said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (*Sahîh Al-Bukhâri*, Vol. 4, *Hadîth No.474*).

sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the *Tâghût*^[1] (false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.^[2]

61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad) you (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) see the hypocrites turn away from you (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with aversion.

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"

63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner selves.

64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between

أُنْزَلَ إِلَيْكَ وَمَا أُنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاَوُّلُوا إِلَى الظَّفَرِ وَقَدْ أَمْرَوْا أَنْ يَكْفُرُوا بِهِ وَمَرِيدُ الشَّيْطَنِ أَنْ يُضْلِلُهُمْ ضَلَالًا بَعِيدًا

وَإِذَا قِيلَ لَهُمْ تَعَاوَلُوا إِلَى مَا أُنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْتَفِقِينَ يَصْدُّونَ عَنْكَ صُدُودًا

فَكَيْفَ إِذَا أَصَبْتُهُمْ مُصِيبَةً بِمَا فَدَمْتَ أَيْدِيهِمْ شَمْ جَاءَهُمْ وَلَكَ يَخْلُمُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا حَسِنَّا وَتَوْفِيقًا

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَغْرِضُ عَنْهُمْ وَعَظِيمُهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيْغاً

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِلْكَاتَبَ إِذَا دَرَنَ اللَّهُ وَأَنْتُمْ أَنْتُمْ إِذَا ذَلَّلْمُوا أَنْفُسَهُمْ كَآمُوكُ فَاسْتَغْفِرُ اللَّهَ وَاسْتَغْفِرَ لَهُمُ الرَّسُولُ لَوْجَدُوا اللَّهَ تَوَابًا رَحِيمًا

فَلَا رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكُ فِيمَا شَجَرَ بِيْنَهُمْ لَا يَجِدُونَ قَنْفُسَهُمْ

[1] (V.4:60) *Tâghût* : See the footnote of (V.2:256)

[2] (V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad) for judgement — For details, see *Tafsîr At-Tabâri*.

them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

68. And indeed We should have guided them to the Straight Way.

69. And whoso obey Allâh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!

70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them."

73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

حَرَجَّا مَمَّا فَصَبَّيْتَ وَيُسِّلُّمُوا سَلِيمًا ﴿١٩﴾

وَلَوْ أَنَا كَبَيْنَا عَلَيْهِمْ أَنْ أَقْتُلُ أَنفُسَكُمْ
أَوْ أَخْرُجُ أَمِنَّا بِنَارِكُمْ تَأْفَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ
وَلَوْ أَنَّهُمْ قَعَدُوا مَا يُوَظِّفُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ
وَأَسَدَّتْنِيهِمْ ﴿٢٠﴾

وَإِذَا أَلَّتْهُمْ مِّنْ لَدُنَّا أَجْرًا عَظِيمًا ﴿٢١﴾

وَلَهُدَّتْهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٢﴾

وَمَنْ يُطِعَ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الْأَلَّى إِنَّمَا^١
اللَّهُ عَلَيْهِمْ مِّنَ الْأَنْبِيَاءِ وَالصَّدِيقِينَ وَالشَّهِداءِ
وَالْأَصْلِحِينَ وَحَسْنَ أُولَئِكَ رَفِيقًا ﴿٢٣﴾

ذَلِكَ الْفَضْلُ مِنْ اللَّهِ وَكَفَى بِاللَّهِ
عَلَيْكَا ﴿٢٤﴾

يَتَابُ إِلَيْهِ الَّذِينَ مَأْمُونُهُمْ وَاحْذَرُوكُمْ
فَإِنَّمَا يُنَزَّلُ مِنَ الْكِتَابِ^٢ أَنَّ فِي
الْأَنْفُرِ وَالْأَنْبَاتِ أُوَانِفُرُ وَأَجِيبَاتٍ ﴿٢٥﴾

وَإِنَّ مِنْكُمْ لَنْ يُبْطِلَنَّ فَإِنَّمَا يَصِيبُكُمْ مُّصِيبَةٌ^٣
فَإِنَّمَا يَأْتِي أَنَّمَا اللَّهُ عَلَى إِذَا أَنْكَنَ مَعَهُمْ شَهِيدًا
﴿٢٦﴾

وَلَيْسَ أَصَبَّكُمْ فَضْلٌ مِّنَ اللَّهِ لِيَقُولَنَّ كَانَ
أَنَّمَا تَكُونُ مِنَّا يَنْتَكُمْ وَبَيْنَهُمْ مَوَدَّةٌ يَنْتَهِيَ كُثُرٌ
مَعَهُمْ فَأَفَرَأُرُّ فَوْزًا عَظِيمًا ﴿٢٧﴾

74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan).^[1] So fight you against the friends of *Shaitân* (Satan). Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scaly thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad).". (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Say: "All things are from Allâh," so what is

فَلَمَّا مُتُّلَّ فِي سَبِيلِ اللَّهِ أَذْلَّ دِينَ يَتَرُوْكَ
الْحَيَاةُ الْآخِرَةُ بِالْأَخْرَةِ وَمَنْ يُقْتَلُ فِي سَبِيلِ
اللَّهِ فَيُقْتَلُ أَوْ يُغْلَبُ فَسُوفَ تُؤْتِيهِ أَجْرًا عَظِيمًا

وَمَا الْكُرْبَلَانَقْتَلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ
مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْأُلْدَنِ الَّذِينَ يَعْوَلُونَ رَبِّنَا
أَخْرَجَنَا مِنْ هَذِهِ الْأَرْضِ إِلَيْهَا وَأَعْلَمُ لَنَا
مِنْ لَدُنْكَ وَإِنَّا وَأَجْمَلُ لَنَا مِنْ لَدُنْكَ نَصِيرًا

الَّذِينَ مَأْمُوْلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا
يُعْتَلُونَ فِي سَبِيلِ الْطَّاغُوتِ فَقَاتَلُوْا أُولَئِكَ
الشَّيْطَنَ إِنَّ كَيْدَ الشَّيْطَنِ كَانَ صَيْمَقًا

أَتَرَرَأَلَ الَّذِينَ قِيلَ لَهُمْ كُفُوْا أَتَيْكُمْ وَأَقِيمُوا الصَّلَاةُ
وَمَا أُولَئِكُوْهُ فَلَمَّا كُتِبَ عَلَيْهِمُ الْفَنَالِ إِذَا فَرِيقٌ
مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخْشَيَةَ اللَّهِ أَوْ أَشَدَّ خَشْيَةً
وَقَالَ الْوَارِسَاتُ لِرَبِّنَا كَيْتَ عَلَيْنَا الْفَنَالُ لَوْلَا أَخْرَنَنَا
إِلَى أَبْيَلٍ وَبِرٍّ قُلْ مِنْ الدُّنْيَا طَلِيلٌ وَالْآخِرَةُ
حِلْلَمَنْ أَنَّقَ وَلَا نَظَلَمُونَ فَبِلَا

أَيْمَانَكُوْنُوا يَدِرِكُكُمُ الْمَوْتُ وَلَا كُنُّتُمْ فِي بُرُوجٍ
مُّسَيَّدَةٌ وَلَمْ تُصِبْهُمْ حَسَنَةٌ يَعْوَلُوا هَذِهِ مِنْ عَنْدِ
اللَّهِ وَلَمْ تُصِبْهُمْ سَيِّئَةٌ يَعْوَلُوا هَذِهِ مِنْ عَنْدِكَ
قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ فَقَالَ هَؤُلَاءِ الْقَوْمُ لَا يَكَادُونَ

^[1] (V.4:76) See the footnote of (V.2:256).

wrong with these people that they fail to understand any word?

يَقْهُمُونَ حَلِيْبَنَا

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allâh is Sufficient as a Witness.^[1]

80. He who obeys the Messenger (Muhammad ﷺ), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad ﷺ) as a watcher over them.^[2]

81. They say: "We are obedient," but when they leave you (Muhammad ﷺ), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.

82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the

مَا أَصَابَكُمْ مِنْ حَسْنَةٍ فِي الْلَّهِ مَا أَصَابَكُمْ مِنْ سَيِّئَةٍ
فَإِنَّ نَفْسَكَ وَأَزْلَانَكَ لِلنَّاسِ رَسُولًا وَكَفِيلًا لِلَّهِ
شَهِيدًا

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّ
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

وَيَقُولُونَ طَاغِيٌّ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيْتَ
طَاغِيَةٍ مِنْهُمْ غَيْرَ الَّذِي تَعُولُ وَاللَّهُ يَعْلَمُ
مَا يَبْيَسُونَ فَأَعْرَضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفِيلٌ
بِاللَّهِ وَكَفِيلًا

أَفَلَا يَتَبَرَّوْنَ الْقُرْمَانَ وَلَوْكَانَ مِنْ عِنْدِ عَيْرِ اللَّهِ
وَجَدُوا فِيهِ أَخْيَالَهُ كَثِيرًا

وَإِذَا جَاءَهُمْ أَمْرٌ مِنْ أَنْهَنِ أَوْ الْخَوْفِ
أَذَاقُوهُ أَهْمَاءً وَلَوْرَدَوْهُ إِلَى الرَّسُولِ وَإِلَى أَنْتَ أُولَئِ
الْأَمْرِ مِنْهُمْ عَلِمَهُ اللَّهُمَّ يَسْتَنْطُرُونَهُ مِنْهُمْ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُهُ لَا تَبْغُ

[1] (V.4:79) See the footnote (A) of the (V.2:252).

[2] (V. 4:80)

(A) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 251).

(B) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 384).

Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.

الْسَّيِّطَنُ إِلَّا فَلَيْلًا ﴿١٦﴾

84. Then fight (O Muhammad ﷺ) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.^[1]

87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?

فَتَنَاهُ لِفِي سَبِيلِ اللَّهِ لَا تَكُفُّ إِلَّا نَفْسَكَ وَحْرَضَ
الْمُؤْمِنُونَ عَنِ اللَّهِ أَن يَكْفُّ بِأَسْلَمَ الَّذِينَ كَفَرُوا
وَاللَّهُ أَشَدُ بَأْسًا وَأَشَدُ تَنَاهِي لِلَّهِ ﴿١٧﴾

مَن يَشْفَعْ شَفَاعَةً حَسَنَةً يُكَفَّلُ بِهَا
وَمَن يَشْفَعْ شَفَاعَةً سَيِّئَةً يُكَفَّلُ بِهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْبِلًا ﴿١٨﴾

وَإِذَا حَيْتُمْ بِحَيَاةٍ فَاحْيُوا بِأَحْسَنِ مَا مُنْهَا أَوْ رُدُودُهَا
إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿١٩﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ يَجْعَلُكُمْ إِنْ يَوْمَ الْقِيَمةِ
لَارِبَّ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٢٠﴾

^[1] (V.4:86) How the *Salâm* (greeting) began.

Narrated Abu Hurairah رضي الله عنه : The Prophet ﷺ said, "Allâh created Adam in His Image,* sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "*As-Salâmu 'Alaikum* (peace be upon you)." They replied, "*As-Salâmu 'Alaikum wa Rahmatullah* (Peace and Allâh's Mercy be on you)." So they increased '*wa Rahmatullah*.' The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 246).

*"His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allâh, only the names are the same, e.g., Allâh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allâh says in the Qur'ân: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allâh does not eat or sleep, while Adam used to eat and sleep [for details See *Fath Al-Bârî*, Vol. 6, Page 108,9 and Vol.13, Page 238,9].

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).

89. They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not *Auliâ'î* (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither *Auliâ'î* (protectors or friends) nor helpers from them.

90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.

91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. *Diya*) be given to the deceased's family unless they

* فَمَا لَكُفُرِ الْنَّفِيقِينَ فِي شَيْءٍ وَاللَّهُ أَرْكَسَهُمْ
بِمَا كَسَبُوا أَتَرِيدُونَ أَنْ تَهْدُوا مِنْ أَصْلَ اللَّهِ
وَمَنْ يُضْلِلِ اللَّهُ فَإِنَّمَا يَجِدُ لَهُ سَيِّلًا ﴿١﴾

وَدُولَةٌ تَكْفُرُونَ كَمَا كَفَرُوا فَكَلُوبُونَ سَوَاءٌ فَلَا
لَتَخْدِدُ أَمْنِيْمَ أُولَئِكَهُنَّ حَتَّىٰ يَأْتِرُوا فِي سَيِّلِ اللَّهِ
فَإِنْ تَوَلُّوْا فَنَحْدُوْهُمْ وَأَقْتُلُوْهُمْ حَيْثُ
وَجَدْنُوْهُمْ وَلَا تَنْخُذُوْهُمْ وَلِيَّا
وَلَا نَصِيرًا ﴿٢﴾

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيَّنْ
أَوْجَاهُهُمْ وَكُنْ حَسَرَتْ صُدُورُهُمْ أَنْ يَقْتَلُوْكُمْ
أُوْيَقْتَلُوْا قَوْمُهُمْ وَلَوْشَاءَ اللَّهُ لَسَطَّهُمْ عَلَيْكُمْ
فَلَقْتَلُوْكُمْ فَإِنْ أَعْزَرُوكُمْ فَإِنَّمَا يَقْتَلُوْكُمْ وَأَلْقَوْا
إِلَيْكُمُ الْسَّلَامُ فَاجْعَلِ اللَّهُ لَكُمْ عَلَيْهِمْ سَيِّلًا ﴿٣﴾

سَتَحْدِدُونَ مَا حَرَّيْنَ يُرِيدُونَ أَنْ يَأْمُوْكُمْ وَيَأْمُوْا
قَوْمَهُمْ كُلَّ مَا رُدُّوا إِلَىٰ أَنْفُسِهِنَّ أَرْكَسُوا فِيهَا فَإِنْ
لَمْ يَعْتَرِلُوكُمْ وَلَمْ يَلْعُمُوكُمْ إِلَيْكُمُ الْأَسْلَامُ وَيَكْفُوا أَنْ يَهْتَهِ
فَخُذُوهُمْ وَأَقْتُلُوْهُمْ حَيْثُ يَقْتَلُوْهُمْ
وَأُولَئِكُمْ جَعَلْنَاكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴿٤﴾

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلُ مُؤْمِنًا إِلَّا خَطَا
وَمَنْ قَاتَلَ مُؤْمِنًا خَطَا فَتَسْرِيْرُ رَبِّكَهُ مُؤْمِنًا
وَدِيَةٌ مُسْكَنَةٌ إِلَيْهِ أَهْلُهُ إِلَّا أَنْ يَصْدِقَ فُؤْا
فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوِّكُمْ وَهُوَ مُؤْمِنٌ

remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money — *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.^[1]

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Aware of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and

فَتَخْرُجُوا رَبِيعَةً مُؤْمِنَةً وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْتَكُمْ وَبَيْنَهُمْ مِنْ قَدِيمٍ
مُسْلِمَةً إِلَى أَهْلِهِ وَتَخْرُجُ رَبِيعَةً مُؤْمِنَةً
فَمَنْ لَمْ يَحِدْ فَصَيْمَ شَهْرَيْنِ
مُسْتَأْعِنًا تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيًّا حَكِيمًا

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَرَأَهُ
جَهَنَّمُ حَكِيلًا فِيهَا وَعَذَابٌ
لَعْنَهُ وَأَعْذَابُ اللَّهِ عَذَابًا عَظِيمًا

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا دَرَسُوكُمْ فِي سَبِيلِ اللَّهِ
فَتَبِرُّوا لَا تُنَزِّلُوا مِنَ الْقَوْمِ إِلَيْكُمُ الْأَسْلَمُ
لَسْتُ مُؤْمِنًا تَبْغُونِكُمْ عَرْضَ الْحَيَاةِ
الَّذِينَ أَفْوَنَدُ اللَّهُ مَعْنَانُهُ كَثِيرًا كَذَلِكَ
كُنْتُمْ مِنْ قَبْلِ فَمَنْ بَرَزَ اللَّهُ عَلَيْكُمْ
فَتَبِرُّوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ
حَسِيرًا

لَا يَسْتَوِي الْقَوْمُونَ مِنَ الْمُؤْمِنِينَ عَدُوُّا لِأَصْرَارِ
وَالْمُجْهَدُونَ فِي سَبِيلِ اللَّهِ بِآمْرِهِمْ وَأَنْفَسُهُمْ فَضَلَّ
الَّهُ الْمُجْهَدِينَ بِآمْرِهِمْ وَأَنْفَسُهُمْ عَلَى التَّعْدِيدِ
دَرْجَةٌ وَكَلَّا وَعَدَ اللَّهُ الْحَسْنَى وَفَضَلَّ اللَّهُ

[1] (V.4:93):

A) Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth No.2*)

B) See the footnotes of (V.5:27, 32, 45 & 50).

الْمُجَاهِدِينَ عَلَى الْقَبِيدِينَ أَجْرًا عَظِيمًا ﴿١٦﴾

fight, above those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.

97. Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination!^[1]

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allah is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.

102. When you (O Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) are among them,

دَرَجَتْ مَنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ عَفُورًا
رَّحِيمًا ﴿١٧﴾

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَالِبِيْنَ أَنْفُسِهِمْ قَالُوا
فِيهِمْ كُنْتُمْ قَاتِلُوكُمَا مُسْتَضْعِفِينَ فِي الْأَرْضِ قَاتَلُوكُمَا
الَّمْ تَكُونُ أَرْضُ اللَّهِ وَاسِعَةً فَنَهَا حِرْوَافِيْهَا فَأَوْلَئِكَ
مَاؤُنُّهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٨﴾

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الْجَاهِلِيَّةِ وَالنِّسَاءِ وَالْوَلَدِينَ
لَا يَسْتَطِعُونَ حِيلَةً وَلَا هُنَّ دُونَ سَيِّلًا
فَأَوْلَئِكَ عَسَى اللَّهُ أَنْ يَمْغُولَهُمْ وَكَانَ اللَّهُ عَفُورًا
عَفُورًا ﴿١٩﴾

وَمَنْ يَهَا جُرْفَ سَيِّلَ اللَّهُ يَعِدُنِيْنَ فِي الْأَرْضِ مَرْغَمًا
كَثِيرًا وَسَعْيَهُ وَمَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ
وَرَسُولِهِ شَدِيدُكَ الْمَوْتُ نَقْدُوْعَ أَجْرَهُ عَلَى اللَّهِ
وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ﴿٢٠﴾

وَإِذَا ضَرَبْتُمُ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا
مِنَ الْأَصْلَوْقِ إِنْ خَفْتُمْ أَنْ يَقْتُلُوكُمُ الَّذِينَ كَفَرُوا
إِنَّ الْكُفَّارِ كَانُوا لَكُمْ عُدُوًا مُّشِنِّعًا ﴿٢١﴾

وَإِذَا كُنْتَ فِيهِمْ فَاقْمَتْ لَهُمُ الصَّلَاةَ فَلَا يُنْهَمُ

^[1] (V.4:97) See the footnote of the (V.3:149).

and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.^[1]

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh,^[2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

طَائِفَةٌ مِّنْهُمْ مَعَكُوكَلَّا يَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا
سَجَدُوكَلَّا يُؤْنِدُوكَلَّا مِنْ وَرَائِكُوكَلَّا تَأْتِي
طَائِفَةٌ أُخْرَى لَمْ يُصْلُوْكَلَّا قَيْصِلُوا مَعَكُوكَلَّا
وَلَيَأْخُذُوكَلَّا حَذَرُوكَلَّا وَلَسِلَحُوكَلَّا وَلَدَلِلِينَ كَفَرُوكَلَّا
لَوْتَقْفُلُوكَلَّا عَنْ أَسْلِحَتِكُوكَلَّا وَأَمْتَعْتُكُوكَلَّا
فَيَبْلُونَ عَلَيْكُوكَلَّا مَيْلَةً وَأَجْدَهَ وَلَاجْتَاهَ
عَلَيْكُوكَلَّا إِنْ كَانَ إِلَيْكُوكَلَّا أَذَى إِنْ مَطْرِلَأَوْ كَسْتُ
مَرْضَنَ أَنْ تَضَعُوكَلَّا أَسْلِحَتِكُوكَلَّا وَمَخْنُوكَلَّا
جَذَرَكُوكَلَّا إِنَّ اللَّهَ أَعْذَلَ لِلْكَفَرِينَ عَذَابَهُمْ بِهَا
﴿٦﴾

فَإِذَا أَقْصَيْتُمُ الْأَصْلَوَةَ فَإِذَا كُرُولَ اللَّهِ قَيْمَنَا
وَقَعْدَوْكَلَّا وَعَلَى جُوبِكَلَّا فَإِذَا أَطْمَانَتُمْ
فَأَقِيمُوكَلَّا إِنَّ الْأَصْلَوَةَ كَانَتْ
عَلَى الْمُؤْمِنِينَ كَتَبَ مَوْقُوتًا
﴿٧﴾

وَلَا تَهْمُوا فِي آبَيَاءِ الْقَوْمِ إِنْ تَكُونُوا نَالُوْنَ
فَإِنَّهُمْ بِالْمُوْتَ كَمَا أَتَاهُمُ وَرَبُّهُمْ مِنْ
اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيْهِ حَكِيمًا
﴿٨﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
الْأَنْسِ بِمَا أَرَيْنَاكَ اللَّهُ وَلَا تَكُونَ لِلْخَابِرِينَ
حَصِيبًا
﴿٩﴾

وَاسْتَغْفِرُ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا حَسِيبًا
﴿١٠﴾

[1] (V.4:102) See the footnote of (V.2:239).

[2] (V.4:106) The Prophet's ﷺ seeking of Allâh's Forgiveness by daytime and at night.

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

111. And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad ﷺ), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the book (The Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great

وَلَا يُجْنِدُ عَنِ الْأَيْمَانِ يَعْتَصِمُونَ أَنفُسُهُمْ بِإِنَّ اللَّهَ
لَا يُحِبُّ مِنْ كَانَ حَوَّانًا أَيْمَانًا

يَسْتَخْمُونَ مِنَ النَّاسِ وَلَا يَسْتَخْمُونَ مِنْ أَنْفُسِهِمْ
وَهُوَ مَعْهُمْ إِذَا يُبَيِّنُونَ مَا لَا يَرَهُنَّ مِنَ الْعَوْلَى
وَكَانَ اللَّهُ يَعْلَمُ مَا يَعْمَلُونَ مُحَمَّدًا

هَتَّا سَمَّ هَوْلَاءَ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ
الَّذِينَ افْعَلْتُمْ يُجَنِّدُ اللَّهُ عَنْهُمْ يَوْمَ
الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرُ
اللَّهَ يَعِدُ اللَّهَ عَفْوًا رَّاجِيًّا

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبْهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلَيْهِ مَا هُوَ بِهِ بَرِيكًا

وَمَنْ يَكْسِبْ حَطَّيْثَةً أَوْ إِثْمًا شَدِيدًا يَوْمَ يَرَهُ
فَقَدْ أَحْتَلَ مُهْتَنَاتِنَا شَامِيَّنَا

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَمَّا
طَأَيْفَكَهُ مِنْهُمْ أَنْ يُضْلُلُوكَ وَمَا يَضْلُلُونَ
إِلَّا أَنفُسُهُمْ وَمَا يَضْرُونَكَ مِنْ شَيْءٍ وَأَنَزَلَ اللَّهُ
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَمَكَ مَا لَمْ
تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ

عَظِيمًا ﴿١١٥﴾

is the Grace of Allâh unto you (O Muhammad ﷺ).
صلى الله عليه وسلم

لَا خَيْرٌ فِي كَثِيرٍ مِّنْ تَجْوِيلِهِمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ يَتَكَبَّرُ النَّاسُ
وَمَنْ يَفْعَلْ ذَلِكَ أَبْيَاعَةً مَرْضَاتٍ
اللَّهُ فَسَوْفَ تُؤْتَيهُ أَجْرًا عَظِيمًا ﴿١١٦﴾

وَمَنْ يُشَاقِقَ الرَّسُولَ مِنْ بَعْدِ مَا نَبَيَّنَ لَهُ الْهُدَى
وَيَتَعَيَّنَ عَنِ سَبِيلِ الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّ
وَتُصْلِهِ جَهَنَّمُ وَسَاءَتْ مَعِيَّرًا ﴿١١٧﴾

114. And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination!^[1]

116. Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!

118. "Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân (Satan) as a Wali (protector or helper) instead of Allâh, has surely suffered a manifest loss.^[2]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكَ بِاللَّهِ فَقَدْ
ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٨﴾

إِنْ يَدْعُوكُمْ مِّنْ دُونِنِي إِلَّا إِنَّكُمْ وَإِنْ
يَدْعُوكُمْ إِلَّا شَيْطَانَ أَمْ يُبَدِّيَا ﴿١١٩﴾

لَعْنَةُ اللَّهِ وَفَاكِ لَا يَخْدَنَ مِنْ عِبَادِكَ
نَصِيبًا مَغْرُورًا ﴿١٢٠﴾

وَلَا ضَلَّنَاهُمْ وَلَا أَنْتَنَاهُمْ وَلَا أَمْرَنَاهُمْ
فَلَيَبْتَكِنُ مَا ذَاتَ الْأَنْعَمَ وَلَا مِنْهُمْ
فَلَيَعْبُرُكَ خَلْقُ اللَّهِ وَمَنْ يَسْجُدْ
الشَّيْطَانَ وَلِيَسْأَمِنْ دُونِنِ اللَّهِ فَقَدْ
خَسَرَ حُسْرًا أَمْيَسًا ﴿١٢١﴾

^[1] (V. 4:115) See the footnote of (V.3:85).

^[2] (V.4:119) See the footnote of (V.59:7).

120. He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satân) promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer — See V.2:112). And follows the religion of Ibrâhîm^[1] (Abraham) *Hanifa* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalil* (an intimate friend)!

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَانُ
إِلَّا غُرُورًا

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
بَحِيمًا

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَنُدْخِلُهُمْ جَنَّتِنَا تَغْرِيَ مِنْ تَحْتِهَا
الْأَنْهَارُ خَلِيلِنَا فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

لَيْسَ بِأَمَانٍ كُنْتُمْ وَلَا أَمَانٌ لِأَهْلِ الْكِتَابِ
مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ وَلَا يَجِدُنَّهُ مِنْ
دُونِ اللَّهِ وَرِبِّنَا وَلَا يَنْصِرُنَا

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ
أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ
وَلَا يَظْلَمُونَ نَفِيرًا

وَمَنْ أَحْسَنُ دِيَنًا مِنْ أَسْلَامَ وَجْهَهُ اللَّهُ
وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَأَنَّهَدَ اللَّهُ إِبْرَاهِيمَ حَلِيلًا

وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَكَاتَ اللَّهُ بِكُلِّ شَيْءٍ وَشُحِطًا

^[1] (V.4:125) See the footnote of (V. 2:135), the narration of Zaid bin 'Amr bin Nufail.

127. They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever All-Aware of it.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.

131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

وَسْتَأْتِنُوكَ فِي النِّسَاءِ قُلْ أَللّٰهُمَّ يُفْتَنِنِكُمْ
فِيهِنَّ وَمَا يُشَدِّلُ عَلَيْكُمْ فِي الْكِتَابِ
يَسْتَدِي النِّسَاءُ إِلَيْكُمْ لَا تُؤْتُونَهُنَّ مَا كُنْتُمْ
لَهُنَّ وَرَبَّنَوْا أَنْ تَنْكِحُوهُنَّ وَالْمُسَسَّعَفِينَ
وَرَبُّ الْأَرْضَ وَأَنْ تَقُومُوا لِيَتَسْمَى
يَا لَفْسِطُ وَمَا تَقْعَلُوا مِنْ خَيْرٍ
فَإِنَّ اللّٰهَ كَانَ بِهِ يَوْمًا عَلِيًّا

وَإِنْ أَمْرَأٌ هُنَّ حَافَتْ مِنْ بَعْلِهَا شُورًا أَوْ غَرَّ اضًا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صَلْحًا
وَالصَّلْحُ خَيْرٌ وَأَخْبَرَتْ الْأَنْفُسُ أَشْجَعَ
وَإِنْ تُحْسِنُوا وَتَسْأَلُوا فَإِنَّ اللّٰهَ كَانَ
يَسْأَلُهُمُوا خَيْرًا

وَأَنْ تَسْتَطِعُوا أَنْ تَنْدِلُوا بَيْنَ النِّسَاءِ
وَأَتُؤْخِرُهُمْ فَلَا يَمْلُؤُوا كُلَّ الْمَيْلَ
فَتَدْرُوْهُمَا كَالْمَعْلَقَةِ وَإِنْ تُصْلِحُوهُنَّ وَتَسْأَلُوهُنَّ
فَإِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا

وَإِنْ يَنْقِرُوا يُغْنِي اللّٰهُ كُلَّا مِنْ سَعْيِهِ
وَكَانَ اللّٰهُ وَسِعًا حَكِيمًا

وَلَلّٰهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ
وَصَبَّنَا الَّذِينَ أَنْوَأُوا الْكِتَابَ مِنْ قَبْلِكُمْ
وَإِنَّا كُمْ أَنْ أَغْنَوْهُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللّٰهَ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللّٰهُ غَنِيًّا
حَبِيدًا

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer.

135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.^[1]

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad ﷺ), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief;

وَلِهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ
وَكِيلًا

إِنْ يَشَاءُ يُدْهِبُكُمْ أَيْمَانَ النَّاسِ وَيَأْتِي
بِغَاصِبِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَيُنَذِّهُ اللَّهُ ثَوَابُ
الْأَنْيَاءِ وَالآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بِصَرِيرًا

يَا أَيُّهَا الَّذِينَ آمَنُوا كُنُوا فَوَّهِمِينَ بِالْقُسْطِ
شَهَدَاهُ اللَّهُ وَلَوْعَلَّ أَنفُسُكُمْ أَوْ أَلْوَاهُمْ
وَالْأَقْرَبُونَ إِنْ يَكُنْ عَنْهَا إِلَّا فَقِيرًا فَاللَّهُ أَوْلَى
بِهِمْ فَلَا تَتَشَيَّعُ الْمُؤْمِنُونَ أَنْ تَعْدُلُوا وَإِنْ تَلْوُوا
أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ حَسِيرًا

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلِهِ وَمَنْ يَكْفُرُ
بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا
ثُمَّ آزَدُوا كُفْرًا ثُمَّ يَكُنُّ أَنَّهُ لِيَعْقِرُهُمْ وَلَا يَهْدِيهِمْ

[1] (V.4:135) Narrated Anas رضي الله عنه: The Prophet ﷺ was asked about the great sins. He said, "They are:

- To join others in worship with Allâh.
 - To be undutiful to one's parents.
 - To kill a person (which Allâh has forbidden to be killed i.e. to commit the crime of murdering).
 - To give a false witness."
- (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 821).

سِبْلَا

Allâh will not forgive them, nor guide them on the (Right) Way.

138. Give to the hypocrites the tidings that there is for them a painful torment.^[۱]

139. Those who take disbelievers for *Auliyâ'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.^[۲] And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

بَشَّرَ الْمُتَنَفِقِينَ أَنَّ لَهُمْ عَذَابًا أَلِيمًا

الَّذِينَ يَنْحَذُونَ الْكُفَّارَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ أَبْيَنُوكُنْ عِنْهُمُ الْعِزَّةُ
فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنِّي أَذْسِمُكُمْ
إِنَّكُمْ أَنْتُمُ الْمُكْفَرُونَ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَنْعُوذُوا
مَعْهُدَ حَتَّىٰ يَمْوُضُوا فِي حَدِيثِ غَيْرِهِ إِنَّكُمْ ذَادُ
مَنْتَهِمُ إِنَّ اللَّهَ جَامِعُ الْمُتَنَفِقِينَ وَالْكُفَّارِ
فِي جَهَنَّمَ جَمِيعًا

الَّذِينَ يَرْبَصُونَ يَكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ
فَأُولَئِكَ الَّذِينَ لَكُمْ عَمَّا كَانَ لِلْكُفَّارِ
نَعِيْبُكُمْ فَأُولَئِكَ الَّذِينَ سَتُحَذَّرُ عَنْكُمْ وَتَنْعَمُونَ
مِنَ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ يَخْتَمُ مِنْكُمْ مَا يَعْلَمُ
الْقِيمَةُ وَأَنْ يَجْعَلَ اللَّهُ لِلْكُفَّارِ عَلَىٰ
الْمُؤْمِنِينَ سِبْلَا

إِنَّ الْمُتَنَفِقِينَ يُخَذِّلُونَ اللَّهَ وَهُوَ خَدِيرٌ عَنْهُمْ
وَإِذَا قَاتَمُوا إِلَيْهِ الْأَصْلَاحَ قَاتَمُوا كُسَالَىٰ إِذَا هُوَ
النَّاسَ وَلَا يَدْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

^[۱] (V.4:138) See "Hypocrisy" — Appendix 2.

^[۲] (V.4:142) See (V.57:12-15).

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَهَ إِلَّا هُوَ لَهُ لَا إِلَهَ إِلَّا هُوَ لَهُ
وَمَن يُضْلِلُ إِلَّا هُوَ فَإِن تَحْمِدُهُ سَيِّلًا

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm).

144. O you who believe! Take not for *Auliyyâ'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?

145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.^[1]

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

[1] (V.4:145):

a) Narrated 'Abdullâh bin 'Amr رضي الله عنهما : The Prophet ﷺ said: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 33).

b) See the footnote of (V.9:54).

c) Narrated Abu Hurairah رضي الله عنه : The Prophet ﷺ said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 84).

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْتَهِدُوا إِلَى الْكُفَّارِ
أَوْ لِلَّهِ مِنْ دُونِ الْمُؤْمِنِينَ أَرْبَدُونَ
أَنْ تَجْعَلُوا إِلَيْهِ عَيْنَكُمْ سُلْطَنَاتٍ مُّبِينًا

إِنَّ الظَّافِقِينَ فِي الدَّرْكِ لَا سَقَلَ مِنَ الْتَّارِ
وَلَنْ يَحْمِدُهُمْ نَصِيرًا

إِلَّا الَّذِينَ تَابُوا وَاصْلَحُوا وَاعْتَصَمُوا
بِاللَّهِ وَلَا خَصُوصُوا بِنَفْسِهِمْ لَهُ فَإِذَا تَرَكُوكَ مَعَ
الْمُؤْمِنِينَ سَوْفَ يُؤْتَ إِلَهُ الْمُؤْمِنِينَ
أَجْرًا عَظِيمًا

مَا يَفْعَلُ أَلَّا يَعْلَمَ كُمْ إِنْ شَكَرْتَهُ
وَإِمْنَثُمْ وَكَانَ اللَّهُ شَاكِرًا عَلَيْمًا

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil,...verily, Allâh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

154. And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing

لَا يُحِبُّ اللَّهُ أَنْ يَجْهَرَ بِالسُّوءِ مِنَ الْفَوْلِ إِلَّا
مَنْ ظَلَمَ وَكَانَ اللَّهُ سَيِّئًا عَلَيْهَا

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوْعَنْ سُوءٍ
فَإِنَّ اللَّهَ كَانَ عَفُوًّا فَقِيرًا

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ
وَيُرِيدُونَ أَنْ يُفْرِقُوا بَيْنَ اللَّهِ وَرَسُولِهِ
وَيَقُولُونَ تُؤْمِنُ بِعَصْرٍ وَتَكْفُرُ بِعَصْرٍ
وَيُرِيدُونَ أَنْ يَسْخُذُوا بَيْنَ ذَلِكَ سِيَّلًا

أُولَئِكَ هُمُ الْكُفَّارُ حَقًا وَأَعْذَنَا لِلْكُفَّارِ
عَذَابًا مُهِمَّةً

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يُفْرِقُوا بَيْنَ
أَحَدِهِمْ أُولَئِكَ سَوْفَ يُؤْتَهُمْ أُجُورُهُمْ
وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

يَسْلَكُ أَهْلُ الْكِتَابَ أَنْ تَرْزَلَ عَلَيْهِمْ كُتُبًا
مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكَبَرُ مِنْ ذَلِكَ
فَقَالُوا أَرْنَا اللَّهَ جَهَرًا فَأَخَذَنَاهُ الْأَصْطَعْقَةَ
بِطْلَمِيهِمْ ثُمَّ أَخَذَنَا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَنَا
أَلَيْسَتَ كَعْفَوْنَاتُ دَلِكَ وَإِنَّا مُوسَى سَلَطَنا
مُهِمَّةً

وَرَفَعَنَا فَهُمُ الظُّرُورُ بِمِنْتَهِمْ وَقُلْنَا لَهُمْ أَنْ حُلُوا
الْبَابَ سَجَدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي الْأَسْبَابِ

worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant^[1].

155. Because of their breaking the covenant, and of their rejecting the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary) (عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهمما السلام]:

158. But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam

وَأَخْذَنَا مِمْهُ مِسْقَاتاً عَلَيْهَا
﴿١٥٦﴾

فِيمَا نَقْضُهُمْ مِنْ قَهْرٍ وَكُفُّرُهُمْ بِآيَاتِ اللَّهِ
وَقَاتَلُوهُ الْأَئِمَّةَ يُغَيِّرُونَ حَقّاً وَقَوْلَهُمْ فُلُوبَنَا غَلَّفُ
بِلَطْبَعِ اللَّهِ عَلَيْهَا بِكُفُّرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا فَيُلَّا
﴿١٥٧﴾

وَكُفُّرُهُمْ وَقَوْلُهُمْ عَلَى مَرِيدٍ بُهْتَنَاعَظِيمًا
﴿١٥٨﴾

وَقَوْلُهُمْ إِنَّا قَاتَلْنَا مُسَيْحَ عِيسَى بْنَ مَرْيَمَ رَسُولَ
اللَّهِ وَمَا قَاتَلُوا وَمَا أَصْلَبُوا وَلَكِنْ شَيْءَ مُؤْمِنٌ وَلَكِنْ
الَّذِينَ أَنْهَانُوا فِيهِ لَعْنَةَ اللَّهِ مَنْ هُنَّ مُكْفِرُونَ مِنْ عَلَيْهِمْ
إِلَّا أَيْمَانُ الظَّلَّمِ وَمَا قَاتَلُوا يَقِيْنًا
﴿١٥٩﴾

بِلَرَفْعَةِ اللَّهِ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٦٠﴾

وَلَمْ يَنْأِ أَهْلُ الْكِتَابِ إِلَّا يَتَوَمَّنَ يَدَهُ قَبْلَ

^[1] (V. 4:154) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger said, "It was said to Bani Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 615).

*They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsîr At-Tabarî*).

(Mary), as only a Messenger of Allâh and a human being]^[1] before his [‘Isâ (Jesus) عليه السلام or a Jew’s or a Christian’s] death^[2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he [‘Isâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them — and for their hindering many from Allâh’s Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men’s substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad) as^[3] (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as

مَوْيَةٌ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١﴾

فَيُظَلِّمُونَ الَّذِينَ هَادُوا حَرَثَنَا عَلَيْهِمْ طَبِيعَتِي
أَحْلَاتُهُمْ وَيُصَدِّهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا

وَأَخْذُهُمْ إِلَيْهَا وَقَدْ نَهَا عَنْهُ وَأَكْلُهُمْ أَغْوَالَ النَّاسِ
بِالْغَطَيلِ وَأَعْنَدَنَا لِلْكُفَّارِ مِنْهُمْ
عَذَابًا أَلِيمًا

لَذِكْرِ الرَّأْسِحُونَ فِي الْعِلْمِ مِنْهُمْ وَالْأَنْوَمُونَ
يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ
وَالْمُقْيَمُونَ أَصَلَوهُ وَالْمُؤْمِنُونَ أَرْكَوْهُ
وَالْأَنْوَمُونَ بِاللَّهِ وَآتَيْهِمُ الْأَيْمَرُ أَوْلَئِكَ سَنُوتُهُمْ
أَجْرًا عَظِيمًا

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَيْكُمْ

[1] (V.4:159) See the footnote of (V.3:55).

[2] (V.4:159) — “Before his death,” has two interpretations: before Jesus’ death after his descent from the heavens, or a Jew’s or a Christian’s death, at the time of the appearance of the Angel of Death when he will realize that ‘Isâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

[3] (V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiẓ Abu ‘Abdullâh Muhammad bin Isma’îl bin Ibrahîm bin Al-Mughîrah Al-Bukhâri (may Allâh be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And the Statement of Allâh تَعَالَى : “Indeed, We have sent the revelation to you (O Muhammad) as We sent the revelation to Nûh (Noah) and the Prophets after him.” (V.4:163).

Narrated ‘Umar bin Al-Khattâb رضي الله عنه: I heard Allâh’s Messenger saying, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for.” (Sahîh Al-Bukhâri, Vol. 1, *Hadîth* No. 1).

Narrated ‘Aishah, the mother of the faithful believers رضي الله عنها: Al-Hârith bin Hishâm asked Allâh’s Messenger! How is the Divine

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : O Allâh’s Messenger! How is the Divine

We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Âsbât [the offspring of the twelve sons of Ya'qûb (Jacob)], 'Isâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you,— and to Mûsâ (Moses) Allâh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.

166. But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad ﷺ); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have certainly strayed far away. (*Tafsîr Al-Qurtubî*).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad ﷺ and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor

وَالنَّبِيُّنَ مِنْ بَعْدِهِ وَأَوْجَسْنَا إِلَيْهِ إِذْهِبَةَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
وَعِيسَى وَأُبُوَّبَ وَيُوسُفَ وَهَرُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوِدَ رَبُّوْرَا



وَرُسُلًا قَدْ فَصَّلَتْهُمْ عَلَيْكَ مِنْ قَبْلِ وَرُسُلًا
لَمْ يَفْصُلْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكَلِّمًا



رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ إِنَّا لَيَكُونُ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا



لَكِنَّ اللَّهَ يَشَهِّدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ
يَعْلَمُهُ وَالْمَلَائِكَةُ يَتَهَدُونَ وَكَفَى
بِاللَّهِ شَهِيدًا



إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَقَدْ
ضَلُّوا أَضَلَّلًا بَعِيدًا



إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنُ اللَّهُ لِيَعْتَفَرَ
لَهُمْ وَلَا يَهْدِيهِمْ طَرِيقًا



Inspiration revealed to you?" Allâh's Messenger ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aishah added: "Verily I saw the Prophet ﷺ being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth No. 2*)

will He guide them to any way — (*Tafsîr Al-Qurtubî*).

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.^[1]

170. O mankind! Verily, there has come to you the Messenger (Muhammad ﷺ) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah ‘Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, (“Be!” — and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*)^[2] created by Him; so believe in Allâh and His Messengers. Say not: “Three (trinity)!” Cease! (it is) better for you. For Allâh is (the only) One *Ilâh* (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.^[3]

إِلَّا طَرِيقَ جَهَنَّمَ حَلَّيْنَ فِيهَا أَبَدًا

وَكَانَ ذَلِكَ عَلَى اللَّهِ يُسِيرًا

يَأَيُّهَا الْأَنْشَاءُ قَدْ جَاءَكُمْ أَرْسَوْلُ يَا مُحَمَّدٌ
مِّنْ رَبِّكُمْ فَقَاتِمُوا خَيْرًا لَّكُمْ وَإِنْ تَكْفُرُوا
فَإِنَّ اللَّهَ مَعِي أَسْمَوْتَ وَالآتِينَ وَكَانَ اللَّهُ

عَلَيْهِ حِكْمَةً

يَأَهْلَ الْكِتَابِ لَا تَنْتَذِلُونَ فِي دِينِكُمْ
وَلَا تَقْتُلُوْنَ عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمٍ رَسُولُ اللَّهِ وَكَلِمَتُهُ
أَقْرَنَهَا إِنَّ مَرْيَمَ وَرُوحًا مُّنْهَى فَقَاتِمُوا لَهُ
وَرَسُولُهُ وَلَا تَنْتَذِلُوا ثُلَّتَهُ أَنْتُهُوا خَيْرًا
لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدَهُ سُبْحَنَهُ هُنَّ
يَكُونُ لَهُ وَلَدٌ هُنَّمَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكَلِمَتِهِ

W

[1] (V.4:169) See the footnote of (V. 3:85).

[2] (V.4:171) *Rûh-ullâh*: According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

- a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (*Bait-ullâh*); Allâh's Messenger (*Rasûl-ullâh*); Allâh's slave ('Abdullâh); Allâh's spirit (*Rûh-ullâh*), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. ‘Isâ (Jesus). And it was His Word: “Be!” – and he was [i.e. ‘Isâ (Jesus) was created like Adam].
- b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge ('Ilm-ullah); Allâh's Life (Hayât-ullâh); Allâh's Statement (*Kalâm-ullâh*); Allâh's Self (*Dhat-ullâh*).

[3] (V.4:171) Narrated ‘Ubâdah رضي الله عنه said, “If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad ﷺ is His slave and His Messenger, and that Jesus عليه السلام is Allâh's slave and His Messenger and His Word (“Be!” – and he was) which He bestowed on Mary and a spirit (*Rûh*) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few.” (Junadah, the subnarrator said, “‘Ubâdah added:

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

173. So, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards — and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment . And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from your Lord; and We sent down to you a manifest light (this Qur'ân).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path

176. They ask you for a legal verdict. Say: “Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything.”

لَنْ يَسْتَكِفَ الْمَسِيحُ أَنْ يَكُونَ عَنْهَا
لِلَّهِ وَلَا إِلَهَ كُمْ لِلْقَرِبَوْنُ وَمَنْ يَسْتَكِفُ
عَنْ عَبَادَتِهِ، وَيَسْتَكِفُ فَسِيْحَسُهُمْ

إِلَيْهِ جَمِيعًا

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوْفَقُهُمْ أُجُورُهُمْ وَبَرِيدُهُمْ مِنْ فَضْلِهِ
وَأَمَّا الَّذِينَ أَسْتَكَنُوا أَسْتَكَنْبُرُوا
فَيُعَذَّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ
مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا



يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بِرَهْنَنْ مِنْ رَبِّكُمْ

وَأَنْزَلْنَا إِلَيْكُمْ ثُورًا شَيْبًا



فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصُمُوا بِهِ
فَسَيُذْخَلُهُمْ فِي رَحْمَةِنَّهُ وَفَضْلِهِ وَبَرِيدِهِ
إِلَيْهِ صَرْطَانَسْتَقِيمًا



يَسْتَفْتُونَكَ قُلْ اللَّهُ يُفْتِي كُمْ فِي الْكَلَمَةِ
إِنْ أَمْرُوا هُكَلَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أَخْتٌ فَلَهَا
نَصْفُ مَارِزَكَ وَهُوَ يُرِثُهَا إِنْ يَكُنْ لَهَا
وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الْثُلَاثَانِ مَارِزَكَ
وَإِنْ كَانُوا أَخْوَةً رِجَالًا وَنِسَاءً فَلَلَّذِكَرِ مِثْلُ
حَظِيَ الْأَنْثِيَنِ مِنْ بَنِي اللَّهِ لَكُمْ أَنْ تَصْلُو
وَاللَّهُ يُكْلِمُ شَتَّى وَعَلِيهِ الْمُلْكُ



Sûrat Al-Mâ'idah
(The Table spread with Food) V

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals^[1], and others nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Harâm* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Bîr* and *At-Taqwâ* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَأَيُّهَا الَّذِينَ آمَنُوا أَتُؤْمِنُ بِالْعُوْدِ أَجْلَتْ
لَكُمْ بِهِمْ أَلَّا تَنْهَى إِلَّا مَا شَاءَ اللّٰهُ عَزَّ وَجَلَّ
الصَّيْدُ وَأَنْتُمْ حُرُومٌ لِّلّٰهِ يَعْلَمُ مَا يُرِيدُ

يَأَيُّهَا الَّذِينَ آمَنُوا أَتُحِلُّونَ شَعْرَانَ اللّٰهِ
وَلَا أَلَّا شَهْرُ الْحَرَامُ وَلَا أَلَّا هُنَّدٌ وَلَا أَلَّا مَلَائِكَةٌ
وَلَا أَلَّا يَعْلَمَنَ الْحَرَامَ يَنْهَوْنَ فَضْلًا قَنْ رَوْمَ
وَرِضْوَنَأَوْ إِذَا حَلَّتُمْ فَاصْطَادُوا وَلَا يَجِرْ مَنْكُمْ
شَنَّانُ قَوْمٍ أَنْ سَدُّوْكُمْ عَنِ الْمَسْجِدِ
الْحَرَامِ أَنْ تَعْتَدُوا وَتَنْهَاوْنَ عَلَى الْأَلِّيْرِ وَالْقَوْيِ
وَلَا نَعَوْنَوْعَلَى الْأَثْرِ وَالْمَدْوَنِ وَاتَّقُو اللّٰهَ إِنَّ
اللّٰهَ شَدِيدُ الْعِقَابِ

حَرَمَتْ عَلَيْكُمْ أَمْيَةَ وَالَّدُمُ وَلَحْمَ أَلْخَنْزِيرِ وَمَا
أَهْلَكَ لَهُنَّ اللّٰهُ يَعْلَمُهُ وَالْمَنْخَفَةُ وَالْمَوْقَدَةُ
وَالْمَرْدِيَهُ وَالنَّطِيْحَهُ وَمَا أَكَلَ السَّعْيُ إِلَّا مَا

[1] (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns — and that which has been (partly) eaten by a wild animal — unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on *An-Nusub*^[1] (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are *At-Tayyibât* [all kinds of *Halâl* (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

5. Made lawful to you this day are *At-Tayyibât* [all kinds of *Halâl* (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women

ذَكَرْتُمْ وَمَا ذِيْحَ عَلَى الْنُّصُبِ وَأَنْ تَسْقَسُوا
بِالْأَرْضِ لَوْلَى ذَلِكُمْ فَسْقُ الْيَوْمِ بِسْ أَلَّذِينَ كَفَرُوا
مِنْ دِيْنِكُمْ فَلَا يَخْشُوْهُمْ وَأَخْشُوْنَ أَيْوْمَ
أَكْلَتُ لَكُمْ دِيْنَكُمْ وَأَنْتُمْ عَلَيْكُمْ بَعْدَمْ
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ وَيَا فَمَنْ أَنْظَرَ فِي
مَخْصَصَةٍ عَيْرَ مُتَجَانِفٍ لِأَثْرِ فَإِنَّ اللَّهَ عَنْهُوْ
رَجِيمٌ

يَسْأَلُونَكَ مَاذَا حَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمُ الْطَّيِّبَاتُ
وَمَا عَنِتُّمْ مِنَ الْمُحْرَاجِ مُكْلِبِينَ شَعْلَوْهُنَّ مَا
عَلَمْتُمُ اللَّهَ فَكُلُّمَا أَمْسَكْنَ عَلَيْكُمْ وَأَذْرُوْا سَمَّ
اللَّهُ عَلَيْهِ وَأَنْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

الْيَوْمَ أَحَلَّ لَكُمُ الْطَّيِّبَاتُ وَطَعَامَ الَّذِينَ أُوتُوا
الْكِتَابَ حَلٌّ لَكُوْنَ طَعَامَكُمْ حَلٌّ لَهُمْ وَالْمُحْسَنُتُ
مِنَ الْمُؤْمِنِتْ وَالْمُحْسَنُتْ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِنْ قَبْلِكُمْ إِذَا اتَّسْمُوْهُنَّ أَبْوَرَهُنَّ مُحْسِنِينَ

[1] (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles^[1]. If you are in a state of *Janâba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.^[2] Allâh does not want to place you in difficulty, but He wants to purify you, and to

عَنِ الْمُسْفِحِينَ وَلَا مُتَخَدِّذِي أَخْدَانَ وَمَن يَكْفُرُ
بِالْإِيمَانِ فَقَدْ حَطَّ عَمَلَهُ وَهُوَ فِي
الآخِرَةِ مِنَ الْمُنْسَبِينَ ﴿٦﴾

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُسْطَمْتُمْ إِلَى الصَّلَاةِ
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ
وَامْسُحُوا بُرُؤْسَكُمْ وَسَكُونَ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ وَإِن كُنْتُمْ جُنُبًا فَاطْهُرُوهُ وَإِن كُنْتُمْ
مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاهَدْتُمْ مِنْ أَنْفُسِكُمْ مِنَ الْفَاعِلِيَّاتِ
أَوْ لَمْ تُسْتَمِّتِ النِّسَاءَ فَلَمْ يَحِدْ دُوَامَةً فَيَسْعُوا
صَعِيدًا طَبِيعًا فَامْسُحُوا وَبُوْجُوهَكُمْ
وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَعْجَلَ
عَيْنَكُمْ مِنْ حَرَجٍ وَلَا كُنْ يُرِيدُ لِيُطَهِّرُكُمْ

^[1] (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah رضي الله عنه . He performed ablution and said, "I heard the Prophet ﷺ saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalûn* from the traces of ablution and whoever can increase the area of his radiance* should do so by (performing ablution in the most perfect manner).' " (*Sahih Al-Bukhâri*, Vol.1, *Hadîth No.138*).

*The Prophet ﷺ did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'ân. [For details about *Wudu* (ablution), see *Sahih Al-Bukhâri*, Vol.1, (The Book of Ablution)].

^[2] (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

complete His Favour to you that you may be thankful.

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in (the secrets of your) breasts.

8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

9. Allâh has promised those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. And those who disbelieve and deny our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

11. O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

12. Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

13. So, because of their breach of their covenant, We cursed them and made their

وَلَيُتَمِّمَنَّ مَعْصِمَةً عَلَيْكُمْ لَعْنَكُمْ
شَكُورٌ ﴿١﴾

وَأَذْكُرُوا نَفْسَهُ اللَّهُ عَلَيْكُمْ وَمِيشَدَّهُ
الَّذِي وَانْتَكُمْ بِهِ أَذْقَلْتُمْ سَمْعَنَا وَأَطْعَنَا
وَأَنْتُمُ اللَّهُ إِنَّ اللَّهَ عَلَيْكُمْ بِمَا دَارَ الصَّدُورُ ﴿٢﴾

يَأَيُّهَا الَّذِينَ آمَنُوا كُنُوا قَوْمِيْنَ لِهِ
شَهِدَاهُ أَبْلَقْتُسْطَ وَلَا يَجِرْ مَنْكُمْ
شَنَّا نُّقْوَمْ عَلَى الْأَنْتَدِلُو أَعْدِلُو هُوَ
أَقْرَبُ لِلْتَّقْوَى وَأَنْقُوَاللَّهُ إِنَّ اللَّهَ حَسِيرٌ
يَعْنَمُكُولَوْ ﴿٣﴾
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّلِيلَ حَدِيثٌ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٤﴾

وَالَّذِينَ كَفَرُوا وَكَذَبُوا يَأْتِيَنَا أُولَئِكَ
أَصْحَابُ الْجَنَّمِ ﴿٥﴾

يَأَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نَفْسَهُ اللَّهُ
عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوُا إِلَيْكُمْ
أَبْدِيَهُمْ فَكَفَ أَبْدِيَهُمْ عَنْكُمْ وَأَنْقُوَا
الَّهُ وَعَلَى اللَّهِ فَلِيَسْوَلُ الْمُؤْمِنُونَ ﴿٦﴾

وَلَقَدْ أَخَذَ اللَّهُ مِنْكُمْ بَنِيَّ إِلَيْهِ
وَبَعْثَنَا مِنْهُمْ أَثْنَى عَشَرَ نَبِيًّا وَقَالَ اللَّهُ
إِنِّي مَعَكُمْ لَيْنَ أَقْتَلْتُمُ الصَّلَاةَ وَأَتَيْتُمْ
الرَّكُوَةَ وَأَمْسَنْتُمْ بِرُسْلِي وَعَزَّزْتُمُوهُمْ
وَأَفْرَضْتُمُ اللَّهَ قَرْضًا حَسَنَتَا لِأَكْفَرَنَا
عَنْكُمْ سَيِّنَاتُكُمْ وَلَأَذْخَلَنَّكُمْ جَهَنَّمَ
جَهَنَّمَيْرِي مِنْ تَعْنَهَا الْأَنْهَرُ فَمَنْ كَفَرَ
بِعَدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ
الْتَّسِيلُ ﴿٧﴾

فِيمَا نَقْضَيْمُ وَيُنَقْضُهُمْ لَنَتَهُمْ وَجَعَلَنَا

hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.^[1] And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers) — See V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.^[2] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and a plain Book (this Qur'ân).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary):^[3] Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

فُلُوْبُهُمْ فَدِسِيَّةٌ يَحْرُقُونَ الْكِتَابَ
عَنْ مَوَاضِيعِهِ، وَسُوَاحَطَا مَاءً ذَكْرُوا يَوْمَهُ
وَلَا نَزَّلَ تَطْلِعَ عَلَىٰ خَيْرَتِهِمْ إِلَّا قَاتَلُوكُمْ
فَاغْفِفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَحْسِنِينَ



وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَرَىٰ أَخْذَنَا
وَمِنْهُمْ هُمْ فَسَوْأَ حَظًا مَاءً ذَكْرُوا يَوْمَهُ
فَأَغْرَيْنَا بِإِيمَنِهِمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ
الْقِيَمَةِ وَسَوْفَ يُبَشِّرُهُمُ اللَّهُ
بِمَا كَانُوا يَصْنَعُونَ



يَأْهَلُ الْكِتَابَ فَذَجَاهَ كُمَّهُ
رَسُولُنَا يَسِّرَ لَكُمْ كَثِيرًا مَّا
كُنْتُمْ تُغْفِلُونَ مِنَ الْكِتَابِ
وَيَعْقُوْلُونَ كَثِيرًا فَذَجَاهَ كُمَّهُ
مِنَ اللَّهِ تُورُ وَكِتَابٌ مُّبِينٌ



يَهْدِي بِهِ اللَّهُ مَنْ أَتَّبَعَ رِضَوَاتِهِ
شَبَّلَ الْسَّلَامَ وَيُخْرِجُهُمْ مِّنَ
الظُّلْمَاتِ إِلَىٰ النُّورِ يَادِيهِ
وَيَهْدِيهِمْ إِلَىٰ صَرْطَ مُسْتَقِيمٍ
لَّهُدَىٰ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرِيَمَ قُلْ فَمَنْ يَعْلَمُ مَنْ



^[1] (V.5:13) a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

^[2] (V.5:14) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

^[3] (V. 5:17) See the footnotes of (V. 4:171).

"Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad) صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner."^[1] But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn (mankind and jinn, in the past)."

21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."

اللَّهُ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ
أَبْنَ مَرْيَمَ وَأُمَّهَ وَمَنْ فِي الْأَرْضِ
جَيْعَانًا وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٨

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى عَنْ أَبْنَائِهِمْ أَنَّهُمْ أَنْتُمُ أَهْلُ
وَآجِبَتُمْ مُثْلِقَ فَلَمْ يَعْدُكُمْ بِدُونِيَّكُمْ إِنْ آتَيْتُمْ
بَشَرًا مَنْ خَلَقْتُ يُغْرِي لَمَنْ يَشَاءُ وَيَعْدِلُ مَنْ
يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا إِنَّهُ الْمَصِيرُ ١٩

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يَبِينُ لَكُمْ
عَلَى قَرْفَةِ مِنَ الرُّشْدِ أَنْ تَقُولُوا مَاجَاهَنَا مِنْ بَشِيرٍ
وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٠

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُوا يَنْعِمَة
اللَّهُ عَلَيْكُمْ إِذْ جَعَلَ فِكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا وَأَتَكُمْ مَا أَتَمْ يُؤْتِ أَحَدًا مِنَ الْعَلَمِينَ ٢١

يَقُولُوا أَنْخَلُوا الْأَرْضَ الْمَقَدَّسَةَ أَلَّا كَيْدَ اللَّهِ
لَكُمْ وَلَا زَرْدُوا عَلَى أَذْبَارِكُمْ فَنَقْبِلُوا أَخْسِرِينَ ٢٢

^[1] (V.5:19)

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوش و كاب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."

24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!"

26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."

27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you."^[1] The former said: "Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious — See V.2:2)."

^[1] (V.5:27) Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbil)." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth No.6*)

Narrated 'Abdullâh bin 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth No.7*.)

فَأَلْوَانِمُوسَى إِنَّ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا نَنْذَلُهُمْ حَتَّىٰ يَنْرُجُوا مِنْهَا فَإِنَّا دَخَلُونَ ﴿١﴾

قَالَ رَجُلٌ مِّنْ أَنْذِلِنَا يَخْافُونَ أَنْمَمَ اللَّهُ عَزَّ ذِيَّلَهُ أَدْخُلُوا أَعْنَابَهُمْ فَلَمَّا دَخَلُوا أَبْلَغَهُمْ الْبَابُ فَلَمَّا دَخَلُوكُمْ فَإِنَّكُمْ غَلِيلُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢﴾

فَأَلْوَانِمُوسَى إِنَّنَّا نَنْذَلُهُمْ أَبْدَمَاهُمْ دَامُوا فِيهَا فَإِذْ هَبَ أَنْتَ وَرَبُّكَ فَقَتَلَاهُ إِنَّهُمْ تَعْدُونَ ﴿٣﴾

قَالَ رَبِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِيٍّ فَأَفْرَقْتَ بَيْنَنَا وَبَيْنَ الْقَوْمَ الْفَاسِقِينَ ﴿٤﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَنْهَوْنَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٥﴾

وَأَنْلَعْتَ عَنْهِمْ نَبَّأْنَّا أَبْنَئَنَّا إِذْ قَرَبَا قُرْبًا نَفْقَلَ مِنْ أَحَدِهِمَا وَلَمْ يُنَقْبَلْ مِنَ الْأَخْرَى قَالَ لَا قَنْلَنَّكَ قَالَ إِنَّمَا يُنَقْبَلُ اللَّهُ مِنَ الْمُنْقَبِينَ ﴿٦﴾

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists)."

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (polytheists and wrong-doers)."

30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allâh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!^[1]

33. The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet

لِئِنْ أَبَسَطْتَ إِلَيْكَ لِيُقْتَلَنِي مَا أَنْبَأَ سَطِيرِيدَى
إِلَيْكَ لَا يُقْتَلَنِي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

إِنِّي أُرِيدُ أَنْ تَبُوأْ يَاشِى وَلَثِكَ فَتَكُونُ
مِنْ أَصْحَاحِ النَّارِ وَذَلِكَ جَزَاؤُ الظَّالِمِينَ

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتَلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ
مِنَ الْمُنْتَهَى

فَبَعَثَ اللَّهُ عَلَيْكَ بَيْحَثُ فِي الْأَرْضِ لِيُرِيَهُ
كَيْفَ يُؤْرِي سَوْدَةَ أَخِيهِ قَالَ يُؤْرِيَنَّ
أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغَرَبِ فَأَوْرَى
سَوْدَةَ أَخِيهِ فَأَصْبَحَ مِنَ النَّذِيرِينَ

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادَ فِي الْأَرْضِ
فَكَيْفَ أَنْمَاقَتْ النَّاسُ حِيمًا وَمَنْ أَخْيَاهَا
فَكَيْفَ أَنْمَأْخَى النَّاسَ حِيمًا وَلَقَدْ
جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كُثُرَامَنْهُمْ
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمْسِرُوفُونَ

إِنَّمَا جَزَاؤُ الَّذِينَ مُخَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا
أَوْ يُصْكَلُوا أَوْ تُقْطَلَعَ أَيْدِيهِمْ

^[1] (V.5:32) Narrated Anas bin Mâlik رضي الله عنه: The Prophet ﷺ said, "The biggest of *Al-Kabâ'ir* (the great sins) are: (1) To join others as partners in worship with Allâh, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (*Sahih Al-Bukhâri*, Vol.9, *Hadîth* No.10).

be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.^[1]

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.^[2]

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He

وَأَرْجُلُهُم مِّنْ خَلْفِ أَوْ نُفُوْدِ مِنْ الْأَرْضِ
ذَلِكَ لَهُمْ خَرَقٌ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

بِتَائِبِهَا الَّذِينَ إِذَا تَأْتُوْنَا أَنْتُمْ قُوْلُهُنَا وَتَبَغُّوْرُ
إِلَيْنَا الْوَسِيلَةَ وَجَهَدُكُمْ فِي سَبِيلِهِ
لَمْلَكُكُمْ فَقْلِيُّوكُمْ

إِنَّ الَّذِينَ كَفَرُواْنَاهُنَّ لَهُمْ مَا فِي الْأَرْضِ
جَمِيعًا وَمِثْلُهُ مَعَكُمْ لِيَقْتَدُواْ إِنَّمَا مِنْ عَذَابٍ
يُوْمَ الْقِيَمَةِ مَا لَقُيُّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ
أَلِيمٌ

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ
بِخَرِيجٍ مِّنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ
وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطُلُهُمَا إِنَّمَا جَزَاءُهُمْ
بِمَا كَسَبُواْ كَلَّا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

فَنَّ تَابَ مِنْ تَعْدِيْظِهِ وَأَصْلَحَ فِكَرَ اللَّهَ
يُشَوِّبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

الَّتِي تَعْلَمُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ يَعْذِبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ

^[1] (V.5:35) See the footnote of (V.2:186).

^[2] (V.5:36) See the footnote of (V.3:91).

forgives whom He wills. And Allâh is Able to do all things.

41. O Messenger (Muhammad ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* [error, because of his rejecting of Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.

43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers — of a

وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

بِتَائِبَاهَا الرَّسُولُ لَا يَخْرُنُكَ الَّذِينَ
يُسْكِرُونَ فِي الْكُفَّارِ مِنَ الَّذِينَ قَاتَلُوكُمْ أَمَّا
يَأْفَوْهُمْ وَلَا تُؤْمِنُنَّ ثُلُوبُهُمْ وَمِنَ الَّذِينَ
هَادُوا سَمَّعُونَ لِكَذِبِ
سَمَّعُونَ لِقَوْمٍ أَخْرَى إِنَّمَا تُؤْكِلُ بِحَرْفَهُونَ
الْكَلِمَةِ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنَّ
أُوتِيشْمَ هَذَا افْحَدُوهُ وَإِنَّ لَمْ تُؤْتُوهُ فَأَحَدُوا
وَمَنْ يُرِيدُ اللّهَ فَيُنَتَّهُ فَلَنْ تَمْلِكَ لَهُ مِنْ
اللّهِ شَيْئًا أَوْ لَتَكِلُّ الَّذِينَ لَمْ يُرِيدُ اللّهَ أَنْ
يُظْهِرُ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خَرَقٌ وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١﴾

سَمَّعُونَ لِكَذِبِ أَكَلُونَ لِسُختٍ
فَإِنْ جَاءُوكَ فَاحْكُمْ بِمِنْهُمْ أَوْ عَنْهُمْ
وَإِنْ تُعْرِضَ عَنْهُمْ فَلَنْ يَصْرُوكَ شَيْئًا
وَإِنْ حَكَمْتَ فَاحْكُمْ بِمِنْهُمْ بِالْقُسْطِ
إِنَّ اللّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٢﴾

وَكَيْفَ يُحِكِّمُونَكَ وَعِنْهُمُ الْتَّورَةُ فِيهَا حُكْمُ
اللّهِ شُعْرَيْتُونَ مِنْ بَعْدِ ذَلِكَ
وَمَا أَوْلَيْكَ بِالْمُؤْمِنِينَ ﴿٣﴾

إِنَّا أَنْزَلْنَا الْتَّورَةَ فِيهَا هُدَىٰ وَنُورٌ يَعْكِمُ بِهَا
النَّّيَّابُونَ الَّذِينَ أَسْلَمُوا لِلّهِنَّ هَادُوا
وَأَرَبَّبِنَّوْنَ وَالْأَحْبَارُ بِمَا أَسْتَحْفَطُوا
مِنْ كِتَابِ اللّهِ وَكَانُوا عَلَيْهِ شَهَادَةً فَلَا
تَخْشُوَنَا النَّاسُ وَأَخْشُونَ وَلَا تَشْرُوْنَا
بِإِيمَنِي تَمَنَّا قَبِيلًاٰ وَمَنْ لَمْ يَعْنِكُمْ بِمَا أَنْزَلَ اللّهُ
فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤﴾

lesser degree as they do not act on Allâh's Laws.^[1]

45. And We ordained therein for them: "Life for life, ^[2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn* (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), ^[3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for *Al-Muttaqûn* (the pious — See V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the *Fâsiqûn* [the rebellious i.e. disobedient (of a lesser degree)] to Allâh.

48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and *Muhaymin* (trustworthy in highness and a witness) over it (old

وَكَبَّنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ
وَالْعِيْنَ بِالْعِيْنِ وَالأنفُ بِالأنفِ
وَاللِّدُنُ بِاللِّدُنِ وَاللِّسْنَ بِاللِّسْنِ وَالجُرْحُ
فِصَاصُونَ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَارَةٌ
لَهُ وَمَنْ لَمْ يَتَحْكِمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الظَّالِمُونَ [10]

وَقَيْنَانٌ عَلَى مَا اتَّرَاهُمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرِيْتَةِ وَمَا تَنَاهَى أَنْ يُخْبِلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرِيْتَةِ وَهُدًى
وَمَوْعِظَةٌ لِلْمُتَّقِينَ [11]

وَلَيَحْكُمُ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ
يَحْكِمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ
هُمُ الْمُنَسِّقُونَ [12]

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ الْكِتَابِ وَمَهِمَّنَا عَلَيْهِ فَاحْكُمْ
بِمَا نَهَمْنَا بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا

[1] (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".

[2] (V. 5:45) Narrated 'Abdullâh رضي الله عنه said, "Allâh's Messenger ﷺ said, "The blood of a Muslim who confesses that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases.

1) Life for life in case of intentional murder without right [i.e. in *Qisâs* (Law of Equality in punishment)],

2) A married person who commits illegal sexual intercourse, and

3) The one who reverts from Islâm (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islamic Religion). (See *Fath Al-Bari*, Vol. 15, page No.220, for details). (*Sahih Al-Bukhâri*, Vol.9, *Hadîth* No.17).

[3] (V.5:46) Narrated Abu Hurairah رضي الله عنه I heard Allâh's Messenger ﷺ saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Isâ (Jesus)]." (*Sahih Al-Bukhari*, Vol. 4, *Hadîth* No. 651)

Scriptures)^[1]. So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad ﷺ) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are *Fâsiqûn* (rebellious and disobedient to Allâh).

50. Do they then seek the judgement of (the days of) Ignorance?^[2] And who is better in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as *Auliâ'î* (friends, protectors, helpers), they are but *Auliâ'î* of each other. And if any amongst you takes them (as *Auliâ'î*), then surely he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers and unjust).

جَاءَكُم مِّنَ الْحَقِّ لَكُلُّ حَمْلَنَا مِنْكُمْ شَرِعَةٌ
وَمِنْهَا جَاءَ وَلَوْسَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَلَكُنْ لِتَبْلُوُكُمْ فِي مَا اتَّخَذْتُمْ فَاسْتَبِّهُوا
الْحَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ كُمْ جَمِيعًا
فَيُنَزِّلُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ ﴿١١﴾

وَأَنْ أَخْرُكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَنْتَهُ أَهْوَاءُهُمْ
وَلَا يَذْرُهُمْ أَنْ يَقْتُلُوكُمْ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ
إِلَيْكُمْ فَإِنْ تُؤْتُوا قَاعِمَةَ الْيَمِينَ إِنَّ اللَّهَ أَنْ يُصِيبِهِمْ بِغَيْرِ
ذُنُوبِهِمْ وَإِنْ كَيْرَامِ النَّاسِ لَفَسِقُونَ ﴿١٢﴾

أَفَحُكْمُ الْجَهَنَّمَ يَسْعَوْنَ وَمَنْ أَحْسَنَ مِنَ اللَّهِ
حَكَمًا لِقَوْمٍ يُوقَنُونَ ﴿١٣﴾

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْجُذُوا الْيُهُودَ وَالنَّصَارَى
أُولَئِكَ يَقْتُلُمُونَ أُولَئِكَ بَعْضُهُمْ مِّنْ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ
مِنْهُمْ إِنَّ اللَّهَ لَا يَهِدِي الْقَوْمَ الظَّلَمِيْنَ ﴿١٤﴾

^[1] (V.5:48) *Muhaimin*: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

^[2] (V.5:50): Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet said, "The most hated persons to Allâh are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the *Haram* (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islâmic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (Sahîh Al-Bukhârî, Vol. 9. Hadîth No. 21).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your *Wali* (Protector or Helper) is none other than Allâh, His Messenger, and the believers, — those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and they are *Râki 'ún*^[1] (those who bow down or submit themselves with obedience to Allâh in prayer).

56. And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.^[2]

فَقَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَّةٌ يُسْرِعُونَ فِيهِمْ
يَقُولُونَ تَحْسَنَ أَنْ تُصْبِّنَا دَابِرَهُ فَعَسَى اللَّهُ أَنْ يَأْتِيَ
بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِّحُوا عَلَىٰ مَا آسَرُوا
فِي أَنْفُسِهِمْ نَدِيمِينَ

٥٣

وَيَقُولُ الَّذِينَ آمَنُوا أَهُنَّا لَاءُ الدِّينِ أَسْمَوْا بِاللَّهِ
جَهَدَ أَيْمَنَهُمْ إِنَّمَا لَكُمْ يُطَّعَّتُ أَعْمَالُهُمْ
فَاصْبِحُوا خَلِيلِينَ

٥٤

يَتَأَبَّلُ الَّذِينَ آمَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنِ دِينِهِ فَسَوْفَ
يَأْتِيَ اللَّهُ بِقَوْمٍ يُجْزِئُهُمْ وَإِنَّهُ عَلَىٰ الْمُؤْمِنِينَ
أَعْزَمَةٌ عَلَىٰ الْكُفَّارِ إِنَّمَا يَهْدُونَ فِي سَيِّلِ الْبَوْلَادِ
يَحَاوُونَ تَوْهِمًا لَا يَبْرُدُ ذَلِكَ قَضَىُ اللَّهُ مُؤْتَهِهِ مِنْ دَشَائِمَ
وَاللَّهُ وَاسِعٌ عَلَيْهِ

٥٥

إِنَّمَا يُرِكِّبُهُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُتَبَّعُونَ
الصَّلَاةَ وَيَنْذُونَ الزَّكُوَةَ وَهُمْ رَاجِعُونَ

٥٦

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ
هُمُ الْغَلِيلُونَ

٥٧

[1] (V.5:55) See the footnote of (V.2:43).

[2] (V.5:56) See the footnotes (A) and (B) of (V.27:59).

57. O you who believe! Take not as *Auliyyâ'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allâh if you indeed are true believers.

يَكُنْ لِّلَّذِينَ مَا مُؤْمِنُوا لِتَنَحِّيَ وَاللَّذِينَ أَنْهَدُوا دِينَكُمْ هُنَّ رُجُونَ
وَلِعَيْانٍ مِّنَ الَّذِينَ أَوْتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارُ
أُولَئِكَ وَأَنْتُمُ أَكْثَرُهُمْ مُّؤْمِنُونَ

58. And when you proclaim the call for *As-Salât* [call for the prayer (*Adhâن*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.^[ii]

وَإِذَا نَادَيْتُمْ إِلَيْهِ أَصْلَوَةً أَخْنَدُوهَا هُنُّ رُجُونَ لِعَيْانٍ
إِنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn* [rebellious and disobedient (to Allâh)]?"

قُلْ يَا أَهْلَ الْكِتَابَ هَلْ تَقِيمُونَ مِنَّا إِلَّا أَنَّا مَنْ يَأْتِيَ اللَّهَ
وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِنْ قَبْلِنَا وَأَنَّا كَذَّاكُرَ
فَنَسِئُونَ

60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who

قُلْ هَلْ أَتَيْتُكُمْ بِشَيْءٍ مِّنْ ذَلِكَ مُنْهَىٰ عِنْدَ اللَّهِ مِنْ لَعْنَةٍ
أَلَّهُمْ وَغَضِيبٌ عَلَيْهِ وَجَعَلَ مِنْهُمْ أَقْرَادَةً وَلَخَانِزِرَةً
وَعَبَدَ الظَّنُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَصْلُ عَنْ سَوَاءٍ
السَّيِّل

^[i] (V.5:58) How the *Adhâن* (the call to prayer)* for the prayer was started. And the Statement of Allâh: عز و جل:

"And when you proclaim the call to prayer (*Adhâن*) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allâh: عز و جل: "When the call (*Adhâن*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضي الله عنه: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bîlâl was ordered to pronounce *Adhâن* for the prayer by saying its wordings twice (in doubles), and for the *Iqâmah* (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (*Iqâmah* is pronounced when the people are ready for the prayer). (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth No. 577*).

*The wording of *Adhâن*: *Allâhu-Akbar*, *Allâhu-Akbar*, *Allâhu-Akbar*, *Allâhu-Akbar*; *Ash-hadu an lâ ilâh illâl-lâh*, *Ash-hadu an lâ ilâha illallâh*; *Ash-hadu anna Muhammad-ar-Rasûl-Ullâh*, *Ash-hadu anna Muhammad-ar-Rasûl-Ullâh*; *Hayya 'alâs-Salâh*, *Hayya 'alâs-Salâh*; *Hayya 'alal-Falâh*, *Hayya 'alal-Falâh*; *Allâhu-Akbar*, *Allâhu-Akbar*; *Lâ ilâha illallâh*.

worshipped *Tâghût*^[1] (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.

62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribâ* (usury)]. Evil indeed is that which they have been doing.

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands^[2] are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth.

وَإِذَا جَاءَهُوكُمْ قَالُوا إِنَّا مَنَّا وَقَدْ حَلَوْا بِالْكُفْرِ وَهُمْ
قَدْ خَرَجُوا هُنَّا وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْفُرُونَ ﴿١١﴾

وَرَأَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُذُولِ
وَأَكْثَرُهُمُ الْشَّرِّحَاتِ لِئَنَّهُمْ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

لَوْلَا يَنْهَا مُرْتَبِيُّوْنَ وَالْأَجَارِ عَنْ قَوْلِهِ
إِلَّا إِنَّهُمْ أَكْثَرُهُمُ الْشَّرِّحَاتِ لِئَنَّهُمْ مَا كَانُوا
يَصْنَعُونَ ﴿١٣﴾

وَقَاتَ الْيَهُودُ يَدَ اللَّهِ مَغْلُولَةً عَلَّتْ أَيْدِيهِمْ وَلَمْ يَنْ
عِمَّا قَاتَ الْوَالِدَاهُ مَبْسُوطَاتِهِنَّ مُغْنِقَ كَيْفَ يَنْهَا
وَلَرَبِيدَتْ كَيْدُرَاهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُنِينًا
وَكُفَّرُوا وَلَيَسْتَنَا بِنَهْمَهُمُ الْعَدُوُّ وَالْبَعْصَاءُ إِلَيْهِمْ
الْقَيْسَمَهُ كَمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَاهَا اللَّهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿١٤﴾

[1] (V.5:60) *Tâghût*: See the footnote of (V.2:256).

[2] (V.5:64) *Sifât-ullâh* (Qualities of Allâh): [See the footnote of (V.3:73)].

Narrated Ibn 'Umar: رضي الله عنهما Allâh's Messenger said, "On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King'".

Abu Hurairah said, "Allâh's Messenger said, 'Allâh will grasp the (planet of) earth'" (*Sahih Al-Bukhâri*, Vol. 9, *Hadith No. 509*).

And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* (the pious — See V.2:2) We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad ﷺ as 'Abdullâh bin Salââm^[1] (رضي الله عنه), but many of them do evil deeds.

وَلَوْا نَأْهَلَ الْكِتَبِ أَمْنًا وَأَنْقَوْا
لَكَفَرُنَّا مِنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخُلُنَّهُمْ جَنَّاتٍ
الْعَصِيرٌ ٢٧

وَلَوْا نَهْمَمْ أَقَامُوا أَشْرَارَهُنَّا وَالْإِغْرِيلَ وَمَا أَنْزَلَ لَهُنَّا
يَنْزَهُنَّمْ لَا كَلَوْمَنْ فَوْقَهُنَّمْ وَنَحْنُ
أَرْجِلُهُمْ مِنْهُمْ أَمَّةٌ مُقْتَسِدَةٌ وَكَيْرٌ مِنْهُمْ
سَاءَ مَا يَعْمَلُونَ ٢٨

[1] (V.5:66) Narrated Anas (رضي الله عنه): When the news of the arrival of the Prophet ﷺ reached 'Abdullâh bin Salââm, he went to him (i.e. the Prophet ﷺ) at Al-Madinah to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" the Prophet ﷺ replied, "Jibrail (Gabriel) has just now informed me of that." Ibn Salââm said, "He [i.e. Jibrail (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet ﷺ said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullâh bin Salââm said, "I testify that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh", and added, "O Allâh's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm." The Jews came and the Prophet ﷺ said, "What kind of man is 'Abdullâh bin Salââm among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullâh bin Salââm should embrace Islâm?" They said, "May Allâh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer, then 'Abdullâh came out to them and said, "I testify that *Lâ ilâha illallâh* (none has the right to be worshipped by Allâh), and that Muhammad ﷺ is the Messenger of Allâh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

68. Say (O Muhammad ﷺ) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad ﷺ) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad ﷺ and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.^[11]

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind

(i.e.'Abdullâh bin Salâm) said, "It is this that I was afraid of, O Allâh's Messenger." (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.275).

^[11] (V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (*Tafsîr At-Tabârî*) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad ﷺ, no other religion except Islâm will be accepted from anyone.

﴿ يَا أَيُّهَا الرَّسُولُ بَلَغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنَّ لَرْتَقْفَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهِدِ الْقَوْمَ الْكُفَّارِ ﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْمُ عَلَى شَيْءٍ حَتَّىٰ تُقْسِمُوا أَلْتَوَرَةَ وَأَلْيَخِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِدَرْكَ كِتَابًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طَفِيقِنَا وَكُفَّارًا فَلَا تَأْسَ عَلَىَ الْقَوْمَ الْكُفَّارِ ﴾

إِنَّ الَّذِينَ مَأْمُونُوا وَالَّذِينَ هَادُوا وَالصَّابِرُونَ وَالنَّصَّارَى مَنْ أَمْنَى بِيَسِّرٍ وَالْيَوْمُ الْآخِرُ وَعِصَمٌ صَلِحَّا لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

لَقَدْ أَخَذْنَا مِثْقَلَ بَنِي إِسْرَائِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسْلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا يَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفِرِيقًا يَقْتَلُونَ ﴾

وَحَسِبُوا الْأَكْوَافَ فَتَنَّهُ فَعَمُوا وَصَمُونَةَ

and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is the All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah [‘Isâ (Jesus)], son of Maryam (Mary)." But the Messiah [‘Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode^[1]. And for the *Zâlimûn* (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful.^[2]

75. The Messiah [‘Isâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ
مِّنْهُمْ وَاللَّهُ أَعْلَمُ بِمَا يَعْمَلُونَ

لَقَدْ كَفَرَ الظَّاهِرُونَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرِيَمَ وَقَالَ الْمَسِيحُ يَكْتَبُ
إِيمَانَكُمْ يَلْأَسْنُ اللَّهَ رَبِّي وَرَبُّكُمْ إِنَّهُ مَنْ
يُشَرِّكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا أَنْهَا
الْأَنَارُ وَمَا لِلظَّالِمِينَ مِنْ أَنصَارٍ

لَقَدْ كَفَرَ الظَّاهِرُونَ قَالُوا إِنَّ اللَّهَ تَالِثُ تَلْكَعَةٌ
وَمَا كَانَ إِلَّا إِلَهٌ وَحْدَهُ وَإِنَّ لَهُ يَنْهَا عَمَّا
يَقُولُونَ لَيَسَّرَ اللَّهُ كَفَرُوا مِنْهُمْ
عَذَابٌ أَلِيمٌ

أَفَلَا يَتُوَبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ
وَاللَّهُ عَفُورٌ رَّحِيمٌ

مَا الْمَسِيحُ ابْنُ مَرِيَمٍ إِلَّا رَسُولٌ قَدْ خَلَّتْ
مِنْ قَبْلِهِ الرُّسُلُ وَأُمَّهُ صَدِيقَةٌ كَانَ
يَأْكُلُ أَنَّا لَمَّا أَطْعَمَنَا نُظْرَكَيْفَ تُبَيِّنُ
لَهُمْ أَلَا يَتَبَشَّرُ أَنْظَرَ أَنَّ
يُوْفَكُونَ

^[1] (V.5:72): See the footnote of the (V.2:165).

^[2] (V.5:74) Narrated Anas bin Mâlik رضي الله عنه said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (*Sahih Al-Bukhâri*, Vol. 8, *Hadîth* No. 321).

76. Say (O Muhammad ﷺ to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, All-Knower."

قُلْ أَتَعْبُدُونَ كَمِنْ دُوبِنَ اللَّهُ مَا لَا يَتَمَكَّنُ
لَكُمْ صَرَاطٌ لَا نَقْعَادُ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

77. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path."

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَنَاهُوا فِي دِينِكُمْ
غَيْرَ الْحَقِيقَةِ وَلَا تَنْسِعُوا أَهْوَاءَ قَوْمٍ فَإِذْ
صَلَوَاتُنِينَ قَبْلُ وَأَصْلَوْتُنَا كَثِيرًا وَضَلَّلُوا
عَنْ سَوَاءِ الْمُتَكَبِّلِ

78. Those among the Children of Israel^[1] who disbelieved were cursed by the tongue of

لَعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ

^[1] (V.5:78). The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah رضي الله عنه that he heard Allâh's Messenger ﷺ saying, "Allâh willed to test three Isrâ'îlis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allâh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help

Dâwûd (David) and ‘Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their *Auliyâ'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

81. And had they believed in Allâh, and in the Prophet (Muhammad ﷺ) (صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliyâ'* (protectors and helpers); but many of them are the *Fâsiqûn* (rebellious, disobedient to Allâh).

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikûn*,^[11] and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allâh is pleased with you and is angry with your two companions.'" (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 670).

[11] (V.5:82) *Al-Mushrikûn*: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

عَلَى لِسَانِ دَاؤْدَ وَعَيْسَى ابْنِ مَرْيَمَ
ذَلِكَ يَمَّا عَصَمُوا وَكَانُوا يَعْتَدُونَ

كَانُوا لَا يَتَنَاهُونَ عَنْ مُنْكَرٍ
فَعَلُوهُ لِئَنَّهُ مَا كَانُوا يَفْعَلُونَ

كَرِئَ كَثِيرًا مِنْهُمْ يَتَوَلَّنَ
الَّذِينَ كَفَرُوا لِئَنَّهُمْ مَاقَدَّمَتْ لَهُمْ أَنْفُسُهُمْ
أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ
مُهْ خَلِيلُونَ

وَلَوْ كَانُوا يُؤْمِنُونَ يَأْتِهُمْ وَالنِّيَّةُ
وَمَا أَنْزَكَ إِلَيْهِمَا أَنْذُرُهُمْ أُولَئِكَ وَلَيْكَنْ
كَثِيرًا مِنْهُمْ فَسِقُوْنَ

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَدًا لِلَّذِينَ آمَنُوا
أَلَيْهِمْ وَالَّذِينَ أَنْزَلْنَا عَلَيْهِمْ
أَفَرَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَاتَلُوا
إِنَّا نَصْرَلَيْكَ بِأَنَّ مِنْهُمْ قَتِيْلِيْسَ
وَرُهْبَانًا وَأَنْهُمْ لَا يَسْتَكْبِرُونَ﴾

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

وَلَذَا سَمِعُوا مَا أُرْزِكَ إِلَيْهِ الرَّسُولُ رَبِّنَا أَعْبَثْهُمْ
تَفِيقًا مِنْكُمْ لِذِي الْقِعْدَةِ مَمَّا رَأَوْا مِنَ الْحَقِّ يَهُوُلُونَ
رَبِّنَا إِمَّا نَافَكْتُمْ كَيْنَامَ الشَّهِيدَيْنَ

84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions رضى الله عنهم)."

وَمَا لَنَا لَا تُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
وَنَطَعَ مَنْ يُدْعَى خَلَانَارِبَّاتِمَّاقَوْمَ الْصَّابِرِيْنَ

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers).

فَأَنْتُمْ هُمُ الْمُفَادِلُوْنَأَجْنَبْتُمْ تَحْمِيْرِيْ مِنْ تَحْتِهَا
الْأَنْهَرِ خَلَانَارِبَّاتِمَّاقَوْمَ الْصَّابِرِيْنَ وَذِلْكَ جَزَاءُ
الْمُحْسِنِيْنَ

86. But those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

وَالَّذِينَ كَفَرُوا وَأَكْذَبُوا يَوْمَ يَرَيْنَاهُ أُولَئِكَ
أَخْصَبُ الْمَحْيَيْهِ

87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

يَأَيُّهَا الَّذِينَ مَا مَنَعُوكُمُ الْخَيْرُ مُوَاطِبَتِ مَا حَلَّ
اللَّهُ لَكُمْ وَلَا تَعْسُدُوا إِلَيْهِ اللَّهُ لَا يُحِبُّ
الْمُعْتَدِيْنَ

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

وَكُلُّا مَا رَزَقَكُمُ اللَّهُ حَلَالًا طَيْبًا وَأَنْعُوْلَهُ
الَّذِي أَنْشَأَهُهُ مَوْمُوْنَ

89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masâkin* (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْغَوْفِ إِنْ يَنْذِكُمْ وَلَكُنْ
يُؤَاخِذُكُمْ بِمَا عَدَّتُمُ الْأَيْمَنَ فَكَذَرَهُ
إِطْعَامُ عَنْرَةِ مَسَكِيْنَ مِنْ أَوْسَطِ مَا تُظْعِمُونَ
أَهْلِكُمْ أَوْ كَسْوَتُهُمْ أَوْ تَخْرِيرُ رَقْبَتِهِ فَمَنْ لَمْ يَجِدْ
فَصَيَّامُ ثَلَاثَةَ أَيَّامَ ذَلِكَ كَفَرَهُ أَيْمَنُكُمْ
إِذَا حَلَقْتُمْ وَأَحْقَقْتُمُ أَيْمَنَكُمْ ذَلِكَ بَيْنَ

اللَّهُمَّ إِنَّمَا يَعْلَمُ تَشْكُرُونَ ﴿١١﴾

sworn^[1]. And protect your oaths (i.e. do not swear much).^[2] Thus Allâh make clear to you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansâb*^[3], and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaitân*'s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful^[4]

91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَامُ يَعْصُ مِنْ عَمَلِ الشَّيْطَنِ فَاجْتَبِوْهُ لَعَلَّكُمْ
تُفْلِحُونَ

﴿١١﴾

إِنَّمَا يُرِبُّ الشَّيْطَنُ أَنْ يُوقَعَ بِنَكْمَ الْعَدُوِّ
وَالْعَغْضَاءُ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدُّكُمْ عَنْ ذِكْرِ اللَّهِ

^[1] (V.5:89) Narrated Abu Hurairah رضى الله عنه said, "The Prophet ﷺ said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger ﷺ also said, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded. (*Sahih Al-Bukhâri*, Vol. 8, *Hadîth* No. 621).

^[2] (V.5:89) It is better not to take oaths, but if you have taken it, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

^[3] (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nusub** and for the idols.

Narrated 'Abdullâh رضى الله عنه said that he met Zaid bin 'Amr bin Nufail at a place near Baldah and this had happened before Allâh's Messenger ﷺ received the Divine Revelation. Allâh's Messenger ﷺ presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Ansâb*) nor do I eat except that on which Allâh's Name has been mentioned on slaughtering." (*Sahih Al-Bukhâri*, Vol. 7, *Hadîth* No.407). [See also the footnote of (V.2:135)].

* *An-Nusub* were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

^[4] (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Aamir or Abu Mâlik Al-Ash'ari that he heard the Prophet ﷺ saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (*Sahih Al-Bukhâri*, Vol.7, *Hadîth* No.494B)

Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

92. And obey Allâh and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

95. O you who believe! Kill not the game while you are in a state of *Ihrâm* [for *Hajj* or '*Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the *Ka'bah*, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as

وَعِنِ الْأَصْلَوَةِ فَهُمْ أَنْتُمْ مُنْهَوْنَ

وَأَطْبِعُوا لَهُ رَأْطِيعُوا الرَّسُولَ وَأَتَدْرُوا إِقْنَانَ تَوْيِيتِمْ

فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُؤْمِنُ

لَيْسَ عَلَى الَّذِينَ آمَنُوا عَمِيلُ الْأَصْلَيْحَتِ
جَنَاحٌ فِيمَا طَعَمُوكُمْ إِذَا مَا أَتَقْوَاهُمْ آمَنُوا عَمِيلُ
الْأَصْلَيْحَتِ ثُمَّ أَتَقْوَاهُمْ آمَنُوا هُمْ أَتَقْوَاهُ وَأَحْسَوْا
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّلَوْكُمُ اللَّهُ بِشِئْنَ وَمِنَ الْأَصْلَيْحَ
سَأَلَهُمْ أَيْدِيكُمْ وَرِمَاحِكُمْ لِعَلَمَ اللَّهُ مِنْ يَخْفَهُ
إِلَيْهِمْ فَمَنْ أَعْنَدَهِ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْنُلُوا الْأَصْلَيْحَ وَآتُوهُمْ حُرْمَةُ
فَلَمَّا دَرَكُوكُمْ مُتَعَمِّدَ افْجَرَاهُمْ بِمَقْلَمَ مِنَ النَّعْرِ
يَحْكُمُ بِهِ ذَوَاعْدَلِ مِنْكُمْ هَذِيَابِلِعَ الْكَبِيْرَةَ
أَوْ كَفَرَهُ طَعَامُ مَسَكِينَ أَوْ عَدَلُ ذَلِكَ صِيَامًا
لِيَدُوقَ وَبَالْأَمْرِ عَفَافُ اللَّهُ عَمَّا سَلَفَ وَمِنْ عَادَ
فَيَسْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو أَنْقَاصِمَ

أَحِلَّ لَكُمْ صِنِيدُ الْبَحْرِ وَطَعَامُهُ مَنَعَالَكُمْ
وَلِلسَّيَارَةِ وَوَحْمِ عَلَيْكُمْ صِنِيدُ الْبَرِّ مَادِ مَدْ حُرْمَةُ

long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits (e.g. *Hajj* and '*Umrah*) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.

99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.

100. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabîth* may please you." So fear Allâh^[1], O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be

وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُنْشَرُونَ ﴿١٦﴾

﴿ جَعَلَ اللَّهُ الْكَبِيرَ الْبَيْتَ الْحَرَامَ قِنَّا لِلنَّاسِ وَالثَّمَرَاتِ حَرَامٌ وَالْفَدَى وَالْقَلَبَدَ ذَلِكَ يَتَعَلَّمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَعْلَمُ شَفَقَةً عَلَيْهِ ﴾ ﴿١٧﴾

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٨﴾

مَاعَلَ الرَّسُولُ بِإِلَّا بَلَغَ وَاللَّهُ يَعْلَمُ مَا يَمْتَدُونَ وَمَا تَكْسِبُونَ ﴿١٩﴾

فُلَّا يَسْتَوِي الْخَيْرُ وَالْبَيْتُ وَلَوْا غَيْرَكَ كَثُرَ الْخَيْرُ فَاتَّقُوا اللَّهَ يَتَأْوِي الْأَبْيَضُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠﴾

يَكَاهُ الَّذِينَ مَأْمُنُوا لَا تَنْتَلُوْعُنَ أَشْيَاءَ إِنْ تُهَذِّلُكُمْ تُسْوِمُكُمْ وَإِنْ تَسْتَلُوْعَنَهَا جِئْنَ بُرَّزَلَ

^[1] (V.5:100) *Fear Allah*: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much (perform all kinds of good deeds which He has ordained).

made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. Allâh has not instituted things like *Bahîrah*^[1], or *Sâ'ibah*^[2], or *Wasîlîh*^[3], or *Hâm*^[4], (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

104. And when it is said to them: “Come to what Allâh has revealed and unto the Messenger (Muhammad ﷺ) for the verdict of that which you have made unlawful).” They say: “Enough for us is that which we found our fathers following,” even though their fathers had no knowledge whatsoever nor guidance.

105. O you who believe! Take care of your own selves^[5]. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

الْقُرْآنَ تَبَدَّلُكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
غَفُورٌ حَلِيمٌ ١٠١

قَدَّسَ اللَّهُ أَنَّهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَسْبَيْتُمْ
إِلَيْهَا كَفِيرِينَ ١٠٢

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَبَبَةٍ وَلَا وَصِيلَةً
وَلَا حَامِرٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَمْرُدُونَ عَلَى اللَّهِ
الْكَذِيبَ وَأَكْثُرُهُمْ لَا يَعْقُلُونَ ١٠٣

وَإِذَا قِيلَ لَهُنَّا مَا إِلَى إِنْ مَا أَنْزَلَ اللَّهُ وَإِلَيْهِ
الرَّسُولُ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ إِبَاهَ نَأْمَاءَ
أَوْ لَوْ كَانَ إِبَاهُمْ لَا يَعْلَمُونَ شَيْئًا
وَلَا هُنَّ بَرِدُونَ ١٠٤

يَأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفَسَكُمْ لَا يُصْرِكُمْ
مَنْ صَلَّى إِذَا أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرِجْعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٠٥

^[1] (V.5:103) *Bahîrah*: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

^[2] (V.5:103) *Sâ'ibah*: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

^[3] (V.5:103) *Wasîlîh*: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.

^[4] (V.5:103) *Hâm*: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

^[5] (V.5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allâh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Quðus* [Jibrîl (Gabriel)] so that

يَأْتِيهَا الَّذِينَ أَمْنَوْا شَهَدَةَ بَيْنَكُمْ إِذَا حَاضَرَ
أَحَدُكُمُ الْمَوْتُ حِينَ الْوَصِيَّةُ أَتَنْبَأَنَّدَ وَأَعْدَلَ
مِنْكُمْ أَوْ أَخْرَانَ مِنْ عَنْكُمْ إِنْ أَنْتُ ضَرِبَتِمْ فِي
الْأَرْضِ فَأَصْبَطْتُكُمْ مُصِيبَةً الْمَوْتِ تَحْمِلُونَهَا
مِنْ بَعْدِ أَصْلَوْتُكُمْ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَتُمْ
لَا شَرِيكَ لِهِ شَهَادَةَ لَوْكَانَ ذَاقَرِيًّا لَا تَنْكِثُ
شَهَدَةَ اللَّهِ إِنَّا إِذَا مِنَ الْأَئْمَنَ [١٦]

فَإِنْ عَرَفْتُمْ لَهُمَا أَسْتَحْسَنْهُمَا إِلَيْهِمَا فَاحْرَجْنَاهُمَا مِنْ
مَقَامَهُمَا مِنْ الَّذِينَ أَسْتَحْسَنْهُمْ أَلَا وَلَيْسَ
فَيُقْسِمَانِ بِاللَّهِ شَهَدَنَا الْحَقُّ مِنْ شَهَدَنَاهُمَا
وَمَا أَعْنَدَنَا إِنَّا إِذَا مِنَ الظَّالِمِينَ [١٧]

ذَلِكَ أَدْقَنَ أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَى وَجْهِهَا
أَوْ يَخَافُوا أَنْ يُرَدَّ أَيْمَنَهُمْ بَعْدَ أَيْمَنِهِمْ وَأَتَقُولُ اللَّهُ
وَاسْمَعُوا وَاللَّهُ لَا يَهِيءُ لِلنَّاسِ قَوْمًا مُفْسِدِينَ [١٨]

﴿يَوْمَ يَجْمِعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجِسْتُمْ
فَالْأُولُو الْأَعْلَمُ لَنَا إِنَّكَ أَنْتَ عَلَيْهِمُ النَّبِيُّ
[١٩]

إِذَا قَالَ اللَّهُ يَنْبِيِّسَ أَنَّ مِنْكُمْ أَذْكَرْ نِعْمَتِي
عَلَيْكَ وَعَلَى وَالْمُدْنِيَّكَ إِذَا يَدْتَلُكَ بِرُوحِ
الْقَدُّسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلَا

you spoke to the people in the cradle^[1] and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”

111. And when I (Allâh) revealed to *Al-Hawâriyyûn* (the disciples) [of ‘Isâ (Jesus)] to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.”

112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: “O ‘Isâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?” ‘Isâ (Jesus) said: “Fear Allâh, if you are indeed believers.”

113. They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

114. ‘Isâ (Jesus), son of Maryam (Mary), said: “O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.”

وَإِذْ عَلِمْتُكُمُ الْكِتَبَ وَالْحِكْمَةَ وَالْتَّوْرِيدَ
وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الظِّئْنِ كَهْيَةَ الظِّئْنِ
يَأْذِنِ فَتَنْفَعُ فِيهَا كَمَوْنُ طَيْرًا يَأْذِنِ وَتُبَرِّئُ
الْأَكْثَمَةَ وَالْأَبْرَصَ يَأْذِنِ وَإِذْ تُخْرِجُ
الْمَوْقِبِ يَأْذِنِي وَإِذْ كَفَّفْتُ بَنِي إِسْرَائِيلَ
عَنْكَ إِذْ جَنَحُوهُمْ بِالْبَيْتِ قَالَ أَلَّذِينَ كَفَرُوا
مِنْهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِيتٌ

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنَّهُ أَمْنَوْا فِي
وَبِرْسُولِي قَالُوا أَمَنَّا وَأَشْهَدُ إِنَّا مُسْلِمُونَ

إِذْ قَالَ الْحَوَارِيُّونَ يَعِيسَى ابْنُ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَا يَدْعُهُ مِنَ
السَّمَاءِ قَالَ أَتَقْفُوا اللَّهَ إِنْ كُنْتُمْ مُّؤْمِنِينَ

فَالْأُولَوْنِ يُدْعُونَ نَأْكُلُ مِنْهَا وَنَطْمِئِنُ فَلُوْبُنَا
وَعَلَمْ أَنْ قَدْ صَدَقْنَا وَنَكُونُ عَلَيْهَا
مِنَ الشَّهِيدِينَ

قَالَ يَعِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبِّنَا أَنْزِلْ عَلَيْنَا مَا يَدْعُهُ
مِنَ السَّمَاءِ كَمَوْنُ لَنَا عِيدًا لِأَوْلَانَا وَآخِرَنَا
وَمَا يَأْتِ مِنْكَ وَأَرْزَقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

^[1] (V. 5:110) See the footnote (V. 3:46).

115. Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Âlamîn (mankind and jinn)."

116. And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)."

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise^[1]."

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).

قَالَ اللَّهُ إِنِّي مُنْزَلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرُ بِهِ
مِنْكُمْ فَإِنَّمَا أَعْذِبُهُ عَذَابًا لَا أُعْذِبُهُ
أَحَدًا مِنَ الْمُلْكَيْنَ

وَإِذَا قَالَ اللَّهُ يَسْعِيَ أَبْنَى صَرْبَمْ ، أَنَّ قُلْتَ
لِلنَّاسِ أَخْنَذُونِي وَأَمِي إِلَهَيْنِ مِنْ دُونِ اللَّهِ
قَالَ سُبْحَنَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَيٍّ إِنْ كُنْتَ فَقْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ النَّفْوِ

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمْرَنِي بِهِ أَنْ أَعْبُدُ وَأَلَّهُ رَبِّي
وَرَبِّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادِمْتُ فِيهِمْ
فَلَمَّا وَقَتَنِي كُنْتَ أَنْتَ الْرَّقِيبُ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ وَشَهِيدٌ

إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تَغْفِرَهُمْ فَإِنَّكَ
أَنْتَ الْمَغِيرُ لِلْكِبَرِ

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صَدَقُهُمْ لَمْ يَحْتَنِ
بَعْرِي مِنْ تَعْنِيْهَا أَلَّا نَهْرُ خَلِدِينَ فِيهَا أَبَدًا رَضِيَ
اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ ذَلِكَ الْقُوْرُوْمُ الْمَطِيمُ

[1] (V. 5:118) Narrated Ibn 'Abbâs رضي الله عنهما said, "The Prophet صلى الله عليه وسلم said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ['Isâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise." (V.5:117,118) (Sahih Al-Bukhâri, Vol.6, Hadith No. 150).

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

لِلّٰهِ مُكْبَرُ السَّمَاوَاتُ وَالْأَرْضُ وَمَا فِيهِنَّ
وَمُوْعِدٌ عَلٰى كُلِّ شَيْءٍ وَفَقِيرٌ

Sûrat Al-An'âm (The Cattle) VI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

4. And never an *Ayah* (sign) comes to them from the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur'ân and Muhammad ^[1] (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

الْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَجَعَلَ الظُّلْمَتَ وَالنُّورَ شَاهِدَيْنَ كَفَرُوا بِرَبِّهِمْ
يَقْدِلُونَ

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَى أَجَلًا وَأَجَلٌ
مُسَمٌّ عِنْدَهُ شَاهَادَةٌ تَعْرُونَ

وَهُوَ اللّٰهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ بِمَا يَرْكِمُ
وَجَهَرُكُمْ وَيَعْلَمُ مَا تَكْبِسُونَ

وَمَا تَلِيهِمْ مِنْ مَا يَعْرِمُنَّ إِذَا يَتَبَرَّهُمْ إِلَّا كَافُوا
عَنْهَا مُغْرِبِينَ

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَاجَاهَهُمْ فَسُوفَ يَأْتِيهِمْ أَنْتُوا
مَا كَانُوا بِهِ يَسْتَهِنُونَ

أَلَمْ يَرَوْكَمْ أَهْلَكَاهُمْ قَبْلَهُمْ مِنْ قَبْلِ مَكَّتَهُمْ فِي
الْأَرْضِ مَا لَمْ يُمْكِنْ لَكُمْ وَأَرْسَلْنَا أَسْمَاءَ عَلَيْهِمْ
مِدَرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ

^[1] (V. 6:5) See the footnote of (V.3:85) and also see (V.3:116).

abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.

فَأَهْلَكْنَاهُمْ بِذُوُّهُمْ وَأَنْذَلْنَا مِنْ بَعْدِهِمْ قَرَنًا
وَآخَرِينَ ﴿١﴾

7. And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ).

10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

11. Say (O Muhammad ﷺ): "Travel in the land and see what was the end of those who rejected truth."

12. Say (O Muhammad ﷺ): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself.^[1] Indeed He

وَلَوْزَلْنَا عَنِّيكَ كِتَابًا فِي طَاسٍ فَلَمْسُوهُ يَأْتِيَهُمْ
قَالَ الْأَنْجِنَ كَهُوا إِنَّ هَذَا إِلَّا سِحْرٌ مِّنْ ﴿٢﴾

وَقَالُوا لَوْلَا أَنْزَلَ عَنِّي مَلَكٌ وَلَوْأَنَّنَا مَلَكًا لَقُضِيَ
الْأَمْرُ شَدَّلَا يُنْظَرُونَ ﴿٣﴾

وَلَوْجَعَنَتْهُ مَلَكًا لَجَعَنَتْهُ رَجُلًا وَلَلْبَسَنَا
عَلَيْهِمْ مَا يَلِسُونَ ﴿٤﴾

وَلَقَدِ اسْتَهْزَئَ بِرُسُلِنِ قَبْلَكَ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا يَهُوَ يَسْتَهْزِئُونَ ﴿٥﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ
كَانَ عَيْبَةُ الْمُكَذِّبِينَ ﴿٦﴾

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ
كِتَابٌ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْعَلَنَّكُمْ

[1] (V.6:12)

A) Narrated Abu Hurairah رضي الله عنه: I heard Allâh's Messenger ﷺ saying, "Allâh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.29).

B) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.'" (Sahîh Al-Bukhârî, Vol.4, Hadîth No.416).

will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only *Ilâh* (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection].

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.”

14. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Shall I take as a *Wali* (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims).” And be not you (O Muhammad ﷺ) of the *Mushrikûn* [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh]. (*Tafsîr Al-Qurtubi*)

15. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”

16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.

19. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “What thing is the most great in witness?” Say: “Allâh (the Most Great!) is Witness between me and you; this Qur’ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other *âlihah* (gods)?” Say: “I bear no

إِلَى يَوْمِ الْقِيَمةِ لَارْبَبِ فِيهِ الَّذِينَ حَسِرُوا
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ١٣

﴿ وَلَهُ مَا سَكَنَ فِي الْأَيَّلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ
الْعَلِيمُ ١٤ ﴾

قُلْ أَغَيَرَ اللَّهُ أَنْجَدَ وَلَيْلًا فَاطَّرَ السَّمَوَاتِ وَالْأَرْضَ
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنَّمَا أَنْتَ أَنْ أَكُونُ
أَوَّلَ مَنْ أَسْلَمَ وَلَا كُوئْتَ مِنَ الْمُشْرِكِينَ ١٥ ﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ مَّنْ يُصْرَفُ عَنْهُ يُوْمَنِي فَقَدْ رَجَمَهُ وَذَلِكَ
الْفَوْزُ الْمُمِينُ ١٦ ﴾

وَإِنْ يَمْسِكَ اللَّهُ بِعُضُرٍ فَلَا كَاشِفَ لَهُ إِلَّا
هُوَ إِنْ يَمْسِكَ بِعُثْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَبِيرٌ ١٧ ﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْكَبِيرُ ١٨ ﴾

قُلْ أَئُ شَيْءٌ أَكْبَرُ شَهَدَةً قُلْ اللَّهُ شَهِيدٌ مَّا يَنْبَغِي وَيَنْبَغِي
وَأُولَئِي إِلَيْهِ هَذَا الْقُرْآنُ لَا يُنَزَّلُ كُمْ بِهِ وَمَنْ يَلْعَنْ أَيْنَكُمْ
لَتَشَهَّدُونَ أَنْتَ مَعَ اللَّهِ إِلَهٌ أَخْرَى قُلْ لَا آشَهُ
قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدَهُ إِنِّي بَرِيءٌ مِّمَّا تُشَرِّكُونَ ١٩ ﴾

(such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly I am innocent of what you join in worship with Him."

20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad ﷺ as a Messenger of Allâh, and they also know that there is no *Ilâh* (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe.^[1] (*Tafsîr At-Tabârî*)

21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât* (proofs, evidences, verses, lessons or revelations)? Verily, the *Zâlimûn* (polytheists and wrong-doers) shall never be successful.

22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) they

الَّذِينَ مَا يَتَّهِمُونَ إِلَيْكُنَّ بِمَا فِي هُنَّةٍ كَمَا يَعْرِفُونَ
أَبْنَاهُمْ هُمُ الَّذِينَ حَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ



وَمَنْ أَظْلَمُ مِنْ أَفْرَقَ عَلَى اللَّهِ كِنْدِيًّا أَوْ كَذَّبَ
إِنَّا يَتَّهِمُ إِلَيْهِ لَا يُقْلِحُ الظَّالِمُونَ



وَيَوْمَ تَحْشِرُهُمْ جَمِيعًا مَمَّا نَهَوْلُ إِلَيْنَاهُ شَرِكُوكُمْ أَنَّكُنَّ
شُرَكَاءَ كُمْ الَّذِينَ كُنْتُمْ تَرْعَمُونَ



ثُمَّ لَتَكُنْ فَتَنُهُمْ إِلَّا أَنْ قَالُوا وَلَلَّهِ رَبُّنَا مَا كَانُوا
مُشْرِكِينَ



أَنْظُرْكُنَّكَذِبُوكَ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ



وَعَنْهُمْ مَنْ يَسْتَعِمْ إِلَيْكَ وَجَعَلْنَا عَنْ قُلُوبِهِمْ أَكْتَهَةً
أَنْ يَفْقَهُوهُ وَفِي أَذْنَاهُمْ وَقَرْبَهُمْ وَرَأَوْكَلَّ مَا يَهْدِي
لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءَهُمْ وَلَا يُعْذِلُونَكَ يَقُولُ الَّذِينَ

^[1] (V.6:20) See the footnote of (V.3:85).

will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

26. And they prevent others from him (from following Prophet Muhammad ﷺ) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not.

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

31. They indeed are losers who denied their Meeting with Allâh,^[1] until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we

كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيلُ الْأَوَّلِينَ

وَهُمْ يَهْوَنُونَ عَنْهُ وَيَتَعَوَّنُ عَنْهُ وَإِنْ يَهْلِكُونَ
إِلَّا لِأَنْفُسِهِمْ وَمَا يَعْرِفُونَ

وَلَوْتَرَى إِذْ وَقَفُوا عَلَى الْأَنَارِ فَقَالُوا يَا يَنِيَّنَا نُرِدُ
وَلَا تُنْكِدُنَا بِيَقِيْنَتِ رِسَاؤنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَأْهُمْ مَا كَانُوا يَخْفِيْنَ مِنْ قَبْلِهِ وَلَوْرُدُوا لِعَادُوا
لِيَاهْوَأْهُنَّهُ وَإِنَّهُمْ لَكَذِيْبُونَ

وَقَالُوا إِنْ هِيَ إِلَّا حِيَّا ثُناً الدُّنْيَا وَمَا يَحْتَمِلُونَ
يَسْبِعُوْنَ

وَلَوْتَرَى إِذْ وَقَفُوا عَلَى رِبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ
فَالْأُولَئِيَّ وَرِبِّنَا قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفِرُونَ

فَدَخَلَرَ الَّذِينَ كَذَبُوا يَلْقَوَ اللَّهَ حَقَّيْا إِذَا جَاءَهُمْ
السَّاعَةُ بَعْنَهُ فَأُولَئِنَّ حَسِنَاتُهُنَّ عَلَى مَا فَرَّطُوا فِيهَا

[1] (V.6:31) Narrated Abu Mûsâ: رضي الله عنه The Prophet ﷺ said, "Whoever loves the Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (Sahîh Al-Bukhârî, Vol.8, Hadîth No. 515).

gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious — See V.2:2). Will you not then understand?

33. We know indeed the grief which their words cause you (O Muhammad ﷺ): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrong-doers) deny.

34. Verily, (many) Messengers were denied before you (O Muhammad ﷺ), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).

35. If their aversion (from you, O Muhammad ﷺ and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant).

36. It is only those who listen (to the Message of Prophet Muhammad ﷺ), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).

37. And they said: "Why is not a sign sent down to him from his Lord?" Say:

وَهُمْ يَحْمِلُونَ أَوْزَارُهُمْ عَلَى ظُهُورِهِمُ الْأَسَاءَ
مَا يَرِدُونَ

وَمَا الْحَيَاةُ إِلَّا لَيْلٌ وَهُوَ اللَّدُّ
الآخِرَةُ خَيْرٌ لِلَّذِينَ يَنْقُوتُونَ فَلَا تَقْلِيلُونَ

فَدَنَعْمُ إِنَّهُ لَيَحْرُكُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ
لَا يَكْذِبُونَكَ وَلَكِنَ الظَّالِمِينَ يَتَأَبَّلُونَ
اللَّهُمَّ بِحَمْدُكَ

وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىَّ
مَا كَذَبُوا وَلَدُوا حَقَّ الْهُنْمَ نَصْرًا وَلَا مُبْدَلٌ
لِكَلْمَتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَّيَّابِ
الْمُرْسَلِينَ

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنَّ أَسْتَطَعْتَ أَنْ
تَبْنَىَ نَقْفَافِ الْأَرْضِ أَوْ سَلَمًا فِي السَّمَاءِ
فَتَأْتِيهِمْ بِنَيَّابِ وَلَوْشَاءَ اللَّهِ لَجَمِعَهُمْ عَلَىَّ
الْهُدَى فَلَا تَكُونُ مِنَ الْجَاهِلِينَ

إِنَّمَا يَسْتَجِيبُ اللَّهُنَّ مَسْمُونُونَ وَالْمُوْقَى بِعِبْرِهِمْ
اللَّهُمَّ إِلَيْكَ يُرْجَعُونَ

وَقَالُوا لَوْلَا مُرْزِلٌ عَلَيْهِ مَا يُهْمِلُ مِنْ رَأْيٍ، قُلْ إِنَّ اللَّهَ قَادِرٌ

"Allâh is certainly Able to send down a sign, but most of them know not."

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

39. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

40. Say (O Muhammad ﷺ): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!

42. Verily, We sent (Messengers) to many nations before you (O Muhammad ﷺ). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility).

43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitân* (Satan) made fair- seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment),

عَلَّمَ أَنْ يُنَزَّلَ مِائَةً وَلِكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

وَمَا مِنْ دَآبٍ فِي الْأَرْضِ وَلَا طَيرٌ يَطُيرُ بِحَمَاجِهِ
إِلَّا أَمْأَمَنَّا لَهُمْ مَآفِرَهُنَّا فِي الْكِتَابِ مِنْ شَيْءٍ
شَعَرًا إِلَى رَبِّهِمْ يُمْشِرُونَ

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صَدَقُوهُنَّا فِي الظُّلُمَاتِ
مَنْ يَشَاءُ اللَّهُ يُضْلِلُهُ وَمَنْ يَشَاءُ يَجْعَلُهُ عَلَى صِرَاطٍ
مُّسْتَقِيمٍ

فُلُّ أَرْدَمَتُكُمْ إِنْ أَتَنَّكُمْ عَذَابَ اللَّهِ أَوْ أَنْتُمْ
السَّاعَةُ أَغْيَرُ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ

بَلْ إِنَّا هَنَّدُعُونَ فَيَكْتَشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ
وَتَنْسَوْنَ مَا تُشَرِّكُونَ

وَلَقَدْ أَرَسَلْنَا إِلَيْكُمْ مِنْ قَبْلِكَ فَاخْذُنَهُمْ
بِالْبَأْسَاءِ وَالضَّرَّ لِعَلَّهُمْ يَتَبَرَّعُونَ

فَلَوْلَا إِذْ جَاءَهُمْ بِأَسْنَانَ ضَرَّعَوْا وَلِكِنَّهُمْ
فَلُومُهُمْ وَرَبِّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا
يَعْمَلُونَ

فَلَمَّا سُؤْمِدَ كَيْرُوا إِلَهٍ فَتَحَنَّعَ عَلَيْهِمْ
أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فِرَحُوا بِمَا أَدْوَوا

and lo! They were plunged into destruction with deep regrets and sorrows.

45. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists).

46. Say (to the disbelievers): “Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?” See how variously We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

47 Say: “Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimûn* (polytheists and wrong-doing people)?”

48 And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

49. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief^[1] (and for their belying the Message of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). [Tafsîr Al-Qurtubî].

50. Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)): “I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”

أَخْذَتْهُمْ بَقْنَةً فَإِذَا هُمْ تُبَلِّسُونَ ﴿٦﴾

فَقُطِّعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ ﴿٧﴾

قُلْ أَرَأَيْتَ إِنَّ أَخْذَ اللَّهُ سَمْكَكُمْ وَأَبْصَرَكُمْ وَخَمْرَ
عَلَىٰ قُلُوبِكُمْ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيُكُمْ بِهِ أَنْظَرْ
كَيْفَ تُنْصَرُ فِي الْآيَاتِ
ثُمَّهُمْ يَصْدِقُونَ ﴿٨﴾

قُلْ أَرَأَيْتُكُمْ إِنَّ أَنْتُمْ عَدَابُ اللَّهِ بَقْنَةٌ
أَوْ جَهَرَةٌ هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٩﴾

وَمَا رَسِيلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرٌ وَمُنذِرٌ فَمَنْ
أَمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ بَرُونَ ﴿١٠﴾

وَالَّذِينَ كَذَّبُوا يَا يَتَّسِعُ عَدَابُ
بِمَا كَانُوا يَفْسُدُونَ ﴿١١﴾

مُلْ لَا أَقُولُ لَكُمْ عِنْدِي حَزَنٌ اللَّهُ وَلَا أَعْلَمُ
الْأَئِبَّ وَلَا أَقُولُ لَكُمْ إِنِّي مَلِكٌ إِنْ أَتَيْتُ إِلَّا مَا
يُؤْخَذُ إِلَّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْمَبْصِرُ
أَفَلَا تَنْفَكُرُونَ ﴿١٢﴾

[1] (V.6:49) See the footnote of (V.3:85).

51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

وَأَنذِرْهُمُ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَيْنَا يَوْمًا
لَيْسَ لَهُمْ مِنْ دُونِنَا وَلِيَوْلَادُهُمْ
لَمْ يَعْمَلُوا بِهِمْ ۝

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).

وَلَا تُظْهِرُ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالنَّدْوَةِ وَالْمُشَيِّ
بِرِيدُونَ وَجَهَهُمْ مَاعِلَيْكَ مِنْ حِسَابِهِمْ مِنْ
شَيْءٍ وَمَا يَنْهَا حِسَابُكَ عَلَيْهِمْ مِنْ شَيْءٍ وَ
فَتَنْهَرُهُمْ فَكُوْنُونَ مِنَ الظَّالِمِينَ
وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِعَصْنِ لَيَقُولُوا
أَهْتَلَّا مِنَ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَيْنَ اللَّهُ
بِأَعْلَمُ ۝

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِعَيْنِتَنَا فَقُلْ سَلَامٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَقْسِنَ الرَّحْمَةَ
أَنَّهُ مِنْ مَنْ كُنْتُ مُوْعِلُ مِنْكُمْ سُوءًا بِجَهَلٍ فَنُهَمَّ تَابَ
مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَّحِيمٌ ۝

54. When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.

وَكَذَلِكَ فَقُصِّلُ الْآيَاتِ وَلِتَسْتَيْنَ سَيِّلُ
الْمُجْرِمِينَ ۝

55. And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners) may become manifest.

56. Say (O Muhammad ﷺ): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

قُلْ إِنِّي تُهِبُّ أَنَّا عَبْدُ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ قُلْ لَا أَتَبْغِي آهَوَاءَ كَمْ قَدْ ضَلَّلْتُ إِذَا
وَمَا أَنْتُ مِنَ الْمُهَتَّمِينَ ۝

57. Say (O Muhammad ﷺ): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that

قُلْ إِنِّي عَلَىٰ بَيِّنَاتٍ مِنْ رَّبِّي وَكَذَلِكَ تُمْرِيَ

has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

مَا عَنِي مَا سَتَّعِلُونَ بِهِ إِنَّ الْحُكْمَ
إِلَّا لِلَّهِ يَعْلَمُ الْحَقَّ وَهُوَ أَعْلَمُ
٥٧

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doer)."

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you,^[1] until when death

قُلْ لَوْلَا عِنْدِي مَا سَتَّعِلُونَ بِهِ لَقْنُصَيْ
الْأَمْرِ بِنِي وَبَيْنَكُمْ وَاللهُ أَعْلَمُ
٥٨
بِالظَّالِمِينَ

* دَعْنَدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْأَرْضِ وَالْبَحْرِ وَمَا سَقُطَ مِنْ وَرَقَةٍ
إِلَّا يَعْلَمُهَا وَلَا حَجَةٌ فِي ظُلْمَتِ الْأَرْضِ
وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ
٥٩

وَهُوَ الَّذِي يَتَوَفَّكُمْ يَوْمًا يَنِيلُ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ مِمَّ يَعْثُثُكُمْ فِيهِ لِيَقْضَى أَجْلُ مُسَمًّى
ثُمَّ إِلَيْهِ تُرْجَعُكُمْ ثُمَّ يُشَكُّ
بِمَا كُنْتُمْ تَعْمَلُونَ
٦٠

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً
حَقَّ إِذَا جَاءَهُ أَحَدُكُمُ الْمَوْتُ تَوْفِتُهُ رُسْلُنَا وَهُمْ

[1] (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet ﷺ narrating about his Lord عز و جل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.498).

b) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "Angels come (to you) in succession by night and day, and all of them get together at the time of *Fajr* and '*'Asr* prayers. Then those who have stayed with you overnight, ascend unto Allâh Who asks

approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

لَا يَغْرِي طُونَ ﴿٦﴾

62. Then they are returned to Allâh, their True *Maulâ* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.

شِمْ رَدْوًا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ أَلَا لَهُ الْحَكْمُ
وَهُوَ أَعْلَمُ الْحَسِينَ ﴿٦﴾

63. Say (O Muhammad ﷺ): “Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful.”

قُلْ مَنْ يُنْجِيْكُمْ مِنْ ظُلْمَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ
تَصَرَّعًا وَخَفْيَةً لِيَنْجَهَا مِنْ هَذِهِ
لَنْكُونَ مِنَ الشَّاكِرِينَ ﴿٦﴾

64. Say (O Muhammad ﷺ): “Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh.”

قُلْ اللَّهُ يُنْجِيْكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ
تُشَرِّكُونَ ﴿٦﴾

65. Say: “He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the *Ayât* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ
أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يُلِيسِكُمْ شَيْئًا وَيُنِيقَ بَعْضَكُمْ
بَأْسَ بَعْضٍ انْظُرْ كَيْفَ نُصِرِّي الْآتِيَتْ لَهُمْ
يَفْهَمُونَ ﴿٦﴾

66. But your people (O Muhammad ﷺ) have denied it (the Qur’ân) though it is the truth. Say: “I am not a *Wakil* (guardian) over you.”

وَكَذَّبُواْهُ قَوْمُكَ وَهُوَ الْحَقُّ فَلَأَسْتُ عَلَيْكُمْ
بِوَكِيلٍ ﴿٦﴾

67. For every news there is a reality^[i] and you will come to know.

لِكُلِّ نَبَأٍ مُسْتَقْرِئٌ وَسَوْفَ تَعْلَمُونَ ﴿٦﴾

them (and He knows the answer better than they): “How have you left My slaves?” They reply, “We left them while they were praying and we came to them while they were praying.” The Prophet ﷺ added: “If anyone of you says *Amin* (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven.” (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth No. 446*)

[i] (V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense

68. And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).

وَإِذَا رأيْتُمُ الَّذِينَ يَخْوُضُونَ فِي أَيْمَانِنَا فَاعْتَرُضُ عَنْهُمْ
حَتَّىٰ يَخْوُضُوا فِي حَرَبٍ ثُغْرَةٍ وَمَا يُنِسِّنَكُ الشَّيْطَانُ
فَلَا تَنْقُضْ بَعْدَ الْتَّكْرِيرِ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'ân). [The provision of this Verse was abrogated by the Verse 4:140].

وَمَا عَلَى الَّذِينَ يَلْقَوْنَ مِنْ جُنُاحِهِمْ إِنْ يَنْهَا
وَلَكُنْ ذِكْرَهُ لَعْنَهُمْ يَنْهَا ﴿٢٩﴾

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

وَذَرُ الَّذِينَ أَنْجَدْنَا وَإِنْ هُمْ لَعَبًا وَلَهُمْ
وَعْرَفْتُمُ الْحَيَاةَ الْأُذْنِيَّةَ وَذَكَرْنِي
أَنْ تُبَسِّلَ نَفْسَكُمْ بِمَا كَسَبْتُ لَيْسَ لَهُمَا دُورٌ
اللَّهُ وَلَيْ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ
لَا يُؤْخَذُ مِنْهَا أُذْنِيَّكَ اللَّهُ أَنْبَلَوْا إِنَّمَا كَسَبُوكُمْ
إِنَّمَّةَ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ
بِمَا كَانُوا يَكْفُرُونَ ﴿٣٠﴾

71. Say (O Muhammad ﷺ): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the Shayâtin (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Âlamîn (mankind, jinn and all that exists);

قُلْ أَنْدَعُو مِنْ دُورِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَصْرِئُنَا
وَنَرْدُ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَنَا اللَّهُ كَانَ لَنَا
أَسْتَهْوَتُهُ الشَّيْطَانُ فِي الْأَرْضِ حِيَانَةً لَهُ
أَصْبَحَ يَدُونَهُ إِلَى الْهُدَىٰ أَنْتَنَا قُلْ إِنَّكَ
هُدَى اللَّهُ هُوَ الْهُدَىٰ وَإِنَّمَا نَالَ السُّلْطَانَ
لِرَبِّ الْعَالَمِينَ ﴿٣١﴾

72. And to perform *As-Salât* (*Iqâmat-as-Salât*), and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihah* (gods)? Verily, I see you and your people in manifest error."^[1]

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am

وَأَنْ أَقِيمُوا الصَّلَاةَ وَأَتْقُوْهُ وَهُوَ الَّذِي إِلَيْهِ
مُحْشَرُونَ

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
بِالْحَقِيقَةِ وَيَوْمَ يَبْعُلُ كُنْ فَيَكُونُ قَوْلَهُ الْحَقُّ
وَلَهُ الْمُلْكُ يَوْمَ يُنَفَّعُ فِي أَصْوَرِ عَكِيلُمُ الْغَيْبِ
وَالشَّهَدَةُ وَهُوَ الْحَكِيمُ الْحَيُّ

وَإِذَا قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَازِرَ اتَّخِذْ أَصْنَامًا
مَالِهَمَّا إِنَّ أَرْنَكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ

وَكَذَلِكَ تُرْبَى إِبْرَاهِيمَ مَكْوَتَ السَّمَاوَاتِ
وَالْأَرْضِ وَلَيَكُونَ مِنَ الْمُوْقِيْنَ

فَلَمَّا جَاءَ عَنْهُ الْيَوْمُ رَمَّا كَوْنِكَ قَالَ هَذَا رَبِّي
فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلَيْتَ

فَلَمَّا أَمَرَ اللَّهُمَّ بِأَزْعَجِنَّا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ
لَيْسَ لَمْ يَهِيِّرْنِي لَا كُنْتَ مِنَ الْغَوَّ
الصَّالِيْنَ

فَلَمَّا أَمَرَ اللَّهُمَّ بِأَزْعَجِنَّا قَالَ هَذَا رَبِّي هَذَا
أَكَبْرُ فَلَمَّا أَفَلَتْ قَالَ يَنْقُومُ إِلَيْ بِرِّي مُمَّا

^[1] (V.6:74) Narrated Abu Hurairah رضي الله عنه said, "On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Âzar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrâhîm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allâh نعما will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrâhîm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhîkh* (Hyena,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.569).

شُرِكُونَ
٦٧

indeed free from all that you join as partners (in worship with Allâh).

79. Verily, I have turned my face towards Him Who has created the heavens and the earth *Hanîfa*, (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*" (See V.2:105).

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.^[1]

83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

84. And We bestowed upon him Ishâq (Isaac) and Ya‘qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd

إِنِّي وَجَهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ
وَالْأَرْضَ حَيْفَا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

وَحَاجَةٌ قَوْمٌ، قَالَ أَتُخْتَبُونِي فِي اللَّهِ وَقَدْ هَدَنِي
وَلَا أَخَافُ مَا تُشَرِّكُونَ بِهِ إِلَّا أَن يَسْأَلَ رَبِّي
شَيْئًا وَسَعَ رَبِّي كُلَّ شَيْءٍ وَعِلْمًا
أَفَلَا تَتَذَكَّرُونَ

وَكَيْفَ أَخَافُ مَا تُشَرِّكَتِيْمُ وَلَا تَخَافُونَ
أَنْتُمْ أَشْرَكُتُمْ بِاللَّهِ مَا لَمْ يُبَرِّلِيْمِ، عَيْنِكُمْ
سُلْطَنَاتُ أَفَأَنْتُمْ لَفِيقُنَّ أَحَقُّ بِالآمِنِ إِنْ كُنْتُمْ
تَعْلَمُونَ

الَّذِينَ مَا مَنَوا وَلَمْ يَلِسُوا إِيمَانُهُمْ يُظْلَمُ
أَوْ لَيْكَ هُمْ أَمْنٌ وَهُمْ مُهْتَدُونَ

وَتِلْكَ حُجَّتُنَا إِتَّيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ، نَرْفَعُ
دَرَجَتِنَا مَنْ شَاءَ إِنْ رَبَّكَ حِكْمَةٌ عَلَيْهِ

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَسْقُوبَ كُلَّاً
هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ دُرْبَتِنَا

[1] (V.6:82): See the footnote (C) of (V.27:59).

(David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinûn* (the good-doers — see the footnote of V.9:120).

دَاؤْدَ وَشَيْمَنَ وَأَبُوبَ وَيُوسُفَ وَمُوسَى
وَهَرُونَ وَكَذَلِكَ تَحْرِي الْمُحْسِنِينَ

85. And Zakariyâ (Zachariya), and Yahya (John) and ‘Isâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.

86. And Ismâ‘îl (Ishmael) and Al-Yasa‘ (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred above the ‘Âlamîn [mankind and jinn (of their times)].

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path.

88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad ﷺ who are not disbelievers therein.

90. They are those whom Allâh had guided. So follow their guidance. Say: “No reward I ask of you for this (the Qur’ân). It is only a reminder for the ‘Âlamîn (mankind and jinn).”

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: “Nothing did Allâh send down to any human being (by revelation).” Say (O Muhammad ﷺ): “Who then sent down the

وَزَكَرْيَا وَحَمْزَى وَعِيسَى وَإِلِيَّا كُلُّ
مِنَ الصَّالِحِينَ

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُوسُفَ وَلُطَّا رَكِيْتَ
فَضَلَّنَا عَلَى الْمُنَاهِيْنَ

وَمِنْ أَبَائِهِمْ وَدُرْتَهِمْ وَاحْوَاهِمْ وَاجْهِيْسِمْ
وَهَدَيْنَاهُمْ إِلَى صَرْطَ مُسْتَقِيْرَ

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ
وَلَوْ أَشْرَكُوا لِهِ عِبَادَةً مَا كَانُوا يَسْلُوْنَ

أُولَئِكَ الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوْةَ
فَإِنْ يَكْفُرُوا بِهَا هُنُّ لَا إِلَهَ إِلَّا هُوَ فَقَدْ وَكَلَّا بِهَا قَوْمًا مَا تَسْوَأْ
بِهَا كُفَّارٌ

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فِيهِمْ دِيْنُهُمْ أَفَتَرَدُ
فَلَلَّا أَسْلَكْنُمْ عَيْنَهُ أَجْرًا إِنْ هُوَ
إِلَّا ذِكْرٌ لِلْعَالَمِينَ

وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ إِذَا لَمْ أَنْزَلْ اللَّهُ عَلَى
بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ

Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you (believers in Allâh and His Messenger Muhammad ﷺ) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (*Tafsîr Al-Qurtubî*).

92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me" whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"^[1]

مُوسَى نُورٌ وَهُدَى لِلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ
بُمْدُوهَا وَخَفْفُونَ كَيْرَا وَعِلْمَتْرَ مَا لَتَعْلَمُوا أَنْتُ
وَلَا آمَّا بَأْذَكْمَ قَلْ أَلَّهُ سَمَدَ رَهْمَ فِي حَوْضِهِ
يَأْبَعُونَ

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارِكٌ مُصَدِّقٌ لِذِيَّةِ
بَيْتِهِ وَلِتَذَرِّرَ أَمَّ الْقُرْآنِ وَمَنْ حَوْطَأْ وَالَّذِينَ يُؤْمِنُونَ
بِالآخِرَةِ يَرْمَسُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ
يَحْفَظُونَ

وَمَنْ أَظْلَمَ مِمَّنْ فَتَرَى عَلَى أَنَّهُ كَذَّبَاً فَقَالَ أُولَئِكَ
إِنَّ وَلَمْ يُوحِي إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُرْزِلُ مِثْلَ مَا أَنْزَلَ
اللَّهُ وَلَوْ تَرَى إِذَا الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا
أَنْفَسَكُمْ إِلَيْهِمُ الْيَوْمَ تُجْزَى كُلُّ عَذَابٍ أَلَّهُمْ
إِنَّمَا كُنْتُمْ تَفْرُطُونَ عَلَى اللَّهِ عِزَّ الْحَقِّ
وَكُنْتُمْ عَنْ مَا يَنْهَا تَسْكُنُونَ

[1] (V. 6:93) A. What is said regarding the punishment in the grave. And the Statement of Allâh عز و جل :

"If you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):" Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

And also the Statement of Allâh تبار : "Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment." (V. 9:101).

And also the Statement of Allâh تبار :

94. And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

95. Verily! It is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

Narrated Al-Barâ' bin 'Âzib: The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lâ ilâha illâllâh wa Anna Muhammâd-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh and Muhammad). And that corresponds to Allâh's Statement: 'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.450).

B. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad?' He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it.' " The Prophet ﷺ added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ân).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 422)

وَلَقَدْ جِئْنُوكُمْ فَرَدَّا كَمَا خَلَقْنُوكُمْ أَوْ لَمْ يَرَوْ
وَرَكِّبْتُمْ مَا حَوَّلْنُوكُمْ وَرَأَهُ ظُهُورُكُمْ وَمَا تَرَى
مَعَكُمْ شَفَاعَةً كُمُ الَّذِينَ زَعَمْتُمْ أَتَهُمْ فِي كُمْ شُرَكَكُمْ
لَقَدْ نَطَّعَ بِتِينَكُمْ وَصَلَّ عَنْكُمْ
مَا كُنْتُمْ زَعَمُونَ ﴿١٦﴾

﴿ إِنَّ اللَّهَ فَالِّيَ النَّيْلَ وَالنَّوْرَ يُنْجِي الْأَنْجَى
مِنَ الْمَيْتِ وَمُنْجِي الْمَيْتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَانِّي
نُوفُكُونَ ﴾ ﴿١٦﴾

فَالِّيَ الْإِصْبَاحَ وَجَعَلَ أَيَّلَ سَكَاكَ وَالشَّسَّاسَ
وَالقَمَرَ حُسْبَانًا ذَلِكَ تَهْبِيرُ الْمَهِيزِ الْعَلِيمِ
﴿١٦﴾

97. It is He Who has set the stars^[1] for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children

وَهُوَ الَّذِي جَعَلَ لَكُمُ الْجُوْمَ لِتَهْتَدُوا بِهَا فِي
طَلَمَنْتَ الْبَرِّ وَالْبَحْرِ قَدْ فَصَلَنَا الْأَيْنَتَ لِغَوْمِ
يَصَمُوتَ

١٨

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَجَدَهُ فَمُسْقِرٌ
وَمُسْتَوْعٌ قَدْ فَصَلَنَا الْأَيْنَتَ لِغَوْمِ
يَقَهُوتَ

١٩

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَآةً فَأَخْرَجَنَا بِهِ
بَاتَ كُلَّ شَيْءٍ وَفَأَخْرَجَنَا مِنْهُ حَضِرًا لَخُرُجُ
مِنْهُ حَبَّاً مُنْزَارًا كَبَارًا مِنَ النَّخْلِ مِنْ طَلْمَهَا
فَنَوَانَ دَائِيَّةً وَجَنَّتَ مِنْ أَنْغَابٍ وَالرَّبَوْنَ
وَالرُّمَانَ مُسْتَبَّهَا وَغَيْرَ مُسْتَبَّهَا أَنْظُرُوا
إِلَى شَرْعِهِ إِذَا أَنْسَرُ وَتَبَعَهُ إِنَّ فِي ذَلِكُمْ
الْأَيْنَتَ لِغَوْمِ يَوْمَنُونَ

٢٠

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنِّ وَخَلَّهُمْ وَخَرَفُوا لَهُمْ بَيْنَ
وَبَنَتْ بَيْنَ عَلَيْهِ سُبْحَكَنَهُ وَتَعَلَّلَ عَنَّا
يَصْفُوتَ

٢١

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّ يَكُونَ لَهُ وَلَدٌ

[1] (V.6:97) (About the) Stars. Abu Qatâdah mentioned Allâh's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chap. 3, P. 282).

when He has no wife? He created all things and He is the All-Knower of everything.^[1]

102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), Well-Acquainted with all things.

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

106. Follow what has been revealed to you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*.^[2]

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakil* (disposer of affairs, guardian, trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allâh, lest

وَلَمْ تَكُنْ لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١﴾

ذَلِكُمْ أَنَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ
شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكَفِيلٌ ﴿٢﴾

لَا تُدْرِكُهُ الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ
وَهُوَ الْلَّطِيفُ الْغَنِيمُ ﴿٣﴾

فَذِي جَاءَكُمْ بِصَارِمٍ مِّنْ رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلَنْفَسَهُ
وَمَنْ عَمِّيَ فَعَلَيْهَا وَمَا أَنْعَثَيْتُكُمْ بِحَفِظِ
﴿٤﴾

وَكَذَلِكَ نُصْرِفُ الْآيَتِ وَلَيَقُولُوا دَرَسْتَ
وَلَنْ يَسْتَدِرُ لَقَوْمٍ يَعْلَمُونَ ﴿٥﴾

أَتَيْتُ مَا أُوحِيَ إِلَيْكَ مِنْ رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكَهُ وَمَا جَعَلَنَاكَ عَلَيْهِمْ
حَفِظًا وَمَا أَنْتَ عَنْهُمْ بِوَكِيلٍ ﴿٧﴾

وَلَا تَسْبُهُ الْأَذْيَرِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ

[1] (V.6:101) See the footnote of (V.2:116)

[2] (V.6:106). *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.^[1]

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

فَيَسْبُو اللَّهَ عَدَا وَيَغْرِي عَلَيْهِ كَذِيلَكَ زَيْنَالْكُلُّ أَقْتَعْ
عَلَاهُمْ مِّمَّ إِلَّا رَبِّهِمْ تَرْجِحُهُمْ فَيُتَّهِمُهُمْ بِمَا كَفَرُوا
يَعْمَلُونَ ١٨

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْنَهُمْ لَئِنْ جَاءَهُمْ مَا يَعْدُ
لَيَتَوَمَّنُنَّ يَهْأَلُ إِلَيْهِمْ أَلَّا يَرَى اللَّهُ وَمَا يُشَعِّرُكُمْ
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ١٩

وَنُقْلِبُ أَفْدَاهُمْ وَأَنْصَرَهُمْ كَمَا لَزَّ يُؤْمِنُوا بِهِ
أَوْلَ مَرَّةً وَنَذَرُهُمْ فِي طُفْلَتِهِمْ يَعْمَلُونَ ٢٠

[1] (6:108) The tale of the cave:

Narrated Ibn 'Umâr رضي الله عنهما: Allâh's Messenger ﷺ said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allâh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh's Pleasure).' So one of them said, 'O Allâh! You know that I had a labourer who worked for me for one Farâq (i.e. three Sâ') of rice, but he departed, leaving it (i.e. his wages). I sowed that Farâq of rice and with its yield I bought cows (for him). Later on when came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Farâq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that Farâq (of rice).' So he drove them. O Allâh! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allâh! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allâh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinârs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allâh, and do not deflower me but legally.' I got up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You than please remove the rock.' So Allâh released them (removed the rock) and they came out (of the cave)." [This Hadîth indicates that one can only ask Allâh for help directly or through his performed good deeds. But to ask Allâh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 671).

111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — *Shayâtin* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (*Tafsîr Al-Qurtubi*)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

114. [Say (O Muhammad)] (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur’ân), explained in detail.” Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

116. And if you obey most of those on the earth, they will mislead you far away from Allâh’s Path. They follow nothing but conjectures, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.

118. So eat of that (meat) on which Allâh’s Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

* وَلَوْأَنَّا نَزَّلْنَا إِلَيْهِمُ الْكِتَابَ كَمَّا وَلَكُمْ
الْأُوقَنُ وَحَسْرَنَا عَنِيهِمْ كُلَّ شَيْءٍ فَقُبْلًا مَا كَانُوا لِيَؤْمِنُوا
إِلَّا أَنْ يَسْأَمَهُ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

وَكَذَلِكَ حَمَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانَ الْإِنْسَانِ
وَالْجِنِّ يُوحِي بِعَصْمَهُمْ إِلَيْهِ بِعَضْنَ رُخْرُفَ
الْقَوْلَ غُرْوَأَ وَلَوْشَاءَ رَبِّكَ مَاقْعُلَوْهُ
فَذَرْهُمْ وَمَا يَنْتَرُونَ ﴿١٦﴾

وَلَنْ تَصْنَعَنِي إِلَيْهِ أَفْعَدَهُ أَذْنَانِ لَأَيُّؤْمِنُوكَ
بِالآخِرَةِ وَلَرِضْوَهُ وَلَيَقْرِئُوا مَا هُمْ
مُقْرِئُوْنَ ﴿١٧﴾

أَفَغَيَرَ اللَّهُ أَبْتَغَى حَكْمًا وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمُ الْكِتَابَ مُصَلَّى وَالَّذِينَ مَا يَنْهَا
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مَرْزُلٌ مِّنْ رَبِّكَ بِالْحَقِّ
فَلَا تَكُونُنَّ مِنَ الْمُمْتَنَّينَ ﴿١٨﴾

وَتَمَّتْ كَمْثُرَتِكَ صِدْقَكَ وَعَدَكَ لَا مُبَدِّلَ
لِكَلْمَنَتِكَ، وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٩﴾

وَلَنْ تُطْعِمَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضْلُوكَ
عَنْ سَبِيلِ اللَّهِ إِنَّ يَنْهَمُونَ إِلَّا أَظْلَنَ وَلَنْ هُمْ
إِلَّا مُخْرُصُونَ ﴿٢٠﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَعْضُلُ عَنْ سَبِيلِهِ، وَهُوَ
أَعْلَمُ بِالْمُهَمَّدِينَ ﴿٢١﴾

فَكُلُّوا مَا دَرَكَ أَسْمَ اللَّهِ عَنِيهِ إِنْ كُنْتُمْ يَتَابِينَ
مُؤْمِنِينَ ﴿٢٢﴾

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtin* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them^[1] [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

وَمَا لَكُمْ أَلَا تَأْتِيَ لِوَامِنَةً كَرِيمَةً لِلّهِ عَلَيْهِ
وَقَدْ فَصَلَ لَكُمْ مَاحِرَمٌ عَلَيْكُمْ إِلَّا مَا أَضْطُرْتُمْ
إِلَيْهِ وَلَيْكَ إِكْرَارٌ إِلَيْهِمْ يَأْهُلُونَ بِآهَافِهِمْ يَغْتَرِبُ عَنْهُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

وَذَرُوا أَظَاهِرَ الْأَثْمِ وَبَاطِنَهُ إِنَّ الظَّرِيبَاتِ
يَكْسِبُونَ الْأَثْمَ سَيْجَرُونَ بِمَا كَانُوا يَفْتَرُونَ

وَلَا تَأْتِي كُلُومَاتِ الرَّمِيدَ كَرِيمَةً لِلّهِ عَلَيْهِ وَلَيْهِ
لِفَسْقٍ وَلَيْلَ الشَّيَاطِينَ لَيُؤْخُونَ إِلَى
أَوْلَادِهِمْ لِلْحَدِيلِ لَكُمْ وَلَيْنَ أَطْعَمْتُهُمْ
إِنَّكُمْ لَمُشْكُونَ

[1] (V.6:121) Narrated by Ahmad, At-Tirmidhi, and Ibn Jarîr: Once while Allâh's Messenger ﷺ was reciting the Verse (9:31) 'Adî bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e., rabbis and monks)." Allâh's Messenger ﷺ said: "They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsîr At-Tabarî*).

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.^[ii]

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Wali* (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we

^[ii] (V.6:125) If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet].

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ اللَّهُ مَنْ هُنَّ
Narrated Mu'âwiya in a *Khutbah* (religious talk): I heard Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (*Sahîh Al-Bukhâri*, Vol. 1, *Hadîth* No. 71).

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْبَةٍ أَكْبَرَ
مُجْرِمِهَا لِمَكْرُورِهَا
وَمَا يَمْتَكِئُ مِنْ إِلَّا يَأْنِسُهُمْ وَمَا يَشْعُرُونَ

وَإِذَا جَاءَهُمْ بِآيَةٍ قَالُوا إِنَّا نُؤْمِنُ حَتَّىٰ تُنَزَّلَ
مِثْلَ مَا أُولَئِكُمْ رُسُلُ اللَّهِ أَعْلَمُ بِهِ حَتَّىٰ يَجْعَلُ
رِسَالَتَهُ سَيِّدُ الْمُصْبِبِينَ أَجْرَمُوا صَفَّارٍ
عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ يَمْبَدِي مَا كَانُوا يَمْكُرُونَ

فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَنْشَحِبُ صَدَرُهُ لِلْإِسْلَامِ
وَمَنْ يُرِدُ أَنْ يُضْلِلَهُ يَجْعَلُ صَدَرَهُ ضَيْقَافًا
حَرَجَاتٍ كَمَا يَصْعَدُ فِي السَّمَاءِ

كَذَلِكَ يَجْعَلُ اللَّهُ أَرْجُسَهُ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ

وَهَذَا صَرْطُرٌ لَكُمْ مُسَيْمًا فَفَصَلَنَا الْآيَتِ
لِتَوَمِّدَ كُرُونَ

لَمْ يَمْلِمْ دَارُ السَّلَامِ عِنْدَ زِيَّهِ وَهُوَ يُشَهِّدُ
بِمَا كَانُوا يَعْمَلُونَ

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا نَعْشَرَ لِيَنِّ
قَدِ اسْتَكْثَرُتُمْ مِنَ الْإِنْسَانِ وَقَالَ أُولَئِكُمْ
مِنَ الْأَنْوَنِ رَبِّنَا أَسْتَمْعَ بَعْضَنَا يَغْعِضُ وَبَعْضًا

have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the *Zâlimûn* (polytheists and wrong-doers) *Auliyâ'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).

135. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrong-doers) will not be successful."

أَجْلَنَا الَّذِي أَجْبَتْ لَنَا قَالَ أَنَّارُ مُشَوِّكَتْ خَلِيلَنَّ
فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

وَكَذَلِكَ نُؤْلِي بَعْضَ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ

يَمْعَثِرُ الْجِنُّ وَالْإِنْسَانُ يَأْتِكُمْ رَسُولٌ مِّنْكُمْ
يَقُصُّونَ عَلَيْكُمْ مَا تَيْقَنُ وَسِدُّوْنَكُمْ لَقَاءَ
يَوْمَكُمْ هُنَّا قَاتِلُوْنَا شَهِيدُنَا عَلَى أَنفُسِنَا وَغَرَّنَاهُ
الْحَيَاةُ الدُّنْيَا وَشَهُدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا
كُفَّارِينَ

ذَلِكَ أَنَّ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقَرْبَى بِظُلْمٍ
وَأَهْلُهَا غَيْلُونَ

وَلِكُلِّ دَرَجَتٍ مِّنَاعِكُلُّوْنَ وَمَارِيَكُ
يَعْتَدِلُ عَسَّا يَعْسُلُونَ

وَرَبُّكَ الَّذِي ذُو الْحَمَّةِ إِنْ يَشَاءُ
يُدْهِبُكُمْ وَيَسْتَخِفُ مِنْ بَعْدِكُمْ
مَا يَشَاءُ كَمَا أَشَاءَكُمْ مِنْ ذُرْيَكَهُ تَوْمِ
أَخْرِيَنَ

إِنَّ مَا تُوْعَدُونَ لَآتٍ وَمَا أَنْشَدَ
بِسْعَيْرِينَ

قُلْ يَقُومُ أَعْسَلُوْنَ عَلَى مَكَانِيَكُمْ إِنِّي عَامِلٌ
فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةٌ
الَّذِي إِنَّمَا لَيُقْلِعُ الظَّالِمُوْنَ

136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

137. And so to many of the *Mushrikûn* (polytheists — see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. (*Tafsîr At-Tabarî*).

140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates,

وَجَعْلُوا لِلّهِ مِنْ مَا ذَرَ أَمْرًا لِلْحَرَبِ
وَالآنَ كُمْ تَصْبِيْفًا فَالْأُولَاءِ هُنَّذِلَةٌ
يَرْعَمُهُمْ وَهَذِهِ الشَّرِكَاتُ فَمَا كَانَ
لِشَرِكَاتِهِمْ فَلَا يُصْلَى إِلَى اللّهِ
وَمَا كَانَ لِلّهِ فَهُوَ يُصْلِى إِلَيْهِ
شَرِكَاتِهِمْ سَاءَ مَا يَحْكُمُونَ



وَكَذَلِكَ زَيْنَ لِكَثِيرِهِمْ
الْمُتَنَاهِرِ كَيْنَ قَتْلَ أَوْ لَدَهُمْ
شَرِكَاتُهُمْ لِيُرْدُوهُمْ وَلِيُلْسِسُوا
عَلَيْهِمْ دِيْنَهُمْ وَلَوْكَاهُمْ أَلَّهُ مَا عَلِمُوا
فَذَرْهُمْ وَمَا يَقْتَرُونَ



وَقَالُوا هَذِهِ أَنْعَدَهُ حَرْثُ حَجَرٍ
لَا يَطْلَعُهُمْ إِلَّا مِنْ نَشَاءِ رِزْقِهِمْ
وَأَنْعَدَهُ حَرْثٌ ظَهُورُهُ هَا وَأَنْعَدَهُ لَدُكُورُهُ
أَسْمَهُ اللّهُ عَلَيْهَا أَفْرَادُهُ عَلَيْهِ سِيجَرِيهِمْ
يُمَاكِنُوا يَقْتَرُونَ



وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَدِ
خَالِصَةٌ لِذُكُورِنَا وَحَرْثُهُمْ عَلَى أَرْوَاحِنَا
وَإِنْ يَكُنْ بَيْنَهُمْ فَهُمْ فِيهِ شَرِكَاتٌ
سِيجَرِيهِمْ وَصَفْحُهُمْ إِنَّهُ حَكِيمٌ عَلَيْهِ



فَذَخَرَ الَّذِينَ قَاتَلُوا أَوْ لَدَهُمْ سَفَهًا إِغْرِيْ
عَلَيْهِ وَحَرْثُهُمْ أَمَارَهُمْ اللّهُ أَفْرَادَهُ عَلَى اللّهِ
فَذَكَلُوا وَمَا كَانُوا مُهْتَدِينَ



وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَقْرُورَ شَبَابٍ وَغَيْرَ
مَقْرُورَ شَبَابٍ وَالنَّخلَ وَالرُّزْعَ مُخْلِفًا أَكْلَهُمْ

similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance^[1]. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance),

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.

143. Eight pairs: of the sheep two (male and female),^[2] and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose?

وَالرِّبُوتُ وَالْمُرْتَابُ مُشَكِّهٌ بِهَا وَغَيْرُهُ
مُشَكِّهٌ كُلُّوْنَ مُشَرِّهٌ إِذَا أَنْتَرَهُ اتَّوْأْهُ
حَقَّهُ بِوَمَ حَسَادِهِ وَلَا تُشْرِفُ إِلَيْهِ
لَا يُحِبُّ الْمُسْرِفِينَ ﴿١١﴾

وَمِنَ الْأَنْعَدِ حَمُولَةً وَفَرَشًا كُلُّوْنَ
مُسَارِزُكُمْ اللَّهُ وَلَا تَتَبِعُوا أَخْطُوْتَ الشَّيْطَنَ
إِنَّهُ لَكُمْ عَذَّابٌ قَيْنَ ﴿١٢﴾

ثَمَنِيَّةً أَرْوَجَ مِنَ الصَّانِيَّةِ
وَمِنَ الْمَعْرَاثِيَّةِ قُلْ مَا لَدَكُنِيْ حَرَمَ
أَمَّا الْأَنْتَيْنِ أَمَا أَشَمَّتَ عَلَيْهِ أَرْحَامَ

[1] (V. 6:141): See the footnote of (V.4:5).

[2] (V. 6:143) Narrated Abu Hurairah رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose, but for ploughing.' The people said, "Glorified be Allâh." The Prophet صلى الله عليه وسلم said, "But I believe in it and so does Abu Bakr and 'Umar رضى الله عنهما". (Sahîh Al-Bukhâri, Vol. 5, Hadîth No. 15).

*It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in *Musnad Imam Ahmad* in the *Musnad of Abu Sa'id Al-Khudri* رضي الله عنه (Vol. 3, Page 83): Narrated Abu Sa'id Al-Khudri رضي الله عنه: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم the Messenger of Allâh in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allâh's Messenger Muhammad صلى الله عليه وسلم and informed the whole story. Allâh's Messenger Muhammad صلى الله عليه وسلم ordered for the proclamation of a congregational salat (صلاة جامعه) then he came out and asked the shepherd to inform the people (about the story), and he informed them. Then Allâh's Messenger Muhammad صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him.

Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrong-doers)."

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful.

147. If they (Jews) belie you (Muhammad ﷺ) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimûn* (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in

الأنبياء نبوفي يعلم إن كنتم صدقين

وَمِنْ أَلَيْلِ أَشْتَرِنَ وَمِنْ الْفَقِيرِ أَشْتَرِنْ قُلْ
مَا لَدَكُرَنْ حَرَمْ أَمْ أَلَّا نَبَيِّنْ أَمَا أَشَتَّلَتْ
عَلَيْهِ أَرْحَامُ الْأَنْبَيِّنْ أَمْ كَنْتُمْ شَهَادَةَ
إِذْ وَصَّلْكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَلَ مِنْ
أَفْرَى عَلَى اللَّهِ كَذِبًا لِيُضْلِلَ النَّاسَ يُغَيِّرَ
عَلَيْهِ إِنَّ اللَّهَ لَا يَهِيَّدِ الْقَوْمَ أَلَّا يَلْبِسُ الْجِبَرِيلَ

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعَةِ
يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْسَنَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمًا خَنَزِيرًا فَإِنَّهُ رَجُسٌ أَوْ فَسَقًا أَهْلَ
لِعْنَةِ اللَّهِ بِهِ فَمَنْ أَصْطُرَ عَرَبَاغَ وَلَا عَادِ فَإِنَّ
رَبَّكَ غَفُورٌ رَّحِيمٌ

وَعَلَى الَّذِينَ هَادُوا حَرَمَنَ كُلَّ ذِي ظُفْرِ
وَمِنْ الْبَقْرِ وَالْفَيْنَ حَرَمَنَ كُلَّ عَاتِيَّهُمْ
شُحُومَهُمْ إِلَّا مَا حَمَلْتَ ظُلْهُرُهُمْ
أَوِ الْحَوَافِيْكَ أَوْ مَا أَخْتَلَطَ بِعَظَمٍ ذَلِكَ
جَزِيَّتُهُمْ بِغَيْرِهِمْ وَإِنَّا الصَّانِعُونَ

إِنَّ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ
وَسِيقُو وَلَا يُرِيدُ بِأَسْثَهُ عَنِ الْقَوْمِ
الْمُجْرِمِينَ

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَنْشَأَ كُلَّ

worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad ﷺ with them. And you should not follow the vain desires of such as treat Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."

151. Say (O Muhammad ﷺ): (عليه و سلم) "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to *Al-Fawâihîsh* (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and

وَلَا مَأْبُوثُنَا وَلَا حَرَمَنَا يَقِنُّونَا
كَذَّابُ الَّذِينَ مِنْ قَبْلِهِمْ حَقِّيْدَةً دَافَعُوا بِأَسْنَانَ
فَلَمْ هَلْ عَنْدَكُمْ مِنْ عَلَيْهِ فَتَخْرُجُوهُ لَنَا
إِنْ تَنْتَهُونَ إِلَّا أَطْلَنَ وَإِنْ أَسْتَرَ
إِلَّا تَخْرُصُونَ 

قُلْ فِيلَهُ الْحَجَّةُ الْبَلْغَةُ فَلَوْ شَاءَ أَهْدَى كُمْ
آجِمعِينَ 

قُلْ هَلْمُ شَهَادَةُكُمْ الَّذِينَ يَشَهِّدُونَ أَنَّ اللَّهَ
حَرَمَ هَذَا فَإِنْ شَهِيدُوا فَلَا تَنْهَا مَعْهَمَةً
وَلَا تَنْتَهِيْعَ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِعَيْنِتَنا
وَالَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ وَهُمْ بِرِبِّهِمْ
يَعْدِلُونَ 

قُلْ تَعَا لَوْا أَنْلُ مَا حَرَمَ رَبُّكُمْ
عَلَيْكُمْ أَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالَّذِينَ
يَحْسَنُوا وَلَا تَقْنُلُوا أُولَئِكُمْ مِنْ إِيمَانِيْ
نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَنْقِرُوا
الْوَجْهَنَ حَمَاظَهُرَ مِنْهَا وَمَا بَطَرَ
وَلَا قَتَلُوا النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ
ذَلِكُمْ وَصَنْكُمْ بِهِ لَعْلَكُمْ تَنْقُلُونَ 

وَلَا تَنْقِرُوا مَالَ الَّتِينَ إِلَّا يَأْتُقَهِيْ أَحْسَنُ
حَتَّى يَلْعَمَ أَشْدَدُهُ وَأَوْفُوا الْكَيْلَ وَأَلْيَازَانَ
بِالْأَقْسَطِ لَا تُكْلُفُ نَفْسَ إِلَّا وُسْعَهَا
وَإِذَا قَاتَلْتُمْ فَاغْدُلُوا وَلَوْكَانَ ذَاقَرِيْنَ وَيَهْدِ
اللَّهُ أَوْ فُؤُذْلِكُمْ وَصَنْكُمْ بِهِ لَعْلَكُمْ

نَذِكْرُوكُوت

fulfil the Covenant of Allâh. This He commands you, that you may remember^[1].

153. “And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious — see V.2:2).”

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur’ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: “The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied.”

157. Or lest you (pagan Arabs) should say: “If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).” So now has come unto you a clear proof (the Qur’ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). [*Tafsîr At-Tabâri*]

وَأَنَّ هَذَا صَرِطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ
وَلَا تَنْبِغِي أَلْشُبُلْ فَنَفَرَ كُمْ عَنْ سَبِيلِهِ
ذَلِكُمْ وَصَنْكُمْ يَهُ لَعَلَّكُمْ تَنَعَّمُونَ

ثُمَّ إِنَّا مُؤْسِي الْكِتَابِ تَنَامًا عَلَى الَّذِي
أَحْسَنَ وَتَعَصِّبًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةٌ
لَهُمْ بِإِلَاءِ رَبِّهِمْ يُؤْمِنُونَ

وَهَذَا كَذِبٌ أَنْ لَهُ مُبَارِكٌ فَاتَّبِعُوهُ وَأَتَقْرَبُوا
لِمَلَكِكُمْ تُرْحَمُونَ

أَوْقَلُوا إِنَّا أَنْزَلْنَا الْكِتَابَ عَلَى طَالِبَتِينَ
مِنْ قَبْلَنَا وَإِنْ كَانَ عَنْ دِرَاسَتِهِمْ لَغَافِلُوكُمْ

أَوْقَلُوا لَوْ أَنَّا أَنْزَلْنَا الْكِتَابَ لِكُمْ أَهْدَى
مِنْهُمْ فَقَدْ جَاءَكُمْ بِسِنَةٍ مِنْ رَبِّكُمْ
وَهُدًى وَرَحْمَةٌ فَمَنْ أَطْلَمُ مِنْ كَذَبِ بِيَارِتِ
اللَّهُ وَصَدَفَ عَنْهَا سَبَّاجِيَّ اللَّذِينَ يَصْدِفُونَ
عَنْ إِنَّا مُؤْسِي الْعَدَابِ بِمَا كَانُوا يَصْدِفُونَ

[1] (V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."^[1]

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)^[2], you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger ﷺ)

^[1] (V.6:158):

A) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (Sahîh Al-Bukhârî, Vol.6, Hadîth No.159).

B) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

1) Rising of the sun from the west.

2) (The coming of Al-Masîh) Ad-Dajjal.

3) (The coming out of the) Dâbbat-ul-Ard (i.e. a beast from the earth)."

(Sahîh Muslim — The Book of Fitâ — The Signs of the coming of the Hour).

C). Narrated Anas رضي الله عنه: The Prophet ﷺ said, "No Prophet was sent but that he warned his followers against the one-eyed liar (Al-Masîh-Ad-Dajjâl). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Masîh-Ad-Dajjâl's) eyes (the word) Kâfir (i.e., disbeliever)." [This Hadîth is also quoted by Abu Hurairah and Ibn 'Abbâs. (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 245)].

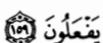
^[2] (V. 6:159) It is said that the Prophet ﷺ recited this Verse and said: "These people are those who invent new things (Bid'ah) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (Tafsîr Al-Qurtubî).

[It has been narrated in the Hadîth Books (At-Tirmidhi, Ibn Mâjah and Abu Dâwûd) that the Prophet ﷺ said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ân and the Prophet's Sunnah (legal ways, orders, acts of worship, statements)".]

هَلْ يُظْرِفُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمَلِئَكَةُ أُوْيَانَ
رَبِّكَ أُوْيَانَ فَبَعْضُ مَا يَكُتُبُ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ
مَا يَكُتُبُ رَبِّكَ لَا يَنْعَفُ نَفْسًا إِيمَانُهَا لَرْتَكُنْ مَاءِنَتْ
مِنْ قَلْبٍ أَوْ كَسْبَتْ فِي إِيمَانِهَا حَدَّرَ أَقْلَى انتَظَرُوا
إِنَّا مُنْتَظِرُونَ



إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعَالْسَنَتَ مِنْهُمْ
فِي سَعَيْدٍ إِنَّمَا أَمْرُهُمْ إِلَى أَنَّهُمْ يَتَشَبَّهُمْ بِمَا كَانُوا
يَعْمَلُونَ



مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشَرُ أَمْثَالِهَا وَمَنْ جَاءَ

بِالسَّيِّئَةِ فَلَا يُجزَى إِلَّا مِنْهَا وَهُمْ لَا يُظْلَمُونَ

shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) shall have only the recompense of the like thereof, and they will not be wronged.^[1]

161. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîfa* [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of *Al-Mushrikûn* (See V.2:105).”

162. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists).

163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

164. Say: “Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing.”

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

قُلْ إِنَّمَا هَدَنَا رَبُّنَا إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِينًا قَيْمًا
مِّلَّةً إِبْرَاهِيمَ حِينَفَأْ وَمَا كَانَ مِنَ الظَّنِّيْكِينَ

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَعْيَانِي وَمَمَّا فِيْهِ
رَبِّ الْعَالَمِيْنَ

لَا شَرِيكَ لَهُ وَلَذِكَ أَمْرُتُ وَأَنَا أَوَّلُ الْمُسْلِمِيْنَ

قُلْ أَعْبُدُ اللَّهَ أَنْبِيَاءَ وَهُوَ بِكُلِّ شَيْءٍ وَلَا تَكُبُّ
كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تُرَدُّ وَإِذْ أَرْدَهُ
ثُمَّ إِلَى رَبِّكَ مَرْجِعُكُوْ فَيُنَعِّكُ بِمَا كَنْتُ فِيهِ
خَلِيلُوْنَ

وَهُوَ أَلَّا جَعَلَكُمْ خَلِيلَ الْأَرْضِ وَرَعَيَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَتْ لِتَبَلُّوكُمْ
فِي مَا أَنْتُمْ كُنْتُ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَورٌ رَّحِيمٌ

[1] (V. 6:160) See the footnote of (V.6:61).

Sûrat Al-A'râf [The Heights (or The Wall with Elevations)] VII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]

2. (This is the) Book (the Qur'ân) sent down unto you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.

3. [Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's *Sunnah*), and follow not any *Auliâ'î* (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!

4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

5. No cry did they utter when Our Torment came upon them but this: "Verily we were *Zâlimûn* (polytheists and wrong-doers)".

6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.

8. And the weighing on that day (Day of Resurrection) will be the true (weighing)^[1].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَصْلَانُ

كَتَبْ أُنزِلَ إِلَيْكُمْ فَلَا يَكُنْ فِي صُدُورِكُمْ حَرَجٌ مِّنْهُ
إِنَّهُ زَكْرٌ لِّلْمُؤْمِنِينَ

أَتَيْعُوا مَا أُنزِلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَنْسِمُونَ
مِنْ دُونِهِ أَزْلَاهُ فَإِلَّا مَا ذَكَرْنَا

وَكُمْ مِّنْ قَرِيبَةٍ أَهْلَكْنَاهَا فَاجْهَهُ مَا بَاسَأَبَيْتُ
أُفْرِمُ قَابِلُوكَ

فَمَا كَانَ دَعْوَتُهُمْ بِذَجَّاهُ هُمْ بِأَسْنَانِ الْآنَقَالِوَا
إِنَّا كُنَّا ظَلَمِينَ

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسَلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمَرْسَلِينَ

فَلَنَقْصَنَ عَلَيْهِمْ بِعِلْمٍ وَمَا كَانُوا غَافِلِينَ

وَالْأَوْزَنُ يُوَظِّفُ الْحَقَّ فَنَ ثَقَلَتْ مَوَازِينُهُ

[1] (V.7:8) The Statement of Allâh جَلَّ جَلَّ:

"And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

9. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except *Iblîs* (Satan), he refused to be of those who prostrated themselves.

12. (Allâh) said: "What prevented you (O *Iblîs*) that you did not prostrate yourself, when I commanded you?" *Iblîs* said: "I am better than him (Adam), You created me from fire, and him You created from clay."

13. (Allâh) said: "(O *Iblîs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

فَأُولَئِكَ هُمُ الْمُقْلِبُونَ ﴿١﴾

وَمَنْ حَفِظَ مَوْرِيسْمَا فَأُولَئِكَ الَّذِينَ حَسِّرُوا
أَنفُسُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢﴾

وَلَقَدْ مَكَثْتُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعِيشًا فِي لَا مَانِشَكُورُونَ ﴿٣﴾

وَلَقَدْ حَلَقْتُمْ ثُمَّ صَوَرْتُمْ ثُمَّ قُلْنَا لِلْمُتَكَبِّرِ
أَسْجَدُوا لِأَدَمَ فَسَجَدُوا إِلَيْنَا
لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٤﴾

قَالَ مَا مَنَعَكَ أَلَا تَسْجُدُ إِذْ أَمْرَنَاكَ قَالَ أَنَا أَخْيَرُ مِنْهُ
حَلَقْتَنِي مِنْ شَارِقَةَ نَهَرٍ مِنْ طَيْنٍ ﴿٥﴾

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَكْبِرَ
فِيهَا فَأَخْرِجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿٦﴾

The deeds and the statement of Adam's offspring will be weighed.

Narrated Abu Hurairah رضى الله عنه said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are:

سبحان الله و بحمده — سبحان الله العظيم
'Subhân Allâhi-wa bihamdihi — Subhân Allâhi-l-'Azîm.' ** (Sahîh Al-Bukhârî, Vol.9, Hadîth No.652).

* 'Glorified is Allâh and praised is He' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allâh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

14. (*Iblîs*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

15. (Allâh) said: "You are of those respite."

16. (*Iblîs*) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path."

17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to *Iblîs*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrong-doers)."

20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save that you should become angels or become of the immortals."

21. And he [*Shaitân* (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?"

فَالْآنَ أَنظُرْنِي إِلَى يَوْمٍ يُبَعَّثُونَ ﴿١٦﴾

فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٧﴾

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ فِيمَا بَرَطَكَ الْمُسْتَقِيمَ ﴿١٨﴾

لَمْ يَأْتِهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ
وَعَنْ شَمَائِيلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٩﴾

فَالْآخِرُ مِنْهَا مَذْهَبٌ وَمَا مَذْهُورُ اللَّهِ فِي كُلِّ مِنْهُمْ
لَا مُلَائِكَةُ جَهَنَّمَ مِنْكُمْ أَجْمَعُونَ ﴿٢٠﴾

وَيَقَادُمُ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حِلْيَةٍ
شَنَشِّا وَلَا لَفَّرَاهْدِهِ الشَّجَرَةُ فَنَكُونَا مِنَ الظَّالِمِينَ ﴿٢١﴾

فَوَسَوسَ لَهُمَا الشَّيْطَانُ لِيُنْبَدِي لَهُمَا مَا وُرِيَ
عَنْهُمَا مِنْ سُوءِ تَهْمَةٍ وَأَفَلَمْ يَهْمَكَ كَمَا
عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكِيْنِ أَوْ كَمَا
مِنَ الْمُنْذَلِيْنَ ﴿٢٢﴾

وَقَاسَهُمَا إِلَيْ لِكُمَالِيْنَ أَنْتَصِرِيْنَ ﴿٢٣﴾

فَدَلَّهُمَا بِرُورٍ فَلِمَا دَاقَ أَلْشَجَرَةَ بَدَتْ لَهُمَا
سُوءَ تَهْمَةٍ وَلِفَقَى يَحْصُفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَنَادَهُمَا شَيْطَانٌ أَلَّا يَأْتِي كُمَا عَنْ تِلْكَمَا
الشَّجَرَةِ وَأَقْلَ لِكُمَا إِنَّ الشَّيْطَانَ لِكُمَا دُوقِيْنَ ﴿٢٤﴾

23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

فَالْأَرَبَّانَاتِ نَاظَنَا فَأَنْفَسَنَا وَإِنْ لَمْ تَغْفِرْنَا وَلَرَحَنَا

لَنْكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١١﴾

24. (Allâh) said: "Get down, one of you is an enemy to the other [i.e. Adam, Hawwâ' (Eve), and Shaitân (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time."

قَالَ هَيْطِلُوا بَعْضُكُمْ لِيَقْعِدُ عَدُوٌّ وَكُلُّهُ فِي الْأَرْضِ

مُسْقَرٌ وَمُتَنَعٌ إِلَى جِنِّينَ ﴿١٢﴾

25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."

قَالَ فِيهَا أَحْيَوْنَ وَفِيهَا مَوْتُونَ وَمِنْهَا

خَرَجُونَ ﴿١٣﴾

26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth^[1]).

يَئِيْهِ أَدَمَ مَذَاهِرَنَا عَيْتَ كُلَّا سَاسَا بُورَدِيْ سَوَّهَ رَكْمَ

وَرِدَنَا وَلِبَاسَ الْنَّقَوَى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ

مَآيِّثَ أَلَوْ لَعَاهُمْ يَدْ كَرْوَنَ ﴿١٤﴾

27. O Children of Adam! Let not *Shaitân* (Satan) deceive you, as he got your parents [Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtin* (devils) *Auliyâ'* (protectors and helpers) for those who believe not.

يَئِيْهِ مَادَمَ لَيَقْنِنَكُمُ الشَّيْطَنُ كَمَا أَخْرَجَ

أَبَوِنَكُمْ مِنَ الْجَنَّةِ يَزْعُجُ عَنْهُمَا لِيَسْهَمُ الْبُرُّ يَهُمَا

سَوَّهَ تَهْمَأْ إِنَّهُ يَرَكْمَ هُوَ وَقِيلُهُ مِنْ حَيْثُ

لَا زُوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَلِينَ أَوْلَاهَ

لِلَّذِينَ لَا يُؤْمِنُونَ ﴿١٥﴾

28. And when they commit a *Fâhishah* (evil deed, going round the *Ka'bâh* in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands *Fâhishah*. Do you say of Allâh what you know not?"

وَإِذَا عَلَوْا فَنِحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آمَانَةً

وَاللهُ أَمْرَنَا هَذَا قُلْ يَارَبَّ اللهِ لَا يَأْمُرُ بِالْفَحْشَاءِ

أَنْقُلُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦﴾

^[1] (V.7:26) It is said that the pagan Arabs in the Pre-Islâmic Period of Ignorance used to do *Tawâf* (going round) of the *Ka'bâh* in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do *Tawâf* of the *Ka'bâh* in a naked state.

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the *Qiblah*, i.e. the *Ka'bah* at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtîn* (devils) as *Auliâ'* (protectors and helpers) instead of Allâh, and think that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying^[1] and going round (the *Tawâf* of) the *Ka'bah*, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn* (those who waste by extravagance).

قُلْ أَمَرْتُ بِالْقِسْطِ وَأَقِيمُوا وِجُوهَكُمْ عَنْهَا
كُلَّ مَسِيْدٍ وَآذْعَةً مُخَاصِّبٍ لِمَنْ لَمْ يَنْعِمْ
كَمَابَدَأْتُمْ تَعُودُونَ ﴿٢١﴾

فِيْ يَقَانِيدِيْ وَفِيْ سَاحِقَ عَنْهُمْ الْأَضَالَلَةُ إِنَّهُمْ
أَنْجَدُوا إِلَيْنَا شَيَاطِينَ أَوْلَيَاهُمْ مِنْ دُونِ اللَّهِ
وَيَحْسَبُوْنَ أَنَّهُمْ مُهْتَدُونَ ﴿٢٢﴾

* يَبْيَقُ مَادَمَ حُدُوْزِيْنَكُمْ عَنْهَا كُلَّ مَسِيْدٍ
وَكُلُّوْا وَشَرِبُوا وَلَا شَرِفُوا إِنَّهُ لَا يُبْيَثُ
الْمُسْرِفِينَ ﴿٢٣﴾

^[1] (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah (covering of one's 'Aurah means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)], while praying and going round (the *Tawâf* of the *Ka'bah*.)

In how many (what sort of) clothes a woman should pray? 'Ikrimah said, "If she can cover all her body with one garment, it is sufficient."*

* It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (*Abu Dâwûd*).

Narrated 'Aishah رضي الله عنها: Allâh's Messenger ﷺ used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him, and then they would return to their homes unrecognized. (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth No.368*).

32. Say (O Muhammad ﷺ): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Taiyyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islamic laws) in detail for people who have knowledge.

33. Say (O Muhammad ﷺ): "(But) the things that my Lord has indeed forbidden are *Al-Fawâihîsh* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.

36. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against Allâh or rejects His *Ayât* (proofs, evidences, verses, lessons, signs, revelations)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls,

فَلُّ منْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادَهُ
وَالظَّبَابُتُ مِنَ الرِّزْقِ فَلُّ هِيَ لِلَّذِينَ آمَنُوا
فِي الْحَيَاةِ الدُّنْيَا حَالَصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ
نَفَصِلُ الْأَيْمَنَ لِقَوْمٍ يَعْمَلُونَ

فَلِإِنْسَانٍ حَرَمَ رِبِّ الْفَوْحَشَ مَظَاهِرُهُ مِنْهَا وَمَا بَطَنَ
وَالْإِنْمَاءُ وَالْبَغْيُ يَعْتَدُ الْحَقَّ وَأَنْ تُشَرِّكُوا بِاللَّهِ مَا لَمْ يَرِزِّ
يْعَهُ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَمْ يَعْلَمُونَ

وَلَكُلُّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَهُمْ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ
سَاعَةً وَلَا يَسْقِي مُوتَ

يَسِيِّدُ مَادِمًا مَا يَأْتِسُكُمْ رَسُولٌ مِنْكُمْ يَقُصُّونَ
عَلَيْكُمْ مَا يَنْتَهِي فِيهِنَّ أَنْقَنَ وَأَصَلَحَ فَلَا حَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَعْرِزُونَ

وَالَّذِينَ كَذَبُوا إِيمَانَنَا وَأَسْتَكَرُوا عَنْهَا أَوْ لَمْ يَكُنْ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَلِدُونَ

فَمَنْ أَظْلَمُ مِنْ أَنْ قَرَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِيَائِسِهِ
أَوْ لَمْ يَكُنْ يَسْأَلُهُمْ نَصِيبُهُمْ مِنَ الْكَنْدِبِ حَتَّى إِذَا جَاءَهُمْ
رَسُولُنَا يَسْتَوْفِنُهُمْ فَالْمُؤْمِنُونَ مَا كُنْتُمْ تَدْعُونَ

they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

40. Verily, those who belie Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimûn* (criminals, polytheists and sinners).

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and wrong-doers).

42. But those who believed (in the Oneness of Allâh — Islâmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, and never

من دُونِ اللَّهِ قَالُوا صَلَوَاتُنَا وَشَهْدَوْا عَلَى
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كُفَّارِينَ

قَالَ آذْخُلُوهُ فِي أَمْسِرٍ فَدَخَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجَنَّةِ
وَإِلَيْهِنَّ فِي الْأَنَارِ كُلُّمَا دَخَلَتْ أُمَّةٌ لَمْنَتْ أَخْنَهَا
حَتَّىٰ إِذَا أَذْدَرَكُو وَفِيهَا جَمِيعًا فَالَّتَّ أُخْرِبَهُ
لِأَوْلَاهُمْ رَبِّنَا هُوَ لَهُ أَصْلُونَا فَاتَّهُمْ عَدَابًا ضِعْفًا
مِنَ الْأَنَارِ قَالَ لَكُلِّ ضُعْفٍ وَلَكُنْ لَا تَعْمَلُونَ

وَقَالَتْ أُولَاهُمْ لِأَخْرِبَهُ فَمَا كَانَ لَكُمْ عَلَيْنَا
مِنْ فَضْلٍ فَدُوْغُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ
إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَسْتَكْرُمُوا عَنْهَا لَا فَنْتَعُ
لَهُمْ أَبُوبُ الْسَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلْبِيَنَ الْجَنَّةَ
فِي سَمْرَةِ الْجَيَّاطِ وَكَذَّالِكَ تَجْزِي
الْمُجْرِمِينَ

لَهُمْ مِنْ جَهَنَّمَ مَهَادٌ وَمِنْ فَوْهَمَ غَوَاثٌ
وَكَذَّالِكَ تَجْزِي الظَّالِمِينَ
وَالَّذِينَ أَمْنَوْا عَكِيلًا الصَّنِيلِحَتِ
لَا نُكْلِفُ نَفْسًا إِلَّا مُسْهَأً أَوْ تَبَكَّ أَحْسَبَ
الْجَنَّةَ هُمْ فِيهَا خَلِيلُونَ

وَرَزَقْنَا مَا فِي صُدُورِهِمْ مِنْ عَلَىٰ بَحْرِي مِنْ تَحْتِهِمْ
الْأَنْهَرِ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا إِلَيْهَا
وَمَا كَانُوا يَهْتَدِي لَوْلَا أَنَّهُمْ هَدَنَا اللَّهُ أَعْلَمُ جَاءَتْ

could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn* (polytheists and wrong-doers)."

45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

46. And between them will be a (barrier) screen and on *Al-A'râf*^[1] (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (Peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrong-doers)."

48. And the men on *Al-A'râf* (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what

رَسُّلٌ رَبَّنَا بِالْحَقِّ وَنَوْدُوا أَنْ تَلَكُمُ الْجَنَّةَ
أُورِثْتُمُوهَا بِإِيمَانِكُمْ تَعْمَلُونَ

وَنَادَى أَهْصَابُ الْجَنَّةَ أَهْصَابَ الْأَنَارَ أَنْ قَدْ جَدَنَا
مَا وَعَدَنَا كَارِثًا حَقَّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقَّا
فَأُولَئِنَّهُمْ فَادِنَّ مُؤْذَنَ بِيَنْهُمْ أَنْ لَعْنَةَ اللَّهِ
عَلَى الظَّالِمِينَ

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْعُدُونَهَا عَوْجَابَهُمْ
إِلَيَّ الْآخِرَةِ كَفِيرُونَ

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَغْرَى فِي رِجَالٍ يَعْرِفُونَ كُلَّا
بِسِيمَهُنَّهُمْ وَنَادُوا أَهْصَابَ الْجَنَّةَ أَنْ سَلَامٌ عَلَيْكُمْ
لَرِيدَ خُلُوْهُمْ يَطْمَعُونَ

وَإِذَا هُرِفَتْ أَصْنَافُهُمْ نَلَقَاهُمْ أَهْصَابُ الْأَنَارِ قَالُوا إِنَّا
لَأَجْعَلُنَا مَعَ التَّوْرِيَّ الظَّالِمِينَ

وَنَادَى أَهْصَابُ الْأَنَارِ فِي الْأَغْرَى فِي الْأَلَيَّمِ فَوْهُمْ يُسْتَدْعُونَ
فَأُولَئِنَّهُمْ أَغْنَى عَنْكُمْ جَمِيعًا كُلُّهُمْ وَمَا كُنْتُمْ

[1] (V.7:46)

Al-A'râf. It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see *Tafsîr Al-Qurtubi*].

benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?”

تَشْتَكِرُونَ ﴿١٤﴾

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): “Enter Paradise, no fear shall be on you, nor shall you grieve.”

أَهْلُكُلَّ الَّذِينَ أَفْسَدُوا لَيْسَ لَهُمُ اللَّهُ بِرَحْمَةٍ
أَدْخُلُوا الْجَنَّةَ لَا خُوفٌ عَلَيْكُمْ وَلَا أَنْتُمْ
خَبُورُونَ ﴿١٥﴾

50. And the dwellers of the Fire will call to the dwellers of Paradise: “Pour on us some water or anything that Allâh has provided you with.” They will say: “Both (water and provision) Allâh has forbidden to the disbelievers.”

51. “Who took their religion as an amusement and play, and the life of the world deceived them.” So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations).

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنَّ أَنْصَارُهُ
عَلَيْكُمْ مِنَ الْمَاءِ أَوْ مِنَ الرَّزْقِ كُمْ مُؤْمِنُهُ اللَّهُ قَدْ أَلَّا
إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكُفَّارِ ﴿١٦﴾

الَّذِينَ أَتَخْذَلُوا يَنْهَمُ لَهُوا وَلَعْبًا
وَغَرَّهُمُ الْحِكْيَةُ الَّذِي كَانُوا فِي الْيَوْمِ تَسْهِلُهُ
كَمَا سَوَّلَ لِقَاءَ يَوْمَهُمْ هَذَا وَمَا كَانُوا
يَعْلَمُونَ ﴿١٧﴾

52. Certainly, We have brought them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe.

وَلَقَدْ جَنَحُوكُمْ إِيَّاكُمْ فَضَلَّتْهُمْ عَلَىٰ هُدَىٰ
وَرَحْمَةً لِّتَعْمَلُوا مِمَّا يُمْنُونَ ﴿١٨﴾

53. Await they just for the final fulfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: “Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?” Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

مَلِئُوكُمْ إِلَاتَّا وَلَيْلَةَ يَوْمٍ بِأَنَّكُمْ تَأْوِيلُهُمْ يَقُولُ
الَّذِينَ نَسُوا مِنْ قَبْلِ قَدْجَاهَتْ رُسُلُنَا
بِالْحَقِّ فَهَلَّا كُنَّا مِنْ شُفَعَاءَ فَيَشْفَعُونَا أَوْ نُرَدَّ
فَنَعْمَلَ عَنِ الَّذِي كُنَّا نَعْمَلُ قَدْ حَسِرَ وَأَنْفَسُهُمْ
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿١٩﴾

54. Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istâwâ*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day,

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
فِي سَتَّةٍ أَتَيْمَانَ ثُمَّ أَسْتَوَى عَلَى الْمَرْءَى يُغْشِي

seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"

60. The leaders of his people said: "Verily, we see you in plain error."

61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"

أَيَّلَ النَّهَارَ طَلْبُهُ، حَيْثَا وَالشَّمْسُ وَالثَّمَرُ
وَالنُّجُومُ مُسْعَرَاتٍ بِأَمْرِهِ وَلَا هُوَ لَنْفَقَ
وَلَا أَمْرٌ بِسَارَكَ اللَّهُ رَبُّ الْعَالَمَيْنَ

أَدْعُوا رَبَّكُمْ نَصْرًا وَخُفْفَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِلِينَ

وَلَا نُفْسِدُ وَإِنَّهُ لَرَبُّ الْأَرْضِ بَعْدَ إِصْلَاحِهَا
وَأَدْعُوهُ خَوْفًا وَطَمْعًا إِنَّ رَحْمَةَ اللَّهِ تَرِيبٌ
قِرْبُ الْمُحْسِنِينَ

وَهُوَ الَّذِي يُرِسِّلُ الرِّيحَ بِنَرَائِيهِ يَدِئِ
رَحْمَتِهِ، حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثَقَالَ السَّقَنَةُ
لِسَلْدِمَيْتَ فَأَزَلَّنَا يَدَهُ مَأْخُرْجَنَاهِ، مِنْ كُلِّ
الثَّمَرَاتِ كَذَلِكَ تُنْجِي الْمَوْتَنَ لَكُلَّكُمْ
تَذَكَّرُونَ

وَالْبَلَدُ الْطَّيِّبُ يَخْرُجُ تَبَانُهُ بِإِذْنِ رَبِّهِ، وَالَّذِي
خُبِّثَ لَا يَخْرُجُ إِلَّا تَكَدُّ أَكَذَّلَكَ نَصْرِيفُ
الْآيَنِ لِقَوْمٍ يَشْكُرُونَ

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَقُولُ أَعْبُدُ وَا
اللهُ مَالِكُمْ مَنْ إِلَّا هُوَ غَيْرُهُ، إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَنْهَاكَ فِي ضَلَالٍ
مُّبِينٍ

قَالَ يَقُولُ لَنَسَ بِي ضَلَالَهُ وَلَكِنِي رَسُولٌ
مِّنْ رَبِّ الْعَالَمَيْنَ

62. "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.

أَبْلَغُكُمْ رِسْلَتِي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ بِكُمْ
اللَّهُمَّ إِنَّا لَا نَعْمَلُ مَا نَهْمَلُ

63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلَىٰ بَيْلِ
مِنْكُمْ لِسْنَدَرَكُمْ وَلِنَلْقَوْا لِلْمَلَكَ تَرْحَمُونَ

64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا يَا يَابِنَاهُمْ كَانُوا
فَوْمًا عَيْنَاتِ

65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"

وَإِنَّ عَادَ إِلَّا خَاهُمْ هُوَذَا قَالَ يَنْقُومُ أَعْبُدُ وَاللَّهَ
مَا لِكُرْمَنْ إِلَّا هِيَ عِرَةٌ أَفَلَا يَنْقُونَ

66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ
إِنَّا نَرَنَّاكَ فِي سَقَاهَةٍ وَإِنَّا لَظُنْكَ
مِنَ الْكَذَّابِ

67. (Hûd) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"

قَالَ يَنْقُومُ لِيَسْ فِي سَقَاهَةٍ وَلَكِنِي رَسُولٌ مِنْ
رَبِّ الْعَالَمِينَ

68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

أَبْلَغُكُمْ رِسْلَتِي وَأَنَا لَكُمْ نَاجِعٌ أَمِينٌ

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful."

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلَىٰ رَجْلِ
مِنْكُمْ لِسْنَدَرَكُمْ وَأَذْكُرُمُو إِذْ جَعَلْنَاكُمْ
خُلَفَاءَ مِنْ بَعْدِ قَوْمٍ نُوحٍ وَزَادَكُمْ فِي الْخُلُقِ
بَصْطَلَةً فَأَذْكُرُو إِلَاهَ اللَّهِ لَعَلَّكُمْ
تُفْلِحُونَ

70. They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So

قَالُوا أَجَخَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ
مَا كَانَ يَعْبُدُ مَا بَعْدَ مَا فَرَأَيْنَا مَا تَدَدَّنا

bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after 'Âd (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾

فَالْقَدْ وَقَعَ عَلَيْكُم مِنْ رَبِّكُمْ رِجْسٌ
وَعَصَبٌ أَتَجْدِلُونِي فِتْ أَسْمَأُ
سَعِيمَشُوهَا أَنْتُ دَهَاباً وَكُمْ مَانَزَلَ اللَّه
بِهَا مِنْ شَلَطِينَ فَانظُرُوا إِلَيْيَ مَعَكُمْ

مِنَ الْمُنْتَظَرِينَ ﴿٨﴾

فَأَبْغِيْتُهُ وَالَّذِيْتَ مَعَهُ بِحَمَّةٍ مِنَّا وَقَطَعْنَا^١
دَارِيْلَذِيْنَ كَذَبُوا إِغَایِنَا وَمَا كَانُوا
مُؤْمِنِينَ ﴿٩﴾

وَإِلَى نَسُودَ أَخَاهُمْ صَلَحَّا قَالَ يَنْقُومُ أَعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٌ غَيْرُهُ فَذَكَرَهُ تَكْرُمٌ
بِتَهْمَةٍ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
إِيَّاهُ فَدَرُّوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ
وَلَا تَقْسُوْهَا إِسْوَوْ فِي أَنْذَكُمْ عَذَابُ أَلِيمٍ ﴿١٠﴾

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خَفَّاءَ مِنْ بَعْدِ عَكَارٍ
وَبَوَأْكُمْ فِي الْأَرْضِ تَعْجَدُونَ
مِنْ سُهُولِهَا فُصُورًا وَتَجْهُونَ الْجِبَالَ يُوبَأُ
فَأَذْكُرُوا إِلَاهَ اللَّهِ وَلَا تَعْتَرُونَ فِي الْأَرْضِ
مُفْسِدِينَ ﴿١١﴾

فَالْمَلَائِكَةُ أَسْتَكِبُرُوا مِنْ قَوْمِهِ
لِلَّذِيْنَ أَسْتَضْعِفُوا مِنْهُنَّ مَاءِنَ مِنْهُمْ
أَنْقَلَمُونَ أَنَّكَ صَلَحَّا ثَمَرَ سَلْمٌ مِنْ رَبِّهِ
فَالْأُولُو إِنَّا يَمْكَأُ أَزْسِلُهُ بِهِ مُؤْمِنُونَ ﴿١٢﴾
فَالَّذِيْنَ أَسْتَكِبُرُوا إِنَّا بِالَّذِي
أَمْنَسْمُ بِهِ كَفِرُونَ ﴿١٣﴾

77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Âlamîn (mankind and jinn)?

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."

82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"

83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimûn* (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the

فَعَفُورًا لِّلثَّاقَةِ وَعَنْوَانَ أَمْرِ رَبِّهِ
وَقَالُوا يَصْلِحُ أَثْنَايَةً مَا تَدْرِي إِنْ كُنْتَ
مِنَ الْمَرْسَلِينَ



فَأَخْذَهُمُ الْرَّجْفَةُ فَاصْبَحُوا فِي دَارِهِمْ
جَهِشِينَ

فَتَوَلَّ عَنْهُمْ وَقَالَ لَنَقُومْ لَقَدْ أَبْلَغْتُكُمْ
رِسَالَةَ رَبِّي وَنَصَّحْتُكُمْ وَلَكِنْ لَا يَحْمِلُونَ
الْتَّصْحِيمَ

وَلُطْلُوطَاهُ لَذَّ قَالَ لَقَوْمِهِ أَتَأْتُونَ الْفَنْحَسَةَ
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَنَمِينَ

إِنَّكُمْ لَتَأْتُونَ الْجَاهَلَ شَهَوَةً مِّنْ دُوبِ
الْيَسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِّنْ قَرِبَاتِكُمْ إِنَّهُمْ أَنَاسٌ
يَنْظَهُونَ

فَأَخْيَهُهُ وَأَهْلَهُ إِلَّا أَمْرَأَتُهُ كَانَتْ
مِنَ الْغَنِيرِينَ

وَأَنْفَطْرَنَا عَلَيْهِمْ مَطَرًا فَانْفَطَرَ كَيْفَ كَانَ
عَنْقِيَّةُ الْمُجْرِمِينَ

وَإِلَى مَدْبَرَتِ أَخَاهُمْ شَعِيبًا قَالَ يَنْقُوْمِ
أَعْبُدُو اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ قَدْ
جَاءَتْكُمْ بِكِتْبَةَ مِنْ رَبِّكُمْ فَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخُسُوا الْكَاسَ
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ
بَعْدَ إِضْلَاجِهِمْ هَذِهِ لَكُمْ خَيْرٌ لَّكُمْ

earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischief-makers, corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges."^{۱۱}

إِن كُلُّ شَهْدٍ مُّؤْمِنٍ بِكَلِيلٍ حِصْرَطٍ تُوعَدُونَ

وَلَا تَقْعُدُوا بِأَكْلٍ حِصْرَطٍ تُوعَدُونَ
وَنَصْدُورُتَ عَنْ سَبِيلِ اللَّهِ مَنْ مَاءَنَّ يَهُ
وَتَبْعُونَهَا عِوَجًا وَأَذْكُرُوا
إِذْ كُنْتُمْ قَيْلًا فَكَرَّكُمْ وَأَنْثُرُوا
كِيفَ كَانَ عَنْقِيَّةُ الْمُفْسِدِينَ

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ أَمْسَأَوْا إِلَيْهِ
أَرْسَلْتُ يَهُ وَطَائِفَةٌ لَّمْ يَقُولُوا فَأَصِرُّوا حَتَّى
يُخْكِمَ اللَّهُ بِيَنْتَهَا وَمُوحِّدُ الْمُنْكِرِينَ

^{۱۱} (V.7:87):

A). Narrated 'Abdullâh bin 'Umar: مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ Allâh's Messenger said, "Surely! Everyone of you is a guardian and is responsible for his charges: The *Imâm* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 252).

B). Narrated Tarîf Abî Tamîmah: I saw Safwân and Jundub and Safwân's companions when Jundub was advising. They said, "Did you hear something from Allâh's Messenger مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ?" Jundub said, "I heard him saying, 'Whoever does a good deed in order to show-off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection.' " The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Halâl* and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." [*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 266].

C). Narrated Anas bin Mâlik: While the Prophet مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger! When will be the Hour?" The Prophet مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allâh's Messenger! I haven't prepared for it much of Saum (fasts), *Salât* (prayers) or charitable gifts but I love Allâh and His Messenger." The Prophet مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You will be with the one whom you love." [*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 267].

D). Narrated Abu Dharr: رَضِيَ اللَّهُ عَنْهُ Once I went to him (the Prophet مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ) and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped") whoever had camels or cows or sheep and did not pay their *Zakât*, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allâh has finished the judgements amongst the people." [*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 539].

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it! ?"

قَالَ الْمَلِأُ الَّذِينَ أَسْتَكَبُرُوا مِنْ قَوْمِهِ لِخَرْجِهِ
يَشْعِيبُ وَالَّذِينَ مَأْتُوا مَعَكَ مِنْ قَوْمِنَا أَلَّا تَعُودُنَّ
فِي مَلِيْنَةِ قَالَ أَلَوْ كَانُوكُوكِهِنَّ

89. "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عَذَّابَنِي مِنْكُمْ
بَعْدَ إِذْ جَعَلْنَا اللَّهَ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودُ فِيهَا
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسَعْ رَبِّنَا كُلُّ شَيْءٍ عَلَيْهَا
عَلَى اللَّهِ تَوَكَّلْنَا إِنَّا أَفْتَحْ بِيَنْتَاوِينَ فَوْنَانَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَتَنِينَ

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"

وَقَالَ الْمَلِأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِئِنْ أَتَبْعَثْنَمْ
شَعِيبًا إِلَى كُلِّ الْخَيْرِ وَنَ

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

فَاخْذُهُمْ الرَّجْفَةُ فَأَصْبِحُوْ فِي دَارِهِمْ
جَهِشِينَ

92. Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.

الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا لَمْ يَنْتَزِعُوهَا أَلَّا يَنْتَزِعُوهَا
كَذَّبُوا شَعِيبًا كَانُوا هُمُ الْخَسِيرُونَ

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

فَنَوَى عَنْهُمْ وَقَالَ يَقُولُ لَهُمْ لَقَدْ أَلْنَتْنَمْ
رِسَالَتِنِي رَبِّي وَصَاحَّتْ لَكُمْ فَكَيْفَ مَأْسِي
عَلَى قَوْمٍ كَفَرِينَ

94. And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).

وَمَا أَرْسَلْنَا فِيْ قَرْبَةِ مِنْ شَيْءٍ إِلَّا أَخْذَنَا أَهْنَاهَا
بِالْأَسَاءَ وَالضَّرَّ إِلَّا هُمْ يَضْرَبُونَ

95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and

ثُمَّ بَدَّلَنَا مَكَانَ السَّيِّئَةِ الْحَسِنَةَ حَتَّىْ عَمَّا
وَقَالُوا قَدْ مَسَكَ مَابَانَ الْأَصْرَارَهُ وَالسَّرَّارَهُ

with good (prosperity)." So We seized them all of a sudden while they were unaware.

96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?

98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

101. Those were the towns whose story We relate unto you (O Muhammad ﷺ). And there came indeed to them their Messengers with clear proofs, but they were not such as to believe in that which they had rejected before. Thus Allâh does seal up the hearts of the disbelievers (from every kind of religious guidance).

102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqûn* (rebellious, disobedient to Allâh).

103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corruptors).

فَلَا خَذَنَّهُمْ بِغَنَمٍ وَهُمْ لَا يَشْعُرُونَ ١٦

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ مَأْتَوْا وَأَتَّقَوْا لَنَفَدَهَا
عَلَيْهِمْ بَرَكَتٌ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنْ
كَذَّبُوهُ فَلَا خَذَنَّهُمْ بِمَا كَانُوا يَكْسِبُونَ ١٧

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ بِأَشْنَائِنَ
وَهُمْ لَا يَرْمُونَ ١٨

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيهِمْ بِأَشْنَاءِ
وَهُمْ لِلْجَنَاحِ ١٩

أَفَمِنَّا مَكَرَ اللَّهُ فَلَا يَأْمُنُ مَكَرَ اللَّهِ
إِلَّا الْقَوْمُ الْخَسِرُونَ ٢٠

أَوْ لَزَّ يَهْدِي لِلَّذِينَ يَرْجُونَ الْأَرْضَ مِنْ بَعْدِ
أَهْلِهَا أَنَّ لَوْ شَاءَ أَصْبَحَتْهُمْ بِذُورِهِمْ
وَنَطَقَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ٢١

يُتَلِّكُ الْقُرَىٰ نَقْصٌ عَلَيْكَ مِنْ أَبْيَاهَا وَلَقَدْ
جَاءَهُمْ دُرْسٌ هُمْ بِالْبَيْنَتِ فَمَا كَانُوا يُؤْمِنُوا
بِمَا كَذَّبُوهُ مِنْ قَبْلٍ كَذَّالِكَ يَطْعَمُ اللَّهُ
عَلَىٰ قُلُوبِ الْكَافِرِينَ ٢٢

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا
أَكْثَرَهُمْ لَفَسِيقِينَ ٢٣

لَمْ يَعْشُنَا مِنْ بَعْدِهِمْ مُؤْسِيٌّ بِمَا يَنْهَا إِلَىٰ فِرْعَوْنَ
وَمَلِئُوهُ فَظَلَمُوا هُنَّا فَانْظُرْ كَيْفَ كَاتَ عَيْقَبَةَ
الْمُفْسِدِينَ ٢٤

104. And Mûsâ (Moses) said: “O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists).

105. “Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.”

106. [Fir'aun (Pharaoh)] said: “If you have come with a sign, show it forth, if you are one of those who tell the truth.”

107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

109. The chiefs of the people of Fir'aun (Pharaoh) said: “This is indeed a well-versed sorcerer;

110. “He wants to get you out of your land, so what do you advise?”

111. They said: “Put him and his brother off (for a time), and send callers to the cities to collect —

112. “That they bring to you all well-versed sorcerers.”

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: “Indeed there will be a (good) reward for us if we are the victors.”

114. He said: “Yes, and moreover you will (in that case) be of the nearest (to me).”

115. They said: “O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?”

116. He [Mûsâ (Moses)] said: “Throw you (first).” So when they threw, they bewitched the eyes of the people, and struck

وَقَالَ مُوسَى تَنفِرُّ عَنِّي رَسُولٌ مِّنْ رَبِّ
الْمُلَوِّنِينَ ١٤٦

حَقِيقٌ عَلَى أَن لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقُّ فَدَّ
جِئْنَاهُمْ بِبَيِّنَاتٍ مِّنْ رَبِّكُمْ فَأَزْسِلْ مَعَ بَيِّنَاتِ
إِسْرَائِيلَ ١٤٧

قَالَ إِن كُنْتَ حِجْتَ بِنَاءً فَأَقْتَلْ هَآءَ إِن كُنْتَ
مِنَ الْأَصْدِيقِينَ ١٤٨

فَالْقَوْنَى عَصَاهُ فَإِذَا هِيَ قُبَّانُ شُعْبَانَ ١٤٩

وَنَزَعَ يَدُهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ١٥٠

قَالَ الْمَلَائِكَةُ قَوْمُ فِرْعَوْنَ إِنَّ هَذَا سَاحِرٌ
عَلَيْهِمْ ١٥١

رُبِيدُ أَن يُخْرِجُوكُمْ مِّنْ أَرْضِكُمْ فَمَا ذَاتُكُمْ وَرَبُّكُمْ ١٥٢

فَالْأُولَآتِيَّةُ وَأَخَاهُ وَأَرْسَلَ فِي الْمَدَائِنِ
حَشْرِينَ ١٥٣

يَأْتُوكُمْ بِكُلِّ سَحْرٍ عَلَيْهِمْ ١٥٤

وَجَاهَهُ السَّاحِرُ فِرْعَوْنَ قَالَ إِنَّكَ لَنَا لَجَراً
إِنْ كُنْتَ مُنَّا خَنَّ الْغَلَبِينَ ١٥٥

قَالَ نَعَمْ وَإِنَّكُمْ لَنِّي الْمُقْرَبِينَ ١٥٦

فَالْأُولَآتِمُوسَى إِنَّمَا أَنْتُلَقِي وَإِنَّمَا أَنْتُكُونَ
كُنْ الْمُلَوِّنِينَ ١٥٧

فَالْأَقْوَافُ لَمَّا الْقَوْسَ حَرَوْا أَعْنَتَ النَّاسَ
وَأَسْرَهُوْهُمْ ١٥٨

terror into them, and they displayed a great magic.

وَجَاءَهُ وَيَسْخِرُ عَظِيمٌ

﴿ وَأَوْحَيْنَا إِلَيْهِ مُوسَى أَنَّ الَّذِي عَصَمْتُكُمْ فَإِذَا هِيَ

﴿ تَلَقَّعُ مَا يَأْفِكُونَ

117. And We revealed to Mûsâ (Moses) (saying): “Throw your stick,” and behold! It swallowed up straight away all the falsehood which they showed.

موقع الحق وبيطل ما كانوا يفعلون

118. Thus truth was confirmed, and all that they did was made of no effect.

فَعَلِبُوا هَذَا لَكَ وَأَنْقَلَبُوا أَصْنَافِنَ

119. So they were defeated there and returned disgraced.

وَالَّذِي أَسْحَرَهُ سَحَرِينَ

120. And the sorcerers fell down prostrate.

فَأُولَئِكُمْ أَمَنَّا بِرَبِّ الْعَالَمِينَ

121. They said: “We believe in the Lord of the 'Âlamîn (mankind, jinn and all that exists).

رَبِّ مُوسَى وَهَارُونَ

122. “The Lord of Mûsâ (Moses) and Hârûn (Aaron).”

قَالَ فَرْعَوْنُ إِنَّمَا تَعْمَلُ مِنْهُ مَا أَذَنَ لَكُمْ إِنَّ هَذَا

لَمُكَرَّرٌ مَّا كُرِّرَ مِنْهُ فِي الْمَدِينَةِ لَتُخْرِجُوهُ مِنْ أَهْلَهَا

فَسَوْفَ تَعْلَمُونَ

123. Fir'aun (Pharaoh) said: “You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

لَا تُطْعِنُ أَيْدِيهِكُمْ وَأَرْجُلَهُمْ مِنْ خَلْفِ

مِنْ أَصْلَيْكُمْ أَجْمَعِينَ

فَأُولَئِكُمْ رَبِّيْنَ مُقْبِلُوْنَ

124. “Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.”

وَمَا نَفِقْتُمْ مِنْ إِلَّا أَنَّمَا يَنْبَغِي رَبِّنَا لَنَجَاهَتْنَا

رَبِّنَا أَفْرَغَ عَلَيْنَا صَبْرًا وَتَوْفِيقًا مُسْلِمِينَ

125. They said: “Verily, we are returning to our Lord.

126. “And you take vengeance on us only because we believed in the Ayât (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.”

127. The chiefs of Fir'aun's (Pharaoh) people said: “Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?” He said: “We will kill their sons, and let live their women, and we have indeed irresistible power over them.”

وَقَالَ الْمَلَائِكَةُ قُوَّوْرِقُوْنَ أَنَّدَرُ مُوسَى وَقَوْمَهُ

لِيُقْسِدُوا فِي الْأَرْضِ وَيَذْرُكُوا وَالْهَنَّاكَ قَالَ

سَنَنْتَلُ أَبْنَاهُمْ وَنَسْتَتِي نِسَاءَهُمْ وَإِنَّا فَوْهَمْهُمْ

قَنْهُرُوكَ

128. Mûsâ (Moses) said to his people: “Seek help in Allâh and be patient. Verily, the earth is Allâh’s. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious — see V.2:2).”

129 They said: “We (Children of Israel) had suffered troubles before you came to us, and since you have come to us.” He said: “It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?”

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: “Ours is this.” And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

132. They said [to Mûsâ (Moses)]: “Whatever *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you.”

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were *Mujrimûn* (criminals, polytheists, sinners).

134. And when the punishment fell on them they said: “O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.”

135. But when We removed the punishment from them to a fixed term, which

فَالْمُوسَى لِقَوْمِهِ أَسْتَعِينُكُمْ بِاللَّهِ وَأَصْرِيْرُّا
إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مِنْ عِبَادِهِ وَالْعَيْنَةُ لِلْمُتَقِيْنَ

فَالْأُولَئِكَ مِنْ قَبْلِنَا أَنَّا تَأْتِيَنَا وَمِنْ بَعْدِنَا
مَا جَعَلْنَا فَالْأُولَئِكَ مَنْ رَبَّكُمْ أَنْ يَهْلِكَ
عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ
فَيَنْظَرُ كَيْفَ تَعْمَلُونَ
وَلَقَدْ أَخْذَنَا إِلَيْهِ فِرْعَوْنَ بِالسَّيْنَ وَنَفَرَ
مِنَ الشَّرِّ إِلَيْهِمْ يَدْكُرُونَ

فَإِذَا جَاءَهُمْ حَسَنَةً قَالُوا نَاهِيْهِ وَوَانْ تُصْبِهِمْ
سَيْئَةً يُطَيِّرُهُمْ وَأَمْوَالِهِ وَمَنْ مَعَهُ إِلَّا إِنَّمَا
طَيِّبُهُمْ عِنْدَ اللَّهِ وَلِكُنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ
وَفَالْأُولَئِكَ مَنْ أَنْتَنَاهُمْ بِهِ مِنْ آيَةٍ لَتَسْعَرُنَا بِهَا فَمَا
مَنَّ لَكَ بِسُؤْمِنِينَ

فَأَزَّنَا عَنْهُمُ الظُّفَرَ وَالْجَرَادَ وَالْقَعْدَ
وَالصَّفَارِعَ وَالدَّمَ إِنَّمَا يُنَصَّلِّتُ فَأَسْتَكِبِرُوا
وَكَانُوا قَوْمًا مُجْرِمِينَ

وَلَمَّا وَقَعَ عَلَيْهِمُ الْأَيْرَجُ قَالُوا يَمْوَسَى ادْعُ لَنَا
رَبِّكَ إِنَّا مَعَهُدَ عَنْدَكَ لَيْنَ كَثُنَتْ عَنَّا
الْأَيْرَجُ لَتُؤْمِنَ لَكَ وَلَنْ تُسْلِمَ مَعَكَ بَنِي
إِسْرَائِيلَ
فَلَمَّا كَشَفَ عَنْهُمُ الْأَيْرَجَ إِلَيْهِ أَجَلَ

they had to reach, behold! they broke their word!

136. So We took retribution from them. We drowned them in the sea, because they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless about them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh*^[1] (a god) as they have *alîhah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists.)"

139. [Mûsâ (Moses) added:] "Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the 'Âlamîn (mankind and jinn of your time)."

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

هُمْ بِلَغُوهُ إِذَا هُمْ يَنْكُنُونَ ﴿١٣﴾

فَانْقَعَنَا مِنْهُمْ فَأَغْرَقَنَّاهُمْ فِي الْجَهَنَّمِ يَأْتِيهِمْ كَذَبُوا
بِمَا يَبْيَسُونَ وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤﴾

وَأَرْزَقْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا أَلَّا يَنْرَجِعُنَّ فِيهَا
وَتَمَّتْ كِلِّيَّتُ رَبِّكَ الْحُسْنَى عَلَى بَقِيَّةِ اسْرَئِيلَ
بِسَاصَرْبَرْ وَأَدْمَرَنَا مَا كَانَ يَصْنَعُ
فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٥﴾

وَجَوَزَنَّ كَبِيْرَهُ إِنْسَرَهُ بِالْبَحْرِ فَأَتَوْا عَلَى قَوْمٍ
يَعْكُنُونَ عَلَى أَصْنَامِ لَهُمْ فَأَلْوَبَيْسُونَ
أَجْعَلْنَا إِنَّهَا كَالْمُؤْمِنَةِ إِلَهَهُ قَالَ إِنَّكُمْ
قَوْمٌ تَجْهَلُونَ ﴿١٦﴾

إِنَّهُنَّ لَا مُبَدِّلَ مِنْهُمْ فِيهِ وَنَطَّلُ نَّا كَانُوا
يَعْمَلُونَ ﴿١٧﴾

قَالَ أَغِيرَ اللَّهُ أَبْغِيْكُمْ إِنَّهَا وَهُوَ
فَضَلَّكُمْ عَلَى الْعَلَوَيْتِ ﴿١٨﴾

وَإِذَا أَجْبَيْتَكُمْ مِنْ مَالِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْذَّادِ يَقْتَلُونَ أَبْنَاءَكُمْ
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ
بِلَكُمْ مِنَ رَبِّكُمْ عَظِيمٌ ﴿١٩﴾

^[1] (V.7:138) *Ilâh*: Who has all the right to be worshipped.

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)."

143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain^[1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

146. I shall turn away from My *Ayât* (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations,

وَأَعْذَنَا مُوسَى لِتَلَيْكَ يَتَّهَمُهُ وَأَتَسْتَهِنُهَا
يُعْشِرِ فَتَمَ مِيقَتُ رَبِّهِ أَزْبَعِيدَتْ يَتَّهَمُهُ وَقَالَ
مُوسَى لِأَجْيَهِ هَذُورُكَ أَخْفَنِي فِي قَوْيِ
وَأَصْلِحَ وَلَا تَنْعِ سَكِيلَ الْمُفْسِدِينَ

وَلَمَّا جَاءَهُ مُوسَى لِيَمْقِنَنَا وَكَلَمَهُ رَبُّهُ قَالَ رَبِّي
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ
إِلَى الْجَبَلِ فَإِنَّ أَسْتَقْرَ مَكَانَهُ فَسَوْقَ رَبَّنِي
فَلَمَّا جَاءَلَيْ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكَّاغَ وَخَرَّ
مُوسَى صَوْقَافَلَمَا أَفَاقَ قَالَ شَبَحْنَكَ
ثُبْتَ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

قَالَ يَنْمُوسَقَ إِنِّي أَصْطَفِيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي
وَبِكَلْمَيْ فَخُذْ مَاءَ اتِّيْكَ
وَكُنْ مِنَ الشَّكِيرِينَ

وَكَتَبْتَهُ لِهِ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَنَصِيلًا لِكُلِّ شَيْءٍ وَفَخُذْهَا بِعُوْةٍ
وَأَمْرُ قَوْمَكَ يَأْخُذُوا بِأَخْسِنَهَا سَأُرِيكَ
دَارَ الْفَنِيسِقِينَ

سَأَصْرِفُ عَنِّي أَيْنِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
يَغْيِرُ الْحَقِّ وَيَأْنِي بِرَوْأَكُلَّ مَائِيَةٍ لَا يُؤْمِنُوا

^[1] (V.7:143) The appearance of Allâh to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet صلى الله عليه وسلم when he recited this Verse. (This Hadith is quoted by Tirmidhi).

etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: “If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers.”

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: “What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?” And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Hârûn (Aaron) said: “O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrong-doers).”

151. Mûsâ (Moses) said: “O my Lord! Forgive me and my brother, and admit us into

بِهَا وَإِن يَرْوَ أَسْبِلَ أَرْشِدَ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِن يَرْوَ أَسْبِلَ الَّتِي يَتَّخِذُوهُ سَبِيلًا ذَلِكَ
يَا أَنَّمَا كَذَّبُوا بِعِيَاتِنَا وَكَانُوا عَنْهَا غَنِيَّلِينَ

وَالَّذِينَ كَذَّبُوا بِعِيَاتِنَا وَلَقَاءَ الْآخِرَةِ
حِيطَتْ أَعْنَالُهُمْ هَلْ يُجْزَوُنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ

وَأَخْنَدَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلْتِهِمْ عِجَلًا
جَسَدًا السَّخُوارَ الْمُتَبَرِّقًا أَنَّهُ لَا يَكُونُونَ
وَلَا يَهْدِهِمْ سَبِيلًا أَخْنَدُوهُ
وَكَانُوا أَظَلَمِينَ

وَلَا سُقْطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا
فَأَلَوْلَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْنَا
لَنَكُونَنَّ مِنَ الْخَسِيرِينَ

وَلَمَّا رَاجَعَ مُوسَىٰ إِلَى قَوْمِهِ عَصَبَنَ أَسْفَاقَ الْيَنْسَى
خَلَقْتُهُمْ مِنْ بَعْدِهِ أَعْجَنَتْهُمْ أَمْرَرِيَّكُمْ وَالْقَى
الْأَلْوَاحَ وَأَخْدَرَ أَسْخَبَهُ بُهُرَهُ إِلَيْهِ قَالَ أَبْنَامْ
إِنَّ الْقَوْمَ أَسْتَضْعَفُونِي وَكَادُوا يَقْلُوْنِي
فَلَلَّا شَمِّتَ فِي الْأَعْدَاءِ وَلَا تَعْلَمَنِي مَعَ الْقَوْمِ
الْأَظَلَمِينَ

فَالَّذِي أَغْفَرْتِي وَلَا يَخِي وَأَذْخَلْنَا

Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.

153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our *Wali* (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned unto You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqîn* (the pious — See V.2:2), and give *Zakât*; and those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs and revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John

فِي رَحْمَتِكَ وَأَنْتَ أَنْكُمُ الرَّحِيمُونَ

إِنَّ الَّذِينَ آتَيْنَاهُنَّا لَعْجَلَ سَيِّئَاتِهِنَّا هُنَّ عَصَبٌ

مِنْ رَبِّهِمْ وَذَلِكَ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ

بَعْرِي الْمُفْرِنِينَ

وَالَّذِينَ عَمِلُوا أَسْيَاتٍ ثُمَّ تَابُوا مِنْ بَعْدِهَا

وَمَآمُنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

وَلَمَّا سَكَنَ عَنْ مُوسَى الْعَصْبُ أَخْذَ أَلَّا لَوَاحَ

وَفِي نُشْرُقَتِهِ أَهْدَى وَرَحْمَةً لِلَّذِينَ هُمْ

لِرَبِّهِمْ يَرْهُبُونَ

وَأَخْنَارَ مُؤْمِنِيْ قَوْمَهُ سَعِينَ رَجُلًا لَّيْقَنِنَا فَلَمَّا

أَخْذَهُمْ أَرَجَفَهُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْنَاهُ

مِنْ قَبْلِ وَلَيْتَنِي أَهْلَكْنَا مَا مَفَعَلَ السَّفَهَاءُ مَا تَأْنِي هُنَّ

إِلَّا فَتَنَّكَ تُؤْنِلُّ بِهَا مِنْ شَاءَ وَتَهْدِي مِنْ شَاءَ

أَنَّ وَلَيْنَا فَأَغْفِرُ لَنَا وَأَرْحَمْنَا وَأَنْتَ حَيْرُ الْغَافِرِينَ

وَأَكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي

الْآتِيَّةِ إِنَّا هُدَنَا إِلَيْكَ قَالَ عَذَابٌ أَصِيبُ بِهِ

مِنْ أَشَاءَ وَرَحْمَتِي وَسِعَتْ كُلُّ شَيْءٍ

فَسَأَكْتُبُهَا لِلَّذِينَ يَقُولُونَ وَقُولُونَ

الرَّكُوعَ وَالَّذِينَ هُمْ يَقَرِّبُونَ يُؤْمِنُونَ

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ أَنَّهُ أَلْيَمُ بِالْأَدْيَارِ

يَعْجُدُونَهُ مَكْنُونًا عِنْهُمْ فِي الْوَرَدَةِ

وَالْأَنْجِيلِ يَا مُرْثِمْهُ بِالْمَعْرُوفِ وَيَنْهَا هُمْ

xiv, 16)^[1], — he commands them for *Al-Mâ'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful *At-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful *Al-Khabâ'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad ﷺ), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful^[2].

158. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write (i.e. Muhammad ﷺ), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary)], and follow him so that you may be guided."

عَنِ الْمُنْكَرِ وَيَحْذِلُ لَهُمُ الظَّبَابُ وَيَحْرُمُ
عَنْهُمُ الْخَبَيْثَ وَيَضْعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَلَ الَّتِي كَانَتْ عَنْهُمْ فَإِذَا يَكُونُ مَأْمُواهُمْ
وَعَزَّزُوهُ وَنَصَرُوهُ وَأَتَبْعَأُوا النُّورَ الَّذِي أُنْزِلَ
مَعَهُ أُولَئِكَ هُمُ الْمُقْلِحُونَ

فُلِيَّاً يَأْتِيهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
جِئْنِيَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
لَا إِلَهَ إِلَّا هُوَ يَعْلَمُ وَيُبَيِّنُ فَمَا مُنَوِّي بِاللَّهِ وَرَسُولِهِ
أَتَسْمِي الْأَجْمَعِينَ الَّذِي يَقُولُ إِنَّمَا
وَكَلَّمَنِي، وَأَتَبْعِيُهُ لَعَلَّكُمْ
تَهَدُونَ

^[1] (V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad ﷺ, e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn.14: 12-17, 26-28, 16: 7-14.

^[2] (V. 7:157):

A) "O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B). See (V.57:28), and its footnote.

^[3] (V.7:158) See the footnote (A) of the (V.2:252).

159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*^[1] and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings.^[2]

163. And ask them (O Muhammad ﷺ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah) [see the Qur'ân: V.4:154 and its footnote].

164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In

وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةٌ يَهُدُونَ بِالْحَقِّ وَيَهُدُونَ
يَعْدِلُونَ [١٥١]

وَقَطَّعْنَاهُمْ ثَلَاثَةَ عَشَرَةَ أَسْبَاطًا أُمَّمًا وَأَوْجَيْنَا
إِلَيْنَا مُوسَىٰ إِذَا أَسْتَسْقَهُ قَوْمُهُ أَنْ أَصْرِبْ
عَصَاصَكَ الْمَعْجَرَ فَانْجَسَطَ مِنْهُ
أَنَّنَا عَشَرَةَ عِسَاقًا قَدْ عَلِمَ كُلُّ أَنَّاسٍ
مَشْرِبُهُمْ وَظَلَّلَنَا عَلَيْهِمُ الْعَمَمُ وَأَزَّنَا
عَلَيْهِمُ الْمَنَّ وَالسَّلَوَىٰ كُلُّوْمِنْ طَيْبَتِ
مَارِرَقَتِكُمْ وَمَا ظَلَمْنَا وَلَا كِنْ
كَانُوا أَنفُسَهُمْ يَظْلِمُونَ [١٥٢]

وَإِذْ قِيلَ لَهُمْ أَسْكُنُوهُنَّدِهَ الْقَرْبَةَ وَكُلُّوْ
مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حَظَّةٌ وَأَذْخُلُوا
الْبَابَ سُجَّدًا لِغَفْرَانِكُمْ حَطَيْتِكُمْ
سَرَيْدًا الْمُحْسِنِينَ [١٥٣]

فَدَلَّ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي
قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجَارِقَتِ
الْسَّكَاءَ بِمَا كَانُوا يَظْلِمُونَ [١٥٤]
وَسَلَّهُنْمَ عَنِ الْقَرْبَةِ أَلَّيْ كَانَتْ حَاضِرَةً
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبَّتِ إِذْ تَأْتِيهِمْ
حِيَاتِهِمْ يَوْمَ سَكَبْتِهِمْ شَرَعًا وَيَوْمَ
لَا يَسْتِيْشُونَ لَا تَأْتِيهِمْ كَذَلِكَ تَبْلُوْهُمْ
بِمَا كَانُوا يَفْسُدُونَ [١٥٥]

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لَمْ يَعْطُونَ قَوْمًا أَلَّهُ مُهْلِكُهُمْ
أَوْ مُعْدِيْهِمْ عَذَابًا شَدِيدًا فَأَلَّهُ مَعْذِرَةً إِلَيْرِيْكَوْ

^[1] (V.7:160) See the footnote of (V.2:57).

^[2] (V.7:162): See (V. 2:59) and its footnote.

order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobey Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected."^[1]

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the

وَلَعَلَّهُمْ يَتَّقُونَ

فَلَمَّا نَسُوا مَا ذُكِرَ لَهُمْ أَنْجَبَنَا اللَّهُمَّ إِنَّمَا يَنْهَا عَنِ الْأَشْوَاءِ وَآخَذَنَا اللَّهُمَّ ظَلَمًا بِعَدَابٍ بَيْسِيسٍ
بِمَا كَانُوا يَفْسُدُونَ

فَلَمَّا عَوْتَهُمْ عَنْ مَا هُوَ أَعْلَمُ قُلْنَا لَهُمْ كُنُوكَرَدَةً

خَسِيرَةً

وَإِذَا ذَرَنَ رَبُّكَ لَيَبْعَثُنَّ عَلَيْهِمْ إِلَى يَوْمِ
الْقِيَمَةِ مَنْ يَسُوءُهُمْ مِنْ سُوءِ الْعَدَابِ إِنَّ رَبَّكَ

لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

وَظَفَّرُهُمْ فِي الْأَرْضِ أَمْمَانِهِمْ

الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَهُمْ

بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرَثُوا الْكِتَابَ يَأْخُذُونَ

عَرَضَ هَذَا الْأَذْنَى وَيَقُولُونَ سَيُغَفَّرُ لَنَا وَإِنْ يَأْتِهِمْ

عَرَضٌ مِثْلُهِ يَأْخُذُوهُ الَّذِي قَدْ عَلِمْتُمْ مِنْكُمْ أَنَّكُمْ

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ وَدَرَسُوا مَا فِيهِ

وَالَّذِي أَنْهَا الْأُخْرَةُ خَيْرُ الْمُذْكُورِ

^[1] (V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them.*

* See the footnote of (V.9:112).

home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious — See V.2:2). Do not you then understand?

يَسْقُطُونَ أَفَلَا تَعْقِلُونَ ﴿٣﴾

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him.”

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.”

173. Or lest you should say: “It was only our fathers afortime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?” (*Tafsîr At-Tabârî*).

174. Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).

175. And recite (O Muhammad ﷺ) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ

إِنَّا لَنُضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿٤﴾

وَإِذْ نَزَّلْنَا عَلَيْكُمْ كِتَابًا مِّنْ رَّحْمَةِ اللَّهِ طَهَّرْنَا إِلَيْكُمْ وَظَاهَرَ اللَّهُ عَلَيْكُمْ

وَاقِعٌ بِهِمْ حَدُودُ أَمَاءٍ أَتَيْنَاهُمْ بِقُوَّةٍ وَآذْكُرُوا مَا فِيهِ

لَعْلَكُمْ تَذَكَّرُونَ ﴿٥﴾

وَإِذْ أَخْذَنَا بَنِي إِبْرَاهِيمَ مِنْ أَهْلَهُرْ هَرْ دُرِّينَهْ

وَأَسْهَدْنَاهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَائِمًا

بَلْ شَهِدْنَا ثَانٍ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كَنَّا

عَنْ هَذَا غَافِلِينَ ﴿٦﴾

أَنْقُلُوكُمْ إِلَيْنَا شَرَكَهْ أَبَا ظَفَّارِمِ قَبْلُ وَكُنَّا ذَرِيَّةً

مِنْ بَعْدِهِمْ أَفَهُلُكُمْ كُنَّا مِعَافِلَ الْمُبْطَلِونَ ﴿٧﴾

وَكَذَلِكَ نَفَصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿٨﴾

وَأَقْلَلْنَا عَلَيْهِمْ بَنَى اللَّهِيَّ مَا أَتَيْنَاهُ مَا يَنْبَغِي فَانْسَلَخَ

مِنْهَا فَأَتَبَعَهُ الشَّيْطَانُ فَكَانَ

مِنَ الْفَارِيِّينَ ﴿٩﴾

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our *Ayât* (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! they are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allâh^[1], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

وَلَوْ شِئْنَا لَرْفَقَتَهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَأَتَعَجَّ هُوَ فِي لَهَبِهِ كَمَنِ الْكَلَنِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثَ أَوْ تَرْكِكُهُ يَلْهَثَ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَأَخْصَصُ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٦﴾

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنفُسُهُمْ كَأُولَئِكُمُ الظَّالِمُونَ ﴿٧﴾

مَنْ يَهْدِي اللَّهُ فَهُوَ الْمُهَدَّدُ وَمَنْ يُضْلِلْ فَأُولَئِكَ هُمُ الْخَسِيرُونَ ﴿٨﴾

وَلَقَدْ ذَرَنَا لَهُمْ سَكِينَاتَ الْجِنِّ وَالْإِنْسَانِ هُمْ قُلُوبٌ لَا يَعْقِلُونَ بِهَا وَلَا هُمْ أَعْيُنٌ لَا يُبَصِّرُونَ بِهَا وَلَا هُمْ أَذْنٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ الَّذِينَ كَلَّا لَنَفْذِبَ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَنَفُولُونَ ﴿٩﴾

وَلِلَّهِ الْأَسْمَاءُ الْمُعْنَى فَأَنْعُوهُ بِهَا وَذَرُوا الَّذِينَ يَمْحُدُونَ فِي أَسْمَائِهِ سَيُجْزَرُنَّ مَا كَانُوا يَعْمَلُونَ ﴿١٠﴾

وَمَنْ حَنَقَ أَمَةً يَهْدُونَ بِالْحَقِّ وَيَهْدِلُونَ ﴿١١﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَسْتَدِرْ جُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٢﴾

وَأَتَلِّي لَهُمْ إِبْرَيْ كَيْدِي مَيْنَ ﴿١٣﴾

^[1] (V.7:180) Allâh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah رضي الله عنه : Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allâh is *Witr* (one) and loves 'the *Witr*'. (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 419).

184. Do they not reflect? There is no madness in their companion (Muhammad ﷺ). He is but a plain warner.

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

186. Whomsoever Allâh sends astray, none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."^[1]

188. Say (O Muhammad ﷺ): "I possess no power over benefit or hurt to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by Ibn Kathir in his *Tafsîr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih*

أَوْلَمْ يَنْفَكِرُوا مَا يَصْنَعُونَ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ

أَوْلَئِكَ يُنْظَرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنَّ عَسَى أَنْ يَكُونُ قَدْ أَقْرَبَ
أَجْلَهُمْ فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

مَنْ يُضْلِلِ اللَّهُ فَكَلَاهَا دِيَرُهُ وَيَدُرُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَلُونَ

يَسْتَأْلُوكُنَّ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلَهَا قُلْ لَنَا عَلِمْنَا^١
عِنْ دَرِي لَا يُحِبُّهَا لَوْلَا إِلَهٌ أَهْرَقَنَا فِي السَّمَاوَاتِ
وَالْأَرْضِ لَا تَأْتِي كُلُّ إِلَيْنَا فِي أَيْنَهَا يَسْتَأْلُوكُنَّ كَانَكَ حَقِيقٌ
عَنْهَا قُلْ إِنَّمَا عَلِمْنَا هُنَّ عِنْدَ اللَّهِ وَلِكُنْ أَكْثَرُ النَّاسِ
لَا يَعْلَمُونَ

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَا سَتَكُنْتُ مِنَ
الْخَيْرِ وَمَا مَسَّنِيَ أَسْوَءُ إِنَّا لَآنَذِيرٌ وَنَشِيرٌ
لِقَوْمٍ يُؤْمِنُونَ

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَهُ وَجَعَلَ
مِنْهَا زَوْجًا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَعَشَّهَا
حَمَلَتْ حَمْلًا حَفِيفًا فَأَفْرَطَتْ بِهِ فَلَمَّا ثَلَثَتْ
دُعَ اللَّهُ رَبِّهِمَا إِنْ مَا تَبَيَّنَ صِرَاطًا حَانَ كُونَ
مِنَ الشَّكِيرِينَ

[1] (V.7:187): Narrated 'Abdullâh رضي الله عنه: Allâh's Messenger said, "The keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware." (V.31:34). (*Sahîh Al-Bukhâri*, Vol. 6, *Hadîth* No. 151).

(good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they ascribed partners to Him (Allâh) in that which He has given to them. High be Allâh, Exalted above all that they ascribe as partners to Him. (*Tafsîr Ibn Kathîr*).

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!"

196. Verily, my *Wâli* (Protector, Supporter, and Helper) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.

فَلَمَّا آتَهُمَا صَلِحًا جَعَلَاهُ شُرَكَاءَ فِيمَا

أَنْتُمْ مَا فَعَلْتُمْ إِنَّ اللَّهَ عَمَّا يُشْرِكُونَ

أَيُشْرِكُونَ مَا لَا يَحْكُمْ شَيْئًا وَهُمْ يَعْلَمُونَ

وَلَا يَسْتَطِعُونَ لَهُمْ نَصْرًا وَلَا أَنْفَسُهُمْ

يَنْصُرُونَ

وَإِنْ تَدْعُهُمْ إِلَى الْمُهَدىٰ لَا يَتَبَعُوكُمْ سَوَاءٌ عَيْنُكُمْ

أَدْعُوكُمْ هُمْ أَشَدُّ صَمْتًا

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ

أَمْثَالُكُمْ فَإِذَا دَعَوْهُمْ فَلَيُسْتَجِبُوا

لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

اللَّهُمَّ أَنْجُلْ بِمَسْوِيْنَ يَهَا أَنْتَ هُنْ أَنْجَلْ بِطَطْشُونَ

يَهَا أَمْ لَهُمْ أَعْيُنْ بِيَصْرُونَ يَهَا أَمْ أَهُمْ مَاذَانْ

يَسْمَعُونَ يَهَا كُلُّ أَدْعَوْهُمْ شَرَكَاهُمْ كُلُّهُمْ كَيْدُونَ

فَلَا يُنْظَرُونَ

إِنَّ وَلَائِيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ تَوَلَّ

الصَّالِحِينَ

وَالَّذِينَ دَعَوْنَ مِنْ دُونِهِ لَا يَسْتَطِعُونَ

نَصْرًا كُمْ وَلَا أَنْفَسُهُمْ يَنْصُرُونَ

وَإِنْ تَدْعُهُمْ إِلَى الْمُهَدىٰ لَا يَسْمَعُوا وَرَأَيْتُمْ

يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يَبْصِرُونَ

خُذِ الْعِفْوَ وَأْمِرْ بِالْمَعْرِفَةِ وَأَغْرِضْ

عِنِ الْجَنَاحِيْنَ

وَإِمَّا يَنْزَغُكَ مِنَ الْشَّرَكَانِ زَنْجٌ فَاسْتَعِدْ

بِاللَّهِ إِنَّمَا سَمِيعٌ عَلَيْهِ

201. Verily, those who are *Al-Muttaqûn* (the pious — see V.2:2), when an evil thought comes to them from *Shaitân*(Satan), they remember (Allâh), and (indeed) they then see (aright).

إِنَّ الَّذِينَ أَتَقْرَأُوا إِذَا مَسَّهُمْ طَغْيَةٌ
مِّنَ السَّيِّطِنِ تَدَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?"^[1] Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtihah*), and also when he is delivering the Friday-prayer *Khutbah*. (*Tafsîr At-Tabârî*).

205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.^[2]

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

وَلَا خَوَانِيمَ يَمْدُودُونَهُمْ فِي الْفَيْثَةِ
لَا يُقْصِرُونَ

وَإِذَا آتَمْتَهُمْ بِتَائِبَةٍ قَاتُلُوكُلَّا لَا جُنْتَبَيْهَا
قُلْ إِنَّمَا أَتَتْكُمْ مَا كُحْكِيَ إِلَيْكُمْ رَبِّكُمْ هَذَا إِبْصَارٌ
مِّنْ رَبِّكُمْ وَهُدَى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمُعُوهُمْ وَأَنصِسُوهُمْ
لَكُلَّكُمْ تُرْحَمُونَ

وَإِذْ كُرِنَكُمْ فِي نَقْسَكُ تَضَرُّعًا وَخِيَفَةً
وَدُونَ الْجَهَرِ مِنَ الْقَوْلِ بِالْمُدُورِ وَالْأَصَالِ
وَلَا تَكُنْ مِنَ الظَّافِلِينَ

إِنَّ الَّذِينَ عَنْ دِرَبِكُمْ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيُسَمِّحُونَهُ وَلَهُ يَسْجُدُونَ

^[1] (V.7:203): Narrated Anas رضي الله عنه that the Makkan people (Quraish-pagans) requested Allâh's Messenger صلی الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Sahîh Al-Bukhârî*, Vol.4. *Hadîth No.831*).

^[2] (V.7:205): See the footnote of (V. 13:28).

Sûrat Al-Anfâl
(The Spoils of War) VIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. They ask you (O Muhammad ﷺ) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad ﷺ), if you are believers.

2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

3. Who perform *As-Salât* (*Iqâmat-as-Salât*) and spend out of that We have provided them.

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).

5. As your Lord caused you (O Muhammad ﷺ) to go out from your home with the truth; and verily, a party among the believers disliked it,

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلْ الْأَنْفَالُ لِلَّهِ وَإِرْسَلْنَا فَأَنَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْتِكُمْ وَأَطْبِعُوا أَنَّهَا وَرَسُولُهُ إِنْ كَثُرُ مُؤْمِنُونَ ﴿١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّ قُلُوبُهُمْ وَإِذَا دُعِيَتْ عَلَيْهِمْ مَا اتَّهَمُوا زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

الَّذِينَ يُقْسِمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَمَاءُهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

كَمَا أَخْرَجَنَّ رَبِّكَ مِنْ أَيْتَكَ بِالْحَقِّ وَإِنْ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرْهُونَ ﴿٥﴾

يُجَدِّلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَ كَانَمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾

وَإِذْ يَعْدُكُمُ اللَّهُ إِحْدَى الظَّاهِرَتَيْنَ أَنَّهَا أَكْثَرُ وَوَدُورُكُمْ أَنْ عَبَرْ ذَاتَ أَشْوَكَةَ تَكُوْثُ لَكُوْ وَيُرِيدُ اللَّهُ أَنْ يُحْكِمَ الْحَقَّ بِكُلِّ مِنْتَهٍ وَيَقْطَعَ دَارِ الْكُفَّارِينَ ﴿٧﴾

and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hate it.

9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rîjz* (whispering, evil-suggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

13. This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment.

14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.

لِيُحَقِّقَ الْحَقُّ وَيُبَطِّلَ الْبَطَلَ وَلَوْكَرَةً
الْمُجْرِمُونَ

إِذْ تَسْتَغْفِرُونَ رَبِّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي
مُمْدُودُكُمْ بِأَلْفِ مِنَ الْمَلَائِكَةِ مُمْدُودِينَ ١

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلَطَمَمَنَّ يَهُهُ قُلُوبُكُمْ
وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٢

إِذْ يُعْنِيْشُكُمُ التَّعَاسَ أَمْنَهُ مِنْهُ وَيَرْلُ عَلَيْكُمْ
مِنَ السَّمَاءِ مَاءً لَطَهَرْكُمْ بِهِ وَمُدْهَبٌ عَنْكُمْ
رِزْقُ الشَّيْطَانِ وَلَرِبَطٌ عَلَى قُلُوبِكُمْ
وَيُشَيَّبُ بِهِ الْأَقْدَامَ ٣

إِذْ يُوحِي رَبُّكَ إِلَيْكُمْ مَعْنَكُمْ فَتَبَتُّوا
الَّذِينَ مَا مُؤْمِنُوكُلُّنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا
أَرْسَلْتَكُمْ فَأَضْرِبُوْا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوْا مِنْهُمْ
كُلَّ بَنَانٍ ٤

ذَلِكَ بِأَنَّهُمْ شَافُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَافِقْ
الَّهُ وَرَسُولَهُ فَكَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٥

ذَلِكُمْ فَدُوقُوهُ وَأَنَّكَفَرِينَ
عَذَابَ الْأَنَارِ ٦

15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

16. And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

17. You killed them not, but Allâh killed them. And you (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.

19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

20. O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) while you are hearing.

21. And be not like those who say: "We have heard," but they hear not.

22. Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers).

23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen,

يَا أَيُّهَا الَّذِينَ مَأْمُونُوا إِذَا تَقِيمُمُ الظِّنَّةَ كُفَّرُوا
رَحِقَّاً فَلَا تُؤْمِنُوهُمُ الْآذَابَ

وَمَنْ يُولِّهُمْ بِوَمِيزْ دُبُرَهُ إِلَّا مُتَحَرِّكٌ فِي الْقَتْالِ
أَوْ مُتَحَمِّلٌ إِلَّا فَتَهْوَقَدْ بَاهَ بِعَضْهِ
مِنْ أَنَّ اللَّهَ وَمَا وَرَاهُ جَهَنَّمُ وَبَشَّرَ الْمُصِيرَ

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَاتَلَهُمْ وَمَارَمَنَتْ
إِذْ رَأَيْتَهُمْ وَلَكِنَّ اللَّهَ رَأَى
وَلَيْسَنِي الْمُؤْمِنِينَ مِنْهُ بَلَّةَ حَسَنَةَ
إِنَّ اللَّهَ سَيِّئُمُ عَلَيْهِ

ذَلِكُمْ وَإِنَّ اللَّهَ مُوْهِنٌ كَيْدُ الْكُفَّارِ

إِنْ تَسْتَئْنِحُوا فَنَذَاجَةٌ كُمْ الْفَتَحِ
وَإِنْ تَنْهَوْهُ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعْدٌ
وَلَنْ شُفِّقَ عَنْكُمْ فَخَنَّكُمْ تَيْمًا وَلَوْ كَثُرْتُمْ
وَإِنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

يَا أَيُّهَا الَّذِينَ مَأْمُونُوا لَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلُّو أَعْنَهُ وَأَشْهُدُ تَسْمَعُونَ

وَلَا تَكُونُوا كَالْذِينَ قَاتُلُوا سَعْيًا فَرْجُمُ
لَا يَسْمَعُونَ
إِنْ سَرَ الدُّوَابُ ابْعَدَ اللَّهُ أَصْمَمُ الْبَشَرُ
الَّذِينَ لَا يَعْقِلُونَ

وَلَوْ عِلِّمَ اللَّهُ فِيهِمْ خَيْرًا لَا سَمَعُوهُمْ وَلَوْ أَسْمَعَهُمْ

they would but have turned away with aversion (to the truth).

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) calls you^[1] to that which will give you life,^[2] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.

25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).^[3]

28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân* [(a criterion to judge between right and wrong), or (*Makhraj*, i.e. a way for you to get out

لِتُوَافِهُم مُّغَرِّضُونَ ﴿١٣﴾

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا سَمِعُوا لِلَّهِ وَالرَّسُولَ
إِذَا دَعَاكُمْ لِمَا يُحِبُّكُمْ وَأَعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءَ وَقَبِيلَهُ وَأَنَّهُ إِلَيْهِ
خُشُّرُونَ ﴿١٤﴾

وَأَتَقْوِافُتُهُ لِأَنْصَبِينَ الَّذِينَ ظَلَمُوا مِنْكُمْ
خَاصَّةً وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

وَأَذْكُرُوا إِذَا أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ
خَافُوكُمْ أَنْ يَخْطُلُنَّكُمُ النَّاسُ فَنَوَّبُوكُمْ
وَأَيْدِكُمْ يَتَصَرَّهُ وَرَزْقُكُمْ مِّنَ الظِّيَّاتِ
لَمْلَئُوكُمْ شُكُورُونَ ﴿١٦﴾

يَأَيُّهَا الَّذِينَ آمَنُوا لَا يَخْوُنُوا اللَّهَ وَالرَّسُولَ
وَلَا يَخْوُنُوا أَمْنِيَّتَكُمْ وَآتُوهُمْ مَا أَنْتُمْ مُسْلِمُونَ ﴿١٧﴾

وَأَعْلَمُوا أَنَّمَا آمَنُوكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ
وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٨﴾

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا تَلَوُّنَا اللَّهُ يَعْلَمُكُمْ
فَرَقَنَا وَكُفَّرْنَا عَنْكُمْ سَيِّئَاتُكُمْ وَغَفَرْنَا

[1] (V.8:24) See the footnote of (V.1:2).

[2] (V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allâh and His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) and follows the Qur'ân and Prophet's *Sunnah* practically, and he goes out for *Jihâd* in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

[3] (V.8:27) See the footnote (A) of (V.3:164).

from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.

لَكُمْ وَاللَّهُ ذُو الْفَضْلَ الْعَظِيمُ

30. And (remember) when the disbelievers plotted against you (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

وَإِذَا يَمْكِرُكُمُ الظَّالِمُونَ كُفَّارًا لِتُنْسِكُوهُ أَوْ يَقْتُلُوكُمْ
أَوْ يُمْرِحُوكُمْ وَيَنْكِرُونَ وَيَنْكِرُ اللَّهُ
وَاللَّهُ خَيْرُ الْمَدْكُرِينَ

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."

وَإِذَا نُشِرَ عَنْهُمْ مَا يَكْتُبُونَ قَاتِلُوْنَدَسْكُونَ
لَوْنَشَاءَ لَقْنَانَمَلْ هَدَأْتَ هَدَأْتَ
إِلَّا أَسْطَرُ الْأَوَّلِينَ

32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

وَإِذَا قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ
مِنْ عِنْدِكَ فَامْطِرْ عَنِّنَا حِجَابَةً مِنَ السَّكَّةِ
أَوْ اقْنِنَنَا بِعَذَابِ الْيَمِيرِ

33. And Allâh would not punish them while you (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ
وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

34. And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm*, and they are not its guardians? None can be its guardians except *Al-Muttaqûn* (the pious — See V.2:2), but most of them know not.

وَمَا لَهُمْ أَلَا يَعْذِبُهُمُ اللَّهُ وَهُمْ يَصْدُرُونَ
عَنِ الْسَّجِيدَةِ الْحَرَامِ وَمَا كَانَ أَوْلَى أَهَمَّ
إِنْ أُولَئِكَ بِالْأَلْمَنْقُونَ وَلَكِنْ أَكَثَرُهُمْ
لَا يَعْلَمُونَ

35. Their *Salât* (prayer) at the House (of Allâh, i.e. the *Ka'bâh* at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

وَمَا كَانَ صَلَاتُهُمْ عَنِ الْبَيْتِ إِلَّا مُكَافَأَةٌ
وَتَصْدِيقَةٌ فَذُرُّوْنَ الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ

36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصْدُرُوا
عَنْ سَبِيلِ اللَّهِ فَسَيُنْفَقُونَهَا ثُمَّ تَكُوْثُ عَيْنَهُمْ
حَسْرَةً شَمْ يَغْلُوبُونَ وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ

them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world^[1]]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.^[2]

40. And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulâ*, and (what) an Excellent Helper!

^[1] (V.8:39) It is mentioned by some of the Islâmic religious scholars that, that will be at the time when 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام, will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islâmic Monotheism.

^[2] (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضي الله عنه said, "By Him (Allâh) in whose Hand my soul is, surely, the son of Maryam (Mary) [إِسَّا (Jesus)] عليهما السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Isâ (Jesus) عليهما السلام and all mankind will be required to embrace Islâm with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Bari*, Vol. 7, Pages No.304 and 305 for details). (*Sahîh Al-Bukhârî*, Vol.3, *Hadith* No.425)

بِخَيْرٍ وَّكُلُّ خَيْرٍ مِّنْهُ

لِيَعِزَّ اللَّهُ الْجَيْشُ مِنَ الظَّالِمِينَ وَيَعْلَمَ الْجَيْشُ
بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمُهُ جَيْعاً فَيَجْعَلُهُ
فِي جَهَنَّمَ أَوْلَئِكَ هُمُ الظَّالِمُونَ



قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغَنِّمُهُمْ
مَا فَدَ سَلَفَ وَإِنْ يَمْوَدُوا فَقَدْ مَضَتْ سُنُّتُ

الْأَوَّلَيْنَ



وَقَدْ نَلَوْهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونُ
الَّذِينَ كَثُرُوا إِلَّا فَإِنَّ أَنْتَهُوا إِنَّ اللَّهَ
يَعْلَمُ مَا يَعْمَلُونَ بَصِيرٌ



وَإِنْ تَوْلُوا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَانُكُمْ يَنْهَا الْمَوْلَى



وَنَعَمْ الْتَّصِيرُ

41. And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ))], (and also) the orphans, *Al-Masâkin* (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) (on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is able to do all things.

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.

44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much

وَاعْلَمُوا أَنَّمَا غَنِيتُم مِّنْ شَيْءٍ فَإِنَّ اللَّهَ هُمْ هُنَّا
وَلِرَسُولِهِ وَلِذِي الْقُرْبَىٰ وَالْأَئِمَّةِ وَالْمُسَكِّنِينَ
وَابْنِ آدَمَ إِنَّ كُلَّمَا مَأْتَمْشٌ بِاللَّهِ وَمَا أَنْزَلَنَا
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ النَّقَىٰ الْجَمِيعُانَ
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

إِذَا نَسِمْتُ بِالْمُدْوَةِ الدُّنْيَا وَهُمْ بِالْمُدْوَةِ الْفُصُورِ
وَأَرَكَبْتُمْ أَسْفَلَ مِنْ كُمْ وَلَوْ تَوَاعَدْتُمْ
لَا خَلَقْتُمْ فِي الْمِيزَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ
أَمْرًا كَانَ مَقْعُولاً لِيَهُمْ كَمْ مِنْ هَلَكَ
عَنْ بَيْتِنَا وَيَحْيَ مَنْ حَنَّ عَنْ بَيْتِنَا وَإِنَّ اللَّهَ
لَسْمِيعٌ عَلَيْهِ ﴿٢﴾

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا
وَلَوْ أَرَكَبْتُمْ كَثِيرًا لِفَشِلْمَهُ وَلَنَتَرْعَشَمُ
فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَكَمَ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿٣﴾

وَإِذْ يُرِيكُمُوهُمْ إِذَا تَقِيمُونَ فِي أَعْيُنِكُمْ قَلِيلًا
وَيُقْلِلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا
كَانَ مَقْعُولاً وَإِنَّ اللَّهَ تَرْجَعُ الْأُمُورُ ﴿٤﴾

يَتَأَبَّلُهَا الظَّرِيفُ مَاءَنُوا إِذَا لَقِيَ شَفَكَةً فَأَنْشَطُوا
وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٥﴾

(both with tongue and mind), so that you may be successful.

46. And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient).

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is *Muhitun* (encircling and thoroughly comprehending) all that they do.

48. And (remember) when *Shaitân* (Satan) made their (evil) deeds seem fair to them and said, “No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help).” But when the two forces came in sight of each other, he ran away and said “Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allâh for Allâh is Severe in punishment.”

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: “These people (Muslims) are deceived by their religion.” But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): “Taste the punishment of the blazing Fire.”

51. “This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves.”

52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

وَاطْبِعُوا أَنَّهُ دِرْسُهُ وَلَا تَشْرِعُوا فَنَفَشُلُوا
وَتَذَهَّبَ بِرِحْكَهُ وَاصْرِرُوا إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا كَالَّذِينَ حَرَجُوا مِنْ دِيْرِهِمْ بَطَرًا
وَرَثَاءَهُمُ الْأَنَاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَاللَّهُ يَعْلَمُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ رَأَنَ لَهُمُ الشَّيْطَانُ أَعْنَلَهُمْ وَقَالَ لَأَغَلِبَ
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَازٌ
لَكُمْ فَلَمَّا تَرَاهُمْ أَفْتَأْنَتْهُمْ كَمْ عَنْ عَقْبَتِهِ
وَقَالَ إِنِّي بِرِيٍّ مُنْكَمِّلٌ إِنِّي أَرَى مَا لَا تَرَوْنَ
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

إِذْ يَكُوْنُ الْمُنْتَفِعُونَ وَالَّذِينَ فِي قُلُوبِهِمْ
مَرْضٌ غَرَّهُمْ كَهْرَبٌ دِيْنُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

وَلَوْتَرَى إِذَا تَوَفَّ الَّذِينَ كَفَرُوا أَلْمَلِكَةُ
يَصْرِيُوتُ وُجُوهُهُمْ وَأَذْبَرُهُمْ
وَذُوُؤُوا عَذَابُ الْحَرِيقِ ﴿٥٠﴾

ذَلِكَ بِمَا قَدَّمْتَ أَيْدِيهِكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَمٍ لِلْعَبْدِ ﴿٥١﴾

كَذَابٌ مَا لِفِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا
يَعَايَنِتِ اللَّهُ فَآخَذَهُمْ اللَّهُ يَدُوِيْهِمْ إِنَّ اللَّهَ
فَوِيْ شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower.

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يُكَفِّرْ نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ
حَتَّى يَغُرِّبُوا مِمَّا أَنْفَسُوهُ وَأَنَّ اللَّهَ سَمِيعٌ عَلَيْهِ

54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all Zâlimûn (polytheists and wrong-doers).

كَذَّابٌ إِلَيْ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِ
كَذَّبُوا إِنْتَ رَبِّهِمْ فَاهْلَكْتَهُمْ بِذُنُوبِهِمْ
وَأَغْرَقْنَا إِلَيْ فِرْعَوْنَ وَكُلُّ كَاوِيْلَمِيرَ

55. Verily, The worst of moving (living) creatures before Allâh are those who disbelieve^[1], — so they shall not believe.

إِنَّ شَرَّ الظَّوَافِعِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ
لَا يُؤْمِنُونَ

56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ نَسُضُونَ عَاهَدَهُمْ
فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَنْقُوتُونَ
فَإِمَّا شَفَقُوكُمْ فِي الْحَرَبِ فَشَرَدُوكُمْ مِنْ خَلْفَهُمْ
لَعَلَّهُمْ يَدْكُرُونَ

57. So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

58. If you (O Muhammad) (صلی الله علیه وسلم) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.

وَإِمَّا تَخَافَّتْ مِنْ قَوْمٍ خِيَانَةً فَأَبْنِدْ إِلَيْهِمْ
عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الظَّافِعِينَ

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).

وَلَا يَحْسَنَ الَّذِينَ كَفَرُوا سَبُّو أَيْتَهُمْ
لَا يَعْجِزُونَ

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall

وَأَعِدُّوْا لَهُمْ مَا أَسْتَطَعْنَا مِنْ قُوَّةٍ وَمِنْ
رِبَاطِ الْأَخْيَلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ
وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِ لَا نَعْلَمُونَهُمْ
الَّهُ يَعْلَمُهُمْ وَمَا تُفْعَلُوْا مِنْ شَرٍ وَفِي سَبِيلِ

^[1] (V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

61. But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.

62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.

63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.

64. O Prophet (Muhammad)! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Allâh is Sufficient for you and for the believers who follow you.

65. O Prophet (Muhammad)! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with *As-Sâbirûn* (the patient).

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

اللَّهُ يُوفِي إِلَيْكُمْ وَإِنَّمَا لَأَنْظَلْتُمُونَ ﴿٧﴾

وَإِنْ جَنَحُوا إِلَيْسِمْ فَاجْعِلْهَا وَتَوَكَّلْ عَلَى اللَّهِ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٨﴾

وَإِنْ بُرِيَّدُوا أَنْ يَمْدُعُوكَ فَإِنَّكَ حَسَبُكَ اللَّهُ

هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِأَلْمَوْمِينَ ﴿٩﴾

وَالَّذِي بَيَّنَ قُلُوبَهُمْ لَوْأَنْفَقْتَ مَا فِي الْأَرْضِ

جَمِيعًا مَا أَفَقْتَ بَيَّنَ قُلُوبَهُمْ وَلَكِنْ

اللَّهُ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

يَأَيُّهَا الَّذِي حَسَبَكَ اللَّهُ وَمَنْ أَبْعَكَ

مِنَ الْمُؤْمِنِينَ ﴿١١﴾

يَأَيُّهَا الَّذِي حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ

إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَدَقُونَ يَغْلِبُوا مِائَتِينَ

وَإِنْ يَكُنْ مِنْكُمْ مِائَةً يَغْلِبُوا أَلْفَانَ

مِنَ الَّذِينَ كَفَرُوا إِنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢﴾

أَفَلَمْ يَخْفَتْ اللَّهُ عَنْكُمْ وَلَعَلَّمَ أَنْ يُفْكِمْ ضَعْفَهُ

فَإِنْ يَكُنْ مِنْكُمْ مَا تَنَاهَى صَابِرٌ يَغْلِبُوا مِائَتِينَ

وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِذَنْنِ اللَّهِ

وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٣﴾

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَنْرَى حَتَّىٰ يُشَخِّنَ

فِي الْأَرْضِ ثُمَّ يُدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ

الْآخِرَةُ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٤﴾

68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

70. O Prophet (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Say to the captives that are in your hands ! "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful."

71. But if they intend to betray you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), you owe no duty of protection to them until they emigrate^[1]; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is the All-Seer of what you do.

73. And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism).^[2]

لَوْلَا كَتَبَ مِنَ اللَّهِ سَبَقَ لِمَسَكُمْ فِيمَا أَخْذَتُمْ
عَذَابٌ عَظِيمٌ

فَلَمَّا مَا مَغَيَّبْتُمْ حَلَالًا طَبَّابًا وَأَنْقَوْا اللَّهَ إِلَّا
اللَّهُ عَفُورٌ رَّحِيمٌ

يَأَيُّهَا النَّاسُ قُلْ لَمَنْ فِي أَيْدِيكُمْ مِّنْ الْأَسْرَى
إِنْ يَسْلِمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرٌ يُؤْتَكُمْ خَيْرٌ مَّا
أَخْذَ مِنْكُمْ وَيَغْفِرُ لَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ

وَإِنْ يُرِيدُوا أَجْيَانَكُوكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلِ
فَأَنْكُنْ مِّنْهُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ

إِنَّ الَّذِينَ مَاءْمُوا وَهَاجَرُوا وَجَهَدُوا بِأَمْوَالِهِمْ
وَأَنْفَسُهُمْ فِي سَيِّئَاتِهِمْ وَاللَّذِينَ مَاءْمُوا وَأَصْرَرُوا
أُولَئِكَ بَعْثَمُهُمْ أَوْلَاهُمْ بَعْضُهُمْ وَاللَّذِينَ مَاءْمُوا
وَلَمْ يَهْجُرُوا مَا الْكُنُونَ وَلَئِنْتُهُمْ مِّنْ شَقِيقٍ
حَقِيقٌ هَاجَرُوا وَإِنْ أَسْتَصْرُوكُمْ فِي الَّذِينَ
فَلَمَّا كُنُوكُمُ الْأَصْرُ إِلَّا عَلَى قَوْمٍ يَنْكُمْ وَيَنْهُمْ
مِّيشَنٌ وَاللَّهُ يُمَاءْمِعَكُمْ بَصِيرٌ

وَالَّذِينَ كَفَرُوا بِعِصْمَهُمْ أَوْلَاهُمْ بَعْضٌ إِلَّا تَفْعَلُوهُ
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَيْزَرٌ

^[1] (V. 8:72): See the footnote of (V.3:149).

^[2] (V.8:73) It has been mentioned in *Tafsir At-Tabari*, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the

74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.

وَالَّذِينَ مَأْمُوا هَاجَرُوا وَجَهَدُوا فِي سَبِيلِ
اللَّهِ وَالَّذِينَ أَوْأَوْا وَصَرُوا أُولَئِكَ هُمُ
الْمُؤْمِنُونَ حَقًا لَهُمْ مَغْفِرَةً وَرِزْقٌ كَرِيمٌ
الْمُؤْمِنُونَ حَقًا لَهُمْ مَغْفِرَةً وَرِزْقٌ كَرِيمٌ
الْمُؤْمِنُونَ حَقًا لَهُمْ مَغْفِرَةً وَرِزْقٌ كَرِيمٌ
الْمُؤْمِنُونَ حَقًا لَهُمْ مَغْفِرَةً وَرِزْقٌ كَرِيمٌ

وَالَّذِينَ مَأْمُوا مِنْ بَعْدِهِمْ هَاجَرُوا وَجَهَدُوا مَعَكُمْ
فَأُولَئِكَ مِنْكُمْ وَأُولَئِكُمُ الْأَنْهَارُ بِعَصْمِهِمْ أُولَئِكَ يُسَعِّنُ
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ يُكْلِلُ شَفَاعَةً عَلَيْمٍ

whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allâh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allâh's religion Islâm) victorious, there will be a great *Fitnah* (polytheism, wars, battles, killing, robbing, a great mischief, corruption and oppression.)".] And it is *Fitnah* to have many *Khalifahs* (Muslim rulers), as it has been mentioned in *Sahîh Muslim* by 'Arfajah, who said: I heard Allâh's Messenger ﷺ saying: "When you all (Muslims) are united (as one block) under a single *Khalifah* (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

Also there is another narration in *Sahîh Muslim*: Narrated Abu Sa'id Al-Khudri رضي الله عنه: said: ﷺ said: "If the Muslim world gave the *Bai'a* (pledge) to two *Khalifah* (chief Muslim rulers), the first one who was given the *Bai'a* (pledge) first will remain as the *Khalifah*, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'ân and the Prophet's statement), that there shall not be more than one *Khalifah* (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great *Fitnah* (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

*Sûrat At-Taubah
(The Repentance) IX*



1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to those of the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.

2. So travel freely (O *Mushrikûn* — See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.

3. And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* (See V.2:105) and so is His Messenger. So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad ﷺ) of a painful torment to those who disbelieve.

4. Except those of the *Mushrikûn* (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves *Al-Muttaqûn* (the pious — See V.2:2).

5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the *Mushrikûn* (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then leave

بَرَاءَةً مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدُوكُمْ
مِّنَ الْمُشْرِكِينَ ﴿١﴾

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرَ وَأَغْلِمُوا النَّكَرَ
عَبْرَ مَعْجِزِي اللَّهِ وَإِنَّ اللَّهَ خَمِيرُ الْكَفَّارِ ﴿٢﴾

وَأَذْنَقْتَ أَنَّهُ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحِجَّةِ
الْأَكْبَرِ إِنَّ اللَّهَ بَرِيٌّ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ
فَإِنْ شِئْتُمْ فَهُوَ حَرَلٌ كُمْ وَإِنْ تُؤْلِمُوهُمْ فَأَغْلِمُوا
أَنَّكُمْ عَبْرَ مَعْجِزِي اللَّهِ وَإِنَّهُمْ لَدُنَّهُمْ
بِمَذَابِ الْيَمِّ ﴿٣﴾

إِلَّا الَّذِينَ عَاهَدُوكُمْ مِّنَ الْمُشْرِكِينَ ثُمَّ أَنْتُمْ
يَنْقُضُوكُمْ شَيْئًا وَلَمْ يُظْهِرُوهُ رَأْيَكُمْ أَهْدَا
فَإِنَّمَا إِلَيْهِمْ عَهْدُهُنَّا لَمَّا تَرَيْهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُنْتَقِيْنَ ﴿٤﴾

فَإِذَا أَنْسَلَحَ الْأَكْبَرُونَ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَيَدْعُوكُمْ هُوَ وَذُرُّو هُوَ حَمْرُوكُمْ وَأَقْدُمُوا
لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَفَأْمَوْا الصَّلَاةَ
وَمَا تَوَلَّ الْأَكْبَرُ كَرَهَ فَخَلُوْأَسِيلَمُهُمْ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٥﴾

their way free. Verily, Allâh is Oft-Forgiving, Most Merciful.

6. And if anyone of the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.

7. How can there be a covenant with Allâh and with His Messenger for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near *Al-Masjid-al-Harâm* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves *Al-Muttaqûn* (the pious — See V.2:2).

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

9. They have purchased with the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ لَنْ يَجِدَ فَلَجِرَةً
حَقِّيْسَمَ كَلِمَ اللَّهِ تَعَالَىْقَهُ مَا مَنَهُ ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ ﴿١﴾

كَيْفَ يَكُونُ الْمُشْرِكِينَ عَنْهُدٍ عَنْهُ
اللَّهُ وَعَنْ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدُوا
عَنْدَ الْمَسِيْدَلِ الْحَرَامَ فَمَا اسْتَقْمَلُوا إِنَّكُمْ
فَاسْتَقِيمُوا مِنْهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَقْيِنَ ﴿٢﴾

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقِبُوا
فِيْكُمْ إِلَّا وَلَا ذَمَّةٌ يَرْضُوْكُمْ بِأَغْرِيْهِمْ وَتَأْنِيْ
فَلُوْبِهِمْ وَأَكْثَرُهُمْ فَنْسَلُونَ ﴿٣﴾

أَشْرَقَ وَإِيْنَاتُ اللَّهِ وَمَنَّا قِيلَ أَنْصَادُوا عَنْ
سَيِّلِهِ حِلَّتْهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٤﴾

لَا يَرْقِبُونَ فِيْمَوْنِ إِلَّا لَذَمَّةٌ وَأَنْتَكَ
هُمُ الْمُغَنِّدُونَ ﴿٥﴾

^[1] a) (V. 9:5) See the footnote of (V.2:193).

b) Narrated Abû Hurairah رضى الله عنه: When the Prophet ﷺ died and Abû Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abû Bakr! How can you fight these people although Allâh's Messenger ﷺ said, "I have been ordered to fight the people till they say: *La ilâha illallâh* (none has the right to be worshipped but Allâh), and whoever said *La ilâha illallâh* will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be on Allâh?" Abû Bakr said, "By Allâh! I will fight who ever differentiates between *Salât* (prayers) and *Zakât*, as *Zakât* is the right to be taken from property (according to Allâh's orders). By Allâh! If they refused to pay me even a kid they used to pay to Allâh's Messenger ﷺ, I would fight with them for withholding it." 'Umar said "By Allâh! It was nothing, but I noticed that Allâh opened Abû Bakr's chest towards the decision to fight, therefore I realized that his decision was right." (Sahîh Al-Bukhâri, Vol.9, Hadith No 59).

11. But if they repent, perform *As-Salât*, (*Iqâmat-as-Salât*) and give *Zakât*, then they are your brethren in religion. (In this way) We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely their oaths are nothing to them — so that they may stop (evil actions).

13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.

14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.

16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken *Walijah* [(*Bitânah* — helpers, advisors and consultants from disbelievers, pagans.) giving openly to them their secrets] besides Allâh, and His Messenger, and the believers. Allâh is Well-Acquainted with what you do.

17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَمَا نَهَا الرَّزْكَوَةَ
فَلَا حُنُوكُمْ فِي الظَّرِينَ وَنَفْعِلُ الْأَيَتِ لِقَوْمٍ
يَعْلَمُونَ ١١

وَإِنْ لَكُنُوا أَيْمَنَهُمْ قَنْبَدَ عَهْدِهِمْ وَطَعْنُوا
فِي دِينِكُمْ فَقَبِيلُوا أَيْمَنَةَ الْكُفَّارِ إِلَيْهِمْ
لَا يَأْتِنَ لَهُمْ لَعْنَمْ يَنْتَهُونَ ١٢

الآنفَلُونَ قَوْمَانِ كُنُوا أَيْمَنَهُمْ
وَهُمْ مُؤْمِنُوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ
بِكَدْمٍ وَكُشْمٍ أَوْ لَكَ مَرْأَةً أَخْشَوْهُمْ
فَاللَّهُ أَعْلَمُ أَنْ تَخْشُوْهُ إِنْ كُنُوكُمْ مُؤْمِنُونَ ١٣
فَتَلَوْهُمْ بِعِذَبَهُمُ اللَّهُ يَأْبِدِيْكُمْ وَيَخْزِهِمْ
وَسَصْرِمُ عَلَيْهِمْ وَيَشْفِي صُدُورَ قَوْمٍ
مُؤْمِنِينَ ١٤

وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ
عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٥

أَنْ حَسِبْتُمْ أَنْ تُنْزَلُكُوْا وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ
جَهَدُوا مِنْكُمْ وَلَمْ يَسْتَحْدُوا مِنْ دُونِ اللَّهِ
وَلَا رُسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيَحْمِدَ اللَّهُ
خَيْرٌ مِمَّا عَمَلُونَ ١٦

مَا كَانَ الْمُشْرِكُونَ أَنْ يَعْمَلُوا مَسْجِدَ اللَّهِ
شَهِيدِينَ عَلَى أَنفُسِهِمْ بِإِنْ كُفَّرُوا لَهُمْ
حِيطَتْ أَعْنَانُهُمْ وَفِي النَّارِ هُمْ خَلِيلُونَ ١٧

^{١١} (V.9:11) See the footnote of (V.9:5).

18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and fear none but Allâh. It is they who are on true guidance.

19. Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers).

20. Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.^[1]

21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

إِنَّمَا يَعْصُمُ مَسْجِدَ اللَّهِ مَنْ مَأْمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَمَاتَ أَنْزَكَهُ
وَلَمْ يَنْخُشْ إِلَّا لِلَّهِ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا
مِنَ الْمُهْتَدِينَ ﴿٦﴾

* أَجْعَلْتُمْ سَقَاءَيَةَ الْحَاجَةِ وَعَمَارَةَ الْمَسْجِدِ لَهُرَامٍ
كَمْ مَا مَأْمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَهَدَ فِي سَبِيلِ اللَّهِ
لَا دَسْنَوْنَ عَنْ دَلَالِ اللَّهِ وَاللَّهُ لَا يَهْدِي أَفَقَمْ
الظَّالِمِينَ ﴿٧﴾

الَّذِينَ آمَنُوا وَهَاجُرُوا وَجَهَدُوا فِي سَبِيلِ اللَّهِ
يَأْمُونُهُمْ وَأَنْسَاهُمْ أَعْظَمُ درجَةٍ عِنْدَ اللَّهِ وَأَتَيْكَ
هُرُوفَ الْفَارِزِينَ ﴿٨﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّتٍ
لَمْ نَرِهَا تَغِيَّبَ مُؤْمِنَةً ﴿٩﴾

[1] (V.9:20).

a. Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger صلى الله عليه وسلم, performs *Salât* (*Iqâmat-as-Salât*) and observes *Saum* (fasts) during the month of Ramadan, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allâh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the *Mujahidûn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allâh), and from it gushes forth the rivers of Paradise]." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.48).

b. The wish for martyrdom.

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariya* (army unit) going out for *Jihâd* in Allâh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allâh's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.54).

22. They will dwell therein forever. Verily, with Allâh is a great reward.

23. O you who believe! Take not as *Auliyyâ'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn* (wrong-doers).

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause,^[1] then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

25. Truly Allâh has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

26. Then Allâh did send down His *Sakinah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad ﷺ)! Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of

خَلِيلِكُنْ فِيهَا بَدَأَ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

يَأَيُّهَا الَّذِينَ مَأْمُوا لَتَحْسِدُوا إِبَاءَكُمْ
وَإِخْوَنَكُمْ أَفَلَا يَأْمَنُ إِنَّ أَسْتَجِبُ إِلَى شَفَاعَةِ
عَلَى الْأَيْمَانِ وَمَنْ يَوْلِمُهُ مِنْكُمْ فَأُولَئِكَ
هُمُ الظَّالِمُونَ

(٣)

قُلْ إِنْ كَانَ مَا أَبَدَأْتُكُمْ وَأَبْنَأْتُكُمْ وَإِخْوَنَكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَاتُكُمْ وَأَنْوَاعُكُمْ وَإِخْرَافُكُمْ وَهَا
وَيَجْرِي مَغْشُونَ كَسَادَاهَا وَمَسْكِنُكُمْ تَرْضُونَهَا
أَحَبَّ إِلَيْكُمْ مِنْ أَنْهُوَ رَسُولُهُ وَجَهَادُ
فِي سَبِيلِهِ فَنَرْصُوْحَى يَأْتِي فَاللَّهُ يَأْمَنُهُ وَاللَّهُ
لَا يَهِدِي الْقَوْمَ الْفَاسِقُونَ

(٤)

لَقَدْ نَصَرَكُمْ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ
خُنُّينَ إِذَا أَعْجَبَتْكُمْ كَرْتُكُمْ فَلَمْ يُقْنَ
عَنْكُمْ شَيْئاً وَضَاقَتْ عَلَيْكُمْ
الْأَرْضُ يُمَارِجُهُ مُلْتَسِمَ مُدَبِّرِنَ

(٥)

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودَ الْأَنْتَرُوهَا
وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَرَاءَ
الْكُفَّارِينَ

(٦)

ثُمَّ يَرْتَبُّ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ
وَاللَّهُ غَفُورٌ رَّحِيمٌ

(٧)

يَأَيُّهَا الَّذِينَ مَأْمُوا إِنَّمَا الْمُشْرِكُونَ
يَجْحَسُونَ فَلَا يَقْرَبُونَا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هَذَا وَإِنْ خَفِشَ عَيْلَةً فَسَوْفَ يُغَنِّيكُمُ اللَّهُ

^[1] (V.9:24): See the footnote of (V.2:190).

Muhammad ﷺ are نجاسة (impure).^[11] So let them not come near *Al-Masjid al-Harâm* (at Makkah) after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

من فَضْلِهِ إِن شَاءَ إِنَّ اللَّهَ عَلَيْهِ
حَكِيمٌ

29. Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah*^[2] with willing submission, and feel themselves subdued.

30. And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be on them, how they are deluded away from the truth!^[3]

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One *Ilâh* (God — Allâh) *Lâ ilâha illa Huwa* (none has the

قَبْلِ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا يَأْتِيُوهُ
الْآخِرَةِ وَلَا يُحِرِّمُونَ مَا حَرَمَ اللَّهُ وَرَسُولُهُ
لَا يَدِينُونَ دِينَ الْحَقِّ إِنَّ الَّذِينَ أَوْثَانُوا
الْكِتَابَ هُنَّ حَرَمٌ يَعْطُو الْجِرْحِيَّةَ عَنْ يَدِ
هُنَّ صَفَرُونَ

وَقَالَتِ الْيَهُودُ عَزِيزُ بْنُ اللَّهِ وَقَالَتِ
الْأَصْدَرَى الْمَسِيحُ أَبُوكُ اللَّهِ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضْكَنُهُ شَوْتَنْ قَوْلُ الَّذِينَ كَفَرُوا مِنْ قَبْلِ
قَدْ نَاهَمُمُ اللَّهُ أَنْ يُوقَكُونْ
أَنْخَدُوا أَخْبَارَهُمْ وَرُهْبَكُهُمْ أَزْبَايَا
تَنْ دُوبُنْ اللَّهُ وَالْمَسِيحُ أَبُوكُ مَزِيرَمَ
وَمَا أَمْرُوا إِلَّا لَيَعْبُدُوا إِلَيْهَا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَنَّا
شَرِكُونْ

[1] (V.9:28) Their impurity is spiritual and physical; spiritual, because they don't believe in Allah's Oneness and in His Prophet Muhammad ﷺ ; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikûn*.

^[2] (V.9:29) a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah رضي الله عنه : Allah's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him'" (Sahih Al-Bukhari, Vol.4, Hadith No. 177)

c) *Jizyah*: a tax levied from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

[3] (V 9-30)

a) See the footnote of V 2:116

b) See the footnote of (V 4:40) and the footnote (c) of (V 68:42).

right to be worshipped but He)^[1]. Praise and glory be to Him (far above is He) from having the partners they associate (with Him).”

32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh’s Light (with which Muhammad ﷺ has been sent — Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the *Kâfirûn* (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muhammad ﷺ with guidance and the religion of truth (Islâm), to make it superior over all religions even though the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh’s religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the *Zakât* of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.

35. On the Day when that (Al-Kanz: money, gold and silver the *Zakât* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”^[2]

بِرِيدُوكَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَهِهِمْ
وَيَأْكُلُ اللَّهُمَّ أَنْ يُمْسِكُونَهُ وَلَوْكَرَةً
الْكُفَّارُونَ

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينٍ
الْحَقِّ لِتَظْهِيرُهُ عَلَى الَّذِينَ كَفَرُوا وَلَوْكَرَةً
الْمُشْرِكُونَ

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا
مِّنَ الْأَحْجَارِ وَالْهَيَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَطْلَىٰ وَيَصْدُونَ عَنْ سَبِيلِ
اللَّهِ وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ
وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرُهُمْ
بِعِدَابٍ أَلِيمٍ

يَوْمَ يُحْمَى عَلَيْهَا فِي تَارِيْخِ جَهَنَّمَ فَتُكَوَّنُ بِهَا
جِهَّا هُمْ وَجُوْهِرُهُمْ وَظُهُورُهُمْ هَذَا مَا
كَرَزْتُمْ لَأَنْفُسِكُمْ فَدُوْقُوا مَا كُنْتُمْ
تَكْنِزُونَ

[1] (V.9:31) Once while Allâh’s Messenger ﷺ was reciting this Verse, ‘Adi bin Hâtim said, “O Allâh’s Messenger! They do not worship them (i.e. the rabbis and monks).” Allâh’s Messenger ﷺ said: “They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them].” (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir).

[2] (V.9:35) See the footnote of (V.3:180).

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively^[1] as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allâh, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. *Jihâd*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.^[2]

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.

40. If you help him (Muhammad ﷺ) not (it does not matter), for Allâh did indeed

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ أَشَأْتَ شَهْرًا
فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ مِنْهَا أَزْبَعَهُ حُرْمَةً ذَلِكَ الَّذِينَ
أَفْسَدُوا فَلَا تَنْظِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَدِيلُوا
الْمُشْرِكُونَ كَيْنَ كَافَةً كَمَا يُقْدِلُونَكُمْ
كَافَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

إِنَّمَا الْيَسِيرُ مُزِيَّدَةً فِي الْكُفَّارِ يُضَلُّهُ
الَّذِينَ كَفَرُوا بِحُلُولِهِ عَامًا وَبِحُكْمِهِ مُؤْنَثًا عَامًا
لَيُطَاوِلُو عِدَّةً مَا حَرَمَ اللَّهُ فِي حُلُولِهِ مَا حَرَمَ اللَّهُ
ذَلِكَ لَهُمْ سُوءٌ أَغْمَلُهُمْ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

يَتَأْبِيَهَا الَّذِينَ أَمْسَأْتَ الْكُفَّارَ إِلَيْهِ
أَنْفَرُوا فِي سَبِيلِ اللَّهِ أَثَابَقْتَهُنَّ إِلَى الْأَرْضِ
أَرْضِيَمُ بالْحَيَاةِ الَّذِيَا مِنْ أَلَّا خَرَةَ
فَمَا مَتَّعْنَاهُ الْحَيَاةُ الَّذِيَا فِي الْآخِرَةِ
إِلَّا قَبِيلُ

إِلَانْفَرُوا يُعَذِّبُنَّكُمْ عَذَابًا أَلِيمًا
وَيَسْتَبِدُّ قَوْمًا عِيدَنَكُمْ وَلَا تُصْرُوُهُ شَيْئًا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَقَدِيرٌ
إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذَا أَخْرَجَهُ

^[1] (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

^[2] (V. 9:38) Narrated Anas bin Mâlik رضي الله عنه: The Prophet ﷺ said, "Nobody who dies and finds good from Allâh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allâh's Cause)." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.53-A).

help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr رضي الله عنهما) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His *Sakînah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

41. March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.

42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allâh knows that they are liars.

43. May Allâh forgive you (O Muhammad ﷺ). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on *Jihâd*), until those who told the truth were seen by you in a clear light, and you had known the liars?

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of *Al-Muttaqûn* (the pious — See V.2:2).

45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

الَّذِينَ كَفَرُوا ثُمَّ أَتَيْنَاهُمَا فِي الْكَارِبَاءِ إِذْ يَسْأَلُونَهُ لَا تَحْرَجْنَاهُمْ إِنَّ اللَّهَ مُعَطِّلٌ عَمَّا فَلَّا نَزَّلَ اللَّهُ سَكِينَةً عَلَيْهِ وَإِنَّهُمْ بِمُجْهُودِهِمْ تَرَوُهَا وَجَعَلَ كَلِيلَةَ الَّذِينَ كَفَرُوا أَشْفَلَهُمْ وَكَلِيلَةَ الَّلَّهِ هُوَ أَعْلَمُ وَاللَّهُ عَزِيزٌ حَمِيقٌ

أَنْفِرُوا خَفَافًا وَثِقَالًا وَجَهْدًا وَأَمْوَالَكُمْ وَأَنْفِسَكُمْ فِي سَيِّلِ اللَّهِ ذِلِّكُمْ حِلْزُونَ كُمْ إِنْ كُثُرْتُمْ تَعْلَمُونَ

لَوْكَانَ عَرَضًا قَرِيبًا وَسَفَرًا فَاصْدَأْ لَأَتَبْعُوكَ وَلَكِنْ بَعْدَتْ عَلَيْهِمُ الشَّفَةُ وَسَيَقْلُوْنَ بِاللَّهِ لَوْ أَسْتَعْنُنَا لِرَجْحَتْ جَامِعَكُمْ مِنْهُ كَوْنَ أَنْفُسُهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِّبُونَ

عَفَا اللَّهُ عَنْكَ لِمَا ذَنَتْ لَهُمْ حَقًّا يَبْيَسُ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمُ الْكَذِّابُونَ

لَا يَسْتَغْنُنَّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالنَّورِ الْآخِرَ أَنْ يُجَهِّدُوا وَأَمْوَالَهُمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلَيْهِ بِالْمُنْتَهِيَّنَ

إِنَّمَا يَسْتَغْنُنَّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالنَّورِ الْآخِرِ وَأَرْتَابَ قُلُوبَهُمْ فَهُمْ فِي رَيْبٍ هُنَّ دُّوَّبَاتٍ

46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers).

48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

50. If good befalls you (O Muhammad ﷺ), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.

51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us."^[1] He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

وَلَوْأَرَادُوا الْخُرُوجَ لِأَعْدَادِ الْمُعَذَّةِ
وَلَكِنْ كَرِهُ اللَّهُ أَتَيَعَايُهُمْ فَشَجَّبُهُمْ
وَقَيلَ أَقْعُدُهُمْ وَأَمَّا الْقَنْعَدِينَ

(١١)

لَوْخَرَجُوكُمْ مَا زَادُوكُمْ إِلَّا خَلَّا
وَلَا قَصَّعُوكُمْ بِعَوْنَاكُمْ
الْفَتَنَةُ وَفِيكُمْ سَمَعُونَ لَهُمْ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ

(١٢)

لَقَدْ أَسْتَغْوَى الْفَتَنَةَ مِنْ قَبْلِ وَقَبْلَ الْأَكْلِ
الْأُمُورَ حَتَّى جَاءَهُ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ
كَرِهُونَ

(١٣)

وَمِنْهُمْ مَنْ يَكُوْنُ أَثْدَنَ لِي وَلَا نَتَّسَيْنَ
أَلَا فِي الْفَتَنَةِ سَكَطُوا أَوْ اتَّهَمَ
لِمُحِيطَةِ الْكَفَّارِينَ

(١٤)

إِنْ تُصِبَّكَ حَسَنَةً سُوْهُمْ وَإِنْ
تُصِبَّكَ مُصِيبَةً يُقْتَلُوا قَدْ أَثْدَنَ
أَمْرَنَا مِنْ قَبْلِ وَيَكْتُلُوا هُمْ فَرِحُونَ

(١٥)

فَلَئِنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ
مَوْلَانَا وَعَلَى اللَّهِ فَلَيْسَوْكَلِ
الْمُؤْمِنُونَ

(١٦)

فَلَمَّا هَلَّ تَرَيْصُونَ يَتَأَلَّا إِلَّا إِحْدَى الْحُسْنَيَّنِ
وَمَنْ نَرَبَصُ يَكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِمَذَابِ
مَنْ عَنْدَهُ أَوْ يَأْتِيَنَا فَنَرَبَصُونَا
إِنَّا مَعَكُمْ مُتَرَيْصُونَ

(١٧)

^[1] (V.9:51) See the footnote of (V.57:22).

53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)." [1]

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and that they came not to *As-Salât* (the prayer) except in a lazy state,^[1] and that they offer not contributions but unwillingly.

55. So let not their wealth nor their children amaze you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

56. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!^[2]

59. Would that they were contented with what Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

تُلَّأْنِقُوا طَوْعًا أَوْ كَرْهًا لَّا يُنْتَهَىٰ مِنْكُمْ
إِنَّكُمْ كُنتُمْ قَوْمًا فَاسِقِينَ

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَهُمْ إِلَّا أَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ
إِلَّا وَهُمْ كُثُرًا وَلَا يُنْفِقُونَ إِلَّا وَهُمْ
كَرِهُونَ

فَلَا تُعْجِزَنَّ أَنْوَلَهُمْ وَلَا أَوْلَدُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
لِعِدَّهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَرَهْقَ أَنْفُسِهِمْ
وَهُمْ كَثِيرُونَ

وَخَلُقُوتُنَّ بِاللَّهِ إِنَّهُمْ لَيْسُ كُمْ وَمَا هُمْ بِمُنْكَرٍ
وَلَكُنْهُمْ قَوْمٌ يُفَرَّقُونَ

لَوْيَحْدُونَ مَلْجَأً أَوْ مَغْرِبَةً أَوْ مَدْخَلًا
لَوْلَأْ إِلَيْهِ وَهُمْ يَجْمَحُونَ

وَمِنْهُمْ مَنْ يَلْبِرُكَ فِي الصَّدَقَاتِ فَإِنَّ أَعْطَوْهُمْ
رَضْشَا وَإِنْ لَمْ يُعْطُوهُمْ مَمْنَاهَا إِذَا هُمْ يَسْتَحْطُونَ

وَلَوْ أَنَّهُمْ رَضُوا مَمَّا أَنْهَمُهُ اللَّهُ وَرَسُولُهُ

[1] (V.9:54) Narrated Abu Hurairah رضي الله عنه: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No *Salât* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'Ishâ* prayer; but if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâmah* and order a man to lead the *Salât* (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salât* (prayer) (in the mosques)." (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth No. 626*).

[2] (V.9:58) See the footnote of (V.20:134).

(الله عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)." ﴿٦﴾

60. As-Sadaqât (here it means Zakât) are only for the *Fuqarâ'* (poor), and *Al-Masâkin*^[1] (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for *Mujahidûn* — those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.

61. And among them are men who annoy the Prophet (Muhammad) (صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh, has faith in the believers, and is a mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad) (صلى الله عليه وسلم) will have a painful torment. [See V.33:57]

62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad), if (صلى الله عليه وسلم), they are believers.

63. Know they not that whoever opposes and shows hostility to Allâh (عز و جل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace.

64. The hypocrites fear lest a *Sûrah* (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

وَقَالُوا حَسِبْنَا اللَّهَ سُكُونَنَا اللَّهُمَّ

فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَيْهِ رَاغِبُونَ ﴿٧﴾

إِنَّمَا أَصَدَّقْتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ
وَالْعَدِيلِينَ عَلَيْهِ وَالْمُؤْلَفَةِ فِلُوْهُمْ وَفِي الرِّقَابِ
وَالْفَرِّمِينَ وَفِي سَبِيلِ اللَّهِ وَأَنِّي أَسْبَلْتُ
فِي صِكَّةٍ مِنْ أَلْهَلِهِ اللَّهُ عَلَيْهِ حَكِيمٌ ﴿٨﴾

وَمِنْهُمُ الَّذِينَ يُؤْذِنُونَ أَلَّا تَرْأَسْ
أَذْنَ قَلْمَهْ أَذْنَ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ
لِلْمُؤْمِنِينَ وَرَحْمَةً لِلَّذِينَ مَأْمُونُ مُكْثُرٌ
وَالَّذِينَ يُؤْذِنُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٩﴾

يَخْلُقُونَ بِاللَّهِ لَكُمْ لِرَضْوَكُمْ وَاللَّهُ
وَرَسُولُهُ أَحَقُّ أَنْ يُرْضُوهُ إِنْ كَانُوا
مُؤْمِنِينَ ﴿١٠﴾

الَّمْ يَعْلَمُوا أَنَّمَا مَنْ يُحَكِّمُ اللَّهُ وَرَسُولُهُ
فَأَكَلَ لَهُنَّارَ جَهَنَّمَ حَلِيدًا فِيهَا ذَلِكَ
الْخِزْنُ الْعَظِيمُ ﴿١١﴾

يَخْدُرُ الْمُنَذِّقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ
تُنَذِّمُهُمْ إِسَافِيَّ قُلْوَهُمْ قُلْ أَسْتَهِنُ مَوْا
إِنَّ اللَّهَ مُنْعِجٌ مَا يَخْدُرُونَ ﴿١٢﴾

^[1] (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و جل), and His *Ayât* (proofs, evidences, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"

وَلَئِن سَأَلْتُهُمْ لِيَقُولُوا إِنَّمَا كَانُوا
تَعْوِضاً وَلَئِنْ قُلْ أَيَالُ اللَّهِ وَمَا يَنْهِي، وَرَسُولُهِ
كُلُّمَا تَشَهِّدُونَ ﴿٢٧﴾

66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals.).

لَا تَقْنِدُ رُوافِقَكُنْتُمْ مُعَذَّبِي كُلُّكُمْ إِنْ تَفْعَلْ
عَنْ طَائِفَةٍ مِنْكُمْ مُعَذَّبٌ طَائِفَةٌ
يَا نَهْمَمْ كَانُوا مُجْرِمِينَ ﴿٢٨﴾

67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from *Al-Mâ'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

الْمُنَفِّقُونَ وَالْمُنَفِّقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَا
عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْمَانَهُمْ نَسُوا اللَّهَ
فَنَسِيَهُمْ إِنَّ الْمُنَفِّقِينَ
هُمُ الْفَاسِقُونَ ﴿٢٩﴾

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.

وَعَدَ اللَّهُ الْمُنَفِّقِينَ وَالْمُنَفِّقَاتِ وَالْكُفَّارَ
نَارَ جَهَنَّمَ حَذَّلِينَ فِيهَا حَسِبُهُمْ وَلَعَنْهُمْ
اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٠﴾

69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad (صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَنْشَدَ مِنْكُمْ فَوْهُ
وَأَكْثَرُهُمْ أَنُوَّلًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقَهُمْ
فَلَسْتَمْتَعُ بِخَلْقَكُمْ كَمَا اسْتَمْتَعْتَ بِالَّذِينَ
مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَهُنْ خَطِّمُ الَّذِي حَسِبُوهُ
أُولَئِكَ حَيَّطَتْ أَغْنَانُهُمْ فِي الدُّنْيَا وَالآخِرَةِ
وَأُولَئِكَ هُمُ الْحَسِيرُونَ ﴿٣١﴾

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan

الَّذِينَ تَبَأَّلُ الَّذِينَ مِنْ قَبْلِهِمْ فَوْهُ نُوحُ
وَعَادُ وَثَمُودُ وَقَوْمُ إِبْرَاهِيمَ وَأَصْحَابُ

(Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*), and give the *Zakât*, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of '*Adn* (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.

73. O Prophet (Muhammad)! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wâli* (supporter, protector) or a helper.

مُذَمِّنَاتٍ وَالْمُؤْنِفَاتٍ كَيْفَ كَيْتُ أَنْهُمْ رُسُلُهُمْ
يَا أَبْيَتَنَا فَمَا كَانَ اللَّهُ يُطْلِمُهُمْ وَلَكِنْ
كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ٧٦

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِعِصْمَهُمْ أُولَئِكَ يَعْصِي
يَأْمُرُونَ بِالْمَعْرُوفِ وَرَيْهُنَّ عَنِ الْشَّرِّ
وَيَقْسِمُونَ الْأَصَلَوَةَ يَرْتَقُونَ الْرَّجُوْنَ
وَيُطْهِيْنَ اللَّهُ وَرَسُولُهُ أَوْ لَيْكَ سَيِّدُهُمْ اللَّهُ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٧٧

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي
مِنْ تَحْنِهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا وَسَكَنَ طَبِيعَةً
فِي جَنَّاتٍ عَنِّيْرَ وَرَضِيَّنَ مِنْ اللَّهِ أَكْبَرُ
ذَلِكَ هُوَ الْفَوْزُ الْمَظِيْمَةُ ٧٨

يَأْيُهَا الَّتِيْ جَهَدَ الْكُفَّارُ وَالْمُنَافِقُونَ وَأَغْنَيْ
عَلَيْهِمْ وَمَا أَوْنَهُمْ جَهَنَّمُ وَيُشَّسَّ الْمَصِيرُ ٧٩

يَخْلُقُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفَّارِ
وَكَفَرُوا بِأَعْدَادِ إِسْلَامِهِمْ وَهُمُوا بِمَا لَمْ يَأْتُوا
وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَمُهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ
فَإِنَّ شَيْوَانِكَ خَذِلَهُمْ وَإِنْ يَسْتَوْلُوا عَلَيْهِمْ
الَّهُ عَذَابًا أَيْسَافًا لِلْدُّنْيَا وَالآخِرَةِ وَمَا لَمْ
فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ٨٠

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily give *Sadaqâh* (*Zakât* and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqâh* (*Zakât* or voluntary charity)], and turned away, averse.

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their *Najwa*^[1] (secret counsels), and that Allâh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

80. Whether you (O Muhammad ﷺ) ask forgiveness for them (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لِيَتْ مَا أَتَنَا مِنْ فَضْلِهِ، لَنَصَدِّقَنَّ وَلَنُكَوِّنَّ مِنَ الظَّالِمِينَ

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ، بَخِلُوا بِهِ، وَنَوَّلُوا
وَهُمْ مُعْرِضُونَ

فَأَعْقَبَهُمْ بِنَقَافِ قُلُوبِهِمْ إِلَى يَوْمٍ يَلْقَوْنَهُ
بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا
يَكْنِيُونَ

أَتَرَيْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَتَجْوِيلُهُ
وَأَنَّ اللَّهَ عَلِمَ عَلَمَ الظَّالِمِينَ

الَّذِينَ يَلْمِزُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ
لَا يَحِدُّونَ إِلَّا جُهْدُهُ فَيَسْخُرُونَ مِنْهُمْ سَخْرَيَ اللَّهُ
مِنْهُمْ وَلَمْ يَنْدَعُ أَلَيْمَ

اسْتَغْفِرُهُمْ أَوْ لَا استَغْفِرُهُمْ إِنْ تَسْتَغْفِرُهُمْ
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ
كَفَرُوا بِاللَّهِ وَرَسُولِهِ، وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ

[1] (V.9:78) See the F.N. of (V.11:18).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh; they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."

84. And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were *Fâsiqûn* (rebellious, — disobedient to Allâh and His Messenger). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

86. And when a *Sûrah* (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from *Jihâd*) and say, "Leave us (behind), we would be with those who sit (at home)."

87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

فَرَحِ الظَّاهِلُونَ بِمَقْدِدِهِمْ خَلَفَ رَسُولَ
اللَّهِ وَكَفَرُوا أَنْ يَجْهَدُوا إِلَيْهِمْ وَأَنْفَسُهُمْ فِي سَيِّلٍ
اللَّهُو قَالُوا لَا تَتَفَرَّغُوا لِلْحَرَقِ قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرَقًا لَّذِكُلُّ أَيْقَنُهُونَ

فَلَيَضْحِكُوكُلَّا وَلَيُبَكِّرُوكُلَّا جَزَاءً بِمَا كَانُوا
يَكْسِبُونَ

إِنَّ رَجُلَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَأَسْتَذِنُكَ
لِلْحَرَقِ فَقُلْ لَنْ تَعْجُلُوا مَعِي أَبَدًا وَلَنْ تَقْبِلُوا
مَعِي عَدُوًا إِنَّكُمْ رَضِيشُمْ بِالْقَعْدَةِ أَوَّلَ مَرَّةٍ
فَأَقْعُدُكُمْ أَمَّا الظَّاهِلُونَ

وَلَا تَصْلِلُ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا قَبِرَهُ
إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَا لَوْ
وَهُمْ فَدَّسُونَ

وَلَا تَعْجِلْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ
أَنْ يُعَذِّبَهُمْ بِمَا فِي الْأُنْثِيَّا وَتَرَهُقَ أَنْفُسُهُمْ
وَهُمْ كَفِيرُونَ

وَإِذَا أَنْزَلْتَ سُورَةً أَنْ عَامِلُوا بِإِيمَانِهِ وَجَهَدُوا
مَعَ رَسُولِهِ أَسْتَذِنُكَ أَنْ لُؤْلُؤَ الظَّلُولَ مِنْهُ
وَقَالُوا دَرَنَاتُكُنْ مَعَ الْقَعْدَيْنَ

رَصُوا بِأَنْ يَكُونُوا مَعَ الْحَوَالِفِ وَطَبِيعَ
عَلَى مُلُوْكِهِمْ فَهُمْ لَا يَقْهَمُونَ

88. But the Messenger (Muhammad ﷺ) and those who believed with him (الله عليه وسلم) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.

لَذِكْنَ الرَّشُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَهَدُهُ
يَا نَوَاهِهِ وَأَنْفُسِهِمْ وَأَرْتَبَكُمْ لَهُمُ الْخَيْرَاتُ
وَأَرْتَبَكُمْ هُمُ الْمُفْلِحُونَ ﴿٢٩﴾

89. For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

90. And those who made excuses from the bedouins came (to you, O Prophet ﷺ) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger.^[1] No ground (of complaint) can

أَعْدَ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَدِيلِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٣٠﴾
وَجَاءَ الْمُعْذَرُونَ مِنْ الْأَغْرَى بِلِذْنَنَ لَهُمْ
وَقَدْ عَدَ الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيِّدِ الْأَنْبِيَاءِ
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٣١﴾

لَنْسَ عَلَى الصُّعْكَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى
الَّذِينَ لَا يَحِدُونَ مَا يُفْقَدُونَ حَرَجٌ
إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ، مَاعَلَ الْمُحْسِنِينَ

^[1] (V.9:91) CHAPTER. The Statement of the Prophet ﷺ: "Religion is *An-Nasîhah* (to be sincere and true) to: 1. Allâh [i.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allâh's Messenger [i.e., to respect him greatly and to believe that he ﷺ is Allâh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunnah* — (legal ways)] 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for *Al-Mâ'rûf* (i.e. Islamic Monotheism, and all that Islâm orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to be merciful and kind to them].

And the Statement of Allâh : تعالى If they are sincere and true (in duty) to Allâh (حل) and His Messenger (Muhammad ﷺ) . (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (V.9:91)

Narrated Jarîr bin Abdullâh : رضي الله عنه I gave the *Bai'â* (pledge) to Allâh's Messenger ﷺ for the following:

1. *Iqâmat-as-Salât* (to perform prayers).

2. To pay the *Zakât*.

3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Mâ'rûf* (i.e. Islamic Monotheism, and all that Islâm orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden),

there be against the *Muhsinûn* (good-doers — See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.

مِن سَبِيلِ وَاللَّهُ عَفْوٌ رَّحْمَةٌ ﴿١١﴾

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption.^[11] They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوكُم بِتَحْمِيلِهِمْ قُلْتُ
لَا أَجِدُ مَا أَخْلُكُمْ عَلَيْهِ تَوْلَوْا إِغْيَانَهُمْ
تَفْيِضُ مِنَ الدَّمْعِ حَرَقَنَا أَلَيَّحْدُوا
مَا يُنْفِقُونَ ﴿١٢﴾

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَقِدُونَ لَكُنْكُنَ
وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ
وَطَعَنَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾

and to help them, and to be merciful and kind to them]. (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 54 and its Chapter No. 43).

^[11] (V.9:93) Narrated Abu Hurairah رضي الله عنه و وسلم: The Prophet صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it*. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet صلى الله عليه وسلم added: "Then Allâh saw our weakness and disability, so He made booty legal for us." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 353).

* Booty used to be burnt by a fire sent by Allâh.

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad ﷺ) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsir At-Tabari]

95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh).

97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.

98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will

يَعْنِدُ رُوتَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ فَقُلْ
لَا تَعْتَدُ رُوتَ إِلَيْنَ نُؤْمِنَ لَكُمْ قَدْ نَأَنَّا اللَّهَ
مِنْ أَخْبَارِكُمْ وَمِنْهُ أَنَّ اللَّهَ عَلِمْكُمْ وَرَسُولُهُ
شَمْ تَرْدُوْتَ إِلَى عَنْلَوْغَنَيْ وَالشَّهَدَةَ
فَيَنْتَشِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ١٦

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَبَطْتُمُ الْيَمْ
لَتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ يَرْجِعُونَ
وَمَا أَنْهُمْ جَهَنَّمُ جَرَاءً بِمَا كَانُوا
يَكْسِبُونَ ١٧

يَحْلِفُونَ لَكُمْ لِرَضْوَاعَنْهُمْ فَإِنْ تَرْضَوْاعَنْهُمْ
فَلَرَكَ اللَّهُ لَا يَرْضِي عَنِ الْقَوْمِ الْفَسِيقِينَ ١٨

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْحَدُ
الْأَيْمَلُونَ حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَيْ رَسُولِهِ وَاللَّهُ
عَلِيهِ حَكْمٌ ١٩

وَمِنَ الْأَعْرَابِ مَنْ يَسْجُدُ مَا يُفِيقُ مَعْرِكَةً
وَيَرْبِضُ بِكُلِّ الدُّوَابِرِ عَلَيْهِمْ دَائِرَةُ السَّوْءَ
وَاللَّهُ سَمِيعٌ عَلَيْهِ ٢٠

وَمِنَ الْأَعْرَابِ مَنْ نُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَيَسْجُدُ مَا يُفِيقُ فَرِسْتَيْ عِنْدَ اللَّهِ
وَصَلَوَاتُ الرَّسُولِ أَلِإِنْهَاقَةُ لَهُمْ
سَيْدُ خُلُقَهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ

admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.

100. And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ﷺ) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful.^[1]

103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of

غُورٌ رَّحِيمٌ ۝

وَالسَّيِّفُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارُ وَالَّذِينَ أَتَبْعَاهُمْ بِإِخْسَانٍ رَّبِيعَ
اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي مَعْنَاهَا الْأَنْهَارُ خَلِيلِينَ فِيهَا أَبَدًا
ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝

وَمَنْ حَوَّلَ كُوْتَبَ الْأَعْرَابِ مُنْقَطِعَوْنَ
وَمِنْ أَهْلِ الْمَدِينَةِ مَرْدُوا عَلَىٰ أَنْتَفَاقِ لَا عَلَمَهُ
نَحْنُ نَعْلَمُهُمْ سَيِّدُهُمْ مَرْتَبَتِنَ مُمْرِدُونَ
إِلَى عَذَابٍ عَظِيمٍ ۝

وَآخَرُونَ أَعْرَفُوا يَدِنُوْهُمْ خَاطِئُ اعْمَالِنَّا
وَمَا حَرَّسَنَّا عَنِ اللَّهِ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ
غُورٌ رَّحِيمٌ ۝

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُظَهِّرُهُمْ وَنُزِّكِهِمْ ۝
وَاصْلِ عَلَيْهِمْ إِنَّ صَلَوَاتَكَ سَكَنٌ لَّهُمْ
وَاللَّهُ سَمِيعٌ عَلَيْهِ ۝

^[1] (V.9:102) The Statement of Allâh عز و جل: "And (there are) others who have acknowledged their sins..." (V.9:102)

Narrated Samurah bin Jundub رضي الله عنه: Allâh's Messenger ﷺ said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allâh forgave them.' " (Sahîh Al-Bukhâri, Vol.6, Hadîth No.196).

security for them; and Allâh is All-Hearer, All-Knower.

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charity), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?

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

106. And others are made to await for Allâh’s Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.

107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad ﷺ) aforesome, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ قَبِيلُ الْتَّوْبَةِ عَنْ عِبَادِهِ
وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ الْوَاثِ
الْرَّحِيمُ

وَقُلْ أَعْمَلُوا فَسِيرِي إِلَيْهِ اللَّهُ عَمَلُكُو وَرَسُولُهُ وَالْمُؤْمِنُونَ
وَسَدَدُوكُ إِلَى عِلْمِ الْقَيْبِ وَالشَّهَدَةِ فَيُتَسَكَّنُ
بِمَا كُنْتُمْ تَعْمَلُونَ

وَمَاهُرُوكُ مُرْجَوْنُ لِأَمْرِ اللَّهِ إِمَامُهُ
وَإِمَامُتُّهُ عَلَيْهِمْ وَاللَّهُ عَلَيْهِ حَكِيمٌ

وَالَّذِينَ أَنْهَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا
وَفَرَّقُوا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ
حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلٍ وَلِيَعْلَمُنَّ إِنَّ أَرْدَنَا
إِلَّا الْحُسْنَى وَاللَّهُ شَهِيدٌ إِنَّهُمْ لَكَذِبُونَ

لَا نَقْمَدُ فِيهِ أَبَدًا مَسْجِدٌ أَسْسَى عَلَى النَّقْوَى
مِنْ أَوْلَى يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ يَرْجَأُ
مُجْبُونَ أَنْ يَنْظَهَرُوا وَاللَّهُ يُحِبُّ
الْمُظْهِرِينَ

أَفَمَنْ أَسَسَ بُنْكَنَهُ عَلَى نَقْوَى مِنْ اللَّهِ
وَرَضَوْنَ خَيْرًا مَمَنْ أَسَسَ بُنْكَنَهُ عَلَى شَنَّا
جُرُفٌ هَكَارٌ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهِي
الْقَوْمُ الظَّلَمِيْمُ

people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doer).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.

111. Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.^[ii]

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out in Allâh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief,

لَيَرَأُ الْمُبَتَّنُهُمُ الَّذِي سَوَّارُهُمْ فِي قُلُوبِهِمْ
إِلَّا أَنْ تَقْطَعَ قُلُوبُهُمْ وَاللَّهُ عَلَىٰ حَكْمٍ كَفِيلٍ

إِنَّ اللَّهَ أَشَرَّى مِنَ الظُّمَرَىٰ نَفْسَهُمْ
وَأَمْوَالَهُمْ يَأْتِ لَهُمُ الْجَنَّةَ يُقْبَلُونَ
فِي سَبِيلِ اللَّهِ فَيَقْتَلُونَ وَيُقْتَلُونَ وَغَدَاعِلَتِهِ
حَقَّا فِي الْتَّورَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ
وَمَنْ أَوْفَ بِعَهْدِهِ مِنَ اللَّهِ فَأَسْتَبِرُوا
بِيَتَعَمَّدُ الَّذِي يَا يَعْمَمُ بِهِ وَذَلِكَ هُوَ الْفَوزُ
الْمُظْلِمِ

الْمُتَّيَّبُونَ الْمَكِيدُونَ الْخَمِيدُونَ
الْمُتَّيَّبُونَ الْرَّكِيمُونَ الْمُتَجَدِّدُونَ
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ
عَنِ الْمُنْكَرِ وَالْمُنْفَظُونَ لِهُدُودِ اللَّهِ
وَبَشِّرُ الظُّمَرَىٰ

[i] (V.9:111)

a) Narrated Abu Hurairah : رضي الله عنه said: "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihâd* in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (*Sahîh Al-Bukhâri*, Vol.4, *Hadîth* No.352).

b) Narrated Jâbir bin 'Abdullâh : رضي الله عنه and said: "Can you tell me where I will be if I should get martyred?" The Prophet replied: مصلى الله عليه وسلم "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Sahîh Al-Bukhâri*, Vol.5, *Hadîth* No.377).

c) Narrated Ibn 'Umar : رضي الله عنهما I heard Allâh's Messenger مصلى الله عليه وسلم saying: "If you (1) practised *Bai' Al-'Inah* (the 'Inah transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and followed the tails of the cows (i.e. indulged in agriculture and became content with it during the period of *Jihâd*); (3) and deserted the *Jihâd* (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation, and it will not be removed till you return back to your religion." (*Abu Dâwûd*, Vol.3, *Hadîth* No.3462).

polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers.^[1]

113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily Ibrâhîm (Abraham) was *Awwâh* (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing. (*Tafsîr Al-Qurtubî*)^[2].

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.^[3]

مَا كَانَ لِلّٰهِ وَالَّذِينَ كَامِنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْكَانُوا أُولَٰئِي قُرْبَةٍ مِّنْ بَعْدِ
مَاتَتِهِنَّ لَهُمْ أَنَّهُمْ أَضَحَّبُ الْجَنَّةِ

وَمَا كَانَ أَسْتَغْفِرُ إِلَّا هِيَ أَلَّا نَعْ
مَوْعِدَةً وَعَدَهَا إِلَيَّاهُ فَلَمَّا نَبَيَّنَ لَهُ أَنَّهُ عَدَهُ
لِلّٰهِ تَبَرَّأَ مِنْهُ إِنَّ إِلَّا هِيَ لَذُوقُهُ حَلِيمٌ

وَمَا كَانَ اللّٰهُ لِيُضْلِلَ قَوْمًا بَعْدَ إِذْ هَدَيْنَاهُمْ
حَتَّىٰ يَتَبَرَّأُنَّ لَهُمْ مَا يَتَّقُونَ إِنَّ اللّٰهَ يُكْفِي شَفَاعَةً
عَلَيْهِ

[1] (V.9:112) Narrated Sahl bin Sa'd: Allâh's Messenger ﷺ said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue and his private parts)". I guarantee Paradise for him." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth No. 481*)

* i.e. whoever protects his tongue from illegal talk e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

[2] (V.9:114) See the footnote of (V.6:74).

[3] (V.9:115) Killing the *Khawârij* (people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh تَعَالٰى: 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) And Ibn 'Umar رضي الله عنهما used to consider them (the *Khawârij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

116. Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Wâlî* (protector or guardian) nor any helper.

117. Allâh has forgiven the Prophet ﷺ, the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.

118. And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet ﷺ) (وسلم) (for Allâh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).^[ii]

Narrated 'Abdullâh bin 'Umar رضي الله عنهما regarding Al-Haruriyah: The Prophet ﷺ said, "They will go out of Islâm as an arrow darts out of the game's body." (Sahîh Al-Bukhâri, Vol.9, Hadîth No.66).

^[i] (V.9:119) The Statement of Allâh تعالى :

'O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).' (V.9:119).

And what is forbidden as regards telling of lies.

a) Narrated 'Abdullâh رضي الله عنه said: The Prophet ﷺ said, "Truthfulness leads to *Al-Bîr* (righteousness) and *Al-Bîr* (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to *Al-Fujûr* (i.e. wickedness - evil-doing), and *Al-Fujûr* leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allâh." (Sahîh Al-Bukhâri, Vol.8, Hadîth No.116).

b) Narrated Abu Hurârâh رضي الله عنه : Allâh's Messenger ﷺ said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahîh Al-Bukhâri, Vol.8, Hadîth No.117).

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحِبُّ وَيُبْغِي
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا تَصِيرُونَ

لَقَدْ تَابَ اللَّهُ عَلَى الَّذِي وَالْمُهَاجِرُونَ
وَالْأَنْصَارِ الَّذِينَ أَتَبُوهُ فِي سَاعَةِ الْعَسْرَةِ
مِنْ بَعْدِ مَا كَانُوا يَرِيدُونَ قُلُوبُهُمْ فَرِيقٌ مُنْهَمٌ
ثُمَّ تَابَ عَلَيْهِمُ اللَّهُ يُهْمِرُهُمْ وَقُلْ رَحِيمٌ

وَعَلَى اللَّهِ نَسْأَلُهُ أَنْ يُلْفِنَا حَتَّى إِذَا ضَاقَتْ عَلَيْنَا
الْأَرْضُ إِيمَانُهُتَ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ
وَظَاهِرُوا أَنَّ لَمْ لِجَأْنَ إِلَيْنَا إِلَّا إِلَيْهِ شَعَرَتْ
عَيْنَهُمْ لِيَتَوَبُوا إِنَّ اللَّهَ هُوَ الْوَابِ الرَّجِيمُ

يَأَيُّهَا الَّذِينَ إِذَا مُؤْمِنُوا أَنْقَوْا أَنْفُسَهُمْ وَكُنُوا
مَعَ الصَّادِقِينَ

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad ﷺ) when fighting in Allâh's Cause (and it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the *Muhsinûn*.^[1]

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).^[2]

122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنْ أَغْرِيَابٍ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يُرْجِعُوهُ بِأَنْفُسِهِمْ عَنْ تَقْسِيمِهِ ذَلِكَ يَأْتِهِمْ لَا يُصْبِحُهُمْ طَمَاءً وَلَا نَصَبًّا وَلَا حَمْعَكَةً فِي سَبِيلِ اللَّهِ وَلَا يَطْلُونَ مَوْطَنًا يَغْنِطُ الْكُفَّارَ وَلَا يَأْتُوكُمْ مِنْ عَذَوْتَلًا إِلَّا كُثُبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَعْجَزَ الْمُحْسِنِينَ

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيَّا إِلَّا كُثُبَ لَهُمْ لِيَجْرِيهِمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَسْعَوْنَ

وَمَا كَانَ الْمُؤْمِنُونَ لَيَنْفِرُوا كَافَةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لَيَسْقَفُهُوا

c) Narrated Samurah bin Jundub رضي الله عنه said: The Prophet ﷺ said, "I saw (in a dream), two men came to me." Then the Prophet ﷺ narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (*Sahîh Al-Bukhâri*, Vol.8, *Hadîth No.118*).

^[1] (V.9:120) *Muhsinûn*: Doers of good, i.e. those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad ﷺ.

^[2] (V.9:121)

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islâm sincerely.

Narrated Abu Sa'id Al-Khudri رضي الله عنه said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth No. 40A*)

Narrated Abu Hurairah رضي الله عنه said: Allâh's Messenger ﷺ said, "If anyone of you improves (follow strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahîh Al-Bukhâri*, Vol. 1, *Hadîth No. 40B*)

behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

124. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.

126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

127. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come unto you a Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is full of pity, kind, and merciful.

فِي الظَّالِمِينَ وَلَيُنذِرُوا فَوْهَمُهُ إِذَا رَجَعُوا إِلَيْهِمْ

لَعَلَّهُمْ يَحْذَرُونَ ﴿٢٧﴾

يَأَيُّهَا الَّذِينَ مَأْمُونَ أَقْتَلُوْا الَّذِينَ يُلْوِنُكُمْ
مِّنَ الْكُفَّارِ وَلَيَجِدُوْنِكُمْ غَلَظَةً
وَأَعْلَمُوْا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٢٨﴾

وَإِذَا مَا أَنْزَلْتَ سُورَةً فَيَقُولُهُمْ
رَبَّهُمْ هَذِهِ إِيمَانُنَا فَإِنَّمَا الَّذِينَ كَفَرُوا
فَرَادَتْهُمْ إِيمَانُهُمْ وَهُمْ يَسْتَبِّشُونَ ﴿٢٩﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَتْهُمْ
رِجْسًا إِلَى رِجْسِهِمْ وَمَا تُؤْمِنُوْنَ وَلَا هُمْ
كَافِرُونَ ﴿٣٠﴾

أَوْلَارُونَ أَنْهَمْ يَقْتُلُونَ فِي كُلِّ عَكَارٍ
مَرَّةً أَوْ مَرَّاتٍ لَمْ لَا يُثُوْبُونَ وَلَا هُمْ
يَدْكُرُونَ ﴿٣١﴾

وَإِذَا مَا أَنْزَلْتَ سُورَةً نَظَرُهُمْ إِلَى بَعْضِهِمْ إِلَى بَعْضٍ
هَلْ يَرَنُكُمْ مِّنْ أَعْدَادِهِمْ أَنْصَرُهُمْ
صَرَفَ اللَّهُ قُلُوبَهُمْ بِآيَاتِهِ قَوْمٌ لَا يَفْهَمُونَ ﴿٣٢﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ
عَزَّرْتُمْ عَلَيْهِ مَا عَنِتُّمْ حَرَبُكُمْ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّاجِحٌ ﴿٣٣﴾

129. But if they turn away, say (O Muhammad ﷺ): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."^[1]

فَإِنْ تَوَلُّوْنَا فَقُلْ حَسْبِنَا اللَّهُ إِلَهُ الْأَمَّةِ عَلَيْهِ تَوَكَّلْنَا وَهُوَ رَبُّ الْعَرْشِ الْمَظِيرِ ﴿٢٩﴾

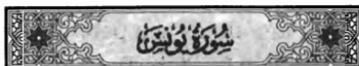
Sûrat Yûnus (Jonah) X

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*^[2]

2. Is it a wonder for mankind that We have sent Our Revelation^[3] to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad ﷺ and the Qur'ân)!"

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرِّبُّ الْكَبِيرُ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَّابًا أَنَّا أَوْجَحَنَا إِلَى رَجُلٍ مُّتَّهِمٍ
أَنَّا أَنْذَرْنَا النَّاسَ وَبَشَّرْنَا الَّذِينَ آمَنُوا أَنَّا لَهُمْ قَدَّمْ
صِدْقَةً عِنْدَ رَبِّهِمْ قَالَ الْكُفَّارُ وَإِنَّا هُنَّا
لَسْرَخْشِينَ ﴿٢﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ أَسْوَى عَلَى الْمَرْسَى بِدِرْبِ الْأَمْرِ مَا مِنْ شَفَعَ
إِلَيْهِ بَعْدَ إِذْنِهِ ذَلِكُمُ اللَّهُ رَبُّكُمْ
فَأَغْبَدْنُهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾

[1] (V.9:129) See the footnote of (V.3:173).

[2] (V. 10:1) *Al-Hakîm*: showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and save them from Hell .

[3] (V.10:2) See the footnote of (V.4:163).

4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those people who keep their duty to Allâh, and fear Him much.

7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.),

8. Those, their abode will be the Fire, because of what they used to earn.

9. Verily, those who believe,^[1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَذَابُ اللَّهِ حَقٌّ إِنَّهُ يَبْدُوا
الْحَقَّ ثُمَّ يُبْدِيهُ لِتَجْزِي الَّذِينَ مَأْمَنُوا وَعَلَوْا
الصَّنْلِحَةَ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا هُنَّ
شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ إِمَّا كَانُوا
يَكْفُرُونَ ٤٦

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا
وَقَدْرُهُ مَنَازِلٌ لِتَعْلَمُوا عَدَدَ الْيَتَمَّيْنِ
وَالْحِسَابَ مَا حَلَقَ اللَّهُ ذَلِكَ إِلَيْهِ الْحِقْعَةُ
يُفْصِلُ الْآيَتِ لِوَمَرِ يَعْلَمُونَ ٤٧

إِنَّ فِي أَخْيَالِنِفَ أَيَّلِ وَالنَّهَارِ وَمَا مَحَلَّ
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَأَيَّتِ لَقَوْمٍ
يَسْقُوتُ ٤٨

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَأَطْمَأْنُوا بِهَا وَالَّذِينَ هُمْ عَنْ مَا يَبْشِّرُنَا غَافِلُونَ ٤٩

أَنْتِكَ مَا وَهَمْ أَنَّا رُبُّ مَا كَانُوا
يَكْسِبُونَ ٥٠

إِنَّ الَّذِينَ كَمَأْنُوا وَعَجَلُوا الصَّنْلِحَةَ
يَهْدِيهِمْ رَبُّهُمْ يَا يَعْنَوْهُمْ تَجْزِي مِنْ تَحْنُومٍ
الْأَنْهَرُ فِي جَنَّتِ الْأَنْبِيَاءِ ٥١

^[1] (V.10:9) Who believe in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) — Islâmic Monotheism.

10. Their way of request therein will be *Subhânakâ Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabb-il-'Âlamîn* [All the praises and thanks be to Allâh, the Lord of 'Âlamîn (mankind, jinn and all that exists)].

دَعَوْنَاهُمْ فِيهَا سَبَحَنَكَ اللَّهُمَّ وَجَنَّبْنَاهُمْ فِيهَا سَلَامٌ
وَهُمْ أَخْرَى دَعَوْنَاهُمْ أَنَّ الْحَمْدَ لِيَ
رَبِّ الْعَالَمِينَ ﴿١١﴾

11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsîr At-Tabârî*)

وَلَوْ يُعِجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ أَسْتَعْجِلُهُ
بِالْخَيْرِ لَقُضَى إِلَيْهِمْ أَحَدُهُمْ فَذَرَ الَّذِينَ
لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَتِهِمْ يَعْمَلُونَ ﴿١٢﴾

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the *Musrifûn*^[1] that which they used to do.

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals).

14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

15. And when Our clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the

وَإِذَا مَسَ الْأَنْسَنَ الْصُّرُدُ دَعَانَا لِجَنَاحِهِ أَوْ قَاعِدًا
أَوْ قَائِمًا لَهُنَا كَشْفَنَا عَنْهُ ضَرَّهُ مَرَّكَانَ لَمَّا
يَدْعُنَا إِلَى صُرُورَتِهِ كَذَلِكَ زُيَّنَ لِلْمُسَرِّفِينَ
مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾

وَلَقَدْ أَهْلَكَ الظُّرُوفُ مِنْ بَلْكُمْ لَمَّا ظَلَمُوا
وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا
كَذَلِكَ جَزَى الْقَوْمُ الْمُجْرِمِينَ ﴿١٤﴾

لَمْ جَعَلْنَاكُمْ خَلَقِينَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ
لِنَسْتَطِرُ كَيْفَ تَعْمَلُونَ ﴿١٥﴾

وَإِذَا نُتْلِي عَلَيْهِمْ مَا يَأْتُنَا بِيَنْتِلِي فَالَّذِينَ
لَا يَرْجُونَ لِقَاءَنَا تَقُولُنَا إِنَّ عَرِهَنَا
أَوْ بَدَلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبْدِلَهُ مِنْ تِلْقَائِي
نَفْسِي إِنَّمَا أَنْتَ إِلَيْهِم بُوْحٌ إِنَّمَا أَنَا
إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾

[1] (V.10:12) *Musrifûn*: Those who belied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

16. Say (O Muhammad ﷺ): "If Allâh had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

17. So who does more wrong than he who forges a lie against Allâh or denies His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimûn* (criminals, sinners, disbelievers and polytheists) will never be successful!

18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

19. Mankind were but one community (i.e. on one religion — Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed^[1].

20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)."

21. And when We let mankind taste mercy after some adversity has afflicted them, behold! they take to plotting against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is more Swift

فُلَّوْ شَاءَ اللَّهُ مَا شَاءَ كُنْ
وَلَا أَذْرَكُمْ بِهِ فَقَدْ لَيْتُ فِي كُنْ

عُمَراً مِنْ قَبْلِهِ فَلَا تَعْقِلُونَ ﴿٦﴾

مَنْ أَطْلَمَ مَنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا

أَوْ كَذَبَ بِإِيمَانِهِ كُنْ لَا يَقْلِعُ

الْمُجْرِمُونَ ﴿٧﴾

وَيَعْبُدُونَ كَمِنْ دُوبَنَ اللَّهِ مَا لَا يَضُرُّهُمْ
وَلَا يَنْعَمُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُوتُنَا

عَنَّ اللَّهِ قَلْ أَتَبْيُونَكُمْ اللَّهُ بِمَا لَا يَعْلَمُ
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى

عَمَّا يَشْكُونَ ﴿٨﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةٌ وَجَدَهُ فَآخْتَلَهُوا

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُنِيَ

بِنَهْمٍ فِيمَا فِيهِ يَعْتَلُونَ ﴿٩﴾

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ مَا يَكُونُ مِنْ زَيْدٍ

فَقُلْ إِنَّا أَعْيَبُ اللَّهَ فَانْظُرُوهُ إِلَيْكُمْ

مِنَ الْمُنَاطِرِينَ ﴿١٠﴾

وَإِذَا أَذْقَنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّهُمْ إِذَا

لَهُمْ كَرْقَفٌ إِيَّا يَا قُلْ أَلَّا هُنَّ أَشَدُ مَكْرَهًا إِنَّ رَسُولَنَا

يَكْتُبُونَ مَا تَكْرُرُونَ ﴿١١﴾

^[1] (V.10:19) Narrated Abu Hurairah رضي الله عنه: The Prophet said, "Every child is born on Al-Fitrah [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (Sahîh Al-Bukhârî, Vol.2, Hadîth No.467). [See also the Qur'ân, Verse 30:30]

in planning!" Certainly, Our Messengers (angels) record all of that which you plot.^[1]

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful."^[2]

23. But when He delivers them, behold! they rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your own selves, — a brief enjoyment of this worldly life, then (in the end) unto Us is your return, and We shall inform you of that which you used to do.

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

هُوَ الَّذِي سَمِّيَ كُفُوْفِ الْبَرِّ وَالْجَرَحَتَى إِذَا كَتَنَدَ فِي
الْفَلَكِ وَجَرَيْتَ بِهِمْ بِرِيحٍ طَيْبَةٍ وَفِي حَوَّاهُ جَاهَةٌ تَهَا
رِيحٌ عَاصِفٌ وَجَاهَهُمْ الْمَوْجُ مِنْ كُلِّ مَكَانٍ
وَظَلَوْا أَنَّهُمْ أُجْهَطُ بِهِمْ دَعَوْا اللَّهَ مُعَلِّصِينَ لَهُ
الَّذِينَ لَمْ يُنْجِبُنَا مِنْ هَذِهِ، لَنَكُونَنَّ مِنْ
الشَّكِّرِينَ



فَلَمَّا آتَجْهَنَّهُمْ إِذَا هُمْ يَسْعَوْنَ فِي الْأَرْضِ يَغْيِرُ الْعَوْ
يَأْتِيهَا النَّاسُ إِنَّمَا يَغْيِرُكُمْ عَلَى أَنْفُسِكُمْ مَمْنَعَ
الْحَيَاةِ الدُّنْيَا شَاءَ اللَّهُ أَنْ يَأْتِيَكُمْ فَنَيِّسْكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ



إِنَّمَا شَاءَ اللَّهُ حَيَاةً الدُّنْيَا كَلَأَ أَنْزَلَنَّهُ مِنَ السَّمَاءِ
فَأَخْنَاطَ لَهُمْ بَاتُ الْأَرْضَ مِمَّا يَأْتِي مِنَ النَّاسِ
وَالْأَعْمَمُ حَتَّى إِذَا أَخَذَتِ الْأَرْضَ ذُرْفَهَا وَأَزْيَّنَتِ
وَظَلَّتْ أَهْلَهَا أَنَّهُمْ قَدْرُونَ عَلَيْهَا أَتَهَا
أَمْ نَأْتَهُمْ أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَلَّمَنَ
تَفَنَّ بِالْأَقْمَسِ كَذَلِكَ نُهَصِّلُ الْأَيْتَ لِقَوْمٍ
يَنْفَكُّوْنَ



وَاللَّهُ يَدْعُو إِلَيْ دَارِ الْسَّلَامِ وَهَدِي مَنْ يَشَاءُ
إِلَى صَرَاطِ مُسْتَقِيمٍ

[1] (V.10:21) See the footnote (B) of (V.6:61).

[2] (V.10:22): See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to the Straight Path.

26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: “Stop at your place! You and your partners (whom you had worshipped in the worldly life).” then We shall separate them, and their (Allâh’s so-called) partners shall say: “It was not us that you used to worship.”

29. “So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us.”

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them.

31. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allâh.” Say: “Will you not then be afraid of Allâh’s punishment (for setting up rivals in worship with Allâh)?”

لِلَّذِينَ أَحْسَنُوا الْخَيْرَيْنَ وَزَيْدَةً وَلَا رَجْعَةٌ
وَجُوهُهُمْ قَتَرٌ وَلَا ذَلَّةٌ أُولَئِكَ أَحَبُّ الْجَنَّةَ هُنَّ
فِيهَا أَخْلِدُونَ

وَالَّذِينَ كَسَبُوا الْسَّيِّئَاتِ جَرَاهُمْ سَيِّئَاتُهُمْ بِمَا نَهَا
وَرَزَقْهُمْ ذَلَّةٌ مَالَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَانُوا
أَغْشِيَتْ وُجُوهُهُمْ قَطْعًا مِنْ آتِيلٍ مُظْلِمًا
أُولَئِكَ أَحَبُّنَاهُمْ أَنَّا رَهْمَةٌ لِمَنْ يَخْلِدُونَ

وَيَوْمَ تَحْسَرُهُمْ جَيْعَانٌ تَقُولُ لِلَّذِينَ أَشْرَكُوكُنَّا
مَكَانَكُمْ أَنْتُمْ وَشَرِكَاؤُنَا فَرَبَّنَا بَيْنَهُمْ وَقَالَ
شَرِكَاؤُهُمْ مَا كُنْتُمْ إِنَّا نَعْبُدُونَ

فَكَفَى بِاللَّهِ شَهِيدًا إِنَّنَا وَيَنْتَكُمْ إِنْ كُنَّا عَنِ عِبَادَتِكُمْ
لَدَفِيلَتْ

هُنَالِكَ تَبْلُوُا كُلُّ نَفْسٍ مَا أَسْلَكَتْ وَرُدُوا إِلَى اللَّهِ
مَوْلَانُهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ يَعْلَمُ
الْأَسْمَاعَ وَالْأَتْصَرَ وَمَنْ يُنْجِي الْحَيَّ مِنَ الْمَيِّتِ
وَمَنْ يُنْجِي الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدْبِرُ الْأَمْرَ
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا لَنَقُولُ

32. Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad ﷺ as the Messenger of Allâh).

34. Say: “Is there of your (Allâh’ called) partners one that originates the creation and then repeats it?” Say: “Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?”

35. Say: “Is there of your (Allâh’s so-called) partners one that guides to the truth?” Say: “It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?”

36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do.

37. And this Qur’ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)^[1] which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decree for mankind) — wherein there is no doubt — from the Lord of the ‘Âlamîn (mankind, jinn, and all that exists).

فَذَلِكُمْ اللَّهُرِبَكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ
إِلَّا أَصْنَلُلْفَاقَ تَصْرِفُوكُمْ

كَذَلِكَ حَقَّتْ كَلَمَتْ رَبِّكَ عَلَى الَّذِينَ فَسَوْا
أَنَّهُمْ لَا يُؤْمِنُونَ

قُلْ هَلْ مِنْ شَرِّ كَآبِكُمْ مَنْ يَبْدِئُ الْخَلَقَ ثُمَّ يُعِيدُهُ مُهْلِكًا
اللَّهُ يَسْبِدُ الْخَلَقَ ثُمَّ يُعِيدُهُ فَإِنَّ تُوْفِكُونَ

قُلْ هَلْ مِنْ شَرِّ كَآبِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي
لِلْحَقِّ أَفَنْ يَهْدِي إِلَى الْحَقِّ أَحَدٌ أَنْ يَتَبَعِّمْ أَنْ لَا
يَهْدِي إِلَّا أَنْ يَهْدِي فَاللَّهُ كَيْفَ يَعْلَمُونَ

وَمَا يَنْبَغِي مِنْ كُثُرٍ هُنَّ إِلَّا طَائِنَ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ
شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَعْلَمُونَ

وَمَا كَانَ هَذَا الْفُرْقَانُ أَنْ يَمْتَرِئَ مِنْ دُوبِ الْأَوْرَاكِينَ
تَصْدِيقَ الدَّى بَنَ يَدِيهِ وَتَقْصِيلَ الْكِتَابِ لَأَرِبَّ
فِيهِ مِنْ رَبِّ الْكَلَمِينَ

^[1] (V.10:37) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection.” (Sahih Al-Bukhari, Vol.9, Hadith No.379).

38. Or do they say: "He (Muhammad ﷺ) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"

39. Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zâlimûn (polytheists and wrong-doers)!

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is All-Aware of the Mufsidûn (evil-doers, liars).

41. And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

43. And among them are some who look at you, but can you guide the blind — even though they see not?

44. Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.

45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

46. Whether We show you (in your lifetime, O Muhammad ﷺ) some of what We promise them (the torment), or We cause you to die — still unto Us is their return, and moreover, Allâh is Witness over what they used to do.

أَمْ يَقُولُونَ أَفْرَنَهُ قُلْ فَأَتُوا بِسُورَةٍ مُّثِيلَهُ وَادْعُوا
مِنْ أَسْتَطْعَمُهُ مِنْ دُونِ آثَارِنَا كُنْتُ صَدِيقَنَ

بَلْ كَذَّبُوا إِيمَانَنِي بِحِيطَانِي عَلَيْهِ وَلَنَأْبَأْنَهُمْ تَأْوِيلَهُ
كَذَّلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْظَرَ كَيْفَ
كَاتَ عَنِيَّةَ الظَّالِمِينَ

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ
وَرَبُّكَ أَعْلَمُ بِالْمُغْسِلِينَ

وَإِنْ كَذَّبُوكُمْ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَشَدُ
بِرِّيَّتُونَ مِمَّا أَغْمَلُ وَأَنَابَرَىٰ وَمَاعَتَمَّلُونَ

وَمِنْهُمْ مَنْ يَسْمَعُونَ إِلَيْكَ أَفَأَنْتَ شَيْعُ الصُّمَّ
وَلَوْ كَانُوا لَا يَعْقُلُونَ

وَمِنْهُمْ مَنْ يَنْهَا إِلَيْكَ أَفَأَنْتَ تَهْدِي الْمُنْتَهَىٰ
وَلَوْ كَانُوا لَا يَبْصِرُونَ

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَذِكْنَ النَّاسَ
أَنْفُسَهُمْ يَظْلِمُونَ

وَيَوْمَ يَخْسِرُهُمْ كَمَا لَمْ يَلْتَهُوا لَا سَاعَةً مِّنَ الْهَارِ
يَتَعَارَفُونَ بَيْنَهُمْ فَدَخَرُ الظَّالِمِينَ كَذَّبُوا يَقْلُوَ اللَّهَ
وَمَا كَانُوا مُهْتَدِينَ

وَإِنَّمَا تَنْهَاكَ بَعْضَ الَّذِي تَوْلُهُمْ أَنْتُو نَهَاكَ فَإِنَّمَا
مَرْجِعُهُمْ هُنَّمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say (O Muhammad ﷺ): (صلى الله عليه وسلم) "I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (*Tafsîr Al-Qurtubî*).

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hasten on?"

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"

53. And they ask you (O Muhammad ﷺ) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا حَكَمَ رَسُولُهُمْ فَقُضِيَ
بِينَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ١٩

وَيَقُولُونَ مَنْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٢٠

فُلْلًا أَمْلَكْتِ لِنَفْسِي ضَرًّا وَلَا نَعْمَلُ إِلَّا مَا شَاءَ اللَّهُ
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً
وَلَا يَسْقِفُونَ ٢١

فُلْلًا يَسْعِلُنَّ أَنْكُمْ عَذَابِهِ بَيْنَ أَذْنَاهُ رَمَادًا
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ٢٢

أَنْتَ إِذَا مَا وَقَعَ مَا مَنَّتْ بِهِ الْأَنْ وَقَدْ كُنْتُمْ بِهِ
يَسْتَعْجِلُونَ ٢٣

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُرْقُوْعَدَابَ الْخَلْدِ
هَلْ بَحْرُونَ إِلَّا مَا كُنْتُمْ تَكْسِبُونَ ٢٤

وَيَسْتَغْوِنُكُمْ أَحَقُّ هُوَ قُلْبٌ إِي وَرِيقَةَ نَسْ
لَحْقٌ وَمَا أَنْشَمْتُمْ عِزِيزِينَ ٢٥

وَلَوْلَآنِ لِكُلِّ نَقْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَأَفَتَدَتْ
بِهِ وَأَسْرَوْا النَّدَامَةَ لِمَا رَأَوْا الْعَذَابَ وَقُصُصَ
بِينَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ٢٦

justice, and no wrong will be done unto them.^[1]

55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers.

58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'an); — therein let them rejoice." That is better than what (the wealth) they amass.

59. Say (O Muhammad ﷺ to these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad ﷺ): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"

60. And what think those who invent a lie against Allâh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.

61. Neither you (O Muhammad ﷺ) do any deed nor recite any portion of the Qur'an, — nor you (mankind) do any deed (good or evil) but We are Witness thereof,

أَلَا إِنَّ اللَّهَ مَالِكُ السَّمَاوَاتِ وَالْأَرْضَ إِنَّ اللَّهَ وَعَدَ الَّلَّهُ
حَقًّا وَلَكُنَّ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٦٦

هُوَجُنِيٌّ وَبُعِيْتُ وَإِلَيْهِ تُرْجَمُونَ ٦٧

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ
وَشَفَآءٌ لِمَا فِي الْأَصْدُورِ وَهُدًى
وَرَحْمَةٌ لِلْمُؤْمِنِينَ ٦٨

قُلْ بِمَنْصُولِ اللَّهِ وَبِرَحْمَتِهِ فَإِذَا كُلَّ فَلَيَقْرَبُوا
هُوَ خَيْرٌ وَمَا يَجْمِعُونَ ٦٩

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ زَرْقٍ
فَجَعَلْتُمُوهُنَّهُ حَرَاماً وَحَلَالاً قُلْ إِنَّ اللَّهَ أَوْزَى
كُلَّمُكَمْ أَنْزَلَ عَلَيْهِ تَفَرُّوتَكُمْ ٧٠

وَمَا ظَلَّنَ الَّذِينَ يَفْرُونَ عَلَى اللَّهِ الْكَبِيرِ
يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكُنَّ أَكْثَرُهُمْ لَا يَشْكُرُونَ ٧١

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَنْتَلُو مِنْهُ مِنْ قُرْمَانِ
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَيْنَكُمْ شُهُودًا
إِذْ تُفَيَّضُونَ فِيهِ وَمَا يَعْزِزُ عَنْ زَرِيكَ مِنْ مِثْقَالٍ

[1] (V.10:54) See the footnote of (V.3:91).

when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (*Tafsîr At-Tabarî*).

62. No doubt! Verily, the *Auliyyâ'* of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.^[1]

63. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).

64. For them are glad tidings, in the life of the present world^[2] (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.

65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is

ذَرْوِفُ الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرُ مِنْ ذَلِكَ
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦﴾

الآتِكُمْ أَوْلَاهُمْ لَا حَوْفٌ عَلَيْهِمْ وَلَا مُّ
بَعْزُونُكُمْ ﴿٧﴾

الَّذِينَ مَأْتُوا وَكَانُوا يَتَقَوَّلُونَ ﴿٨﴾

لَهُمُ الْشَّرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
لَا تَدْبِلُ لِمَكِّلَتِ اللَّهِ ذَلِكَ هُوَ الْفَوزُ
الْمُظْلِمُ ﴿٩﴾

وَلَا يَحْزُنْكُمْ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠﴾

الآتِكُمْ بِمَا مَنَّ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ﴿١١﴾

[1] (V.10:62) Narrated Abu Sa'id Al-Khudri رضي الله عنه: Allâh's Messenger ﷺ said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly)', and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)? Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (*Sahîh Al-Bukhâri*, Vol.2, *Hadîth* No.400).

[2] (V.10:64)

a) Narrated Abu Hurairah رضي الله عنه: I heard Allâh's Messenger ﷺ saying: "Nothing is left of the *nubuwwah* (Prophethood) except *Al-Mubashshirât*." They asked, "What is *Al-Mubashshirât*?" He replied, "The true good dreams (that convey glad tidings)." (*Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 119).

b) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said: "The (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwah* (Prophethood)." (*Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 117).

in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.^[1]

69. Say: "Verily, those who invent a lie against Allâh will never be successful" —

70. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, belie His Messengers, deny and challenge His *Ayât* (proofs, signs, verses, etc.)].

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard on you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have

وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَكُمْ مِنْ دُونِ اللَّهِ
شَرَكَةً إِنْ يَأْتُوكُمُ الْأَلْفَنُ وَإِنْ هُمْ
إِلَّا يَنْصُوتُونَ

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَيْلَلَ لِتَسْكُنُوا فِيهِ
وَأَنَّهُمْ أَنْبَثُ مِنْ أَنْفُسِهِمْ إِنَّ فِي ذَلِكَ لَذِكْرٌ
لِقَوْمٍ يَسْمَعُونَ

فَالْأُولَئِكَذَلِكَ اللَّهُ وَلَدٌ أَسْبَحْنَاهُ هُوَ الْعَزِيزُ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ
عِنْدَكُمْ مِنْ سُلْطَنٍ إِنَّمَا آتَنَا تُوْلُونَ
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

قُلْ إِنَّ الَّذِينَ يَفْرُطُونَ عَلَى اللَّهِ الْكَبِيرَ
لَا يُفْلِحُونَ

مَتَّعْنَا فِي الدُّنْيَا ثُمَّ إِذَا مَرِجْعُهُمْ فَمَنْ نُذِيقُهُمْ
الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ

وَأَنْلَلْنَا عَلَيْهِمْ بَأْلَوْجٍ إِذْ قَالَ لِقَوْمِهِ يَنْقُوْمُ إِنْ كَانَ
كُبُرُ عَلَيْكُمْ مَقَابِي وَتَذَكِّرِي إِذَا نَبَتَ اللَّهُ فَعَلَى اللَّهِ
وَكَفَى فَأَجْعُوْمُ أَمْرَكُمْ وَشَرَكَاهُ كُمْ شَعْلَاهُكُنْ
أَمْرُكُمْ عَلَيْكُمْ غَمَّةٌ مَمْ أَقْضَوْا
إِنَّ وَلَا نُنْظَرُونَ

فَإِنْ تَوَلَّنَّ مِنْهُ فَمَا أَنْكُمْ مِنْ أَجْرٍ إِنْ أَجْرٍ إِلَّا
عَلَى اللَّهِ وَأَمْرُتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

[1] (V.10:68) See the footnote of (V.6:101).

I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who belied Our *Ayât* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). But they behaved arrogantly and were *Mujrimûn* (disbelievers, sinners, polytheists, criminals) folk.

76. So when came to them the truth from Us, they said: "This is indeed clear magic."

77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."

80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمِنْ مَعْهُ فِي الْفُلُكِ وَجَعَلْنَاهُ
خَلِيفَ وَأَغْرَقَ الَّذِينَ كَذَّبُوا بِتَائِنَا فَانْظُرْ
كَيْفَ كَانَ عَيْنَةُ الْمُنْذَرِينَ

(٧٧)

ثُمَّ بَعْتَنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِنَّ خَاءِ وَمُهُّ
إِلَيْنَاهُنَّ هَامَ كَانُوا يُؤْمِنُوا مَا كَذَّبُوا بِهِ مِنْ قَبْلِ
كَذَّلِكَ نَطَعْ عَلَى قُلُوبِ الْمُعْتَدِلِينَ

(٧٨)

ثُمَّ بَعْثَاتَانِ مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ
وَمَلِكِهِ، إِنَّا بِإِيمَانِنَا فَاسْتَكْبَرُوا وَكَانُوا فِرْمَاما
شَغَّرِمِينَ

(٧٩)

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا
إِنَّ هَذَا سِحْرُ مُرْبِّينَ
قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لِمَاجَاهَ كُمْ
أَسْخَرُ هَذَا وَلَا يَقْلِبُ الشَّجَرُونَ

(٨٠)

فَأَلَوْ أَجِنْتَنَا لِتَفَنَّنَا عَمَّا وَجَدْنَا عَلَيْهِ، إِنَّا
وَتَكُونُ لِكُمُ الْكَبِيرَيَاهُ فِي الْأَرْضِ وَمَا نَخْنُ لِكُمْ
بِمُؤْمِنِينَ

(٨١)

وَقَالَ فِرْعَوْنَ أَتُشُوِّنِي بِكُلِّ سَحِيرٍ عَلَيْسِ
فَلَمَّا جَاءَهُمُ السَّحَرَهُ قَالَ لَهُمْ مُوسَى إِنَّمَا أَنْتُ
مُلْقُوتَ

(٨٢)

81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of *Al-Mufsidûn* (the evil-doers, corrupters).

82. "And Allâh will establish and make apparent the truth by His Words, however much the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) may hate (it)."

83. But none believed in Mûsâ (Moses) except the offspring of his people, because of the fear of Fir'aun (Pharaoh) and his chiefs, lest they should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn* (polytheists and wrong-doers) (i.e. do not make them overpower us).

86. "And save us by Your Mercy from the disbelieving folk."

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salât* (*Iqâmat-as-Salât*), and give glad tidings to the believers."

88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

فَلَمَّا آتَاهُمْ قَالُوا مَا يَحْشُمُ بِهِ الْسَّحْرُ إِنَّ اللَّهَ
سَيْطَلُهُ إِنَّ اللَّهَ لَا يَأْصِلُحُ عَمَلَ الْمُفْسِدِينَ

٦١

وَجَعَلَ اللَّهُ الْحَقَّ بِكَلْمَنَةِ وَلَزَكَرَةِ
الْمُجْرِمُونَ

٦٢

فَمَآءَ امَّنَ لِمُوسَى إِلَادْرِيَّةَ مِنْ قَوْمِهِ عَلَى حَوْفِي
مِنْ فِرْعَوْنَ وَمَلَائِيْهِمْ أَنْ يَقْبَلُهُمْ وَإِنَّ فِرْعَوْنَ
لَمَالِيْ فِي الْأَرْضِ وَإِنَّهُ لَيْمَنَ الْمُسْرِفِينَ

٦٣

وَقَالَ مُوسَى تَقَوْمَ إِنْ كُنْتُمْ أَمْنِيْتُ بِاللَّهِ فَعَلَيْهِ تَوَكِّلُوا
إِنْ كُنْتُمْ مُشْتَقِيْلِيْنَ

٦٤

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا إِنَّا لَمْ يَعْلَمْنَا فِتْنَةً لِلْقَوْمِ
الظَّلِيلِيْمِ

٦٥

وَفِيْعَانَ بِرْ حَيْثَكَ مِنَ الْقَوْمِ الْكَفَرِيْنَ

٦٦

وَأَوْجَيْسَانَ إِلَيْ مُوسَى وَأَخْيَهُ أَنْ بَوَّءَ الْقَوْمِ كَمَا
يُمْضِرُ بِهِمَا وَأَجْعَلُهُمْ كَمْ قِنْتَةً
وَأَقِيمُوا الصَّلَاةَ وَبَيْتَ الرَّؤْبَانَ

٦٧

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ مَا أَيْتَ فِرْعَوْنَ
وَمَلَأَهُ زِيْسَةً وَأَغْوَلَاهُ فِي الْمَيْوَةِ الْذِيْنَارَبَّنَا
لِيُضْلُلُوا عَنْ سَبِيلِكَ رَبَّنَا الْأَطْيَسِ عَلَى أَنْوَاهِهِ
وَأَشَدَّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَقَّ بِرَوْا
الْقَذَابَ الْأَدِيمَ

٦٨

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."

90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allah)" in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupters).

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

93. And indeed We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Allâh will judge between them on the Day of Resurrection in that in which they used to differ.

94. So if you (O Muhammad صلى الله عليه وسلم) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has

فَالْقَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا
وَلَا تَنْبَغِي سَكِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٦﴾

وَجَزَّرَنَا بَيْنَ إِشْرَاعِ الْبَحْرِ فَأَبْعَثْمُ
فِرْعَوْنَ وَجُنُودَهُ بِعِصَمِهِ وَدُحْنَاهِ إِذَا ذَرَكَهُ
الْمَرْقَفَ قَالَ مَا مَنَّتْ أَنَّهُ لِإِلَهٍ إِلَّا إِلَهِي مَانَّتْ
يَهُبِّتُو إِلَيْهِ بَلْ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٧﴾

إِنَّنِي وَقَدْ عَصَيْتَ قَبْلَ وَكُنْتَ
مِنَ الْمُفْسِدِينَ ﴿٨﴾

فَالْيَوْمَ نُتَحِّكَ بِيَدِكَ لِئَكُونَ لِمَنْ خَلَقَ إِيمَانٌ
وَإِنْ كَيْرَمًا مِنَ النَّاسِ عَنِ مَا يَنْهَا النَّفِلُونَ ﴿٩﴾

وَلَقَدْ بَوَأْنَا تَبَيْنَ إِشْرَاعِ الْمَوْأِصِدِيَّ وَرَزْقَهُمْ
مِنَ الطَّيِّبَاتِ فَمَا أَخْتَلَفُوا إِحْتَى جَاءَهُمُ الْعَلَمُ إِنَّ رَبَّكَ
يَعْصِي بَنِيهِمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١٠﴾

فَإِنْ كُنْتَ فِي شَكٍ مَمَّا أَنْزَلَنَا إِلَيْكَ فَنَذِلَ الَّذِينَ
يَقْرَئُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُسْتَرَّينَ ﴿١١﴾

come to you from your Lord. So be not of those who doubt (it).^[1]

95. And be not one of those who belie the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.

96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

97. Even if every sign should come to them, until they see the painful torment.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad ﷺ) then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.

101. Say: “Behold all that is in the heavens and the earth,” but neither *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

102. Then do they wait for (anything) save for (a destruction) like that of the days of the men who passed away before them? Say: “Wait then, I am (too) with you among those who wait.”

وَلَا تَكُونُنَّ مِنَ الظَّالِمِينَ كَذَّبُوا رِبَّا يَكْتُبَتْ اللَّهُ

فَتَكُونُنَّ مِنَ الظَّالِمِينَ

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ

لَا يُؤْمِنُونَ

وَلَوْجَاهَهُمْ كُلُّ مَا يَهْدِي هُنَّ بِرَبِّهِمْ عَذَابٌ

الْأَلِيمَ

فَلَوْلَا كَانَتْ قَرِيبَةً مَا نَتَّ فَنَعَمْهَا إِيَّنَا إِلَّا لِأَقْوَمَ

يُوْسُفَ لَمَّا آمَنَّا كَشَفْنَا عَنْهُمْ عَذَابَ الْخَرِي

فِي الْحَيَاةِ الدُّنْيَا وَمَغَّصَنَا إِلَى حِينَ

وَلَوْ شَاءَ رَبُّكَ لَا مَنْ مِنَ الْأَرْضِ كَلَّهُمْ

جَمِيعًا أَفَلَا تَكْرِهُ النَّاسَ حَقَّ يَكُونُوا

مُؤْمِنِينَ

وَمَا كَانَ لِنَفِيسٍ أَنْ تُؤْمِنَ إِلَّا بِإِيَّادِنَ اللَّهِ

وَيَجْعَلُ الرِّيحَ عَلَى الَّذِينَ لَا يَعْقُلُونَ

فَلَيَانْظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تَعْنِي

الْآيَاتُ وَاللُّدُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

فَهُمْ يَنْظَرُونَ إِلَّا مِثْلُ أَيَّامِ الَّذِينَ خَلَوْا

مِنْ قَبْلِهِمْ قُلْ فَانْظَرُو إِلَيْ مَعْكُمْ

مِنَ الْمُسْتَنْظِرِينَ

[1] (V.10:94): See (V.2:76), (V.7:157) and their footnotes.

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad ﷺ): “O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.”

105. “And (it is revealed to me): Direct your face (O Muhammad ﷺ) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn* (those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

106. “And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers).^[1]

107. And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: “O you mankind! Now truth (i.e. the Qur’ân and Prophet Muhammad ﷺ has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance).”

ثُمَّ نَجْحِي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًا
عَلَيْنَا شُجَّعَ الْمُؤْمِنِينَ ١٣٧

قُلْ يَا أَيُّهَا النَّاسُ إِنَّكُمْ فِي شَكٍ مِّنْ دِينِنَا فَلَا أَعْبُدُ
الَّذِينَ تَبْعُدُنَّ مِنْ دُونِنَا لَا وَلِكُنْ أَعْبُدُ اللَّهَ الَّذِي
يَتَوَفَّنَكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ١٣٨

وَأَنْ أَقْدِدَ وَجْهَكَ لِلَّهِ مِنْ حَيْقَانًا وَلَا تَكُونَنَّ
مِنَ الشَّرِّكِينَ ١٣٩

وَلَا تَدْعُ مِنْ دُونِنَا مَا لَا يَفْعَلُكَ وَلَا يَصْرُكَ
فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ١٤٠

وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يُرِدْكَ بِغَيْرِ فَلَآذَ لِفَضْلِهِ يُصْبِبُ
بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْعَفُورُ الْرَّاجِمُ ١٤١

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ
فَمَنْ أَهْتَدَى فَأَنْتَ أَهْتَدِي لِنَفْسِي وَمَنْ ضَلَّ
فَإِنَّمَا يَضُلُّ عَلَيْهَا وَمَا أَنَا بِأَعْبَدُكُمْ بُوكِيلٌ ١٤٢

[1] (V.10:106) See the footnote of (V.2:165).

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ وَأَسْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ
وَهُوَ حَيْدَ الْحَكَمِينَ ﴿١٣﴾

109. And (O Muhammad), follow the revelation sent unto you, and be patient till Allâh gives judgement. And He is the Best of judges.

Sûrat Hûd [(Prophet) Hûd] XI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things).

2. (Saying) worship none but Allâh. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings.

3. And (commanding you): “Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

4. To Allâh is your return, and He is Able to do all things.”

5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ أَعْلَمُ بِأَعْمَالِكُمْ فَمَنْ فَعَلَ مِنْ لَذْنَ
حَكِيمٌ خَيْرٌ ﴿١﴾

أَلَا تَقْبُدُوا إِلَّا اللَّهُ إِنَّى لَكُمْ مِنْ نَذِيرٍ وَبَشِيرٍ ﴿٢﴾

وَإِنَّ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ يَوْمَ الْيَمِينِ عَمَّا
حَسِّنُوا إِلَيْكُمْ أَجْلَى شَيْئاً وَرَوَى كُلُّ ذِي فَضْلٍ فَضْلَهُ
وَإِنْ تَوَلُّو أَقْرَبُ أَحَادُثَ عَلَيْكُمْ عَذَابٌ يَوْمَ كَبِيرٍ ﴿٣﴾

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ وَفَارِدٌ ﴿٤﴾

أَلَيْهِمْ يَنْهَا نَذُونَ صُدُورُهُمْ لَسْتَ حَفِظُ أَمْهَلَ الْأَجْيَانِ
يَسْعَشُونَ بِشَاهِمَةٍ يَعْلَمُ مَا يُشْرُكُ وَمَا يُعْلَمُ
إِنَّمَاءِ عَلِيهِمْ بِذَاتِ الصُّدُورِ ﴿٥﴾

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (*Al-Lauh-Al-Mahfûz* — the Book of Decrees with Allâh).

7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."^[1]

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful.

10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ils have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

وَمَا مِنْ دَبَّابَةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْفَعُهَا
وَعَمَّ مُسْنَفَرَهَا وَمُسْتَوَدَّهَا كُلُّ كِتَابٍ
مُّبِينٍ ﴿٦﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سَتَةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ
لَيَسْلُوكُمْ كُمْ أَكْمَمْ أَخْسَنْ عَمَلاً وَلَيَنْقُلَّ
إِنَّكُمْ مَبْغُوثُونَ مِنْ بَعْدِ الْمَوْتِ لِيَقُولُنَّ الَّذِينَ
كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

وَلَيَنْ أَخْرَنَ عَنْهُمُ الْعَذَابَ إِنَّ أُمَّةً مَعْدُودَةٍ
لَيَقُولُنَّ: مَا يَعْسِهُنَّ أَلَا يَوْمَ يَأْتِيهِمْ لِنَسِ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا
يَدْيِسْتَهِرُ مَوْتٌ ﴿٨﴾

وَلَيَنْ أَذْقَنَا إِلَيْهِنَّ مَنَارَ حَمَّةً ثُمَّ نَزَعْنَهَا
مِنْهُ إِنَّهُ لَيَسُوسُ كَفُورٌ ﴿٩﴾

وَلَيَنْ أَذْقَنَهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتَهُ لِيَقُولَنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَحُورٌ ﴿١٠﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

^[1] (V.11:7) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (Sahih Al-Bukhari, Vol. 9, Hadith No. 515)

12. So perchance you (Muhammad ﷺ) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things.

13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrahs* (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?

15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibril (Gabriel)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allâh). Surely, they

فَلَعْلَكُ تَأْرِكُ بَعْضَ مَا يُوحَى إِلَيْكَ وَصَابِقَ
بِهِ صَدَرْكَ أَنْ يَقُولُوا لَوْلَا أَنْزَلَ عَلَيْهِ كُنْزٌ
أَوْ حَكَمَ مَعْدَةً مَكَّاً إِنَّمَا أَنْذِرَ اللَّهُ عَلَىٰ
كُلِّ شَيْءٍ وَكَيْلٌ

أَمْ يَقُولُونَ أَنَّهُرِهِ قُلْ فَلَمَّا تَعْشَرَ سُورَةٍ قُتِلُوا
مُفْتَرِّسَتٍ وَأَذْعَامَنِ أَسْتَطَعُهُمْ مِنْ دُوِيِّ اللَّهِ
إِنْ كَذَّبُ صَدِيقَيْنَ

فَإِلَّا يَسْتَحِيُّوْلَكُمْ فَاعْلَمُوا أَنَّمَا أَنْزَلَ بِعِلْمٍ
اللَّهُوَأَنَّلَّإِلَهَ إِلَّاهُوْهُمْ أَنْشَأُمُّوْلَكُمْ

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَهَا نُوقَ الْهُنْمَ
أَعْمَلُهُمْ فِيهَا وَهُنَّ فِيهَا الْمُبْخَسُونَ

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا أَنْتَازُ
وَحَكِّيَطَ مَا صَنَعُوْفِهَا وَنَطَّلُ
مَا كَانُوا يَعْمَلُونَ

أَفَمَنْ كَانَ عَلَىٰ بَيْتَنَّهُ مِنْ زَيْدٍ، وَتَلُوْهُ شَاهِدُمْنَهُ
وَمِنْ قَبْلِهِ كَثَرُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ
يُؤْمِنُوْنَ بِهِ، وَمَنْ يَكْفُرُ بِهِ، مِنَ الْأَخْرَابِ فَالنَّارُ
مَوْعِدُهُ، فَلَا تَكُنْ فِي مِرْيَقَتِهِ إِنَّمَا لَهُ
وَلِكُنْ أَكْثَرُ النَّاسِ لَا يُؤْمِنُوْنَ

will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.^[1]

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the *Zâlimûn* (polytheists, wrong-doers, oppressors).^[2]

19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.

20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

21. They are those who have lost their own selves, and their invented false deities will vanish from them.

22. Certainly, they are those who will be the greatest losers in the Hereafter.

وَمِنْ أَنْظَمِ مِنْ أَفْرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ
يَعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَدُ هُؤُلَاءِ
الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ لَا لَهُ شَهِيدٌ
عَلَى الظَّالِمِينَ ﴿١١﴾

الَّذِينَ يَصْدُونَ عَنْ سَبِيلِ اللَّهِ وَيَعْرُجُونَ عَرْجًا
وَهُمْ بِالآخِرَةِ قُمْ كَفِرُونَ ﴿١٢﴾

أُولَئِكَ لَمْ يَكُنُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ
لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلَاهٍ بُضْعَفُهُمْ الْعَذَابُ
مَا كَانُوا يَسْتَطِعُونَ السَّمْعَ وَمَا كَانُوا يُبَصِّرُونَ ﴿١٣﴾

أُولَئِكَ الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ
مَا كَانُوا نَأْتِيَنَّهُمْ ﴿١٤﴾

لَاجْرَمُ أَهْمَمُهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿١٥﴾

^[1] (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

^[2] (V.11:18) The Statement of Allâh عز و جل : "The witnesses will say: 'These are the ones who lied against their Lord...'"

Narrated Safwân bin Muhîrîz: While Ibn 'Umar was performing the *Tawâf* (around the *Kâ'bah*), a man came up to him and said, "O Abu 'Abdur-Rahmân!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet ﷺ about *An-Najwâ*?" Ibn 'Umar said, "I heard the Prophet ﷺ saying, 'The believer will be brought near his Lord.'" (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allâh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are the ones who lied against their Lord.'" (*Sahîh Al-Bukhâri*, Vol.6, *Hadîth* No.207).

**An-Najwâ*: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

23. Verily, those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever.

24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."

26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day."

27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?"

29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

30. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَجْنَبُوا
إِنَّ رَبَّهُمْ أُولَئِكَ أَخْبَتِ الْجَنَّةَ
هُمْ فِيهَا حَلِيلُوْنَ ﴿١٧﴾

مَثَلُ الْفَرِيقَيْنِ كَالْأَغْنَى وَالْأَصْمَأِ
وَالْبَصِيرُ وَالسَّمِيعُ هُلْ يَسْتَوِيَانِ مَنَّا
أَفَلَانَدَكُونَ ﴿١٨﴾
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنَّ لَكُمْ
نَذِيرٌ مُّبِينٌ ﴿١٩﴾
أَنَّ لَا تَعْبُدُوْا إِلَّا اللَّهُ أَنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمِ الْيَسْرِ ﴿٢٠﴾

فَقَالَ الْمَلَائِكَةُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا زَرَنَكُ
إِلَّا بَشَرًا مِّنْ أَنْاسَنَا كَمَا بَشَرَكُ إِلَّا أَنْذِرَنَا
هُمْ أَرَادُوكُ ابْدَأَ الرَّأْيَ وَمَا زَرَنَكُ عَيْنَانَا
مِنْ قَضَى بَلْ نَظَرْتُكُمْ كَذِيْنَكُ ﴿٢١﴾

فَأَلَيْقُومُ أَرْدَأَ يَمْثُلُ كُنْتُ عَلَى بَيْنَتَهُ مِنْ رَبِّي
وَأَنْشَنِي رَحْمَةً مِّنْ عَنْدِهِ فَعَمِيَتْ عَيْنَكُ
أَنْلَزِي مَكْوُهًا وَأَنْتَدَهَا كَدِهُونَ ﴿٢٢﴾

وَيَنْقُومُ لَا أَسْنَأْكُمْ عَلَيْهِ مَا لَلَّا إِنْ أَنْجَرَى
إِلَّا عَلَى اللَّهِ وَمَا أَنْأَيْتَهُدُ الَّذِينَ آمَنُوا إِنَّهُمْ
مُلْكُوْرَاهُمْ وَلَكُمْ أَنْكُرُ قَوْمًا مَّاجْهَلُوْنَ ﴿٢٣﴾

وَيَنْقُومُ مَنْ يَصْرُبُنِي مِنَ اللَّهِ إِنْ طَرَدُهُمْ
أَفَلَانَدَكُونَ ﴿٢٤﴾

31. "And I do not say to you that with me are the Treasures of Allâh, nor that I know the *Ghaib* (Unseen), nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zâlimûn* (wrong-doers, oppressors)."

32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.

34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."

35. Or they (the pagans of Makkah) say: "He (Muhammad) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.

37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

وَلَا أُقُولُ لَكُمْ عِنِّي حَرَبَنَ اللَّهُ وَلَا أَعْلَمُ الْغَيْبَ
وَلَا أُقُولُ إِنِّي مَلَكٌ وَلَا أُقُولُ لِلَّذِينَ تَزَوَّرُونَ
أَعْلَمُكُمْ لَئِنْ يَوْمَهُمْ أَكْثَرُهُمْ أَعْلَمُهُمْ
فِي أَنفُسِهِمْ إِنِّي إِذَا لَمْ أَظْلِمْهُمْ

قَالُوا يَدْعُنُّ مَحْدُودَ لَنَا فَأَكَشَّتْ رَتَّ جَدَانَ
فَإِنَّا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

قَالَ إِنَّمَا يَأْنِسُكُمْ بِهِ اللَّهُ إِنْ شَاءَ
وَمَا أَنْتُ مُعْجِزٌ
وَلَا يَنْعَكِرُ نَصْحِيَّ إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ
اللَّهُ يُرِيدُ أَنْ يَغْوِيَكُمْ هُوَ أَكْبَرُكُمْ فِرَالِهِ
ثُرْجَمُوتَ

أَمْ يَقُولُونَ كَفَرْنَاهُ قُلْ إِنْ أَفْرَنَهُ فَعَلَى إِخْرَاجِي
وَأَنَابِرِي مِمَّا تَجْنِبُ مُؤْنَةً

وَأُرْجِعَ إِلَى نُوحَ أَنَّهُ لَنْ يَوْمَ مِنْ قَوْمِكَ
إِلَّا مَنْ قَدَّمَ مَا أَنَّ فَلَآتَبْتَسِعْ بِمَا كَانُوا يَفْعَلُونَ

وَأَنْصَبَعَ الْفَلَكَ بِأَعْيُنَا وَوَجَّهَنَا وَلَا عَنْطَبَنَا
فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَفُونَ

وَيَصْبِعَ الْفَلَكَ وَكُلَّمَارَ عَلَيْهِ مَلَأْنَ قَوْمِهِ
سَخْرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا سَخْرُونَا
كَمَا سَخَرُونَ

فَسَوْفَ نَعَلِمُونَ مَنِ يَأْتِيْهِ عَذَابٌ يُخْزِيهِ وَمَحِلٌ
عَلَيْهِ عَذَابٌ مُّقِيمٌ

39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

41. And he [Nûh (Noah)] said: [علب السلام] "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsîr At-Tabarî*)

42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour^[1] from the Decree of Allâh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah)). And

حَتَّىٰ إِذَا جَاءَهُ أَنْرُوا فَارَ السُّوْرُ قُلْنَا أَخْلِفُهَا
مِنْ كُلِّ رِزْقِنَا أَثْنَيْنِ وَأَهْلَكَ إِلَامَنَ
سَبَقَ عَلَيْهِ الْقُولُ وَمَنْ مَآمَنْ وَمَآمَنْ
مَعَهُ إِلَّا قَلْلٌ

وَقَالَ أَرْكَبَرْأُوْ فِيهَا إِسْرَأِيلَ بَحْرِنَا
وَمُرْسِنَهَا إِنَّ رَبِّ الْمَغْوُرِ رَحِيمٌ

وَهِيَ تَجْرِي بِهِمْدَةٍ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ
أَبْشِرَهُ وَكَانَ فِي مَقْرِبٍ يَتَبَعَّدُ أَرْكَبَ مَعَنَّا
وَلَا تَكُنْ مَعَ الْكُفَّارِ

فَالْأَسْوَأُ إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْأَعَادَةِ فَالْأَلَّا
لَا عَاصِمٌ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ وَحَالَ
بِيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغَرَّبِينَ

وَقَيْلَيْتَ أَرْضَ أَيْلَى مَاءَكِ وَنَسْكَمَةَ أَقْلَى وَغِصَّ
الْمَاءَ وَقُضِيَّ الْأَمْرُ وَأَسْتَوْتُ عَلَى الْجَوْدِيِّ وَقَيْلَ
بَعْدَ الْلَّفْوِ الظَّلِيلِ

^[1] (V.11:43) Narrated Abu Sa'id Al-Khudri that the Prophet ﷺ said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it: and *Al-Mâ'sûm* (the sinless or the saved or the protected) is the one whom Allâh protects." (*Sahîh Al-Bukhâri*, Vol.8, *Hadîth No.608*).

it (the ship) rested on (Mount) Jûdî, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrong-doers)!"

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."

47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their off-spring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

49. This is of the news of the Unseen which We reveal unto you (O Muhammad ﷺ); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for *Al-Muttaqûn* (the pious — See V.2:2)

50. And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!"

51. "O my people I ask of you no reward for it (the Message). My reward is only from

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّي إِنَّ أَنِي مِنْ أَهْلِ
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَخْكَمُ الْمُرْكَبِينَ

(٦)

قَالَ يَسْأَلُونِي أَهُنَّ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ عَنْ صِلْحٍ
فَلَا شَانِئٌ مَالِيَّسَ لَكَ بِهِ عَلَمْ إِنِّي أَعْظُمُكَ أَنْ تَكُونَ
مِنَ الْجَاهِلِيَّينَ

(٧)

قَالَ رَبِّي إِنِّي أَعُوذُ بِكَ أَنْ أَشْتَارَكَ مَا لَيْسَ
لِي بِهِ عَلَمٌ وَإِلَّا تَغْفِرِي وَتَرْحَمِي أَكُنْ
مِنَ الْخَاسِرِينَ

(٨)

قَدْ يَسْأَلُونِي أَهْفِظُ سَلْكَيْمَا وَبَرْكَتَ عَلَيْكَ
وَعَلَى أَمْرِي مِمَّنْ مَعَكَ وَأَمْرٌ سَنَتِعْهُمْ
ثُمَّ يَعْشُهُمْ مَنَا عَذَابَ أَلَيْمَ

(٩)

تِلْكَ مِنْ أَبْلَاءَ اللَّيْلِ تُؤْجِهَا إِلَيْكَ مَا كُنْتَ
تَعْلَمُهَا أَنَّ وَلَاقْتُوكَ مِنْ قَبْلِ هَذَا
فَأَصِيرُ إِنَّ الْعِقَبَةَ لِلْمُنْقَرِكَ

(١٠)

وَإِلَى عَادٍ أَخَاهُمْ هُرْدَافَأَنْقُومْ أَعْبُدُ وَاللهُ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرِهِ إِنَّ أَنْشَأْتُ
إِلَّا مُفْتَرُونَ

(١١)

يَنْقُومُ لَا أَشْتَكُ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ

Him Who created me. Will you not then understand?

52. “And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh).”

53. They said: “O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.”

54. “All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

55. With Him (Allâh). So plot against me, all of you, and give me no respite.

56. “I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

57. “So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.”

58. And when Our Commandment came, We saved Hûd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

59. Such were ‘Âd (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

إِلَّا عَلَى الَّذِي فَطَرَكُنَّ أَفَلَا تَتَقَبَّلُونَ ﴿٦١﴾

وَيَقُولُونَ أَسْتَغْفِرُكُمْ إِنَّمَا تُؤْمِنُوا إِلَيْهِ بِرُسُلِ
السَّمَاءِ عَلَيْكُمْ مَدْرَارًا وَيَرِدُكُمْ قَوَّةً
إِلَى قُوَّتِكُمْ وَلَا تَنْلُوُنَا بِجُنُوبِنَا ﴿٦٢﴾

فَالْأُولَئِكُمْ مَا جِئْنَاهُ بِإِيمَانٍ وَمَا مَخْنَثْ
بِسَارِكِي مَا لَهُنَا عَنْ قَوْلِكَ وَمَا مَخْنَثْ لَكَ
بِمُؤْمِنِينَ ﴿٦٣﴾

إِنْ تَعُولُ إِلَّا أَعْرَنَكَ بَعْضُ إِلَهَيْنَا بِسُوءٍ قَالَ إِنِّي
أَشْهِدُ اللَّهَ وَآشْهَدُمُوا أَنِّي بِرَبِّي مِمَّا تَشَرِّكُونَ ﴿٦٤﴾

مِنْ دُونِهِ فَكَيْدُونِي جَيْعَانٌ لَا شَظِرُونَ ﴿٦٥﴾

إِنِّي تَوَكَّلُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَّابَّةٍ إِلَّا هُوَ
أَحْيَنَا بِصَبَرَةٍ إِنَّ رَبَّي عَلَى صَرْطَلِ مُسْتَقِيمٍ ﴿٦٦﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْنَاكُمْ مَا أَرْسَلْتُ يَهُدِّي إِلَيْكُمْ
وَيَسْتَحْلُفُ رَبِّي قَوْمًا عَيْرَكُمْ وَلَا تَنْصُرُونَهُ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ ﴿٦٧﴾

وَلَمَّا جَاءَهُمْ نَاجِيَنَا هُوَدًا وَالَّذِينَ مَا آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَجَنَاحُكُمْ مِنْ عَذَابٍ غَلِظٍ ﴿٦٨﴾

وَتِلْكَ عَادٌ جَحَدُوا بِإِيمَانِ رَبِّهِمْ وَعَصَمُوا
رُسُلَهُ وَأَتَبْعَوْا أَمْرَكُلِّ جَبَارٍ عَيْنِدِ ﴿٦٩﴾

60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."

62. They said: "O Sâlih ! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.

64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."

66. So when Our Commandment came, We saved Sâlih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.

وَأَتَيْعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ أَلَا إِنَّ عَادًا
كَفَرُوا رَبَّهُمْ أَلَا يَعْدُ الْعَادُ قَوْمٌ هُوُ

وَإِنَّ شَعُودَ أَخَاهُمْ صَلِحًا قَالَ يَنْقُومُ أَعْبُدُوا
اللهَ مَا كُرِّمَنَ إِلَيْهِ غَيْرُهُ هُوَ أَشَأَكُمْ مِنَ الْأَرْضِ
وَاسْتَعْمَرْكُمْ فَإِنْ سَتَغْرُهُمْ شَمْ نُوبِي إِلَيْهِ إِنَّ رَبَّ
فَرِیْبٌ تَّحْییِثٌ

فَالْوَأْيَصْلِحُ فَدَكَّتْ فِي سَا مَرْجُوا بَقِيلَ هَذَا
أَنْتَهُمْ أَنْ تَعْبُدُ مَا يَعْبُدُ إِبَّا آدَنَ وَإِنْ شَانَ لَكِ
شَكِّ مِمَّا تَدْعُونَ إِلَيْهِ مُرِیْبٌ

فَالَّذِي يَنْقُومُ أَرْبَعَيْمَ إِنْ كُنْتُ عَلَى بَيْتَكُوْنَنْ رَبِّ
وَأَسْتَنِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُ مِنْ أَللَّهِ
إِنْ عَصَيْتَهُ فَلَا تَرْبِيْدُنَّيْ غَدَّ حَسْبِرٌ

وَيَنْقُومُ هَذِهِ نَاقَةُ أَللَّهِ لَكُمْ إِيمَاءَ
فَدَرُوْهَا تَأْكُلُ فِي أَرْضِ أَللَّهِ وَلَا تَمُسُّهَا
سُوْءَ فَإِنْدَكُرْ عَذَابٌ فَرِیْبٌ

فَقَرُوْهَا فَقَالَ تَسْعُوا فِي دَارِكُمْ ثَلَاثَةٌ
أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْنُوْبٍ

فَلَمَّا جَاءَهُمْ نَجَّيْتَهُمْ أَصْلِحَّا وَالَّذِي كَمَّنُوا
مَعَهُمْ بِرَحْمَةٍ مِنْتَ وَمِنْ خَرْزِيْ يَوْمِيْدَ
إِنْ رَبِّكَ هُوَ الْقَوْيُ الْمَرِیْزُ

67. And *As-Saihah* (torment — awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!

69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf.

70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob).

72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman,^[1] and here is my husband an old man? Verily! This is a strange thing!"

73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).

وَلَخَدَ الَّذِينَ طَّلَمُوا الصَّيْحَةَ فَأَضَبَّخُوا
فِي دِيْرِهِمْ حَشِيمَاتٍ

كَانُوا لَمْ يَقْنُوْفَاهُ الْآيَنَ شَمُودًا كَفَرُوا رَبَّهُمْ
الْآمْعَدًا شَمُودًا

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى فَأَلَوْا
سَلَمًا قَالَ سَلَمٌ فَمَا لِيْتَ أَنْ جَاءَ بِعِنْدِ
حَسِيمَاتٍ

فَلَمَّا رَأَيْتُهُمْ لَا تَنْصُلُ إِلَيْهِمْ نَكْرَهُمْ
وَأَوْجَسَ مِنْهُمْ خِيفَةً فَأَلَوْا لَنْفَهُ إِنَّا
أَرْسَلْنَا إِلَيْكُمْ قُرْبَةً لُوطًا

وَأَنْرَأَنَا فَارِيَةً فَضَحِّكَتْ فَبَسَرَنَاهَا بِإِسْحَاقَ
وَمَنْ وَرَأَ إِسْحَاقَ يَعْقُوبَ

قَالَتْ يَنْوَلَقَ أَلِدُ وَأَنَا عَجُورٌ وَهَذَا بَعْلِيْ شَيْخًا
إِنَّ هَذَا لَتَقَعَ عَجِيبٌ

فَأَلَوْا أَنْجَيْنَاهُ مِنْ أَمْرِ اللَّهِ رَحْمَنَ اللَّهُ وَرَبُّكُنَّاهُ
عَيْنَكُمْ أَهْلَ الْبَيْتِ إِنَّمَا حَمْدٌ لِمُحَمَّدٍ

فَلَمَّا دَهَبَ عَنْ إِزَرِهِمْ الرَّفِعُ وَجَاءَهُ الْبُشْرَى
يُجَدِّلُنَّافِيْ قُرْبَةً لُوطًا

[1] (V.11:72) See (V.51:29).

75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).

إِنَّ إِبْرَاهِيمَ لَكَلِمُهُ أَوَّلَهُ مُتَبَّثٌ

76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

يَبَازِرُهُمْ أَغْرِيَضُ عَنْ هَذِهِ إِنَّهُ دَجَاءَ أَمْرُ رَبِّكَ
وَإِنَّهُمْ مَا يَتَّبِعُونَ عَذَابُ عَيْرَمَةٍ دُورٌ

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

وَلَمَّا جَاءَتْ رُسُلُنَا الْطَّاغِيَّةَ يَوْمَ وَصَافَ بِهِمْ
ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصَبِيتْ

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and debase me not with regard to my guests! Is there not among you a single right-minded man?"

وَجَاءَهُ قَوْمُهُ بِهِرَعَوْنَ إِلَيْهِ وَمَنْ قَاتَلَ كَانُوا
يَعْمَلُونَ الظَّنَنَاتِ قَالَ يَنْقُومُ هَؤُلَاءِ بَنَانِي
هُنَّ أَطْهَرُ لَكُمْ فَأَنْقُو أَنَا اللَّهُ وَلَا يُخْرُونَ فِي
صَنِيفَتِ الْيَسِّ مَكْرُورَ جُلُّ رَشِيدٍ

79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"

فَالَّذِي لَدَعْلَمْتَ مَا تَنَاهَى بَنَانِكَ مِنْ حَقِّي
وَإِنَّكَ لَنَعْلَمْ مَا تُرِيدُ

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

فَالَّتَّوَأَنَّ لِي بِكُمْ قُوَّةً أَوْ اِوَى إِلَى رُكْنٍ شَدِيدٍ

81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you!"^[1] So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed,

فَالَّوَيْلُ لِمَنِ اتَّارَهُ لَيْكَ لَنْ يَصِلُّ إِلَيْكَ
فَأَشِرِيَّاهُلِكَ يَقْطَعُ مِنَ الْيَلِ وَلَا يَلْتَفِتَ
مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهَا
مَا أَصَابَهُمْ إِنْ مَوْعِدُهُمُ الصَّيْبُ
أَلَيْسَ الصَّيْبُ بِقَرِيبٍ

^[1] (V.11:81) See the Qur'ân (V.54:33-39).

morning is their appointed time. Is not the morning near?"

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another;

83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evil-doers).

84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *îlâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."

87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except

فَلَمَّا جَاءَهُ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَاقِلَّاهَا
وَأَنْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِيلٍ
مَّصْبُورٍ

مُسَوَّمَةً عَدَرَتِكَ وَمَا هِيَ مِنَ الظَّالِمِينَ
يَسْعِدُ

وَإِلَى مَنِينَ أَخَاهُرْ شَعَبَيَا قَالَ يَنْقُومَ أَغْبُدُوا
اللهُ مَالَكُمْ مِنَ الْوَعِيرَةِ وَلَا شَقُّوا
أَمْكَنَيَا لَوَالْمِيزَانَ إِنَّ أَرْكُمْ خَيْرٌ
وَإِنَّ الْأَنْفَعَ عَيْنَكُمْ عَذَابٌ يَوْمَ تُحْسِطُونَ

وَيَنْقُومُ أَرْفُوا الْمِكَانَاتِ وَالْمِيزَانَ بِالْقِسْطِ
وَلَا تَبْحَسُوا أَلَّا سَأْشِيَاءُ هُنْ وَلَا تَقْتُوا
فِي الْأَرْضِ مُفْسِدِينَ

بَقِيَّتُ اللَّوْحَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ
وَمَا أَنَّا عَلَيْكُمْ بِحَفْيِطٍ

فَالَّذِي أَنْتُ شَعِيبٌ أَصَلَوْتُكَ تَأْمُرُكَ أَنْ تَنْزِكَ
مَا يَعْبُدُ أَبَاوْتَانًا أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا
مَا نَشَرْتُ إِنَّكَ لَأَنَّ الْحَلِيمُ الرَّشِيدُ

فَالَّذِي يَنْقُومُ أَرْءَيْتُمْ إِنْ كُنْتُ عَلَى بَيْتَنِي وَرِيقٍ
وَرَرَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَخْالِفَكُمْ
إِنْ مَا أَنَّهُنَّ كُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا إِنْصَاحٌ
مَا أَسْنَطْتُ وَمَا تَوْفِيقِي إِلَّا بِاللهِ عَلَيْهِ تَوْكِثُ
وَإِلَيْهِ أُنِيبُ

from Allâh, in Him I trust and unto Him I repent.

89. "And O my people! Let not my *Shiqâq*^[1] cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!"

90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."

91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."

92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."

94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And *As-Saihah* (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).

96. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses,

وَنَقْوِرْ لَا يَبْرِئُكُمْ شَفَاقٌ أَنْ يُصِيبَكُمْ مِّنْ

مَا أَصَابَ قَوْمًا تُوجِّهُ أَوْ قَوْمًا صَلَبْ

وَمَا فَعَلْتُ مُطْهِرًا كُمْ بِعَيْدِ

وَأَسْتَغْفِرُ وَارِيَكُمْ ثُمَّ تُبُوا إِلَيَّ إِنَّ رَبِّ

رَحِيمٌ وَدُودٌ

فَالْوَائِشُعَيْبُ مَانِفَقَةٌ كَبِيرًا مَّا نَفَعَ

وَإِنَّا لَرَبِّكَ فِي سَاعِيَنَا وَلَوْلَا رَهْطَكَ

لَرَجْنَتَكَ وَمَا أَنْتَ عَلَيْنَا بِغَيْرِ

فَالْوَائِشُعَيْبُ مَانِفَقَةٌ كَبِيرًا مَّا نَفَعَ

وَأَخْذَ شَمُوْهُ وَرَاءَ كُمْ ظَهْرَنَا إِنَّ رَبِّ

بِعَامَّهُ عَمَلُونَ حُجِيطٌ

وَنَقْوِرْ أَعْمَلُوا عَلَى مَكَانِيَكُمْ إِنَّ عَمِيلَ

سُوقَ تَعَلَّمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُغَيِّرُهُ

وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا

إِنَّ مَعَكُمْ رَقِبٌ

وَلَمَّا جَاءَهُمْ نَاجَيْنَا شَعِيْبًا وَالَّذِينَ إِمَّا مُنْهَا

مَعَهُ بِرَحْمَةٍ مَّا نَأْخَدُتُ الَّذِينَ ظَلَمُوا أَصْحَاحَهُ

فَأَصْبَحُوا فِي دِيَرِهِمْ جَحَشِيْنَ

كَانُ لَمْ يَنْتَفِعُهُمْ أَلَّا بَعْدَ الْمَدِينَ كَمَا بَعَدُتُ

شَمُودٌ

وَلَقَدْ أَرْسَلْنَا مُوسَى بِأَيْنَنَا وَسُلَطَنِيْنَ مِنْ

[1] (V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allâh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

lessons, signs, revelations, etc.) and a manifest authority.

97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift gifted [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) towns which We relate unto you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped.

101. We wronged them not, but they wronged themselves. So their *âlihah* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe^[1].

103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

إِنَّ فِرْعَوْنَ وَمَلِئَتْهُ فَأَبْعَثُوا أَمْرَ فِرْعَوْنَ
وَمَا أَمْرَ فِرْعَوْنَ بِرِشِيدٍ

يَقْدُمُوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَيَسَّأَلُونَ الْوَرْدَ الْمَوْرُودَ

وَأَتَيْعَوْافِ هَذِهِ لَقَنَةَ يَوْمَ الْقِيَمَةِ يَسَّكِنُ
الْأَرْضَ الْمَرْفُودَ

ذَلِكَ مِنْ أَبْيَاءِ الْقَرَىٰ نَقْصَمُهُ عَيْنَكَ
مِنْهَا كَأْيَدٍ وَحَسِيدٌ

وَمَا ظَلَّنَتْهُمْ وَلَنْ يَكُنْ ظَلَّمُوا أَنفُسُهُمْ فَمَا أَغْنَتْ
عَنْهُمْ إِلَهُهُمْ أَلَّا يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ
لَنَاجَاهُ أَنْزَلَنَاكَ وَمَا زَادُوهُمْ غَرَّ تَنَبِّيِبٍ

وَكَذِلِكَ أَخْذُرَنِكَ إِذَا أَخْذَ الشَّرِّ وَهِيَ ظَلَمَةٌ
إِنَّ أَخْذَهُ أَلْيَمُ شَيْدٍ

إِنَّ فِي ذَلِكَ لَذَّةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ
يَوْمَ تَجْمَعُ لَهُ الْأَنْشَاءُ وَذَلِكَ يَوْمٌ مَشْهُودٌ

^[1] (V.11:102) Narrated Abu Mûsâ رضي الله عنه said: Allâh's Messenger ﷺ said, "Allâh gives respite to a *Zâlim* (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong: Verily, His Seizure is painful (and) severe." (Sahîh Al-Bukhâri, Vol.6, Hadîth No.208).

104. And We delay it only for a term (already) fixed.

وَمَا أُنْتُ بِخَرْجٍ إِلَّا لِأَجْلٍ مَقْدُورٍ ﴿١٠﴾

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

يَوْمَ يَأْتِ لَكُمْ كُلُّ نَفْسٍ إِلَيْهِنَّ ذِيَّةً فَمِنْهُمْ
شَفِيقٌ وَسَعِيدٌ ﴿١٥﴾

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

فَأَمَّا الَّذِينَ شَفَوْا فِي النَّارِ لَهُمْ فِيهَا
زَفَرٌ وَشَهِيقٌ ﴿١٦﴾

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

خَلِيلِينَ فِيهَا مَادَمَتْ أَسْنَنُهُ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ ﴿١٧﴾

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

وَأَمَّا الَّذِينَ سُعِدُوا فَنِيَ الْجَنَّةُ خَلِيلِينَ فِيهَا
مَادَمَتْ أَسْنَنُهُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَطَاهُ عَنْ بَحْرٍ مَجْدُورٍ ﴿١٨﴾

109. So be not in doubt (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

فَلَا تَكُنْ فِي مِرْيَةٍ وَمَا يَعْبُدُ هُنُولَاءُ مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلٍ وَإِنَّا لَمُوْهُمْ
نَصِيبُهُمْ عَنْ مَغْوِصٍ ﴿١٩﴾

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân).

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ فَأَخْتَلَفُ فِيهِ
وَلَوْلَا كَمْةٌ سَبَقَتْ مِنْ رَبِّكَ لَعَصَى يَنْهَا
وَإِنَّهُمْ لَفِي شَكٍ مِنْهُ مُرِسِّ ﴿٢٠﴾

111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.

وَإِنَّ كُلَّا لَنَا لَيَوْرِقُنُّهُمْ رَبُّكَ أَعْمَلَهُمْ
إِنَّهُمْ يَعْمَلُونَ حَسِيرٌ ﴿٢١﴾

112. So stand (ask Allâh to make) you (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what you do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَغْنِمُوا
إِنَّهُمْ يَمَنِّعُونَ بَصِيرَ ﴿٢٢﴾

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped^[1]

114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).^[2]

115. And be patient; verily, Allâh wastes not the reward of the good-doers.

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none) —except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were *Mujrimûn* (criminals, disbelievers in Allâh, polytheists, sinners).

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَنَسَّكُمُ النَّارُ
وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أُولَئِكَ إِنَّمَّا
لَا يُنَصِّرُونَكُمْ

وَأَقِمِ الصَّلَاةَ طَرِيقَ النَّهâرِ وَزِلْفَانَ الظَّلَلِ
إِنَّ الْحَسَنَاتِ يُذْهَبُنَّ الْسَّيِّئَاتِ
ذَلِكَ دَكْرٌ لِلذَّاكِرِينَ

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو الْأَيْمَةِ
يَتَّهَوَّنُ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قِيلَّا
مَنْ أَجْحَسَنَ مِنْهُمْ وَأَتَسْعَ الْدَّرِيْنَ
ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا بُحْرِمِيْنَ

^[1] (V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Ali رضي الله عنه on the authority of the Prophet صلى الله عليه وسلم.

Narrated 'Asim: I said to Anas, "Did Allâh's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allâh, the angels, and all the people," Then Mûsâ bin Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (Sahîh Al-Bukhâri, Vol.9, Hadîth No.409).

^[2] (V.11:114):

(A) Narrated Ibn Mas'ûd: رضي الله عنه A man kissed a woman and then came to Allâh's Messenger صلى الله عليه وسلم and told him of that. So this Divine Revelation was revealed to the Prophet صلى الله عليه وسلم: "And perform *As-Salât* (*Iqâmat-as-Salât*) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet صلى الله عليه وسلم said, "It is for all those of my followers who encounter a similar situation." (Sahîh Al-Bukhâri, Vol.6, Hadîth No: 209).

(B) Narrated Abu Dharr مولى الله عليه وسلام : Allah's Messenger صلى الله عليه وسلم said to me: "(a) Be afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This Hadîth is quoted by At-Tirmidhi).

117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِطُلْعِ
وَأَهْلُهَا مُضْلِّوْنَ ﴿١١﴾

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً
وَلَا يَرِدُ الْوَلُونَ مُخْتَلِفِينَ ﴿١٢﴾

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that^[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلَذِلِكَ خَلَقَهُمْ وَتَمَّتْ كُلُّهُ
رَبُّكَ لَا مُلَائِكَةً جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ ﴿١٣﴾

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.

وَكُلُّ نَصْرٍ عَيْنَكَ مِنْ أَبْيَاءِ الرُّسُلِ مَا نَشِئْتُ يَهُ
فَوَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةً
وَذَكْرًا لِلْمُسْتَوْمِينَ ﴿١٤﴾

121. And say to those who do not believe: “Act according to your ability and way, We are acting (in our way).

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمِلُوا عَلَىٰ مَا كَانُوكُمْ
إِنَّا عَمِلْنَا
وَأَنْتَرُمْرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥﴾

122. And you wait ! We (too) are waiting.”

123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.”

وَإِلَهُ الْغَيْبِ السَّمَوَاتُ وَالْأَرْضُ وَإِلَيْهِ يُرْجَعُ
الْأَمْرُ كُلُّهُ فَأَعْدِهُ وَتَوَكَّلْ عَلَيْهِ
وَمَارِبُكَ يُغَيْلِ عَمَّا تَمْلُوْنَ ﴿١٦﴾

^[1] (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضي الله عنهما, as quoted in *Tafsîr Qurtubî*].

Sûrat Yûsuf [(Prophet) Joseph] XII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand.

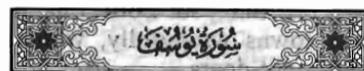
3. We relate unto you (Muhammad ﷺ) the best of stories through Our Revelations unto you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân).

4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!"

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْ

يَلَّا مَا يَنْتَهُ الْكِتَابُ

إِنَّا أَنزَلْنَاكُمْ فِيٰ مِنْ كُلِّ مُنْقَلَّاتٍ

تَعْنَتْ قُصْشَعَ عَلَيْكَ أَخْسَنَ الْقَصَصِ يَوْمًا أَرْجَحَنَا
إِلَيْكَ هَذَا الْفُزُورُ إِنَّ وَلَانَ كُنْتَ مِنْ قَبْلِهِ
لِمَنِ الْمُنْذَلِكِ

إِذْفَالَ يُوسُفُ لِأَبِيهِ يَأْبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ
كُوَنِكَارَ الشَّمْسِ وَالْقَمَرِ أَيُّهُمْ لِي سَجِيدِينَ

قَالَ يَسْعَى لَأَنْقُصُصُ رُثَابَكَ عَلَى إِخْرَاجِكَ فَيَكِيدُوا
لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلنَّاسِ عَدُوٌّ مُّبِينٌ

وَذَلِكَ يَعْنِي بِكَ رَبِّكَ وَيُعْلِمُكَ مِنْ تَأْوِيلِ
الْأَحَادِيثِ وَمُتَّمِّنَةً عَلَيْكَ وَعَلَى مَا إِلَيْكَ
يَعْقُوبَ كَمَا أَنَّهَا عَلَى أَبِيهِكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِحْمَانَ
إِنَّ رَبَّكَ عَلَيْكَ حِكْمَةٌ

لَقَدْ كَانَ فِي يُوسُفَ وَلِهِوَيْهِ مَا يَأْتِي

لِلْسَّائِلِينَ

8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error."

9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."

10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."

15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

16. And they came to their father in the early part of the night weeping.

17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

إذ قالوا يوْسُفَ وَأَخْوَهُ أَحَبُّ إِلَيْنَا مَا
وَنَحْنُ عَصَبَةٌ إِنَّ أَبَانَا لَنِي صَلَالِ ثَمَينَ ﴿١﴾

أَفْتَلُوا يُوسُفَ أَوْ أَطْرَحُوهُ أَرْضًا تَحْكُمُ وَقَدْ
أَيْكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَلَالِينَ ﴿٢﴾

قَالَ قَاتِلُنِيمْ لَأَنْقُلُوا يُوسُفَ وَأَنْقُوْفِي غَيْبَتِ
الْجُبْ يَلْكُظِهِ بَعْضُ السَّيَارَةِ إِنْ كُنْشَهِ
قَنْلِينَ ﴿٣﴾

قَالُوا يَا أَبَانَا مَالِكَ لَا تَأْمَشَعَنْ يُوسُفَ وَإِنَّا لَهُ
لَنْصُوْنَ ﴿٤﴾

أَزْسِلْهُ مَعْنَاغَدًا يَرْبَعَ وَيَلْعَبَ وَإِنَّا لَهُ
لَهَفْظُونَ ﴿٥﴾

قَالَ إِنِّي لَيَخْرُنْيَ أَنْ تَذَهَّبُوا إِيهِ وَأَحَافِ
أَنْ يَأْكُلَهُ الْذَّئْبُ وَأَتَشَعَّنْ عَنْهُ عَفْلُونَ ﴿٦﴾

قَالُوا لَئِنْ أَكَلَهُ الْذَّئْبُ وَنَحْنُ عَصَبَةٍ
إِنَّا إِذَا لَخَسِرُونَ ﴿٧﴾

فَلَمَّا دَهَبُوا إِيهِ وَجَمِعُوا أَنْ يَعْمَلُوهُ فِي غَيْبَتِ
الْجُبْ وَأَوْجَنَاهُ إِلَيْهِ مَتَّعْنَاهُمْ يَأْمُرُهُمْ هَذَا
وَهُمْ لَا يَسْمَعُونَ ﴿٨﴾

وَبَاءَهُ وَأَبَاهُمْ عَشَاءَ يَنْكُوتَ ﴿٩﴾

قَالُوا يَا أَبَانَا إِنَّا هَبَسَنَتِي وَرَكَنَ نَابِيْوْسُفَ
عِنْدَ مَتَّعْنَاهُ فَأَكَلَهُ الْذَّئْبُ وَمَا أَتَيْ مُؤْمِنِ
لَنَا وَلَنَكُونَنَا صَدِيقَنَ ﴿١٠﴾

18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe."

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was the All-Knower of what they did.

20. And they sold him for a low price — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the *Muhsinûn* (doers of good — see the footnote of V.9:120).

23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and

وَجَاءَهُوَعَلَىٰقِيْصِيهِ يَدِهِكَذِبٌ قَالَ بَلْ سَوْتَ
لَكُمْأَنْفَسْكُمْأَنْرَأْفَصِبَرْجِيلٌ وَاللهُ
الْمُسْتَعَانُ عَلَىٰمَا تَصْفَحُونَ

وَجَاءَتْسَيَارَةٌ فَأَسْلَوْا وَارِدَهُمْ فَأَذَلَّ دَلْوَهُ قَالَ
يَبْشِرَى هَذَا أَغْلَمُ وَأَسْرُوهُ بِضَعَّةٍ وَاللهُ عَلَيْهِ
بِمَا يَعْمَلُوكَ

وَشَرُوهُشَنْ بَخْسِ دَرَهُمْ مَعْدُودَةٌ
وَكَانُوا فِيهِ مِنَالْزَهَدِينَ

وَقَالَالَّذِي اشْتَرَنَهُ مِنْمَصْرَلِأَمْرَأَيْهِ حَاسْتَرِي
مَقْوِنُهُ عَسْوَ أَنْيَنْفَسَنَاوَنَنْجَدَهُ وَلَدَّا
وَكَذَلِكَمَكَانُالْيُوسْفَ فِي الْأَرْضِ
وَلِعِلْمِهِمْمَنَأَوِيلَالْأَحَادِيثَ وَاللهُ عَالِبٌ
عَلَىٰأَمْرِهِ وَلَكِنَأَكْثَرَالنَّاسِ
لَا يَعْلَمُوكَ

وَلِمَابَلَغَأَشْدَهُءَاتِنَهُ حَكَماًوَعِلْمًا وَكَذَلِكَ
بَهْرِيَالْمُحْسِنِينَ

وَرَوَدَنَهُأَلَيْهِهُوفِيَنْهَاعَنْنَفْسِهِ وَعَلَقَتْ
الْأَبْوَابَ وَفَاقَتْهِيَنَتَهِلَكَ قَالَمَعَادَأَللَّهِ
إِنَّهُرَفِيَأَحْسَنَمَنَوَىيَإِنَّهُلَأْيُقْلِعُ
الظَّلَمُوكَ

وَلَقَدْهَمَتِيَهِ وَهُمْهَيَأَلَوَلَا أَنَّهَمْهَنَ
رَيْهِ كَذَلِكَلَنْتَرِفَعَنْهُالْسُّوَءِ
وَالْفَحْشَاءِإِنَّهُمْمِنْعِبَادَنَالْمُخْلَصِينَ

illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28. So when he (her husband) saw his [(Yûsuf's (Joseph))] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"

29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَبِيصَةً مِنْ دُبْرِهِ وَلَفَتْ
سَيِّدَهَا لَدَى الْبَابِ فَالَّتْ مَا جَزَاهُ مِنْ أَرَادَهُ
بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجِنَ أَوْ عَذَابَ الْيَمِّ

فَالْهِيَّ رَوَدَتْهُ عَنْ نَفْسِهِ وَشَهَدَ شَاهِدٌ
مِنْ أَهْلِهَا إِنْ كَانَ قَبِيصَةً قُدْمَ مِنْ قُبْلِ
فَصَدَّقَتْ وَهُوَ مِنَ الْكَذَّابِينَ

وَإِنْ كَانَ قَبِيصَةً قُدْمَ مِنْ دُبْرِهِ كَذَبَتْ
وَهُوَ مِنَ الصَّدِّيقِينَ

فَلَمَّا رَأَهَا قَبِيصَةً قُدْمَ مِنْ دُبْرِهِ قَالَ إِنَّهُ
مِنْ كَيْدِكَنِّ إِنْ كَيْدَكَنْ عَظِيمٌ

يُوسُفُ أَغْرِضَ عَنْ هَذَا وَأَسْتَغْفِرِي لِذَنْبِكَ
إِنَّكَ شَهِيدٌ مِنَ الْخَاطِئِينَ

وَقَالَتْ نِسْوَةٌ فِي الْمَدِيْسَةِ أَمْرَاتُ الْعَرَبِ زُرُودَ
فَنَهَا عَنْ نَفْسِهِ قَدْ شَفَقَهَا حَبْنَةُ إِنَّ الْرَّزْنَهَا
فِي ضَلَالِ مُؤْمِنِينَ

فَلَمَّا سَعَتْ بِسَكِيرٍ هُنَّ أَرْسَلَتْ إِنْتِينَ وَأَعْنَدَتْ هُنَّ
مُشَكَّوَهُمْ أَنَّهُ كُلُّ وَجْدَهُ مِنْهُنَّ سِكِينًا وَقَالَتْ أَخْرُجْ
عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَهُنَّ وَقَلَنْ حَشَّ
لِلَّهِ مَا هَذَا بَشَرٌ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

فَالَّتْ فَذَلِكُنَّ الَّذِي لَمْ تُنْتَنِي فِيهِ وَلَقَدْ رَوَدَهُ
عَنْ نَفْسِهِ فَأَسْتَحْسَمُ وَلَمْ يَفْعَلْ مَا مُرِرَهُ
لَيُسْجِنَ وَلَيُكَوَّنَ مِنَ الْصَّاغِرِينَ

cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

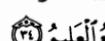
37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the *Kan'anyûn* of Egypt who were polytheists and used to worship sun and other false deities).

38. "And I have followed the religion of my fathers,^[ii] — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [علیهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace of Allâh to us and to mankind, but most men

فَقَالَ رَبُّ الْسِّجْنِ أَحَبُّ إِلَيَّ مَعَايِدَ عُوْنَىٰ إِلَيَّ
وَلَا أَتَصْرِفُ عَنِّي كَيْدَهُنَّ أَضَبَّ إِلَيْهِنَّ وَأَكُّ
مِنَ الْجَنِّلِينَ



فَاسْتَجَابَ لَهُرِبُّ مُخَصَّرَفَ عَنْهُ كَيْدَهُنَّ



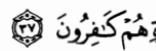
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

تَعَذَّبَ الْمُمَنَّ بِنْ بَعْدِ مَارَوْا الْأَيَّنَ لِيَسْجُنُهُ
حَتَّىٰ حِينَ

وَدَخَلَ مَعَهُ أَسْتِيجْنَ فَتَبَانَ قَالَ أَحَدُهُمَا
إِنِّي أَرَىٰ نِعْصَرَ خَمْرًا وَقَالَ الْأَخْرَىٰ إِنِّي أَرَىٰ
أَخْيَلُ فَوْقَ رَأْسِي خَبْرًا ثُمَّ كُلُّ الظَّيْرِ مِنْهُ يَنْتَهِ
يَأْتِيُ وَلِيَوْمَ إِنَّرَنِكَ مِنَ الْمُخْسِنِينَ



فَقَالَ لَآيَاتِكُمَا طَعَامٌ تُرْزَقَنِيهِ لِلآنَ أَنْكُمَا
يُتَأْوِلُهُ، قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مَاعَلَنِي
رَفِيْقٌ إِنِّي تَرَكْتُ مِلَةً فَوْرَمُ لَأَبْرُو مُؤْنَنَ بِاللهِ
وَهُمْ بِالْآخِرَةِ هُمْ كُفَّارُونَ



وَأَتَبَعْتُ مَلَةً مَابَاءَهِ إِنْرَهِيمَ وَإِسْحَاقَ وَيَقْوَبَ
مَا كَاتَ لَنَا أَنْ شُرِكَ بِاللهِ مِنْ شَيْءٍ وَذَلِكَ مِنْ
فَضْلِ اللهِ عَلَيْنَا وَعَلَىٰ أَنَّا سِنَ وَلَكِنَّ أَكْثَرَ
الْأَنَّاسِ لَا يَشْكُرُونَ



^[ii] (V.12:38) See the footnote of (V. 2:135).

thank not (i.e. they neither believe in Allâh, nor worship Him).

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?

40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitân (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يَصْحِحُ السِّجْنَ إِذْ يَأْتِكُمْ مُّفَرَّقُونَ حَرْ

أَمْ أَلَّهُ الْوَاحِدُ الْقَهَّارُ ٢١

مَا تَبْدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَيَّتُهُمُوا

أَنْتُمْ وَإِبْرَأُوكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

إِنَّ الْحُكْمَ لِإِلَهِكُمْ أَمْ أَلَا تَبْدُونَ إِلَّا إِيمَانًا

ذَلِكَ الَّذِينَ أَقْتَلُوا النَّبِيِّ وَلَدُكَنْ أَكْثَرُ أَنَّاسٍ

لَا يَعْلَمُونَ ٢٢

يَصْحِحُ السِّجْنَ إِذْ كَافَسَقَ رَبِّهِ

حَرْمًا وَأَمَا الْأَخْرَى فَضَلَّ فَأَكْثَلَ الطَّيْرِ

مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ شَتْقَيَانٌ ٢٣

وَقَالَ لِلَّذِي طَنَ أَنَّهُ نَاجَ مِنْهُمَا أَذْكُرْ

عِنْدَ رَبِّكَ فَأَنْسَهَ الشَّيْطَانُ ذِكْرَ

رَبِّهِ فَلَمَّا ثَفِيَّ فِي السِّجْنِ يَقْعُدُ سِينَيْنَ ٢٤

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ

يَأْكُلُهُنَّ سَبْعَ عَجَافٍ وَسَبْعَ سُبْلَاتٍ

حَضَرَ وَأَخْرَى يَأْسَتْ يَأْتِيَهَا الْمَلَائِكَةُ

فِرْعَوْنُ يَأْتِيَهَا كُشْتُرُ لِلَّهُ يَا تَمَرُوتَ ٢٥

فَأَلَوْ أَنْفَقْتُ أَخْلَمَ وَمَا نَعْنَتْ تَأْوِيلِ

الْأَخْلَمِ يَتَمَرِّيَنَ ٢٦

وَقَالَ اللَّهُ يَعْلَمُ بِمَا هُنَّا وَأَذْكَرَ بَدَأْمَةَ

أَنَا أَنْتَكُمْ تَأْوِيلِهِ فَأَنْسَلُونَ ٢٧

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

47. [(Yûsuf (Joseph))] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is Well-Aware of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence." And, verily! Allâh guides not the plot of the betrayers.^[1]

يُوسُفُ أَتَاهَا الْحِسَابُ إِنْ قَنَافِ سَبَعَ بَقَرَاتٍ
سَمَانٌ بِأَكْثَرِهِنَّ سَبَعَ عَجَافٌ وَسَبَعَ
شُبَكَاتٍ خُضْرٌ وَأَخْرَى يَأْتِي سَبَعَ أَتْجَعَ
إِلَى النَّاسِ لِمَاهِمَهُمْ يَعْلَمُونَ ﴿١٦﴾

قَالَ تَرْزَعُونَ سَبَعَ سَبِيلَنَّ دَابِيَا فَاحَصَدْتُمْ فَذَرُوهُ
فِي سُنْدِلِهِ إِلَّا قَلِيلًا مَمَّا كُلُونَ ﴿١٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبَعُ سِنَادِيَا كُلَّنَ
مَا فَدَّتُمْ لَهُنَّ إِلَّا قَلِيلًا تَعْتَصِمُونَ ﴿١٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يَعَاثُ النَّاسُ وَفِيهِ
يَعْصِرُونَ ﴿١٩﴾

وَقَالَ الْمَلِكُ أَتَنْوِي يَهُهُ فَلَمَّا جَاءَهُ الْرَّسُولُ قَالَ أَتَجِعَ
إِلَى رَبِّكَ فَسَلَّمَهُ مَا بَالُ النِّسَوَةِ الَّتِي قَطَعْنَ
أَيْدِيهِنَّ إِنَّ رَبِّي يَكِيدُهُنَّ عِلْمٌ ﴿٢٠﴾

قَالَ مَا حَاطَلْتُكُنَّ إِذْ زَوَّدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ
فَلَنَّ حَشَّ اللَّهُ مَا عَلِمْنَا عَيْنَهُ مِنْ سُوءٍ قَالَ
أَمْرَاتُ الْمَرْبِرُ اقْنَحَصَ الْحَقَّ أَنَّا زَوَّدْنَاهُ
عَنْ نَفْسِهِ مِنْ أَنْهَلِهِنَّ الْأَصْدِيقَ ﴿٢١﴾

ذَلِكَ لِعَلَمَ أَنِّي لَمْ أَخْنَدْ بِالْتِبِّ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ
الْخَابِرِينَ ﴿٢٢﴾

^[1] (V.12:52)

a) Narrated Ibn 'Umar رضي الله عنهما said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 196)

b) See the footnote of (V.4:145).

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good doers — See V.2:112).

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58. And Yûsuf's (Joseph) brethren came and they entered unto him, and he recognized them, but they recognized him not.

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

وَمَا أَبْرَيْتُ نَفْسِي إِنَّ النَّفْسَ لِأَمَارَةٍ بِالشَّوَّءِ
إِلَّا مَارَجَمَ رَبِّي إِنَّ رَبِّي عَفُورٌ رَّحِيمٌ

وَقَالَ الْمَلِكُ أَتُؤْفِي يَهُوَ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا
كَلَمَهُ قَالَ إِنَّكَ أَيُّهُمْ لَدَنَا مَرْكِيْنَ أَمْ إِمِيْنَ

فَأَلَّا جَعَلْنِي عَلَىٰ حَزَّابِ الْأَرْضِ إِنِّي حَبِيبٌ
عَلِيِّمٌ

وَكَذَلِكَ مَكَانًا لِي وَسَفَرَ فِي الْأَرْضِ بَسِيْرًا مِنْهَا
حَيْثُ بَشَاءَ نُصِيبُ بِرَحْمَتِنَا مَنْ شَاءَ
وَلَا نُنْهِيْسُ أَجْرَ الْمُحْسِنِينَ

وَلَا جُنْهُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا
وَكَانُوا يَنْقُونَ

وَجَاءَهُمْ بِحَوْلٍ يُوْسَفَ فَدَخَلُوا عَنْهُ فَغَرَّهُمْ
وَهُمْ لَهُ مُمْكِرُوْنَ

وَلَمَّا جَاهَهُمْ بِهِمْ لَمْ يَأْتُوهُمْ فَأَلَّا تُنْوِيْنِي أَبَاحَ لَكُمْ
مِنْ أَيْمَكُمُ الْأَنْوَرَاتِ أَتَ أُوْفِي الْكَيْلَ
وَلَأَنْهُ أَخْيَرُ الْمُزَلِّيْنَ

فَإِنَّمَا تُأْتُونِي بِهِ فَلَا كِيلَ لَكُمْ عِنْدِي
وَلَا نَقْرَبُونَ

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily! The decision rests only with Allâh. In

فَالْأَوْسَرُونَ عَنْهُ أَبَاهُ وَإِنَّا لَنَعْلُمْ لَعَمَّهُ

وَقَالَ لِيَتَنِي يَهْدِي أَجْعَلُوا يَصْنَعُوهُمْ فِي رِحَالِهِمْ لَعَمَّهُ
يَعْرُفُونَهَا إِذَا أَنْقَلُوا إِلَيْنَاهُمْ
لَعَمَّهُ بِرَحْمَوْنَ

فَلَمَّا رَجَعُوا إِلَيْهِمْ قَالُوا إِنَّا بَاتَ مُبْيِعَ مَنَا
الْكَيْنُ فَأَرْسَلَ مَعَنَا أَخَنَانَ كَشَنَّلَ
وَإِنَّا لَهُ لَحَظِطُونَ

قَالَ هَلْ مَا مَنَّكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنَثْتُكُمْ
عَلَى أَخِيهِمْ مِنْ قَبْلِ فَاللَّهُ خَيْرٌ حَفَظَ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ

وَلَمَّا فَتَحَوْمَنَّهُمْ وَجَدُوا يَصْنَعُهُمْ رُدَّتْ
إِلَيْهِمْ قَالُوا إِنَّا بَاتَ مُبْيِعَ هَذِهِ يَصْنَعُنَا
رُدَّتْ إِلَيْنَا وَنَيَرْ أَهْلَنَا وَنَحْفَظُ أَخَنَانَ وَنَرْدَادْ
كَيْلَ بَعْرِيزْ ذَلِكَ كَيْلَ بَيْزِيرْ

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُقْتُلُونَ مَوْقَاتِنَ
اللَّهُ لَنَأْتُنَّ بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَهُ
مَوْقَهُمْ قَالَ اللَّهُ عَلَى مَانْقُولٍ وَكُلْ

وَقَالَ يَبْيَنِي لَأَنْدَخْلُوْمَانِ يَابِ وَجِيدَ وَأَدْخُلُوا
مِنْ أَبَوبِ مَسْفِرَقَةٍ وَمَا أَغْنِي عَنْكُمْ مِنْ اللَّهِ
مِنْ شَيْءٍ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوْكِلْتُ وَعَلَيْهِ

Him, I put my trust and let all those that trust, put their trust in Him.”^[1]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: “Verily! I am your brother, so grieve not for what they used to do.”

70. So when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried:

[1] (V. 12:67).

a) Narrated Ibn 'Abbâs رضي الله عنهما said, “Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise Ar-Ruqyah* and do not see an evil omen in things, and put their trust in their Lord.” (Sahîh Al-Bukhâri, Vol. 8, Hadîth No. 479)

* Ar-Ruqyah: See the glossary.

b) Narrated Abu Hurairah رضي الله عنه said, “An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allâh is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allâh is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allâh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allâh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allâh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allâh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allâh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.'” (Sahîh Al-Bukhâri, Vol.3, Hadîth No.488B).

فَلَمَّا دَخَلُوا مِنْ حَيْثُ أَرْتُهُمْ أَبُوهُمْ مَا كَانُ

يُقْرِئُ عَنْهُمْ مِنْ أَنَّ اللَّهَ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ
يَعْلَمُ بَقَصَنَاهَا وَإِنَّهُ لَذُو عِلْمٍ لَمَاعْنَمْ
وَلِكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ إِذَا هُوَ أَخَاهُ
قَالَ إِنِّي أَتَأْخُوكَ فَلَا تَبْتَهِنْ يَمَاكِنُوا
يَعْلَمُونَ

فَلَمَّا جَهَرَ زَمْهَارُهُمْ بِهَا زَهَرُهُمْ جَعَلَ السَّيَّابَةَ فِي رَحْلٍ
أَخْبَهُمْ أَذْنَ مُؤْذَنٍ أَتَهُمْ الْغَيْرُ إِنَّكُمْ
لَسَرَّقُونَ

"O you (in) the caravan! Surely, you are thieves!"

71. They, turning towards them, said: "What is it that you have lost?"

72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn* (wrong-doers)!"

76. So he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

77. They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

فَالْأُولَاؤْ قَبْلُهُمْ مَاذَا نَقْدُورُكَ ٦١

فَالْأُولَاؤْ نَقْدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِلٌّ ٦٢

بِعِرْ وَأَنَابِهِ، زَعِيمٌ ٦٣

فَالْأُولَاؤْ تَالَّهُ لَقَدْ عَلِمْتُمْ مَا جَنَّتُنَا لِنَفْسِي ٦٤

فِي الْأَرْضِ وَمَا كَانَ سَرِقَنِ ٦٥

فَالْأُولَاؤْ فَمَا جَرَرْتُهُ إِنْ كُنْتُمْ كَذَّابِينَ ٦٦

فَالْأُولَاؤْ جَرَرْتُهُمْ مَنْ وُجِدَ فِي رَحْلِهِ، فَهُوَ جَرَرْتُهُمْ كَذَّاكَ ٦٧

بَخِزِي الظَّلَمِيْنَ ٦٨

فَبَدَأْتُ أَوْعِيَتُهُمْ قَبْلَ وَعَاءَ أَخِيهِمْ أَسْتَخْرِجُهُمْ ٦٩

مِنْ وِعَاءَ أَخِيهِ كَذَلِكَ كَذَلِكَ يُؤْسَفُ مَا كَانَ ٧٠

إِنَّمَا ذَاهَبُهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ٧١

تَرْفَعُ دَرَجَتُهُ مِنْ شَاءَ وَتَنْزَلُ كُلِّ ٧٢

ذِي عِلْمٍ عَلَيْهِ ٧٣

فَالْأُولَاؤْ إِنْ يَسْرِقُ فَقَدْ سَرَقَ أَحَدَهُ ٧٤

مِنْ قَبْلِهِ فَلَسَرَهَا يُوْسُفُ فِي نَفْسِهِ ٧٥

وَلَمْ يَتَهَمَهَا اللَّهُمَّ قَالَ أَنْشَدْ سَرْمَةَ كَانَ ٧٦

وَاللَّهُ أَعْلَمُ بِمَا تَصْفُونَكَ ٧٧

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the *Muhsinûn* (good-doers — see the footnote of V.9:120)."

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin) and He is the Best of the judges.

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!'

82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."

83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is All-Knowing, All-Wise."

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you

فَأَلْوَأْتَاهُمَا الْمَرِيزَيْنَ لَهُ أَبَاشِيشَ كِيرَافَحْدَ
أَحَدَنَامَكَانَهُ إِلَاتَارَنَكَ مِنَ الْمُحْسِنِينَ

٦٧

فَالْمَعَادُ لِلّٰهِ أَن تَأْخُذَ إِلَامَ وَجَدَنَا مَتَعْنَا
عِنْدَهُ إِنَّا إِذَا أَظْلَلْنَا مُوْتَ

٦٨

فَلَمَّا أَسْتَقْسُوا مِنْهُ حَاسَوْا بِيَحِيَا قَالَ
كَيْرُهُمْ أَنَّمَا تَلَمَّوْا أَنْ أَبَاكُمْ قَدْ أَخَذَ
عَنْكُمْ مَوْنِقَامَنَ اللّٰهِ وَمِنْ قَبْلُ مَا فَرَطْنَهُ
فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَفِي
أَوْتَحْكُمُ اللّٰهُمْ وَهُوَ خَيْرُ الْحَكَمِينَ

٦٩

أَرْجِعُوكُمْ إِلَيْكُمْ فَقُولُوا إِنَّا إِذْ أَبْنَكَ
سَرْقَ وَمَا شَدَدْنَا إِلَّا مَا عَلِمْنَا وَمَا كَنَّا
لِلْغَيْبِ حَفِظِينَ

٧٠

وَسَلَّلَ الْقَرِبَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا
فِيهَا وَإِنَّا الصَّدِيقُونَ

٧١

فَالْبَلْ سَوَّتْ لَكُمْ أَنْفُسَكُمْ أَنْرَأَ فَصَرْ جَمِيلٌ
عَسَى اللّٰهُ أَنْ يَأْتِيَنِي بِهِنْجِيَعًا إِنَّهُ هُوَ
الْعَلِيمُ الْحَكِيمُ

٧٢

وَتَوَلَّ عَنْهُمْ وَقَالَ يَأْسَفَ عَلَى يُوسُفَ وَأَبْيَضَتْ
عَيْنَاهُ مِنْ الْحُزْنِ فَهُوَ كَطِيمٌ

٧٣

فَأَلْوَأْتَهُمْ نَفَّوتَهُنَّدَ كُثُرُ يُوسُفَ حَتَّى

become weak with old age, or until you be of the dead."

86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not."

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly no one despairs of Allâh's Mercy, except the people who disbelieve."

88. Then, when they entered unto him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."

89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers — see V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you above us, and we certainly have been sinners."

92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!"^[1]

^[1] (V.12:92) Narrated Abu Hurairah رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "Verily Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had

تَكُونَ حَرَضاً أَوْ تَكُونَ مِنْ
الْمَهْلِكَاتِ

قَالَ إِنَّمَا أَشْكُوْبَنِي وَخَرْقَنِي إِلَى اللَّهِ وَأَقْلَمُ
مِنْ اللَّهِ مَا لَا تَعْلَمُونَ

يَبْقَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا
تَأْتِشُوا مِنْ رَزْقَ اللَّهِ إِنَّهُ لَا يَأْتِشُ مِنْ رَزْقِ
اللَّهِ إِلَّا لِلَّقَمِ الْكُفُورُونَ

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا إِنَّمَا الْعَزِيزُ مَسْنَانَا هَذِهَا
الْأُثْرُ وَحِشْتَنَا بِصَنْعَةِ مُرْجَنَنِهِ فَأَوْفِ لَنَا الْكِيلَ
وَتَصَدَّقَ عَلَيْنَا إِنَّ اللَّهَ يَحْرِزُ الْمُتَصَدِّقِينَ

قَالَ هَلْ عَلِمْتُ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ
إِذَا نَتَمْ جَهَهُوكُوتْ

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ
وَهَذَا أَخِي قَدْ مَرَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَسْتَقِي
وَيَصْرِفُ إِنَّ اللَّهَ لَا يَأْتِي صِرْبَعَ أَبْرَرَ
الْمُحْسِنِينَ

قَالُوا إِنَّ اللَّهَ لَقَدْ مَاءَرَكَ اللَّهُ عَيْنَنَا
وَإِنْ كُنَّا لَخَطِيرِينَ

قَالَ لَا تَدْرِي بِعَلَيْكُمْ الْيَوْمَ يَعْفُرُ اللَّهُ كُلُّكُمْ
وَهُوَ أَرَحَمُ الرَّاحِمِينَ

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."

94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

95. They said: "By Allâh! Certainly, you are in your old error."

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'"

97. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed we have been sinners."

98. He said: "I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful."

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers.

أَذْهَبُوا يَمِّيْصِي هَذَا فَالْقُوَّةُ عَلَى وَجْهِي
يَأْتِ بَصِيرًا وَأَنْوَفًا يَأْهِلُكُمْ
أَجْمَعِينَ ﴿١٣﴾

وَلَمَّا فَصَّلَتِ الْمَرْيَقَ قَالَ أَبُوهُمْ إِنِّي لِأَجِدُ
رِيحَ يُوسُفَ لَوْلَا أَنْ تَفِيدُنِ ﴿١٤﴾

قَالُوا نَاهِيَ إِنَّكَ لَنَفِي ضَلَالِكَ الْكَدِيرِ ﴿١٥﴾

فَلَمَّا آتَانَ جَاءَ الْبَشِيرُ أَقْنَهُ عَلَى وَجْهِهِ فَأَرْتَهُ
بَصِيرًا قَالَ أَتَمْ أَقْلَلُ لَكُمْ إِنِّي أَعْلَمُ مِنْ اللَّهِ
مَا لَا تَعْلَمُونَ ﴿١٦﴾

قَالُوا يَا أَبَانَا أَسْتَغْفِرُ لَنَا ذُنُوبُنَا إِنَّكَ
خَطِيلُنَا ﴿١٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّ إِنَّهُ هُوَ الْعَفُورُ
إِنَّ رَحْمَمِهِ وَرِحْمَمِهِ ﴿١٨﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ إِذَا إِلَيْهِ أَبُوهُمْ
وَقَالَ أَدْخُلُوا مَصَرَّ إِنْ شَاءَ اللَّهُ أَمْنِينَ ﴿١٩﴾
وَرَفَعَ أَبُوهُمْ عَلَى الْعَرْشِ وَخَرُوا لَهُ سُجْدَةً وَقَالَ
يَأَبْتَهُ هَذَا أَنَّا وَلِلَّهِ مَنِيْنَ قَلْ قَدْ جَعَلَهَا
رَفِيقَ حَقَّاقَ وَدَّ أَخْسَنَ بَنِيَّا ذَاهِجَيْنَ مِنَ الْبَسْجِنِ
وَجَاءَ بِكُمْ مِنَ الْمَدِيْنَ مِنْ بَعْدِ أَنْ تَرَعَ الشَّيْطَنُ
بَيْنِ وَبَيْنِ إِعْوَقَتِ إِنَّ رَبِّ الْطَّيْفِ لِمَا يَشَاءُ
إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾

a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not have considered himself safe from the Hell-fire." (Sahîh Al-Bukhâri, Vol.8, Hadîth No.476).

Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). You were not (present) with them when they arranged their plan together, and (while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice unto the 'Âlamîn (men and jinn).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are *Mushrikûn* i.e. polytheists. See verse 6:121].

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism)

رَبِّنَا قَدْ أَتَيْنَا مِنَ الْثَّنَاءِ وَعَلَّمَنَا مِنْ
تَأْوِيلِ الْأَحَادِيثِ فَاطَّرَ السَّمَاوَاتِ وَالْأَرْضَ
أَنَّ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوْفِيقِي
مُسْلِمًا وَالْحَقِيقِي بِالصَّلَوةِ ١١١

ذَلِكَ مِنْ أَنْبَاءِ الْقِرْبَى تُوجَهُ إِلَيْكَ وَمَا كُنْتَ
لَدَيْهِمْ إِذْ أَجْمَعُوا أَنَّهُمْ وَهُمْ يَنْكُرُونَ ١١٢

وَمَا أَكَنْتُ رُبُّ النَّاسِ وَلَوْ حَرَضْتَ
بِمُؤْمِنِينَ ١١٣
وَمَا نَسَلْتُهُمْ عَنْهُمْ مِنْ أَجْرٍ إِنَّ هُوَ إِلَّا
ذَكْرٌ لِلْمُلْكَيْنَ ١١٤

وَكَانُوا مِنْ أَئِيمَّةِ فِي السَّمَوَاتِ وَالْأَرْضِ
يَمْرُونَ عَلَيْهِمْ وَهُمْ عَنْهَا مُغْرِضُونَ ١١٥

وَمَا يُؤْمِنُ مَنْ أَكَنْتُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ١١٦
أَفَمِنْهُمْ أَنْ تَأْتِيهِمْ عَرْشِيَّةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيهِمْ
السَّاعَةُ بَفْتَةٍ وَهُمْ لَا يَشْعُرُونَ ١١٧

قُلْ هَذِهِ سَبِيلِي أَذْعُو إِلَيَّ اللَّهِ عَلَى بَصِيرَةٍ

with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.^[1]

أَنَا مِنْ أَتَّبِعِي وَسَبَّحْنَ اللَّهَ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا لَّوْحِي إِلَيْهِمْ
مِّنْ أَهْلِ الْقُرْآنِ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَسْتَطِعُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلْمُنْذَرِ أَتَقَوْا
أَفَلَا تَعْقِلُونَ

حَتَّىٰ إِذَا أَسْتَبَّسَ الرُّسُلُ وَظَلَّمُوا أَهْمَمُ
قَدْ كُنْتُمْ بِأَجَاءَهُمْ مُّصْرِنَا فَنَفَّتِي مِنْ نَشَاءُ
وَلَا يُرْدِبُ أَسْنَاعَنِ الْقَوْمِ الْمُجْرِمِينَ

لَقَدْ كَانَ فِي قَصَصِهِمْ عِزَّةٌ لِّأُولَئِكَ الْمُتَّكِبِ
مَا كَانَ حَدِيثًا يُفْرَغُ وَلَا كِنْ تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَقْسِيلَ كُلِّ شَيْءٍ
وَهُدَىٰ وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ

[1] (V.12:111) See the footnote of V.6:125.

Sûrat Ar-Râ'd (The Thunder) XIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm-Râ.

[These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed unto you (Muhammad ﷺ from your Lord is the truth, but most men believe not.

2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istâwâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs, etc.) for people who reflect.

4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* (proofs, evidences, lessons, signs) for the people who understand.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْتَّرْ

يَأَكُلُ مَا يَدْعُوكُمْ إِلَيْهِ وَالَّذِي أُنْزَلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ
الْحَقُّ وَلَكُمْ أَكْثَرُ النَّاسِ لَا يَرْجِعُونَ ﴿١﴾

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَذْلٍ تَرَوُنَاهُمْ آسَوَى
عَلَى الْمَرِيشِ وَسَرَّ الشَّمْسِ وَالْقَمَرِ كُلُّ بَحْرٍ لِأَجْلِ
مُسَمِّئٍ يَدِيرُ الْأَمْرَ يَفْعِلُ الْآيَاتِ لَعَلَّكُمْ يَلْقَأُونَ
رَبِّكُمْ شُوقِنُونَ ﴿٢﴾

وَهُوَ الَّذِي مَدَ الْأَرْضَ وَجَعَلَ فِيهَا رَوَابِطَ وَأَنْهَرًا
وَمَنْ كُلِّ أَشْتَرٍ جَعَلَ فِيهَا زَوْجَيْنِ أَتَيْنَ يُغْشِيَ أَيْنَ
النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لَّفُورٍ يَتَعَقَّبُونَ ﴿٣﴾

وَفِي الْأَرْضِ قَطْعَ مُتَجَوِّرَاتٌ وَجَنَّاتٌ مِّنْ أَعْسَنِ
وَرَزْعٍ وَمَجِيلٍ صَنْوَانٌ وَغَيْرُ صَنْوَانٍ يُسَنَّ بِعَاءٍ
وَجِيدٍ يَفْعِلُ بَصَّارَهُ عَلَى بَعْضٍ فِي الْأَكْثَرِ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لَّفُورٍ يَعْقُلُونَ ﴿٤﴾

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein.

6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

9. All-Knower of the Unseen and the seen, the Most Great, the Most High.

10. It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day.

11. For him (each person), there are angels in succession, before and behind him.^[1] They guard him by the Command of Allâh. Verily! Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there

وَإِن تَعْجِبْ فَعَجَّبْ قَوْنُمْ أَذَا كَانُرْ بَا
أَئَ الْقَيْ خَلَقْ جَدِيدْ أُولَئِكَ الَّذِينَ كَفَرُوا
بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ
أَصْعَبُ النَّارِ هُمْ فِيهَا خَلِيلُونَ ٦

وَسَتَعْجِلُونَكَ بِالسَّيِّنَةِ قَبْلَ الْحَسَنَةِ
وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمُثْلَثَتْ وَإِنْ رَبِّكَ
لَذُو مَغْفِرَةِ لِلنَّاسِ عَلَى ظَمِيمِهِ
وَإِنْ رَبِّكَ لَشَدِيدُ الْعِقَابِ ٧

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ
مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلَكُلُّ قَوْمٍ هَادٍ ٨
اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَعْصِي
الْأَزْحَامُ وَمَا تَزَادُ دَوْلَ كُلُّ شَنِيٍّ
عِنْهُدَ بِعِمَدَارِ ٩

عَنِ الْأَفْيَ وَالشَّهَدَةِ الْكَبِيرِ الْمُتَعَالِ ١٠
سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ
وَمَنْ هُوَ مُسْتَخْفِي بِالْأَيْلَ وَسَارِبٌ بِإِنْتَارِ ١١

لَهُ مُعَقَّبُتْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ بَحْفَطُونَهُ
مِنْ أَمْرِ اللَّهِ أَنْتَ اللَّهُ لَا يَعْلَمُ مَا يَقُولُ حَتَّى يُغَرِّرُ
مَا يَأْنَسِيْهِ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءً فَلَا مَرْدَلَهُ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالِ ١٢

^[1] (V.13:11) See the footnote (B) of (V.6:61).

can be no turning back of it, and they will find besides Him no protector.

12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

13. And *Ar-Râ'd*^[1] (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.

14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

15. And unto Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

16. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Who is the Lord of the heavens and the earth?” Say: “(It is) Allâh.” Say: “Have you then taken (for worship) *Auliyâ'* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allâh is the Creator of all things; and He is the One, the Irresistible.”

هُوَ الَّذِي يُرِيكُمُ الْرَّزْقَ حَوْفًا وَطَعْمًا

وَيُنَشِّئُ السَّحَابَ أَنْتَفَالَ

وَيُسَيِّحُ الرَّعْدَ بِحَمْدِهِ، وَالْمَلِئَكَةُ مِنْ خَيْرَهِ

وَيُرْسِلُ الْصَّوْعَقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ

وَهُمْ يُجْدِلُونَ كِبَرًا فِي اللَّهِ وَهُوَ شَدِيدُ الْمَحَالِ

لَمْ دَعْوَةُ الْمُنْقَى وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ

لَهُمْ يَرِى إِلَّا كَبِيرَ طَكَيْتَ إِلَى الْمَاءِ لِتَلْعَنَ فَاهُ

وَمَا هُوَ بِلَائِهِ، وَمَا دَعَاهُ الْكُفَّارُ إِلَّا فِي ضَلَالٍ

وَلَلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا

وَكَرْهًا وَظَلَّلُهُمْ بِالْغَدَرِ وَالْأَسَالِ

فَلَمْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ فَلِلَّهِ قُلْ أَفَاخْدُمْ

مَنْ دُونِهِ أَوْلَئِكُمُ الْأَنْصَارُ نَفَعًا وَلَا ضَرًّا

فَلَمْ هُلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هُلْ تَسْتَوِي

الظُّلْمَاتُ وَالنُّورُ أَمْ جَعَلْنَا لِهِ شَرَكَةً حَلَقُوا كَحْلَقَةً

فَتَشَبَّهُ الْمَلَائِكَ عَبَّادِمَ فَلِلَّهِ حَلْقٌ كُلُّ سَعْيٍ

وَهُوَ الْوَحْدَ الْمَهَرَ

^[1] (V.13:13) *Ar-Râ'd*: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (*Tafsîr Al-Qurtubî*).

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allâh (by parables) show forth truth and falsehood^[1]. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of Allâh and followed His Messenger Muhammad ﷺ i.e. Islâmic Monotheism] is *Al-Husnâ* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad ﷺ), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest.^[2]

19. Shall he then who knows that what has been revealed unto you (O Muhammad ﷺ from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.

20. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant).

21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh

أنزلَ مِنَ السَّمَاءِ مَا مَأْتَى فَسَادَتْ أَوْدِيَةٌ يُقْدِرُهَا
فَاحْتَمَلَ السَّيْلُ زِيدًا إِلَيْهِ وَمَاتِيُوْقَدُونَ عَلَيْهِ
فِي أَتَارَ أَتَيْقَاهُ جَلَّيْهِ أَوْتَعَنْ زِيدًا مِنْهُ كَذَلِكَ يَصْرِيبُ
اللَّهُ الْحَقَّ وَالْبَطْلُ فَمَا أَزَيْدَ فِي دَهْبٍ جَهَنَّمَ
وَمَا مَنَّا يَنْفَعُ النَّاسَ فَيَنْكُتُ فِي الْأَرْضِ
كَذَلِكَ يَصْرِيبُ اللَّهُ الْأَمْنَالَ

لِلَّذِينَ أَسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ
يَسْتَجِبُوا لِرَبِّهِمْ لَوْأَنَّ لَهُمْ مَا فِي الْأَرْضِ حَيْثِماً
وَمَوْلَاهُمْ مَعَهُ لَا فَدَّأُبِيْهُ أَوْ لَيْلَكَ لَهُمْ
سُوءُ الْحِسَابِ وَمَا وَنَهُمْ جَهَنَّمَ وَنِسَ الْهَادِ

﴿ أَفَمَنْ يَعْلَمُ أَنَّا أَنْزَلْنَا إِلَيْكَ مِنْ رَزِيقَ الْحُكْمِ كُنْ
هُوَ أَعْلَمُ إِنَّا نَذِكُرُ أُولَئِكَ الْأَنْبِيَّبِ ﴾

الَّذِينَ يُؤْفَوْنَ بِمَهْدَ اللَّهِ وَلَا يَنْفَضُونَ الْيَسْنَقَ
وَالَّذِينَ يَصْلُوْنَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيَخْشُونَ
رَبَّهُمْ وَيَغْافِلُونَ سُوءُ الْحِسَابِ

^[1] (V.13:17) See the footnote (A) of (V.9:119).

^[2] (V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

has forbidden and perform all kinds of good deeds which Allâh has ordained).

22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end.

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):

24. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)^[1].

26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad (صلى الله عليه وسلم) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh:

وَالَّذِينَ صَدَرُوا أَنْتِيَاهَ وَجَهَ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ بِإِيمَانِهِ وَبِدِرَهِ وَرَبِّهِ
بِالْمَسْنَةِ الْأَثِيَّةِ أُولَئِكَ لَمْ يُعْنِي الدَّارِ ﴿١٦﴾

جَئَتْ عَلَيْنِ يَدُخُلُوهَا وَمِنْ صَاحَّهُ مِنْ أَبَائِيهِمْ وَأَزْوَاجِهِمْ
وَذَرْتِهِمْ وَالْمَلِئَكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿١٧﴾

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَقِيمُ عُنْقِ الدَّارِ ﴿١٨﴾

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِسْتَقْدِمٍ
وَيَقْطَعُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَئِكَ لَهُمُ الْعَذَّةُ وَهُمْ سُوءُ الدَّارِ ﴿١٩﴾

اللَّهُمَّ يَسِّطِرْ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُهُ حَوْلًا يَلْجِيَهُ
الثَّنَيَا وَالثَّنِيَّةُ الْمُتَيَّةُ الْمُتَيَّةُ الْآخِرَةُ الْآخِرَةُ الْأَمْتَعُ ﴿٢٠﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَا يَأْتِي مِنْ رَبِّهِ
قُلْ إِنَّ اللَّهَ يُعِظِّلُ مَنْ يَشَاءُ وَهُدِيَ إِلَيْهِ
مِنْ أَنَابَ ﴿٢١﴾

الَّذِينَ أَمْتَنَّهُمْ وَنَعْمَلُنَّهُمْ بِذِكْرِ اللَّهِ
الَّذِينَ لَا يَذْكُرُ اللَّهَ تَطْمِئِنُ قُلُوبُهُمْ ﴿٢٢﴾

^[1] (V.13:25) See the footnote of (V.2:27).

verily, in the remembrance of Allâh do hearts find rest^[1].

29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, *Tubâ* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad ﷺ to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طَوْبٌ

لَهُمْ وَحْسُنُ مَنَابٌ

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قِبْلَهَا أُمَّمٌ
لَتَسْتَوْ عَلَيْهِمُ الْدَّى أَوْ حَيَّنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
بِالرَّحْمَنِ قُلْ هُوَ رَبِّ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلُ
وَإِلَيْهِ مَنَابٌ

وَلَوْأَنْ قَرْبَهُ أَنَا سَيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ
بِهِ الْأَرْضُ أَنْكُمْ بِهِ الْمُوقَنُ بَلْ لِلَّهِ الْأَمْرُ جِبِيلًا
أَفَمِنْ يَأْتِيُنَّ الَّذِينَ آمَنُوا أَنَّ لَوْيَسَةَ اللَّهُ أَهْدَى
النَّاسَ جِبِيلًا وَلَا يَرَى الَّذِينَ كَفَرُوا تُصْبِحُهُمْ
بِمَا صَنَعُوا قَارِعَةً أَوْ تَحْلُّ فِي بَارِمَانَ دَارِهِمْ حَقَّ يَأْتِي
وَعْدَ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

[1] (V.13:28) The superiority of *Dhîr Allâh* [remembering Allâh (i.e. glorifying and praising Him.)]

a) Narrated Abu Mûsâ : رضي الله عنه The Prophet ﷺ said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (*Sahih Al-Bukhari*, Vol.8, *Hadith No.416*).

b) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger ﷺ said, "Whoever says, *Subhân Allâhi wa bihamdihi*, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (*Sahih Al-Bukhari*, Vol.8, *Hadith No.414*).

c) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger ﷺ said, "Whoever says: *Lâ ilâha illâlhu wahdahû lâ sharîka lahû, lahul-mulku wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr*," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (*Sahih Al-Bukhari*, Vol.8, *Hadith No.412*).

*None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

(evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ ملِّي اَللّٰهُ عَلٰيْهِ وَسَلّٰمَ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fairseeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no *Wâq* (defender or protector) against Allâh.

35. The description of the Paradise which the *Muttaqûn* (the pious — See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqûn* (the pious — See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed unto you (i.e. the Qur'ân),^[1] but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ ملِّي اَللّٰهُ عَلٰيْهِ وَسَلّٰمَ): "I am commanded

وَلَقَدْ أَسْتَرْزَى بِرُسُلٍ مِّنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ
كَفَرُوا مِمَّا أَخْذَتُهُمْ فَكَفَرَ كَانَ عَقَابٌ

أَفَنْ هُوَ قَادِئٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلَهُ
لِلَّهِ شَرِكَاءَ قُلْ سَمُّوهُمْ أَمْ تَسْتَعْوِنُهُمْ إِنَّمَا الْعِلْمُ
فِي الْأَرْضِ أَمْ يَظْهِرُهُمْ مِنَ الْعُولَىٰ بَلْ رُبُّنَّ لِلَّذِينَ
كَفَرُوا مَكْرُهُهُمْ وَصَدُّوْعَنَّ السَّيْلَ
وَمَنْ يُصْلِلُ اللَّهُ فَالَّهُ مِنْ هَادِ

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابٌ الْآخِرَةِ أَشَقُّ
وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقِ

• مِثْلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَقْوِنُونَ تَحْرِي
مِنْ عَنْهَا أَذْهَرٌ أَكْلُهَا دَائِمٌ وَظَلَمَهَا تَلْكَ
عَبْيَ الَّذِينَ أَنْقَوْا وَعَقَبَ الْكُفَّارِنَ أَنَّا

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أَنْزَلَ
إِلَيْكُمْ وَمِنَ الْأَحْرَابِ مَنْ يُشْكِرُ بَعْضَهُ فَلَمْ إِنَّمَا
أَنْتُمْ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكُ بِهِ إِلَيْهِ أَدْعُوكُمْ
وَإِلَيْهِ مَكَابِ

^[1] (V.13:36) See the footnote of (V. 5:66).

only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return.”

37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad ﷺ) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Wâlî* (protector) or *Wâq* (defender) against Allâh.

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). [Tafsîr At-Tabârî]

39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

40. Whether We show you (O Muhammad ﷺ) part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.

42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

43. And those who disbelieved, say: “You (O Muhammad ﷺ) are not a Messenger.” Say: “Sufficient as a witness between me and you is Allâh and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm).”

وَكَذَلِكَ أَنْزَلْنَا حَكْمًا عَرَبِيًّا وَلِئِنْ أَتَبَعْتَ
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ
مِنْ وَلِيٍّ وَلَا وَاقِفٍ ٢٧

وَلَقَدْ أَرْسَلْنَا مُسْلِمًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا
وَذَرِيرَةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِطَابِعَةَ
إِلَّا يَأْذِنُ اللَّهُ لِكُلِّ أَجْلٍ كِتَابٌ ٢٨

يَمْحُوا اللَّهُ مَا يَشَاءُ وَمُثِيتُ وَعِنْدَهُ
أُمُّ الْكِتَابِ ٢٩

وَإِنْ مَا نُرِيكَ بَعْضُ الَّذِي نَعْدُهُمْ أَفَتَوْفِيتَكَ
فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ٣٠

أُولَئِنَّا نَأْتَكُ أَلْأَنْصَارَ نَعْصُمُهَا مِنْ أَطْرَافِهَا وَاللَّهُ
يَعْلَمُ لَا مُعَذَّبٌ لِمُكْبِرٍ وَهُوَ سَرِيعُ
الْحِسَابِ ٣١

وَقَدْ مَكَرَ اللَّهُ الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَوْ السَّكُونَ جَمِيعًا
يَعْلَمُ مَا تَكْبِرُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُثُرُ
لِمَنْ عُقِّيَ الدَّارِ ٣٢

وَيَقُولُ الظَّالِمُونَ كَفَرُوا إِنَّسَتَ مُرْسَلًا قُلْ
كَفَى بِاللَّهِ شَهِيدًا بِيَقِنِي وَبَيْتَكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ٣٣

Sûrat Ibrâhîm (Abraham) XIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed unto you (O Muhammad) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.

3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e.Islâm) and seek crookedness therein — they are far astray.

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsâ (Moses) with Our *Ayât* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Annals of Allâh. Truly, therein are *Ayât* (evidences, proofs and signs) for every patient, thankful (person)."

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَرْ

كِتَابٌ أَنزَلْنَا إِلَيْكُمْ لِتُخْرِجَ النَّاسَ مِنَ الظُّلْمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴿١﴾

اللَّهُ الَّذِي لَمْ يَمِنْ السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَوَنِيلُ الْكُفَّارِ مِنْ عَذَابِ شَدِيدٍ ﴿٢﴾

الَّذِينَ يَسْتَحْجُونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ كَثِيرًا عَنْ سَبِيلِ اللَّهِ وَيَسْعُونَهَا عَوْجًا
أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ
لِيُبَيِّنَ لَهُمْ فِي هُنْدَى مِمَّا يَشَاءُ وَيَهْدِي
مِنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤﴾

وَلَقَدْ أَرْسَلْنَا مُوسَى بِنَائِنَتَنَا أَنْ
أَخْرِجْ قَوْمَكَ مِنَ الظُّلْمَاتِ إِلَى
النُّورِ وَذَكَرْنَاهُمْ بِأَنْسِمِ اللَّهِ
فِي ذَلِكَ لَأَيَّتِ لَكُلُّ صَبَّارٍ شَكُورٍ ﴿٥﴾

وَإِذَا قَالَ مُوسَى لِقَوْمِهِ أَذْكُرُوا نِسْمَةَ اللَّهِ
عَيْتَنَّكُمْ إِذَا أَجْبَنَكُمْ مَنْ مَالَ فِرْعَوْنَ
يَسْوُمُونَكُمْ مَوْءِعَ الْعَذَابِ وَيَدْعُونَ أَبْنَاءَكُمْ

slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord.”

7. And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.”

8. And Mûsâ (Moses) said: “If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise.”

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and ‘Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: “Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism).”

10. Their Messengers said: “What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed.” They said: “You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say).”

11. Their Messengers said to them: “We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.

12. “And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with

وَسِتَّحِيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ
بِلَاكَمْ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

وَإِذْ نَذَرْتَ رَبِّكُمْ لَيْلَ شَكَرَتْ
لَأَرْبِيدَكُمْ وَلَيْلَ كَفَرَتْ إِنَّ عَذَابَ
لَنَدِيدٍ ﴿٧﴾

وَقَالَ مُوسَى إِنِّي تَكُنُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا
فَإِنَّ اللَّهَ لَغَيْرِ حَمِيدٍ ﴿٨﴾

أَلَمْ يَأْتِكُمْ بِنُبُوَّةِ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمٌ لُّوْجٌ
وَعَادٌ وَثَمُودٌ وَالَّذِينَ مِنْ بَعْدِهِمْ
لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رُسُلُهُمْ بِالْبِيِّنَاتِ
فَرَدُوا إِلَيْهِمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا
بِمَا أَرْسَلْنَاكُمْ بِهِ وَإِنَّا لَنَا شَرِيكٌ مَّا نَدْعُوْنَا
إِلَيْهِ مُرِيبٌ ﴿٩﴾

فَالَّتَّ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرُ
السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ
مِّنْ ذُنُوبِكُمْ وَيُؤْخِرَكُمْ إِلَى أَجَلٍ
مُّسْمَىٰ قَالُوا إِنَّا أَنْتَ إِلَّا شَرِيكُنَا تُرِيدُونَ
أَنْ تَصْدُدُنَا عَنِّا كَمَا يَعْدُءُ إِلَيْنَا فَأَنْتَ نَا
إِسْلَاطِنِيْنِ مُرِيبٌ ﴿١٠﴾

فَالَّتَّ لَهُمْ رُسُلُهُمْ إِنْ تَخْنُ أَبْشَرَ مُنْلِئُكُمْ
وَلِكِنَّ اللَّهَ يَعْلَمُ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَمَا كَانَ لَنَا أَنْ تَأْتِيَكُمْ إِسْلَاطِنِيْنِ إِلَيْا يَدِنِ
اللَّهُ وَعَلَى اللَّهِ فَلِسْوَكَلِ الْمُؤْمِنُونَ ﴿١١﴾

وَمَا أَنَا أَلَّا نَوْكَلَ عَلَى اللَّهِ وَقَدْ هَدَنَا
شُبَّلَنَا وَالْمُصْرِبَرَنَا عَلَى مَا إِذَا شَوَّنَا وَعَلَى

patience all the hurt you may cause us, and in Allâh (Alone) let those who trust, put their trust.”

13. And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord revealed to them: “Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrong-doers).

14. “And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My punishment) and also fears My threat.”

15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat^[1], and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

19. Do you not see that Allâh has created the heavens and the earth with truth? If He

اللّهُ فَيَسُكُنُ الْمُتَوَكِّلُونَ ﴿١٧﴾

وَقَالَ الَّذِينَ كَفَرُوا إِلَرْسَاهُمْ لَا يُخْرِجُوكُمْ
مِّنْ أَرْضِنَا أَوْ لَتَعُودُنَّ فِي مِلَّاتِنَا وَأَوْحَى إِلَيْهِمْ
رَبُّهُمْ لَئِنْكُنَّ الظَّالِمِينَ ﴿١٧﴾

وَلَنْ سَكِّنْتُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ
لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٨﴾

وَأَسْفَقْتُمُوا وَحَابَ كُلُّ جَبَارٍ عَنِّيْدِ ﴿١٩﴾

مِنْ وَرَائِيهِ جَهَنَّمْ وَسُقِنَ مِنْ مَاءِ صَدِيدِ ﴿٢٠﴾

يَتَجَرَّعُهُ وَلَا يَكُادُ يُسْعِنُهُ وَيَأْتِيهِ
الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمُبَيِّتٍ
وَمِنْ وَرَائِيهِ عَذَابٌ غَلِظٌ ﴿٢١﴾

مَثْلُ الَّذِينَ كَفَرُوا إِرْبَاهُمْ أَعْمَلُهُمْ كَرَمًا
أَشَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدُرُونَ
مِمَّا كَسْبُوا عَلَى شَغْوِ ذَلِكَ
هُوَ أَصْلُلُ الْبَيْعُدِ ﴿٢٢﴾

الْأَزْرَقُ اللَّهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

^[1] (V.14:17) Narrated Abu Hurairah رضي الله عنه The Prophet said, “The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days.” (Sahih Al-Bukhari, Vol.8, Hadith No.559A).

wills, He can remove you and bring (in your place) a new creation!

20. And for Allâh that is not hard or difficult.

21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us."

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zâlimûn* (polytheists and wrong-doers)."

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein for ever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!).^[ii]

24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

بِالْحَقِّ إِن يَسُأْلُهُنَّكُمْ وَيَأْتُهُنَّكُمْ جَدِيدٌ ١٦

وَمَا ذَلِكَ عَلَى اللَّهِ بِعِزِيزٍ ﴿١٦﴾

وَبَرَزُوا لَهُجَمًا فَقَالَ الْمُضْعَطُونُ لِلَّهِنَّ
أَسْتَكِبْرُوا إِنَّا كُنَّا لَكُمْ تَبَعَّافِهِلَّ أَشَدُّ
مُفْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا
لَوْهَدَنَا اللَّهُمَّ لَكَ دِينُنَا كُمْ سَوَاءٌ عَلَيْنَا
أَجَرِ عَنَّا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ﴿١٧﴾

وَقَالَ النَّبِيْطُنُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ
وَعَدَكُمْ وَعْدَ الْحَقِّ وَعَدْكُمْ فَأَخْلَقْتُكُمْ
وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَنٍ إِلَّا أَنْ دَعَوْتُكُمْ
فَأَسْتَجَبْتُكُمْ فَلَا تَلُومُونِي وَلَوْمُوا
أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْشَدُ
بِمُصْرِخِكُمْ إِنِّي كَفَرْتُ بِمَا أَنْشَدَتُكُمْ
مِنْ قَتْلِ إِنَّ الظَّالِمِيْنَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨﴾

وَأَذْجَلَ اللَّهُرِبَ مَأْمُوا وَعَمِلُوا الصَّنْلِحَتِ
جَنَّتِ بَغْرِيْرِي مِنْ تَهْنِهَا الْأَنْهَرُ خَلِيلِيْنَ
فِيهَا يَادِنَ رَيْهَمَ تَحِيَّتِهِمْ فِيهَا سَلَامٌ ﴿١٩﴾

أَلَمْ تَرَكَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيْبَةً
كَشْكُرَقَ طَيْبَةً أَشْلَهَا ثَابِتٌ وَقَرَعَهَا
فِي السَّكَاءِ ﴿٢٠﴾

^[ii] (V.14:23) See the footnote of (V.4:86).

25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.^[1] And Allâh will cause to go astray those who are *Zâlimûn* (polytheists and wrong-doers), and Allâh does what He wills.^[2]

28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad صلى الله عليه وسلم and his Message of Islâm), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!

30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: “Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!”

31. Say (O Muhammad صلى الله عليه وسلم) to ‘Ibâdî (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on

[1] (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (*Munkar* and *Nâkîr*) will ask them three questions: As to: (1) Who is your Lord? (2) What is your religion? and (3) What do you say about this man (Prophet Muhammad صلى الله عليه وسلم) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man Muhammad is Allâh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad will not be able to answer these questions. [See *Tafsîr Ibn Kathîr*].

[2] (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

تُوقَنُ أَكْثَارُهَا كُلَّ مِنْ يَأْذِنُ رَبِّهَا وَيَضْرِبُ
اللهُ الْأَمَانَ لِلنَّاسِ لَمَّا هُنَّ تَذَكَّرُونَ

وَمَثُلَ كَلْمَةٍ حَيَّشَةٍ كَشَجَرَةٍ حَيَّشَةٍ أَجْعَثَتْ
مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

يُشَبِّهُنَّ أَهْلَ الدِّينَ مَنْ آمَنُوا بِالْقَوْلِ أَشَابُتْ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُغَيِّلُ اللَّهُ
الظَّالِمِينَ وَيَقْعُدُ اللَّهُمَّ مَا يَشَاءُ

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَأُوا نِعْمَةَ اللَّهِ كُفَّرُوا
وَأَحَلُّوا فَوَاهُمْ دَارُ الْبَوَارِ

جَهَنَّمَ يَصْلَوْنَهَا وَأَرْتِسَ الْقَرَارُ

وَجَعَلُوا لِلَّهِ أَنَادَادًا يُضْلُلُونَ عَنْ سَبِيلِهِ قُلْ
تَسْعَوْنَافَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

قُلْ لِعَبَادِيَ الَّذِينَ آمَنُوا يُقْبِلُونَ الصَّلَوةَ وَيُنْفِقُوا
مَتَّعَزَّفَتْهُمْ سَرَّاً وَعَلَيْهِمْ مِنْ قَتْلٍ أَنْ يَأْتِيَ يَوْمٌ
لَأَبْعَثُ فِيهِ وَلَأَحْلِلُ

which there will be neither mutual bargaining nor befriending.

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

34. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad ﷺ).

35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka'bah* at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them,

اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَانْزَلَ
مِنَ السَّمَاءِ مَا هُوَ أَحَدٌ بِهِ مِنَ الشَّمَرَاتِ
رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِي
فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَاهِيَّنِ
وَسَخَّرَ لَكُمُ الْأَيَّلَ وَالنَّارَ

وَإِنَّكُمْ مَنْ كُلُّ مَا سَأَلْتُمُوهُ وَإِنْ تَعْدُوا
يُغْمَتَ اللَّهُ لَا يَخْصُّهُمَا إِنَّ الْإِنْسَنَ لَظَلُومٌ
كَفَّارٌ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ آمَنًا
وَاجْتَنَبَ وَبَيْنَ أَنْ تَغْبُدَ الْأَصْنَامَ

رَبِّي أَنْهُنَّ أَنْسَلَانَ كَيْرًا مِنَ النَّاسِ فَمَنْ يَتَعَنَّ فَإِنَّهُ
مُؤْمِنٌ وَمَنْ عَصَانِي فَإِنَّكَ عَفُورٌ رَحِيمٌ

رَبِّي أَنِّي أَسْكَنْتُ مِنْ ذُرَيْتِي بِوَادٍ غَيْرِ ذِي زَنْجٍ
عِنْدَ بَيْنِكَ الْمُحْرَمَ رَبِّنَا لِقَيْمُوْنَ الْمُصْلَوَةَ
فَاجْعَلْ أَفْدَةً مِنَ النَّاسِ تَهُوَى إِلَيْنِي



and (O Allâh) provide them with fruits so that they may give thanks.^[1]

^[1] (V.14:37). The Story of the building of the *Ka'bah* at Makkah:

Narrated Ibn 'Abbâs [رضي الله عنهما] [On the authority of the Prophet ﷺ (صلى الله عليه وسلم)]. The first lady to use a girdle was the mother of Ismâ'il (Ishmael). She used a girdle so that she might hide her tracks from Sârah.* Ibrâhîm (Abraham) brought her and her son Ismâ'il (Ishmael) while she used to nurse him at her breast, near the *Ka'bah* under a tree on the spot of *Zamzam*, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'il's (Ishmael) mother followed him saying, "O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the *Ka'bah*, and raising both hands invoked Allâh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka'bah* at Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Ismâ'il's (Ishmael) mother went on suckling Ismâ'il (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ'il (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times." The Prophet ﷺ said, "This is the source of the tradition of the *Sa'y* (the going) of people between them [i.e. As-Safâ and Al-Marwah]. When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of *Zamzam*, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet ﷺ added, "May Allâh bestow mercy on Ismâ'il's (Ishmael) mother! Had she let the *Zamzam* (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), *Zamzam* would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House [i.e. *Ka'bah*] at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they [i.e. the Jurhum people] were coming through the way of Kadâ'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet ﷺ added, "Ismâ'il's (Ishmael) mother was

sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Ismâ'il's (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'il's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'il's (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismâ'il (Ishmael) there. When he asked Ismâ'il's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismâ'il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'il (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismâ'il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ'il (Ishmael). So he came to Ismâ'il's (Ishmael) wife and asked her about Ismâ'il (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh. Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet ﷺ added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrâhîm (Abraham) said to Ismâ'il's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ'il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'il (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ'il (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'il (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'il (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ'il (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' The Prophet ﷺ added, "Then they raised the foundations of the House (i.e. the Ka'bâh). Ismâ'il (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'il (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Ismâ'il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.' " (V.2:127).

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

39. "All the praises and thanks be to Allâh, Who has given me in old age Ismâ'îl (Ishmael) and Ishâq (Isaac). Verily! My Lord is indeed the All-Hearer of invocations.

40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation.

41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

44. And warn (O Muhammad) صلى الله عليه وسلم mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

45. "And you dwelt in the dwellings of men who wronged themselves, and it was

رَبَّنَا إِنَّكَ تَعْلَمُ مَا تَغْفِي وَمَا تَعْلَمُ وَمَا يَخْفَى عَلَى اللَّهِ
مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاوَاتِ



الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ
وَإِنْسَحَقَ إِنَّ رَبِّي لَسَوْمِيعُ الدُّعَاءِ

رَبِّي أَجْعَلْتَنِي مُقِيمًا الصَّلَاةَ وَمِنْ ذُرْيَتِي



رَبِّي أَوْقَبَنِي دُعَاءَكَاهِ

رَبِّي أَغْفِرْتَنِي وَلَوْلَدَتِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ



الْحِسَابُ

وَلَا تَحْسَبْنِي أَنَّهُ عَذَفَ لَا عَمَّا يَصْمَلُ
الظَّلَّمُونَ إِنَّمَا يُؤْخَرُهُمْ لِيَوْمٍ تَشَخَّصُ



فِيهِ الْأَبْصَرُ

مُهْطَبِينَ مُغْنَى رُهْ وَسِيمَ لَيَرْنَدُهُمْ طَرْفُهُمْ
وَأَقْنَدُهُمْ هَوَاءُ



وَأَنْدِرَ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ

ظَلَّمُوا رِبَّا أَخْرَنَا إِنَّ أَجْكِلُ قَرِيبٌ ثُبُتْ دَعْوَتَكَ



وَتَسْبِحُ الرُّشْلُ أَوْلَمْ تَكُوْنُ أَقْسَمُهُمْ



مِنْ قَبْلِ مَالَكُمْ مِنْ زَوَالٍ

وَسَكَنْتُمْ فِي مَسَكِينَ الَّذِينَ ظَلَّمُوا

The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the *Ka'bâh* saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.'" (V.2:127) [Sahîh Al-Bukhâri, Vol. 4, Hâdîth No. 583].

* When Ibrâhîm (Abraham) married Hâjâr and she conceived Ismâ'îl (Ishmael), Sârah, Ibrâhîm (Abraham)'s first wife became jealous of her and swore that she would cut three parts from her body. So Hâjâr tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. "Allâh knows better."

clear to you how We had dealt with them. And We put forth (many) parables for you."

46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [Tafsîr Ibn Kathîr]^[1].

47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.

49. And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day *Muqarranûn*^[2] (bound together) in fetters .

50. Their garments will be of pitch, and fire will cover their faces.

51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.

52. This (Qur’ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

أَنْفَسْهُمْ وَتَبَّئَنَ لَكُمْ كِيفَ مَعْكَلَاتِهِ
وَضَرَبَنَا لَكُمُ الْأَمْثَالَ ١٤
وَقَدْ مَكَرُوا مَكْرُهُمْ وَعَنْدَ اللَّهِ مَكْرُهُمْ
وَإِنْ كَانَتْ مَكَرَهُمْ لِتَزُولَ
مِنْهُ لِيَعْبَالُ ١٥

فَلَا تَحْسِنَ اللَّهُ مُحْلِفٌ وَّعْدِهِ رُسْلَهُ
إِنَّ اللَّهَ عَزِيزٌ ذُو أَنْنَاءِ ١٦

يَوْمَ تَبَدَّلُ الْأَرْضُ عَزِيزًا لِّلْأَرْضِ وَالسَّمَوَاتُ
وَبَرَرُوا لِلَّهِ الْوَحِيدِ الْقَهَّارِ ١٧

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّفَرِّجِينَ
فِي الْأَضَفَادِ ١٨

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَّقَنْشَى
وَجُوُهُهُمُ الْأَنَازُ ١٩
لِيَجْزِيَ اللَّهُ كُلُّ نَفْسٍ مَا كَسَبَتْ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ٢٠

هَذَا بَلْعَلْ لِلنَّاسِ وَلِيُنَذَّرُوا بِهِ، وَلِيَعْلَمُوا
أَنَّهَا هُوَ إِلَهٌ وَّحِيدٌ دُرْأُلُوا الْأَلَبَّ ٢١

[1] (V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad ﷺ to kill him but they failed and were unable to carry out their plot which they plotted.

[2] (V.14:49) *Muqarranûn* in fetters mean with their hands and feet tied to their necks with chains.

Sûrat Al-Hîjr
(The Rocky Tract) XV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are Verses of the Book and a plain Qur'ân.

2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].^[1]

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

4. And never did We destroy a township but there was a known decree for it.

5. No nation can advance its term, nor delay it.

6. And they say: "O you (Muhammad) ملِي to whom the *Dhîkr* (The Qur'ân) has been sent down! Verily, you are a mad man!"

7. "Why do you not bring angels to us if you are of the truthful?"

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّبُّكَ مَا يَنْهَا السَّكِينَ وَقُرْآنٌ مُّبِينٌ

رَبِّمَا يَوْمَ الَّذِينَ كَفَرُوا لَوْكَافُوا مُسْلِمِينَ

ذَرْهُمْ يَأْكُلُوا وَسَتَّوْا نَعِيْهِمُ الْأَمْلَ
سَوْفَ يَعْلَمُونَ

وَمَا أَهْلَكَنَا مِنْ قَرْبَةٍ إِلَّا وَهَا كِتابٌ مَّعْلُومٌ

مَا أَشْنَقَنَا مِنْ أَجْلَهَا وَمَا يَنْخِرُونَ

وَقَالُوا يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الْكِتَابَ إِنَّكَ إِنْتَ
لِمَجْنُونٌ

لَوْمَاتٌ نَّيَّبَنَا بِالْكِتَابِ كَذَّابٌ إِنْ كُنْتَ
مِنَ الصَّادِقِينَ

مَنْذُّلٌ الْكِتَابَ إِلَّا يَأْلَمُ وَمَا كَانُوا
إِذَا شَنَطُرُونَ

[1] (V.15:2): See the footnote of (V.3:85).

9. Verily, We, it is We Who have sent down the *Dhîkr* (i.e. the Qur'ân) and surely, We will guard it (from corruption)^[1].

إِنَّا نَحْنُ نَرَأَنَا الْذِكْرَ وَإِنَّا لَمْ نُغَيِّرْنَاهُ ۖ

10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old.

وَلَقَدْ أَرَدْنَا مِنْ قَبْلِكَ فِي شَيْعَ الْأَوَّلِينَ ۚ

11. And never came a Messenger to them but they did mock at him.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهِنُونَ ۚ

12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn* [criminals, polytheists and pagans (because of their mocking at the Messengers)].

كَذَلِكَ نَسْكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ۚ

13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنُّةُ الْأَوَّلِينَ ۚ

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)

وَلَوْ فَنَّحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَطَلَوْفِيهِ
يَعْرُجُونَ ۚ

15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."

لَقَالُوا إِنَّا سَكِّرْتُمْ أَبْصَرْنَا بِلَمْخُنَ قَوْمٌ
مَسْحُورُونَ ۚ

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.^[2]

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيْنَاهَا
لِلنَّظَارِ ۚ

17. And We have guarded it (near heaven) from every outcast *Shaitân* (devil).

وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَنٍ رَّجِيمٍ ۚ

18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَأَنْبَعَهُ شَهَابَتْ مُبِينٌ ۚ

[1] (V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'ân. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'ân has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allâh! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel).] have been corrupted in the form of additions or subtractions or alterations in the original text.

[2] (V.15:16) See the footnote of (V.6:97).

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

وَالْأَرْضَ مَدَّنَاهَا وَلَقِتَنَا فِيهَا رَوْسِيًّا وَأَبْنَتَنَا
فِيهَا مِنْ كُلِّ شَيْءٍ مَوْرُونِيٰ ﴿٢٣﴾

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

وَجَعَلْنَا لِكُلِّ فِيهَا مَعْدِيشَ وَمَنْ أَشْتَمَّهُ
بِرَزْقَنِ ﴿٢٤﴾

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

وَإِنْ مَنْ شَفِعَ إِلَّا عِنْدَنَا خَرَابِهُ وَمَا نَنْهَا
إِلَّا يَقْدِرُ مَعْلُومٌ ﴿٢٥﴾

22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

وَأَرْسَلْنَا الْأَرْبَعَ لَوْرَقَنَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَآءَهُ
فَأَسْقَيْنَكُمُوهُ وَمَا أَنْشَأْنَاهُ بِخَزِينَنِ ﴿٢٦﴾

23. And certainly We! We it is Who give life, and cause death,^[1] and We are the Inheritors.

وَإِنَّا نَحْنُ نُحْيِي وَنُمْتِي وَنَحْنُ الْوَرِثُونَ ﴿٢٧﴾

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا^[2]
الْمُسْتَخِرِينَ ﴿٢٨﴾

25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

وَإِنَّ رَبَّكَ هُوَ بِحُشْرِهِمْ إِلَهٌ حَكِيمٌ عَلِيمٌ ﴿٢٩﴾

26. And indeed, We created man from dried (sounding) clay of altered mud.

وَلَقَدْ خَلَقْنَا الْإِنْسَنَ مِنْ صَلَصَلٍ تَنْحَى
سَسْوَنٌ ﴿٣٠﴾

27. And the jinn, We created aforetime from the smokeless flame of fire.

وَلَجَانَ خَلَقْنَاهُ مِنْ قَبْلٍ مِنْ نَارٍ أَسْمَوْهُ
جِنِّيٌّ ﴿٣١﴾

^[1] (V.15:23) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger said: "When a person is dead, his deeds cease (are stopped) except three:

a) Deeds of continuous *Sadaqah* (act of charity), e.g. an orphan home or a well for giving water to drink.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents." (*Sahîh Muslim*, The Book of *Wasâyâ* (Wills and Testaments).

28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sound) clay of altered mud.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ شَكَرًا
مِّنْ صَلْصَلٍ مَّنْ حَمَلَ مَسْئُونَ

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي
فَقَعُوا لَهُ سَاجِدِينَ

30. So the angels prostrated themselves, all of them together.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

31. Except *Iblîs* (Satan) — he refused to be among the prostrators.

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ

32. (Allâh) said: "O *Iblîs* (Satan)! What is your reason for not being among the prostrators?"

قَالَ يَأَيُّلِيسُ مَالِكُ الْأَلَّا تَكُونَ مَعَ السَّاجِدِينَ

33. [*Iblîs* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sound) clay of altered mud."

قَالَ لَمَّا كُنْ لَّا سَجَدَ لِي شَرِّ خَلْقَتَهُ مِنْ صَلْصَلٍ
مِّنْ حَمَلَ مَسْئُونَ

34. (Allâh) said: "Then, get out from here, for verily, you are *Rajîm* (an outcast or a cursed one)." [Tafsîr At-Tabârî]

قَالَ فَأَخْرُجْ مِنْهَا إِنَّكَ رَجِيمٌ

35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

وَإِنَّ عَلَيْكَ الْمَغْنَمَةَ إِلَى يَوْمِ الدِّينِ

36. [*Iblîs* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ رَبِّيْ فَأَنظُرْنِي إِلَى يَوْمِ يُبَعَّثُونَ

37. Allâh said: "Then verily, you are of those reprimanded,

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

38. "Till the Day of the time appointed."

إِلَى يَوْمِ الْمَعْلُومِ

39. [*Iblîs* (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."

قَالَ رَبِّيْ إِنَّمَا أَعُوْيَنِي لِأَنِّي نَاهَيْهُمْ فِي الْأَرْضِ
وَلَا غَيْرَهُمْ أَجْمَعُونَ

40. "Except Your chosen, (guided) slaves among them."

إِلَّا عِبَادَكَ مِنْهُمُ الْمُسْلَمُونَ

41. (Allâh) said: "This is the Way which will lead straight to Me."

فَالْهَدِيَّا صِرَاطٌ عَلَىٰ مُسْتَقِيمٍ ﴿١﴾

42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwîn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers).

إِنَّ عَبْدَكُمْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنِ اتَّبَعَكَ
مِنَ الْغَاوِينَ ﴿٢﴾

43. "And surely, Hell is the promised place for them all.

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجَيْعَنَ ﴿٣﴾

44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.

لَمَّا سَبَعَةَ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُنَاحٌ
مَقْسُومٌ ﴿٤﴾

45. "Truly! The *Muttaqûn* (the pious — See V.2:2) will be amidst Gardens and water-springs (Paradise).

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعَيْنِينَ ﴿٥﴾

46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'

أَذْخُلُوهَا إِسْلَامًا مَبْيَانًا ﴿٦﴾

47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.

وَنَزَّلْنَا مَاءً فِي صُدُورِهِمْ مِنْ عَلَيْنَا عَلَىٰ شُرُرِ
مُنَقَّبِلِينَ ﴿٧﴾

48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

لَا يَعْسُمُهُمْ فِيهَا نَصَبٌ وَمَا هُمْ بِهَا
يُمْحَرِّقُونَ ﴿٨﴾

49. Declare (O Muhammad) (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

نَعِيْتُ عَبْدَكُمْ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٩﴾

50. And that My Torment is indeed the most painful torment.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿١٠﴾

51. And tell them about the guests (the angels) of Ibrâhîm (Abraham).

وَبَيْتَهُمْ عَنْ ضَيْفٍ إِلَّاهِيْمَ ﴿١١﴾

52. When they entered unto him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you."

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مُكْثُمُ
وَجْهُنَّمَ ﴿١٢﴾

53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

قَالُوا لَا تَوْجَلْ إِنَّا نَبِشِّرُكَ بِنَّلِمٍ عَلَيْهِ ﴿١٣﴾

54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالَ أَبْشِرْتُكُمْ عَلَىٰ أَنَّ مَسِينِ الْكَبِيرِ
فِيمَا تَسْرُونَ ٦١

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنَاطِيرِ ٦٢

56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ
إِلَّا أَصَالُوكَ ٦٣

57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

قَالُوا فَمَا حَطَبْتُمْ إِنَّهَا مَرْسُولُونَ ٦٤

58. They (the angels) said: "We have been sent to a people who are *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

قَالُوا إِنَّا أَرْسَلْنَا إِلَيْكُمْ فَوْرَيْمَرِينَ ٦٥

59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).

إِلَّا لَهُ لُوطٌ إِنَّ الْمُتَّجُهُمُ أَجَعِينَ ٦٦

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

إِلَّا امْرَأَهُ فَقَدْ رَأَيْنَا إِنَّهَا لَعِنَ الْفَنَادِيرِ ٦٧

61. Then when the Messengers (the angels) came unto the family of Lût (Lot).

فَلَمَّا جَاءَهُمْ أَلَّا لُوطٌ الْمَرْسُولُونَ ٦٨

62. He said: "Verily! You are people unknown to me."

قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ٦٩

63. They said: "Nay, we have come to you with that (torment) which they have been doubting.

قَالُوا إِنَّا حِنْتَكَ بِمَا كَانُوا فِيهِ يَمْنُونَ ٧٠

64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا أَصَدِيقُوكَ ٧١

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

فَأَسْرِيْ يَأْهَلَكَ بِقَطْعٍ مِنَ الْيَلِ وَأَتَيْنَاهُمْ
وَلَا يَلْتَفِتُ مِنْكُمْ أَمْدٌ وَأَنْضُوا حَيْثُ ثُمُرُونَ ٧٢

66. And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَأَتْ دَابِرَهُ تُؤْلَاءَ
مَقْطُوْعَ مُصْبِحَينَ ٦٦

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبِّئُونَ ٦٧

68. [Lût (Lot)] said: "Verily! these are my guests, so shame me not."

فَالَّذِي إِنَّهُ تُؤْلَاءَ صَيْفِي فَلَا نَقْضُهُونَ ٦٨

69. "And fear Allâh and disgrace me not."

وَلَا تَقْوِيَ اللَّهَ وَلَا تُخْزِنُونَ ٦٩

70. They (people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn (people, foreigners and strangers from us)?"

قَالُوا إِنَّمَا تَنْهَاكُ عَنِ الْمُنَاهَى ٧٠

71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

فَالَّذِي إِنَّهُ تُؤْلَاءَ بَنَاتِكَ إِنْ كُنْتُ فَرِيعَيْنَ ٧١

72. Verily, by your life (O Muhammad (صلی الله علیہ وسلم)), in their wild intoxication, they were wandering blindly.

لَعْنُكَ إِنَّهُمْ لَنِي سَكَنُهُمْ بَعْدَهُمْ ٧٢

73. So *As-Saihah* (torment — awful cry) overtook them at the time of sunrise.

فَأَخْذَنَاهُمُ الْأَصْبَاحَةَ مُشْرِقَيْنَ ٧٣

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

فَجَعَلْنَا عَنِيهَا سَافِلَهَا وَأَنْطَرْنَا عَلَيْهِمْ حِجَارَةً

مِنْ سِجِيلٍ ٧٤

75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).

إِنَّ فِي ذَلِكَ لَذِكْرًا لِلشَّوَّافِينَ ٧٥

76. And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now).^[1]

وَإِنَّهَا لِسَبِيلٍ مُقِيمٍ ٧٦

77. Surely! Therein is indeed a sign for the believers.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِلْمُؤْمِنِينَ ٧٧

78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet

وَإِنَّكَانَ أَنْجَبَ الْأَنْكَةَ لَظَادَمِينَ ٧٨

^[1] (V.15:76) Please see the Book of History by Ibn Kathir (كتاب التاريخ لابن كثير).

Shu'aib (عليه السلام) was sent by Allâh, were also *Zâlimûn* (polytheists and wrong-doers).

79. So, We took vengeance on them. They are both on an open highway, plain to see.

80. And verily, the dwellers of *Al-Hîr* (the rocky tract) denied the Messengers.

81. And We gave them Our Signs, but they were averse to them.

82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.

83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).

84. And all that they used to earn availed them not.

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad ﷺ) their faults with gracious forgiveness. [This was before the ordainment of *Jihâd* — holy fighting in Allâh's cause].

86. Verily, your Lord is the All-Knowing Creator.

87. And indeed, We have bestowed upon you seven of *Al-Mathâni* (seven repeatedly recited Verses), (i.e. *Sîrat Al-Fâtihah*) and the Grand Qur'ân.^[1]

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمْ لَيَأْمُرُونَ^{٢٩}

وَلَقَدْ كَذَّبَ أَصْنَابُ الْحِجَرِ الْمُرْسَلِينَ^{٣٠}

وَإِنَّهُمْ مَا يَنْتَهُ فَكَانُوا عَنْهَا مُغَرِّضِينَ^{٣١}

وَكَانُوا تَحْتُونَ مِنَ الْمِبَالِ بُوقَاءَ مَيْنَاتَ^{٣٢}

فَآخَذْنَاهُمُ الصَّيْحَةُ مُصْبِحِينَ^{٣٣}

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ^{٣٤}

وَمَا حَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا يَنْهَا
إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيهَ فَاصْبِرْ
الصَّفَحَ الْجَعِيلَ^{٣٥}

إِنَّ رَبَّكَ هُوَ الْخَلُقُ الْعَلِيمُ^{٣٦}

وَلَقَدْ إِنْتَكَ سَبْعًا مِنَ الْمُنَافِ وَالْقُرَاءَ
الْعَظِيمِ^{٣٧}

لَا تَمْدَدْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ الْمُتَوَمِّينَ^{٣٨}

[1] (V.15:87) See the footnote of (V.1:2).

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "I am indeed a plain warner."^[1]

90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

91. Who have made the Qur'ân into parts (i.e. believed in one part and disbelieved in the other). [Tafsîr At-Tabârî]

92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

93. For all that they used to do.

94. Therefore proclaim openly (Allâh's Message — Islâmic Monotheism) that which you are commanded, and turn away from *Al-Mushrikûn* (polytheists, idolaters, and disbelievers — See V.2:105).

95. Truly! We will suffice you against the scoffers,

96. Who set up along with Allâh another iâlîh (god); but they will come to know.

97. Indeed, We know that your breast is straitened at what they say.

98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).^[1]

99. And worship your Lord until there comes unto you the certainty (i.e. death).^[2]

^[1] (V. 15:98).

a) Narrated Abu Ma'bâd, the freed slave of Ibn 'Abbâs: Ibn 'Abbâs told me, "In the lifetime of the Prophet ﷺ, it was the custom to remember Allâh (*Dhikr*) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational prayers." Ibn 'Abbâs further said, "When I heard the *Dhikr*, I would learn that the compulsory congregational prayer had ended." (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth* No.802).

b) Narrated Ibn 'Abbâs: I used to recognize the completion of the prayer of the Prophet ﷺ by hearing *Takbîr*. (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth* No.803).

^[2] (V. 15:99) Narrated Anas: Allâh's Messenger ﷺ said, "None of you

وَقَلَ إِنَّتِي أَنَا النَّذِيرُ الْمُبَشِّرُ^[١]

كَمَا أَنْزَلْنَا عَلَى الْمُفْتَسِّرِينَ^[٢]

الَّذِينَ جَعَلُوا الْقُرْآنَ عَصِيمًا^[٣]

فَوَرَبِّكَ لَتَسْأَلُهُمْ أَجْمَعُونَ^[٤]

عَمَّا كَانُوا يَعْمَلُونَ^[٥]

فَاصْدِعْ بِمَا تُؤْمِنُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ^[٦]

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ^[٧]

الَّذِينَ يَعْجَلُونَ مَعَ اللَّهِ إِلَيْهِ أَخْرَى^[٨]

فَسُوفَ يَعْلَمُونَ^[٩]

وَلَقَدْ نَعَمْ أَنَّكَ يَضْيِقُ صَدْرُكَ بِمَا يَقُولُونَ^[١٠]

فَسَيِّدْ مُحَمَّدُ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ^[١١]

وَأَعْبُدْ رَبَّكَ حَقًّا يَأْنِيكَ الْيَقِينُ^[١٢]

Sûrat An-Nahl (The Bees) XVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

2. He sends down the angels with the Rûh (revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that *Lâ ilâha illâ Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.

4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

should long for death because of a calamity that had befallen him; and if he cannot, but long for death, then he should say, 'O Allâh! Let me live as long as life is better for me, and take my life if death is better for me ' " (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.362).



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَنْ أَمْرَ اللّٰهُ فَلَا تَسْتَعْطِلُوهُ سُبْحَانَهُ وَتَعَالَى
عَمَّا يَشَرِّكُوكُمْ

يَنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ، عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ أَنْ يَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَّهُ فَاتَّقُونَ

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى
عَمَّا يَشَرِّكُوكُمْ

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ
مُّبِينٌ

وَالْأَنْعَمَ خَلَقَهُ الْكَثُمَ فِيهَا دُفَّ، وَمَنْفَعٌ
وَمِنْهَا أَكْثُرُونَ

وَلَكُمْ فِيهَا جَاهَلٌ حِينَ تُرْجُحُونَ
وَحِينَ شَرْجُونَ

وَتَعْلِمُ أَنَّكُمْ إِلَى بَلْدَتِنَ تَكُونُو بِلِفِيْهِ
إِلَّا يُشِيقُ الْأَنْفُسُ إِلَّا رَبُّكُمْ لَرَءُوفٌ
رَّحِيمٌ

8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

9. And upon Allâh is the responsibility to explain the Straight Path^[1]. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).

10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.

13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily! In this is a sign for people who remember.

14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods

وَالْحَيَّلَ وَالْبَيْلَ وَالْحَمِيرَ لَنَرَكَبُوهَا وَزِينَةٌ
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

وَعَلَى اللَّهِ فَهِيَ أَسْكِنْدَرَ وَمِنْهَا جَاءَ بِرُولُوسَاهَ
لَهُنَّكُمْ أَجَعِينَ ﴿٩﴾

هُوَ الَّذِي أَنْرَى مِنَ السَّمَاءِ مَا لَكُمْ نَهَا
شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ شَيْمُونٌ ﴿١٠﴾

يُثْبِتُ لَكُمْ بِهِ الْأَزْرَعَ وَالْأَرْبُوتَ وَالنَّفَرِيلَ
وَالْأَغْنَبَ وَمِنْ كُلِّ الْكَمَرَاتِ إِنَّ فِي ذَلِكَ
لَآيَةً لِقَوْمٍ يَنْفَعُهُ رُوتَ ﴿١١﴾

وَسَحَرَ لَكُمْ أَيْلَ وَالنَّهَارَ وَالشَّمَسَ وَالنَّقَرَ
وَالثُّجُومُ مُسْخَرَتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ
لَآيَةً لِقَوْمٍ يَعْقُلُونَ ﴿١٢﴾

وَمَا ذَرَ الْكَمَرُ فِي الْأَرْضِ مُخْلِفًا لِوَزْنِهِ
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَدَكُرُونَ ﴿١٣﴾

وَهُوَ الَّذِي سَحَرَ الْبَحْرَ إِنَّهُ لَوْا مِنْهُ
لَهُمَا طَرِيًّا وَتَسْخِرُوا مِنْهُ حِلْيَةً تَلْبِسُوهَا
وَتَرَى الْفَلَكَ مُواخِرَ فِيهِ وَلَتَبْغُوا
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

^[1] (V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

from place to place) and that you may be grateful.

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.

17. Is then He, Who creates as one who creates not? Will you not then remember?

18. And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.

19. And Allâh knows what you conceal and what you reveal.

20. Those whom they (*Al-Mushrikûn*^[1]) invoke besides Allâh have not created anything, but are themselves created.

21. (They are) dead, not alive; and they know not when they will be raised up.

22. Your *Ilâh*^[2] (God) is One *Ilâh* (God — Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.^[3]

23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

24. And when it is said to them: "What is it that your Lord has sent down (unto

وَالْقَنْ في الْأَرْضِ رَوَسِكَ أَنْ تَمِيدَكُمْ
وَأَنْهَرَأَوْ سِلَالَكُمْ هَتَّدُونَ

وَعَلِمْتُمْ وَبِالنَّجْمِ هُمْ هَتَّدُونَ

أَفَنْ يَخْلُقُ كُمْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُوْنَ

وَإِنْ تَعْدُوا بِعِصَمَةِ اللَّهِ لَا تَخْصُوصُهَا
إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ

وَاللَّهُ يَعْلَمُ مَا يُشْرُكُونَ وَمَا عَلَيْنَاهُ

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئاً
وَهُمْ يَخْلُقُوْنَ

أَمْوَاتٌ غَيْرُ أَخْيَالٍ وَمَا يَشْعُرُوْنَ
إِنَّا نَبْعَثُ مِنْ

إِلَهُكُمْ إِلَهٌ وَحْدَهُ فَالَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ
فُلُوْهُمْ مُنْكَرٌ وَهُمْ مُسْتَكِرُوْنَ

أَلَجَّرْمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُشْرُكُونَ وَمَا يَعْلَمُونَ
إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْتَكِرِوْنَ

وَإِذَا قِيلَ لَهُمْ مَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسْطِرُ
الْأَوَّلَيْنَ

^[1] (V. 16:20) *Al-Mushrikûn*: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, those who worship others along with Allâh, and also those who set up rivals with (or partners to) Allâh.

^[2] (V.16:22) *Ilâh*: He Who has all the right to be worshipped.

^[3] (V.16:22) See the footnote of (V.22:9).

Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) They say: "Tales of the men of old!"

25. They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace and misery this Day are upon the disbelievers."

28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do."

29. "So enter the gates of Hell, to abide therein,^[1] and indeed, what an evil abode will be for the arrogant."

30. And (when) it is said to those who are the *Muttaqûn* (the pious — See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ
وَمَنْ أَوْزَارَ الَّذِينَ يُضْلُلُونَهُمْ بِغَيْرِ عِلْمٍ
الْأَسَاءَةَ مَا يَرْبُوْنَكَ

فَدَمَكَ الرَّازِيَّ كَمِنْ قَبْلِهِمْ فَأَفَ أَنَّ
بُشِّرَتْهُمْ بِنَتِ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ
مِنْ فَوْهِمْ وَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ

ثُمَّ يَوْمَ الْقِيَامَةِ مُغَرَّبُهُمْ وَيَقُولُ أَنَّ
شُرَكَاءِكَمْ الَّذِينَ كُشِّمْتَ شَقْوَتُكَمْ فِيهِمْ
قَالَ الَّذِينَ كَوَافَّاَ الْعِلْمَ إِنَّ الْجَنَّى
آيُومَ وَالشَّوَّاءَ عَلَى الْكَافِرِينَ

الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمِيَّ أَنْفُسِهِمْ فَأَنْفَرُوا
أَسْلَمُرَمَا كُشِّنَتْعَمَلُ مِنْ سُوءِ بَنِ
إِنَّ اللَّهَ عَلَيْهِ مِمَّا كُشِّنَتْعَمَلُونَ

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِيْكَمْ فِيهَا فَلَيْسَ
مَثْوَيَ الْمُتَكَبِّرِينَ

وَقَبِيلَ لِلَّذِينَ أَنْقَوْمَا آنَزَ رَبُّكُمْ قَالُوا أَخِيرًا
لِلَّذِينَ أَحْسَنُوْنِي هَذِهِ الْأَذْنِيَّةِ حَسَنَةٌ وَلَدَارٌ
الْآخِرَةِ خَيْرٌ وَلَعِمْ دَارَ الْمُنْقَنِينَ

[1] (V.16:29) See the footnote of (V.2:31)

in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious — See V.2:2).

31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious — See V.2:2).

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."

33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.

34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh

جَنَّتُ عَدِيْنَ يَدْخُلُونَهَا بَعْدِ رَبْرَبَتِهِمْ
فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَمْزِي اَللّٰهُ الْمُنْفِيْنَ ﴿٣١﴾

الَّذِينَ تَوَقَّهُمُ الْمَاتِيْكَهُ طَبَيْنَ يَقُولُونَ سَلَامٌ
عَلَيْكُمْ اَدْخُلُوا الْجَنَّهَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

هَلْ يُنْظَرُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمَاتِيْكَهُ أُولَئِيْنَ
أَمْرَيَاهُوكَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
وَمَا ظَلَّمُهُمُ اللّٰهُ وَلَكِنْ كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿٣٣﴾

فَاصْبَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ
مَا كَانُوا يَهْدِيْهُمْ يَسْتَهِيْنُونَ ﴿٣٤﴾

وَقَالَ الَّذِيْكَ أَشْرَكُوا لِوْشَاءَ اللّٰهَ مَا عَبَدُهُ
مِنْ دُوْنِهِ مِنْ شَيْءٍ وَنَحْنُ لَا نَأْبُوْنَا وَلَا حَرَمْنَا
مِنْ دُوْنِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ
فَهَلْ عَلَى الرُّسُلِ إِلَّا أَلْبَلَغُ الْمُعْنِيْنَ ﴿٣٥﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا
اللّٰهَ وَاجْتَبَيْنَا الظَّاغُوتَ فِيهِمْ مَنْ هَدَى اللّٰهُ

(Alone), and avoid (or keep away from) *Tâghût*^[1] (all false deities i.e. do not worship *Tâghût* besides Allâh).” Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

37. If you (O Muhammad ﷺ) covet for their guidance,^[2] then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.

38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not.

39. In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.

40. Verily! Our Word unto a thing when We intend it, is only that We say unto it: “Be!” — and it is.^[3]

41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!

[1] *Tâghût*: See the footnote of (V.2:256).

[2] (V.16:37) Narrated Abû Hurairah رضى الله عنه: I heard Allâh's Messenger ﷺ saying, “My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire.” The Prophet ﷺ added; “Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.” (Sahîh Al-Bukhâri, Vol.8, Hadîth No.490).

*The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people of.

[3] (V.16:40) See the footnote of (V.51:30).

وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ أَصْلَالَةُ فَسَرُوا
فِي الْأَرْضِ فَإِنَّظُرُوا كَيْفَ كَانَ عَنْقَبَةُ
الْمُكَذِّبِينَ ﴿٣﴾

إِنْ تَحْرِصُ عَلَى هُدُنَّهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي
مَنْ يُضْلِلُ وَمَا لَهُمْ مِنْ نَصِيرٍ ﴿٤﴾

وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لَا يَبْغِيَ اللَّهُ
مَنْ يَمْوِلُ بَلَّ وَعْدَ أَيْمَنِهِ حَقًا وَلِكُنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥﴾

لِمَنِ لَهُمُ الدِّيْنُ يَعْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ
كَفَرُوا إِنَّهُمْ كَانُوا كَذِّابِينَ ﴿٦﴾

إِنَّمَا قَوْلَنَا إِنَّمَاتٍ إِذَا أَرَدْنَا أَنْ نَهُولَ
لَهُ كُنْ فَيَكُونُ ﴿٧﴾

وَالَّذِينَ هَاجَرُوا فِي الدِّيْنِ مِنْ بَعْدِ مَا ظَلَمُوا لَا يُؤْتُوهُمْ
فِي الدِّيْنِ حَسَنَةً وَلَا جُرْأَةً لِآخِرَةٍ أَكْبَرُهُمْ كَانُوا
يَعْلَمُونَ ﴿٨﴾

42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٣﴾

43. And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي لِأَنَّهُمْ
فَسَلُوا أَهْلَ الْكِتَابَ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٤﴾

44. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad) the Dhîkr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ لِتَبَيَّنَ
لِلنَّاسِ مَا نَزَّلْنَا إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٥﴾

45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

أَفَإِنَّ اللَّهَ مَكَرُوا لِلشَّيْنَاتِ أَنْ يَخْسِفَ اللَّهُ
بِهِمُ الْأَرْضَ أَوْ يَأْتِيهِمُ الْمَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿١٦﴾

46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

أُوْلَئِكُمْ فِي تَقْلِيمَهُمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿١٧﴾

47. Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?

أَوْ لَئِرْبَرَ إِلَّا مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَيَنْقِيُّهُ طَلَّالُهُ
عَنِ الْأَيْمَنِ وَالشَّمَاءِ لِسُجْدَةِ اللَّهِ وَهُمْ دَاهِرُونَ ﴿١٨﴾

48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?

أَوْ لَهُ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
عِنْ أَيْمَانِهِ وَالشَّمَاءِ لِسُجْدَةِ اللَّهِ وَهُمْ لَا يَسْتَكِبُونَ ﴿١٩﴾

49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One *Ilâh*^[1] (God). Then, fear Me (Allâh) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]^[2].

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Din Wâsiba* is His [(i.e. perpetual sincere obedience to Allâh is obligatory)]. None has the right to be worshipped but Allâh). Will you then fear any other than Allâh?

53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, unto Him you cry aloud for help.

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh).

55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).

56. And they assign a portion of that which We have provided them unto what they know not (false deities). By Allâh, you shall

يَخَافُونَ رَبَّهُم مِنْ فَوْقَهُمْ وَيَعْلَمُونَ مَا يُؤْمِنُونَ ﴿١٧﴾

﴿١٨﴾ وَقَالَ اللَّهُ لَا تَنْجُذُوا إِلَيْنَاهُمْ أَنَّنِي أَنَا هُوَ اللَّهُ
وَحْدَهُ إِنِّي فَارِسٌ فَارِسٌ بَوْنَانٌ

وَلَمْ يَمْنَأِ الْمُتَّمَنُونَ وَالْأَرْضُ وَلَهُ الَّذِينَ وَاصْبَأُوا
أَفَغَنَ اللَّهُ نَنْفُونَ

﴿١٩﴾ وَمَا يُكْمِلُكُمْ مِنْ تَعْمَلَةٍ فَإِنَّ اللَّهَ ثُمَّ إِذَا مَسَكُمُ الْأَضْرَبُ
فَإِلَيْهِ يَنْتَهُونَ

ثُمَّ إِذَا كَشَفَ الْأَضْرَبَ عَنْكُمْ إِذَا فَرِيقٌ مُنْكَرٌ يَرَوْهُمْ
يُشْرِكُونَ

لِكَفُورِهِمْ أَيَّاً تَهُمْ فَقَمْتُمُوا فَسَوْفَ تَلَمُونَ

وَيَعْمَلُونَ لِمَا لَا يَعْلَمُونَ تَوَسِّبًا مَمَّا رَفَقَهُمْ تَأْلِهَةٌ

لَشَفَلُنَّ عَمَّا كُنْتُمْ تَشْرُونَ

[1] (V.16:51) *Ilâh*: He Who has all the right to be worshipped.

[2] (V.16:51) Narrated 'Ubâdah رضي الله عنه said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that 'Isâ (Jesus) عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (*Rûh*) created by Him, and that Paradise is the truth, and Hell is the truth, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubâdah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Sahîh Al-Bukhâri, Vol. 4, Hadith No. 644).

certainly be questioned about (all) that you used to fabricate.

57. And they assign daughters unto Allâh!
— Glorified (and Exalted) is He above all that they associate with Him! And unto themselves what they desire;

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

59. He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth^[1]? Certainly, evil is their decision.

60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

61. And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsîr Al-Qurtubî*)

وَيَعْمَلُونَ لِلّهِ الْبَيْتَ سُبْحَانَهُ وَلَهُمْ مَا شَهَدُوا

وَإِذَا شَرِّأْهُمْ بِالآذِنِ ظَلَّ وَجْهُهُ مُسْوَدًا

وَهُوَظِيمٌ

يَنْوَرِي مِنَ الْقَوْمِ مِنْ سُوءِ مَا يُشَرِّبُهُ أَيْمَسْكُهُ

عَلَى هُوَبٍ أَمْ يَدْسُهُ فِي الْأَرْضِ الْأَسَاءَ

مَا يَنْكُمُونَ

لِلَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ مَثُلُ السَّوْءِ وَلِلَّهِ الْمُتَّلِّ

الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

وَلَوْرَأَخْذَ اللَّهُ النَّاسَ بِظُلْمٍ هُرَمَ مَا تَرَكَ عَلَيْهَا مِنْ دَائِبَةٍ

وَلَكِنْ يُؤْخِرُهُمْ إِنَّ أَجَلَ مُسْكِنٍ فَإِذَا جَاءَهُمْ

لَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

وَيَعْمَلُونَ لِلّهِ مَا يَكْهُونُ وَتَصِيفُ

أَسْتَهِمُ الْكَذِبَ أَنْ أَهْمَلُ الْمُسْنَى لِاجْرَمَ

أَنْ لَمْ أَهْمَلُ الْأَنَارَ وَأَنَّهُمْ مُفْرَطُونَ

[1] (V.16:59) Narrated Al-Mughirah: The Prophet ﷺ used to forbid (1) Qâl and Qâl (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: Zakât, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (*Sahîh Al-Bukhâri*, Vol.9, *Hadîth* No.395).

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but Shaitân (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.

64. And We have not sent down the Book (the Qur'an) to you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.

65. And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).

66. And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

68. And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.

70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that

تَالَّهُ لَهُ لَقَدْ أَرْسَلَنَا إِلَى أَكْمَمٍ مِّنْ قَبْلِكَ فَرَبِّنَ
لَهُمُ الشَّيْطَانُ أَعْنَاهُمْ فَهُوَ وَلَهُمُ الْيَوْمُ وَهُنَّ
عَذَابٌ أَلِيمٌ

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمْ
الَّذِي أَخْتَلُفُوا فِيهِ وَهُدَى وَرَحْمَةً
لِقَوْمٍ يُؤْمِنُونَ

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَرَهُ لِأَرْضٍ بَعْدَ مَوْتِهَا
إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ

وَلَئِنْ كَثُرُوا لَا يَنْفَعُهُمْ لَعْنَهُ شَيْكُرٌ مَّتَّافٍ بُطْوَنَهُ
مِنْ بَيْنِ فَرْثَ وَدَمٍ لِبَنَّا خَالِصًا سَابِعًا لِلشَّرَبَيْنَ

وَمَنْ تَمَرَّتْ أَنْتَخِيلُ وَالْأَغْنَى نَجَّدُونَ
مِنْهُ سَكَارَوْرَزْ فَاحْسَنْتَ إِنَّ فِي ذَلِكَ لَآيَةً
لِقَوْمٍ يَعْقُلُونَ

وَأَوْحَى رَبُّكَ إِلَيْكَ أَنْ أَنْهِيَ مِنْ لَمْبَالِ بُيُونَا
وَمِنَ الشَّجَرِ وَمَا يَعْرِشُونَ

ثُمَّ كُلِّي مِنْ كُلِّ الْمَرَبَتِ فَأَسْلُكِ شُبُلَرِ بَرِيكِ ذُلُلَّا
يَنْجُونَ مِنْ بُطْوَنَهَا شَرَابٌ خَلِيفُ الْوَنَدِ بِهِ
شِفَاءً لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَنْفَكُرُونَ

وَاللَّهُ خَلَقَكُمْ مِّنْ سُوْفَنَكُمْ وَمَنْ كُمْ مِنْ بِرْدَلِ أَرْذَلَ الْمُعْرِ
لِكَ لَآيَةً بَعْدَ عَلِيِّ شَيْتَانَ إِنَّ اللَّهَ عَلِيِّمٌ قَدِيرٌ

they know nothing after having known (much). Truly! Allâh is All-Knowing, All-Powerful.

71. And Allâh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof^[1]. Do they then deny the Favour of Allâh?

72. And Allâh has made for you *Azwâj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

وَاللَّهُ فَضَلَّ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ مَا لَكُمْ
فُضِّلُوا بِرِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ فَإِنْعَمَّ اللَّهُ بِحَمْدُهُ وَ
٦

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ
مِنْ أَزْوَاجِكُمْ شَمِيزَةً وَحَدَّدَ رِزْقَكُمْ
مِنَ الظَّبَابِتَ أَفَإِلَيْنَاهُلِيَّةُ مُؤْمِنُونَ وَيَعْصِمُ اللَّهُ
هُمْ بِكُفُورِهِنَّ
٧

^[1] (V.16:71):

- a) This example Allâh has set forth for the polytheists (pagans) who associate false deities with Allâh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allâh in His worship?
- b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah رضي الله عنه said, "Prophet Ibrâhim (Abraham) عليه السلام emigrated with Sârah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrâhim (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrâhim (Abraham) and asked, 'O Ibrâhim (Abraham)! Who is this lady accompanying you?' Ibrâhim (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhim (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are not true believers on the earth except you and I.' Then Ibrâhim (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Salât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Salât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrâhim (Abraham) and give her Agar (Hâgar).' So she came back to Ibrâhim (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' " (*Sahîh Al-Bukhâri*, Vol. 3, *Hadîth No. 420*)

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth.

74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.

75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allâh. Nay! (But) most of them know not.

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on the Straight Path?

77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear Ayât (proofs and signs) for people who believe (in the Oneness of Allâh).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
٧٦ مِنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِعُونَ

فَلَا تَنْصُرُوا اللَّهَ الْأَمَنَّا إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ
لَا تَعْلَمُونَ

٧٧ ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ
عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مَا تَرِزَقْنَا
فَهُوَ بِنِعْمَتِنَا يَرَا وَجْهَنَا هَلْ يَسْتَوِنَ
الْحَمْدُ لِلَّهِ بِلَ أَكْثَرُهُمْ لَا يَعْلَمُونَ

٧٨ وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْنَكُمْ
لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كُلُّ عَلَى مَوْلَاهُ
إِنَّمَا يُوَجِّهُهُ لَا يَأْتِي عَيْرَهُ هَلْ يَسْتَوِنَ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

٧٩ وَلَيَوْجِدُ الْمُسْكُنَاتِ وَالْأَرْضَ وَمَا أَمْرُ السَّاعَةِ
إِلَّا كَمْنَجَ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِلَى اللَّهِ
عَلَى كُلِّ شَيْءٍ وَقَدْ يُرِيدُ

٨٠ وَاللَّهُ أَخْرَحَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ
لَا تَعْلَمُونَ شَيْئًا وَجَلَّ لَكُمُ السَّمَاءَ
وَالْأَبْصَرُ وَالْأَقْيَدَ لَعَلَّكُمْ تَشَكُّرُونَ
٨١ الْعَيْرَفُ إِلَى الْأَطْيَرِ مُسْخَرَتِ فِي جَوَّ
الْكَسْمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ
لَا يَنْتَلِقُونَ قَوْمٌ يُؤْمِنُونَ

80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour unto you, that you may submit yourselves to His Will (in Islâm).

82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad ﷺ).

84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to

وَاللَّهُ جَعَلَ لَكُم مِّنْ يَوْمِكُمْ سَكَانًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَمِ يُوْنَانِيَتْ سَخْمُونَهَا يَوْمَ طَعْنَتْكُمْ وَيَوْمَ إِقْمَاتِكُمْ وَمِنْ أَصْوَافَهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَنْتُمْ وَمَنْتَأْنَى إِلَى حِينِ ﴿٨٧﴾

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَّلًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَنَتْنَا وَجَعَلَ لَكُم سَرِيرَلَتَقِيَّكُمُ الْحَرَّ وَسَرِيرَلَتَقِيَّكُم بَاسِكَمُ كَذَلِكَ مُتَمَّثِّتَنَمَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْلُمُونَ ﴿٨٨﴾

فَإِنْ تَوَلُّوا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ﴿٨٩﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ شَهِيدًا كَرُونَهَا وَأَكْثَرُهُمُ الْكَفِرُونَ ﴿٩٠﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا لَّا يُؤْذَنُ لِلَّذِينَ كَفَرُوا أَلَّا هُمْ يُسْتَعْنَبُونَ ﴿٩١﴾

وَإِذَا رَأَهُ الَّذِينَ طَلَمُوا الْعَدَابَ فَلَا يُحْفَفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٩٢﴾

وَإِذَا رَأَهُ الَّذِينَ أَشْرَكُوا شَرِكَاءَ هُنَّ قَالُوا رَبَّاهُتُؤَلَّا شَرِكَاءَ الَّذِينَ كَانَنَدْعُوا مِنْ دُونِكَ فَالْقَوْ إِلَيْهِمُ الْقَوْلُ ﴿٩٣﴾

invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.

88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allâh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allâh Alone — Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin^[1] (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fâshâ'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and

إِنَّمَا تَكْذِبُونَ

وَأَقْرَأْتُ إِلَيْهِمْ أَسْلَامًا وَضَلَّ عَنْهُمْ

مَا كَانُوا فَقْرَأُونَ

الَّذِينَ كَفَرُوا وَصَدَّقُوا عَنْ سَيِّئَاتِهِمْ

عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يَفْسُدُونَ

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ

وَجِئْنَاكَ شَهِيدًا عَلَى هَؤُلَاءِ وَزَرَّنَا عَلَيْكَ

الْكِتَابَ تَبَيَّنَ لَكُلُّ شَيْءٍ وَهُدَى

وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ

ذِي الْقُرْبَاتِ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَالْبَغْيِ يَعِظُكُمُ اللَّهُمَّ تَذَكَّرُونَ

^[1] (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily! Allâh knows what you do.

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e. who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad ﷺ which the disbeliever denies and that is their difference amongst them in the life of this world]^[1].

93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad ﷺ

وَأَوْفُوا بِمَا عَاهَدْتُمْ وَلَا تَنْقُضُوا
الْأَيْمَنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ
عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١٦﴾

وَلَا تَكُونُوا كَالَّى نَقَصَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةِ
أَنْكَعَتْ أَنْتَخِذُوكُمْ دَخَلًا يَسْكُنُ
أَنْ تَكُونَ أَنْتُ هُنَّ أَرْقَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُو كُمْ
اللَّهُ يَعْلَمُ وَلَيَسْتَنِ لَكُمْ يَوْمَ الْقِيَمَةَ مَا كُنْتُمْ فِيهِ
عَنِ الْغَيْرِ لَقِيلُونَ ﴿١٧﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَ كُمْ أُمَّةً وَاحِدَةً وَلَكِنْ
يُضْلِلُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَشْعُلُنَّ
عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٨﴾

وَلَا تَنْجِذُوا أَيْمَنَكُمْ دَخَلًا يَسْكُنُ فَنِزَلَ
قَدْمُهُمْ بِعَوْنَاهَا وَنَذَرُوا أَلْسُونَهُمْ بِمَا صَدَدْتُمْ
عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿١٩﴾

^[1] (V.16:92) See the footnote of (V.3:85).

(عليه وسلم), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

95. And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.

96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do^[1].

97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

98. So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).

99. Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e. polytheists. See Verse 6:121).

101. And when We change a Verse (of the Qur'ân,) in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: “You (O Muhammad ﷺ) are but a *Muftari!* (forger, liar).” Nay, but most of them know not.

^[1] (V.16:96) See the footnote of (V.9:121).

وَلَا تَشْرُكُوا بِعَهْدِ اللَّهِ ثُمَّنَاقْلِلُ إِنَّمَا عِنْدَ اللَّهِ
هُوَحِيرٌ لَّكُوْنٌ كُنْتُمْ تَعْلَمُونَ ١٦

مَا يَعْنِدَكُنْ يَنْقُضُ وَمَا يَعْنِدَ اللَّهِ يَأْتِي وَلَنَجْزِيَنَّ الَّذِينَ
صَبَرُوا وَاجْرُهُمْ بِأَخْسَنِ مَا كَانُوا يَعْمَلُونَ ١٧

مِنْ عَمَلٍ صَدِيقًا مِنْ ذَكَرٍ أَوْ أَنْفَقَ وَهُوَ مُؤْمِنٌ
فَلَنَجْزِيَنَّهُ حِيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَخْسَنِ مَا كَانُوا يَعْمَلُونَ ١٨

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَغْفِرِ اللَّهِ مِنَ الشَّيْطَنِ
الْجِيْحِيمَ ١٩

إِنَّهُ لَيْسَ لَهُ سُلْطَنٌ عَلَى الْأَنْبِيَاءِ إِنَّمَا
وَعَلَى رَبِّيهِمْ يَتَوَكَّلُونَ ٢٠

إِنَّمَا سُلْطَنُهُ عَلَى الَّذِينَ يَتَوَلَُّونَهُ وَالَّذِينَ
هُمْ بِهِ مُشَرِّكُونَ ٢١

وَإِذَا بَدَلْنَا آيَةً مَكَانَكَ آيَةً لَّوْ أَنَّهُ
أَغْلَمُ بِعِيَاضَلٍ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٌ
بِلَّا كُنْتُمْ هُنْ لَا يَعْلَمُونَ ٢٢

102. Say (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Ruh-ul-Qudus [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).

103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.

104. Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.

105. It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.

106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.

107. That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily! Your Lord — for those who emigrated after they had been put to

فَلَنَرَّالهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ يَأْتِيَ
إِلَيْتُكَ الَّذِينَ أَمْسَأْوَهُدَىٰ
وَبُشِّرَتِ الْمُسْلِمِينَ

وَلَقَدْ نَعْلَمَ أَنَّهُمْ يَقُولُونَ إِيمَانَهُمْ بَشَّرٌ
لِسَاتُ الَّذِي يُلْجِدُونَ إِلَيْهِ أَنْجَحَىٰ
وَهَذَا إِلَسَانٌ عَرَبٌ مُّبِينٌ

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِيَوْمَ الْحِسْبَارِ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ

إِيمَانَهُمْ كَذِبٌ الَّذِينَ لَا يُؤْمِنُونَ بِيَوْمَ
اللَّهِ وَأُولَئِكُمْ هُمُ الْكَاذِبُونَ

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ
أَكْسَرَهُ رَغْبَةً مُطْهَّيَّ بِالْأَيْمَنِ وَلَكِنْ
مَنْ شَرَحَ بِالْكُفُرِ صَدَرَ كَعْلَتِهِمْ عَصْبٌ
مَنْ لَهُ دَيْنٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

ذَلِكَ بِأَنَّهُمْ أَسْتَحْيُوا الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ

أُولَئِكَ الَّذِينَ طَعَّنَ اللَّهَ عَلَىٰ قُلُوبِهِمْ
وَسَعَاهُمْ وَأَنْصَرَهُمْ وَأُولَئِكُمْ هُمْ
الْمُنَفِّلُونَ

لَا يَكُرَمُ أَنَّهُمْ فِي الْآخِرَةِ هُمْ
الْخَسِرُونَ

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ

trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which they (its people) used to do^[1].

113. And verily, there had come unto them a Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn* (polytheists and wrong-doers).

114. So eat of the lawful and good food^[2] which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of

ما فَتَحْتُمْ جَهَدُوا صَبْرًا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِمَا حَدَّلَ عَنْ نَفْسِهَا
وَنَوْفَى كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُنَّ
لَا يُظْلَمُونَ

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً
مُطْهَيَّةً يَأْتِيهَا رِزْقُهَا رَغْدًا مِنْ كُلِّ مَكَانٍ
فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَآذَافَهَا اللَّهُ لِيَاسَ
الْجُوعَ وَالْحَوْفِ بِمَا كَانُوا
يَصْنَعُونَ

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَبُوهُ فَأَخْذَهُمْ
الْعَذَابُ وَهُمْ ظَلَمُونَ

فَكُلُّ أَمَانَارْزَقْكُمْ اللَّهُ حَلَالًا طَيْبًا
وَأَسْكُرُوا نَعْمَاتَ اللَّهِ إِنْ كُنْتُمْ إِيمَانَ
تَعْبُدُونَ

إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ

[1] (V.16:112) Narrated Ibn 'Abbâs (رضي الله عنهما): The Prophet said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'" (Sahîh Al-Bukhâri, Vol.1, Hadîth No.28).

[2] (V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) and are slaughtered according to Islâmic way.

swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have a painful torment.

118. And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad صلى الله عليه وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily! Your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities), or a nation, obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path

الْأَنْزَلْنَا إِلَيْهِ مِنَ الْكِتَابِ مَا أَنْصَطَرَ
عَنْ رَبِّهِ وَلَا عَلَيْهِ بِمَا فَعَلَ حِجَّةٌ
١١٥

وَلَا نَقُولُ أَلِمَّا تَصِفُ أَلْسِنَتُكُمُ الْكَذَبَ
هَذَا حَلْلٌ وَهَذَا حَرَامٌ لَمْ يَنْقُرُوا عَلَى اللَّهِ الْكَذَبَ
إِنَّ الَّذِينَ يَنْقُرُونَ عَلَى اللَّهِ الْكَذَبَ لَا يُفْلِحُونَ
١١٦

مَتَّعْنَاهُمْ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ

وَعَلَى الَّذِينَ هَادُوا حَرَمَنَا مَا فَصَّلَنَا لَكُمْ مِنْ قَبْلٍ
وَمَا مَأْلَمْنَاهُمْ وَلَكُنْ كَانُوا أَنفُسُهُمْ يَظْلِمُونَ
١١٧

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا أَشْوَاءَ بِمَا هُنَّ
ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ
مِنْ بَعْدِ هَا الْغَفُورُ رَّحِيمٌ
١١٨

إِنَّ إِنْرَاهِيمَ كَانَ أُمَّةً فَانِسَتَ اللَّهُ حِينَفَاوَرَ زَيْكَ
مِنَ الْمُشْرِكِينَ
١١٩

شَاهِكَرَا لِأَنْعِمَّهُ أَجْتَبَنَاهُ وَهَذَهُ إِلَى صَرَاطِ
مُسْتَقِيمٍ

(Islâmic Monotheism — neither Judaism nor Christianity^[1]).

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism^[2] — to worship none but Allâh) and he was not of the *Mushrikûn* (polytheists, idolaters and disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

وَإِنَّمَا تَنْهَاكُ عَنِ الظُّنُونِ وَلَمْ يَرَهُ فِي الْآخِرَةِ

لِئَنَّ الظُّنُونَ مُنْجَلِطٌ

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ آتِيَعَ مَلَأَ إِنْزَهِيَّةَ حَيْنَقًا

وَمَمَّا كَانَ مِنَ الْمُشْرِكِينَ

إِنَّمَا جَعَلَ اللَّهُبَيْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ

وَإِنَّ رَبَّكَ لِيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

كَانُوا يَفْعَلُونَ

^[1] (V.16:121) (A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanif (Islâmic Monotheism — to worship none but Allâh Alone) and he joined none in worship with Allâh. [The Qur'an, Verse 3: 67]

(B) See the footnote (B) of (V.16:71).

(C) Narrated Abu Hurairah رضي الله عنه: Ibrâhîm (Abraham) did not tell a lie except on three occasions. Twice for the sake of Allâh عز وجل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."* The (third was) that while Ibrâhîm (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrâhîm (Abraham) عليه السلام) is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sârah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and I shall not harm you." So Sârah asked Allâh to cure him and he got cured. He tried to take hold of her for the second time, but his hand got as stiff as or stiffer than before and) was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you," Sârah asked Allâh again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hâjâr as a girl-servant to Sârah. Sârah came back [to Ibrâhîm (Abraham)] while he was praying. Ibrâhîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjâr for service". (Abu Hurairah then addressed his listeners saying, "That (Hâjâr) was your mother, O Banî Mâ'-is-Samâ' (i.e. the Arabs)." (Sahîh Al-Bukhâri, Vol. 4, Hadîth No. 578)

*The idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

^[2] (V.16:123) See the footnote of (V. 2:135).

125. Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. ﴿صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ﴾) with wisdom (i.e. with the Divine Islâm) with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sâbirûn* (the patient).^[1]

127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty unto Him),^[2] and those who are *Muhsinûn* (good-doers. See the footnote of V.9:120).

^[1] (V.16:126)

a) The Statement of Allâh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

Narrated Abu Mûsâ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet رَضِيَ اللَّهُ عَنْهُ said: "None is more patient than Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 121)

b) Narrated 'Abdullâh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet رَضِيَ اللَّهُ عَنْهُ divided and distributed something as he used to do with some of his distributions. A man from the *Ansâr* said, "By Allâh! in this division the pleasure of Allâh has not been intended." I said, "I will definitely tell this to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, "Mûsâ (Moses) was harmed with more than this, yet he remained patient." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 122)

^[2] (V.16:128) Narrated Abu Hurairah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh's Messenger رَضِيَ اللَّهُ عَنْهُ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, even I (will not be saved) unless and until Allâh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 470)

أَعْنَى إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوَعِظَةِ
الْحَسَنَةِ وَحَدِيدَهُمْ بِالْقِيَّهِ هِيَ أَحْسَنُ إِنْ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهَدِّيَّينَ

١١٦

وَإِنْ عَاقَبْتُمْ فَعَابُوا يُمْثِلُ مَا عُوقِّبُمْ بِهِ
وَلَيْسَ صَرَبُتُمْ لَهُوَ خَيْرُ الْصَّرَبِ

١١٧

وَاصْبِرُ وَمَا صَبَرْتُكَ إِلَّا بِاللَّهِ وَلَا تَخْرُنْ عَيْنَهُمْ
وَلَا تَنْكُفْ فِي ضَيْقٍ مَّا يَأْتِكُمْ

١١٨

إِنَّ اللَّهَ مَعَ الَّذِينَ أَنْقَوْا وَالَّذِينَ هُمْ

مُشْتَرِكُونَ

١١٩

Sûrat Al-Isrâ'
(The Journey by Night) XVII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Glorified (and Exalted) be He (Allâh)
[above all that (evil) they associate with Him]
[^[1]] Who took His slave (Muhammad ﷺ) for a journey by night from
عَلَيْهِ وَسَلَّمَ مِنْ أَنَّهُ مَنْ يَأْتِي بِكُلِّ الْجُنُونِ Al-Masjid-al-Harâm (at Makkah) to
Al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our Ayât (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.^[2]

2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): “Take none other than Me as (your) Wakil (Protector, Lord or Disposer of your affairs).

3. “O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave.”

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

شَبَّخْنَا إِذْنَى أَنْزَلْنَا إِلَيْنَا نَبِيًّا فِي مَدِينَةِ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بِرَبِّكَانَ حَوْلَهُ

لِرُبِّهِ مَنْ مَاءِنَّا إِنَّهُ هُوَ السَّمِيعُ الْمُبِيرُ

وَمَاتَنَا مُوسَى الْكَتَبَ وَجَعَلْنَاهُ هُدًى لِّبَّيِّنِ
إِسْرَائِيلَ لَا تَنْهِذُوا مِنْ دُوفِ وَكِبَلًا

ذُرِّيَّةَ مَنْ حَكَمْنَا مَعَ نُوحٍ إِنَّهُ كَانَ

عَنْدَ اشْكُورًا

وَقَضَيْنَا إِلَيْكُنْ بَيْنَ إِسْرَائِيلَ فِي الْكَتَبِ الْفَسِيدَنَ

فِي الْأَرْضِ مَرَّتَيْنِ وَلَلَّغْنَ عُلُوًّا كَبِيرًا

فَإِذَا جَاءَهُ وَعْدُنَا لَهُمَا بَعْثَنَا عَلَيْكُمْ بِعَادَنَا أَفْلَى

بِأَسِ شَدِيدِ فَجَاجَ سُوْلَانَ الْبَيَارِ وَكَانَ

وَغَدَّا مَعْوَلًا

[¹] وقد روى طلحة بن عبيد الله أنه قال للنبي صلَّى اللهُ عَلَيْهِ وَسَلَّمَ ما مننَّ سُبحَانَ اللهُ؟ قالَ تَنَاهَى اللهُ كُلُّ سُوْلٍ (V.17:1)

[²] صلَّى اللهُ عَلَيْهِ وَسَلَّمَ رضيَ اللهُ عنَّهُما that he heard Allâh's Messenger (V.17:1) Narrated Jâbir bin 'Abdullâh saying, "When the people of Quraish did not believe me [i.e. in the story of my /Isrâ' — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (Sahîh Al-Bukhâri, Vol.5, Hadîth No.226).

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two *Ayât* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

ثُمَّرَدَنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمَدَنَا تُكْمِ
بِأَمْوَالٍ وَبَيْتٍ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنَّ أَحَسَنَمَا حَسَنَتْ لِأَنْفُسَكُمْ وَإِنَّ أَسَأَتْ فَلَهَا
فَإِذَا جَاءَهُمْ وَعْدَ الْآخِرَةِ لَيَسْتُؤْمِنُوا بِوْهَكُمْ
وَلَيَنْهَا لِلْمَسْجِدَ كَمَا دَخَلُوهُ أَوْلَ مَرَّةً
وَلَيُشَرِّبُوا مَا عَلَوْا تَبَيِّنًا ﴿٧﴾

عَسَى رَبُّكُمْ أَنْ يَرَمِكُمْ وَإِنْ عَذَّبْتُمْ عَذَّبْنَا وَجَعَلْنَا جَهَنَّمَ
لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلّٰهِ مَنْ أَفَمْ وَيُشَرِّبُ
الْمُؤْمِنُونَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
أَنَّهُمْ أَجْرَاكِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ أَعْذَنَاهُمْ
عَذَابًا أَلِيمًا ﴿١٠﴾

وَيَدْعُ إِلَيْنَاهُ إِلَيْنَاهُ بِالشَّرِّ دُعَاهُ بِالْخَيْرِ وَكَانَ
إِلَيْسَنْ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ أَيْنَ فِي حَوَّانَةِ آيَةَ آيَلَ
وَجَعَلْنَا آيَةَ آيَةَ آنَهَارَ مُبَصَّرَةً لِتَسْتَغْوِي فَضْلًا
مِنْ رَبِّكُمْ وَلَتَقْلِمُوا عَكْدَ أَشْيَانَ وَلَتُسَابَ
وَكُلَّ شَيْءٍ وَفَصَلَتْهُ فَقَصِيلًا ﴿١٢﴾

13. And We have fastened every man's deeds^[1] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves.

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh's Mercy).

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَكُلَّ إِنْسَانٍ الْرِّزْقَهُ طَبِيرَهُ فِي عَنْقِهِ وَخُرُجَ لَهُ
يَوْمَ الْقِيَمَهُ كَتَبَاهُ يَأْتِيهُ مَشُورًا

أَفَرَا كَتَبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

مَنْ أَهْنَدَهُ فَإِنَّمَا يَهْنَدِي لِنَفْسِهِ وَمَنْ صَدَلَ فَإِنَّمَا
يَعْصِلُ عَلَيْهَا وَلَا يُرُدُّ وَازِرَهُ وَزَرَ أَخْرَى وَمَا كَانَ
مَعْدِيَنَ حَقَّ بَعْثَتْ رَسُولًا

وَإِذَا أَرَدْنَا أَنْ تُهْلِكَ قَرْيَهَةً أَمْ نَأْمَرْهَا فَفَسَوْفَأْهَا
فَحَقُّ عَلَيْهَا الْقُولُ فَدَمَرْنَاهَا دَمِرًا

وَكَمْ أَهْلَكَنَا مِنَ الْقَرْوَنِ مِنْ بَعْدِ ثُوُجٍ وَكَفَى بِرِينَ
بِدُنُوبِ عِيَادَهِ حَيْرَابَصِيرًا

مَنْ كَانَ يُرِيدُ الْمَاجِلَهَ عَمِلْنَا لَهُ فِيهَا مَا شَاءَ لِمَنْ
نُرِيدُ ثُمَّ جَعَلْنَا لَهُ الْمَجَاهِيمَ يَصْلَهَا مَذْمُومًا
مَذْهُورًا

وَمَنْ أَرَادَ الْآخِرَهَ وَسَعَ لَهَا سَعْيَهَا وَمُؤْمَنٌ

^[1] (V. 17:13) Narrated Ibn Mas'ûd: رضي الله عنه A man asked the Prophet "What deeds are the best?" The Prophet said: (1)To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahîh Al-Bukhâri, Vol.9, Hadîth No.625).

فَأُولَئِكَ كَانَ سَعْيُهُم مَشْكُورًا ﴿١٦﴾

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allâh any other *ilâh* (god), (O man)! (This verse is addressed to Prophet Muhammad ﷺ, سُلِّي اللّٰهُ عَلٰيْهِ وَسَلِّمَ, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the *Miskin*^[1] (poor) and to the wayfarer.

كُلَّا نَمْدُ هَنْوَلَاءَ وَهَنْوَلَاءَ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ

عَطَاءَ رَبِّكَ مَحْظُورًا ﴿١٧﴾

انْظُرْ كَيْفَ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَالآخِرَةُ

أَكْبَرُ دَرْجَتٍ وَأَكْبَرُ تَقْصِيلًا ﴿١٨﴾

لَا يَجْعَلْ مَعَ اللّٰهِ إِلَّا هُوَ أَخْرَى فَقَعْدَ مَذْمُومًا

مَحْدُودًا ﴿١٩﴾

وَقَفَنَ رَبِّكَ أَلَّا نَبْدُوا إِلَّا إِيَاهُ وَيَا الْوَالِدَيْنِ

إِحْسَنَا إِمَّا يَلْعَنَ عَنْدَكُمْ أَكْبَرُ أَحَدُهُمَا

أَوْ كَلَّاهُمَا فَلَا تَغْلِبْهُمَا إِنِّي وَلَا نَهَرْهُمَا

وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٠﴾

وَأَخْفِضْ لَهُمَا جَنَاحَ الظَّلَلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

أَرْحَمْهُمَا كَارِبًا صَغِيرًا ﴿٢١﴾

رَبِّكُمْ أَعْلَمُ بِمَا فِي ثُقُولِكُمْ إِنْ تَكُونُوا صَادِقِينَ

فَإِنَّهُ كَانَ لِلْأُوَدِينَ عَفْوًا ﴿٢٢﴾

وَإِمَّا ذَا الْفُرْقَانِ حَمَدَهُ وَالْمُسْكِنَ وَابْنَ السَّبِيلِ

وَلَا يَنْدِرُ تَبَدِيرًا ﴿٢٣﴾

[1] (V.17:26) See the footnote of (V.2:83).

But spend not wastefully (your wealth) in the manner of a spendthrift.^[1] (*Tafsîr At-Tabârî*)

27. Verily, the spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.

28. And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allâh will give me and I shall give you).

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

32. And come not near to unlawful sex. Verily, it is a *Fâhišah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).

33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlûman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisâs*, — Law of Equality in punishment — or to

إِنَّ الْمُبَدِّرِينَ كَانُوا أَخْوَانَ الشَّيَطَنِينَ وَكَانَ

الشَّيَطَنُ لِرَبِّهِ كُفُورًا

وَإِنَّا نَعِزِّزُ عِصْمَهُمْ أَتَيْهَا رَحْمَةً مِّنْ رَّبِّهِ تَرْجُوهَا

فَقُتلَ لَهُمْ قَوْلًا مَّيْسُورًا

وَلَا جَعَلْنَا بِدِكَ مَغْلُولَةً إِلَى عُنْقِكَ وَلَا نَسْطَهُكَ

كُلُّ أَبْسِطِ فَنْقَعْدُ مَوْلَاهُ مَخْسُورًا

إِنَّ رَبَّكَ يَبْسِطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ

يَعْلَمُهُ خَيْرًا صَيْراً

وَلَا قَتَلُوا أَوْلَادَكُمْ خَيْرَهُمْ إِنَّكُمْ لَنْ تَرَوْهُمْ

وَإِنَّا لَنَحْنُ إِنْ فَلَاهُمْ كَانَ خَطْبًا كَيْرًا

وَلَا تُفْرِبُو الْأَرْضَ إِنَّهُ كَانَ فَحْشَةً وَسَاءً

سِيلًا

وَلَا تَنْتَلُوا النَّفَسَ أَلَّا حَرَمَ اللَّهُ إِلَّا بِالْحَقِيقَ

وَمَنْ قُلَّ مَظْلُومًا فَقَدْ جَعَلَنَا لِوَالِيَّهِ سُلْطَنًا

فَلَا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

^[1] (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger ﷺ.

forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islâmic law).^[1]

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant, will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.^[2] Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels

وَلَا تَنْقِرُوا مَالَ الْيَتَمِ إِلَيْهِ أَهْسَنُ حَقَّيْ بَلَعْ
أَسْدَهُ وَأَوْفُوا بِالْمَهْدَى إِنَّ الْعَهْدَ كَانَ
مَسْتُولًا ﴿١﴾

وَأَوْفُوا الْكَيْلَ لِمَا كُلِّمُ وَرَوْا لِلْفَسْطَاسِ الْمُسْتَقِيمِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢﴾

وَلَا تَنْقُفْ مَالَيْسَ لَكَ يِهِ عَلَمْ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْقَوَادُكُمْ أُولَئِكَ كَانُوا عَنْهُ مَسْتُولُ ﴿٣﴾

وَلَا تَنْتَشِرْ فِي الْأَرْضِ مَرَحَّةً إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ
وَلَكَ بَلَعْ الْجِيَالُ طَوْلًا ﴿٤﴾

كُلُّ ذَلِكَ كَانَ سَيِّئَةً عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٥﴾
ذَلِكَ وَمَا آتَتْهُ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا بَعْدَ
مَعَ اللَّهِ إِلَهَاهُ أَخْرَفْتَكَ فِي جَهَنَّمَ مُؤْمَنَهُ شُورًا ﴿٦﴾

أَفَأَنْصَفْكُرْبُرْكُمْ بِالْبَيْنَ وَأَنْعَدْمِنَ الْمَتِيكَهُ
إِنَّشَ إِنَّكُمُ الْمُغْرُونَ فَلَا عَظِيمًا ﴿٧﴾

[1] (V.17:33):

a) See the footnote of (V.2:22).

b) See the footnote of (V.5:50).

[2] (V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

daughters? Verily you indeed utter an awful saying.

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.

42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and Exalted be He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad ﷺ recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).

وَلَقَدْ صَرَقَنَا فِي هَذَا الْقُرْآنَ لِيَذَكُّرُوا وَمَا يَرِيدُهُمْ
إِلَّا نُنَورًا ١١

قُلْ لَوْكَانَ مَعَهُ ظَاهِرٌ كَمَا يَقُولُونَ إِذَا لَأْتَنَّعُ إِلَيْ ذِي
الْمُرْئَةِ سَيِّلًا ١٢

سُبْحَانَهُ وَتَعَالَى عَزَّوَجَلَّوْنَ عَلَوْ كَبِيرًا ١٣

سُبْحَانَهُ لَمْ تَمُوتْ أَسْبَعُ وَالْأَرْضُ وَمَنْ فِيهَا
وَإِنْ مَنْ شَفَعَ إِلَى سُبْحَانِهِ وَلَكِنْ لَا يَنْفَهُونَ
سَيِّحُهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ١٤

وَإِذَا قَرَأَتِ الْقُرْآنَ جَعَلَنَا بَيْنَ يَدَيْكَ وَبَيْنَ أَذْنَيْكَ
لَا يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَسْتَوِرًا ١٥

^[1] (V.17:45) It is said in the Book of *Tafsîr (Imâm Qurtubî)* as regards this Verse (17:45): Narrated Sa'îd bin Jubair رضي الله عنه "When the Sûrah No.111 (*Tabbat Yadâ*) was revealed, the wife of Abu Lahab came looking for the Prophet ﷺ while Abu Bakr رضي الله عنه was sitting beside him. Abu Bakr said to the Prophet ﷺ: "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet ﷺ said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me," Abu Bakr said: "By Allâh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allâh's Messenger! She did not see you." The Prophet ﷺ said: "An angel was screening me from her." [This Hadîth is quoted in *Musnad Abu Ya'a*.]

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)] Islâmic Monotheism (تَوْحِيدُ اللّهِ) in the Qur'ân, they turn on their backs, fleeing in extreme dislike.

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a bewitched man."

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

50. Say (O Muhammad ﷺ) "Be you stones or iron,"

51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy.

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكْثَرَهُمْ لَا يَقْعُدُهُ وَقِيلَ إِذَا نَذَرْنَا
وَقَرَا وَإِذَا ذَرْنَا رَبِّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَا
عَلَىٰ أَذْرِهِمْ نَفُورًا ﴿١٦﴾

نَحْنُ أَعْلَمُ بِمَا يَسْتَعْمِلُونَ يَوْمًا إِذَا يَسْتَعْمِلُونَ إِلَيْكَ
وَإِذَا هُمْ بَخِيَّرُوا إِذَا يَقُولُ الظَّالِمُونَ إِنَّنَّا نَنْعَمُونَ
إِلَّا رَجُلًا مَسْحُورًا ﴿١٧﴾

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِعُونَ سَيِّلًا ﴿١٨﴾

وَقَالَوْلَاءُ دَكَّاعَةً عَلَيْهِمْ أَوْ قَاتِلَاتَ الْمُعْتَدِلِينَ حَلَقَةً
جَدِيدًا ﴿١٩﴾

فَلْ كُوْنُوا حِجَارَةً أَوْ حَدِيدًا ﴿٢٠﴾

أَوْ حَلَقَاتَ مَيَّا كُبُرُ فَصُدُورُ كُوكُبِيَّقُلُونَ
مَنْ يُعِيدُ نَاقُلَ الَّذِي فَطَرَكُمْ أَوْلَ مَرْرَةً
فَسَيُنْقُضُونَ إِلَيْكُمْ رُؤُسُهُمْ وَيَمْلُوْنَ
مَئَى هُوقَلَ عَسْقَى أَنْ يَكُونَ كَفِيرًا ﴿٢١﴾

يَوْمَ يَدْعُوكُمْ فَسَتَحِبُّوْنَ كَبِيرًا وَتَنْهَوْنَ
إِنْ لَيْتُمْ إِلَّا فَلِلَّهِ ﴿٢٢﴾

وَقُلْ لِإِبْرَاهِيمَ يَقُولُ الَّتِي هِيَ أَحَسَنُ إِنَّ الشَّيْطَانَ
يَنْزَعُ بِنَاسٍ مِنَ النَّاسِ كَمَا كَانَ لِلنَّاسِ
عَدُوًّا مُّبِينًا ﴿٢٣﴾

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنِّي شَأْتُ حَتَّمُكُمْ أَوْ إِنِّي شَأْتُ
يُعَذَّبُكُمْ وَمَا أَرْسَلْنَاكُمْ عَلَيْهِمْ وَكَيْلًا

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dâwûd (David) We gave the Zabûr (Psalms).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا
بَعْضَ النَّبِيِّنَ عَلَىٰ بَعْضٍ وَمَا تَنَاهَا دَاؤُ دَّارُ زَبُورًا

56. Say (O Muhammad ﷺ): “Call upon those — besides Him — whom you pretend [to be gods like angels, ‘Isâ (Jesus), ‘Uzair (Ezra), and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.”

فَلْ آدُعُوا الَّذِينَ زَعَمُوا مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كُشْفَ الظُّرُفِ عَنْكُمْ وَلَا يَخْوِلُ لَهُمْ

57. Those whom they call upon [like ‘Isâ (Jesus) - son of Maryam (Mary), ‘Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they [‘Isâ (Jesus), ‘Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

أُولَئِكَ الَّذِينَ يَدْعُونَ بِيَنْفُوتٍ إِلَىٰ رَبِّهِمْ
أَلْوَسِيلَةُ إِلَيْهِمْ أَغْرِبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ
عَذَابَهُ وَإِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)^[1]

وَإِنْ مِنْ قَرْبَةٍ إِلَّا نَخْنُ مُهْلِكُو هَا فَقِيلَ يَوْمٌ
الْقِسْمَةُ أَوْ مَعْذِلَةُ هَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ
فِي الْكِتَابِ مَسْطُورًا

59. And nothing stops Us from sending the *Ayât* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَمَا مَنَعَنَا أَنْ تُرْسِلَ بِالآيَتِ إِلَّا أَنْ كَذَّبَ
بِهَا الْأَوَّلُونَ وَإِنَّا نَعْمَلُ مَا نَأْتَهُ مُبَصِّرَةً فَظَلَمُوا
بِهَا وَمَا رَسَلْنَا بِالآيَتِ إِلَّا نَخْوِفُ بِهَا

^[1] (V.17:58) It is said by 'Abdullâh bin Mas'ûd رضي الله عنه: "If the people of a town indulge in illegal sexual intercourse and practise *Ribâ* (usury of all kinds), Allâh permits its destruction." (*Tafsîr Al-Qurtubi*).

60. And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of *Al-Isrâ'*^[1]) but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحاطَ بِالنَّاسِ وَمَا جَعَلَنَا
أَرْتُهُمَا أَلْيَ ارْتَسَنَكَ إِلَّا فَتَنَّهُ لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ وَخَوْفُهُمْ فَمَا يَزَدُهُمْ
إِلَّا طُفْقَنَا كَيْرًا

61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ قَالَ مَا سَجَدُلِّمْ حَنَقْتَ طِينًا

62. [*Iblîs* (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

قَالَ أَرْرَبَتِنَّكَ هَذَا الَّذِي كَرَمْتَ عَلَيَّ لِيَنْ
أَخْرَتْنَ إِلَى يَوْمِ الْقِيَمَةِ لَأَخْتَنَكَ
ذِرْسَهُ إِلَّا قِيلَّا

63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.

قَالَ أَذْهَبْ فَمَنْ يَتَّبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ
حَرَاجَكُمْ جَزَاءً مَوْفُورًا

64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

وَأَسْقِرْزِ مِنْ أَسْطَعَتْ مِنْهُمْ صَوْتَكَ وَأَجْلِتْ
عَلَيْهِمْ بَخْتِكَ وَرَجْلِكَ وَشَارِكَهُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَذْهُمْ وَمَا يَعْدُهُمْ الشَّيْطَانُ
إِلَّا عُرُورًا

65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian."

إِنَّ عَبَادِي لَنِسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَ
بِرَبِّكَ وَكَيْلًا

[1] (V.17:60) See footnote of (V.53:12) *Al-Mi'râj*.

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly He is Ever Most Merciful towards you.

رَبُّكُمُ الَّذِي يُرْجِي لَكُمُ الْفُلُكَ فِي الْبَحْرِ
لِتَبْغُوا مِنْ فَضْلِهِ إِذَا كَانَ بِكُمْ رَحْمَةً

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful^[1].

وَإِذَا مَسَكَ الْأَصْرُ فِي الْبَحْرِ حَضَلَ مَنْ تَدْعُونَ إِلَيْهِ
فَلَمَّا جَاءَنَّكُمْ إِلَى الْبَرِّ أَغْرَضْتُمْهُ كَمَا أَلْيَسْنَ كُفُورًا

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakil* (guardian — one to guard you from the torment).

أَفَمِنْتَدِنَّ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبَاتٍ لَا يَحْدُو الْكُوَافِرُ كِيلًا

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

أَمْ أَمِنْتَدِنَّ أَنْ يُعِيدَنَّكُمْ فِيهِ تَارِيْخَهُ فَيُرِسِّلَ
عَلَيْكُمْ قَاصِفَاتٍ مِنَ الرِّيحِ فَيَغْرِقُكُمْ بِمَا كَفَرْتُمْ
ثُمَّ لَا يَحْدُو الْكُوَافِرُ عَلَيْنَا بِهِ بَيْعًا

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.

وَلَقَدْ كَرَّمْنَا بَنَائِيْهِ مَادِمَ وَحَلَّتْهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَفَّنَتْهُمْ مِنْ الطَّيْبَاتِ وَفَضَّلْنَاهُمْ
عَلَى كَثِيرٍ مِنْ خَلْقِنَا تَصْبِيلًا

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their

يَوْمَ نَدْعُوا كُلَّ أَنْسَابٍ يَأْتِيهِمْ فَنَّأُولَئِكَ

^[1] (V.17:67) Ibn Kathir in his Book of *Tafsîr* as regards this Verse (17:67) said: 'Ikrimah bin Abî Jahl fled from Allâh's Messenger ﷺ (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." Ikrimah said to himself. 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You delivered me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. Ikrimah then proceeded to Allâh's Messenger, Muhammad , ﷺ (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim." (*Tafsîr Ibn Kathîr*).

records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)!

74. And had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And verily they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way).

78. Perform *As-Salât* (*Iqamât-as-Salât*)^[1] from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*, *Maghrib*, and '*Ishâ'* prayers), and recite the Qur'ân in the early

كِتَابَهُ رَبِّيْهِ فَأَوْلَئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فِتْلًا

وَمَنْ كَاتَ فِي هَذِهِ أَعْمَانَ فَهُوَ فِي الْآخِرَةِ أَعْمَانٌ
وَأَضْلُلُ سِيلًا

وَإِنْ كَادُوا لِيَقْتِنُوكُمْ عَنِ الدِّيَنِ أَوْ حَيَّنَا
إِلَيْكُمْ لِنَفِيَ عَيْنَاهُمْ
وَإِذَا لَأْخَذُوكُمْ خَلِيلًا

وَلَوْلَا أَنْ تَبَنَّنَاكُمْ لَقَدْ كُنْتُ تَرْكَنُ إِلَيْهِمْ
شَيْئًا قَلِيلًا

إِذَا لَأْذَقْنَاكُمْ ضَعْفَ الْحَيَاةِ وَضَعْفَ الْمَمَاتِ
ثُمَّ لَأْصُدُّكُمْ عَلَيْنَا صِيرَاطًا

وَإِنْ كَادُوا لِيَسْقِنُوكُمْ مِنَ الْأَرْضِ
لِيُخْرِجُوكُمْ مِنْهَا وَإِذَا لَأْتَنَاكُمْ جَنَاحَكُمْ
إِلَّا قَلِيلًا

سُنَّةً مِنْ قَدَّارِ سَلَّنَا قَبْلَكُمْ مِنْ رُسُلِنَا
وَلَا يَحْدُدُ لِسُنَّتِنَا غَوْبِلًا

أَفَمِ الْعَسْلَةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسْقِ الظَّلَلِ
وَقُرْءَانَ الْفَجْرِ إِنْ قَرَءَ إِنَّ الْفَجْرِ كَانَ
مَسْهُودًا

[1] (V.17:78) See the glossary.

dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night)^[1].

79. And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawâafil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)^[2].

80. And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood,

وَمِنَ الْأَلَيْلِ فَتَهَجَّدُ بِهِ، نَافِلَةً لِكَ عَسْرَتْ
أَنْ يَبْعَثَنَا رَبُّكَ مَقَامًا مَحْمُودًا

وَقُلْ رَبِّيْ أَدْخِلْنِي مَذْكُورَ صَدَقٍ وَآخْرِجْنِي مُخْرَجَ
صَدَقٍ وَآخْرَجْلِي مِنْ لَدُنْكَ سُلْطَانَ أَصْبَرًا

وَقُلْ جَاهَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

[1] (V.17:78):

Narrated Abu Salâmah bin 'Abdur-Rahmân: Abu Hurairah رضي الله عنه said, "I heard Allâh's Messenger ﷺ saying, 'The reward of a *Salât* (prayer) in congregation is twenty-five times superior in degrees to that of a *Salât* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.'"

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth* No. 621).

[2] (V.17:79)

A). Narrated Ibn 'Umar رضي الله عنهما: "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, 'O so-and-so! Intercede (for us with Allâh)', till (the right of) of intercession will be given to the Prophet (Muhammad ﷺ) and that will be the day when Allâh will raise him to *Maqâm Mahmûd* (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection)". (*Sahîh Al-Bukhâri*, Vol. 6, *Hadîth* No. 242)

B). Narrated Jâbir bin 'Abdullâh رضي الله عنهما: Allâh's Messenger ﷺ said, "Whoever, after listening to the *Adhâن* (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wâsîlah and Al-Fadîlah*' and raise him to *Maqâm Mahmûd*, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (*Sahîh Al-Bukhâri*, Vol.6, *Hadîth* No. 243).

Al-Wâsîlah is the highest position in Paradise which is granted to the Prophet ﷺ particularly; Al-Fadîlah is the extra degree of honour which is bestowed on him above all creation.

i.e. Satan or polytheism) has vanished. Surely *Bâtil* is ever bound to vanish."

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.

84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."

85. And they ask you (O Muhammad ﷺ concerning the *Rûh* (the Spirit); Say: "The *Rûh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.

87. Except as a Mercy from your Lord. Verily His Grace unto you (O Muhammad ﷺ) is ever great.

88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

89. And indeed We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us;

وَنَذَرْلُ مِنَ الْقَرْبَاءِ إِنَّمَا هُوَ شَفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

وَإِذَا أَنْعَنَا عَلَى الْإِنْسَنِ أَغْرَضَ وَنَأْبَاهَ إِنَّهُ بِهِ لَذِكْرٌ مَسْهُ

الشَّرَكَانَ بِتُوسَا

فَلَئِنْ يَعْمَلُ عَلَى شَاكِرِهِ فَرِبْكُمْ أَعْلَمُ

بِمَنْ هُوَ أَهْدَى سَيِّلَا

وَسَتَأْتُوكُمْ عَنِ الرُّوحِ قُلِّ الرُّوحُ مِنْ أَمْرِ رَبِّي

وَمَا أُوتِيشُ مِنَ الْعِلْمِ إِلَّا قَبِيلًا

وَلَيْسَ شَنَّالَذَّهَبَ بِإِلَيَّ أَوْ حِينَ إِلَيْكَ

ثُمَّ لَا يَهْدُكَ إِلَيْهِ عَلَيْنَا وَكِيلًا

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ

كَيْدًا

فُلَّيْنِ لَجَمِعَتِ الْأَوْلَادُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا

بِمِثْلِ هَذَا الْقُرْآنَ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْكَاتِ

بَعْضُهُمْ يَتَعَصَّبُ طَهِيرًا

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنَ مِنْ كُلِّ مَثَلٍ

فَإِنَّ أَكْثَرَ النَّاسِ إِلَّا كُفُورًا

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَنْجُرُ لَنَا مِنَ الْأَرْضِ

يَنْبُوعًا

91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

93. "Or you have a house of *Zukhruf* (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) be my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

96. Say: "Sufficient is Allâh for a witness between me and you. Verily He is Ever the All-Knower, the All-Seer of His slaves."

97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliâ'â* (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces,^[1] blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

أَوْتَكُونَ لَكَ جَنَّةً مِّنْ تَحْيِيلٍ وَعَنْ فَفَجَرٍ الْأَنْهَرَ خَلَّا هَا تَفْجِيرًا ۝

أَوْتَنْقَطَ السَّمَاءَ كَمَا رَعَمْتَ عَيْنَنَا كِسْفًا
أَوْتَنَّا فِي يَالَّهِ وَالْمَلِئَةِ كَثَةً فِي لَا ۝

أَوْتَكُونَ لَكَ بَيْتٌ مِّنْ تُخْرُفٍ أَوْتَرَقَ فِي السَّمَاءِ
وَلَنْ تُؤْمِنَ لِرُقِّيَّكَ حَنَّ تَبَرَّزَ عَيْنَنَا كَتْبَكَ تَقْرُوَهُ
قُلْ سُبْحَانَ رَبِّكَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۝

وَمَامَنَّ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ۝

قُلْ لَوْكَاتٍ فِي الْأَرْضِ مَلِئِكَةٌ يَمْشُونَ
مُطْعَمِينَ لَزَّلْنَا عَلَيْهِمْ فِي السَّمَاءِ
مَلَكَاتٌ رَسُولًا ۝

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
إِنَّهُ كَانَ بِعِصَادِهِ حَيْرًا صَبِرًا ۝

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمَهْدُودُ وَمَنْ يُضْلِلْ فَلَنْ يَعْدَ
هُمْ أَوْلَيَّةٌ مِّنْ دُونِهِ وَمَخْشُرُهُمْ يَوْمَ الْقِيَمةِ
عَلَىٰ وُجُوهِهِمْ عَمِيَّاً وَبَكَاءً وَصَاعِدَنَّهُمْ جَهَنَّمُ
كَمَا خَبَتْ زُرْدَهُمْ سَعِيرًا ۝

^[1] (V.17:97) Narrated Anas bin Mâlik رضي الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He ﷺ said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (*Sahîh Al-Bukhâri*, Vol. 6, *Hadîth* No. 283).

98. That is their recompense, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* (polytheists and wrong-doers) refuse (the truth — the Message of Islâmic Monotheism, and accept nothing) but disbelief.

100. Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."

102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ['Îsâ (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as mixed crowd (gathered out of various nations). (*Tafsîr Al-Qurtubî*).]

105. And with truth We have sent it down (i.e. the *Qur'ân*), and with truth it has descended. And We have sent you (O

ذلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا وَيَا يَابِنَائِوَفَالْوَا
أَمَّا ذَلِكَ عَذَابًا مَّوْرِثَةً أَمَّا الْمَبْعُوثُونَ حَلَقًا
جَدِيدًا

﴿أَوْلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ
لَهُمْ أَجَلًا لَا رَبَّ فِيهِ فَإِنَّ الظَّالِمِينَ
إِلَّا كُفُورًا﴾

فُلَّتُمْ تَمَلِكُونَ حَرَبَيْنَ رَحْمَةَ رَبِّكُمْ إِذَا
لَمْ سَكُنْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ أَلِإِنْسَنُ مَسْحُورًا

وَلَقَدْ عَاهَدْنَا مُوسَى تَسْعَ مَا يَنْتَهِي فَسَلَّ
بَيْنَ إِنْسَنَ وَبَيْنَ دَجَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ
إِنِّي لَأَظْنُكَ يَنْمُوسَى مَسْحُورًا

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَذُولَةً إِلَارْبَ السَّمَوَاتِ
وَالْأَرْضَ بِصَارَوْ إِنِّي لَأَظْنُكَ
يَغْرِيْعُوكَ مَسْحُورًا

فَأَرَادَ أَنْ يَسْتَغْرِيْهُمْ مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ
مَعَهُ جَمِيعًا

وَقُلْنَا مِنْ بَعْدِهِ لِيَ إِسْرَائِيلَ أَسْكُنُوا الْأَرْضَ
إِذَا جَاءَهُ وَعْدُ الْآخِرَةِ حَتَّىٰ كُلَّمَا لَفِيقًا

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْنَاهُ وَمَا أَرْسَلْنَاكَ
إِلَّا مُبَشِّرًا وَنَذِيرًا

Muhammad ﷺ as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism).^[1]

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farîsî), when it is recited to them, fall down on their faces in humble prostration."

108. And they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad ﷺ): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salât* (prayer) neither aloud nor in a low voice, but follow a way between."

111. And say: "All the praises and thanks be to Allâh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all magnificence, [*Allâhu-Akbar* (Allâh is the Most Great)]."

^[1] (V.17:105)

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

وَقُرْءَةً أَنَا فَرَقْتُهُ لِلْقَرَاءَةِ عَلَى النَّاسِ عَلَى مُكْثٍ

وَزَرَّانِهِ لَنْزِيلًا

قُلْ إِيمَانُهُمْ أَوْلَىٰ تُؤْمِنُوا إِنَّ الَّذِينَ أَفْوَىٰ الْعِلْمَ مِنْ قَبْلِهِ

إِذَا يُشَلَّنَ عَلَيْهِمْ يَخْرُجُونَ لِلأَذْقَانِ سَاجِدًا

وَقُولُونَ سَبْحَنَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا مَفْعُولًا

وَيَخْرُجُونَ لِلأَذْقَانِ يَسْتَكْوِنُ وَيَزِيدُ هُنْ

مُخْشِعًا

قُلْ إِذَا دَعَوْنَا اللَّهَ أَوْ دَعَوْنَا الرَّحْمَنَ إِنَّا مَا نَدْعُ عَوْنَافَهُ

الْأَسْمَاءَ الْمُسْتَنْدَىٰ وَلَا يَقْهَرُ بِصَلَاتِنَا

وَلَا غَافِرٌ لِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

وَقُلْ لِلْحَمْدُ لِلَّهِ الَّذِي لَمْ يَنْبَغِي لَهُ دَوْلَةٌ وَلَمْ يَكُنْ لَهُ شَرِيكٌ

فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ شَوَّالٌ مِنَ الْأَذِلِّ وَلَكِهِ تَكْبِيرًا

Sûrat Al-Kahf (The Cave) XVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) the Book (the Qur'ân), and has not placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh — Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

3. They shall abide therein for ever.

4. And to warn those (Jews, Christians, and pagans) who say, “Allâh has begotten a son (or offspring or children).”

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie^[1].

6. Perhaps, you, would kill yourself (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).

7. Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجِدْ
لَهُ عِوْنَاقًا

قَمَالَ شَرِيكًا شَدِيدًا مَنْ لَدُنْهُ وَيُشَرِّ
الْمُؤْمِنِينَ الَّذِينَ يَصْلَوْنَ الصَّلَاةَ حَتَّى
أَنَّ لَهُمْ أَجْرًا حَسَنَا

تَنْكِيشَ فِيهِ أَبَدًا
وَمُنْذِرَ الظَّالِمِينَ قَالُوا أَنَّكَ ذَلَّةُ اللَّهِ وَلَدًا

تَعَلَّمُمْ بِهِ مِنْ عَلِيٍّ وَلَا لِأَبَاهِيهِ كَبُرَتْ كَلِمَةُ
خَرْجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَيْفَا

فَلَمَّا كَانَ بَعْدُ نَفَسَكَ عَلَيْهِ اتَّرِهِمْ إِنَّ لَهُ تَوْمِثًا
بِهِنْدَ الْعَدِيْثِ أَسْفًا

إِنَّا جَعَلْنَا مَاعِلَّا لِلأَرْضِ زِينَةً لَهَا لِتَبْلُوهُمْ
أَبْهِمْ أَحْسَنَ عَمَلاً

[1] (V.18:5): see the footnote of V.2:116.

8. And verily We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).

وَإِنَّا لَجَعَلْنَا مَا عَلَيْهَا صَعِيدًا جُرْبًا ﴿٨﴾

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفَ وَالرَّقِيمَ كَانُوا
مِنْ أَيْنَا عَيْبًا ﴿٩﴾

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

13. We narrate unto you (O Muhammad) their story with truth: Truly they were young men who believed in their Lord (Allâh), and We increased them in guidance.

14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilâh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

15. "These our people have taken for worship *alîhah* (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.

16. (The young men said to one another): "And when you withdraw from them, and that

إِذَا أَوَى الْفَتَنَةُ إِلَى الْكَهْفِ فَقَالُوا رَبُّنَا إِنَّا
مِنْ لَدُنْكَ رَبَّنَا وَهِيَ لَنَا مِنْ أَمْرِنَا رَسَدًا ﴿١٠﴾

فَصَرَّبَنَا عَلَىٰ مَا ذَانُوهُمْ فِي الْكَهْفِ
سِينِكَ عَدَدًا ﴿١١﴾

ثُمَّ بَعْثَنَاهُمْ لِتَعْلَمُوا إِلَىٰ لَهْزِينَ أَحْصَى لِمَا لِسْتُوا
أَمَدًا ﴿١٢﴾

هُنَّ نَفَّعْنَاهُمْ عَلَيْكَ نَبَأْهُمْ بِالْحَقِّ إِنَّهُمْ فَتَنَةٌ
مَا مَسَوْلَرَبِّهِمْ وَزَدَنَهُمْ هُدًى ﴿١٣﴾

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ لَنَنْدُعُوا مِنْ دُونِهِ إِلَيْهَا
لَقَدْ قُلْنَا إِذَا شَطَطُوا ﴿١٤﴾

هُوَ لَأَنَّ قَوْمَنَا أَنْخَدُوا مِنْ دُونِهِهِ الْهَمَّةُ لَوْلَا
يَأْتُوكَ عَلَيْهِمْ بِسُلْطَنٍ يَبْيَسُ فَمَنْ أَظْلَمُ
مِمَّنْ أَفْرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

وَإِذَا أَغْزَلْنَاهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُمَّ فَأَوْلَأَ
وَأَنْجَلَاهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُمَّ فَأَنْجَلَاهُمْ ﴿١٦﴾

which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayât* (proofs, evidences, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no *Wali* (guiding friend) to lead him (to the right Path).

18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

إِلَى الْكَهْفِ يَنْتَرُ لَكُمْ مِّنْ رَّحْمَتِهِ
وَيُهْبِطُ لَكُمْ مِّنْ أَمْرِكُمْ مِّرْفَقًا ﴿١٧﴾

وَرَأَى الشَّمْسَ إِذَا طَلَعَ تَرَوْعَنَ كَهْفَهُمْ
ذَاتَ الْيَمِينِ وَإِذَا غَرَبَ تَقْرِضُهُمْ ذَاتَ الْشَّمَاءِ
وَهُمْ فِي فَجُوَّةٍ مِّنْهُ ذَلِكَ مِنْ مَا يَنْتَلِقُ مِنْ يَهْدِ
اللَّهُ فَهُوَ الْهَدَىٰ وَمَنْ يُضْلِلُ فَلَنْ يَجِدَ
لَهُ وَلِنَاسٍ شِيدًا ﴿١٨﴾

وَخَسِبُهُمْ أَيْقَانًا خَلَّ وَهُمْ رُقُودٌ وَنَقْلِبُهُمْ ذَاتَ
الْيَمِينِ وَذَاتَ السَّمَاءِ وَكَبَّهُمْ بِتَسْطِيدِ زَرَاعِيهِ
بِالْأَوْصِيدِ لَوْا طَلَعَتْ عَلَيْهِمْ لَوْلَيْتُ مِنْهُمْ
فِرَارًا وَلَمْ يُلْتَثِّ مِنْهُمْ رُغْبًا ﴿١٩﴾

وَكَذَلِكَ بَعْثَتْهُمْ لِيَسَّأَ لَوْا بَيْنَهُمْ قَالَ
فَأَبْلِيلُهُمْ كَمْ لِيَنْتَهُ فَالْوَالِيَّنَا يَوْمًا
أَوْ بَعْضَ يَوْمٍ قَالَ وَالْأَرْبَبُكُمْ أَعْلَمُ بِمَا لَيَّنْتُهُ
فَأَبْعَثْنَا حَدَّكُمْ بِوَرْقِكُمْ
هَذِهِ إِلَى الْمَدِينَةِ فَلِيَنْظُرْ أَهْمَّ أَزْكَى
طَعَامًا فَإِلَيْكُمْ بِرِزْقٍ مِّنْهُ وَلِيَتَلَطَّفْ
وَلَا يُشَوِّرَنَّ بِكُمْ أَهْدًا ﴿٢٠﴾

إِنَّهُمْ إِنْ يَظْهَرُوا عَيْنَكُمْ بِرِجُومُكُمْ
أَوْ يُعِيدُونَكُمْ فِي مَلَاهِنَمْ
وَلَنْ تُفْلِمُهُمْ إِذَا أَبْكَاهُمْ ﴿٢١﴾

21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, — guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.

23. And never say of anything, "I shall do such and such thing tomorrow."

24. Except (with the saying), "If Allâh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."

25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (*Tafsîr Al-Qurtubi*)

26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wâli* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

وَكَذَلِكَ أَعْنَتُنَا عَلَيْهِمْ لِعَلَمُوا نَكَ وَعَدَ
اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَارِبَ فِيهَا إِذَا يَنْذَرُونَ
بِنَّهِمْ أَمْرُهُمْ فَقَالُوا أَنْبَأْتُمْ عَلَيْهِمْ بِنَيْتَنَا رَبِّنَاهُمْ
أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ
لَنَسْجُدَنَّ عَلَيْهِمْ تَسْرِيْدًا ﴿٦﴾

سَيَقُولُونَ لَلَّهُ تَرَبِّيْهُمْ كَلَّبِهِمْ وَيَقُولُونَ
خَمْسَةُ سَاوِيْشُهُمْ كَلَّبِهِمْ رَحْمًا بِالْغَيْبِ وَيَقُولُونَ
سَبْعَةُ وَثَاتِيْنَهُمْ كَلَّبِهِمْ قُلْ رَبِّيْ أَعْلَمُ بِعِدَّتِهِمْ
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُسْمِرِ فِيهِمْ إِلَّا مَرَّ طَهِيرًا
وَلَا سَقَتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٧﴾

وَلَا نَقُولَنَّ لِشَائِئِ إِنِّي فَاعِلٌ ذَلِكَ غَدًا ﴿٨﴾
إِلَّا أَنْ يَشَاءَ اللَّهُ وَإِذْ كُرِبَ إِذَا نَسِيَتْ وَقُلَّ
عَسَىٰ أَنْ يَهْدِيَنَّ رَبِّيْ لِأَقْرَبِ مِنْ هَذَا رَدًا ﴿٩﴾

وَلِشَوَافِ كَهْفَهُمْ ثَلَاثَ مِائَةٍ سِنِينَ
وَازْدَادُوا نِسْعًا ﴿١٠﴾

فُلِّيَّ اللَّهُ أَعْلَمُ بِمَا لِيْسَ لِهِ عَيْبُ السَّمَوَاتِ
وَالْأَرْضِ أَبْصَرِيْهُ وَأَسْمِعَ مَا لَهُمْ مِنْ دُونِهِ
مِنْ وَلِيٍّ وَلَا يُنْزِلُكُ فِي حُكْمِهِ أَحَدًا ﴿١١﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

وَأَنْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابٍ رَّبِّكَ لَامْبَدِلْ
لِكَلْمَنَتِهِ، وَلَنْ تَجِدَ مِنْ دُونِهِ مُنْتَهِا

28. And keep yourself (O Muhammad ﷺ) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْفَدْوَةِ وَالشَّتَّى يُرِيدُونَ وَجْهَهُ، وَلَا تَنْدُ
عَيْنَكَ عَنْهُمْ تُرِيدُ رِزْقَةَ الْحَيَاةِ الْدُّنْيَا لَا لَطْعَ
مِنْ أَغْفَلَنَا قَبْلَهُ، عَنْ ذِكْرِنَا وَاتَّبَعَ هُونَهُ وَكَانَ
أَمْرُهُ فُرُطًا

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtasaq (dwelling, resting place.)!

وَقُلِ الْحَقُّ مِنْ رَّبِّكَ مَنْ شَاءَ فَلَيَؤْمِنْ وَمَنْ شَاءَ
فَلِكُفْرِهِ إِنَّا أَعْنَدَنَا لِلظَّالِمِينَ نَارًا حَاطَتِهِمْ
سُرَادِقُهَا وَإِنْ سَتَّفِسُو بِعَلْوَأَيْمَاءَ كَالْمَهْلِ
يَشْوِي الْوُجُوهَ بِنَسْ أَشْرَابُ
وَسَاءَتْ مُرْتَفَقًا

30. Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
إِنَّا لَنَضِيعُ لِجَرَمِ مَنْ أَحْسَنَ عَمَلاً

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtasaq (dwelling, resting place.)!

أُولَئِكَ لَمْ جَنَّتْ عَدِنٌ تَّعْرِي مِنْ تَعْنِيمِ الْأَنْهَرِ
بَحْلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَاهِبٍ وَبَلِسُونَ شَابَا
خُضْرَاءِ مِنْ سُنْدُسٍ وَإِسْتَرْقِ مُثْكِنَ
فِيهَا عَلَى الْأَرْأِيَكَ نَعْمَلُ التَّوَابُ وَحَسِنَتْ مُرْتَفَقًا

32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had

وَأَصْرَبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ
مِنْ أَعْنَبٍ وَحَفَقَتْهُمَا بِنَخْلٍ وَجَعَلْنَا لِيَتْهِمَا زَرْعًا

surrounded both with date-palms; and had put between them green crops (cultivated fields).

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (*Tafsîr Qurtubî*).

35. And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.

36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?"

38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.

39. "It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'!^[1]! If you see me less than you in wealth, and children,

^[1] (V.18:39): What is said regarding the statement: *Lâ haulâ walâ quwwata illa billâh* (i.e. There is neither might nor power except with Allâh).

Narrated Abu Mûsâ Al-Ash'âri: The Prophet ﷺ started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. *Lâ ilâha illal-lahu wallâhu Akbar.** (At that time) Allâh's Messenger ﷺ was riding his mule. Allâh's Messenger ﷺ said, "You are not calling upon a deaf or an absent one." and added, "O Abu Mûsâ (or, O 'Abdullâh)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "*Lâ haulâ walâ quwwata illa billâh.*" (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 418).

*None has the right to be worshipped but Allâh, and Allâh is the Most Great.

كُنَّا لِجَنَّتَيْنِ مَا نَتَّمْ كُلَّهَا وَلَمْ تَظْلِمْنَا شَيْئًا

وَفَجَرْنَا خَلَلَهُمَا نَهَرًا

وَكَانَ لَهُ شَرْفَقَالْ لِصَاحِبِهِ وَهُوَ حَمَارُهُ

أَنَا أَكْثُرُكَ مَا لَأَوْعَزُ نَفْرًا

وَدَخَلَ جَنَّتَهُ وَهُوَ طَالِمٌ لِنَفْسِهِ قَالَ مَا أَطْنَ

أَنْ يَبْدِي هَذِهِ أَبْدَا

وَمَا أَطْنَ السَّاعَةَ قَائِمَةً وَلَمْ يُرْدِثْ إِلَيْ رَبِّ

لَا يَجِدُنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

قَالَ لَهُ صَاحِبُهُ وَهُوَ حَمَارُهُ أَكْفَرَ بِاللَّهِ

حَلَقَكَ مِنْ تُرَابٍ مِنْ نُطْفَةٍ مِمْ سَوَّنَكَ رَجَلًا

لَكَ أَهُولَةَ رَبِّي وَلَا أُشَرِّكُ بِرَبِّي أَحَدًا

وَلَوْلَا إِذْ دَخَلْتَ جَنَّنَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ

إِلَّا بِإِلَهِهِ إِنْ تَرَنِ أَنَا أَقْلَ مِنْكَ مَا لَأَوْلَدَأ

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt) from the sky, then it will be a slippery earth.

41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."

42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" [Tafsir Ibn Kathîr]

43. And he had no group of men to help him against Allâh, nor could he defend (or save) himself.

44. There (on the Day of Resurrection), *Al-Walâyah* (protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (*Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).

45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingle with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds, [if] that last, are better with your Lord for rewards and better in respect of hope.

47. And (remember) the Day We shall cause the mountains to pass away (like clouds

فَسَئَلَ رَبُّهُ أَن يُؤْتِيَنِ حَيْزَرَاتِنِ جَنَّتِكَ وَرِزْقًا
عَلَيْهَا حُسْنَابَانَ مِنَ السَّمَاءِ فَأَصْبَحَ صَعِيدًا
رَلَقًا

أَوْ يُصْبِحَ مَآوِهَا غَوْرًا فَلَمْ تَسْطِعْ لَهُ طَبَّا

وَاحْجِطْ بَشَرَهُ فَأَصْبَحَ يُقْبَلُ كَهْنَتِهِ عَلَى مَا أَنْفَقَ فِيهَا
وَهِيَ خَاوِيَهُ عَلَى عُرُوشَهَا وَيَقُولُ بِيَنَتِنِي
لَمْ أَنْسِلْكِ بِرِيقَ أَحَدًا

وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَصْرُونَهُ مِنْ دُونِ اللَّهِ
وَمَا كَانَ مُنْتَصِرًا

هُنَالِكَ الْوَلَيْهِ لِلَّهِ الْحَقُّ هُوَ حِرْبَوَابًا وَخَيْرُ عَمَّا

وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءِ أَزْلَنَتْهُ
مِنَ السَّمَاءِ فَخَانَطَ بِهِ بَنَاتُ الْأَرْضِ فَأَصْبَحَ
هَشِيمًا نَذُورًا أَرْيَتُهُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْنَدِرًا

الْمَالُ وَالْأَبْنُونَ زِيَّةُ الْحَيَاةِ الدُّنْيَا وَالْبَقِيَّتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَّا لَا

وَيَوْمَ سُرِّ الْجَبَالَ وَرَتَى الْأَرْضَ بَارِزَةً

[٤] (V.18:46): good righteous deeds:- five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks.

of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

48. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblîs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers).

51. I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.

52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put a *Maubiq* (barrier)^[1] between them.

وَحَسَرْتُهُمْ فَلَمْ تَنَاوِرْ مِنْهُمْ أَحَدًا

وَعَرَضُوا عَلَى رَبِّكَ صَفَالْقَدِّ جِئْنُوكَ كَمَا خَلَقْنَكَ

أَوْلَ مَرْقَبَلَ زَعْمَشَ أَنَّ بَعْلَ لَكَ مَوْعِدًا

وَرَضَعَ الْكِتَبَ فَرَى الْمُعْجَرِمِينَ مُشَقِّيْنَ مَمَافِيْهِ

وَيَقُولُونَ يَوْمَنَا مَالَ هَذَا الْكِتَبَ لَا يَمْعَدُرُ

صَغِيرَةً وَلَا كِبِيرَةً إِلَّا أَخْصَهَا وَرَجَدَ وَأَعْمَلَهَا

حَاضِرًا وَلَا يَظْلِمُ رَبَّكَ أَحَدًا

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِأَدَمَ فَسَجَدُوا

إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

أَفَنَسْخَذُونَهُ وَذَرْتَهُ أَوْ لَيْكَاءَ مِنْ دُوْنِ

وَهُمْ لَكُمْ عَدُوٌّ يُنَسَّ لِلظَّالِمِينَ بَدَلًا

مَا أَشَدُ ثُمُّهُمْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَا خَلَقَ

أَنْشِيْهُمْ وَمَا كُنْتُ مُتَّخِذًا لِلْمُضْلِيْنَ عَصْدًا

وَيَوْمَ يَقُولُ نَادُوا شَرَكَاءِيَ الَّذِينَ رَعَمْتَ

فَلَدَعْوَهُمْ فَلَمْ يَسْتَجِبُوْهُمْ وَجَعَلْنَا بَيْهُمْ

مَوْيَقًا

[1] (V.18:52): In Arabic "Maubiq" also means enmity, or destruction, or a valley in Hell.

53. And the *Mujrimûn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.

55. And nothing prevents men from believing, (now) when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?

56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad) call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population, — 'Âd, Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَرَءَةَ الْمُجْرِمِونَ أَنَّا رَأَيْنَاهُمْ مُوَاقِعُهَا
وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٦٩﴾

وَلَقَدْ صَرَقْنَا فِي هَذَا الْقُرْآنَ لِلنَّاسِ مِنْ كُلِّ
مُثْلٍ وَكَانَ إِلَّا نَسْنُ أَكْثَرَ شَرِّيْ وَجَدَلًا ﴿٧٠﴾

وَمَامَنَّ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى
وَيَسْتَغْفِرُوا رَبِّهِمْ إِلَّا أَنْ تَأْتِيهِمْ شَرَّةٌ
الْأَوَّلِينَ أَوْ يَأْتِيهِمُ الْعَذَابُ قُبْلًا ﴿٧١﴾

وَمَا زَرَسُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِّرِينَ
وَمُجَدِّلِ الدِّينِ كَفَرُوا بِالْبَطْلِ لِيُدْحَسِّنُوهُ
الْحَقُّ وَأَخْدُوا إِيمَانِيْ وَمَا نَذَرُوا هُوَ ذَلِيلٌ ﴿٧٢﴾

وَمَنْ أَظْلَمُ مَنْ ذَكَرَ رَبِّيْهِ فَأَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ
أَكِنَّهُ أَنْ يَفْقَهُوهُ وَفِي أَذَانِهِمْ وَقَرَأُ
وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى
فَلَنْ يَهْتَدُوا إِذَا أَبْدَأُوا ﴿٧٣﴾

وَرَبِّكَ الْغَفُورُ دُوَّالَرَحْمَةٌ لَوْلَيُّوا خَذْهُمْ
بِمَا كَسَبُوا وَعَجَلَ لَهُمُ الْعَذَابُ بَلْ لَهُمْ
مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مُوَيْلًا ﴿٧٤﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكَنَّهُمْ لِمَآظِمَهُ
وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٧٥﴾

وَإِذَا كَانَ مُوسَى لِفَتَنَةً لَا أَتْبَعَ حَقَّ
أَبْلَغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ مَضَى حُكْمًا

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."^[1]

^[1] (V.18:60) The Story of Mûsâ (Moses) and Khidr. عليهما السلام. Narrated Sa'îd bin Jubair: I said to Ibn 'Abbâs, "Nauf Al-Bikâlî claims that Mûsâ (Moses), the companion of Al-Khidr was not the Mûsâ (Moses) of the Children of Israel." Ibn 'Abbâs said, "The enemy of Allâh (Nauf) told a lie." Narrated 'Ubayy bin Ka'b that he heard Allâh's Messenger ﷺ saying, "Mûsâ (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mûsâ (Moses) replied, 'I (am the most learned).' Allâh admonished him for he did not ascribe knowledge to Allâh Alone. So Allâh revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, 'Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' bin Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allâh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mûsâ (Moses) greeted him. Al-Khidr said astonishingly, 'Is there such a greeting in your land?' Mûsâ (Moses) said, 'I am Mûsâ (Moses).' He said, 'Are you the Mûsâ (Moses) of the Children of Israel?' Mûsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mûsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it.' Mûsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him. 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mûsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mûsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a Munkar—evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mûsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you).' (V.18:73).

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

62. So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitân (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

64. [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

66. Mûsâ (Moses) said to him (Khidr): "May I follow you so that you teach me something of that knowledge (guidance and

فَلَمَّا بَلَغَا مَجْمِعَ بَيْنِهِمَا حُوَمَّا فَانْخَدَ
سَيِّلَةً، فِي الْبَحْرِ سِرَاباً

فَلَمَّا جَاءُوا رَبِّا قَالَ لِفَتَّةَهُ أَيْنَا غَدَاءَ نَالَ قَدْلِيَّةَا
مِنْ سَقَرِّنَا هَذَا نَصَبَا

قَالَ أَرَيْتَ إِذْ أَوْتَنَا إِلَى الصَّخْرَةِ فَإِنِّي سَيِّثُ
الْحَوْتَ وَمَا أَنْسَنِيهِ إِلَّا أَلْسِنَطْتُ إِنْ أَكْرُهُ،
وَأَنْخَذَ سَيِّلَةً، فِي الْبَحْرِ عَيْباً

قَالَ ذَلِكَ مَا كَانَ بَعْثَ فَأَرْتَدَ عَلَيْهِ أَثَارِهِا
فَصَصَّا

فَوَجَدَ أَعْبَدَ امْنَ عِبَادَةً أَلْيَتَهُ رَحْمَةً
مِنْ عِنْدِنَا تَأْلَمَنَّهُ مِنْ دُنُونَ عِلْمًا

قَالَ لَهُ مُوسَى هَلْ أَتَيْتُكَ عَلَى أَنْ تُعْلِمَنِ
وَمَا عَمِّتَ رُشْدًا

Allâh's Messenger ﷺ said, "The first excuse given by Mûsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mûsâ (Moses), 'My knowledge and your knowledge, compared to Allâh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great Munkar - prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mûsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mûsâ (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allâh's Messenger ﷺ said, "We wished Mûsâ (Moses) had more patience so that Allâh might have described to us more about their story." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 249).

true path) which you have been taught (by Allâh)?"

67. He (Khidr) said: "Verily you will not be able to have patience with me!"

68. "And how can you have patience about a thing which you know not?"

69. Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."

70. He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."

71. So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imr* (a *Munkar* — evil, bad, dreadful thing)."

72. He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

73. [Mûsâ (Moses)] said: "Call me not to account for what I forgot,^[1] and be not hard upon me for my affair (with you)."

74. Then they both proceeded, till they met a boy, and he (Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukr* (a great *Munkar* — prohibited, evil, dreadful thing)!"

^[1] (V.18:73)

a) If someone does something against his oath due to forgetfulness (should he make expiation?). And the Statement of Allâh:

"And there is no sin on you, concerning that in which you made a mistake." (V.33:5)

And Allâh said:

"[Mûsâ (Moses) said to Khidr]: Call me not to account for what I forgot." (V.18:73)

Narrated Abu Hurairah رضي الله عنه said, "Allâh forgives my followers those (evil deeds) their own selves may whisper or suggest to them as long as they do not act (on it) or speak." (*Sahih Al-Bukhari*, Vol. 8, *Hadith No. 657*)

b) Narrated Abu Hurairah رضي الله عنه said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allâh has made him eat and drink." (*Sahih Al-Bukhari*, Vo. 8, *Hadith No. 662*).

قَالَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا ﴿١٧﴾

وَكَيْفَ تَصْرِّفُ عَلَى مَا لَمْ تُحْكُمْ يَهْسِبُرًا ﴿١٨﴾

قَالَ سَتَجْدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي
لَكَ أَمْرًا ﴿١٩﴾

قَالَ إِنِّي أَتَبْعَثُنِي فَلَا تَسْتَأْنِي عَنْ شَيْءٍ حَتَّىٰ
أُخْرِيَنِي لَكَ مِنْهُ ذِكْرًا ﴿٢٠﴾

فَأَنْطَلَقَاهُ حَتَّىٰ إِذَا كَيْبَافِ السَّفِينَةِ خَرَقَهَا قَالَ
أَخْرَقْنَاهَا لِتُغْرِي أَهْلَهَا لَقَدْ جِئْنَا إِمْرًا ﴿٢١﴾

قَالَ أَنْزَلْنِي إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا ﴿٢٢﴾

قَالَ لَا تُؤْخِذْنِي بِمَا نَيَّبَتْ وَلَا تُرْهِقْنِي

مِنْ أَمْرِي عَسْرًا ﴿٢٣﴾

فَأَنْطَلَقَاهُ حَتَّىٰ إِذَا لَقِيَ غَلَّافَهَا فَقَتَلَهُ قَالَ أَقْتَلْتَ

نَفَّاسَارَكَهُ بِغَيْرِ نِفَسٍ لَقَدْ جِئْنَا إِنْكَرًا ﴿٢٤﴾

75. (Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"

78. (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masâkin* (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

فَالْأَرْأَلُ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا ﴿٧٦﴾

فَإِنِّي أَسْأَلُكَ عَنْ شَيْءٍ بَعْدَ هَا فَلَا تُصْحِّبِنِي

فَقَدْ بَلَغْتَ مِنْ لَدُنِي عُذْرًا ﴿٧٧﴾

فَانْطَلَقَا حَتَّىٰ إِذَا آتَاهَا أَهْلَ قُرْيَةٍ أَسْتَطَعُهَا أَهْلَهَا

فَأَتَوْهُ أَنَّ يُصْبِقُهُمَا فَهَا وَجَدَا رَبِيعًا

أَنْ يَنْقُضَ فَأَكَامَهُ ﴿٧٨﴾ فَالْلَّوْشَنَتْ لَنَخْذَتْ

عَلَيْهِ أَجْرًا ﴿٧٩﴾

فَالْهَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ سَانِتَنَكَ بِتَأْوِيلٍ

مَا لَمْ تُسْطِعْ عَلَيْهِ صَبَرًا ﴿٨٠﴾

أَمَا السَّفِينَةُ فَكَانَ لِمُسَكِّنِينَ يَعْمَلُونَ فِي الْبَحْرِ

فَأَرَدْتُ أَنْ أُعَبِّهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ

سَفِينَةٍ غَصَبًا ﴿٨١﴾

وَأَمَّا الْفَلَكُ فَكَانَ أَبُواهُمْ مُؤْمِنِينَ فَخَشِيتَ أَنْ

يُرْهِقَهُمَا طَغْيَانًا وَكُفْرًا ﴿٨٢﴾

فَأَرَدْنَا أَنْ يُبَدِّلُهُمَا بِمَا حَيَرَ رَبَّهُ

وَأَقْرَبَ رُحْمًا ﴿٨٣﴾

وَأَمَّا الْجَدَارُ فَكَانَ لِلْمُلَمَّبِينَ يَتَمَمَّنَ فِي الْمَدِينَةِ

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَنِيلًا حَا

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشْدَهُمَا وَيَسْتَحِيَا

كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا عَلِمْتُهُ عَنْ أَمْرِي

ذَلِكَ تَأْوِيلُ مَا لَمْ تُسْطِعْ عَلَيْهِ صَبَرًا ﴿٨٤﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

وَسَأَلُوكُمْ عَن ذِي الْفَرْكَنِينَ قُلْ سَأَتْلُو عَلَيْكُمْ
﴿٨٣﴾ مِنْهُ ذِكْرًا

84. Verily, We established him in the earth, and We gave him the means of everything.

إِنَّمَا مَكَّنَ اللَّهُ فِي الْأَرْضِ وَآتَيْتَهُ مِنْ كُلِّ شَيْءٍ وَسَبَبَ

85. So he followed a way.

فَأَتَيْنَاهُ سَبِّا

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

وَجَدَهَا قُرْبَ الشَّيْسِ وَجَدَهَا قُرْبَ فِي عَيْنٍ
جَهِنَّمَةَ وَجَدَهَا قُرْبَ مَلَائِكَةِ الْقَرْبَى

87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).

فَيُعَذَّبُهُ اللَّهُ عَذَابًا أَنْكَرًا

88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

89. Then he followed another way,

شِمْ أَنْبَعَ سَبَّا

90 Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

حَتَّىٰ إِذَا بَلَغَ مَطْلَعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ
لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِرْتًا

91. So (it was)! And We knew all about him (Dhul-Qarnain).

كَذَلِكَ وَقَدْ أَحْطَنَا بِمَا لَدَيْهِ خُبْرًا

92. Then he followed (another) way,

شِمَّ أَبْيَعَ سَبَّا

93. Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

حَتَّىٰ إِذَا بَلَغَ بَنِي السَّدِينَ وَجَدَ مِنْ دُونِهِمَا قَوْمًا
لَا يَكُادُونَ يَفْقَهُونَ قُولًا

94. They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog)^[1] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

فَأَلْوَيْنَدَ الْفَرْنَبِينَ إِنْ يَأْجُوْجَ وَمَأْجُوْجَ مُفْيِدُونَ
فِي الْأَرْضِ فَهَلْ تَعْمَلُ لَكَ حَرْجًا عَلَىٰ أَنْ يَعْمَلَ
بِيَتَنَاوِيْنَهُمْ سَدًا

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.

98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

قَالَ مَامَكَيْ فِيهِ رَبِّ حَيْرٍ فَاعْتَوْفِيْ بِهَوْهَاجَلَ بِيَتَكَنْ
وَيَنْهَمْ رَدَمَا

أَوْفِ زُبَرَ الْحَدِيدِ حَقَّ إِذَا سَأَوَىٰ بَيْنَ الصَّدَقَيْنَ
قَالَ أَنْفَخْوُ حَقَّ إِذَا جَعَلَهُ دَارَكَ قَالَ مَاتُوفَيْ أَفْيَ
عَيْنَهُ قَطْرَ

فَمَا أَسْطَلَعُوا أَنْ يَنْهَرُوهُ وَمَا أَسْتَطَلَعُوا
لَمْ يَنْقَبَا

قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّ فِإِذَا جَاءَهُ وَعْدَ رَبِّيْ جَعَلَهُ ذَكَّارَ
وَكَانَ وَعْدَ رَبِّ حَقًّا

وَرَزَكَ أَبْصَرَهُمْ بِوَمِيزِيْمُوحْ فِي تَعْرِضٍ وَفَتْحَ فِي أَصْوَرٍ
جَمِيعَهُمْ جَمِيعًا

^[1] (V.18:94) Ya'jûj and Ma'jûj [Gog and Magog (people)]: To know about them in detail — please see *Tafsir Al-Qurtubi*, Vol.II, Pages 55-58.

Narrated Zainab bint Jahsh that one day Allâh's Messenger ﷺ entered upon her in a state of fear and said, "Lâ ilâha illâ Allâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet ﷺ, made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allâh's Messenger!, Shall we be destroyed though there will be righteous people among us?" The Prophet ﷺ said: "Yes if Al-Khabath* (evil persons) increased." (*Sahih Al-Bukhari*, Vol.9, *Hadith No.249).*

*The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Fath Al-Bari*, Vol. 16, Page 225).

100. And on that Day We shall present Hell to the disbelievers, plain to view —

وَعَرَضْنَا جَهَنَّمَ لِلْكُفَّارِ عَرَضاً ﴿٦﴾

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

الَّذِينَ كَانُوا يَعْتَدُونَ فِي غُطَّلَةٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِعُونَ تَعْلَمَ ﴿٧﴾

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Isâ (Jesus), son of Maryam (Mary)] as *Auliâ'â* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism)^[1].

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَحَدُّوْنَ عِبَادِي مِنْ دُونِي
أَفَلَمْ يَرَأْنَا أَعْدَدَنَا جَهَنَّمَ لِلْكُفَّارِ تَرْلَأْ ﴿٨﴾

103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds?

قُلْ هُلْ نُنَيْكُمْ بِالْأَخْسَرِينَ أَعْدَلُ ﴿٩﴾

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."^[2]

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَخْسِرُونَ أَنْتُمْ يَخْسِرُونَ مُصْنَعًا ﴿١٠﴾

^[1] (V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *llâh* (God - Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). Praise and Glory be to Him, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger ﷺ was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger ﷺ said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

^[2] (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the *Sunnah* of Allâh's Messenger Muhammad bin 'Abdullâh, ﷺ, the last of the Prophets and the Messengers.

Narrated 'Âishah رضي الله عنها said: "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected." (*Sahîh Al-Bukhâri*, Vol. 3, *Hadîth* No.861).

In another *Hadîth* narrated 'Âishah رضي الله عنها said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with

أُولَئِكَ الَّذِينَ كَفَرُوا يَنْهَا تَرَبَّعُهُمْ وَلَقَاءُهُمْ فَقِطَّ
أَعْنَاهُمْ فَلَا تَنْهِمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَانَ
﴿١٥﴾

105. “They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. “That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. “Verily those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

108. “Wherein they shall dwell (forever). No desire will they have for removal therefrom.”

109. Say (O Muhammad ﷺ to mankind): “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.”

110. Say (O Muhammad ﷺ): “(صلى الله عليه وسلم) I am only a man like you. It has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting^[1] with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

ذَلِكَ حِزْمُهُمْ جَهَنَّمُ يَمْكُرُونَ وَلَخَدُوا مَائِنَى
وَرُشِّلِيْهُمْ رُهْوا
﴿١٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُوا لَمَّا مَرَّتْ جَنَاحَتُ
الْفَرْدَوسِ تُرْلَأُ
﴿١٧﴾

خَلِيلِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا
﴿١٨﴾

قُلْ لَوْكَانَ الْبَحْرُ مَدَادِ الْكَلَبَاتِ رَفِيْقُ الْنَّفَدَ الْبَحْرُ بَلَّ
أَنْ شَنَدَ كَلَبَاتِ رَفِيْقُ الْوَرِجَشَاتِ بِشَلِّيْهِ مَدَادَا
﴿١٩﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِنْكُمْ بُوْحَى إِلَى إِنَّمَا إِلَيْهِمْ كُلُّهُ
وَإِنَّمَا قَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلَيَعْمَلْ عَمَلاً صَالِحًا
وَلَا يُشَرِّكْ بِعِبَادَةِ رَبِّهِ حَلَّدَا
﴿٢٠﴾

our religion of Islâmic Monotheism), then that deed will be rejected and will not be accepted.” (*Sahîh Al-Bukhâri*, Vol.9, Chapter No.20 before *Hadîth* No. 449)

^[1] (V.18:110) See the footnote of (V.6:31).

Surât Maryam (Mary) XIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Kâf- Hâ- Yâ- 'Ain- Sâd.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah).

3. When he called out his Lord (Allâh) a call in secret.

4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!"

5. "And verily I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, my Lord, one with whom You are Well-Pleased!"

7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَلِمَاتُهُ مُحَمَّدٌ

ذَكْرُهُ حَمِيتُ رَبِّكَ عَبْدَهُ وَزَكَرِيَّا

إِذْ نَادَى رَبَّهُ بِنِدَاءٍ حَفِيَّا

قَالَ رَبِّي وَهُنَّ الظُّنُمُ مِنِي وَأَشْتَهِلُ إِلَيْهِ
سَبِيلًا وَلَمْ أَكُنْ بِدِعَائِكَ رَبِّ شَقِيَّا

وَإِنِّي خَفِيْتُ الْمَوْلَى مِنْ وَرَاءِي وَكَانَتْ
أَمْرَأَيْ عَاقِرًا فَهَبْنِيلِي مِنْ لَدُنَكَ وَلَيْتَا

بِرِئْتُ وَرَثَتُ مِنْ إِلَيْكَ يَعْقُوبَ وَاجْعَلْهُ

رَبِّ رَضِيَّا

يَدْرَكَرِيَّا إِنَّا تَبَشَّرُكَ بِنَلَمِيْرَيْ أَسْمُهُ بِحَيَّيْ

لَمْ يَجْعَلْ لَهُ مِنْ قَبْلِ سَمِيَّا

قَالَ رَبِّي أَنَّكَ كُوْتُ لِي غُلَمَ وَكَانَتْ
أَمْرَأَيْ عَاقِرًا وَقَدْ بَأْغَتُ

مِنَ الْكَبَرِيَّةِ

قَالَ كَذَلِكَ قَالَ رَبِّكَ هُوَ عَلَيْهِنِ

وَقَدْ خَلَقْتَكَ مِنْ قَبْلُ وَلَمْ تَأْفَ شَيْئًا

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

11. Then he came out to his people from *Al-Mîhrâb* (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.

12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyâ (John)] and he was righteous,

14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).

15. And *Salâm* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

16. And mention in the Book (the Qur'ân, O Muhammad, ملی الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."

19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."

فَقَالَ رَبُّهُ أَنْجِعْكَ لَيْهِ إِذَا يَأْتِكَ
أَلَا تَكُونُ النَّاسُ ثَلَثَةِ لِيَالٍ سَوِيًّا

فَرَحَ عَلَى قَوْمِهِ مِنَ الْمُخْرَابِ فَأَوْحَى إِلَيْهِمْ
أَنْ سَيَّخُونَكُرَهُ وَعَشِيَّا

يَسِّعِيَ خَدْنَ الْكِتَابَ بِقُوَّةٍ وَإِنْتَهُ
الْحُكْمَ صَبِيًّا

وَحَنَانَامِ لَدَنَأَوْرَكُوهُ وَكَانَ تَقِيًّا

وَبَرَّ بِوَلَدِيَهُ وَلَمْ يَكُنْ حَبَارًا عَصِيًّا

وَسَلَمٌ عَلَيْهِ يَوْمَ وُلُودِهِ وَيَوْمَ يَمُوتُ
وَيَوْمَ يُبَعْثَ حَيًّا

وَأَذْكُرْ فِي الْكِتَابِ مَرِيمَ إِذَا تَبَدَّلَتْ مِنْ أَهْلِهَا
مَكَانًا شَرِقَيًّا

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلَنَا إِلَيْهَا

رُوحًا نَافِقًا مُثَلَّ لَهَا بَرَّ اسْوَيًّا

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا

قَالَ إِنَّمَا أَنْأَيْتَ رَسُولَ رَبِّكَ لِأَهَبَ لَكَ عِلْمًا
رَكِيًّا

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "

22. So she conceived him,^[1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Isâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.

25. "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). [Tafsir At-Tabari]

قَالَ أَنِّي يَكُونُ لِي غُلَمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ
وَلَمْ أَكُنْ يَعْلَمَنَا ﴿٢٢﴾

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَنِّي
وَلَنْ يَجْعَلَهُدَاءً مِائَةً لِلنَّاسِ وَرَحْمَةً
مَآتَاهَا كَاتَ أَمْرًا مَفْضِلَةً ﴿٢٣﴾

فَحَمَّلَتْهُ فَانْتَدَتْ بِهِ مَكَانًا فَقِيسَيَا ﴿٢٤﴾

فَجَاءَهَا الْمَخَاصِيلُ إِلَى جَمْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي
مِثْ قَبْلَهُنَا وَكُنْتُ سَنِيًّا مَنِيسِيًّا ﴿٢٥﴾

فَنَادَهَا إِبْرَاهِيمَ تَحْمِلَهَا الْأَخْزَرَ فَمَدَ جَعَلَ رَبُّكَ
تَحْمِلُكَ سَرِيًّا ﴿٢٦﴾

وَهُرْزِي إِلَيْكَ بِمَعْنَى النَّخْلَةِ شُقِّطَ عَلَيْكَ
رُطَابَاحِيًّا ﴿٢٧﴾

فَكُلِّي وَأَشْرِيفَ وَقَرِي عَيْنَتَنَا فِي مَاتَرِينَ مِنَ الْبَشَرِ
أَحَدَاقُولَيْ إِنِي نَذَرْتُ لِلرَّحْمَنِ صَوْمَانَ
أَكَلَمَ إِلَيْهِمْ إِنِيسِيًّا ﴿٢٨﴾

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلَهُ فَأَلْوَانَرَبِيعَ
لَدَنْ حَنِيتَ سَنِيًّا فَرِيًّا ﴿٢٩﴾

^[1] (V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]*, and We made her and her son ['Isâ (Jesus)] a sign for *Al-'Âlamîn* (the mankind and jinn)." [The Qur'ân, Verse 21:91]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

28. "O sister (i.e. the like) of Hârûn (Aaron)^[1]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

يَكْتُبْ هَذُرُونَ مَا كَانَ أَبُوكَ أَمْرَأَ سَوْ وَمَا كَانَ
أَمْلُكَ بَعْيَّا

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"^[2]

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُنَكِّلُمُ مَنْ كَانَ فِي
الْمَهْدِ صَيْبَّا

30. "He [‘Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"^[3]

قَالَ إِنِّي عَبْدُ اللَّهِ أَنَا ذِي الْكِتَابِ وَجَعَلَنِي بَيْتَا

31. "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."

وَجَعَلَنِي مُبَارَّاً كَمَا كُنْتُ وَأَوْصَنِي بِالصَّلَاةِ
وَالزَّكُورَةِ مَا دَمَتُ حَيَا

32. "And dutiful to my mother, and made me not arrogant, unblest.

وَبَرَّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَبَارًا شَقِيقًا

33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلْدَتْ وَيَوْمَ أَمُوتُ
وَيَوْمَ أُبَعْثَرَ حَيَا

34. Such is ‘Isâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

ذَلِكَ عَيْنَى أَنْ مَرْيَمَ قَوْلَكَ الْحَقُّ الَّذِي
فِيهِ يَتَرَوْنَ

35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that ‘Isâ (Jesus) is the son of Allâh]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is.^[4]

مَا كَانَ لِلَّهِ أَنْ يَخْخُذَ مِنْ لَدُنِ سُبْحَانَهُ إِذَا فَضَّنَ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

36. [‘Isâ (Jesus) said]: "And verily Allâh is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allâh's religion of Islâmic Monotheism which He did

وَلِنَّ اللَّهَ رَبِّ وَلَيْكُنْ فَاعْبُدُوهُ هَذَا صَرَطٌ
مُسَتَّقِيمٌ

[1] (V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary).

[2] (V.19:29) See the footnote of (V. 3:46).

[3] (V.19:30) See the footnote No. 2 of (V. 4:171).

[4] (V.19:35) See the footnote of (V.2:116).

ordain for all of His Prophets)." [Tafsîr At-Tabârî]

37. Then the sects differed [i.e. the Christians about 'Isâ (Jesus) عليه السلام, so woe unto the disbelievers [those who gave false witness by saying that 'Isâ (Jesus) is the son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)^[1].

38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not^[2].

40. Verily We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily he was a man of truth, a Prophet.

42. When he said to his father: "O my father! Why do you worship that which hears

^[1] (V.19:37) See the footnote of (V.3:103).

^[2] (V.19:39) Narrated Abu Sa'id Al-Khudrî رضي الله عنه: Allâh's Messenger ﷺ said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say: 'Yes, this is death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.'" And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Then the Prophet ﷺ recited: "And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not." (Sahîh Al-Bukhâri, Vol.6, Hadîth No.254).

فَلَا خِلَافٌ الْأَحَدُ إِنْ يَنْهَا مِنْ فَوْنَىٰ لِلَّذِينَ كَفَرُوا
مِنْ مَتَّهِدِي وَمَعْظِيمِ
٢٧

أَسْبَعُوهُمْ وَأَبْصِرُهُمْ يَأْتُونَا لَكِنْ أَظَلَلُمُونَ
الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ
٢٨

وَأَنْذِرُهُمْ يَوْمَ الْحُسْنَةِ إِذْ فُصَدَّ الْأَمْرُ وَهُمْ فِي غَفَلَةٍ
وَهُمْ لَا يَقِنُونَ
٢٩

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا نَرْجِعُهُونَ
٣٠

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ حَسِيدًا قَانِيَّا
٣١

إِذْ قَالَ لِأَيْدِيهِ يَا أَبَتِ لَمْ تَعْبُدْ مَا لَا يَسْمَعُ وَلَا يُبَصِّرُ
وَلَا يَعْنِي عَنَكَ شَيْئًا
٣٢

not, sees not and cannot avail you in anything?

43. "O my father! Verily there has come to me of the knowledge that which came not unto you. So follow me, I will guide you to the Straight Path.

44. "O my father! Worship not *Shaitân* (Satan). Verily *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).

45. "O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [Tafsîr Al-Qurtubî]

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."

47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily He is unto me Ever Most Gracious.

48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the

يَكْتَبُ إِنِّي فَدَحَّأَهُ فِي مِنْ أَعْلَمِ مَا لَمْ يَأْتِكَ
فَإِنَّمَا يَعْنِي أَهْدِكَ صِرَاطَ سَوْنَا ﴿١٧﴾

يَكْتَبُ لَا تَعْبُدُ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِرَحْمَنَ
عَصِيًّا ﴿١٨﴾

يَكْتَبُ إِنِّي أَخَافُ أَنْ يَمْسِكَ عَذَابًا مِّنْ رَّحْمَنِ
فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا ﴿١٩﴾

قَالَ أَرَاغِبُ أَنْتَ عَنْ إِلَهِي يَتَابِرْهِمُ لِئِنْ لَّمْ
تَنْهِ لَأَرْجُمَنَكَ وَاهْجُرْفِي مَيْنَ ﴿٢٠﴾

قَالَ سَلَمُ عَيْنَكَ سَأَسْتَغْفِرُكَ رَبِّ إِنَّهُ كَانَ
فِي حَفِيَّةٍ ﴿٢١﴾

وَاعْتَزِلْكُمْ وَمَا تَدْعُوكَ مِنْ دُونِ اللَّهِ وَادْعُوا
رَبِّ عَسَى لَا أَكُونُ بِدِعَاءِ رَبِّ شَقِيقًا ﴿٢٢﴾

فَلَمَّا أَغْزَنَهُمْ وَمَا يَبْدُونَ مِنْ دُونِ اللَّهِ وَهَبَنَاهُ
إِسْحَاقَ وَيَعْقُوبَ وَكَلَّا جَعَلْنَا نِيَّتَهُ ﴿٢٣﴾

وَهَبَنَا لَهُمْ مِنْ رَّحْمَنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ
عَلَيْهِ ﴿٢٤﴾

nations, i.e everybody remembers them with a good praise).^[1]

51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily he was chosen and he was a Messenger (and) a Prophet.

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.

54 And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.

55. And he used to enjoin on his family and his people *As-Salât* (the prayers) and the *Zakât*, and his Lord was pleased with him.

56. And mention in the Book (the Qur'ân) Idrîs (Enoch). Verily he was a man of truth, (and) a Prophet.

57. And We raised him to a high station.

58. Those were they unto whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited unto them, they fell down prostrate and weeping.^[2]

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the

وَأَذْكُرْ فِي الْكِتَبِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾

وَنَذَّرْتَ مِنْ جَابِ الظُّورِ لِلْأَيَّمِ وَقَرَّتْتَهُ مُعِيَّنًا ﴿٥٢﴾

وَوَهَبْتَنَا مِنْ رَحْمَنِنَا آخَاهُ هُرُونَ بَنِيَّا ﴿٥٣﴾

وَأَذْكُرْ فِي الْكِتَبِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكُوَةِ وَكَانَ عِنْدَ
رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرْ فِي الْكِتَبِ إِدْرِيسَ إِنَّهُ كَانَ صَدِيقَنَّا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَهُ مَكَانًا عَلَيْا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ أَعْمَلُوا إِلَيْهِمْ مِنَ النَّاسِ مِنْ ذُرْيَّةِ
إِدَمَ وَمِنْ حَمَلَنَامَ تُوحُّجُ وَمِنْ ذُرْيَّةِ إِبْرَاهِيمَ
وَإِسْرَائِيلَ وَمِنْ هَدَنَانَا وَجَنَانَنَا إِذَا نَلَلُ عَلَيْهِمْ
إِيَّاهُ الرَّحْمَنُ حَرُّ وَأَسْجَدَ وَبَيْكَ ﴿٥٨﴾

فَلَفَّ مِنْ تَعْدِيمٍ خَلْفَ أَصَاغُورَ الْأَصْلَوَةِ ﴿٥٩﴾

[1] (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

[2] (V.19:58) Prostration: The reciter of the Qur'ân at this place should prostrate himself to Allâh, facing the *Ka'bâh* at Makkah.

prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.^[1] So they will be thrown in Hell.

60. Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad ﷺ), and work righteousness.^[2] Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (the pious — See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful —

65. Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar

وَأَتَيْمُوا الشَّهُوَاتِ فَسَوْفَ يَلْقَوْنَ عِنْدَنَا ۝

إِلَمَنَ تَابَ وَمَاءَنَ وَعَلَى صَلَحِكَافَوْلَيْكَ يَدْخُلُونَ

الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝

جَنَّتِ عَذْنَ الْأَنْجَى وَعَدَ الْجَنَّهُنْ عَادَهُ بِالْفَيْبِ إِنَّهُ

كَانَ وَعْدُهُ مَأْتَى ۝

لَا يَسْمَعُونَ فِيهَا إِلَّا سَلَمًا وَلَمْ يَرْفَهُمْ

فِيهَا بَكْرَةً وَعَشِيشًا ۝

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادَنَا مَنْ كَانَ تَبَيَّنَ ۝

وَمَا نَزَلْنَا إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا

وَمَا حَلَّنَا وَمَا بَيْنَ ذَلِكَ

وَمَا كَانَ رَبُّكَ شَيْئًا ۝

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَأَعْبُدُهُ

[1] (V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things - meat of edible animals not slaughtered according to Allâh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

[2] (V.19:60) See the footnote of (V.9:121).

وَاصْطَلِبْرِ لِعِنْدَهُ، هَلْ تَعْلَمُ لَهُ سَمِيَّاً

وَقَوْلُ الْإِنْسَنَ أَءَ دَامَ مِثْ سَوْفَ أَخْرُجْ حَيَاً

أَوْلَادَكْ كُرْلَإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلِ

وَلَنْرِكْ شَيْئَناً

فُورِلِكْ لَنْحَضْرَنَّهُمْ وَالشَّيْطَنِينَ ثُمَّ

لَنْحَضْرَنَّهُمْ حَوْلَ جَهَنَّمَ حَيَاً

ثُمَّ لَنْزِ عَرْكَ مِنْ كُلِّ شَيْعَةِ أَهْبَمْ أَشَدَّ

عَلَى الرَّحْمَنِ عِنْتَ

ثُمَّ لَنْحَنْ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِيلَنَا

وَلَنْ قَنْكُرْلَإِلَأَوْرَدْهَا كَانَ عَلَى رَيْكَ

حَتَّمَّا قَضَيَا

ثُمَّ نَجِيَ الَّذِينَ آتَقْوَأَنْدَرَ الظَّالِمِينَ

فِيهَا حَيَاً

وَإِذَا نُلْلَ عَلَيْهِمْ، اِنْتَنَا بِيَنْتَ قَالَ الَّذِينَ كَفَرُوا

لِلَّذِينَ آمَنُوا إِلَى الْفَرِيقَيْنِ خَيْرَ مَقَاماً

وَأَحْسَنَ نَدِيَّاً

to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer].^[1]

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtin* (devils) (with them), then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).

70. Then, verily, We know best those who are most worthy of being burnt therein.

71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.^[2]

72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad ﷺ who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position

[1] (V. 19:65) See the footnote of (V. 3:73).

[2] (V. 19:71) See the footnote (C) of (V. 68:42).

and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad ﷺ) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]

76. And Allâh increases in guidance those who walk aright.^[1] And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad ﷺ) and said: "I shall certainly be given wealth and children [if I will be alive (again)]."

78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

81. And they have taken (for worship) *âlihah* (gods) besides Allâh, that they might

وَكُلُّ أَهْلَكَاهُمْ مِنْ قَبْرِهِمْ أَحَسَنُ

أَشْتَوْرَةً يَا

قُلْ مَنْ كَانَ فِي الظَّلَلَةِ فَلَمْ يَدْرِهِ الرَّحْمَنُ مَنْذَا حَقَّ
إِذَا رَأَوْهُمْ عُذْدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا
وَأَصْعَفَ جُنْدًا

وَيَزِيدُ اللَّهُ الَّذِينَ أَهْتَدُوا هُدًى وَأَبْتَقَتْ
الصَّالِحِينَ خَيْرٌ عِنْدِ رَبِّكَ تُوَابَةً وَخَيْرٌ مَرَدًا

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَا وَيْلَ
مَالَ الْوَلَدَ

أَطْلَعَ اللَّهَ بَعْضَ أَخْذَهُ عِنْدَ الرَّحْمَنِ عَهْدًا

كَلَّا لَا سَنَكُثُ مَا يَقُولُ وَنَمَدُ
لَهُ مِنَ الْعَذَابِ مَذَادًا

وَنَرِثُهُ مَا يَقُولُ وَيَأْلِيْنَا فَرَدًا

وَأَنْجَدُهُ مِنْ دُوبَ أَسْوَاءِ الْهَمَةِ
تِكْبُوْنَاهُمْ عَزَّا

[1] (V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained).

give them honour, power and glory (and also protect them from Allâh's punishment).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

83. See you not that We have sent the *Shayâtin* (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of the days of the life of this world and delay their term so that they may increase in evil and sins).

85. The Day We shall gather the *Muttaqûn* (the pious — See V.2:2) unto the Most Gracious (Allâh), like a delegation (presented before a king for honour).

86. And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).

88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)]."

89. Indeed you have brought forth (said) a terrible evil thing.

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضَدًا

أَنَّرَّ أَنَّا أَرْسَلْنَا الشَّيْطَانَ عَلَى الْكُفَّارِ
تُؤْمِنُهُمْ أَرَا

فَلَا تَنْجِلْ عَلَيْهِمْ إِنَّمَا نَعْذِلُهُمْ عَدَّا

يَوْمَ تَخْشَى الْمُتَقِينَ إِلَى الرَّحْنَنِ وَنَدَا

وَسُوقَ الْمُجْرِمِينَ إِلَى حَمَمٍ وَرَدَا

لَا يَمْلِكُونَ الشَّفَاعةَ إِلَّا مَنْ أَنْخَدَعَنَّ
الرَّحْنَنِ عَهْدًا

وَقَاتُوا أَنْخَدَ الرَّحْنَنِ وَلَدَا

لَقَدْ حِنْمَ شَيْئًا إِذَا

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).

92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.

94. Verily He knows each one of them, and has counted them a full counting.

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad ﷺ) and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them^[1] (in the hearts of the believers).

97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqûn* (the pious — See V.2:2), and warn with it the *Ludd*^[2] (most quarrelsome) people.

98. And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?

تَكَادُ السَّمَاوَاتُ يَنْقُطُرُنَّ مِنْهُ وَتَشَوَّهُ
الْأَرْضُ وَتَخْرُجُ الْجِبَالُ هَذَا

أَنْ دَعَوْلَةَ الرَّحْمَنِ لَهَا

وَمَا يَنْبَغِي لِرَحْمَنٍ أَنْ يَنْجُذَ لَهَا

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا أَنَّهُ
إِنَّ رَحْمَنَ عَبْدَهَا

لَقَدْ أَنْهَسْتُهُمْ وَعَدَهُمْ عَدَا

وَلَكُلُّهُمْ مَا يَرِيدُهُ يَوْمَ الْقِيَامَةِ فَرَدَا

إِنَّ الَّذِينَ مَأْمُونُوا وَعَلَيُوهِ الْأَصْلَاحُ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وَدًا

فَإِنَّمَا يَسْرُنَّهُ يَلْسَانُكَ لِتُبَشِّرَهُ
الْمُتَّقِينَ وَتُنذِرَهُمْ عَمَّا لَدُنْهُ

وَكَمْ أَهْلَكَنَا قَبْلَهُمْ مَنْ قَرِنَ هَلْ مُحْسِنٌ مِنْهُمْ
مَنْ أَحَدٌ أَوْ نَسَعَ لَهُمْ رَكِنًا

[1] (V.19:96) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahih Al-Bukhari, Vol. 8, Hadith No. 66).

[2] (V.19:97) *Ludd*: The people who don't believe in Allâh's Oneness and His Prophet's message and argue about everything that Allâh has ordained.

Sûrat Tâ-Hâ. XX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Tâ-Hâ.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. We have not sent down the Qur'ân unto you (O Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to cause you distress,

3. But only as a Reminder to those who fear (Allâh).

4. A revelation from Him (Allâh) Who has created the earth and high heavens.

5. The Most Gracious (Allâh) rose over (*Istawâ*) the (Mighty) Throne (in a manner that suits His Majesty).

6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

7. And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

8. Allâh! *Lâ ilâhla illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names.^[1]

9. And has there come to you the story of Mûsâ (Moses)?

10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ط

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْفَعَ

إِلَّا نذِكْرَ لِمَنْ يَخْشَى

تَرْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْمُتَّقِيَّ

الرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا يِنْهَا
وَمَا حَمَّنَ الْرَّزِي

وَإِنْ تَعْجَلْ بِالْقُولِ فَإِنَّهُ يَعْلَمُ أَتْسِرَ وَأَخْفَى

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْأَكْبَرُ الْأَسْمَاءُ الْمُسَمَّى

وَهَلْ أَنْتَ كَحَدِيثُ مُوَسَّى

إِذْرَأَ اثَارَأَ فَقَالَ لِأَهْلِهِ أَنْكُثُ إِلَيَّ إِنَّمَا نَارُ
لَعْنَى إِيْكُمْ مِنْهَا بِقَبِيسٍ أَوْ أَجْدُعُ عَلَى النَّارِ هَذِي

[1] (V.20:8) See the footnote of (V.7:180).

11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!"

12. "Verily I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.

13. "And I have chosen you. So listen to that which will be revealed (to you).

14. "Verily! I am Allâh! *Lâ ilâha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salât* (*Iqâmat-as-Salât*) for My Remembrance.

15. "Verily, the Hour is coming — and I am almost hiding it from Myself — that every person may be rewarded for that which he strives.

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts,^[1] divert you therefrom, lest you perish.

17. "And what is that in your right hand, O Mûsâ (Moses)?"

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"

20. He cast it down, and behold! It was a snake, moving quickly.

21. Allâh said: "Grasp it and fear not; We shall return it to its former state,

22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

فَلَمَّا آتَاهُنَا وُوْدِي يَنْمُوسَقَ ﴿١١﴾

إِنِّي أَنْأَرْتُكَ فَأَخْلَعْتُكَ إِنَّكَ بِالْوَادِ الْمَقَدِّسِ
طَوِيَّ ﴿١٢﴾

وَلَمَّا أَنْزَلْتُكَ فَأَسْتَعِنُ لِمَا يُوحَى ﴿١٣﴾

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقْبِرْ

الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

إِنَّ السَّاعَةَ مَالِيَّةٌ أَكَادُ أُخْبِرُهَا لِتُجْزَى كُلُّ نَفْسٍ

بِمَا سَعَى ﴿١٥﴾

فَلَمَّا يُصَدِّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا

وَاتَّبَعَ هَوَّتُهُ فَتَرَدَّى ﴿١٦﴾

وَمَا تَلِكَ سَمِينَكَ يَنْمُوسَقَ ﴿١٧﴾

قَالَ هِيَ عَصَائِي أَنَّكُمْ أَعْلَمُ بِأَهْلِ هَذَا عَالَمَ

عَنَّكُمْ وَلَيَفْهَمُوكُمْ أَخْرَى ﴿١٨﴾

قَالَ أَلْقَهَا يَنْمُوسَقَ ﴿١٩﴾

فَأَلْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْتَأْنِي

قَالَ مُنْذَهًا وَلَا مَذَهَّبٌ سَمِينَدُهَا

سِيرَتُهَا أَلْوَانَ ﴿٢٠﴾

وَأَشْمَمُ يَدَكَ إِلَى جَنَاحِكَ مَغْرُورٌ بِضَيْانَهُ

مِنْ غَيْرِ سُوءٍ أَيْمَانَ أَخْرَى ﴿٢١﴾

^[1] (V.20:16) See the footnote of (V.19:59)

23. "That We may show you (some) of Our Greater Signs.

لِتُرِيَكَ مِنْ مَا إِنَّا أَنْكَرْنَا ﴿٣﴾

24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."

أَذْهَبْنَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٤﴾

25. [Mûsâ (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

قَالَ رَبِّنِي أَشْجَحْ لِي صَدَرِي ﴿٥﴾

26. "And ease my task for me;

وَصَرِّبْ لِي أَمْرِي ﴿٦﴾

27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]. (*Tafsîr At-Tabârî*)

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٧﴾

28. "That they understand my speech.

يَفْهَمُوا قَوْلِي ﴿٨﴾

29. "And appoint for me a helper from my family,

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٩﴾

30. "Hârûn (Aaron), my brother.

هَارُونَ أَخِي ﴿١٠﴾

31. "Increase my strength with him,

أَشْدِدْ بِهِ أَزْرِي ﴿١١﴾

32. "And let him share my task (of conveying Allâh's Message and Prophethood),

وَأَشْرِكْهُ فِي أَمْرِي ﴿١٢﴾

33. "That we may glorify You much,

كَتُسْبِحَكَ كَبِيرًا ﴿١٣﴾

34. "And remember You much,

وَذَكِّرْكَ كَبِيرًا ﴿١٤﴾

35. "Verily You are Ever a Well-Seer of us."

إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿١٥﴾

36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)!"

قَالَ قَدْ أُوتِنَتْ سُولَكَ يَنْهُوسَي ﴿١٦﴾

37. "And indeed We conferred a favour on you another time (before).

وَلَقَدْ مَنَّتْنَا عَلَيْكَ مَرَّةً أُخْرَى ﴿١٧﴾

38. "When We inspired your mother with that which We inspired.

إِذَا وَحَيَنَا إِلَى أُمِّكَ مَائِرَحَى ﴿١٨﴾

39. "Saying: 'Put him (the child) into the *Tabût* (a box or a case or a chest) and put it

أَنْ أَقْرِفَهُ فِي آتَابُوتٍ فَاقْنِفِهِ فِي آلِيمٍ فَلِنَفِهِ آلِيمٌ ﴿١٩﴾

into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!"

41. "And I have chosen you,^[1] for Myself.

42. "Go you and your brother with My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and do not, you both, slacken and become weak in My Remembrance.

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."

45. They said: "Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

46. He (Allâh) said: "Fear not, verily I am with you both, hearing and seeing."

47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and

بِالسَّاحِلِ يَأْخُذُهُ عَدُوُّكُمْ وَعَدُوُّهُمْ وَالْقِيَمَةُ
عَلَيْكُمْ حَمْبَةٌ مَّوْقِعٌ وَالْمُصْنَعُ عَلَى عَيْقَنٍ

إِذْتَشَى لُغْتُكَ فَقَوْلُ هَلْ أَدْلُكُمْ عَلَى مَنْ
يَكْفِلُهُ فَرَجَعْتُكَ إِلَى أُمِّكَ كَمَا تَفَرَّ عَنْهَا
وَلَا حَرَنْ وَقْتَكَ نَفَسَانِيَّكَ مِنَ الْفَرَمَةِ
وَفِتْكَ فُؤُونَا فَلَيْتَ سِينِينَ فِي أَهْلِ مَدِينَ
شَمَّ حِثَّتْ عَلَى قَدَرِيْنَ مُوسَى

وَاصْطَنَعْتَكَ لِنَفْسِي

آذَهَبْتَ أَنَّتَ وَلَخُوكَ بِتَائِيْقِيْ وَلَنَتِيْا فِي ذَكْرِي

آذَهَبْتَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

فَقُولَاهُمْ قُولَاهُمْ لَعْلَهُمْ يَذَكُرُوا يَغْشَى

فَالَّرِبَّ إِنَّا نَحْنُ أَنْهَىْكُمْ أَوْ أَنْ يَطْغَىْ

قَالَ لَنَخْعَافُ إِنَّنِي مَعَكُمْ مَا آسَمُ وَأَرَى

فَأَنِيْأَهُمْ فَقُولَاهُمْ إِنَّا رُسُلُ رَبِّكَ فَأَزْسَلْ مَعَنَّا
بَنِي إِسْرَائِيلَ وَلَا تَعْدِهِمْ قَدْ حَشَنَكَ رَبَّكَ

[1] (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (*Tafsîr Al-Qurtubî*)

torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

48. “Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh).”

49. Fir'aun (Pharaoh) said: “Who then, O Mûsâ (Moses), is the Lord of you two?”

50. [Mûsâ (Moses)] said: “Our Lord is He Who gave to each thing its form and nature, then guided it aright.”

51. [Fir'aun (Pharaoh)] said: “What about the generations of old?”

52. [Mûsâ (Moses)] said: “The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets.”

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

54. Eat and pasture your cattle (therein); verily, in this are Ayât (proofs and signs) for men of understanding.

55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

56. And indeed We showed him [Fir'aun (Pharaoh)] all Our Ayât (signs and Evidences), but he denied and refused.

57. He [Fir'aun (Pharaoh)] said: “Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?

58. “Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall

٤٧ مِنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ أَتَيْتَ الْهُدَىٰ

إِنَّا نَقْدِرُ حِلَالَ النَّاسِ إِنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ

٤٨ وَتَوَلَّ

فَالَّذِينَ زَرَبُوكُمَا يَنْمُوسُونَ

٤٩ قَالَ رَبُّنَا الَّذِي أَعْطَنَا كُلَّ شَيْءٍ خَلْقَهُمْ هُمْ هَدَىٰ

٥٠ قَالَ فَمَآ بَأْلَ الْقُرُونُ الْأُولَىٰ

٥١ قَالَ عَلَيْهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضُلُّ رَبِّي
وَلَا يَسْبِي

٥٢ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَداً وَسَلَكَ لَكُمْ فِيهَا
سُبُّلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَآةً فَأَخْرَجَنَا بِهِ
أَرْوَاحَنَا مِنْ بُؤْتَ شَقَّ

٥٣ كُلُّوا وَارْعُوا النَّعْصَرَ كُمْ إِنِّي فِي ذَلِكَ لَا يَنْتَهِ
لَا تُؤْلِي النَّهَىٰ

٥٤ مِنْهَا لَقَنَتُكُمْ وَفِيهَا لَعِنَدُكُمْ وَمِنْهَا أَنْتُرِكُمْ
تَارَةً أُخْرَىٰ

٥٥ وَلَقَدْ أَرَيْتَ مَا يَنْتَهِ كُلُّهَا فَكَذَّبَ وَأَنْتَ

٥٦ قَالَ أَحْنَتَنَا سُخْرِيَّنَا مِنْ أَرْضِنَا

٥٧ سُخْرِيَّنَمُوسَىٰ

٥٨ فَلَمْ أَنْتَكَ سُخْرِيَّمُثْلِيَّهُ فَاجْعَلْ يَسْنَانَأَبِينَكَ

fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."

59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

61. Mûsâ (Moses) said to them: "Woe unto you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."

62. Then they debated one with another what they must do, and they kept their talk secret.

63. They said: "Verily these are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"

66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

67. So Mûsâ (Moses) conceived fear in himself.

68 We (Allâh) said: "Fear not! Surely, you will have the upper hand.

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never

مَوْعِدًا لَا تُخْلِفُهُ مَنْ هُنُّ وَلَا أَنْتَ مَكَانًا شُوَّى ﴿٤٩﴾

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيَّةِ وَأَنْ يُحْتَسَرَ
النَّاسُ صُحْبٌ ﴿٥٠﴾

فَتَوَلَّ فِرْعَوْنُ فَجَمَعَ كَيْدَهُمْ أَنَّ ﴿٥١﴾

قَالَ لَهُمْ مُوسَىٰ وَيَلْكُمْ لَا نَفْتَرُ وَأَعْلَى اللَّهِ
كَذِبًا فَيُسْجِّلُكُمْ بِعَذَابٍ وَقَدْ خَابَ
مِنْ أَفْرَى ﴿٥٢﴾

فَنَزَّلُوا أَمْرَهُمْ بَيْنَهُمْ وَسَرُوا الْجَوَى ﴿٥٣﴾

قَالُوا إِنَّ هَذَنِ لَسَاحِرُنَا بِرِيدَانٍ أَنْ يُخْرِجَكُمْ
مِنْ أَرْضِكُمْ سِخْرِيهِمَا
وَيَدْهَبُطَرِيقَتِكُمُ الْمَلَى ﴿٥٤﴾

فَأَجْمَعُوكُمْ كَيْدَهُمْ أَنْ شُوَّا صَفَّا وَقَدْ أَفْلَحَ الْيَوْمَ
مِنْ أَسْتَعْنَى ﴿٥٥﴾

قَالُوا إِنَّمَا شَوَّى إِمَانَنَا تُلْقِي وَلَمَّا أَنْ تَكُونُ أَوَّلَ
مِنَ الْقَنِ ﴿٥٦﴾

فَقَالَ بَلْ أَقْتُلُ فَلِإِذَا جَاءُكُمْ وَعَصَيْتُمْ يُخْلِدُنِي مِنْ
سِخْرِهِمْ إِنَّهَا سَعْيٌ ﴿٥٧﴾

فَأَوْجَسَ فِي نَفْسِهِ حِيفَةً مُوسَىٰ ﴿٥٨﴾

فَلَنَا لَا تَحْفَظْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٥٩﴾

وَأَلَى مَا فِي بَيْنِنَاكَ تَلْقَفَ مَا صَنَعُوا إِنَّا صَنَعْنَا
كَيْدَسَخِرٍ وَلَا يُقْلِعُ أَسَارِحُهُ حِينَ أَنَّ ﴿٦٠﴾

be successful, to whatever amount (of skill) he may attain."

70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."

71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."

72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world."

73. "Verily we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward, and more lasting (as regards punishment in comparison to your punishment)."

74. Verily whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), —

76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which

فَالْقَاتِلُونَ سَيِّدُونَا مُحَمَّداً فَالْأَوَّلُاءُ أَمْتَابِرَتِ
هَرُونُ وَمُوسَى
قالَ إِنَّا آمَنْنَا بِهِ قَلَّ أَنْ يَأْذَنَ لَكُمْ إِنَّهُ لَكَبِيرُ الَّذِي
عَلِمْتُمُ الْمُسْخَرَ لِأَقْطَعْتُكُمْ أَيْدِيكُمْ وَأَزْبَلْتُكُمْ
مِّنْ خَلْفِهِ وَلَا صَلَّيْتُكُمْ فِي جَنُودِ الْأَنْجَلِ وَلَنَغْلَمْنَ
أَيْنَا أَشَدُ عَذَابًا وَأَبْقَى

فَالْأُولَئِنَ تُؤْنِرُكَ عَلَى مَاجَاهَةِ نَامِنَ الْبَيْتَنَ وَالَّذِي
فَطَرَنَا فَاقْضِيْسَ مَا أَنْتَ فَاقْضِيْسَ إِنْسَانَقْضِيْ
هَذِهِ الْحَيَاةَ الدُّنْيَا

إِنَّا آمَنَّا بِرَبِّنَا الْغَفَرَنَ لَا حَطَبَنَا وَمَا أَكْرَهْنَا
عَلَيْهِ مِنْ الْسِّخْرِ وَاللهُ خَيْرٌ وَأَبْقَى

إِنَّهُ مَنْ يَأْتِ رَبَّهُ بِمُحْسِرِ مَا فَإِنَّ اللَّهَ جَهَنَّمْ لَا يَمُوتُ
فِيهَا وَلَا يَحْيِي

وَمَنْ يَأْتِهِ مُؤْمِنًا فَقَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ هُمُ
الَّذِينَ حَصَّلُوا الْفَلْقَ

جَنَّتُ عَدِنَ تَمْرِيْرِيْ منْ تَعْنَمَهَا الْأَنْهَرُ خَلِدِينَ فِيهَا
وَذَلِكَ جَرَاءَهُ مَنْ تَرَكَ

Allâh has forbidden and by doing all that Allâh has ordained).

77. And indeed We revealed to Mûsâ (Moses) (saying): “Travel by night with *Ibâdi* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea).”

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna*^[1] and quails,

81. (Saying) eat of the *Tayyibât* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. [*Tafsîr At-Tabâri*]

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

83. “And what made you hasten from your people, O Mûsâ (Moses)?”

84. He said: “They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased.”

وَلَقَدْ أَوْحَيْنَا إِلَيْكُم مُّوسَى أَنْ أَسْرِيَ بَيْتَهُ فَأَفَرِبْ
لَهُمْ طَرِيقًا فِي الْجَرِيَّسًا لَا يَخْفَ دَرِكًا
وَلَا يَخْشَنِي

فَانْبَثَمُهُمْ فِرْعَوْنُ يَخْنُودُهُ، فَنَشَّبُهُمْ مِنَ الْأَيْمَنِ
مَا غَشَّيْهِمْ

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

يَبْحَى إِسْرَائِيلَ قَدْ أَبْيَحْنَا كُمْ عَدُوكُمْ وَوَعَذَّنَا
جَانِبَ الْأَطْوَرِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمْ
الْمَنْ وَالسَّلَوَى

كُلُّ أَمْرٍ طَبِّيْتَ مَارِزَقْنَكُمْ وَلَا تَنْطَغُونَ فِيهِ فَيَحْلُّ
عَلَيْكُمْ عَصْبَى وَمَنْ يَحْلِلْ عَلَيْهِ عَصْبَى
فَقَدْ هُوَ نَى

وَلَقِيَ لَغْفَارِيْمَ تَابَ وَامْنَ وَعَلَ صَلِحًا
مِمَّ أَهْتَدَى

وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ يَنْمُوسَى

قَالَ هُمْ أَزْلَاءٌ عَلَى أَثْرَى وَعَجَلْتُ إِلَيْكَ
رَبِّ لَرَضِيَ

^[1] (V.20:80) See the footnote of (V.2:57).

85. (Allâh) said: "Verily We have tried your people in your absence, and As-Sâmirî has led them astray."

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e disbelieving in Allâh and worshipping the calf)?"

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî suggested."

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilâh* (god), and the *ilâh* (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god)."

89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

90. And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."

91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us."

92. [Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;

93. "That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

فَالْفَاتَّاقَدْ فَتَنَّا فَرَمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمْ

آلِ السَّامِرِيِّ ﴿٤٥﴾

فَرَجَحَ مُوسَى إِلَى قَوْمِهِ عَصَبَنَ أَسْفَافَ الْقَالِ
يَنْقُورُ الْأَمْمَ بِعِذْكُمْ رَبِّكُمْ وَعَدَ حَسَنًا أَفَطَالَ
عَيْكُمُ الْعَهْدُ أَمْ أَرْدَثُمْ أَنْ يَحْلَّ عَلَيْكُمْ
غَضْبٌ مِّنْ رَبِّكُمْ فَأَخْلَقْتُمْ مَوْعِدِي ﴿٤٦﴾

قَالُوا مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكَ حَاجَنَا
أَوْ زَارَ مِنْ زِينَةِ الْقَوْمِ فَقَدْ فَتَاهَ فَكَذَلِكَ

آلِ السَّامِرِيِّ ﴿٤٧﴾

فَأَخْرَجَ لَهُمْ عِجَلًا جَسَدَ الْحُوَارِ فَقَالُوا هَذَا
إِلَهُكُمْ وَإِلَهُ مُوسَى فَنِسِيَ ﴿٤٨﴾

فَلَمَّا رَأَوْنَ الْأَيَّارِجَعُوا إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُهُمْ
ضَرًّا وَلَا نَفْعًا ﴿٤٩﴾

وَلَقَدْ قَالَ لَهُمْ هَرُونُ مِنْ قَبْلٍ يَنْقُورُ إِنْسَانَتِنُّهُ
يَهُ، وَلَنْ تَرَكُمُ الْمَهْنَنْ فَأَتَيْهُنَّ وَلَطَّعُوْنَ أَمْرِي

قَالُوا لَنْ تَرَجِعَ عَلَيْهِ عَذَابَنِ حَقِّيَّ رَجَعَ
إِلَيْنَا مُوسَى ﴿٥٠﴾

قَالَ يَهُرُونُ مَا نَعْكِدُ إِذْ رَأَيْتُمْ ضَلْلًا ﴿٥١﴾

الْأَلَّا تَشْعَنْ أَعْصَيْتَ أَمْرِي ﴿٥٢﴾

94. He [Hârûn (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’ ”

95. [Mûsâ (Moses)] said: “And what is the matter with you. O Sâmirî? (i.e. why did you do so?)”

96. (Sâmirî) said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl’s (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir‘aun’s (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.”

97. Mûsâ (Moses) said: “Then go away! And verily, your (punishment) in this life will be that you will say: “Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.”

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things.

99. Thus We relate to you (O Muhammad) ملِي some information of what happened before. And indeed We have given you from Us a Reminder (this Qur’ân).

100. Whoever turns away from it (this Qur’ân — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection,

فَالْيَتَبَيِّنُمْ لَا تَأْخُذُنِي حَقِيقَةً وَلَا يَرَسِي إِلَى حَشِيشَتْ
أَنْ تَقُولَ فَرَقْتَ بَيْنَ بَنِي إِسْرَائِيلَ
وَلَمْ تَرْقِبْ قَوْلِ ﴿١٩﴾

فَالْفَمَاحَظْلُوكَ يَسْمِيرُ ﴿٢٠﴾

فَالْبَصَرُتْ يَسَالَمَ يَصْرُوْبِهِ فَقَبَضَتْ
فَبَصَرَهُ مَنْ أَشَرَ الرَّسُولَ فَقَبَدَهُ
وَكَذَلِكَ سَوَّلَتْ لِنَفْسِي ﴿٢١﴾

فَكَالْفَادَهَبَ فَإِنَّكَ لَكَ فِي الْحَوَّاءِ أَنْ تَقُولَ
لَامِسَاسٌ وَلَئِنْ لَكَ مَوْعِدًا لَنْ تُخْلِفَهُ وَانْطَرِ
إِلَيْكَ إِنْهَكَ الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا لَنْ حَرِفَهُ
ثُمَّ لَنْتَسِفَهُ فِي الْيَمِّ تَسْفَهًا ﴿٢٢﴾

إِنَّكَمَا إِلَيْهِ كُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسَعَ
كُلَّ شَيْءٍ عَلَيْهَا ﴿٢٣﴾

كَذَلِكَ نَقْصَ عَلَيْكَ مِنْ أَبْيَاءِ مَاقَدْسَبَقَ
وَقَدْ أَنْتَنَكَ مِنْ لَدُنَّا ذَكَرًا ﴿٢٤﴾

مَنْ أَغْرَضَ عَنْهُ فِيَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وَزَرًا ﴿٢٥﴾

^[۱۹] (V.20:100) See the footnote of (V.3:85).

101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

٦٧٦ حَدَّلِينَ فِي مَوَسَأَةٍ لَهُمْ يَوْمَ الْقِيَمَةِ حَمَلًا

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eyed with thirst.^[1]

بِوْمَ يَنْبَغِي فِي الصُّورِ وَخَتْرُ الْمُجْرِمِينَ
بِوْمَيْدِرْ زُرْقَا

103. They will speak in a very low voice to each other (saying): “You stayed not longer than ten (days).”

يَسْخَفُونَ كَيْنَهُمْ إِنْ يُشْتَمِ إِلَاعْشَرًا

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: “You stayed no longer than a day!”

كَمْ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْنَهُمْ طَرِيقَةً
إِنْ يَنْتَهُ إِلَيْهِمْ مَا

105. And they ask you concerning the mountains: say, “My Lord will blast them and scatter them as particles of dust.”

وَسَنَاثُونَكَ عَنِ الْجَبَالِ فَقُلْ يَنْسِقُهَا رَبِّ نَسْفًا

106. “Then He shall leave them as a level smooth plain.

فَيَذْرُهَا فَأَعْصَمَهَا صَفَصَفَا

107. “You will see therein nothing crooked or curved.”

لَا تَرَى فِيهَا عَوْجًا لَا مَنْتَأً

108. On that Day mankind will follow strictly (the voice of) Allâh’s caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh’s caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

يَوْمَيْدِيَنِيُّونَ الدَّاعِي لَأَعْوَجَ لَهُ وَحَسَبَتْ
الْأَصْوَاتُ لِرَحْمَنِ فَلَا تَسْمَعُ إِلَاهَمَا

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

يَوْمَيْدِيَلَانَفَ السَّنَدُعَ لَا مَنْ أَذْنَ لَهُ الْرَّزْقُ
وَرَحْمَنَ لَهُ قَوْلًا

[1] (V.20:102) See *Tafsîr Al-Qurtubi*.

110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.

يَعْلَمُ مَا بَيْنِ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ
عِلْمًا

111. And (all) faces shall be humbled before (Allâh), Al-Hayyul-Qayyûm (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad ﷺ with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblîs (Satan) he refused.

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.

وَعَنَتِ الْوُجُوهُ لِلْهَيِّ القَيُومُ وَقَدْ خَابَ
مَنْ حَلَّ عَلَيْهِ

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْبَاتًا

وَكَذَلِكَ أَنْزَلْنَا فُرْقَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنْ
الْوَعِيدِ لَعَلَّهُمْ يَنْقُوتُ أَوْ تَحِيدُهُمْ ذِكْرًا

فَعَنَّا اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالثَّرْمَانِ
مِنْ قَبْلِ أَنْ يُعْصِيَ إِلَيْكَ وَحْيَهُ وَقُلْ رَبِّ
رِزْقِكَ عِلْمًا

وَلَقَدْ عَاهَنَا إِلَى مَادَمَ مِنْ قَبْلُ فَتَسَوَّلَ وَلَمْ يَحْدَدْ
لَهُ عَزْمًا

وَإِذْ قُلْنَا لِلْمَلَائِكَةَ اسْجُدُوا لِلنَّاسِ
فَسَجَدُوا إِلَّا إِبْلِيسُ أَنَّ

فَقَلَّا يَأْتَنَا دُمُّ إِنَّهُ دَنَادُوكَ وَلِرَوْجَلَكَ
فَلَا يَغْرِي حَكَمَ الْجَنَّةَ فَتَشَقَّى

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

إِنَّكَ لَا تَجِدُ فِيهَا وَلَا تَنْعَرِي ﴿١١٨﴾

119. And you (will) suffer not from thirst therein nor from the sun's heat.

وَأَنْكَ لَا تَقْطُمُ فِيهَا وَلَا تَضْحَى ﴿١١٩﴾

120. Then *Shaitân* (Satan) whispered to him, saying : “O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?”

فَوْسُوسَكَ إِبْرَاهِيمَ الشَّيْطَانُ قَالَ يَتَادِمْ هَلْ
أَدْلُكَ عَلَى شَجَرَةِ الْخَلْدِ وَمُلْكٍ لَا يَبْلِغُ ﴿١٢٠﴾

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

فَأَكَلَا مِنْهَا فَادْتَهَا سَوَاءً ثُمَّ هَمَا وَلَفِيقًا
يَخْصِفَانَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ
وَعَصَى إِذْ أَمْرَهُ رَبِّهِ فَقَوَى ﴿١٢١﴾

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

ثُمَّ جَبَنَهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى ﴿١٢٢﴾

123. He (Allâh) said:“Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

قَالَ آهِي طَلَامِنْهَا جَيْعَانًا بَعْضُكُمْ لِيَقْرِئَ عَدُوًّا
فَإِمَامًا يَأْلِمَنَّكُمْ مِنْ هُدَى فَمَنْ أَتَبَعَ هُدَى
فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾

124. “But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.”

وَمَنْ أَغْرَى عَنْ ذِكْرِي فَإِنَّهُ مَعِيشَةً ضَنْكًا
وَنَخْسُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

125. He will say:“O my Lord! Why have you raised me up blind, while I had sight (before).”

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

126. (Allâh) will say: “Like this: Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy).”

قَالَ كَذَلِكَ أَنْتَكَ إِيَّنَا نَقْسِنَهَا وَكَذَلِكَ
الْيَوْمَ نُنْسَى ﴿١٢٦﴾

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

130. So bear patiently (O Muhammad ﷺ what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allâh shall give you.

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin *As-Salât* (the prayer) on your family, and be patient in offering them [i.e. the *Salât* (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn* (the pious — See V.2:2).

وَلَذِكَرْ تَجْزِي مِنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِثَائِتْ رَبِّهِ
وَلَعَذَابُ الْآخِرَةِ أَشَدُ وَبَقِيَ

أَفَلَمْ يَهْدِهُمْ كُمْ أَهْلَكَاهُمْ مِنَ الْقُرُونِ مَعْشُونَ
فِي سَكِينَتِهِمْ إِنَّ فِي ذَلِكَ لَذِكَرٌ لِأُولَئِكَ الْمُهَمَّ

وَلَوْلَا كُلُّهُمْ سَبَقَتْ مِنْ زَيْكَ لِكَانَ لِرَاماً
وَلِمَلْ سُسَمَّى

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَيَّحْ مُحَمَّدَ رَبِّكَ قَبْلَ
طَلُوعَ الشَّمْسِ وَقَبْلَ مُرْبُوعَهَا وَمِنْ أَنَّا يَأْتِيَ الْأَيْلَ
فَسَيَّحْ وَأَطْرَافَ النَّهَارِ لِمَلَكَ تَرْضَى

وَلَا تَمْدَدَنْ عَيْنِيكَ إِلَىٰ مَا سَعَنَتِيهِ أَزْوَاجَهُمْ زَهْرَةَ
الْحَيَاةِ الدُّنْيَا لِغَفَّتُهُمْ فِيهِ وَرَزُقَ رَبِّكَ حَمْرَوْبَقِيَ

وَأَمْرَ أَهْلَكَ بِالصَّلَاةِ وَأَصْطَرَهُ عَلَيْهَا لَا نَشْكُ رَزْقًا
مَنْ تَرْزُقُكَ وَالْعَدِيقَةُ لِلنَّقَوَىٰ

وَقَالُوا لَوْلَا يَأْتِنَا بِآيَةٍ مِّنْ رَّبِّهِ أَوْلَمْ تَأْتِنَا بِهِنَّةً

مَافِ الْصُّحْفِ الْأَوَّلِ

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel)], about the coming of the Prophet Muhammad [صلى الله عليه وسلم]?

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad [صلى الله عليه وسلم] and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."^[ii]

135. Say (O Muhammad [صلى الله عليه وسلم]): "Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

وَلَوْنَا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّنْ قَبِيلِهِ لَقَاتَلُوا رَبِّنَا
لَوْلَا أَرْسَلْنَا إِلَيْنَا رُشْوًا فَنَبَّغَ مَاءِنِكَ
مِنْ قَبْلِ أَنْ نَزَّلَ وَخَرَّى

قُلْ كُلُّ شَيْءٍ فَرَضْنَا فَسَعَلَمُونَ
مَنْ أَصْبَحَتْ أَصْبَرَطَ أَسَوَّى وَمَنْ أَهْتَمَى

^[i] (V.20:134) Narrated Abu Sa'id Al-Khudrî: رضي الله عنه 'Alî bin Abî Tâlib sent a piece of gold, not yet taken out of its ore, in a tanned leather container to Allâh's Messenger صلی الله عليه وسلم. Allâh's Messenger صلی الله عليه وسلم distributed that amongst four persons: 'Uyainah bin Badr, Aqra' bin Hâbis, Zaid Al-Khall and the fourth was either 'Alqamah or 'Âmir bin At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلی الله عليه وسلم, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلی الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khâlid bin Al-Walid said, "O Allâh's Messenger! Shall I chop his neck off?" The Prophet صلی الله عليه وسلم said, "No, may be he offers prayers." Khâlid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allâh's Messenger صلی الله عليه وسلم said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies." Then the Prophet صلی الله عليه وسلم looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ân continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e., discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." [Sahîh Al-Bukhâri, Vol. 5, Hadîth No. 638].

Sûrat Al-Anbiyâ'
(The Prophets) XXI

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. Draws near for mankind their reckoning, while they turn away in heedlessness.

2. Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play

3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) more than a human being like you? Will you submit to magic while you see it?"

4. He (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

5. Nay, they say: "These (revelations of the Qur'ân which are revealed to Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) are mixed up false dreams! Nay, he has invented them! — Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones (Prophets) the former were sent (with)!"

6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?

7. And We sent not before you (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know.

8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
مُغَرِّضُونَ ١

مَا يُلَيْهِمْ تَنْذِيرٌ إِنَّ رَبَّهُمْ مُخْدِثٌ
إِلَّا أَسْتَعِنُهُ وَهُمْ يَلْعَبُونَ ٢

لَا هِيَ قُلُوبُهُمْ وَأَسْرَارُ الْجَوَى الَّذِينَ ظَلَمُوا
مَلَهَا إِلَيْهِمْ مُنْتَهٌ كُمْ أَفَاتُوكُمْ
السِّحْرُ وَأَنْشِئْ بَصِرُوكُمْ ٣

قَالَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ٤

بَلْ قَاتُلُوا أَضَفَنَتْ أَخْلَقَهُمْ بِكُلِّ أَفْرَادِهِ بَلْ هُوَ
شَاعِرٌ فَيَأْنِي نَائِيَةً كَمَا أَرْسَلَ الْأَرْوَاحَ ٥

مَآءَمَتْ قَبْلَهُمْ مِنْ قَرِيبٍ أَفْلَكَهُمْ
يُؤْمِنُونَ ٦

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ فَسَلَّوْا
أَهْلَ الْكِتَابِ إِنَّ كُلَّمُ لَا تَقْلِمُونَ ٧

وَمَا جَعَلْنَاهُمْ حَسَدًا لَا يَأْكُلُونَ اللَّهَمَّ
وَمَا كَانُوا خَالِدِينَ ٨

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn* (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits by committing crimes, oppressions, polytheism and sins).

10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ân) in which there is *Dhikrûkum*, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'ân and acts on its teachings). Will you not then understand?

11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!

12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

14. They cried: "Woe to us! Certainly we have been *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."

15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

16. We created not the heavens and the earth and all that is between them for a (mere) play.^[1]

17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).

ثُمَّ صَدَقْتَهُمُ الْوَعْدَ فَأَبْيَنْتُهُمْ وَمِنْ نَشَاءَ
وَأَنْكَثْنَا الْمُسْرِفِينَ

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا
تَعْقِلُونَ ١٦

وَكُمْ قَصَمْنَا مِنْ قُرْبَةٍ كَانَ طَالِمَةً
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا أَخَرِينَ ١٧

فَلَمَّا أَحْسَنُوا بَاسْتَأْذَاهُمْ مِنْهَا يَكْضُبُونَ ١٨

لَا تَرْكُضُوا وَأَرْجِعُوهُ إِلَى مَا ثَرَقْتُمْ فِيهِ
وَمَسَكِنُكُمْ لَعْلَكُمْ شَتَّاُونَ ١٩

فَلَوْلَا يُوَيْلَنَا إِنَّا كَانَ ظَلَمِينَ

فَمَا زَالَتْ تَلْكَ دُغْنَتُهُمْ حَتَّى جَعَلْنَاهُمْ
حَسِيدًا حَمَدِينَ ٢٠

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِيَّنَ

لَوْأَرْدَنَا أَنْ تَتَجَدَّدُ فَوْلَانَهُ مِنْ لَوْنَا
إِنْ كَنَّا فَعِلَّينَ ٢١

^[1] (V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), *Lâ ilâha illâ Allâh* (none has the right to be worshipped but Allâh, Who has no partners with Him).

18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allâh by uttering that Allâh has a wife and a son).

**بِلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَطِلِ فَيَدْمَعُهُ
فَإِذَا هُوَ أَهْرَاقٌ وَلَكُمُ الْوَيْلُ مِنَ الصَّفَوْنَ**

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).

وَلَهُمْ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ،
لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ، وَلَا يَسْتَحْسِرُونَ

20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

يُسَيِّحُونَ الْيَلَ وَالنَّهَارَ لَا يَفْرُونَ

21. Or have they taken (for worship) *alihah* (gods) from the earth who raise the dead?

٦١ أَمْ أَنْخَذُو إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنْشِرُونَ

22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily both would have been ruined. Glorified be Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

لَمْ يَكُنْ فِيمَا أَهْمَّ إِلَّا لَهُ لَفْسَدَتْ فَسِيْحَنُ اللَّهِ

رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

23. He cannot be questioned as to what He does, while they will be questioned.

لَا يَسْعُلُ عَمَّا يَفْعَلُ وَهُمْ يُشَلُّونَ

24. Or have they taken for worship (other) *alihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.

أَمْ أَتَحْذِفُ مِنْ دُونِهِ الْهَمَةَ قُلْ هَاتُوا بِرْهَنَكُمْ
هَذَا ذِكْرُ مِنْ عَيْنٍ وَذِكْرُ مِنْ قَبْلِ بَلْ أَكَذِّبُهُ لَا يَعْلَمُونَ
الْحَقُّ فَهُمْ مُعَرِّضُونَ

25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).”

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ
(٢٥)

26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Isâ (Jesus) — son of

Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

27. They speak not until He has spoken, and they act on His Command.

28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers).

30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

34. And We granted not to any human being immortality before you (O Muhammad ﷺ): then if you die, would they live forever?

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.

36. And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad ﷺ), they take you not except for

لَا يَسْتِقْوَهُ بِالْعَوْلَى وَهُمْ
بِأَمْرِهِ يَعْمَلُونَ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ لَا يَشْعُرُونَ
إِلَّا لِمَنْ أَرَضَنَا وَهُمْ مِنْ حَشِينَهُ مُشْفِقُونَ

وَمَنْ يَكُلُّ مِنْهُمْ إِذْنَ اللَّهِ مُدُونٌ فَذَلِكَ
بِخَرِيرِهِ جَهَنَّمَ كَذَلِكَ نَجَرِي الظَّلَمِيْنَ

أَوْلَفَرَ الَّذِينَ كَفَرُوا أَنَّ أَسْسَنَوْتَ وَالْأَرْضَ
كَانَتْ أَنْتَأَنَّ قَنْقُبَهُمَا وَجَعَلْنَا
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

وَجَعَلْنَا فِي الْأَرْضِ رَوَسِيًّا أَنْ تَمِيدَهُمْ وَجَعَلْنَا
فِيهَا فِجَاجًا سُبَلًا لَعَلَاهُمْ يَهْتَدُونَ

وَجَعَلْنَا السَّمَاءَ سَقَفاً مَحْفُظًا
وَهُمْ عَنْ أَيْمَانِهَا مُعِرِضُونَ

وَهُوَ الَّذِي خَلَقَ الْأَيَّلَ وَالنَّهَارَ وَالشَّمْسَ
وَالْقَمَرَ كُلُّ فِي فَلَّا يَسْبُحُونَ

وَمَاجَعَنَا الشَّرِّ مِنْ قَبْلِكَ الْمُخْلَدُ أَفَلَيْنِ مَتَّ
فَهُمُ الْمُخْلَدُونَ

كُلُّ نَفْسٍ ذَآيَةُ الْمَوْتِ وَبَنُوكُمْ
بِالشَّرِّ وَالْخَيْرِ فَشَّهُ إِلَيْنَا شَرُّهُونَ

وَإِذَا رَأَوْا إِلَّا الَّذِينَ كَفَرُوا إِنْ يَنْجِذُونَكَ

mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). [Tafsîr Al-Qurtubî].

37. Man is created of haste. I will show you My *Ayât* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

38. And they say: "When will this promise (come to pass), if you are truthful."

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.

40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.

41. Indeed, (many) Messengers were mocked before you (O Muhammad صلى الله عليه وسلم), but the scoffers were surrounded by that, whereat they used to mock.

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord.

43. Or have they *âlihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).

44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its

إِلَاهُمَا أَهْدِنَا إِذْ تَكُرُّ مِنَّا هَذِهِنَّ
وَهُمْ يُنَذِّرُونَ ﴿٢٦﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيَكُمْ مَا يَنْتَقِي
فَلَا تَسْتَعِدُونَ ﴿٢٧﴾

وَيَقُولُونَ مَنْ قَدَّرَهُنَا لَوْلَا إِنْ كَانَ شَيْئًا
صَدِيقُنَّ ﴿٢٨﴾

لَوْيَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ
عَنْ وُجُوهِهِمُ الْأَنَارَ وَلَا عَنْ ظُهُورِهِنَّ
وَلَا هُمْ يُنَصَّرُونَ ﴿٢٩﴾

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَمُهُمْ فَلَا
يَسْطِيعُونَ رَدَّهَا وَلَا هُمْ يُنَظِّرُونَ ﴿٣٠﴾

وَلَقَدْ أَسْتَرْزَئَ بِرُشْدِكُمْ قَبْلَكُمْ فَحَاقَ بِالَّذِينَ
سَخِرُوا مِنْهُمْ مَا كَانُوا يُهْدِي بِسَخِيرِهِنَّ مُؤْمِنُونَ ﴿٣١﴾

قُلْ مَنْ يَكْنُزُكُمْ بِالْأَيْلَ وَالنَّهَارِ إِنَّ الرَّعْنَ
بَلْ هُمْ مَنْ ذَكَرَ رَبِّهِمْ مُعْرِضُونَ ﴿٣٢﴾

أَمْ لَهُمْ عَلَيْهَا تَمْنَعُهُمْ مَنْ دُونَنَا
لَا يَسْطِيعُونَ نَصَرَ أَنْفُسِهِمْ وَلَا هُمْ مَنْ
يُضْحِبُونَ ﴿٣٣﴾

بَلْ مَنْعَنَاهُنَّ لَا وَمَابَآهُمْ حَتَّى طَالَ عَيْنَهُمْ
الْأَعْمَرُ فَلَا يَرُونَ أَنَّا نَأْتَقَ الْأَرْضَ نَنْصُبُهَا

outlying borders? Is it then they who will overcome?^[1]

٦٣) مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ

قُلْ إِنَّمَا أَنْدِرُكُمْ بِالْوَحِيٍّ وَلَا يَسْمَعُ الصُّورُ

الْدُّعَاءَ إِذَا مَا يُنْذَرُونَ

45. Say (O Muhammad ﷺ): “I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur’ân and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad ﷺ, as the companions of the Prophet ﷺ did)].^[2]

46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: “Woe unto us! Indeed we have been Zâlimûn (polytheists and wrong-doers).”

47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for Al-Muttaqûn (the pious — See V.2:2).

49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.

50. And this is a blessed Reminder (the Qur’ân) which We have sent down: will you then (dare to) deny it?^[3]

وَلَئِنْ مَسَّهُمْ فَقَحَّةٌ مِّنْ عَذَابٍ رَّبِّكَ
لَيَقُولُنَّ بِنَوَّنَا إِنَّا كُنَّا نَظَلَّمِينَ

وَنَفَعُ الْمُؤْمِنِينَ الْقِسْطُ لِغُورِ الْقِبْسَةِ فَلَا نُظْلَمُ
نَفَعُ شَيْئًا وَإِنْ كَانَ مِنْ كَالْجَبَرَةِ
مِنْ خَرَدِ الْأَنْسَابِ هَلْ كَفَنِ بِنَاحِسِينَ

وَلَقَدْ أَتَيْتَ أَمْوَالَهُمْ وَهُدُرُونَ الْفُرْقَانَ وَضِيَّاهَ
وَذِكْرَ الْمُنْتَقَبِ

الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنْ
السَّاعَةِ مُسْفِقُوْنَ

وَهَذَا ذِكْرٌ بَارِزٌ أَنْزَلْنَاهُ إِذَا قَنَتمْ لَهُ مُذَكَّرُونَ

[1] (V.21:44). “See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.” [The Qur’ân, Verse 13:41]

[2] (V.21:45) See the footnote of (V.3:103).

[3] (V.21:50).

a) See the footnote of (V.10:37).

51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allâh).

52. When he said to his father and his people: "What are these images, to which you are devoted?"

53. They said: "We found our fathers worshipping them."

54. He said: "Indeed, you and your fathers have been in manifest error."

55. They said: "Have you brought us the truth, or are you one of those who play about?"

56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.

57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

59. They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrong-doers)."

60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."

61. They said: "Then bring him before the eyes of the people, that they may testify."

62. They said: "Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?"

وَلَقَدْ أَنْتَ إِبْرَاهِيمَ رُشْدًا مِّنْ قَبْلٍ وَكَانَ
بِهِ عِلْمٌ مِّنْ [٦١]

إِذْ قَالَ لِأَيْمَهُ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي
أَنْتُمْ تَعْبُدُونَ [٦٢]

فَالْأُولَئِكَ نَعْبُدُهُمْ أَنَّا لَهُمْ عَابِدُونَ [٦٣]

فَالَّذِي كُنْتَ تَسْأَلُ وَمَا أَنْتَ كُمْ
فِي ضَلَالٍ مُّبِينٍ [٦٤]

فَالْأُولَئِكَنَا بِالْحَقِّ أَمَّا نَنْهَا فِي اللَّعْنَةِ [٦٥]

فَالَّذِي يُبَشِّرُ بِالْمُؤْمِنَاتِ وَالْأَرْضِ الَّتِي فَطَرَهُنَّ
وَأَنَا عَلَى ذَلِكُمْ مِّنَ الشَّاهِدِينَ [٦٦]

وَتَالَّهُ لَا يَكِيدُنَّ أَصْنَكُ
بَعْدَ آنَّ تُولِّهِمْ مُؤْمِنِينَ [٦٧]

فَجَعَلَهُمْ مُجْدَدًا إِلَّا كَيْرَافُمْ
لَّمَّا هُمْ إِلَيْهِ يَرْجِعُونَ [٦٨]

فَالْأُولَئِكَ هُنَّ فَعَلَ هَذَا بِالْهَمَّةِ
إِنَّهُ لِمَنِ الظَّلَمِيَّاتِ [٦٩]

فَالْأُولَئِكَ هُنَّ فَعَلَ هَذَا بِالْهَمَّةِ

فَالْأُولَئِكَ هُنَّ عَلَى أَعْيُنِ النَّاسِ
لَعَلَّهُمْ يَشَدُّونَ [٧٠]

فَالْأُولَئِكَ هُنَّ فَعَلَ هَذَا بِالْهَمَّةِ إِنَّا بِهِ شَهِيدُونَ [٧١]

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"^[1]

64. So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)."

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhîm (Abraham)] know well that these (idols) speak not!"

66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"

67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

68. They said: "Burn him and help your alîkah (gods), if you will be doing."

69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"

70. And they wanted to harm him, but We made them the worst losers.

71. And We rescued him and Lût (Lot) to the land which We have blessed for the 'Âlamîn (mankind and jinn).

72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were the worshippers.

74. And (remember) Lût (Lot), We gave him Hukm (right judgement of the affairs and

قَالَ بْلَغَكُمْ كَيْرُومْ هَذَا فَسْلُوْمْ
إِنْ كَانُوا يَنْطَقُونَ ﴿٦﴾

فَرَجَعُوا إِلَّا نَفْسِهِمْ فَقَالُوا إِنَّكُمْ
أَنْتُمْ أَظَلَّمُونَ ﴿٧﴾

ثُمَّ تَكْسُوا عَلَيْهِ وَسِهْمَ لَقَدْ عَلِمْتَ
مَا هَوْلَاءِ يَنْطَقُونَ ﴿٨﴾

فَقَالَ أَفَتَعْبُدُونَ مِنْ دُونِ اللَّهِ
مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٩﴾

أَفَلَمْ يَرَوْهُمْ لِمَاعَبُدُونَ مِنْ دُونِ
اللَّهِ أَفَلَا يَعْقُلُونَ ﴿١٠﴾

فَأَلَوْهُرْقَوْهُ وَأَنْصُرُوْهُ الْهَتَكُمْ إِنْ كُنْتُمْ
فَنَعْلِمْ ﴿١١﴾

فَلَنَّا يَنْزَارُ كُوْنِي بِرَدَّا وَسَلَمًا عَلَى إِنْرَاهِيمَ ﴿١٢﴾

وَلَرَادُوْيِهِ كَيْدَأَجْعَلْنَاهُمْ الْأَخْسَرِينَ ﴿١٣﴾

وَبَيْتَنَسْهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَنَرْكَافِهَا
لِلْعَالَمِيْكَ ﴿١٤﴾

وَوَهَبْنَا لَهُ اسْحَاقَ وَيَعْقُوبَ نَافِلَةً
وَكَلَاجَعْنَا صَلَاحِيْنَ ﴿١٥﴾

وَجَعَلْنَاهُمْ أَيْمَةً يَهَدُونَ بِأَمْرِنَا وَأَوْجَيْنَا
إِلَيْهِمْ فَعَلَ الْخَيْرَاتِ وَلِقَامَ الصَّلَاةَ
وَلِيَسَأَلَ الزَّكَوْرَةَ وَكَانُوا نَاسَ عَبَدِيْنَ ﴿١٦﴾

وَلُوطًا إِلَيْتَهُ حُكْمًا وَعْلَمًا وَبَيْتَهُ مِنْ

^[1] (V.21:63) See the footnote (C) of (V. 16:121).

Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh).

75. And We admitted him to Our Mercy; truly, he was of the righteous.

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.

77. We helped him against the people who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

82. And of the *Shayâtin* (devils from the jinn) were some who dived for him, and did

الْقَرِبَةَ الَّتِي كَانَتْ تَعْمَلُ لِنَجَاتِهِ إِنَّهُ
كَانُوا قَوْمًا سَوْءًا فَسِيقِينَ

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ

وَنُوحًا إِذْ نَادَى مِنْ قَبْلٍ فَاسْتَجَبْنَا لَهُ
فَجَاءَهُ وَهُلْهُلَهُ مِنَ الْكَرْبِ الْعَظِيمِ

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الظَّالِمِينَ كَذَبُوا يَأْتِنَا إِلَيْهِمْ
كَانُوا قَوْمًا سَوْءًا فَأَغْرَقْنَاهُمْ أَجْمَعِينَ

وَأَدْوَدَوْسَلَيْنَنَ إِذْ يَحْكُمُونَ فِي الْحَرَثِ
إِذْ نَقْشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُثُرَ الْكَوْكِيمِ
شَهِيدِينَ

فَهَمَنَاهَا شَلَيْنَنَ وَكُلَّا إِلَيْنَا حَكَمَ وَعِلْمًا
وَسَخَرَنَا مَعَ دَاؤَدَ الْجِبَالِ يُسِّيْخَنَ وَالْطَّيْرَ
وَكُثُرَانَعِلَيْنَ

وَعَلَيْنَهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُعْصِمُكُمْ
مِنْ بَأْسِكُمْ فَهَلْ أَتَسْمَ شَكِرُونَ

وَلِسَلِيمَنَ الرَّبِيعَ عَاصِفَةَ تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ
الَّتِي بَرَكَ كَافِهَا وَكُثُرَانِكَلِ شَفَعَ عَلِمِينَ

وَمِنْ الشَّيَاطِينِ مَنْ يَغْوِصُونَ
لَهُوَ يَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ

other work besides that; and it was We Who guarded them.

83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.

85. And (remember) Isma'îl (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient).

86. And We admitted them to Our Mercy. Verily, they were of the righteous.

87. And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamites which had befallen him)! But he cried through the darkness (saying): *Lâ ilâha illâ Anta* [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers."

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).

89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they

وَكُنَّا لَهُمْ حَفَظِينَ ﴿٤٣﴾

وَلَيَوْبَكَ إِذْ نَادَى رَبَّهُ أَتَيَ مَسْقَى الْمُصْرَفِ

وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٤٤﴾

فَاسْتَجَبْنَا لَهُ فَكَشَفَنَا مَا يَهْمِي مِنْ ضُرِّ

وَإِاتَّنَاهُ أَهْلَهُ وَمِنْهُمْ مَعْهُدٌ رَّحْمَةٌ

مِنْ عِنْدِنَا وَذَكَرَ لِلْعَيْدِينَ ﴿٤٥﴾

وَلَيَسْكِعِيلَ وَلَدِرِيسَ وَذَالْكَنْدَلَ كُلُّ

مِنَ الصَّدِيقِينَ ﴿٤٦﴾

وَأَذْخَنْتَهُمْ فِي رَحْمَتِنَا إِنَّهُمْ

مِنَ الصَّلِيْحِينَ ﴿٤٧﴾

وَذَالَّوْنَ إِذْ دَهَبَ مُغَاضِبًا فَطَنَ أَنَّ لَنْ تَقْدِرَ

عَيْنِهِ فَتَادَهُ فِي الظُّلْمِمَتِ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ

سُبْحَدَكَ إِنَّكَ كُنْتُ مِنَ الظَّالِمِينَ ﴿٤٨﴾

فَاسْتَجَبْنَا لَهُ وَجَيَّبْتَهُ مِنَ الْغَمِّ

وَكَنَّا لَكَ ثُجِي الْمُؤْمِنِينَ ﴿٤٩﴾

وَذَكَرَ يَأْذَنَادَعَ رَبَّهُ رَبِّ لَآتَذْرِفَ فَرَدَا

وَأَنْتَ خَيْرُ الْوَرِثِينَ ﴿٥٠﴾

فَاسْتَجَبْنَا لَهُ وَهَبْنَا لَهُ بَخِي

وَأَنْصَلَحْتَكَ لَهُ زَوْجَكَ إِنَّهُمْ كَانُوا

يُسْرِعُونَ فِي الْخَيْرِ وَيَدْعُونَا

used to call on Us with hope and fear, and used to humble themselves before Us.

91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* — Jibrîl (Gabriel)],^[1] and We made her and her son ['Isâ (Jesus)] a sign for *Al-'Âlamîn* (the mankind and jinn).

92. Truly! This, your *Ummah* [*Shârî'ah* or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]

93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh — Islâmic Monotheism), his efforts will not be rejected. Verily We record it for him (in his Book of deeds).^[2]

95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog)^[3] are let loose (from their barrier), and they swoop down from every mound.

97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this — nay, but we were *Zâlimûn* (polytheists and wrong-doers)."

رَغْبَاً وَرَهْبَاً وَكَانُوا لَنَا خَلِيشِعِينَ ﴿٦﴾

وَالَّتِي أَخْسَنَتْ فَرِجَاهَا فَفَخَنَافِيهَا
مِنْ رُؤْجُونَ كَارِجَلَنَهَا وَأَنْهَا
إِيَّاهُ لِلْعَلَمِينَ ﴿٧﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةٌ وَحْدَةٌ
وَأَنَّا رَبُّكُمْ فَأَغْبُدُونِ ﴿٨﴾

وَنَقْطَعُوا أَمْرَهُمْ بِيَنْهُمْ كُلُّ إِيمَانٍ
رَجِيعُونَ ﴿٩﴾

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا
كُفَّارٌ لِسَعْيِهِ وَإِنَّا لَهُ كَافِرُونَ ﴿١٠﴾

وَحَرَامٌ عَلَى قَرِيبَةِ أَهْلَكَنَا أَنَّهُمْ
لَا يَرْجِعُونَ ﴿١١﴾

حَقٌّ إِذَا فُرِحْتَ يَأْجُوجُ وَمَاجُوجُ
وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿١٢﴾

وَاقْرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَخْصَةٌ
أَبْصَرُ اللَّذِينَ كَفَرُوا يَوْمَئِنَا قَدْ كُنَّا
فِي غَفْلَةٍ مِنْ هَذَابِ كُنَّا نَظَلِّيْرِكَ

^[1] (V.21:91) It is said that Jibrâil (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt and thus she conceived.

^[2] (V.21:94) See the footnote of (V.9:121).

^[3] (V.21:96) See the footnote of (V.18:94).

98. Certainly you (disbelievers) and that which you are, worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it. ^[۱]

99. Had these (idols) been *âliyah* (gods), they would not have entered there (Hell), and all of them will abide therein.

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. ^[۲]

101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Isâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].

102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.

103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

^[۱] (V.21:98) When the following Statement of Allâh عز و جل was revealed: "Certainly you (disbelievers) and that which you are worshipping now besides Allâh are (but) fuel for Hell! (Surely), you will enter it."

The Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Isâ (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on."

So (to clear the misunderstanding) Allâh عز و جل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Isâ (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." [The Qur'an, Verse 21:101]

^[۲] (V.21:100) Ibn Mas'ûd رضي الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [Tafsir Ibn Kathir, Tabari and Qurtubi].

إِنَّكُمْ مَا تَعْبُدُونَ مِنْ دُوْنِ
اللَّهِ حَصَبٌ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ^{١٨}

لَذَّكَانَ هَذُولَاءِ إِلَهَةَ مَا وَرَدُوهَا
وَكُلُّ فِيهَا خَلِيلُونَ ^{١٩}

لَهُمْ فِيهَا زَفَرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ^{٢٠}

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْحُسْنَاتِ أُفْلِيَّكُ
عَنْهَا مُبَعِّدُونَ ^{٢١}

لَا يَسْمَعُونَ حَسِيبَهَا وَهُمْ فِي مَا أَشَهَّتْ
أَنفُسُهُمْ خَلِيلُونَ ^{٢٢}

لَا يَخْرُجُونَ مِنَ الْقَرْنَاعِ الْأَكْبَرِ وَنَلَقُهُمْ
الْمَلَائِكَةُ مَذَابِيْنَ مِنْكُمُ الَّذِي
كُنْتُمْ تُوعَدُونَ ^{٢٣}

يَوْمَ نَطْوِيُّ السَّكَّاءَ كَطْيَ الْسِّجْلَ الْكَعْبَ
كَمَا بَدَأْنَا أَوَّلَ خَلْقِنَا بِعِيدَهُ وَعَدَّا عَلَيْنَا
إِنَّا كَافَّا فِعْلَيْكُمْ ^{٢٤}

105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books — the Taurât (Torah), the Injeel (Gospel), the Psalms, the Qur'ân,] after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the *Sunnah* — legal ways of the Prophet ﷺ).

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Âlamîn (mankind, jinn and all that exists).

108. Say (O Muhammad ﷺ): “It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?”

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islâmic Monotheism) say (to them O Muhammad ﷺ): “I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far.”^[1]

110. (Say O Muhammad ﷺ) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ
الْأَرْضَ يَرْثِي إِبْرَاهِيمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ فِي هَذَا الْكِتَابِ لِقَوْمٍ عَنِيدِينَ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلنَّاسِ

قُلْ إِنَّمَا يُوحَى إِلَيْكَ آتِيَالنَّهُمُّكُمْ
إِلَهٌ وَحْدَهُ فَهُنَّ أَشَدُّ مُسْلِمِينَ

فَإِنْ تَوَلُّوْ فَقْلُ عَذَابَنَا كُمْ عَلَى سَوَاءِ
وَإِنْ أَدْرِي أَقْرَبُ أَمْ يَعِيدُ مَا تُوعَدُونَ

إِنَّهُ يَعْلَمُ الْجَهَرَ مِنَ الْقَوْلِ وَيَعْلَمُ
مَا تَكُونُونَ

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةً لَكُمْ وَمَنْعِلٌ إِلَيْهِنَّ

^[1] (V. 21:109) See the footnote of (V.2:193).

(صلى الله عليه وسلم) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allâh) that He has offspring, and unto Muhammad (صلى الله عليه وسلم) that he is a sorcerer, and unto the Qur'ân that it is poetry!"

قَلْ رَبِّ أَنْهَكُرْ بِالْمَوْعِدِ وَرَبِّنَا الرَّحْمَنُ الْمُسْتَعْنُ
عَلَىٰ مَا تَصْفُونَ ﴿١٦﴾

*Sûrat Al-Hajj
(The Pilgrimage) XXII*

*In the Name of Allâh
the Most Gracious, the Most Merciful*

1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

2. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.

3. And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) Shaitân (devil) (devoid of every kind of good).

4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsîr At-Tabarî]

5. O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a *Nutfah* (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh — some formed and some unformed (as in the case of miscarriage) — that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِذْ زَلَّةٌ
السَّاعَةُ شَفَعٌ عَظِيمٌ ﴿١﴾

يَوْمَ تَرَوُنَهَا تَذَهَّلُ كُلُّ مُرْضِعٍ كُلُّ عَمَّا
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتٍ حَمْلَهَا
وَرَرَى النَّاسُ سُكَّرًا وَمَا هُمْ بُسُكَّرٍ
وَلَكُنْ عَذَابُ اللَّهِ شَدِيدٌ ﴿٢﴾

وَمِنَ النَّاسِ مَنْ يُحِيدُ لِفِي اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَسَعُ كُلُّ شَيْطَانٍ مَرِيدٍ ﴿٣﴾

كُتُبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّهُ فَأَنَّهُ يُضْلَلُ
وَيَهْدِيهِ إِلَى عَذَابِ السَّعْيِ ﴿٤﴾

يَأَيُّهَا النَّاسُ إِنَّكُمْ فِي رَبِّنَ الْبَعْثَ فَإِنَّا
خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلْقَةٍ
ثُمَّ مِنْ مُضْعَفَةٍ مُخْلَقَةٍ وَغَيرُ مُخْلَقَةٍ لِتُبَيَّنَ لَكُمْ
وَقُرْبُكُمْ إِلَى الْأَرْجَامِ مَا نَسِيَ إِنَّ أَجَلَ مُسْمَى
ثُمَّ نَحْرِجُكُمْ طَفْلًا ثُمَّ نَبْلُغُوا الشَّدَّادَ
وَمِنْكُمْ مَنْ يُنَوَّفُ وَمِنْكُمْ مَنْ يُرَدُّ
إِلَى أَرْذَلِ الْعُمُرِ كَيْلًا يَعْلَمُ مَنْ تَعْذَّلْ عِلْمُ

شَيْنَا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا نَزَلْنَا عَلَيْهَا
الْمَاءُ أَهْرَأَتْ وَرَبَّتْ وَأَنْبَتَ مِنْ كُلِّ
رُوْجٍ بَهِيجٍ

for an appointed term, then We bring you out as infants,^[1] then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.

8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),

9. Bending his neck in pride^[2] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يَحْيِي الْمَوْتَىٰ
وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

وَإِنَّ السَّاعَةَ مَيْتَةٌ لَرَبِّ فِيهَا وَأَنَّ اللَّهَ يَعْلَمُ
مَنْ فِي الْقُبُوْرِ

وَمِنَ النَّاسِ مَنْ يُجَدِّلُ فِي أَسْمَاءِ يَعْبُدُونَ وَلَا هُدَىٰ
وَلَا كِتَابٌ مُنِيرٌ

ثَانِيَ عَطْفَهُ، لِيُعْلَمَ عَنْ سَبِيلِ اللَّهِ فِي الدُّنْيَا
خَرَقَ وَنُذِيقَهُ، يَوْمَ الْقِيَمَةِ عَذَابَ الْمُغْرِبِينَ

[1] (V. 22:5) Narrated 'Abdullâh: رَضِيَ اللَّهُ عَنْهُ Allâh's Messenger ﷺ, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (Sahîh Al-Bukhâri, Vol.4, Hadîth No.549).

[2] (V.22:9) Narrated Abdullah bin Mas'ûd: رَضِيَ اللَّهُ عَنْهُ Allâh's Messenger ﷺ said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful." The Prophet ﷺ remarked, "Verily, Allâh is the Most Beautiful and He loves beauty. (بطر الحق): بطر الحق (غمط الناس) Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (Sahîh Muslim, Book of Faith, Vol.1, Hadîth No. 164).

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.

11. And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.

12. He calls besides Allâh unto that which can neither harm him, nor profit him. That is a straying far away.

13. He calls unto him whose harm is nearer than his profit: certainly, an evil *Maulâ* (patron) and certainly an evil friend!

14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'ân and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.

15. Whoever thinks that Allâh will not help him (Muhammad (صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

16. Thus have We sent it (this Qur'ân) down (to Muhammad (صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.

17. Verily, those who believe (in Allâh and in His Messenger Muhammad (صلى الله عليه وسلم)), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of

ذلِكَ بِمَا قَدَّمْتَ يَدَكَ وَأَنَّ اللَّهَ لَيْسَ
بِظَلَّمٍ لِلْعَيْدِ ١٦

وَمِنَ النَّاسِ مَنْ يُبَعِّدُ اللَّهَ عَنْ حَرْفٍ فَإِنَّ أَصْبَاهُ مُغْرِبٌ
الْمُطَمَّنَ يَهْمَّلُنَّ أَصْبَاهُ فَتَنَّهُ افْتَلَبَ عَلَى وَجْهِهِ
خَيْرُ الدُّنْيَا وَالآخِرَةِ ذَلِكَ هُوَ الْخَسْرَانُ
الْمُشْبِّثُ ١٧

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا
يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ١٨

يَدْعُو الْمَنَصُورَهُ أَقْرَبُ مِنْ نَفْعِهِ لِيَنْسَ الْمَوْلَنَ
وَلِيَنْسَ الْمَشِيرَ ١٩

إِنَّ اللَّهَ يَدْجُلُ الَّذِينَ أَمْتُوا وَعَمِلُوا الصَّنْدِلَ حَتَّى
جَاءَتْ تَجْزِيَةً مِنْ تَعْنَاهَا الْأَنْهَارُ إِنَّ اللَّهَ
يَفْعُلُ مَا يُرِيدُ ٢٠

مَنْ كَاتَ يَطْمَئِنُ أَنَّ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ
فَلَيَمْدُدْ دِسَابِيلَ الْأَسْمَاءِ ثُمَّ لِيَقْطَعَ فَلَيَنْظُرَ
هَلْ يُدْهِنَ كَيْنَهُ مَا يَغْيِظُ ٢١

وَكَذَلِكَ أَنْزَلْنَاهُ إِيمَانَ بَيْتَ سَيِّدِنَا وَأَنَّ اللَّهَ
يَهْدِي مَنْ يُرِيدُ ٢٢

إِنَّ الَّذِينَ أَمْتُوا وَالَّذِينَ هَادُوا وَالصَّنَدِيلَينَ
وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا
إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٢٣

Resurrection. Verily! Allâh is over all things a Witness.^[1]

18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the *Ad-Dawâbb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.

20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

21. And for them are hooked rods of iron (to punish them).

22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

23. Truly, Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

24. And they are guided (in this world) unto goodly speech (i.e. *Lâ ilâha illallâh*, *Alhamdu lillâh*, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e.

أَلْتَرَأَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَاوَاتِ وَمَنْ
فِي الْأَرْضِ وَالشَّمْسُ وَالقَمَرُ وَالنَّجْمُ وَالْعِبَادُ
وَالشَّجَرُ وَالدَّوَابُ وَكَثِيرٌ مِّنَ النَّاسِ
وَكَثِيرٌ حَقٌّ عَلَيْهِ الْعَذَابُ وَمَنْ هُنَّ اللَّهُ فِيهِمْ
مِنْ مُّنْكَرٍ إِنَّ اللَّهَ يَفْعُلُ مَا يَشَاءُ ﴿١٧﴾

هَذَانِ خَصْصَانِ أَخْنَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ
كَفَرُوا قُطِعْتَ لَهُمْ ثِيَابٌ مِّنْ نَارٍ يُصَبَّ
مِنْ فَوْقِ رُءُوفِهِمْ الْحَمِيمُ ﴿١٨﴾

يُصَهِّرُهُمْ مَا فِي بُطُونِهِمْ وَالْخَلُودُ ﴿١٩﴾

وَلَمْ يَقْتَعِمُ مِنْ حَدِيدٍ ﴿٢٠﴾
كُلَّمَا رَأَوْا أَنَّ بَخْرُمُوا نَهَاهُمْ عَنِ
أَعْيُدُ وَأَفْهَى وَدُوْقُوا عَذَابَ الْحَرِيقِ ﴿٢١﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّلَاحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْمِنَهَا الْأَنْهَرُ
تَجْكَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا
وَلِبَاسُهُمْ فِيهَا حَكِيرٌ ﴿٢٢﴾

وَهُدُو إِلَى الْأَطْيَبِ مِنَ الْقَوْلِ وَهُدُو
إِلَى صِرَاطِ الْمُسِيدِ ﴿٢٣﴾

^[1] (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from *Al-Masjid-al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrah*)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the *Ka'bah* at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) — Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).^[1]

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice),

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَا لِلنَّاسِ سَوَاءَ
الْمُكْفِرُ فِيهِ وَالْمُبْرَدُ فِيهِ بِالْحَكَامِ
يُظْلَمُونَ ثُدُقَهُ مِنْ عَذَابِ الْيَمِينِ

وَإِذْ بَوَأْتَ إِلَيْنَاهِمْ مَكَانَ الْبَيْتِ أَنْ لَا
تُشْرِكُ فِي شَيْءٍ وَطَهَرْتَ يَنِي لِلْطَّاهِيرِينَ
وَالْقَابِيِّينَ وَالرُّكْجَى السَّجُورِ

وَأَذْنَ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَعَنْ
كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ

لِيَشَهَدُوا مَنْفَعَهُمْ وَيَذْكُرُوا أَسْمَ اللَّهِ
فِي أَيَّامٍ تَعْلُو مَنْتَ على مَارَزَقَهُمْ مِنْ يَهِيمَةَ
الْأَنْفُرِ فَكُلُّوا مِنْهَا وَلَا طَمِعُوا
الْبَاسِ الْفَقِيرِ

[1] (V.22:27).

a) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said, "Whoever performs *Hajj* to this House (*Ka'bah*) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother)." (*Sahih Al-Bukhari*, Vol.3, *Hadith No. 45*).

b) See the footnote of (V.2:196).

[at the time of their slaughtering by saying: (*Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilâik.*)] Then eat thereof and feed therewith the poor having a hard time.

29. Then let them complete their prescribed duties (*Manâsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the *Ka'bah* at Makkah).^[1]

30. That (*Manâsik* — prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)^[2] —

31. *Hunafâ' Lillâh* (i.e. worshiping none but Allâh), not associating partners (in worship) unto Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice unto the ancient House (the *Haram* — sacred territory of Makkah).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), so you must submit to Him Alone (in Islâm).

ثُمَّ لِيَقْضُوا فَنَهُمْ وَلَيُؤْفَوْا نَذْرَهُمْ
وَلَا يَطْعُونَ فَإِنَّا بَيْتَ الْمَتِينَ ﴿٣٦﴾

ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتَ اللَّهِ فَهُوَ خَيْرٌ
عَنْ دِرَرِهِ، وَأَحْلَتْ لَكُمْ أَنْقَمَ إِلَّا
مَا يُشَدِّلُ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ
إِنَّ الْأَوْثَانَ وَاجْتَنِبُوهُ فَوْكَ الْزُّورَ ﴿٣٧﴾

حُنَافَاءِ اللَّهِ غَيْرُ مُشَرِّكِينَ بِهِ، وَمَنْ يُشَرِّكُ بِاللَّهِ فَكَانَ
خَرَّمِ السَّمَاءَ فَتَخَطَّفُهُ الطَّيْرُ أَوْ نَهَوَيْهِ
إِلَيْهِ بُحُبُّ فِي مَكَانٍ سَيِّعٍ ﴿٣٨﴾

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَبَرَ اللَّهِ فَإِنَّهَا مِنْ نَعْوَى
الْقُلُوبِ ﴿٣٩﴾

لَكُنْ فِيهَا مَنْتَعِي إِلَى أَجَلٍ مُّسَمٍ ثُمَّ مَحَلَّهَا
إِلَى الْبَيْتِ الْمَتِينِ ﴿٤٠﴾

وَلَكُنْ أَمَّةٌ جَعَلْنَا مِنْكُمْ كَائِنِي ذَكْرًا وَأَنَّ اللَّهَ
عَلَى مَارِزَقَهُمْ مِنْ هَمِيمَةِ الْأَنْقَمِ فَإِلَهُكُمْ
إِلَهٌ وَوَحْدَهُ هُوَ أَسْلِمُوا وَبَشِّرُ الْمُحْسِنِينَ ﴿٤١﴾

^[1] (V.22:29) See the footnote of (V.2:128).

^[2] (V.22:30) See the footnote of (V.5:32).

And (O Muhammad ﷺ) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),

35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salât* (*Iqâmat-as-Salât*), and who spend (in Allâh's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinûn*^[1] (doers of good).

38. Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].

39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory —

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَيَلْتَ قُلُوبُهُمْ وَالصَّدِيرُونَ
عَلَىٰ مَا أَصَابَهُمْ وَالْمُغَيْبُ الْأَصْلَوْ وَمَنَا
رَزَقْنَاهُمْ بِنِفْقَوْنَ

وَالْمُدْتَكْ جَعَلْنَاهُ الْكُرْمَ شَعَّبِرَ اللَّهُ لَكْرُفَهَا
خَرْشَرَ فَادْكُرْ وَالْأَسْمَ اللَّهُ عَنَّا صَوَافَ فَإِذَا وَجَتْ
جُنُوْبَهَا فَكُلُّوْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعَرَّكَ دَنَالَكْ
سَخَرَنَاهُ الْكُرْ تَلَكْ تَشَكُّرُونَ

لَنْ يَنْأَىَ اللَّهُ لَحُومَهَا وَلَدَمَاؤُهَا وَلِكَنْ يَنَالَهُ
الْتَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَرَهَا الْكُرْ تَشَكُّرُوا
اللَّهُ عَلَىٰ مَا هَدَكُمْ وَيَشَرِّيْرَ الْمُحْسِنِينَ

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ إِمَّا تَأْتِيَنَّ اللَّهَ
لَا يُحِبُّ كُلَّ خَوَانِيْرَ كُفُورِ

أُولَئِكَ الَّذِينَ يَقْتَلُونَ يَأْتُهُمْ طَلْمَوْلَانَ اللَّهَ
عَلَىٰ نَصْرِهِ لَقَدِيرُ

[1] (V.22:37) *Al-Muhsinûn*: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger Muhammad ﷺ.

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*^[1] [i.e. to perform the five compulsory congregational *Salât* (prayers) (the males in mosques)], to pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

42. And if they belie you (O Muhammad ﷺ), so did belie before them, the

الَّذِينَ أَخْرَجُوا مِن دِيْرِهِم بِغَيْرِ حِقْلِ الْأَنَّ
يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دُفْعَةُ اللَّهِ النَّاسَ بِعَصْبَمِهِ بَعْضِ
هُدْدَمَتْ صَوْمَعَ وَبَعْضَ وَصَلَوَاتُ وَمَسْجِدُ
يُذَكَّرُ فِيهَا أَسْمَ اللَّهِ كَثِيرًا وَلَيَسْتَرِ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوْئُ عَنِّيْزٌ ﴿٤٢﴾

الَّذِينَ إِنْ مَكَنَّهُمْ فِي الْأَرْضِ إِنْ أَفَامُوا الصَّلَاةَ
وَمَا تَوَلَّ الرَّكُوْةَ وَأَمْرُوا بِالْمَعْرُوفِ
وَنَهَا عَنِ الْمُنْكَرِ وَلَلَّهُ عَنِّيْقَةُ الْأُمُورِ

وَلَمْ يَكُنْ بُوكَ فَقَدْ كَذَّبَ قَبْلَهُمْ قَوْمٌ

[1] (V.22:41):

A) *Iqâmat-as-Salât*: Performing of *Salât* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: Order your children to perform *Salât* (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he ﷺ has said: "Offer your *Salât* (prayers) the way you see me offering them (Hadith No. 352, Vol. 9, *Sahih Al-Bukhârî*)."
[For the characteristics of the *Salât* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhârî*, Vol.1, Hadith Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضي الله عنه that the Prophet ﷺ said: "No *Salât* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the 'Ishâ' prayers, but if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet ﷺ added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâmah* and order a man to lead the *Salât* (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salât* (prayer) (in the mosques)." (*Sahih Al-Bukhari*, Vol. 1, Hadith No. 626)

people of Nûh (Noah), ‘Âd and Thamûd, (thier Prophets).

43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),

44. And the dwellers of Madyan (Midian); and belied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!

45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

49. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “O mankind! I am (sent) to you only as a plain warner.”

50. So those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karim* (generous provision, i.e. Paradise).

51. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

نُوحٌ وَعَادٌ وَثَمُودٌ

وَقَوْمُ نَرِيعَمْ وَقَوْمُ لُوطٍ

وَاصْحَابُ مَدْيَنْ وَكَذَبَ مُوسَى فَأَتَمْلَيْتُ
لِلْكَافِرِينَ ثُمَّ أَخْذَتُهُمْ كَيْفَ
كَانَ نَجِيرٌ

فَكَائِنُونَ مِنْ قَرِيبَةِ أَهْلَكْتَهَا وَهِيَ طَالِمَةٌ
فِيهِ حَاوِيَةٌ عَلَى عُرُوشَهَا وَبِشَرْمَطَلَةٍ
وَقَصْرٍ مَشِيدٍ
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ كُلُّهُ قُلُوبٌ يَعْقِلُونَ
إِلَيْهَا أَوْ مَازِدَاهَا يَسْعَوْنَ إِلَيْهَا أَنْعَمَ الْأَنْصَارُ
وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الْأَصْدُورِ

وَسَتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَلَكَ يَوْمًا عِنْدَ رَبِّكَ كَالْفَسَنَةِ
وَمَاقَادُوكَ

وَكَائِنُونَ مِنْ قَرِيبَةِ أَتَيْتُهُمْ مَا وَهِيَ طَالِمَةٌ
ثُمَّ أَخْذَتُهُمْ إِلَيَّ الْمَصِيرُ

فَلَيَأْتِيَهَا النَّاسُ إِنَّمَا أَنَا لِكُوْنِي زَمِينٌ

فَالَّذِينَ أَمْتَأْنَوْا عَمَلَوْا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ

وَالَّذِينَ سَعَوْا فِيَّ إِنَّمَا مُعَذِّبِنَ أُنْتُكَ
أَسْحَبُ الْجَنَاحِ

52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:

53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimûn* (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to the Straight Path.

55. And those who disbelieved will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the Day of Resurrection).

56. The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

57. And those who disbelieved and belied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).

58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيًّا إِذَا نَتَخَذُ الْقِيَّالَ شَيْطَانًا فِي أُمَّيَّاتِهِ فَيَسْأَخُ اللَّهَ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يَحْكُمُ اللَّهُ أَيْمَانَهُ وَاللَّهُ عَلَيْهِ حِكْمَةٌ

لِيَعْلَمَ مَا يُلْقِي الشَّيْطَانُ فَتَنَّةٌ لِلَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ وَالْقَاسِيَةُ فِي قُلُوبِهِمْ وَإِنَّ الظَّالِمِينَ لَفِي شَفَاقٍ بَعِيدٍ

وَلِيَعْلَمَ الَّذِينَ أَوْتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيَقُولُونَ مُؤْمِنًا بِهِ فَتُعَذِّبَهُ اللَّهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهُادُ الَّذِينَ أَمْنَى إِلَيْهِ صَرْطٌ مُسْتَقِيمٌ

وَلَا يَرَى الَّذِينَ كَفَرُوا فِي رَبِّهِ مِنْهُمْ حَقَّ تَائِبِهِمْ أَسَاعَةً بَغْتَةً أَوْ تَائِبِهِمْ عَذَابٌ يَوْمَ عَقِيمٍ

الْمُلْكُ يَوْمَ ذِلِّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُنَّ فِي جَنَّاتِ النَّعِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا إِنَّا فَلَوْلَاهُ لَهُمْ عَذَابٌ مُهِمٌ

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتْلُوا أَوْ مَا تُؤْتُ لَهُ زُفْرَانَهُمُ اللَّهُ زَرِفًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الْزَّارِقِينَ

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily Allâh indeed is Oft-Pardoning, Oft-Forgiving.

61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

62. That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh — He is the Most High, the Most Great.

63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted with all things.

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh — He is Rich (Free of all needs), Worthy of all praise.

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.

66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily man is indeed an ingrate.

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mînâ

لَيُدْخِلَنَّهُم مُدْخَلَّا يَرْضُونَهُ وَإِنَّ اللَّهَ
لَعَلِيمٌ حَلِيمٌ

ذَلِكَ وَمَنْ عَاقَبَ بِعِتْنَى مَا عُوقَبَ بِهِ
ثُمَّ بَغَى عَلَيْهِ وَلَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ
لَعَفُوٌ غَافِرٌ

ذَلِكَ يَأْكُلُ اللَّهَ يُولُجُ الْيَأْلَى فِي النَّهَارِ
وَيُولُجُ النَّهَارِ فِي الْيَنِيلِ وَإِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ

الَّذِي رَأَى اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَا فَقِيسَ
الْأَرْضُ مُحْصَرٌ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَإِنَّ اللَّهَ لَهُ الْعَنْقُ الْحَمِيدُ

الَّذِي رَأَى اللَّهُ سَخَرَ لِكُلِّ مَا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي
فِي الْأَبْحَرِ يَأْمُرُهُ وَيُمْسِكُ السَّمَاءَ أَنْ تَقْعَدَ
عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ
لَرَءُوفٌ رَّحِيمٌ

وَهُوَ الَّذِي أَخْيَأَكُمْ ثُمَّ يُسْكِنُكُمْ
ثُمَّ يُمْهِي كُمْ إِنَّ الْإِنْسَنَ لَكَفُورٌ

لِكُلِّ أُمَّةٍ جَعَلْنَا مَسْكَاهُمْ نَاسِكُوهُ
فَلَا يُشْرِكُنَّكَ فِي الْأُمُرِ وَادْعُ إِلَيْكَ إِنَّكَ لَعَلَّ

هُدَىٰ مُسْتَقِيمٍ ﴿١٩﴾

(Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily you (O Muhammad ﷺ) indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say “Allâh knows best of what you do.”

69. “Allâh will judge between you on the Day of Resurrection about that wherein you used to differ.”

70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-al-Mahfûz*). Verily that is easy for Allâh.

71. And they worship besides Allâh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zalimûn* (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: “Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!”

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

وَإِنْ جَنَدُوكَ فَقُلْ أَللّٰهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٢٠﴾

اللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ
فِيمَا كَنْتُمْ فِيهِ تَخْتَلُّونَ ﴿٢١﴾

أَلَمْ تَعْلَمْ أَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللّٰهِ يَسِيرٌ ﴿٢٢﴾

وَيَعْدُونَ مِنْ دُورَبِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَنًا
وَمَا يَلِيسُ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٢٣﴾

وَإِذَا نَلَىٰ عَلَيْهِمْ أَيَّتَنَا بِئْتَنَا تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرُ كَمَا دُرِّتَ
يَسْطُونُ بِالَّذِينَ يَتَوَلَّنَ عَلَيْهِمْ أَيَّتَنَا
قُلْ أَفَنْتَكُمْ بِشَرِّيْنِ ذَلِكُمُ الْأَنَارُ وَعَدَهَا
اللّٰهُ الَّذِينَ كَفَرُوا وَيُؤْسِيُّنَاسَ الْمَسِيرِ ﴿٢٤﴾

يَتَأْيِدُهَا النَّاسُ ضُرِبَ مَثَلٌ فَأَسْتَمْعُوا مَوْلَاهُ
إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُورِنَ اللّٰهِ لَنْ يَخْلُقُوا
ذُبَابًا وَلَوْ أَجْتَمَعُوا لَهُ وَلَمْ يَسْتُوْهُمُ الذُّبَابُ
شَيْئًا لَا يَسْتَقْدُوْهُ مِنْهُ ضَعْفُ
الظَّالِمُ وَالْمَطْلُوبُ ﴿٢٥﴾

74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.

75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship.^[1] it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) may be a witness over you and you be witnesses over mankind!^[2] So perform *As-Salât* (*Iqamat-as-Salât*), give *Zakât* and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your *Maulâ* (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!

مَا قَدَرُوا اللَّهَ حَقّاً فَقَدْ رَفَعَ إِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ

اللَّهُ يَصْطَدِّقُ فِي مِنَ الْمَلِكَاتِ رُسُلًا
وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ
٧٦

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ
٧٧

بَتَائِهَا الَّذِينَ أَمْسَأْنَا إِلَيْكُمْ
وَأَسْجَدْنَا وَأَبْدُلْنَا رِبَّكُمْ وَأَعْكَلْنَا الْخَيْرَ
لَعَلَّكُمْ تَشْكِحُونَ
٧٨

وَجَهَدُوا فِي اللَّهِ حَقّ جِهَادِهِ هُوَ جَنِّبُكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الَّذِينَ مِنْ حَرَجٍ مِّلَأَهُمْ
إِنَّ رَهِيمَهُ هُوَ سَمِّنَكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ
وَفِي هَذَا الْكَوْنِ الْأَسْوَلُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شَهِيدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
وَأَقْوِظُوا الرَّزْكَوْنَ وَأَعْصِمُوا بِاللَّهِ هُوَ مُوْلَكُكُمْ
فَتَعَمَّلُ الْمَوْلَانَ وَنَعْمَ الْتَّصِيرُ
٧٩

^[1] (V.22:78) Religion is very easy. And the statement of the Prophet ﷺ: "The most beloved religion to Allâh is the tolerant *Hanifiyyah* [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah رضي الله عنه said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salât* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bari*, Vol. 1, Page 102) (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 38)

^[2] (V. 22:78) See the footnote of (V. 2:143).

Sûrat Al-Mu'minûn
(The Believers) XXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Successful indeed are the believers.
2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
4. And those who pay the *Zakât*.
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame;
7. But whoever seeks beyond that, then those are the transgressors;
8. Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;
9. And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).
10. These are indeed the inheritors
11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.
12. And indeed We created man (Adam) out of an extract of clay (water and earth).
13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَدَافَلَ الْمُؤْمِنُونَ ١

الَّذِينَ هُمْ فِي صَلَاةٍ خَشُونَ ٢

وَالَّذِينَ هُمْ عَنِ الْغَوَّامِعِ مُعْرِضُونَ ٣

وَالَّذِينَ هُمْ لِلرَّكْعَةِ فَيَعْلُوْنَ ٤

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفَظُونَ ٥

إِلَّا عَلَى أَزْوَاجِهِمْ أَرْمَأْلَكْتَ أَيْتَهُمْ

فَإِنَّهُمْ عَبْرَمُورِيْكَ ٦

فَعَنِ ابْتَغِي وَرَاهَ ذَلِكَ فَأُولَئِكَ هُمُ الْمَادُونَ ٧

وَالَّذِينَ هُمْ لِأَمْتَنِتِهِمْ وَعَهْدِهِمْ رَاعُونَ ٨

وَالَّذِينَ هُرَّ عَلَى صَلَوَاتِهِمْ يَحَافِظُونَ ٩

أُولَئِكَ هُمُ الْوَرُونَ ١٠

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا حَدَّلُونَ ١١

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةِ مِنْ طِينٍ ١٢

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارِ مَكِينٍ ١٣

14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.^[1]

فَنَحْلَقُنَا النَّطْفَةَ عَلَيْهِ فَنَحْلَقُنَا الْعَالَمَةَ مُضْعِفَةً
فَنَحْلَقُنَا الْمُضْعِفَةَ عَظِيمًا فَكَسَوْنَا الْعَظِيمَ
لِكَعَافَمْ أَنْشَأْنَاهُ حَلَقَانَ اخْرَقْتَارِكَ اللَّهُ

15. After that, surely, you will die.

16. Then (again), surely, you will be resurrected on the Day of Resurrection.

17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.

20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) relish for the eaters.

21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.

22. And on them, and on ships you are carried.

23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment

١٦) مِمْ لِكُرْ بَعْدَ ذَلِكَ الْمِئَوْنَ
 ١٧) مُرِيزِكُرْ بَعْدَ الْقِيمَةِ بِعَشْرَونَ
 ١٨) وَلَقَدْ خَلَقْنَا فَوْقَ كُمْ سَبْعَ طَرَابِقَ وَمَا كَانَ عَنِ
 ١٩) الْخَلْقِ عَنْ عَمَلِيَنَ

وَأَنْزَلَنَا مِنَ السَّمَاءِ مَا يُقْدَرُ فَلَانْكَهُ
فِي الْأَرْضِ مُطْهَى وَأَنَا عَلَى ذَهَابِهِ لَقَدْرُونَ

فَأَشَأْنَا لِكُمْ يَهُ، جَنَّتِ مِنْ تَحْيِلٍ وَأَعْنَبٍ
لِكُمْ فِيهَا فَوْكَهٌ كَثِيرٌ وَمِنْهَا تَأْكُونَ^{١١}

وَسَجْرَةُ تَخْرُجٍ مِّنْ طُورِ سِينَاءَ تَبَيَّنَتْ بِالدُّهُنِ
وَصَنَعَ لِلْأَكْلِينَ

وَإِنَّكُمْ فِي الْأَنْعَمِ لِغَرَةٍ شَقِيقٌ كُمَّا فِي بُطُونِهَا
وَلَكُمْ فِيهَا مِنْفَعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ٦٦

وَعَنْهَا وَعَلَى الْفَلَقِ تَحْمِلُونَ
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَيْ قَوْمِهِ فَقَالَ يَقْفُو
أَعْبُدُو اللَّهَ مَا لَكُمْ إِنَّ اللَّهَ عَزِيزٌ
أَفَلَا لَنْتَقُونَ

^[1] (V.23:14) See the footnote of (V.22:5).

because of worshipping others besides Him)?”

24. But the chiefs of his people who disbelieved said: “He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.

25. “He is only a man in whom is madness, so wait for him a while.”

26. [Nûh (Noah)] said: “O my Lord! Help me because they deny me.”

27. So We revealed to him (saying): “Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

28. And when you have embarked on the ship, you and whoever is with you, then say: “All the praises and thanks be to Allâh, Who has saved us from the people who are *Zâlimûn* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh).

29. And say: “My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land.”

30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed *Ayât* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

31. Then, after them, We created another generation.

فَقَالَ الْمُلْكُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا لِأَبْشِرُ
مِثْلُكُمْ بِرِيدٍ أَنْ يَنْفَضِلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ
لَا زَرَّ مَلِكٌ كَمَا سَمِعْنَا يَهْدِي فِي مَابَيْنَ
الْأَوَّلِينَ

إِنْ هُوَ إِلَّا رَجُلٌ يَدْعُ بِحَيَّةٍ فَتَرْبِصُوا بِهِ
حَتَّىٰ يَرِيَّ

فَلَمَّا رَأَيْتُهُ أَنْصَرْتُهُ يَمَاكِلُونَ

فَأَوْحَيْنَا إِلَيْهِ أَنْ أَصْنَعَ الْفُلْكَ يَأْغِيَنَا وَوَحِيَنَا
فَإِذَا دَخَلَهَا أَمْرُنَا وَفَارَأَتْشَرُ فَاسْلَافُ فِيهَا
مِنْ كُلِّ زَوْجٍ مِنْ ثَنَيْنَ وَاهْلَكَ إِلَّا مَنْ سَبَقَ
عَلَيْهِ أَنْقُولَهُ مِنْهُمْ وَلَا تُخَاطِبَنِي فِي الَّذِينَ ظَلَمُوا
إِنَّهُمْ مُغَرَّبُونَ

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِّ الْمُنْدِلُو
الَّذِي نَجَّنَا مِنْ الْقَوْمِ الظَّلِيلِينَ

وَقُلْ رَبِّيْ أَنْزَلَنِي مُزَلَّمًا بَارِكَوْا تَحْمِدُ الْمُنْزَلِينَ

إِنَّ فِي ذَلِكَ لَذَيْنِ وَإِنْ كُمَا لَمْبَلِينَ

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِ قُرْنَانَ أَخْرَينَ

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنْ أَعْذِدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ
غَيْرِهِ أَفَلَا يَتَّقُونَ ﴿٢٣﴾

32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.

35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?

36. "Far, very far is that which you are promised!

37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him."

39. He said: "O my Lord! Help me because they deny me."

40. (Allâh) said: "In a little while, they are sure to be regretful."

41. So *As-Saihah* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).

42. Then, after them, We created other generations.

وَقَالَ الْمُلَائِكَةُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَرَكَبُوا بِلَفَاءَ
الآخِرَةِ وَأَرَفَنَهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَدَاهُ
إِلَّا بَشَرَّهُنَا كُلُّهُمْ بِمَا تَأْكُلُونَ وَمِنْهُ
وَيَشْرُبُ مِمَّا تَشَرَّبُونَ ﴿٢٤﴾

وَلَئِنْ أَطْعَمْتُمْ شَرَّاً مِّثْلَكُمْ إِنَّمَا كُلُّكُمْ إِذَا الْخَيْرُونَ ﴿٢٥﴾

أَيُعْدُمُ أَنْكُرُ إِذَا مُتُمْ وَكُنْتُمْ فَرَاباً وَعَظِيمًا
أَنْكُرُ حَرْجُونَ ﴿٢٦﴾

هَيَّاهَاتٌ هَيَّاهَاتٌ لِمَا تُؤْتَعِدُونَ ﴿٢٧﴾

إِنَّهُ إِلَّا حِكَمَانَا الدُّنْيَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَعْوِينٍ ﴿٢٨﴾

إِنْ هُوَ إِلَّا رُجُلٌ أَفْتَرَى عَلَى اللَّهِ كَذِبًا
وَمَا نَحْنُ لَهُ بِمُؤْمِنٍ ﴿٢٩﴾

قَالَ رَبِّ آنْصُرْنِي بِمَا كَذَبْتُونَ ﴿٣٠﴾

قَالَ عَمَّا قَاتَلْتُ لَيُصْبِحُنَّ نَدِيمَنَ ﴿٣١﴾

فَأَخْذَهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلَنَّهُمْ غَشَّاءَ
فَبَعْدَ الْلَّقْوُمَ الظَّلِيلِمِينَ ﴿٣٢﴾

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا أَخْرِيَّتٍ ﴿٣٣﴾

43. No nation can advance their term, nor can they delay it.

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahadîth* (the true stories for mankind to learn a lesson from them). So away with a people who believe not!

45. Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord, and exalting themselves over and above the Messenger of Allâh).

47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like.)?"

48. So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)] and became of those who were destroyed.

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.

50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.

51. O (you) Messengers! Eat of the *Tayyibât* [all kinds of *Halâl* foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.)] and do righteous deeds. Verily! I am Well-Acquainted with what you do.

52. And verily this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.

مَا سَيِّدُ مِنْ أَمَّةٍ أَجْلَهَا وَمَا يَسْتَخِرُونَ ﴿١٧﴾

ثُمَّ أَرْسَلَنَا وَسَنَّا تَرَكَّمَ مَاجَاهَ أَمَّةَ رَسُولِهِ كَذِبَهُ
فَاتَّبَعُنَا بَعْضُهُمْ بَعْضًا وَحَانَتْهُمْ أَهَادِيثُ فَعَدَا
لَقَوْمَ لَآيُومُونَ ﴿١٨﴾

ثُمَّ أَرْسَلَنَا مُوسَى وَأَخَا هَدْرُونَ بِنَائِنَاتِهَا

وَسَلَطَنِي مُيَمِّينَ ﴿١٩﴾

إِلَى فِرْعَوْنَ وَمَلَائِيمِهِ فَاسْتَكْبَرُوا وَكَانُوا

فِوْمَاعَالِيَنَ ﴿٢٠﴾

فَقَالُوا أَنْتُمْ لِشَرِّينَ مُثِلُنَا وَقَوْمُهُمَا نَأْنَا

عَنِيدُونَ ﴿٢١﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهَلَّكِينَ ﴿٢٢﴾

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ لِعَلَّهُمْ يَهْدَوْنَ ﴿٢٣﴾

وَجَعَلْنَا أَبْنَى مُرَّمَ وَمَهْدَى دَاءِيَةَ وَمَا وَيْنَهُمَا

إِلَى رَبِيعَةِ زَنَاتِ قَرَارِ وَمَعِينِ ﴿٢٤﴾

يَكِيْهَا الرَّسُولُ كُلُّهُ مِنَ الظَّبِيرَةِ وَأَعْمَلُوا صَنْدِحًا

إِنِّي يَسَا تَعْمَلُونَ عَلِمٌ ﴿٢٥﴾

وَلَمْ هَذِهِ أَمْكُمْ أَمَّةٌ وَجَدَهُ وَأَنَا بِكُمْ

فَأَنْقُونَ ﴿٢٦﴾

53. But they (men) have broken their religion among them into sects,^[1] each group rejoicing in what is with it (as its beliefs).

54. So leave them in their error for a time.

55. Do they think that in wealth and children with which We enlarge them

56. We hasten unto them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [*Tafsîr Al-Qurtubi*].

57. Verily those who live in awe for fear of their Lord;

58. And those who believe in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;

59. And those who join not anyone (in worship) as partners with their Lord;

60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not),^[2] because they are sure to return to their Lord (for reckoning).

61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salât* (prayers) in their (early) stated, fixed times and so on].

62. And We task not any person except according to his capacity, and with Us is a

فَنَقْطَعُوا إِلَيْهِمْ زِبْرَا كُلُّ حِزْبٍ بِمَا لَهُمْ فَرَحُونَ ٥٧

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَقَّ جَاهَنَّمَ ٥٨

أَيْخَسِبُونَ أَنَّمَا يُؤْدِي هُرْبَهُ مِنْ مَالٍ وَبَنِينَ ٥٩

شَاعِرُهُمْ فِي الْخَيْرَاتِ بِلَا يَشْعُرُونَ ٦٠

إِنَّ الَّذِينَ هُمْ مِنْ خَشِيشَةِ رَبِّهِمْ مُشْفِقُونَ ٦١

وَالَّذِينَ هُمْ بِثَابِتَتِ رَبِّهِمْ يُؤْمِنُونَ ٦٢

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْكِنُونَ ٦٣

وَالَّذِينَ يُؤْتُونَ مَا أَتَوْا وَقُلُوبُهُمْ وَجْهَةُ أَنَّهُمْ إِلَى رَبِّهِمْ رَجِيعُونَ ٦٤

رَجِيعُونَ

أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَيِّقُونَ ٦٥

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وَسْعَهَا وَلَدَنِيَا كَتَبَ

[1] (V.23:53) See the footnote of (V.3:103).

[2] (V.23:60) Narrated 'Aishah (the wife of the Prophet ﷺ), I asked Allah's Messenger ﷺ about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

She added: "Are these who drink alcoholic drinks and steal?" Allah's Messenger ﷺ replied: "No! O the daughter of As-Siddiq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allah) from them. 'It is these who hasten in good deeds.' " (*Sunan At-Tirmidhi, Hadith No. 3225*), (*Tafsîr Al-Qurtubi*).

Record which speaks the truth, and they will not be wronged.

63. Nay, but their hearts are covered from (understanding) this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.

64. Until when We seize those of them who lead a luxurious life with punishment: behold they make humble invocation with a loud voice.

65. Invoke not loudly this day! Certainly you shall not be helped by Us.

66. Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).

67. In pride (they — Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary — *Haram*), talking evil about it (the Qur'ân) by night.

68. Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet ﷺ), or has there come to them what had not come to their fathers of old?

69. Or is it that they did not recognize their Messenger (Muhammad ﷺ) so they deny him?

70. Or say they: There is madness in him? Nay, but he brought them the truth [i.e. *Tauhid*: Worshipping Allâh Alone in all aspects, the Qur'ân and the religion of Islâm], but most of them (the disbelievers) are averse to the truth.

71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.

يَنْطِقُ بِالْحَقِّ وَهُوَ لَا يُظْلَمُونَ ٦٥

بَلْ قَوْمٌ فِي غَرَقٍ مِّنْ هَذَا وَلَمْ أَعْمَلُ مِنْ دُونَ ذَلِكَ
هُمْ لَهَا عَمِلُونَ ٦٦

حَتَّىٰ إِذَا أَخْذَنَا مُتَفَهِّمِينَ بِالْعَذَابِ إِذَا هُمْ يَخْرُونَ ٦٧

لَا يَجِدُوا الْيَوْمَ إِنْ كُرُمًا لِّا نَصْرُونَ ٦٨

فَذَكَرْتَنِي نُتَّلِي عَلَيْكُمْ فَكَسَّرْتَ عَلَىٰ أَعْقَبِكَ
نَنْكِسُونَ ٦٩

مُسْكِنِدِينَ يَهُ سَمِّرَاتَهُ جُرُونَ ٧٠

أَفَلَمْ يَرَوْا أَنَّقُولَ أَنْجَاءَهُمْ مَا لَزِيَاتِ

أَبَاءَهُمُ الْأَوَّلِينَ ٧١

أَمَّلَمْ يَعْرِفُوا أَنَّقُولَ فَهُمْ لَهُ مُنْكِرُونَ ٧٢

أَمْ يَقُولُونَ يَهُ جِنَّةَ بَلْ جَاءَهُمْ بِالْحَقِّ

وَأَكَثَرُهُمْ لِلْحَقِّ كَرْهُونَ ٧٣

وَلَوْ أَتَبَعُ الْحَقَّ أَهْوَاءَهُمْ لَفَسَدَتِ الْأَسْنَارُ

وَالْأَرْضُ وَمَنْ فِيهَا بَلْ أَتَيْتَهُمْ بِذِكْرِهِمْ

فَهُمْ مُّنْعَنِ ذِكْرِهِمْ مُّتَرِضُونَ ٧٤

72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path (true religion — Islâmic Monotheism).

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

81. Nay, but they say the like of what the men of old said.

82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

أَمْسَتُهُمْ خَرْجًا فَخَرَجُوا كَيْفَ هُوَ
وَهُوَ خَيْرُ الرِّزْقِينَ ٧٦

وَإِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ٧٧

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ عَنِ الصِّرَاطِ
لَنَكُوبُ ٧٨

وَلَرَحْمَنَاهُمْ وَكَفَنَاهُمْ مِنْ صُرُّ الْجُحُودِ
فِي طُفْلِنِهِمْ يَعْمَهُونَ ٧٩

وَلَقَدْ أَخْذَنَاهُمْ بِالْعَذَابِ فَمَا أَسْتَكَنُوا لِرِبِّهِمْ
وَمَا يَنْضَرُّ عَوْنَ ٨٠

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ
إِذَا هُمْ فِي مُبْلِسُونَ ٨١

وَهُوَ الَّذِي أَنْشَأَكُمُ الْأَسْمَاعَ وَالْأَنْفَ
وَالْأَفْعَدَةَ قَلِيلًا مَا تَشْكُرُونَ ٨٢

وَهُوَ الَّذِي ذَرَكُمْ فِي الْأَرْضِ وَإِلَيْهِ يُشْرُونَ ٨٣

وَهُوَ الَّذِي يُثْبِتُ وَيُنْهِيُ وَهُوَ الْغَيْلُ
أَتَيْلَ وَالْهَارِ أَفَلَا يَعْقُولُونَ ٨٤

بَلْ قَالُوا يُثْلِلُ مَا قَاتَ الْأَوْلَوْنَ ٨٥

فَالْأُولَاءِ أَعْدَادًا مُتَنَاثِرًا بَا وَعِظَمًا أَوْنًا
لِمَعْوِنُونَ ٨٦

83. “Verily, this we have been promised — we and our fathers before (us)! This is only the tales of the ancients!”

لَقَدْ وُعِدْنَا نَحْنُ وَإِبْرَاهِيمَ أَهْذَامُنَّا مَنْ قَبْلَ إِنْ هَذَا
إِلَّا أَسْطِرٌ مَا وَيْدَنَ

84. Say: “Whose is the earth and whosoever is therein? If you know!”

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ
تَعْمَلُونَ

85. They will say: “It is Allâh's!” Say: “Will you not then remember?”

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ

86. Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?”

قُلْ مَنْ رَبُّ الْسَّمَاوَاتِ السَّبْعَ وَرَبُّ الْعَرْشِ
الْعَظِيمِ

87. They will say: “Allâh.” Say: “Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?”

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَنْتَقِلُونَ

88. Say “In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?” [Tafsîr Al-Qurtubî]

قُلْ مَنْ يَبْدِي وَمَلْكُوتُ كُلِّ شَيْءٍ وَهُوَ بِهِ مُحِيدٌ
وَلَا يَجْعَلُ كُرْعَانَهُ إِنْ كُنْتُمْ تَعْمَلُونَ

89. They will say: “(All that belongs) to Allâh.” Say: “How then are you deceived and turn away from the truth?”

سَيَقُولُونَ لِلَّهِ قُلْ فَإِنَّمَا تُسْهِرُونَ

90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.

بَلْ أَنْتُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَذِيلُونَ

91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allâh above all that they attribute to Him!

مَا أَنْجَدَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٌ
إِذَا دَلَّهُ بَعْضُهُ كُلُّ إِلَهٌ يَمْا خَلَقَ وَلَمْ يَكُنْ بِقُوَّتِهِمْ
عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يَصِيفُونَ

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

عَلِيمُ الْغَيْبِ وَالشَّهَدَةِ فَتَعَالَى
عَمَّا يَشَرِّكُونَ

93. Say (O Muhammad ﷺ): “My Lord! If You would show me that with which they are threatened (torment),

فُلَرَبِ إِمَانْتُكَ مَا يُوَعَّدُونَ ٦٩

94. “My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zâlimûn* (polytheists and wrong-doers).”

رَبِ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ٧٠

95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them.

وَإِنَّا عَلَىٰ أَن نُرِيكَ مَا نَعِدُهُمْ لَقَدْ رُوِّنَ ٧١

96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ سَيِّئَةً عَنْ أَعْلَمِ
بِمَا يَصْنُوْتَ ٧٢

97. And say: “My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtin* (devils).

وَقُلْ رَبِّيْ أَعُوْذُ بِكَ مِنْ هَمَزَتِ الشَّيَّاطِينِ ٧٣

98. “And I seek refuge with You, My Lord! lest they should come near me.”

وَأَعُوْذُ بِكَ رَبِّيْ أَن يَخْضُرُونَ ٧٤

99. Until, when death comes to one of them (those who join partners with Allâh), he says: “My Lord! Send me back,

حَتَّىٰ إِذَا جَاءَهُ أَحَدُهُمُ الْمَوْتَ قَالَ رَبِّيْ أَرْجِعُونِ ٧٥

100. “So that I may do good in that which I have left behind!” No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

لَعَلَّيْ أَعْمَلُ صَلَاحًا فَمَا تَرَكْتَ كَلَّا إِنَّهَا كَلْمَةٌ
هُوَ قَالُهُمَا وَمِنْ وَرَائِهِمْ بَرَزَخٌ إِلَىٰ يَوْمِ الْيُقْبَلُونَ ٧٦

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

فَإِذَا نَفَخْتُ فِي الصُّورِ فَلَا أَنَسَابَ يَنْهَا هُنْ يَوْمَئِذٍ
وَلَا يَسْأَلُونَ ٧٧

102. Then, those whose scales (of good deeds) are heavy, they are the successful.

فَمَنْ نَقْلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ٧٨

103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَيْرُوا
أَنفُسَهُمْ فِي جَهَنَّمَ خَلَدُونَ ٧٩

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

تَفَعُّ وُجُوهُهُمْ آتَانَارَوْهُمْ فِيهَا كَلَّا لِيُحُونَ ٨٠

105. “Were not My Verses (this Qur’ân) recited to you, and then you used to deny them?”

106. They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people.”

107. “Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be *Zâlimûn*: (polytheists, oppressors, unjust, and wrong-doers).”

108. He (Allâh) will say: “Remain you in it with ignominy! And speak you not to Me!”

109. Verily there was a party of My slaves, who used to say: “Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!”

110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!

111. Verily I have rewarded them this Day for their patience: they are indeed the ones that are successful.

112. He (Allâh) will say: “What number of years did you stay on earth?”

113. They will say: “We stayed a day or part of a day. Ask of those who keep account.”

114. He (Allâh) will say: “You stayed not but a little, if you had only known!”

115. “Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”

116. So Exalted be Allâh, the True King: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom

أَلَمْ تَكُنْ مَا يَقُولُونَ عَيْنَكُمْ فَكَذَّبُوكُمْ
بِهَا شُكْرُوكُمْ ١٤

فَالْوَارِينَ أَغْلَبْتَ عَلَيْنَا شَفَقَتُنَا وَكُنْتَ
فَوْمًا ضَالِّينَ ١٥

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنَّ عَدَنَ قَاتَلَنَا طَلَمُونَ

فَالَّذِينَ أَخْسَرُوا فِيهَا وَلَا شَكَّلُوكُمْ ١٦

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
أَمَنَّا فَأَغْفَلْنَا وَأَرْحَنَّا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ١٧

فَأَنْخَذْتُمُوهُمْ سُخْرَيَّاتِي أَنْسُوكُمْ ذَكْرِي وَكُنْتُ
مِّنْهُمْ نَصْحَّوكُمْ ١٨

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا وَأَنْهَمْ هُمْ
الْفَاسِدُونَ ١٩

قُلْ كُمْ لَيَشْتَرِي فِي الْأَرْضِ عَدَدَ سِينَانَ ٢٠

فَالْوَالِيَّاتِيَّاتِ مَا أُوْتَعَنَ يَوْمَ فَسْلِ الْمَعَادِينَ ٢١

فَنَلِّ إِنْ لَيَشْتَرِي إِلَّا قِيلَّا لَوْلَيْكُمْ كُنْتُ
تَعْلَمُونَ ٢٢

أَفَحِسِبْتُمْ أَنَّا حَافِظُوكُمْ عَبْنَا وَأَنْكُمْ
إِلَيْنَا لَا تُرْجِعُونَ ٢٣

فَتَعْلَمَ اللَّهُ أَكْبَرُ الْمَلِكُ الْحَقُّ لِلَّهِ إِلَّا هُوَ بِهِ
الْمَرْسِ الْكَبِيرِ ٢٤

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهَيْهِ إِلَّا بِهِ دَهْنَ لَمْبِدِهِ فَإِنَّمَا

he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.

118. And say (O Muhammad ﷺ): “My Lord! Forgive and have mercy, for You are the Best of those who show mercy!”

حَسَابُهُمْ عِنْدَ رَبِّهِ إِنَّمَا لَا يُفْلِحُ الْكُفَّارُ

وَقُلْ رَبِّي أَغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِ

Sûrat An-Nûr
(The Light) XXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.

2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law).^[1]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْكَوْثَرِ

لَعَلَّكُمْ تَذَكَّرُونَ

الْزَّانِيَةُ وَالْزَّانِي فَاجْلِدُوهُ كُلُّهُمْ بِمَا نَهَا إِلَيْهِمْ بِلَامٌ
وَلَا تَأْخُذُوهُمْ بِمَا رَأَفْتُمُوهُ فِي دِينِ اللَّهِ إِنَّ كُلَّمَنْ قَوْمٌ مُّؤْمِنُونَ بِاللَّهِ
وَالْيَوْمُ الْآخِرُ وَلَيَشَهَدَ عَنْهُمْ حَاطِبٌ
مِّنَ الْمُؤْمِنِينَ

[1] (V.24:2)

a) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 819)

b) Narrated Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنه: A man from the tribe of Bani Aslam came to Allâh's Messenger ﷺ and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger ﷺ ordered him to be stoned to death as he was a married person. (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 805)

الْأَرَادُ لَا يَنْكِحُ الْأَرَانِيَّةَ أَوْ مُشْرِكَةَ وَالْأَرَانِيَّةَ
لَا يَنْكِحُهَا إِلَّا زَانَ أَوْ مُشْرِكَ وَحْرَمَ ذَلِكَ
عَلَى الْمُؤْمِنِينَ ﴿٧﴾

3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a *Muskrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).

5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.

وَالَّذِينَ يَرْمُونَ الْمُحْسِنَاتِ ثُمَّ يَأْتُوا بِأَزْبَعَةٍ شَهَدَةَ
فَاجْلِدُوهُنَّ نَذِيرٌ جَلَدَةٌ وَلَا تَنْقِلُوهُنَّ شَهَدَةً أَبَدًا
وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٨﴾

إِلَّا الَّذِينَ تَأْمُنُ بَعْدَ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ عَفُورٌ
رَحِيمٌ ﴿٩﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَا يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ
فَشَهَدَهُ أَحَدُهُمْ أَزْبَعَ شَهَدَتْ بِاللَّهِ إِنَّهُ
لِمَنِ الصَّدِيقُونَ ﴿١٠﴾

وَالْخَيْسَةُ أَنْ لَعْنَتَ اللَّهُ عَلَيْهِ إِنْ كَانَ
مِنَ الْكَدِيرِينَ ﴿١١﴾

وَدِرْرُقُ عَنْهَا الْعَذَابُ أَنْ تَقْدِمَ أَزْبَعَ شَهَدَتْ بِاللَّهِ
إِنَّهُ لِمَنِ الْكَدِيرِينَ ﴿١٢﴾

وَالْخَيْسَةُ أَنْ عَصَبَ اللَّهُ عَلَيْهِ إِنْ كَانَ
مِنَ الصَّدِيقِينَ ﴿١٣﴾

10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

11. Verily those who brought forth the slander (against ‘Aishah رضي الله عنها the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: “This (charge) is an obvious lie^[1]? ”

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

16. And why did you not, when you heard it, say: “It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie.”

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللّٰهَ تَوَابٌ حَكِيمٌ ١١

إِنَّ الَّذِينَ جَاءُوا إِلَيْكُمْ عُصَبَةٌ مُنْكَرٌ لَا يَخْسِبُوهُ مَرَأَةٌ لَكُمْ بَلْ هُوَ خَرَلَكُمْ لِكُلِّ أُنْزِلٍ يُنَهِّمُ مَا أَكْتَسَبَ مِنَ الْآثَرِ وَالَّتِي تَوَلَّ كَبَرَهُ يُنَهِّمُ لَهُ عَذَابٌ عَظِيمٌ ١٢

وَلَوْلَا إِذْ سَمِعْتُمُوهُ طَنَ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِلَفُكَ مُنْبِئٌ ١٣

وَلَوْلَا جَاءَمُوْرَ عَلَيْهِ بَارِزَةٌ شَهَدَهُ فَإِذْ لَمْ يَأْتُوا بِاَشْهَدَهُ فَأَوْلَئِكَ عِنْدَ اللّٰهِ هُمُ الْكَافِرُونَ ١٤

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالآخِرَةِ لَمَسْكُنٌ فِي مَا أَنْصَمْتُ فِيهِ عَذَابٌ عَظِيمٌ ١٥

إِذْ نَلْقَوْنَاهُ بِالْسِنَتِ وَنَقُولُونَ إِنَّا فَوْهَكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَخْسِبُونَهُ هَيْنَا وَهُوَ عِنْدَ اللّٰهِ عَظِيمٌ ١٦

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ تَتَكَلَّمَ هَذَا سُبْحَانَكَ هَذَا بِهِنْ عَظِيمٌ ١٧

يَعْطُكُمُ اللّٰهُ أَنْ تَعْدُوا الْمُنْكَرَ أَبْدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ ١٨

^[1] (V.24:12) See Sahih Al-Bukhari, Vol.6, Hadith No.274 The story of the slander against ‘Aishah رضي الله عنها, the wife of Prophet ﷺ.

18. And Allâh makes the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

وَيُبَيِّنُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تُشَعِّجَ الْفَحْشَةَ فِي الْأَرْضِ
أَمْنَوْلَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ
وَاللَّهُ يَعْلَمُ وَأَنَّهُ لَا يَعْلَمُونَ ﴿١٩﴾

20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of Kindness, Most Merciful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ رَءُوفُ رَحِيمٌ ﴿٢٠﴾

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَبَعُوا خُطُواتَ الشَّيْطَانِ
وَمَنْ يَتَّبِعْ خُطُواتَ الشَّيْطَانِ فَإِنَّهُ بِأَمْرِ رَبِّهِ يَأْتِي
وَالْمُنْكَرُ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ مَازِكَ
مِنْ كُرْمَيْنِ أَحَدُهُ أَدَأَ وَالْكَثَرُ اللَّهُ يُزَكِّي
مَنْ يَتَّبِعْ مِنَ دِيَنِهِ وَاللَّهُ سَمِيعٌ عَلَيْهِ ﴿٢١﴾

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Mâsâkin* (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

وَلَا يَأْتِي أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يَقُولُوا أُولَئِي
الْأَقْرَبِينَ وَالسَّدِيقِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ
وَلَيَعْفُوا وَلَيَصْفَحُوا أَلَا تَجِدُونَ أَنْ يَعْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٢٢﴾

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ
لَيُثْوَافُ الْأُنْثَى وَالْآخِرَةُ وَهُنَّ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

24. On the Day when their tongues, their hands, and their legs (or feet) will bear

يَوْمَ تَشَهَّدُ عَنْهُمْ أَلْسِنَتُهُمْ وَلِيْدَيْهُمْ وَأَرْجُلُهُمْ

witness against them as to what they used to do.

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e. Paradise).

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent

يَمَا كَانُوا يَعْمَلُونَ ﴿٦﴾

يُوَمِّدُهُنَّ مِمَّا دَيْنَهُمْ لِلْحَقِّ وَيَعْلَمُونَ

أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٧﴾

الْخَيْثَتُ لِلْخَيْثِينَ وَالْخَيْثُونَ لِلْخَيْثِتِ
وَالْطَّيْبَتُ لِلْطَّيْبِينَ وَالْطَّيْبُونَ لِلْطَّيْبَتِ
أُولَئِكَ مُبَرَّةٌ وَرَبُّ مَعَايِقُولُونَ لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

يَكُنُّ الَّذِينَ آمَنُوا لَا تَنْهَا خُلُوبُهُمْ أَغْيَرُ

بُوْتِكُمْ حَقَّ سَنَاسِوْتُهُمْ سَلَمُوا

عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٨﴾

فَإِنْ لَرْجَحُوا فِيهَا أَحَدًا فَلَا نَهَا خُلُوبُهَا حَقَّ

يُؤْذَكُ تَكُوْنَ إِنْ قِيلَ لَكُمْ تَرْجِعُوا فَإِنْ جَعَوْا

هُوَأَرْكَ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ عَلِيْمٌ ﴿٩﴾

لَئِنْ عَلِيْكُمْ خَيْرٌ أَنْ تَنْهَا خُلُوبُهُمْ أَغْيَرُ مِسْكُونَةٍ

فِيهَا مَنْعِلُكُمْ وَاللَّهُ يَعْلَمُ مَا تَبْدُونَ

وَمَا تَكْتُمُونَ ﴿١٠﴾

قُلْ لِلْمُؤْمِنِينَ يَعْصُوْمِنَ أَنْصَدِهِمْ

وَيَخْفَظُوا فَرُوحَهُمْ ذَلِكَ أَزْكَنْ لَهُمْ إِنَّ اللَّهَ

خَيْرٌ مِمَّا يَصْنَعُونَ ﴿١١﴾

وَقُلْ لِلْمُؤْمِنَاتِ يَعْصُوْمِنَ مِنْ أَبْصَرِهِنَ وَيَخْفَظُنَ

فِي جَهَنَّمَ وَلَا يَبْيَسُنَ زَيْنَهُنَ إِلَّا مَاطَهَرَ

مِنْهَا وَلِصَرِينَ يَخْمُرُهُنَ عَلَىٰ جِيْوِهِنَ وَلَا يَبْدُونَ

(like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.^[1]

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and

رِبَّنَاهُنَّ إِلَّا بِعُولَتِهِنَّ أَوْ إِبَآيِهِنَّ أَوْ
إِبَاءَ بُعُولَتِهِنَّ أَوْ إِنْسَائِهِنَّ أَوْ إِنْسَانَةَ
بُعُولَتِهِنَّ أَوْ لِخَوَنَهِنَّ أَوْ نِسَى لِغَوَنَهِنَّ
أَوْ نِسَى أَخْوَنَهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَالِكَتْ أَمْنَهِنَّ
أَوْ الْشَّعِيرَتْ غَيْرُ ذُلِّي الْأَرْبَةِ مِنَ الرِّجَالِ
أَوْ الْطَّفَلَ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوَادَتِ
النِّسَاءَ وَلَا يَضْرِبُنَّ بِأَرْجُلِهِنَّ لِعُلَمَّا
يُخْفِيَنَ مِنْ زِينَتِهِنَّ وَتُوَبُّرُوا إِلَى اللَّهِ جَمِيعًا
أَئِمَّةُ الْمُؤْمِنُونَ لَعَلَّكُمْ تَشْكِحُونَ ﴿٢١﴾

وَأَنْكِحُوا الْأَيْدَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَامَيْكُمْ إِنْ يَكُونُوا فُقَرَاءً يُعْنِيهِمْ وَاللَّهُ أَنْ يَنْقِضَهُمْ
وَاللَّهُ وَسِعٌ عَلَيْهِ ﴿٢٢﴾

وَلِسْتَ عَفُوفًا لِلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَقِيقًا يُنْهِيُمُ اللَّهُ
مِنْ فَضْلِهِ وَالَّذِينَ يَنْهَا عَنِ الْكِتَابِ مَمَالِكَ
أَنْتَمْ كُمْ فَكَاتُبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَنْوَهُمْ

^[1] (V.24:31) "And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Âishah رضي الله عنها: 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murât* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murât*'

Narrated Safiyyah bint Shaibah: 'Âishah used to say: 'When the Verse:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (Sahîh Al-Bukhâri, Vol.6, Hadîth No.282).

honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhan*, *Iqamah*, *Salât* (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,^[1]

مِنْ مَالِ اللَّهِ الَّذِي مَا تَنْكِحُمْ وَلَا تُنْكِحُونَنِّكُمْ
عَلَى الْعَوَامِ إِنَّ أَرْدَنَ حَصَنَ الْبَنِغَوْ عَرْضَ الْحَوَافِ
الْأَنْتِيَا وَمَنْ يُكَهِّنَ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ
عَفُورٌ رَّحِيمٌ

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ مَا يَنْتَهِي شَيْءٌ وَمِثْلًا مِنَ الدِّينِ
خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِلْمُنْقَنِينَ

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَنْ لَّمْ يُؤْرِهِ
كَشْكُورٌ فِيهَا مَضَبَّطٌ الْمُصْبَاحُ فِي نُهَاجَةِ
الْأَزْبَاجَةِ كَانَهَا كَوْكِبٌ دُوِيٌّ يُوقَدُ مِنْ شَجَرَةِ
مِنْرَكَةِ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
رِيَّتَهَا يُعْصِيَهُ وَلَوْلَمْ تَسْسَهُ نَارٌ نُورٌ عَلَى نُورٍ
يَهْدِي اللَّهُ نُورُهُ وَمَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ
أَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

فِي مَيْوَتِ أَدَنَ اللَّهُمَّ تَرْفَعْ وَيَذْكُرِ فِيهَا أَسْمَهُ
يُسَيِّحْ لَهُ فِيهَا بِالْفَدُوِّ وَالْأَصَابِلِ

^[1] (V.24:36).

a) Narrated Abu Qatâdah رضي الله عنه: Allâh's Messenger ﷺ said: "If anyone of you enters a mosque, he should pray two *Rak'at* (*Tahiyyat-al-Masjid*) before sitting." (Sahih Al-Bukhari, Vol.1, Hadith No.435).

37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing *As-Salât* (*Iqâmat-as-Salât*), nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.^[1]

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account.^[2]

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

41. See you not (O Muhammad صلى الله عليه وسلم) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth,

رِجَالٌ لَا تُلِمُّهُمْ بَخْرَةٌ وَلَا يَعْلَمُونَ ذِكْرَ اللَّهِ وَلَا قَارِئٌ
الْأَصْلَوْقُ وَلَا يَلْتَهِ أَرْكَوْهُ يَحْمَلُونَ يَوْمًا نَنْقَلِبُ فِيهِ
الْفُلُوبُ وَالْأَبْسَدُ^{٢٧}

لِيَحْزُمُهُمُ اللَّهُ أَحْسَنُ مَا عَيْلُوا وَيَزِيدُهُمْ مِنْ فَضْلِهِ
وَاللَّهُ يُرِيقُ مِنْ يَنْهَى بِعِزِيزِ حِسَابٍ^{٢٨}

وَالَّذِينَ كَفَرُوا أَعْنَاهُمْ حِسَابٌ بِقِعْدَةٍ يَمْسِبُهُ
أَفْلَمَنَانُ مَاءً حَقَّ إِذَا جَاءَهُ لَوْجَدَهُ شَيْئًا
وَوَجَدَ اللَّهُ عِنْدَهُ فَوْزَنَهُ حِسَابًا وَاللَّهُ
سَرِيعُ الْحِسَابِ^{٢٩}

أَوْ كُطُلْمَنْتُ فِي بَخْرَلِيَّتِي بَعْشَلُهُ مَوْجُ مِنْ فَوْقِهِ
مَوْجُ مِنْ فَوْقِهِ، سَحَابٌ طُلْمَنْتُ بَعْضَهَا لَوْقَ
بَعْضٌ إِذَا أَخْرَجَ يَكْدَهَ لَوْلَيْكَدِرِهَاهُ وَمِنْ آنِ جَعْلَهُ
لَهُ نُورًا فَمَالَهُ مِنْ نُورٍ^{٣٠}

الْأَنْزَلَنَ اللَّهُ سُبِّحَ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَالظَّرِيرُ صَفَقَتْ كُلُّ قَدْ عَلَمَ صَلَانَهُ وَتَسِيمَهُ^{٣١}

b) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said: "The reward of the *Salât* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Salât* (prayer) offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his *Salât* (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his *Musallâ* (place of prayer). They say: 'O Allâh! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in *Salât* (prayer) as long as one is waiting for the *Salât* (prayer)." (Sahîh Al-Bukhâri, Vol.1, Hadîth No.620).

[1] (V.24:38) See the footnote of (V.9:121).

[2] (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

وَاللّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿١١﴾

and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Aware of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [*Tafsîr At-Tabarî*].

44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.

45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily Allâh is Able to do all things.

46. We have indeed sent down (in this Qur'ân) manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to the Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad) (صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ), and we obey," then

وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضَ وَإِلَيْهِ الْحِسْبَرُ ﴿١٢﴾

الْأَنْزَلَنَ أَنَّهُ يُرْسِلُنِي سَحَابَةً مِّنْ يَوْمِنْ بَيْنَهُ شَمَّةً بَعْدَهُ
رَكَاماً فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْلِهِ وَيَنْبُلُ
مِنَ الْحَسَلَاءِ مِنْ حِجَالٍ فِيهِ مِنْ بَرَدٍ فَيُصِيبُ بِهِ مِنْ يَشَاءُ
وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكُادُ سَنَابِرَ قَوْهُ يَدْهُبُ
بِالْأَبْصَرِ ﴿١٣﴾

يُقْلِبُ اللّهُ الَّيلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعْبَةً لِّلْأَذْفَنِ
الْأَبْصَرِ ﴿١٤﴾

وَأَنَّهُ خَلَقَ كُلَّ دَابَّةٍ بَيْنَ مَاءٍ فَنَمُّمَ مَنْ يَمْشِي عَلَى بَطْنِهِ
وَمَنْمُمَ مَنْ يَمْشِي عَلَى رِحْلَتِهِ وَمَنْمُمَ مَنْ يَمْشِي عَلَى أَرْضِهِ
يَخْلُقُ اللّهُ مَا يَشَاءُ إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٥﴾

لَهُدَىٰ زَرَانَا إِذَا كَيْتُ مُبَيَّنَتٍ وَاللّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٦﴾

وَيَقُولُونَ إِنَّا مَعَنَا بِاللّهِ وَبِالرَّسُولِ وَأَطْعَنَا
ثُمَّ تَوَلَّ فَإِنَّمَا مِنْهُمْ مَنْ بَعْدَ ذَلِكَ

a party of them turn away thereafter, such are not believers.

48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), to judge between them, lo! a party of them refuses (to come) and turns away.

49. But if the truth is on their side, they come to him willingly with submission.

50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers).

51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).

52. And whosoever obeys Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), fears Allâh, and keeps his duty (to Him), such are the successful.

53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad ﷺ) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٧﴾

وَإِذَا دُعُوا إِلَىٰ اللَّهِ وَرَسُولِهِ لِيُحْكَمْ بِنِيمَةٍ إِذَا فَرِيقٌ
مِّنْهُمْ مُغْرِضُونَ ﴿١٨﴾

وَإِن يَكُن لَّهُمْ لِكُثْرَىٰ يَأْتُوا إِلَيْهِ مُذَمِّنِينَ ﴿١٩﴾

أَفَقُلُّهُمْ مَرْضٌ أَمْ ارْتَابٌ أَمْ يَخَافُونَ أَنْ يَعِيشَ اللَّهُ
عَلَيْهِمْ وَرَسُولُهُمْ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٠﴾

إِنَّمَا كَانَ قَوْلُ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَىٰ اللَّهِ وَرَسُولِهِ
لِيُحْكَمْ بِنِيمَةٍ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٢١﴾

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يَعْسَى اللَّهُ وَيَتَّسِعُ
فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٢﴾

وَأَقْسَمُوا بِاللَّهِ جَهَنَّمَ لَهُمْ لِئَنْ أَمْرَهُمْ
لَتَخْرُجُنَّ قَلْلًا فَقُسْمُوا طَاعَةً مَعْرُوفَةً
إِنَّ اللَّهَ خَيْرٌ مِّمَّا تَعْمَلُونَ ﴿٢٣﴾

قُلْ أَطِيعُ اللَّهَ وَأَطِيعُ الرَّسُولَ فَإِنْ تَوَلَّ فَإِنَّمَا
عَلَيْهِ مَا حُبِلَّ وَعَلَيْكُمْ مَا حُمِلْتُمْ وَلَيْنَ تُطْبِعُوهُ
تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْمُتَّبِتُ ﴿٢٤﴾

55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).

56. And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that you may receive mercy (from Allâh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ'* (late-night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on

وَعَدَ اللَّهُ الَّذِينَ مَأْمُونُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لِيُسْتَخْلِفُنَّهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ
الَّذِينَ كُنْتَ إِنْ قَبْلَهُمْ وَلَمْ يَكُنْ لَّهُمْ دِيْنُهُمُ الَّذِي
أَرَضَنِي لَهُمْ وَلَيَبْدَأُنَّهُمْ مِنْ بَعْدِ حَرْقَوْهُمْ أَمْ
يَعْبُدُونِي لَكَيْشِكُرُونَ فِي شَيْئًا وَمِنْ كَفَرَ
بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

وَأَقِمُوا الصَّلَاةَ وَأَمْوَالَ الزَّكُوْنَةَ وَأطْبِعُوا الرَّسُوْلَ
لَمَّا كُنْتُمْ تَرْجُونَ

لَا يَحْسَبُنَّ الَّذِينَ كَفَرُوا مُغْرِبِيْنَ فِي الْأَرْضِ
وَمَا أَرَيْتُمُ الْأَنْارَوْلَيْسَ الْمُصِيرِ
يَكْتَبُهُمُ الَّذِينَ مَأْمُونُوا لِسْتَعِنْكُمُ الَّذِينَ مَلَكُتُ
أَيْمَانَكُوْنَ وَالَّذِينَ لَمْ يَلْعُمُوا الْعَلَمَ مِنْكُمْ ثَلَاثَ مَرَّتٍ
مِنْ قِلِّ صَلَاةِ الظَّفَرِ وَمِنْ تَصْسُونَ شَيْأَكُمْ قِبَلَ الظَّاهِرِ
وَمِنْ بَعْدِ صَلَاةِ الْمَسَاءِ ثَلَاثَ عَوْرَتِكُمْ
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جَنَاحٌ بَعْدَهُنَّ
طَوَّفُوكُمْ عَلَيْكُمْ بَعْضُهُمْ عَلَى بَعْضٍ كَذَلِكَ
بَيْنَ اللَّهِ لَكُمُ الْأَيْمَنُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَإِذَا بَكَلَ الْأَطْفَالُ مِنْكُمُ الْحُلُمُ فَلِيَسْتَبَّنُوا
كَمَا أَسْتَبَّنَ الَّذِينَ مِنْ قِلِّهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ أَيْمَنَهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَالْقَوَاعِدُ مِنَ الْإِنْسَاَنِيْنَ لَيَرْجُونَ بِكَمَا

them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Ayât* (these Verses or your religious symbols and signs) to you that you may understand.

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

63. Make not the calling of the Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)). And let those who oppose the Messenger's (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) commandment (i.e. his *Sunnah* — legal ways, orders, acts of

فَلَا يَسْكُنُ عَلَيْهِنَّ جَنَاحٌ أَنْ يَضْعَفَ شَيْءٌ هُنَّ
عِزَّ مُتَّبِعَةٍ حَدِيثٍ بِرِسَّةٍ وَأَنْ يَسْتَعْفَفُنَّ حَيْثُ
لَهُنَّ وَاللَّهُ سَمِيعٌ عَلَيْهِمْ

لَئِنْ عَلَى الْأَعْمَى حَجَّ وَلَا عَلَى الْأَغْرِيْجِ حَجَّ
وَلَا عَلَى الْمَرِيْضِ كَحَّ وَلَا عَلَى الْأَقْرَبِ كَحَّ
أَنْ تَأْكُلُوا مِنْ أُبُوْيُوتْ كُمْ أُبُوْيُوتْ مَا كَانَ يَكُمْ
أُبُوْيُوتْ أَمْهَنَكُمْ أُبُوْيُوتْ إِخْرَنَكُمْ
أُبُوْيُوتْ أَعْوَنَكُمْ أُبُوْيُوتْ أَعْدَنَكُمْ
أُبُوْيُوتْ خَلَاتَكُمْ أُبُوْيُوتْ أَخْوَلَكُمْ
مَفَاكِحَهُ أَوْ صَدِيقَهُ كَمْ لَيْسَ عَلَيْكُمْ
جَنَاحٌ أَنْ تَأْكُلُوا جِبِيلًا أَوْ أَشْتَأْنَاهَا فَإِذَا
دَخَلْتُمْ قِوْمًا فَلَمْ يَوْمًا عَلَى أَنْفُسِكُمْ تَجْيَهَةٌ
مِنْ عِنْدِ اللَّهِ مُبَرَّكَةٌ طَيْبَةٌ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ
عَلَّمَكُمْ تَقْلِيلُونَ

إِنَّمَا تَمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مُعَمَّهُ عَلَى أَمْرٍ جَاءُوكُمْ لَمْ يَذْهَبُوا
حَتَّى يَسْتَذَدُوكُمْ إِنَّ الَّذِينَ سَتَذَدُوكُمْ أُولَئِكَ
الَّذِينَ يَقُولُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَذَدُوكُمْ
لِيَعْصِمُ شَأْنِهِمْ فَإِذَا دَأَدْنَ لِمَنْ شَفَتْكُمْ مِنْهُمْ
وَأَسْتَغْفِرُهُمُ اللَّهُ أَكْبَرُ اللَّهُ غَفُورٌ رَّحِيمٌ

لَا جَنَاحُ لَكُمْ دُعَاءُ الرَّسُولِ يَتَّهَمُكُمْ كُذَّالَّةٌ
بَعْضُكُمْ بِعِصَمَاقٍ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْأَلُونَكُمْ لِوَادَّ فَلِيَحْدِرَ الَّذِينَ يَعْلَمُونَ
عَنْ أَمْرِهِ أَنْ تُصَبِّهِمْ فَتَنَهَّأُ أَوْ تُصَبِّهِمْ
عَذَابَ أَلِيمٍ

worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

Sûrat Al-Furqân
(The Criterion) XXV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he may be a warner to the 'Âlamîn (mankind and jinn).

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

3. Yet they have taken besides Him other *alihâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."

5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."

أَلَا إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ
مَا أَنْشَأَ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَثِّرُهُمْ
بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

﴿١١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَارَكَ اللَّهُ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا

الَّذِي لَهُ مُنْكَرُ السَّمَاوَاتِ وَالْأَرْضِ وَعِنْتَهُ
وَلَدَأَوْنَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ وَقَدْرَهُ نَقِيرًا

وَأَنْهَذُوا مِنْ دُونِهِ مَا لِهَا لَا يَخْلُقُونَ شَيْئًا
وَهُمْ بَخَلُقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا
وَلَا قَعَادًا لَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً
وَلَا شُورًا

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا فُكَّ اقْرَبَهُ وَأَعْنَاهُ
عَلَيْهِ قَوْمٌ مَا خَرُوْتَ فَقَدْ جَاءُوكَ ظَلَماً وَوُزُراً

وَقَالُوا أَسْطَرُ الْأَوَّلِينَ أَكْنَتْهَا
فَهِيَ تُثْلِي عَلَيْهِ بُشَّرَةً وَأَصْبِلَهَا

6. Say: “It (this Qur’ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.”

قُلْ أَنْزَلَهُ اللَّهُ الَّذِي يَعْلَمُ أَكْثَرَ فِي السَّمَاوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ عَفُورًا حَبِيبًا ﴿٦﴾

7. And they say: “Why does this Messenger (Muhammad ﷺ) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?”

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الظَّعَامَ
وَيَمْشِي فِي الْأَشْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونُ مَعَهُ نَذِيرًا ﴿٧﴾

8. “Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the Zâlimûn (polytheists and wrong-doers) say: “You follow none but a man bewitched.”

أُوْيُلُقُ إِلَيْهِ كَذَرْأَوْتَ كُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا وَقَالَ الظَّلَمُونَ
إِنْ شَيْعُوتُ إِلَارْجَلَ مَسْحُورًا ﴿٨﴾

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

أَنْظُرْ كَفَ ضَرِبُوا لَكَ الْأَمْثَالَ فَضَلُّوا
فَلَا يَسْتَطِعُونَ سِيلًا ﴿٩﴾

10. Blessed be He Who, if He wills will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

بَارَكَ اللَّهُ إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ
جَنَّتْ تَجْرِي مِنْ مَعْنَى هَا الْأَنْهَرُ وَجَعَلَ
لَكَ قُصُورًا ﴿١٠﴾

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

بَلْ كَذَبُوا بِالسَّاعَةِ وَأَعْتَدَنَا لَمَنْ كَذَبَ
بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا هَاجَنِيْطاً
وَزَفِيرًا ﴿١٢﴾

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

وَلَذَا الْقَوْمُ مِنْهَا مَكَانًا ضَيْقًا مُقْرَبَيْنَ
دَعَوْا هُنَالِكَ شُبُورًا ﴿١٣﴾

14. Exclaim not today for one destruction, but exclaim for many destructions.

لَا نَدْعُوكُمْ يَوْمًا وَاحِدًا وَادْعُوكُمْ بُوْرًا
كَخِيرًا ﴿١٤﴾

15. Say: (O Muhammad ﷺ) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqûn (the pious — See V.2:2)?” It will be theirs as a reward and as a final destination.

قُلْ أَذَلِكَ خِيرٌ أَمْ جَنَّةُ الْخَلِدَيْلَى وَعَدَ
الْمَنْقُوتُ كَانَ لَهُمْ جَزَاءٌ وَمَصِيرًا ﴿١٥﴾

16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints]^[11]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

18. They will say: "Glorified be You! It was not for us to take any *Auliâ'* (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

19. Thus they (false gods — all deities other than Allâh) will belie you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.

20. And We never sent before you (O Muhammad ﷺ) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

لَمْ فِيهَا مَا يَشَاءُ وَتَخْلِيَّنَ كَانَ عَلَى
رَبِّكَ وَعَدَ مَسْتَوْلًا

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ كَمِنْ دُونِ اللَّهِ
فَيَقُولُ أَنْتُمْ أَضَلُّ لَمْعَكُمْ إِذَا هَتَّلَأَهُ
أَمْ هُمْ صَلَوُا السَّبِيلَ

فَالْوَاسِعَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّجَزَ
مِنْ دُونِكَ مِنْ أُولِيَّةِ الْأَمْمَاتِ وَلَكِنْ مَتَّعْنَاهُ
وَإِكَاهَهُمْ حَتَّى نَسُوا اللَّهَ تَعَالَى
وَكَانُوا قَوْمًا بُورُرًا

فَقَدْ كَذَّبُوكُمْ يَا نَقْرُوبُونَ فَمَا
سَطَّعُونَ صَرْفًا لَا نَصْرًا وَمَنْ
يَظْلِمْ يَنْكِمْ ثُقْفَهُ عَذَابًا
كَبِيرًا

وَمَا أَرْسَلْنَا فِيلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ
يَأْكُلُونَ الْأَطْعَامَ وَيَسْتَوْرُونَ فِي الْأَسْوَاقِ
وَحَمَلْنَا بِعَصْمَكُمْ لِيَعْصِي فِتنَةَ
أَنْتَصِرُونَ وَكَانَ رَبُّكَ بَصِيرًا

^[11] (V.25:17) Narrated Mu'âdh bin Jabal: رضي الله عنه The Prophet ﷺ said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet ﷺ said, "Not to punish them (if they did so)." (Sahih Al-Bukhari, Vol. 9, Hadith No. 470).

21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride.^[1]

22. On the Day they will see the angels — no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lâ ilâha illallâh*, "(none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193].

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh — Islâmic Monotheism).

27. And (remember) the Day when the *Zâlim* (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh!

* وَقَالَ الَّذِينَ لَا يُنْهَوْكُ لِقَاءَنَا تَوْلَى أَنْزَلَ عَلَيْنَا
الْمَلَائِكَةُ وَرَبِّنَا الْقَدِيرُ أَسْتَكْبِرُوا
فِي أَنْفُسِهِمْ وَعَنْتُمْ كَبِيرًا

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا يُنَزَّلُ فِي يَوْمِ يَوْمِ الْمُحْرِمَينَ
وَهُنُّ لَوْلُونَ جَهَنَّمَ حَمْجُورًا

وَقَدْ مَنَّا إِلَيْنَا مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ
هَبَّاتَةً تَنْشُورًا

أَصْحَبُ الْجَنَّةَ يَوْمَ يُنْهَى خَيْرٌ مُسْتَقْرَأً
وَأَخْسَنُ مَيْلًا

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَرِزْلَ الْمَلَائِكَةُ
تَنْزِيلًا

الْمُلْكُ يَوْمَ يُنْهَى الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا
عَلَى الْكُفَّارِ عَسِيرًا

وَيَوْمَ يَعْصُى الظَّالِمُونَ عَلَى يَدِنَّيهِ يَكْثُلُ يَكْتَبَنِي
أَنْخَذْتُ مَعَ الرَّسُولِ سَيِّلًا

[1] (V.25:21) See the footnote of (V.22:9).

Would that I had taken a path with the Messenger (Muhammad) ^[1]. (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalil* (an intimate friend)!

29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." [Tafsîr Al-Qurtubî]

30. And the Messenger (Muhammad) ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).

31. Thus have We made for every Prophet an enemy among the *Mujrimûn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet in 23 years). ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path. ^[2]

35. And indeed We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper;

يَوْئِلَى لِتَقِيٍّ مِّنْ أَنْجَدَ فَلَمَّا خَلِيلًا ﴿٦﴾

لَقَدْ أَضَلَّنِي عَنِ الَّذِي كُرِيَعَ إِذْ جَاءَنِي
وَكَانَ الشَّيْطَنُ لِلْأَسْدَى حَذُولًا ﴿٧﴾

وَقَالَ الرَّسُولُ يَنْرَبِ إِنَّ قَوْنِي أَخْتَدُوا هَذَا
الْقُرْآنَ مَمْهُورًا ﴿٨﴾

وَكَذَلِكَ جَعَنَا لِكُلِّ نَيِّ عَدُوًا مِّنَ الْمُجْرِمِينَ
وَكَفَى بِرَبِّكَ هَادِيًّا وَغَيْرِهِ ﴿٩﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُلَمَّةً
وَجِدَةً كَذَلِكَ لَمْ نُنْتَهِ إِلَيْهِ فُوَادُكَ وَرَنَانَهُ
تَرِيلَا ﴿١٠﴾

وَلَا يَأْتُونَكَ بِمَثِيلٍ إِلَّا جَنَاحَكَ بِالْحَقِّ
وَأَحَسَنَ قَسِيرًا ﴿١١﴾

الَّذِينَ يُحَشِّرُونَكَ عَلَى مُجْرِهِمْ إِلَى جَهَنَّمَ
أُولَئِكَ شَرٌّ مَّكَانًا وَأَصْلُ سَبِيلًا ﴿١٢﴾

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ
أَخَا هَرُونَكَ وَزَرِيرًا ﴿١٣﴾

^[1] (V.25:27) See the footnote of (V.3:85).

^[2] (V.25:34) See the footnote of (V.17:97).

36. And We said: "Go you both to the people who have denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn* (polytheists and wrong-doers).

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.

39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

40. And indeed they have passed by the town [of Prophet Lût (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect any resurrection.

41. And when they see you (O Muhammad ﷺ), they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?

42. "He would have nearly misled us from our *âlihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad ﷺ) seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakil* (a disposer of his affairs or a watcher) over him?

44. Or do you think that most of them hear or understand? They are only like cattle — nay, they are even farther astray from the Path (i.e. even worse than cattle).

45. Have you not seen how your Lord spread the shadow. If He willed, He could

فَقُلْنَا أَذْهَبِ الْقَوْمَ الَّذِينَ كَذَّبُوا إِنَّا بِيَتْنَا فَدَمَرْنَاهُمْ تَنْهِيَرًا

وَقَمْ نُوحَ لِمَآكِدَهُمْ بِالرُّسُلِ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلشَّارِسِ مَأْيَةً وَأَعْنَدَنَا لِلظَّلَّمِيَّهُ عَذَابًا أَلِيمًا

وَعَادَ وَشَوَّدَا وَأَصْبَحَ الْأَرْضَ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا وَكُلَّا لَضَرِبَنَا لَهُ الْأَمْتَلَ وَكُلَّا لَتَبَرَّنَا تَنْهِيَرًا

وَلَقَدْ أَتَوْنَا عَلَى الْفَرِيدِ الَّذِي أُمْطِرَتْ مَطَرَ السَّوْءَ أَفَكَمْ يَكْتُو نَوْسَرَ وَنَهَابَلَ كَانُوا لَا يَرْجُونَكُنْ شُورَا

وَإِذَا رَأَوْكَ إِنْ يَنْخَذُونَكَ إِلَّا هُرُوا هَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

إِنْ كَادَ لِيُضْلِلَنَا عَنِ الْهَدَى نَزَّلَ آنَصِرَتْ صَرِيزَكَاعِيَّهَا أَوْ سُوفَ يَعْلَمُونَ حِيرَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَيِّلَا

أَرَهَيْتَ مِنْ أَنْخَذَ إِلَيْهِهُ هَوَيْهُ أَفَأَنْتَ تَكُونُ عَيْنَهُ وَكَبِيلَا

أَمْ تَخْسِبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَقُولُونَ إِنْ هُمْ إِلَّا كَالْأَنْتَمْ بَلْ هُمْ أَضَلُّ سَيِّلَا

أَنْ تَرَى إِلَيْ رَبِّكَ كَيْفَ مَدَ الظَّلَّ وَلَوْسَاءَ

have made it still — But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

46. Then We withdraw it to Us a gradual concealed withdrawal.

47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr* (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).

48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.

51. And had We willed, We would have raised a warner in every town.

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.

54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.

لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلَنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿١٦﴾

ثُمَّ قَضَيْتَ لَهُ إِلَيْنَا فَقَضَيْسِيرًا ﴿١٧﴾

وَهُوَ الَّذِي جَعَلَ لَكُمْ أَيَّلَ لِيَسَأُ وَالنَّوْمَ سُبَانًا

وَجَعَلَ النَّهَارَ نُشُورًا ﴿١٨﴾

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشَارَاتٍ يَدْعُ
رَحْمَتَهُ، وَأَنْزَلَنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿١٩﴾

لِتُنْخَعِيَ بِهِ بَلْدَةً مَيْتَانًا وَتُنْقِيَهُ، مَنَّا خَلَقْنَا
أَنْهَادًا وَأَنْاسًا كَثِيرًا ﴿٢٠﴾

وَلَقَدْ صَرَفْنَاهُ يَنْهَمْ لِذِكْرِهِ فَابْتَأَى كَثِيرًا مِنَ النَّاسِ
إِلَّا كُفُورًا ﴿٢١﴾

وَلَوْ شِئْنَا الْعَشَافِ كُلُّ فَرِيقٍ نَذِيرًا ﴿٢٢﴾

فَلَا تُطِعُ الْكُفَّارِينَ وَجَهَنَّمُ هُمْ بِهِ
جَهَادًا كَبِيرًا ﴿٢٣﴾

وَهُوَ الَّذِي مَرَجَ الْحَرَقَنْ هَذَا عَذَابُ فُرُونٍ

وَهَذَا مِنْ أَبْحَاجٍ وَجَعَلَ بَيْنَهَا بَرَزَقًا

وَجَرَّأَ تَحْجُورًا ﴿٢٤﴾

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا جَعَلَهُ

سَبَّا وَصَهْرًا وَكَانَ رَبِّكَ فَقِيرًا ﴿٢٥﴾

55. And they (disbelievers, polytheists) worship besides Allâh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.

وَيَعْبُدُونَ مِنْ دُورِنَ اللَّهِ مَا لَا يَقْعُدُهُمْ وَلَا يَضْرُهُمْ
وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٦٦﴾

56. And We have sent you (O Muhammad ﷺ) only as a bearer of glad tidings and a warner.

57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), save that whosoever wills may take a Path to his Lord.

58. And put your trust (O Muhammad ﷺ) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,

59. Who created the heavens and the earth and all that is between them in six Days. Then He (*Istawâ*) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad ﷺ), concerning His Qualities: His rising over His Throne, His creations, etc.), as He is *Al-Khabir* (The All-Knower of everything i.e. Allâh).

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad ﷺ) command us?" And it increases in them only aversion.

61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words)

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٦٧﴾

فَلَمَّا آتَنَاكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ
أَنْ يَتَّخِذَ إِلَيْهِ سَبِيلًا ﴿٦٨﴾

وَتَوَكَّلْ عَلَى اللَّهِ الَّذِي لَا يَمُوتُ وَسَيَّغَ
مُحَمَّدَهُ وَكَفَى بِهِ بِذُوُبِ عِبَادَهِ خَيْرًا ﴿٦٩﴾

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا فِي سَيَّةٍ
أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَتَشَّلَ
بِهِ خَيْرًا ﴿٧٠﴾

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِرَحْمَنِ فَالْأُولَوْمَا أَرْجَعْنَ
أَسْجُدُدُ لِمَا تَأْمُرُنَا وَزَادُهُمْ نُفُورًا ﴿٧١﴾

نَبَرَكَ اللَّهُي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا
سِرَجًا وَقَمَرًا شَيْرًا ﴿٧٢﴾

وَهُوَ اللَّهُي جَعَلَ الْأَيَّلَ وَالنَّهَارَ جَلَفَةً لِمَنْ أَرَادَ
أَنْ يَذَّكَّرَ أَرَادَ شَيْرًا ﴿٧٣﴾

وَعِكَادَ الرَّحْمَنَ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَا
وَإِذَا حَاطَبُهُمُ الْجَهَنَّمُ قَالُوا سَلَّمًا ﴿٧٤﴾

they reply back with mild words of gentleness.

64. And those who spend the night in worship of their Lord, prostrate and standing.^[1]

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment."

66. Evil indeed it (Hell) is as an abode and as a place to rest in.

67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.^[2]

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.^[3]

وَالَّذِينَ يَسْتُونُ لِرَبِّهِمْ سُجَّدًا وَقَمَّا

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرَفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ عَرَامًا

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمَقَاماً

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُشْرِفُوا وَلَمْ يَقْرَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَاماً

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهَاءَ أَخْرَوْ لَا يَقْتُلُونَ السَّفَنَ أَلَّا حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْتُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَأْتِي أَثَاماً

يُضَعِّفَ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيُخْلِدُ فِيهِ مَهَاناً

إِلَّا مَنْ تَابَ وَأَمَّنَ وَعَمِلَ عَكْمَلًا صَلِحًا فَأُفْلِتَكَ بِمَدِيلِ اللَّهِ سَيِّئَاتِهِمْ حَسَنتَ وَكَانَ اللَّهُ عَفُورًا حَسِيمًا

[1] (V.25:64) Ibn 'Abbâs رضي الله عنهما said: "Whosoever prayed two *Rak'at* or more after the *'Isha* (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two *Rak'at* after the *Maghrib* (evening) prayer, and four *Rak'at* after the *'Ishâ* (night) prayer will be considered like those mentioned in this Verse." (*Tafsîr Al-Qurtubî*).

[2] (V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

[3] (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu'lû' Wal-Marjan*, Vol. 1, Chapter 52, Page 205]

Narrated Ibn 'Abbâs رضي الله عنهما: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مَتَابَةً ﴿٦﴾

72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

وَالَّذِينَ لَا يَشَهِدُونَ الرُّورَ وَإِذَا مَرُوا بِالْغُرِيرِ
مَرُوا كَرَامًا ﴿٧﴾

73. And those who, when they are reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind therat.

وَالَّذِينَ إِذَا ذُكِرُوا يَأْتِيْنَ رَبِّهِمْ
لَمْ يَجِدُوْ عَلَيْهَا أَصْنَاعًا وَعُمَيْنًا ﴿٨﴾

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious. See V.2:2)."'

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْنَا مِنْ أَرْوَاحِنَا
وَذَرْنَا شَرَّهُ أَعْنَبْ وَاجْعَنَنا
لِلْمُتَّقِينَ كَلِمَاتًا ﴿٩﴾

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

أُولَئِكَ يَجْرِيْنَ الْفُرْقَةَ بِمَا صَبَرُوا
وَيَلْقَوْنَ فِيهَا سَلَامًا وَسَلَامًا ﴿١٠﴾

76. Abiding therein — excellent it is as an abode, and as a place to rest in.

خَلِيلِنَّ فِيهَا حَسْنَتْ مُسْتَقَرًا وَمَقَامًا ﴿١١﴾

77. Say (O Muhammad ﷺ to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)."

قُلْ مَا يَعْبُدُوْ إِكْرَارِيْ لَوْلَا دُعَاؤُكُمْ فَقَدْ
كَذَّبْتُمْ فَسْوَفَ يَكُونُ لِرَأْمَانًا ﴿١٢﴾

as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

And there was also revealed: "Say: O My slaves who have transgressed against their own selves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.334).

Sârat Ash-Shu'arâ
(The Poets) XXVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Tâ-Sin-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [(this Qur'ân), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

3. It may be that you (O Muhammad ﷺ) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) i.e. in your Message of Islâmic Monotheism].^[1]

4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.

6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

7. Do they not observe the earth — how much of every good kind We cause to grow therein?

8. Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.

9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طَسْرَةٌ

نَلَكَ مَا يَنْتَ الْكِنَبِ الْثَّيْنِ

لَعَلَكَ بَدْعُهُ فَسَكَ الْأَيْكُنُوْمُونِينَ

إِنْ شَاءَنْزَلَ عَلَيْهِمْ مِنَ السَّمَاءِ مَا يَهْدِي فَظَلَّتْ أَعْنَاثُهُمْ
لَمَّا خَاتَمُوهُنَّ

وَمَا يَأْنِيهِمْ مِنْ ذِكْرِي مِنَ الرَّحْمَنِ مُحَمَّدُ إِلَّا كَانُوا
عَنْهُ مُغَرِّضُونَ

فَقَدْ كَبَوْأَفْسَادِهِمْ أَنْتَوْمَا كَانُوا يَهْدِي
يَسْتَهِنُونَ

أَوْتَمْ بَرْوَإِلَى الْأَرْضِ كَمْ أَنْتَنَا فِيهَا مِنْ كُلِّ دُنْجٍ كَيْدِ

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْرَمُهُمْ مُؤْمِنِينَ

وَلَئِنْ رَأَيْكَ لَهُوَ الْمَعِزُ الْرَّاجِمُ

^[1] (V.26:3) See the footnote of (V.3:85).

10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doers) —

11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"

12. He said: "My Lord! Verily, I fear that they will belie me,

13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

14. "And they have a charge of crime against me, and I fear they will kill me."

15. (Allâh) said: "Nay! Go you both with Our Signs. Verily We shall be with you, listening.

16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Âlamîn (mankind, jinn and all that exists),

17. "So allow the Children of Israel to go with us.' "

18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

19. "And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates."

20. Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).

21. "So I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.

وَلَمْ نَأْدِي رَبِّكَ مُؤْسِئًا أَنْتِ الْقَوْمَ الظَّالِمِينَ ١٧

فَقَوْمٌ فِي عَزَّزُونَ الْأَيْنَقُونَ ١٨

قَالَ رَبِّي إِنِّي أَخَافُ أَنْ يُكَذِّبُونَ ١٩

وَيَضْرِبُ صَدْرِي وَلَا يَسْطِقُ لِسَانِي فَأَرْسِلْ
إِلَيْهِنُونَ ٢٠

وَلَمْ يُمْلِمْ عَلَى ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونَ ٢١

قَالَ كَلَّا فَإِذْهَبَا يَأْتِنَا إِنَّا مَعْكُمْ مُسْتَعِنُونَ ٢٢

فَأَتَيَا فِرْعَوْنَ قَوْلًا إِنَّا سُولُّ رَبِّ الْعَالَمِينَ ٢٣

أَنَّ أَرْسِلْ مَعَنَّابِي إِشْرَاعِيلَ ٢٤

قَالَ أَرْرَثْرِيكَ فِي سَاوِلِدَا وَرِيمَتَ فِي سَا
مِنْ غُمْرِكَ سِسِنَ ٢٥

وَفَعَلْتَ فَعَلْنَاكَ الَّتِي فَعَلْتَ
وَأَنْتَ مِنَ الْكَفَرِينَ ٢٦

قَالَ فَعَلْنَاهَا إِذَا وَأَنَا مِنَ الصَّالِحِينَ ٢٧

فَقَرَرْتُ مِنْكُمْ لَمَآ خَفْتُكُمْ فَوَهَبَ لِرَبِّ حُكْمَ
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ٢٨

22. “And this is the past favour with which you reproach me: that you have enslaved the Children of Israel.”

وَتِلْكَ نِعْمَةً نَهْلَى عَلَى أَنْ عَبَدْتَ بَنِي إِسْرَائِيلَ

23. Fir‘aun (Pharaoh) said: “And what is the Lord of the ‘Âlamîn (mankind, jinn and all that exists)?”

قَالَ فِرْعَوْنُ وَمَارَبُ الْعَالَمَيْنَ

24. [Mûsâ (Moses)] said: “The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.”

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

إِنْ كُنْتُمْ مُؤْفِنِينَ

25. [Fir‘aun (Pharaoh)] said to those around: “Do you not hear (what he says)?”

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمِعُونَ

26. [Mûsâ (Moses)] said: “Your Lord and the Lord of your ancient fathers!”

قَالَ رَبُّكُمْ وَرَبُّ إِبْرَاهِيمَ الْأَوَّلَيْنَ

27. [Fir‘aun (Pharaoh)] said: “Verily, your Messenger who has been sent to you is a madman!”

قَالَ إِنَّ رَسُولَكُمُ الدَّى أَنْزَلَ إِلَيْكُمْ مِنَ الْمَجْنُونِ

28. [Mûsâ (Moses)] said: “Lord of the east and the west, and all that is between them, if you did but understand!”

قَالَ رَبُّ الشَّرْقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا

إِنْ كُنْتُمْ تَقْلِيْنَ

29. [Fir‘aun (Pharaoh)] said: “If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners.”

قَالَ لَيْنَ أَخْذَنَّ إِلَيْهَا غَرِيْرًا لَأَجْعَلَنَّكَ

مِنَ الْمَسْجُوْنِ

30. [Mûsâ (Moses)] said: “Even if I bring you something manifest (and convincing)?”

قَالَ أَلَوْ جَئْنَاكَ شَفِيْعًا مُثِيْرِيْنَ

31. [Fir‘aun (Pharaoh)] said: “Bring it forth then, if you are of the truthful!”

قَالَ فَأَتِ بِمَا كُنْتَ مِنْ الصَّادِقِيْنَ

32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُمَانَ مِثِيْنَ

33. And he drew out his hand, and behold, it was white to all beholders!

وَرَبَعَ يَدَهُ فَإِذَا هِيَ يَضَامَ لِلنَّظَرِيْنَ

34. [Fir‘aun (Pharaoh)] said to the chiefs around him: “Verily! This is indeed a well-versed sorcerer.

قَالَ لِلْمُلِّيْلَ حَوْلَهُ إِنَّ هَذَا سَاحِرٌ عَلِيْمٌ

35. “He wants to drive you out of your land by his sorcery: what is it then that you command?”

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ سِخْرِيْرًا فَمَا ذَا

تَأْمُرُونَ

36. They said: "Put him off and his brother (for a while), and send callers to the cities;

37. "To bring up to you every well-versed sorcerer."

38. So the sorcerers were assembled at a fixed time on a day appointed.

39. And it was said to the people: "Are you (too) going to assemble?

40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!"

44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!

46. And the sorcerers fell down prostrate.

47. Saying: "We believe in the Lord of the 'Âlamîn (mankind, jinn and all that exists).

48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

فَالْوَارِجَةُ وَآخَاهُ وَنَعْثَتِي فِي الْمَدِينَ حَشِيشَينَ ٣٧

بَأَنْوَكَ بِكُلِّ سَحَابٍ عَلَيْمٍ ٣٨

فَجُمِيعُ السَّحَرَةُ لِيَقْدِتِي تَوْمِي مَقْلُومٍ ٣٩

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ جُمِيعُونَ ٤٠

لَعَلَنَّنِي أَسْهَرَ إِنْ كَانُوا هُمُ الْغَنِيلِينَ ٤١

فَلَمَّا جَاءَهُ السَّحَرَةُ قَالُوا لِفَرْعَوْنَ إِنَّنَا لَأَجَرًا إِنْ كُنَّا
نَحْنُ الْغَنِيلِينَ ٤٢

فَلَأَنَّمَّا وَلَيْكُمْ إِذَا لَمْ يَفْرَغُوا ٤٣

قَالَ لَهُمْ مُوسَى الْقَرْأَمَانَتْ مُمْقُونَ ٤٤

فَأَلْقَوْا حِلَامَهُمْ وَعَصِيَّهُمْ وَقَالُوا أَعْيُرْهُ فِرْعَوْنَ
إِنَّنَاهُنَّ الْغَنِيلُونَ ٤٥

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِي كُونَ ٤٦

فَأَلْقَى السَّحَرَةُ سَجَدِينَ ٤٧

فَأَلْوَأَهُمْ أَمْتَارَتِ الْمَنَابِينَ ٤٨

رَبِّ مُوسَى وَهَرُونَ ٤٩

قَالَ مَاءْنَسْتُهُمْ قَبْلَ أَنْ مَادَنْ لَكُمْ إِنَّهُ لَكِيرَكُمْ
الَّذِي عَلَمَكُمُ الْسَّهْرَ فَلَسْفَوْنَ لَمَلَوْنَ لَأَقْطَعْنَ إِلَيْكُمْ
وَأَرْجُلَكُمْ مِنْ خَافِرَ وَأَصْلَتُكُمْ أَجْعِيَتَ ٤٩

50. They said: "No harm! Surely, to our Lord (Allâh) we are to return."

فَالْوَلَاضِرُّ لَنَا إِلَى رَبِّنَا مُقْبِلُونَ ﴿٥٠﴾

51. "Verily we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâh]."

إِنَّا نَطَّعُ مَنْ يَنْهَا إِلَيْنَا رَبَّنَا حَطَّلَنَا إِنْ كَانَ

أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily you will be pursued."

وَلَوْجَنَّا إِلَى مُوسَى إِنْ أَتَيْنَاهُ بِمَادِي إِنْ كَانَ

مُتَبَعُونَ ﴿٥٢﴾

53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.

فَأَرْسَلَ فِرْعَوْنَ فِي الْمَدَائِنِ حَتَّىٰ يَرِيَ

54. (Saying): "Verily these indeed are but a small band."

إِنَّ هَذِهِ لَا يَرِدُ مَمَّا فَلِيُّونَ ﴿٥٣﴾

55. "And verily, they have done what has enraged us."

وَلَئِنْهُمْ لَنَا لَغَيْظُونَ ﴿٥٤﴾

56. "But we are a host all assembled, amply fore-warned."

وَلَنَا جَمِيعُ حَذَرُونَ ﴿٥٥﴾

57. So, We expelled them from gardens and springs,

فَأَخْرَجْنَاهُمْ مِّنْ حَيَّاتِهِنَّ وَغَيْرَهُنَّ ﴿٥٦﴾

58. Treasures, and every kind of honourable place.

وَكُنُورٌ وَمَقَامٌ كَبِيرٌ ﴿٥٧﴾

59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.

كَذَلِكَ وَأَرْثَنَاهَا بَيْ إِنْ شَرِكَ بِلَ

60. So they pursued them at sunrise.

فَاتَّبَعُوهُمْ مُشْرِقِيَّتٍ ﴿٥٨﴾

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."

فَلَمَّا تَرَرَّ الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى

إِنَّا لِلَّمَدْرَكِينَ ﴿٥٩﴾

62. [Mûsâ (Moses)] said: "Nay, verily with me is my Lord. He will guide me."

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيِّدِيْنِ ﴿٦٠﴾

63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.

فَأَوْجَحَنَا إِلَى مُوسَى أَنِّي أَضْرِبُ بِعَصَاكَ الْحَرَرَ

فَانفَلَقَ فِكَانَ كُلُّ فِرْقٍ كَالْلَوْزِ الْعَظِيمِ ﴿٦١﴾

64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

وَأَرْلَفْنَا مَمَّا الْأَخْرَيِنَ ﴿٦٢﴾

65. And We saved Mûsâ (Moses) and all those with him.

وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ مِنَ الْجَمِيعِ ﴿١٩﴾

66. Then We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٢٠﴾

67. Verily in this is indeed a sign (or a proof), yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَذِيْنَ وَمَا كَانَ أَكْرَهُمْ شَوَّهَدُونَ ﴿٢١﴾

68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢٢﴾

69. And recite to them the story of Ibrâhîm (Abraham).

وَأَنْذِلْ عَيْنَهُمْ بَأْيَنَهِمْ ﴿٢٣﴾

70. When he said to his father and his people: "What do you worship?"

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٢٤﴾

71. They said: "We worship idols, and to them we are ever devoted."

فَالْأُولُو نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَدِيكَيْنَ ﴿٢٥﴾

72. He said: "Do they hear you, when you call on (them)?"

فَالَّذِيْنَ هُنَّ مُسْمَعُوْنَ كَذَلِكَ نَدْعُوْنَ ﴿٢٦﴾

73. "Or do they benefit you or do they harm (you)?"

أَوْ يَنْفَعُوْنَكُمْ أَوْ يَضُرُّوْنَ ﴿٢٧﴾

74. They said: "(Nay) but we found our fathers doing so."

فَالْأُولَابِلَ وَجَدْنَا أَبَاهَنَا كَذَلِكَ يَعْمَلُوْنَ ﴿٢٨﴾

75. He said: "Do you observe that which you have been worshipping —

فَالْأَفَرَمْ سَمِعْتَ مَا كُتُبَ تَعْبُدُوْنَ ﴿٢٩﴾

76. "You and your ancient fathers?

أَنْتُمْ وَمَا بَاْتُوكُمْ مُؤْمِنُوْنَ ﴿٣٠﴾

77. "Verily they are enemies to me, save the Lord of the 'Âlamîn (mankind, jinn and all that exists),

فَإِنَّهُمْ عَدُوِّي إِلَّا رَبُّ الْعَالَمِيْنَ ﴿٣١﴾

78. "Who has created me, and it is He Who guides me.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِيْنِ ﴿٣٢﴾

79. "And it is He Who feeds me and gives me to drink.

وَالَّذِي هُوَ طَعِيْمُنِي وَسَقَيْنِ ﴿٣٣﴾

80. "And when I am ill, it is He who cures me.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ ﴿٣٤﴾

81. "And Who will cause me to die, and then will bring me to life (again).

وَالَّذِي يُسْتَحْيِنِي ثُمَّ يُحْيِيْنِ ﴿٣٥﴾

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرِي حَطَّتِي يَوْمَ الْتَّبَّابِ

82. "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection)."

83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

84. And grant me an honourable mention in later generations.

85. And make me one of the inheritors of the Paradise of Delight.

86. And forgive my father, verily he is of the erring.

87. And disgrace me not on the Day when (all the creatures) will be resurrected.

88. The Day whereon neither wealth nor sons will avail,

89. Except him who brings to Allâh a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)].

90. And Paradise will be brought near to the *Muttaqûn* (the pious — See V.2:2).

91. And the (Hell) Fire will be placed in full view of the erring.

92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship.

93. "Instead of Allâh? Can they help you or (even) help themselves?"

94. Then they will be thrown on their faces into the (Fire), they and the *Ghâwûn* (devils, and those who were in error).

95. And the whole hosts of *Iblîs* (Satan) together.

رَبِّ هَبْلِ حُكْمًا وَالْحَقِّي

بِالصَّلِيمِينَ

وَاجْعَلْ لِلسانَ صَدِيقَ فِي الْأَخْرَينَ

وَاجْعَلْ مِنْ وَرَةِ جَنَّةِ النَّعِيمِ

وَأَغْفِرْ لِأَبِيهِ كَانَ مِنَ الصَّالِيْهِنَ

وَلَا تُخْزِنِي يَوْمَ يَعْثُونَ

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

إِلَّا مَنْ أَنْفَقَ لِيْلَهُ سَلِيمِ

وَأَرْلَفَتْ الْجَنَّةَ لِلْمُنْتَقِيْنَ

وَبَرَزَتْ الْجَحَّمُ لِلْفَاوِيْنَ

وَقِيلَ لَهُمْ أَنَّ مَا كَسْتُمْ تَعْبِدُونَ

مِنْ دُونِ اللَّهِ هُلْ يَصُورُونَ وَمَنْ يَنْتَصِرُونَ

فَكُلُّكُوْفِهَامُ وَالْفَاوِيْنَ

وَجُنُودُ ابْلِيسِ أَجْمَعُونَ

96. They will say while contending therein,

فَأَلَوْا وَهُمْ فِيهَا يُخْتَصِّمُونَ ٤٩

97. By Allâh, we were truly in a manifest error,

تَالَّهُ إِنْ كُنَّا نَفِي ضَلَالٍ بِّينَ ٥٠

98. When We held you (false gods) as equals (in worship) with the Lord of the 'Âlamîn (mankind, jinn and all that exists);

إِذْ شَوَّيْكُمْ بِرَبِّ الْعَالَمِينَ ٥١

99. And none has brought us into error except the *Mujrimûn* [Iblîs (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ٥٢

100. Now we have no intercessors,

فَمَا أَنَا مِنْ شَفِيعٍ ٥٣

101. Nor a close friend (to help us).

وَلَا صَدِيقٌ حَمِيمٌ ٥٤

102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

فَلَوْلَآنْ لَنَا كَرْبَةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ٥٥

103. Verily in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَذِي وَمَاكَانَ آنَّ كُرْبَمْ مُؤْمِنِينَ ٥٦

104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

وَلَنْ رَبِّكَ لَهُ الْعِزَّةُ الْحَمِيدُ ٥٧

105. The people of Nûh (Noah) belied the Messengers.

كَذَّبَ قَوْمٌ نُوحٌ الْمُرْسَلِينَ ٥٨

106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ الَّذِينَ ٥٩

107. "I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَمُولٌ أَمِينٌ ٦٠

108. "So fear Allâh, keep your duty to Him, and obey me.

فَانْقُوا اللَّهُ وَأَطِيعُونِي ٦١

109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn and all that exists).

وَمَا أَنْسَنَنَاكُمْ عَلَيْهِ مِنْ أَخْرِيٍّ إِلَّا عَلَى رَبِّ

الْعَالَمِينَ ٦٢

110. "So keep your duty to Allâh, fear Him and obey me."

فَانْقُوا اللَّهُ وَأَطِيعُونِي ٦٣

فَالْوَّالِيُّونَ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

فَالَّذِينَ يَعْلَمُونَ

إِنْ حَسِابُهُمْ إِلَّا عَلَىٰ رَبِّ الْوَتَّشَرُونَ

وَمَا آتَيْنَا بِهِ دَلِيلًا

إِنَّ أَنَّا لِلَّذِينَ يُرْسَلُونَ

فَالْوَالِيُّونَ لَرَتَّبَهُمْ يَسْنُوْحُ لَتَكُونَ مِنَ الْمَرْجُومِينَ

فَالَّذِينَ كَذَّبُونَ

فَأَفَلَمْ يَرَوْهُمْ فَتَحَاهُنَّ عَيْنِي وَمَنْ مَعِي

مِنَ الْمُؤْمِنِينَ

فَأَبْيَهْنَاهُ وَمَنْ مَعَهُ فِي الْفُلُكِ الْمَشْحُونِ

ثُمَّ أَغْرَقْنَا بَعْدَ أَنْبَقْنَا

إِنَّ فِي ذَلِكَ لَذِيْهَا وَمَا كَانَ أَكْرَمُهُمْ مُؤْمِنِينَ

وَلَئِنْ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ

إِذْ قَالَ لَهُمْ أَخْرُوهُمْ هُوَ الْأَنْتَقُونَ

إِنِّي لَكُوْنُ رَسُولُ أَمِينٍ

فَأَنْقُلُوا إِلَيْهِ وَأَطْبِعُونَ

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا عَلَىٰ رَبِّ

الْعَالَمِينَ

111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"

112. He said: "And what knowledge have I of what they used to do?"

113. "Their account is only with my Lord, if you could (but) know.

114. "And I am not going to drive away the believers.

115. I am only a plain warner."

116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."

117. He said: "My Lord! Verily, my people have belied me.

118. Therefore judge You between me and them, and save me and those of the believers who are with me."

119. And We saved him and those with him in the laden ship.

120. Then We drowned the rest (disbelievers) thereafter.

121. Verily, in this is indeed a sign, yet most of them are not believers.

122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

123. 'Âd (people) belied the Messengers.

124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?

125. "Verily I am a trustworthy Messenger to you.

126. "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn, and all that exists).

128. "Do you build high palaces on every high place, while you do not live in them?"

أَتَبْنُونَ بِكُلِّ رِيعٍ مَا يَهْبِطُونَ ﴿٤٩﴾

129. "And do you get for yourselves palaces (fine buildings) as if you will live therein for ever."^[ii]

وَتَسْجُدُونَ مَصَانِعَ لَمَلَكِكُمْ تَخْلُدُونَ ﴿٥٠﴾

130. "And when you seize (somebody), seize you (him) as tyrants?"

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَيْرَانَ ﴿٥١﴾

131. "So fear Allâh, keep your duty to Him, and obey me."

فَانْقُوْا إِلَيْهِ وَأَطِيعُونَ ﴿٥٢﴾

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know."

وَأَنْقُوا إِلَيْهِ أَمْدُكُمْ بِمَا تَلَمَسُونَ ﴿٥٣﴾

133. "He has aided you with cattle and children."

أَمْدُكُرْ بِأَنْتُمْ وَبِنَنَ ﴿٥٤﴾

134. "And gardens and springs.

وَجَنَّاتٍ وَعِيُونَ ﴿٥٥﴾

135. "Verily, I fear for you the torment of a Great Day."

إِنَّ أَنَافِ عَيْنَكُمْ عَذَابٌ يَوْمَ عَظِيمٍ ﴿٥٦﴾

136. They said: "It is the same to us whether you preach or be not of those who preach."

فَأُولَئِكَ عَلَيْنَا أَوْعَظُتُمْ أَمْلَأَتُكُمْ مِنَ الْأَعْظَمِ ﴿٥٧﴾

137. "This is no other than the false tales and religion of the ancients, [Tafsîr At-Tabârî]

إِنْ هَذَا إِلَّا لَهُقُنُّ الْأَوَّلِينَ ﴿٥٨﴾

138. "And we are not going to be punished."

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٥٩﴾

139. So they belied him, and We destroyed them. Verily in this is indeed a sign, yet most of them are not believers.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةٌ وَمَا كَانُواْ أَكْثَرُهُمْ بِغُورٍ ﴿٦٠﴾

140. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

وَلَنَ رَبِّكَ طَوَّعَ الْعَزِيزُ الرَّحِيمُ ﴿٦١﴾

141. Thamûd (people) belied the Messengers.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٦٢﴾

^[ii] (V.26:129) See the footnote (C) of (V.9:111).

142. When their brother Sâlih said to them: “Will you not fear Allâh and obey Him?”

إِذْ قَالَ لَهُمْ أَخْوَهُمْ صَلِحٌ لِّا لَنْتَقُونَ ﴿١٤٢﴾

143. “I am a trustworthy Messenger to you.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144. “So fear Allâh, keep your duty to Him, and obey me.

فَانْقُوا إِلَهُكُمْ وَأَطِيعُونِي ﴿١٤٤﴾

145. “No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the ‘Âlamîn (mankind, jinn and all that exists).

وَمَا أَنْسَلْتُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرَى إِلَّا عَلَىٰ رَبِّ الْمَلَائِكَةِ ﴿١٤٥﴾

146. “Will you be left secure in that which you have here?

أَنْتُرُكُمْ فِي مَا هَنُّنَا إِمَامِنِكُمْ ﴿١٤٦﴾

147. “In gardens and springs.

فِي جَنَّاتٍ وَعِشْوَنِ ﴿١٤٧﴾

148. And green crops (fields) and date-palms with soft spadix.

وَرُزْقًا وَغَنِيلٌ طَلْمَمَاهَ حَضِيرٌ ﴿١٤٨﴾

149. “And you hew out in the mountains, houses with great skill.

وَتَحْتُونَ بَيْنَ الْجِبَالِ بُيُوتًا فَرِيرَهَنْ ﴿١٤٩﴾

150. “So fear Allâh, keep your duty to Him, and obey me.

فَانْقُوا إِلَهُكُمْ وَأَطِيعُونِي ﴿١٥٠﴾

151. “And follow not the command of *Al-Musrifûn* [i.e. their chiefs: leaders who were polytheists, criminals and sinners],

وَلَا تَطِيعُوا أَمْرَ الْمُشْرِفِينَ ﴿١٥١﴾

152. “Who make mischief in the land, and reform not.”

الَّذِينَ يَعْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

153. They said: “You are only of those bewitched!

فَأُولَئِكَ ائْمَانُكُمْ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

154. “You are but a human being like us. Then bring us a sign if you are of the truthful.”

مَا أَنْتَ إِلَّا بَشَرٌ مِنْنَا فَأَنْتَ بِقَيْمَةِ إِنْ كُنْتَ

مِنَ الصَّادِقِينَ ﴿١٥٤﴾

155. He said: “Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

قَالَ هَذِهِ نَاقَةٌ لَمَّا شَرَبَ وَلَكُمْ شَرَبٌ

بِوْمَ مَعْلُومٍ ﴿١٥٥﴾

156. “And touch her not with harm, lest the torment of a Great Day should seize you.”

وَلَا تَسْتُوْهَا بِسُوْرٍ فَإِذْ خُذُوكُمْ عَذَابٌ يَوْمٌ عَظِيمٌ ﴿١٥٦﴾

157. But they killed her, and then they became regretful.

فَمَرَرُوهَا فَأَصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

159. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

160. The people of Lût (Lot) (—who dwelt in the town of Sodom in Palestine) belied the Messengers.

161. When their brother Lût (Lot) said to them: “Will you not fear Allâh and obey Him?”

162. “Verily I am a trustworthy Messenger to you.

163. “So fear Allâh, keep your duty to Him, and obey me.

164. “No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn and all that exists).

165. “Go you in unto the males of the 'Âlamîn (mankind),

166. “And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!”

167. They said: “If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!”

168. He said: “I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

169. “My Lord! Save me and my family from what they do.”

170. So We saved him and his family, all,

171. Except an old woman (his wife) among those who remained behind.

172. Then afterward We destroyed the others.

فَأَخْذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَذِيْهَا وَمَا كَانُ
أَكْتَرُهُم مُّؤْمِنِينَ ﴿١٥٩﴾

وَلَنْ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٦٠﴾

كَذَّبَ قَوْمٌ لَوْطًا الْمُرْسَلِينَ ﴿١٦١﴾

إِذْ قَالَ لَهُمْ أَخْوَهُمْ لَوْطًا الْأَنْتَقُونَ ﴿١٦٢﴾

إِنِّي لِكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾

فَأَنْقُوا اللَّهَ وَأَطْبِعُوهُنَّ ﴿١٦٤﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا عَلَىٰ رَبِّ
الْعَالَمِينَ ﴿١٦٥﴾

أَنْتُنُ الْمُذَكَّرُونَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾

وَنَذَرُونَ مَا حَنَقَ لِكُرْزِيْكُمْ مِنْ أَرْوَاحِكُمْ بِلَأَسْمَ
قَوْمٌ عَادُوْتَ ﴿١٦٧﴾

فَالَّوَلِيْنَ لَمْ يَنْتَهُ بِنَلُوتٍ لَتَكُونُنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٨﴾

قَالَ إِنِّي لِعَمِيلٍ كُمْ مِنَ الْفَالِيْنَ ﴿١٦٩﴾

رَبِّنِيْحِيْنِ وَأَهْلِيْنِ مَاتِيْسَلُونَ ﴿١٧٠﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧١﴾

إِلَّا عَجُورًا فِي الْغَيْرِيْنَ ﴿١٧٢﴾

ثُمَّ دَمَرَنَا الْأَخْرَيْنَ ﴿١٧٣﴾

173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

وَأَنْظَرْنَا عَلَيْهِمْ مَطَّرًا فَسَاءَ مَطَّرُ الْمُنْذَرِينَ ﴿١٧٣﴾

174. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾

175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ مَوْلَى الْعَزِيزِ الرَّحِيمِ ﴿١٧٥﴾

176. The dwellers of Al-Aikah [near Madyan (Midian)] belied the Messengers.

كَذَّابٌ أَخْدَعَ نَيْكَةَ الْمُرْسَلِينَ ﴿١٧٦﴾

177. When Shu‘aib said to them: “Will you not fear Allâh (and obey Him)?

إِذْ قَالَ لَهُمْ شُعَيْبًا الَّذِينَ كَفَرُوا لَمْ يُشْعِبُوا إِلَيْهِمْ لَمْ يُشْعِبُوا إِلَيْهِمْ الْأَنْتَفَوْنَ ﴿١٧٧﴾

178. “I am a trustworthy Messenger to you.

إِنِّي لِكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

179. “So fear Allâh, keep your duty to Him, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِي ﴿١٧٩﴾

180. “No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the ‘Âlamin (mankind, jinn and all that exists).

وَمَا أَنْسَلْنَاكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنَّ أَجْرَى إِلَّا عَلَنِ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

181. “Give full measure, and cause no loss (to others).

أَوْفُوا الْكَلَّ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

182. “And weigh with the true and straight balance.

وَرِزُّوْنَا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾

183. “And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا كَعْتُوْفُوا الْأَرْضَ مُقْسِدِينَ ﴿١٨٣﴾

184. “And fear Him Who created you and the generations of the men of old.”

وَأَتَقْوُا اللَّهَى خَلْقَكُمْ وَالْجِلَّةَ الْأَوَّلَيْنَ ﴿١٨٤﴾

185. They said: “You are only one of those bewitched!

فَالْأُولَاءِ إِنَّمَا أَنْتَ مِنَ السُّسْرَحِينَ ﴿١٨٥﴾

186. “You are but a human being like us and verily, we think that you are one of the liars!

وَمَا أَنْتَ إِلَّا بَشَرٌ مِنْنَا وَلَنْ نُظْنِكَ لَيْلَ الْكَذَّارِينَ ﴿١٨٦﴾

187. “So cause a piece of the heaven to fall on us, if you are of the truthful!”

فَأَسْقِطْ عَلَيْنَا كَسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

188. He said: “My Lord is the Best Knower of what you do.”

قَالَ رَبِّي أَعْلَمُ بِمَا تَصْنَعُونَ ﴿١٨٨﴾

189. But they belied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.

فَكَذَّبُوهُ فَأَخْذَهُمْ عَذَابُ يَوْمٍ أَلْظَلَّةً إِنَّهُ كَانَ عَذَابًا يَوْمًا عَظِيمًا

190. Verily, in this is indeed a sign, yet most of them are not believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْرَاهُمْ مُؤْمِنِينَ

191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.

وَلَنَرَبِّكَ هُوَ الْعَزِيزُ الرَّحِيمُ

192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Âlamîn (mankind, jinn and all that exists),

وَلَنَرَبِّكَنِيلَرَبِّ الْأَنَامِينَ

193. Which the trustworthy *Rûh* [Jibrîl (Gabriel)] has brought down

نَزَّلَ بِهِ أَرْوَحُ الْأَمِينِ

194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners,

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِّرِينَ

195. In the plain Arabic language.

بِلِسَانٍ عَرَبِيًّا مُّبِينًا

196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.

وَلَنَرَبِّكَنِيلَرَبِّ الْأَوَّلِينَ

197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salââm رضي الله عنه who embraced Islâm)^[1] of the Children of Israel knew it (as true)?

أَوْلَئِكُنَّ مُّمَاهِيَّةً أَنْ يَعْمَلُوا مُلْكَوْتَهُنَّ بِإِنْسَانٍ يَلِ

198. And if We had revealed it (this Qur'ân) unto any of the non-Arabs,

وَلَوْزَانَهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ

199. And he had recited it unto them, they would not have believed in it.

فَرَأَهُمْ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ

200. Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the *Mûjrimûn* (criminals, polytheists, sinners).

كَذَّاكَ سَلَكْنَهُ فِي قُلُوبِ الْمُجْرِمِينَ

201. They will not believe in it until they see the painful torment.

لَا يُؤْمِنُونَ بِهِ حَقَّ يَوْمَ الْعَذَابِ الْأَلِيمِ

^[1] (V.26:197) See the footnote of (V.5:66) [The story about 'Abdullâh bin Salââm رضي الله عنه].

202. It shall come to them of a sudden, while they perceive it not.

فَيَأْتِهِمْ بِغَنَّةٍ وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. Then they will say: "Can we be respite?"

فَقُولُوا هَلْ مَنْظُونٌ ﴿٢٠٣﴾

204. Would they then wish for Our Torment to be hastened on?

أَفَعَدَنَا إِبَابَتَعْجِلُونَ ﴿٢٠٤﴾

205. Tell Me, (even) if We do let them enjoy for years,

أَفَرِيتَ إِنْ مَعْنَانَهُمْ سِينَ ﴿٢٠٥﴾

206. And afterwards comes to them that (punishment) which they had been promised,

ثُرَجَاهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾

207. All that with which they used to enjoy shall not avail them.

مَا أَغْنَى عَنْهُمْ مَا كَانُوا يَسْعُونَ ﴿٢٠٧﴾

208. And never did We destroy a township but it had its warners

وَمَا أَهْلَكَنَا مِنْ قَرْيَةٍ إِلَّا مَا نَذَرُونَ ﴿٢٠٨﴾

209. By way of reminder, and We have never been unjust.

ذَكَرَىٰ وَمَا كَشَفْنَا ظَلَمَيْنَ ﴿٢٠٩﴾

210. And it is not the *Shayâtin* (devils) who have brought it (this Qur'ân) down.

وَمَا نَزَّلْنَا بِهِ الشَّيْطَنِينَ ﴿٢١٠﴾

211. Neither would it suit them, nor they can (produce it).

وَمَا يَبْصُرُنَّهُمْ وَمَا يَسْتَطِعُونَ ﴿٢١١﴾

212. Verily, they have been removed far from hearing it.

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾

213. So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment.

فَلَا تَنْدِعْ مَعَ اللَّهِ إِلَيْهِمْ أَخْرَفُكُوكُوتْ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾

214. And warn your tribe (O Muhammad ^[1]) of near kindred. (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

وَأَنذِرْ عِشْرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

^[1] (V.26:214) Narrated Ibn 'Abbâs رضي الله عنهما : When the Verse: "And warn your tribe (O Muhammad) of near kindred." (V.26:214) was revealed, Allah's Messenger ﷺ went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâh!"^{**} The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So Sûrat Al-Masad "Perish the hands of Abû Lahab!" (V.111:1) was revealed. (Sahîh Al-Bukhâri, Vol.6, Hadîth No.495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

215. And be kind and humble to the believers who follow you.

وَلَا خُضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

216. Then if they disobey you, say: "I am innocent of what you do."

فَإِنْ عَصَمُوكَ قُلْ لِي بِئْرِيَهُ مُتَّقِمَلُونَ ﴿٢١٦﴾

217. And put your trust in the All-Mighty, the Most Merciful,

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

218. Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for *Tahajjud* prayers).

الَّذِي يَرَيْكَ حِينَ تَقُومُ ﴿٢١٨﴾

219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).

وَتَقْبَكَ فِي السَّجَدَاتِ ﴿٢١٩﴾

220. Verily He, only He, is the All-Hearer, the All-Knower.

إِنَّهُ هُوَ الْشَّ�يْعُ الْعَلِيُّ ﴿٢٢٠﴾

221. Shall I inform you (O people!) upon whom the *Shayâtin* (devils) descend?

هَلْ أُنَيْكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيْطَانُ ﴿٢٢١﴾

222. They descend on every lying, sinful person.

تَنْزَلُ عَلَىٰ كُلِّ أَفَّاكِ أَثِيْرٍ ﴿٢٢٢﴾

223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.

يُلْقَوْنَ السَّمْعَ وَأَكْثَرُهُمْ كَذَّابُونَ ﴿٢٢٣﴾

224. As for the poets, the erring ones follow them,

وَالشَّعْرَاءُ يَتَّبِعُهُمُ الْفَارِثُونَ ﴿٢٢٤﴾

225. See you not that they speak about every subject (praising people — right or wrong) in their poetry?

أَلَمْ يَرَاهُمْ فِي كُلِّ وَادِ يَهِيمُونَ ﴿٢٢٥﴾

226. And that they say what they do not do.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

227. Except those who believe (in the Oneness of Allâh – Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

إِلَّا الَّذِينَ مَاءْنَرُوا عَمَلُوا الصَّلَاحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْصَرُوا مَنْ بَعْدَ مَا ظَلَمُوا وَسَيِّئَتِ الَّذِينَ ظَلَمُوا أَمَّا مُنْقَلَبٌ يَنْقَلِبُونَ ﴿٢٢٧﴾

*Sûrat An-Naml
(The Ants) XXVII*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Tâ-Sîn.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear:

2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].

3. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).

4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.

5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

6. And verily, you (O Muhammad ﷺ) are being taught the Qur'ân from One, All-Wise, All-Knowing.

7. (Remember) when Mûsâ (Moses) said to his household: "Verily I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طسْ تِلْكَ مَا يَنْهَا النَّفَرُ وَكَيْنَابُ مُبِينٍ ﴿١﴾

هُدًى وَنُذْيَ الْمُتَّقِينَ ﴿٢﴾

الَّذِينَ يُعْمِلُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكُوْهُ وَمُهُمْ

بِالآخِرَةِ هُمُ يُوقَّثُونَ ﴿٣﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالآخِرَةِ زَنَّاْلَمْ أَعْنَاثَهُمْ

فَهُمْ يَعْمَلُونَ ﴿٤﴾

أُولَئِكَ الَّذِينَ لَمْ يَمْسُكُواْ بِالْكِتَابِ وَهُمْ فِي الْآخِرَةِ

مُمْ الْأَخْسَرُونَ ﴿٥﴾

وَلِئَلَّاَنَّلَّئِي الْفَرَّاتَ مِنَ الدُّنْ حَكِيمٌ عَلَيْهِ ﴿٦﴾

إِذْ قَالَ مُوسَى لِأَهْلِهِ يَا أَبَتِي مَانَتْ نَارُ سَاتِكُ مُهْنَبًا غَيْرَ

أَوْ مَاتِكُ شَهَابٌ قَبْسٌ لَعَلَكُ تَصْطُلُوكَ ﴿٧﴾

فَلَمَّا جَاءَهُ هَانُورِيَ أَنْ بُوْلَكَ مَنْ فِي الْأَنَارِ وَمَنْ حَوْلَهَا

وَسَبَّحَنَ اللّٰهَ رَبِّ الْعَالَمِينَ ﴿٨﴾

Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

9. "O Mûsâ (Moses)! Verily it is I, Allâh, the All-Mighty, the All-Wise.

10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily the Messengers fear not in front of Me.

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.

12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily they are a people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

13. But when Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

14. And they belied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayât*) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidûn* (disbelievers, disobedient to Allâh, evil-doers and liars.).

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"

16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said:

يَمُوسَى إِنَّمَا أَنَا أَنْذِرْتُكُمْ

وَأَنِّي عَصَمَ فَلَمَّا رَأَهُمْ كَانُوا جَانِبَهُمْ وَلَمْ يُدْرِكُ
وَلَمْ يَعْقِبْ يَمُوسَى لَا يَخْفَى إِنِّي لَا يَخْافُ
لَدَّيَ الْمَرْسُولُونَ

إِلَّا مَنْ ظَلَمَ فَرَبَّهُ دَلَّ حُسْنَابَعَدْ سُوءَ فَإِنِّي عَفُورٌ
رَّحِيمٌ

وَأَذْجَلْ بِدَكَ فِي حَيْكَ تَخْرُجْ يَضْمَانَةَ مِنْ غَيْرِ مُوْرِعٍ
فِي تَبَعَّجْ مَاهِبِتِي إِلَى فَرْعَوْنَ وَQَوْمَهُ إِنَّهُمْ كَانُوا قَوْمًا
نَّفِيقَيْنَ

فَلَمَّا جَاءَهُمْ مَا يَنْتَهِي مُبِيهُرَةَ قَالُوا هَذَا سُخْرَرُ
مُبِيتٌ

وَحَمَدُوا بِهَا وَاسْتَيْقَنْتُهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا
فَاتَّنْظَرْ كَيْفَ كَانَ عَنْقِيَّةُ الْمُفْسِدِينَ

وَلَقَدْ مَاهِبَنَا دَاؤُدَ وَسُلَيْمَنَ عِلْمًا وَقَالَا لَهُمْ دُلُلَهُ
الَّذِي فَضَلَّنَا عَلَى كَيْرِمَنْ عِبَادَهُ الْمُؤْمِنِينَ

وَرَرَثَ سُلَيْمَنَ دَاؤُدَ وَقَالَ يَتَابَهَا النَّاسُ عِلْمَنَا

"O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

مِنْطَقَ الطَّيْرِ وَأُوتِنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا هُوَ
الْفَضْلُ الْمُبِينُ ﴿١٦﴾

17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).

وَحَشِيرٌ لِسَلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسَنِ
وَالظَّرِيفُقُمْدُرُعُونَ ﴿١٧﴾

18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

حَتَّىٰ زَادَ الْأَنْوَاعُ لَوْا دَانَسَمِيلَ قَاتَ نَمَلَةٌ يَأْتِيهَا النَّمَلُ
أَذْخُلُوا مَسَكَنَكُمْ لَا يَمْطِمِثُكُمْ سَلَيْمَانُ
وَجُنُودُهُ وَهُنَّ لَا يَشْعُرُونَ ﴿١٨﴾

19. So he [Sulaimân (Solomon)] smiled, amused at her speech^[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

فَبِسْمِ صَاحِبِ الْكَافِرِ قَوْلَهَا وَقَالَ رَبِّ أُرْزِعُكَ أَنَّ
أَنْكَرَ بِغَنْتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدِيَ
وَأَنَّ أَعْمَلَ صَلِيلًا حَارَضَنِهُ وَأَذْخَلَنِي بِرَحْمَتِكَ
فِي عَبَادَكَ الصَّالِحِينَ ﴿١٩﴾

20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?

وَنَقَدَ الطَّيْرُ فَقَالَ مَا لِ لَا رَأَى الْهَذَهُدَ
أَمْ كَانَ بَنِ الْكَافِرِينَ ﴿٢٠﴾

21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

لَا عِذْنَةٌ عَذَابًا شَكِيدًا أَوْ لَا ذِنْنَهُ
أُوْبَأِيَنِي بِسُلْطَنِي شَيْنَ ﴿٢١﴾

22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

فَمَكَثَ غَدَرْ بِعَيْدَ فَقَالَ أَحْاطَتِ بِي مَالَمْ تُحْطِبِهِ
وَجَهْنَتِكَ مِنْ سَيِّئَاتِ أَقْبَانِ ﴿٢٢﴾

23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

إِنِّي وَجَدْتُ امْرَأَةً تَنْلِكُهُمْ وَأُوتِنَّ مِنْ كُلِّ
شَيْءٍ وَلَمَّا عَرَضْ عَظِيمَ ﴿٢٣﴾

^[1] (V.27:19) See the footnote of (V.6:143).

24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."

وَجَدُّهُنَّا قَوْمًا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ
وَرَبِّنَ لَهُمُ الشَّيْطَانُ أَعْنَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٦﴾

25. [As *Shaitân* (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [*Tafsîr At-Tabârî*]

أَلَا يَسْجُدُوا إِلَيَّ الَّذِي يُخْرِجُ الْخَبَثَ فِي السَّمَاوَاتِ
وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُلْعِنُونَ ﴿٧﴾

26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْمَظِيرِ ﴿٨﴾

27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

قَالَ سَنَنُّمُ أَصَدَقُكُمْ كُنْتَ مِنَ الْكَافِرِينَ ﴿٩﴾

28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

أَذْهَبْ تِكْتَبِي هَذِهِ فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ
فَانظُرْ مَاذَا يَرْجِعُونَ ﴿١٠﴾

29. She said: "O chiefs! Verily! Here is delivered to me a noble letter,

فَأَلْتَهَا إِلَيَّا الْمَلَوِّ إِنِّي إِلَيْكُمْ بِرِّيمٍ ﴿١١﴾

30. "Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:

إِنَّهُ مِنْ شَيْئِنِي وَإِنَّهُ يَسْمِي اللَّهُ الرَّحْمَنَ الرَّحِيمَ ﴿١٢﴾

31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."

أَلَا تَعْلُوْنَ عَلَىَّ وَأَنْوُنَ مُسْلِمِيَنَ ﴿١٣﴾

32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."

فَأَلْتَهَا إِلَيَّا الْمَلَوِّ أَتَقْرِبُ فِي أَمْرِي مَا كُنْتُ
فَاطِلَّعَهُ أَنْرَحَتْ تَشَهِّدُونَ ﴿١٤﴾

33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

فَأَلْوَاعْنُ أُزُواْقُهُ وَأَلْوَابَسْ شَيْدِي وَالْأَمْرُ لِيَ
فَانظُرِي مَاذَا تَأْمُرِينَ ﴿١٥﴾

34. She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do."

35. "But verily! I am going to send him a present, and see with what (answer) the messengers return."

36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

39. A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord — to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful."

41. He said: "Disguise her throne for her that we may see whether she will be guided

فَالْتِي إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْبَةً أَفْسَدُوهَا
وَجَعَلُوا أَعْزَمَهَا أَذَلَّهَا وَكَذَلِكَ يَعْمَلُونَ

وَلَقَى مُرْسِلَةً إِلَيْهِمْ بِهَدِيَّةٍ فَنَظَرُوا إِلَيْهَا ثُمَّ تَرَجَّعُ
الْمَرْسُلُونَ

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتَيْدُونَنِي بِمَا عَاهَدْتَنِي اللَّهُ
خَيْرًا مِمَّا أَتَنَاكُمْ بِأَنْ شَهِيدَتِكُمْ نَقْرَحُونَ

أَرْجِعْنِيهِمْ فَلَمَّا نَهَمُّهُمْ بِمُسْوِدَةٍ قَلَّ هُمْ بِهَا
وَلَنَخْرُجَنَّهُمْ مِنْهَا إِذْلَهُ وَهُمْ حَسِيرُونَ

قَالَ يَا تَائِبَةَ السَّلَوَاتُ أَيُّكُمْ يَأْتِي بِرَشِّهَا قَبْلَ أَنْ
يَأْتُونِي مُسْلِمِينَ

قَالَ عَفِيتُ مِنْ لَعْنَةِ أَنَا عَابِرُكَ بِهِ فَبَلَّ أَنْ تَهُمَّ
مِنْ مَقَابِلِكَ وَلَقَى عَلَيْهِ لَقْوَى أَمِينٍ

قَالَ الَّذِي عِنْدُهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا عَالِيَكَ بِهِ قَبْلَ
أَنْ يَرْتَدَ إِلَيْكَ طَرْفُكَ فَلَمَّا رَأَهُ مُسْتَقْرَأً عَنْهُ قَالَ
هَذَا مِنْ فَضْلِ رَبِّي لِتَلْقَوَنِي أَشْكُرُمُ أَكْفَرَ
وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ
رَبِّهِ غَنِيمٌ

فَالْتِكْرُ وَلِمَا عَرَفَهَا نَظَرَ إِنْهَدَى

(to recognise her throne), or she will be one of those not guided.”

42. So when she came, it was said (to her): “Is your throne like this?” She said: “(It is) as though it were the very same.” And [Sulaimân (Solomon) said]: “Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her).”

43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.

44. It was said to her: “Enter *As-Sarh*” (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: “Verily, it is a *Sarh* (a glass surface with water underneath it or a palace).” She said: “My Lord! Verily, I have wronged myself, and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”

45. And indeed We sent to Thamûd their brother Sâlih, saying: “Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other.”

46. He said: “O my people! Why do you seek to hasten the evil (torment) before the good (Allâh’s Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?”

47. They said: “We augur ill omen from you and those with you.” He said: “Your ill omen is with Allâh; nay, but you are a people that are being tested.”

أَمْنَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ٦٦

فَلَمَّا جَاءَتْ قِيلَ أَهْكَدَ عَزِيزَكَ قَالَتْ كَانَهُ هُوَ وَأَنَا ٦٧

الْعَلَمَيْنِ مَلِهَا وَكَانُوا مُسْلِمِينَ ٦٨

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُوَنَ اللَّهِ أَنَّهَا كَانَتْ ٦٩

مِنْ قَوْمٍ كَثِيرِينَ ٧٠

قِيلَ لَهَا أَذْنِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَبَّتْ لَهُ ٧١

وَكَشَفَتْ عَنْ سَاقِهَا فَلَمَّا إِلَيْهِ صَرَحَ مُرَدٌ ٧٢

مِنْ قَوْمٍ بِرِّ فَقَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ٧٣

وَأَسْلَمْتُ مَعَ شَلِيمَنَ لِلَّهِ رَبِّ الْعَالَمِينَ ٧٤

وَلَقَدْ أَرْسَلْنَا إِلَيْنَا نَمُوذَجَاهُمْ صَلِيحاً أَنْ أَعْبُدُوا ٧٥

اللَّهُ فِإِذَا هُمْ فِي قَبَائِنِ يَخْتَصِمُونَ ٧٦

فَالَّذِينَ مُؤْمِنُونَ لَمْ يَسْتَغْلِلُونَ بِالسَّيِّئَاتِ قَبْلَ الْحَسَنَةِ ٧٧

لَوْلَا سَتَغْفِرُونَ اللَّهُ لَتَلَّكُمْ ثُرْمُونَ ٧٨

فَأُولَئِنَّا نَبِأْكُمْ وَيَمِنَ مَعَكُمْ قَالَ طَهِيرُكُمْ ٧٩

عِنْدَ اللَّهِ بِلَّأَنَّهُمْ قَوْمٌ نَفَّاثُونَ ٨٠

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily we are telling the truth.'"

50. So they plotted a plot, and We plotted a plot, while they perceived not.

51. Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayâh (a lesson or a sign) for people who know.

53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him.

54. And (remember) Lût (Lot)! When he said to his people.^[1] Do you commit Al-Fâhishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"

55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

وَكَانَ فِي الْمَدِينَةِ تَسْعَةُ رَجُلٍ يُفْسِدُونَ
فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٤﴾

فَالْأُولُو لِنَعَمَّا مُوَبِّا إِلَيْهِ أَنْبَيْتَهُمْ وَأَهْلَهُمْ شَرَّ لَقْوَانَ
لِوَلِيْهِ، مَا شَهَدْنَا مَهْلِكَ أَهْلِهِ، وَإِنَّا
لَمُكْرِدُونَ ﴿١٥﴾

وَمَكْرُدُوا مَكْرُدًا وَمَكْرَنَمَكْرَدًا وَهُمْ لَا
يَشْعُرُونَ ﴿١٦﴾

فَانظُرْنَاهُ كَيْفَ كَانَ عَنْقَبَةُ مَكْرِهِمْ
أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ جَمِيعَهُمْ ﴿١٧﴾

فَإِنَّكَ مُبُوثُهُمْ حَاوِيَكَهُ إِمَّا طَلَمُوا
إِنَّكَ فِي ذَلِكَ لَا يَأْيَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٨﴾

وَأَبْيَسْنَا الَّذِينَ أَمْتَوْا وَكَانُوا
يَنْقُوْنَ ﴿١٩﴾

وَلُؤْطَأَ إِذْ قَاتَلَ لِقَوْمِهِ أَنَّا تُوبَ
الْفَاجِسَةَ وَأَنَّهُ تَبَرُّوْنَ ﴿٢٠﴾

أَيْنَكُمْ لَتَأْتُونَ الْجَمَالَ شَهْوَةً مِنْ دُونِ النَّسَاءِ
بَلْ أَنْتُمْ قَوْمٌ يَجْهَلُونَ ﴿٢١﴾

^[1] (V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by Ibn Kathir 'The Stories of the Prophets'). كتاب التاريخ لابن كثير

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city Verily, these are men who want to be clean and pure!"

57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.

58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

59. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Praise and thanks be to Allâh, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that you ascribe as partners (to Him)?" (Of course, Allâh is Better).^[1]

60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees.

[1] (V. 27:59)

A) Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

1) The one to whom Allâh عز وجل and His Messenger (Muhammad ﷺ) become dearer than anything else.

2) Who loves a person and he loves him only for Allâh's sake.

3) Who hates to revert to kufr (disbelief) as he hates to be thrown into the fire."

(Sahîh Al-Bukhâri, Vol. 1, Hadîth No. 15)

B) Narrated Abû Hurairah رضي الله عنه: was asked, "What is the best deed?" He replied, "To believe in Allâh عز وجل and His Messenger Muhammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihâd (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (pilgrimage to Makkah) Mabrûr (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet ﷺ)." (Sahîh Al-Bukhâri, Vol. 1, Hadîth No. 25)

C) Narrated 'Abdullâh رضي الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allâh...)..." (V.6:82), the Companions of Allâh's Messenger ﷺ said, "Who is amongst us who had not done Zulm (wrong)?" Then Allâh تبارأ revealed: "Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed." (V.31:13) (Sahîh Al-Bukhâri, Vol. 1, Hadîth No. 31)

فَاسْكَنْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَاتَلُوا
أَخْرِيُّوْمَانَ لُؤْطِي مِنْ قَرِبَتِكُمْ إِنَّهُمْ أُنَاسٌ
يَنْظَهُرُونَ

فَاجْبَيْتَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ فَقَدْ زَرَنَهَا
مِنْ الْمُغْرِبِينَ

وَأَمْطَرْنَا عَلَيْهِمْ نَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ

قُلْ لِلْمُحْمَدِ يَلِدَ وَسَلَّمَ عَلَى عِبَادِهِ الَّذِينَ أَصْطَفَنَّ
إِنَّ اللَّهَ خَيْرٌ أَمَّا مَا يُشَكُّ كُوْنُ

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَهُمْ
مِنَ السَّمَاءِ مَا مَأْتَيْنَاهُمْ حَدَائِقَ ذَارَتْ
بِهِجْكَةٍ مَا كَانَ لَكُمْ أَنْ تُنْسِيَوْ سَجَرَهَا
أَوْ لَهُمْ مَعَ أَنَّهُ بِلَهُمْ قَوْمٌ يَعْدِلُونَ

Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilâh* (god) with Allâh? Nay, but most of them know not!

62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember!

63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with Allâh? High Exalted be Allâh above all that they associate as partners (to Him)!

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."

65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected."

66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.

67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?"

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients."

أَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خَلْلَاهَا آنَهْدَرًا
وَجَعَلَ لَهَا رَوْسُو وَجَعَلَ بَيْتَ الْبَحْرِينَ
حَاجِرًا إِلَهٌ مَعَ اللَّهِ بُلَّ أَكْثَرُهُمْ
لَا يَتَّمُّنُونَ ﴿٦﴾

أَمْ يُحِبُّنَ الْمُضطَرُ إِذَا دَعَاهُ وَيَكْشِفُ أَسْوَاهُ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَهْلَهُ
مَعَ اللَّهِ قَلِيلًا مَانِذَكَرُوكَ ﴿٧﴾

أَمْ يَهْدِي كُمْ فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ
وَمَنْ بِرِسْلِ الرَّحْمَنِ شُرَّابِكَ يَدِي رَحْمَتِهِ
إِلَهٌ مَعَ اللَّهِ نَعْلَمْ اللَّهُ عَكَبَ ابْنَيْنِكُمْ ﴿٨﴾

أَمْ يَدْعُوا الْخَلْقَ تَرْبِيدُهُ وَمَنْ يَرْقِفُكُمْ فِي السَّمَاءِ
وَالْأَرْضِ إِلَهٌ مَعَ اللَّهِ قُلْ هَا تُؤْبِرُ هَنَّكُمْ
إِنْ كُشْمَ صَدِيقَكَ ﴿٩﴾

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْقَيْبَ إِلَّا اللَّهُ
وَمَا يَشْعُرُونَ أَيَّانَ يَمْعَثُونَ ﴿١٠﴾

بِلْ أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍ مِنْهَا
بَلْ هُمْ مِنْهَا عَمُونَ ﴿١١﴾

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كَانَتِ زَيْنَبُ وَمَابَأْ فَوْنَا
أَيْنَا الْمُخْرُجُونَ ﴿١٢﴾
لَقَدْ وَعْدَنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلِ إِنْ هَذَا
إِلَّا سَطِيرُ الْأَوَّلِينَ ﴿١٣﴾

69. Say to them (O Muhammad ﷺ) “Travel in the land and see how has been the end of the *Mujrimîn* (criminals, those who denied Allâh’s Messengers and disobeyed Allâh).”

70. And grieve you not over them, nor be straitened (in distress) because of what they plot.

71. And they (the disbelievers in the Oneness of Allâh) say: “When (will) this promise (be fulfilled), if you are truthful?”

72. Say: “Perhaps that which you wish to hasten on, may be close behind you.

73. “Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks.”

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. *Al-Lauh Al-Mahfûz*).

76. Verily, this Qur’ân narrates to the Children of Israel most of that in which they differ.

77. And truly, it (this Qur’ân) is a guide and a mercy for the believers.

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.

79. So put your trust in Allâh; surely, you (O Muhammad ﷺ) are on manifest truth.

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.

81. Nor can you lead the blind out of their error. You can only make to hear those who

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَبْقَةُ الْمُعْجَرِمِينَ

وَلَا تَحْزِنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مَّا يَنْكُرُونَ

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُثُرَ صَدِيقُونَ

قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْعَى لِبُولَكَ

وَإِنْ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكُنَّ أَكْثَرَهُمْ لَا شَكُورُونَ

وَإِنْ رَبَّكَ لَيَعْلَمُ مَا تَكِنُونَ صُدُورُهُمْ وَمَا يَلْتَهُونَ

وَمَا يَنْهَا غَيْرُهُ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ

إِنْ هَذَا الْقُرْآنُ يَعْصُ عَلَيْهِ إِنْ يَرَهُ إِلَّا فِي كِتَابٍ أَكْثَرُ الَّذِي هُمْ فِيهِ يَعْتَقِفُونَ

وَإِنَّهُ مُهَمَّ وَرَحْمَةُ الْمُؤْمِنِينَ

إِنْ رَبَّكَ يَقْضِي بِنَهْمٍ حُكْمَهُ وَهُوَ الْعَزِيزُ الْعَلِيُّ

فَنَوَّلَ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِيقَتِينَ

إِنَّكَ لَا تُشْعِي الْمَوْقَعَ وَلَا تُشْعِي أَصْمَمَ الدُّعَاءَ إِذَا وَلَأَمْدِرِينَ

وَمَا أَنْتَ بِهَدِي الْمُشْتَى عَنْ ضَلَالِهِمْ إِنْ تُشْعِي

believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast^[1] for them, to speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).

83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning),

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"

85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.

87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

إِلَمْ يَرْمِنُ بِعَيْنَتِنَا فَهُمْ مُسْلِمُونَ ﴿١﴾

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجَاهُمْ دَائِنَةً
مِنَ الْأَرْضِ تُكَلِّمُهُنَّ أَنَّ النَّاسَ كَانُوا بِعَيْنَتِنَا^[1]

لَا يُوقِنُونَ ﴿٢﴾

وَيَوْمَ تَخْشُنُ مِنْ كُلِّ أُمَّةٍ قُرْجَامَنْ يُكَذِّبُ
بِعَيْنَتِنَا فَهُمْ يُوَزَّعُونَ ﴿٣﴾

حَقٌّ إِذَا جَاءُوكَ أَكَذَّبُتُمْ بِعَيْنِي
وَلَمْ تُحْيِطُوا بِهَا عِلْمًا أَمَّا ذَكُرُتُمْ تَعْلَمُونَ ﴿٤﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا أَظَلَّمُوْفَهُمْ لَا يَنْطَقُونَ ﴿٥﴾

أَلَّفَ يَرَوْا أَنَّا جَعَلْنَا لَيْلَ لِسْكُونَافِيهِ وَالنَّهَارَ
مُبَصِّرٌ إِلَكَ فِي ذَلِكَ لَأَنَّهُ لِقَوْرِيْقُونَ ﴿٦﴾

وَيَوْمَ يُنْتَهِي فِي الصُّورِ فَقَبِيعَ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ أَمَنَ شَكَّاءَ اللَّهَ وَكُلُّ أَنْوَهٌ
دَاهِرِينَ ﴿٧﴾

^[1] (V.27:82) See the footnote of (V.6:158).

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily He is Well-Acquainted with what you do.

89. Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.

90. And whoever brings an evil deed (i.e. *Shirk* — polytheism, disbelief in the Oneness of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) “Are you being recompensed anything except what you used to do?”

91. I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).^[1]

92. And that I should recite the Qur’ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): “I am only one of the warners.”

93. And say [(O Muhammad ﷺ) to these polytheists and pagans.]: “All the praises and thanks be to Allâh. He will show you His *Ayât* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do.”

^[1] (V.27:91)

a) Narrated Ibn ‘Abbâs رضي الله عنهما : On the day of the conquest of Makkah, Allah’s Messenger ﷺ said: “Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly.” (*Sahîh Al-Bukhâri*, Vol.2, *Hadîth* No.657).

b) See the footnote of (V.2:191).

وَرَى الْجِبَالَ تَحْسِبَهَا جَامِدَةً وَهِيَ تَمُرُّ مَسْحَابَ
صُنْعَ اللَّهِ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ
إِنَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

مَنْ جَاءَ إِلَيْهِ الْحَسَنَةُ فَلَهُ
سَيِّئَاتُهُ وَهُمْ مِنْ فَّيْعَ
يَوْمَ يَقِيْدُهُمُ الْمَوْتُ ﴿١٢﴾

وَمَنْ جَاءَ إِلَيْهِ سَيِّئَةً فَكَبَّتْ وَجْهُهُمْ فِي آنَارٍ
هَلْ تُجِزُّونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿١٣﴾

إِنَّمَا أَمْرَتُ أَنْ أَعْبُدَ رَبَّكُنَا وَالْبَلْدَةَ الَّذِي
حَرَّمَهَا اللَّهُ كُلُّ شَيْءٍ وَأَمْرَتُ
أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿١٤﴾

وَأَنْ أَتَلُّ الْقُرْآنَ فَمَنِ اهْتَدَ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا نَذِيرٌ لِلنَّاسِ ﴿١٥﴾

وَقُلِّ الْحَمْدُ لِلَّهِ سَيِّدِ الْعِزَّةِ إِنَّمَا يَنْهَا مَارِبُكَ
يَعْتَقِلُ عَمَّا تَعْمَلُونَ ﴿١٦﴾

Sûrat Al-Qasas
(The Narration) XXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Tâ-Sin-Mîm

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).

3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ân, and in the Oneness of Allâh).

4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants).

5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.

7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsîr Al-Qurtubî]

8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طسـة

تَلَكَ مَا يَتَّبِعُ الْكِتَابُ

تَنَوَّأُ عَلَيْكُم مِّنْ بَيْنِ أَمْوَالِنَا وَفِرَغْتُمْ

بِالْحَقِّ لِقَوْمٍ لَّا يَرْجِعُونَ

إِنْ فَرَغْتُمْ عَلَى الْأَرْضِ وَحَمَلْتُمْ أَهْلَهَا شَيْئًا
يَسْتَحْيِفُ طَاغِيَّةً مِّنْهُمْ بِذِبْحِ أَشَاءُ هُنَّ
وَيَسْتَخِيْعُ نِسَاءً هُنَّ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

وَرَبِّيْدَ أَنْ تَعْنَى عَلَى الَّذِيْكَ أَسْتَصْفِدُكُمْ فِي الْأَرْضِ
وَبَعْثَلَهُمْ أُمَّةً وَبَعْثَلَهُمُ الْوَرَثَيْنَ

وَنُمْكِنُ لَهُمْ فِي الْأَرْضِ وَرُبِّيْ فِرَغْتُمْ وَهَذَنَ
وَجَنُودُهُمْ مَا يَنْهَا كَانُوا يَحْذَرُونَ

وَأَوْجَحَنَا إِلَى أُمُوْرِنَا أَنْ أَرْضِيْهُ فَإِذَا خَفَتْ
عَلَيْنَا كَأْقِيْهِ فِي الْيَمِّ وَلَا تَحَافِ وَلَا تَحْرِقِ
إِنَّارَادَهُ إِلَيْنَا وَمَا عَلَوْهُ مِنَ الْمُرْسَلِيْنَ

فَالنَّقْطَةُ ثُمَّ الْفَرَغْتُ لِكَوْنِهِمْ دُعْدُوا
وَعَزَّزَنَا إِلَكَ فِرَغْتُمْ وَهَذَنَ وَجَنُودُهُمَا
كَانُوا خَاطِيْرُ

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).

10. And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not.

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the *Muhsinûn* (i.e. good doers). See the footnote of V.9:120).

15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party (his religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitan*'s (Satan) doing: verily, he is a plain misleading enemy."

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He

وَقَاتَتْ أَمْرَاتٍ فِرْعَوْنَتْ فَرَثَ عَيْنَ لِي وَلَكَ
لَا نَفْتُلُهُ عَسَى أَنْ يَنْفَعَنَا أَوْ تَخْذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ ١٦

وَأَضَبَحَ قُوَّادَ مُوسَى فَرِيقَانَ كَادَتْ
لَنْبَدِعَ يِهِ، لَوْلَا أَنْ يَرْطَبَنَا عَلَى قِلَّهَا
لَا يَكُونُ مِنَ الْمُؤْمِنِينَ ١٧

وَقَالَتْ لِأُخْتِهِ، قُصَيْهَ فَصَرَّتْ يِهِ، عَنْ جُنْبِ
وَهُمْ لَا يَشْعُرُونَ ١٨

وَحَرَّمَنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ فَقَاتَ
هَلْ أَذْكُرُ عَلَى أَهْلِ بَيْتٍ يَكْفُونَهُ لَكُمْ
وَهُمْ لَهُنْ صَحُوتُ ١٩

فَرَدَدَنَاهُ إِلَى أَعْمَقِهِ، كَنْفَرَعِنْهَا وَلَا تَخْرَبَ
وَلَتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكَنْ
أَكْتَرُهُمْ لَا يَعْلَمُونَ ٢٠
وَلَتَابَلَغَ أَشَدَهُ، وَاسْتَوَى مَائِيَّتَهُ حَمَّا وَعَلَّا
وَكَذَّلَكَ بَخِزِي الْمُحْسِنِينَ ٢١

وَدَخَلَ الْمَدِينَةَ عَلَى مِنْ عَفْلَةِ مِنْ أَهْلَهَا فَوَجَدَ فِيهَا
رَجُلَيْنِ يَقْتَلِيَانِ هَذَيَا مِنْ شَيْعَهِ وَهَذَا مِنْ عَوْقَةِ
فَاسْتَغَثَهُ اللَّهُ مِنْ شَيْعَهِ، عَلَى اللَّهِ مِنْ عَدُوِّهِ
فَوَكَرَّهُ مُؤْمِنِي فَفَقَنَ عَيْنَهُ قَالَ هَذَا
مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ٢٢

قَالَ رَبِّي إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ

forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn* (criminals, disbelievers, polytheists, sinners)!"

18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"

19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."

21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn* (polytheists and wrong-doers)!"

22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."

23. And when he arrived at the water (a well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

قَالَ رَبِّي مَا أَنْعَمْتَ عَلَى فَلَانَ أَكُونَ طَهِيرًا

لِلْمُجْرِمِينَ

فَأَصْبَحَ فِي الْمَدِينَةِ حَابِيًّا يَرْقُبُ فِي إِذَا أَلْتَ
أَسْتَصْرَمُهُ بِالْأَقْسَمِ يَسْتَصْرِخُهُ قَالَ لَهُ
مُوسَى إِنَّكَ لَمَوْعِيٌّ مُّبِينٌ

فَلَمَّا آتَى رَادَانَ يَبْطِشُ بِالَّذِي هُوَ عَدُوُّهُ مَا قَاتَ
يَمْوَسَى أَتَرِدَانَ تَقْتَلُنِي كَمَا قَاتَلْتَ نَفْسًا بِالْأَمْسِ
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَاهَارًا فِي الْأَرْضِ وَمَا تُرِيدُ
أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

وَجَاءَ رُجْلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَنْمُوسَى
إِنَّكَ الْكَلَّا يَأْتِمُونَ بِكَ لِيَقْتُلُوكَ فَأَخْرَجَ
إِلَيْكَ مِنَ النَّاصِحِينَ

فَرَجَعَ مِنْهَا حَابِيًّا يَرْقُبُ قَالَ رَبِّي يَخْفِي مِنَ الْقَوْمِ
الظَّلَمِيْنَ

وَجَاءَ رُجْلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَنْمُوسَى

وَلَمَّا تَوَلَّهُ مِنْ قَاءَ مَدِينَ قَالَ عَسَى رَبِّيْ
يَهْدِيَنِي سَوَاءَ التَّكِبِيلِ

وَلَمَّا تَوَرَّدَ مَاءَ مَدِينَ وَجَدَ عَلَيْهِ أُمَّةً

مِنَ الْكَاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ
أَمْرَاتَيْنِ تَذَوَّدَانِ قَالَ مَا حَاطَبُكُمَا فَإِنَّا لَا سُقْنَى
حَتَّى يُصْدِرَ الرِّعَاةُ وَأَبُو شَيْخٍ كَيْدِيْرِ

فَسَقَى لَهُمَا شَرَبَتْهُنَّ إِلَى الْقِلْفِ فَقَالَ رَبِّيْ
إِنِّي أَنْزَلَتُ إِلَيْكُمَا مِنْ خَيْرٍ فَقِيرِ

لِمَا أَنْزَلْتُ إِلَيْكُمَا مِنْ خَيْرٍ فَقِيرِ

25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are *Zâlimûn* (polytheists, disbelievers, and wrong-doers)."

26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."

27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."

28. He [Mûsâ (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say."

29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves."

30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ (Moses)! Verily I am Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure."

32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhâns* (signs,

جَاءَهُمَا إِحْدَى نِسَاءَتَهُمَا تَمْشِي عَلَى أَسْتِعْبَادِهِ فَقَالَتْ
إِنِّي أَبْغِي يَدَكَ لِي جَزِيلَكَ أَجْرًا مَسَاقَتْ
لَنَا فَلَمَّا جَاءَهُمَا وَفَصَّ عَلَيْهِ الْفَصَصَ قَالَ
لَا تَخَفْ تَحْوَتْ مِنْ قَوْمٍ أَظَلَلْتِهِنَّ

قَالَتْ إِحْدَى نِسَاءَتِهِمَا يَأْتِيَنِي أَسْتَغْرِيْهُ إِنِّي خَرَّ
مِنْ أَسْتَجْرَتْ الْقَوْمِ الْآمِينِ

قَالَ إِنِّي أَرِيدُ أَنْ يَكُونَ إِحْدَى أَبْنَائِهِنَّ هَذِهِنَّ عَلَى
أَنْ تَأْخُرْ فِتْنَةً حَمْعَةً فَإِنْ أَنْتَمْتَ عَشْرَ
فَمِنْ عِنْدِكَ وَمَا أَرِيدُ أَنْ أَشْقِ عَلَيْكَ
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

قَالَ ذَلِكَ بِنِي وَبِنِكَ أَيْمَانِ الْجَلَّدَيْنِ
فَضَيَّبْتَ فَلَا عُدُونَ عَلَى اللَّهِ عَلَى مَا نَقْرُو
وَكَيْلٌ

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ إِلَى سَكَنِ
مِنْ جَانِبِ الْأَطْوُرِ كَارَأَ فَلَأَلْأَهْلِيَّ أَنْكُوَافِ
مَاصَتْ نَارًا لَعْنَى مَا تِكْمِ مِنْهَا إِعْبَرَ أَوْ حَذَرَ
مِنْ أَنْتَارِ لَعْلَكُمْ تَصْطَلُوكَ

فَلَمَّا آتَهَا نُورِكَ مِنْ شَطِيْلِ الْوَادِيَّاتِنِ فِي
الْبَقْعَةِ الْمُبَرَّكَةِ مِنَ السَّجَرَةِ أَنْ تَمُوسَّقَ
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

وَأَنَّ أَنْقِعَصَالَكَ فَلَمَّا رَأَاهَا تَرْكَتَهَا يَجَانِ
وَلَيْ مُدِيرًا وَلَمْ يَعْقِبَ يَمْسُوَسَيْ أَقْلَ
وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِينِ

أَسْكُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجْ يَصْنَاعَهُ مِنْ غَيْرِ شَوْعَرِ
وَأَصْسُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّقَبَةِ فَذَنَبَكَ
بِهَتَنَانِ مِنْ زَيْلَكَ إِلَى فَرْعَوْنَ وَمَلَائِكَةَ

miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me."

34. "And my brother Hârûn (Aaron) — he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily I fear that they will belie me."

35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) will not be successful."

38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *îlâh* (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a *Sârîh* (a lofty tower, or palace) in order that I may look at (or look for) the *îlâh* (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."

39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

40. So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad ﷺ) what was the end of the *Zâlimûn* (wrong-doers, polytheists and those who

إِنَّهُمْ كَانُوا فَوَّمَا فَسِيقُوا

فَالرَّبُّ أَنِّي قَلَّتْ مِنْهُمْ نَقْسَافَةً حَافَّ
أَنْ يَقْتُلُونَ

وَأَخِي هَرُورُثُ هُوَ أَفَعُصُّ مِنِّي لِسَانًا فَأَرَسِلَهُ
مَعِيَ رِدَمًا يُصَدِّقُهُ إِنِّي أَحَافُ أَنْ يُكَذِّبُونَ

فَالسَّنَدُ عَصْدَكَ بِأَنْجِيكَ وَجَعَلَ لَكُمْ
سُلْطَنَنَا فَلَا يَصِلُونَ إِنْكَمَارًا يَنْتَنَا
أَنْشَاؤُمْ أَتَبَعَكُمُ الْغَلَلُونَ

فَلَمَّا جَاءَهُمْ مُوسَىٰ يَأْتِينَا بِأَيْنَتِ فَأَلْوَأْ
مَاهِدَنَا إِلَى السُّرُّجِ مُفْتَرِّي وَمَاسِكِعَنَاهِهِنَا
فِي ءابَاتِنَا أَلَّا وَلَيْنَ

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ حَاجَهَ إِلَيْهِ
مِنْ عَنْدِهِ وَمَنْ تَكُونُ لَهُ عِقْبَةُ الدَّارِ
إِنَّهُ لَا يَقْلِعُ الظَّالِمُونَ

وَقَالَ فَرَعُوْنَ يَأْتِيهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ
مِنْ إِلَهٍ غَيْرِي فَأَلْوَأْهُ لِي يَنْهَمَنُ عَلَى الْطَّيْنِ
فَاجْعَلْتِي صَرْحًا عَلَى لَطْمِ إِلَهٍ إِلَهٍ
مُوسَىٰ وَلِيَأْطُنَهُ مِنْ أَنْكَدِينَ

وَأَسْتَكِرُ هُوَ وَجْهُوْدُهُ فِي الْأَرْضِ يَكْتُرُ الْحَقُّ
وَطَوَّأَهُمْ إِلَيْنَا أَيْرُحُونَ

فَأَخْذَكُهُ وَجْهُوْدُهُ فَسَبَدَهُمْ فِي الْيَمِّ
فَأَنْظُرْكِيفَ كَيْكَ عَنْقَبَةُ
الظَّالِمِينَ

disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses) [عليه السلام].

41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.

42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhûn* (those who are prevented from receiving Allâh's Mercy or any good; despised or destroyed).

43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

44. And you (O Muhammad ﷺ) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

45. But We created generations [after generations i.e. after Mûsâ (Moses) ﷺ], and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Mâdiyân (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

46. And you (O Muhammad ﷺ) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the followers of Muhammad ﷺ, and they answered His Call, or that Allâh called Mûsâ (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [*Tafsîr At-Tabârî*].

47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayât* (Verses of the Qur'ân) and would have been among the believers."

وَجَعَلْنَاهُمْ أَيْمَةً يَتَّغَرَّبُونَ إِلَى الْكَارِبَةِ
وَيَوْمَ الْقِبْسَةِ لَا يُنْصَرُونَ ١٦
وَأَتَبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لِقَنْكَةٍ وَيَوْمَ
الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ ١٧

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا
أَهْلَكَنَا الْقُرُونُ الْأُولَى بِصَاحَبَاتِ الْتَّارِسِ
وَهُدَى وَرَحْمَةً لِعَلَّهُمْ يَتَذَكَّرُونَ ١٨

وَمَا كُنْتَ بِجَانِبِ الْفَرْزِينِ إِذْ هَضَبَنَا إِلَى مُوسَى
الْأَمْرُ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ١٩

وَلَكِنَّا أَنْشَأْنَا قُرُورًا نَافَطَاؤُلَّا عَنْهُمْ الْعُمُرُ
وَمَا كُنْتَ تَأْوِيَ فِي أَهْلِ مَيْنَتٍ تَنْلُو
عَلَيْهِمْ مَا يَدِينَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ٢٠

وَمَا كُنْتَ بِجَانِبِ الْطَّوَّرِ إِذْ نَادَيْنَا وَلَكِنَ رَحْمَةً
مِنْ رَبِّنَا كَلِّشَنِزَرَ قَوْمًا مَا أَتَاهُمْ تَنْذِيرٌ
فِي قَبْلِكَ لِعَلَّهُمْ يَتَذَكَّرُونَ ٢١

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَنْدِيَهُمْ
فَيَعُولُوا رَبَّنَا لَوْلَا أَرْسَلْنَا إِلَيْهِنَا رَسُولًا فَتَنَعَّمُ
مَا يَدِينُكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ٢٢

48. But when the truth (i.e. Muhammad ﷺ with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'ân], each helping the other!" And they say: "Verily in both we are disbelievers."

فَلَمَّا جَاءَهُمْ الْحَقُّ مِنْ عِنْدِنَا قَاتُلُوا لَوْلَا أُولَئِكَ مِثْلُ مَا أُولَئِكَ مُوسَى أَوْ لَمْ يَكُنْ مُّرَاوِيًا أُولَئِكَ مُوسَى مِنْ قَبْلِ فَأُولَئِكَ سِحْرٌ تَنَاهَرَ وَقَالُوا إِنَّا يَكُلُّ كُفَّارُونَ ﴿٤٨﴾

49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

فُلْ فَإِنَّا نَوَّابِكُنَّبِ مَنْ عِنْدَ اللَّهِ هُوَ أَهْدَى مِنْهُمَا أَتَيْعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists).

فَإِنْ لَمْ يَسْتَجِعُوكُنَّ فَاعْلَمُ الظَّالِمُونَ أَهْوَاءُهُمْ وَمَنْ أَصْلَى مِنْ آتَيْهُ هُوَ أَنْتَ يُغَيِّرُ هُدَى رَبِّكَ اللَّهِ يَعْلَمُ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

51. And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition).

وَلَقَدْ وَصَلَّيْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَذَكَّرُونَ ﴿٥١﴾

52. Those to whom We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they believe in it (the Qur'ân).

الَّذِينَ عَانَتْهُمُ الْكِتَبَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Fârisî).^[1]

وَلَذَا يُنَزِّلُ عَلَيْهِمْ قَالُوا إِنَّا مُؤْمِنُونَ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

54. These will be given their reward twice over,^[2] because they are patient, and repel

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَبِدَرَءِ وَنَ

[1] (V.28:53): See the footnote of (V.5:66).

[2] (V.28:54)

a) Narrated Abû Burdah's father: Allah's Messenger ﷺ said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad ﷺ)

evil with good, and spend (in charity) out of what We have provided them.

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."

56. Verily you (O Muhammad ﷺ) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.^[1]

57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.^[2]

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and

(وَسَلَمْ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahîh Al-Bukhâri, Vol.7, Hadîth No.20).

b) See the footnote of (V.3:85).

^[1] (V.28:56) Narrated Al-Musayyab: When Abû Tâlib was on his death bed, the Prophet ﷺ went to him while Abû Jahl was sitting beside him. The Prophet ﷺ said: "O my uncle! Say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah." Abû Jahl and 'Abdullâh bin Umayyah said: "O Abû Tâlib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet ﷺ said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the *Mushrikûn* even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)." (V.9:113).

The other Verse was also revealed: "Verily, you (O Muhammad ﷺ) guide not whom you like, but Allah guides whom He wills." (V.28:56). (Sahîh Al-Bukhâri, Vol.5, Hadîth No.223).

^[2] (V.28:57)

a) Narrated Ibn 'Abbâs: رضي الله عنهما On the day of the conquest of Makkah, Allâh's Messenger ﷺ said: "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhâri, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

بِالْحَسَنَةِ أَلْتَهِنَّ وَمَنَّا رَفَقُهُمْ يُنْفَعُونَ

وَإِذَا سَمِعُوا الْغُنْوَنَ غَرَبَ صُوَاعْنَهُ وَقَائِلَنَّا
أَعْنَانَنَا وَلَكُمْ أَعْنَانُكُمْ سَلَامٌ عَلَيْكُمْ
لَا يَنْبَغِي لِجَنَاحِنَّ

إِنَّكَ لَا تَهْدِي مَنْ أَحَبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

وَقَالَوْا إِنَّنَّنِي شَيَعَ الْمُهْدِيَ مَعَكُمْ تُنْخَطَفُ مِنْ أَرْضِنَا
أَوْلَمْ تَمْكِنْ لَهُمْ حَرَمَاءً إِمْنَا بِمَجِيئِ إِلَيْنَا
ثَرَثَرَ كُلُّ شَيْءٍ وَرَزَقَنَ لَهُمْ لَذَّاتِنَا لَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ

وَكُمْ أَهْلَكْتَنَا مِنْ قَرِيبَةِ بَطَرَتْ مَيِّثَاتَهَا
فِيلَاكَ مَسَكِكُهُمْ لَمْ تُشْكِنْ مِنْ تَعْذِيرِهِنَّ

crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَرِثَةِ ﴿٣﴾

59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, oppressors and tyrants).

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?

61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

62. And (remember) the Day when He will call to them and say: “Where are My (so-called) partners whom you used to assert?”

63. Those about whom the Word will have come true (to be punished) will say: “Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped.”

64. And it will be said (to them): “Call upon your (so-called) partners (of Allâh)”, and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

65. And (remember) the Day (Allâh) will call to them, and say: “What answer gave you to the Messengers?”

66. Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.

وَمَا كَانَ رَبُّكَ مُهَلِّكَ الْقُرْبَى حَتَّىٰ يَعْمَلَ فِي أُمَّهَا
رَسُولًا يَنذِّلُ عَلَيْهِمْ مَا يَنْتَنِي وَمَا كُنَّا نَأْمُلُ لِكِ
الْقُرْبَى إِلَّا وَأَهْلُهَا ظَلَمُونَ ﴿٤﴾

وَمَا أُوتِسْتُ مِنْ شَيْءٍ وَفَسَطَعَ الْحِيَةُ الْأَدُنِيَّةُ وَرَبَّتْهَا
وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْعَقَ إِلَّا تَمَقَّلُونَ ﴿٥﴾

أَفَمَنْ وَعَدْنَا وَعْدَ حَسَنَةٍ فَهُوَ لِقَبِيهِ كَمَنْ
مَعْنَاهُ مِنْهُ الْحِيَةُ الْأَدُنِيَّةُ هُوَ قِيمَةُ الْقِنْسَةِ
مِنَ الْمُخَضَّرِينَ ﴿٦﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَئِنَّ شَرِكَاءِيَ الَّذِينَ كُشِّفَ
تَرَاعُونَ ﴿٧﴾

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقُولُ رَبَّنَا هُوَ لَاءُ الَّذِينَ أَعْوَسْتَ
أَعْوَسْتَهُمْ كَمَا عَوَسْتَنَا إِنَّا إِلَيْكَ مَا كَانُوا
إِنَّا نَأْيَ بُغَدُونَ ﴿٨﴾

وَقَيلَ أَذْعُوا شَرِكَاءَكُمْ فَذَعَوْهُمْ فَلَمْ يَسْتَجِبُوْهُمْ
وَرَأُوا الْمَدَابَ لَمَّا آتَاهُمْ كَمَا أُتَيْنَدُونَ ﴿٩﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٠﴾

فَعَيَّبَتْ عَلَيْهِمُ الْأَذْبَاءَ يُؤْمِنُ فَهُمْ
لَا يَتَسَاءَلُونَ ﴿١١﴾

67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad (صلی الله علیہ وسلم)), and did righteous deeds (in the life of this world), then he will be among those who are successful.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَلِحًا فَسَعَى
أَن يَكُونَ مِنَ الْمُفْلِحِينَ

68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَخَلَقَ مَا كَارَ
لَهُمُ الْفِتْرَةَ سَبَخَ اللَّهُ وَتَعَلَّمَ عَمَّا
يَشْرِكُونَ

69. And your Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُنَّ صُدُورُهُمْ
وَمَا يَعْلَمُونَ

70. And He is Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَمْدُ لِلَّهِ
وَالْآخِرَةُ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

71. Say (O Muhammad (صلی الله علیہ وسلم)): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (god) besides Allâh could bring you light? Will you not then hear?"

فَلَئِنْ يَسْأَلُنَّ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ الْأَيَّلَةَ
إِلَى يَوْمِ الْقِيَمَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِضَيَّاءً
أَفَلَا سَمَعُوكُمْ

72. Say (O Muhammad (صلی الله علیہ وسلم)): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (god) besides Allâh could bring you night wherein you rest? Will you not then see?"

فَلَئِنْ يَسْأَلُنَّ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ الْأَنَهَارَ
سَكِرْمَدًا إِلَى يَوْمِ الْقِيَمَةِ مِنْ إِلَهٍ غَيْرِ اللَّهِ
يَأْتِيَكُمْ بِلَيلٍ تَشْكُونَ
فِيهِ أَفَلَا تَبْصُرُوكُمْ

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) — and in order that you may be grateful.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ الْأَيَّلَةَ وَالْأَنَهَارَ لِتَسْكُنُوا
فِيهِ وَتَبْتَغُونَ مِنْ فَضْلِهِ مَا لَكُمْ شَكُونَ

74. And (remember) the Day when He (your Lord — Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"

وَيَوْمَ يَنادِيهِمْ فَيَقُولُ أَنَّ شَرَكَائِي الَّذِينَ
كُنْتُ تَزْعَمُونَ

75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh).

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily he is the owner of a great fortune."

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better

وَرَبِّنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقَاتَنَا هَانُوا
بِرَهْنَتُكُمْ فَعَلِمْتُمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

إِنَّ قَرُونَ كَانَ مِنْ قَوْمٍ مُّوسَىٰ فَيُغَنِّي عَلَيْهِمْ
وَآتَيْنَاهُ مِنَ الْكُوْزِ مَا إِنْ مَقَانِعَهُ لَنْسُوا
بِالْعَصْبَرَةِ أُولَئِكُمُ الْفَوْرَةُ إِذَا قَالَ لِمَوْقُودَهُ
لَا تَقْرَبْ إِنَّ اللَّهَ لَا يُحِبُّ الظَّرِيفِينَ ﴿٧٦﴾

وَابْتَغِ فِيمَا آتَنَاكَ اللَّهُ الدَّارُ الْآخِرَةَ
وَلَا تَنْسِكْ صَيْبَكَ مِنَ الدُّنْيَا وَأَخْيَرِ
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الفَسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

قَالَ إِنَّمَا أُوْتِنِيهِ عَلَى عِلْمِ عَنِي أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ
فَدَاهَلَكَ مِنْ قَبِيلِهِ مِنْ الْقَرُونِ مَنْ هُوَ أَشَدُهُ مِنْهُ
فَوْهَ وَكَثُرَ بَعْدَهُمْ وَلَا يَسْكُنُ عَنْ ذُنُوبِهِمْ
الْمُجْرِمُونَ ﴿٧٨﴾

فَخَرَّ عَلَى قَوْمِهِ فِي زِينَةٍ قَالَ اللَّهُرِبَتْ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا يَلِيَّنَ لَنَاسًا مِّنْ مَا أَوْفَ قَرُونَ
إِنَّهُ لَذُو حَظٍ عَظِيمٍ ﴿٧٩﴾

وَكَانَ الَّذِينَ أُوتُوا الْعِلْمَ وَلَيَكُنْ ثَوابَ اللَّهِ
خَيْرٌ لِمَنْ مَاءَنَ وَعَيْلَ صَلَحاً

for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn* (the patient in following the truth)."

81. So We caused the earth to swallow him^[1] and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful.

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride^[2] and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn* (the pious — See V.2:2).

وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨١﴾

فَسَقَنَا إِلَيْهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فَتَّةٍ يَصْرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنَتَّصِرِينَ ﴿٨٢﴾

وَأَبْصَحَ اللَّذِينَ تَمَنُوا مَكَانَهُ بِالآمِنِينَ يَقُولُونَ وَيَكَانُ كَمَا كَانَ اللَّهُ يَسْطُطُ أَرْزَاقَ لِمَنْ يَشَاءُ مِنْ عَبْدَهُ وَيَقْدِرُ لَوْلَا أَنَّ مِنَ اللَّهِ عَلَيْنَا لَخْسَفٌ يَنْتَهِ وَنَكَانَ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٣﴾

إِنَّكَ أَدَارَ الْأَخْرَةَ بِعِنْدِهِ كَمَا لَيُبَدِّدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْمُقْتَدِرُ لِلنَّاسِ ﴿٨٤﴾

^[1] (V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah رضي الله عنه (رضي الله عنه) said: "Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his *Izâr** (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

b) Narrated Abu Hurairah رضي الله عنه (رضي الله عنه) (or) the Prophet صلى الله عليه وسلم said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullâh (bin 'Umar رضي الله عنهما) said: "Allâh's Messenger صلى الله عليه وسلم said, "While a man was dragging his *Izâr** on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (Sahîh Al-Bukhâri, Vol. 7, *Hadîth* No. 679, 680, 681).

* *Izâr*: Lower-half bodycover.

^[2] (V.28:83) See the footnote of (V.22:9)

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.

85. Verily, He Who has given you (O Muhammad) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to *Ma'âd* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

86. And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad) away from (preaching) the *Ayât* (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord^[1] and be not of *Al-Mushrikûn* (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad).

88. And invoke not any other *ilâh* (god) along with Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ أَمْرُهُنَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يُحِبِّزُنَا الَّذِينَ عَلَيْهَا أَسْتَعِنُ
إِلَّا مَا كَانُوا بِأَعْمَلُوهُ

إِنَّ اللَّهَ الَّذِي فَرَضَ عَلَيْكُمُ الْقُرْبَاتِ لِرَدَادِ
إِلَى مَعَادِكُمْ رَبِّ أَعْلَمُ مَنْ جَاءَ بِالْهُدَى
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٌ ﴿٤٦﴾

وَمَا كُنْتَ تَرْتَبِعُ أَنْ يُلْقَى إِلَيْكُمُ الْكِتَابُ
إِلَّا رَحْمَةً مِّنْ رَبِّكُمْ فَلَا تَكُونُنَّ طَهِيرًا
لِّلْكُفَّارِ ﴿٤٧﴾

وَلَا يَصُدُّنَّكُمْ عَنْ مَا يَنْهَا اللَّهُ بَعْدَ إِذَا نَزَّلَ
إِلَيْكُمْ وَأَتَعْلَمُ إِلَى رَبِّكُمْ وَلَا تَكُونُنَّ
مِّنَ الْمُشْرِكِينَ ﴿٤٨﴾

وَلَا تَنْتَعِ مَعَ الْمُهَاجِرِآتِ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ
هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ مُرْسَلُونَ ﴿٤٩﴾

^[1] (V.28:87) i.e: in the Oneness (*Tauhîd*) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Names and Qualities of Allâh.

*Sûrat Al-'Ankabût
(The Spider) XXIX*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

2. Do people think that they will be left alone because they say: "We believe," and will not be tested.

3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).

4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!

5. Whoever hopes for the Meeting^[1] with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Âlamîn (mankind, jinn, and all that exists).

7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad , ملی الله علیہ وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْآٰتِ

أَحَسِبَ النَّاسُ أَنَّ يَنْكُوُا أَنْ يَقُولُوا مَا مَنَّا وَهُمْ
لَا يُفْتَنُونَ ﴿١﴾

وَلَدَّنَفَتَنَا الَّذِينَ بَنْ قَلْبِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ
صَدَّقُوا وَلَيَعْلَمَنَّ الْكاذِبِينَ ﴿٢﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنَّ نَسِيْهُنَا
سَاءَ مَا يَحْكُمُونَ ﴿٣﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَا يَأْتِي وَهُوَ
الْشَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَمَنْ جَنَدَ فَإِنَّمَا يَجْنَدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيْعٌ عَنِ
الْمُنَاهِبِينَ ﴿٥﴾

وَالَّذِينَ مَا آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَكْفُرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَنَعْزِيزَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا
يَعْمَلُونَ ﴿٦﴾

^[1] (V.29:5) See (V.6:31) and its footnote.

according to the best of that which they used to do.^[1]

8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.

9. And for those who believe (in the Oneness of Allâh and the other articles of Faith)^[2] and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Âlamîn (mankind and jinn).

11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test].

12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

وَوَصَّيْنَا إِلَيْكُمْ بِإِيمَانِكُمْ وَإِنْ جَهَدَكُمْ لِتُشْرِكُوا بِمَا لَمْ يَكُنْ بِهِ عِلْمٌ فَلَا تُطْعِمُوهُمْ أَنَّهُمْ إِلَى مَرْجِعِكُمْ فَإِنَّكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٧﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَدْخُلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٨﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ إِنَّا مُسْكِنُاهُمْ فِي الْأَوْذِنِ فَإِذَا أُوذَى فِي الْأَوْذِنِ جَاءَهُمْ جَهَنَّمُ نَصَرِّيْنَ رَبِّكَ لِيَقُولُنَّ إِنَّا كُنَّا نَعْمَلُ كُمْ أَوْ لَنَسَ اللَّهُ يَأْعَلِمُ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٩﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنْفَقِينَ ﴿٢٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّهِ يَكُونُ مَعَ الْمُؤْمِنِينَ أَتَعْمَلُونَ سَيِّلَانًا وَلَنَحْمِلَ حَطَّابَكُمْ وَمَا هُمْ بِحَمِيلٍ مِّنْ حَطَّابِكُمْ مَنْ شَاءَ إِنَّهُمْ لَكَذِيلُونَ ﴿٢١﴾ وَلَيَعْلَمَنَّ أَنْقَلَاهُمْ وَلَنَقْلَالًا مَعَ أَنْقَلَاهُمْ وَلَيُسْعَلُنَّ يَوْمَ الْقِبْسَةِ عَنَّا كَانُوا يَفْرُونَ ﴿٢٢﴾

[1] (V.29:7) See the footnote of (V.9:121).

[2] (V.29:9) See the footnote (b) of (V.3:85)

14. And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; and the Deluge overtook them while they were *Zâlimûn* (wrong-doers, polytheists, disbelievers).

15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayâh* (a lesson, a warning) for the 'Âlamîn (mankind, jinn and all that exists).

16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."

21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

22. And you cannot escape in the earth or in the heaven (from Allah). And besides

وَلَقَدْ أَرَسَنَّا لَهُ إِلَيْهِ فَلَيَثْ فِيهِمُ الْفَتَّ
سَنَةً إِلَّا خَسَرُوا عَامًا فَأَخْذَهُمُ الظُّوفَارُ
وَهُمْ ظَالِمُونَ

فَأَبْجَسْتَهُ وَأَصْحَبْتَ السَّفِيْكَةَ وَجَعَلْتَهَا
مَا يَكُلُّ لِلْعَلَيْكَ

وَإِنَّهُمْ إِذَا قَالُوا لِقَوْمِهِ أَعْبُدُوا اللَّهَ وَأَنَّقُوهُ
ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْ أَنْتُمْ وَآخْلَقُوكُمْ
إِنْ كَانُوكُمْ إِلَيْنَا يَنْبُدُونَ مِنْ دُونِ اللَّهِ
لَا يَعْلَمُوكُمْ لَكُمْ رِزْقٌ قَاتَلُوكُمْ عَنْدَ اللَّهِ الرِّزْقَ
وَأَعْبُدُهُ وَأَشْكُرُهُ إِلَيْهِ تُرْجَمُونَ

وَإِنْ تُكْدِبُوا فَقَدْ كَذَبَ أَسْدٌ مِنْ قَبْلِكُمْ
وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَعَ الْمُجْرِمِينَ

أَوْ لَمْ يَرَوْا كَيْفَ يُبَدِّئُ اللَّهُ الْخَلْقَ ثُمَّ
يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ بِسِيرٍ

فَلْسِيرُوا فِي الْأَرْضِ فَأَنظُرُوا كَيْفَ
بَدَأَ الْخَلْقُ ثُمَّ أَنْتُمْ يُشْنُعُونَ النَّشَاءَ الْآخِرَةَ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ
تُنَبَّوْكُمْ

وَمَا أَنْشَرْتُ مَعَ جِرِيزِكُمْ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Allâh you have neither any *Wali* (Protector or Guardian) nor any Helper.

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٩﴾

23. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.

وَالَّذِينَ كَفَرُوا بِأَيَّاتِ اللَّهِ وَلَقَاءِهِ أُولَئِكَ بَيْسُوا مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٠﴾

24. So nothing was the answer of [Ibrâhîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh saved him from the fire. Verily, in this are indeed signs for a people who believe.^[1]

فَمَا كَانَ جَوابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَفْتَأْلُوهُ
أَوْ حَرِثُوهُ فَأَبْجَهَ اللَّهُ مِنْ أَنَّارٍ فِي ذَلِكِ
لَا يَنْتِلِقُونَ ﴿٣١﴾

25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

وَقَالَ إِنَّمَا أَنْخَذْنَا مِنْ دُونِ اللَّهِ أَوْ نَنْهَا مَوْدَةً
بَيْنَنَاكُمْ فِي الْحَيَاةِ الْأَنْتَكُمْ أَثْنَى يَوْمَ الْقِيَمَةِ
يَكْفُرُ بِعَصْكُمْ يَغْضِبُ وَيَأْعَزُ
بَعْصُكُمْ يَعْصِمُ بَعْصًا وَمَا أَنْتُمْ أَنَّارٌ
وَمَا لَكُمْ مِنْ نَصِيرٍ ﴿٣٢﴾
فَإِنَّمَا لَهُ الْمُلْطُ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي
إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٣﴾

26. So Lût (Lot) believed in him [Ibrâhîm's (Abraham)] Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."^[2]

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ
الْبُشُورَةَ وَالْكِتَابَ وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا
وَلَيَنْهَا فِي الْآخِرَةِ لِمَنِ الصَّالِحِينَ ﴿٣٤﴾

27. And We bestowed on him [Ibrâhîm (Abraham)], Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ — Moses), the Injeel (Gospel) (to 'Isâ - Jesus), and the Qur'ân (to Muhammad (صلی الله علیہ وسلم)), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah*

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَنَاثُونَ ﴿٣٥﴾

^[1] (V.29:24) See the footnote of (V.3:173).

^[2] (V.29:26) See the footnote of (V.9:121).

(sodomy — the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinn)."

29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

30. He said: "My Lord! Give me victory over the people who are *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).

31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zâlimûn* [wrong-doers, polytheists disobedient to Allâh, and who belied their Messenger Lût (Lot)]."

32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."

الْفَحْشَةَ مَا سَبَقَ كُلَّمَا يَهَا مِنْ أَهَدْ
مِنَ الْمُنَاهَّيِنَ

أَيْكُمْ لَتَأْتُوا إِلَيْهَا وَتَقْطَعُونَ النَّسَبَ
وَتَأْتُونَكُمْ فِي نَكَادِيْكُمُ الْمُنْكَرُ فَمَا كَانَ
جَوَابَ قَوْمِهِ إِلَّا أَنْ قَاتَلُوا أَنْتَنَا بِعَذَابٍ
اللَّهُمَّ كُنْتَ مِنَ الصَّادِقِينَ

قَالَ رَبِّيْ أَنْصُرْنِي عَلَى الْقَوْمِ
الْمُفْسِدِينَ

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا
إِنَّا مُهْلِكُوْنَا أَهْلَ هَذِهِ الْقَرْبَى إِنَّا أَهْلَهَا
كَانُوا ظَالِمِينَ

قَالَ إِنَّكُمْ فِيهَا لُوطًا قَالُوا لَاحِظْنَا أَعْلَمَ بَيْنَ فِيهَا
الْمُنْجَمَةَ وَأَهْلَهُ إِلَّا امْرَأَتُكَ كَانَتْ
مِنَ الظَّالِمِينَ

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا بِآيَتِهِمْ
وَضَاقَ بِهِمْ ذِرَاعًا وَقَالُوا لَا تَخْفَ وَلَا تَحْرُنْ
إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ
كَانَتْ مِنَ الظَّالِمِينَ

إِنَّمَا لَوْلَكَ عَلَى أَهْلِ هَذِهِ الْقَرْبَى بِرَحْزًا
مِنَ السَّمَاءِ مَا كَانُوا يَفْسُدُونَ

35. And indeed We have left thereof an evident *Ayâh* (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine)^{۱۱} for a folk who understand.

36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O my people! Worship Allâh (Alone) and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). [Tafsîr At-Tabâri]

37. And they belied him [Shu'aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

38. And 'Âd and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitân (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

39. And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

40. So We punished each (of them) for his sins; of them were some on whom We sent *Hâsib* (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by *As-Saihah* [torment — awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some

وَلَقَدْ رَكِنُوا مِنْهَا إِمَامٌ يَنْهَا لِقُومٍ
يَقْلُوبُونَ

وَإِنْ مَدِينَكُمْ أَخَاهُمْ شَعِيبًا فَقَالَ يَنْقُومُ
أَعْبُدُوا اللَّهَ وَأَرْجُوا الْيَوْمَ الْآخِرَ وَلَا تَنْعَثُوا
فِي الْأَرْضِ مُفْسِدِينَ

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَاصْبَحُوا
فِي دَارِهِمْ حَذِيرَاتٍ

وَعَادُوا وَسُودُوا وَقَدْ بَيَّنَ لَكُمْ
مِنْ مَسْكِنِهِمْ وَرَبَّكَ لَهُمُ الشَّيْطَانُ
أَعْمَلُهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ
وَكَانُوا مُسْتَبْصِرِينَ

وَقَدْرُوكُنْ وَفِرْعَوْنَ وَهَامَنْ وَلَقَذْجَاهَ هُمْ
شُوْسَنْ يَا الْبَيْتَنْ فَاسْتَكَبُوا فِي الْأَرْضِ
وَمَا كَانُوا سَيِّقِينَ

فَكُلُّا أَخَذَنَا إِذْنَنِهِ مِنْهُمْ مِنْ أَرْسَلَنَا عَلَيْهِ
حَاصِبًا وَمِنْهُمْ مِنْ أَخَذَنَهُ الصَّيْحَةُ
وَمِنْهُمْ مَنْ حَسَفَنَا يَهُ الْأَرْضَ
وَمِنْهُمْ مَنْ أَغْرَقَنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ
وَلِكُنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

^{۱۱} (V.29:35) See the book of history "Stories of the Prophets" by Ibn Kathir (رحمه الله)

whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.

41. The likeness of those who take (false deities as) *Auliyâ'* (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house — if they but knew.

42. Verily, Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.^[1]

43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allâh and His Signs).

44. (Allâh says to His Prophet Muhammad ﷺ: ﴿أَللهُ أَنْحَدَ دُونِيَّةً مِّنْ دُونِهِ وَمِنْ دُونِ دُونِيَّةٍ﴾ "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.

45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'ân), and perform *As-Salât* (*Iqamât-as-Salât*). Verily, *As-Salât* (the prayer) prevents from *Al-Fâshâ'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)^[2] and the remembering^[3] (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers. And Allâh knows what you do.

مَثُلُ الَّذِينَ أَنْجَدْنَا مِنْ دُونِ اللَّهِ أَفْلَكَاهُ
كَشَلَ الْعَنْكَبُوتُ أَنْجَدْنَا بَيْتًا
وَلَنَّ أَوْهَنَ أَبْلُوْتَ لَبِسْتَ الْعَنْكَبُوتَ
لَوْكَانُوا يَعْلَمُونَ ﴿٤١﴾

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَفَاعَةٍ
وَهُوَ أَعْزَىُ الْحَكَمِ ﴿٤٢﴾
وَتِلْكَ الْأَمْثَالُ نَصِرَتْهَا النَّاسُ
وَمَا يَقْرُئُهَا إِلَّا الْعَالَمُونَ ﴿٤٣﴾

خَلَقَ اللَّهُ الْسَّمَوَاتِ وَالْأَرْضَ بِالْحَقِيقَةِ
إِنَّكَ فِي ذَلِكَ لَآتِيَةٌ لِلْمُؤْمِنِينَ ﴿٤٤﴾

أَنْلُ مَا أَوْحَى إِلَيْكَ مِنْ الْكِتَابِ وَأَقِمِ الصَّلَاةَ
إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ
يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

^[1] (V.29:42) See the footnote of (V.2:165).

^[2] (V.29:45) It is said by Ibn 'Abbâs and 'Abdullâh bin Mas'ûd رضي الله عنهما If the *Salât* (prayer) of anyone does not prevent him from *Al-Fâshâ'* and *Al-Munkar* (all kinds of evil, illegal and sinful deeds), then his *Salât* (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [Tafsîr Al-Qurtubî].

^[3] (V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad ﷺ), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm)^[1] and none but the disbelievers reject Our *Ayât* [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad ﷺ) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad ﷺ written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).^[2]

50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."

51. Is it not sufficient for them that We have sent down to you the Book (the Qur'an)

وَلَا يُجَدِّلُوا أَهْلَ الْكِتَابَ إِلَّا يَأْتِيَهُ
أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا مَامَنَّا
بِالَّذِي أُنزَلْنَا إِنَّا نَأْنِي لِإِيمَانِكُمْ وَإِنَّهُنَّا
وَإِنَّهُمْ كُمْ وَجَدُوْهُنَّا مُسْلِمُونَ ١٦

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
أَنْتَنَاهُمُ الْكِتَابَ بِمُؤْنَثٍ يَهُدُّهُ وَمِنْ هَؤُلَاءِ
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْعَلُهُ شَارِبَتَنَا
إِلَّا الْكَافِرُونَ ١٧

وَمَا كُنْتَ تَنْلُوْمَنْ قَلْبَهُ مِنْ كِتَابٍ وَلَا تَخْطُلُهُ
يُسَمِّنُكَ إِذَا لَرَنَابَ الْمُبْطَلُونَ ١٨

بَلْ هُوَ آيَتُ بَيْتَنَا فِي صُدُورِ الظَّالِمِينَ
أُوتُوا الْأَمْلَأَ وَمَا يَجْعَلُهُ شَارِبَتَنَا
إِلَّا الظَّالِمُونَ ١٩

وَقَاتُلُوا لَا أُنْزَلَ عَلَيْهِ آيَتُ مِنْ رَبِّهِ
قُلْ إِنَّمَا الْآيَتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنْذِرَنَا
مُبَيِّثٌ ٢٠
أَوْلَئِكَ هُمُ الظَّالِمُونَ أَنَّا أَنْزَلَ عَلَيْكَ الْكِتَابَ

^[1] (V.29:47) See the footnote of (V.5:66).

^[2] (V.29:49) See the footnote of (V.2:76).

which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe^[1].

52. Say (to them O Muhammad ﷺ): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtil* (all false deities other than Allâh), and disbelieve in Allâh and (in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone)^[2].

يُشَلَّ عَلَيْهِمْ إِنْ فِي دُلُكَ لَرْجَمَةٌ
وَذِكْرَى لَقُومٍ يُؤْمِنُونَ ﴿٦﴾

قُلْ كُفَّارُ بِاللهِ بَيْنِي وَبِئْتَكُمْ شَهِيدًا يَعْلَمُ
مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَاللَّيْلَ وَالنَّهَّ
إِمَّا نَعَمَّا بِالْبَطْلِ وَكَفَرُوا بِاللهِ أُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٧﴾

وَسَتَعْصِمُونَكَ بِالْعَذَابِ وَتُنَلِّا أَجْلَ مُسْكَنِي
لِجَاهَ هُرُولُ الْعَذَابِ وَلَيَنْتَهِمْ بَعْدَهُ وَهُمْ لَا يَشْعُرُونَ ﴿٨﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَيَأْجُلَ مُحِيطَهُ
بِالْكُفَّارِ ﴿٩﴾

يَوْمَ يَقْسِنُهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿١٠﴾

يَعْبَادُونِي الَّذِينَ إِمَّا نَعَمَّا إِنْ أَرْضِي وَسَعَهُ فَإِنَّمَا
فَأَعْبُدُونِي ﴿١١﴾

[1] (V.29:51)

a) Narrated Abû Hurairah رضي الله عنه : The Prophet ﷺ said, "Allah does not listen to anything as He listens to the Prophet reciting the Qur'ân in a nice, loud and pleasant tone." Sufyân said, "This saying means: The Prophet regards the Qur'ân as something that makes him dispense with much worldly pleasure." (Sahîh Al-Bukhâri, Vol.6, Hadîth No.542.).

b) Narrated Abû Hurairah رضي الله عنه : Allah's Messenger ﷺ said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'ân and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allah has given wealth and he spends it (according to what Allah has ordained) in a just and right manner, whereupon another man may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.'" (Sahîh Al-Bukhâri, Vol.6, Hadîth No.544).

[2] (V.29:56) Narrated Mu'âd رضي الله عنه : While I was riding behind the Prophet ﷺ, as a companion rider, he said, "O Mu'âd!" I replied, *Labbâik wa Sa'dâik* (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'âd!", I replied, "*Labbâik wa Sa'dâik* (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join

57. Everyone shall taste death. Then unto Us you shall be returned.

58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.

59. Those who are patient, and put their trust (only) in their Lord (Allâh).

60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?

62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything.

63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All the praises and thanks be to Allâh!" Nay, most of them have no sense.

64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew^[2].

none in His worship)? It is that He will not punish them." (Sahîh Al-Bukhâri, Vol. 8, Hadîth No.283).

[1] (V.29:59) See the footnote (A) of (V.12:67).

[2] (V.29:64) Narrated Abû Hurairah رضي الله عنه وسل : Allah's Messenger said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the

كُلُّ نَفْسٍ ذَا يَقِنَةُ الْمَوْتِ إِنَّا نَرْجُو مُعْوَنَاتٍ ٦٩

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَقُولَنَّهُمْ ۖ
مِنَ الْجَنَّةِ غُرْفَاتٍ بَخِيَرٍ مِنْ تَعْنَى الْأَنْهَارُ خَلِيلِهِنَّ
فِيهَا نَعْمَلُ أَجْرَ الْعَمَلِينَ ۗ ٦٩

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۗ ۶۹

وَكَانُوا مِنْ دَائِبَاتِ الْأَنْجَلِ رِزْقَهَا اللَّهُ يَرْزُقُهَا
وَإِنَّا لَكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ۗ ۶۹

وَلَيْسَ سَأْلَتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ لِيَقُولُوا اللَّهُ فَانِي مُوْفَكُونَ ۗ ۶۹

إِنَّ اللَّهَ يَسْعِطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُهُ
إِنَّ اللَّهَ يَكْلِلُ شَنِئَ عَلِيهِ ۗ ۶۹

وَلَيْسَ سَأْلَتَهُمْ مَنْ زَرَّ مِنَ السَّمَاءِ مَاءً فَأَحْيَا
بِهِ الْأَرْضَ مِنْ تَعْدِمُوهَا يَقُولُوا اللَّهُ قَدْ
أَحْمَدَ لِلَّهِ بِلَ أَكْثَرُهُ لَا يَعْقِلُونَ ۗ ۶۹

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوَ لِيْبَ وَلِكَ الدَّارِ
الآخِرَةُ أَهْيَ الْحَيَاةُ لَوْكَأُنْوَاعَ الْمُؤْمِنُونَ ۗ ۶۹

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.^[1]

فَإِذَا رَكَبُوا فِي الْقُلُكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ
فَلَمَّا بَرَحُوكُمْ إِلَى الْأَرْضِ إِذَا هُمْ يُشْرِكُونَ ٦٥

66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

لِكُفَّارٍ وَّلِيَامَاءِ اتَّتَّهُمْ وَلَيَسْتَعْوِدُ أَقْسَوْ
يَعْلَمُونَ ٦٦

67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtil* (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?

أَولَئِنَّ يَرَوْنَا أَنَّا جَعَلْنَا حَرَمًا مَاءِ اتَّنَاهَ
النَّاسُ مِنْ حَوْلِهِمْ أَفَإِلَّا نَطْلِبُ قَوْمَ شُونَ
وَيَنْعِمُهُ اللَّهُ بِكُفَّارُونَ ٦٧

68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad ﷺ and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ)?^[2]

وَمَنْ أَظْلَمُ مِنْ أَفْرَغَ عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ
إِلَعْقَلَ لَمَّا جَاءَهُ وَالَّذِينَ فِي جَهَنَّمَ مُنْتَهَى
لِلْكَافِرِينَ ٦٨

69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the *Muhsinûn* (good doers).^[3]

وَالَّذِينَ جَاهُوا فِي سَبِيلِنَا نَهَيْنَاهُمْ عَوْنَانَ
وَلِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٦٩

flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.468).

[1] (V.29:65) See (V.17:67) and its footnote.

[2] (V.29:68) See the footnote of (V.3:85).

[3] (V.29:69) See the footnote of (V.9:120).

Sûrat Ar-Rûm
(The Romans) XXX



*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

الْتَّ

2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —

5. With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَلَيْكُمُ الْرُّؤْمُ
فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ
غَلَبِهِمْ سَيِّلُونَ
فِي يَصْعِبِ سَبِيلِ اللَّهِ الْأَمْرُ مِنْ قَبْلِ وَمِنْ
بَعْدِ وَيَوْمَئِذٍ يَقْرَأُ الْمُؤْمِنُونَ

يَتَسْرِي لِلَّهِ يَصْرُمُ مَنْ يَشَاءُ وَهُوَ
الْكَرِيْرُ الْجَمِيدُ
وَغَدَ اللَّهُ لَا يَخْلُفُ اللَّهُ وَعْدُهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ

يَعْلَمُونَ طَلَبُهُمْ إِنَّ الْحَيَاةَ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ
هُرَعُيْلُونَ

أَوْلَمْ يَنْفَكِرُوا فِي أَنفُسِهِمْ تَخْلُقُ اللَّهُ السَّمَاوَاتِ
وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِأَنْحُوَ وَأَجْلَ مُسَمَّى
وَلَمْ كَيْدُوكَمِنَ النَّاسِ بِإِلْقَائِي رَبِّهِمْ
لَكَفِرُوْنَ

appointed term. And indeed many of mankind deny the Meeting with their Lord. [Tafsir At-Tabârî].

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

10. Then evil was the end of those who did evil, because they belied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them.

11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.

13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

15. Then as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).

16. And as for those who disbelieved and belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Allâh's

أَوْلَئِكُمْ سَيِّرُوا فِي الْأَرْضِ فَيَظُرُوا كَيْفَ كَانُوا عَيْنَةً
الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَّارُوا
الْأَرْضَ وَعَمِّرُوهَا أَكْثَرَ مِمَّا عَمِّلُوا هُوَ عَمَّا نَهَى
رُسُلُهُمْ يَا تَبَّانِتْ فَمَا كَانَ اللَّهُ لِيظْلِمُهُمْ
وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١﴾

ثُمَّ كَانَ عَيْنَةً لِلَّذِينَ أَسْكَنُوا الشَّوَّافَيْنَ أَنْ كَذَّبُوا
بِعَيْنَتِ اللَّهِ وَكَانُوا يَهْبِطُونَ بِهَا يَسْتَهِزُونَ وَرَبَكَ ﴿٢﴾

أَلَّهُ يَعْلَمُ الْخَلْقَ شَيْءٌ يُبَدِّيُ هُوَ شَيْءٌ يُبَدِّي
تَرْجُمُونَ ﴿٣﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يُبَيِّنُ اللَّهُجَّوْنَ ﴿٤﴾

وَلَمْ يَكُنْ لَّهُمْ مِنْ شَرِّ كَيْهُنَّ شُفَعَةٌ
وَكَانُوا شَرِّكَيْهُنَّ كَيْفِيرِكَ ﴿٥﴾

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَ الْنَّصْرَ فَرَوْنَ

فَإِمَامُ الَّذِينَ كَفَرُوا وَكَذَّبُوا يَابِنَاتَهُ لِقَاءِ الْآخِرَةِ
فَهُمْ فِي رُوضَةٍ يُخْبَرُونَ ﴿٦﴾

وَإِمَامُ الَّذِينَ كَفَرُوا وَكَذَّبُوا يَابِنَاتَهُ لِقَاءِ الْآخِرَةِ
فَأَوْلَئِكَ فِي الْعَذَابِ مُخَرَّبُونَ ﴿٧﴾

Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ'*) night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer].

18. And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer '*Asr* prayer) and when you come up to the time, when the day begins to decline (i.e offer *Zuhr* prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsîr At-*Tabâri*]

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

20. And among His Signs is this, that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered!

21. And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

سُبْحَانَ اللَّهِ حِينَ تُسْوِنُكَ وَجِينَ تُصِيبُونَ

وَهُلْهُمْدُفِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيشَا

وَجِينَ تُظَهِرُونَ ١٨

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُخْرِجُ الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ يُخْرِجُونَ ١٩

وَمِنْ مَا يَنْتَهِ إِنْ خَلَقْتُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْشَأْتُ
بَشَرًا تَنْتَهِيُونَ ٢٠

وَمِنْ مَا يَنْتَهِ إِنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَرْوَاحًا
لَتَسْكُنُوا إِلَيْهَا وَجَعَلَ يَسْتَكِمْ مَوَدَّةً وَرَحْمَةً
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَنْفَكُرُونَ ٢١

وَمِنْ مَا يَنْتَهِ إِنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَآخِلَافُ
أَسِنَتِكُمْ وَأَلْوَانَكُمْ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِلْعَالَمِينَ ٢٢

23. And among His Signs is your sleep^[1] by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

28. He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.^[2]

وَمِنْ أَيْنَهُ، مَنْأَمَكُمْ بِاللَّيلِ وَأَنْهَارٍ وَأَبْيَاقًا كُمْ
مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَذِينَ
لِقَوْمٍ يَسْمَعُونَ ﴿٢٤﴾

وَمِنْ أَيْنَهُ، يُرِيكُمُ الْبَرَقَ حَوْفًا وَطَمَعًا
وَيَنْزِلُ مِنَ السَّمَاءِ مَا هُنْ يُخَيِّنُ، يَهُوَ الْأَرْضُ
بَعْدَ مَوْهَبَةِ إِنَّ فِي ذَلِكَ لَذِينَ لِقَوْمٍ
يَعْقِلُونَ ﴿٢٥﴾

وَمِنْ أَيْنَهُ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ يَأْمُرُهُ،
إِذَا دَعَاهُمْ دُعَوةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَحْمُرُونَ ﴿٢٦﴾

وَهُوَ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّهُ،
قَنْبُونَ ﴿٢٧﴾

وَهُوَ الَّذِي يَبْدُو الْحَقَّ ثُمَّ يُعِيدُهُ، وَهُوَ أَهُوَ
عَيْنَهُ وَلَهُ الْمُثُلُ الْأَكْبَرُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾

صَرَبَ لَكُمْ مَشَالِمَنْ أَنْفُسَكُمْ هَلْ أَكُمْ
مِنْ مَآمِلَكُتْ أَيْنَنُكُمْ مِنْ شَرِكَاتِ
فِي مَارِزَقَكُمْ فَاتَّمُ فِيهِ سَوَاءٌ تَخَافُونَهُمْ
كَجِيفَتْكُمْ أَنْفُسَكُمْ كَذِلِكَ نَفَّلُ
الَّذِينَ لِقَوْمٍ يَعْقِلُونَ ﴿٢٩﴾

[1] (V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only theories. So this Qur'an is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

[2] (V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?.

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.

30. So set you (O Muhammad ﷺ) your face towards the religion (of pure Islâmic Monotheism) *Hanîf* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism): that is the straight religion, but most of men know not.^[1] [Tafsîr *At-Tabarî*]

31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).

32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.^[2]

33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associate partners in worship with their Lord.

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

بِلَّا تَبْعَدُ الَّذِينَ ظَلَمُوا هُوَ أَهْوَاءُهُمْ يَغْيِرُ عَلَيْهِمْ
فَمَنْ يَهْدِي مِنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ
مِنْ نَصِيرٍ

فَأَقِمْ وَجْهَكَ لِلَّذِينَ حَنِيفُّا فَطَرَ اللَّهُ
إِلَيْهِ فَطَرَ النَّاسَ عَلَيْهَا الْأَنْبِيلُ لِخَلْقِ اللَّهِ
ذَلِكَ الَّذِينَ أَقْتَلُوا النَّبِيِّ وَلَكِنْ أَكْثَرَ
النَّاسَ لَا يَعْلَمُونَ

مُنِيبُّونَ إِلَيْهِ وَتَنَوُّهُ وَقَمُوا الصَّلَاةَ
وَلَا تَكُونُوا مِنَ الشَّرِّيْكِينَ

مِنَ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا يُشَيْعُّا
كُلُّ جَزِيرَةٍ بِمَا دَرَّاهُمْ فَرَحُونَ

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْهُمْ مُنِيبِينَ إِلَيْهِ
نُرِّ إِذَا ذَاقُوهُمْ مِنْهُ رَحْمَةً إِذَا فَرَقُوهُمْ
بِرَّهُمْ شَرِّكُونَ

لِكُفُّرٍ وَأَيْمَانِهِمْ فَقَمَتُمْ عَوْسَوْفَ
تَعْلَمُوْسَ

[1] (V.30:30) See the footnote of (V.10:19).

[2] (V.30:32) See the footnote of (V.3:103).

35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?

36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!

37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

38. So give to the kindred his due, and to *Al-Miskin* (the poor) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.

39. And that which you give in gift^[1] (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (sadaqa - charity etc.) seeking Allâh's Countenance, then those, they shall have manifold increase.

40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have

أَمْ أَنْزَلْنَا عَلَيْهِ مِنْ سُلْطَانًا فَلَمْ يُؤْتْكُمْ
بِمَا كَانُوا يَمْسِكُونَ ﴿٤٦﴾

وَلَدَّا أَذْقَنَا النَّاسَ رَحْمَةً فَرَحُوا بِهَا وَلَمْ تُصِبْهُمْ
سَيِّئَاتٍ بِمَا فَعَلُوا مَتَّ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٤٧﴾

أَلَمْ يَرُوا أَنَّ اللَّهَ يَسْعِطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَذَّةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٤٨﴾

فَإِنَّ ذَلِكَ الْقُرْنَى حَقَّهُ وَالْمُسْكِنُ وَإِنَّ السَّبِيلَ
ذَلِكَ خَيْرٌ لِّلَّاهِيْنِ يُرِيدُونَ وَجْهَ اللَّهِ وَأَرْتَاهُ
هُمُ الْمُفْلِحُونَ ﴿٤٩﴾

وَمَا أَتَيْتُمْ مِّنْ زَكَّةٍ لَّرَبُّكُمْ فَلَا يَرُؤُوا
عِنْدَ اللَّهِ وَمَا أَتَيْتُمْ مِّنْ رِكْوَنٍ تُرِيدُونَ وَجْهَ اللَّهِ
فَأَوْتَيْكُمْ هُمُ الظَّاهِرُونَ ﴿٥٠﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ زَكَّكُمْ ثُمَّ يُنْسِكُمْ
ثُمَّ يُحِيجُكُمْ هَلْ مِنْ شَرِّ كَيْبِكُمْ مَنْ يَقْعُلُ
مِنْ ذَلِكُمْ مَنْ شَاءَ وَسُبْحَانَهُ وَتَعَالَى
عَمَّا يُشَكُونَ ﴿٥١﴾

ظَهَرَ الْفَسَادُ فِي الْأَرْضِ وَالْبَحْرِ مَا كَسَبَتْ
أَيْدِي النَّاسِ لَيُذْهِبُوهُمْ بَعْضُ الَّذِي عَلَوْا
لَعَلَّهُمْ يَرْجِعُونَ ﴿٥٢﴾

[1] (V.30:39) See *Tafsîr Ibn Kathîr*.

done, in order that they may return (by repenting to Allâh, and begging His Pardon).

42. Say (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allah).”

43. So set you (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].

44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allâh from His Torment).

45. That He may reward those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.

46. And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.

47. And indeed We did send Messengers before you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allâh, sins); and (as for) the believers, it was incumbent upon Us to help (them).

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَبْدُهُ
الَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَكْثَرُهُمْ شَرِّكُنَ

فَإِنَّمَا يَوْجِهُكَ لِلَّذِينَ الْقَسَرُ مِنْ قَبْلِ أَنْ يَأْتِيَ
يَوْمًا لَا مَرْدَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصْدِعُونَ

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا
فَلَا نَهْزِئُهُمْ بِمَا هُدُونَ

لِيَعْزِيَ الَّذِينَ آمَنُوا وَعَلَيْهِ الْبَلَى حَتَّى
مِنْ فَضْلِهِ إِنَّهُ لَا يَحِبُّ الْكُفَّارِ

وَمَنْ أَيْنَدَهُ أَنْ يُرِسِّلَ إِلَيْهِ مُشَرِّبَتٍ وَلِيُذْبِقَهُ
مِنْ رَحْمَتِهِ وَتَجْرِيَ الْأَنْهَارُ بِأَمْرِهِ
وَلَيَنْبَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ

وَلَقَدْ أَرَسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمٍ هَامَ وَهُرَّ
بِاللَّيْلَاتِ فَانْقَنَّا مِنَ الَّذِينَ لَجَرَمُوا وَكَانَ حَفَّا
عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!

49. And verily before that (rain) — just before it was sent down upon them — they were in despair!

50. Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [*Tafsîr At-Tabâri*]

52. So verily, you (O Muhammad ﷺ) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.

53. And you (O Muhammad ﷺ) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).

54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

اللّهُ الَّذِي بَرِّسَلَ الرَّبِيعَ فَتَبَرَّعَ سَحَابًا فِي سُطْنَةٍ
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَجَعَلَهُ كِسْفًا فَرَزَى
الْوَدْقَ يَخْرُجُ مِنْ خَلْلِهِ فَإِذَا أَصَابَ يَهُوَ مِنْ يَشَاءُ
مِنْ عِبَادِهِ إِذَا هُوَ يَسْتَبِرُونَ

وَلَئِنْ كَانُوا مِنْ قَلِيلٍ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ
لَمْ يُلْسِنَ

فَانظُرْ إِلَيْهِ مَا تَرَكَ حَمَّتَ اللَّهُ كَيْفَ يُنْجِي الْأَرْضَ
بَعْدَ مَوْهِبَةِ إِنَّ ذَلِكَ لَمْعَى الْمَوْقَنْ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

وَلَئِنْ أَرَسْلَنَا بِعَافِرَةٍ مُضَفَّرًا لَظَلْوَامِ بَعْدِهِ
يَكْفُرُونَ

فَإِنَّكَ لَا تُشْعِمُ الْمَوْقَنْ وَلَا تُشْعِمُ الصَّمَدَ الْذَّعَةَ
إِذَا وَلَأْ مُذَرِّبِينَ

وَمَا أَنْتَ بِهِدَى الْعُقُبِ عَنْ ضَلَالِنَّاهِمْ إِنْ شَهِعْ
إِلَّا مَنْ يُؤْمِنُ بِتَائِبِنَا فَهُمْ مُسْلِمُونَ

اللّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفِ قُوَّةٍ ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيُّ الْقَدِيرُ

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world)].

56. And those who have been bestowed with knowledge and faith will say: “Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not.”

57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh’s Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

58. And indeed We have set forth for mankind, in this Qur’ân every kind of parable. But if you (O Muhammad ﷺ) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): “You follow nothing but falsehood, and magic.”

59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad ﷺ) have brought to them].

60. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true; and let not those who have no certainty of faith discourage you from conveying Allâh’s Message (which you are obliged to convey).

وَيَوْمَ تَقُومُ السَّاعَةُ فَيُقِسَّمُ الْمُجْرِمُونَ مَا يَشَاءُ
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُقْرَبُونَ ٦٦

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَإِلَيْهِنَّ لَقَدْ لَتَّمُوا فِي كِتَابٍ
الَّتِي إِلَيْهِ يَوْمُ الْبَعْثَةِ فَهُكَذَا يَوْمُ الْبَعْثَةِ
وَلَكِنَّكُمْ كُشِّرْلَاتٌ لَّا تَعْلَمُونَ ٦٧

فَيَوْمَ يُدَلَّلُ لَا يَنْفَعُ الظَّالِمُونَ طَلَمُوا مَعْذِرَتَهُمْ
وَلَا هُمْ يَسْتَعْبَطُونَ ٦٨

وَلَقَدْ صَرَّبَنَا النَّاسَ فِي هَذَا الْقُرْآنَ إِنْ مِنْ كُلِّ مَثَلٍ
وَلَئِنْ حَسْتُهُمْ بِأَيَّاهٍ لَّيَقُولُنَّ الَّذِينَ كَفَرُوا
إِنْ أَتَمْسِ إِلَّا مُبْطَلُونَ ٦٩

كَذَلِكَ يَطْعَمُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ
لَا يَعْلَمُونَ ٧٠

فَاصْرِفْ إِلَيْهِ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخْفَفُكَ
الَّذِينَ لَا يُؤْفَقُونَ ٧١

*Sûrat Luqmân
(Luqmân) XXXI*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

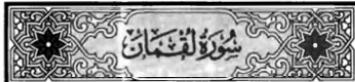
2. These are Verses of the Wise Book (the Qur'ân).

3. A guide and a mercy for the *Muhsinûn* (good-doers).^[1]

4. Those who perform *As-Salât* (*Iqamat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty.

5. Such are on guidance from their Lord, and such are the successful.

6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).^[2]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْآتَى

٦٣ تَلَكَ مَا يَنْهَا الْكَوَافِرُ

٦٤ هُدًى وَرَحْمَةٌ لِّلْمُحْسِنِينَ

٦٥ الَّذِينَ يَقْسِمُونَ الصَّالِوةَ وَيَنْفُونَ الزَّكُورَةَ وَهُمْ
٦٦ بِالْآخِرَةِ هُمْ بُوْرَقُونَ

٦٧ أَوْلَئِكَ عَلَىٰ هُنَّىٰ مِنْ رَبِّهِمْ وَأَوْلَئِكَ
٦٨ هُمُ الْمُغْلَظُونَ

٦٩ وَمِنَ النَّاسِينَ مَنْ يَشَرِّي لَهُوا الْحَدِيثَ
٧٠ لِيُضْلِلَ عَنْ سَبِيلِ اللَّهِ يُنَزِّلُ عَلَيْهِ وَيَعِذُّهُمَا
٧١ هُرُوزًا أَوْلَئِكَ لَهُمْ عَذَابٌ مُّهِمَّٰنٌ

^[1] (V.31:3) See the footnote of (V.9:120).

^[2] (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Âmir or Abu Malik Al-Ash'ari that he heard the Prophet ﷺ saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (Sahih Al-Bukhari, Vol. 7, Hadith No. 494B)

7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride,^[1] as if he heard them not — as if there were deafness in his ear. So announce to him a painful torment.

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).

9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.

10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the Zâlimûn (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.

12. And indeed We bestowed upon Luqmân Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.

13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed."^[2]

وَإِذَا نَتَّلَ عَيْنَهُ أَيْنَنَا وَلَمْسَتْ حَبَرًا
كَانَ لَمْ يَسْمَعُهَا كَانَ فِي أَذْنَيْهِ وَقَرَافِشَةٌ
يَعْدَابُ أَلِيمٌ

إِنَّ الَّذِينَ مَأْمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَمْ يَجِدُنَّ النَّعِيمَ

خَلِدِينَ فِي هَاوَدِ اللَّهِ حَقًا وَهُوَ الْعَزِيزُ الْحَكِيمُ

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرْوَاهَا وَالْأَرْضَ فِي الْأَرْضِ
رَوَسِيَ أَنْ تَبَدِّي يَكُونُوكُمْ وَيَسِّيَ فِي مَا يَنْهَا مُكْلِ دَابَّةٍ وَأَنْزَلَنا
مِنَ السَّمَاءِ مَا مَأْمَنَنَا فَأَبْلَغْنَا فِيهَا مِنْ كُلِّ رُوحٍ
كَرِيمٌ

هَذَا خَلْقُ اللَّهِ فَأَرْوِفُ مَاذَا خَلَقَ اللَّهُ
مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

وَلَقَدْ أَتَيْنَا لَقْنَ الْحِكْمَةَ أَنْ أَشْكُرِ اللَّهَ
وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرْ لِنَفْسِهِ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّيْ حَمِيدٌ

وَإِذَا قَالَ لُقْمَنُ لِأَتْنِيهِ وَهُوَ عَظِيمٌ يَبْتَئِ لَا شَرِيكٌ
بِالشَّرِيكِ الشَّرِيكُ لَظَلَمٌ عَظِيمٌ

[1] (V.31:7): See the footnote of (V.22:9).

[2] (V.31:13)

a) See the footnote (C) of (V.27:59).

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years — give thanks to Me and to your parents. Unto Me is the final destination.^[t]

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Aware (of its place).

17. "O my son! *Aqim-As-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* — (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the

وَوَصَّيْنَا إِلَيْكُمْ بِعَلَيْهِ حَمَّةَ أَمَّهٖ
وَهَنَّأْتُمْ وَهُنَّ وَفِصَالٌ، فِي عَامِينَ
أَنَّ أَشْكُرُ لِلَّهِ دِيْكَ إِلَى الْمَصِيرِ

وَإِنْ جَهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ
فَلَا تُطْعِمُهُمَا وَاصْبِرْهُمَا فِي الدُّنْيَا مَعْرُوفًا
وَاتْسِعْ سَبِيلَ مِنْ آذَانَكَ إِلَى ثُمَّاً مَرْجِعَكُمْ
فَإِنِّي شَكُورٌ بِمَا كُنْتُ تَعْمَلُونَ

يَنْبَغِي لِلَّهِ إِنْ تُكَفِّرْ مُنْفَالَ حَسَنَةٍ مِنْ حَرَدَلَ فَتَكُنْ
فِي سَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ
بِهَا اللَّهُ إِنَّ اللَّهَ طَيِّفٌ خَيْرٌ

يَنْبَغِي أَقْرَبُ الْأَسْكَلَوَةَ وَأَقْرَبُ بِالْمَعْرُوفِ وَأَنَّهُ
عَنِ الْمُنْكَرِ وَأَصِيرُ عَلَى مَا أَصَابَكَ إِنَّ دَلَائِكَ
مِنْ عَزِيزٍ الْأَمْرُ

وَلَا تُصْبِحْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْنَاطِلٍ فَخُورٍ

b) See the footnote of (V.2:22).

[t] (V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Âishah : رضي الله عنها (that she said), "O Allah's Messenger! We consider Jihâd as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihâd (for women) is *Hajj-Mabrûr* [i.e. *Hajj* (pilgrimage to Makkah) which is performed according to the Prophet's Sunnah (legal ways), and is accepted by Allah]." (See *Sahîh Al-Bukhâri*, Vol.3, *Hadîth* No.84." and *Sahîh Al-Bukhâri*, Vol.4, *Hadîth* No.43).

earth. Verily, Allâh likes not any arrogant boaster.^[1]

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!

21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitân (Satan) invites them to the torment of the Fire?

22. And whosoever submits his face (himself) to Allâh,^[2] while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad ﷺ, then he has grasped the most trustworthy hand-hold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.

وَاقْصِدُنِي تَسْبِكَ وَأَغْضُضُ مِنْ صَوْتِكَ
إِنَّ أَنْكَرَ الْأَصْوَاتَ لَصَوْتِ الْحَمْرَىٰ

أَلَوْرُوا أَنَّ اللَّهَ سَخَّرَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَعَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَبِاطِنَةً وَمِنَ النَّاسِ
مَنْ يُجَدِّلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدُوْرٌ
وَلَا كِتْبٌ مُّنِيرٌ

وَإِذَا قِيلَ لَهُمْ أَتَتَّبِعُوا مَا أَنْزَلَ اللَّهُ فَأُولَئِكَ تَنْتَهُ
مَا وَجَدُنَا عَلَيْهِ مَابَأَنَا أَوْلَوْكَانَ
الشَّيْطَانُ يُدْعُوهُمْ إِلَى عَذَابِ السَّعْيِ

وَمَنْ شُرِّمَ وَجْهَهُ إِلَى اللَّهِ وَهُوَ حَمْسَنٌ
فَقَدْ أَسْتَسْمِكَ بِالْمُرْوَقِ الْوَنِقَىٰ
وَإِلَى اللَّهِ عِقْبَةُ الْأُمُورِ

^[1] (V.31:18): See the footnote of (V.22:9).

^[2] (V.31:22) his face to Allâh i.e. follows Allâh's religion of Islâmic Monotheism , worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad ﷺ). To Us is their return, and We shall inform them what they have done. Verily, Allâh is the All-Knower of what is in the breasts (of men).

24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.

25. And if you (O Muhammad ﷺ) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All the praises and thanks be to Allâh!" But most of them know not.

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (Rich, Free of all needs), Worthy of all praise.

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.

28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.

29. See you not (O Muhammad ﷺ) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do.

وَمِنْ كُفَّارَ الْمُجْرِمِينَ كُفَّرٌ بِإِلَيْنَا مَرْجِعُهُمْ فَنُسْتَبِّهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلَيْهِ مِنْ دِيَارٍ أَصْدِرُ
﴿٢٣﴾

نُسْعِهُمْ قَلِيلًا ثُمَّ نَضْطَرُهُمْ إِلَى عَذَابٍ
غَلِيظٍ

وَلَيْسَ أَنَّهُم مَنْ حَلَقَ السَّمَوَاتِ وَالْأَرْضَ لِيَقُولُنَّ
اللَّهُ فِي الْحَمْدِ لِلَّهِ بِلَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿٢٤﴾

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَلِيقُ
الْحَمِيدُ

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفَلَمْ وَالْبَحْرُ
يُمَدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَخْرَى مَانِفَدَتْ
كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
﴿٢٥﴾

مَا خَلَقْتُمْ وَلَا بَعْثَكُمْ إِلَّا كَنَفِيسٍ وَحْدَهُ
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

أَمَرْتُ رَبِّنِي اللَّهِ بِوَلْجِ الْأَيَلَ فِي النَّهَارِ وَوَلْجِ النَّهَارِ
فِي الْأَيَلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ بَحْرٍ
إِنَّ أَجْلَ مُسْمَى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ حَسِيرٌ
﴿٢٦﴾

30. That is because Allâh, He is the Truth, and that which they invoke besides Him^[1] is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.

31. See you not that the ships sail through the sea by Allâh's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

32. And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate.^[2]

33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.

34. Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).^[3]

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَلَا مَيْدَعُونَ مِنْ دُونِهِ
الْبَاطِلُ وَلَا اللَّهُ هُوَ عَلَى الْكَيْدِ

أَتَرَانَ الْفُلَكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ
لِرِبِّكُمْ مَنْ أَيْتَهُ إِنَّ فِي ذَلِكَ لَا يَدْرِي
لِكُلِّ صَبَارٍ شَكُورٍ

وَإِذَا عَشَيْهُمْ مَوْجٌ كَالظَّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ
لِهِ الَّذِينَ فَلَمَّا جَاءَهُمْ إِلَى الْبَرِّ قَسَطُهُمْ مُفْنِصِدٌ
وَمَا يَبْحَثُ عَنِ الْهُدَى إِلَّا كُلُّ خَاتَارٍ كُفُورٍ

يَكَاهُهُ الْأَنَاسُ أَنْقُوا رِبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْرِي
وَالْدَّعْنَ وَلَدِهِ وَلَا مُولُودٌ هُوَ جَازِي عَنِ الْوَلَادَهِ شَيْئًا
إِنْ وَعَدَ اللَّهُ حَقًّا فَلَا تَنْزَهَكُمُ الْحَيَاةُ
الَّذِينَ أَلَا يَغْرِيَكُمُ بِاللَّهِ الْغَرُورُ

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيَرَى الْعَيْنَ
وَيَعْلَمُ مَا فِي الْأَرْضِ وَمَا تَدْرِي نَفْسٌ
مَاذَا تَكْسِبُ غَدًّا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ حَسِيرٌ

[1] (V.31:30) See the footnote of (V.2:165).

[2] (V.31:32) See the footnote of (V.17:67).

[3] (V.31:34) See the footnote of (V.7:187).

Sûrat As-Sajdah
(The Prostration) XXXII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) in which there is no doubt is from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

3. Or say they: "He (Muhammad ﷺ has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad ﷺ): in order that they may be guided.

4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Wali* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

7. Who made everything He has created good and He began the creation of man from clay.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

تَبَرُّعُ الْكَيْتَبِ لَأَرْسَلَ فِيهِ مِنْ رَبِّ
الْعَالَمِينَ

أَمْبَقُولُوبْ أَفَرَنِهِ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ
لِشَذَرَ قَوْمًا مَا آتَنَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ
لَعَلَّهُمْ يَتَذَكَّرُونَ

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا
فِي سَيَّرَةِ أَيَّامِهِ تُمَسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ
مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَذَكَّرُونَ

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرِجُ إِلَيْهِ
فِي يَوْمٍ كَانَ مَقْدَارُهُ أَلْفَ سَنَةٍ مَمَّا نَعْدُونَ

ذَلِكَ عَلِمُ الْغَيْبِ وَالنَّهُمَّ دَارِيُّ الرَّحْمَةِ

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبِدَّ أَخْلَقَ
الْإِنْسَنَ مِنْ طِينٍ

8. Then He made his offspring from semen of despised water (male and female sexual discharge).

9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!

11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."

12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily! We now believe with certainty."

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.

14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely We too will forget you: so taste you the abiding torment for what you used to do.

15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.^[1]

ثُمَّ جَعَلَ نَسْلَهُ مِنْ شَلَالَةٍ مِّنْ مَاءٍ مَّهِينٍ ﴿٨﴾

ثُمَّ سَوَّهُ وَفَقَحَ فِيهِ مِنْ رُؤْيَا وَجَعَلَ لَكُمْ
السَّمْعَ وَالْأَبْصَرَ وَالْأَقْدِهَ قِيلًا
مَا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا إِنَّا نَاضَلْنَا فِي الْأَرْضِ أَئَنَا لِي خَلِقٌ جَدِيدٌ
بَلْ هُمْ يَلْقَاءُونَ مَمْكُورُونَ ﴿١٠﴾

قُلْ يُرِنَنُكُمْ مَنْكُمُ الْمَوْتُ الَّذِي وَكُلَّ بَيْكُمْ
ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

وَلَوْزَرَقَ إِلَى الْمُجْرِمِونَ نَاكِسُوا رُءُوفَهُمْ
عَنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرَنَا وَسَمِعَنَا فَإِنَّا عَنْتَا
نَعْمَلُ صَلَاحًا إِنَّا مُوقِنُونَ ﴿١٢﴾

وَلَوْشَنَنَا لَآتَيْنَا كُلَّ نَقِيرٍ هَدَنَا هَا وَلَكِنْ حَقَّ
الْقُولُ مَنِ لَأَمَلَنَّ جَهَنَّمَ مِنْ آجِنَّةِ
وَالنَّاسِ أَجَعَيْنَ ﴿١٣﴾

فَذُو قُوَّا يَمَانِي شُمُرٌ لَقَاءَ يَوْمَكُمْ هَذَا
إِنَّا نَسِيَتُكُمْ وَذُو قُوَّا عَذَابٌ
الْخُدِيدٌ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّمَا يُؤْمِنُ بِيَابِنَاتَ الَّذِينَ إِذَا دُعُوا
خَرُوا سَجَدًا وَسَبَحُوا حَمْدًا لِرَبِّهِمْ
وَهُمْ لَا يَسْتَكِبُونَ ﴿١٥﴾

^[1] (V.31:15): See the footnote of (V.22:9).

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them.^[1]

17. No person knows what is kept hidden for them of joy as a reward for what they used to do.^[2]

18. Is then he who is a believer like him who is a *Fâsiq* (disbeliever and disobedient to Allâh)? Not equal are they.

19. As for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as an entertainment for what they used to do.

20. And as for those who are *Fâsiqûn* (disbelievers and disobedient to Allâh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).

22. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrîmûn* (criminals, disbelievers, polytheists, sinners).

نَسْجَافٌ جُنُوِّبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبِّهِمْ حَرَقًا
وَطَمَعًا وَمَارِزَفَتُهُمْ يُنْفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ قُصْبَةً مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ إِذْنِ جَنَّةٍ
إِيمَانًا كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا
لَا يَسْتَوْنَ ﴿١٨﴾

أَمَّا الَّذِينَ أَمْتُوا وَعَلَوْا الصَّلِيلَ حَتَّىٰ فَلَهُمْ
جَنَّتُ الْمَأْوَىٰ نَزَّلَ إِيمَانًا كَانُوا يَعْمَلُونَ ﴿١٩﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَأَوْلَاهُمُ النَّارُ كُلُّهَا أَرَادُوا
أَنْ يَخْرُجُوا مِنْهَا أَعْيُدُوهُمْ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تَكْبِرُونَ ﴿٢٠﴾

وَلَنُذَاقَنَّهُمْ مِنْكُلَّ النَّذَابِ الْأَذَقَ دُونَ
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مَمَنْ ذَكَرْنَا يَوْمَئِذٍ فَرُّ أَغْرَصَ عَنْهَا
إِنَّمَا الْمُجْرِمُونَ مُنْقَمِمُونَ ﴿٢٢﴾

^[1] (V.32:16) Narrated Mu'âdh bin Jabal رضي الله عنه: The Prophet (Allah's Messenger عليه وسلم) said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen from Hell. (2) As-Sadaqâh (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in Salât (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet عليه وسلم recited: "Their sides forsake their beds." (V.32:16) (*Abû Dâwûd* and *Tirmidhi*) (*Tafsîr Al-Qurtubi*)

^[2] (V.32:17) See the footnote (b) of (v.51:30).

23. And indeed We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj*^[1] over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.

وَلَقَدْ أَنْتَ مُوسَى الْكَتَبَ فَلَا تَكُنْ فِي مُرْبَعٍ
مِّنْ لِقَائِيْهِ وَجَعَلْنَاهُ هُدًى لِّلَّهِ اسْرَئِيلَ

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدِيْنَ إِلَيْنَا الصَّابِرُوا
وَكَانُوا عَلَيْنَا يُوْقِنُونَ

25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning that wherein they used to differ.

إِنَّ رَبَّكَ هُوَ يَقْسِطُ بَيْنَهُمْ يَوْمَ الْقِسْطَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ

26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

أَوْلَمْ يَهْدِنَا كُمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ وَنَ
الْقُرُونُ يَمْسُونُ فِي مَسَكِنِهِمْ إِنَّ فِي ذَلِكَ
لَذِكْرٌ أَفَلَا يَسْمَعُونَ

27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

أَوْلَمْ يَرَوْا أَنَّا نَسُوْقُ الْمَاءَ إِلَى الْأَرْضِ الْجَبْرِ
فَتُخْرِجُ بِهِ زَرْعًا كُلُّ مِنْهُ أَنْعَمْنَاهُ
وَنَفَّسْهُمْ أَفَلَا يَشْهُرُونَ

28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

وَقَوْلُوكُمْ مَنِّي هَذَا الْفَتْحُ إِنْ كُنْتُمْ
صَدِيقِي

29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

قُلْ يَوْمُ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُظْهِرُونَ

30. So turn aside from them (O Muhammad ﷺ) and await: verily, they (too) are awaiting.

فَأَغْرِضْ عَنْهُمْ وَانْظُرْ إِلَيْهِمْ
مُشَتَّطِرُوكُمْ

^[1] (V.32:23): [*Al-Mi'râj* — المراج — See the footnote of (V.53:12), *Hadîth* No. 429].

Sûrat Al-Ahzâb
(The Confederates) XXXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O Prophet (Muhammad)! (عَلَى اللّٰهِ عَلٰيْهِ وَسَلَّمَ)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.

2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do.

3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee or Disposer of affairs).

4. Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr] is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach],^[1] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and *Mawâlikum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake^[2], except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.

^[1] (V.33:4) See the Qur'an (V.58:3 & 4).

^[2] (V.33:5) See the footnote of (v.18:73).



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

يَتَأَبَّلُهُمْ أَنَّهُ أَنَّقَلَهُمْ وَلَا يُطِيعُ الْكُفَّارِ وَالْمُشْرِكِينَ
إِنَّ اللّٰهَ كَانَ عَلٰيْهِ حِكْمًا

وَأَنَّهُمْ مَا يُوحَى إِلَيْكُمْ مِّنْ رَّبِّكُمْ إِنَّ اللّٰهَ كَانَ
بِمَا تَعْمَلُونَ خَيْرًا

وَتَوَكَّلُ عَلٰى اللّٰهِ وَكَفَى بِاللّٰهِ وَكِيلًا

مَا جَعَلَ اللّٰهُ لَجُلٌّ مِّنْ قَلْبِتُ فِي جَوْفِهِ وَمَا جَعَلَ
أَزْوَاجَكُمُ الَّتِي تُظْهِرُونَ مِنْهُنَّ أَمْهَنَكُمْ وَمَا جَعَلَ
أَدْعِيَاءَكُمْ أَسْأَءَكُمْ ذَلِكُمْ فَلَوْلَكُمْ يَا أَذْوَاقَكُمْ وَاللّٰهُ
يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّكِيلَ

أَدْعُوكُمْ لِأَبَآئِهِمْ هُوَ أَسْطُعُ عِنْدَ اللّٰهِ فَإِنْ
لَمْ تَعْلَمُوا أَبَاءَهُمْ فَلَيَخُونُكُمْ فِي الْبَيْنِ
وَمَوْلَائِكُمْ وَلَيْسَ عَلَيْكُمْ جَنَاحٌ فِيمَا
أَخْطَأْتُمْ يَا مَوْلَائِكُمْ مَا تَمَدَّدَتْ قُلُوبُكُمْ
وَكَانَ اللّٰهُ عَفُورًا رَّحِيمًا

6. The Prophet is closer to the believers than their own selves,^[1] and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirûn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet ﷺ joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) son of Maryam (Mary). We took from them a strong covenant.^[2]

8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the

الَّتِي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَرْجَمَهُمْ
أَمْهُنْ هُمْ وَأُولَئِكُ الْأَرْجَاهُ بِعِصْمِهِمْ أَوْلَئِكُ بَعْضُ
فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ
إِلَآنَ تَقْعُلُوا إِلَيْنَا أَوْلَئِكُمْ مَعْرُوفُونَ
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

وَإِذْ أَخْذَنَا مِنَ النَّبِيِّنَ مِثْنَاهُمْ وَمِنْكُمْ وَمِنْ قَوْمٍ
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنَ مَرْيَمَ وَأَخْذَنَا مِنْهُمْ
مِثْنَقًا غَلِظًا

لِتَشْتَأْلَ الصَّدِيقِينَ عَنْ صَدْقِهِمْ وَأَعْذَلَ الْكُفَّارِ
عَذَابًا أَلِيمًا

يَأَيُّهَا الَّذِينَ آمَنُوا إِذْ كُرِّهُوا نَاصِمَةً اللَّهِ عَلَيْهِ
إِذْ جَاءَهُمْ تَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِبْحَانَ شَمْوَدًا
لَمْ تَرَوهُا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

^[1] (V.33:6) Narrated 'Abdullâh bin Hishâm رضي الله عنه We were with the Prophet ﷺ and he was holding the hand of 'Umar bin Al-Khattâb. 'Umar said to Him. "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet ﷺ said. "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are dearer to me than my ownself." The Prophet ﷺ said, "Now, O 'Umar, (now you are a believer)." (*Sahîh Al-Bukhâri*, Vol.8, *Hadîth* No.628).

^[2] (V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely (*Muhammad* ﷺ, *Nûh* (Noah), *Ibrâhîm* (Abraham), *Mûsâ* (Moses) and *'Isâ* (Jesus), son of Maryam (Mary) علیهم السلام).

Confederates)]. And Allâh is Ever All-Seer of what you do.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.

11. There, the believers were tried and shaken with a mighty shaking.

12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) promised us nothing but delusion!"

13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

14. And if the enemy had entered from all sides (of the city), and they had been exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.

15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for.

16. Say (O Muhammad ﷺ to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذْ رَأَيْتَ الْأَبْصَرَ وَبَعْتَ الْأَقْلَوْبَ
الْحَنَّاجَرَ وَضَطَّنَوْنَ بِاللَّهِ الظَّنُّنَا

هُنَّا لَكَ أَبْتَلُ الْمُغْنِتُونَ وَزُلْزَلُوا زِلْزَلَ الْأَشِيدَا

وَلَذِكْرُ الْمُنْفَعُونَ وَالَّذِينَ فَلُوِّهُمْ مَرْضٌ
مَا وَدَدْنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرْوَرًا

وَلَذِقَاتٌ طَلَاقِفَةٌ مِّنْهُمْ يَأْهَلُ بَيْبَ لِامْقَامَ لَكُنْ
فَارِجِحُوا وَرِسْتَدِنْ فَرِيقٌ مِّنْهُمْ الَّتِي يَقُولُونَ
إِنَّ يَوْمَ نَعْرُوهُ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فَرِرا

وَلَوْدُخَتْ عَلَيْهِمْ إِنْ أَفْلَأِهَا مُتَّ سُلُو الْفِتْنَةَ
لَأَنَّهَا وَمَا تَبْثُوا إِلَّا يَسِيرَا

وَلَقَدْ كَانُوا عَنْهُدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْلُونَ
أَلَذِبَرُ وَكَانَ عَهْدُ اللَّهِ مَسْتَوْلَا

قُلْ إِنَّ يَنْفَعُكُمُ الْفِرَارُ إِنْ فَرَّ شَعِيرَتِ الْمَوْتِ
أَوِ الْفَتْلِ وَلَذِكْرُ لَا تَسْعَونَ إِلَّا أَقْلَيَا

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any *Wali* (protector, supporter) or any helper.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَكُمْ شَوْءًا
أَوْ أَرَادَكُمْ حَسْنَةً وَلَا يَحِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ
وَإِنَّا لَوَلَا نَصِيرُكُمْ

18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little,

فَقَدْ عَاهَدُوا اللَّهَ الْمَعْوَنَ مِنْكُمْ وَالْقَاتِلُونَ لَا يَخْرُجُونَ
هُلُمْ إِنَّا نَوْلَى يَأْتُونَ أَبَاسًا إِلَّا قَلِيلًا

19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless and that is ever easy for Allâh.

أَشَحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخُوفَ رَأَيْتُمْهُمْ يَنْظُرُونَ
إِلَيْكَ تَدْرُرُ أَعْيُونُهُمْ كَالَّذِي يُعْشَى عَلَيْهِ مِنَ الْمَوْتِ
فَإِذَا دَهَسَ الْخُوفُ سَلَوْكُمْ بِالسَّيْئَةِ جَدِيدًا
أَشَحَّةً عَلَى الْخَيْرِ أَوْ إِلَيْكَ لَمْ يُؤْمِنُوا فَأَخْبَطَ
اللَّهُ أَعْنَتْهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

يَحْسِبُونَ الْأَحْزَابَ لَمْ يَدْهُبُوا وَلَنْ يَأْتِ الْأَحْزَابُ
يَوْمًا لَوْلَا هُمْ بَادُورُكَ فِي الْأَغْرَابِ يَسْتَلُونَ
عَنْ أَبْيَاكُمْ وَلَوْ كَانُوا فِي كُمْ
مَا فَنَّلُوا إِلَّا قَلِيلًا

21. Indeed in the Messenger of Allâh (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَعَ حَسَنَةٌ لِمَنْ كَانَ
يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had promised us; and Allâh and His Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had

وَلَمَّا رَأَيْتُمُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدْنَا
اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ
إِلَّا إِيمَانًا وَسَلِيمًا

spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least.^[1]

24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Oft-Forgiving, Most Merciful.

25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَّقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ
فِيهِمْ مَنْ قَضَى نَحْبَةً، وَمِنْهُمْ مَنْ يَنْظُرُ
وَمَا يَدْلُو أَبْدِيلًا

لِيَجْزِيَ اللَّهُ الْأَصْدِيقُونَ بِمَا صَدَّقُوكُمْ وَلَا يُعَذِّبَ
الْمُنْتَفِقُونَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ
عَفُورًا رَّحِيمًا

وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِعِنْدِهِمْ لِرَبِّنَالْأَخْرَافِ وَكَفَى
اللَّهُ الْمُؤْمِنِينَ الْقَاتَلِ وَكَانَ اللَّهُ فَوْسًا عَزِيزًا

[1] (V.33:23) Narrated Anas bin An-Nadr: رَضِيَ اللَّهُ عَنْهُ My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, "O Allah's Messenger! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'âdh met him. He said "O Sa'd bin Mu'âdh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of Uhud)." Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah." (V.33:23).

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (Sahîh Al-Bukhâri, Vol.4, Hadîth No.61).

the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.

28. O Prophet (Muhammad ﷺ)! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).^[1]

29. "But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward."

30. O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.

^[1] (V.33:28)

a) Narrated 'Âishah رضي الله عنها, the wife of the Prophet ﷺ: When Allah's Messenger ﷺ was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet ﷺ knew that my parents would not order me to leave him. Then he said, "Allah says:

"O Prophet (Muhammad ﷺ)! Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.' " (V.33:28,29)

I said, "Then why consult my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (*Sahih Al-Bukhari*, Vol. 6, *Hadith No. 309*)

b) Narrated 'Âishah رضي الله عنها: Allah's Messenger ﷺ gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (*Sahih Al-Bukhari*, Vol. 7, *Hadith No. 188*)

وَأَنْزَلَ الَّذِينَ ظَاهَرُوا مِنْ أَهْلِ الْكِتَبِ
مِنْ صَيَاصِيهِمْ وَقَدَّفَ فِي قُلُوبِهِمُ الرُّثْبَ
فِي قَاتِلَتُوْنَ وَتَأْسِرُوْنَ فِي هَذَا

وَأَوْرَثُكُمْ أَرْضَهُمْ وَدِرْهُمْ وَأَتْوَلَّهُمْ وَأَرْضًا
لَمْ تَطْكُوْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَوِيرًا

يَأَيُّهَا الَّتِي قُلْ لَا تُؤْتِي بِكَيْنَ تُرِيدُ
الْحَيَاةَ الدُّنْيَا وَيَتَّهَا فَعَلَيْكَ
أَمْتَعْنُكَ وَأَسْرِنُكَ سَرَّكَ حِيلًا

وَلَنْ كُنْتَ تُرِيدُنَّ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ
فَإِنَّ اللَّهَ أَعْدَلُ الْمُعْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

يَنْسَأَهُ الَّتِي مَنْ يَأْتِ مِنْكُنَّ يُقْرَحُهُ شَيْئًا
يُضْعَفَ لَهَا الْعَذَابُ ضَعْفَيْنِ وَكَانَ ذَلِكَ
عَلَى اللَّهِ سَيِّرًا

31. And whosoever of you is obedient to Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karim* (a noble provision – Paradise).

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), 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-Salât* (*Iqamât-as-Salât*), and give *Zakât* and obey Allâh and His Messenger. Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and to purify you with a thorough purification.

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 Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* – legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.

35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), 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 Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord – Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much

وَمَن يَقْنَطْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ، وَتَعْمَلْ
صَدِيقًا حَانُتْهَا أَجْرًا هَامِينَ وَأَعْدَنَاهَا رِزْقًا
كَرِيمًا

يَنْسَاءَ الَّتِي لَسْنَنَ كَأَحْدَادِنَ النَّسَاءِ
إِنْ أَنْقَيْنَ فَلَا تَخْضُنَ بِالْقَوْلِ فَيُطْمَعُ
الَّذِي فِي قَلْبِهِ، مَرْضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا

وَقَرَنَ فِي بُيُوتِكُنَّ وَلَا تَرْجِعْ تَبْرُجَ الْجَهْلِيَّةَ
الْأَوَّلِيَّ وَاقْمَنَ الْأَصْلَوَةَ وَأَنْتَ الرَّكْوَةَ
وَأَطْعَنَ اللَّهَ وَرَسُولَهُ، إِنْ كَمَيْرِيدُ اللَّهِ لِيُدْهِبَ
عَنْكُمُ الْجِحَسَ أَهْلَ الْبَيْتِ وَيُطْهِرُكُمْ
نَطْهِيرًا

وَأَذْكُرْتَ مَا يَشْتَلِي فِي بُيُوتِكُنَّ مِنْ إِيمَانِ
اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا حَيْرًا

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَنِينِ وَالْقَنِينَاتِ وَالصَّدِيقِينَ
وَالصَّدِيقَاتِ وَالصَّدِيقِينَ وَالصَّدِيقَاتِ
وَالْخَدِيشِينَ وَالْخَدِيشَاتِ وَالْمُنْتَصِدِيقِينَ
وَالْمُنْتَصِدِيقَاتِ وَالصَّتِيقِينَ وَالصَّتِيقَاتِ
وَالْمُنْتَظِيْكِ فُرُوجَهُمْ وَالْحَفَاظَاتِ
وَالدَّكَرِيْكِ اللَّهُ كَثِيرًا وَالدَّكَرِيْكِ
أَعْدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

with their hearts and tongues^[1] Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رضي الله عنه – the freed-slave of the Prophet ﷺ on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad ﷺ too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married

وَمَا كَانَ لِمُشْرِكٍ وَلَا مُؤْمِنَةٍ إِذَا أَفْضَى اللَّهُ وَرَسُولُهُ
أَمْرًا إِن يَكُونُ لَهُمْ لَحِيرَةٌ مِّنْ أَمْرِهِمْ وَمِنْ يَعْصِ
اللَّهُ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْفَعَتْ عَلَيْهِ
أَمْسِكْ عَلَيْكَ رَزْوَجَكَ وَأَنْقَبَ اللَّهُ وَنَجَّفَ فِي
نَفْسِكَ مَا أَلَّهُ مُبِيدِهِ وَخَسَّ أَنَّاسٌ وَاللَّهُ
أَحْقَ أَنْ تَخْشَهُ فَلَمَّا أَفْضَى رَبِيعًا مِّنْهَا وَطَرَأَ
رَجْحَنَكَهَا الْكَيْ لَا يَكُونُ عَلَى الْمُؤْمِنِ حَاجَ
فِي أَرْجَعِ أَدْعِيَاهُمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَأَ
وَكَانَ أَمْرُ اللَّهِ مُفْعُولًا

[1] (V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfîl* prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said, "Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each others, saying, 'Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allâh, and the angels go back to Allâh, their Lord عز وجل asks them (those angles) – though He knows better than them - 'What do My slaves say?' The angles reply, 'They say: Subhân Allâh, Allâh Akbar, and Alham-du-lillâh' Allâh then says, 'Did they see Me?' The angles reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angles reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allâh says (to the angles), 'What do they ask Me for?' The angles reply, 'They ask You for Paradise.' Allâh says (to the angles), 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angles say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angles reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angles say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them'." Allâh's Messenger ﷺ added, "One of the angles would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'These are those people whose companions will not be reduced to misery'." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth No.417*).

the divorced wife of his manumitted slave) whereas Allâh 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 Allâh's Command must be fulfilled.

38. There is no blame on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.

39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.

40. Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.^[1] And Allâh is Ever All-Aware of everything.

41. O you who believe! Remember Allâh with much remembrance.^[2]

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

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.

44. Their greeting on the Day they shall meet Him will be “*Salâm*: Peace (i.e. the angels will say to them: *Salâmun 'Alaikum!*)!” And He has prepared for them a generous reward (i.e. Paradise).

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ مِنْ شَرِيفٍ
اللَّهُ فِي الَّذِينَ خَلَوْا مِنْ قَبْلٍ وَكَانَ أَمْرُ اللَّهِ
قَدْ رَأَمَدَ دُورًا

الَّذِينَ يَلْعَنُونَ رَسُولَنَا اللَّهِ وَمَنْ شَوَّهَهُ وَلَا
يَخْشَوْنَ أَحَدًا إِلَّا اللَّهُ وَهُنَّ بِاللَّهِ حَسِيبًا

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ رِجَالِ الْكُمْ وَلَكِنَّ رَسُولَ
اللَّهِ وَحَامِلَ الْأَنْتِيَتْ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

يَأَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَيِّدُوهُ بُكْرَةً وَأَصِيلًا

هُوَ اللَّهُ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجُكُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ
رَجِيمًا

يَعْجَلُهُمْ يَوْمَ بِلْقَوْنَهُ سَلَمٌ وَاعْدَهُمْ
أَجْرًا كَيْمًا

^[1] (V.33:40) See the footnote (B) of (V.2:252).

^[2] (V.33:41) See the footnote of (V.13:28).

45. O Prophet (Muhammad)! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

بِأَيْمَانِهَا أَتَيْنَا إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٤٥﴾

46. And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah – the legal ways of the Prophet ﷺ).

وَدَاعِيًّا إِلَى اللَّهِ بِإِذْنِهِ، وَسَرَّاجًا مُهِمِّرًا ﴿٤٦﴾

47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad ﷺ) the glad tidings, that they will have from Allâh 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 Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). [Tafsîr Al-Qurtubi]

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, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.

50. O Prophet (Muhammad)! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) 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 Allâh has given to you, and the daughters of your '*Amm*' (paternal uncles) and the daughters of your '*Ammât*' (paternal aunts) and the daughters of your *Khâl* (maternal uncles) and the daughters of your *Khâlât* (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet 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

وَشَرِّرُ الْمُؤْمِنِينَ يَأْنَ لَهُمْ مِنَ اللَّهِ فَضْلًا كَيْرًا ﴿٤٧﴾

وَلَا تُطِعُ الْكُفَّارِينَ وَالْمُنَتَّقِينَ وَدَعْ أَذْنَهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

بِأَيْمَانِهَا أَتَيْنَا إِنَّا أَرْسَلْنَاكَ أَزْوَاجَ الْأَنْجَى - أَنْتَ
ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَقْسُمُوهُنَّ فَإِنَّكُمْ
عَلَيْهِنَّ مِنْ عَدُوٍّ تَعْذُونَهَا فَمُنِعْوُهُنَّ وَسِرْجُوهُنَّ
سَرَاحًا جَيْلًا ﴿٤٩﴾

بِأَيْمَانِهَا أَتَيْنَا إِنَّا أَحْلَلْنَاكَ أَزْوَاجَ الْأَنْجَى - أَنْتَ
أَجْوَهُنَّ وَمَامَلَكَ بِيَسِّنَكَ مِنَ أَفَاءَ اللَّهِ
عَلَيْكَ وَبَنَاتِ عَيْكَ وَبَنَاتِ عَنْتَكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَلَنِيكَ الَّتِي هَاجَرَنَّ
مَعَكَ وَأَمْرَأَ مُؤْمِنَةً إِنْ وَهَبَتْ قَسْمَهَا اللَّهُ
إِنْ أَرَادَ الَّتِي أَنْ سَتَّنِكُمْ حَالَصَكَ لَكَ
مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا كَمَا فَرَضْنَا
عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَامَلَكَ
أَيْمَنَهُمْ لِكَلَّا يَكُونُ عَلَيْكَ حَرَجٌ
وَكَانَ اللَّهُ أَعْفُورًا رَّحِيمًا ﴿٥٠﴾

^[1] (V.33:46) See the footnote of [(V.3:164), Hadîth No.385 and 387]

you. And Allâh is Ever Oft-Forgiving, Most Merciful.

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. Allâh knows what is in your hearts. And Allâh 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 Allâh is Ever a Watcher over all things.

53. O you who believe! Enter not the Prophet's 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, and he is shy of (asking) you (to go); but Allâh 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 Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

54. Whether you reveal anything or conceal it, verily, Allâh 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) Allâh. Verily, Allâh is Ever All-Witness over everything.

56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet

﴿ تُرْجِيَ مَنْ تَشَاءُ مِنْهُنَّ وَتُقْوِيَ إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَنْتَ نَعْبُدُكَ مِنْ عَزْلَتْ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَذْنَكَ أَنْ تَقْرَأَ عَمَّا مَنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلَيْمًا حَلِيمًا ﴾

﴿ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ تَعْدُوا لَا أَنْ تَدَلِّلَنَّ مِنْ أَنْفَقَ وَلَا أَعْجَبَ حُسْنَتِنَ إِلَّا مَأْمَلَكَ بِعِسْتُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَرَقِيبًا ﴾

﴿ يَأْتِيهَا الْيَوْمَ أَمْتَأْلُهَا نَذْلُوًا يُوتَ الْيَوْمَ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِنْ طَعَامٌ غَنِيٌّ نَظَرِينَ إِنَّهُ وَلَكُنْ إِذَا دُعْيْتُمْ فَادْخُلُوهُ فَإِذَا طَعْنَتُمْ فَانْتَرُوهُ وَلَا مُسْتَغْسِلَنَ لَحْدِيْثِ إِنْ ذَلِكُمْ كَانَ يُؤْذِنَ الْيَوْمَ فِي سَخْنَتِيِّ مِنْكُمْ وَاللَّهُ لَا يَسْخَنِي مِنَ الْعَوْنَى وَلَا دَاسَ الْمُتُوهَنَ مَتَعَا فَسَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَاتَ لَكُمْ أَنْ تُؤْذِنُوا رَسُولًا اللَّهُ وَلَا أَنْ تَنْكِحُوهُ أَزْوَاجَهُ مِنْ بَعْدِهِ أَبْدًا إِنْ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِنْ تُبْدِلُو شَيْئًا أَوْ تُخْمُوْهُ فَإِنَّ اللَّهَ كَانَ يَكُلُّ شَيْءٍ عَلَيْمًا ﴾

﴿ لَجُنَاحَ عَلَيْهِنَّ فِي أَبَابِهِنَّ وَلَا أَنْبَابِهِنَّ وَلَا إِخْرَاهِهِنَّ وَلَا اتَّهَاءِهِنَّ وَلَا أَبْسَاءَهُنَّ وَلَا مَأْمَلَكَتْ أَيْنَهُنَّ وَلَا قَيْنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا إِنَّ اللَّهَ وَمَلِئِكَتْهُ يَصْلُونَ عَلَى الْتِي يَأْتِيهَا ﴾

(Muhammad ﷺ, and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât*^[1] on (ask Allâh to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *As-Salâmu 'Alaikum*).

57. Verily, those who annoy Allâh and His Messenger^[2] (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

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 Allâh is Ever Oft-Forgiving, Most Merciful.^[3]

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

الَّذِينَ أَمْنَوْا صَلَوةَ اللَّهِ وَسَلَّمُوا نَسِيلِمًا

إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ لَعْنُهُمْ أَكْبَرُ فِي الدُّنْيَا
وَالآخِرَةِ وَأَدْلَمُهُمْ عَذَابًا مُّهِمَّهِنَا

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
يَغْتَرِبُ مَا كَسَبُوا فَقَدْ أَخْتَلُوا بُعْثَتَنَا^[4]
وَلَشَانَتِنَا

يَتَاهُ أَلَّا تَرَى قُلْ لَا زَرْجَحَكَ وَبَنَائِكَ وَنِسَاءَ الْمُؤْمِنِينَ
يَدْنِيَنَ عَلَيْهِنَّ مِنْ جَنَاحِهِنَّ ذَلِكَ أَدْقَنَ أَنْ يُعْرَفَ
فَلَا يُؤْذِنُونَ وَكَأَكَ اللَّهُ عَظُورًا رَّاجِحًا

لَيْلَنَ لَرِبِّنَاهُ الْمُنْتَفَقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ

[1] (V.33:56). Narrated 'Abdur-Rahmân bin Abi Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet ﷺ?" 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allah's Messenger ﷺ saying, 'O Allah's Messenger! How should one (ask Allah to) send As-Salât upon you and the *Ahl-al-Bait* اهل البيت (the members of the family of the prophet ﷺ), for Allah has taught us how to greet you?' He said, 'Say *Allahumma salli 'alâ Muhammadi wa 'alâ 'âli Muhammadi, kamâ sal-laita 'alâ Ibrahîma wa 'alâ 'âli Ibrahîm, Innaka Hamidun Majid. Allahumma bârik 'alâ Muhammadi wa 'alâ 'âli Muhammadi kamâ bârakta 'alâ Ibrâhîma wa 'alâ 'âli Ibrâhîm, Innaka Hamidun Majid.'*' [O Allah! Send Your Salât (Graces, Honours and Mercy) on Muhammad and on the family or the followers of Muhammad, as You sent Your Salât (Graces, Honours and Mercy) on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Gracious. O Allah! Send Your Blessings on Muhammad, and on the family or the followers of Muhammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Gracious.]' (Sahîh Al-Bukhâri, Vol. 4, Hadîth No.589).

[2] (V.33:57)

(A) By abusing or telling lies against Allâh and His Messenger ﷺ, by making pictures — imitating Allâh's creations, and by disobeying Allâh and His Messenger ﷺ.

(B) See the footnote of (V.2:278).

[3] (V.33:59) See the footnote of (V.24:31).

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 Allâh in the case of those who passed away of old: and you will not find any change in the Way of Allâh.

63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"

64. Verily, Allâh 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 Allâh and obeyed the Messenger (Muhammad)."

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 Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh.¹¹

¹¹ (V.33:69) Narrated Abû Hurairah رضى الله عنه said, "(Prophet) Mûsa (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsa (Moses) of what they said about him: so one day while Mûsa (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsa (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allah had created; and Allah cleared him of what they had accused him of. The stone stopped there and Mûsa (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting: three, four or five marks. This was what Allah جل و عز refers to in His Saying:

مَرْضٌ وَالْمُرْجُونُ فِي الْمَدِينَةِ لَغَيْرِكُنَّكَ
بِهِمْ شَمَّلَ أَيْمَانُكُو وَرُونَكُ فِيهَا إِلَّا قَلِيلًا
مَلْعُونِينَ كَأَيْمَانِ قَفْوَأَجْذَوْأَوْقَتَلُوا
فَقَتِيلًا

سَنَةَ الْمَرْفِيِّ الَّذِيَّ كَلَّوْمَنْ قَبْلَ وَلَنْ
تَحْدِدُ لِسْنَةَ اللَّهِ تَبَدِّي لَا

يَسْتَكُّ الْأَيَّامُ عَنِ السَّاعَةِ قَلْ إِنْسَاعِهَا عَنِ الدَّهَرِ
وَمَا يَدْرِي لَكَ لَعْلَ السَّاعَةَ تَكُونُ قَرِيبًا

إِنَّ اللَّهَ لَعْنَ الْكُفَّارِ وَأَعْدَهُمْ سَعِيرًا

خَلِيلِينَ فِيهَا أَبْدًا لَا يَجِدُونَ وَلَيْاً وَلَا نَصِيرًا

يَوْمَ نَقْلَبُ وُجُوهَهُمْ فِي الْأَرْضِ قَوْلُونَ يَنْلَيْتَنَا
أَطْعَنَنَا اللَّهُ وَأَطْعَنَنَا الرَّسُولُ

وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَنَا سَادَنَا وَكَبَرَنَا فَأَضْلَلُنَا
أَسْبِيلًا

رَبَّنَا إِنَّمَا تَرَمَ ضَعْفَنِينَ مِنَ الْعَذَابِ وَالْعَنْثَمِ
لَسَنَاكِيرًا

يَتَلَيَّا الَّذِينَ مَأْمُنُوا لَا تَكُونُوا كَالَّذِينَ مَادَوْمُوسَى
فَبَرَاهَ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِهَنَّمَ

70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

يَأَيُّهَا الَّذِينَ آمَنُوا أَتَقُولُوا إِنَّهُ وَقُوَّةٌ

فَرَلَا سَدِيدًا

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).

يُصلِحُ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَرَزَّاقِ عَظِيمًا

72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh 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 Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).^[I]

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيَّنَ أَنْ يَحْمِلُوهَا وَأَشْفَقُنَّ مِنْهَا وَجَاهَهَا
إِلَيْنَا إِذْ كَانَ طَلُومًا جَهُولًا

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allâh, and His Messenger Muhammad ﷺ). And Allâh will pardon (accept the repentance of) the true believers of the

لِيَعْذِبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَفَّقَاتِ
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ
عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا

his stick and ran after the stone saying, 'O stone! give me my clothes!' till he reached a group of Banî Israel who saw him naked then, and found him the best of what Allah had created; and Allah cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting: three, four or five marks. This was what Allah refers to in His Saying:

'O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...' (V.33:69) (*Sahîh Al-Bukhâri*, Vol.4, *Hadîth* No.616).

^[I] (V.33:72): See the footnote of the (V.3:164).

Sûrat Saba'
(Sheba) XXXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.

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-Mahfûz*)."

4. That He may recompense those who believe (in the Oneness of Allâh – Islâmic Monotheism) and do righteous good deeds. Those, theirs is forgiveness and *Rizq Karîm* (generous provision, i.e. Paradise).

5. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them – those, for them will be a severe painful torment.^[ii]

6. And those who have been given knowledge see that what is revealed to you (O Muhammad) from your Lord is

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُحَمَّدُ لِلَّهِ الَّذِي لَمْ يَكُنْ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْعَلِيُّ ﴿١﴾

يَعْلَمُ مَا يَعْلَمُ فِي الْأَرْضِ وَمَا يَعْلَمُ مِنْهَا وَمَا يَبْرُزُ
مِنْ أَسْكَانٍ وَمَا يَعْلَمُ فِيهَا وَهُوَ الرَّجِيمُ
الْغَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِنَا السَّاعَةُ قُلْ بَلْ وَرِيقَ
لَا تَأْتِنَا كُمْ عَلَيْهِ الْقِيَمُ لَا يَعْرُبُ عَنْهُ مِنْ قَارُ
ذَرَقَ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي
كِتَابٍ ثَمِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ أَمْسَأْوُا وَعَمِلُوا الصَّنْدِلَاتِ
أُولَئِكَ لَمْ يَعْفُوْرِيقَ كَرِيمٌ ﴿٤﴾

وَالَّذِينَ سَعَوْفِيَ اِلَيْنَا مَعْجِزِينَ أُولَئِكَ هُمْ
عَذَابٌ مِّنْ رَّجِيزِ الْيَمِّ ﴿٥﴾

وَبَرَى الَّذِينَ أَتَوْا الْعِلْمَ الَّذِي أُنْزَلَ إِلَيْكُمْ
مِّنْ رَّبِّكُمْ هُوَ الْحَقُّ وَيَهْدِي إِلَى صَرَاطٍ

[ii] (V.34:5) See the footnote of (V.3:91).

the truth, and that it guides to the Path of the Exalted in Might, 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?"

8. Has he (Muhammad ﷺ) invented a lie against Allâh, or is there a 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 Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).

10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains. Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."

11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

12. And to 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

الْعَزِيزُ الْحَمِيدُ ٦

وَقَالَ الَّذِينَ كَفَرُوا هُنَّ مُنْكَرٌ عَلَى رَبِّهِمْ بِتَشْكِيمٍ
إِذَا مُرِئْتُمُهُ كُلَّ مُسَرَّقٍ إِلَّا كُمْ لَيْلَةٍ خَلَقْتُ جَدِيدًا ٧

أَفَرَأَيْتَ عَلَى أَنَّهُ كَذِبًا أَمْ يَوْمٌ
جِئْتُكُمْ بِالَّذِينَ لَا يُؤْمِنُونَ
بِالآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْمُبِيدِ ٨

أَفَتَرَوْنَا إِلَى مَا يَنْهَا أَيْدِيهِمْ وَمَا حَافَهُمْ مِنْ
السَّمَاءِ وَالْأَرْضِ إِنَّمَا تَنْهَى فِي بَيْهُمْ
الْأَرْضَ أَوْ سُقْطَهُ عَلَيْهِمْ كَسَفَاهُنَّ السَّمَاءَ
إِنَّ فِي ذَلِكَ لَذَّةٌ لِكُلِّ عَبْدٍ مُّبِينٍ ٩

وَلَقَدْ أَيْنَادَ أُورُدَ مَنَا فَضَلَّ بِنَجَابِ أُورِي
مَعْهُ وَالظَّيرُ وَالنَّالُ الْمُعْدِي ١٠

أَنِ اعْمَلْ سَدِيقَتِ وَقَدِيرَ فِي السَّرِدِ وَاعْمَلُوا
صَلِحَّا إِلَيْهِ بِمَا تَعْمَلُونَ صَيْدِرٌ ١١

وَلَشَيْئَنَ الرَّيْحَ غَدُورَهَا شَهْرٌ وَرَوْحَهَا شَهْرٌ
وَأَسَنَ الْمُدْعَنَ الْقَطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ
بَيْنَ يَدَيْهِ بَيْنَ رَيْدَهِ وَمَنْ يَرْجِعَ مِنْهُمْ عَنْ أَرْبَنا
نُدْقَهُ مِنْ عَذَابِ السَّعِيرِ ١٢

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 Dâwûd (David), with thanks!" But few of My slaves are grateful.

14. Then when We decreed death for him [Sulaimân (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!

16. But they turned away (from the obedience of Allâh), so We sent against them *Sail Al-'Arîm* (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lotus-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."

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

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَنْثِيلٍ وَجَهَنَّمَ
كَلْجَوَابٍ وَقُدُورٍ رَأْسِيَّةٍ أَعْمَلُوا إِلَى دَاؤَدَ
شَكْرًا وَقِيلْمِنْ عَادِي الشَّكُورَ ١٧

فَلَمَّا أَضَبَّنَا عَلَيْهِ الْمَوْتَ مَادَهُمْ عَلَى مَوْتِنَا
إِلَّا دَآبَةً الْأَرْضَ تَأْكُلُ مِنْ سَائِنَهُ
فَلَمَّا خَرَبَنَا لَمْ يُنْهِنَ أَنْ لَوْكَافُوا بَلَمُونَ
الْغَيْبَ مَا لِشُوْفِي الْعَذَابُ الْمُهِينَ ١٨

لَقَدْ كَانَ لِسَبَابِي سَكِّيْهُمْ إِيَّاهُ جَنَّاتَانَ عَنْ بَيْهُ
وَشَمَالِيْ كُلُوْنَ رَزْقِ رَبِّيْكُمْ وَأَشْكُورُ الْهَلَّةَ بَلَدَهُ
طَبِيَّهُ وَرَبُّ غَفُورَ ١٩

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْمَرِيمِ وَلَدَلَّهُمْ
بِعَنْتِيهِمْ جَنَّتَيْنِ دَوَاقِيْ أَكْشِلِ حَمْطِيْ وَأَنْقِلِ
وَشَنِيْ وَمِنْ سَدِرِ قَلِيلِ ٢٠

ذَلِكَ جَرَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ بَخِرِيْ
إِلَّا الْكُفُورُ ٢١

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْيَ الَّتِيْ بَرَكَتْنَا فِيهَا فَأَفَرِيْ
ظَهَرَةً وَقَدْرَنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيْ
وَأَيَامًا مَاءِيْنَ ٢٢

فَقَالُوا رَأْسَيْنَا بَعْدَ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسُهُمْ
فَجَعَلْنَهُمْ أَحَادِيثَ وَمَرْقَنَهُمْ كَلْ مَرْقَنِيْ
إِنَّ فِي ذَلِكَ لَأَيْتَ لِكُلِّ صَبَارٍ شَكُورَ ٢٣

totally. Verily, in this are indeed signs for every steadfast, grateful (person).

20. And indeed *Iblis* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).

21. And he (*Iblis* - 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).

22. Say: (O Muhammad ﷺ) to polytheists, pagans) “Call upon those whom you assert (to be associate gods) besides Allâh, 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: “Allâh. 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.”

26. Say: “Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He

وَلَقَدْ صَدَقَ عَلَيْهِ إِنِّي شَرَطَتُهُ فَاتَّبِعُوهُ إِلَّا فِي قَوْمٍ مِّنَ الْمُؤْمِنِينَ ﴿١٧﴾

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَنٍ إِلَّا لِنَعْلَمَ
مَنْ يُؤْمِنُ بِالآخِرَةِ وَمَنْ هُوَ مِنْهَا فِي شَكٍ وَرَبُّكَ
عَلَىٰ كُلِّ شَيْءٍ حَقِيقٌ ﴿١٨﴾

قُلْ أَدْعُوا الَّذِينَ زَعَمُتُمْ مِّنْ دُونِ اللَّهِ
لَا يَعْلَمُونَ كُوْكُوكْ يَمْقَالْ ذَرَّةً فِي السَّمَوَاتِ
وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهَا مِنْ شَرِيكٍ
وَمَا لَهُ مِنْ شَفِيلٍ مِّنْ ظَاهِرٍ ﴿١٩﴾

وَلَا نَنْعَلُ أَشْفَعَهُ عَنْهُ إِلَّا مَنْ أَرَكَ لَهُ
حَقَّ إِذَا فَعَلَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقُّ وَهُوَ أَعْلَمُ الْكِبِيرِ ﴿٢٠﴾

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ
فَإِنَّ اللَّهَ وَلَا إِلَهَ آخَرُ كُمْ عَلَىٰ هُنَّى أَوْفِ
ضَلَالٌ شَيْئٌ ﴿٢١﴾

قُلْ لَا يَشْتُرُونَ عَمَّا أَجْرَنَا وَلَا يَشْتَرِئُونَ عَمَّا
نَعْلَمُونَ ﴿٢٢﴾

قُلْ يَجْمِعُ بَيْنَنَا شَرِيفٌ فَتَحَبَّبَ بَيْنَنَا بِالْحَقِّ وَهُوَ
الْفَصَاحُ الْعَلِيمُ ﴿٢٣﴾

is the Just Judge, the All-Knower of the true state of affairs [Tafsir Ibn Kathir]

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 Allâh (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.^[1]

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.”

31. And those who disbelieve say: “We believe not in this Qur’ân nor in that which was before it.” But if you could see when the *Zâlimûn* (polytheists and wrong-doers) 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 *Mujrimûn* (polytheists, sinners, disbelievers, criminals).”

فَلْ أَرُوْفِيَ الَّذِينَ أَحَقَّتُ بِهِ شُرَكَاءَ كُلَّ الْأَيْمَانِ
هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفِئَةً لِلنَّاسِ بَشِيرًا وَكَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ

فَلَكُمْ مِيعَادُكُمْ لَا تَسْتَخِرُونَ عَنْهُ سَاعَةً
وَلَا تَسْتَقْبِلُونَ

وَقَالَ الَّذِينَ كَفَرُوا إِنَّنَّنِي نُؤْمِنُ بِهَذَا الْقُرْآنَ
وَلَا يَالَّذِي يَنْهَا بِهِ وَلَوْزَقَ إِذَا الظَّالِمُونَ
مَوْفُوقُونَ عَنْ دَرَرِهِمْ بِرَجْعٍ بَعْضُهُمْ
إِلَّا يَعْصِيَنَّ الْعَوْلَى يَقُولُ الَّذِينَ أَسْتَعْفِفُوْنَ
لِلَّذِينَ أَسْتَكْبِرُوا إِنَّمَا لِكَامِنْهِمْ

قَالَ الَّذِينَ أَسْتَكْبِرُوا لِلَّذِينَ أَسْتَضْعِفُوْا
أَنْهُنْ صَدَدُنَّكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ
بِلِكُمْ شُجُّرَمِينَ

^[1] (V.34:28) See the footnote of (V.2:252).

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 Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh 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."

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): (مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ) "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 Allâh), but only he who believes (in the Islâmic 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 *Ayât* (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

وَقَالَ الَّذِينَ أَسْتُضْعِفُوا لِلَّذِينَ أَسْتَكْبِرُوا
بَلْ مَكْرُهًا إِلَيْهِمْ وَأَنَّهَا رِلْدَانٌ تَأْمُرُونَا أَنْ تَكْفُرَ بِاللَّهِ
وَيَجْعَلَ لَهُمْ أَنْدَادًا وَلَسْرًا وَالنَّدَامَةَ لَمَارَا
الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا
هَلْ يُحِبُّونَ إِلَّا مَا كَانُوا يَعْمَلُونَ

وَمَا أَرْسَلْنَا فِي قَرِيبَةِ مِنْ نَبِيٍّ إِلَّا قَالَ مُتَرْفُوهَا
إِنَّا بِآثْرِسْتُمْ بِهِ كَفِرُونَ

وَقَالُوا نَحْنُ أَكْنَى ذَرْأَنُولَا وَأَوْلَادًا وَمَا حَنْ
بِمُعْدَنِينَ

قُلْ إِنَّ رَبِّي يَسْطُطُ الْرِزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

وَمَا أَنْوَلَكُمْ وَلَا أَنْدَكُمْ بِالَّتِي تَقْرِبُونَ عَنْ دُنْكَ
رُلْقَى إِلَامَنْ مَامَنْ وَعَيْلَ صَلِحَافَا لَوْلَيَكَ
لَهُمْ حَرَامَ الْيَمِعَفِ بِمَا عَمِلُوا وَهُمْ فِي الْغَرْفَتَ
عَامِمُونَ

وَالَّذِينَ سَعَوْنَ فِي مَا يَكْتَنَا مُعَجِّزِينَ أَوْلَيَكَ
فِي الْعَذَابِ مُخَضِّرُونَ

قُلْ إِنَّ رَبِّي يَسْطُطُ الْرِزْقَ لِمَنْ يَشَاءُ مِنْ عَكَادِهِ
وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ مُخْلِفُهُ

whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."

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 be 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 Allâh]: "Taste the torment of the Fire which you used to belie."^[1]

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'ân) 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 Allâh sent him as a

وَهُوَ خَيْرُ الرَّزِيقَاتِ ﴿٢١﴾

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يُقُولُ لِلْمَلَائِكَةِ أَهْنَأُمْ
إِنَّكُمْ كَانُوا يَعْبُدُونَ ﴿١﴾

فَالْوَاسْبُحْنَكَ أَنْتَ وَلِشَانَ مِنْ دُونِهِمْ بَلْ كَاذُوا
يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ شَوَّمُونَ ﴿٦﴾

فَالْيَوْمَ لَا يَكُلُّ بَعْضُكُمْ لَعْبَصَنَ فَعَوْلَادَرَ
وَنَقُولُ لِلَّذِينَ ظَلَمُوا وَذُوقُوا عَذَابَ النَّارِ إِنَّ
كُلُّمُهَا تَكْنِيُونَ ﴿١١﴾

وَإِذَا نَتَلَى عَلَيْهِمْ مَا يَنْتَهِي نَتِيَّتِ قَالُوا مَا هَذَا إِلَّا رَجُلٌ
يُرِيدُ أَنْ يَصْدِكُمْ عَنَّا كَانَ يَعْبُدُهُمْ إِبَّا قَرْئَمْ وَقَاتُوا
مَا هَذَا إِلَّا إِفْلَكُ مُفْرَرٍ وَقَالَ الَّذِينَ كَفَرُوا
لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَذَا إِلَّا سِحْرُ مُبِينٍ ﴿٦﴾

^[1] (V.34:42) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *llâh* (God - Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). Praise and Glory is to Him, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger ﷺ was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger ﷺ said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (*Tafsîr At-Tabarî*, Vol.10, Page No.114)]

Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

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 belied; these have not received even a tenth of what We had granted to those (of old); yet they belied 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 Allâh'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 Allâh 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)."

49. Say (O Muhammad ﷺ): "Al-Haqq (the truth i.e. the Qur'ân and Allâh's Revelation) has come, and Al-Bâtil [falsehood — Iblis (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)."

وَمَاءَ اتَّنْهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١١﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مَعْشَارَ مَآءِ اتَّنْهُمْ فَكَذَّبُوا رُسُلِنَا فَكَيْفَ كَانَ تَكْبِيرٌ ﴿١٤﴾

قُلْ إِنَّا أَعْظُمُكُمْ بِوَجْهَةِ أَنْ تَقْوُمُوا لِللهِ مُشْتَقِّي وَقُرْدَى ثُمَّ تَنْفَكُوا وَمَا يَصْحِحُكُمْ مِنْ حِجَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٦﴾

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

قُلْ إِنَّ رَبِّي يَقْدِسُ بِالْحَقِّ عَلَمَ الظُّفُورِ ﴿١٨﴾

قُلْ جَاهَ الْحَقُّ وَمَا يَدِي الْبَاطِلُ وَمَا يَبْدِي ﴿١٩﴾

قُلْ إِنِّي ضَلَّتْ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَلَنْ أَهْتَدِي فِيمَا يُوْحَى إِلَيَّ رَقِّي إِنَّهُ سَيِّعٌ قَرِيبٌ ﴿٢٠﴾

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 Allâh) from a place so far off (i.e. to return to the worldly life again).

53. Indeed they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (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 Allâh 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.

Sûrat Fâtih or Al-Mâd 'îkah
(The Originator of Creation, or
The Angels) XXXV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. All the praises and thanks be to Allâh, 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, Allâh is Able to do all things.

2. Whatever of mercy (i.e. of good), Allâh 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 Allâh upon you! Is there any creator other

وَلَوْتَرَى إِذْ فِي عَوْنَافَلَافَرَكَ وَأَخْدُوا مِنْ مَكَانٍ
فَرِيسٌ ٥١

وَقَالُوا إِمَانًا يَهُ وَأَنَّ لَهُمْ أَنْتَنَوْشَ مِنْ مَكَانٍ
بَعِيدٌ ٥٢

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلٍ وَيَقْذِفُونَ
بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ٥٣

وَرَجَلٌ بَيْنَهُمْ وَبَيْنَ مَا يَشَهُونَ كَمَا فَعَلَ بِآشِيَاءِهِمْ
مِنْ قَبْلِ لِتَهُمْ كَثُرًا فِي شَكٍ تُرِيبٌ ٥٤



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُحَمَّدُ لِلَّهِ فَاطِرُ الْأَسْمَاءِ وَالْأَرْضِ جَاعِلُ الْمُتَكَبِّرِ
رُسُلًا أُولَئِكَ جَنِحُوهُ شَقِّيًّا وَثُلَاثَ وَرِبْعَ يُزِيدُ فِي الْخَلْقِ
مَا يَدْعَ أَهْمَنَ اللَّهَ عَلَيْهِ مُنْتَهٍ فَمَنْ وَفَدَ ٥٥

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُنْسِكَ لَهَا
وَمَا يَمْسِكَ فَلَا مُرْسِلٌ لَهُ مِنْ بَعْدِهِ
وَهُوَ الْمَرِيزُ لِلْكِبِيرِ ٥٦

يَأَيُّهَا النَّاسُ اذْكُرُوا وَإِعْمَلُوا اللَّهُ عَيْتَ كَمَّ هُلٰ مِنْ خَلْقٍ

than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

4. And if they belie you (O Muhammad ﷺ), so were Messengers belied before you. And to Allâh return all matters (for decision).

5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.

6. Surely, *Shaitân* (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 Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

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, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allâh is the All-Knower of what they do!

9. And it is Allâh 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!

10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

عَزِيزُهُ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَإِذَا تُوفَّكُونَ

وَإِن يَكُنْ بِكُوكٍ فَقَدْ كَبَيْتُ رُسُلًا مِّنْ قَبْلِكَ
وَلِلَّهِ الْحُكْمُ بِالْأُمُورِ

يَأَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تُغَرِّرُكُمُ الْجِنَّةُ
الَّذِينَ كَانُوا لَا يَغْرِبُنَّ بِاللَّهِ الْغَرْبُورُ

إِنَّ الشَّيْطَنَ لَكُوْنُوا دُوَّاً فَأَخْيَذُوهُ عَدُوًا إِنَّمَا يَعْمَلُ
حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعْيِ

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَلَيْهِمْ
الصَّلَاحُتُ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَيْدُ

أَفَنْ زَيْنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا فَإِنَّ اللَّهَ يَضْلِيلُ
مَنْ يَشَاءُ وَهُدِيَ مَنْ يَشَاءُ فَلَا نَذَهَبُ نَفْسَكَ
عَلَيْهِمْ حَسَنَاتِ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتَشَرَّبُ سَحَابَاتُهُ إِلَى بَلْدَرِ
مَيْتٍ فَأَحْيَنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ
النُّشُورُ

مَنْ كَانَ يُرِيدُ الْعَزَّةَ فَلِلَّهِ الْعَزَّةُ حِلْمًا إِلَيْهِ يَصْعُدُ
الْكَلِمُ الطَّيِّبُ وَالْمَعْلُمُ الصَّالِحُ بِرَفْعَهُ وَالَّذِينَ
يَمْكُرُونَ أَسْيَاتٍ لَهُمْ عَذَابٌ شَدِيدٌ
وَمَكْرُؤُ اؤْتِكَ هُوَ بُورٌ

11. And Allâh did create you (Adam) from dust, then from *Nutfah* (male and female discharge semen drops 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-Mahfûz*) Surely, that is easy for Allâh.

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 Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date-stone).

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 the All-Knower (of everything)).^[1]

15. O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا يَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ الْأَيْمَلِيَّةُ وَمَا يَعْمَرُ مِنْ مُعْمَرٍ وَلَا يَنْتَصِرُ مِنْ عُمُرُوهُ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ سَبِيلٌ

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا أَدْبَرُ فُرَاتٍ سَابِعٌ شَرَابُهُ وَهَذَا مِلْحٌ أَجَاجٌ وَمِنْ كُلِّ نَائِكَوْنَ لَحْمًا طَرِيبًا وَسَتَخْرِجُونَ حَلْيَةً تَبَسُّونَهَا وَرَقَّى الْفَلَكُ فِيهِ مَوَازِيرَتَنْبُوْمَنَ قَصَّلَهُ وَلَعَلَّكُمْ شَكُورُونَ

يُولَحُ الْيَلَّى فِي الْنَّهَارِ وَيُولَحُ الْنَّهَارَ فِي الْيَلِّ وَسَحْرَرَ الشَّمْسَ وَالْقَمَرَ كُلُّ بَحْرٍ لِأَجَلٍ مُسَمٍّ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ

مِنْ قِطْمِيرٍ

إِنْ تَدْعُوهُ لَا يَسْمَعُ دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا أَسْتَجَابُوا لِكُمْ وَبِوْمَ الْقِيَمَةِ يَكْفُرُونَ بِشَرِيكِكُمْ وَلَا يُنْبِتُكُمْ مِثْلُ خَيْرٍ

يَكْتَبُهَا النَّاسُ أَنْتُمُ الْفَقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُ الْحَمِيدُ

^[1] (V.35:14) See the footnote of (V.2:165).

16. If He willed, He could destroy you and bring about a new creation.

17. And that is not hard for Allâh.

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-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).

20. Nor are (alike) darkness (disbelief) and light (Belief in Islâmic 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, Allâh 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 Allâh's Message to mankind but the guidance is Allâh'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 belie you, those before them also belied. 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)!

إِنْ يَشَاءُ يَهْبِطُ لَكُمْ وَيَأْتِ بِمَا كُنْتُ مِنْ قَبْلِهِ ﴿١٧﴾

وَمَا ذَلِكَ عَلَى اللّٰهِ بِعَزِيزٍ ﴿١٨﴾

وَلَا تَنْزِهُ وَارِزَةٌ وَلَا أَخْرَىٰ وَلَا تَدْعُ مُثْقَلَةً
إِلَى حِلْمِهَا لَا يَحْمِلُ مِنْهُ شَقِّهِ وَلَوْكَانَ ذَاقَ فَرِيقَ
إِنْمَائِذُ الَّذِينَ يَخْتَرُونَ رَبَّهُمْ بِالْغَيْبِ
وَأَفَأَمُوا الْأَصْلَوَةَ وَمَنْ تَرَكَ فَإِنَّمَا يَرَكَ
لِنَفْسِهِ وَإِلَى اللّٰهِ الْمَصِيرُ ﴿١٩﴾

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢٠﴾

وَلَا أَظْلَمْتُ وَلَا أُنْثُرُ ﴿٢١﴾

وَلَا أَنْظِلُ وَلَا أُنْهُرُ ﴿٢٢﴾
وَمَا يَسْتَوِي الْأَجْنَابُ وَلَا الْأَمْوَاتُ إِنَّ اللّٰهَ يُسْمِعُ مَنْ يَشَاءُ
وَمَا أَنْتَ مُسْمِعٌ مَّا فِي الْقُبُورِ ﴿٢٣﴾

إِنَّ أَنَّ إِلَانِيَرُ ﴿٢٤﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِّرِيَّاً وَنَذِيرًاً وَلَا إِنْ مِنْ أُمَّةٍ
إِلَّا هُلِمَيْهَا نِذِيرًاً ﴿٢٥﴾

وَلَا يُكَذِّبُوكُمْ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ
جَاهَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَبِالْأَزْيَارِ وَبِالْكِتَابِ
الْمُبِينِ ﴿٢٦﴾

ثُمَّ أَخْذَتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَاتَ تَكْبِيرًا ﴿٢٧﴾

27. See you not that Allâh 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 of men and *Ad-Dawâbb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), 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).

31. And what We have revealed to you (O Muhammad), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allâh is indeed All-Aware, and All-Seer of His slaves.

32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad). 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 Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed a 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.

أَلَّا ترَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَا هُنَّ بِهِ حَامِلُونَ
ثُمَّ رَبَّخْتُ لِقَائِمَ الْوَنْهَى وَمِنَ الْجِبَالِ جَدَدْتُ يَعْنِي
وَحَمَرْتُ حَكَلَفَ الْوَنْهَى وَغَرَّبَتْ سُودَ

وَعَرَبَ النَّاسَ وَالْدَّوَابَ وَالْأَنْعَمَ
مُخْلِفَ الْوَنْهَى كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ
مِنْ عِبَادِهِ الْعَلَمَتُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

إِنَّ الَّذِينَ يَتَوَلَّوْكُمْ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرَّاً وَعَلَانِيَةً
يَرْجُونَ تِبْخَرَةً لَنْ تَكُونُ

لِوْفِيهِمْ أَجْوَرُهُمْ وَيَرِيدُهُمْ مِنْ فَضْلِهِ
إِنَّهُ عَفُورٌ شَكُورٌ

وَالَّذِي أَوْحَيْنَا إِلَيْكُمْ مِنَ الْكِتَابِ هُوَ الْعَقْدُ مُصَدَّقاً
لِمَا يَنْهَا يَدِيهِ إِنَّ اللَّهَ يَعِبَادُهُ لَخَيْرٌ بَصِيرٌ

مُمْأَنْدَنَا الْكِتَابَ الَّذِينَ أَصْطَفَنَا مِنْ عِبَادِنَا
فِي نَهْمَهُ ظَالِلُ لِنَفْسِهِ وَمِنْهُمْ مُفْسِدٌ وَمِنْهُمْ
سَايِقٌ بِالْحَيَّاتِ يَلِدُنَ اللَّهُ ذَلِيفٌ
هُوَ الْفَضْلُ الْكَبِيرُ

جَنَّتُ عَدَنٍ يَدْهُونَهَا يَعْلَمُونَ فِيهَا مِنْ أَسَاوِرِ
مِنْ ذَهَبٍ وَلُؤْلُؤٍ وَلِبَاسُهُمْ فِيهَا حِرَيرٌ

34. And they will say: "All the praises and thanks be to Allâh Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

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 Allâh — Islâmic 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." (Allâh 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 Zâlimûn (polytheists and wrong-doers) there is no helper."

38. Verily, Allâh is the All-Knower of the Unseen of the heavens and the earth. Verily! He is the 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 Islâmic 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.^[1]

40. Say (O Muhammad): (صلى الله عليه وسلم) "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allâh? 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

وَقَالُوا لِلْمُحْمَدِ اللَّهُ الَّذِي أَنْهَى عَنَّا الْحَرَبَ
إِنَّ رَبَّنَا الْغَفُورُ شَكُورٌ

الَّذِي أَحْنَادَارَ الْمُقَامَةَ مِنْ قَبْلِهِ لَا يَمْسِنَا
فِيهَا نَصْبٌ وَلَا يَمْسِنَا فِيهَا الْغُوبُ

وَالَّذِينَ كَفَرُوا لَهُمْ نَارٌ جَهَنَّمُ لَا يُقْضَى عَلَيْهِمْ
فَيُمُوتُوا وَلَا يُعْنَى بِعَنْهُمْ مِنْ عَذَابِهِ أَكْذَالَكَ
بَخْرَى كُلُّ كَافُورٍ

وَهُمْ يَضْطَرُّونَ فِيهَا رِسَانًا أَخْرِيًّا تَعْمَلُ صَلَحًا
عِنْ الدِّيَارِ كُشَّانًا تَعْمَلُ أَوْلَادُ نُعْمَرَكُمْ
مَا يَتَذَكَّرُ فِيهِ مِنْ ذَكْرٍ وَجَاءَ كُمْ السَّذِيرُ
فَذَوْفُوا فَأَمَّا لِلظَّالِمِينَ مِنْ نَصِيرٍ

إِنَّ اللَّهَ عَلَيْهِ كِيلُمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

هُوَ الَّذِي جَعَلَكُمْ خَلِيفَ فِي الْأَرْضِ فَنَكْرُ عَلَيْهِ
كُفُورٌ وَلَا يَرِيدُ الْكُفَّارُ كُفُورَهُمْ عِنْ دِرَرِهِمْ
إِلَامَقَاتٍ وَلَا يَرِيدُ الْكُفَّارُ كُفُورَهُمْ إِلَاحْسَارًا

فَلَأَرِهِمْ شَرَكَاهُمُ الَّذِينَ نَدْعَوْنَ مِنْ دُونِ اللَّهِ
أَرُوفِي مَاذَا حَلَقُوا مِنَ الْأَرْضِ أَمْ هُمْ شَرَكُونَ فِي السَّمَوَاتِ
أَمْ أَنْتُمْ بِهِمْ كَفِيلُهُمْ عَلَى بَيْتَنِي مَنْهُ
بَلْ لَيَأْتِي الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَاعْزِيزًا

^[1] (V.35:39) See the footnote of (V.3:85).

therefrom? Nay, the *Zâlimûn* (polytheists and wrong-doers) promise one another nothing but delusions."

41. Verily! Allâh 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.^{۱۱}

42. And they swore by Allâh their most binding oath 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 Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

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? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.

45. And if Allâh 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, Allâh is Ever All-Seer of His slaves.

إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَن تَرْوَلَا
وَلَيْسَ زَانَ إِنْ أَمْسَكَهُمَا مِنْ حَلَقِنْ بَعْدِهِ
إِنَّهُ كَانَ حَلِيقًا عَنْهُمَا

وَأَسْمَوْا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لَيْتْ جَاهَهُمْ نَذِيرٌ
لَيَكُونُنَّ هَذِهِ مِنْ إِحْدَى الْأَسْمَاءِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَا زَادَهُمْ إِلَّا نُقُورًا

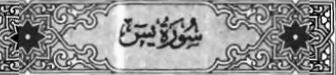
أَسْتَكْبَارًا فِي الْأَرْضِ وَمُكْرَرَ السَّيِّئَاتِ وَلَا يَحْسِنُ
الْمُكْرَرَ السَّيِّئَاتِ لَا يَأْهُلُهُ فَهُلْ يُطْهِرُونَ إِلَّا سُنْتَ
الْأَوَّلِينَ فَلَمَّا قَدِمَنَا اللَّهُ تَبَّعَ إِلَّا وَلَمَّا قَدِمَنَا
اللَّهُ تَعَالَى

أُولَئِنَّيْسُرُونَ فِي الْأَرْضِ فَيُظْهِرُونَ كُنْكَنَ عَيْقَبَةَ
الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَسْدَ مِنْهُمْ قُوَّةً وَمَا كَانَ
اللَّهُ يُعْجِزُهُمْ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ
إِنَّهُ كَانَ عَلَيْهِمَا فَقِيرًا

وَلَوْنَوْأَخْذَ اللَّهُ أَلَّا سَاسِ بِمَا كَسَبُوا
مَاتَرَكَ عَلَى ظَهِيرَهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخْرِهُمْ إِلَى أَحَلَّ شَيْءٍ فَإِذَا جَاءَهُمْ
فَإِنَّهُ كَانَ يَعْكَادُهُ بَصِيرًا

^{۱۱} (V.35:41) Narrated Abû Hurairah رضي الله عنه: I heard Allah's Messenger saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?' " (Sahih Al-Bukhari, Vol.6, Hadith No.336).

Sûrat Yâ-Sîn
XXXVI



*In the Name of Allâh
the Most Gracious, the Most Merciful.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

س ۚ

1. Yâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),

3. Truly, you (O Muhammad ﷺ) are one of the Messengers,

4. On the Straight Path (i.e. on Allâh's religion of Islâmic 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.

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'ân), and fears the Most Gracious (Allâh) unseen. Bear you to

وَالْقُرْآنَ الْكَبِيرِ

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

عَلَىٰ صَرْطِلِ مُسْتَقِيرٍ

تَنِيلَ الْغَيْرِ الْجَمِيعِ

إِلَشْدِرَ وَقَوْمًا أَنذَرَ مَا بَأْتُهُمْ فَهُمْ غَنِيُّونَ

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ كُلِّهِمْ فَهُمْ لَا يُؤْمِنُونَ

إِنَّا جَعَلْنَا فِي أَعْنَقِهِمْ أَغْلَالًا فَهُمْ إِلَىٰ الْأَذْفَانِ

فَهُمْ مُقْمَحُونَ

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَكَانًا مِنْ خَلْقِهِنَا

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبَصِّرُونَ

وَسَوْءَاءٌ عَلَيْهِمْ أَنذَرْنَاهُمْ أَمْ لَمْ نَذْرِهُمْ

لَا يُؤْمِنُونَ

إِنَّا نَذِرْنُ مَنْ أَتَيَّ الْكَوْكَبَ وَخَنِيَ الْأَرْجُنَ

بِالْغَيْثِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَبِيرٍ

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^[1] 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 (Antâkiya)], when there came Messengers to them.

14. When We sent to them two Messengers, they belied them both; so We reinforced them with a third, and they said: "Verily we have been sent to you as Messengers."

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) 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 *Musrifûn* (transgressing

إِنَّا لَنَحْنُ نُعْلَمُ تُنْهَى الْمَوْقَدُ وَنَكْتُبُ مَا فَعَلَمْنَا
وَمَا تَرَهُمْ وَكُلُّ شَيْءٍ أَخْصَبَتْهُ فِي إِيمَانِ مُشْبِّئِينَ

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْفَرِيَةِ إِذْ جَاءَهَا
الْمَرْسُلُونَ

إِذْ أَرْسَلْنَا إِلَيْهِمْ أَنْتَيْنِ فَكَذَّبُوهُ سَافَرْ عَزَّزَنَا بِالشَّالِبِ
فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

فَأَلْوَامَّا أَنْتُمْ إِلَّا شَرْ مُنْكِرُكُمْ كُلُّكُمْ أَنْزَلَ
الرَّحْمَنُ مِنْ شَعْرِيَّنِ أَنْ شَعْرِيَّنِ الْأَنْكَبُرُونَ

فَأَلْوَارُنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمْرُسَلُونَ

وَمَا عَلِمْتَنَا إِلَّا الْبَلْغُ الْمُبِيتُ

فَأَلْوَأْنَا إِنَّا نَطَرْنَاكُمْ لِيَنْ لَرْنَتْهُو الْزَّجْنَكُنْ
وَلَيْسَكُرْ مَنَاعَدَابُ الْيَمَّ

فَأَلْوَاطِرْكُمْ مَعَكُمْ أَيْنُ ذَكَرْ قَرْبَلَ أَنْتُ
قَوْمُ مُسْرِفُونَ

[1] (V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]

all bounds by committing all kinds of great sins, and by disobeying Allâh).

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 (Allâh Alone) Who has created me and to Whom you shall be returned.

23. "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) 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^[1]"

27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

[1] (V.36:26)

a) Narrated Abu Mûsâ : Allah's Messenger ﷺ said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves' A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (*Sahih Al-Bukhari*, Vol. 8, *Hadith No. 489*).

b) Narrated Anas bin Mâlik : The Prophet ﷺ said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (*Sahih Al-Bukhari*, Vol. 4, *Hadith No. 72*)

c) Narrated 'Abdullah bin Abî Aufâ : Allah's Messenger ﷺ said, "Know that Paradise is under the shades of swords. (*Jihâd in Allâh's Cause*)."⁴ (*Sahih Al-Bukhari*, Vol. 4, *Hadith No. 73*)

d) Narrated Anas bin Mâlik : The Prophet ﷺ used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitan* (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (*Sahih Al-Bukhari*, Vol. 4, *Hadith No. 77*)

e) Narrated Abdullah bin Umar : I heard Allah's Messenger ﷺ saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (*Sahih Al-Bukhari*, Vol. 8, *Hadith No. 505*)

وَجَاءَهُمْ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ فَالْيَنْقُورُ
أَتَيْهُمُ الْمُرْسَلُونَ ﴿٦﴾

أَتَسْعَوْا مِنْ لَا يَسْتَكُونُ لَجَرَوْهُمْ مُهْتَدُونَ ﴿٧﴾

وَمَا لِلَّآتِيْهِمْ فَطَرَفٍ وَلِلَّآتِهِمْ حَمَوْنَ ﴿٨﴾

أَنْخَذُهُمْ دُونِهِهِ إِلَهُكُمْ إِنْ يُرِدُنَ الرَّحْمَنُ يُضْرِبُ
لَا تَقْنِ عَنْ شَفَاعَتِهِمْ شَيْئًا وَلَا يُنْقَذُونَ ﴿٩﴾

إِنَّ إِلَيْهِ صَلَالِ مُبِينٍ ﴿١٠﴾

إِذْ أَمْتَثِلُكُمْ فَاسْمَعُونَ ﴿١١﴾

فَيَلْأَسْنُ الْجَنَّةَ قَالَ يَنْتَهُ فَوْمِي يَعْلَمُونَ ﴿١٢﴾

بِمَا غَرَّ لِرَقِيْ وَجَعَلَنِي مِنَ الْمَكْرُمِينَ ﴿١٣﴾

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).

وَمَا أَنْزَلْنَا عَلَى قَوْمٍ مِّنْ بَعْدِهِ مِنْ جُنُدٍ
مِّنَ السَّمَاءِ وَمَا كَانَ مُنْزَلَنَ

29. It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَنِجَادَةً فَإِذَا هُمْ حَمِيدُونَ

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

يَحْسَرُهُ عَلَى الْعِبَادَةِ مَا يَأْتِيهِمْ تِنَّ رَّسُولٍ
إِلَّا كَانُوا يُهِيئُونَ

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

أَتَرَبَّرُوا كَمَا أَهْلَكَنَا بَنَائِهِمْ مِّنْ الْقُرُونِ
أَهْمَمُهُمْ لَا يَرْجِعُونَ

32. And surely, all — everyone of them will be brought before Us.

وَلَنْ كُلُّ مَا جَمِيعٌ لِّدِينِنَا مُحَضُّونَ

33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

وَإِذَا هُمْ لَمْ يَرْجِعُوا إِلَى الْأَرْضِ أَيَّسَنَا هُنَّا وَأَغْرَجْنَا
مِنْهَا حَبَّا فَمِنْهُ يَأْكُلُونَ

34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَبٍ
وَفَجَرْنَا فِيهَا مِنَ الْعَيْنِينَ

35. So that they may eat of the fruit thereof — and their hands made it not. Will they not, then, give thanks?

لَيَأْكُلُونَ مِنْ شَرِّهِ وَمَا عَوَلَتْهُ أَيْدِيهِمْ
أَفَلَا يَشْكُرُونَ

36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

سُبْحَانَ الَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا مَمَّا تَبَيَّنَ
الْأَرْضُ وَمَنْ أَنْفَسَهُمْ وَمَا لَا يَعْلَمُونَ

37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.

وَإِذَا هُمْ أَتَيْلَ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ
مُظْلَمُونَ

38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

وَالشَّمْسُ تَحْرِي لِمُسْتَقْرِيرِهَا ذَلِكَ تَقْدِيرُ
الْعَزِيزُ الْعَلِيمُ

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk.

وَالْقَمَرُ فَدَرَنَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْمُرْجُونَ
الْقَدِيرُ

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

لَا أَشْمَسُ شَيْئًا لِّمَآنْ تُدْرِكَ الْقَمَرُ وَلَا أَتَيْلُ
سَابِقَ النَّهَارَ وَلَكِ فِلَكِ يَسْبُحُونَ

41. And an *Ayâh* (sign) for them is that We bore their offspring in the laden ship [of Nûh (Noah)].

وَمَا يَأْتِهُ لَمْنَاهَا حَلَّنَا ذِرْيَتَهُمْ فِي الْفُلُكِ الْمَشْحُونِ ﴿١١﴾

42. And We have created for them of the like thereunto, on which they ride.

وَخَلَقْنَا لَهُم مِنْ تِلْهِهِ مَا يَرْكَبُونَ ﴿١٢﴾

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.

وَلَئِنْ دَشَأْنَاهُمْ فَلَا صَرِيحَةُهُمْ وَلَا هُمْ

يُقْدَدُونَ ﴿١٣﴾

44. Unless it be a mercy from Us, and as an enjoyment for a while.

إِلَّا رَحْمَةً مِنَّا وَمَتَعًا إِلَى حِينٍ ﴿١٤﴾

45. And when it is said to them: “Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e. if you believe in Allâh’s religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds.”)

وَإِذَا قِيلَ لَهُمْ أَنْقُوا مَا بِكُمْ أَبْدِيْكُمْ وَمَا خَلَقْتُمْ

لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥﴾

46. And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

وَمَا أَنْتُمْ بِهِمْ مِنْ إِيمَانٍ وَمَا إِنَّكُمْ بِرَبِّهِمْ إِلَّا كَاذُونَ

عَنْهُمْ مُعْرِضُونَ ﴿١٦﴾

47. And when it is said to them: “Spend of that with which Allâh has provided you,” those who disbelieve say to those who believe: “Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error.”

وَإِذَا قِيلَ لَهُمْ أَنْفَقُوا مِمَّا رَزَقَ اللَّهُ مَالَ الَّذِيْنَ

كَفَرُوا لِلَّذِينَ مَأْنَأُوا نَظْمُعُمْ مِنْ لَوْيَشَاهَ اللَّهَ

أَطْعَمُهُمْ إِنْ أَتَمْعَلُ لِآلَافِ ضَلَالٍ شَيْبِينَ ﴿١٧﴾

48. And they say: “When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?”

وَيَقُولُونَ مَنِيْ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٨﴾

49. They await only but a single *Saihah* (shout) which will seize them while they are disputing!

مَا يَنْظُرُونَ إِلَّا أَصْيَحَهُ وَجْهَهُ تَأْخُذُهُمْ

وَهُمْ مَخْصُومُونَ ﴿١٩﴾

50. Then they will not be able to make bequest, nor they will return to their family.

فَلَا يَسْتَطِعُونَ تَوْصِيَهُ وَلَا إِلَّا أَهْلِهِمْ

يَرْجُونَ ﴿٢٠﴾

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the

وَفُتحَ فِي الصُّورِ إِنَّا هُمْ مِنَ الْأَنْجَادِ

graves they will come out quickly to their Lord.

52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"

53. It will be but a single *Saihah* (shout), so behold they will all be brought up before Us!

54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.

56. They and their wives will be in pleasant shade, reclining on thrones.

57. They will have therein fruits (of all kinds) and all that they ask for.

58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful.

59. (It will be said): "And O you *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.

61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is the Straight Path.^[1]

إِلَيْهِمْ يَنْسُلُونَ ﴿٤٩﴾

قَالُوا إِنَّا مِنْ بَعْدِنَا مِنْ مَرْقَدٍ هَذِهِ آمَانَةٌ وَعَدْ
الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٠﴾

إِنْ كَانَتِ الْأَصْبَاحَةُ وَجْدَةً فَإِذَا هُمْ

جَمِيعٌ لَدَيْنَا لُحْمَرُونَ ﴿٥١﴾

فَأَلَيْمُ لَا تُظْلِمُ نَفْسَ شَيْئًا وَلَا يُخْرِجُونَ
إِلَّا مَا كُشِّنَ تَعْمَلُونَ ﴿٥٢﴾

إِنْ أَنْجَحْتَ الْجَنَّةَ أَلَيْمَ فِي شَعْلٍ فَنَكِّهُونَ ﴿٥٣﴾

مُّهُوفُ زَوْجِهِ فِي طَلَلٍ عَلَى الْأَرْضِ مُتَكَبِّرُونَ ﴿٥٤﴾

لَهُمْ فِيهَا فَكِهَةٌ وَلَهُمْ تَابِدَعُونَ ﴿٥٥﴾

سَلَامٌ قَوْلَانِ رَبِّ تَرْحِيمٍ ﴿٥٦﴾

وَأَمْتَرُوا أَلَيْمَ أَيْمَانَ الْمُجْرِمُونَ ﴿٥٧﴾

أَلَزَأْغَهْنَى إِلَيْكُمْ بَنَيَّ إِادَمَ أَنْ لَا تَعْبُدُوا

الشَّيْطَانَ إِنَّهُ لَكُثُرٌ عُدُوٌّ مُّنْبِتٌ ﴿٥٨﴾

وَأَنْ أَعْبُدُونِي هَذَا صَرْطٌ مُّسْتَقِيمٌ ﴿٥٩﴾

^[1] (V.36:61) See the footnote of (V.2:22).

62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?

وَلَقَدْ أَصَلَّ مِنْكُمْ جِلَالًا كَثِيرًا إِنَّمَا تَكُونُوا
تَعْقِلُونَ ﴿٦﴾

63. This is Hell which you were promised!

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦﴾

64. Burn therein this Day, for that you used to disbelieve.^[1]

أَصَلَّهَا إِلَيْهِمْ مَا كُنْتُمْ تَكُونُونَ ﴿٦﴾

65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsîr At-Tabârî,]

الْيَوْمَ نَخْتَمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَشَهَدَ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٧﴾

66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

وَلَوْ شَاءَ لَطَمَسَنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا
الْبَرَاطَ فَأَنَّ يَبْصُرُونَ ﴿٨﴾

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.^[2]

وَلَوْ شَاءَ لَمْ سَخَّنْهُمْ عَلَىٰ مَكَانِهِمْ
فَمَا أَسْتَطَلُّوْا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٩﴾

68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand?

وَمَنْ شَغَّرَهُ نَسْكَنَةً فِي الْخَلْقِ
أَفَلَا يَعْقِلُونَ ﴿١٠﴾

69. And We have not taught him (Muhammad ﷺ) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.

وَمَا عَلِمْنَا اللَّهُ شِعْرًا وَمَا يَبْغِي لَهُ إِنْ هُوَ إِلَّا
ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿١١﴾

70. That he or it (Muhammad ﷺ or the Qur'ân) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

إِنَّمَا مَنْ كَانَ حَيًّا وَيَحْقِقُ الْقَوْلُ عَلَىٰ
الْكُفَّارِ ﴿١٢﴾

^[1] (V.36:64) See the footnote of (V.3:91).

^[2] (V.36:67) See (V.7:166) and the footnote of (V.5:90).

71. Do they not see that We have created for them of what Our Hands have created the cattle, so that they are their owners.

أَوْلَئِرَوْا أَنَا خَلَقْتُهُمْ مِّمَّا عَمِلْتُ أَيْدِيهِنَّا أَنْعَمْتُهُمْ لَهَا مَلِكُونَ

72. And We have subdued them unto them so that some of them they have for riding and some they eat.

وَذَلِكُنَّهَا لَمْ فَيَنْهَا كُوْبُهُمْ وَمِنْهَا يَأْكُلُونَ

73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?

وَلَمْ فِيهَا مَنْفَعٌ وَمَسَارِبٌ أَفَلَا يَشْكُرُونَ

74. And they have taken besides Allâh *âlihah* (gods), hoping that they might be helped (by those so-called gods).

وَأَنْجَدُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَنْهُمْ يُنَصَّرُونَ

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَمْ جُنْدٌ تَخْضُرُونَ

76. So let not their speech, then, grieve you (O Muhammad). Verily, We know what they conceal and what they reveal.

فَلَا يَخْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يَعْلَمُونَ

77. Does not man see that We have created him from *Nutfah* (mixed male and female sexual discharge — semen drops). Yet behold he (stands forth) as an open opponent.

أَوْلَئِرَ الْإِنْسَنُ أَنَا خَلَقْتُهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ حَصِيمٌ مُّبِينٌ

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُنْحِي الْعِظَمَ وَهِيَ رَمِيمٌ

79. Say: (O Muhammad) (صلى الله عليه وسلم) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"

قُلْ يُحِبِّبَا الَّذِي أَنْشَأَهَا أَوْلَ مَرَّةً وَهُوَ يَكْلُ خَلْقَ عَلِيَّهُ

80. He Who produces for you fire out of the green tree, when behold you kindle therewith.

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا آتَشْ مَنْهُ فَقَدُونَ

81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

أَوْلَئِسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ يَقْدِيرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلْ وَهُوَ الْخَلِقُ الْعَلِيمُ

82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is!

83. So glorified be He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.

Sûrat As-Sâffât
(Those Ranged in Ranks) XXXVII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By those (angels) ranged in ranks (or rows).

2. By those (angels) who drive the clouds in a good way.

3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind [Tafsîr Ibn Kathîr].

4. Verily your *Ilâh* (God) is indeed One (i.e. Allâh):

5. Lord of the heavens and of the earth, and all that is between them,^[1] and Lord of every point of the sun's risings.^[1]

6. Verily We have adorned the near heaven with the stars (for beauty).^[2]

7. And to guard against every rebellious devil.

8. They cannot listen to the higher group (angels) for they are pelted from every side.

9. Outcast, and theirs is a constant (or painful) torment.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كَنْ فِي كُوْنٍ

فَسُبْحَانَ اللَّهِ بِدِيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَلِاِنِّي تُرْجَعُونَ

سُورَةُ الصَّافَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّمَدُ صَمَدٌ

فَالْتَّرْجِيلُ رَحْمًا

فَالنَّائِيْتُ ذَكْرًا

إِنَّ إِلَهَكُمْ تَوْجِيدٌ

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ
الْمَشْرِقِ وَالْمَغْرِبِ

إِنَّا زَيَّنَّا السَّمَاءَ الدُّرْدِنَةَ لِلْكَوَافِرِ

وَحْفَظَنَا مِنْ كُلِّ شَيْطَنٍ تَارِدٍ

لَا يَسْمَعُونَ إِلَى الْمَتِلِّ الْأَغْنِيِّ وَيَقْدَفُونَ
مِنْ كُلِّ جَانِبٍ

دُمُورًا وَهُمْ عَذَابٌ وَاسِبُ

[1] (V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsîr Al-Qurtubi].

[2] (V. 37:6) See the footnote of (V.6:97).

10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.

11. Then ask them (i.e. these polytheists, O Muhammad ﷺ): “Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?” Verily, We created them of a sticky clay.

12. Nay, you (O Muhammad ﷺ) wondered (at their insolence) while they mock (at you and at the Qur’ân).

13. And when they are reminded, they pay no attention.

14. And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

15. And they say: “This is nothing but evident magic!

16. “When we are dead and have become dust and bones, shall we (then) verily be resurrected?

17. “And also our fathers of old?”

18. Say (O Muhammad ﷺ): “Yes, and you shall then be humiliated.”

19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

20. They will say: “Woe to us! This is the Day of Recompense!”

21. (It will be said): “This is the Day of Judgement which you used to deny.”

22. (It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,

23. “Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

إِلَمْ أَنْ حَطَّفَ الْخَطْفَةَ فَأَنْجَعَهُ شَهَابَ نَافِقٍ ﴿١﴾

فَاسْتَهْمِمُهُمْ أَهُمْ أَشَدُ خَلْقَأَمْ مَنْ خَلَقَنَا

إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَأَرِيبٍ ﴿٢﴾

بَلْ عَجِنْتَكَ وَسَخَرْوْنَ ﴿٣﴾

وَلَذَا ذَرْبُوا لَا يَذْكُرُونَ ﴿٤﴾

وَلَذَا رَأَوْنَاهُمْ يَسْخَرُونَ ﴿٥﴾

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ بَيْنَ

أَهْذَا مِنْنَا وَكَانُوا عَظِيمًا أَنَّا تَبْعَثُونَ ﴿٦﴾

أَوْ أَبَاؤُنَا أَلَا وَلُونَ ﴿٧﴾

قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ ﴿٨﴾

فَإِنَّا هِيَ زَجْرَةٌ وَسِجْدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿٩﴾

وَقَالُوا يَوْمَنَا هَذَا يَوْمُ الدِّينِ ﴿١٠﴾

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْدِيدَ تُكَبِّرُونَ ﴿١١﴾

أَخْسِرُوا أَلَّا يَنْظُرُوا إِذْ جَهَّمُ وَمَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صَرْطَنَجَحِيمٍ ﴿١٣﴾

24. "But stop them, verily they are to be questioned."

وَقُطْعُهُمْ مَسْتَوْلُونَ ﴿١١﴾

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

مَا لِكُمْ لَا تَنْاصُرُونَ ﴿١٢﴾

26. Nay, but that Day they shall surrender.

بَلْ هُمْ أَلَيْهِ مُسْتَكِلُونَ ﴿١٣﴾

27. And they will turn to one another and question one another.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ ﴿١٤﴾

28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."

فَالَّذِينَ كُنْتُمْ تَنْهَاكُنَّعَنِ الْيَمِينِ ﴿١٥﴾

29. They will reply: "Nay, you yourselves were not believers.

فَلَوْلَا كُلُّ أَنْجَوْنَا مُؤْمِنِينَ ﴿١٦﴾

30. "And we had no authority over you. Nay! But you were *Tâghûn* (transgressing) people (polytheists, and disbelievers).

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَنٍ بَلْ كُنْتُمْ

فَوْمَاتَطْعِينَ ﴿١٧﴾

31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

فَحَقٌّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَاهِبُونَ ﴿١٨﴾

32. "So we led you astray because we were ourselves astray."

فَأَغْوَيْنَاكُمْ إِنَّا كَانَ عَنْكُمْ

33. Then verily, that Day, they will (all) share in the torment.

فِي نَهْشِمِ يَوْمَ ذِي الْعَدَابِ مُشْتَكِّونَ ﴿١٩﴾

34. Certainly, that is how We deal with *Al-Mujrimûn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allâh).

إِنَّا كَذَلِكَ نَعْمَلُ بِالْمُجْرِمِينَ ﴿٢٠﴾

35. Truly, when it was said to them: *Lâ ilâha illallâh* "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride^[1] (i.e. denied it).

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ

يَسْكُنُونَ ﴿٢١﴾

^[1] (V.37:35): See the footnote of (V.22:9).

36. And (they) said: "Are we going to abandon our *âlihah* (gods) for the sake of a mad poet?

37. Nay! he (Muhammad) has come with the truth (i.e. Allâh's religion — Islâmic Monotheism and this Qur'ân) and he confirms the Messengers (before him who brought Allâh's religion — Islâmic Monotheism).

38. Verily, you (pagans of Makkah) are going to taste the painful torment;

39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world)

40. Save the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism).

41. For them there will be a known provision (in Paradise),

42. Fruits; and they shall be honoured,

43. In the Gardens of delight (Paradise),

44. Facing one another on thrones.

45. Round them will be passed a cup of pure wine —

46. White, delicious to the drinkers.

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.

48. And beside them will be *Qâsîrât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.^[1]

وَيَقُولُونَ أَيْنَا النَّارُ كُلَّا إِلَهٌ مِّنْ شَاءَ يَعْمَلُونَ ٣٧

بِئْ جَاهَةً يَأْتُهُ وَصَدَقَ الْمُرْسَلِينَ ٣٨

إِنَّكُلَّذَآءِ إِيمَانَ الْمُنَذَّبِينَ ٣٩

وَمَا يَجْزِرُونَ إِلَّا مَا كُنُّوا تَعْمَلُونَ ٤٠

إِلَّا يَعْبَادُ اللَّهُ الْمُخَلَّصِينَ ٤١

أُولَئِكَ لَمْ يَرْزُقُ مَعْلُومٌ ٤٢

فَرِزْكُهُ وَهُمْ شَكُورُونَ ٤٣

فِي حَيَّاتِ النَّعِيمِ ٤٤

عَلَى سُرُرٍ مُّنْقَبَلِينَ ٤٥

يُطَافُ عَنْهُمْ بِكَلِّ مِنْ تَعْنِينٍ ٤٦

بِيَضَاءَ لَذَّةِ الْمُشَرِّبِينَ ٤٧

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يَنْزُغُونَ ٤٨

وَعِنْهُمْ قَبِيرَتُ الظَّرْفِ عَيْنٌ ٤٩

^[1] (V.37:48) See the footnote of (V.29:64).

49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.

كَاهِنٌ بِعِصْمَةٍ مَكْتُونٌ ﴿١﴾

50. Then they will turn to one another, mutually questioning.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ ﴿٢﴾

51. A speaker of them will say: "Verily, I had a companion (in the world),

قَالَ قَابِلٌ مِنْهُمْ إِنِّي كَانَ لِي فَرِيقٌ ﴿٣﴾

52. Who used to say: "Are you among those who believe (in resurrection after death).

يَقُولُ أَنْتَ تَمَنَّى الْمُصَدِّقِينَ ﴿٤﴾

53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

أَءَذَا مِنْنَا وَكَانُوا بَارِئِينَ وَعَظِيلُّوْنَ أَوَ الْمَدِينُونَ ﴿٥﴾

54. (The speaker) said: "Will you look down?"

قَالَ هَلْ أَنْشَرُ مُطْلَعِوْنَ ﴿٦﴾

55. So he looked down and saw him in the midst of the Fire.

فَأَطْلَمَ فَرَاءً فِي سَوَاءِ الْجَحِيرِ ﴿٧﴾

56. He said: "By Allâh! You have nearly ruined me.

قَالَ نَاسَدِيْنَ كَدَّ لَتُرِينَ ﴿٨﴾

57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

وَلَوْلَا نِعْمَةُ رَبِّيْكُ لَكُثُرَ مِنَ الْمُخْتَرِيْنَ ﴿٩﴾

58. "(The dwellers of Paradise will say) Are we then not to die (any more)?

أَفَمَنْنُ بِسَيِّرِيْنَ ﴿١٠﴾

59. "Except our first death, and we shall not be punished? (after we have entered Paradise)."

إِلَمْ أَمْنَنَّا الْأُولَى وَمَا نَنْهَى بِمُعَذَّبِيْنَ ﴿١١﴾

60. Truly, this is the supreme success!

إِنَّ هَذَا الْمَوْلَى النَّوْزُ الْعَظِيمُ ﴿١٢﴾

61. For the like of this let the workers work.

لِيُشَلَّ هَذَا فَيَعْمَلُ الْمُتَمَلِّوْنَ ﴿١٣﴾

62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)?

أَذَلِكَ خَيْرٌ لَا أَمْ شَجَرَةُ الرَّقْمُ ﴿١٤﴾

63. Truly We have made it (as) a trial for the *Zâlimûn* (polytheists, disbelievers, wrong-doers).

إِنَّا جَعَلْنَاهَا أَفْسَدَةً لِلظَّالِمِيْنَ ﴿١٥﴾

64. Verily, it is a tree that springs out of the bottom of Hell-fire,

إِنَّهَا شَجَرَةٌ تَنْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦﴾

65. The shoots of its fruit-stalks are like the heads of *Shayâtin* (devils);

طَلْعُمَاكَانَهُ رُؤُوسُ الشَّيَاطِينِ ﴿٧﴾

66. Truly, they will eat thereof and fill their bellies therewith.

فَإِنَّهُمْ لَا كُلُونَ مِنْهَا فَمَا لَوْنَ مِنْهَا الْبَطْوَنُ ﴿٨﴾

67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies).

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا أَشْوَقَاتٍ حَمِيرٍ ﴿٩﴾

68. Then thereafter, verily, their return is to the flaming fire of Hell.

ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحِيمِ ﴿١٠﴾

69. Verily, they found their fathers on the wrong path;

إِنَّهُمْ أَفْوَأُمَّابَاءٍ هُرَبَّا إِلَيْنَا ﴿١١﴾

70. So they (too) hastened in their footsteps!

فَهُمْ عَلَىٰ أَثْرِيهِمْ يَهْرُونَ ﴿١٢﴾

71. And indeed most of the men of old went astray before them;

وَلَقَدْ حَسَلَ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿١٣﴾

72. And indeed We sent among them warners (Messengers);

وَلَقَدْ أَنْذَلْنَا فِيهِمْ مُنْذِرِينَ ﴿١٤﴾

73. Then see what was the end of those who were warned (but heeded not).

فَأَنْظُرْ كَيْفَ كَانَ عِنْقَةُ الْمُنْذَرِينَ ﴿١٥﴾

74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).

إِلَّا عِبَادَ اللَّهِ الْمُخَاصِّصُونَ ﴿١٦﴾

75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).

وَلَقَدْ نَادَ نَانُوحٌ فَلَعِمَ الْمُجِيْمُونَ ﴿١٧﴾

76. And We rescued him and his family from the great distress (i.e. drowning),

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَبِيرِ الْعَظِيمِ ﴿١٨﴾

77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

وَجَعَلْنَا دُرْسَهُ هُرُولَاقِينَ ﴿١٩﴾

78. And left for him (a goodly remembrance) among the later generations:

وَرَكِنَّا عَنْهُ فِي الْآخِرِينَ ﴿٢٠﴾

79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Âlamîn (mankind, jinn and all that exists)!"

سَلَامٌ عَلَيْهِ فِي الْآخِرِينَ ﴿٢١﴾

80. Verily, thus We reward the *Muhsinûn* (good-doers — See V.2:112).

إِنَّا كَذَلِكَ تَحْرِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Verily, he [Nûh (Noah)] was one of Our believing slaves.

إِنَّهُ مِنْ عَبْدَنَا الْمُؤْمِنِينَ ﴿٨١﴾

82. Then We drowned the others (disbelievers and polytheists).

ثُمَّ أَغْرَقْنَا الْأَخْرَىٰ ﴿٨٢﴾

83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).

وَإِنَّكَ مِنْ شَيْعَتِنَا لَا إِلَهَ إِلَّا هُوَ ﴿٨٣﴾

84. When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism].

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

85. When he said to his father and to his people: “What is it that which you worship?

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

86. “Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?

أَيْفَكُلَّهُمْ لِلَّهِ دُونَّهُ تُرْبِدُونَ ﴿٨٦﴾

87. “Then what think you about the Lord of the ‘Âlamîn (mankind, jinn, and all that exists)?”

فَمَا ظَنُوكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

88. Then he cast a glance at the stars,

فَنَظَرَ نَظَرَةً فِي النُّجُومِ ﴿٨٨﴾

89. And he said: “Verily, I am sick^[1] (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast].”

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

90. So they turned away from him, and departed (for fear of the disease).

فَنَوَّلُوا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

91. Then he turned to their *âlihah* (gods) and said: “Will you not eat (of the offering before you)?

فَرَأَعَ إِلَيْهِمْ فَقَالَ لَا كُونَ ﴿٩١﴾

92. “What is the matter with you that you speak not?”

مَا لَكُمْ لَا تُطِقُّونَ ﴿٩٢﴾

^[1] (V.37:89) See the footnote (C) of (V.16:121).

93. Then he turned upon them, striking (them) with (his) right hand.

فَرَأَعَ عَلَيْهِمْ حَصْرًا بِالْمَيْنِ ﴿١٧﴾

94. Then they (the worshippers of idols) came, towards him, hastening.

فَأَقْبَلُوا إِلَيْهِ يَرْقُونَ ﴿١٨﴾

95. He said: "Worship you that which you (yourselves) carve?

قَالَ أَتَعْبُدُونَ مَا تَنْحِجُونَ ﴿١٩﴾

96. "While Allâh has created you and what you make!"

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٢٠﴾

97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

قَالُوا أَبْنَاهُمْ بَيْتَنَا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٢١﴾

98. So they plotted a plot against him, but We made them the lowest.

فَأَرَادُوا لَهُ كِيدَّا جَعَلْنَاهُمْ لَأَسْفَلِينَ ﴿٢٢﴾

99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيِّدِي ﴿٢٣﴾

100. "My Lord! Grant me (offspring) from the righteous."

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٢٤﴾

101. So We gave him the glad tidings of a forbearing boy.

فَبَشَّرْنَاهُ بِعَلَمٍ حَلِيمٍ ﴿٢٥﴾

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *Inshâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)."

فَلَمَّا بَلَغَ مَعَهُ السِّنَعَ قَالَ يَبْنُهُ إِنِّي فِي الْمَنَاءِ
أَنْذَبْتُكَ فَأَنظُرْ مَا ذَارَتِي ﴿٢٦﴾
قَالَ يَتَابُتْ أَعْمَلَ
مَا نَهَمْتُ سَيِّدِنَا إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

فَلَمَّا أَسْلَمَهُ لِلْجَنَاحِينَ ﴿٢٧﴾

104. We called out to him: "O Abraham!

وَنَدِيْسْتُهُ أَنْ يَتَابُ إِلَيْهِمْ ﴿٢٨﴾

105. You have fulfilled the dream!" Verily thus do We reward the *Muhsinûn* (good-doers — See 2:112).

قَدْ صَدَقَ الرُّؤْيَا إِنَّا كَذَلِكَ بَخِزِي الْمُحْسِنِينَ ﴿٢٩﴾

106. Verily, that indeed was a manifest trial.

إِنَّ هَذَهُ الْمُؤْمِنُوْنَ أَبْلَوْنَا الْمُبْيَنِينَ ﴿٣٠﴾

107. And We ransomed him with a great sacrifice (i.e. a ram); كُبْش

وَنَدِينَتْهُ بِذِيْجٍ عَظِيمٍ

108. And We left for him (a goodly remembrance) among the later generations.

وَرَكَعَتْهُ فِي الْآخِرَةِ

109. “*Salâm* (peace) be upon Ibrâhîm (Abraham)!“

سَلَامٌ عَلَى إِبْرَاهِيمَ

110. Thus indeed do We reward the *Muhsinûn* (good-doers — See V.2:112).

كَذَلِكَ بَغْرِيْبُ الْمُحْسِنِينَ

111. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عَبْدَنَا الْمُؤْمِنِينَ

112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the righteous.

وَنَتَّهَنَّدُ بِإِسْحَاقَ يَنَانَمَ الْصَّالِحِينَ

113. We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves.

وَرَكَعَتْهُ فِيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرَرِهِمَا
مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ، مُبِيتٌ

114. And, indeed We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron).

وَلَقَدْ مَنَّا عَلَى مُوسَى وَهَرُونَ

115. And We saved them and their people from the great distress,

وَجَيَّثَتْهُمَا وَفَمُهَامِنَ الْكَرْبِ الْعَظِيمِ

116. And helped them, so that they became the victors;

وَصَرَّتْهُمْ فَكَانُوا هُمُ الْغَلَيْلِينَ

117. And We gave them the clear Scripture;

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَقِيمَ

118. And guided them to the Right Path.

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ

119. And We left for them (a goodly remembrance) among the later generations.

وَرَكَعَتْهُمَا فِي الْآخِرَةِ

120. “*Salâm* (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!“

سَلَامٌ عَلَى مُوسَى وَهَرُونَ

121. Verily, thus do We reward the *Muhsinûn* (good-doers — See V.2:112).

إِنَّا كَذَلِكَ بَغْرِيْبُ الْمُحْسِنِينَ

122. Verily, they were two of Our believing slaves.

إِنَّهُمَا مِنْ عَبْدَنَا الْمُؤْمِنِينَ

123. And verily, Iliyâs (Elias) was one of the Messengers.

وَإِنَّ إِلِيَّاسَ لَمِنَ الْمُرْسَلِينَ

124. When he said to his people: "Will you not fear Allâh?

إِذْ قَالَ لِقَوْمَهُ أَلَا تَتَعَفَّنَ

125. "Will you call upon *Ba'l* (a well known idol of his nation whom they used to worship) and forsake the Best of creators,

أَلَذِّنُونَ بِغَلَّا وَنَذَرُونَ أَحْسَنَ الْخَلْقَيْنَ

126. "Allâh, your Lord and the Lord of your forefathers?"

أَللّٰهُ رَبُّكُمْ رَبُّ الْأَوَّلِينَ

127. But they denied him [Iliyâs (Elias)], so they will certainly be brought forth (to the punishment),

فَكَذَّبُوهُ فَإِنَّهُمْ لَمْ يَحْضُرُونَ

128. Except the chosen slaves of Allâh.

إِلَاعِبَادَةِ اللّٰهِ الْمُحَصَّبِينَ

129. And We left for him (a goodly remembrance) among the later generations.

وَرَكَّعَ عَلَيْهِ فِي الْآخِرَةِ

130. "*Salâm* (peace) be upon Ilyâsîn (Elias)!"

سَلَّمٌ عَلَى إِلَيْهِ يَاسِينَ

131. Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only — See V.2:112).

إِنَّا كَذَلِكَ تَجْزِي الْمُحْسِنِينَ

132. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

133. And verily, Lût (Lot) was one of the Messengers.

وَلَئِنْ لَوْطًا لِّيَنَّ الْمُرْسَلِينَ

134. When We saved him and his family, all,

إِذْ بَرَّتْنَاهُ وَأَهْلَهُ أَجْمِيعَكُمْ

135. Except an old woman (his wife) who was among those who remained behind.

إِلَّا عَجُورًا فِي الْعَدِيْنَ

136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).

ثُمَّ دَمَرْنَا الْآخِرَةِ

137. Verily, you pass by them in the morning

وَلَا تَكُونُوا مُشَرِّقُو نَّمَاءٍ مُضَيِّعِينَ

138. And at night; will you not then reflect?

وَبِالَّيْلِ أَفَلَا تَعْقِلُونَ

139. And, verily, Yûnus (Jonah) was one of the Messengers.

وَلَئِنْ يُوْسُفَ لَمِنَ الْمُرْسَلِينَ

140. When he ran to the laden ship:

إِذَا أَتَقَنَ إِلَى الْفُلُكِ الْمَسْحُونِ
﴿١٤٠﴾

141. Then he (agreed to) cast lots, and he was among the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ
﴿١٤١﴾

142. Then a (big) fish swallowed him as he had done an act worthy of blame.

فَالنَّعْمَةُ لَهُوَ لَهُ وَهُوَ مُلِيمٌ
﴿١٤٢﴾

143. Had he not been of them who glorify Allâh,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسْتَحِينَ
﴿١٤٣﴾

144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

لَيْلَتَ فِي بَطْلَهِ إِلَى يَوْمٍ يَعْتَمِّ
﴿١٤٤﴾

145. But We cast him forth on the naked shore while he was sick,

فَبَدَأْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيرٌ
﴿١٤٥﴾

146. And We caused a plant of gourd to grow over him.

وَأَبْشَنَاهُ عَلَيْهِ سَجَرَةً مِنْ يَقْطِينَ
﴿١٤٦﴾

147. And We sent him to a hundred thousand (people) or even more.

وَأَرْسَنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ زَيْدًا
﴿١٤٧﴾

148. And they believed; so We gave them enjoyment for a while.

فَامْتَأْنُوا فَعَنْتَهُمْ إِلَى حِينٍ
﴿١٤٨﴾

149. Now ask them (O Muhammad ﷺ): “Are there (only) daughters for your Lord and sons for them?”

فَاسْتَفْتُهُمْ أَرْبَعَكَ الْمُنَّاثُ وَلَهُمُ الْمُنَوْرُ
﴿١٤٩﴾

150. Or did We create the angels female while they were witnesses?

أَمْ حَلَقَنَا الْمَلَائِكَةَ إِنْدَنَادَاهُمْ
شَهِدُونَ
﴿١٥٠﴾

151. Verily, it is of their falsehood that they (Quraish pagans) say:

أَلَا إِنَّهُمْ مِنْ إِنْفِكُهُمْ لَيَقُولُونَ
﴿١٥١﴾

152. “Allâh has begotten [offspring—the angels being the daughters of Allâh]?” And, verily, they are liars!

وَلَدَ اللَّهُ وَلَاهُمْ لَكَدِيُونَ
﴿١٥٢﴾

153. Has He (then) chosen daughters rather than sons?

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ
﴿١٥٣﴾

154. What is the matter with you? How do you decide?

مَا الْكُرْبَفُ تَحْكُمُونَ
﴿١٥٤﴾

155. Will you not then remember?

أَفَلَا تَذَكَّرُونَ
﴿١٥٥﴾

156. Or is there for you a plain authority?

أَمْ لَكُمْ سُلْطَنٌ مُّبِيتٌ
﴿١٥٦﴾

157. Then bring your Book if you are truthful!

158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).

159. Glorified be Allâh! (He is free) from what they attribute unto Him!

160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things unto Allâh).

161. So, verily you (pagans) and those whom you worship (idols)

162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],

163. Except those who are predestined to burn in Hell!

164. And there is not one of us (angels) but has his known place (or position);

165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform prayers).

167. And indeed they (Arab pagans) used to say:

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad ﷺ as a Messenger of Allâh),

169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"

170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and

فَأَتُؤْكِنُ كُلَّمُ صَدِيقِنَ

وَجَهَلُوا بِيَهُ وَبَيْنَ الْجِنَّةِ نَسْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ
إِنَّهُمْ لَمُحْضَرُونَ

سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

إِلَّا عِبَادُ اللَّهِ الْمُخْلَصُونَ

فَأَنَّكُمْ مَا تَبَرُّونَ

مَا أَنْتُ عَلَيْهِ بِفَقِيرٍ

إِلَّا مَنْ هُوَ صَالِبُ الْجَحِيمِ

وَمَا يَمِنُ إِلَّا لَهُ مَقَامٌ مَعْلُومٌ

وَلَيَنَالَّهُنَّ الصَّابِرُونَ

وَلَيَنَالَّهُنَّ النَّسِيْحُونَ

وَلَيَنَ كَانُوا لِيَقُولُونَ

لَوْلَمْ يَعْدَنَا ذَكْرُ مِنَ الْأَوَّلِينَ

لَكَعَبَادُ اللَّهِ الْمُخْلَصُونَ

فَكُفَّرُوا بِهِ فَسُوفَ يَعْلَمُونَ

in Prophet Muhammad ﷺ, and all that he brought, — the Divine Revelation), so they will come to know!^[1]

171. And, verily, Our Word has gone forth of old for Our slaves, the Messengers,

وَلَقَدْ سَبَقَتْ كُلُّ مِنْ أَعْيُدَنَا الْمُرْسَلَينَ

172. That they verily would be made triumphant,

إِنَّهُمْ فِيهِمْ أَمْصَارُونَ

173. And that Our hosts! they verily would be the victors.

وَلَنَّ جُنَاحَنَا لَهُمُ الْغَلِيلُونَ

174. So turn away (O Muhammad ﷺ) from them for a while,

فَوَلَّ عَنْهُمْ حَتَّىٰ يَحْسِنُونَ

175. And watch them and they shall see (the punishment)!

وَأَبْصِرْهُمْ فَسَوْفَ يَتَبَرَّوْنَ

176. Do they seek to hasten on Our Torment?

أَفَعَدَ إِيمَانَهُمْ لَيَسْتَعْجِلُونَ

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

فَإِذَا زَرَّ لِسَاخِنَتِهِمْ فَكَاهُ صَبَاحُ الْمُنْذَرِينَ

178. So turn (O Muhammad ﷺ) away from them for a while,

وَلَوْلَّ عَنْهُمْ حَتَّىٰ يَحْسِنُونَ

179. And watch and they shall see (the torment)!

وَأَبْصِرْهُمْ فَسَوْفَ يَتَبَرَّوْنَ

180. Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

181. And peace be on the Messengers!

وَسَلَامٌ عَلَى الْمُرْسَلِينَ

182. And all the praises and thanks be to Allâh, Lord of the 'Âlamîn (mankind, jinn and all that exists).

وَلَحْمَدِهِ لَهُ ربُّ الْعَالَمِينَ

^[1] (V.37:170) See the footnote (A) of (V.3:85).

Sûrat Sâd XXXVIII

شُورٌ وَّ حُكْمٌ

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Sâd*

[These letters (*Sâd*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

2. Nay, those who disbelieve are in false pride and opposition.

3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

4. And they (Arab pagans) wonder that a warner (Prophet Muhammad ﷺ) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad ﷺ) is a sorcerer, a liar."

5. "Has he made the *âlihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!"

6. And the leaders among them went about (saying): "Go on, and remain constant to your *âlihah* (gods)! Verily, this is a thing designed (against you)!"

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! [Tafsîr Al-Qurtubi]

8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صٌ

وَالْفَرْمَةِ إِذِ الْذِكْرِ

بِلِ الَّذِينَ كَفَرُوا فِي عَزَّةٍ وَشَفَاقٍ

كَمْ أَهْلَكَمِنْ قَبْلِهِمْ مِنْ قَرْبَنَ فَنَادَوْلَاتَ
جِنَّةٍ مَنَاسِوَعَجِيزُوا أَنْ جَاءَهُمْ مُتَدَبِّرُّهُمْ وَقَالَ الْكُفَّارُ
هَذَا سِحْرٌ كَذَابٌ

أَجْعَلَ الْآلِمَةَ إِلَهًا وَجِدًا إِنْ هَذَا شَفَقٌ عَيْبٌ

وَأَنْطَلَقَ الْمَلَائِكَةُ مِنْهُمْ أَنْ أَنْشَأُوا أَصْبَرُوا عَلَى مَا لَهُتْكُرُ
إِنْ هَذَا شَفَقٌ يُسَرِّدُ لِمَمَا سَعَنَا بِهِنَا فِي الْأَلْهَمَةِ الْآخِرَةِ إِنْ هَذَا
إِلَّا خَلْقٌأَمْ نَزَّلَ عَلَيْهِ الْذِكْرُ مِنْ بَيْنَ أَبْلَهُ فِي سَلَيْ
مَنْ ذَكَرَى بِلَلْمَاضِ وَقُوَّاعِدَابٍ

9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

أَمْ عِنْدُهُمْ خَرَابٌ رَّحْمَةً رَّيْكَ الْعَزِيزُ الْوَهَابُ ﴿١﴾

10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

أَمْ هُمْ مُلْكُ الْأَسْمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلَيْرَفَهُوا
فِي الْأَسْبَابِ ﴿٢﴾

11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

جُنْدٌ مَا هُنَالِكَ مَهْرُومٌ مِّنَ الْأَخْرَابِ ﴿٣﴾

12. Before them (were many who belied Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

كَذَّبُوكُلَّهُمْ قَوْمٌ بُرُوجٌ وَعَادٌ وَفَرْعَوْنُ دُوَلَانَادِ
وَنَمُودٌ وَقَوْمٌ أُولُوطٌ وَاصْبَحَ لَتِيكَةً أُولَئِكَ

13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.

الْأَخْرَابُ ﴿٤﴾

14. Not one of them but belied the Messengers; therefore My Torment was justified,

إِنَّ كُلَّ إِلَاءَ كَذَّبَ الرُّسُلَ فَهَقَّ عِقَابٌ ﴿٥﴾

15. And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfil* —)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].

وَمَا يَنْظَرُهُنَّ لَاءٌ إِلَّا صَبَحَهُ وَنَجَّدَهُ مَا لَهَا

مِنْ فَوَاقٍ ﴿٦﴾

16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"

وَقَالُوا رَبَّنَا عَلِّيلٌ لَّا نَأْقُلُنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿٧﴾

17. Be patient (O Muhammad صلى الله عليه وسلم) of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).

أَصْبِرْ عَلَىٰ مَا تَفَرُّونَ وَآذْكُرْ عَبْدَنَا دَاؤَدَ

دَا الْأَيْدِيْنَاهُ أَوَّبَ ﴿٨﴾

18. Verily, We made the mountains to glorify Our Praises with him [Dâwûd

إِنَّا سَخَّرْنَا الْجَبَالَ مَعَهُ دِيْسِخَنَ بِالْعَشَيْ

(David)] in the 'Ashî (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

وَالْإِسْرَافِ ﴿١٦﴾

19. And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (*Tafsîr Al-Qurtubî*).

وَالظَّيرِ حَمْسُورَةٌ كُلُّهُ أَوَابٌ ﴿١٦﴾

20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.

وَشَدَّدْنَا مَلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ ﴿١٧﴾

21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mîhrâb* (a praying place or a private room);

وَفَصَلَ لِلْخَطَابِ ﴿١٧﴾

22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

إِذْ دَخَلُوا عَلَى دَاوِدَ فَقَيْعَ مِنْهُمْ قَالُوا لَا تَحْفَظْ
حَسْمَانَ بْنَى بَعْضًا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ
وَلَا تُنْهِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿١٨﴾

23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

إِنَّ هَذَا آخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعِيَّةً وَلِيْ تِبْعَةٌ وَجَدَهُ
فَقَالَ أَكْفُلُهَا وَعَزَّزْ فِي الْخَطَابِ ﴿١٩﴾

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.

فَالْآنَ قَدْ طَلَمَكَ بِسُؤَالٍ يَعْجِلُكَ إِلَى يَنْعَاجِمَهُ وَإِنْ كَثِيرٌ
مِنَ الْخَاطِلَاءِ يَتَبَيَّنُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ أَمْنَوْا
وَعَمِلُوا الصَّالِحَاتِ وَلَقِيلٌ مَا هُمْ وَطَنَ دَارُهُ
أَنَّمَا فَتَنَنَّهُ فَاسْتَغْفَرَ رَبِّهِ وَخَرَّ كَعَوْأَنَابَ ﴿٢٠﴾

25. So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّهُ عِنْدَنَا لِرُفْقٍ وَحُسْنَ
مَّأْبَابٍ ﴿٢٠﴾

26. O Dâwûd (David)! Verily! We have placed you as a successor on the earth; so

يَدَأُو ذِي إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ

judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!

28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Mufsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious — See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)?

29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.

30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)].

32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

يَنِّي النَّاسُ بِالْحَقِّ وَلَا يَتَّبِعُ الْهَوَى فَيُضْلِكَ عَنْ سَبِيلِ
الْمُرْسَلِينَ الَّذِينَ يَضْلُلُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ
شَدِيدٌ مُّبَارَّأُومُ الْعَسَابِ ﴿٦﴾

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا يَنْهَا بِطَلَاقٍ ظَلَّ
الَّذِينَ كَفَرُوا فَوْلَى لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٧﴾

أَنْجَحْمُلُ الَّذِينَ إِمْسَأْنَا وَعَكَلُوا الصَّلِحَاتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَنْجَحْمُلُ
الْمُتَّقِينَ كَالْفَجَارِ ﴿٨﴾

كَتَبْ أَنْزَلْنَاهُ إِلَيْكَ مُبَرَّكُ لِيَبْرُؤَ إِيْتَهُ وَلِتَذَكَّرَ
أُولَئِكَ الْأَنْبِيَاءُ ﴿٩﴾

وَهَبْنَا لَدَاؤُدَ سُلَيْمَانَ نَعِمَ الْعَبْدُ إِنَّهُ رَأَوَابِ ﴿١٠﴾

إِذْ عَرَضَ عَلَيْهِ بِالْعَمَى الْقَصْفَتَ الْحِيَادِ ﴿١١﴾

فَقَالَ إِلَيْهِ أَحَبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي
حَتَّى تَوَارَثَ بِالْخِيَاجِ ﴿١٢﴾

رُدُّوْمَا عَلَّى فَكْفِقَ مَسْحَابًا السُّوفَ وَالْأَغَنَابَ ﴿١٣﴾

34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).

35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

37. And also the *Shayâtin* (devils) from the jinn (including) every kind of builder and diver,

38. And also others bound in fetters.

39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you) ."

40. And verily, for him is a near access to Us, and a good (final) return (Paradise).

41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!

42. (Allâh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink."

43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

44. "And take in your hand a bundle of thin grass and strike therewith (your wife),

وَلَقَدْ فَتَّنَنَا شُلَيْمَانَ وَالَّذِي تَأْتِيَ عَلَى كُرْزِيْهِ
جَهَادُ اُمَّةٍ ثَانَابَ

فَأَلْرَبَتْ أَغْزِرَلِي وَهَبَلِي مُنْكَلَ لَآيَنْبَنِي لَاهَدَرَ
مِنْ بَعْدِي لَيْلَكَ أَنَّ لَوَهَابَ

فَسَخَّنَنَاهُ الْرَّبِيعَ تَجَرِيْ يَا نَمِرَوْ رُهَّاَنَهَ حِيْثُ أَصَابَ

وَالشَّيَّطِينَ كُلُّ شَيْءٍ وَغَواصِينَ

وَأَخْرَيْنَ مُفَرِّيْنَ فِي الْأَصْفَادِ

هَذَا عَطَانَنَا فَاتِنَنَهُ أَنَسِكَ بِعَنْهَيْهَابَ

وَلَيْلَهُ عِنْدَنَالْرَّفِيقِ وَحْمَنَ مَنَابِ

وَأَذْكُرْ عَبْدَنَا أَبُوبَ إِذْنَادِي رَبِّهِهِ أَنِي مَسَنِيَ الشَّيَّطَانُ

يَنْصِبُ وَعَنَابِ

أَرْكُنْ بِرْجَالِكَ هَذَا مَعْنَسِلَ بِإِدِرْ دُورَكَبَ

وَهَسَنَالَهُ أَهْلَهُهُ وَمِنْهُمْ مَعْهُمْ رَحْمَهُ مَنَاؤَرَهُ

لَأُؤْلِي الْأَنْبِيبَ

وَحْدَيْدَكَ صِنْعَنَا فَاصْرِبْ يِهِهِ وَلَا تَحْنَثُ

and break not your oath.^[1] Truly! We found him patient. How excellent a slave! Verily he was ever oft-returning in repentance (to Us)!

45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter].

47. And they are with Us, verily, of the chosen and the best!

48. And remember Ismâ'îl (Ishmael), Alyasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious — See V.2:2) is a good final return (Paradise),

50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.

51. Therein they will recline; therein they will call for fruits in abundance and drinks;

52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives)]

إِنَّا وَجَدْنَاهُ صَابِرًا تَعَمَّلُهُ الْمُبْدِئَةُ أَوَابٌ
وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَئِكُنَّ الْأَيْنَى
وَالْأَبْصَرِ
إِنَّا أَنْهَصْنَاهُمْ بِمَا لَصَقُوا كَمَّ الْأَدَارِ

وَإِنَّمَا عِنْدَنَا مِنَ الْمُصْطَفَى إِنَّ الْأَخْيَارِ
وَأَذْكُرْ إِسْتَعْبِلَ وَالْيَسَعَ وَذَالِكَهُ
وَكُلُّ مِنَ الْأَخْيَارِ

هَذَا ذِكْرٌ وَإِنَّ الْمُسْتَقِينَ لَهُسْنَ مَنَابِ

جَنَّتَ عَدِينٍ مُفْنَحَةً لَهُمُ الْأَبْوَابُ

مُتَّكِّبِينَ فِيهَا يَدْعُونَ فِيهَا يَتَكَبَّرُونَ كَثِيرٌ
وَمَرَابِ

وَعِنْهُمْ قَبَرَاتُ الظَّرِيفَ أَنْزَلَ

^[1] (V.38:44) During the ailment of Ayyûb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyûb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyûb (Job) to fulfil his oath by striking her with the bundle of thin grass. (*Tafsîr Al-Qurtubi*,)

restraining their glances (desiring none except their husbands)], (and) of equal ages.

53. This it is what you (*Al-Muttaqûn* — the pious — see V.2:2) are promised for the Day of Reckoning!

54. (It will be said to them)! Verily, this is Our Provision which will never finish.

55. This is so! And for the *Tâghîn* (transgressors, the disobedient to Allâh and His Messenger — disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).

56. Hell! Where they will burn, and worst (indeed) is that place to rest!

57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges.

58. And other (torments) of similar kind — all together!

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

60. (The followers of the misleaders will say): “Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!”

61. They will say: “Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!”

62. And they will say: “What is the matter with us that we see not men whom we used to count among the bad ones?”

63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?”

هَذَا مَا وُعِدُوكُمْ يَوْمَ الْحِسَابِ

إِنَّهُ دَلِيلٌ فَمَا مَالَ الْمُجْرِمُونَ تَهَاجِرُ

هَذَا دَلِيلٌ لِلظَّاغِنِينَ لَشَرَّ مَنِيبٍ

جَهَنَّمُ يَصْلَوْهُ أَفَنْسَلَهُمْ لَهُمْ

هَذَا أَفْلَقُهُ وَقُوَّهُ حَمِيمٌ وَعَسَاقٌ

وَآخَرُونَ شَكَلِهِ آزِفَةٌ

هَذَا أَفْجَحُهُ مُقْتَنِحٌ مَعَكُمْ لَا مَرْجَبٌ إِلَيْهِمْ

صَالُو الْأَنَارِ

فَأُولَئِنَّا نَنْهَا لَمَرْحَبًا كُلَّ أَنْتُمْ قَدْ مُنْتَهُ لَنَا فَنَسَ

الْفَرَارُ

فَأُولَئِنَّا نَامَنَ قَدْمَنَا هَذَا فِزْدُ عَذَابًا صِنْعًا

فِي الْأَنَارِ

وَفَأُولَئِنَّا لَأَرَى بِمَا لَا كَانَ عُذُومُهُ مِنَ الْأَشْرَارِ

أَخْدَنَتْهُمْ سُخْرِيًّا أَمْ رَأَيْتَ عَنْهُمْ الْأَبْصَرُ

64. Verily that is the very truth — the mutual dispute of the people of the Fire!

إِنَّ ذَلِكَ لَقُوْنٌ خَاصِّ أَهْلَ النَّارِ

65. Say (O Muhammad): “I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

قُلْ إِنَّمَا أَنَا مُنذِّرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَحْدَةُ الْعَزِيزُ

66. “The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving.”

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ

67. Say: “That (this Qur’ân) is a great news,

قُلْ هُنَّبُوْلُ عَظِيمٌ

68. “From which you turn away!

آتَنَّمْعِصُونَ

69. “I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

مَاكَانَ لِي مِنْ عِلْمٍ بِالْمِلَائِكَةِ إِذْ يَخْصِمُونَ

70. “Only this has been revealed to me, that I am a plain warner.”

إِنْ يُوحَى إِلَيَّ إِلَّا آتَنَّمْعِصُونَ

71. (Remember) when your Lord said to the angels: “Truly I am going to create man from clay”.

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِقُ بَشَرًا مِنْ طِينٍ

72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.”

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوْحِي فَقَعُوا

لَهُ سَاجِدُونَ

73. So the angels prostrated themselves, all of them:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ

74. Except *Iblîs* (Satan): he was proud^[1] and was one of the disbelievers.

إِلَّا إِبْلِيسَ أَسْتَكْبَرَ وَكَانَ مِنَ الْكُفَّارِ

75. (Allâh) said: “O *Iblîs* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands^[2]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?”

قَالَ يَأَيُّلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ يَدَيَّ

أَسْتَكْبَرَ أَنْ كُنْتَ مِنَ الْعَالَمِينَ

^[1] (V.38:74): See the footnote of (V.22:9).

^[2] (V.38:75) See F.N. of (V.3:73).

76. [Iblîs (Satan)] said: “I am better than he. You created me from fire, and You created him from clay.”

فَالآنَ حَيْثُ مَا نَهَيْتَنِي مِنْ تَأْرِيْخٍ لَّهُمَّ لَّا خَلَقْنَيْتَنِي مِنْ طِينٍ

77. (Allâh) said: “Then get out from here; for verily you are outcast.

قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

78. “And verily My Curse is on you till the Day of Recompense.”

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الْحِسْبَانِ

79. [Iblîs (Satan)] said: “My Lord! Give me then respite till the Day the (dead) are resurrected.”

قَالَ رَبِّيْ فَأَنْظِرْنِي إِلَى يَوْمِ الْيَقْظَانِ

80. (Allâh) said: “Verily! You are of those allowed respite.”

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

81. “Till the Day of the time appointed.”

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

82. [Iblîs (Satan)] said: “By Your Might, then I will surely mislead them all,

قَالَ فَإِعْزِيزِيْكَ لَا غُيْرَ لَهُمْ أَجْمَعِينَ

83. “Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism).”

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخَاصِّصِينَ

84. (Allâh) said: “The Truth is — and the Truth I say —

قَالَ الْحَقُّ وَالْحَقُّ أَقُولُ

85. That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together.”

لَأَمْلأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ تَبَاعَكَ مِنْهُمْ أَجْمَعِينَ

86. Say (O Muhammad ﷺ): “No wage do I ask of you for this (the Qur’ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).

قُلْ مَا أَنْتُ كُلُّ عَلَيْهِ مِنْ أَخْرِقٍ وَمَا أَنْتُ مِنَ الْمُكَلِّفِينَ

87. “It (this Qur’ân) is only a Reminder for all the ‘Âlamîn (mankind and jinn).

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

88. “And you shall certainly know the truth of it after a while”.

وَلَعْلَمُنَّ بَعْدَهُ بَعْدَ حِينِ

Sûrat Az-Zumar
(The Groups) XXXIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

2. Verily We have sent down the Book to you (O Muhammad) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.

3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.

4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory be to Him! (He is above such things). He is Allâh, the One, the Irresistible^[1].

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرِّيئُ الْكَتَبَ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِيقَةِ فَاعْبُدُ اللَّهَ

مُخْلِصًا لِّهِ الْأَوْلَى

أَلَا إِلَهَ إِلَّا اللَّهُ الْحَمْدُ لِلَّهِ وَالَّذِينَ أَخْدُوا
مِنْ دُونِهِ أُولَئِكَ مَاءَ مَا تَعْبُدُهُمْ إِلَّا يُقْرِبُونَا
إِلَى اللَّهِ زُلْفَ إِنَّ اللَّهَ يَعْلَمُ بِمَا فِيهِ
يَخْلُمُونَ إِنَّ اللَّهَ لَا يَهْدِي مِنْ هُوَ كَذِبٌ
كَفَّارٌ

لَوْزَادَ اللَّهُمَّ إِنِّي بَخْدُوكَ لَا أَضْطَلُكَ مَنْ يَأْخُلُ
مَا يَشَاءُ سُبْحَانَكَ هُوَ اللَّهُ الْوَحْدَةُ الْفَهَارُ

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِيقَةِ يُكَوِّرُ الْأَيَّلَ
عَلَى الْأَهَادِيرِ وَيُكَوِّرُ الْأَنْهَادِ عَلَى الْأَيْلِ وَسَحَرَ
السَّمَنَ وَالْقَمَرَ كُلُّ بَجْرِي لِأَجْكِلِ
مُسْكَنَى الْأَهْوَى الْعَزِيزُ الْغَفَرُ

خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَهُمْ جَعَلَ مِنْهَا زَوْجَهَا
وَأَنْزَلَ لَكُمْ مِنَ الْأَنْوَارِ فَمِنْهَا آزِفَاجٌ يَخْلُقُكُمْ
فِي بُطُونِ أُمَّهَتِكُمْ خَلَقَمِنْ بَعْدَ حَلْقِ

^[1] (V.39:4) See the footnote of (V.2:116).

female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.

8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).

10. Say (O Muhammad ﷺ): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are

فِي ظُلْمَتِ تَلَقَّى شَذِيلَكُمُ اللَّهُرِبَكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ نَصَارَوْنَ

إِنْ تَكُفُّرُوا إِنَّ اللَّهَ عَنِّيْ عَنْكُمْ وَلَا يَرْضَى لِعِبَادَوْهُ
الْكُفَّارُ وَإِنْ شَكَرُوا إِنَّ رَضَاهُ لَكُمْ وَلَا تَرْزُقَرَبَرَةُ
وَزَدَ أَخْرَىٰ لَمَّا إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيَنْشَكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الْأَصْدُورِ

وَإِذَا سَأَلَ الْإِنْسَانَ ضُرُّ دُعَارَبَهُ مُنْبَأِ إِلَيْهِ
لَمْ يَذْهَوْلَهُ بِعَمَّةِ مِنْهُ سَيِّ ما كَانَ يَدْعُو إِلَيْهِ
مِنْ قَبْلُ وَجَعَلَ لَهُ أَنَّ دَادَ يَصِلُّ عَنْ سَيِّلِهِ
قُلْ تَمَّتْ بِكُفَّرِكَ قِيلَإِنَّكَ مِنْ أَصْحَابِ النَّارِ

أَمَنْ هُوَقَنْتُ مَأْنَأَةَ الْيَلِ سَاجِدًا وَقَائِمًا يَحْذَرُ
الْآخِرَةَ وَيَرْجُوَهُمَّ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونُ إِنَّمَا يَذَكُّرُ أَوْلَوْا
الْأَلْبَيِّ

قُلْ يَعْبُادُ الَّذِينَ مَأْمُوْلُونَ قَوْارِبَكُمْ لِلَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسْنَةٌ وَأَنْرَضَ اللَّهُ
وَسَعْيَهُ إِنْمَا يُوقَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حَسَابٍ

patient shall receive their reward in full, without reckoning.^[1]

11. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.

12. “And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims.”

13. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Verily if I disobey my Lord, I am afraid of the torment of a great Day.”

14. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)”

15. So worship what you like besides Him. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!”

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: “O My slaves, therefore fear Me!”

17. Those who avoid *At-Tâghút*^[2] (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves —

18. Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الَّذِينَ

وَأُمِرْتُ لَا أَكُونُ أَوَّلَ الْمُسْلِمِينَ

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمَ عَظِيمٍ

قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي

فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُوَرِهِ قُلْ إِنَّ الْخَسِيرَينَ
الَّذِينَ حَيْرُوا أَنفُسَهُمْ وَأَهْلَيْهِمْ يَوْمَ الْقِيَمَةِ
أَلَا ذَلِكُ هُوَ الْخَسِيرَانُ الْمُبِينُ

لَمْ مَنْ فَرَّ قَوْمَهُمْ طَلَلَ مِنَ النَّارِ وَمَنْ تَحْمِلْهُمْ طَلَلَ
ذَلِكَ يُحْوِفُ اللَّهُ بِهِ عِبَادُهُ يَعْبُدُهُ فَإِنَّهُمْ نَفَّوْنَ

وَالَّذِينَ أَجْتَبَوْا أَنْطَلَمُوتَ أَنْ يَعْبُدُوهَا وَأَنَّا بِإِلَّا اللَّهِ

لَمْ الشَّرِيكَ فَيَشَرِّعُ عِبَادَ

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَعْمَلُونَ أَحْسَنَهُ
أُولَئِكَ الَّذِينَ هَدَاهُمْ اللَّهُ وَأُولَئِكَ
هُمُ أُولُو الْأَيْنَبِ

[1] (V.39:10) See the footnote of (V.16:126).

[2] (V.39:17) See the footnote of (V.2:256).

avoid *Tâghût*) those are (the ones) whom Allâh has guided and those are men of understanding.^[1]

19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad ﷺ) rescue him who is in the Fire?

20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.

21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.

22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!

23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides

أَفَنْ حَقَّ عَلَيْهِ كُلُّمَا الْعَذَابِ أَفَنْتَ
تُقْدِمُ فِي النَّارِ ١٦

لِكِنَّ الَّذِينَ آنَقْوَرُهُمْ لَهُمْ غَرْفٌ مِنْ فَرْقَهَا غُرْفٌ
بَئْبَيْهِ تَجْزِي مِنْ تَحْنَاهَا الْأَنْهَرُ وَعَذَابُ اللَّهِ لَا يُغَلِّظُ
اللَّهُمَّ أَمْبَادٌ ١٧

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَا هُنَّ مُسَلَّكُمْ يَتَبَعِّي
فِي الْأَرْضِ شَهْرٌ يُحِبُّ بِهِ رَزْعًا مُخْلِفًا أَلْوَانَهُ
ثُمَّ يَهْجُجُ فَتَرَهُ مُمْصَكَرًا ثُمَّ يَجْعَلُهُ مُحْطَمًا
إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولَئِكَ الَّذِينَ ١٨

أَفَنْ سَيَّحَ اللَّهُ صَدَرَهُ لِلنَّاسِ كِفَاهُ عَلَى نُورٍ
مِنْ رَبِّهِ فَوْيَلٌ لِلْقَرِيبَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ
أَوْلَئِكَ فِي ضَلَالٍ مُّبِينٍ ١٩

اللَّهُ أَنْزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُشَدِّدًا مَا شَاءَ
نَقْشِعُرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْسُونَ رَبَّهُمْ
ثُمَّ تَلَيْنُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ
ذَلِكَ هُدَى اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ
وَمَنْ يُضْلِلَ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ٢٠

[1] (V.39:18) Like Zaid bin 'Amr bin Nufail, Salmân Al-Fârisi and Abû Dharr Al-Ghifâri. [Tafsîr Al-Qurtubi, also see the footnote of (V.2:135)]

therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrong-doers): “Taste what you used to earn!”

25. Those before them belied, and so the torment came on them from directions they perceived not.

26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

27. And indeed We have put forth for men, in this Qur’ân every kind of similitude in order that they may remember.

28. An Arabic Qur’ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.

29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.

30. Verily you (O Muhammad ﷺ) will die, and verily they (too) will die.

31. Then, on the Day of Resurrection, you will be disputing before your Lord.

أَفَمَنْ يَتَّقِي بِوَجْهِهِ، سُوَءَةُ الْعَذَابِ يَوْمَ الْقِيَمةِ
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿١٧﴾

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْهَمُهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٨﴾

فَإِذَا قَدِمُهُمُ اللَّهُ الْحَرَزِيِّ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ
الآخِرَةِ أَكْبَرُهُمْ كَانُوا يَعْلَمُونَ ﴿١٩﴾

وَلَقَدْ ضَرَبَنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ
مِنْ كُلِّ مَثَلٍ لَّعْلَمُهُمْ بِنَذَرِكُوْنَ ﴿٢٠﴾

فَرَأَاهُمْ أَعْرَيَّا عَيْنَدِي عَوْجٌ لَّعَلَّهُمْ يَتَّقَوْنَ ﴿٢١﴾

صَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُشَنَّكُوْنَ
وَرَجُلًا سَلَمًا إِلَّا جُلَّ هُلْ يَسْتَوِيَانِ مَثَلًا
الْحَمْدُ لِلَّهِ إِلَّا مَنْ كُفِرُهُمْ لَا يَعْلَمُونَ ﴿٢٢﴾

إِنَّكَ مَيِّتٌ وَلَا تَهْمِيْنَ ﴿٢٣﴾

ثُمَّ إِنَّكُمْ بِيَوْمِ الْقِيَمةِ عَنْ دَرَبِكُمْ
مَخَصِّصُوْنَ ﴿٢٤﴾

32. Then, who does more wrong than one who utters a lie against Allâh,^[1] and denies the truth [this Qur'ân, the Prophet (Muhammad ﷺ) and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad ﷺ) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious and righteous persons — See V.2:2).

34. They shall have all that they will desire with their Lord. That is the reward of *Muhsinûn* (good-doers — see the footnote of V.9:120).

35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.^[2]

36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?

38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say :

فَنَّ أَظْلَمُ مِنَ كَذَّابٍ عَلَى اللَّهِ وَكَذَّبَ
بِالصَّدِيقِ إِذْ جَاءَهُ الَّذِينَ فِي جَهَنَّمَ مَتَوَّى
لِلْكَافِرِينَ

وَالَّذِي جَاءَ بِالصَّدِيقِ وَصَدَّقَ بِهِ أُولَئِكَ
هُمُ الْمُنْقُوتُ

لَهُمْ مَا يَسْأَلُونَ بِعَنْ دَرَرِهِمْ ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ

لِمَنْ كَفَرَ اللَّهُ عَنْهُمْ أَسْوَى الَّذِي عَمِلُوا
وَبَخِرْتُمُوهُمْ بِأَخْسَنِ الَّذِي
كَانُوا يَعْمَلُونَ
الَّذِينَ اللَّهُ يُكَافِي عَبْدَهُ مُؤْمِنُونَ كَيْلَ الْبَرِّ
مِنْ دُونِهِ وَمَنْ يُضْلِلُ اللَّهُ
فَمَا لَهُ مِنْ هَادِ
وَمَنْ يَهْدِي اللَّهُ فَإِلَهُهُ مِنْ مُضْلِلِ الْيَسِّرِ
يُعَزِّزُ ذِي أَنْيَقَامِ

وَلَئِنْ سَأَلْتُهُمْ مَنْ حَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لِيَقُولُوا اللَّهُمَّ أَفَرَأَيْتَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ
إِنَّ أَرَادَ فِي اللَّهِ بُطْرًا هَلْ هُنَّ كَيْفَنَتُ صُرُورَةٍ
أَوْ أَرَادَ فِي رَحْمَةٍ هَلْ هُنَّ مُنْسِكُثُ رَحْمَةٍ
قُلْ حَسِبَ اللَّهُ عَلَيْهِ يَوْكَلُونَ

[1] (V.39:32) See the footnote of (V.6:101).

[2] (V.39:35) See the footnote of (V.9:121).

"Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."^[1]"

39. Say: (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) O My people! Work according to your way, I am working (according to my way). Then you will come to know

40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

41. Verily, We have sent down to you (O Muhammad) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them.^[2]

42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"

44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."

45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh) and when those

فَلْ يَنْقُومُ أَعْمَلُوا عَلَىٰ مَا كَانُوا كُنْكُمْ
إِنِّي عَمِيلٌ فُسُوفٌ تَعْلَمُونَ ﴿١١﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْرِبُهُ وَيَجْعَلُ عَيْنَهُ
عَذَابٌ مُّقِيمٌ ﴿١٢﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِتَالَّا يَأْلَمُكُمْ
فَمَنِ اهْتَدَ فَلَنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّا
يَضْلِلُ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٣﴾

اللَّهُ يَسْوَفُ إِلَى الْأَنْفُسِ حِينَ مَوْتُهَا وَالَّتِي لَمْ تَمُتْ
فِي مَنَامِهَا فَإِمْسَاكٌ إِلَيْهِ قَضَى عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ إِلَيْكُمْ أُخْرَىٰ إِلَيْهِ أَجْلِي مُسْكِنٌ إِنَّهُ فِي ذَلِكَ
لَا يَنْتَ لِقَوْمٍ يَنْفَكُرُونَ ﴿١٤﴾
أَمْ أَنْهَدُوا إِنْ دُونَ اللَّهِ شَفَاعَةً قُلْ أَولَوْ كَانُوا
لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْلَمُونَ ﴿١٥﴾

فُلْلَهُ أَلْسَانَدَعْهُ جَيْعَالَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ثُمَّ إِنَّهُ تُرَعَّمُونَ ﴿١٦﴾

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ أَشْمَاءَ زَنْبُ الْأَرْدِينَ
لَا يُؤْمِنُونَ بِالآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ

^[1] (V.39:38) See the footnote of (V.12:67).

^[2] (V.39:41) See the footnote of (V.3:85).

(whom they obey or worship) besides Him [like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinni, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, they rejoice!^[1]

46. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) “O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ.”

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning.^[2]

48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: “Only because of knowledge (that I possess) I obtained it.” Nay, it is only a trial, but most of them know not!

50. Verily, those before them said it, yet (all) that they had earned availed them not.

51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad ﷺ) have been sent] (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from

١٦) مِنْ دُونِهِ إِذَا هُمْ يَسْتَبِشُونَ

فَإِنَّ اللَّهَمَّ فَاطِرُ الْأَسْمَاءِ وَالْأَرْضِ عَلَمَ الْغَيْبِ
وَالشَّهِدَةَ أَنْتَ مَنْ كُنْتَ بِنَعْبَادِكَ
فِيمَا كَانُوا فِيهِ يَخْلُقُونَ ١٦)

وَتَوَأَنَّ لِلَّذِينَ ظَلَمُوا نَافِيَ الْأَرْضِ جَوِيعًا
وَمُثْلَهُمْ بِعَذَابٍ لَا فَدَنَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَمَةِ وَبِدَاهَمَ مِنْ أَنَّهُ
مَا لَمْ يَكُنُوا يَحْسَبُونَ ١٧)

وَبِدَاهَمَ سَيِّنَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ سَتَّهَرُونَ ١٨)

فَإِذَا مَسَ الْأَنْسَنَ صُرُدَ عَنَّا شِمَاءً إِذَا غَوْلَتْهُ
نَعْمَةً مِنَاقِلَ إِنَّمَا أُوتِئَهُ مَنْ عَلَى عِلْمٍ
بَلْ هِيَ فَتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ١٩)

فَذَفَّا لَهُمُ الْأَذْيَنِ مِنْ قَبْلِهِمْ فَمَا أَغْنَى
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ٢٠)

فَأَصَابَهُمْ سَيِّنَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا
مِنْ هَنْوَلَاءَ سَيُصِيبُهُمْ سَيِّنَاتُ مَا كَسَبُوا

[1] (V.39:45) See the footnote of (V.2:165).

[2] (V.39:47) See the footnote of (V.3:91).

will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape.^[1]

52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!

53. Say: “O ‘Ibâdi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.^[2]

54. “And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.

55. “And follow the best of that which is sent down to you from your Lord (i.e. this Qur’ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!”

56. Lest a person should say: “Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur’ân, and Muhammad صلى الله عليه وسلم and at the faithful believers]

57. Or (lest) he should say: “If only Allâh had guided me, I should indeed have been

وَمَا هُم بِمُعْجِزِينَ ﴿٦١﴾

أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَسْمِطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَذِكَرًا لِّقَوْمٍ يَوْمَ الْقِيَامَةِ ﴿٦٢﴾

فُلْ تَعْبَادُى الَّذِينَ أَنْسَرُوا عَلَىٰ أَنْفُسِهِمْ
لَا يَنْتَظِرُوْمِنْ رَحْمَةَ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٣﴾

وَإِنْبِيُّوا إِلَىٰ رَبِّكُمْ وَآسِلُمُوا إِلَيْهِ مِنْ قَبْلِ
أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا يَنْتَهُونَ ﴿٦٤﴾

وَاتَّبِعُوا الْخَيْرَ مَا أَنزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ
بَعْدَهُ وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٦٥﴾

أَنْ تَقُولَ نَفْسٌ يَدْعُونَ رَبَّهُ عَلَىٰ مَا فَرَطْتُ فِي جَنَاحِ
اللَّهِ وَإِنْ كُنْتُ لَمَّا لَمْ يَسْتَخِرُونَ ﴿٦٦﴾

أَوْنَقُولَ لَوْأَنَّ اللَّهَ هَدَنِي لَكُنْتُ
مِنَ الْمُنَقِّبِينَ ﴿٦٧﴾

[1] (V.39:51) See the footnote of (V.5:90).

[2] (V.39:53)

A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

among the *Muttaqûn* (the pious — See V.2:2)."

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers — See V.2:112)."

59. Yes! Verily, there came to you My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud^[1] and were among the disbelievers.

60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant?

61. And Allâh will deliver those who are the *Muttaqûn* (the pious — See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

62. Allâh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.

64. Say (O Muhammad ﷺ to the polytheists): "Do you order me to worship other than Allâh? O you fools!"

65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allâh's Messengers) before you: "If

أَوْنَقُولَ حِينَ تَرَى الْعَذَابَ لَوْاْكَ لِي كَرَّةً
فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٦٨﴾

بِلَى قَدْ جَاءَ نَكَاءٌ إِنِّي فَكَذَّبَتْهَا
وَأَسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٦٩﴾

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَّبُواْ عَلَى اللَّهِ
وُجُوهُهُمْ مُسْوَدَّةٌ أَنْيَسَ فِي جَهَنَّمَ مُنْقَى
لِلْمُنْكَرِينَ ﴿٧٠﴾

وَسَيِّئُ الْأَنْدِينَ أَنَّهُمْ يَعْقَرُونَهُمْ لَا يَسْمَهُمْ
السُّوءُ وَلَا هُمْ يَحْرُثُونَ ﴿٧١﴾

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَمُوَعِّلٌ كُلَّ شَيْءٍ
وَكِيلٌ ﴿٧٢﴾

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
يُعَايَدُونَ اللَّهُ أُولَئِكَ هُمُ الْخَسِيرُونَ ﴿٧٣﴾

فَلَأَغْيِرَ اللَّهُ أَمْرُ وَقِيَ أَعْبُدُ أَيْمَانَ الْجَهَنَّمَ ﴿٧٤﴾

وَلَقَدْ أَوْحَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لِنَ
أَشْرَكْتَ لِي بَطَنَ عَمَّالَكَ وَلَتَكُونَنَّ مِنَ الْخَسِيرِينَ ﴿٧٥﴾

^[1] See the footnote of (V.22:9)

you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.^[1]

66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand^[2] and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).^[3]

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.

بِلِ اللَّهِ فَانْبُدُ وَكُنْ مِنَ الْشَّاكِرِينَ ﴿٢٧﴾

وَمَا قَدَرُوا اللَّهُ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا
فَبَصَّرَهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوَبَتٌ

بِسَمِيْلِهِ سَبَحْنَهُ وَعَلَى عَمَّا يُشَرِّكُونَ ﴿٢٨﴾

وَنُفَخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ تَعَالَى نُفَخَ فِيهِ

أُخْرَى فَإِذَا هُمْ قِبَامٌ يُنْظَرُونَ ﴿٢٩﴾

وَأَشَرَقَتِ الْأَرْضُ يُنْورَهَا وَوُضِعَ الْكِتَابُ
وَجَاءَهُ بِالْيَتَعَنَّ وَالشَّهَادَةِ وَفُضِّلَ
بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يَظْلَمُونَ ﴿٣٠﴾

[1] (V.39:65)

A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

[2] (V.39:67) See the footnote of (V.35:41).

[3] (V.39:68).

a) Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mûsâ (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahîh Al-Bukhâri, Vol.6, Hadîth No.337).

b) Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abû Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahîh Al-Bukhâri, Vol.6, Hadîth No.338).

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word of torment has been justified against the disbelievers!^[1]

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord (Al-Muttaqûn)^[2] will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein."

74. And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

وَوُقِيتَ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ
بِمَا يَعْمَلُونَ

وَسَيِّدَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمْ رُمَّا
حَتَّى إِذَا جَاءُوهَا فَتَبَعَتْ أَنْوَابُهَا وَقَالَ لَهُمْ
حَزَنَتْهَا أَنَّمَا يَأْتِكُمْ رُسُلٌ مُّنْذِرُونَ يَتَوَلَّونَ عَلَيْكُمْ
إِنَّمَا يَرَكُمْ وَيُنَذِّرُونَكُمْ لِقَاءَ يَوْمَكُمْ
هُنَّا قَاتِلُو أَبْلَيْنَ وَلَكُنْ حَتَّى كَلِمةُ الْعَذَابِ
عَلَى الْكُفَّارِ

قِيلَ آذْنُوا بِأَبْوَابِ جَهَنَّمَ خَلِيلِينَ فِيهَا فِتْنَةٌ
مَّوْى الْمُتَكَبِّرِينَ

وَسَيِّدَ الَّذِينَ آتَوْا رَبَّهُمْ إِلَى الْجَنَّةِ رُمَّا
حَتَّى إِذَا جَاءُوهَا فَتَبَعَتْ أَنْوَابُهَا وَقَالَ لَهُمْ
حَزَنَتْهَا أَنَّمَا يَأْتِكُمْ طَبَشٌ فَادْخُلُوهَا
خَلِيلِينَ

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا
وَعَدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَرَّأُ مِنَ الْجَنَّةِ
حَيْثُ شَاءَ فَيَعْمَلُ أَجْرُ الْعَمَلِينَ

وَرَئِيَ الْمَلِئَكَةَ حَافِرِكَ منْ حَوْلِ الْعَرْشِ
يُسَيِّدُونَ يَخْمَدُونَ رَبِّهِمْ وَقُضِيَ بِيَنْهُمْ بِالْحَقِّ
وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[1] (V.39:71) See the footnote of (V.3:85).

[2] (V.39:73) "Al-Muttaqûn" See (V.2:2).

*Sûrat Ghâfir or Al-Mâ'min
(The Forgiver or The Believer) XL*



*In the Name of Allâh
the Most Gracious, the Most Merciful.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حَمْ

[These letters are one of the miracles of the Qur’ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur’ân) is from Allâh, the All-Mighty, the All-Knower.

تَنْزِيلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيزِ الْعَلِيمِ

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), to Him is the final return.

غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبَ شَدِيدُ الْمَقَابِ
ذِي الظُّلُمَاتِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ

4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad ﷺ, for their ultimate end will be the Fire of Hell]!

مَا يُجَدِّلُ فِي أَيَّتِ اللّٰهِ إِلَّا الَّذِينَ كَفَرُوا
فَلَا يَغْرِي زَكَرْتَهُمْ فِي الْأَرْضِ

5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

كَذَّبُوكُلَّهُمْ قَوْمُ نُوحٍ وَالْأَخْرَابِ
مِنْ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِنِي
لِيَأْخُذُوهُ وَجَنَدُوا بِالْأَبْطَلِ لِيُدْحِضُوا يَهُوَ الْحَقُّ
فَأَخْذَهُمْ فَكَيْفَ كَانَ عِقَابٌ

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.^[1]

وَكَذَّلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا
أَنْهُمْ أَصْحَابُ النَّارِ

[1] (V.40:6) See the footnote of (V.3:85).

7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

8. “Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

9. “And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.” And that is the supreme success.

10. Those who disbelieve will be addressed (at the time of entering the Fire): “Allâh’s aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse.”

11. They will say: “Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?” (*Tafsir Al-Qurtubi*)

12. (It will be said): “This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the

الَّذِينَ يَحْمُلُونَ الْعَرْشَ وَمَنْ حَوَّلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ، وَسَتَقْفِرُونَ لِلَّذِينَ أَمْنَوْا رَبَّنَا وَسَعَتْ كُلُّ شَيْءٍ وَرَحْمَةً وَعِلْمًا فَأَغْفِرْ لِلَّذِينَ تَابُوا وَأَتَبْعَوْ أَسِيلَكَ وَقَهْمَ عَذَابَ الْجَحْمِ ۝

رَبَّنَا وَأَذْيَاهُمْ جَنَّتْ عَنِ الْأَيْمَانِ وَعَنِ الْيَمَنِ وَمَنْ صَلَحَ مِنْ أَبَآبِيهِمْ وَأَزْوَاجِهِمْ وَدَرِيَتْهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

وَقَهْمُ الْسَّكَنَاتِ وَمَنْ نَى السَّكَنَاتِ يَوْمَ يُبْرَأُ فَقَدْ رَحْمَتْهُ وَذَلِكَ هُوَ الْفَوْزُ الْمَظِيدُ ۝

إِنَّ الَّذِينَ كَفَرُوا إِنَّا دَوَبْ لَمْقَتْ اللَّهُ أَكْرَمْ مَقْتِكُمْ لَنْسَكُمْ إِذْ نَدْعُونَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ۝

فَأَلُو أَرَبَّنَا أَسْنَا الشَّتَنِ وَاحْيَيْنَا الشَّتَنِ فَأَغْرَقْنَا بِدُنُونَنَا هَلْ إِلَّا حُرُوجَنْ سَبِيلِ ۝

ذَلِكُمْ بِأَنَّهُ إِذَا دُعَىَ اللَّهُ وَحْدَهُ كَفَرَتْهُ وَإِنْ يَشْرَكْ بِهِ تُؤْمِنُ أَفَلَنْكُمْ لَهُ أَعْلَمُ الْكِبِيرِ ۝

judgement is only with Allâh, the Most High, the Most Great!^[1]

13. It is He Who shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad ﷺ and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).

15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allâh is Swift in reckoning.

هُوَ الَّذِي يُرِيكُمْ مَا أَنْتُمْ بِهِ وَيُنَزِّلُكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ

(٢٣)

فَادْعُوا اللَّهَ مُخْلِصِينَ لِهِ الَّذِينَ لَوْكَرَهُ الْكُفَّارُونَ

(٢٤)

رَفِيعُ الدَّرَجَاتِ دُوْلُ الْعَرْشِ يُنْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنَذِّرَهُمْ النَّلَاقِ

(٢٥)

يَوْمَ هُمْ بَرُزُونَ لَا يَخْفِي عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِيدِ الْعَظَمَارِ

(٢٦)

الْيَوْمَ بُخْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

(٢٧)

^[1] (V.40:12) Narrated 'Abdullâh رضي الله عنه said one statement and I said another. The Prophet ﷺ said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.' (Sahîh Al-Bukhâri, Vol. 6, Hadîth No. 24).

18. And warn them (O Muhammad ﷺ) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers), who could be given heed to.

19. Allâh knows the fraud of the eyes, and all that the breasts conceal.

20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.

22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily He is All-Strong, Severe in punishment.

23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!

26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord

وَأَنذِرْهُمْ يَوْمَ الْآزِفَةِ إِذَا الْقُلُوبُ لَدَى الْحَنَاجِرِ
كَطِينٌ مَّا لِلظَّالِمِينَ مِنْ حِيْثِ وَلَا شَيْعِ
نُطَاعٌ ﴿١٦﴾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُغْنِي الصُّدُورُ ﴿١٧﴾

وَاللَّهُ يَعْصِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ
لَا يَقْنُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَصِيرُ ﴿١٨﴾

* أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عِبَادَةُ الَّذِينَ كَانُوا إِنْ فِيهِمْ كَانُوا هُمْ أَشَدَّ
مِنْهُمْ قُوَّةً وَمَا أَنَّارُ فِي الْأَرْضِ فَأَخْدَمُهُمُ اللَّهُ
يُدْنُو عَيْنَهُمْ وَمَا كَانَ لَهُمْ مِّنَ اللَّهِ مِنْ وَاقِعٍ ﴿١٩﴾

ذَلِكَ يَأْنَهُمْ كَانُتُمْ رُسُلُهُمْ بِالْبَيْنَتِ
فَكَفَرُوا فَأَخْذَهُمُ اللَّهُ إِنَّهُ قَوْيٌ شَدِيدٌ
الْعِقَابُ ﴿٢٠﴾

وَلَقَدْ أَرَزَّنَا مُوسَى بِنَاتِنَا وَسُلْطَانِ
مُبِينٍ ﴿٢١﴾

إِنَّ فِرْعَوْنَ وَهَامَنَ وَقَرْوَتَ قَفَّا لَوْا
سَرْجِرَ كَذَابَ ﴿٢٢﴾

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا أَقْتُلُو أَبْنَاءَ
الَّذِينَ آمَنُوا مَعَهُ وَأَسْبِحُوا نِسَاءَهُمْ
وَمَا كَيْدُ الْكُفَّارُ إِلَّا فِي ضَلَالٍ ﴿٢٣﴾

وَقَالَ فِرْعَوْنَ ذُرْفِي أَقْتُلْ مُوسَى وَلَيَدْعُ
وَقَالَ فِرْعَوْنَ ذُرْفِي أَقْتُلْ مُوسَى وَلَيَدْعُ

(to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

27. Mûsâ (Moses) said: "Verily I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!"

31. "Like the fate of the people of Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.

رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ
أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ
مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ عَالِيٍّ فِرْعَوْنَ
يَكْتُمُ إِيمَانَهُ، أَنْقَطُوا نَرْجُلًا أَنْ يَقُولَ رَبِّي
اللهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ فَإِنْ يَكُونُ
كَذِيلًا فَعَلَيْهِ كَذِيلٌ وَإِنْ يَكُونُ صَادِقًا
يُصَبِّكُمْ بَعْضُ الَّذِي يَعِدُ كُمْ إِنَّ اللَّهَ
لَا يَهِيئُ مَنْ هُوَ مُسِرِّفٌ لِدَبَابٍ

يَقُومُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرٌ يَوْمُ الْأَرْضِ
فَمَنْ يَصْرُنَا مِنْ بَآسِ اللَّهِ إِنْ جَاءَكُمْ فَاقْتُلُوهُنَّ
مَا أَرِيكُمْ إِلَّا مَأْرَى وَمَا أَهْدِيْكُمْ
إِلَّا سَيِّلَ أَرْشَادِ

وَقَالَ الَّذِي يَأْتِيَنِي يَقُومُ إِنِّي أَخَافُ عَيْنَكُمْ
مِّثْلَ يَوْمِ الْأَحْزَابِ

مِثْلَ دَأْبِي قَوْمٌ ثُوجٌ وَغَادٌ وَثَمُودٌ وَالَّذِينَ مِنْ بَعْدِهِمْ
وَمَا اللَّهُ بِيُرِيدُ طَمْنًا لِلْعَبَادِ

وَيَنْهَا مِنِّي أَخَافُ عَيْنَكُمْ يَوْمَ النَّيَادِ

يَوْمَ تُولَوْنَ مُدَبِّرِيْنَ مَالَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ
وَمَنْ يُصْبِلِ اللَّهُ هَمَّهُ مِنْ هَادِ

34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways —

37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent].

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise,

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ بَالْبَيْتِ
فَأَذَلَّتُمْ فِي شَكِّ تَمَاجَاهَ كُمْ بِهِ حَتَّى إِذَا
هَلَكَ قَاتَلْتُمْ أَنَّ يَعْشَكُ اللَّهُ مِنْ بَعْدِهِ رَسُولًا
كَذَلِكَ يَعْصِلُ اللَّهُ مِنْ هُوَ مُسْرِفٌ
مُرْتَابٌ

الَّذِينَ يُجْحَدُونَ فِي أَبْيَانِ اللَّهِ بِغَيْرِ سُلْطَنٍ
أَتَهُمْ كَمَرْفَعًا عَنَّ اللَّهِ وَعِنْدَ الَّذِينَ
مَأْمُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكَبِّرِجَارٌ

وَقَالَ فَرْعَوْنُ يَهْمَنْ أَبْنَى لِصَرْحًا عَلَى أَبْلُو
الْأَسْبَابِ

أَسْبَابُ السَّمَوَاتِ فَأَطْلَقَ عَلَيْهِ إِلَيْهِ مُوسَى
وَلَقِيَ لَأْطَهْنَهُ كَذَلِكَ وَكَذَلِكَ زُرْبَنَ
لِفَرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَعَنَ الْسَّيْلَ
وَمَا كَيْدُ فَرْعَوْنَ إِلَّا فِي تَبَابٍ

وَقَالَ الَّذِي أَمَّى يَقُولُ أَتَيْعُونَ
أَهْدِ كُمْ سَيْلَ أَرْشَادٍ

يَئُومُ إِنَّمَا هَذِهِ الْحِيَاةُ الدُّنْيَا مَمْتَعٌ
وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مَا نَهَا
وَمَنْ عَمِلَ حَسَنًا مِنْ ذَكَرٍ أَوْ أُنْفَقَ
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ

where they will be provided therein (with all things in abundance) without limit.

41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

42. "You invite me to disbelief in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!

43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!

44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

45. So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"

48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

بِرَزْقُهُنَّ فِيهَا يَعْيِّرُ حِسَابٌ ﴿١﴾

وَتَعْوِيرٌ مَا لِي أَذْعُوكُمْ إِلَى التَّحْسِنَةِ
وَتَدْعُونَنِي إِلَى الْأَنَارِ ﴿٢﴾

تَدْعُونَنِي لَا كُفَّرٌ بِاللهِ وَأَشْرِكُ بِهِ، مَا يَسِّرَ
لِي بِهِ عِلْمٌ وَأَنَا أَذْعُوكُمْ إِلَى الْعَزِيزِ الْعَنَّارِ ﴿٣﴾

لَأَجْرَمُ أَنْسَانَتِي عَوْنَانِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا
وَلَا فِي الْآخِرَةِ وَأَنَّ مَرْدَنَا إِلَى اللهِ
وَأَنَّ النَّسَرِينَ هُمْ أَصْحَاحُ النَّارِ ﴿٤﴾

فَسَتَدْكُورُونَ مَا أَقُولُ لَكُمْ وَأَفْوَشُ
أُمْرِتُ إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٥﴾

فَوَقَنَهُ اللَّهُ سَيِّئَاتِ مَا تَكَرُّرُوا
وَحَاقَ بِهَا فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٦﴾

النَّارُ يَرْتَضُونَ عَلَيْهَا عَذَابًا وَعَشِيشًا وَيَوْمَ نَقُومُ
السَّاعَةُ أَذْجَلُوا إِلَى فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٧﴾

وَإِذْ يَتَحَاجُونَ فِي النَّارِ فَيَقُولُ الصَّاغِفُونَ
لِلَّذِينَ أَسْتَكَنَنَا كَلَّا كُمْ بَعْدَهُنَّ
أَنْشَعَفُونَ عَنَّا صِبَابًا مِنَ النَّارِ ﴿٨﴾

قَالَ الَّذِينَ أَسْتَكَنَنَا كُلُّهُمْ
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٩﴾

وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةِ جَهَنَّمَ أَذْعُوا
رَبَّكُمْ مُعْفِفٌ عَنِّا يَوْمًا مِنَ الْعَذَابِ ﴿١٠﴾

50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"

51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh — Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—

52. The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).

53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] —

54. A guide and a reminder for men of understanding.

55. So be patient (O Muhammad ﷺ). Verily, the Promise of Allâh is true, and ask forgiveness for your fault^[ii] and glorify the praises of your Lord in the '*Ashî* (i.e. the time period after the midnoon till sunset) and in the *Ibkâr* (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational *Salât* (prayers) or the '*Asr* and *Fajr* prayers].

56. Verily those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to

فَالْوَأْلَمْ تَكُنْ تَأْيِيدُكُمْ رُسُلُكُمْ
بِالْبَيِّنَاتِ قَالُوا بَلْنَ فَالْوَأْلَمْ دَعَا
وَمَادُعَتُ الْكَفَّارُ إِلَّا فِي ضَلَالٍ

إِنَّا نَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الَّذِينَ أَوْيَمُ يَوْمَ الْآشْهَدُ

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرُهُمْ وَلَهُمْ
الْلَّقْنَةُ وَلَهُمْ سُوءُ النَّارِ

وَلَقَدْ أَتَيْنَا مُوسَى الْهُدَى وَأَوْزَانَابِيَّ
إِشْرَاعِ الْكِتَابِ

هُدَى وَدِكَرِي لِأُولَئِكَ الْأَطْيَبُ
فَاصْبِرْ إِيمَانَكَ وَعَدَ اللَّهُ حَقٌّ وَاسْتَغْفِرْ
لِذَنْبِكَ وَسَيْحَنَ مُحَمَّدَ إِيمَانَكَ
بِالْعَلَيْشِ وَإِلَيْكَ

إِنَّ الَّذِينَ يُجْحَدُونَ فِيَمَا يَكْتَبُ اللَّهُ يُغْنِي
سُلْطَنِ أَتَاهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كَثِيرٌ
مَا هُمْ بِسَلِيْغِيَّهُ فَأَسْتَعِذُ بِاللَّهِ إِكْمَهُمْ

^[ii] (V.40:55) See the footnote of (V.4:106).

accept you (Muhammad as (صلى الله عليه وسلم مُحَمَّدٌ عَلَيْهِ وَسَلَّمَ) and to obey you]^[1]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.

58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not.

60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet, most of mankind give no thanks.

62. That is Allâh, your Lord, the Creator of all things: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)?

63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences,

الْكَسِيمُ الْبَصِيرُ

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْثَرُ مِنْ خَلْقِ
الْأَنْاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

وَمَا يَسْتَوِي الْأَغْنَى وَالْبَصِيرُ وَالَّذِينَ
أَمْوَالَهُمْ أَعْلَوْا الصَّدَقَاتِ وَلَا الْمُسْكُنُ
فَلِيَلَامَنَذِكُرُوكَ

إِنَّ الْأَسَاعَةَ لَآتِيهَةٌ لَأَرِبَّ فِيهَا وَلَكِنَّ
أَكْثَرُ النَّاسِ لَا يُؤْمِنُونَ

وَقَالَ رَبُّكُمْ اذْعُونَيْ أَسْتَجِبْ لَكُمْ
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدِ الْخُلُقُونَ جَهَنَّمَ دَاهِرِينَ

اللَّهُ الَّذِي جَعَلَ لَكُمْ أَيْتَلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُوقَلِ
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَشْكُرُوكَ

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ
لَا إِلَهَ إِلَّا هُوَ فَإِنَّ تُوْفِكُونَ

كَذَلِكَ يُوفَكُ الَّذِينَ كَانُوا يَأْتِيَنَّ اللَّهَ
بِمُحَمَّدٍ وَلَكَ

[1] (V.40:56) See the footnote of (V.3:85).

verses, lessons, signs, revelations, etc.) of Allâh.

64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed be Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

66. Say (O Muhammad ﷺ): “(مَلِي اللَّهُ عَلَيْهِ وَسَلَّمَ) I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Âlamîn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before,— and that you reach an appointed term in order that you may understand.^[1]

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: “Be!” — and it is.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَابًا
وَالسَّمَاءَ بِنَاءً وَصَوَرَكُمْ فَخَسَنَ
صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ١١

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَإِذُوْهُ مُخْلِصِينَ
لَهُ الَّذِينَ أَحْمَدُوا لِلَّهِ رَبِّ الْعَالَمِينَ ١٢

قُلْ إِنِّي نَهِيَتُ أَنْ أَغْبُدَ الَّلَّهِي تَنْدَعُونَ
مِنْ دُونِ أَنْتُمْ لِمَا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأَرْسَى
أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ١٣

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَمَ شَيْئًا يُخْرِجُكُمْ طَفَلًا ثُمَّ لَتَبْلُغُوا
أَشَدَّ كُمْ ثَمَّ لَتَكُونُوا شَيْخًا وَمِنْكُمْ
مَنْ يُتَوَفَّ مِنْ قَبْلِ لِتَبْلُغُوا أَجَلَ مُسْعَى
وَلَمَّا كُمْ تَقُولُونَ ١٤

هُوَ الَّذِي يُحْيِيٌ وَيُمْتَمِّثٌ فَإِذَا قَضَى أَمْرًا فَإِنَّمَا
يَقُولُ لَهُ كُنْ فَيَكُونُ ١٥

^[1] (V.40:67) See the footnote of (V.22:5).

69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)]?

أَلَّا تَرَى إِلَيَّ الَّذِينَ يُجْحَدُونَ فِيَّ إِيمَانِهِ
أَفَلَا يَصْرَفُونَ

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرَسَلْنَا
إِلَيْهِ رُسُلًا أَفَسَوْفَ يَعْلَمُونَ

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along.^[1]

إِذَا أَلْأَغْلَلُ فِي أَعْنَقَهُمْ وَأَسْلَدُوا
يُسْجَبُونَ

72. In the boiling water, then they will be burned in the Fire.^[2]

فِي الْحَمِيمِ ثُرُقَ النَّارِ يُسْجَرُونَ

73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners"^[3]

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ

74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.^[4]

مِنْ دُونِ اللَّهِ فَالْوَاضْلُّونَ بَلْ لَمْ نَكُنْ نَدْعُونَا
مِنْ قَبْلِ شَيْئًا كَذَلِكَ يُضْلِلُ اللَّهُ الْكَافِرُونَ

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَبِمَا كُنْتُمْ تَمَرَحُونَ

76. Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant!

أَذْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِدِينَ فِيهَا فَإِنَّ
مُّشَوِّي الْمُشَكِّرِينَ

[1] (V.40:71) See the footnote of (V.17:97).

[2] (V.40:72) See the footnote of (V.3:85).

[3] (V.40:73) See the footnote of (V.4:135).

[4] (V.40:74) See the footnote of (V.2:165).

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 77. So be patient (O Muhammad ﷺ); verily, the Promise of Allâh is true and whether We show you (O Muhammad ﷺ) in this world) some part of what We have promised them, or We cause you to die then still it is to Us they all shall be returned.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 78. And, indeed We have sent Messengers before you (O Muhammad ﷺ): of some of them We have related to you their story.^[1] And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment of Allâh, the matter will be decided with truth, and the followers of falsehood will then be lost.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 79. Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 81. And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny?

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ كَمَا أَنْزَلَكَ بَعْضَ
الَّذِي نَبَدُّهُمْ أَوْ تَوْفِيقَكَ فَإِنَّا بِرَجُونَ

وَلَقَدْ أَرَزَّنَا رُشْكًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ فَصَصَنَا
عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَفْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولِنَا أَنْ يَأْفِي بِتَائِيَةٍ إِلَّا يَأْذِنَ اللَّهُ فَإِذَا جَاءَهُ
أَمْرُ اللَّهِ فَطَعَنَ بِالْحَقِّ وَخَسَرَ هُنَالِكَ
الْمُبْطَلُونَ

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْقَمَ لَكُمْ كُبُورًا مِنْهَا
وَمِنْهَا تَأْكُلُونَ
وَلَكُمْ فِيهَا مَنْفَعٌ وَلَا يَلْغُوا عَنْهَا حَاجَةً
فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلَكِ
تَحْمَلُونَ

وَيُرِيكُمْ مَا يَتَبَيَّنُهُ فَأَيَّ مَا يَبْتَدِئُ اللَّهُ شُكُرُونَ
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَذَابُهُ
الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَهُمْ لَا يَشَدَّدُ
فُوَّةً وَمَا ثَارُوا فِي الْأَرْضِ فَمَا آغْرَقَهُمْ
مَا كَانُوا يَكْسِبُونَ

^[1] (V.40:78) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will, namely: Muhammad ﷺ, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) — son of Maryam (Mary). عَلَيْهِمُ السَّلَامُ .

83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.

85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

Sûrat Fussilat (They are explained in detail) XLI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. A revelation from (Allâh), the Most Gracious, the Most Merciful.

3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know.

4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.

فَلَمَّا جَاءَهُمْ رُسُلُنَا مِنَ الْبَيْتِ فَرِحُوا بِهَا
عِنْدَهُمْ مِنَ الْجِنِّ وَهَاقَ إِلَيْهِمْ مَا كَانُوا يَبْغِي
يَسْتَهِيْنُونَ

فَلَمَّا رَأَوْا بِاسْنَانَ الْأَوَاءِ أَمَّا بِاللَّهِ وَحْدَهُ
وَكَفَرُتِ الْأَكْفَارُ بِمَا كَانُوا يَعْمَلُونَ

فَلَمَّا يُكَيِّنُنَّهُمْ إِيمَانَهُمْ تَمَارَأُوا بِإِيمَانِهِ
اللَّهُ أَلَّا قَدْ خَلَقْتَ فِي عَبْدِهِ مَا وَخَرَهُ هُنَّا لَكَ
الْأَكْفَارُ

سُورَةُ الْفُسْلِلَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ حَمٌ

تَنزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ

كَتَبْ قُصْلَتْ إِيمَانُهُ فَرِعَأَنَا عَرَبِيَا
لِقَوْمٍ يَعْلَمُونَ

بَشِّرَأَنَّرِيْرَ فَأَغْرَضَ أَكْثَرُهُمْ فَهُمْ
لَا يَسْمَعُونَ

5. And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)."

6. Say (O Muhammad ﷺ): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.

8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

9. Say (O Muhammad ﷺ): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Âlamîn (mankind, jinn and all that exists).

10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).

11. Then He rose over (*Istawa*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."

12. Then He completed and finished from their creation (as) seven heavens in two Days

وَقَاتُلُوكُمْ سَافِكُمْ أَكْنَتُهُ مَمَانَةً عُوَنَّا إِلَيْهِ
وَفِي مَا ذَأْنَتُ وَقَرْ وَمِنْ بَيْنَتُكُمْ جَهَابُ
فَاعْمَلُ إِنَّا عَمِلُونَ ٦

فُلِ إِنَّمَا نَأْشِرُ مِثْكُورًا يُوحَى إِلَيْهِ أَنَّمَا إِلَّا هُنَّ
إِلَهٌ وَحْدَهُ فَاسْتَقِمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَنِيلُ
لِلْمُشْرِكِينَ ٧

الَّذِينَ لَا يُؤْتُونَ الْكَوْنَةَ وَهُمْ بِالآخِرَةِ
مُهَكَّفُوْنَ ٨
إِنَّ الَّذِينَ مَأْمُونُوا عَمِلُوا الصَّالِحَاتِ لَهُمْ
أَجْرٌ غَيْرُ مُعْنَوْنٍ ٩

فُلِ إِيْسَكُمْ لَكَفَرُوْنَ بِالَّذِي خَلَقَ الْأَرْضَ فِي
يَوْمَيْنِ وَمَعْلُوْنَ لَهُمْ أَنَّدَادًا ذِلِّكَ رَبُّ الْعَالَمِيْنَ ١٠

وَجَعَلَ فِيهَا رَوْسِيَّ بَنْ فَوْقَهَا وَنَزَرَكَ فِيهَا وَقَدَرَ فِيهَا
أَفَوْتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلْسَّابِلِيْنَ ١١

لَمْ أَسْتَوِي إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ
أَنِّي تَأْطُوْعًا أَوْ كَهَافَتُ لَنَا أَنِّي نَاطَابِيْنَ ١٢

فَفَضَّلَهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَرْجَحَ فِي كُلِّ

and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)^[1] to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

13. But if they turn away, then say (O Muhammad ﷺ): “I have warned you of a *Sâ'iqa* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sâ'iqa* which overtook ‘Âd and Thamûd (people).”

14. When the Messengers came to them, from before them and behind them (saying): “Worship none but Allâh”, they said: “If our Lord had so willed, He would surely have sent down the angels. So indeed we disbelieve in that with which you have been sent.”

15. As for ‘Âd, they were arrogant in the land without right, and they said: “Who is mightier than us in strength?” See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)!

16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqa* (a destructive awful cry, torment, hit,

سَعَاءً أَمْرَهَا وَرِيَّا الْمَسَاءَ الَّتِي يَصْبِرُونَ
وَحْفَظَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ١٢

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَيْغَةً مِثْلَ صَيْغَةِ
عَادٍ وَثَمُودٍ ١٣

إِذْ جَاءَهُمُ الرَّسُولُ مِنْ بَيْنِ أَيْدِيهِمْ وَمَنْ خَلَقْتُمْ
الَّذِينَ بَدُوا إِلَّا لِأَنَّهُمْ قَاتُلُوكُوكَاهَرَّا
فَإِنَّمَا أَرْسَلْتُمْ بِهِ كُفُّورَنَّ ١٤

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ يَعْمَلُونَ
وَقَاتُلُوا مَنْ أَشَدُّ مِنَ أَنفُسِهِمْ وَلَنَرِوَا أَنَّهُ
الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا
يَأْتِيَنَا بِمَا تَحْدُّونَ ١٥

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَافًا أَيَّامٍ مُّحَسَّنَاتٍ
لِتُنْذِيَهُمْ عَذَابَ الْخَزِيزِ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابَ
الْآخِرَةِ أَخْرَىٰ وَهُمْ لَا يُصْرُونَ ١٦

وَأَمَّا نَمُودُ فَهَدَيْنَاهُمْ فَاسْتَجْبُوا لِلْعَيْنِ عَلَى الْهُدَىٰ
فَلَأَخْذُوهُمْ صَيْغَةً الْعَذَابِ الْمُهُنْ بِمَا كَانُوا
يَكْسِبُونَ ١٧

[1] (V.41:12) See the footnote of (V.6:97).

a thunderbolt) of disgracing torment seized them because of what they used to earn.

18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.

19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak — He causes all things to speak: and He created you the first time, and to Him you are made to return."

22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!

24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards

وَنَجَّبَنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْتَقِلُونَ ﴿١٨﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوَزَّعُونَ ﴿١٩﴾

حَتَّىٰ إِذَا مَا جَاءَهُمْ وَهَا شَهِدَ عَلَيْهِمْ سَعْدُهُمْ وَأَبْصَرُهُمْ
وَمَجْلُودُهُمْ يَمْا كَانُوا يَعْمَلُونَ ﴿٢٠﴾

وَقَالُوا لِمَلُودُهُمْ لَمْ شَهِدْ ثُمَّ عَيْنَاقَالُو أَنْطَقَتَا
اللَّهُمَّ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقُكُمْ أَوَّلَ مَرَّةٍ
وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَتَهَدَّ عَيْنَكُمْ سَعْكُو
وَلَا أَبْصَرُكُمْ وَلَا مَجْلُودُكُمْ وَلِكِنْ ظَنَنتُمْ أَنَّ اللَّهَ
لَا يَعْلَمُ كَثِيرًا مَا تَعْمَلُونَ ﴿٢٢﴾

وَذَلِكُمْ طَهُوكُمُ الَّذِي ظَنَنتُمْ بِرِيكُرَازَدَكُو
فَأَضَبَّحْتُمْ مِنَ الْخَسِيرِينَ ﴿٢٣﴾

فَإِنْ يَصْرِفُوا فَاللَّآرْمُوْكِيْ هُمْ فَإِنْ يَسْتَعْتِبُو
فَمَا هُمْ مِنَ الْمُعْتَيِّنَ ﴿٢٤﴾

وَفَيَضَّسَا لَهُمْ قُرْنَاهُ فَزَيْنُوا هُمْ مَائِيَنْ
أَيْدِيهِمْ وَمَا خَلَقَهُمْ وَحَقَّ عَلَيْهِمْ أَلْقَوْ فِي أَمْسِيِّ
قَدْ حَكَتْ مِنْ قِيلَاهُمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا
خَسِيرِينَ ﴿٢٥﴾

punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

29. And those who disbelieve will say:
"Our Lord! Show us those among jinn and
men who led us astray: that we may crush
them under our feet so that they become the
lowest."

30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm,^[11] on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.

وَقَالَ الَّذِينَ كَفَرُوا لَا سَمْعًا لِهَذَا الْقُرْءَانِ وَلَا يَعْتَدُونَ
لَعَلَّكُمْ تَغْلِبُونَ

فَلَنْدِيَنَ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَا يَجِدُونَهُمْ
﴿١٧﴾ أَسْوَأُ الَّذِي كَانُوا يَعْمَلُونَ

**ذلِكَ حَرَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارٌ أَخْلَقَهُمْ حَرَاءُ
بِمَا كَانُوا بِأَيْمَانِنَا يَمْحُدُونَ**

وَقَالَ الَّذِينَ كَفَرُوا رَسُولًا أَنَّا أَرَيْنَا الَّذِينَ أَضَلَّا
مِنْ أَنفُسِنَا وَإِلَيْنَا يَجْعَلُهُمْ مَاحِتَّ أَقْدَامَنَا
إِلَيْكُوَانِ الْأَسْتَكِينَ

لِلَّذِينَ قَاتَلُوكُمْ أَنْ يُقْسِمُوا إِنَّمَا
عِنْهُمُ الْمَلِكَةُ لِأَنَّهُمْ أَنْجَلُوْا
وَأَنْتُمْ فِي الْجَنَّةِ إِنَّمَا كُسْتُمُونَ عَدُوكَ

أَنْتَ أَوْلَى بِكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَكُمْ فِيمَا مَاشَتُهُ إِنْفُسُكُمْ
وَلَكُمْ فِيهَا مَا تَعْمَلُونَ

^[1] (V.41:30) In Arabic *Istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."

33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger,^[1] and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.

36. And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.

38. But if they are too proud^[2] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

39. And among His Signs (in this), that you see the earth barren; but when We send

بِرْ لَا مِنْ عَفْوٍ رَّحِيمٌ

وَمَنْ أَحْسَنُ فَقَلَّ مَنْ دَعَ إِلَى اللَّهِ وَعَمِلَ
صَنِيلًا حَوَّا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٢٣﴾

وَلَا شَرِيكَ لِلْحَسَنَةِ وَلَا سَيِّئَةَ أَدْفَعَ بِالْقِوَّةِ هِيَ أَحْسَنُ فَإِذَا أَلَّدَيْتِ يَنْكَ وَبَيْنَكَ وَبَيْنَهُ عَدْوَتِكَ كَانَتْ
وَلِيْلُ حَمِيمٌ ﴿٢٤﴾

وَمَا يَلْقَنَهَا إِلَّا الَّذِينَ صَرَبُوا وَمَا يُلْقَنَهَا
إِلَّا دُورَ حَظٌ عَظِيمٌ ﴿٢٥﴾

وَإِمَّا يَنْزَغَكَ مِنَ الشَّيْطَنِ نَزْغٌ فَاسْتَعِدْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٦﴾

وَمَنْ أَيَّتِهِ الْأَيْلُ وَالنَّهَارُ وَالشَّمْسُ
وَالقَمَرُ لَا سَجْدَةٌ لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَاسْجُدْ وَأَلِّهِ الَّذِي خَلَقَهُمْ إِنْ كُنْتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿٢٧﴾

فَإِنْ أَسْتَكِنْ بِرُّوا فَاللَّذِينَ عَنْ دِرَبِكَ يُسْتَحْوِنُونَ
لَهُمْ بِالْأَيْلُ وَالنَّهَارِ وَهُمْ لَا يَسْتَعْنُونَ ﴿٢٨﴾

وَمَنْ أَيَّتِهِ إِنَّكَ تَرَى الْأَرْضَ خَيْرَةً فَإِذَا أَنْزَلْنَا

^[1] (V.41:34) See the footnote of (V.3:134).

^[2] (V.41:38): See the footnote of (V.22:9).

down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things.

40. Verily, those who turn away from Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily He is All-Seer of what you do (this is a severe threat to the disbelievers^[1]).

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)

42. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh). عز و جل

43. Nothing is said to you (O Muhammad ﷺ) except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment.^[2]

44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears,

عَلَيْهَا الْمَاءُ أَهْرَأَتْ وَرَبَّ إِنَّ الَّذِي أَحْيَاهَا
لَمْ يُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

إِنَّ الَّذِينَ يُلْجِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَنْ
يُلْقَى فِي الْأَنْارِ حَيْرًا مَّنْ يَأْتِي مَعَنِّا يَوْمَ الْقِيَمةِ
أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ يَمْنَعُ الْمُصَيْرَ

إِنَّ الَّذِينَ كَفَرُوا بِاللَّذِكْرِ لَمَاجَأْهُمْ وَإِنَّهُ لَكَتَبُ
عَزِيزٌ

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرِيلٌ
مِنْ حَكِيمٍ حَمِيدٍ

مَا يُقَالُ لَكَ إِلَّا مَا فَدِيقْلَ لِرَسُولِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ
لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ

وَلَوْجَعَلْتَهُ فَمَا نَأَجَبَهُ لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ
أَنْجَبَهُ وَعَرَفَ قُلْ هُوَ لِلَّذِينَ أَمَنُوا هُدَى
وَشِكَاهُ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا ذَانُوهُمْ
وَقَرُّهُ وَهُوَ عَنْهُمْ عَمَى أُزْلِلَكَ يَنَادُونَ
مِنْ مَكَانٍ بَعِيدٍ

[1] (V.41:40) See the footnote of (V.17:97).

[2] (V.41:43) See the footnote of (V.3:85).

and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsîr Al-Qurtubi].

46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.^[1]

وَلَقَدْ أَنْذَنَا مُوسَى الْكِتَابَ فَأَخْتَلَفُ فِيهِ وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَعُصَيْتُمْ
وَإِنَّهُمْ لَفِي شَكٍ مِّنْهُ مُرْسَلٌ^[1]

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَءَ فَعَلَيْهَا
وَمَا رُبِّكَ بِظَلَمٍ لِّلْعَيْدِ^[1]

[1] (V.41:46)

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mûsâ (رضي الله عنه) said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains': but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism, the Qur'ân, the Sunnah (legal ways of the Prophet ﷺ) and the guidance which Prophet Muhammad صلى الله عليه وسلم brought] which they have accepted willingly."* (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 471)

* The Jews refused to believe in the Message of 'Isâ (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه وسلم, and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (Al-Qastalâni, Vol. 4, Page 133).

47. To Him (Alone) is referred the knowledge of the Hour.^[1] No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His Knowledge. And on the Day when He will call unto them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment).^[2]

49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.

51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.

52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).

إِلَهٌ يُرْدَعُ عِلْمَ السَّاعَةِ وَمَا تَحْكُمُ مِنْ تَمَرِّي
مِنْ أَكَامِهَا وَمَا تَحْكِمُ مِنْ أُنْقَى وَلَا تَضَعُ
إِلَاعِيلَمَهُ وَيَوْمَ يَنَادِيهِمْ أَيْنَ شَرَكَاهُ
فَالْأُولَاءِ أَذْنَكَ مَا مِنَّا مِنْ شَهِيدٍ

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلٍ وَظَلُّوا
مَالِهِمْ مِنْ تَحْيِصٍ

لَا يَسْتَهِنُ الْإِنْسَنُ مِنْ دُعَاءِ الْخَيْرِ وَلَنْ مَسَّهُ
الشَّرُّ فَيُؤْمِنُ قَنْطُوطٌ

وَلَيْنَ أَذْفَنَهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَّةٍ مَسَّتَهُ
لَيَقُولُنَّ هَذَا لِي وَمَا أَطْنَعُ السَّاعَةَ قَابِيَةً وَلَيْنَ
رُجِعْتُ إِلَى رَفِيقٍ إِنَّ لِي عِنْدَهُ لَكَحْسُنَى فَلَيُنْتَنَّ
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَدُيْقَنَّهُمْ مِنْ عَذَابٍ
عَلِيِّظٌ

وَإِذَا آتَنَا عَلَى الْإِنْسَنِ أَغْرَضَ وَنَجَّابَنِيهِ
وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ

قُلْ أَرَءَيْتَ إِنْ كَانَ مِنْ عِنْدَ اللَّهِ
ثُمَّ كَفَرُتُمْ بِهِ مَنْ أَضْلَلُ مِنْ
هُوَ فِي شَقَاقٍ بَعِيدٍ

[1] (V.41:47) See the footnote of (V.7:187).

[2] (V.41:48) See the footnote of (V.2:165).

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

سُرِّيهَا إِنَّنَا فِي الْأَفَاقِ وَفِي أَنْقُسِمْ حَقًّا
بَيْنَ لَهُمْ أَنَّهُ الْقِوْمُ أَوْلَمْ يَكْفِيَنَا
أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

54. Verily they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily! He it is Who is surrounding all things!

الْآئِمَّةُ مِنْ رَبِّهِمْ أَكْلَمُ الْآئِمَّةِ
بِكُلِّ شَيْءٍ وَمُحِيطٌ

Sûrat Ash-Shûra (The Consultation) XLII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Hâ-Mîm.*

حَمَّ

عَسْقَ

2. *'Ain-Sîn-Qâf.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad ﷺ as (He sent Revelation to) those before you.^[1]

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ
اللَّهُ أَعْلَمُ بِالْحَكِيمِ

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

لِهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ
عَلَى الْعِظَمِ

5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.

تَكَادُ السَّمَاوَاتُ يَنْقَطِرُنَّ مِنْ فَوْقَهُنَّ
وَالْمَلَائِكَةُ يُسَجُّونَ يَخْدُمُهُمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ
أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

6. And as for those who take as *Auliâ'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take

وَالَّذِينَ أَخْذُوا مِنْ دُونِهِ أَفَلَيَاءُ اللَّهُ حَفِيفٌ

^[1] (V.42:3) See the footnote of (V.4:163).

false deities other than Allâh as protectors, and they worship them] — Allâh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).

7. And thus We have revealed to you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger ﷺ brought them).^[1]

8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrong-doers) will have neither a *Wâlî* (protector or guardian) nor a helper.

9. Or have they taken (for worship) *Auliâ'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Wâlî* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad ﷺ to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

11. The Creator of the heavens and the earth. He has made for you mates from

عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٣﴾

وَكَذَلِكَ أَوْجَحَنَا إِلَيْكَ فَرِمَّا عَزَّبَ إِلَيْنَا زَرَامُ الْقَرَى
وَمَنْ حَوْطَأْ وَنَذَرَ يَوْمَ الْجَمْعِ لَرَبِّ فِيهِ قَرْيَةٌ
فِي الْجَنَّةِ وَفَرَقَ فِي السَّيْرِ ﴿٧﴾

وَلَوْسَاءَ اللَّهُ لَجَاعَلَهُمْ أُمَّةً وَجَدَةً وَلَكِنْ يُدْخِلُ
مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ بِنَوْلٍ
وَلَا نَصِيرٌ ﴿٨﴾

أَمَّا أَنْخَذُوا إِنْ دُونِهِ أَوْلَاهُ أَفْلَاهُ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُنْجِي
الْمَوْتَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

وَمَا أَخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ فَمَحْكُمَهُ إِلَيَّ اللَّهِ
ذَلِكُمْ أَمَّا رَبِّ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُبَلَّغُ ﴿١٠﴾

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنَ النَّشِيمَكُمْ

^[1] (V.42:7) See the footnote of (V.3:85).

yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily He is the All-Knower of everything.

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions^[1] in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn*,^[2] is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allâh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

15. So unto this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad ﷺ), and stand firm [on

أَرْوَاحَ أَوْمَانِ الْأَنْعَمِ أَزْوَاجَ يَدِ رَبِّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَفْعٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَسْطُطُ الْرِزْقَ
لَمْ يَنْتَهِ وَيَقْدِرُ إِلَيْهِ بِكُلِّ شَيْءٍ عَلَيْهِ ۝

شَرَعَ لَكُمْ مِنَ الَّذِينَ مَا وَصَّيْ بِهِ تُوْحِدُوا إِلَيْهِ
أَوْحَيْنَا إِلَيْكُمْ وَمَا وَصَّيْنَا بِهِ إِنَّ رَبَّهُمْ وَمُوسَى
وَعِيسَى أَنَّ أَنْعَمَ اللَّهُ لَمَنْ يَنْتَهِ فَوْأِفِي كَبُرَ
عَلَى الْمُشْرِكِينَ مَا لَدُوهُمْ إِنَّ اللَّهَ يَعْلَمُ
إِلَيْهِ مَنْ يَسْأَمُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۝

وَمَا نَفَرُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ ثُمَّ يَنْهَمُ
وَلَوْلَا كَمَةٌ سَبَقَتْ مِنْ زَيْكِ إِلَى أَجْلِ مُسْمَى
لَقْضَى بَيْنَهُمْ وَلَنَّ الَّذِينَ أَوْرُثُوا الْكِتَابَ
مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٌ ۝

فِلَذَّاتُكَ فَادْعُ وَاسْتَقِمْ كَمَا أَمْرَتَ وَلَا تَنْتَعِ
أَهْوَاهُهُمْ وَقُلْ إِمَّا مَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

[1] (V.42:13) See the footnote of (V.3:103).

[2] (V.42:13) *Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad ﷺ has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.^[1]

17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

وَأُمِرْتُ لِأَعْدَلَ بَيْنَكُمْ إِنَّ اللَّهَ رَبُّ الْعَالَمِينَ
لَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ لِأَحْجَةٍ
بَيْسَنَا وَبَيْسَنَكُمْ إِنَّ اللَّهَ يَجْمِعُ بَيْنَنَا وَإِنَّهُ الْمَصِيرُ

١٩

وَالَّذِينَ يَحْاَجُونَ فِي أَنَّهُمْ بَعْدَ مَا أَسْتَحِيَّ
لَهُ جَهَنَّمُ دَاهِخَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ

٢١

الَّهُمَّ إِنِّي أَنْزَلَتِ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يَدْرِيكَ لِمَلَّ السَّاعَةَ قَرِيبٌ

٢٣

يَسْعَيْلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
مَأْمُوا مُسْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحُقُّ
أَلَا إِنَّ الَّذِينَ يُمَارِوْنَ فِي السَّاعَةِ
لَفِي ضَلَالٍ بَعِيدٍ

٢٤

الَّهُ أَطْلَفَ بِسَادَةً بِرْزُقَ مَنْ يَشَاءُ
وَهُوَ الْقَوِيُّ الْعَزِيزُ

٢٥

مَنْ كَانَ يُرِيدُ حَرَثَ الْآخِرَةِ نَرِدَهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدُ حَرَثَ الدُّنْيَا نَرِدَهُ مَنْهَا وَمَالَهُ
فِي الْآخِرَةِ مِنْ تَصْبِيَّهِ

٢٦

^[1] (V.42:16) See the footnote of (V.3:85).

21. Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zâlimûn* (polytheists and wrong-doers) there is a painful torment.

22. You will see (on the Day of Resurrection), the *Zâlimûn* (polytheists and wrong-doers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).

23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad): “No reward do I ask of you for this except to be kind to me for my kinship with you.”^[1] And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: “He has invented a lie against Allâh?” If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur’ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur’ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

أَنَّ لَهُمْ شَرًّا كَوَافِرُهُمْ مِنَ الَّذِينَ
مَا لَمْ يَأْدُنَّ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَضْلِ
لَقُضِيَ بِهِمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ

آلِيمٌ

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِنَاسَكَبُوا
وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّلِحَاتِ فِي رُوْضَاتِ الْجَنَّاتِ
لَهُمْ مَا سَأَلُوا وَنَعْذَرُهُمْ ذَلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّلِحَاتِ قُلْ لَا إِنْكَارٌ عَلَيْهِ أَخْرَى إِلَّا أَنْمَوْدَةٌ
فِي الْقُرْبَى وَمَنْ يَعْرِفُ حَسَنَةً تَرَدْلَهُ فَهَا حَسَنَةٌ
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

أَمْ يَقُولُونَ أَفَرَى عَلَى اللَّهِ كُلُّ بَأْنَابِلٍ إِنَّ اللَّهَ يَعْلَمُ
عَلَى فَلَيْكُ وَمَنْعَمُ اللَّهُ أَبْطَلُ وَمَحِلُّ الْحَقِّ
يَكْلِمَهُ إِلَيْهِ عَلِيهِ دِيَنَاتِ الصَّدَقَاتِ



^[1] (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.^[1]

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh—Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is, in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Wali* (Helper, Supporter, Protector, Lord), Worthy of all Praise.

29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.

وَهُوَ الَّذِي يَقْبِلُ التَّوْبَةَ عَنِ عِبَادِهِ وَيَعْفُوا
عَنِ الْمُسَيْئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿١١﴾

وَسَجَّيْتُ الَّذِينَ أَمْنَوْا عَلَيْهِمُ الْأَصْلَحَاتِ وَبَرِيدُمْ
مِنْ فَضْلِهِ وَالْكُفَّارُ لَهُمْ عَذَابٌ شَدِيدٌ ﴿١٢﴾

وَلَوْسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَعَوْنَافِ الْأَرْضِ
وَلَكِنْ يَنْهِي بَدْرَ مَا نَسِمَ اللَّهُ بِعِبَادِهِ
خَيْرٌ بَصِيرٌ ﴿١٣﴾

وَهُوَ الَّذِي يُنْزِلُ الْقِرْنَاتِ مِنْ بَسْدِ مَا قَنَطَرُوا
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿١٤﴾

وَمِنْ أَيْنَهُ حَلَقُ السَّمَوَاتِ وَالْأَرْضِ وَمَابَتِ
فِيهَا مِنْ دَابَّةٍ وَمَوْعِدٌ جَمِيعُهُمْ
إِذَا يَأْتِهِمْ قَدِيرٌ ﴿١٥﴾

^[1] (V.42:25)

Narrated Shaddâd bin Aus said: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The most superior way of asking for forgiveness from Allah is: *Allâhumma anta Rabbî, lâ illâha illâ Anta. Anta khalaqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'udhu bika min shari ma sana'tu, abû'u laka bini'matika 'alaiya, wa abû'u laka bidhanbi faghfiru fa innâhû lâ yaghfiru dhdhunûba illâ Anta.*" ** The Prophet ﷺ added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Sahîh Al-Bukhâri, Vol.8, Hadîth No.318).

* O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).

وَمَا أَصْبَحَ كُمْ مِنْ مُؤْمِنَةٍ فِيمَا كَسَبَتْ
أَيْدِيهِكُمْ وَيَغْفُرُ عَنْ كَثِيرٍ ﴿٣٥﴾

31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Wali* (guardian or a protector, helper) nor any helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ
مِنْ دُوَبٍ أَنْوَمَنَ وَلَيْ وَلَا نَصِيرٍ ﴿٣٦﴾

32. And among His Signs are the ships in the sea like mountains.

وَمَنْ أَنْتَدَ الْمَوَارِفِ الْبَحْرِ كَالْأَغْنَمِ ﴿٣٧﴾

33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

إِنْ يَسْأَلُكُمْ الرِّيحُ فَنَظِّلُنَ رَوَادِكُ عَلَى ظَهِيرَةٍ
إِنَّ فِي ذَلِكَ لَذِكْرٍ لِكُلِّ صَبَارٍ شَكُورٍ ﴿٣٨﴾

34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.

أَوْ يُوْقِنُهُنَّ بِمَا كَسَبُوا وَيَغْفِرُ عَنْ كَثِيرٍ ﴿٣٩﴾

35. And those who dispute (polytheists with Our Messenger Muhammad صلى الله عليه وسلم) as regards Our *Ayât* (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment)^[1] [Tafsîr At-Tabâri].

وَيَعْلَمُ الَّذِينَ يُجْدِلُونَ فِيْ إِيمَانِنَا مَا لَمْ يَعْصِ ﴿٤٠﴾

36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

فَأَوْتَنَا مِنْ شَيْءٍ فَمَنْتَعْ لِحِيَةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤١﴾

37. And those who avoid the greater sins^[2] and *Al-Fawâihîsh* (illegal sexual intercourse), and when they are angry, forgive.^[3]

وَالَّذِينَ يَعْتَنِبُونَ كَبَرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا
عَصَبُوا هُمْ يَغْفِرُونَ ﴿٤٢﴾

^[1] (V.42:35) See the footnote of (V.3:85).

^[2] (V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

^[3] (V.42:37)

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

39. And those who, when an oppressive wrong is done to them, take revenge.

40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers).

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.

44. And whomsoever Allâh sends astray, for him there is no *Wali* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: “Is there any way of return (to the world)?”

45. And you will see them brought forward to it (Hell) made humble by disgrace,^[1] (and) looking with stealthy glance.

وَالَّذِينَ أَسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْزَلُوهُمْ
شُورَىٰ يَنْهَمُ وَمَارِقَهُمْ يَنْقُشُونَ

(٢٦)

وَالَّذِينَ إِذَا أَصَابَهُمْ الْبُغْيَ فَمُمْتَنِصُرُونَ

وَجَزَّ وَأَسْتَغْنَى سَيِّئَةً مَّا تَلَهَا فَمَنْ عَكَسَ وَأَصْلَحَ
فَأَجْرَمُهُ اللَّهُ أَعْلَمُ بِهِ لَا يُحِبُّ الظَّالِمِينَ

(٢٧)

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِيْهِ فَأُولَئِكَ مَا عَلَيْهِمْ
مِّنْ سَبِيلٍ

(٢٨)

إِنَّمَا السَّبِيلُ عَلَىَّ الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْعَدُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

(٢٩)

وَلَمَنْ صَرَّ وَغَرَرَ لِنَّ ذَلِكَ لِيَنْ عَزِيزُ الْأَمُورِ

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٌّ مِّنْ بَعْدِهِ وَتَرَى
الظَّالِمِينَ إِنَّمَا أَوْ أَعْذَابَ يَقُولُونَ

(٣٠)

هَلْ إِلَىَّ مَرْدَقٌ مِّنْ سَبِيلٍ

وَرَبِّهِمْ يُعَرَّضُونَ عَلَيْهَا أَخْشَعِينَ مِنَ الدُّلَّلِ
يُنْظَرُونَ مِنْ طَرْفِ خَفِيٍّ وَقَالَ الَّذِينَ أَمْسَوُا

a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

[1] (V.42:45) Narrated Anas bin Mâlik (رضي الله عنه): A man said, “O Allah's Prophet (صلى الله عليه وسلم)! Will Allah gather a disbeliever prone on his face on the Day of Resurrection?” He

إِنَّ الْخَسِيرَاتِ الَّذِينَ حَسِرُوا أَنفُسَهُمْ وَأَهْلِهِمْ
يَوْمَ الْقِبْلَةَ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ
مُّقِيمٍ

And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger ﷺ, polytheists, wrong-doers)] will be in a lasting torment. (*Tafsîr At-Tabarî*)

46. And they will have no *Auliâ'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.

47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

48. But if they turn away (O Muhammad ﷺ from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad ﷺ as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

49. To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

50. Or He bestows both males and females, and He renders barren whom He

وَمَا كَانَ لَهُمْ مِنْ أُولَئِكَ يَنْصُرُونَهُمْ
مِنْ دُونِ اللَّهِ وَمَنْ يُضْلِلُ اللَّهُ فَإِلَهٌ مِّنْ سَيِّلٍ

أَسْتَجِبُو لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْنِيَ يَوْمًا لَمْرَدًا
لَهُمْ مَنْ اللَّهُ مَا لَكُمْ مَنْ مَلِكًا تُوْمِدُ
وَمَا لَكُمْ مَنْ نَكِيرٍ

فَإِنَّ أَعْرَضُوهُ أَفَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا
إِنَّ عَيْنَكَ إِلَّا أَبْلَكُنَّ وَإِنَّ أَذْنَكَ إِلَّا إِنْسَنَ
مَنَارَ حَمَّةَ فِي رَبَّهَا وَإِنْ تُصْبِحُهُمْ سَيِّلَةً
إِمَّا قَدَّمْتَ لَهُمْ إِيمَانًا وَإِنَّ الْإِنْسَنَ كَفُورٌ

الله ملک السموات والارض يخلق ماشاء
يهب لمن يشاء انشاء ويهب لمن يشاء
الذکر

او يزوجهم ذكرنا انشاء و يجعل من يشاء
عقيم انا على مقدير

الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (*Sahîh Al-Bukhâri*, Vol.6, *Hadîth No.283*).

wills. Verily, He is the All-Knower and is Able to do all things.

51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.^[1]

52. And thus We have sent to you (O Muhammad ﷺ) (عَلَيْهِ السَّلَامُ وَسَلَامٌ) Rûh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).

53. The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

Sûrat Az-Zukhruf (The Gold Adornments) XLIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. By the manifest Book (i.e. this Qur'ân that makes things clear).

3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions).

* وَمَا كَانَ لِشَرِّ آنِيَتْكِيمَهُ اللَّهُ أَلَّا وَحْيًا
أَوْ مِنْ وَدَائِيْ جَهَابُ أَوْ بِرِسَالَ رَسُولًا فِيْوَحْيَ
بِإِذْنِهِ، مَا يَشَاءُنَّهُ عَلَيْهِ حَكْمَهُ ﴿٦﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكُمْ رُوحَمِنَّ أَمْرَنَا كُتُبَ تَدْرِي
مَا الْكِتَبُ وَلَا إِلَيْمَنُ وَلِكِنْ جَعَلْنَا تُورًا هَدِي
بِهِ، مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صَرَاطٍ
صَرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
إِلَّا إِلَيْهِ يُنَصِّرُ الْأُمُورُ ﴿٧﴾

سُتْقِيْرٌ

صَرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
إِلَّا إِلَيْهِ يُنَصِّرُ الْأُمُورُ ﴿٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمَّ

وَالْكِتَبُ الْمُبِينُ ﴿٦﴾

إِنَّا جَعَلْنَا فِرْقَةً نَاعِرَيْهَا لَعْنَكُمْ
تَعْقِلُونَ ﴿٧﴾

^[1] (V.42:51) See the footnote of (V.4:163).

4. And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mâhfûz*) with Us, indeed exalted, full of wisdom.

وَإِنَّهُ فِي الْكِتَابِ لَدِينَالْعَلِيُّ حَكِيمٌ

5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*.^[1]

أَفَنَضَرِبُ عَنْكُمُ الَّذِي كَرَصَحَّا
أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ

6. And how many a Prophet have We sent amongst the men of old.

وَكَمْ أَرْسَلْنَا مِنْ نَّبِيًّا فِي الْأَوَّلِينَ

7. And never came there a Prophet to them but they used to mock at him.

وَمَا يَأْتِيهِمْ مِنْ نَّبِيٍّ إِلَّا كَوَافِرُهُ يَسْتَهِنُونَ
فَأَهْلَكَكَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَنْعَى
مُنْلِأً الْأَوَّلِينَ

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).

وَلَئِنْ سَأَلْنَاهُمْ مَنْ حَقَّ لِلْسَّمَوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ خَلَقُهُنَّ الْعَزِيزُ الْعَلِيُّهُ

9. And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.”

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ
لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهتَدُونَ

11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يُقْدِرُ فَأَنشَرَنَا
بِهِ بَلَهَ مَيِّتًا كَذَلِكَ نُخْرِجُونَ

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:

وَالَّذِي خَلَقَ الْأَرْوَاحَ كُلَّهَا وَجَعَلَ
لَكُمُّنَ الْفَلَقِ وَالْأَنْعَمِ مَا تَرَكُونَ

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: “Glory to Him Who has subjected this to us, and we could never have it (by our efforts).

لِتَسْتَوْأْعَلَى طُهُورِهِ، ثُمَّ تَذَكَّرُو بِعَمَّةِ رَبِّكُمْ إِذَا
أَسْوَيْتُمْ عَلَيْهِ وَنَقْلُوا سُبْحَانَ الَّذِي سَعَرَّ
لَنَاهَذَا وَمَا كُنَّا نَالَهُ مُقْرِنِينَ

14. And verily, to Our Lord we indeed are to return!”

وَإِنَّا إِلَيْهِ رَبِّ الْمُسْكِنِينَ

[1] (V.43:5) *Musrifûn*: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad . صلى الله عليه وسلم

15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?

19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!

20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast?

22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

23. And similarly, We sent not a warner before you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

24. (The warner) said: "Even if I bring you better guidance than that which you

وَجَعَلُوا لَهُ مِنْ عِبَادَةِ جُزْءاً إِلَيْهِ أَنَّ الْإِنْسَانَ
لَكُفُورٌ مُّبِينٌ ﴿١٦﴾

أَمْ أَنَّهُذَا مِمَّا يَخْلُقُ بَنَاتٍ وَاصْفَنُكُمْ
بِالْأَبْنَيْنِ ﴿١٧﴾

وَلَذَا بَشِّرَ رَاحِدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا
طَلَّ وَجْهُهُ مُسْوِدًا وَهُوَ كَظِيمٌ ﴿١٨﴾

أَوْ مَنْ يُسْتَشُوْفُ فِي الْعِلْمِيَّةِ وَهُوَ فِي الْمُضَارِّ
غَيْرُ مُبِينٍ ﴿١٩﴾

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عَبْدُ الرَّحْمَنِ إِنْتَنَا
أَشْهَدُهُ وَأَخْلَقُهُمْ سَتَكْبُ شَهَدَهُمْ
وَيُسْكُنُونَ ﴿٢٠﴾

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدَنَاهُمْ مَا لَهُمْ بِذَلِكَ
مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَخْرُصُونَ ﴿٢١﴾

أَمْ أَنَّهُمْ كَتَبْنَا إِنْ قَبْلِهِ فَهُمْ بِهِ
مُسْتَعْسِكُونَ ﴿٢٢﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَنْ أُمَّةٍ
وَإِنَّا عَلَىٰ نَعْلَمْ مَا تَرِهِمْ مُهَتَّدُونَ ﴿٢٣﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ
إِلَّا قَالَ مُرْسُوفُهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ
وَإِنَّا عَلَىٰ نَعْلَمْ مَا تَرِهِمْ مُهَتَّدُونَ ﴿٢٤﴾

فَلَمَّا أَتَوْنَا حِشْتَكُمْ بِأَهْدَى مَا وَجَدْتُمْ عَيْنَهُ

found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

إِنَّا مَأْمُونُ بِقُلُوبَنَا إِنَّا مُؤْسِلُوْنَ يَهُوَ كُفَّارُونَ ﴿٦﴾

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).

فَانْتَهَىْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عِنْقَبَةُ

الْمُكَذِّبُونَ ﴿٧﴾

26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

وَإِذْ قَالَ إِبْرَاهِيمُ لِآبَيهِ وَقَوْمِهِ إِنِّي بِرَبِّي مُّصَدِّقاً

نَعْبُدُوْنَ ﴿٨﴾

27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily He will guide me."

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدُنَا ﴿٩﴾

28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâh or receive admonition).

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَيْقَبَةِ أَعْنَابِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٠﴾

29. Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) making things clear.

بَلْ مَنْعَتْ هَنْوَلَهُ وَإِبَابَهُ هُمْ حَقَّ جَاءَهُمْ

الْحَقُّ وَرَسُولُ مُّبِينٍ ﴿١١﴾

30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

وَلَمَّا جَاءَهُمْ الْحَقُّ قَالُوا هَذَا سُحُورٌ وَلَا

يَدُهُ كُفُّارُونَ ﴿١٢﴾

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ

مِنَ الْقَرِيبَيْنِ عَظِيمٍ ﴿١٣﴾

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) is better than the (wealth of this world) which they amass.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكُمْ تَحْنُنُ فَمَنِ اتَّبَعَهُمْ

مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ هُوَ

بَعْضٌ دَرَجَتْ أَسْتَخْدَمَ بَعْضَهُمْ بَعْضًا سَاحِرِيًّا

وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَحْمَلُونَ ﴿١٤﴾

33. And were it not that mankind would have become of one community (all

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَجِدَةً لَّجَعَلْنَا

disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*.^[1]

36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitan* (Satan - devil) to be a *Qarîn* (a companion) to him.

37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!

38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment.

40. Can you (O Muhammad ﷺ) make the deaf to hear, or can you guide the blind or him who is in manifest error?

^[1] (V.43:35) *Al-Muttaqûn*: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُبُوْتُمْ سُقْفَامِنْ فَضْلَةٍ
وَمَعَابِرَ عَيْنَيْكُمْ يَظْهَرُونَ

وَلِبُوْتُمْ أَبْوَابَأَسْرُورَأَعْيَنَيْكُمْ كُوْنَ

وَرُخْرُفَأَوْلَانْ كُشْلَذَلَكَ لَمَامَتْنَعْ الْحَيَاةَ الدُّنْيَا
وَالآخِرَةَ عِنْدَرِنَكَ لِلْمُتَّقِينَ

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُفِيَضَ لَهُ شَيْطَانًا
فَهُوَلَفْرِنَ

وَلِأَئِمَّهُمْ يَصْدُوْنَهُمْ عَنِ الْسَّبِيلِ وَمَخْسُوبُونَ
أَنَّهُمْ مُهَتَّدُونَ

حَقَّ إِذَا جَاءَهُ نَاقَالَ يَنْلَيْتَ تَبَقِّيَ وَبَيْنَكَ
بَعْدَ الْمُشْرِقِنَ فِيْنَ الْمَغَرِبِنَ

وَكَنْ يَنْفَعُكُمْ أَيْمَانَ إِذْ ظَلَمْتُمْ
أَنْكُرُفُ الْعَذَابِ مُشْرِكُونَ

أَفَأَنْتَ تُشَيِّعُ الصُّدَّأَ وَتَهْدِي الْمُغْمَى
وَمَنْ كَاتَ فِي صَلْكَلِ مُبِينَ

41. And even if We take you (O Muhammad ﷺ) away, We shall indeed take vengeance on them.

فَإِمَّا نَذَرْنَا هَبَنَ بِكَ فَإِنَّا مِنْهُمْ مُسْتَقْبِلُونَ ٤١

42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.

أَفَرَبِرْنَاكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ٤٢

43. So hold you (O Muhammad ﷺ) fast to that which is revealed to you. Verily you are on the Straight Path.

فَاسْتَمِسْكُ بِالَّذِي أُوحَى إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤٣

44. And verily this (the Qur'ân) is indeed a Reminder for you (O Muhammad ﷺ) and your people (Quraish people, or your followers), and you will be questioned (about it).

وَإِنَّهُ لَذِكْرُكَ وَلِقَوْمِكَ وَسَوْفَ نُشَتَّلُونَ ٤٤

45. And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: "Did We ever appoint *âlihâh* (gods) to be worshipped besides the Most Gracious (Allâh)?"

وَسَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ٤٥

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

وَلَقَدْ أَرْسَلْنَا مُوسَى بِنَارِنَا إِلَى فِرْعَوْنَ وَمَلِائِيقِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ٤٦

47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.

فَلَمَّا جَاءَهُمْ بِنَارِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ٤٧

48. And not an *Ayâh* (sign, etc.) We showed them but it was greater than its fellow , and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islamic Monotheism)].

وَمَا زَرْبَهُمْ مِنْ مَاءٍ إِلَّاهٌ أَكْتَبَرُ مِنْ أَخْتَهَا وَأَخْذَنَهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ٤٨

49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

وَقَاتُلُوا إِنَّا يَأْتِيَهُ السَّاحِرُونَ لَئَلَّا يَأْتِكَ بِسَاعَةٍ عِنْدَكَ إِنَّا لَهُمْ هَدُودُنَّ ٤٩

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).

51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?

52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?

53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).

55. So when they angered Us, We punished them, and drowned them all.

56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).

58. And say: "Are our alîhah (gods) better or is he ['Isâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V. 21:98-101)

59. He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).

60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَكْثُرُونَ ﴿٦﴾

وَنَادَى فِرْعَوْنٌ فِي قَوْمِهِ قَالَ يَنْقُومُ أَتَيْنَ
لِي مُلْكُ مِصْرَ وَهَذِهِ أَلْأَهَةُ بَحْرِي مِنْ تَحْقِيقِ
أَفَلَا تُبْصِرُونَ ﴿٧﴾

أَمْ أَنْأَحْيِي مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكُونُ
يُبَيِّنُ ﴿٨﴾

فَلَوْلَا أَنَّفَقَ عَلَيْهِ أَسْوَرَةً مِنْ ذَهَبٍ أَوْ جَاهَةً
مَعَهُ الْمَالِيَّةُ كَمُقْتَرِّنَاتٍ ﴿٩﴾

فَأَسْتَحْفَفَ قَوْمَهُ فَأَطَاعُوهُ إِنَّهُمْ كَانُوا فَوْقَمَا
فَدَسِيقَيْنَ ﴿١٠﴾

فَلَمَّا آتَيْنَاهُمْ أَنْقَمَنَا مَنْهُمْ فَأَغْرَقْنَاهُمْ
أَجْعَيْنَاهُمْ ﴿١١﴾

فَجَعَلْنَاهُمْ سَلَفًا وَمُثَلًا لِلآخِرَاتِ ﴿١٢﴾

وَلَمَّا صَرَبَ أَنْ مَرِيمَةَ مُثَلًا إِذَا قَوْمَكَ
مِنْهُ يَصْدُدُونَ ﴿١٣﴾

وَقَالُوا إِلَيْهَا حَسَدًا حَسَدًا حَمْرَاءُ مَهْوَلَكَ
إِلَّا جَدَلًا بَلْ هُرْقَمَ حَصِيمُونَ ﴿١٤﴾

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَنَاهُ عَلَيْهِ وَجَعَلْنَاهُ مُثَلًا
لِبَقِيٍّ إِسْرَئِيلَ ﴿١٥﴾

وَلَوْشَانَهُ لَعْلَنَا مِنْكُمْ مَلَكٌ

angels to replace you on the earth. [Tafsîr At-Tabarî].

61. And he [‘Isâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. ‘Isâ’s (Jesus) descent on the earth].^[11] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).

62. And let not Shaitân (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.

63. And when ‘Isâ (Jesus) came with (Our) clear Proofs, he said: “I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

64. “Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh’s religion of true Islâmic Monotheism).”

65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to ‘Isâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!

66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?

67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2).

فِي الْأَرْضِ مُخْلِقُونَ

وَإِنَّهُ لَعَلِمُ لِلْسَّاعَةِ فَلَا تَنْتَرِكُ بِهَا وَأَنْتَ مُعْنَى
هَذَا صِرَاطٌ مُسْتَقِيمٌ

وَلَا يَصُدُّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُوْنُ عَدُوٌّ مُّبِينٌ

وَلَمَّا جَاءَهُ عِيسَى بِآيَاتِنَا قَالَ قَدْ جِئْنَاكُمْ
بِالْحِكْمَةِ وَلَا يَنْهَاكُمْ لَكُمْ بَعْضُ الَّذِي
مُخْلِقُونَ فِيهِ فَأَنْقُوا إِلَيْهِ وَلَا طَعَمُونَ

إِنَّ اللَّهَ هُوَ أَقْرَبُ وَلَكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
مُسْتَقِيمٌ

فَلَا خَلَقْنَا الْأَخْرَافَ مِنْ بَيْنِ أَنْفُسِهِمْ فَوَيْلٌ لِلَّذِينَ
ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْحِسْرِ

هُلْ يَنْظُرُونَ إِلَّا لِلْسَّاعَةِ أَنْ تَأْتِيهِمْ بَغْتَةً
وَهُمْ لَا يَشْعُرُونَ

الْأَخْلَاءَ يَوْمَئِذٍ يَعْصُمُهُمْ لِعَنِّي عَذَابٌ
إِلَّا الْمُتَّقِينَ

^[11] (V.43:61) See the footnote of (V.3:55).

68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

يَنْبُوْدُ لَهُؤُلَّا يَوْمٌ وَلَا اَنْشَدُ
مَحْزُونُوك ﴿١٨﴾

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism).

70. Enter Paradise, you and your wives, in happiness.

71. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.

72. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).

74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.

75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers).

77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."

78. Indeed We have brought the truth (Muhammad ﷺ with the Qur'ân) to

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿١٩﴾

أَذْخُلُوا الْجَنَّةَ أَسْرَهُ وَأَزْوَاجُكُمْ مُخْبِرُوك ﴿٢٠﴾

يُطَافُ عَلَيْهِمْ صِحَافٍ مِنْ ذَهَبٍ وَأَكْوَافٍ
وَفِيهَا مَا شَتَّهَ يَهُوَ الْأَنْفُسُ وَتَلَذُّلُ الْأَعْيُنِ
وَأَسْرُرُ فِيهَا خَلِيلُوك ﴿٢١﴾

وَنَلَكَ الْجَنَّةُ الَّتِي أُرِتَسْمُوهَا إِيمَانُكُمْ
تَعْمَلُوك ﴿٢٢﴾

لَكُمْ فِيهَا فَكِهَةٌ كَثِيرَةٌ مِنْهَا نَأْكُلُونَ ﴿٢٣﴾

إِنَّ الْمُخْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَلِيلُونَ ﴿٢٤﴾

لَا يُغَرِّ عَنْهُمْ وَهُمْ فِي مُبْلِسُونَ ﴿٢٥﴾

وَمَا ظَلَّنَتْهُمْ وَلِكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٢٦﴾

وَنَادَوْا يَنْكِيلُ لِيَقْضِي عَلَيْنَا يُكَلِّ فَالِّئَكِلُ

مَنْكُوتُوك ﴿٢٧﴾

لَقَدِ حِشْكُمْ بِالْحَقِّ وَلِكِنْ أَكْنَرْكُمُ لِلْحَقِّ كَرِهُونَ ﴿٢٨﴾

you, but most of you have a hatred for the truth.^[1]

79. Or have they plotted some plan? Then We too are planning.

80. Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.

81. Say (O Muhammad ﷺ): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of Allâh’s worshippers [who deny and refute this claim of yours (and the first to believe in Allâh Alone and testify that He has no children)].” [Tafsîr At-Tabarî].

82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.

84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

85. And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they

أَمْ أَبْرَمُوا أَمْرًا فَلَمْ يَمْكِنُوهُنَّ^{٧٨}

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سَرَّهُمْ وَجَنَاحَتْهُمْ^{٧٩}

وَرُولُسُنَا لَدَهُمْ يَكْتُبُونَ^{٨٠}

قُلْ إِنَّ كَانَ لِلْمُرْتَجَعِينَ وَلَدَقَاتِ أَرْزَقَ الْمُتَّدِينَ^{٨١}

سُبْحَنَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْمَرْثِسِ

عَمَّا يَصِفُونَ^{٨٢}

فَذَرْهُمْ يَخْوُضُوا وَلَا يَعْبُأُونَ حَتَّى يَلْقَوْا يَوْمَهُمْ

الَّذِي يُوعَدُونَ^{٨٣}

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ

لِلْحَكْمِ الْعَلِيمِ^{٨٤}

وَبَارِكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَمَوْنَ^{٨٥}

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَكَ مِنْ دُونِهِ الْقَنَافِذَةَ

إِلَّا مَنْ شَهَدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ^{٨٦}

[1] (V.43:78) See the footnote of (V.41:46).

know (the facts about the Oneness of Allâh).^[1]

87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Allâh, Who created them)?

88. (And Allâh has the knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"

89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.^[2]

Sûrat Ad-Dukhân
(The Smoke) XLIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Hâ.-Mîm.*

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

2. By the manifest Book (this Qur'ân) that makes things clear.

3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of *Al-Qadr*, Sûrah No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

4. Therein (that night) is decreed every matter of ordainments.^[3]

وَلَيْسَ سَأْلَتْهُمْ مَنْ خَلَقَهُمْ لِيَقُولُوا إِنَّهُ فَانِي
يُؤْفَكُونَ

وَقَبْلِهِ يَرَبَّ إِنَّ هَذِهِ لَهُمْ قَوْمٌ لَا يُؤْمِنُونَ

فَأَصْحَّ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

حَمْ

وَالْكَٰتِبِ الْمُبِينِ

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ إِنَّا كُلُّمُنْدِرِينَ

فِيهَا يُفْرَضُ كُلُّ أَمْرٍ حَكِيمٍ

[1] (V.43:86) See the footnote of (V.2:165).

[2] (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

[3] (V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

5. As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

أَمْرًا مِّنْ عَنْدِنَا إِنَّا كُلُّا مُرْسِلُونَ ﴿٦﴾

6. (As) a Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.

رَحْمَةً مِّنْ رَبِّكُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُلَّ شَيْءٍ مُّوقِتٌ ﴿٨﴾

8. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.

لَا إِلَهَ إِلَّا هُوَ يَخْلُقُ وَيُنْتَهِيُّ وَيُنْبِتُ زَيْنُكُرْ وَرَبُّ ابْنَائِكُمُ الْأَوَّلِينَ ﴿٩﴾

9. Nay! They play about in doubt.

بَلْ هُمْ فِي سُكُونٍ يَأْلَمُونَ ﴿١٠﴾

10. Then wait you for the Day when the sky will bring forth a visible smoke,

فَإِذَا نَفَتْ بِهِمْ تَأْفِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١١﴾

11. Covering the people: this is a painful torment.

يَعْنِي النَّاسُ هَذَا عَذَابُ أَلِيمٍ ﴿١٢﴾

12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

رَبَّنَا أَكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٣﴾

13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

أَنَّ هُمْ أَذْكَرُوا وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٤﴾

14. Then they had turned away from him (Messenger Muhammad ﷺ) and said: (He is) one taught (by a human being), a madman!"

ثُمَّ تَوَلَّوْهُ وَقَالُوا مَعَلِمٌ مَّعْنَوْنٌ ﴿١٥﴾

15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).

إِنَّا كَانُوا يُشْفِعُونَ الْعَذَابَ فَلَيَلَّا إِنَّكُمْ عَابِدُونَ ﴿١٦﴾

16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.

يَوْمَ تَبَطَّشُ الْبَطْسَةُ الْكُبْرَى إِنَّا مُنْذِقُونَ ﴿١٧﴾

17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came

وَلَقَدْ فَنَّاقَبَاهُمْ قَوْمٌ فِرْعَوْنَ وَجَاهَهُمْ

to them a noble Messenger [i.e. Mûsâ (Moses)],

18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.

19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.

20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

21. "But if you believe me not, then keep away from me and leave me alone."

22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)."

23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.

24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."

25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,

26. And green crops (fields) and goodly places,

27. And comforts of life wherein they used to take delight!

28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

رَسُولٌ كَيْمٌ

أَنَّ أَدْوِيَةً عَبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ

وَأَنَّ لَا تَقْتُلُوا عَالَمَ إِنِّي مَإِكُمْ سُلْطَنٌ مُّبِينٌ

وَلَئِنِي عَذْتُ بِرَبِّ وَرَبِّكُمْ أَنْ تَرْجُونَ

وَلَمْ يَرْفَعْنَا فَأَعْزَلْنُونَ

فَدَعَارَبَهُ أَنَّ هَؤُلَاءِ قَوْمٌ شَجَرُونَ

فَأَسْرِي بِعِدَادِي لِيَلَامِنَكُمْ مُّتَبَعُونَ

وَأَتْرُكُ الْحَرَرَ هَوَالِيَّتَهُمْ مُّنْدَعَرُونَ

كَمْ تَرَكُوا مِنْ جَنَّتٍ وَعُيُونٍ

وَزُرْعَعَ وَمَقَامِ كَيْمٍ

وَنَمَّةٌ كَأُنْوَافِهَا تَكِيَّهُنَّ

كَذَلِكَ وَأَقْرَبَنَهَا قَوْمًا مَّا خَرَبَنَ

29. And the heavens and the earth wept not for them,^[11] nor were they given a respite.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاوَاتُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

(٢٩)

30. And indeed We saved the Children of Israel from the humiliating torment:

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ

مِنْ فِرْغَوْتِ إِنَّهُ كَانَ عَلَيْهِمْ مِنَ الْمُسْرِفِينَ

(٣٠)

31. From Fir'aun (Pharaoh); verily he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins).

وَلَقَدْ أَخْرَجْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ

(٣١)

32. And We chose them (the Children of Israel) above the *'Âlamîn* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

وَإِنَّهُمْ مِنَ الْآئِمَّةِ مَا فِيهِ بِلَوْزَامٍ

(٣٢)

33. And granted them signs in which there was a plain trial.

إِنَّ هَؤُلَاءِ لَيَقُولُونَ

إِنْ هُوَ إِلَّا مَوْتَنَا الْأَوَّلُ وَمَا تَحْكُمُ بُشَّارِينَ

(٣٣)

34. Verily, these (Quraish) people are saying:

فَأَتُوْبُ أَبَأْتَ إِنْ كُنْتُمْ صَدِيقِنَ

أَهُمْ خَيْرٌ أَمْ قَوْمٌ شَجَاعٌ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ

إِنَّهُمْ كَانُوا أَخْرَمِينَ

(٣٤)

35. “There is nothing but our first death, and we shall not be resurrected.”

وَمَا حَلَقْنَا السَّمَوَاتُ وَالْأَرْضُ وَمَا يَنْهَا

لَعِبَتْ

مَا حَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ

لَا يَعْلَمُونَ

(٣٥)

36. “Then bring back our forefathers, if you speak the truth!”

37. Are they better or the people of Tûba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners, criminals).

38. And We created not the heavens and the earth, and all that is between them, for mere play.

39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

^[11] (V.44:29) Narrated Ibn Jarir At-Tabari: Ibn 'Abbâs رضي الله عنهما said, “When a believer dies, the place of earth on which he used to prostrate himself in his *Salât* (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever.” [Tafsîr At-Tabarî].

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —

إِنَّ يَوْمَ الْقِضَىٰ مِيقَاتُهُمْ أَجْمَعُونَ ﴿٤٠﴾

41. The Day when a *Maulâ* (a near relative) cannot avail a *Maulâ* (a near relative) in aught, and no help can they receive,

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَبَّابًا وَالاٰهُمَّ
يُصْرُوتُكَ ﴿٤١﴾

42. Except him on whom Allâh has Mercy. Verily, He is the All-Mighty, the Most Merciful.

إِلَّا مَنْ رَحِيمٌ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

43. Verily, the tree of *Zaqqûm*

إِنَّ شَجَرَةَ الزَّقْوَمِ ﴿٤٣﴾

44. Will be the food of the sinners.

طَعَامُ الظَّالِمِينَ ﴿٤٤﴾

45. Like boiling oil, it will boil in the bellies,

كَالْمُهَلَّ يَقْعِلُ فِي الْبُطُونِ ﴿٤٥﴾

46. Like the boiling of scalding water.

كَفَلَ الْحَمِيمِ ﴿٤٦﴾

47. (It will be said) “Seize him and drag him into the midst of blazing Fire,

خُذُوهُ فَاقْتُلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾

48. “Then pour over his head the torment of boiling water.

فِمْ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾

49. “Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!

دُقِّ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

50. “Verily, this is that whereof you used to doubt!”

إِنَّ هَذَا مَا كُنْتُمْ تَسْأَلُونَ ﴿٥٠﴾

51. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in place of Security (Paradise).

إِنَّ الْمُتَّقِينَ فِي مَقَامِ أَمِينٍ ﴿٥١﴾

52. Among Gardens and Springs,

فِي جَنَّاتٍ وَعَبْرُوبٍ ﴿٥٢﴾

53. Dressed in fine silk and (also) in thick silk, facing each other,

يَلْبَسُونَ مِنْ سُنْدَسٍ وَلِسْتَرٍ ﴿٥٣﴾

54. So (it will be). And We shall marry them to *Hûr*^[1] (fair females) with wide, lovely eyes.

مُنْقَلِيلَاتٍ كَذَلِكَ وَرَوْجَنَتُهُمْ حُمُورٌ عِينٌ ﴿٥٤﴾

[1] (V.44:54) *Hûr*: Very fair females created by Allah as such, not from the offspring of Adam , عليه السلام , with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwâh* by Ibn Al-Qaiyim, Chapter 54, Page 147].

55. They will call therein for every kind of fruit in peace and security;

56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,

57. As a Bounty from your Lord! That will be the supreme success!

58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.

59. Wait then (O Muhammad صلى الله عليه وسلم); verily, they (too) are waiting.

Sûrat Al-Jâthiyah (The Kneeling) (XLV)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. Verily, in the heavens and the earth are signs for the believers.

4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west sometimes bringing glad tidings of rain

يَدْعُونَ فِيهَا يُكْلِفُهُمْ مَا مِنْكُمْ

لَا يَدْرُو فُرُوتَ فِيهَا الْمَوْتُ إِلَّا مَوْتٌ
الْأَوَّلُ وَوَقِيمَهُ عَذَابُ الْعَجَيْمِ

فَضَلَّ مِنْ زَيْكَ ذَلِكَ هُوَ الْفَزُورُ الْمُظْبَطُ

فَإِنَّمَا يَرَنُهُ يُلْسِانُكَ أَمْ لَهُمْ يَتَذَكَّرُونَ

فَأَرْتَقِبْ إِنَّهُمْ مُرْتَبِقُونَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ

نَزَّلْنَا إِلَيْكُمْ مِنَ السَّمَاءِ الْكِتَابُ

إِنَّ فِي الْمَوْتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا بَيْتُ مِنْ دَائِيَةٍ إِنَّمَا يَنْهَا لِغَوْرٍ وَقُثْرَةٍ

وَأَخْلَقَنَا إِلَيْكُمْ أَنَّهَا رَوْمَادًا مَأْرَلَ اللَّهُ مِنَ السَّمَاءِ
مِنْ رِزْقٍ فَأَخْيَا يَهُ أَرْضَ بَعْدَ مَوْتِهَا وَنَصَرَ يَهُ

الرَّيْحَنِ إِنَّمَا يَنْهَا لِغَوْرٍ يَقُولُونَ

etc., and sometimes bringing the torment), are signs for a people who understand.

6. These are the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of Allâh, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allâh and His *Ayât* will they believe?

7. Woe to every sinful liar

8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.

10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.

13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.

14. Say (O Muhammad ﷺ) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense people, according to what they have earned

تَلَكَمَا يَنْتَهُ الْأَوْتَافُ هَا عَيْتَكَ بِالْحَقِّ فَيَأْتِي حَدِيثٌ بَعْدَهُ
اللَّهُو وَإِنَّهُ يَوْمُثُونَ ١٣

وَلِلَّهِ كُلُّ أَفَاكٍ أَشَدُ ٧

يَسْعِمُ مَا يَنْتَهُ اللَّهُ شَنَى عَلَيْهِ مِمْ بَعْرٌ مُسْتَكِيرٌ كَانَ
أَرْسَمَهَا فَبِئْرٌ يَعْذَابٌ أَلِيمٌ ٨

وَإِذَا عِلِمَ مَنْ مَا يَنْتَهَا شَيْئًا أَخْذَهَا هُرُواً أُولَئِكَ لَمْ
عَذَابٌ مُهِينٌ ٩

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يَغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا
وَلَا مَا أَخْذَوْا مِنْ دُونِ أَنْوَارِنَا وَلَمْ يَعْذَابٌ
عَظِيمٌ ١٠

هَذَا هَدَىٰ وَالَّذِينَ كَفَرُوا يَنْتَهُ رَبِّهِمْ لَمْ يَعْذَابٌ
مِنْ رَجُلٍ إِلَيْهِ ١١

اللَّهُ الَّذِي سَحَرَ لَكُمُ الْبَحْرَ لِتَخْرِي الْفُلْكَ فِي مَأْمُورٍ
وَلَبِسْغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ ١٢

وَسَحَرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مَنْ
إِنَّ فِي ذَلِكَ لَا يَنْتَهُ لِقَوْمٍ يَنْفَكُرُونَ ١٣

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ
آيَامَ اللَّهِ لِيَجْزِي قَوْمًا مِمَّا كَانُوا يَكْسِبُونَ ١٤

(i.e. to punish these disbelievers who harm the believers).^[1]

15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Âlamîn (mankind and jinn of their time, during that period),

17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

18. Then We have put you (O Muhammad ﷺ on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (*Tafsîr At-Tabâri*)

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers) are *Auliâ'* (protectors, helpers) of one another, but Allâh is the *Wâli* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2).

مَنْ عَمِلَ صَالِحًا فَلَنْقَسِيَهُ، وَمَنْ أَسَءَ فَعَلَيْهَا
ثُمَّ إِلَى رَبِّكُمْ تُرْجَمُونَ ﴿١٤﴾

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحِكْمَةَ وَالثِّبَرَةَ
وَرَفَقْنَاهُم مِّنَ الظِّنَّتِ وَصَلَّنَا عَلَى الْمُنَّانِينَ ﴿١٥﴾

وَإِذَا نَهَيْنَاهُمْ يَنْهَا مِنَ الْأَمْرِ فَمَا خَلَفُوا
إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ الْعِلْمُ بِغَيْرِ اِتِّيَّهِمْ
إِنَّ رَبَّكَ يَعْلَمُ بِمَا يَصْنَعُهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْلُفُونَ ﴿١٦﴾

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةِ مِنَ الْأَمْرِ فَاتَّبِعْهَا
وَلَا تَشْيَعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٧﴾

إِنَّهُمْ لَنْ يُغْنِواعنَكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّانِينَ
بِعَضُهُمْ أَقْلَامَ بَعْضٍ وَاللَّهُ أَعْلَمُ بِالْمُنَقَّبِينَ ﴿١٨﴾

[1] (V.45:14) The provision of this Verse was abrogated by the Verse of Jihâd (holy fighting) (V.9:36) against the polytheists.

20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.^[1]

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.^[2]

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time).^[3] And they have no knowledge of it: they only conjecture.

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدَىٰ وَرَحْمَةٌ
لِقَوْمٍ يُوقَنُونَ

أَمْ حَسِبَ الَّذِينَ أَجْهَرُوا الْسَّيِّئَاتِ أَنْ يَخْلُمُهُنَّ
كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً
مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَعْمَلُونَ

وَخَلَقَ اللَّهُ الْأَسْمَاءَ وَالْأَرْضَ بِالْحَقِّ وَلِتَجْزَى
كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

أَفَرَبَتْ مَنْ أَخْذَنَا إِلَيْهِمْ هُونَةً وَأَضْلَلَ اللَّهُ عَلَىٰ عَلِيِّ وَخَنَّمَ
عَلَىٰ سَمِيعٍ وَقَلِيلٍ وَجَعَلَ عَلَىٰ بَصَرِهِ غَشَّةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

وَقَالُوا مَا هِيَ إِلَّا حِيَاتُنَا الدُّنْيَا نَمُوتُ وَمَحْيَا وَمَا يَهْكُمُ
إِلَّا الْأَدَهُرُ وَمَا لَمْ يَذَلِّكَ مِنْ عَلِيِّ إِنَّهُمْ إِلَّا يَطْغَوْنَ

وَإِذَا نُشَرُّ عَلَيْهِمْ مَا لَكُنُنَا يَتَشَبَّهُونَ تَمَّا كَانَ حُجَّهُمْ
إِلَّا أَنَّ قَالُوا أَنْشُرْنَا يَا بَأْتَ أَنْ كُنْنَا صَدِيقِينَ

[1] (V.45:20)

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

[2] (V.45:22) See the footnote of (V.15:23).

[3] (V.45:24) Narrated Abu Hurairah رضي الله عنه عن Allah's Messenger said: "Allah said, 'The son of Adam annoys Me for he abuses *Ad-Dahr* (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.' " (Sahih Al-Bukhari, Vol.6, Hadîth No.351).

* 'I am *Ad-Dahr*' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).

28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).

30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals.)"

32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

قُلْ اللَّهُمَّ يَعْلَمُ كُوْنُكُمْ مُّسْتَكْبِرُّونَ إِذْ يَعْمَلُونَ الْيَوْمَ الْقِيَمَةَ
لَا رَبَّ فِيهِ وَلَكَنْ أَكْثَرُ النَّاسِ لَا يَعْمَلُونَ

وَلِلَّهِ مُّلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ نَفُومُ السَّاعَةِ
يَوْمَ إِذْ يُحْكَمُ الْمُطْلُورُ

وَتَرَى كُلَّ أُمَّةٍ جَائِهَةً كُلُّ أُمَّةٍ دُعَى إِلَىٰ كِتَابِهِ الْيَوْمَ يُخْزَنُونَ
مَا كُنْتُمْ تَعْمَلُونَ

هَذَا كِتَابُنَا يَنْطَلِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَسِعُ
مَا كُنْتُمْ تَعْمَلُونَ

فَآمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَإِنَّهُمْ هُمُ الْجَاهِلُونَ
رَبُّهُمْ فِي رَحْمَةٍ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ

وَآمَّا الَّذِينَ كَفَرُوا أَفَلَمْ يَكُنْ مَا يَنْتَهِي شَتَّىٰ عَيْنَكُمْ
فَأَسْكَنَكُمْ بَعْدَ مَا كُنْتُمْ فَوْمًا غَمِيرِيْمَ

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَارْبَبِ فِيهَا قُلْمَنْ
مَآتَنَرِي مَا السَّاعَةُ إِنَّ ظُنُونَ إِلَّا ظُنُونَ
وَمَا عَنْنَنُ مُسْتَقِيْنَ

وَبَدَأَنَّمْ سَيَّنَاتِ مَا عَلِمُوا وَسَاقَهُمْ مَا كَانُوا
يَوْمَئِسْمَرُوتُ

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell),^[1] nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Âlamîn (mankind, jinn and all that exists).

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

وَقِيلَ لِلْيَوْمَ تَسْكُنُ كَانِسِمَةً لِفَلَأَةَ يَوْمَ مَكَرِهَا
وَمَا وَنِكَمُ الْأَنَارُ وَمَا الْكَمَنُ تَصْرِينَ ﴿٦١﴾

ذَلِكُمْ يَأْنِكُمْ أَخْدَتُمْ مَا لَدَتِ اللَّهُ هُوَ أَعَزَّ ذَلِكُمْ
الْحَيَاةُ الَّتِي فَلَيَتَمُّ لَا يَخْرُجُونَ مِنْهَا
وَلَا هُمْ يُسْتَعْبُطُونَ ﴿٦٢﴾

فِيْلَهُ الْحَمْدُ لِلَّهِ السَّمَوَاتِ وَرَبِّ الْأَرْضِ
رَبِّ الْعَالَمِينَ ﴿٦٣﴾

وَلَهُ الْكَبِيرَيَّةُ فِي السَّمَوَاتِ وَالْأَرْضِ
وَهُوَ الْمَرِيرُ الْحَكِيمُ ﴿٦٤﴾

[۱] (V.45:35)

- a) Narrated Anas bin Mâlik رضي الله عنه said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (*Sahih Al-Bukhari*, Vol. 8, *Hadith No. 521*)
- b) Narrated Anas رضي الله عنه said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the 'Âlamîn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)! Paradise will remain spacious enough to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise.' ("Sahih Al-Bukhari", Vol. 9, *Hadith No. 481*).
- c) Narrated Ibn 'Abbâs رضي الله عنهما used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power) Lâ ilâha illâ Anta (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (*Sahih Al-Bukhari*, Vol. 9, *Hadith No. 480*).

Sûrat Al-Ahqâf
(The Curved Sand-hills) (XLVI)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (O Muhammad to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?^[1]

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!"

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حَمٌ

تَنْزِيلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيزِ الْحَكِيمِ

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا يَنْهَا إِلَّا بِالْحَقِيقَ
وَاجْعَلْ مُسَئِّلَ وَالَّذِينَ كَفَرُوا أَعْنَانَ نَذْرِهَا
مُعْرِضُونَ

فَلَمَّا رَأَيْتُمْ مَآنَدَ عُوْنَكُمْ مِنْ دُونِ اللّٰهِ أَرْوَفْتَ مَا دَاهَقْتُمْ
مِنَ الْأَرْضِ أَمْ لَمْ يَرْثُكُمْ فِي السَّمَوَاتِ أَشْتُرُكُمْ بِكَتْبِي
مِنْ قَبْلِ هَذَا أَوْ أَنْرَوْتُمْ عَلَيْكُمْ كُنْتُمْ

صَدِيقِكَ

وَمَنْ أَصْلَى مِنَ يَدِهِ عَوْمَانِ دُونِ اللّٰهِ مَنْ لَا يَسْتَعْجِلُ
لَمْ تُؤْلِي يَوْمَ الْقِسْمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

وَإِذَا حُشِرَ أَنَّاسٌ كَانُوا لَمْ أَعْدَهُمْ وَكَانُوا يُسَادِهِمْ
كُفَّارِنَ

وَإِذَا نُشَرْتُ عَلَيْهِمْ مَا يَنْتَهُ بِأَيْمَانِكُمْ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِيقَ
لَمَّا جَاءَهُمْ هَذَا سِرْخُمْيَنْ

[1] (V.46:5) See the footnote of (V.2:165).

8. Or say they: “He (Muhammad ﷺ) has fabricated it.” Say: “If I have fabricated it? still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur’ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful.”

9. Say (O Muhammad ﷺ): “(صلى الله عليه وسلم) am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner.”

10. Say: “Tell me! If this (Qur’ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salââm رضي الله عنه testifies that this Qur’ân is from Allâh [like the Taurât (Torah)], and he believed (embraced Islâm)^[1] while you are too proud (to believe).” Verily, Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doers).

11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): “Had it (Islâmic Monotheism to which Muhammad ﷺ is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!” And when they have not let themselves be guided by it (this Qur’ân), they say: “This is an ancient lie!”

12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur’ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120).

13. Verily, those who say: “Our Lord is (only) Allâh,” and thereafter stand firm and

أَتَيْقُولُونَ أَفَرَدَهُ قُلْ إِنْ أَفْتَنَتِهُ فَلَا تَمْكِلُونَ
لِي مِنَ اللَّهِ شَيْءٌ هُوَ أَعْلَمُ بِمَا تَفْعِلُونَ فِيهِ كَفَى بِهِ
شَهِيدًا بِأَبِنِي وَبِنِتِكُوكَ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

قُلْ مَا كُنْتُ بِدِعَامِنَ الرُّسُلِ وَمَا أَذْرِي مَا يَفْعَلُ
فِي وَلَكِمْ كَمْ إِنْ يَأْتِي عَلَيْهِ الْمَأْوَى حَتَّىٰ وَمَا أَنَا
إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

قُلْ أَرَأَيْتَ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهَدَ
شَاهِدُهُمْ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مُثْلِهِ ثَانَمَ
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهِيءُ لِلنَّاسِ الظَّالِمِينَ ﴿١٠﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْكَانَ خَيْرًا
مَآسِبَقُونَا إِلَيْهِ وَإِذَا مَهَدْنَا وَأَوْيَهُ فَسَيَقُولُونَ
هَذَا إِلَاقُكُوكْ فَقِيرَةً ﴿١١﴾

وَمِنْ قَبْلِهِ كَتَبْ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا
كَتَبْ مُصَدِّقًا لِسَانًا عَرَبِيًّا لِشَنِدَرَ الَّذِينَ
ظَلَمُوا وَمُسَرِّيًّا لِلْمُحْسِنِينَ ﴿١٢﴾

إِنَّ الَّذِينَ قَاتَلُوا رَبِّنَا اللَّهَ شَمَّ أَسْتَقْدَمُوا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَخْرُجُونَ ﴿١٣﴾

^[1] (V.46:10) See the footnote of (V.5:66).

straight on the Islâmic Faith of Monotheism,^[1] on them shall be no fear, nor shall they grieve.

14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.

17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."

18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that

أُولَئِكَ أَصْحَبُ الْجَنَّةَ خَلِدِينَ فِيهَا جَزَاءً إِيمَانَ
كَانُوا يُعْمَلُونَ

وَوَصَّيْنَا إِلَيْهِمْ بِإِحْسَانِ حَمَلَتْهُ أُمُّهُ كُنْهَا
وَوَرَضَتْهُ كُنْهَا وَحَمَلَهُ وَفَضَّلَهُ تَلَثُّنَ شَهْرًا
حَقَّ إِذَا لَمْ يَأْتِ أَشَدُهُ وَبِعَشْرِينَ سَنَةً قَالَ رَبِّ
أَوْرَتْنِي أَنْ أَشْكُرْ نَعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَى
وَعَلَى وَلَدِي وَأَنْ أَعْلَمْ صَلِيلًا حَارَضَهُ وَأَضْلَلْتَهُ
فِي ذُرْرِيقٍ إِنِّي تَبَّتْ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

أُولَئِكَ الَّذِينَ تَنَقَّلُ عَنْهُمْ أَحْسَنَ مَا عَيْلُوا
وَنَجَارُوا عَنْ سَيِّئَاتِهِمْ فِي أَحْسَنِ الْجَنَّةِ
وَغَدَ الْعَيْدِقُ الَّذِي كَانُوا يُوعَدُونَ

وَالَّذِي قَالَ لَوْلَدِيَّهُ أَنِّي لَكُمْ أَتَعْدَ اِنْتِنَ آنَ أَخْرَجَ
وَقَدْ خَلَّتِ الْقَرْوَنُ مِنْ قَبْلِ وَهُمَا يَسْتَغْشِيَانَ اللَّهَ
وَبِيَكَهُ امْرَأَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا يَمُؤُلُ
مَا هَذَا إِلَّا أَسْطَيْرُ الْأَوَّلِينَ

أُولَئِكَ الَّذِينَ حَقٌّ عَلَيْهِمُ الْقَوْلُ فَأُمِرَّ قَدْ خَلَّ
مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسَانِ هُمْ كَانُوا خَلِدِينَ

[1] (V.46:13): stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30)].

have passed away. Verily, they are ever the losers.

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.

20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah’s Command (disobey Allâh).

21. And remember (Hûd) the brother of ‘Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): “Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection).”

22. They said: “Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!”

23. He said: “The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!”

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: “This is a cloud bringing us rain!” Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their

وَلِكُلِّ دَرْجَتٍ مَا عَمِلُوا وَلِوُقُوفِهِمْ أَعْمَلَهُمْ وَهُمْ
لَا يَظْمَنُونَ ١٣

وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذَهَبَتْ طَبَيْرَكَشْ
فِي حَيَاةِ الدُّنْيَا وَأَسْتَنْعِنُهُمْ بِهَا فَإِنَّ يَوْمَ تَبَعَّزُونَ
عَذَابَ الْهُنُونِ يَمَا كُثُرَ تَسْتَكِنُونَ فِي الْأَرْضِ
يُغَيِّرُ الْحَقِّ وَمَا كُنْتُمْ نَفْسَمُونَ ١٤

وَأَذْكُرْ لَنَا عَادِيَةً أَنذَرَ رَوْمَةً، بِالْأَحْقَافِ
وَقَدْ خَلَتِ النَّدْرُ مِنْ أَيْنَ يَدِيهِ وَمِنْ خَلْيَهِ
الْأَنْعَدُ وَإِلَّا اللَّهُ إِنِّي لَمَّا فَتَّأْتَ عَلَيْكُوكَشْ
عَذَابَ يَوْمِ عَظِيمٍ ١٥

قَالُوا أَجِنْتَنَا لِنَأْكَلَنَا عَنْ مَالِيْسَنَا فَإِنَّا بِمَا تَعْدُنَا
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ١٦

قَالَ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ وَلَيَغُرُّكُمْ مَا أَرْسَلْتُ بِهِ
وَلِكُوكَشْ أَرْتُكُوكَشْ فَوْمَا يَجْهَلُونَ ١٧

فَلَمَّا رَأَوْهُ عَارِضاً مُسْتَقْبِلَ أَزْوَادَهُمْ قَالُوا
هَذَا عَارِضاً مُطْبَرُنَا بَلْ هُوَ مَا أَسْتَعْجَلْنَاهُ
يُدْرِجُهُ فِيهَا عَذَابَ أَلِيمٍ ١٨

تُدْمِي كُلَّ شَيْءٍ يَأْتِرُهُمْ فَأَسْبَحُوا لَا يُرَى
إِلَّا مَسْكِنُهُمْ كَذَلِكَ تَجْرِي الْقَوْمُ الْمُجْرِمُونَ ١٩

dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)!

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).

28. Then why did those whom they had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

29. And (remember) when We sent towards you (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).

31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's

وَلَقَدْ مَكَثُوكُمْ فِيمَا إِنْ شَاءَنَا كُنْتُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَعَاءً وَأَبْصَرًا وَأَفْئِدَةً هَامَّا أَعْنَى عَنْهُمْ مَمْعُونُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْعِدُهُمْ مِنْ نَحْنُ
إِذْ كَانُوا يُجْحَدُونَ كَيْا بَيْتَ اللَّهِ
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهِنُونَ ﴿١٧﴾

وَلَقَدْ أَهْلَكَنَا مَاحْلُوكُنَا مِنَ الْقُرْبَى وَصَرَفَنَا
الْآيَتِ لَهُمْ بِرَحْمَنِنَا ﴿١٨﴾

فَلَوْلَا نَصَرُهُمُ الَّذِينَ أَنْجَدُوا مِنْ دُونِ اللَّهِ قُرْبَانًا
أَمْلَهُمْ بِلِ صَلَوةٍ عَنْهُمْ وَذَلِكَ إِنْ كُمْهُمْ
وَمَا كَانُوا يَفْدُونَ ﴿١٩﴾

وَإِذْ صَرَفْنَا إِلَيْكَ نَهَرَ مِنَ الْجِنِّ يَسْتَعِدُونَ
الْقُرْبَى أَنْ فَلَمَّا حَسْنُوكُمْ فَلَوْلَا أَنْصَشُوا
فَلَمَّا قُضِيَ وَلَوْلَا إِنْ قَوِيمُهُمْ مُنْذِرِينَ ﴿٢٠﴾

فَلَوْلَا يَنْقُو مِنَّا إِنَّا سَيْعَنَا كَيْتَبْنَا أَنْزَلَ
مِنْ بَعْدِ مُوسَى مُصَدِّقَةً لِلَّاتِينَ يَدْعُونَهُ
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسَقِّمٍ ﴿٢١﴾
يَنْهَا مَنْ أَجْبَرَهُ دِعَى اللَّهَ وَمَنْ أَمْنَأَهُ يَغْفِرُ لَكُمْ

Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and believe in him (i.e. believe in that which Muhammad has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)^[1]

مَنْ دُنُوِيْكُمْ وَهُجِرُكُمْ مِنْ عَدَابِ الْيَمِينِ

32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad as did the Messengers of strong will^[2] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn* (the rebellious against Allah's Command, the disobedient to Allâh)?

وَمَنْ لَا يُحِبُّ دَاعِيَ اللَّهِ فَلَئِنْ يَمْعَجِرِ في الْأَرْضِ
وَلَيْسَ لَهُ مِنْ دُونِهِ أُولَئِكَ أُولَئِكَ

فِي ضَلَالٍ مُّبِينٍ

أَوْلَئِكَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَلَمْ يَعِنْهُمْ بِقَدْرِ عَنْ أَنْ يُخْتَىءُ الْمُؤْمِنَ بِلَهِ
إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

٢٣

وَيَوْمَ يُعَرَّضُ الَّذِينَ كَفَرُوا عَلَى أَنْتَارِ أَلْيَسْ هَذَا يَأْلَمُ
فَالْأَوَّلُونَ وَرَبِّنَا قَالَ فَذُوو الْقَدَابِ بِمَا كُنْتُمْ

تَكْفُرُونَ

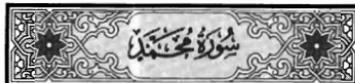
فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزَمِ مِنَ الرُّسُلِ
وَلَا تَسْعَلْهُمْ فَهُمْ كَآبِهِمْ وَمَوْرَنَ مَا يُوعَدُونَ
لَرَبَّلُهُمُ الْأَسَاطِيرُ مَنْ نَهَارَ بِلَهِ فَهَلْ يَهْلِكُ
إِلَّا الْقَوْمُ الظَّاهِرُونَ

٢٤

^[1] (V.46:31) See the footnote of (V.3:85).

^[2] (V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely, Muhammad, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus), son of Maryam (Mary). عَلَيْهَا السَّلَامُ .

Sûrat Muhammad or Sûrat Al-Qitâl
 (Muhammad) or (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
 (The Fighting) (XLVII)



*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.^[1]

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ كَفَرُوا وَاصْدَوْعَنْ سَبِيلَ اللَّهِ أَخْسَلَ أَعْنَاهُمْ

وَالَّذِينَ إِذَا وَعَدُوا أَصْلَحُوا الصَّالِحَاتِ وَمَا إِنْ يَأْتُنَّ لَهُمْ عَلَىٰ مُحَمَّدٍ وَهُوَ الْقُرْبَىٰ مِنْ رَبِّهِمْ كَفَرُوا بِهِمْ سَيِّئَاتِهِمْ
 وَأَصْلَحَ بِالْمُنْكَرِ

ذَلِكَ بَيْانُ الَّذِينَ كَفَرُوا وَأَتَتُهُمُ الْبُطْلَىٰ وَإِنَّ الَّذِينَ آمَنُوا أَتَبْعَوُ الْحَىٰ مِنْ رَبِّهِمْ كَذَلِكَ يَعْصِيُ اللَّهَ لِنَاسٍ أَمْنَاهُمْ

فَإِذَا لَقِيْتُمُ الَّذِينَ كَفَرُوا فَاقْتُلُوهُمْ إِذَا أَخْتَسُوْهُمْ فَنَذَرُوا إِلَيْكُمْ فَلَا يَأْتُنَّ بِدُونَيْدَاهُ حَتَّىٰ تَضَعَّ لَهُمُ الْجُنُوبُ أَوْ زَارُهُمْ ذَلِكَ وَلَوْنَاهُ اللَّهُ لَا يُنْصُرُهُمْ وَلَكِنْ يُنْتَلِوُ بَعْصَمَكُمْ يَعْصِيُ اللَّهَ وَالَّذِينَ قُنْلُوْفِيْ سَبِيلَ اللَّهِ فَلَمْ يُصِلُّ أَعْنَاهُمْ

[1] (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).

Narrated Abu Hurairah (رضي الله عنه) said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.^[1]

5. He will guide them and set right their state.

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).^[2] [Tafsîr Ibn Kathîr]

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.

8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.

9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.

10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers.

11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector, etc.).

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves

سَهِّلَهُمْ وَصَلَّيَهُمْ اللَّهُمَّ ﴿٨﴾

وَنَجِّعْلُهُمْ لِجَنَّةَ عَرْفَهَا مُكْثِينَ ﴿٩﴾

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّنَّمَا أَنْتُمُ اللَّهُ يَصْرِفُكُمْ

وَمِنْتَ أَنْتَ كُوْكُبٌ ﴿١٠﴾

وَالَّذِينَ كَفَرُوا فَنَسَلَمُوا وَأَصْلَلُ أَعْنَاهُمْ ﴿١١﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَاجْبَطَ أَعْنَاهُمْ ﴿١٢﴾

أَفَلَمْ يَرَوْا فِي الْأَرْضِ فَيَنْظُرُوا إِذَا هُنَّ عَاقِبَةٌ

الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَ اللَّهُ عَلَيْهِمْ وَلِلَّذِينَ أَمْتَنَاهُمْ ﴿١٣﴾

ذَلِكَ بِإِنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَإِنَّ الْكُفَّارِ

لَا مَوْلَى لَهُمْ ﴿١٤﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّتِ

بَحْرٍ مِنْ قَبْلِهِمُ الْأَتْهَرُ وَالَّذِينَ كَفَرُوا يَسْعَونَ وَلَا كُونُ

كَانَ أَكْلُ الْأَنْعَمِ وَالنَّارُ مَوْتِي لَهُمْ ﴿١٥﴾

[1] (V.47:4) See the footnote of (V.2:190) and (V.9:20).

[2] (V.47:6) Narrated Abû Sa'id Al-Khudîr رضي الله عنه : Allah's Messenger said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Sahîh Al-Bukhâri, Vol. 8, Hadîth No. 542)

and eat as cattle eat; and the Fire will be their abode.

13. And many a town, stronger than your town (Makkah) (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which has driven you out We have destroyed. And there was none to help them.

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.

18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?^[1]

19. So know (O Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)^[2], and ask

وَكَبِينَ مِنْ قَرْيَةٍ هِيَ أَسْدَدُوهُ مِنْ قَرْيَنِكَ الْيَقِنِ
آخِرَ حِنْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ١٧

أَفْنَ كَانَ عَلَىٰ بَيْنَهُ مِنْ زَيْدٍ كَمْ زَيْدٌ لَهُ مُؤْمِنَهُ عَمَلُهُ
وَأَبْعَثُوا أَهْوَاهُمْ ١٨

مَثَلَ الْجَنَّةِ الْيَقِنِ وَعَدَ الْمُنْقَرُونَ فِيهَا أَنْتَرُ مِنْ مَأْوَى عَيْرِ
إِمَسِ وَأَنْتَرُ مِنْ لَبِنِ لَنْ يَغْيِرُ طَعْدَهُ وَأَنْتَرُ مِنْ حَمَرِ
الَّذِي لِلشَّرِّيْنِ وَأَنْتَرُ مِنْ عَشَلَ مُضَفِّي وَلَمْ فِيهَا مِنْ كُلِّ
الْمَرَرَتِ وَمَعْفَرَةٌ مِنْ زَيْدٍ كَمْ كَنْ هُوَ حَلَّدٌ فِي الْأَنَارِ
وَسُقُّرًا مَأْمَاتٍ جَمِيعًا فَقَطْعَعَ أَمْعَاهُمْ ١٩

وَمِنْهُمْ مَنْ يَسْتَعِيْدُ إِلَيْكَ حَتَّىٰ إِذَا حَرَّجُوكَ مِنْ عِنْدِكَ
فَأَلْوَى الْأَذْيَنَ أُوتُوا الْعِلْمَ مَا دَأَلَ مَا لَفَّا أَوْ لَتَكَ الْأَذْيَنَ
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَأَبْعَثُوا أَهْوَاهَهُمْ ٢٠

وَالَّذِينَ آهَنَدُوا رَادُهُمْ هُدَىٰ وَأَنَّهُمْ تَفَوَّهُمْ

فَهُنَّ يُنْظَرُونَ إِلَىٰ أَلْأَسْأَعَةِ أَنْ تَأْتِيهِمْ بَعْتَهُ فَقَدْ جَاءَهُ
أَشْرَاطُهَا فَإِنَّهُمْ إِذَا جَاءَهُمْ ذَكْرُهُمْ ٢١

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِذَنْبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَبَّلَكُمْ

[1] (V.47:18) See the footnote of (V.6:158).

[2] (V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

وَمُتَوَكِّلُونَ

forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?^[1]

23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?

25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their

رَبِّيْقُولُ الَّذِيْنَ كَمَنُوا لَوْلَا نُزِّلَتْ سُوْرَةُ فِيْدَا اُنْزِلَتْ
سُوْرَةً حُكْمَةً وَذِكْرٍ فِيْهَا أَفْسَادُ رَأْيَتِ الَّذِيْنَ
فِي قُلُوبِهِمْ مَرَضٌ يُنْظَرُونَ إِلَيْكَ نَظَرٌ
الْمَعْشِيْنَ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ

طَاعَةً وَقَوْلًا مَعْرُوفٌ فَإِذَا عَزَمْتَ الْأَمْرَ
فَلَا تَصْدِقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

فَهَلْ عَسِيْتُمْ إِنْ تَوَلَّتُمْ أَنْ تُفْسِدُوا
فِي الْأَرْضِ وَتُنْقَطِلُوا إِلَيْهِمْ
أُولَئِكَ الَّذِيْنَ لَعْنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى
أَبْصَرَهُمْ
أَفَلَا يَذَرُونَ الْفَرَّةَ إِذْ عَلَى قُلُوبِ
أَفْنَالُهَا
إِنَّ الَّذِيْنَ أَرْتَدُوا عَلَى أَذْنَبِهِمْ مِنْ بَعْدِ مَا نَبَيَّنَ
لَهُمْ أَهْدَى الشَّيْطَنُ سَوَّلَ لَهُمْ
وَأَنْجَلَ لَهُمْ

[1] (V.47:22).

a) Narrated Abû Hurairah رضي الله عنه : The Prophet ﷺ said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-qatlâ'ah* (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.354).

b) See the footnote of (V.2:27).

false hopes), and (Allâh) prolonged their term (age).

26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

28. That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? ^[1]

30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (عليه وسلم) (by standing against him and hurting him), after the guidance^[2] has been clearly

ذَلِكَ بِأَنَّهُمْ قَاتُلُوا الَّذِينَ كَرِهُوا مَا نَهَى رَبُّهُمْ

اللَّهُ أَعْلَمُ بِمَا فِي أَعْيُنِهِ إِنَّمَا يَنْهَا عَنِ الْأَمْرِ مَا

يَعْلَمُ إِنَّ رَبَّهُمْ هُنَّ أَشَدُّ مَا يَعْمَلُونَ

فَكَيْفَ يَأْتُونَهُمُ الْمُلْكَ كَمَا يَضَرِّونَ

وَجْهُهُمْ وَأَدْبَرُهُمْ

ذَلِكَ بِأَنَّهُمْ أَنْجَعُوا مَا أَنْحَطَ اللَّهُ

وَكَمَا كَرِهُوا رِضْوَانَهُ فَأَخْبَطَ أَعْنَاهُمْ

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ أَنَّمَّا يُخْرِجُ

اللَّهُ أَضَفَّهُمْ

وَلَوْزَّا لَّا يَرْتَكِبُوهُمْ فَلَمْ يَفْهَمُوهُمْ سَيِّئَهُهُمْ

وَلَعَرْفَهُمْ فِي لَهْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

وَلَنَبْلُوَنَّكُمْ حَتَّى تَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالظَّابِدِينَ

وَلَنَبْلُوَ الْأَخْبَارَكُمْ

إِنَّ الَّذِينَ كَفَرُوا أَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَسَاءُوا

الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَهْدَى لَمَّا لَيَضُرُّوا اللَّهَ

شَيْئًا وَسَيُّحِيطُ أَعْنَاهُمْ

[1] (V.47:29) See hypocrisy in the Appendix II

[2] (V.47:32) A. Narrated Abû Mûsâ (رضي الله عنه): The Prophet ﷺ said, "The example of guidance and knowledge (the Qur'aan and the Sunnah) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet ﷺ) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (Sahîh Al-Bukhâri, Vol.1, Hadîth No.79). B. Guidance is of two kinds:

shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds.

34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them.^[1]

35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.

36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islamic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

يَكُنْ لَّهُمَا الَّذِينَ مَأْمُونُوا أَطْبَعُوا اللَّهَ وَأَطْبَعُوا الرَّسُولَ
وَلَا يُنْظِلُوا أَعْمَلَكُمْ

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَأْمُونُوا
وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ^[1]

فَلَا تَهُنُّ وَنَذِعُ إِلَى السَّلِيلِ وَأَنْشُرُ الْأَعْنَوْنَ وَاللَّهُ
مَعْنَمُكُمْ وَلَكُمْ تَرْكُمُ أَعْمَلَكُمْ^[2]

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ إِنْ تَوْمِنُوا وَتَنْقَوْا
بِئْرُكُمْ أُجُورُكُمْ وَلَا يَسْتَلِكُمْ أُمَالُكُمْ^[3]

إِنْ يَسْتَلِكُمْ هَا فَيَقْرِبُكُمْ بَخْلُوَا
وَيَخْرِجُ أَصْدَقَنَكُمْ^[4]

هَتَّأَنْتُمْ هَنُولَاءَ تُدْعَوْنَ لِتُنْفِقُوْا فِي سَبِيلِ اللَّهِ
فَمِنْكُمْ مَنْ يَنْهَا وَمَنْ يَتَحَلَّ فَإِنَّمَا يَنْهَا
عَنْ نَفْسِهِ وَاللَّهُ أَعْلَمُ وَإِنَّمَا الْفَقَرَاءُ
وَلَيْتَ تَتَوَلُّوا إِسْتَبْدِلُوهُمَا بِغَيْرِكُمْ
ثُمَّ لَا يَكُونُوا أَمْشَكُمْ^[5]

a) Guidance of *Taufiq* and it is totally from Allâh, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

^[1] (V.47:34) See the footnote of (V.3:85).

Sûrat Al-Fath
(The Victory) (XLVIII)

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We have given you (O Muhammad ﷺ) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future,^[1] and complete His Favour on you, and guide you on the Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down *As-Sakinah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*^[2] men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination.

[1] (V.48:2) Narrated Al-Mughirah: The Prophet ﷺ used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (*Sahih Al-Bukhari*, Vol.6, *Hadîth* No.360).

[2] (V.48:6) *Al-Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا أَنْذَلْنَاكَ فِي هَذِهِ الْمُّهَاجَرَةِ

لِتَغْفِرَ لِكَ اللّٰهُ مَا تَقْدَمَ مِنْ ذَلِكَ وَمَا تَأْخُرَ
وَيُبَشِّرَنَّكَ بِمَا تَعْمَلُ

وَيُصْرِكَ اللّٰهُ نَصْرًا عَلَيْنَا

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيزْدَادُهُ
إِيمَانَهُمْ وَلَهُ جُنُودُ السَّمَاوَاتِ
وَالْأَرْضِ وَكَانَ اللّٰهُ عَلِيًّا حَكِيمًا

لِئَذِلِّ الْمُتَعَمِّنِ وَالْمُؤْمِنَاتِ جَنَّتَ تَخْرِي منْ تَخْرِي
الْأَنْهَارِ خَلِيلِنَّ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ

وَكَانَ ذَلِكَ عِنْدَ اللّٰهِ قُرْآنًا عَظِيمًا

وَيُعَذِّبَ الْمُنْتَقِيْنَ وَالْمُنْتَقَدِّتِ وَالْمُنْتَرِكِينَ
وَالشَّرِكَاتِ الظَّالِمَاتِ يَا اللّٰهُ ظَرَبَ السَّوْءَ عَلَيْهِمْ
دَآبِرَهُ أَسْوَءُهُ وَعَصَبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَ
لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرَاتِهِمْ

7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Powerful, All-Wise.

8. Verily, We have sent you (O Muhammad ﷺ) as a witness, as a bearer of glad tidings, and as a warner.^[1]

9. In order that you (O mankind) may believe in Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and that you assist and honour him (عَلَيْهِ وَسَلَّمَ), and (that you) glorify (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and (that you) glorify (Allâh's) praises morning and afternoon.

10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad ﷺ) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do."

12. "Nay, but you thought that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

13. And whosoever does not believe in Allâh and His Messenger (Muhammad ﷺ), then verily, We have prepared for the disbelievers a blazing Fire.^[2]

وَإِلَهُ الْجَنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ

عَزِيزًا حَكِيمًا

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّزُوهُ وَتُوَقِّرُوهُ

وَتُسْتَحْوِهُ بُكْرَةً وَأَصِيلًا

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدِ اللَّهِ فَوْقَ

آيَدِيهِمْ فَمَنْ تَكَبَّ فَإِنَّمَا يَنْكُبُ عَلَى نَفْسِهِ وَمَنْ

أَوْفَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسُوتُهُ أَجْرًا عَظِيمًا

سَيَقُولُ لَكَ الْمُخْلُقُونَ مِنَ الْأَغْرَبِ سَقَّافَةً

أَنَّوْنَا وَأَغْلَوْنَا فَاسْتَغْفِرَنَا يَبْرُونَ بِالْسَّتِّيمِ

مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَعْلَمُ لَكُمْ مِنْ اللَّهِ

شَيْئًا إِنَّ رَادِيَكُمْ ضَرًّا أَوْ رَادِيَكُمْ فَقَعَدْلَكَانَ اللَّهُ

بِمَا تَعْلَمُونَ حَيْثَا

بَلْ ظَنَنتُمْ أَنَّنِي نَسْقَلَ الرَّسُولَ وَالْمُؤْمِنَ

إِنَّ أَطْلِمُهُمْ أَبْدَأْرِزَتْ ذَلِكَ فِي قُلُوبِكُمْ

وَظَنَنتُمْ طَرَقَ السَّوَاءِ وَكُنْشَمَ قَوْمًا بُورَا

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ

سَعِيرًا

[1] (V.48:8) See the footnote of (V.2:42).

[2] (V.48:13) See the footnote of (V.3:85).

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad ﷺ), (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad ﷺ) under the tree: He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.

19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.

20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْلَمُ مَنْ يَنْهَا
وَيُدْعَى بُنْ مِنْ يَنْهَا وَكَانَ اللَّهُ غَفُورًا
رَبِّ الْجِمَاعَاتِ

سَيَقُولُ الْمُحَاجِفُونَ إِذَا أَنْطَلَقْتُمْ إِنَّ
مَغَانِمَ رَأَيْتُمُوهَا ذَرُونَا نَتَبَعُكُمْ مُرْبِدُوكُمْ
أَنْ يُبَدِّلُوا كَلْمَ اللَّهِ قُلْ لَنْ تَبْيَعُونَا كَذَلِكُمْ
فَالَّهُ مِنْ قَبْلِ فَسِيقُولُونَ لَنْ تَحْسُدُونَا
بَلْ كَافُوا لِيَفْهَمُونَ إِلَاقْلِيلًا

قُلْ لِلْمُخْلَفِينَ مِنَ الْأَعْرَابِ سَتَدْعُونَ إِلَى فَوْرَمَأْوِي
بَأْسِ شَدِيدٍ نَقْتَلُوْهُمْ أَوْ نَسْلُمُونَ فَإِنْ طَبِعُوا
بُوْتَكُمُ اللَّهُ أَجْرًا حَسَنًا وَلَدَنْ تَوْلَوْا كَمَا تَوَلَّتُمْ
مِنْ قَبْلِ يُعْذِنُكُمْ عَذَابًا أَلِيمًا

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطْبِعَ اللَّهُ وَرَسُولُهُ يُدْخِلُهُ
جَنَّتَ بَخْرِي مِنْ خَتْهَا الْأَنْتَرُ وَمَنْ يَسْأَلْ يُعْذِبُهُ
عَذَابًا أَلِيمًا

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذَا يَأْمُونَكَ
حَتَّى الْسَّجَرَةِ فَلَمَّا فَلَوْهُمْ فَأَنْزَلَ اللَّهُ السَّكِينَةَ
عَلَيْهِمْ وَأَنْبَهُمْ فَتَحَاهُرِيْبًا

وَمَعَانِي كَبِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا

وَعَدَكُمُ اللَّهُ مَعَانِي كَبِيرَةٍ تَأْخُذُونَهَا عَجَلَ
لَكُمْ هَذِهِ وَكَفَ أَيْدِيَ النَّاسِ عَنْكُمْ وَلَنْ تَكُونَ مَا يَعْلَمُ

sign for the believers, and that He may guide you to the Straight Path.

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.

22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper.

23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from *Al-Masjid-al-Harâm* (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and

للْمُؤْمِنِينَ وَبَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿١﴾

وَأُخْرَى لِرَفِيقِهِ رَأَيْتَهَا حَاطَ اللَّهُ بِهَا
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢﴾

وَلَوْفَتْكُمُ الظَّاهِرُونَ كُفَّارًا وَلَوْا الْأَذْنَارَ لَمْ لَا
يَجِدُونَ وَإِنَّا لَنَاصِرُهَا ﴿٣﴾

شَهَادَةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلِ وَنَ

يَحْدِلُ لِسْنَةَ اللَّهِ بِهِ يَا لَكَ ﴿٤﴾

وَمُوَالَّذِي كَفَّ أَيْدِيهِمْ عَكْمَ وَأَيْدِيَكُمْ عَنْهُمْ يَطْعَنُ

مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَيْنَهُمْ وَكَانَ اللَّهُ

يَعْلَمُ مَا تَعْمَلُونَ صَدِيرًا ﴿٥﴾

هُمُ الَّذِينَ كَفَرُوا وَأَصْدَوْكُمْ عَنِ الْمَسْجِدِ

الْحَرَامِ وَالْمَدِيَ مَعْكُوفًا إِنَّ يَلْعَنَ مَحْلَهُ وَأَنَّ لَرْجَالَ

مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَلْعَمُوهُمْ أَنْ تَقْطُعُوهُمْ

فَصَبِّيْكُمْ مِنْهُمْ مَعْرَةٌ يَعْنِي عَلِمَ لِيُدْخِلَ اللَّهُ

فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْزَرِلَوْلَرِلَلَدِنَالَّذِينَ

كَفَرُوا وَمِنْهُمْ عَذَابًا أَلِيمًا ﴿٦﴾

إِذْ جَعَلَ اللَّهُ كُفَّارًا فِي قُلُوبِهِمْ الْمُغَيَّبَةَ حَبَّةَ

الْمَهَيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ

وَعَلَى الْمُؤْمِنِينَ وَأَزْهَمَهُمْ كَلِمَةَ النُّقُوقِ

وَكَانُوا أَعْقَبَهَا وَأَهْلَهَا وَكَانَ اللَّهُ

بِكُلِّ شَيْءٍ عَلِيمًا ﴿٧﴾

they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything.

27. Indeed Allâh shall fulfil the true vision which He showed to His Messenger ﷺ [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid- al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

28. He it is Who has sent His Messenger (Muhammad ﷺ with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.

29. Muhammad ﷺ is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ أَلْرُبُّ يَا بِالْحَقِّ لَتَدْخُلُنَ
الْمَسْجِدَ الْحَرَامَ إِنْ سَاءَ اللَّهُ عَمِينَ كُلُّ مُعْلِمٍ
رُهْ وَسَكُونٌ وَمُؤْصِرٌ لَا تَخَافُونَ فَقِيلَ مَا لَمْ
تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ

فَتَحَاجَرَ يَسِّيًّا

هُوَ الَّذِي أَنْزَلَ رَسُولَهُ بِالْهُدَىٰ وَبِنِ الْحَقِّ
لِتُظْهِرَهُ عَلَى الَّذِينَ كُلُّهُمْ وَكَفَىٰ بِاللَّهِ

شَهِيدًا

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشْدَادُهُمْ عَلَى الْكُفَّارِ
رَحْمَاءٌ بَيْنَهُمْ تَرِيمُهُمْ رَحْمَانٌ جَمِدٌ يَسْتَغْنُونَ فَضْلًا
مِنْ أَنَّ اللَّهَ وَرِضُوْنَا سِيمَا هُمْ فِي وُجُوهِهِمْ
مِنْ أُنُوشُجُودٍ ذَلِكَ مَلْهُومٌ فِي التَّورَةِ وَمَنْأُورٌ
فِي الْإِنجِيلِ كَرْبَعَ أَخْرَجَ شَطَفَهُ فَنَازَرَهُ
فَاسْتَغْلَطَ فَأَسْتَوْدَى عَلَى سُوقٍ يَمْجِدُ الْزَّرَاعَ
لِيَغْيِطَ بِهِمُ الْكُفَّارُ وَعَدَ اللَّهُ أَلَّذِينَ مَأْمُونُوا عَسِلًا
أَصْنَلَحُتْ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Sûrat Al-Hujurât
(The Dwellings) XLIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you who believe! Make not (a decision) in advance^[1] before Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.

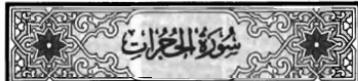
2. O you who believe! Raise not your voices above the voice of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

3. Verily, those who lower their voices in the presence of Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.

4. Verily those who call you from behind the dwellings, most of them have no sense.

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.

6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance,



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تُفْرِدُ مُؤْمِنَاتٍ بَيْنَ يَدِيَ اللَّهِ
وَرَسُولِهِ وَلَا قُلْلَةٌ إِنَّ اللَّهَ سَمِيعٌ عَلَيْهِ ۝

يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُ أَصْوَاتَكُمْ فَوْقَ صَوْتِ
الَّتِي لَا يَجْهَرُ وَاللَّهُ بِالْقَوْلِ كَجَهْرٍ يَضْمَنُكُمْ
لِعِظَمِ أَنْ تَخْبَطَ أَعْمَلُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ۝

إِنَّ الَّذِينَ يَعْصُمُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ
أُولَئِكَ الَّذِينَ آتَيْنَاهُنَّا اللَّهُ قُلُوبَهُمْ لِلنَّقَوْيِ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝

إِنَّ الَّذِينَ يُنَادِيُنَّكَ مِنْ وَرَاءِ الْمَحْجَرِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝

وَلَوْ أَنَّهُمْ صَدَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لِكَانَ خَيْرًا لَهُمْ
وَاللَّهُ عَمُورٌ رَّحِيمٌ ۝

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ جَاءَكُمْ فَاسِقٌ يُنَبِّئُنَّكُمْ
أَنْ ضَبَّبُوا قُوَّمًا بِمَهْنَلٍ فَنَصِيبُهُ أَعْلَىٰ مَا عَلِمْتُمْ
نَدِيمَنَ ۝

[1] (V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), that you may decide the contrary to what Allah and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) may decide.

and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allâh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) hateful to you. Such are they who are the rightly guided.

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.

9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever

وَأَعْلَمُوا أَنَّ فِيمُّكُمْ رَسُولُ اللَّهِ وَطِيعَتُكُمْ كَثِيرٌ
مِّنَ الْأَمْرِ لِئِنْهُمْ وَلِكُنَّ اللَّهَ حَبِّبَ إِلَيْكُمُ الْإِيمَانَ
وَرَدَّنَهُ فِي قُلُوبِكُمْ وَكَذَّبَ إِلَيْكُمُ الْكُفُرُ وَالْفُسُوقُ
وَالْعَصَيَانُ أُولَئِكَ هُمُ الْأَرْشَدُونَ ﴿١﴾

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةٌ وَاللَّهُ عَلِيُّهُ حِكْمَةٌ ﴿٢﴾

وَلَنْ طَأْتَنَا مِنَ الْمُؤْمِنِينَ أَفَتَلُوا فَاصْلِحُوا
بَيْنَهُمَا فَإِنْ بَغَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوهُ
الَّتِي تَبَغُّ حَتَّى يَنْهَا إِلَى أَمْرِ اللَّهِ وَإِنْ قَاتَلُوهُ فَأَمْأَتْ فَاصْلِحُوهُ
بَيْنَهُمَا بِالْمَدْلِلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٣﴾

إِنَّمَا الْمُؤْمِنُونَ لِحَوْةٍ فَاصْلِحُوا بَيْنَهُنَّا
وَأَنْقُرُوا اللَّهَ لِمَلَكُوتَ رَحْمَنَ ﴿٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوْنَ مِنْ قَوْمٍ عَسَقَ
أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا إِذَا هُمْ مِنْ نِسَاءٍ عَسَقَ
أَنْ يَكُنْ مِنْهُمْ مِنْ نِسَاءٍ وَلَا تَلْمِزُوْنَ أَنْفُسَكُمْ وَلَا تَأْبِرُوْنَا
بِالْأَقْنَى يَتَسَمَّسُ الْأَسْمُ الْفُسُوقُ بَعْدَ إِيمَانِ
وَمَنْ لَمْ يَتَبَتَّ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥﴾

does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.).

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)^[1]. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has *At-Taqwâ* [i.e. he is one of the *Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet

يَأْتِيهَا الَّذِينَ آمَنُوا أَجْتَبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّكَ بَعْضَ
الظَّنِّ لَمْ تَرَهُ وَلَا جَعَلْتُكُمْ بَعْضًا
أَيُّجُبُ أَحَدُكُمْ أَنْ يَأْكُلْ لَحْمَ أَخِيهِ مِنْ
فَكِرْهَتُهُوَ وَأَنْقَوْا اللَّهَ إِنَّ اللَّهَ تَوَابٌ رَّحِيمٌ

يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاهُمْ
شَعُوبًا وَفَرَّابِيلٍ لِتَعَارُفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَنْتُنَّكُمْ إِنَّ اللَّهَ عَلِيمٌ حَسِيرٌ

فَالَّتِي لَا يَعْرَفُهُمْ إِنَّا نَهْلَلُ لَمْ تُؤْمِنُوا وَلَكِنْ
هُولُوا أَسْلَمُوا وَلَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ

[1] (V.49:12).

a) Narrated Abû Hurairah رضي الله عنه said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise *Najsh** and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No.92).

b) Narrated Hudhaifah رضي الله عنه saying, "A *Qattât*** will not enter Paradise." (*Sahîh Al-Bukhâri*, Vol.8, *Hadîth* No.82).

c) Backbiting and the Statement of Allah عز و جل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs رضي الله عنهما passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet ﷺ then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** (*Sahîh Al-Bukhâri*, Vol.8, *Hadîth* No.78).

* *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

** A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

***This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons. [*Fath Al-Bari*, Vol. I, Page 332].

entered your hearts. But if you obey Allâh and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.

17. They regard as favour to you (O Muhammad) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.

18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

Sûrat Qâf.L

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Qâf*. [These letters (*Qâf*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.

2. Nay, they wonder that there has come to them a warner (Muhammad) from among themselves. So the disbelievers say: "This is a strange thing!"

3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

وَإِن تُطِعُوا اللَّهَ وَرَسُولَهُ لَا يَنْكُرُ مِنْ أَعْدَلَكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٦﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ مَأْمُونُوا بِاللَّهِ وَرَسُولِهِ
لَمْ يَرْتَأُوا وَحْدَهُ دُوا بِآمْنِهِمْ وَآنفُسِهِمْ
فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٧﴾

فَلَمْ يَأْتِ الْمُؤْمِنُونَ أَنَّهُ يَدِينُكُمْ وَاللَّهُ يَعْلَمُ مَا فِي
الْأَسْرَارِ وَمَا فِي الْأَرْضِ وَاللَّهُ يَعْلَمُ كُلَّ شَيْءٍ
عَلَيْهِ ﴿١٨﴾

يَعْلَمُونَ عَلَيْكُمْ أَنَّ أَسْلَمُوا قَلْبًا لَا تَنْتَهَا عَنِ الْإِسْلَامِ
بِلَّا أَنَّ اللَّهَ يَعْلَمُ عَلَيْكُمْ أَنَّ هَذَا كُمْ لِلْإِيمَانِ إِنَّ كُمْ
صَدِيقِينَ ﴿١٩﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَسْمَعُونَ ﴿٢٠﴾

سُورَةُ الْحُجَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَوَالْقُرْمَانِ الْمَجِيدِ ﴿١﴾

بِلَّغُهُمْ أَنَّ جَاهَهُمْ مُنْذِرٌ يَنْهَا
فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ غَيْبٌ ﴿٢﴾

أَوْ ذَامِتَ أَوْ كَاهِرًا بِذَلِكَ رَحْمَةٌ بَعِيدٌ ﴿٣﴾

4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

قَدْ عِلْمَنَا مَا تَقْصُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ

حَفِظٌ

5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَاجَأَهُمْ فَهُمْ فَيَرِي
ج ٦

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

أَفَلَا يَنْظُرُوا إِلَى السَّمَاءِ فَوْهَمُهُ كَيْفَ بَنَيْنَاهَا

وَرَسَّهَا وَمَلَأْنَا مِنْ فَوْجٍ
ج ٧

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

وَالْأَرْضَ مَدَّنَاهُ أَقْنَانًا فِيهَا رَوَسٌ

وَأَبْنَانِهَا مِنْ كُلِّ دُوْجٍ بَهِيجٌ
ج ٨

8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).

بَصِيرَةٌ وَذَكْرٌ لِكُلِّ عَبْدٍ مُّبِينٍ
ج ٩

9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

وَرَزَقْنَا مِنَ السَّمَاءِ مَاءً مُبَرَّكًا فَأَنْبَاتَنَا بِهِ جَنَاحٌ

وَحَبَّ الْحَسِيدِ
ج ١٠

10. And tall date-palms, with ranged clusters.

وَأَنْخَلَ بَاسِقَتِهِ لَمَاطِنٌ نَصِيدٌ
ج ١١

11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

رَزْقًا لِلْعَسَادِ وَأَحْيَنَا بِهِ مَلَدَةً مِنْتَ كَذَلِكَ

الْمُرْوُجِ
ج ١٢

12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the dwellers of Rass, and Thamûd;

كَذَّبَ قَلَمَهُمْ قَوْمٌ بُوْجُ وَأَخْبَثُ أَرَيْنَ وَشُوْدُ
ج ١٣

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);

وَعَادُ وَفِرْعَوْنُ وَلَّوْهُنُ لُوطٌ
ج ١٤

14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

وَأَخْبَثُ الْأَنْكَةَ وَقَوْمٌ بُوْجُ كُلُّ كَذَّبَ أَرْسَلَ فِي

وَيَسِيدٌ
ج ١٥

15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).

أَفَيْسِنَا بِالْحَقِّ الْأَوَّلِ لَمْ فِي لَيْسٍ مِّنْ حَلِيقٍ

جَدِيدٌ

16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

وَلَقَدْ خَلَقْنَا إِلَيْكُمْ أَنْسَنَ وَعَلِمْتُمْ مَا تُوَسِّعُ بِهِ نَفْسَهُ

وَخَنَقْتُمْ أَقْرَبَ إِلَيْهِ مِنْ جَبَلِ الْوَرَيدِ

17. (Remember) that the two receivers (recording angels) receive (each human being), ^[1]A one sitting on the right and one on the left (to note his or her actions).

إِذْ يَنْلَقُ الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَائِلِ قَيْدٌ

18. Not a word does he (or she) utter but there is a watcher by him ready (to record it). ^[2]

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَيْدٌ

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ

مِنْهُ تَحْمِدُ

وَنَجَعَ فِي الصُّورِ ذَلِكَ يَوْمُ الْزَّعْدِ

20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

وَهَامَتْ كُلُّ نَفْسٍ مَعَهَا سَاقِقٌ وَشَيْدٌ

21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَنَّنَا عَنْكَ غَطَاءً كَ

فَبَصَرْتَكِ الْيَوْمَ حَمِيدٌ

22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"

وَقَالَ فِرِئِيسُهُمْ هَذَا مَالَدَى عَيْدٌ

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

أَقْبَافُ جَهَنَّمَ كُلُّ كَعَابٍ عَيْدٌ

24. (Allah will say to the angels): "Both of you throw into Hell every stubborn

^[1]A (V.50:17) Narrated 'Aishah رضي الله عنها The Pro phet said: The deeds of the following three persons are not recorded by the pen:

1. A sleeping person till he wakes up.

2. A child till he reaches the age of puberty.

3. An insane person till he becomes sane.

This Hadith is quoted by An-Nasâ'i, The Book of Divorce. Chap. 21.

^[2]B (V.50:17) See the footnote (B) of (V.6:61).

^[2] (V.50:18) See the footnote (A) of (V.6:61).

disbeliever (in the Oneness of Allâh, in His Messengers).

25. “Hinderer of good, transgressor, doubter,

26. “Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment.”

27. His companion (Satan—devil)] will say: “Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray.”

28. Allâh will say: “Dispute not in front of Me, I had already in advance sent you the threat.

29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves.”

30. On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”^[1]

31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off.

32. (It will be said): “This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh’s religion — Islâmic Monotheism).

33. “Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and

مَنَعَ لِلْخَيْرِ مُعَذَّبٌ مُّرِيبٌ ﴿١٩﴾

الَّذِي جَعَلَ مَعَ الْهُوَ إِلَهًا مَا خَرَقَ إِلَيْهِ
فِي الْعَدَلِ الْشَّرِيدِ ﴿٢٠﴾

قَالَ فِيهِمْ مِّنَ الظَّفِيفِ، وَلَكِنْ كَانَ
فِي ضَلَالٍ يُبَيِّنِ ﴿٢١﴾

فَالَّذِي أَخْتَصَّ مَوْلَاهُ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِأَوْعِدِهِ ﴿٢٢﴾

مَا يَبْدِلُ الْقَوْلُ لِدَيْهِ وَمَا أَنَا بِطَامِنٍ لِلْعِبَدِ ﴿٢٣﴾

يَوْمَ نَقُولُ لِلْجَهَنَّمَ هُلْ أَمْتَلَأَتْ وَنَقُولُ هَلْ مِنْ مَرِيدٍ ﴿٢٤﴾

وَأَرْلَفَتِ الْجَنَّةَ لِلْمُغْنِينَ عَبْرِ عَيْدِ ﴿٢٥﴾

هَذَا مَا ثُوَّدْنَاهُ لِكُلِّ أَوَّابٍ حَفَظِ ﴿٢٦﴾

مَنْ خَشِيَ الرَّحْمَنُ فِي الْغَيْبِ وَجَاءَهُ بِقَلْبٍ مُّنِيبٍ ﴿٢٧﴾

^[1] (V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?'"

Narrated Anas رضي الله عنه: The Prophet ﷺ said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!)'" (Sahîh Al-Bukhâri, Vol.6, Hadîth No.371).

absolutely free from each and every kind of polytheism).

34. "Enter you therein in peace and security — this is a Day of eternal life!"

35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل جلاله).

36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

39. So bear with patience (O Muhammad ﷺ all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *'Asr* prayers)^[1] .

40. And during a part of the night (also) glorify His praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise

أَدْخُلُوهَا بِسْلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿١﴾

هُمْ مَا يَشَاءُونَ فِيهَا وَلَدَّيْنَا مَرِيدٌ ﴿٢﴾

وَكَمْ أَهْلَكْنَا نَاقِلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

فَقَبُوا فِي الْأَلْيَادِ هَلْ مِنْ مُعْصِيْنَ ﴿٣﴾

إِنَّ فِي ذَلِكَ لَذَّةً كَيْفَ لَمْ كَانَ لَهُ قُلْبٌ أَوْ أَلْفَى

السَّمْعُ وَهُوَ شَهِيدٌ ﴿٤﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا يَنْهَا

فِي سَيَّةٍ أَيَّامٍ وَمَا مَسَّنَا مِنْ تُغْرِيبٍ ﴿٥﴾

فَاصْبِرْ عَلَى مَا يَقُولُوكُ وَسَيَّحْ مُحَمَّدَ رَبِّكَ

قَبْ طُلُوعَ الشَّمْسِ وَقَبْ أَنْفُرُوبِ ﴿٦﴾

وَمِنْ أَلَيْلٍ فَسِيْحَهُ وَأَذْبَرَ السَّجُودَ ﴿٧﴾

^[1] (V.50:39).

a) Narrated Qais: Jarir said, "We were with the Prophet ﷺ and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (*Fajr*) and a prayer before sunset (*'Asr*), you must do so". He then recited Allah's Statement:

"And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismâ'il said: "Offer those prayers and do not miss them." (*Sahih Al-Bukhari*, Vol.1, *Hadîth No.529)*

b) See the footnote of (V.32:16).

and magnify Allâh — *Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar*].

41. And listen on the Day when the caller will call from a near place.

42. The Day when they will hear *As-Saihah* (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).

43. Verily, We it is Who give life and cause death; and to Us is the final return.

44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.

45. We know best what they say. And you (O Muhammad ﷺ) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

Sûrat Adh-Dhâriyât
(The Winds that Scatter) LI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By (the winds) that scatter dust.
2. And (the clouds) that bear heavy weight of water.
3. And (the ships) that float with ease and gentleness.
4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.
5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and

وَاسْتَعِنْ يَوْمَ بَنَادِلَنَادِ مِنْ مَكَانٍ فَرِيبٌ ١٤

يَوْمَ يَسْمَعُونَ أَصْبَحَةً بِالْحَقِّ ذَلِكَ يَوْمُ الْفُرُجِ ١٥

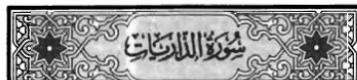
إِنَّا نَخْنُ نُحْيٰ وَنُمْبِثُ وَإِلَيْنَا الْمَصِيرُ ١٦

يَوْمَ تَشَقَّعُ الْأَرْضُ عَنْهُمْ بِرَاغِدِ الْكَلَكِ ١٧

حَسْرٌ عَلَيْنَا سِيرٌ ١٨

عَنْ مَا عَلِمْنَا يَمْوُلُونَ وَمَا أَنْتَ عَلَيْهِ بِحَمَارٍ فَذَكِّرْ ١٩

بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ٢٠



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ذَرُوا ٢١

فَلَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢٢

فَلَمْ يَرِكُنْ شَرِكَ ٢٣

فَالْمُفْسِدُونَ أَمْرًا ٢٤

إِنَّمَا تُوعَدُونَ لِصَادِقٍ ٢٥

receiving the reward or punishment of good or bad deeds) is surely true.

6. And verily, the Recompense is sure to happen.

وَإِنَّ الَّذِينَ لَوْفُعُوا

7. By the heaven full of paths,

وَالسَّمَاءُ ذَاتُ الْمُثْبَكِ

8. Certainly, you have different ideas (about Muhammad ﷺ and the Qur'ân).

إِنَّكُلَّنِي قَوْلُ مُخْلِفِ

9. Turned aside therefrom (i.e. from Muhammad ﷺ and the Qur'ân) is he who is turned aside (by the Decree and Preordainment of Allâh).
الْقَضَاءُ وَالْقَدْرُ

يُنْفَكُ عَنْهُ مِنْ أَفْكَ

10. Cursed be the liars

فِيلَ الْمُنْرَضُونَ

11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

الَّذِينَ هُمْ فِي عَمَرٍ وَسَاهُورٍ

12. They ask: "When will be the Day of Recompense?"

يَسْأَلُونَ أَيَّانَ يَوْمَ الْزِيَّنِ

13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"

ذُو قُوَافِنَتْ كُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),

إِنَّ الْمُتَّقِينَ فِي جَنَّتٍ وَعَيْنٍ

16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112).

مَا لَدُنْهُمْ مَاءِ اذْهَمُهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا أَقْبَلُ
ذَلِكَ مُحْسِنِينَ

17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

كَانُوا قَلِيلًا مَا يَنْهَا جَهَنَّمَ

18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.

وَبِالْأَسْعَارِ مُبَشِّرُونَ ﴿١٨﴾

19. And in their properties there was the right of the *Sâ'il* (the beggar who asks) and the *Mahrûm* (the poor who does not ask others)^[1].

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

20. And on the earth are signs for those who have Faith with certainty.

وَفِي الْأَرْضِ مَا يَتَّسِعُ لِلتَّوْقِينِ ﴿٢٠﴾

21. And also in your own selves. Will you not then see?

وَفِي أَنفُسِكُمْ أَفَلَا يَتَبَصَّرُونَ ﴿٢١﴾

22. And in the heaven is your provision, and that which you are promised.

وَفِي السَّمَاءِ رِزْقٌ لَّهُ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

فَوَرَبِّ الْمَمَّا وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنْكَمْ
نَطَقُونَ ﴿٢٣﴾

24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?

مَلَّ أَنْكَمْ حَدِيثُ صَيْفِ إِبْرَاهِيمَ الْمُكَرَّمِينَ ﴿٢٤﴾

25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me."

إِذْ دَخَلُوكُمْ فَقَالُوا سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾

26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].

فَرَأَى إِلَّا أَهْلِهِ، فَجَاءَ بِعِصْبَلٍ سَيِّئِينَ ﴿٢٦﴾

27. And placed it before them, (saying): "Will you not eat?"

فَقَرَرَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

^[1] (V.51:19) See the footnote of (V.4:37).

28. Then he conceived fear of them (when they ate not). They said: "Fear not."^[1] And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).

29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"^[2]

30. They said: "Even so says your Lord.^[3] Verily, He is the All-Wise, the All-Knower."

فَأَوْجَسَ مِنْهُمْ خِيَّفَةً قَالُوا لَا تَأْخُذْ وَتَشْرُوْ
يُعْلَمُ عَلَيْهِ

فَأَقْلَمَ أَمْرَأَتَهُ فِي صَرَّةٍ وَصَكَّتْ وَجْهَهَا
وَقَاتَ عَوْرَعَقِيمَ

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ
الْعَلِيمُ

^[1] (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

^[2] (V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (*Tafsîr Al-Qurtubi*).

^[3] (V.51:30)

a) The Statement of Allah عز وجل:

'Verily, Our Word (Command) unto a thing, when We intend it, is only that We say unto it: "Be!" — and it is.' (V.16:40)

Narrated Mu'âwiyyah صلى الله عليه وسلم : رضي الله عنه saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] strictly and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (*Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 552).

b) Narrated Abu Hurairah رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I have prepared for My pious slaves things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.'" (*Sahîh Al-Bukhâri*, Vol. 4, *Hadîth* No. 467)

c) Narrated Abû Sa'id Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (*Sahîh Al-Bukhâri*, Vol. 4, *Hadîth* No. 478)

d) Narrated Abu Hurairah رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk." ... (*Sahîh Al-Bukhâri*, Vol. 4, *Hadîth* No. 469)

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"

فَالْقَاتِلُونَ

32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh)

فَالْمُرْسَلُونَ

33. To send down upon them stones of baked clay.

لِتُرِسَلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ

34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evil-doings by committing great sins).

مُسَوَّمَةٌ عَنْدَ رِبِّكَ لِلْمُسْرِفِينَ

35. So We brought out from therein the believers.

فَأَخْرَجْنَا مِنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].

فَأَوْحَدَنَا فِيهَا عَدِيلٌ مِنَ الْمُسْلِمِينَ

37. And We have left there a sign (i.e. the place of the Dead Sea^[11] in Palestine) for those who fear the painful torment.

وَزَرَكْنَا فِيهَا إِيمَانَ الَّذِينَ يَخَافُونَ الْعَذَابَ الْآَلِيمَ

38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى قَوْنَعَنَ إِسْلَاطِينَ مِنْ

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."

فَتَوَلَّ بِرَجْدِهِ وَقَالَ سَاحِرٌ أَوْ مَدْمُونٌ

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.

فَأَخْذَنَاهُ وَجُنُودَهُ فَنَبَذَنَاهُمْ فِي الْبَحْرِ وَهُوَ مُلِيمٌ

41. And in 'Âd (there is also a sign) when We sent against them the barren wind;

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الْرَّيْحَ الْعَقِيمَ

^[11] (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathir رحمة الله عليه

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

مَا نَذَرْتُ مِنْ شَيْءٍ إِنْتَ عَلَيْهِ لِأَجْعَلَنَّهُ كَالْمَرْبَدِ ﴿٤٢﴾

43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

وَفِي ثَمُودٍ إِذْ قَيلَ لَهُمْ تَمَنُّوا حَتَّىٰ جَنَّ ﴿٤٣﴾

44. But they insolently defied the Command of their Lord, so the *Sâ'iqa*^[1] overtook them while they were looking.

فَمَتَّاعُنَّ أَمْرَرَهُمْ فَأَخْذَنَّهُمُ الصَّنْعَةَ
وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

45. Then they were unable to rise up, nor could they help themselves.

فَأَسْتَطَعُوا مِنْ قِيمٍ وَمَا كَانُوا مُنْصَرِينَ ﴿٤٥﴾

46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَقَوْمٌ نُوحٌ مِنْ قَبْلِهِمْ كَانُوا فَرَّقَةً مَافَدَقِينَ ﴿٤٦﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

وَالسَّمَاءَ بَنَيْنَاهَا بِإِيْنِدٍ وَنَالَ الْمُوسَعُونَ ﴿٤٧﴾

48. And We have spread out the earth: how Excellent Spreader (thereof) are We!

وَالْأَرْضَ فَرَشَنَاهَا فَعَمِّ الْمَهْدُونَ ﴿٤٨﴾

49. And of everything We have created pairs, that you may remember (the Grace of Allâh).

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ نَذَكَرُونَ ﴿٤٩﴾

50. So flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad) am a plain warner to you from Him^[2].

فَهَرُوْ إِلَى اللَّهِ إِنِّي لِكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad) am a plain warner to you from Him.

وَلَا تَعْبُدُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لِكُمْ مِنْهُ

نَذِيرٌ مُّبِينٌ ﴿٥١﴾

[1] (V.51:44) *Sâ'iqa*: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

[2] (V.51:50) See the footnote of (V.3:85).

52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

54. So turn away (O Muhammad ﷺ from them (Quraish pagans), you are not blame-worthy (as you have conveyed Allâh's Message).

55. And remind (by preaching the Qur'ân, O Muhammad ﷺ), for verily, the reminding profits the believers.

56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).

57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).^[1]

كَذَلِكَ مَا أَنْقَبَ الَّذِينَ مِنْ قَبْلِهِمْ مَنْ رَسُولٌ إِلَّا فَالْأُولَاؤْ
سَاهِرُونَ وَمُجْهُونَ

أَتَوْاصَوْيْدَهُ بِلَهُمْ قَوْمٌ طَاغُونَ

فَوْلَ عَنْهُمْ فَمَا أَنْتَ بِمُلْوِّنِ

وَذَكِّرْ فَإِنَّ الْذِكْرَى شَفَعُ الْمُؤْمِنِينَ

وَمَا خَلَقْتَ لِجِنَّ وَالْإِنْسَ إِلَّا لِتَعْبُدُونَ

مَا أَرْبَدْ مِنْهُمْ مِنْ زَرْقٍ وَمَا أَرْبَدْ أَنْ يُطْعَمُونَ

إِنَّ اللَّهَ هُوَ الرَّزَافُ دُولَةُ الْمُؤْمِنِينَ

فَإِنَّ لِلَّذِينَ ظَلَمُوا دُنُوبُهُمْ مِثْلُ ذَنُوبِ أَصْحَابِهِمْ

فَلَا يَسْتَعْجِلُونَ

فَوَلِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ

الَّذِي يُوعَدُونَ

^[1] (V.51:60)

A) See the footnote of (V.3:85).

B) Narrated Anas رضي الله عنه: The Prophet ﷺ said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?'" He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides me.'" (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 551)

Sûrat At-Tûr
(The Mount) LII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the Tûr (Mount)
2. And by a Book Inscribed
3. In parchment unrolled.
4. And by *Al-Bait-ul-Mâ'mûr*^[1] (the house over the heavens parallel to the *Ka'bah* at Makkah, continuously visited by the angels).
5. And by the roof raised high (i.e. the heaven).
6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
7. Verily, the Torment of your Lord will surely come to pass.
8. There is none that can avert it.
9. On the Day when the heaven will shake with a dreadful shaking,
10. And the mountains will move away with a (horrible) movement.
11. Then woe that Day to the beliers.^[2]
12. Who are playing in falsehood^[3].
13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
14. This is the Fire which you used to belie.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْطُّورِ

وَكِتَابٍ مَسْطُورٍ

فِرْقَةٍ مَسْتُورٍ

وَالْبَيْتِ الْمَعْمُورِ

وَالْسَّقَفِ الْمَرْفُوعِ

وَالْبَحْرِ السَّجُورِ

إِنَّ عَذَابَ رَبِّكَ لَرَقِيقٌ

مَا لَهُ مِنْ دَافِعٍ

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا

وَسَيْرُ الْجَاهَلِ سَيْرًا

وَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

الَّذِينَ هُمْ فِي حَوْضِ يَأْمُونَ

يَوْمَ يَدْعُوكَ إِنَّ نَارَ جَهَنَّمَ دَاعًا

هَذِهِ النَّارُ أَتَقْ كُنْتُمْ بِهَا تَكْبِرُونَ

[۱] (V.52:4) See the footnote of (V.53:12).

[۲] (V.52:11) See the footnote of (V.17:97).

[۳] (V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

15. Is this magic or do you not see?

16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.

18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

19. "Eat and drink with happiness because of what you used to do."

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (female, fair ones) with wide lovely eyes.^[11]

21. And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

22. And We shall provide them with fruit and meat such as they desire.

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin^[21] (because it will be lawful for them to drink).

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

أَفَسْرِحُ هَذَا أَمْ أَسْتَلِّنْصُرُوتَ
أَصْلُوهَا فَاصْبِرُوا أَوْ لَا صَبَرُوا سَوَاءٌ عَلَيْهِ

إِنَّ الْمُنْقَيْنَ فِي جَنَّتٍ وَنَعِيمٍ

فَنِكِيمَنْ يَعَمَّا إِنَّهُمْ رَبُّهُمْ وَوَقَنْهُمْ رَبُّهُمْ

عَذَابُ الْجَحِيمِ

كُلُّهُواشَرَبُواهِنْسَعَامَاكُنْتُمْتَعَمِلُونَ

مُشَكِّنَ عَلَى سُرِّ مَصْفُوفَةٍ وَزَوْجَتِهِ

مکھر عن

وَالَّذِينَ أَمْنُوا وَأَنْجَنُوهُمْ دُرِّيْتُهُمْ بِإِيمَنِ الْفَقَنَا
بِهِمْ دُرِّيْتُهُمْ وَمَا اللَّهُ شَهِدَ مِنْ شَيْءٍ

وَأَمْدَذَنَهُمْ بِفَكْهَةٍ وَلَحْمٍ مَمَّا يَشْتَهُونَ

يَنْتَرِعُونَ فِيهَا كَاسًا لَّا لَغُوْفٍ فِيهَا وَلَا تَأْشِمُ

وَيَطْوِفُ عَلَيْهِمْ غَلَمَانٌ لَّهُمْ كَانُوكُمْ
لَوْلَا مَنْ كَنُونَ

^[1] (V.52:20) *Hûr*. Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

^[2] (V.52:23) See Footnote b, c and d of (V.2:219).

25. And some of them draw near to others, questioning.

26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.

27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.

28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."^[1]

29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad ﷺ). By the Grace of Allâh, you are neither a soothsayer, nor a madman.

30. Or do they say: "(Muhammad ﷺ is) a poet! We await for him some calamity by time!"

31. Say (O Muhammad ﷺ to them): "Wait! I am with you among the waiters!"

32. Do their minds command them this [i.e. to tell a lie against you (Muhammad ﷺ) or are they people transgressing all bounds?

33. Or do they say: "He (Muhammad ﷺ) has forged it (this Qur'ân)?" Nay! They believe not!

34. Let them then produce a recital like unto it (the Qur'ân) if they are truthful.

35. Were they created by nothing? Or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

وَأَقْلَى بَعْضُهُمْ عَلَى بَعْضٍ بِسَاءَ لُونَ ﴿١٩﴾

فَالْوَلَيْنَا كُنَّا نَابِلُ فِي أَهْلَنَا شَفَقَيْنَ ﴿٢٠﴾

فَعَنِ الَّهِ عَيْنَا وَوَقَنَا عَذَابَ السَّمُومِ ﴿٢١﴾

إِنَّا كُنَّا مِنْ قَبْلِ نَدْعُوهُ إِنَّهُ هُوَ

الْبَرَّ الرَّحِيمُ ﴿٢٢﴾

فَذَكَرَ رَبَّهُ فَمَا أَنْتَ بِنَعْمَتِ رَبِّكَ بِكَاهِنٍ

وَلَا جَنُونٌ ﴿٢٣﴾

أَمْ يَقُولُونَ شَاعِرٌ نَّرَصُّبُهُ رَبُّ الْمُنْوَنِ ﴿٢٤﴾

فُلْ تَرَبَصُوا فِي مَعْكُمْ مِنَ الْمُرَّاصِينَ ﴿٢٥﴾

أَمْ تَأْمُرُهُمْ أَخْلَدُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٢٦﴾

أَمْ يَقُولُونَ نَفَرَّةً، بَلْ لَا يُؤْمِنُونَ ﴿٢٧﴾

فَلَيَأْتُوا بِحَدِيثٍ مُّثِلَّهٍ إِنْ كَانُوا صَادِقِينَ ﴿٢٨﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ مِمْ أَخْلَقُونَ ﴿٢٩﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْفِقُونَ ﴿٣٠﴾

^[1] (V.52:28) See the footnote of (V.2:165)

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ عِنْدَهُمْ حَرَازٌ إِنْ رَبِّكَ أَمْ هُمْ الْمُصْيَطِرُونَ ﴿١﴾

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

أَمْ لَهُمْ سُلُوكٌ يَسْتَعْوِنُ بِهِ فَيَأْتُ مُسْتَعْوِنُ
بِسُلْطَانٍ مُّبِينٍ ﴿٢﴾

39. Or has He (Allâh) only daughters and you have sons?

أَمْ لَهُ الْأَبْنَىٰ وَلَكُمُ الْأَبْنُؤَ ﴿٣﴾

40. Or is it that you (O Muhammad ﷺ) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

أَمْ تَنْهَاهُمْ أَجْرًا فَهُمْ مِنْ مَغْرِمِ مُنْقَلَوْنَ ﴿٤﴾

41. Or that the *Ghaib* (Unseen) is with them, and they write it down?

أَمْ عِنْدُهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٥﴾

42. Or do they intend a plot (against you O Muhammad ﷺ)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!

أَمْ يُرِيدُونَ كَيْدًا لِّلَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٦﴾

43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him)^[1]

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِٰ سُبْحَانَ اللَّهِ عَمَّا يُشَرِّكُونَ ﴿٧﴾

44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

وَإِنْ يَرَوْا كَثِيفًا مِّنَ السَّمَاءِ سَاطِقًا يَعْوَلُوا
سَحَابٌ مَّرْكُومٌ ﴿٨﴾

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

فَدَرْهُمْ حَتَّىٰ يُلْقَوْا بِوْهُمْ الَّذِي فِيهِ يُصْعَلُونَ ﴿٩﴾

46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

يَوْمَ لَا يُعْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُصْرُونَ ﴿١٠﴾

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)^[2] before

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَا كُنَّ

أَكْرَمُهُمْ لَا يَعْلَمُونَ ﴿١١﴾

^[1] (V.52:43)

a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

^[2] (V.52:47) See the footnote (B) of (V.6:93).

this; but most of them know not. (*Tafsir At-Tabârî*).

48. So wait patiently (O Muhammad ﷺ for the Decision of your Lord, for verily, you are under Our Eyes^[1]; and glorify the Praises of your Lord when you get up from sleep.

49. And in the nighttime also glorify His Praises — and at the setting of the stars. ^[2]

Sûrat An-Najm
(The Star) LIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the star when it goes down (or vanishes).

2. Your companion (Muhammad ﷺ has neither gone astray nor has erred. ^(عليه وسلم)

3. Nor does he speak of (his own) desire.

4. It is only a Revelation revealed.

5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)].

6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.

7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsir Ibn Kathîr*)

8. Then he [Jibrîl (Gabriel)] approached and came closer,

9. And was at a distance of two bows' length or (even) nearer.

وَاصْبِرْ لِهِنْدِرِيْكَ فَلَمَّا كَأْعِيْنَتْ أَوْسَيْجَ

بِمُحَمَّدِرِيْكَ جِينَ نَقْوَمَ

وَمِنَ الْأَيْلَلِ فَسِيمَهُ وَدِبَرَ الْجُجُورِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَى

مَاضِلَ صَاحِبُكُزْدُوْ مَاعُوْيَ

وَمَاتِنْغُلُوْ عَنْ الْمُرَوَّى

إِنْ هُوَ إِلَّا وَحْيٌ يُوْسَى

عَلَمَهُ شَدِيدُ الْقُوَى

ذُورَقَاتَسْوَى

وَهُوَ بِالْأَقْيَقِ الْأَعْلَى

ثُمَّ دَنَافَدَلَ

فَكَانَ قَابَ قَوْسَيْنِيْ أَوْأَنْدَلَ

[1] (V.52:48) See the footnote of (V.3:73).

[2] (V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional *Nawâfi'l* prayers.

10. So (Allâh) revealed to His slave [Muhammad ﷺ] through Jibril (Gabriel) whatever He revealed.

فَأَوْحَى إِلَيْنَا عَبْدِهِ مَا أَوْحَى

11. The (Prophet's) heart lied not in what he (Muhammad ﷺ) saw.

مَكَبَ الْقَوَادِمَارَأَى

12. Will you then dispute with him (Muhammad ﷺ) about what he saw [during the *Mi'râj*: (Ascent of the Prophet ﷺ to the seven heavens)]^[1]

أَفَمُرْسَنَةٌ عَلَى مَيْرَى

^[1] (V.53:12) *Al-Mi'râj* (i.e. Ascent of Prophet Muhammad ﷺ to the heavens with his body and soul (پارچوں وال جسم)).

Narrated Mâlik bin Sa'sâ'ah رضي الله عنه عن مالك بن سعيد: The Prophet ﷺ said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibril (Gabriel). When I reached the nearest heaven, Jibril said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibril.' The gate-keeper said 'Who is accompanying you?' Jibril said, 'Muhammad ﷺ'. The gate-keeper said, 'Has he been called?' Jibril said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibril said, 'Jibril.' It was said, 'Who is with you? He said, 'Muhammad ﷺ'. It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is.' Then I met 'Isâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibril said, 'Jibril.' It was asked, 'Who is with you?' Jibril said, 'Muhammad ﷺ'. It was asked, 'Has he been sent for?' Jibril said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet ﷺ added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Mâ'mûr* (i.e. Allah's House). I asked Jibril about it and he said, 'This is *Al-Bait Al-Mâ'mûr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntaha* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibril about

13. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَى ﴿١٣﴾

14. Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh haven beyond which none can pass).

عِنْ دِيرَةِ السَّمَاءِ ﴿١٤﴾

15. Near it is the Paradise of Abode.

عِنْ هَاجَةِ الْمَلَائِكَةِ ﴿١٥﴾

16. When that covered the lote-tree which did cover it! ^[1]

إِذْ يُغْشِي الْبَيْتَرَةَ مَا يَغْشَى ﴿١٦﴾

17. The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾

18. Indeed he (Muhammad ﷺ) did see of the Greatest Signs, of his Lord (Allâh).

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكَبِيرَ ﴿١٨﴾

19. Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs) ^[2]

أَفَرَأَيْتَ إِلَيْهِمُ الْكَلْمَنَ وَالْمَزَانَ ﴿١٩﴾

20. And Manât (another idol of the pagan Arabs), the other third?

وَمَنَوَةَ الْثَالِثَةِ الْأُخْرَى ﴿٢٠﴾

21. Is it for you the males and for Him the females?

أَلِكُمُ الْذَّكْرُ وَلَهُ الْأَنْثَى ﴿٢١﴾

22. That indeed is a division most unfair!

إِنَّمَا يَأْذَى أَذْقَنَهُ ضَيْرَى ﴿٢٢﴾

those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced it to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger ﷺ was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (Sahîh Al-Bukhâri, Vol.4, Hadîth No.429).

^[1] (V.53:16) It is said that the Lot-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathir).

^[2] (V.53:19) See the footnote (A) of (V.2:219).

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

24. Or shall man have what he wishes?

25. But to Allâh belongs the last (Hereafter) and the first (the world).

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

27. Verily, those who believe not in the Hereafter, name the angels with female names.

28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

29. Therefore withdraw (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

32. Those who avoid great sins (See the Qur'ân, Verses: 6:152,153) and *Al-Fawâihish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So

إِنَّ هِيَ إِلَّا آنَاءَ سَيَّشُوهَا أَنْتُمْ وَمَا بَأْكُمْ مَا أَنْزَلَ
اللَّهُ يَعْلَمُ مَنْ سُلْطَنَ إِنَّهُ يَعْلَمُ إِلَّا لَطِينَ وَمَا تَهْوَى
أَلْأَنفُسُ رَلَقَدْ جَاهَمُ مِنْ زَرِيمَ الْمَهْدَى ﴿٤٦﴾

أَمْ لِلنَّاسِ مَا تَنْهَى ﴿٤٧﴾

فِلَلَهِ الْآخِرَةُ وَالْأُولَى

وَكَمْنَ تَلَكَ فِي السَّمَوَاتِ لَا تَقْنِي شَغْنَمَهُمْ
شَبَّاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى ﴿٤٨﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمُلْكَةَ
سَيِّمَةُ الْأَنْفَقِ ﴿٤٩﴾

وَمَا لَمْ يَهِيَ مِنْ عَلَيْهِ إِنْ يَعْمَلُنَّ إِلَّا لَطِينَ وَإِنَّ الَّطِينَ
لَا يَعْنِي مِنَ الْحَقِيقَ شَبَّاً ﴿٥٠﴾

فَأَغْرِضَنَّ عَنْ تَوَلَّ عَنْ ذَكْرِنَا لَوْلَيْرِدَ إِلَّا الْحَيَاةَ
الْأَدْنِيَّةِ ﴿٥١﴾

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ صَدَّ
عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْنَدَى ﴿٥٢﴾

وَلَيَوْمَ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ
أَسْتَوْأَبِمَا عَلَوْا وَلَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْمُسْنِى ﴿٥٣﴾

الَّذِينَ يَحْتَسِبُونَ كَثِيرًا إِلَيْنَا وَالْمَوْجَشُ إِلَّا اللَّهُ
إِنَّ رَبَّكَ وَسِعَ الْعَمَرَةَ هُوَ أَعْلَمُ بِكُوْذَادَ أَشَاكُ
مِنَ الْأَرْضِ وَإِذَا نَدَأَ حِجَّةَ فِي بُطُونِ أَمْهَنَكُمْ
فَلَا تُرْكُوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ أَنْفَقَ ﴿٥٤﴾

ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)].

33. Did you (O Muhammad ﷺ) observe him who turned away (from Islâm).

34. And gave a little, then stopped (giving)?

35. Is with him the knowledge of the Unseen so that he sees?

36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),

37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

38. That no burdened person (with sins) shall bear the burden (sins) of another.

39. And that man can have nothing but what he does (good or bad).^[1]

40. And that his deeds will be seen.

41. Then he will be recompensed with a full and the best recompense.^[2]

42. And that to your Lord (Allâh) is the End (Return of everything).

43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

44. And that it is He (Allâh) Who causes death and gives life.

أَفَرَأَيْتَ الَّذِي تَوَكَّدَ

وَأَعْطَنِي قَلِيلًا وَأَكَدَّ

أَعْنَدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى

أَنَّمَا يُبَيِّنُ مِنْ آيَاتِنَا مُحْكَمٌ مُؤْمَنٌ

وَإِنَّ رَبَّهُمْ أَلَّذِي وَقَدْ

أَلَّا يَرُزِّقَ وَإِذَا زُوِّدَ أَخْرَى

وَأَنَّ لِئَلَّا إِنَّمَا سَعَى

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى

مِمَّ بَعْرَثَهُ الْجَرَاءَ الْأَوْقَنْ

وَأَنَّ إِلَيْكُمْ رَبِّكُمُ الْمُنْتَهَى

وَأَنَّهُ هُوَ أَصْحَاحُكُمْ وَأَنْكُمْ

وَأَنَّهُ هُوَ أَمَاتُكُمْ وَأَحْيَا

^[1] (V.53:39) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous *Sadaqah* (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents." (*Sahîh Muslim*. The Book of *Wasâyâ* (Wills and Testaments).

^[2] (V.53:41) See the footnote (A) of (V.6:61).

45. And that He (Allâh) creates the pairs, male and female,

وَاللَّهُ خَلَقَ الرِّجْنَيْنِ الْذَّكْرَ وَالْأُنْثَى ﴿١﴾

46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.

مِنْ نُطْفَةٍ مَّا دَائِشَنَّ ﴿٢﴾

47. And that upon Him (Allâh) is another bringing forth (Resurrection).

وَإِنَّ عَلَيْهِ النَّشَاءُ آخَرَيْ ﴿٣﴾

48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)

وَإِنَّهُ هُوَ أَعْنَى وَأَنْتَ ﴿٤﴾

49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).

وَإِنَّهُ هُوَ ربُّ الشَّعْرَى ﴿٥﴾

50. And that it is He (Allâh) Who destroyed the former 'Âd (people),

وَإِنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٦﴾

51. And Thamûd (people): He spared none of them.

وَمُؤْمِنًا فَآتَيْنَاهُ ﴿٧﴾

52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah)].

وَقَوْمَ نُوحَ مِنْ قَبْلِ إِنْتَهِمْ كَانُوا هُمْ أَظَلَمُ وَأَطْغَى ﴿٨﴾

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

وَالْمُؤْنَيَّكَةَ أَهْوَى ﴿٩﴾

54. So there covered them that which did cover (i.e. torment with stones).

فَسَّهَا مَا عَسَى ﴿١٠﴾

55. Then which of the Graces of your Lord (O man!) will you doubt?

فِي أَيِّ الْأَوْرَىكَ نَسَارَى ﴿١١﴾

56. This (Muhammad ﷺ) is a warner (Messenger) of the (series of) warners (Messengers) of old.^[1]

هَذَا آنِيرٌ مِّنَ النُّذُرِ الْأُولَى ﴿١٢﴾

57. The Day of Resurrection draws near.

أَرَيْتَ الْأَزْفَةَ ﴿١٣﴾

58. None besides Allâh can avert it (or advance it or delay it).

لَئِنْ لَّهَا مِنْ دُونِ اللَّهِ كَاشِفَهُ ﴿١٤﴾

59. Do you then wonder at this recitation (the Qur'ân)?

أَفَهُمْ لَا يَرَوُنَ الْحَدِيثَ تَعْجَبُونَ ﴿١٥﴾

^[1] (V.53:56) See the footnote of (V.2:252).

60. And you laugh at it and weep not,
61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
62. So fall you down in prostration to Allâh and worship Him (Alone).

Sûrat Al-Qamar
(The Moon) LIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).^[1]

2. And if they see a sign, they turn away, and say: "This is continuous magic."

3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),

5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not.

6. So (O Muhammad ﷺ) withdraw from them. The Day that the caller will call (them) to a terrible thing.

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

وَقَصْدَكُونَ وَلَا يَكُونُ
وَأَنْتُمْ سَمِعُونَ

فَأَتَهُمْ دُولَةُ اللَّهِ وَأَعْبُدُوا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَتِ الْسَّاعَةُ وَانْشَقَ الْقَمَرُ

وَإِنْ يَرَوْا مَا يَعْمَلُونَ فَقُولُوا إِسْحَارٌ مُّسْتَيْرٌ

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ
مُّسْتَقْرٌ

وَلَقَدْ جَاءَهُمْ بِنَالْأَيَّامِ مَا فِيهِ
مُزَجَّجٌ

جَهَنَّمَ مُبَلَّغَةً فَمَا تَفَعَّلَ النَّذْرُ

فَوْلَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَفَاعَةٍ
كُلُّ

خُشَّعًا أَتَصْرُهُمْ بَخْرُونَ مِنَ الْجَنَادِيْكَاتِ
جَرَادَتِنَيْدَرُ

^[1] (V.54:1) Narrated Anas رضي الله عنه: The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (*Sahih Al-Bukhari*, Vol.6, *Hadith No.390*).

8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."

مُهَظِّعِينَ إِلَى الْيَوْمِ يَقُولُ الْكُفَّارُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾

9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

كَذَّبُوكُمْ قَوْمٌ فَرَوْجٌ مَكْبُرٌ أَعْبَدُنَا
وَالْأُجْنَانُ وَأَرْدُجَرٌ ﴿٩﴾

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

فَدَعَ عَارِيًّا أَنِي مَغْلُوبٌ فَانْصَرْ ﴿١٠﴾

11. So We opened the gates of the heaven with water pouring forth.

فَنَحْنُ أَنْوَبُ السَّمَاءَ بِمَا تَنْهَى
وَفَجَرْنَا الْأَرْضَ عَيْنَانَا فَالْقَعْدَةَ عَلَى أَنْزِلِ
فَدَقَدَرَ ﴿١١﴾

12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.

وَفَجَرْنَا الْأَرْضَ عَيْنَانَا فَالْقَعْدَةَ عَلَى أَنْزِلِ
وَحَمَلْنَاهُ عَلَى ذَاتِ الْوَجْهِ وَدَسَرَ ﴿١٢﴾

13. And We carried him on a (ship) made of planks and nails,

جَئْنِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفَّارٌ ﴿١٣﴾

14. Floating under Our Eyes: a reward for him who had been rejected!

وَلَقَدْرَتْرَكَهَا آمَايَةً فَهَلْ مِنْ شَدِّيكَ ﴿١٤﴾

15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٥﴾

16. Then how (terrible) was My Torment and My Warnings?

وَلَقَدْسَرْنَا الْقُرْمَانَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكِّرٍ ﴿١٦﴾

17. And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٧﴾

18. 'Âd (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرَافٍ يَوْمَ نَخْرُ مُسْتَرِ ﴿١٨﴾

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

تَزَعَّزُ النَّاسُ كَمَا تَهُمْ أَغْبَاجُ نَخْلٍ شَفَعِيٍّ ﴿١٩﴾

20. Plucking out men as if they were uprooted stems of date-palms.

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢٠﴾

21. Then, how (terrible) was My Torment and My Warnings?

22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ ﴿٢٢﴾

23. Thamûd (people also) belied the warnings.

كَذَّبُتْ نَمُودُ بِالنَّذْرِ ﴿٢٣﴾

24. And they said: "A man, alone among us — shall we follow him? Truly then we should be in error and distress (or madness)!"

فَقَالُوا إِبْرَاهِيمَ مَنْ أَنْجَدَنَا مِنْ إِذَا لَمْ يَعْمَلْ ﴿٢٤﴾

صَلَلٍ وَشَعْرٍ ﴿٢٥﴾

25. "Is it that the Reminder is sent to him [Prophet Sâlih] alone from among us? Nay, he is an insolent liar!"

أَمْ لِيَ الْذِكْرُ عَلَيْهِ مِنْ يَبْيَانٍ هُوَ كَابُ أَيْثُرٌ ﴿٢٦﴾

26. Tomorrow they will come to know who is the liar, the insolent one!

سَيَعْلَمُونَ غَدَّاً مِنَ الْكَذَابِ الْأَيْثُرِ ﴿٢٧﴾

27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!

إِنَّا مَرْسِلُ الْأَنْوَافَةَ وَنَنْهَا لَهُمْ فَارْتَقِبُوهُمْ وَاصْطَبِرْ ﴿٢٨﴾

28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

وَنَنْهِمْ أَنَّ الْمَاءَ قِسْمَةٌ يَنْهِمُ كُلُّ شَرِبٍ مُخْضَرٌ ﴿٢٩﴾

29. But they called their comrade and he took (a sword) and killed (her).

فَادْعُوا صَاحِبَهُ فَتَعَاطَى نَعْرَ ﴿٣٠﴾

30. Then, how (terrible) was My Torment and My Warnings?

فَكَفَ كَانَ عَذَابِ وَنَذْرِ ﴿٣١﴾

31. Verily, We sent against them a single *Saihah* (torment — awful cry), and they became like the stubble of a fold-builder.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَبِيحةً وَجَهَةً فَكَانُوا

كَهْشِيرَ الْمُخْتَرِ ﴿٣٢﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُذَكَّرٍ ﴿٣٣﴾

32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

كَذَّبُتْ قَوْمٌ لُوطٌ بِالنَّذْرِ ﴿٣٤﴾

33. The people of Lût (Lot) belied the warnings.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَآمَالْ لُوطٌ

بِحِينَتِهِمْ بِسَحَرٍ ﴿٣٥﴾

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night,

35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).

يَعْمَلُ مِنْ عِنْدِنَا كَذَلِكَ بَخْرَىٰ مِنْ شَكَرٍ ﴿٥٦﴾

36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَسَارُوا بِالنُّذُرِ ﴿٥٧﴾

37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."

وَلَقَدْ رَدَدُوهُ عَنْ صَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذَوْقُوا عَذَابًا وَنُذُرًا ﴿٥٨﴾

38. And verily, an abiding torment seized them early in the morning.

وَلَقَدْ صَبَحُهُمْ بَكْرَةً عَذَابًا مُسْتَقِرًّا ﴿٥٩﴾

39. "Then taste you My Torment and My Warnings."

فَذَوْقُوا عَذَابًا وَنُذُرًا ﴿٦٠﴾

40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهُنَّ مِنْ مُذَكَّرٍ ﴿٦١﴾

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].

وَلَقَدْ جَاءَ مَالِ فِرْعَوْنَ النُّذُرُ ﴿٦٢﴾

42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).

كَذَبُوا بِآيَاتِنَا كُلَّهَا فَأَخْذَنَاهُمْ أَخْذَ عَزِيزٍ مُغْنِدٍ ﴿٦٣﴾

43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?

أَكْفَارٌ كُلُّهُمْ مِنْ أُولَئِكُمْ أَنَّكُمْ لَكُمْ بَرَآءَةٌ فِي الْأَثْرِ ﴿٦٤﴾

44. Or say they: "We are a great multitude, victorious.?"

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْصَرٌ ﴿٦٥﴾

45. Their multitude will be put to flight, and they will show their backs.

سَيْرُهُمْ لَجْمٌ وَيَوْلُونَ الْمُتْبَرِ ﴿٦٦﴾

46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

بِلَّ الْأَسَاعَةُ مَوْعِدُهُمْ وَالْأَسَاعَةُ أَدْهَنَ وَأَمْرٌ ﴿٦٧﴾

47. Verily the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

48. The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell!”^[1]

49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

50. And Our Commandment is but one as the twinkling of an eye.

51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?

52. And everything they have done is noted in (their) Records (of deeds).

53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand i.e. before it befalls, or is done by its doer: اليمان بالقدر) (See the Qur’ân V.57:22 and its footnote).

54. Verily, The *Muttaqûn* (the pious. — see V.2:2), will be in the midst of Gardens and Rivers (Paradise).

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sûrat Ar-Rahmân
(The Most Gracious) LV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. The Most Gracious (Allâh)!

2. He has taught (you mankind) the Qur’ân (by His Mercy).

إِنَّ الْمُجْرِمِينَ فِي حَلَقَلِ وَشَعْرٍ

بِوْمُ سُجْنِهِنَّ فِي النَّارِ عَلَى رُجُوهِهِمْ ذُوقُوا

مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ وَحْدَهُ يَقْدِرُ

وَمَا أَمْرَنَا إِلَّا وَحْدَةٌ كُلَّجَ بِالْبَصَرِ

وَلَقَدْ أَهْلَكَنَا أَشْيَاكُمْ فَهَلْ

مِنْ مُذَكَّرٍ

وَلَكُلُّ شَيْءٍ وَفَسْلُوْهُ فِي الزَّبَرِ

وَلَكُلُّ صَغِيرٍ وَكِبِيرٍ مُسْتَطْرِ

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ

فِي مَقْعِدٍ صَدِيقٍ عِنْدَ مَلِيكٍ مُقْدِرٍ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ

عَلَمَ الْقُرْمَانَ

^[1] (V.54:48) See (V.25:34) and the footnote of (V.17:97).

3. He created man.
4. He taught him eloquent speech.
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
6. And the herbs (or stars) and the trees both prostrate themselves (to Allah — See V.22:18). (*Tafsir Ibn Kathir*)
7. And the heaven: He has raised it high, and He has set up the Balance.
8. In order that you may not transgress (due) balance.
9. And observe the weight with equity and do not make the balance deficient.
10. And the earth: He has put down (laid) for the creatures.
11. Therein are fruits and date-palms producing sheathed fruit-stalks (enclosing dates).
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
14. He created man (Adam) from sounding clay like the clay of pottery.
15. And the jinn: He created from a smokeless flame of fire.
16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

خَلَقَ الْإِنْسَنَ ﴿٧﴾
 عَلِمَهُ الْبَيْانَ ﴿٨﴾
 الشَّمْسُ وَالْقَمَرُ يَحْسَبَانِ ﴿٩﴾
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿١٠﴾
 وَالسَّمَاءَ رَعَاهَا وَضَعَ الْمِيزَانَ ﴿١١﴾
 أَلَا تَطْعَوْنَ أَلْمِيزَانَ ﴿١٢﴾
 وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا
الْمِيزَانَ ﴿١٣﴾
 وَالْأَرْضَ وَضَعَهَا لِلْأَنَاءِ ﴿١٤﴾
 فِيهَا فِكْهَةٌ وَلَتَخْلُ ذَاتُ الْأَكْمَارِ ﴿١٥﴾
 وَلَغْبَذُو الْمَصْفِ وَأَرْيَحَانَ ﴿١٦﴾
 فَإِيَّاهُ لَأَرَى كُمَاكُوكَبَانِ ﴿١٧﴾
 خَلَقَ الْإِنْسَنَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٨﴾
 وَخَلَقَ الْجَنَّانَ مِنْ مَارِيجٍ مِنْ ثَارِ ﴿١٩﴾
 فَإِيَّاهُ لَأَرَى كُمَاكُوكَبَانِ ﴿٢٠﴾
 رَبُّ الْمُشْرِقَيْنَ وَرَبُّ الْمُغْرِبَيْنَ ﴿٢١﴾
 فَإِيَّاهُ لَأَرَى كُمَاكُوكَبَانِ ﴿٢٢﴾

19. He has let loose the two seas (the salt and fresh water) meeting together.

مَرْجَ الْبَعْرَنِ يَلْبَيْعَانٌ ١٦

20. Between them is a barrier which none of them can transgress.

بِئْنَهَا بَرِحٌ لَا يَبْيَعَانٌ ١٧

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ١٨

22. Out of them both come out pearl and coral.

يَخْرُجُ مِنْهُمَا الْأَلْوَنُ وَالْمَرْجَابُ ١٩

23. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ٢٠

24. And His are the ships going and coming in the seas, like mountains.

وَلَهُ الْمُغَوِّرُ الْمُنْتَاثُ فِي الْبَحْرِ كَالْأَلْقَامِ ٢١

25. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ٢٢

26. Whatsoever is on it (the earth) will perish.

كُلُّ مِنْ عَنْهَا فَانٌ ٢٣

27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَبَقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ٢٤

28. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ٢٥

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَانِ ٢٦

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ٢٧

31. We shall attend to you, O you two classes (jinn and men)!

سَنَفْعُ لَكُمْ أَيُّهُ النَّفَلَانِ ٢٨

32. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ٢٩

33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!

يَمْتَعِشُرُ الْمَنِ وَالْإِنْسَانُ إِنْ أَسْتَطَعْتُمْ أَنْ تَفْدُوا
مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَأَفْدُوا أَنْ تَفْدُوا
إِلَّا إِسْلَمُكُمْ ٣٠

34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَإِنَّ الَّذِينَ يُكَذِّبُانِ ٣١

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

يُرْسَلُ عَلَيْكُمَا شَوَّاطِعٌ مِّنْ نَارٍ وَمَحَاسٌ فَلَا تَنْصَرَانِ ﴿١٩﴾

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ مَا لَهُ رِبِّكُمَا تُكَذِّبَانِ ﴿٢٠﴾

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide— [See V.70:8]

إِذَا أَنْشَقَ السَّمَاءُ كَمَا كَانَتْ وَرَدَةً كَالْهَكَانِ ﴿٢١﴾

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ مَا لَهُ رِبِّكُمَا تُكَذِّبَانِ ﴿٢٢﴾

39. So on that Day no question will be asked of man or jinni as to his sin, (because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals).

فَوَمِدِ لَا يُنْثَلُ عَنْ ذَنْبِهِ إِنْ وَلَجَّا نَّا ﴿٢٣﴾

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ مَا لَهُ رِبِّكُمَا تُكَذِّبَانِ ﴿٢٤﴾

41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُوا بِالنُّوَرِيَّةِ

وَالْأَقْدَامِ ﴿٢٥﴾

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ مَا لَهُ رِبِّكُمَا تُكَذِّبَانِ ﴿٢٦﴾

43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُهَا الْمُجْرِمُونَ ﴿٢٧﴾

44. They will go between it (Hell) and the fierce boiling water!

يَطْوُفُونَ بَيْنَهَا وَبَيْنَ حَمِيمِهِانِ ﴿٢٨﴾

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ مَا لَهُ رِبِّكُمَا تُكَذِّبَانِ ﴿٢٩﴾

46. But for him who^[1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).^[2]

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ حَنَّانِ ﴿٣٠﴾

[1] (V.55:46) : The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad , صلى الله عليه وسلم , and abstain from all kinds of sin and evil deeds prohibited in Islâm.

[2] (V.55:46) See the footnote of (V.23:60).

47. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْأَوَّلِ رَبِّكُمَا شَكَرْ بَانٌ ٤٧

48. With spreading branches.

ذَوَاتٍ آفَابَانٌ ٤٨

49. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٤٩

50. In them (both) will be two springs flowing (free).

فِيهِمَا سَعِنَانٌ بَجِيرَ بَانٌ ٥٠

51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٥١

52. In them (both) will be every kind of fruit in pairs.

فِيهِمَا مِنْ كُلِّ فَكِهَةٍ زَوْجَانٌ ٥٢

53. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٥٣

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

مُشَكِّبِينَ عَلَى مُرْبِشٍ طَاهِنَّا مِنْ إِسْتَرْقِيٍّ

وَحَقِّ الْجَنِينِ دَانٌ ٥٤

55. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٥٥

56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *tamth*^[1] before them.

فِيهِنَّ قَصَرَتِ الظَّرْفِ لَمْ يَطْلِعْنَ إِنْ قَبَلْهُمْ

وَلَاجَانٌ ٥٦

57. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٥٧

58. (In beauty) they are like rubies and coral.

كَاهِنَّ الْيَاقُوتُ وَالْمَرْجَانُ ٥٨

59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٥٩

60. Is there any reward for good other than good?

هَلْ جَرَاهُ الْإِحْسَانُ إِلَّا الْإِحْسَانُ ٦٠

61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِيَأَيِّ الْآخِرِ رَبِّكُمَا شَكَرْ بَانٌ ٦١

^[1] (V.55:56): Tamth means: Opening their hymens with sexual intercourse.

62. And besides these two, there are two other Gardens (i.e. in Paradise).

وَمِنْ دُونِهِ مَاجِنَّانٍ ﴿٦٦﴾

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٧﴾

64. Dark green (in colour).

مُدَهَّمَاتَانِ ﴿٦٨﴾

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٦٩﴾

66. In them (both) will be two springs gushing forth.

فِيهِمَا عَيْنَانِ نَصَارَخَتَانِ ﴿٧٠﴾

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٧١﴾

68. In them (both) will be fruits, and date-palms and pomegranates.

فِيهِمَا نَقِيمَةٌ وَخَلْدٌ وَرَمَانٌ ﴿٧٢﴾

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٣﴾

70. Therein (Gardens) will be *Khairâtun-Hisâr* [fair (wives) good and beautiful];

فِيهِنَّ حِزَّرٌ جَسَانٌ ﴿٧٤﴾

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٥﴾

72. *Hûr*^[1] (beautiful, fair females) guarded in pavilions;

حُورٌ مَقْصُورَاتٌ فِي الْجَنَارِ ﴿٧٦﴾

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٧﴾

74. With whom no man or jinni has had *tamth*^[2] before them.

لَا يَطِمِّهُنَّ إِذْنٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٨﴾

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٧٩﴾

76. Reclining on green cushions and rich beautiful mattresses.

مُشَكِّينَ عَلَى رَقَرَفٍ حُضُورٍ وَعَبْرَرٍ حَسَانٌ ﴿٨٠﴾

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فِي أَيِّ الَّأَوَّلِ رَبِّكُمَا تُكْذِبَانِ ﴿٨١﴾

78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

بَرَكَاتُكُمْ بِإِنَّمَّا ذَي الْجَلَالِ وَإِنَّمَّا الْكَرَامُ ﴿٨٢﴾

[1] (V.55:72) See footnote of (V.52:20).

[2] (V.55:74) Tamth means: Opening their hymens with sexual intercourse.

Sûrat Al-Wâqi‘ah
(The Event) LVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the Event (i.e. the Day of Resurrection) befalls.

2. And there can be no denial of its befalling.

3. Bringing low (some — those who will enter Hell) Exalting (others — those who will enter Paradise). [Tafsîr Ibn Kathîr]

4. When the earth will be shaken with a terrible shake.

5. And the mountains will be powdered to dust,

6. So that they will become floating dust particles.

7. And you (all) will be in three groups.

8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).

9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).

10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise).

11. These will be the nearest (to Allâh).

12. In the Gardens of Delight (Paradise).



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ١

لَيْسَ لِوَقْعَتِهَا كَاذِبٌ ٢

خَاطِئٌ رَّاغِفٌ ٣

إِذَا رُحِيَّتِ الْأَرْضُ رَجَمًا ٤

وَيُسَتَّ الْجِبَالُ بَسًا ٥

فَكَانَتْ هَبَاءً شَنِينًا ٦

وَكُنْتُمْ أَزْوَاجًا تَلَذِّثُ ٧

فَأَصْنَحْتُ الْيَمَنَ مَا أَصْنَحْتُ الْيَمَنَةَ ٨

وَأَصْنَحْتُ الشَّنَنةَ مَا أَصْنَحْتُ الشَّنَنةَ ٩

وَالشَّدِيقُونَ الشَّدِيقُونَ ١٠

أُولَٰئِكَ الْمُغَرَّبُونَ ١١

فِي جَنَّاتِ النَّعِيمِ ١٢

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ١٧

14. And a few of those (foremost) will be from the later generations.

وَقَلِيلٌ مِّنَ الْآخِرِينَ ١٨

15. (They will be) on thrones woven with gold and precious stones.

عَلَى سُرُرٍ مَوْضُوَّةٍ ١٩

16. Reclining thereon, face to face.

مُتَنَّكِّرِينَ عَلَيْهَا مُتَنَّكِّرِيلِاتٍ ٢٠

17. Immortal boys will go around them (serving),

بَطُوفٌ عَنْهُمْ وَلَدُونَ مُحَلَّدُونَ ٢١

18. With cups, and jugs, and a glass of flowing wine,

بِأَكْبَارٍ وَأَكْبَارٍ وَكَأسٍ مِّنْ مَعْبُونٍ ٢٢

19. Wherefrom they will get neither any aching of the head, nor any intoxication.

لَا يُصَدَّعُونَ عَنْهَا لَا يُبَرِّغُونَ ٢٣

20. And with fruit that they may choose.

وَفِكْهُهُ مَمْأَاتٍ سَعِيرُونَ ٢٤

21. And with the flesh of fowls that they desire.

وَلَبَّيْلَنْ قَمَانِسَهُونَ ٢٥

22. And (there will be) *Hûr* (fair females) with wide, lovely eyes (as wives for the pious),

وَمُؤْرُونَ ٢٦

23. Like unto preserved pearls.

كَامِنَلِ اللَّذُبُولِ الْكَمُورِ ٢٧

24. A reward for what they used to do.

جَرَاهِيمًا كَلُوًّا سَمُونَ ٢٨

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).

لَا يَسْمَعُونَ فِيهَا غَوْلًا لَا تَأْسِمًا ٢٩

26. But only the saying of: *Salâm! Salâm!* (greetings with peace)!^[1]

إِلَّا قِلَادَسَكَادَكَ ٣٠

27. And those on the Right Hand —how (fortunate) will be those on the Right Hand?

وَأَحَبَّنُ الْأَيْمَنَ مَا أَحَبَّنُ الْأَيْمَنَ ٣١

28. (They will be) among thornless lote-trees,

فِي سَدِرٍ تَخْصُورٍ ٣٢

^[1] (V.56:26) See the footnote (A) of (V.29:64).

29. And among *Talh* (banana-trees) with fruits piled one above another,

وَطَلْجٌ مَنْضُورٌ ﴿٣١﴾

30. And in shade long-extended,

وَظِلٌّ مَدْبُورٌ ﴿٣٢﴾

31. And by water flowing constantly,

وَمَاءً مَسْكُوبٍ ﴿٣٣﴾

32. And fruit in plenty,

وَفَرِشٌ كَثِيرٌ ﴿٣٤﴾

33. Whose supply is not cut off (by change of season), nor are they out of reach,

لَا مَقْطُوعَةٌ وَلَا مَسْوَعَةٌ ﴿٣٥﴾

34. And on couches or thrones, raised high.

وَفِرِشٌ تَرْفُوعَةٌ ﴿٣٦﴾

35. Verily, We have created them (maidens) of special creation.

إِنَّا أَنْشَأْنَاهُنَّ اِنْتَهَىٰ ﴿٣٧﴾

36. And made them virgins.

جَنِيلَتْهُنَّ أَنْكَارًا ﴿٣٨﴾

37. Loving (their husbands only), (and) of equal age.

عِنْ نَأْزَابِا ﴿٣٩﴾

38. For those on the Right Hand.

لَا صَحِيبٌ لِلْيَمِينِ ﴿٤٠﴾

39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).

ثُلَّةٌ مِنَ الْأَوَّلِينَ ﴿٤١﴾

40. And a multitude of those (on the Right Hand) will be from the later generations.

وَثُلَّةٌ مِنَ الْآخِرِينَ ﴿٤٢﴾

41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand?

وَأَصْحَبُ الشَّيْطَانَ مَا أَصْحَبَ أَشْتَهَىٰ ﴿٤٣﴾

42. In fierce hot wind and boiling water,

فِي سُوْرٍ وَحَمِيرٍ ﴿٤٤﴾

43. And shadow of black smoke,

وَظِلٌّ مِنْ يَحْمُورٍ ﴿٤٥﴾

44. (That shadow) neither cool, nor (even) pleasant,

لَا بَارِدٌ وَلَا كَرِيمٌ ﴿٤٦﴾

45. Verily, before that, they indulged in luxury,

إِنَّهُمْ كَانُوا فَلَذَاتٍ ذَلِكَ مُتَرْفِسَكَ ﴿٤٧﴾

46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)^[1]

وَكَانُوا يُصْرِفُونَ عَلَى الْمُنْبَثِ الْعَظِيمِ ﴿٤٨﴾

^[1] (V.56:46) See the footnote (B) of (V.3:130).

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

48. "And also our forefathers?"

49. Say (O Muhammad ﷺ): "(عَلَيْهِ السَّلَامُ وَسَلَامٌ عَلَيْكُمْ أَيُّهُمَا كَانَ أَنْجَلًا) (عَلَيْهِ السَّلَامُ وَسَلَامٌ عَلَيْكُمْ أَيُّهُمَا كَانَ أَنْجَلًا" (Yes) verily, those of old, and those of later times.

50. "All will surely be gathered together for appointed Meeting of a known Day."

51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!"

52. "You verily will eat of the trees of Zaqqûm.

53. "Then you will fill your bellies therewith,

54. "And drink boiling water on top of it.

55. "And you will drink (that) like thirsty camels!"

56. That will be their entertainment on the Day of Recompense!

57. We created you: then why do you believe not?

58. Then tell Me (about) the (human) semen that you emit.

59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?

60. We have decreed death to you all, and We are not outstripped,

61. To transfigure you and create you in (forms) that you know not.

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?

وَكَانُوا يَقُولُونَ أَيْدَا مِنَنَا وَكُنَّا شَرَابًا
وَعَظِيمًا أَعْوَانَ الْمَعْوَنُونَ

أَوْ إِبَارَاتُنَا الْأَرْلُونَ

فُلَيْكَ الْأَلْوَانَ وَالْأَخْرَى

لَمْ يَجْمُعُوكُنَّ إِلَيْ مِيقَاتِ يَوْمٍ مَعْلُومٍ

ثُمَّ إِنَّكُمْ بِهَا الصَّالُونَ الْمُكَبِّرُونَ

لَا كُنُونَ مِنْ سَعْيِنَ زَوْمِرٍ

فَالْغَلُونَ مِنْهَا الْبَطَرُونَ

فَشَرِبُونَ عَلَيْهِمِنَ الْحَسِيمِ

فَشَرِبُونَ شَرِبَ الْمِيرِ

هَذَا نَرْتَلْمُ وَمَمَّالِينِ

نَحْنُ حَلَقْنَكُمْ فَلَوْلَا تُصَدِّقُونَ

أَفَرَمِيمَ تَأْنِسُونَ

إِنَّا شَرَفْنَوْنَهُ أَمْ نَحْنُ الْحَلَاقُونَ

نَحْنُ قَدْرَنَا يَنْكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقَينَ

عَلَّقَ أَنْبَدَلَ أَمْشَلَكُمْ وَنُنِيشَكُمْ

فِي مَا لَا تَعْلَمُونَ

وَلَقَدْ عَمِتَنَا النَّسَاءُ الْأُولَى فَلَوْلَا دَكَّرُونَ

63. Then tell Me about the seed that you sow in the ground.

أَفَرَبِّيْمَ مَا تَنْزَلُوْنَ ﴿١﴾

64. Is it you that make it grow, or are We the Grower?

إِنَّكُمْ تَرَعُوْنَ وَأَمْ بَغْتُمُ الْأَرْجُوْنَ ﴿٢﴾

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [Tafsîr Ibn Kathîr]

لَوْنَشَاءَ لَجَعَنَّهُ حُطَنَّا فَطَلَثَ نَفَّهُوْنَ ﴿٣﴾

66. (Saying): “We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (Tafsîr Al-Qurtubi)

إِنَّا لَمُعْرِمُوْنَ ﴿٤﴾

67. “Nay, but we are deprived!”

بَلْ بَغْتُنَ حَمَرُوْنَ ﴿٥﴾

68. Then tell Me about the water that you drink.

أَفَرَبِّيْمَ الْمَاءَ الَّذِي تَشْرُوْنَ ﴿٦﴾

69. Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down?

أَنْتُمْ أَنْزَلْتُمُوْهُ مِنَ الْمَرْزَنِ أَمْ بَغْتُنَ الْمُنْزَلُوْنَ ﴿٧﴾

70. If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allâh)?

لَوْنَشَاءَ لَجَعَنَّهُ أَجَاجًا فَلَوْلَا أَنْشَكُوْتَ ﴿٨﴾

71. Then tell Me about the fire which you kindle.

أَفَرَبِّيْمَ النَّارَ الَّذِي تُرُوْنَ ﴿٩﴾

72. Is it you who made the tree thereof to grow, or are We the Grower?

إِنَّكُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ بَغْتُنَ الشَّيْشُوْنَ ﴿١٠﴾

73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

بَغْتُنَ جَعَلْنَاهَا ذِكْرَةً وَمَتَّعَالَلَمَقْوِيْنَ ﴿١١﴾

74. Then glorify with praises the Name of your Lord, the Most Great.

فَسَيَّحَ يَاسِرَرِبِّكَ الْعَظِيْمِ ﴿١٢﴾

75. So I swear by the setting of the stars.^[1]

فَلَا أَقْسِمُ بِمَوْقَعِ الْجُجُورِ ﴿١٣﴾

^[1] (V.56:75) In Arabic *Mawâqi‘i An-Nujûm*: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur’ân and its gradual revelation in stages. Please see *Tafsîr At-Tabârî* for detail..

76. And verily that is indeed a great oath, if you but know.

وَإِنَّهُ لِفَسْمَلٌ لَّوْ تَعْلَمُونَ عَظِيمٌ

77. That (this) is indeed an honourable recitation (the Noble Qur’ân).

إِنَّهُ لِتَرْوِيَةٍ كَرِيمٍ

78. In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mâhfûz*).

فِي كِتَابٍ شَكُونْ

79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ

80. A Revelation (this Qur’ân) from the Lord of the ‘Alamîn (mankind, jinn and all that exists).

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

81. Is it such a talk (this Qur’ân) that you (disbelievers) deny?

أَفَهُنَّا لَهُ بِهِتَّ أَنْتُمْ مُّدْهُونُونَ

82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!

وَتَجْهَلُونَ رِزْقَكُمْ أَنْكُمْ تَكْذِبُونَ

83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

فَلَوْلَا إِذَا بَلَغَتِ الْحَلْقَمَ

84. And you at the moment are looking on,

وَأَشْمَجِيدَ نَظَرُونَ

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsîr At-Tabârî*)

وَقَعْدَ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا يُبَصِّرُونَ

86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) —

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدْيَنَ

87. Bring back the soul (to its body), if you are truthful?

تَرْجِعُوهُنَّا إِنْ كُنْتُمْ صَادِقِينَ

88. Then, if he (the dying person) be of the *Mugarrabûn* (those brought near to Allâh),

فَأَنَا إِنْ كَانَ مِنَ الْمُفَرِّيْنَ

89. (There is for him) rest and provision, and a Garden of Delights (Paradise).

فَرَحْوٌ وَرَحْمَانٌ وَجَنَّتُ تَعِيْرٌ

90. And if he (the dying person) be of those on the Right Hand,

وَأَنَا إِنْ كَانَ مِنْ أَحَبِّ الْآيَيْنَ

91. Then there is safety and peace (from the Punishment of Allâh) for those on the right Hand.

فَلَذَّلَكَ مِنْ أَحَبِّ الْآيَيْنَ

92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),

93. Then for him is an entertainment with boiling water.

94. And burning in Hell-fire.

95. Verily, this! This is an absolute Truth with certainty.

96. So glorify with praises the Name of your Lord, the Most Great.

*Sûrat Al-Hadîd
(Iron) LVII*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise.

2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death: and He is Able to do all things.

3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.

4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

6. He merges night into day (i.e. the decrease in the hours of the night is added

وَأَمَانٌ كَانَ مِنَ الْمُكَذِّبِينَ الظَّالِمِينَ ١٦

فَرِزْلٌ مِنْ حَمِيرٍ ١٧

وَتَصْلِيَةٌ حَمِيرٍ ١٨
إِنَّ هَذَا الْمَوْعِدُ حَقٌّ إِلَيْنَا ١٩

فَسِيَّحٌ بِاسْمِ رَبِّكَ الْمَظِيمِ ٢٠



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ٢١

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ مُجْهِيٌّ وَمُبْيِتٌ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٢

هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ٢٣

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَيَّةٍ أَيَّامٍ

ثُمَّ أَسْنَوَهُ عَلَىٰ الْمَرْبِضِ بَعْدَ مَا يَلِيهِ فِي الْأَرْضِ
وَمَا يَنْجُحُ مِنْهَا وَمَا تَنْزَلُ مِنَ السَّمَاءِ وَمَا يَمْرُغُ فِيهَا
وَهُوَ مَعْلُوٌ أَنِّي مَا كُنْتُ مُهْكِمًا وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٢٤

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ تُرْجَعُ الْأُمُورُ ٢٥

يُولِّي لَيْلَ فِي النَّهَارِ وَيُولِّي نَهَارًا فِي الْأَيَّلِ ٢٦

into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

7. Believe in Allâh and His Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and spend of that whereof He has made you trustees.^[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.

8. And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.

10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).

12. On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day!

وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٦

إِمْتُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مَا حَلَّكُمْ
شَسْتَهُلِينَ فِيهِ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا
لِمَ أَجْرٍ كَيْدَرِ ٧

وَمَا لَكُمْ لَا تُنْهَنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُلُّنُهُمُوا
بِرَبِّكُمْ وَقَدْ أَخْدَمْتُكُمْ كُمْ مُؤْمِنِينَ ٨

هُوَ الَّذِي يُنْزِلُ عَلَى عَبْدِهِ إِنَّكُمْ يَتَّسِعُ لِتُخْرِجُكُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُوْكُ
لَرْ وَفَرَجِ ٩

وَمَا لَكُمْ لَا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا يُرِثُ الْمُنْوَرِ
وَالآزِفِ لَا يَسْتَوِي مِنْكُمْ قَنْ أَنْفَقَ مِنْ قَنِ الْفَسَحَ
وَقَنَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا
مِنْ بَعْدِ وَقَنَلَوْا وَكَلَّا وَعَدَ اللَّهُ الْحَسْنَى
وَأَنَّ اللَّهُ بِمَا تَعْمَلُونَ حَيْرِ ١٠

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ فَرَضَ حَسَانًا فَضَيَفَهُ لَهُ
وَلَهُ أَجْرٌ كَيْدَرِ ١١

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى ثُوْرُهُمْ بَيْنَ أَيْدِيهِمْ
وَيَأْتِيهِمْ بُشْرِيكُمُ الْيَمِّ جَنَّتٌ تَبَرِّي مِنْ تَحْمِلَهَا الْأَنْهَارُ
خَلِيلِينَ فِيهَا دَلَّاكُ هُوَ الْمَوْزُ الْمَظِيمِ ١٢

[1] (V.57:7) See the footnote of (V.4:37).

Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination.

16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

18. Verily, those who give *Sadaqât* (i.e. Zakât and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَمِعُولُ الْمُكْفِرِينَ وَالْمُنَقْتَلِ لِلَّذِي كَانُوا مُأْمَنًا
أَنْظُرُونَا نَقْتَلِنَّ مِنْ تُورُكُمْ قَبْلَ أَرْجِعُوْرَاهُمْ
فَالنَّسْوَاتُ لَوْلَا فَضْرَبَ بَيْهُمْ شُورَلَهْ بَابَ بَالِهَهُ فِي
الرَّحْمَةِ وَطَهَرَهُمْ مِنْ قَبْلِهِ الْعَذَابِ ﴿١٧﴾

يَنَادُونَهُمْ أَلَمْ تَكُنْ مَعَكُمْ قَالَوْهُمْ إِنَّكُمْ فَسَّنْتُمْ
أَنفُسَكُمْ وَرَغْصَمْ وَأَزْتَمْ وَغَرْصَمْ الْأَمَانِ
حَقَّ جَاهَ أَمْرُ اللَّهِ وَعَرَكُوا بِاللهِ الْعَزُورِ ﴿١٨﴾

فَالْيَوْمَ لَا يُؤْتَدُ مِنْكُمْ فَنَدِيَهُ وَلَا مِنَ الَّذِينَ كَفَرُوا
مَأْوَىكُمْ أَنَّارَهُ مَوْلِنَكُمْ وَيَشَّ المَصِيرُ ﴿١٩﴾

أَلَمْ يَأْنَ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعْ قُلُوبُهُمْ لِذِكْرِ
اللَّهِ وَمَا تَرَكَ مِنْ أَنْقَى وَلَا يَكُونُوا كَالَّذِينَ أَوْرَوا
الْكِتَابَ مِنْ قَبْلِ نَطَالَ عَلَيْهِمُ الْأَمْدَقَسَتَ
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَنَسِيُوتَ ﴿٢٠﴾

أَعْلَمُوا أَنَّ اللَّهَ يُحِبُّ الْأَرْضَ يَعْدِمُهُمْ أَقْدِبَتَ
لَكُمُ الْأَيْدِي لَعَلَّكُمْ تَعْلَمُونَ ﴿٢١﴾

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَرْضُوا اللَّهَ قَرْضاً
حَسَّا يُصْنَعُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿٢٢﴾

19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.

22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh.^[1]

وَالَّذِينَ إِمَّا تُؤْمِنُوا بِهِ اللَّهُ وَرَسُولُهُ أَوْ لَيْكُمْ هُمُ الظَّاهِرُونَ
وَأَشْهَدُهُمْ أَنَّهُمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ

أَصْحَابُ الْجَنَاحِيمِ ١١

أَغْنَمُوا أَنَّا لَهُمْ بِهِمْ أَلِيبٌ وَهُنُّ وَزِينَةٌ
وَفَقَاءُهُمْ بِيَنْكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَرْضِ
كُثُلَ غَيْثٌ أَعْبَثَ الْكُفَّارَ بِنَاهْلَهُمْ بِرَحْمَةٍ
مُسْقَرَّاً لَهُمْ يَكُونُ حُطَّمَاءِ فِي الْأَخْرَةِ عَذَابٌ سَيِّدٌ
وَمَغْفِرَةٌ مِّنَ السُّورَ ضَرَوْنَ وَمَا أَنْجَيْتُهُمْ أَذْنِيَّا
إِلَّا مَنْتَعِنَ الْغَرُورِ

سَابِقُوهُ إِلَى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَاحَةٌ عَرَضُهَا
كَعْرُضَ السَّمَاءَ وَالْأَرْضَ أَعْدَتَ لِلَّذِينَ
إِمَّا تُؤْمِنُوا بِهِمْ وَرَسُولُهُمْ ذَلِكَ فَضْلُ اللَّهِ بِرَبِّيهِ
مِنْ يَسَّأَهُ اللَّهُ ذُو الْمَفْضُلِ الْمُطَهِّرِ ١٢

مَا أَصَابَ مِنْ مُّصِيرَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
إِلَّا فِي سَكِّنَتٍ مِّنْ قَبْلِ أَنْ تَبْرَأُوا
إِنَّ ذَلِكَ عَلَى اللَّهِ بِسِيرٍ

^[1] (V.57:22) Narrated Ibn 'Abbas : رضى الله عنهما Once I was behind the Prophet and he said: "O boy, I will teach you a few words:

- (a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.
- (b) Be loyal and obedient to Allâh, you will find Him near (infront of you) i.e. He will respond to your requests.
- (c) If you ask, ask Allâh.

23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

لَيْكُنْ لَا تَأْسُو عَنِ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا
أَتَنَاكُمْ وَاللَّهُ أَعْلَمُ بِكُلِّ مُحَاجَّةٍ فَهُوَ حَوْرَى

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ
وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ أَعْلَمُ الْعَيْدُ

25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war^[1]), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

لَقَدْ أَرْسَلْنَا رُسُلًا إِلَيْنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمْ
الْكِتَابَ وَالْعِزَارَ لِقَوْمَ النَّاسِ يَالْقُنْطَطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ شَدِيدٌ وَّمَنْفِعٌ
لِلنَّاسِ وَلِعَلَّمَ اللَّهُ مَنْ يَنْصُرُهُ وَرَسُولُهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي دُرُّتَهُمَا
الثَّبَوةَ وَالْكِتَابَ فِيهِمْ مُهَتَّمٌ
وَكَثِيرٌ مِّنْهُمْ فَسَقُونَ

(d) If you seek help, seek help from Allâh.

(e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This Hadîth is quoted in *Sahîh At-Tirmidhi*]

^[1] (V.57:25) Paradise is under the blades of swords (in *Jihâd* in Allâh's cause).

a) Narrated Al-Mughîrah bin Shu'bâh رضي الله عنه و سلم told us about the Message of our Lord that ... "whoever amongst us is killed (in *Jihâd* in Allâh's cause) will go to Paradise". 'Umar asked the Prophet ﷺ, "Is it not true that our men who are killed (in *Jihâd* in Allâh's cause) will go to Paradise and their's (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet ﷺ said, "Yes".

b) Narrated 'Abdullâh bin Abî Aufâ ! رضي الله عنه Allâh's Messenger ﷺ said, "Know that Paradise is under the shades of sword .(*Jihâd* in Allâh's cause)." (*Sahîh Al-Bukhâri*, Vol.4, *Hadîth* No.73 and its chapter No.22).

27. Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Isâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.^[ii]

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

^[ii] (V.57:28) (a) Narrated Abû Buradah's father: Allâh's Messenger said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allâh) will (also) get a double reward." (*Sahih Al-Bukhari*, Vol.7, *Hadîth* No.20).

(b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Narrated Abu Hurairah (رضي الله عنه) said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

ثُمَّ قَفَّيْتَ عَلَيْهِ مَا أَنْهَرْتَ هِمْ بِرُسْلَانِكَ وَقَفَّيْتَ
بِعِسَى ابْنِ مَرْيَمَ وَمَا تَبَيَّنَهُ لِإِنْجِيلَ
وَجَعَلْتَ فِي قُلُوبِ الظَّالِمِينَ أَنْبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهْبَانَةً أَبْدَعُوهُمَا مَا كَنْبَثَهَا عَنِيهِ
إِلَّا أَبْيَقْتَهُ رِضْوَانَ اللَّهِ فَلَمَّا عَوَّهَا حَمَرٌ رَعَاهَا
فَأَبْيَقْتَهُمَا الظَّالِمِينَ مَا مَنَّوْهُمْ أَجْرَهُمْ
وَكَيْدُهُمْ نَدِيسُونَ ﴿٦﴾

يَأَيُّهَا الَّذِينَ مَا سَوَّا تَقْوَاهُ اللَّهُ وَمَا إِنْتُ بِرَسُولِهِ
يُؤْتِكُمْ كَفَلَيْنِ مِنْ رَحْمَتِهِ وَجَعَلَ لَكُمْ مُورًا
تَمَشُونَ بِهِ وَيَغْرِلُكُمْ وَاللَّهُ عَوْزُ رَحْمَمٍ ﴿٧﴾

لَنَلَامَهُمْ أَهْلُ الْكِتَابُ أَلَا يَقْدِرُونَ
عَلَى شَيْءٍ وَمَنْ فَضَلَ الْأَيْوَانَ الْفَضْلَ يَبِرُّ اللَّهَ
يُؤْتِيهِ مِنْ دَيْنَهُ وَاللَّهُ ذُو الْفَضْلِ الْمَظِيمٌ ﴿٨﴾

Sârat Al-Mujâdilah
(The Woman Who Disputes) LVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Indeed Allâh has heard the statement of her (Khaulah bint Thâ'labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful to them by (*Zihâr*^[1]) (الظهار i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them their wives by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Miskins* (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي يُعِدُّكُ فِي زَوْجِهَا وَأَنْشَكَ
إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَمُّرَكَ إِنَّ اللَّهَ سَمِيعٌ مُّصِيرٌ

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنِ اسْتَأْمَدُهُ
أَمْهَنْتُهُمْ إِنْ أَمْهَنْتُهُمْ إِلَّا أَنَّهُ لِذَنْهَمْ
وَأَنَّهُمْ لَيَقُولُونَ مُنْكَرًا إِنَّ الْقَوْلَ وَرُؤْسَهُ
وَإِنَّ اللَّهَ لَعَنِّي عَفْوٌ

وَالَّذِينَ يُظْهِرُونَ مِنْكُمْ مَمْ يَعُدُّونَ لِمَا قَاتَلُوا
فَتَخِرُّ بِرُبْقَتِهِ مَنْ قَاتَلَ أَنْ يَسْأَسَ ذِيَّلَكُو عَظُورَ
يَهُ، وَإِنَّ اللَّهَ بِمَا مَنَّلُونَ حَمِيرٌ

فَمَنْ لَمْ يُعِدْ فَصَيَامُ شَهْرَتَيْنِ مُسْتَأْعِنِي مِنْ قَبْلِ
أَنْ يَسْأَسَ أَنْ لَرْسَطَعَ فَإِطَاعَمُ سَيْتَيْنَ مُسْكِنَةً
ذِلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ، وَتَلِكَ حُدُودُ اللَّهِ
وَالْكُفَّارُ عَذَابُ أَيْمَنٍ

^[1] (V.58:2) *Az-Zihâr* الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

5. Verily, those who oppose Allâh and His Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment

6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ*^[1] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.

8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad ﷺ). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

9. O you who believe! When you hold secret counsel, do it not for sin and

إِنَّ الَّذِينَ يَحْكُمُونَ اللَّهَ وَرَسُولَهُ كُثُرًا كَمَا كَيْتَ أَذْلِينَ
مِنْ قَبْلِهِمْ وَقَدْ أَزَّنَا إِنَّهُمْ بَيْتَنَا وَلَلَّكَرِينَ
عَذَابٌ مُّهِينٌ

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَيِّعًا فَيَنْتَهُمْ بِمَا عَمِلُوا
أَخْصَاصَهُ اللَّهُ وَرَسُولُهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ عَشِيدٌ

أَتَمْ تَرَى أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِنْ بَحْوَى ثَلَاثَةِ إِلَاهٍ رَاءِعِهِمْ
وَلَا أَحَمَسَةِ إِلَاهٍ هُوَ سَادُّهُمْ وَلَا أَذَنَ مِنْ ذَلِكَ
وَلَا أَكْثَرُ إِلَاهٍ هُوَ مَعْهُمْ أَنَّ مَا كَانُوا مِنْ يَتَّهِمُهُمْ
يَمَاعِلُوْنَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ يَكُلُّ شَيْءٍ وَعَلِمَ

أَتَمْ تَرَى أَلَّا إِنَّهُمْ أَنْجَوْنَاهُمْ بِمَعْدُونَ لِمَا هُنَّا
عَنْهُ وَسَتَحْجُونَ بِإِلَامِهِ وَالْغَدُونَ وَمَعْصِيَتِ
الرَّسُولِ وَإِذَا جَاءَهُوكُلَّ حَيَّٰكُلَّ مَا مَنَعَكِ يَهُدِيَ اللَّهُ
وَيَعْلُمُونَ فَلَا نَفْسٌ هُمْ لَوْلَا يَدِنَّا اللَّهُ يَعْلَمُ أَنَّهُ
حَسِّنُهُمْ حَمَّمْ يَصْلُوْنَهُ بِقِبْلَتِ الْمَصِيرِ

يَأَيُّهَا الَّذِينَ مَا مَنَعَ إِنَّا نَتَسْبِّحُ بِإِلَامِهِ

[1] (V.58:5) See the footnote of (V.3:85).

[2] (V.58:7) See the footnote of (V.11:18)

wrong-doing, and disobedience towards the Messenger (Muhammad ﷺ), but do it for *Al-Bîr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered.

10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust^[1].

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.

12. O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger ﷺ order you to do). And Allâh is All-Aware of what you do.

14. Have you (O Muhammad ﷺ) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

وَالْمُدْعَوْنَ وَمَعَصِيَتِ الرَّسُولِ وَتَبَرَّجُوا بِاللَّهِ وَالنَّعْوَى
وَأَنَّوْا اللَّهَ الَّذِي إِلَيْهِ يُخْشَرُونَ

إِنَّمَا التَّجْوِفُ مِنَ الشَّيْطَانِ لِيَخْرُجَ الَّذِينَ إِمَّا مَنَّوْا
وَلَنَسِيَّصَارُهُمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ
فَلِيَسْتَوْكِلُ الْمُؤْمِنُونَ

يَأَيُّهَا الَّذِينَ إِمَّا أَذَاقُلَ لَكُمْ فَنَسَحُوا
فِي الْمَجَlisِينَ فَأَفْسَحُوا يَنْسَحَ اللَّهُ لَكُمْ
وَإِذَا قُلْ أَدْشِرُوا فَأَدْشِرُوا يَرْفَعَ اللَّهُ الَّذِينَ
إِمَّا مَنَّكُمْ وَالَّذِينَ أَوْثَوْا الْيَمْدَرَ حَتَّى
وَاللَّهُ بِمَا تَعْمَلُونَ حَمِيرٌ

يَأَيُّهَا الَّذِينَ إِمَّا تَجْيِيْمُ الرَّسُولَ فَقَدْ مُوَابَيْنَ يَدَى
نَحْنُ كُلُّ صَدَقَةٍ ذَلِكَ حِلْكُمُ وَأَطْهَرُ فَإِنَّ لَرْجَحُوا
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

أَشَفَقْتُمْ أَنْ تُهْدِمُوا بَنَى يَدَى نَجْوَنَكُلُّ صَدَقَتِي
فَإِذَا رَأَيْتُمُوا كَابَ اللَّهُ عَيْنَكُمْ فَأَقْبَلُوا الصَّلَاةَ
وَإِذَا وَلَرْكَوْهُ وَأَطْبَعُوا اللَّهُ وَرَسُولُهُ وَاللَّهُ
حَمِيرٌ بِمَا تَعْمَلُونَ

أَنْزَلَ اللَّهُ الَّذِينَ تَوَلَّوْا قَوْمًا غَضِيبَ اللَّهِ عَلَيْهِمْ
مَا هُمْ بِمِنْكُمْ وَلَا مِنْهُمْ وَيَخْلُفُونَ عَلَى الْكَدِيرِ
وَهُمْ يَعْلَمُونَ

[1] (V.58:10) See the footnote (A) of (V.12:67).

(Muslims) nor of them (Jews), and they swear to a lie while they know.

15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever.

18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

19. Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!

20. Those who oppose Allâh and His Messenger (Muhammad ﷺ), they will be among the lowest (most humiliated).

21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

22. You (O Muhammad ﷺ) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under

أَعْذَّ اللَّهُ مِنْ عَذَابَ أَشِدِهِ إِنَّهُمْ سَاءَ مَا كَانُوا
يَعْمَلُونَ ١٩

أَخْذُوا إِنْتَهِمْ جَهَنَّمَ فَصَدُّوْنَعَ سَبِيلَ اللَّهِ فَلَمْ يَرْجِعُ
عَذَابَ مُهِينٍ ٢٠

لَنْ نَغْنِيَ عَنْهُمْ أَنْوَاعُهُمْ وَلَا أَزَّلُهُمْ مِنَ اللَّهِ
شَيْئاً أُولَئِكَ أَحَبُّ النَّارِ هُمْ فِيهَا حَالِدُونَ ٢١

يَوْمَ يَعْلَمُونَ اللَّهُ جَمِيعاً فَيُطْلَعُونَ لَهُ كَمَا يَعْلَمُونَ لَكُمْ
وَيَسْعَوْنَ أَنْتَهِمْ عَلَى شَيْءٍ إِلَّا إِنَّهُمْ هُمُ الظَّاهِرُونَ ٢٢

أَسْتَحْوِدُ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ
جَرْبُ الشَّيْطَانِ إِلَّا إِنَّ حِزْبَ الشَّيْطَانِ
مُمْلَكُهُنَّ ٢٣

إِنَّ الَّذِينَ يُحَادِثُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
فِي الْأَذَلِينَ ٢٤

كَتَبَ اللَّهُ لَأَغْلَبِكُمْ أَنَّا وَرَسُولُهُ إِذَا كَانَ اللَّهُ
قُوَّى عَزِيزٌ ٢٥

لَا تَحْدُدُ قَوْمًا يَقُولُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
يُؤَدِّوْنَ مِنْ حَادَّةَ اللَّهِ وَرَسُولِهِ وَلَوْكَانُوا
مَابَأَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ أَخْوَنَهُمْ
أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمْ
الْأَيْمَنَ وَأَيْدِهِمْ بِرُوحٍ مُنْتَهَى وَيَدْخُلُهُمْ
جَنَّاتٍ تَغْرِي مِنْ تَحْكِيمِهَا الْأَنْهَارُ حَالِدِينَ فِيهَا

which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.

رَفِعَ اللَّهُ عَنْهُمْ وَرَضِيَ عَنْهُمْ أُولَئِكَ حِزْبُ اللَّهِ
أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٦﴾

**Sûrat Al-Hashr
(The Gathering) LIX**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nâdîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

4. That is because they opposed Allâh and His Messenger (Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.

5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh).

6. And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ أَعْزَىٰ لِغَنِيمَةِ ﴿١﴾

مَوْلَانِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
مِنْ دِيرِهِمْ لِأَوْلَى الْمُسْكَنِ مَا ظَنَنُتُمْ أَنْ يَعْرُجُوا
وَظَلَّوْا أَنْتُمْ مَا لَعَنْتُمْ حُصُونُهُمْ مِنَ اللَّهِ
فَأَنْتُمْ هُنَّ مِنْ حَيَّثُ لَمْ يَحْسِبُوكُمْ وَقَدْ
فِي قُلُوبِهِمُ الرُّغْبَةُ بِغَيْرِهِمْ يُؤْتَهُمْ يَأْتِيهُمْ
وَإِنَّهُمْ أَشَدُّ الْمُتَوَمِّنِينَ فَاعْتَمِرُوا إِذَا فَلَوْلَى الْأَبْصَرِ ﴿٢﴾

وَلَوْلَا أَنْ كَبَّ اللَّهُ عَنْهُمُ الْجَلَاءَ لَدَهُمْ
فِي الدُّنْيَا وَلَمْ يَمِدُّوا فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِّ اللَّهَ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

مَاقْطَعْتُمْ مِنْ لِسَنَةٍ أَوْ رَتَّتْمَ شُوْهَدَةً
عَلَىٰ أُصُولِهَا فَإِذَا ذَهَبَ اللَّهُ وَلَخَرَى الْقَسِيقُونَ ﴿٥﴾

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِمْتَهِنٍ فَمَا أَوْجَحْتُمْ عَلَيْهِ

from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) from the people of the townships — it is for Allâh, His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), the kindred (of Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) gives you, take it; and whatsoever he forbids you, abstain (from it).^[1] And fear Allâh; verily, Allâh is Severe in punishment.

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)). Such are indeed the truthful (to what they say).

مَنْ خَيَّلَ وَلَرَكَابٍ وَلَكِنَّ اللَّهَ يَسْلَطُ رَسُولَهُ
عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرْبَىٰ فَلَلَّهِ وَلَلَّهُوَ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَأَبْنَى التَّسْبِيلِ
كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مُكْنَمٌ وَمَا أَنْكَمُ
إِلَّا سُرُولٌ فَخَذُوهُ وَمَا هَبْتُمْ عَنْهُ فَانْهُوا وَأَنْقُوا
اللَّهُ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَرِهِمْ
وَأَنْزَلَهُمْ بِيَغْنَوْنَ فَضْلًا مِنَ اللَّهِ وَرَضُونَا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

^[1] (V.59:7) Narrated 'Alqamah: 'Abdullâh (bin Mas'ûd) said. "Allâh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read: "And whatsoever the Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7).

She replied, "Yes, I did", He said, "Verily, Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e I would divorce her). (*Sahih Al-Bukhari*, Vol.6, *Hadîth* No.408).

Narrated 'Abdullâh (bin Mas'ûd) : دَفَعَ اللَّهُ عَنْهُ Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) has cursed the lady who uses false hair. (See *Sahih Al-Bukhari*, Vol.6, *Hadîth* No.409).

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

11. Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

وَالَّذِينَ تَوَمُّو الْدَّارَ وَالْيَمَنَ مِنْ قَبْلِهِ شَجَّعُونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَحْدُوْنَ فِي صُدُورِهِمْ
حَاجَةً مَّا أُتُوا وَنَقْرُوتُ عَلَى أَنفُسِهِمْ
وَلَوْكَانَ بِهِمْ خَاصَّةً وَمَنْ يُوقَ شَحَّ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٦

وَالَّذِينَ جَاءُوكُمْ مِّنْ قَبْلِهِمْ يَقُولُونَ رَبِّنَا
أَغْفِرْنَاكَ وَلَا يَخْرُجُنَا إِلَيْكَ بَعْدَ إِيمَانِنَا
يَا إِلَاهُنَا وَلَا تَجْعَلْنَا فِي قُلُوبِنَا غَلَّا لِلَّهِ
إِمَانُنَا رَبِّنَا إِنَّكَ رَوْفٌ رَّحِيمٌ ١٧

أَلَمْ تَرَ إِنَّ الَّذِينَ تَفَقَّهُوا يَقُولُونَ لِإِخْرَيْهِمْ
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أَخْرَجْنَ
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطْبِعُ فَكُلُّ أَهْدَأَ أَهْدَأَ وَلَن
فُوَتَّشَنَّ لَنَصْرَرَنَّ كُلُّ دُّرْسٍ شَهَادَ لِكُلِّ دُّرْسٍ ١٨

لَئِنْ أَخْرَجْنَا لِآخْرِيْهِمْ مَّعَهُمْ وَلَئِنْ فُرِنْتُوْ
لَا يَنْهُوْهُمْ وَلَئِنْ نَصْرُهُمْ يَوْلِيْ
الْأَذْبَرَ شَهَادَ لَنَصْرَرَتْ ١٩

لَا شَدَّ أَشْدَرَ هَبَّةً فِي صُدُورِهِمْ مِّنَ اللَّهِ
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَقْعُدُونَ ٢٠

لَا يُقْبَلُونَ كُمْ جَيْعاً إِلَّا فِي قُرْبِ مُحَصَّنَةٍ
أَوْ مِنْ وَرَاءِ جُدُرٍ بِأَسْهَمِ بَيْنَهُمْ سَدِيدٌ تَحْسِبُهُمْ
جَيْعاً وَقُلُوبُهُمْ شَقَّ ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْقُلُونَ ٢١

15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كُلُّ الَّذِينَ مِنْ قَبْلِهِمْ فَرِيقًا ذَاقُوا وَبَالْأَمْرِ هُمْ
وَلَمْ يَعْدُوا أَلَيْمٌ ﴿١٦﴾

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"

كُلُّ الشَّيَاطِينَ إِذَا قَالَ لِلنَّاسِ أَكُونُ مُرْفَقًا كُلَّ
قَالَ إِنَّ رَبِّيْهِ مَنِّيْكَ إِنِّيْ أَخَافُ اللَّهَ
رَبَّ الْعَالَمِينَ ﴿١٧﴾

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).

فَكَانَ عَيْنَاهُمَا آتَاهُمَا فِي النَّارِ حَلَالِيْنَ فِيهَا
وَذَلِكَ جَزَوُّ الظَّالِمِيْنَ ﴿١٨﴾

18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.^[1]

يَا أَيُّهَا الَّذِيْنَ آمَنُوا أَعْلَمُ اللَّهُ وَلَنْسُطُر
نَفْسٌ مَا دَعَتْ لِفَنِيْدٍ وَلَا تَغُوْثُ اللَّهُ إِنَّ اللَّهَ
حَيْرٌ بِمَا يَعْمَلُوْنَ ﴿١٩﴾

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَا تَكُوْنُوْا كَالَّذِيْنَ سُوَا اللَّهَ فَأَنْسَهُمْ أَنْفُسُهُمْ
أُولَئِيْكَ هُمُ الْفَسِيْلُوْتُ ﴿٢٠﴾

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

لَا يَسْتَوِي أَحَصَبُ الْأَنْارَ وَأَحَصَبُ الْجَنَّةَ
أَحَصَبُ الْجَنَّةَ هُمُ الْفَائِرُوْنَ ﴿٢١﴾

21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.^[2]

لَوْأَنَّا نَهَدَى الْقَرْمَانَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَشِيَّا
مُتَصَدِّدًا عَامِنَ حَشِيَّةَ اللَّهِ وَتِلْكَ الْأَمْتَلَى
نَضَرَيْهَا النَّاسُ لَعَلَّهُمْ يَنْكِرُوْنَ ﴿٢٢﴾

^[1] (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

^[2] (V.59:21) Narrated Jâbir bin 'Abdullâh رَضِيَ اللَّهُ عَنْهُمَا: The Prophet صلى الله عليه وسلم used to stand by a tree or a date-palm on Friday. Then an *Ansâri* woman or man said, "O Allâh's

22. He is Allâh, beside Whom *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

23. He is Allâh beside Whom *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.^[1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

Sârat Al-Mumtahanah
(The Woman to be examined) LX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad ﷺ), and have driven out the Messenger (Muhammad ﷺ) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these

مُوَالَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَنِّيْلُ الْعَيْنِ
وَالشَّهَدَةُ هُوَ الرَّحْمَنُ الرَّجِيمُ

مُوَالَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْمُدُوشُ
السَّلَمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَارُ
الْمُتَكَبِّرُ شَبَّحَنَ اللَّهُ
عَمَائِشِرُ كَوْنَ

مُوَالَّهُ الْخَلِقُ الْبَارِئُ الْمَصَوِّرُ لِهِ الْأَسْمَاءُ
الْحَسَنُ يُسَيِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْكَبِيرُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا وَاعْدُوهُمْ وَلَا يَأْتُهُمْ
ثُلُوكُنَّ إِلَيْهِمْ بِالْمُوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَهُمْ
مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيمَانَهُمْ أَنْ تُؤْمِنُوا بِاللَّهِ
رَبِّكُمْ إِنْ كُنْتُمْ حَسْنَمِنْدَافِ سَبِيلٍ وَأَنْتُغَاهُ
رَمَضَانِ فَيُشَوِّرُنَّ إِلَيْهِمْ بِالْمُوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفِيَتُمْ
وَمَا أَعْلَمُ بِمَنْ يَفْعَلُهُمْ مَكُونٌ فَقَدْ حَسَلَ

Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutbah* (religious talk)]. The date-palm cried like a child! The Prophet descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.784).

[1] (V.59:24) See the footnote of (V.7:180).

سَوَاءَ السَّيْلُ
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disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path^[1].

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do.

4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh.^[2]", "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."

6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns

إِنْ يَتَفَقَّهُوكُمْ بِكُوُثُرِ الْكُمَّ أَعْدَاهُ وَيُسْطِعُوا إِلَيْكُمْ
ۖ أَبْنِيَّهُمْ وَالْأَسْنَانَهُمْ يَا لَشُوَّهَ وَوَدُّوا لَوْتَ كُفَّارُونَ
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لَنْ تَفَعَّلُوكُمْ أَرْحَامَكُورُلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَقُولُ
ۖ يَنْكُمْ وَاللَّهُ يَعْلَمُ مَا عَمَلُونَ بَصِيرٌ
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فَذَكَرَتْ لَكُمْ أَسْوَهُ حَسَنَةٍ فِي إِذْهَبِ الدِّينِ مَعَهُ
إِذْ قَاتَلُ الْغَنِيمَهُ إِنَّا بِرَءُكُمْ وَمَا تَنْبَهُونَ مِنْ دُونِ
اللَّهِ كَرِزَ إِلَيْكُو وَبِدِيَّتْنَا وَبِتَكُمْ الْمَدْوَهُ وَالْبَضَاءَ
أَبْدَاهَتْنَا تَرْسُوا بِاللَّهِ وَحْدَهُ إِلَّا فَوْلَ إِبْرَاهِيمَ لَأَبْسُو
لَا سَتَقْفَرَنَّ لَكَ وَمَا أَمْلَكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ
رَبَّنَا عَيْنَكَ تَوَكَّلْنَا وَإِلَيْكَ أَبْتَدَنَا وَإِلَيْكَ الْمَعِيرٌ
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رَبَّنَا لَأَجْعَلَنَا فِتْنَهُ لِلَّذِينَ كَفَرُوا وَأَغْزَنَنَا
رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْمُكَبِّدُ
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لَقَدْ كَانَ لَكُوْفِيهِمْ أَسْوَهُ حَسَنَةٍ لِمَنْ كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرُ وَمَنْ يَنْوَلْ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ
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[1] (V.60:1) See V.3:149 and its footnote.

[2] (V.60:4) See the Qur'an Verses (V.9:114), (V.19:41-49) and (V.26:70-86)

away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.

7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrong-doers — those who disobey Allâh).

10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their *Mahr*^[1]] to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr*

عَنِ اللَّهِ أَنْ يَجْعَلَ بَيْنَكُوْرَبِينَ الَّذِينَ عَادُوكُمْ

مِنْهُمْ مَوْدَعَةٌ وَاللَّهُ قَدِيرٌ وَاللَّهُ عَفُورٌ رَّحِيمٌ

لَا يَهْمَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوكُمْ فِي الدِّينِ

وَلَا تُخْرُجُوكُمْ قَوْنَدِيكُمْ أَنْ تَرْهَبُوهُنَّ وَلَا يُسْطِعُوكُمُ الْأَيُّوبُ

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤﴾

إِنَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ

وَأَخْرُجُوكُمْ مِّن دِيَرِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ

أَنْ تَوَلُّهُمْ وَمَنْ يَتَوَلُهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥﴾

يَأَيُّهَا الَّذِينَ آتَوْنَا إِذَا جَاءَهُمُ الْغُرْبَةَ كُمُ الْغُرْبَةَ مُهَاجِرِينَ

فَامْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنِينَ

فَلَا تُرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ بِلِّهٖ لَا هُنَّ بِكُلِّهٖ بِحُلُونَ لَهُنَّ

وَمَا تُوْهُمُ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَكِحُوهُنَّ

إِذَا آتَيْتُمُوهُنَّ مُهْرَهُنَّ وَلَا تُنْسِكُو أَعْصَمَ الْكُوَافِرَ

وَسَنُّوْمَا أَنْفَقُتُمْ وَلَيَسْتُوا أَنْفَقُو ذَلِكُمْ أَنَّهُ

يَعْلَمُكُمْ بِيَكُمْ وَاللَّهُ عَلَيْهِ حِكْمَةٌ ﴿٦﴾

وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَنْزَلْجَمَكُمْ إِلَى الْكُفَّارِ فَعَاقِبَتُمْ

فَتَأْتُوا الَّذِينَ ذَهَبْتُمْ أَرْجُوْمُهُمْ مِثْلَ مَا أَنْفَقُتُمْ

^[1] (V.60:10) *Mahr*: Bridal-money given by the husband to his wife at the time of wedding.

but they refused)— then you went out for a *Ghazwah* (military expedition) (against them and) gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe.

12. O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

Sûrat As-Sâff (The Row or the Rank) LXI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

2. O you who believe! Why do you say that which you do not do?

3. Most hateful it is with Allâh that you say that which you do not do.

وَأَنْقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١﴾

يَا أَيُّهَا الَّذِينَ ذَاجَةَ كَالْمُؤْمِنِينَ بِمَا يَعْلَمُونَ
عَلَى أَنْ لَا يُشْرِكُنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقُنَّ
وَلَا يَرْتَبِطُنَّ وَلَا يَقْتَلُنَّ أَوْلَادَهُنَّ وَلَا يَرْتَبِطُ
بِمُهْمَنَّ يَقْتَلُنَّهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَقْتَصِسُنَّ كَفِيرًا فِي مَعْرُوفٍ فَمَا يَعْمَلُونَ
وَأَسْتَغْفِرُ لَهُنَّ اللَّهُ إِنَّ اللَّهَ عَوْرَرَ حِيمٌ ﴿٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْوِيُوا قَوْمًا عَاصِبَ
اللَّهُ عَلَيْهِمْ قَدْ يَسُوَّمُونَ الْآخِرَةَ كَمَا يَسُوَّمُونَ
الْكُفَّارَ مِنْ أَحْنَبِ الْقُبُورِ ﴿٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ أَعْزَمُ الْحَكِيمٍ ﴿٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَقُولُوا
مَا لَا تَعْلَمُونَ ﴿٥﴾
كَبَرَ مَقْنَعًا عِنْدَ اللَّهِ أَنْ تَقُولُوا
مَا لَا تَعْلَمُونَ ﴿٦﴾

4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.^[1]

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقْتَلُونَ فِي سَبِيلِهِ
صَفَّا كَانُهُمْ بُنَيْنَ مَرْصُوصٌ

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (the rebellious, the disobedient to Allâh).

وَإِذَا قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ نُؤْذَنْ وَنَفِي
وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا
رَأَوُا أَزْاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّاهِرِينَ

6. And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.^[2] But when he (Ahmad i.e. Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came to them with clear proofs, they said: "This is plain magic".^[3]

وَإِذَا قَالَ يَسُّرَى بْنُ مَرْعَى بْنَ إِسْرَائِيلَ إِلَيْهِ أَنِّي رَسُولُ اللَّهِ
إِلَيْكُمْ مُصَدِّقاً لِمَا بَيْنَ يَدَيِّي مِنَ الْتَّورَةِ وَمِنْ بَعْدِهِ لِرَسُولِي
يَأْتِي مِنْ بَعْدِي أَسْمَهُ أَخْدُوكُمْ جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا
هَذَا سِحْرٌ مُّهِمَّنْ

[1] (V.61:4)

a) Narrated Abû Sa'id Al-Khudrî: رضي الله عنه Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (*Sahih Al-Bukhari*, Vol.4, *Hadîth No.45*).

b) See the footnote (A) of (V.9:111).

[2] (V.61:6) i.e. the second name of Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and it (Ahmad) literally means: "One who praises Allâh more than others".

[3] (V.61:6)

A) Narrated Jubair bin Mut'îm: رضي الله عنه Allâh's Messenger said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mahi* through whom Allâh will eliminate *Al-Kufr* (infidelity); I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Aqib* (i.e. there will be no Prophet after me)." (*Sahih Al-Bukhari*, Vol. 4, *Hadîth No. 732*).

B) Narrated Abû Hurairah: رضي الله عنه Allâh's Messenger said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary [Isâ (Jesus)] عليه السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Isâ (Jesus) عليه السلام and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Bari*, Page No.304 and 305, Vol.7), (*Sahih Al-Bukhari*, Vol.3, *Hadîth No.425*).

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers) folk.

8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).

9. He it is Who has sent His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) hate (it).

10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

11. That you believe in Allâh and His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in '*'Adn* (Eden) Paradise; that is indeed the great success.

13. And also (He will give you) another (blessing) which you love,— help from Allâh (against your enemies) and a near victory.

وَمَنْ أَطْلَمُ مِنْ أَفْرَقَ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يَدْعُ
إِلَى الْإِسْلَامِ وَاللَّهُ أَلَّا يَهِيَّدِ النَّعْمَانَ الظَّالِمِينَ

رُبِّيْدُونَ لِيُطْفَئُوا نُورَ اللَّهِ بِأَفْرَقِهِمْ وَاللَّهُ مُتَّمِّمُ نُورِهِ
وَلَنْكَيْهَا الْكَافِرُونَ

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِيقِ لِيُطَهِّرَ
عَلَى الَّذِينَ كُلُّهُمْ وَلَوْكَهُ الْمُشْرِكُونَ

يَأَيُّهَا الَّذِينَ إِذَا مُؤْمِنُوا أَذْكُرُوا عَلَىٰ بَغْرَفَ شِيجَرَ
مِنْ عَنَابِ الْجِنِّ

لَمْ يُمْشُنْ بِاللَّهِ وَرَسُولِهِ وَمُجْهِدُونَ فِي سَبِيلِ اللَّهِ يَأْمُولُكُمْ
وَلَنْفَسِكُمْ ذَلِكُ حِلْلَكُمْ كُمْ تَنَاهُونَ

يَغْفِرُ لَكُمْ ذُنُوبُكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ مَّحْرُمَةٍ مِّنْ تَحْنَّهَا
الْأَنْهَرُ وَمُسْكِنَ طَيْبَةٍ فِي جَنَّاتٍ عَدِينَ

ذَلِكَ الْقَوْزَ الْعَظِيمُ

وَأَخْرَىٰ تَبَعُونَهَا تَصْرُّفٌ مِّنَ اللَّهِ وَفَنْحٌ قَرِيبٌ
وَبَشِّرَ الْمُؤْمِنِينَ

* 'Isâ (Jesus), the son of Maryam (Mary) عَلَيْهَا السَّلَام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Isâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jizyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

And give glad tidings (O Muhammad ﷺ) to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allâh as said, 'Isâ (Jesus), son of Maryam (Mary), to the *Hawâriyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawâriyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (uppermost).

Sûrat Al-Jumu'ah
(Friday) LXII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.

2. He it is Who sent among the unlettered ones a Messenger (Muhammad ﷺ) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad ﷺ). And verily, they had been before in manifest error;

3. And [He has sent him (Prophet Muhammad ﷺ) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.

يَأَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَاتَلَ عَلَيْهِ
أَبْنَى مَرْمَمَ لِلْحَمْرَادِينَ مِنْ أَنْصَارِي إِلَيْهِ قَالَ الْمُؤْمِنُوْنَ
نَعَّنْ أَنْصَارَ اللَّهِ فَنَامَتْ طَائِفَةٌ مِنْ بَنَوْتِ لِسْرَوَيْلَ
وَكَفَرَتْ طَائِفَةٌ فَإِنَّا لِلَّهِ مَأْمُونُ عَلَى عَدُوِّنَا
فَأَصْبِحُوا ظَاهِرِينَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَجِّلُ اللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَلِكٌ
الْكَوْدُونِ الْعَزِيزُ الْحَكِيمُ ۖ

هُوَ الَّذِي بَعَثَ فِي الْأَمْمَنِ رَسُولًا مِّنْهُمْ يَسِّرُّ
عَلَيْهِمْ مَا يَتَّهِي وَمِنْ كِيمٍ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَافَرُوا مِنْ قَبْلِ لِقَاءِ سَكَلِي شَيْنِ ۖ

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَظُوْهُمْ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ۖ

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلَى
الْعَظِيمُ ۖ

مَثْلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمْثُلَ
الْحِمَارِ يَحْمِلُ أَسْفَارًا يُقْسِمُ مَثْلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِأَيْمَانِ اللَّهِ وَأَنَّهُ لَا يَهْدِي الْفُقَرَاءَ
الظَّالِمِينَ ﴿١﴾

5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers).

6. Say (O Muhammad ﷺ): “O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful.”

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrong-doers, disbelievers).

8. Say (to them): “Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do.”

9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

10. Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.

11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad ﷺ)

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ أَنْ كُنْتُ
أُولَئِكَ مِنَ الَّذِينَ دُونُ أَنَّاسٍ فَمَنَّمُوا الْمَوْتَ
إِنْ كُنْتُ صَدِيقَنَّ ﴿١﴾

وَلَا يَسْتَوْنَهُ أَبْدًا إِيمَانُهُمْ أَنْ يُدْرِيْهُمْ
وَأَنَّهُ عَلِيهِمْ بِالظَّالِمِينَ ﴿٢﴾

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفْرُوْنَ كَمِنْهُ فَإِنَّهُ
مُلْقِيْكُمْ شَدَّدْرُونَ إِنَّ عَلِيْهِ الْغَيْبِ
وَالشَّهَدَةَ فَيُتَسْعِكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣﴾

يَا أَيُّهَا الَّذِينَ مَأْمُونُوا إِذَا دُعُوكُلِّ الصَّلَاةَ وَمِنْ يَوْمِ
الْجُمُعَةِ فَاتَّسِعُوا إِنَّ ذَكْرَ اللَّهِ وَذَرُوا الْبَيْعَ
ذَلِكُمْ سَيِّلُكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَأَنْشِرُوا فِي الْأَرْضِ
وَإِنْسُعُوا مِنْ قَبْلِ اللَّهِ وَأَذْكُرُوا اللَّهَ كَيْبِرًا
لَعَلَّكُمْ نُنْهَى خُوْنَوْنَ ﴿٥﴾

وَلَاذَرَا فَأَوْتَ بِخَرَّةَ أَنْقُوْنَ أَنْقُصُوْنَ إِلَيْهَا تَرْكُوكُلَّ
فَإِيمَاقُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ الْهُوَ وَمِنَ الْجَزَءَ

standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١﴾

Sûrat Al-Munâfiqûn
(The Hypocrites) ^[1] LXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad (صلى الله عليه وسلم)), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.

2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.

3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride.^[2]

6. It is equal to them whether you (Muhammad (صلى الله عليه وسلم)) ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqîn* (the rebellious, the disobedient to Allâh).^[3]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكُمُ الْمُنَافِقُونَ قَاتُلُوهُنَّ إِنَّكَ لِرَسُولَ اللَّهِ
وَاللَّهُ يَعْلَمُ إِنَّكَ لِرَسُولُهُ وَاللَّهُ يَتَعَظَّمُ إِنَّ الْمُنَافِقِينَ
لِكَذَّابُونَ ﴿١﴾

أَنْخَدُوا أَيْمَنَهُمْ جَهَنَّمَ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ
إِنَّهُمْ سَآءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ مَا تَهْمِمُ بِهِمْ كَذَّابُوْ افْطَعَ عَلَى قُلُوبِهِمْ
فَهُمْ لَا يَقْعُدُونَ ﴿٣﴾

وَإِذَا رَأَيْتُمُهُمْ تَعْجِلُكُمْ أَجْسَامُهُمْ وَإِنْ يَقُولُوا
سَمِعْ لِغَوْلِهِمْ كَمَّ هُمْ حُشْبٌ مَسْدَنَةً يَحْسُدُونَ كُلَّ
صَيْحَةً عَلَيْهِمْ هُرَادُهُ دُوَادُهُ فَأَخْذُهُمْ فَتَلَاهُمُ اللَّهُ
أَنَّ يُؤْفَكُوْنَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَمَّاً لَوْ أَسْتَغْفِرَ لَكُمْ رَسُولُ اللَّهِ لَوْ قَوَا
رُهْ وَسَمُّ وَرَأْيَهُمْ يَصْدُونَ وَهُمْ مُسْتَكِبُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ
لَهُمْ لَمْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٦﴾

^[1] (S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

^[2] (V.63:5) See the footnote of (V.22:9).

^[3] (V.63:6) See the Qur'an (V.4:138-145).

7. They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), and to the believers, but the hypocrites know not.

9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.

10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth,^[1] and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds].

11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

هُمُ الَّذِينَ يَقُولُونَ لَا نَنفِقُو عَلَى مَنِ عِنْدَ
رَسُولِ اللَّهِ حَقًّا يَنفَضُّوا وَلَهُ خَزَانَةُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُتَنَفِّقِينَ لَا يَقْعُدُونَ ٧

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجُنَّ
الْأَغْرِيَرَ مِنْهَا الْأَذْلَلُ وَلَهُ أَلْعَرَةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُتَنَفِّقِينَ
لَا يَعْلَمُونَ ٨

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَهَيْتُكُمْ أَمْوَالَكُمْ
وَلَا أَرْبَدْتُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلُ
ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ ٩
وَأَنْفَقُوا مِنْ مَآرِزَفَكُمْ مِنْ قَبْلِ أَنْ يَأْفِيَ أَحَدُكُمْ
الْمَوْتُ فَيَقُولُ رَبِّنِي لَوْلَا أَنْزَلْتَنِي إِلَى أَجْلٍ قَرِيبٍ
فَأَصَدَّفَ وَكُنْ مِنَ الصَّالِحِينَ ١٠

وَنَنْهَا اللَّهُ تَعَالَى إِذَا جَاءَهَا أَجْلُهَا وَاللَّهُ خَيْرٌ
بِمَا عَمِلُونَ ١١

[1] (V.63:10).

A) Narrated Abu Hurairah (رضي الله عنه): The Prophet ﷺ said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahih Al-Bukhari, Vol. 2, Hadith No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh جز وجل: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *Alamîn* (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah) [Al-Lâlû wal-Marjân, Vol. 1, Chapter 52, Page 205] (Sahih Muslim, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

Sûrat At-Taghâbun
(Mutual Loss and Gain) LXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.

8. Therefore, believe in Allâh and His Messenger (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and in

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَيِّدُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْأَمْلَكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ فَكُمْ كَافِرٌ وَمَنْكُمْ مُؤْمِنٌ
وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَرَكُمْ فَأَخْسَرَ
صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَلَمَ مَا تَرَوْنَ
وَمَا تَقْبِلُونَ وَاللَّهُ عَلِمُ بِذَاتِ الصُّدُورِ ﴿٤﴾

الَّمَرْأَاتُ كُفَّارٌ بِالَّذِينَ كَفَرُوا مِنْ قَبْلٍ
فَذَلِكُوا أَوْيَالٌ أَمْرِهِمْ وَلَمْ يَعْلَمُ عَذَابُ أَمْرِهِمْ ﴿٥﴾

ذَلِكَ أَيْنَهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا
أَبْشِرْهُمْ بِهِدْوَنَا فَكَفَرُوا وَتَوَلُّوا وَأَسْعَفُ
اللَّهُ وَاللَّهُ عَلِيَّ حِجَّةٌ ﴿٦﴾

رَعَمُ الَّذِينَ كَفَرُوا أَنَّ لَنْ يُبَعْثُرُ قَلْبَهُمْ وَرَفِيقَهُمْ
مُهْمَلُكُ الْجِنَّاتِ بِمَا عَلِمُوا وَذَلِكَ عَلَى اللَّهِ سَيِّرٌ ﴿٧﴾

فَقَاتِلُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ أَلَّدَى أَنْزَلَنَا

the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.

10. But those who disbelieved (in the Oneness of Allâh – Islâmic Monotheism) and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination^[1].

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is the All-Knower of everything.^[2]

12. Obey Allâh, and obey the Messenger (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ حَمْرَةٌ ﴿١﴾

يَوْمَ يَجْمِعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَابِ وَمَنْ يُؤْمِنْ
بِاللَّهِ وَيَعْمَلْ صَلِحًا يُكْفَرُ عَنْهُ سَيِّئَاتِهِ وَمَنْ يُنْذَلِهِ
جَهَنَّمْ تَقْرِيرِي مِنْ تَعْنَيْهَا الْأَنْهَارُ خَلِيلِي
فِيهَا أَبْدَأَذْلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أَوْ لَهُمْ
أَصْحَابُ الْأَنَارِ خَلِيلِي فِيهَا أَبْقَى
الْمَصِيرُ ﴿٣﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا يَأْذِنُ اللَّهُ وَمَنْ يُؤْمِنْ
بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ يُكْلِ شَفَاعَةً عَلَيْهِ ﴿٤﴾

وَأَطْبِعُوا اللَّهَ وَأَطْبِعُوا الرَّسُولَ فَإِنَّ تَوْلِيتَهُ
فَإِنَّمَا عَلَى رَسُولِكَ الْبَلْغُ الْمُبِينُ ﴿٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلَيَسْتَوْ كُلُّ
الْمُؤْمِنُونَ ﴿٦﴾

^[1] (V.64:10) See the footnote of (V.3:85).

^[2] (V.64:11) See the footnote of (V.57:22).

14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).

16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.

17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,

18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

Sûrat At-Talâq (The Divorce) LXV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods^[1]). And fear Allâh your

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَنْوَحِكُمْ
وَأَزْلَدِكُمْ عَدُوا لَكُمْ فَاحْذَرُوهُمْ
وَإِنْ تَعْفُوا وَتَصْفَحُوا رَبَّنِي
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

إِنَّمَا آمَنَّكُمْ وَأَزْلَدُكُمْ فَتْنَةٌ وَاللَّهُ عِنْدَهُ
أَجْرٌ عَظِيمٌ

إِنَّفَوْا اللَّهَ مَا أَسْطَلْتُمْ وَأَسْمَعُوا وَأَطْبَعُوا
وَأَنْفَقُوا خَيْرًا لَا نَقْسِمُ كُمْ وَمَنْ يُوقَ
شَحَّ نَفْسِهِ فَأُزْلِئِكَ هُمُ الْمُقْلَبُونَ

إِنْ تُقْرِبُوا اللَّهَ مَرْضًا حَسِنَاتِنَفْعَةٍ لَّكُمْ
وَيَعْفُرُ لَكُمْ وَاللَّهُ شُوكُورٌ حَلِيمٌ

عَلَيْهِ الْأَمْبَيْتِ وَالشَّهَدَةِ الْمُزَبِّرِ الْكَبِيرِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النِّسَاءُ إِذَا طَلَقْتُمُ النِّسَاءَ فَلَا يُقْرَبُنَّ
لِعِدَّتِهِنَّ وَأَخْسِرُوا أَعْدَادَهُنَّ وَأَنْفَقُوا اللَّهَ رِبَّكُمْ
لَا غُرْجُوْنَهُنَّ مِنْ بَيْوَتِهِنَّ وَلَا يَخْرُجْنَ

^[1] (V.65:1) Narrated 'Abdullâh bin Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger ﷺ. مَنْ أَنْهَا عَلَيْهِ وَسْلَمَ 'Umar bin Al-Khattâb asked Allâh's Messenger ﷺ about that. Allâh's Messenger ﷺ said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allâh has fixed for the women meant to be divorced." (Sahîh Al-Bukhâri, Vol.7, Hadîth No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]^[1]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his

إِلَّا أَن يَأْتِيَنَّ بِفَحْشَةٍ مُّبَيِّنَةٍ وَتَلَقَّ حُدُودَ اللَّهِ
وَمَن يَعْدَ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَرْدِي
عَلَّالَ اللَّهِ يَعْدِثُ بَعْدَ ذَلِكَ أَمْرًا

فَإِذَا بَلَغُنَّ أَجْلَهُنَّ فَاتِكِسُوكُونَ بِمَعْرُوفٍ أَوْ فَارِفُوهُنَّ
بِمَعْرُوفٍ وَأَشْهِدُوا دُوَيٍ عَدْلٌ مُنْكَرٌ وَأَبْيُورُ
الشَّهَدَةَ لِلَّهِ ذَلِكُمْ يُوَظِّعُهُمْ مَن كَانَ يَوْمَنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقَ اللَّهَ
يَجْعَلُ لَهُ مَغْرِبًا

وَبِرْزَقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ
فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِلِغَ أَمْرِهِ قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا

وَالَّتِي يَسِّنَ مِنَ الْحَجِّضِ مِنْ رَسَائِكُرَانِ أَرْبَشَتُ
فَعِدَّهُنَّ ثَلَاثَةً أَشْهُرٍ وَالَّتِي لَا يَحِضُنْ وَأَوْلَى
الْأَمْمَالِ أَجْلَهُنَّ أَنْ يَضْعُنَ حَمَاهُنَّ وَمَن يَتَّقَ اللَّهَ
يَجْعَلُ لَهُ مِنْ أَنْوَارِهِ يَسِّرًا

^[1] (V.65:4) See the Qur'an, Verse 2:234.

duty to Him, He will make his matter easy for him.

5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.

8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).

9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).

11. (And has also sent to you) a Messenger (Muhammad ﷺ), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِيَ اللَّهَ
يُكَفِّرُ عَنْهُ سَيِّئَاتِهِ وَمَنْ يَعْظِمْ لَهُ أَجْرًا

أَشْكُونُهُنَّ مِنْ حَيْثُ سَكَنُتُمْ مِنْ وُجْدِكُمْ وَلَا نُضَارُوهُنَّ
لِنُصْفِقُ عَلَيْهِنَّ وَإِنْ كُنْتُمْ أَوْلَى بِحَلْ فَأَنْقُضُ عَلَيْهِنَّ
حَقَّيْ بَضَعَ حَلَاهُنَّ فَإِنْ أَرَضَنَ لَكُمْ فَأَنْوَهُنَّ
أَجْوَهُنَّ وَأَنْمَرُوا بِنَكَبٍ مَعْرُوفٍ وَإِنْ تَعَسَّرْتُمْ
فَسَرْتُرْضِعُ لَهُ أَخْرَى

لِيُسْفِقُ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ
رِزْقٌ فَلِيُسْفِقَ مِمَّ آتَاهُ اللَّهُ لَا يَكْلُفُ اللَّهُ فَسًا
إِلَّا مَا مَأْتَهُ أَسِيَّ جَعَلَ اللَّهُ بَعْدَ عُسْرٍ شَرًا

وَكَاتِنَ مِنْ قَرِيبَةٍ عَنْ أَمْرِهِ وَرُسْلِهِ فَحَاسِبَنَهَا
حِسَابًا شَيْدًا وَعَذَبَنَهَا عَذَابًا شَكْرًا

فَذَاقَتْ وَبَالْ أَثْرِهَا وَكَانَ عَيْنَهُ أَمْرِهَا خُمْرًا

أَعَدَ اللَّهُ لَهُمْ عَذَابًا شَيْدًا فَأَنْقُضُوا اللَّهَ يَنْكُلُ الْأَنْبِ
الَّذِينَ أَمْنَوْا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذَكْرًا

رَسُولًا يَنْهَا عَلَيْكُمْ إِنَّتِ اللَّهَ مُبِينٌ لِتُحْجِجَ الَّذِينَ
أَمْنُوا وَعَلَوْا الصَّدَلِحَتِ مِنَ الظُّلْمَتِ إِلَى الْأُثُورِ

He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

Sûrat At-Tahrîm (The Prohibition) LXVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.

3. And (remember) when the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Aishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me."

4. If you two (wives of the Prophet صلى الله عليه وسلم) turn (رُضِيَ اللَّهُ عَنْهُمَا : عليه وسلم) in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes); but if you help one another against him

وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَلَحاً يُدْخِلُهُ جَنَّةً تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَلَقَنِينَ فِيهَا أَبَدًا دَلَّاحَنِ اللَّهُ
لَهُ رِزْقًا ﴿١﴾

اللَّهُ الَّذِي خَلَقَ سَبَعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزَلُ
الْأَمْرَ بِهِنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَفَيْرَ
وَأَنَّ اللَّهَ قَدْ أَحاطَ بِكُلِّ شَيْءٍ عَلَمًا ﴿٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا الَّذِي يَرْتَعِمُ مَا حَلَّ اللَّهُ لَكُمْ تَبْغِي مَرَضَاتٍ
أَرْوَاحُكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٣﴾

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْلِمَةً أَيْمَانَكُمْ وَاللَّهُ مُوْلَكُكُمْ
وَهُوَ عَلَيْكُمْ مُّتَّقِيمٌ ﴿٤﴾

وَإِذَا سَأَلَكُمْ إِلَىٰ بَعْضِ أَنْوَارِهِ مُحَمَّدٌ بَنَىٰ فَلَمَّا نَأَتَهُ
وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بِعَصَمَهُ وَأَغْرَضَ عَنْ بَعْضِ
فَلَمَّا بَأَتَهُ أَهْلِهِ قَالَتْ مَنْ أَبْنَاكَ هَذَا
قَالَ بَنَيَّنِي الْمَلِئَةُ الْخَيْرُ ﴿٥﴾

إِنْ تُوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهِرَا
عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مُوْلَهُ وَجَنِيلٌ وَصَالِحٌ
الْمُؤْمِنُينَ وَالْمُلَّكَةَ بَعْدَ إِلَكَ ظَاهِرٌ ﴿٦﴾

(Muhammad ﷺ), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.

6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.^[1]

8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad ﷺ) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sîrât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."^[2]

عَنِ رَبِّهِ إِن طَلَقْتُكُنَّ أَن يَبْدِلَهُ أَزْوَاجَهُنَّ إِنْ كَنَّ
مُسَافِرَاتٍ مُؤْمِنَاتٍ قَنْتَنِتْ تَبَيَّنَتْ عَيْدَاتٍ سَيْحَنَتْ
تَبَيَّنَتْ وَأَنْكَارَا ⑥

يَكَاهِيَ الَّذِينَ مَأْمُوْلُوْنَ أَنْفُسَكُوْرُوْهُنَّ فَلَكُنَّا رَوْقُودُهُنَّ
الْأَنْشَاءِ وَالْجِهَارَةِ عَلَيْهَا مَلِيْكَهُ غَلَاطُ شِيدَادُ
لَا يَعْصُمُونَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا يُوْسِرُونَ ٦

يَكَاهِيَ الَّذِينَ كَفَرُوْنَ لَا نَعْنِدُهُنَّ إِلَيْهِمْ إِنَّمَا يُخَرِّبُونَ
مَا كَنْتُمْ تَعْمَلُونَ ٧

يَكَاهِيَ الَّذِينَ مَأْمُوْلُوْنَ إِلَيَّهُ تَوْبَةَ نَصْوَمًا
عَنِ رَبِّهِمْ أَن يَكْفُرُ عَنْكُمْ سِيَّانَاتِكُمْ
وَيَدْخُلُكُمْ جَنَّتَنِتْ تَجْرِي مِنْ عَنْهَا
الْأَنْهَرُ بَوْمَ لَا يُخَرِّبِي اللَّهُ أَنْتِي وَالَّذِينَ مَأْمُوْلُوْنَ
مَعَهُ تُوْهُمْ يَسْعَيْ يَنْتَكَ أَنْدِيْهِمْ وَيَأْنِسُونَ
يَقُولُونَ رَبِّكَ آتَيْنَاهُنَّا وَأَغْفِرْنَاهُ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٨

^[1] (V.66:7) See the footnote of (V.3:85).

^[2] (V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

9. O Prophet (Muhammad)! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.^[1]

10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot)] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh).

12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibril (Gabriel)^[2]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Isâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh).^[3]

[1] (V.66:9) See the footnote of (V.8:39).

[2] (V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibril - Gabriel)]*, and We made her and her son (Jesus) a sign for Al-'Âlamîn (mankind and jinn)." [The Qur'ân, (V.21:91)]

* It is said that Jibril (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

[3] (V.66:12) The Statement of Allâh:

'And Allâh has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allâh.' (V.66:11 and 12).

Narrated Abû Mûsâ (رضي الله عنه): Allâh's Messenger said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." (Sahih Al-Bukhari, Vol. 4, Hadith No. 623).

بِتَائِبَةِ الْأَنْجَوْجِ جَهَنَّمَ الْكُفَّارُ وَالْمُنَافِقُونَ
وَأَغْنَظْنَا عَلَيْهِمْ وَمَا وَنَاهُمْ جَهَنَّمَ
وَرِيشَ الْمُصِيرِ ﴿١﴾

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أَمْرَاتٌ نُّوحٍ
وَأَمْرَاتٌ لُّوطٌ كَانَتْ عَنْهُمْ مِّنْ عَبَادَاتِهَا
صَدِيقُهُنَّ فَخَاتَاهُمْ فَلَمْ يُغْنِيَ عَنْهُمْ مِّنَ اللَّهِ
شَيْئًا وَقُبِيلٌ أَدْخَلَ الْأَنْارَ مَعَ الدَّخْلِينَ ﴿٢﴾

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ مَأْمُنُوا أَمْرَاتٍ
فَرَغَوْنَكَ إِذْ قَالَ رَبُّ أَتِينِي عِنْ دَكَّتِي
فِي الْجَنَّةِ وَمَنْعَنِي مِنْ فِرَغَوْنَ وَعَمَلِهِ وَمَنْعَنِي
مِنْ الْقَوْمِ الظَّالِمِينَ ﴿٣﴾

وَمَرِيمَ بِنْتَ عَمْرَنَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيهِ مِنْ رُوحِنَا صَدَقَتْ بِكَلْمَنْتِ رَبِّهَا
وَكَبُّرَهُ وَكَانَتْ مِنَ الْمُنْتَنِينَ ﴿٤﴾

*Sûrat Al-Mulk
(Dominion) LXVII*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed.^[1] And He is the All-Mighty, the Oft-Forgiving;

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtin* (devils), and have prepared for them the torment of the blazing Fire.

6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'"



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

بَرَكَ اللّٰهُ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ بِسْمِكَ أَنْشَأَنَا عَمَّا لَّا
وَهُوَ الْغَنِيُّ بِالنَّفَرٍ ﴿٢﴾

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طَبَاقًا مَّا تَرَى فِي خَلْقٍ
الْرَّحْمَنُ مِنْ تَقْرِيرٍ فَأَرْجِعِ الْبَصَرَ هُنَّ بَرَزَ

مِنْ ظُهُورٍ ﴿٣﴾
ثُمَّ أَتْبَعِ الْبَصَرَ كَمَنْ يَنْقِلُنِي إِلَيْكَ الْبَصَرُ حَامِيًّا
وَهُوَ حَسِيرٌ ﴿٤﴾

وَلَقَدْ زَيَّنَّا الْأَسْمَاءَ الَّذِي يَأْصَبِيهِ وَجَعَلْنَاهَا شُوْمًا
لِلشَّيْطَانِ وَأَعْنَدَنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

وَلِلَّذِينَ كَفَرُوا بِرِبِّهِمْ عَذَابُ جَهَنَّمُ وَلَيْسَ الْمُصِيرُ

إِذَا أَتَوْفَوْنَا إِلَيْهِمْ مَا شِئْنَا وَهِيَ نَفُورٌ ﴿٦﴾

تَكَادُ تَسْبِيْرُ مِنَ النَّظِيرِ كُلُّمَا أَلْقَيْنَاهُ فِي هَاجِنٍ سَلَمُونَ
خَرَّبَنَا الْأَرْضَ أَكْوَنْدِيرٌ ﴿٧﴾

فَالْوَابَنَ قَدْ جَاءَنَا لَنِدِيرٌ وَكَدَّنَا وَقَلَّنَا مَانِزَلَ اللّٰهِ مِنْ شَيْءٍ
إِنَّ أَنْشَدَ إِلَّا فِي حَنَلْكِيرٍ ﴿٨﴾

[1] (V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad . صلى الله عليه وسلم

وَقَالُوا لَوْكَانَا سَمِعْ أَوْنَقُلْ مَا كَانَ أَحْسَنِ الْسَّعْدِ ١٦

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!

12. Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

13. And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men).

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection.

16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?

17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the All-Seer of everything.

فَأَعْنَرْ قَوْلَدِنْ بِهِمْ فَسْحَقَ الْأَصْحَابِ الْسَّعْدِ ١٧

إِنَّ الَّذِينَ مَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ

وَأَجْرٌ كَبِيرٌ ١٨

وَأَيْرُ وَأَقْوَلَكُمْ أَوْ أَجْهَرُ وَأَبْعَدُ إِنَّهُ عَلِيمٌ بِذَاتِ

الْأَصْدُورِ ١٩

أَلَا يَعْلَمُ مَنْ حَقَّ وَهُوَ اللَّطِيفُ الْخَيْرِ ٢٠

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلْلًا فَاتَّسُوا
فِي مَنَاطِكُهَا وَلَكُمْ مِنْ رِزْقٍ مَا وَيْلَهُ الظُّلُمُورُ ٢١

مَا مِنْمُ مَنْ فِي السَّمَاوَاءِ أَنْ يَغْيِيَ بِكُمُ الْأَرْضَ

فَإِذَا هُنْ تَمُورُ ٢٢

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاوَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبَةً

فَسَعَامُونَ كَيْفَ نَذِيرٌ ٢٣

وَلَقَدْ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَذِيرٌ ٢٤

أَوْلَئِرْ قَوْلَدِنْ إِلَى الْأَطْيَرِ فَوْهَمُهُ صَنَدَتِ وَيَقْصِنْ

مَا يُمْسِكُهُنَّ إِلَّا الْحَمْنَ لِهِ بِكُلِّ شَوْقٍ يَصِيرُ ٢٥

20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.

أَمْ هَذَا الَّذِي هُوَ جَنُودٌ لَكُوْنُوكُورُمْ كِبِيرُ مِنْ دُونِ الرَّعْنَى
إِنَّ الْكُفَّارُ إِلَّا فِي غُرْرٍ

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَمْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ بِرِزْقَهُ بَلْ لَجَوْعَ
فِي عُثُورٍ وَغَوْرٍ

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?

أَفْنَ يَسْتَهِنُ مُكَبِّعًا عَلَى وَجْهِهِ أَهْدَى أَمْ يَسْتَهِنُ سَوْنَى
عَلَى صِرَاطٍ مُسْتَقِيمٍ

23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give.

قُلْ مُوَالَّذِي أَنْشَأْتَهُ وَجَعَلَ لَكُمُ الْسَّمْعَ
وَالْأَبْصَرَ وَالْأَقْدَمَ فَلِلَّهِ مَا أَنْشَكُرُونَ

24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."

قُلْ هُوَ الَّذِي ذَرَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُنْشَرُونَ

25. They say: "When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?"

وَقَوْلُونَ مَقْهَى هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ

26. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

قُلْ إِنَّمَا أَعْلَمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنْذِرْ مُؤْمِنِينَ

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"

فَلَمَّا رَأَوْهُ زَلْفَةً سِيَّئَتْ مُشْوِهَ الَّذِينَ كَفَرُوا
وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَعُونَ

28. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?"

قُلْ أَرْهَبُتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مِنْ أَوْرَحَنَا
فَمَنْ يُحِبُّ أَكْفَارِينَ مِنْ عَذَابِ أَلِيمٍ

29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who it is that is in manifest error."

قُلْ هُوَ الرَّحْمَنُ مَامَنَاهُ وَعَلَيْهِ تَوَكَّلُ أَفْسَطَعُمُونَ
مَنْ هُوَ فِي ضَلَالٍ مُثِينٍ

30. Say (O Muhammad): (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "Tell me! If (all) your water were to sink

قُلْ أَرْهَبُتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ عَوْرَافَنَ يَأْتِيكُمْ

away, who then can supply you with flowing (spring) water?"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Sûrat Al-Qalam or Nûn
(The Pen) LXVIII**

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Nûn.

[These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad ﷺ), by the Grace of your Lord, are not mad.

3. And Verily, for you (O Muhammad ﷺ) will be an endless reward.

4. And Verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.

5. You will see, and they will see,

6. Which of you is afflicted with madness.

7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.

8. So (O Muhammad ﷺ) obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad ﷺ]^[1]

9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٧

وَالْفَلَمِيرَ وَمَا يَسْطُرُونَ

مَا أَنْتَ بِنَعْمَةِ رَبِّكَ بِمُجْنَثُونَ

وَإِنَّ لَكَ لَأَجْرًا عَيْنَ مَقْنُوتُونَ

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

فَسَبِّحُرُوْبِرُونَ

بِأَيْكُمُ الْمُغْنُونُ

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

بِالْمُهَدَّدِينَ

فَلَا تُطِعُ الْمُكَذِّبِينَ

وَذُو الْقُنْدِينُ فِي نَدِيْرِ شُورَكَ

^[1] (V.68:8) See the footnote of (V.3:85).

10. And (O Muhammad ﷺ) obey you not everyone *Hallaф Mahîn* (the one who swears much and is a liar or is worthless). [Tafsîr At-Tabârî]

11. A slanderer, going about with calumnies,

12. Hinderer of the good, transgressor, sinful,

13. Cruel, and moreover base-born (of illegitimate birth).

14. (He was so) because he had wealth and children.

15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"

16. We shall brand him on the snout (nose)!

17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,

18. Without saying: *Inshâ' Allâh* (If Allâh wills),

19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep.

20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

21. Then they called out one to another as soon as the morning broke.

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

23. So they departed, conversing in secret low tones (saying):

24. No *Miskin* (poor man) shall enter upon you into it today.

وَلَا يُطِعَ كُلُّ حَلَافٍ مَهِينٍ ١٦

هَمَارٌ شَاهِيْنَ نَبِيْرٍ ١٧

مَنَاعٌ لِلخَيْرِ مُعَنِّدٌ أَشِيْرٍ ١٨

عُثْلٌ بَعْدَ ذَلِكَ زَبِيْرٍ ١٩

أَنْ كَانَ ذَامِلٌ وَبَيْنٍ ٢٠

إِذَا تُتْلَى عَلَيْهِمَا إِنْتَنَا فَالْأَسْنَاطُ
الْأَرْزَابُ ٢١

سَيْسِيْمَهُ عَلَى الْمُرْطُومِ ٢٢

إِنَّا لَنَوْهُمْ كَبَّلُونَا أَحَبَّ الْجَنَّةِ إِذَا أَقْسَمُوا
بِصَرِّ مُنْهَا مُصِيْرِينَ ٢٣

وَلَا يَسْتَنُونَ ٢٤

فَطَافَ عَلَيْهَا طَافِيْقٌ مِنْ رَبِّكَ وَغَزَّ تَابِيْنَ ٢٥

فَاضْبَحَتْ كَالْصَّرِيمَ ٢٦

فَنَادَاهُمْ صَرِيْمُونَ ٢٧

أَنْ أَغْدُوا أَعْلَى حَرْبِكُلَّنَ كُلُّمْ صَرِيْمَنَ ٢٨

فَأَنْطَلَمُوا وَهُرِيْخَنُونَ ٢٩

أَنْ لَا يَدْخُلُهَا الْيَمَ عَلَيْكُمْ مُسْكِنَ ٣٠

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

وَعَدُوا عَلَىٰ حِرْقَدِيْرِينَ ﴿٦﴾

26. But when they saw the (garden), they said: "Verily, we have gone astray."

هَذَا رَأَوْهَا قَاتُلُوا إِنَّا لَمَسَأْلُونَ ﴿٧﴾

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

بَلْ تَحْنُّ مَغْرُومُونَ ﴿٨﴾

28. The best among them said: "Did I not tell you: why say you not: *Inshâ' Allâh* (If Allâh wills)."

فَالْأَوْسَطُمُ الْأَرْأَقُ لَكُلُّنَا لَمْسِيْمُونَ ﴿٩﴾

29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrong-doers)"

فَالْأَسْبَحْنَ رِبَّنَا إِنَّا كَانَ طَلَبِيْتُمْ ﴿١٠﴾

30. Then they turned one against another, blaming.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوُّمُونَ ﴿١١﴾

31. They said: "Woe to us! Verily, we were *Tâghîmûn* (transgressors and disobedient)

فَالْأَيْنَ مِنْ لَيْلَةٍ إِنَّا كَانَ طَعَنِيْنَ ﴿١٢﴾

32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).

عَسَىٰ رِبَّنَا أَنْ يُبَدِّلَنَا حَتَّىٰ إِنَّا مَلَكُوْنَا رِبَّنَا رَبَّنَا عَبُودُونَ ﴿١٣﴾

33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.

كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبُرُ لَوْ كَانُوا يَعْلَمُونَ ﴿١٤﴾

34. Verily, for the *Muttaqûn* (the pious — See V.2:2) are Gardens of delight (Paradise) with their Lord.

إِنَّ الْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنَّتِ الْعَيْمَ ﴿١٥﴾

35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers, etc.)?

أَنْجَلَ الْمُسْلِمِينَ كَلْمَجِرِمِيْنَ ﴿١٦﴾

36. What is the matter with you? How judge you?

مَا لِكُوكَيْفَ تَحْكُمُونَ ﴿٣﴾

37. Or have you a Book wherein you learn,

أَمْ لَكُوكَيْتُ فِيهِ تَدْرِسُونَ ﴿٤﴾

38. That you shall therein have all that you choose?

إِنَّكُوكَيْفَ مَا تَعْبُرُونَ ﴿٥﴾

39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

أَمْ لَكُوكَيْنَ عَلَيْنَا بَلَّهُ إِلَى يَوْمِ الْقِنَّةِ

إِنَّكُوكَيْلَا تَعْنَمُونَ ﴿٦﴾

40. Ask them, which of them will stand surely for that!

سَاهُمْ أَبْهَمْ بِذَلِكَ رَعِيمْ ﴿٧﴾

41. Or have they “partners”? Then let them bring their “partners” if they are truthful!

أَمْ لَهُمْ شَرَكَةٌ فَلَيَأْتُوا شَرَكَاهُمْ إِنْ كَانُوا صَادِقِينَ ﴿٨﴾

42. (Remember) the Day when the Shin^[1] shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

يَوْمَ يُكَشَّفُ عَنِ سَاقٍ وَيُذْعَوْنَ إِلَى السُّجُودِ

فَلَا يَسْطِيعُونَ ﴿٩﴾

^[1] (V.68:42).

a) Narrated Abû-Sa'îd رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (*Sahîh Al-Bukhâri*, Vol.6, *Hadîth No.441*).

b) See the footnote of (V.3:73) صفات الله.

c) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: We said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a

wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allâh.' It will be said, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allâh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of a wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet ﷺ) said, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sâ'dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet ﷺ said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one-half Dinar.' They will take out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise." Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet ﷺ added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' " (Sahîh Al-Bukhâri, Vol. 9, Hadîth No. 532B).

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not).

44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.

45. And I will grant them a respite. Verily, My Plan is strong.

46. Or is it that you (O Muhammad ﷺ) ask them a wage, so that they are heavily burdened with debt?

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?

48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87).

49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.

50. Then his Lord chose him and made him of the righteous.

51. And Verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman!"

52. But it is nothing else than a Reminder to all the 'Âlamîn (mankind, and jinn).

خَيْشَةً أَبْصَرُهُمْ تَرْفَعُهُمْ ذَلَّةً وَقَدْ كَانُوا يَدْعُونَ إِلَى الْشَّجُودِ
وَمِنْ سَلَمُونَ

فَذَرْفَ وَمَنْ يَكْذِبُ بِهَذَا الْحَدِيثِ سَتَسْتَرِ جَهَنَّمَ
مِنْ حَيْثُ لَا يَلْعَمُونَ

وَأَلْفَلِ لَهُمْ إِنْ يَكُونُ مَتِينٌ

أَمْ تَشَهَّدُهُمْ أَجْرَافُهُمْ مِنْ مَغْرِبِ مُنْقَلْوَنَ

أَمْ عِنْدُهُمْ أَغْيَبُهُمْ يَكْذِبُونَ

فَاصْبِرْ لِلَّهِ كُلَّ يَوْمٍ وَلَا تَكُنْ كَصَاحِبِ الْأَنْوَاتِ إِذَا دَاءَ
وَهُوَ مَكْطُومٌ

تَوْلَا أَنْ تَذَرِّكَ رِفْعَةً مِنْ رَيْهِ لَتُنْذِلَ الْعَرَاءَ
وَهُوَ مَذْمُومٌ

فَاجْتَبِهُ رَبُّهُ فَجَعَلَهُ مِنَ الْأَصْلَاحِينَ

وَإِنْ يَكُادَ الَّذِينَ كَفَرُوا إِلَيْهِ لَمُؤْنَةٌ يَأْتِسُهُنَّ
لَمَّا يَمْعَأُ الْأَذْكُرُ وَيَمْلُؤُنَ إِلَهُ لَمْجُونَ

وَمَا هُوَ إِلَّا ذَكْرٌ لِلْعَالَمِينَ

Sûrat Al-Hâqqah
(The Inevitable) LXIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. The Inevitable (i.e. the Day of Resurrection)!

2. What is the Inevitable?

3. And what will make you know what the Inevitable is?

4. Thamûd and ‘Âd people denied the *Qâri’ah* (the striking Hour of Judgement)!

5. As for Thamûd, they were destroyed by the awful cry!

6. And as for ‘Âd, they were destroyed by a furious violent wind!

7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!

8. Do you see any remnants of them?

9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin.

10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.

11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].

12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.

13. Then when the Trumpet will be blown with one blowing (the first one).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَقَّةُ

مَا الْحَقَّةُ

وَمَا أَدْرِيكُ مَا الْحَقَّةُ

كَذَّبَتْ شُوُّدُ وَعَادٌ بِالْقَارِعَةِ

فَأَتَانَمُودٌ فَاهْلَكَ ثُوَّابِ الْطَّاغِيَةِ

وَأَمَّا عَادٌ فَأَغْلَقَ ثُوَّابِ رِيحِ صَرَصِيرِ عَاتِيَةِ

سَحَرَهَا عَتَّيْمٌ سَبَعَ لَيَالٍ وَنَهْنَيْنَةً أَتَاهُمْ حُسْنُهَا

فَتَرَى الْقَوْمَ فِيهَا صَرَعَ كَثِيرٌ أَغْجَازُهُنَّ

خَاوِيَّةٌ

فَهَلْ زَرَى لَهُمْ مِنْ يَاقِسْتَهُ

وَجَاءَهُمْ فَرْعَوْنُ وَمَنْ تَلَمَّهُ وَالْمُؤْتَقَكُثُ بِالْخَاطِئَةِ

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخْذَهُمْ أَنْذِرَةُ رَبِّيَّةِ

إِنَّا لَنَاطَقُ الْأَنْجَامَ حَمَلْتُكُنِّي لِلْبَارِيَةِ

لِنَجْعَلُهَا الْكَنْذِكَةَ وَعِيَّهَا أَذْنُ وَعِيَّةَ

فَإِذَا نَفَخْنَ في الصُّورِ نَفَخَةً وَحْدَةً

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

وَحُولَتُ الْأَرْضُ وَالْجَبَلُ فَلَمْ يَكُنْ كَاذِكَةً وَجَدَهُ ۝

15. Then on that Day shall the (Great) Event befall.

فِيَوْمِ ذِي وَقْعَةِ الْوَاقِعَةِ ۝

16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.

وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمِ ذِي وَاهِةٍ ۝

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا وَتَحْمِلُ عَرْشَ رَبِّكَ تَوْهِيدًا ۝

18. That Day shall you be brought to Judgement, not a secret of you will be hidden.

يَوْمِ ذِي نَعْصَوْنَ لَا تَخْفَى مِنْ كُنْخَافَةٍ ۝

19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"

فَأَمَّا مَنْ أُوفِيَ كِتَبَهُ بِسَيِّدِهِ فَيَقُولُ ۝

هَذَا مِنْ أَقْرَبِهِ وَإِنْ كَانَتْ ۝

20. "Surely, I did believe that I shall meet my Account!"

إِنِّي طَبَّنْتُ أَقْرَبَ مُلْقِ حِسَابِيَّةٍ ۝

21. So he shall be in a life, well-pleasing.

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝

22. In a lofty Paradise,

فِي جَنَّةٍ عَالِيَّةٍ ۝

23. The fruits in bunches whereof will be low and near at hand.

فُطُوفُهَا دَارِيَّةٌ ۝

24. Eat and drink at ease for that which you have sent on before you in days past!

كُلُوا وَأَشْرُبُوا هَنْتَلِي بِمَا أَسْفَقْتُمْ فِي الْأَيَّامِ ۝

لِلْفَلَلِيَّةِ ۝

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"

وَأَمَّا مَنْ أُوفِيَ كِتَبَهُ بِشَمَالِهِ فَيَقُولُ يَنْتَنِي ۝

لَرْأُوتُ كِتَبَتِي ۝

26. "And that I had never known how my Account is!"

وَلَرَأَدِرِ مَاحِسَابِيَّةٍ ۝

27. "Would that it had been my end (death)!"

يَنْتَهِتَ كَانَتِ الْفَاضِيَّةٍ ۝

28. "My wealth has not availed me;

مَا أَغْنَى عَنِي مَالِيَّةٌ ۝

29. "My power (and arguments to defend myself) have gone from me!"

هَلَّكَ عَنِي شَطَابِيَّةٌ ۝

30. (It will be said): "Seize him and fetter him;

خُذُوهُ وَفُلُوهُ ۝

31. Then throw him in the blazing Fire.

32. "Then fasten him with a chain whereof the length is seventy cubits!"

33. Verily, he used not to believe in Allâh, the Most Great,

34. And urged not on the feeding of *Al-Miskin* (the poor).^[ii]

35. So no friend has he here this Day,

36. Nor any food except filth from the washing of wounds.

37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists).

38. So I swear by whatsoever you see,

39. And by whatsoever you see not,

40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad ﷺ which he has brought from Allâh].

41. It is not the word of a poet: little is that you believe!

42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!

43. This is the Revelation sent down from the Lord of the 'Âlamîn (mankind, jinn and all that exists).

44. And if he (Muhammad ﷺ) had forged a false saying concerning Us (Allâh), (Jl. Gl)

^[ii] (V.69:34)

a) See the footnote of (V.2:83).

b) Narrated 'Abdullâh bin 'Amr رضي الله عنه: A man asked the Prophet ﷺ, "What sort of deeds (or what qualities) of Islâm are good?" The Prophet replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (*Sahîh Al-Bukhâri*, Vol.1, *Hadîth* No. 11).

﴿الْجَنَّةُ مَسْلُوَةٌ﴾

﴿ثُرَفِ سَلِيلَةٍ ذَرَعَهَا سَبْعُونَ ذَرَاعًا فَأَسْلَكُوهُ﴾

﴿إِنَّمَا كَانَ لَا يُؤْمِنُ بِاللهِ الْعَظِيمِ﴾

﴿وَلَا يَمْسُحُ عَلَى طَعَامِ الْمِسْكِينِ﴾

﴿فَلَئِنْ لَمْ أَتِيهِمْ هُنَّا حَمِيمٌ﴾

﴿وَلَا طَعَامٌ لِلْآمِنِ عَنْ شَدِيدٍ﴾

﴿لَا يَأْكُلُهُ إِلَّا الظَّالِمُونَ﴾

﴿فَلَا أَقِيمُ مِسَابِقَرُونَ﴾

﴿وَمَا الْأَنْبَصُرُونَ﴾

﴿إِنَّهُ لِغَوْلٍ رَسُولٍ كَرِيمٍ﴾

﴿وَمَا هُوَ بِقُولٍ شَاعِرٌ قَلِيلًا مَا ثُوَّبُونَ﴾

﴿وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَا ذَكَرُونَ﴾

﴿نَزَّلْنَا مِنْ رَبِّ الْعَالَمِينَ﴾

﴿وَلَا نَقُولُ عَلَيْنَا بَصَرٌ لِأَفَوَّلِ﴾

45. We surely would have seized him by his right hand (or with power and might),

لَأَخْذَنَا مِنْهُ بِالْيَمِينِ [١]

46. And then We certainly would have cut off his life artery (aorta),

فَمِنْ قَطَعْنَا مِنْهُ الْوَرَى [٢]

47. And none of you could have withheld Us from (punishing) him.

48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2).

وَإِنَّهُ لِذِكْرٌ لِّلْمُتَّقِينَ [٣]

49. And verily, We know that there are some among you that belie (this Qur'ân). (*Tafsîr At-Tabarî*)

وَإِنَّا نَعْلَمُ مِنْكُمُ مُّكَذِّبِينَ [٤]

50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).^[1]

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكُفَّارِ [٥]

51. And verily, it (this Qur'ân) is an absolute truth with certainty.^[2]

وَإِنَّهُ لَحَقْوَانِيَّ [٦]

52. So glorify the Name of your Lord, the Most Great.^[3]

فَسُبْحَانَ رَبِّكَ الْمَظِيلِ [٧]

Sûrat Al-Mâ'ârij (The Ways of Ascent) LXX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*



1. A questioner asked concerning a torment about to befall

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ يُصَدَّابُ وَاقِعٌ [٨]

2. Upon the disbelievers, which none can avert,

لِلْكُفَّارِ لَيْسَ لَهُ دَافِعٌ [٩]

3. From Allâh, the Lord of the ways of ascent.

مِنْ أَسْوَادِ الْمَسَارِجِ [١٠]

4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

تَنْعَمُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةً [١١]

^[1] (V.69:50) See the footnote of (V.3:85).

^[2] (V.69:51) See the footnote of (V.10:37).

^[3] (V.69:52) See footnotes of (V.13:28).

5. So be patient (O Muhammad ﷺ), with a good patience.

فَاصْبِرْ صَبْرًا جَيِّلًا

6. Verily, they see it (the torment) afar off.

إِنَّهُمْ يَرَوْهُ بَعِيدًا

7. But We see it (quite) near.

وَنَرَاهُ فَقِيرًا

8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).

يَوْمَ تَكُونُ السَّمَاوَاتُ كَالْمُهْلَلِ

9. And the mountains will be like flakes of wool.

وَتَكُونُ الْجَبَالُ كَالْمَعْنَى

10. And no friend will ask a friend (about his condition),

وَلَا يَسْأَلُ حَمِيدٌ حَمِيدًا

11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,

يَصْرُونَ بِهِمْ بَوْدُ الْمُخْرِمْ لَوْ يَقْتَدِي مِنْ عَذَابٍ
بَوْ مِلْ سَيْنِي

12. And his wife and his brother,

وَصَاحِبَتِهِ وَأَخِيهِ

13. And his kindred who sheltered him,

وَقَصِيلَتِهِ الَّتِي تَعْوِيدهِ

14. And all that are in the earth, so that it might save him.^[1]

وَمَنْ فِي الْأَرْضِ جِيمَانَمْ يَنْجِيَهِ

15. By no means! Verily, it will be the Fire of Hell,

كَلَّا إِنَّهُ الظَّنِّ

16. Taking away (burning completely) the head skin!

نَزَاعَةً لِلشَّوَّى

17. Calling^[2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a

تَدْعُوا مِنْ أَذْبَرٍ وَتَوَلَّ

[1] (V.70:14) See the footnote (B) of (V.51:60).

[2] (V.70:17)(i.e. the Hell will call out): "[O Kafir (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in Al-Qadar (Divine Preordinances), O Mushrik (O polytheist, disbeliever in the Oneness of Allâh)

food-grain from the earth with its beak and swallows it up] (*Tafsîr Al-Qurtubi*)

18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).

وَجَمِيعَ فَارِزَعَ

19. Verily, man (disbeliever) was created very impatient;

إِنَّ الْإِنْسَانَ لِيُلْقَى هَلْوَعًا

20. Irritable (discontented) when evil touches him;

إِذَا مَسَهُ الشَّرُورُ عَلَيْهِ

21. And niggardly when good touches him.

وَإِذَا مَسَهُ الْخَيْرُ عَلَيْهِ

22. Except those who are devoted to *Salât* (prayers).^[1]

إِلَّا الْمُصْلِينَ

23. Those who remain constant in their *Salât* (prayers);

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِرُونَ

24. And those in whose wealth there is a recognised right

وَالَّذِينَ كُفِّرُوا فِي أَمْوَالِهِمْ حَقًّا مَعْلُومً

25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).

لِلْسَّائِلِ وَالْمَعْرُوفِ

26. And those who believe in the Day of Recompense.

وَالَّذِينَ يُصَدِّقُونَ يَوْمَ الْحِسَابِ

27. And those who fear the torment of their Lord.

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ

28. Verily, the torment of their Lord is that before which none can feel secure. —

إِنَّ عَذَابَ رَبِّهِمْ عَبْرَ مَا مُؤْمِنُونَ

29. And those who guard their chastity (i.e. private parts from illegal sexual acts).^[2]

وَالَّذِينَ هُوَ لَهُمْ حَرَمٌ حَفِظُوكُنَّ

30. Except from their wives or the (women slaves) whom their right hands

إِلَّا عَنْ أَزْوَاجِهِمْ وَمَا مَكَثَتْ أَنْتَ هُنَّ فَاهِمُونَ

[1] (V.70:22) See the footnote of (V.9:91).

[2] (V.70:29) Narrated Saîl bin Sa'd رضي الله عنه عن Allâh's Messenger said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),* I guarantee Paradise for him." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 481).

* i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

possess — for (then) they are not blameworthy.

31. But whosoever seeks beyond that, then it is those who are trespassers.^[1]

32. And those who keep their trusts and covenants.

33. And those who stand firm in their testimonies.

34. And those who guard their *Salât* (prayers) well.^[2]

35. Such shall dwell in the Gardens (i.e. Paradise), honoured.

36. So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)], in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)].

37. (Sitting) in groups on the right and on the left (of you), O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?

38. Does every man of them hope to enter the Paradise of Delight?

39. No, that is not like that! Verily, We have created them out of that which they know!

40. So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able

41. To replace them by (others) better than them; and We are not to be outrun.

عَنْ مُؤْمِنِينَ

فَإِنْ أَتَيْنَاهُنَّا وَلَهُ دَلِيلٌ فَأُولَئِكَ هُنَّ الظَّالِمُونَ

وَالَّذِينَ هُمْ لَا مُشْرِكُونَ وَعَهْدُهُمْ رَبُّهُنَّ

وَالَّذِينَ هُمْ شَهِدُهُمْ قَائِمُونَ

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَمْاضِفُونَ

أُولَئِكَ فِي جَنَّتِنَا مُتَكَبِّرُونَ

فَالَّذِينَ كَفَرُوا قَاتَلُوكُمْ مُهَاجِرِينَ

عَنِ الْآيَتِينَ وَعَنِ النِّعَمَ إِغْرِيَّنَ

أَيْطَعُ كُلُّ شَرِيكٍ مِّنْهُمْ أَنْ يُدْخِلَ جَنَّةَ نَعِيْرٍ

كَلَّا إِنَّا خَلَقْنَاهُمْ مَمَّا يَلْمَزُونَ

فَلَا أُقْسِمُ بِرِّ الْمَسْرِقِ وَالْمَغْرِبِ إِنَّا لَنَذِرُونَ

عَلَّا أُقْسِمُ بِرِّ الْمَسْرِقِ وَالْمَغْرِبِ إِنَّا لَنَذِرُونَ

[1] (V.70:31) Narrated Anas رضي الله عنه: I will narrate to you a *Hadîth* I heard from Allâh's Messenger ﷺ and none other than I will tell of it. I heard Allâh's Messenger ﷺ saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (*Sahîh Al-Bukhâri*, Vol.7, *Hadîth* No.158).

[2] (V.70:34) See (V.2:238) and its footnote.

42. So leave them to plunge in vain talk^[1] and play about, until they meet their Day which they are promised —

43. The Day when they will come out of the graves quickly as racing to a goal,

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

Sûrat Nûh
(Noah) LXXI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We sent Nûh (Noah) to his people (saying): “Warn your people before there comes to them a painful torment.”

2. He said: “O my people! Verily, I am a plain warner to you,

3. “That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,

4. “He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew.”

5. He said: “O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism),^[2]

6. “But all my calling added nothing but to (their) flight (from the truth).

7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and

فَذَرْهُمْ يَخْوُضُوا وَلِيَصُوْتُهُمْ لِئَلَّا يَأْتُهُمْ الَّذِي يُوعَدُونَ ﴿٦﴾

يَوْمَ يَخْرُجُونَ مِنَ الْجَهَنَّمَ سَرًا كَمَا هُمْ إِلَى نَصْبِيْنَ بُوْصُونَ ﴿٧﴾

حَيْثُمَا أَبْصَرُهُمْ تَرْهِقُمْ ذَلِكَ الْيَوْمُ الَّذِي

كَانُوا يُوعَدُونَ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوْسَأً إِلَيْ قَوْمِهِ أَنَّ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ
أَنْ يَأْتِيهِمْ عَذَابُ أَلِيمٍ ﴿٩﴾

قَالَ يَقُولُونَ إِنِّي لَكُنْذِنِيرْ مُشِّينُ ﴿١٠﴾

أَنْ أَعْبُدُوا اللَّهَ وَأَتَقْوُهُ وَأَطِيعُونِ ﴿١١﴾

يَقْفِرُ لِكُرْمَنْ دُوْبِيْكَ وَيُؤْخِرُكَ إِنَّ أَجْلَ مُسْكَنِيْ
إِنَّ أَجْلَ اللَّهِ إِذَا جَاءَ لَا يُؤْخِرُ لَكُنْشَنْ تَعْلَمُونَ ﴿١٢﴾

قَالَ رَبِّيْ دَعَوْتُ فَرِيْقِيْ لِيَلَا وَنَهَارًا ﴿١٣﴾

فَلَمْ يَرِدْ هُرْدَعَاءِيْ إِلَّا فِرَارًا ﴿١٤﴾

وَإِنِّي كُلَّمَادَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَلَّوْ أَصْبِعُمْ
فِي مَا ذَرْتُهُمْ وَاسْتَشْوَيْنَاهُمْ وَأَصْرُوْا وَاسْتَكْبَرُوا

أَسْتَكْبَارًا ﴿١٥﴾

[1] (V.70:42) See the footnote of (V.4:5).

[2] (V.71:5) See the footnote of (V.2:143).

persisted (in their refusal), and magnified themselves in pride.

8. "Then verily, I called to them openly (aloud).

9. "Then verily, I proclaimed to them in public, and I have appealed to them in private.

10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

11. 'He will send rain to you in abundance,

12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.'

13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).

14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)].

15. See you not how Allâh has created the seven heavens one above another?

16. And has made the moon a light therein, and made the sun a lamp?

17. And Allâh has brought you forth from the (dust of) earth? (*Tafsir At-Tabarî*)

18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?

ثُمَّ إِنِّي دَعَوْدِهِمْ جَهَارًا ﴿١﴾

ثُمَّ إِنِّي أَعْلَمُ لَهُمْ وَأَنْزَرْتُ لَهُمْ إِسْرَارًا ﴿٢﴾

فَقُلْتُ أَسْتَغْفِرُهُ وَأَبْرَكُهُ إِنَّهُ كَاتِ غَنَارًا ﴿٣﴾

بِرْ سِيلَ السَّنَاءِ عَلَيْكُمْ بِذَرَارًا ﴿٤﴾

وَنَهَدَكُمْ إِلَى مُؤْلِي وَيَنِينَ وَيَجْعَلُ لَكُمْ جَنَاحَتِ وَيَجْعَلُ
لَكُمْ أَنْهَارًا ﴿٥﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿٦﴾

وَقَدْ خَلَقْتُكُمْ أَطْوَارًا ﴿٧﴾

أَتَرَرُوا كَيْفَ حَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طَبَاقًا ﴿٨﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الْأَنْفَسَ سِرَاجًا ﴿٩﴾

وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ بَنَاتٍ ﴿١٠﴾

ثُمَّ بَشَّرَكُمْ بِهَا وَغَرَّكُمْ لِخَرَاجًا ﴿١١﴾

19. And Allâh has made for you the earth a wide expanse.

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١﴾

20. That you may go about therein in broad roads.

لِتَسْتَكُونُ مِنْهَا سُبُلًا فِي جَاهِنَّمَ ﴿٢﴾

21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.

قَالَ رَبُّهُ يَا أَيُّهُمْ عَصَوْفَ وَاتَّبَعُوا مَنْ تَزَرَّدَ
مَالَهُ وَوَلَدَهُ الْأَخْسَارًا ﴿٣﴾

22. "And they have plotted a mighty plot.

وَمَكَرُوا كَيْكَرَكَ كَيْكَرًا ﴿٤﴾

23. "And they have said: 'You shall not leave your gods: nor shall you leave *Wadd*, nor *Suwâ'*, nor *Yaghûth*, nor *Ya 'ûq* nor *Nasr*' (these are the names of their idols).

وَقَالُوا لَانَذَرْنَا إِلَهَنَا كُوْلَانَذَرْنَ وَدَاؤَلَاسُوْغاً
وَلَا يَغُوْثَ وَيَعُوْفَ وَتَسْرَا ﴿٥﴾

24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) save error.' "

وَقَدْ أَصْلَوْا كَيْرًا وَلَا نَزَدَ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٦﴾

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.

يَمْحَاطِيَنَّهُمْ أَغْرِيَوْا فَاتَّخَلُوا نَارًا فَلَمْ يَجِدُوا لَمَّا
مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٧﴾

26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

وَقَالَ رَبُّهُ يَا لَانَذَرْ عَلَى الْأَرْضِ مِنَ الْكُفَّارِ
دَيَارًا ﴿٨﴾

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.

إِنَّكَ إِنْ تَذَرْهُمْ يُضْلُلُوا عِبَادَكَ وَلَا يَلِدُوْا إِلَّا فَاجِرًا
كَيْفَارًا ﴿٩﴾

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

رَبِّيْ أَغْفِرْ لِيْ وَلِوَلَدَتِيْ وَلِمَنْ دَخَلَ بَيْتِيْ
مُؤْمِنًا وَالْمُؤْمِنَاتِ وَالْمُؤْمِنَاتِ وَلَا نَزَدَ الظَّالِمِينَ
إِلَّا بَيْنَارًا ﴿١٠﴾

Sûrat Al-Jinn
(The Jinn) LXXII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): “It has been revealed to me that a group (from three to ten in number) of jinn^[1] listened (to this Qur’ân). They said: ‘Verily, we have heard a wonderful Recitation (this Qur’ân)!’

2. ‘It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).

3. ‘And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).^[2]

4. ‘And that the foolish among us [i.e. Iblîs (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.

5. ‘And verily, we thought that men and jinn would not utter a lie against Allâh.

6. ‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.

7. ‘And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

8. ‘And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَوْحَى إِلَيْنَا نَفْرَيْنِ مِنْ أَنْجَنَنَا فَقَالُوا إِنَّا سَيَعْتَنَّ
فِرْءَانًا عَبِيبًا

هَدَى إِلَى الرُّشْدِ فَاتَّمَنَا بِهِ وَلَنْ تُشِكَّرْ بِرِبِّنَا أَعْلَمَا

وَأَنَّهُ تَعْلَمَ جُدُّ رِبِّنَا مَا أَخْلَدَ صَنْجَةً وَلَا وَلَدًا

وَأَنَّهُ كَانَ يَقُولُ سَعِينَاعَلَى اللَّهِ شَطَطًا

وَأَنَّا خَذَنَا أَنَّنَا نَقُولُ إِلَيْنُ وَلَنْنُ عَلَى اللَّهِ كَذِبَا

وَأَنَّهُ كَانَ يَرْجَأُ مِنَ الْإِنْسَنِ مَوْدُونَ يَرْجَأُ
مِنَ الْجِنِّ فَزَادُوهُمْ رَهْقًا

وَأَنَّهُمْ طَنُوا كَما ظَنَنُوا أَنَّنَ يَبْعَثَ اللَّهُ أَحَدًا

وَأَنَّا لَمَسْنَا أَسْمَاءَ فَوْجَدْنَاهَا مَيْتَ حَرَسًا

شَدِيدًا وَشَهِيْا

[1] (V.72:1) Jinn: A creation, created by Allâh from fire like human beings from mud, and angels from light.

[2] (V.72:3)

A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

9. 'And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

10. ‘And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).

12. ‘And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.

13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

14. ‘And of us some are Muslims (who have submitted to Allâh, after listening to this Qur’ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path). And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path.”

15. And as for the *Qâsîtûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell.

16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance.

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

وَأَنَا كُنْتَ نَقْدِمُ مِنْهَا مَقْدِحًا لِلْسَّمْعِ فَمَنْ يَسْتَمِعُ
الآنَ بِحَدْلَمٍ، شَهَا بَارَصَدًا

وَأَنَا لَأَنْدِرُ أَشْرَارِ يَدِيْمَنْ فِي الْأَرْضِ أَمْ أَرَادَ
ۖ بِهِ رَبِّهِمْ رَشِدًا

وَأَنَّا مِنَ الْأَصْنَلِحُونَ وَمِنَادُونَ ذَلِكَ كَاطِرَابِقٌ
فِدَادًا ۝

وَأَنَّا طَبَّنَاهُ أَنَّ لَنْ تَعْجِزَ اللَّهُ فِي الْأَرْضِ وَلَنْ
١٢ تَعْجِزَهُ هُرَبًا

وَإِنَّا لَمَسْأَمُونَا الْهُدَىٰ إِمَانًا يَدِيهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ
فَلَا يَخَافُ بَخْسًا وَلَرَهْقًا

وَأَنَّا مِنَ الْمُسْلِمُونَ وَمِنَ الْقَدِيسِطُونَ فَمَنْ أَسْلَمَ
فَأُولَئِكَ هُرَّوْرَادَا

وَأَمَّا الْقَسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا

وَالْوَأْسَقَمُوا عَلَى الْطَّرِيقَةِ لَا سَقَيْنَهُم
١٧ مَاءَ غَدَقاً

لِنَفْتَنُهُمْ فِيهِ وَمَنْ يُعْرِضُ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ

18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.^[1]

وَأَنَّ الْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوا مَعَ اللّٰهِ أَحَدًا ﴿١﴾

19. And when the slave of Allâh (Muhammad) (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) stood up invoking His Lord — Allâh in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

وَإِنَّهُ لِمَا قَامَ بِعَبْدِ اللّٰهِ يَدْعُو مَعَ كَادِئِي كُوُنُونَ
عَيْتَوْلَدًا ﴿٢﴾

20. Say (O Muhammad) (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ): “I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him.”

قُلْ إِنَّمَا آدُعُوا رَبِّيٌّ وَلَا أُشِّرِيكُ بِهِ أَحَدًا ﴿٣﴾

21. Say: “It is not in my power to cause you harm, or to bring you to the Right Path.”

قُلْ إِنِّي لَا أَنْتَكُ لَكُمْ ضَرٌّ وَلَا رَشْدًا ﴿٤﴾

22. Say (O Muhammad) (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ): “None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.”

قُلْ إِنِّي لَنْ يُحِيرَنِي مِنَ اللّٰهُ أَحَدٌ وَنَأْجِدَ
مِنْ دُونِهِ مُنْتَهٰدًا ﴿٥﴾

23. “(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever.”^[2]

إِلَّا بِلَنْقَنَا مِنَ اللّٰهِ وَرَسَالَتِهِ وَمَنْ يَعْصِ اللّٰهَ وَرَسُولَهُ
فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَلِيلِينَ فِيهَا أَبْدًا ﴿٦﴾

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

حَتَّىٰ إِذَا رَأُوا مَا وُعْدُونَ فَسَيَمْلُمُونَ
مَنْ أَضَعَفَ نَاصِرًا وَأَقْلَعَ عَدَدًا ﴿٧﴾

25. Say (O Muhammad) (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ): “I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.”

قُلْ إِنِّي أَذْرِعُ أَقْرَبَ مَا تُوعَدُونَ أَقْرَبُ حَمْلٍ
لَهُ رِزْقٌ أَمْدًا ﴿٨﴾

26. “(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen).”

عَلِمَ الْغَيْبٍ فَلَا يُظْهِرُ عَلَىٰ عَيْتَهِ أَحَدًا ﴿٩﴾

[1] (V.72:18) See the footnote of (V.2:165).

[2] (V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. O you wrapped in garments (i.e. Prophet Muhammad)!
(صلى الله عليه وسلم)

2. Stand (to pray) all night, except a little —

3. Half of it or a little less than that,

4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.^[1]

5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).

6. Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).

7. Verily, there is for you by day prolonged occupation with ordinary duties.

إِلَّا مَنْ أَتَقْبَعَ مِنْ رَسُولِنَا فَإِنَّهُ يَسْكُنُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

إِلَّمَرَأَنْ قَدْ أَتَلَّغُوا رِسَالَتِنَا فَهُمْ رَاحِطُهُ
بِسَادَتِهِمْ وَلَخَحِيَ كُلَّ شَيْءٍ عَدَدًا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُرْسَلُونَ

فِي أَيَّلَلِ الْأَقِيلَادِ

يَصْفَدُهُ أَوْ نَقْصُهُ مِنْهُ فَلِلَّهِ

أَوْ زَدَ عَلَيْهِ وَرَقَلَ الْمُرْمَانَ تَرَبِيلًا

إِنَّا سَنُلْقِي عَيْنَكَ قَوْلًا تَقِيلًا

إِنَّا كَانَشَةَ أَيَّلِلِ هِيَ أَشَدُّ وَطَنَادًا قَوْمُ فِيلًا

إِنَّكَ فِي الْنَّهَارِ سَبَّحَ طَوِيلًا

^[1] (V.73:4) See the footnote of (V.29:51).

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

وَأَذْكُرْ أَنْمَرِنَكَ وَتَبَّلِيلَهِ تَبَّلِيلًا ﴿١﴾

9. (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).^[۱]

10. And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way.

11. And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.

12. Verily, with Us are fetters (to bind them), and a raging Fire.

13. And a food that chokes, and a painful torment.

14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.

15. Verily, We have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).^[۲]

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.

17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed?

^[۱] (V.73:9) See the (V.3:173) and its footnotes.

^[۲] (V.73:15) See the footnotes of (V.2:252).

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّحْزَهُ وَكِيلًا ﴿٢﴾

وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا حِيلًا ﴿٣﴾

وَدَرِيْ وَالْمَكْنَيْنِ أَذْلِيْ التَّعْدَةِ وَمَهْلَكَ قَلْبِلَا ﴿٤﴾

إِنَّ الَّذِينَ آنَكَلَّا وَحَيْلَمَا ﴿٥﴾

وَطَعَامًا ذَاعْصَةً وَعَدَابًا أَلِيمًا ﴿٦﴾

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْمَبَالُ وَكَانَتِ الْمَبَالُ

كَشِيَّاً مَهِيلًا ﴿٧﴾

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا

إِلَى فَرْعَوْنَ رَسُولًا

فَعَصَى فَرَعَوْنَ الرَّسُولَ فَأَخْذَنَاهُ أَخْذًا وَيْلًا ﴿٨﴾

فَكَيْفَ تَنْعِيْنَ إِنْ كَفَرْتُمْ بِمَا يَجْعَلُ

أَلْوَلَدَنْ شِيلَمَا ﴿٩﴾

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

19. Verily, this is an admonition: therefore whosoever will, let him take a Path to His Lord!

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfi'l* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and '*Umrah*), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful^[1].

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful*

١. O you (Muhammad) ملی الله علیہ وسلم enveloped in garments!

2. Arise and warn!

3. And magnify your Lord (Allâh)!

4. And purify your garments!

أَسْمَاهُ مُنْقَطِرٍ يَهُ، كَانَ وَعْدُهُ مَقْعُولًا ﴿١﴾

إِنَّ هَذِهِ سَكِيرَةٌ فَمَنْ شَاءَ أَخْدَمَ إِلَيْهِ
سَبِيلًا ﴿٢﴾

إِنَّ رَبِّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَذْنَى مِنْ ثَلَاثَةِ أَلْيَلٍ وَتَفَضَّمُ
وَلَئِنْهُ وَطَابَتْهُ مِنَ الَّذِينَ مَعَكَ وَاللهُ يَعْلَمُ الرَّأْيَ
وَالنَّهُ أَعْلَمُ أَنَّ لَنْ تُخْصُّهُ نَفَّافَ عَلَيْكُمْ قَافِرُهُمْ وَأَ
مَا تَسْرِيَ مِنَ الْقُرْمَ أَنْ عَلِمَ أَنْ سَبِيلًا مُنْكَرٌ مَرْجِعٌ
وَمَا خَرُونَ بَصِيرُونَ فِي الْأَرْضِ يَتَّقَعُونَ بِنَفْسِهِمْ
اللَّهُ وَمَا خَرُونَ بَصِيرُونَ فِي سَبِيلِ اللهِ فَاقْرِئُهُمْ وَأَ
مَا تَسْرِيَ مِنْهُ وَأَقْسِمُوا الْأَصْلَوَةَ وَأَثْوَرُ الْزَّكَوةَ
وَأَقْرَضُوا اللهَ قِرَضًا حَسَنًا وَمَا نَقْدِمُ لِآتَنَسِكُ
مِنْ تَقْرِيدِهِ وَعِنْدَ اللهِ هُوَ حِرْزٌ وَأَعْظَمُ أَجْرًا
وَاسْتَغْفِرُوا اللهَ إِنَّ اللهَ عَفُورٌ رَحِيمٌ ﴿٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِكَائِنِهِ الْمُدَبِّرِ ﴿١﴾

قُرَّانِيْزِ ﴿٢﴾

وَرِبِّكَ عَلَّمَكَ ﴿٣﴾

وَبِأَيْدِكَ نَطَقْتُ ﴿٤﴾

^[1] (V.73:20) See the footnotes of (V.50:39).

5. And keep away from *Ar-Rujz* (the idols)!

6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).

7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).

9. Truly, that Day will be a Hard Day —

10. Far from easy for the disbelievers.

11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc, i.e. Al-Walîd bin Al-Mughîrah Al-Makhzûmî).

12. And then granted him resources in abundance.

13. And children to be by his side.

14. And made life smooth and comfortable for him.

15. After all that he desires that I should give more;

16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations).

17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or face a severe torment!

18. Verily, he thought and plotted.

19. So let him be cursed: how he plotted!

20. And once more let him be cursed: how he plotted!

21. Then he thought.

22. Then he frowned and he looked in a bad tempered way;

وَالْجُرْجَافِهِجَزِيرَةِ

وَلَا تَنْسِي شَكَّبَرَ

وَلَرِبَكَ قَاصِبَرَ

فَإِذَا نَفَرَ فِي الْأَنْوَرِ

فَذَلِكَ يَوْمَ يُذْبَحُ عَبْرِيرَ

عَلَى الْكَفِرِينَ عَبْرِيرَ

ذَرْبَ وَمَنْخَلَقْتُ وَجِيدَرَ

وَجَعَلْتُ لَهُ مَا لَا مَمْدُودًا

وَبَنْ شَهُودًا

وَمَهَدْتُ لَهُ تَهِيدًا

مُّطْمَعَ أَزِيدَرَ

كَلَانَهُكَانَ لَيَنِيَنَاعِنَدَا

سَأْرِفَهُ صَعُودَا

إِنَهُ فَكَرُونَدَرَ

فَقْلِي كَيْفَ قَدَرَ

مُّهْبِلَ كَيْفَ قَدَرَ

مُّهْ نَظَرَ

مُّهْ عَسَ وَسَرَ

23. Then he turned back, and was proud.

لَمْ يَذْرُوْنَ سَكِّرٍ

24. Then he said: "This is nothing but magic from that of old,

فَقَالَ إِنْ هَذَا إِلَّا أَخْرَجَ يَوْمَ زُورٍ

25. "This is nothing but the word of a human being!"

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

26. I will cast him into Hell-fire.^[1]

سَأَصْلِيهِ سَعْرَةً

27. And what will make you know (exactly) what Hell-fire is?

وَمَا أَذْرَكَ مَاصَرَّ

28. It spares not (any sinner), nor does it leave (anything unburnt)!

لَا تَبْقِي وَلَا تَنْهَى

29. Burning and blackening the skins!

لَوَّاهَةُ الْبَشَرِ

30. Over it are nineteen (angels as guardians and keepers of Hell).

عَلَيْهِنَّ ثَسْمَةُ عَشَرَ

31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

وَمَاجَلَنَا أَحَبَّ أَنْتَ إِلَيْنَا مَلِئِكَةً وَمَاجَلَنَا عَنْهُمْ
 إِلَادَنَةً لَّذِينَ كَفَرُوا لِسْتِفَنَ الَّذِينَ أُوتُوا الْكِتَابَ
 وَزِدَادَ الَّذِينَ مَانُوا إِيمَانًا وَلَا يُرَاتَبَ الَّذِينَ أُوتُوا الْكِتَابَ
 وَالْمُؤْمِنُونَ وَيَقُولُونَ الَّذِينَ فِي قُلُوبِهِمْ مَرْجُونَ وَالْكُفَّارُونَ
 مَاذَا أَرَادَ اللَّهُ بِهِنَّذَا مَثَلًا كَذَلِكَ يُهْبِلُ اللَّهُ مِنْ يَسَّهُ وَهَدِي
 مَنْ يَشَاءُ وَمَا يَهُوَ جُهُودُكَ إِلَّا هُوَ وَمَا هُوَ إِلَّا ذَكْرٌ

لِلْبَشَرِ

32. Nay! And by the moon

كَلَّا وَالْقَمَرُ

33. And by the night when it withdraws.

وَأَتَلَيلٌ إِذَا ذَرَرَ

^[1] (V.74:26) See the footnote of (V.17:97).

34. And by the dawn when it brightens.

35. Verily, it (Hell, or their denial of Prophet Muhammad ﷺ, ملی اللہ علیہ وسلم, or the Day of Resurrection) is but one of the greatest (signs).

36. A warning to mankind —

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).

38. Every person is a pledge for what he has earned,

39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).

40. In Gardens (Paradise) they will ask one another,

41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers), (And they will say to them):

42. “What has caused you to enter Hell?”

43. They will say: “We were not of those who used to offer the *Salât* (prayers),^[1]

44. “Nor we used to feed *Al-Miskîn* (the poor);

45. “And we used to talk falsehood (all that which Allâh hated) with vain talkers.^[2]

46. And we used to belie the Day of Recompense,^[3]

47. “Until there came to us (the death) that is certain.”

48. So no intercession of intercessors will be of any use to them.

وَالصِّحْنَى إِذَا أَسْقَرَ

إِنَّمَا إِلَّا مَدَى الْكَبَرِ

نَذِيرُ النَّاسِ

لِمَن شَاءَ مِنْكُمْ أَن يَنْقُضَ مَا وَرَأَ نَفْرَ

كُلُّ نَفْسٍ بِمَا كَبَرَ رَهِيْنَةٌ

إِلَّا أَخْدَبَ آتِيْنَ

فِي جَنَّتِ يَسَامَةَ لَوْنَ

عَنِ الْمُغْرِمِينَ

مَا لَكُمْ كُفُّرٌ فِي سَقَرَ

فَأُولَئِنَّكُمْ أَنْمَلُّلِينَ

وَلَمْ يَنْكُنْ ظَعِيمُ الْسَّكِينَ

وَكُلَّنَا نَخْوَضُ مَعَ الْخَاضِينَ

وَكَانَ كَذِبُ بِيَوْمِ الدِّينِ

حَتَّىٰ آتَنَا الْيَقِيْنَ

فَمَا تَنْعَمُ هُنْ شَفَعَةُ الْمُتَبَرِّيْنَ

^[1] (V.74:43) See the footnote of (V.8:39).

^[2] (V.74:45) See the footnote of (V.4:5).

^[3] (V.74:46) See the footnotes of (V.3:85).

49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

50. As if they were (frightened) wild donkeys.

51. Fleeing from a hunter, or a lion, or a beast of prey.

52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad ﷺ has come with the truth from Allâh, the Lord of the heavens and earth).

53. Nay! But they fear not the Hereafter (from Allâh's punishment).

54. Nay, verily, this (Qur'ân) is an admonition,

55. So whosoever will (let him read it), and receive admonition (from it)!

56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

Sûrat Al-Qiyâmah
(The Resurrection) LXXV

*In the Name of Allâh
the Most Gracious, the Most Merciful*

- I swear by the Day of Resurrection.
- And I swear by the self-reproaching person (a believer).
- Does man (a disbeliever) think that We shall not assemble his bones?

فَعَالَمْتُمْ عَنِ الْأَنذِكَرِ مُغَرِّضِينَ ٦١

كَانُوكُمْ حُمُرٌ مُسْتَنِفَرَةٌ ٦٢

فَرَأَتُمْ مِنْ قَسَوَةً ٦٣

بَلْ يُرِيدُ كُلُّ أَمْرٍ يَنْهَا مَمْنَعًا يُوقَنُ صُدُقاً مُنْشَرَةً ٦٤

كَلَّا لِلَّّا يَعْلَمُونَ الْآخِرَةَ ٦٥

كَلَّا إِنَّهُ مُذَكَّرٌ ٦٦

فَمَنْ شَاءَ ذَكَرَهُ ٦٧

وَمَا يَدْكُرُونَ إِلَّا أَنْ يَسْأَلَ اللَّهُ هُوَ أَهْلُ الْحَقِيقَةِ
وَأَهْلُ الْمُنْتَهَى ٦٨

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقِيمُ بِيَوْمِ الْقِيَامَةِ ٦٩

وَلَا أَقِيمُ بِالنَّفِيسِ الْأَوَمَاءِ ٧٠

أَخْسَبَ إِلَيْنَاهُ أَنَّ يَجْمَعَ عَطَامَةً ٧١

4. Yes, We are Able to put together in perfect order the tips of his fingers.^[۱]

بِلْ قَدِيرُنَا عَلَى أَنْ تُسْتَوِيَّ يَدَاهُ، ﴿١﴾

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

بِلْ يُرِيدُ إِلَيْهِنَّ لِيَقْعُدُ مَأْمَامَهُ، ﴿٢﴾

6. He asks: "When will be this Day of Resurrection?"

يَسْأَلُ إِلَيْهِنَّ يَوْمَ الْقِيَمَةِ، ﴿٣﴾

7. So, when the sight shall be dazed.

فَلَا يَرَقِ الْبَصَرُ ﴿٤﴾

8. And the moon will be eclipsed.

وَخَسَفَ الْقَمَرُ ﴿٥﴾

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).^[۲]

وَجَمِيعَ النَّمَاءَنِ وَالْقَمَرِ ﴿٦﴾

10. On that Day man will say: "Where (is the refuge) to flee?"

يَقُولُ إِلَيْهِنَّ يَوْمَئِذٍ أَنَّ الْمَرْجَأَ ﴿٧﴾

11. No! There is no refuge!

كُلَّا لَا وَرَدَ ﴿٨﴾

12. Unto your Lord (Alone) will be the place of rest that Day.

إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسْقَرُ ﴿٩﴾

13. On that Day man will be informed of what he sent forward (of his evil good deeds), and what he left behind (of his good or evil traditions).

يَقُولُ إِلَيْهِنَّ يَوْمَئِذٍ يَا قَدَمَ وَأَنَّرُ ﴿١٠﴾

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],

بِلْ إِلَيْهِنَّ عَلَى نَفْسِهِ بَصِيرَةٌ ﴿١١﴾

15. Though he may put forth his excuses (to cover his evil deeds).

وَلَوْ أَنَّهُ مَعَذِيرٌ ﴿١٢﴾

16. Move not your tongue concerning (the Qur'ân, O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to make haste therewith.

لَا حُكْمَ لِيَوْمٍ، لِسَانَكَ لِتَعْجِلَ بِهِ ﴿١٣﴾

[۱] (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allâh) is the Most Superior Creator of everything: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He).

[۲] (V.75:9) Narrated Abu Hurairah (رضي الله عنه) The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (See the Qur'ân 75:9) (*Sahih Al-Bukhari*, Vol. 4, Hadith No. 422).

17. It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'ân).

إِنَّ عَلَيْنَا جَمِيعَهُ، وَقُرْئَانَهُ^{١١}

18. And when We have recited it to you [O Muhammad ﷺ] through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recital.

فَإِذَا قُرِئَتُهُ فَاتِّبِعُ قُرْئَانَهُ^{١٢}

19. Then it is for Us (Allâh) to make it clear (to you).

ثُمَّ إِنَّ عَلَيْنَا بَيِّنَانَهُ^{١٣}

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,

كَلَّا لِلْعَبْدِ مَوْجُونَ الْعَاجِلَةِ^{١٤}

21. And neglect the Hereafter.

وَنَذَرُونَ الْآخِرَةَ^{١٥}

22 Some faces that Day shall be *Nâdirah* (shining and radiant).

وَجُوهٌ يُوَمِّلُنَّ نَاضِرَةً^{١٦}

23. Looking at their Lord (Allâh).

إِلَى رَبِّهَا نَاطِرَةٌ^{١٧}

24. And some faces, that Day, will be *Bâsirah* (dark, gloomy, frowning, and sad),

وَجُوهٌ يُوَمِّلُنَّ كَاسِرَةً^{١٨}

25. Thinking that some calamity is about to fall on them.

تَطَمَّنُ أَنْ يَقْعُدَ إِلَيْهِمْ فَاقْرَأْهُ^{١٩}

26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),

كَلَّا إِذَا بَلَغَتِ الْأَنْفَاقَ^{٢٠}

27. And it will be said: "Who can cure him (and save him from death)?"

وَقَدْلِيلٌ مِّنْ رَّافِقٍ^{٢١}

28. And he (the dying person) will conclude that it was (the time) of parting (death);

وَطَمِئْنَانٌ أَنَّهُ الْمَرْأَقُ^{٢٢}

29. And one leg will be joined with another leg (shrouded).^[١]

وَالنَّفَّتُ السَّاقُ بِالسَّاقِ^{٢٣}

30. The drive will be, on that Day, to your Lord (Allâh)!

إِلَى رَبِّكَ يَوْمَ الْمَسْأَلَةِ^{٢٤}

^[١] (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (*Tafsîr At-Tabârî*)

31. So he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) nor prayed!

فَلَا أَصْلَقَ لِأَصْلَأَ ﴿٣١﴾

32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) and turned away!

وَلِكُنْ كَذَبَ وَتَوَلَّ ﴿٣٢﴾

33. Then he walked in conceit (full pride) to his family admiring himself!

ثُمَّ ذَهَبَ إِلَيْهِ أَهْلَهُ يَسْمَعُونَ ﴿٣٣﴾

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

أَزَلَّ لَكَ فَأَزَلَّ ﴿٣٤﴾

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

ثُمَّ أَزَلَّ لَكَ فَأَزَلَّ ﴿٣٥﴾

36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?

أَيْحَسَبُ الْإِنْسَانُ أَنْ يُنْهَى
بِرَبِّكَ سُنْنَى ﴿٣٦﴾

37. Was he not a *Nutfah* (mixed male and female sexual discharge) of semen emitted (poured forth)?

أَلَيْكَ نُطْفَةٌ مِّنْ مَّيْتَنِي ﴿٣٧﴾

38. Then he became an '*Alaqah* (a clot); then (Allâh) shaped and fashioned (him) in due proportion.^[ii]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَىٰ ﴿٣٨﴾

39. And made of him two sexes, male and female.

فَعَلَّ مِنْهُ الْزَوْجَيْنِ الْذَّكَرَ وَالْأُنْثَى ﴿٣٩﴾

40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

أَلَيْسَ ذَلِكَ يَقِدِيرُ عَلَىٰ أَنْ يُحْيِي الْمَوْتَىٰ ﴿٤٠﴾

Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

سُورَةُ الْإِنْسَانِ

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

^[ii] (V.75:38) See the footnote of (V.22:5).

مَلَأَ قَعْدَ الْإِنْسَانِ حِينَ مِنَ الدَّهَرِ لَمْ يَكُنْ شَيْئًا
مَذْكُورًا ﴿٣٨﴾

إِنَّا خَلَقْنَا الْإِنْسَنَ مِنْ نُطْفَةٍ أَنْشَأْجَ بَنْتَيْهِ فَجَعَلْنَاهُ
سَيِّعًا بَصِيرًا ﴿١﴾

2. Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.

3. Verily, We showed him the way, whether he be grateful or ungrateful.

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

5. Verily, the *Abrâr* (the pious and righteous), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*.

6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn*^[1] (the poor), the orphan, and the captive

9. (Saying): “We feed you seeking Allâh’s Countenance only. We wish for no reward, nor thanks from you.

10. “Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it).”

11. So Allâh saved them from the evil of that Day, and gave them *Nadrâh* (a light of beauty) and joy.

12. And their recompense shall be Paradise, and silken garments, because they were patient.

إِنَّا هَدَيْنَاهُ إِلَى سَبِيلٍ إِمَامًا شَاكِرًا إِمَامًا كَفُورًا ﴿٢﴾

إِنَّا أَغَصَنَا لِكُفَّارِنَا سَلَسِلًا وَأَغْلَالًا
وَسَعِيرًا ﴿٣﴾

إِنَّ الْأَنْرَارَ يَشْرِبُونَ مِنْ كَأسِ كَاتِبِ مِرَاجِهَا
كَافُورًا ﴿٤﴾

عَنْ تَائِشَرْبٍ بِهَا عَبَادُ اللَّهِ يُمْجَرُونَ هَمَّ اتَّقْبِحُوا ﴿٥﴾

بُرُونَ بِالنَّذِيرِ وَخَافُونَ يَوْمًا كَانَ شَهُودًا مُسْتَطِلِّينَ ﴿٦﴾

وَيَطْلَمُونَ الْطَّعَامَ عَلَى حُمَّىٰهِ، وَسِكِّينًا وَتِيمًا وَسِيرًا ﴿٧﴾

إِنَّمَا ظَلَمُوكُلِّوْجَهِ اللَّهِ لَا تُرِيدُونَ كُجَرَّةً لَا شُكُرًا ﴿٨﴾

إِنَّا خَلَقْنَا مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَطْلَرًا ﴿٩﴾

فَوَهْمُهُمْ أَنَّهُ شَرَّذَكُلَّيَوْمَ وَلَقَّهُمْ نَضْرَهُ وَسُرُورًا ﴿١٠﴾

وَجَزَّهُمْ بِمَا صَرُّوا أَجْنَةً وَحَرِيرًا ﴿١١﴾

^[1] (V.76:8) See the footnote of (V.2:83).

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

مُشَكِّلُونَ ذِيَّا عَلَى الْأَرْضِ لَا يَرَوْنَ فِيهَا شَمْسًا
وَلَا زَمْبَرًا ﴿١٣﴾

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

وَدَانِيَةٌ عَلَيْهِمْ ظِلَّلُهُمْ وَذِلَّتْ قُطُوفُهُمْ أَنْذِلَّا ﴿١٤﴾

15. And amongst them will be passed round vessels of silver and cups of crystal —

فَوَارِيرًا مِنْ فَضْلَةٍ مَدْرُورًا قَنْدِيرًا ﴿١٥﴾

16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).

وَيُسْقَوْنَ فِيهَا كَأسًا كَانَ مِنْ أَجْمَعِهَا رَغْبِيلًا ﴿١٦﴾

17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger),

18. A spring there, called *Salsabîl*.

عَيْنًا فِيهَا شَمْسٌ سَلْسِيلًا ﴿١٧﴾

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

وَيَطْوُفُ عَنْهُمْ وَلَدُنْ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَيْنَهُمْ
لَوْلَوْتُمْ شُورًا ﴿١٨﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

وَلَذَادَارِيتُمْ رَأَيْتُمْ نَعِيَّا وَمُلْكًا كَيْدًا ﴿١٩﴾

21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

عَلَيْهِمْ يَابْ سَلَيْنِ حُمْرَرٌ وَإِسْبِرَقٌ وَحُلُوْنَ أَسَاوِرٌ

مِنْ فَضْلَةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢٠﴾

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

إِنَّ هَذَا كَانَ لِكُنْجَزَةٍ وَكَانَ سَنِيمًا كَمْشُوكَرًا ﴿٢١﴾

23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by stages.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٢﴾

24. Therefore be patient (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

فَاصْرِ لِهِكْ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ كُفُّارًا أَوْ كُفَّارَةً ﴿٢٣﴾

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and '*Asr* prayers].

وَاذْكُرْ أَسْمَ رَبِّكَ بُشْكَرَهُ وَأَصْلِيلًا ﴿٣﴾

26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and '*Ishâ'* prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

وَمِنْ آتَيْلَ فَأَسْجُدْ لَهُ وَسَيْمَهُ لَيَلَةً
طَوِيلَةً ﴿٤﴾

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

إِنَّ هُؤُلَاءِ يُحِبُّونَ الْعَايْلَةَ وَيَذَرُونَ وَرَاءَهُمْ
بُوْمَاقْلِلَا ﴿٥﴾

28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

عَنْ خَلْقَتْهُمْ وَسَدَّدْنَا أَشْرَهُمْ وَإِذَا شَنَّا
بَدَّلْنَا أَشْرَهُمْ تَبَدِيلًا ﴿٦﴾

29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).

إِنَّ هَذِهِ ذِكْرَهُ فَمَنْ شَاءَ أَخْدَى إِلَيْهِ
سَيْلَا ﴿٧﴾

30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.

وَمَا شَاءَ اللَّهُ أَلَّا يَشَاءُ اللَّهُ إِنَّ اللَّهَ كَانَ
عَلِيًّا حَكِيمًا ﴿٨﴾

31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrong-doers) He has prepared a painful torment.

يُذَلِّلُ مَنْ نَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعْدَمَ
عَذَابًا أَلِيمًا ﴿٩﴾

Sûrat Al-Mursalât (Those sent forth) LXXVII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*



1. By the winds (or angels or the Messengers of Allâh) sent forth one after another.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ عَزِيزًا ﴿١﴾

2. And by the winds that blow violently.

فَالْمُنْصَفَتِ عَصِيفًا ﴿٢﴾

3. And by the winds that scatter clouds and rain.

وَالنَّشَرَاتِ شَرَرًا ﴿٣﴾

4. And by the Verses (of the Qur'ân) that separate the right from the wrong.

فَالنَّزِيقَتِ فَرَقَنَا ﴿٤﴾

5. And by the angels that bring the revelations to the Messengers,

فَالْمُلْقَيْنَ ذَكْرًا ﴿٥﴾

6. To cut off all excuses or to warn.
7. Surely, what you are promised must come to pass.
8. Then when the stars lose their lights.
9. And when the heaven is cleft asunder.
10. And when the mountains are blown away.
11. And when the Messengers are gathered to their time appointed.
12. For what Day are these signs postponed?
13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).
14. And what will explain to you what is the Day of Sorting Out?
15. Woe that Day to the deniers (of the Day of Resurrection)!
16. Did We not destroy the ancients?
17. So shall We make later generations to follow them.
18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).
19. Woe that Day to the deniers (of the Day of Resurrection)!
20. Did We not create you from a despised water (semen)?
21. Then We placed it in a place of safety (womb),
22. For a known period (determined by gestation)?
23. So We did measure; and We are the Best to measure (the things).
24. Woe that Day to the deniers (of the Day of Resurrection)!

عَذَّرًا وَنَذِرًا ﴿١﴾
إِنَّمَا عَذَّبُونَ لَوْلَاقٍ ﴿٢﴾
فَإِذَا النُّجُومُ مُطَبِّسَتٌ ﴿٣﴾
وَإِذَا السَّمَاءُ فُرِجَّتٌ ﴿٤﴾
وَإِذَا الْأَرْضُ لُثُرَتٌ ﴿٥﴾
وَإِذَا الرُّسُلُ مُقْتَلَةٌ ﴿٦﴾
لَا يَوْمَ أَيْنَتْ ﴿٧﴾
لِيَوْمِ الْحُصْلِ ﴿٨﴾
وَمَا أَذَرْنَاكَ مَا يَوْمَ الْحُصْلِ ﴿٩﴾
وَلِلّٰهِ يَوْمَ الْحُصْلِ لِلشَّكَرَيْنَ ﴿١٠﴾
الْأَنْتَلِكَ الْأَوَّلَيْنَ ﴿١١﴾
ثُمَّ تَبِعُهُمُ الْآخِرَيْنَ ﴿١٢﴾
كَذَلِكَ نَعْلَمُ الْمُعْجَرِيْنَ ﴿١٣﴾
وَلِلّٰهِ يَوْمَ الْحُصْلِ لِلشَّكَرَيْنَ ﴿١٤﴾
أَزْفَلْتَكُمْ مَأْوَاهُمْ ﴿١٥﴾
فَجَعَلْنَاهُ فِي قَرَارِ مَكَبِّيْنَ ﴿١٦﴾
إِلَى قَدَرِ مَعْلُومٍ ﴿١٧﴾
فَقَدَرْنَا فِيمَ الْقَدِيرُوْنَ ﴿١٨﴾
وَلِلّٰهِ يَوْمَ الْحُصْلِ لِلشَّكَرَيْنَ ﴿١٩﴾

25. Have We not made the earth a receptacle

أَلَّا يَعْتَدِلُ الْأَرْضُ كَفَانَا ﴿١٣﴾

26. For the living and the dead?

أَخْيَاءٍ وَمَوْتَانًا ﴿١٤﴾

27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?

وَجَعَلْنَا فِيهَا رَوْسَىٰ شَمِيقَتْ وَأَسْقَيْنَاكُمْ مَاءً فَرَانَا ﴿١٥﴾

28. Woe that Day to the deniers (of the Day of Resurrection)!

وَلَلَّهِ يُؤْمِنُ لِلشَّكِّيْنَ ﴿١٦﴾

29. (It will be said to the disbelievers): “Depart you to that which you used to deny!

أَطْلِقُوكُمْ إِلَىٰ مَا كُنْتُمْ بِهِ تَكْفِرُونَ ﴿١٧﴾

30. “Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,

أَطْلِقُوكُمْ إِلَىٰ ظَلَّيْرِ ذِي ثَلَاثِ شَبَّرٍ ﴿١٨﴾

31. Neither shady, nor of any use against the fierce flame of the Fire.”

لَا ظَلَّلٌ وَلَا يَقْعِي مِنَ الْهَمَّٰبِ ﴿١٩﴾

32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),

إِنَّهَا تَرْمِي بِشَكَرٍ كَالْقَصْرِ ﴿٢٠﴾

33. As if they were yellow camels or bundles of ropes.

كَانَتْ حِجَّلَاتْ صَفَرٍ ﴿٢١﴾

34. Woe that Day to the deniers (of the Day of Resurrection)!

وَلَلَّهِ يُؤْمِنُ لِلشَّكِّيْنَ ﴿٢٢﴾

35. That will be a Day when they shall not speak (during some part of it),

هَذَا يَوْمٌ لَا يَطْغَوْنَ ﴿٢٣﴾

36. And they will not be permitted to put forth any excuse.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْنَدُرُونَ ﴿٢٤﴾

37. Woe that Day to the deniers (of the Day of Resurrection)!

وَلَلَّهِ يُؤْمِنُ لِلشَّكِّيْنَ ﴿٢٥﴾

38. That will be a Day of Decision! We have brought you and the men of old together!

هَذَا يَوْمُ الْفَصْلِ جَمِيعَنَّكُمْ وَالْأَوَّلِينَ ﴿٢٦﴾

39. So if you have a plot, use it against Me (Allâh جَلَّ جَلَّ)! (جل جلاله)

فَإِنْ كَانَ لَكُمْ يَدٌ فَكِيدُونَ ﴿٢٧﴾

40. Woe that Day to the deniers (of the Day of Resurrection)!

وَلَلَّهِ يُؤْمِنُ لِلشَّكِّيْنَ ﴿٢٨﴾

41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs.

إِنَّ الْمُتَّقِيْنَ فِي ظَلَّلٍ وَعُيْنَوْنَ ﴿٢٩﴾

42. And fruits, such as they desire.

43. "Eat and drink comfortably for that which you used to do."

44. Verily, thus We reward the *Muhsinûn* (good-doers). See V.2:112).

45. Woe that Day to the deniers (of the Day of Resurrection)!

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

47. Woe that Day to the deniers (of the Day of Resurrection)!

48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).^[1]

49. Woe that Day to the deniers (of the Day of Resurrection)!

50. Then in what statement after this (the Qur'ân) will they believe?

وَفَرِیْكَهُ مَنَّا يَشَتَّهُونَ ١٣

كُلُّوا وَأَشْرُوْهُ إِنْ هُنَّ بِمَا كُنْتُمْ تَعْمَلُونَ ١٤

إِنَّا كَذَلِكَ تَخْرِيْلُ الْمُحْسِنِينَ ١٥

وَلَيْلُ يَوْمِدِ لِلْمُكَذِّبِينَ ١٦

كُلُّوا وَنَمَّعُوا فَقِيلَ لَكُمْ شَغَوْنَ ١٧

وَلَيْلُ يَوْمِدِ لِلْمُكَذِّبِينَ ١٨

وَإِذَا قِيلَ لَهُمْ أَكْثُرُهُمْ لَا يَرْكَعُونَ ١٩

وَلَيْلُ يَوْمِدِ لِلْمُكَذِّبِينَ ٢٠

فَيَأْتِي حَدِيثٌ بَسِّدٌ يَوْمُ مُوتَ ٢١

^[1] (V.77:48)

A) Narrated Anas bin Mâlik : رضى الله عنه Allâh's Messenger ﷺ said, "I have been ordered to fight the people till they say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And if they say so, perform As-Salât (the prayer) like our Salât (prayers), face our *Qiblah* and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn bin Siyâh that he asked Anas bin Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), faces our *Qiblah* during the Salât (prayers), perform As-Salât (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (Sahîh Al-Bukhârî, Vol. 1, *Hadîth* No. 387).

B) Narrated Abu Hurairah : رضى الله عنه Allâh's Messenger ﷺ said, "If the people knew (the reward for) pronouncing the *Adhâن* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) '*îshâ* and *Fajr* (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (Sahîh Al-Bukhârî, Vol. 1, *Hadîth* No. 589).

Sûrat An-Naba'
(The Great News) LXXVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. What are they asking (one another) about?

2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad ﷺ brought and the Day of Resurrection)

3. About which they are in disagreement.

4. Nay, they will come to know!

5. Nay, again, they will come to know!

6. Have We not made the earth as a bed,

7. And the mountains as pegs?

8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).

9. And We have made your sleep as a thing for rest.

10. And We have made the night as a covering (through its darkness),

11. And We have made the day for livelihood.

12. And We have built above you seven strong (heavens),

13. And We have made (therein) a shining lamp (sun).

14. And We have sent down from the rainy clouds abundant water.

15. That We may produce therewith corn and vegetations,

16. And gardens of thick growth.

شَوْرَدَةُ النَّبَأِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَسْأَلُونَ

عَنِ النَّبَأِ الْعَظِيمِ

الَّذِي هَرَقَ فِي مُغَلَّفَتَوْنَ

كَلَّا سَيَعْلَمُونَ

كَلَّا سَيَعْلَمُونَ

أَرْجَمْنَا لِلأَرْضِ مَهَدًا

وَلَبَّيْلَانَ أَوْنَادًا

وَلَقَقْنَا كُورَازَ وَنَجَابًا

وَجَعَلْنَا تَوْكِرَ سَبَانًا

وَجَعَلْنَا أَيْلَنَاسًا

وَجَعَلْنَا الْهَارِمَانَا

وَبَيْتَنَا قُوكُسَ بَعْشَادَادًا

وَجَعَلْنَا رَبَّلَانَاهَا وَهَاجَابَا

وَأَرْزَانَا مِنَ الْمَعْصِيرَتِ مَاءً نَجَاحَا

لَتَخَجَّبَهُ حَبَّا وَنَبَانَا

وَجَنَّتِ الْفَانَا

17. Verily, the Day of Decision is a fixed time,

إِنَّ يَوْمَ الْقُضَىٰ كَانَ مِيقَاتًا

18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [Tafsir At-Tabari]

يَوْمٌ يُنْهَىٰ فِي أَصْوَرٍ فَلَوْنَ آفَاجًا

19. And the heaven shall be opened, and it will become as gates,

وَفُتَحَ السَّمَاوَاتُ فَكَانَتْ أَبْوَابًا

20. And the mountains shall be moved away from their places and they will be as if they were a mirage.

وَسَيِّرَتِ الْجَبَالُ فَكَانَتْ سَرَابًا

21. Truly, Hell is a place of ambush —

إِنَّ جَهَنَّمَ كَانَ مِنْ صَادًا

22. A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hypocrites, sinners, criminals),

لِلْكُفَّارِينَ مَنَابًا

23. They will abide therein for ages.

لَيْلَيْنَ فِيهَا أَخْفَافًا

24. Nothing cool shall they taste therein, nor any drink.

لَا يَذُوقُونَ فِيهَا بَرًّا وَلَا شَرَابًا

25. Except boiling water, and dirty wound discharges —

إِلَّا حَمِيمًا وَغَسَاقًا

26. An exact recompense (according to their evil crimes).

جَرَاءً وَفَكَارًا

27. For verily, they used not to look for a reckoning.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا

28. But they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet ﷺ brought) completely.

وَكَذَّبُوا إِنْتَهِيَّنَ كَذَّابًا

29. And all things We have recorded in a Book.

وَكُلَّ شَيْءٍ وَاحْصَيْتَهُ كَتَبَنَا

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

فَذُوْقُوا مَا نَزَّلْنَا إِلَيْكُمْ إِلَّا عَذَابًا

31. Verily, for the *Muttaqûn*,^[1] there will be a success (Paradise);

إِنَّ الْمُتَّقِينَ مَفَارِضاً ﴿٧﴾

32. Gardens and vineyards,

حَدَائِقٍ وَأَعْنَابًا ﴿٨﴾

33. And young full-breasted (mature) maidens of equal age,

وَكَوَاعِبَ أَزْلَامًا ﴿٩﴾

34. And a full cup (of wine).

وَكَاسًا دَهَاقًا ﴿١٠﴾

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كَذَّابًا ﴿١١﴾

36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds),^[2]

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿١٢﴾

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَنْكُونُ

مِنْ خُطَّابًا ﴿١٣﴾

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلِئَكَةُ صَفَّا لَا يَنْكُونُ

إِلَّا مَنْ أَذِنَ اللَّهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿١٤﴾

39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَثَابًا ﴿١٥﴾

^[1] (V.78:31) *Muttaqûn*: means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahih Muslim*, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely:

Narrated Abu Sa'id Al-Khudri رضي الله عنه: Allâh's Messenger ﷺ said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it."

(*Sahih Al-Bukhari*, Vol. 1, *Hadith* No. 40A).

Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said: "If any one of you improves (follows strictly) his Islamic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahih Al-Bukhari*, Vol. 1, *Hadith* No. 40B).

40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

*Sûrat An-Nâzi‘ât
(Those Who Pull Out) LXXIX*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

2. By those (angels) who gently take out (the souls of the believers).

3. And by those that swim along (i.e. angels or planets in their orbits).

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

8. (Some) hearts that Day will shake with fear and anxiety.

9. Their eyes will be downcast.

10. They say: "Shall we indeed be returned to (our) former state of life?

11. "Even after we are crumbled bones?"

12. They say: "It would in that case, be a return with loss!"

إِنَّا أَنذَرْتُكُمْ عَذَابًا قَرِيبًا يَوْمَ يُنَظَّرُ الْمَرْءُ
مَا فَدَمْتَ بِيَدَهُ وَيَقُولُ الْكَافِرُونَ إِنَّا كُنَّا مُنَذَّرِينَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالثَّرِيْغَةِ عَرْفَةِ

وَالنَّشِطِ لَنَشَطَ

وَالسَّيْحَةِ سَبَسَةِ

فَالسَّيْقَنَتِ سَبَقَةِ

فَالْمُدَرَّبَاتِ أَمْرَةِ

يَوْمَ تُرْجَعُ الْأَرْجَفَةُ

تَبَعُهَا الرَّادِفَةُ

فُلُوبُ يَوْمِ دِيزِ وَلَجْفَةُ

أَبْصَرُهَا خَيْشَمَةُ

يَقُولُونَ إِنَّا لَرَدُودُونَ فِي الْمَآفِرَةِ

أَوْ ذَاكَنَا عَظَمَمَا خَيْرَةُ

فَأُولَئِنَّكُ إِذَا كَرَّةُ خَاسِرَةُ

13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

فَإِنَّمَا هِيَ رَجْهَةٌ وَحْدَةٌ ﴿٢٧﴾

14. When behold, they find themselves on the surface of the earth alive after their death,

فَإِذَا هُم بِالسَّاهِرَةِ ﴿٢٨﴾

15. Has there come to you the story of Mûsa (Moses)?

هَلْ أَنَاكَ حَدِيثُ مُوسَىٰ ﴿٢٩﴾

16. When his Lord called him in the sacred valley of Tuwâ,

إِذْ نَادَنَاهُ رِبُّهُ بِالْوَادِ الْمَقْدِسِ طَوَّىٰ ﴿٣٠﴾

17. Go to Fir‘aun (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

أَذَهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٣١﴾

18. And say to him: “Would you purify yourself (from the sin of disbelief by becoming a believer)?”

فَقُلْ هَلْ لَكَ إِلَيَّ أَنْ تَرْكَىٰ ﴿٣٢﴾

19. “And that I guide you to your Lord, so you should fear Him?”

وَأَهْدِيَكَ إِلَى رَبِّكَ فَنَخْشُنَىٰ ﴿٣٣﴾

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).

فَأَرْتَهُ الْآيَةَ الْكَبِيرَىٰ ﴿٣٤﴾

21. But [Fir‘aun (Pharaoh)] belied and disobeyed.

فَكَذَّبَ وَعَصَىٰ ﴿٣٥﴾

22. Then he turned his back, striving (against Allâh).

ثُمَّ أَذْبَرَتْسَعَىٰ ﴿٣٦﴾

23. Then he gathered (his people) and cried aloud,

فَحَسَرَ فَنَادَىٰ ﴿٣٧﴾

24. Saying: “I am your lord, most high.”

فَقَالَ آنَارِيَّكُمُ الْأَعُلَىٰ ﴿٣٨﴾

25. So Allâh, seized him with punishment for his last¹ and first² transgression. [*Tafsîr At-Tabâri*]

فَأَخْذَهُ اللَّهُ تَحْكَمَ الْأُخْرَىٰ وَالْأُولَىٰ ﴿٣٩﴾

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

إِنَّ فِي ذَلِكَ لِيَزْعَمَةً لِمَنْ يَعْضَنَىٰ ﴿٤٠﴾

27. Are you more difficult to create or is the heaven that He constructed?

مَأْنِمْ أَشْدَخْلَقَأُرْأَسْتَمَبَنَهَا ﴿٤١﴾

^[1] (V.79:25) Last i.e. his saying: “I am your lord, most high”(See Verse 79:24)

^[2] (V.79:25) First i.e. his saying, “O chiefs! I know not that you have a god other than I” (See Verse 28:38)

28. He raised its height, and has perfected it.

رَفَعَ سُنْكَهَا سَوَّهَا ﴿٢٨﴾

29. Its night He covers with darkness and its forenoon He brings out (with light)

وَأَغْطِشَ لَيْلَهَا وَأَخْرَجَ صُبْنَهَا ﴿٢٩﴾

30. And after that He spread the earth,

وَأَذْرَقَ بَعْدَ ذَلِكَ دَحْنَهَا ﴿٣٠﴾

31. And brought forth therefrom its water and its pasture.

أَخْرَجَ مِنْهَا مَاءً هَارَمَ عَنْهَا ﴿٣١﴾

32. And the mountains He has fixed firmly,

وَالْجَبَالَ أَرْسَنَهَا ﴿٣٢﴾

33. (To be) a provision and benefit for you and your cattle.

مِنَ الْكُوْلُ لِأَنْتُمْ كُوْلٌ ﴿٣٣﴾

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

فَإِذَا جَاءَهُ الظَّانَةُ الْكُبُرَىٰ ﴿٣٤﴾

35. The Day when man shall remember what he strove for.

يَوْمَ يَنْذَكِرُ الْإِنْسَنُ مَا سَعَىٰ ﴿٣٥﴾

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

وَزِيزَتْ الْجَحِيْمُ لِمَنْ يَرَىٰ ﴿٣٦﴾

37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).

فَآمَّنَ طَغَىٰ ﴿٣٧﴾

38. And preferred the life of this world (by following his evil desires and lusts),

وَمَأْنَرَ لَيْلَهَا الدُّنْيَا ﴿٣٨﴾

39. Verily, his abode will be Hell-fire;

فَإِنَّ الْجَحِيْمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.

وَآمَّنَ حَافِ مَقَامَ رَبِّهِ وَنَهَىَ النَّفْسَ عَنِ الْمَوْنَىٰ ﴿٤٠﴾

41. Verily, Paradise will be his abode.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

42. They ask you (O Muhammad ﷺ) about the Hour — when will be its appointed time?

يَسْأَلُوكُمْ عَنِ السَّاعَةِ أَيَّاً مُرْسَلَهَا ﴿٤٢﴾

43. You have no knowledge to say anything about it.

فَإِنَّمَا تَسْأَلُ مِنْ ذَكْرِهِ ﴿٤٣﴾

44. To your Lord belongs (the knowledge of) the term thereof?

إِلَيْهِ رِبِّكَ مُنْتَهَهَا ﴿٤٤﴾

45. You (O Muhammad ﷺ) are only a warner for those who fear it,

إِنَّمَا أَنْتَ مُنْذِرٌ مَنْ يَخْشَهَا ﴿٤٥﴾

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

*Sûrat 'Abasa
(He Frowned) LXXX*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (The Prophet ﷺ frowned and turned away).

2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet ﷺ while he was preaching to one or some of the Quraish chiefs).

3. And how can you know that he might become pure (from sins)?

4. Or he might receive admonition, and the admonition might profit him?

5. As for him who thinks himself self-sufficient,

6. To him you attend;

7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).

8. But as to him who came to you running,

9. And is afraid (of Allâh and His punishment).

10. Of him you are neglectful and divert your attention to another,

11. Nay, (do not do like this); indeed it (this Qur'ân) is an admonition.

12. So whoever wills, let him pay attention to it.

13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*),

كَانُوكُمْ يَوْمَ يَرَوْهَا تَرْبَسُوا إِلَيْهِنَّ أَعْنَيْهِ أَوْحَدُهَا ⑯

سُورَةُ عَبْسٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبْسٌ وَّتَوْلٌ ⑰

أَنْجَاءُ الْأَخْفَى ⑱

وَمَا يَدِرُكَ لَهُمْ دِرَكٌ ⑲

أَوْ يَدْرُكُ فِنَانَفْعَهُ الْذِكْرُ ⑳

أَمَامِيَّا سَعَى ㉑

فَآتَتْ لَهُ تَصْدِيَ ㉒

وَمَا عَلِيكَ أَلَّا يَرْجِي ㉓

وَأَنَّمَّا جَاءَ لَكَ يَسْعَى ㉔

وَهُوَ يَخْشَى ㉕

فَآتَتْ عَنْهُ تَلْهُنَ ㉖

كَلَّا إِنَّمَا الْذِكْرُ ㉗

فَمَنْ شَاءَ ذَكَرَهُ ㉘

فِي مُكْرَبَةٍ ㉙

14. Exalted (in dignity), purified,
15. In the hands of scribes (angels).
16. Honourable and obedient.
17. Be cursed (the disbelieving) man!
How ungrateful he is!
18. From what thing did He create him?
19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.
20. Then He makes the Path easy for him.
21. Then He causes him to die and puts him in his grave.
22. Then when it is His Will, He will resurrect him (again).
23. Nay, but (man) has not done what He commanded him.
24. Then let man look at his food:
25. We pour forth water in abundance.
26. And We split the earth in clefts.
27. And We cause therein the grain to grow,
28. And grapes and clover plants (i.e. green fodder for the cattle),
29. And olives and date-palms,
30. And gardens dense with many trees,
31. And fruits and herbage
32. (To be) a provision and benefit for you and your cattle.
33. Then when there comes *As-Sâkhkha* (the second blowing of the Trumpet on the Day of Resurrection)
34. That Day shall a man flee from his brother,

مَرْفُوعَةً مُطْهَرَةً ١٤
بِأَيْدِي سَفَرَةٍ ١٥
كَرَامٍ بِرَوْضَةٍ ١٦
فَلَلِلْإِنْسَنِ مَا أَكْفَرَهُ ١٧
مِنْ أَيِّ شَيْءٍ خَلَقَهُ ١٨
مِنْ نُطْمَعَةٍ حَلَقَهُ فَقَدَرَهُ ١٩
ثُمَّ الْتَّبِيلَ لَشَرَهُ ٢٠
ثُمَّ أَمَانَهُ فَأَغْبَرَهُ ٢١
مِنْ زَادَاهُ أَنْسَرَهُ ٢٢
كَلَّا لَنَا يَقْضِي مَا أَمَرَهُ ٢٣
فَلَيَنْظُرُ الْإِنْسَنُ إِلَى طَعَامِهِ ٢٤
أَنَّا صَبَبْنَا الْأَمَانَهُ صَبَبَهُ ٢٥
ثُمَّ سَقَنَا الْأَرْضَ شَفَّا ٢٦
فَأَبْنَنَاهُ حَاجَنًا ٢٧
وَعَنْبَادَ وَقَبْبَالًا ٢٨
وَرِسْوَانًا وَخَلَالًا ٢٩
وَحَدَّابَنَ غَلَبًا ٣٠
وَكَرِيمَهُ وَبَانًا ٣١
مَسْعَالَكُو وَلَا تَمْسِكًا ٣٢
فَإِذَا جَاءَتِ الْأَصْحَافَةَ ٣٣
يَوْمَ يَقْرَأُ الْمُرْسَلُ مِنْ أَخْيَهُ ٣٤

35. And from his mother and his father,
36. And from his wife and his children.
37. Everyman that Day will have enough to make him careless of others.
38. Some faces that Day will be bright (true believers of Islâmic Monotheism),
39. Laughing, rejoicing at good news (of Paradise).
40. And other faces, that Day, will be dust-stained.
41. Darkness will cover them.
42. Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad ﷺ, ملی اللہ علیہ وسلم etc.), the *Fajarah* (wicked evil doers).

Sûrat At-Takwîr (Wound Round and Lost its Light) LXXXI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the sun is wound round and its light is lost and is overthrown^[1].
2. And when the stars fall.
3. And when the mountains are made to pass away;
4. And when the pregnant she-camels are neglected;
5. And when the wild beasts are gathered together.
6. And when the seas become as blazing Fire or overflow.

^[1] (V.81:1) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See the Qur'ân (V.75:9)] (Sahîh Al-Bukhâri, Vol. 4, Hadîth No. 422).

وَأُمِّهِ وَأَبِيهِ ﴿١﴾
وَصَاحِبِهِ وَبَنِيهِ ﴿٢﴾
لِكُلِّ أَمْرٍ مِّنْهُمْ يُوَمِّدُ شَانٌ فَيُقْبَلٌ ﴿٣﴾
وُجُوهٌ يُوَمِّدُ شَفَّافٌ ﴿٤﴾
ضَاحِكٌ كَمُشْتَبِّهٍ ﴿٥﴾
وُجُوهٌ يُوَمِّدُ عَلَيْهَا غَبَرٌ ﴿٦﴾
تَرْهِمَهَا قَذْرَةٌ ﴿٧﴾
أُولَئِكَ هُمُ الْكُفَّارُ الْمُفْجُورُونَ ﴿٨﴾



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوَرَتْ ﴿١﴾
وَإِذَا النَّجْمُونَ أَنْكَرَتْ ﴿٢﴾
وَإِذَا الْجِبَالُ سَيَرَتْ ﴿٣﴾
وَإِذَا الْعِشَارُ عُطَلَتْ ﴿٤﴾
وَإِذَا الْوَحْشُ حُشِرَتْ ﴿٥﴾
وَإِذَا الْحَارُثُ سَجَرَتْ ﴿٦﴾

7. And when the souls are joined with their bodies, (the good with the good and the bad with the bad).

وَإِذَا النُّفُوسُ زُوجَتْ ٧

8. And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:^[1]

وَإِذَا الْمُوْمَةُ دُمُّلَتْ ٨

9. For what sin, was she killed?

يَأَيُّ ذَرَبَ ثُلَّتْ ٩

10. And when the (written) pages [of deeds (good and bad) of every person] are laid open.

وَإِذَا الْحُكْمُ نُثْرَتْ ١٠

11. And when the heaven is stripped off and taken away from its place;

وَإِذَا السَّمَاءُ كُتِّبَتْ ١١

12. And when Hell-fire is set ablaze.

وَإِذَا جَهَنَّمُ شُرِّقَتْ ١٢

13. And when Paradise is brought near.

وَإِذَا جَنَّةً أَزْلَقَتْ ١٣

14. (Then) every person will know what he has brought (of good and evil).

عِمَّتْ نَفْسٌ مَا حَضَرَتْ ١٤

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

فَلَا أَقْيمُ بِالْغَنِّيسِ ١٥

16. And by the planets that move swiftly and hide themselves.

أَلْجُوارِ الْكَنَّى ١٦

17. And by the night as it departs.

وَاللَّيلُ إِذَا عَسَسَ ١٧

18. And by the dawn as it brightens.

وَالصُّبْحُ إِذَا نَسَسَ ١٨

19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabrîl), from Allâh to Prophet Muhammad صلى الله عليه وسلم].

إِنَّهُ لَقَوْلُ رَسُولِ كَبِيرٍ ١٩

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٌ ٢٠

^[1] (V.81:8) Narrated Al-Mughîrah bin Shu'bâh: رضي الله عنه said: "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting.., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahîh Al-Bukhâri, Vol. 3, Hadîth No. 591).

21. Obeyed (by the angels in the heavens) and trustworthy.

مطاع مُأمين ﴿٦﴾

22. And (O people) your companion (Muhammad ﷺ) is not a madman.

وَمَا صَاحِبَ كُورُّبَجُونَ ﴿٧﴾

23. And indeed he (Muhammad ﷺ) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

وَلَقَدْ رَأَهُ الْأَقْيَانُ ﴿٨﴾

24. And he (Muhammad ﷺ) withholds not a knowledge of the Unseen.

وَمَا هُوَ عَلَى النَّبِيِّ بِضَيْنٍ ﴿٩﴾

25. And it (the Qur'ân) is not the word of the outcast Shaitân (Satan).

وَمَا هُوَ يَقُولُ شَيْئًا لَّا يَحِيرُ ﴿١٠﴾

26. Then where are you going?

فَإِنْ تَذَهَّبُونَ ﴿١١﴾

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Âlamîn (mankind and jinn)^[1]

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿١٢﴾

28. To whomsoever among you who wills to walk straight.

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٣﴾

29. And you cannot will unless (it be) that Allâh wills — the Lord of the 'Âlamîn (mankind, jinn and all that exists).

وَمَا نَشَاءُ مِنْ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٤﴾

Sûrat Al-Infîtâr (The Cleaving) LXXXII

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



1. When the heaven is cleft asunder.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا أَسْنَادَ السَّمَاءَ أَنْشَطَرَتْ ﴿١﴾

^[1] (V.81:27)

a) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Sahîh Al-Bukhâri*, Vol. 9, *Hadîth No. 379*)

b) It is obligatory to have Belief in the Messengership of the Prophet Muhammad ﷺ. Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger ﷺ said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

2. And when the stars have fallen and scattered.

وَإِذَا الْكَوَافِرُ أَنْتَزَتْ ﴿١﴾

3. And when the seas are burst forth.

وَإِذَا الْبَحَارُ فُجِّرَتْ ﴿٢﴾

4. And when the graves are turned upside down (and bring out their contents)

وَإِذَا الْقُبُورُ يُعْثَرُ ﴿٣﴾

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

عِلْمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخْرَى ﴿٤﴾

6. O man! What has made you careless about your Lord, the Most Generous?

يَا إِنْسَنُ مَا جَرَرَكَ رَبُّكَ لَكَ بِرٌّ ﴿٥﴾

7. Who created you, fashioned you perfectly, and gave you due proportion.

الَّذِي لَقَّاكَ فَسُونَكَ فَعَدَلَكَ ﴿٦﴾

8. In whatever form He willed, He put you together.

فِي أَيِّ صُورَةٍ مَا شَاءَ رَبُّكَ ﴿٧﴾

9. Nay! But you deny *Ad-Dîn* (i.e. the Day of Recompense).

كَلَّا بَلْ تَكْبِرُونَ يَا لَدِينَ ﴿٨﴾

10. But verily, over you (are appointed angels in charge of mankind) to watch you,^[1]

وَإِنَّ عَيْنَكُمْ لَتَنْظِرُونَ ﴿٩﴾

11. *Kirâman* (Honourable) *Kâtibin*^[2] writing down (your deeds),

كَرَامًا كَيْبِينَ ﴿١٠﴾

12. They know all that you do.

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١١﴾

^[1] (V.82:10) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and '*Asr* prayers. Then those who have stayed with you overnight, ascend unto Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet ﷺ added: "If anyone of you says *Amin* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahîh Al-Bukhâri*, Vol. 4, *Hadîth* No. 446).

^[2] (V.82:11) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet ﷺ narrating about his Lord said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (*Sahîh Al-Bukhâri*, Vol. 8, *Hadîth* No. 498)

13 Verily, the *Abrâr* (the pious and righteous) will be in Delight (Paradise);

إِنَّ الْأَبْرَارَ لَفِي سَعَيْرٍ ١٧

14. And verily, the *Fujjâr* (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),

وَلَنَّ الْفُجَّارَ لَفِي حَسِيرٍ ١٨

15. Therein they will enter, and taste its burning flame on the Day of Recompense,

يَصْلُوُهَا يَوْمَ الْدِينِ ١٩

16. And they (*Al-Fujjâr*) will not be absent therefrom.

وَمَا هُمْ بِغَيْرِ مُكَافَيْنَ ٢٠

17. And what will make you know what the Day of Recompense is?

وَمَا أَدَرَكَ مَا يَوْمُ الْحِسَابِ ٢١

18. Again, what will make you know what the Day of Recompense is?

ثُمَّ مَا أَذْرَكَ مَا يَوْمُ الْحِسَابِ ٢٢

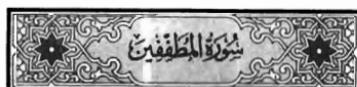
19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

يَوْمَ لَا تَنْتَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ٢٣

وَالْأَمْرُ يَوْمَئِيلَةِ اللَّهِ ٢٤

Sârat Al-Mutaffifîn (Those Who Deal in Fraud) LXXXIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*



1. Woe to *Al-Mutaffifîn* (those who give less in measure and weight).

وَيْلٌ لِلْمُطْفِفِينَ ١

2. Those who, when they have to receive by measure from men, demand full measure,

الَّذِينَ إِذَا أَكَلُوا أَعْلَى الْأَنَسِ يَشْتَوِفُونَ ٢

3. And when they have to give by measure or weight to (other) men, give less than due.

وَإِذَا كَلُّوهُمْ أَوْ زَوَّهُمْ يُخْسِرُونَ ٣

4. Do they not think that they will be resurrected (for reckoning),

أَلَا يَعْلَمُ أُولَئِكَ أَنَّهُمْ مَتَّعُونَ ٤

5. On a Great Day?

لِيَوْمٍ عَظِيمٍ ٥

6. The Day when (all) mankind will stand before the Lord of the *‘Âlamîn* (mankind, jinn and all that exists)?

يَوْمَ يَقُومُ النَّاسُ بِرَبِّ الْمَلَائِكَ ٦

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in *Sijjin*.

لَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَيْنَ ٧

8. And what will make you know what *Sijjin* is?

وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾

9. A Register inscribed.

كِتَابٌ مَّرْفُوعٌ ﴿٩﴾

10. Woe, that Day, to those who deny.

وَلَلَّهُ يُؤْمِنُ لِلشَّاكِرِينَ ﴿١٠﴾

11. Those who deny the Day of Recompense.

الَّذِينَ يُكَذِّبُونَ يَوْمَ الْحِسَابِ ﴿١١﴾

12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner!

وَمَا يَكِيدُ بِهِ إِلَّا كُلُّ مُعْتَدِيٍّ ﴿١٢﴾

13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"

إِذَا نُزِّلَ عَلَيْهِ مِنْ رَبِّهِ مِنْ آياتِنَا قَالَ إِنَّمَا هُوَ أَنْتَ مُصَانِعٌ ﴿١٣﴾

14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn^[1].

كَلَّا لَيْلَ رَانَ عَلَىٰ قُلُوبِهِمْ تَأْكُلُونَ يَكْسِبُونَ ﴿١٤﴾

15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.

ثُمَّ إِنَّمَا لِصَاحْبِ الْجَنَاحِمِ ﴿١٥﴾

16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.

ثُمَّ هَمَّالُ هَذَا الَّذِي كُثُّمٌ بِهِ يَكْلِبُونَ ﴿١٦﴾

17. Then, it will be said to them: "This is what you used to deny!"

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَهُ لِي عِتْبٌ ﴿١٧﴾

18. Nay! Verily, the Record (writing of the deeds) of *Al-Abbrâr* (the pious and righteous) is (preserved) in '*Illiyyûn*'.

وَمَا أَدْرَاكَ مَا عِيَّشُونَ ﴿١٨﴾

19. And what will make you know what '*Illiyyûn* is?

كِتَابٌ مَّرْفُوعٌ ﴿١٩﴾

20. A Register inscribed,

شَهِيدٌ الْمَغْرُورُونَ ﴿٢٠﴾

21. To which bear witness those nearest (to Allâh, i.e. the angels).

^[1] (V.83:14) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is *Ar-Rân* which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn." (At-Tirmidhi, Vol.5, Hadith No.3334).

22. Verily, *Al-Abràr* (the pious and righteous) will be in Delight (Paradise).

إِنَّ الْأَبْرَارَ لَيَنْعِمُونَ ﴿١﴾

23. On thrones, looking (at all things).

عَلَى الْأَرْوَاحِ يُنْظَرُونَ ﴿٢﴾

24. You will recognise in their faces the brightness of delight.

تَعْرِفُ فِي وُجُوهِهِمْ نُصْرَةَ الْعَيْمَ ﴿٣﴾

25. They will be given to drink of pure sealed wine.

يُسْقَوْنَ مِنْ رَحِيقٍ مَّخْشُودٍ ﴿٤﴾

26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).

خَسْنَهُ مِسْكٌ وَّفِي ذَلِكَ فَلَيَنْتَافِسُ الْمُنْتَفِسُونَ ﴿٥﴾

27. It (that wine) will be mixed with *Tasnim*:

وَمِنْ أَجْهَمِهِ مِنْ تَسْنِيمٍ ﴿٦﴾

28. A spring whereof drink those nearest to Allâh.

عَيْنَاتِ اسْرَابِ الْمُقْرَبِونَ ﴿٧﴾

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.

إِنَّ الَّذِينَ أَجْرَمُوا كَثُرُوا مِنَ الَّذِينَ إِيمَنُوا

يَضْحَكُونَ ﴿٨﴾

30. And, whenever they passed by them, used to wink one to another (in mockery).

وَإِذَا مَرُوا بِهِمْ يَنْغَزِلُونَ ﴿٩﴾

31. And when they returned to their own people, they would return jesting;

وَإِذَا أَنْقَلَبُوا إِلَيْهِمْ أَنْقَلَبُوا فَكِهِنَّ ﴿١٠﴾

32. And when they saw them, they said: "Verily these have indeed gone astray!"

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هُنَّ كُفَّارٌ لَّا يَضَلُّونَ ﴿١١﴾

33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

وَمَا أُرْسَلُوا عَلَيْهِمْ حَفَظِينَ ﴿١٢﴾

34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers^[1]

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿١٣﴾

35. On (high) thrones, looking (at all things).

عَلَى الْأَرْوَاحِ يُنْظَرُونَ ﴿١٤﴾

^[1] (V.83:34) Narrated Anas bin Mâlik رضي الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahih Al-Bukhari, Vol. 6, Hadith No.283).

36. Are not the disbelievers paid (fully) for what they used to do?

**Sûrat Al-Inshiqâq
(The Splitting Asunder) LXXXIV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the heaven is split asunder,
2. And listens to and obeys its Lord — and it must do so.
3. And when the earth is stretched forth,
4. And has cast out all that was in it and became empty.
5. And listens to and obeys its Lord — and it must do so.
6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
7. Then as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,
9. And will return to his family in joy!
10. But whosoever is given his Record behind his back,
11. He will invoke (for his) destruction,
12. And he shall enter a blazing Fire, and be made to taste its burning.
13. Verily, he was among his people in joy!
14. Verily, he thought that he would never come back (to Us)!
15. Yes! Verily, his Lord has been ever beholding him!

هُلْ ثُبَّ الْكُفَّارُ مَا كَانُوا يَعْمَلُونَ ﴿٧﴾



سُورَةُ الْانْشِقَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا أَلْتَهَا إِذْنَهُ أَنْشَقَتْ ﴿١﴾
وَأَذْنَتْ لِرَبِّهَا وَحَمَّتْ ﴿٢﴾
وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
وَأَلْقَتْ مَا فِيهَا وَخَلَّتْ ﴿٤﴾
وَأَذْنَتْ لِرَبِّهَا وَحَمَّتْ ﴿٥﴾
يَأَيُّهَا الْإِنْسُنُ إِنَّكَ كَانِيْ إِلَى رَبِّكَ
كَدَّ حَافِلًا نَبِيْهِ ﴿٦﴾

فَأَمَّا مَنْ أُولَئِكَ كَيْفَ يَرْبِيْهِ دَيْمِيْدِهِ ﴿٧﴾
فَسَوْفَ يُحَاسَبُ حَسَابًا يَسِيرًا ﴿٨﴾
وَيَنْقُلُّ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾
وَأَمَّا مَنْ أُولَئِكَ كَيْفَ يَرْبِيْهِ دَيْمِيْدِهِ
وَرَاهَ طَهْرًا ﴿١٠﴾

فَسَوْفَ يَدْعَأُ بُورًا ﴿١١﴾
وَيَصْلَى سَعِيرًا ﴿١٢﴾

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
إِنَّهُ طَنَّ أَنَّ لَنْ يَحُوْرَ ﴿١٤﴾

بَلْ إِنَّ رَبَّهُ كَانَ يَهْدِيْهِ بَصِيرًا ﴿١٥﴾

16. So I swear by the afterglow of sunset;
 17. And by the night and whatever it gathers in its darkness,

18. And by the moon when it is at the full.
 19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

20. What is the matter with them, that they believe not?

21. And when the Qur'ân is recited to them, they fall not prostrate.

22. Nay, those who disbelieve belie (Prophet Muhammad ﷺ and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).^[1]

23. And Allâh knows best what they gather (of good and bad deeds),

24. So announce to them a painful torment.

25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

Sûrat Al-Burûj
 (The Big Stars "Burûj") LXXXV

*In the Name of Allâh
 the Most Gracious, the Most Merciful.*

1. By the heaven holding the big stars.^[2]

^[1] (V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah رضي الله عنه: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

^[2] (V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

"And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is

فَلَا أُقْسِمُ بِالشَّفَقَ
 وَالْأَيَّلَ وَمَا وَسَقَ^[1]

وَالْقَمَرِ إِذَا أَسْقَ
 لَتَرْكَنَ طَبَقَ عَنْ طَقِ^[2]

فَمَالَمْ لَا يُؤْمِنُونَ^[3]

وَلَدَأْقِرَى عَلَيْهِمُ الْقَرْنَاءُ مَا لَا يَسْبُدُونَ^[4]

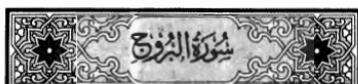
بِلِ الَّذِينَ لَهُمْ رُؤْيَا يَكْذِبُونَ^[5]

وَأَنَّهُ أَعْلَمُ بِمَا يُوَعِّدُونَ^[6]

فَبَشِّرْهُمْ بِمَا يَدْعَ أَلِيمٌ^[7]

إِلَّا الَّذِينَ إِمَّا تَمُوا وَعَمِلُوا الصَّلِحَاتِ^[8]

لَمْ يُمْسِ أَجْرٌ غَيْرُ مُنْعَنٍ^[9]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّلَامُ عَلَى الْبُرُوجِ^[10]

2. And by the Promised Day (i.e. the Day of Resurrection).

وَالْيَوْمِ الْمَوْعِدُ

3. And by the Witnessing day (i.e. Friday), and by the Witnessed day [i.e. the day of 'Arafât (*Hajj*) the ninth of Dhul-Hijjah];

وَشَاهِدٍ وَّشُهُودٍ

4. Cursed were the people of the Ditch (in the story of the Boy and the King).^[11]

قُلَّا أَنْجَبُ الْأَخْدُودِ

mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (*Sahîh Al-Bukhârî*, Vol. 4, Chapter 3).

^[11] (V.85:4) The Story of the Boy and the King.

Narrated Shu'aib: Allâh's Messenger ﷺ said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allâh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me.' The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back?' The courtier replied: 'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allâh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)'! The monk refused to turn apostate. Then the king ordered (to be bring) a saw, and it was put in the middle of his scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)'! The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)'! The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the

5. Of fire fed with fuel,
6. When they sat by it (fire),
7. And they witnessed what they were doing against the believers (i.e. burning them).
8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all Praise!
9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.
10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.
11. Verily, those who believe and do righteous good deeds, for them will be

mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: — In the Name of Allâh, the Lord of the boy, — and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in the Paradise)." (Sahîh Muslim, Vol. 4, Hadîth No. 7148).

الآنارِ دَاتِ الْوَقُودِ
إِذْ هُرِعَ عَلَيْهَا قُمُودٌ
وَهُمْ عَلَىٰ مَا يَعْلَمُونَ بِالْمُؤْمِنِينَ شُهُودٌ

وَمَانَفَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللهِ الْعَزِيزِ
الْعَبِيدُ

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللهُ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدٌ

إِنَّ الَّذِينَ فَنُوا الظَّمَنِينَ وَالْمُؤْمِنُونَ شُهُودٌ
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَمْ يَكُنْ عَذَابُ الْجَنَّةِ

إِنَّ الَّذِينَ مَا آمَنُوا وَعَمِلُوا أَصْنَابًا حَتَّىٰ لَمْ يَكُنْ حَاجَةً

Gardens under which rivers flow (Paradise). That is the great success.

12. Verily, (O Muhammad ﷺ) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].

13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),

15. Owner of the throne, the Glorious,

16. (He is the) Doer of whatsoever He intends (or wills).

17. Has the story reached you of the hosts,

18. Of Fir'aun (Pharaoh) and Thamûd?

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad ﷺ) and his Message of Islâmic Monotheism.

20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

21. Nay! This is a Glorious Qur'ân,

22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

بَقِيرٍ مِّنْ تَحْنِيَ الْأَنْهَرُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ١١

إِنَّ بَطْشَ رَبِّكَ لَشَيْدٌ ١٢

إِنَّهُ هُوَ بَرِيدٌ وَعِيدٌ ١٣

وَهُوَ الْغَفُورُ الْوَدُودُ ١٤

ذُو الْمَرْسِ الْجِيدُ ١٥

فَالْمَلَائِيدُ ١٦

هَلْ أَنْكَ حَدِيثُ الْجَنُودُ ١٧

فَرْعَوْنُ وَنُمُودُ ١٨

بِلِ الَّذِينَ كَفَرُوا فِي تَكْنِيْبٍ ١٩

وَالْمَمِينُ وَرَآءِ الْمُحِيطِ ٢٠

بِلِ هُوَ قُرْآنٌ يَحِيدُ ٢١

فِي لَوْزٍ تَخْفُظُ ٢٢

Sârat At-Târiq
(The Night-Comer) LXXXVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star);

2. And what will make you to know what *At-Târiq* (night-comer) is?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءُ وَالْمَارِقُ ١

وَمَا أَذْرَنَا مَا الْمَارِقُ ٢



3. (It is) the star of piercing brightness;
4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)^[1]
5. So let man see from what he is created!
6. He is created from a water gushing forth,
7. Proceeding from between the backbone and the ribs.
8. Verily, (Allâh) is Able to bring him back (to life)!
9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
10. Then he will have no power, nor any helper.
11. By the sky (having rain clouds) which gives rain, again and again.
12. And the earth which splits (with the growth of trees and plants).

أَنَّهُمْ أَنَّا قُبْ
إِنْ كُلُّ نَفْسٍ لَا عَنْهَا حَافِظٌ

فَلَنَظِرْ إِلَيْ إِنْسَنٍ مَمَّا خَلَقَ
خَلَقَ مِنْ مَلَوَادِيقٍ

يَعْرِجُ مِنْ بَيْنِ الْعُشَنِ وَالثَّرَابِ

إِنَّهُ عَلَى جَمِيعِ الْمَتَابِرِ

يَوْمَ تُبْلَى السَّرَابِرُ

فَالَّذِي مِنْ فُوقِ وَلَا نَاصِيرٌ

وَالسَّمَاءُ دَاتُ الْأَلْتَعَجَ

وَالْأَرْضُ دَاتُ الصَّلَعَ

^[1] (V.86:4)

a) Whoever intended to do a good deed or a bad deed:

Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet ﷺ narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhari, Vol. 8, Hadith No. 498)

b) Narrated Abu Hurairah رضي الله عنه : The Prophet ﷺ said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet ﷺ added: "If anyone of you says A'mîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahih Al-Bukhari, Vol. 4, Hadith No. 446).

13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).

إِنَّهُ لِتَوْلِي فَضْلٌ ١٧

14. And it is not a thing for amusement.

وَمَا هُوَ بِالْفَرِيلِ ١٨

15. Verily, they are but plotting a plot (against you O Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

لَئِنْ يَكُنُوا كَيْدًا ١٩

16. And I (too) am planning a plan.

وَأَكِيدُ كَيْدًا ٢٠

17. So give a respite to the disbelievers; deal gently with them for a while.

فَهَلْ أَلْكَحُوكُمْ أَمْ هُمْ رَوِيدُونَ ٢١

Sûrat Al-A'âlâ
(The Most High) LXXXVII



*In the Name of Allâh
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Glorify the Name of your Lord, the Most High,

سَيِّدَ الْأَعْلَى ٢٢

2. Who has created (everything), and then proportioned it.

الَّذِي خَلَقَ كُلَّ شَيْءٍ ٢٣

3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).

وَالَّذِي قَدَرَ فَهَدَى ٢٤

4. And Who brings out the pasturage,

وَالَّذِي أَخْرَجَ النَّرْعَانَ ٢٥

5. And then makes it dark stubble.

فَجَعَلَهُ مُغْنَثَةً أَخْوَى ٢٦

6. We shall make you to recite (the Qur'ân), so you (O Muhammad) shall not forget (it), (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

سَنَقْرُوكَ فَلَاتَسْتَنِى ٢٧

7. Except what Allâh may will. He knows what is apparent and what is hidden.

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهَنَّمَ وَمَا يَعْنَى ٢٨

8. And We shall make easy for you (O Muhammad) the easy way (i.e. the doing of righteous deeds).

وَيُبَشِّرُكَ لِلْيُسْرَى ٢٩

9. Therefore remind (men) in case the reminder profits (them).

فَذِكْرُكَ إِنْ تَعْمَلَ الْكَرِيمَ ٣٠

10. The reminder will be received by him who fears (Allâh),

سَيِّدُكُمْ مَنْ يَخْشَى ١٦

11. But it will be avoided by the wretched,

وَيَجْنِبُهَا الْأَشْفَقُ ١٧

12. Who will enter the great Fire (and will be made to taste its burning).

الَّذِي يَصْلَى أَنَارَاتِ الْكَبُرَى ١٨

13. There he will neither die (to be in rest) nor live (a good living).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَعِيشُ ١٩

14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,

فَدَافَعَ مَنْ تَرَكَ ٢٠

15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and *Nawâfi'l* — additional prayers).

وَذَكَرَ أَسْمَارَهُ، حَصَلَ ٢١

16. Nay, you prefer the life of this world,

بَلْ تُؤْمِنُونَ بِالْحَيَاةِ الدُّنْيَا ٢٢

17. Although the Hereafter is better and more lasting.

وَالْآخِرَةُ خَيْرٌ وَّأَبَقٌ ٢٣

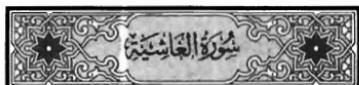
18. Verily, this is in the former Scriptures

إِنَّ هَذَا إِنَّهُ الصُّحْفُ الْأَوَّلُ ٢٤

19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

صُحْفُ إِبْرَاهِيمَ وَمُوسَى ٢٥

Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII



*In the Name of Allâh
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?

هَلْ أَتَكَ حَدِيثُ الْفَنِشِيَّةِ ٢٦

2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).^[1]

وُجُوهٌ يَوْمَئِذٍ خَيْشَعَةٌ ٢٧

[1] (V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah رضي الله عنه وسلـمـ: Allâh's Messenger ﷺ said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the

3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).^[1]

عَالِمَةٌ نَّاصِيَةٌ ﴿٧﴾

4. They will enter in the hot blazing Fire.

تَصْلَى نَارًا حَارِمَةً ﴿٨﴾

5. They will be given to drink from a boiling spring,

شَقَى مِنْ عَيْنٍ مَّا يَنْهَا ﴿٩﴾

6. No food will there be for them but a poisonous thorny plant,

لَيْسَ لَهُمْ طَعَامٌ لِّلَّاهِمَّ صَرِيعٌ ﴿١٠﴾

7. Which will neither nourish nor avail against hunger.

لَا يُشْفِعُ وَلَا يُنْفِعُ مِنْ جُوعٍ ﴿١١﴾

8. (Other) faces that Day will be joyful,

وَجْهٌ يُوْمَئِنُ تَأْمِنَةً ﴿١٢﴾

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism).^[2]

لِسَعْيٍ هَارِضَةً ﴿١٣﴾

10. In a lofty Paradise.

فِي جَنَّةٍ عَالِيَّةٍ ﴿١٤﴾

11. Where they shall neither hear harmful speech nor falsehood.

لَا تَسْمَعُ فِيمَا لَبَيْنَهُ ﴿١٥﴾

12. Therein will be a running spring.

فِيهَا عَيْنٌ جَارِيَّةٌ ﴿١٦﴾

13. Therein will be thrones raised high.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٧﴾

14. And cups set at hand.

وَأَكَابِنَ مَوْضُوعَةٌ ﴿١٨﴾

15. And cushions set in rows.

وَغَارِقٌ مَّضْفُوفَةٌ ﴿١٩﴾

16. And rich carpets (all) spread out.

وَرَدَادٌ مَّسْتَوَّةٌ ﴿٢٠﴾

17. Do they not look at the camels, how they are created?

فَلَا يُظْرِفُونَ إِلَى الْأَبْلِ كَيْفَ خُلِقَتْ ﴿٢١﴾

18. And at the heaven, how it is raised?

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿٢٢﴾

dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also the footnotes of (V.3:85) and (V.41:46).

[1] (V.88:3) Narrated 'Abdullâh رضي الله عنه said: "The Prophet ﷺ said one statement and I said another. The Prophet ﷺ said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (*Sahih Al-Bukhari*, Vol. 6, Hadith No. 24).

[2] (V.88:9) See footnote of (V.18:104).

19. And at the mountains, how they are rooted (and fixed firm)?

20. And at the earth, how it is outspread?

21. So remind them (O Muhammad ﷺ) — you are only one who reminds.

22. You are not a dictator over them —

23. Save the one who turns away and disbelieves^[1].

24. Then Allâh will punish him with the greatest punishment.

25. Verily, to Us will be their return;

26. Then verily, for Us will be their reckoning.

Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the dawn;

2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijja)^[2],

3. And by the even and the odd (of all the creations of Allâh).^[3]

4. And by the night when it departs.

5. There is indeed in them (the above oaths) sufficient proofs for men of

[1] (V.88:23) See footnote of (V.8:39).

[2] (V.89:2) Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet ﷺ said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet ﷺ said, "Not even Jihâd?" He replied, "Not even Jihâd, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (Sahîh Al-Bukhâri, Vol. 2, Hadîth No.86).

[3] (V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (Hajj), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. Maghrib is Witr, and the other four prayers are Shaf'.

وَإِلَى الْجَبَالِ كَيْفَ نُصِيبَتِ
﴿١﴾

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ
﴿٢﴾

فَذِكْرُ إِنْسَانَاتٍ مُّذَكَّرٍ
﴿٣﴾

لَسْتَ عَلَيْهِمْ يُصْنَيِطِرِ
﴿٤﴾

إِلَّا مَنْ تَوَلَّ وَكَفَرَ
﴿٥﴾

فَيُعَذَّبُهُ اللَّهُ الْعَذَابُ أَلَّا كَبَرَ
﴿٦﴾

إِنَّ إِنْتَ إِلَيْاهُمْ
﴿٧﴾

ثُمَّ إِنَّ عَلَيْهِمْ حِسَابَهُمْ
﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ
﴿٩﴾

وَلِلْيَالِ عَشَرِ
﴿١٠﴾

وَالشَّفَعِ وَالْوَزْرِ
﴿١١﴾

وَأَيْلَلِ إِذَا سَرَ
﴿١٢﴾

مَلِّ فِي ذَلِكَ قَسْمٌ لَّدِي جِنَّرِ
﴿١٣﴾

understanding (and that, they should avoid all kinds of sins and disbelief)!

6. Saw you (O Muhammad ﷺ) not how your Lord dealt with 'Ad (people)

7. Of *Iram* (who were very tall) like (lofty) pillars,

8. The like of which were not created in the land?

9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?^[1]

10. And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).

12. And made therein much mischief.

13. So your Lord poured on them different kinds of severe torment.

14. Verily, your Lord is Ever Watchful (over them).

15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."

16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

18. And urge not one another on the feeding of *Al-Miskin* (the poor)!

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

إِنَّمَا تَذَمَّتِ الْوَمَادِ

أَلَّا يَمْتَلِقُ مِثْلُهَا فِي الْأَرْضِ

وَتَمُودُ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

وَفِرْعَوْنُ دُولِي الْأَنْوَادِ

أَلَّا يَطْعَمُوا فِي الْأَرْضِ

فَأَكْثَرُوا فِيهَا الْمُسَادِ

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطًا عَذَابًا

إِنَّ رَبَّكَ لِيَأْتِيَ مَصَادِ

فَإِنَّمَا إِلَيْنَاهُ إِذَا مَا بَنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَعَنَمَهُ فَيَقُولُ

رَبِّ أَكْرَمَنِ

وَأَمَّا إِذَا مَا بَنَلَهُ فَقَدْ عَلَيْهِ رِزْقُهُ فَيَقُولُ

رَبِّ أَهْنَنِ

كَلَّا إِلَّا مَا يُكْحُلُ مَوْنَانَ أَنْتَمْ

وَلَا يَخْصُّونَ عَلَى طَعَامِ الْمُسْتَكِينِ

^[1] (V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'ân, Verse 26:149]

19. And you devour the inheritance all with greed.

وَتَأْكُلُونَ الْرِّثَائِ أَنْتُمْ لَهُ مُحْدَثُونَ ﴿١﴾

20. And you love wealth with much love.

وَتُحِبُّونَ الْمَالَ حَاجَمًا ﴿٢﴾

21. Nay! When the earth is ground to powder.

كَلَّا إِذَا دَكَّتِ الْأَرْضُ دَكَّتْكُمْ ﴿٣﴾

22. And your Lord comes with the angels in rows.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفَّاصَمًا ﴿٤﴾

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

وَجَاءَهُ يَوْمَئِذٍ بِمَهْمَمٍ يُمْرِنُهُنَّ كَيْمَانًا لِإِلَيْسَنْ
وَأَنَّ لَهُ الْذِكْرَ ﴿٥﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

يَقُولُ يَوْمَئِذٍ فَلَمَّا تَرَكَ حَيَاتِي ﴿٦﴾

25. So on that Day none will punish as He will punish.

فِي يَوْمٍ لَا يُعَذِّبُ عَذَابَهُ أَنَّهُ ﴿٧﴾

26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.

وَلَا يُؤْتِي فَاقْهَةَ أَحَدٍ ﴿٨﴾

27. (It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!

يَا أَيُّهُمَا النَّفْسُ الظَّاهِرَةُ ﴿٩﴾

28. "Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!"

أَرْجِعِي إِلَيْ رَبِّكَ رَاضِيَةً مَرْضِيَةً ﴿١٠﴾

29. "Enter you then among My (honoured) slaves,

فَادْخُلُ فِي عِبَدِي ﴿١١﴾

30. "And enter you My Paradise!"

وَادْخُلُ حَيَّنِي ﴿١٢﴾

**Sûrat Al-Bâd
(The City) XC**

*In the Name of Allâh
the Most Gracious, the Most Merciful.*



1. I swear by this city (Makkah);

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْيمُ مِنْهُدَ الْبَلْدَ ﴿١﴾

2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the

وَأَنَّ حِلَّ هُنَّ الْبَلْدَ ﴿٢﴾

conquest) in this city (Makkah)^[1].

3. And by the begetter (i.e. Adam) (عليه السلام) and that which he begot (i.e. his progeny).

4. Verily, We have created man in toil.

5. Does he think that none can overcome him?

6. He says (boastfully): "I have wasted wealth in abundance!"

7. Does he think that none sees him?

8. Have We not made for him two eyes,

9. And a tongue and two lips?

10. And shown him the two ways (good and evil)?

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

12. And what will make you know the path that is steep?

13. (It is) freeing a neck (slave)^[2]

14. Or giving food in a day of hunger (famine),

15. To an orphan near of kin.

16. Or to a *Miskin* (poor) cleaving to dust (out of misery).

17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance

^[1] (V.90:2)

a) Narrated Ibn 'Abbâs رضي الله عنهما : On the day of the conquest of Makkah, Allâh's Messenger صلى الله عليه وسلم said, "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (*Sahîh Al-Bukhâri*, Vol. 2, *Hadîth* No. 657)

b) See the footnote of (V.2:191)

^[2] (V.90:13) Narrated Abu Hurairah رضي الله عنه : The Prophet said: "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (*Sahîh Al-Bukhâri*, Vol.3, *Hadîth* No.693)

وَالْبَرِّ وَمَا وَلَدَ

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَيْدِ

أَيْخُسْبَ أَنْ لَنْ يَقْدِرْ عَلَيْهِ أَحَدٌ

يَقُولُ أَهْلَكْتُ مَا لَكَ لِبَدَّا

أَيْخُسْبَ أَنْ لَمْ يَرِدْ أَحَدٌ

أَلْرَجَعَلَهُ عَيْنَيْنِ

وَلِسَانًا وَشَفَتَيْنِ

وَهَدَيْنَاهُ التَّجَدَّدَيْنِ

فَلَا أَقْنَحَ الْمَقْبَةَ

وَمَا أَذَرَنَا مَا الْمَقْبَةُ

فَكَرْقَبَةَ

أَوْ اطْنَمْنُقْ بِيَوْمَ ذِي مَسْعِبَةِ

بِتَسْمَادَأَمْرَبَةِ

أَوْ مُسْكِنَاتَأَمْرَبَةِ

ثُمَّ كَانَ مِنَ الَّذِينَ أَمْسَوا وَقَاصَوْ

بِالصَّنَرِ وَقَاصَوْ بِالرَّحَمَةِ

and patience, and (also) recommended one another to pity and compassion.

18. They are those on the Right Hand (i.e. the dwellers of Paradise),

أُولَئِكَ أَنْصَابُ الْيَمِنِ

19. But those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

وَالَّذِينَ كَفَرُوا إِنَّا نَعْلَمُ أَصْحَابَ الْمَشْجَمَةِ

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).^[1]

عَلَيْهِمْ بَارِجَوْنَةٌ مُّوْصَدَةٌ

Sûrat Ash-Shams (The Sun) XCI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*



1. By the sun and its brightness.
2. By the moon as it follows it (the sun).
3. By the day as it shows up (the sun's) brightness.
4. By the night as it conceals it (the sun).
5. By the heaven and Him Who built it.
6. By the earth and Him Who spread it.
7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;
8. Then He showed him what is wrong for him and what is right for him.
9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَصَحَّهَا

وَالقَمَرِ إِذَا لَمَّا هَا

وَأَنَّهَا رِإِذَا جَلَّهَا

وَأَتَيْلِي إِذَا يَغْشَهَا

وَالسَّمَاءَ وَمَا بَثَنَهَا

وَالأَرْضَ وَمَا طَعَنَهَا

وَنَفَسٍ وَمَا سَوَّهَا

فَلَمْهَمَا بَغَورَهَا وَنَقْوَنَهَا

فَذَلِكَ مِنْ زَكْنَهَا

^[1] (V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not." [The Qur'an, Verse 21:100]

**Ibn Mas'ûd رضي الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [Tafsîr Ibn Kathîr, Tabârî and Qurtubî].

Islâmic Monotheism and by doing righteous good deeds).

10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).

12. When the most wicked man among them went forth (to kill the she-camel).

13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: “Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!”

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

15. And He (Allâh) feared not the consequences thereof.

Sûrat Al-Lail
(The Night) XCII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By the night as it envelops.
2. By the day as it appears in brightness.
3. By Him Who created male and female.
4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,

وَقَدْ خَابَ مَنْ دَسَّهَا ﴿١﴾

كَذَّبَ ثُمُودٌ بِطَغْوَتِهَا ﴿٢﴾

إِذَا نَبَغَتْ أَشْفَانُهَا ﴿٣﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَافِعَةً اللَّهُ وَسُقْيَاهَا ﴿٤﴾

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَّمُ
عَلَيْهِمْ رَبُّهُمْ يَدُهُمْ فَسَوَّهَا ﴿٥﴾

وَلَا يَخَافُ عَقْبَهَا ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشِي

وَالنَّهَارِ إِذَا يَأْنِلُ

وَمَا خَلَقَ الْمَكَرَ وَالْأَثْنَيْ

إِنَّ سَعْيَكُمْ لَشَفَقٍ

فَمَآ مَأْمَنْتُمْ أَعْطَيْتُمْ وَأَنْتُمْ

6. And believes in *Al-Husnâ*.^[1]

7. We will make smooth for him the path of ease (goodness).

8. But he who is greedy miser and thinks himself self-sufficient.^[2]

9. And belies *Al-Husnâ* (See the footnote of the Verse No. 6).

10. We will make smooth for him the path for evil.

11. And what will his wealth avail him when he goes down (in destruction)?

12. Truly! On Us is (to give) guidance.

13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).

14. Therefore I have warned you of a blazing Fire (Hell).

15. None shall enter it save the most wretched.

16. Who denies and turns away.

17. And *Al-Muttaqûn* (the pious — See V.2:2) will be far removed from it (Hell).

18. He who spends his wealth for increase in self-purification,

^[1] (V.92:6)

(A) *Al-Husnâ*: The Best (i.e. either *Lâ ilâha illallâh*: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

(B) See the footnote of (V.4:37).

^[2] (V.92:8) Narrated 'Ali رضي الله عنه: We were in the company of the Prophet صلى الله عليه وسلم and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al-Husnâ*. We will make smooth for him the path of ease ..." (V.92: 5-10) (Sahîh Al-Bukhâri, Vol.6, Hadîth No.472).

وَصَدَقَ بِالْحُسْنَى

فَسَيِّرْهُ إِلَيْسِرِي

وَأَمَانَ بِجَلَّ وَاسْتَغْفِرَ

وَكَذَبَ بِالْحُسْنَى

فَسَيِّرْهُ إِلَيْعَسْرِي

وَمَا يَعْنِي عَنْهُ مَا لَدُّهُ إِذَا تَرَدَّى

إِنَّ عَلَيْنَا لِلْهُدَى

وَإِنَّ لَنَا لِلْخَرَقَةِ وَالْأُولَى

فَانذِرْهُ مِنْ كُنَارَاتَنْظَرِي

لَا يَصِلُّهَا إِلَّا الْأَشْفَى

الَّذِي كَذَبَ وَتَوَلَّ

وَسِيَّحَهَا الْأَنْقَى

الَّذِي يُؤْتَى مَالَهُ يَنْزَكِي

19. And who has (in mind) no favour from anyone to be paid back,

وَمَا لِأَحَدٍ عِنْدُهُ مِنْ يَتَمَّرُّ بَغْرَبَيِّ (١)

20. Except to seek the Countenance of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ أَعْلَمُ (٢)

21. He surely will be pleased (when he enters Paradise).

وَلَسَوْفَ يَرَعِنُ (٣)

Sûrat Ad-Duhâ (The Forenoon - "After Sunrise") XCHII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the forenoon (after sunrise).^[1]

وَالصَّبَقَيِّ (٤)

2. By the night when it darkens (and stand still).

وَالَّيْلِ إِذَا سَجَى (٥)

3. Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.

مَا وَدَّكَ رَبُّكَ وَمَا قَاتَلَكَ (٦)

4. And indeed the Hereafter is better for you than the present (life of this world).

وَلِلآخرَةِ خَيْرٌ كَمِنَ الْأُولَى (٧)

5. And verily, your Lord will give you (all good) so that you shall be well-pleased.

وَسَوْفَ يَعْطِيكَ رَبُّكَ فَرَضْنَى (٨)

6. Did He not find you (O Muhammad ﷺ) an orphan and gave you a refuge?

أَلَمْ يَجِدْكَ يَتِيمًا فَأَنْوَى (٩)

7. And He found you unaware (of the Qur'ân, its laws and Prophethood) and guided you?

وَوَجَدَكَ ضَالًّا فَهَدَى (١٠)

[1] (V.93:1)

a) Narrated Ibn Abî Lailâ: Only Umm Hâni told us that she had seen the Prophet ﷺ offering the *Duha* (Forenoon prayer). She said."On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight *Raka'ât*. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". (*Sahih Al-Bukhari*, Vol.2, *Hadith No.207A*).

b) Narrated Abu Hurairah رضي الله عنه : My friend (the Prophet) advised me to observe three things:
 (1) to fast three days a month;
 (2) to pray two *Raka'ât* of *Duha* prayer (Forenoon prayer); and
 (3) to pray *Witr* before sleeping.
 (*Sahih Al-Bukhari*, Vol.3, *Hadith No.202*).

8. And He found you poor and made you rich (self-sufficient with self-contentment)?

وَوَجَدَكُمْ عَابِلًا فَأَغْنَىَ ﴿١﴾

9. Therefore, treat not the orphan with oppression.

فَامَّا الْيَتِيمَ فَلَا تُنْهِرْ ﴿٢﴾

10. And repulse not the beggar.

وَآمَّا السَّائِلُ فَلَا تُنْهِرْ ﴿٣﴾

11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

وَآمَّا يُنْعَةُ رَبِّكَ فَحَمِّلْ ﴿٤﴾

Sûrat Ash-Shârh (The Opening Forth) XCIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*



1. Have We not opened your breast for you (O Muhammad)?
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

إِنَّا أَنْشَأْنَاكَ صَدْرًا ﴿١﴾

2. And removed from you your burden.

وَوَضَعْنَا عَنْكَ وَزْرًا ﴿٢﴾

3. Which weighed down your back?

الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾

4. And have We not raised high your fame?

وَرَفَقْنَا لَكَ ذِكْرَكَ ﴿٤﴾

5. Verily, along with every hardship is relief,

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

فَإِذَا فَرَغْتَ فَأَنْسَبْ ﴿٦﴾

7. So when you have finished (your occupation), devote yourself for Allâh's worship.

وَإِذَرِيكَ فَارْغَبْ ﴿٧﴾

8. And to your Lord (Alone) turn (all your) intentions and hopes.

Sûrat At-Tîn (The Fig) XCV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*



1. By the fig, and the olive.

وَالْتِينَ وَالْعِنْوَانِ ﴿١﴾

2. By Mount Sinai.

وَطَوْرَسِينَ ﴿٢﴾

3. By this city of security (Makkah).^[1]

4. Verily, We created man in the best stature (mould).

5. Then We reduced him to the lowest of the low.

6. Save those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?

8. Is not Allâh the Best of judges?

Sûrat Al-‘Alaq
(The Clot) XCVI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Read! In the Name of your Lord Who has created (all that exists).

2. He has created man from a clot (a piece of thick coagulated blood).

3. Read! And your Lord is the Most Generous.

4. Who has taught (the writing) by the pen.

5. He has taught man that which he knew not.

6. Nay! Verily, man does transgress (in disbelief and evil deed).

7. Because he considers himself self-sufficient.

8. Surely, unto your Lord is the return.

وَهَذَا الْبَلْدَةُ الْأَمِينَ ٧

لَقَدْ حَانَتِ الْإِنْسَنَ فِي أَحْسَنِ تَقْوِيمٍ ٨

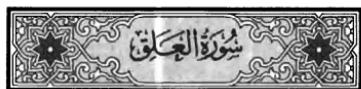
ثُمَّ رَدَدْنَاهُ إِنْسَلَ سَفَلَيْنَ ٩

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ

غَيْرُ مُتَنَوِّنٍ ١٠

فَمَا يَكْرَهُكُمْ بَعْدَ مَا دَرَأْنَ ١١

أَلَيْسَ اللَّهُ بِأَخْرَى لِلْحَكْمِينَ ١٢



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْنَا سِرَرِكَ الَّذِي خَلَقَ ١٣

خَلَقَ الْإِنْسَنَ مِنْ عَلْقٍ ١٤

أَنْزَلْنَاكَ الْأَكْرَمَ ١٥

الَّذِي عَلَمَ بِالْقَلَمِ ١٦

عَلَّمَ الْإِنْسَنَ مَا لَمْ يَعْلَمْ ١٧

كَلَّا لَمَّا الْإِنْسَنَ لَطَّافَ ١٨

أَنْ رَأَهُمْ أَسْتَقْبَلُ ١٩

إِنَّمَّا لَرَبِّكَ الرَّحْمَنُ ٢٠

^[1] (V.95:3) See footnote of (V.2:191).

9. Have you (O Muhammad ﷺ) seen him (i.e. Abû Jahl) who prevents (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (صلی الله عليه وسلم) who prevents

أَرَدْتَ إِلَيْهِ يَنْهَا ﴿١﴾

10. A slave (Muhammad ﷺ) when he prays? (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

عَبْدًا إِذَا صَلَّى ﴿٢﴾

11. Tell me if he (Muhammad ﷺ) is on the guidance (of Allâh) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

أَرَدْتَ إِنْ كَانَ عَلَى هُدًى ﴿٣﴾

12. Or enjoins piety!

أَوْ أَمْرَ بِالْمُحْسَنَاتِ ﴿٤﴾

13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away!

أَرَدْتَ إِنْ كَذَّبَ وَوَوَّنَ ﴿٥﴾

14. Knows he not that Allâh does see (what he does)?

أَرَتْكُمْ أَنَّ اللَّهَ يَرَى ﴿٦﴾

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —

كَلَّا لِئِنْ لَّرَبَّهُ لَتَشْفَعُ مَعَ ابْنَاصِيهِ ﴿٧﴾

16. A lying, sinful forelock!

نَاصِيَةً كَذَّابَةً حَاطِشَةً ﴿٨﴾

17. Then let him call upon his council (of helpers).

فَلِيَعْلُمْ نَادِيَةً ﴿٩﴾

18. We will call out the guards of Hell (to deal with him)!

سَنَدِعُ الْزَّبَانَةَ ﴿١٠﴾

19. Nay! (O Muhammad ﷺ)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!

كَلَّا لَا نُطْعِمُهُ وَأَسْجُدُوا وَأَقْرِبُ ﴿١١﴾

Sûrat Al-Qadr
(The Night of Decree) XCVII

*In the Name of Allâh
the Most Gracious, the Most Merciful*



1. Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).^[1]

إِنَّمَا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

2. And what will make you know what the night of Al-Qadr (Decree) is?

وَمَا أَذْرَكَ مَائِلَةُ الْقَدْرِ ﴿١﴾

[1] (V.97:1)"Therein (that night) is decreed every matter of ordinances." [The Qur'ân, (Verse 44:4)]**

** i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

4. Therein descend the angels and the *Rûh* [Jibril (Gabril)] by Allâh's Permission with all Decrees,

5. (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn.^[1]

Sûrat Al-Bayyinah (The Clear Evidence) XCVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*,^[2] were not going to leave (their disbelief) until there came to them clear evidence.

2. A Messenger (Muhammad ﷺ) from Allâh, reciting (the Qur'ân) purified pages [purified from *Al-Bâtil* (falsehood)].

3. Wherein are correct and straight laws from Allâh.

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad ﷺ and whatever was revealed to him).

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât*.

بِلِّهُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

نَزَّلَ الْمَلَكُكَ وَالرُّوحُ فِيهَا يَادِنَ رَبِّهِمْ

مِنْ كُلِّ أَمْرٍ

سَلَامٌ هِيَ حَقٌّ مَطْلَعُ النَّعْرِ

شُوَّالُ التَّبَّانَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَرِبِّكُنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْفَكِينَ حَتَّىٰ تَأْتِيهِمُ الْبَيِّنَاتُ

رَسُولُنَا أَنَّهُ يَنْلَا مُحْكَمًا مُطَهَّرًا

فِيهَا كُتُبٌ قِيَمةٌ

وَمَا نَفَرَّقَ اللَّهُ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَدْءٍ
مَاجَاهَتْهُمُ الْبَيِّنَاتُ

وَمَا أَمْرٌ إِلَّا يَعْبُدُهُ اللَّهُ خَلِصِينَ لِمَنْ لَيْسَ
وَيُبَيِّنُوا الصَّلَاةَ وَيُؤْتُوا الزَّكُوْنَةَ وَذَلِكَ دِينُ
الْقِيَمَةِ

^[1] (V.97:5) Narrated 'Aishah رضي الله عنها said, "Search for the Night of Qadr in the odd nights of the last ten nights of Ramadan." (Sahîh Al-Bukhari, Vol 3, Hadith No.234).

^[2] (98:1) *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muhammad ﷺ.

(*Iqâmat-as-Salât*) and give Zakât, and that is the right religion.

6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad ﷺ) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the Fire of Hell. They are the worst of creatures.^[1]

7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad ﷺ] including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is '*Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

Sûrat Az-Zalzalah (The Earthquake) XCIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake.

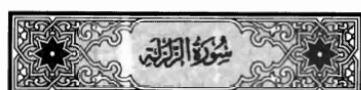
2. And when the earth throws out its burdens.

3. And man will say: "What is the matter with it?"

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
فِي نَارٍ جَهَنَّمَ خَلَدِينَ فِيهَا أَوْلَئِكَ هُمُ شَرُّ الْبَرِّينَ

إِنَّ الَّذِينَ آتَيْنَا وَعْدَنَا أَصْنَلَحْنَاهُ أَوْلَئِكَ
هُمْ خَيْرُ الْبَرِّينَ

جَزَاؤُهُمْ عِنْ دِيْرَبَّوْمَ حَسِنَتْ عَدَنِ بَغْرِيْ مِنْ تَحْمِيْا
الْأَنْهَرُ خَلَدِينَ فِيهَا أَبْدَارُضِيْ أَلَّهُ عَنْهُمْ وَرَضِيَّ عَنْهُمْ
ذَلِكَ لِمَنْ حَسِيْ رَبِّهِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَلَهَا

وَأَخْرَجَتِ الْأَرْضُ أَنْفَالَهَا

وَقَالَ إِنْسَنٌ مَا لَهَا

[1] (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad ﷺ). Narrated Abu Hurairah رضي الله عنه عن النبي ﷺ: "Allâh's Messenger ﷺ said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

4. That Day it will declare its information (about all that happened over it of good or evil).

يَوْمَ يُبَدِّلُ أَخْبَارَهَا

5. Because your Lord will inspire it.

يَا أَنَّ رَبَّكَ أَوْحَى لَهَا

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.^[1]

يَوْمَ يُبَدِّلُ صَدُورَ النَّاسِ أَشْنَانًا لِتُرَأَوْا
أَعْنَامُهُمْ

7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.

فَمَنْ يَقْسِمَ مِثْقَالَ ذَرَّةٍ خَيْرًا مُّرَدِّدًا

8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

وَمَنْ يَقْسِمَ مِثْقَالَ ذَرَّةٍ شَرًّا مُّرَدِّدًا

Sûrat Al-‘Âdiyât
(Those That Run) C



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the (steeds) that run, with panting.

وَالْعَدِيدَتِ صَبَّابَاتِ

2. Striking sparks of fire (by their hooves).

فَالْمُوْرِيَّاتِ قَدَّمَاتِ

3. And scouring to the raid at dawn.

فَالْعَيْرَاتِ صَبَّابَاتِ

4. And raise the dust in clouds the while.

فَأَنْزَنَ يَهُوَ نَسْمَاتِ

5. And penetrating forthwith as one into the midst (of the foe).

فَوَسَطَنَ يَهُوَ جَمَّاتِ

6. Verily, man (disbeliever) is ungrateful to his Lord.

إِنَّ الْإِنْسَنَ لِيَهُ لَكَنُودٌ

7. And to that he bears witness (by his deeds).

وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ

8. And verily, he is violent in the love of wealth.

وَإِنَّهُ لِحَبَّ الْحَمِيرِ لَشَدِيدٌ

9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?

أَفَلَا يَعْلَمُ إِذَا بُعْثَرَ مَا فِي الْقُبُوْرِ

^[1] (V.99:6) See footnote of (V.11:18).

10. And that which is in the breasts (of men) is made known?

11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

*Sûrat Al-Qâri‘ah
(The Striking Hour) CI*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. *Al-Qâri‘ah* (the striking Hour i.e. the Day of Resurrection).

2. What is the striking (Hour)?

3. And what will make you know what the striking (Hour) is?

4. It is a Day whereon mankind will be like moths scattered about.

5. And the mountains will be like carded wool.

6. Then as for him whose balance (of good deeds) will be heavy,^[1]

7. He will live a pleasant life (in Paradise).

8. But as for him whose balance (of good deeds) will be light,

9. He will have his home in *Hâwiyah* (pit, i.e. Hell).

10. And what will make you know what it is?

11. (It is) a fiercely blazing Fire!

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١﴾

إِنَّ رَبَّهُمْ يَوْمَئِذٍ لَّخَيْرٌ ﴿٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْفَكَارِعَةُ ﴿١﴾

مَا الْقَارِعَةُ ﴿٢﴾

وَمَا أَدْرِنَاكَ مَا الْقَارِعَةُ ﴿٣﴾

يَوْمَ كُوْنُ النَّاسُ كَالْفَرَاسِ

الْبَثُوثُ ﴿٤﴾

وَكُوْنُ الْجِبَالُ كَالْهُمَّ

الْمَنْفُوشُ ﴿٥﴾

فَامَّا مَنْ نَقْلَتْ مَوَزِيْتُهُ ﴿٦﴾

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾

وَامَّا مَنْ حَفَّتْ مَوَزِيْنَهُ ﴿٨﴾

فَأُنْثَهُ هَاوِيَةٌ ﴿٩﴾

وَمَا أَدْرِنَاكَ مَاهِيَةٌ ﴿١٠﴾

نَارُ حَمِيَّةٌ ﴿١١﴾

^[1] (V.101:6) See footnote of (V.7:8).

*Sûrat At-Takâthûr (The piling Up —
The Emulous Desire) CII*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. The mutual rivalry (for piling up of worldly things) diverts you,

2. Until you visit the graves (i.e. till you die).

3. Nay! You shall come to know!

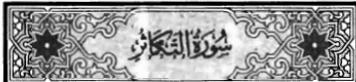
4. Again nay! You shall come to know!

5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).

6. Verily, You shall see the blazing Fire (Hell)!

7. And again, you shall see it with certainty of sight!

8. Then on that Day you shall be asked about the delights^[1] (you indulged in, in this world)!



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الْهُنَّکُمُ الْتَّكَاثُرُ ۚ

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۚ

كَلَّا سَوْفَ تَعْلَمُونَ ۚ

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۚ

كَلَّا لَتَنْتَلِمُونَ عِلْمَ الْيَقِينِ ۚ

لَرْوَتُ الْجَحِيمَ ۚ

ثُمَّ لَرْوَتُهَا عِنْدَ الْيَقِينِ ۚ

ثُمَّ لَتُشَتَّلُنَّ بِوْمَذِيْنَ عِنْ الْعِصَمِ ۚ

^[1] (V.102:8) Narrated Abu Hurairah رضي الله عنه: Once during a day or a night Allâh's Messenger صلى الله عليه وسلم came out and found Abu Bakr and 'Umar رضي الله عنهما came out and found Abu Bakr and 'Umar رضي الله عنهما he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he said to them (both): "Come along!" And he went along with them to a man from the Ansâr but they did not find him in his house. The wife of that man saw the Prophet صلى الله عليه وسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the Ansârî man came, saw Allâh's Messenger صلی الله عليه وسلم with his two Companions and said: "All the praise and thanks be to Allâh: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allâh's Messenger صلی الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh's Messenger صلی الله عليه وسلم said to Abu Bakr and 'Umar رضي الله عنهما : "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (Sahîh Muslim, Vol.6, The Book of Drinks, Chapter 20, Pages 116,117).

Sûrat Al-'Asr
(The Time) CIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. By Al-'Asr (the time).
2. Verily, man is in loss,
3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*).

Sûrat Al-Humazah
(The Slanderer) CIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Woe to every slanderer and backbiter.^[1]
2. Who has gathered wealth and counted it.
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of Allâh kindled,
7. Which leaps up over the hearts,



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ أَسْتَأْنَدُوا عَلَى الصَّلِحَاتِ وَتَوَاصَوْا^١
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبَرِ^٢



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِلَّهِ لَكُلُّ هُمَزَةٌ مُّزَرَّةٌ^١

الَّذِي جَمَعَ مَا لَوْعَدَهُ^٢

يَحْسَبُ أَنَّ مَا لَهُ أَخْلَدَهُ^٣

كُلُّ يَنْدَنٍ فِي الْتَّلْطِّعَةِ^٤

وَمَا أَذْرَنَكَ مَا لَتْطَعَ^٥

نَارُ اللَّهِ الْمُؤْفَدَةُ^٦

أَتَيْ نَطَّلَعَ عَلَى الْأَفْنَادَةِ^٧

^[1] (V.104:1) See the footnotes A, B, C, of (V.49:12).

إِنَّهَا عَلَيْهِمْ مُؤْسَدَةٌ
فِي عَمَدٍ مُمَدَّدَةٍ

8. Verily, it shall be closed upon them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

Sûrat Al-Fîl
(The Elephant) CV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
1. Have you (O Muhammad) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abraha Al-Ashram intending to destroy the *Ka'bah* at Makkah].

2. Did He not make their plot go astray?

3. And He sent against them birds, in flocks,

4. Striking them with stones of *Sijjil* (baked clay).

5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).^[1]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَّا تَرَكِنْ فَعَلَ رَبُّكَ بِأَحَبِّ الْفِيلِ

أَلَّا تَجْعَلْ كَيْدَهُ فِي تَضليلٍ

وَأَرْسَلَ عَلَيْهِمْ طِيرًا أَبَابِيلَ

تَرْمِيمِهِمْ بِحَجَارَةٍ مِنْ سِجْلٍ

فَنَلَّهُمْ كَعْصِيَّ مَأْكُولَهُ

^[1] (V.105:5) The story of the army of the Elephants (the Qur'ân 105:1-5). This incident happened during the period of the birth-year of Prophet Muhammad ﷺ. Abraha Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abraha) thought to build a house (like the *Ka'bah* at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the *Ka'bah* (*Al-Bait Al-Harâm*) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abraha Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka'bah*. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abraha Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet ﷺ), and it was concluded that Abraha would restore the camels of Abdul Muttalib which he had taken away, and then he (Abraha Al-Ashram) would decide himself as regards the *Ka'bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till

*Sûrat Quraish
(Quraish) CVI*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (It is a great Grace and Protection from Allâh) for the taming of the Quraish,

2. (And with all those Allâh's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),

3. So let them worship (Allâh) the Lord of this House (the *Ka'bah* in Makkah),

4. (He) Who has fed them against hunger, and has made them safe from fear.

*Sûrat Al-Mâ'ûn
(The Small Kindnesses) CVII*

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Have you seen him who denies the Recompense?

2. That is he who repulses the orphan (harshly),^[1]

3. And urges not on the feeding of *Al-Miskin* (the poor),^[2]

they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abraahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (*Ka'bah* in Makkah). (See *Tafsîr Ibn Kathîr*, Sûrah *Al-Fîl*).

[1] (V.107:2) Narrated Sahl bin Sa'd رضي الله عنه said: "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (*Sahîh Al-Bukhâri*, Vol.8, Hadith No.34).

[2] (V.107:3) Narrated Abu Hurairah رضي الله عنه said, "The one who looks after a widow or a poor person is like a *Mujâhid* (fighter) who fights for Allâh's



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

لَا يَلْفِظُ فَرَنْشٌ

إِلَّا فِيهِمْ رِحْلَةُ الشَّتَاءِ وَالصَّيفِ

فَلَيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

أَلَّا يَرَوْهُمْ أَطْعَمَهُمْ مِّنْ جُوعٍ وَمَا مَنَّهُمْ
مِّنْ حَوْنٍ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

أَرْهَبَتِ الَّذِي يُكَذِّبُ بِاللّٰهِينَ

فَذَلِكَ الَّذِي يَدْعُ الْيَتَيْنَ

وَلَا يَحْضُنُ عَلَى طَعَامِ الْمِسْكِينِ

4. So woe unto those performers of *Salât* (prayers) (hypocrites),

5. Those who delay their *Salât* (prayer from their stated fixed times).

6. Those who do good deeds only to be seen (of men),

7. And prevent *Al-Mâ‘ûn* (small kindnesses like salt, sugar, water).

Sûrat Al-Kauthar
(A River in Paradise) CVIII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Verily, We have granted you (O Muhammad ﷺ) *Al-Kauthar* (a river in Paradise).

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

3. For he who hates you (O Muhammad ﷺ), he will be cut off (from posterity and every good thing in this world and in the Hereafter).^[2]

Sûrat Al-Kâfirûn
(The Disbelievers) CIX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say: (O Muhammad ﷺ) to these *Mushrikûn* and *Kafirûn*: "O *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness, in His

Cause, or like him who performs prayers all the night and fasts all the day." (*Sahih Al-Bukhari*, Vol.7, *Hadith No.265*).

^[1] (V.108:1) Narrated Anas رضي الله عنه: When the Prophet was made to ascend to the heavens. He said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), 'What is this (river)?' He replied, 'This is the Kauthar.' " (*Sahih Al-Bukhari*, Vol.6, *Hadith No.488*).

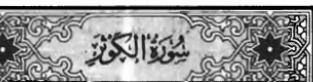
^[2] (V.108:3) Narrated Anas رضي الله عنه: The Prophet said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (*Sahih Al-Bukhari*, Vol.1, *Hadith No.14*).

فَوَيْلٌ لِّلْمُصَلِّيْنَ

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاكُوْنَ

الَّذِيْنَ هُمْ يَرْاءُوْنَ

وَيَسْتَعْوِنُوْنَ الْمَاعُوْنَ

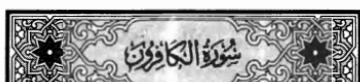


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَأَحْسِرْ

إِنَّكَ شَانِئُكَ هُوَ الْأَبْرَرُ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يَأَيُّهَا الْكَافِرُوْنَ



Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.)!

2. "I worship not that which you worship,
3. "Nor will you worship that which I worship.
4. "And I shall not worship that which you are worshipping.
5. "Nor will you worship that which I worship.
6. "To you be your religion, and to me my religion (Islamic Monotheism)."

Sûrat An-Nasr
(The Help) CX

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allâh (to you, O Muhammad ﷺ against your enemies) and the conquest (of Makkah).

2. And you see that the people enter Allâh's religion (Islam) in crowds.

3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

Sûrat Al-Masad
(The Palm Fibre) CXI

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!^[1]

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿١﴾

وَلَا أَنْتُ عَبْدُهُنَّ مَا أَعْبُدُ ﴿٢﴾

وَلَا أَنَا عَابِدٌ مَا تَعْبُدُمُ ﴿٣﴾

وَلَا أَنْتُ عَبْدُهُنَّ مَا أَعْبُدُ ﴿٤﴾

لَكُوْنُوكُولِي دِين ﴿٥﴾

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَهُمْ نَصْرٌ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

أَفْوَاجًا ﴿٢﴾

فَسَيَّغُ حَمْدَرَبِكَ وَأَسْتَغْفِرُهُ إِنَّهُ

كَانَ تَوَابًا ﴿٣﴾

سُورَةُ الْمَسَادِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّأْتَ يَدَآبِ لَهِبٍ وَتَبَأْ ﴿١﴾

[1] (V.111:1) Narrated Ibn 'Abbâs رضي الله عنهما : "When the Verse, 'And warn your tribe (O Muhammad ﷺ) of near kindred.' (V.26:214) was revealed, Allâh's Messenger ﷺ went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ Sabâhâh!' The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalrymen are proceeding up the side of this

2. His wealth and his children will not benefit him!

3. He will be burnt in a Fire of blazing flames!

4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet ﷺ, or use to slander him).^[1]

5. In her neck is a twisted rope of *Masad* (palm fibre).^[2]

Sûrat Al-Ikhlas or At-Tauhîd (The Purity) CXII

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad ﷺ): "He is Allâh, (the) One."^[3]

2. "*Allâh-us-Samad* (الله الذي يصمد اليه في) [Allah] the Self-Sufficient Master,

mountain, will you believe me?" They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrah Al-Masd] 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (*Sahîh Al-Bukhâri*, Vol. 6, *Hadîth* No. 495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

[1] (V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet ﷺ) and goes about with calumnies.

[2] (V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (*Sahîh Al-Bukhâri*, Vol.6, Chapter 356, Page 469).

[Imâm Qurtûbî says in the *Tafsîr* of the (V.17:45):]

Narrated Sa'îd bin Jubâîr رضي الله عنه : "When Sûrah No.111 Al-Masd was revealed, the wife of Abu Lahab came looking out for the Prophet ﷺ while Abu Bakr صلى الله عليه وسلم was sitting beside him. Abu Bakr said to the Prophet ﷺ : 'I wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him . She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allâh he does not say poetry!' She said: 'Do you believe that?' Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet ﷺ said: 'An angel was screening me from her.' " [This Hadîth is quoted in *Masnâd Abû ya'lâ*]

It is said that if the Verse [(17:45) The Qur'ân] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows best). (*Tafsîr Al-Qurtûbî*, Vol.10, Page 269).

[3] (V.112:1) See *Tauhîd* in the Glossary (Appendix).

مَا أَعْنَقَ عَنْهُ مَالُهُ وَمَا كَسَبَ

سَيَصْلِي نَارًا ذَاتَ لَهَبٍ

وَأَمْرَأَهُ حَتَّالَةَ الْحَطَبِ

فِي جَيْدِهَا حَبَلٌ مِّنْ مَسَدٍ

سُورَةُ الْإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ

Whom all creatures need, (He neither eats nor drinks)].

3. "He begets not, nor was He begotten."^[1]

4. "And there is none co-equal or comparable unto Him."

**Sûrat Al-Falaq
(The Daybreak) CXIII**

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,

2. "From the evil of what He has created,

3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),

4. "And from the evil of those who practise witchcraft when they blow in the knots,

5. "And from the evil of the envier when he envies."

لَمْ يَكُنْ لِدَوَّلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

مِنْ شَرِّ مَا خَلَقَ

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْأَعْقَدِ

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

^[1] (V.112:3)

A) Narrated Mu'âdh bin Jabal رضي الله عنه said: The Prophet صلى الله عليه وسلم said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." [Sahih Al-Bukhari, Vol. 9, Hadith No. 470].

B) Narrated Abu Sa'id Al-Khudri رضي الله عنه. A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that Sûrah by itself was not enough. Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'an." [Sahih Al-Bukhari, Vol. 9, Hadith No. 471].

C) Narrated 'Aishah رضي الله عنها: The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sûrah 112): 'Say (O Muhammad): "He is Allâh, (the) One." (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم . He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet صلى الله عليه وسلم said (to them). "Tell him that Allâh loves him." [Sahih Al-Bukhari, Vol. 9, Hadith No. 472].

Sûrat An-Nâs
(Mankind) CXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh) the Lord of mankind,"^[1]

2. "The King of mankind —"^[2]

3. "The Ilâh (God) of mankind,

4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh)."^[3]

5. "Who whispers in the breasts of mankind.

6. "Of jinn and men."



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

مَلِكِ النَّاسِ

إِلَهِ النَّاسِ

مِنْ شَرِّ الْوَسَاسِ الْخَنَّاسِ

الَّذِي يُوَسِّعُ فِي صُدُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

[1] (V.114:1) Narrated 'Aishah رضي الله عنها : whenever Allâh's Messenger went to bed, he used to recite Sûrat Al-Ikhâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (*Sahih Al-Bukhari*, Vol. 7, *Hadith No. 644*).

[2] (V.114:2) The Statement of Allâh عز وجل : 'The King of mankind.'

Narrated Abu Hurairah رضي الله عنه : The Prophet said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" (*Sahih Al-Bukhari*, Vol. 9, *Hadith No. 479*).

[3] (V.114:4) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."* (*Sahih Al-Bukhari*, Vol. 8, *Hadith No. 494*).

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Râ'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-Isrâ'	17	100
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and 'Ulama, while Imâm Shâfi'i suggests prostration at this place also.

The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam 'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqin. [Sahîh Muslim, Vol. 4, Hadîth No.201].

سجد وجهي للذى خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين . (صحیح مسلم)

PROPHETS MENTIONED IN THE QUR'AN

Names of some of the Prophets mentioned in the Qur'an and their English equivalent:

S. No.	Arabic	English
1.	اليسع عليه السلام Al-Yasa'	Elisha
2.	ايوب عليه السلام Ayyûb	Job
3.	داود عليه السلام Dâwûd	David
4.	هارون عليه السلام Hârûn	Aaron
5.	ابراهيم عليه السلام Ibrâhîm	Abraham
6.	ادريس عليه السلام Idrîs	Enoch
7.	الياس عليه السلام Ilyâs	Elias
8.	عيسى عليه السلام 'Isâ	Jesus
9.	اسحق عليه السلام Ishâq	Isaac
10.	اسماعيل عليه السلام Ismâ'îl	Ishmael
11.	لوط عليه السلام Lût	Lot
12.	موسى عليه السلام Mûsâ	Moses
13.	نوح عليه السلام Nûh	Noah
14.	سلیمان عليه السلام Sulaimân	Solomon
15.	عزیز عليه السلام 'Uzair	Ezra
16.	يعقوب عليه السلام Ya'qûb	Jacob
17.	يحيى عليه السلام Yahyâ	John
18.	يونس عليه السلام Yûnus	Jonah
19.	يوسف عليه السلام Yûsuf	Joseph
20.	زکریا عليه السلام Zakariyâ	Zachariya

GLOSSARY

- 'Abd* : (عبد) A male slave, a slave of Allâh.
- 'Âd* : (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.
- Adhâن* : (الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammada Rasûl-Ullâh, Ash-hadu anna Muhammada Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhârî*, Vol.1, Page 334).
- Ahkâm* : (الأحكام) “legal status”. According to Islâmic law, there are five kinds of *ahkâm*:
1. Compulsory (*Wâjib*) الواجب
 2. Desirable but not compulsory (*Mustahabb*) المستحب
 3. Forbidden (*Muharram*) المحرم
 4. Disliked but not forbidden (*Makrûh*) المكره
 5. Lawful and allowed (*Halâl*) الحلال
- Al-Ahzâb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madînah and some other Arab tribes who invaded the Muslims of Al-Madînah but were forced to withdraw.
- 'Ajwah* : (العجوة) A kind of date.
- 'Âlim* : (العالِم) A knowledgeable person or a religious scholar in Islâm.
- Allâhu-Akbar* : (إِلَّهُ أَكْبَرُ) Allâh is the Most Great.
- 'Amah* : (الآمة) A female slave.
- Al-'Amânah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
- Âmîn* : (آمين) O Allâh, accept our invocation.
- Ansâr* : (الأنصار) The Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islâm and

- supported it and who received and entertained the Muslim emigrants from Makkah and other places.
- Al-'Aqiq* : (العقيق) A valley in Al-Madînah about seven kilometers west of Al-Madînah.
- 'Aqiqah* : (العقيدة) It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allâh. (See *Sahîh Al-Bukhârî*, The Book of '*Aqiqah*, Vol. 7, Page No. 272).
- 'Aqrâ Halqâ* : (عقرى حلقى) It is an exclamatory expression . It expresses disapproval.
- 'Arafah* (day of) : (عرفة) The ninth day of the month Dhul-Hijjah, on which the pilgrims stay in the 'Arafât plain till sun set.
- 'Arafât* : (عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.
- Arâk* : (الاراك) A tree from which *Siwâk* سوak (tooth brush) is made.
- Al-Arba'ah* : (الأربعة) The four compilers of *Ahadîth* — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah.
- 'Arsh* : (الأرض) Compensation given in case of someone's injury caused by another person.
- 'Asabah* : (العصبة) All male relatives of a deceased person from the father's side.
- Ashâb As-Suffah* : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah, and they were very poor people.
- Ashâb As-Sunan* : (أصحاب السنن) The compilers of the prophetic *Ahadîth* on Islamic jurisprudence.
- 'Ashûrâ'* : (العشوراء) The 10th of the month of Muharram (the first month in the Islâmic calendar).
- 'Asr* : (العصر) Afternoon, '*Asr* prayer time.
- 'Aurah* : (العورة) That part of the body which is illegal to expose to others.
- Awsuq* : (أسواق) Plural of *Wasq*, which is a measure equal to 60 *Sâ'* = 135 kgms. (approx). It may be less or more.
- Ayât* : (آيات) Proofs, evidences, verses, lessons, signs, revelations,etc.

<i>Ayat-ul-Kursi</i>	:	Qur'ânic Verse No. 255 of <i>Sûrat Al-Baqarah</i> . (آية الكرسي)
<i>Ayyâm</i>	:	It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah. (أيام التشريق)
<i>At-Tashriq</i>	:	
<i>Ayyim</i>	:	(إيام) A woman who already has had a sexual experience; she may be a widow or a divorced.
<i>Az-Zihâr</i>	:	One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
<i>'Azl</i>	:	Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control. (العزل)
<i>Azlâm</i>	:	Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islamic Period of Ignorance. (الأزلام)
<i>Badanah</i>	:	(بدنة) (Plural : <i>Budn</i>). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
<i>Badr</i>	:	A place about 150 kilometers to the south of Al-Madînah, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish. (البدن)
<i>Al-Bahîrah</i>	:	(البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
<i>Bai' As-Salaf</i>	:	(بيع السلف) See <i>Salaf</i>
<i>Bai' As-Salam</i>	:	(بيع السلام) See <i>Salam</i> .
<i>Bai'ah</i>	:	(البيعة) A pledge given by the citizens to their <i>Imâm</i> (Muslim ruler) to be obedient to him according to the Islâmic religion.
<i>Bai'at-ur-Ridwân</i>	:	(بيعة الرضوان) The oath and pledge taken by the <i>Sahâbah</i> at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmân رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.
<i>Al-Bait-ul-Mârûr</i>	:	Allâh's House over the seventh heaven. (البيت المعمور)
<i>Bait-ul-Maqdis</i>	:	(بيت المقدس) <i>Bait</i> literally means 'House': a mosque is frequently called <i>Baitullâh</i> (the House of Allâh). <i>Bait-ul-Maqdis</i> is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and

	second being <i>Al-Masjid-al-Harâm</i> at Makkah and the mosque of the Prophet ﷺ at Al-Madînah, respectively.
<i>Bait-ul-Midras</i>	: (بيت المدرّس) A place in Al-Madînah (and it was a Jewish centre).
<i>Bâlâm</i>	: (بالام) Means an ox.
<i>Banû Al-Asfar</i>	: (بنو الأصفر) The Byzantines.
<i>Baqî'</i>	: (البقيع) The cemetery of the people of Al-Madînah; many of the Companions of the Prophet ﷺ are buried in it.
<i>Barr</i>	: (البر) Pious.
<i>Bid'ah</i>	: (ابدعة) Any innovated practice in religion.
<i>Bint Labûn</i>	: (بنت لبون) Two-year-old she-camel.
<i>Bint Makhâd</i>	: (بنت مخاض) One-year-old she-camel.
<i>Burâq</i>	: (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet ﷺ went for the <i>Mi'râj</i> . (The Ascent of the Prophet ﷺ to the heavens.)
<i>Dayyân</i>	: (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
<i>Dajjâl</i>	: (الدجال) Pseudo Messiah (<i>Al-Masîh-ad-Dajjâl</i>) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'ân and also <i>Hadîth</i> No.649 and 650, Vol.4, <i>Sahîh Al-Bukhârî</i>).
<i>Dhât- 'Irq</i>	: (ذات عرق) <i>Miqât</i> for the pilgrims coming from Iraq.
<i>Dhât-un-Nitâqain</i>	: رضى الله عنها Asmâ', the daughter of Abû Bakr (ذات النطافين). It literally means a woman with two belts. She was named so by the Prophet ﷺ.
<i>Dhaw-âl-Arhâm</i>	: (ذو الأرحام) Relatives on the maternal side.
<i>Dhimmî</i>	: (الذمّي) A non-Muslim living under the protection of an Islâmic government.
<i>Dhû-Mahram</i>	: (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
<i>Dhûl-Farâ'îd</i>	: (ذو الفرائض) Those persons whose share of inheritance is described in the Qur'ân are called <i>Dhûl-Farâ'îd</i> , and the rest are <i>Asabah</i> (العصبة).
<i>Dhûl-Hijjah</i>	: (ذوالحجّة) The twelfth month in the Islâmic calendar.

- Dhūl-Hulaifah* : (ذو الحليفة) The *Miqât* of the people of Al-Madînah now called 'Abyâr 'Alî.
- Dhûl-Khalasah* : (ذو الخلصة) Al-Ka'bâh Al-Yamaniyyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).
- Dhûl-Qa'dah* : (ذو القعدة) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain* : (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân (V.18:83)
- Dhû-Tu'wa* : (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet ﷺ Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
- Dibâj* : (الديباج) Pure silk cloth.
- Dinâr* : (الدينار) An ancient gold coin.
- Dirham* : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It is equals to $\frac{1}{12}$ of one *Uqiyah* of gold in value.
- Diyah* : (الدية) (Plural: *Diyât*) Blood money (for wounds, killing etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duha* : (الضحى) Forenoon.
- Faddak* : (فدك) A town near Al-Madînah.
- Fâhish* : (الفاحش) One who talks evil.
- Fai'* : (الفيء) War booty gained without fighting.
- Fajr* : (الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).
- Faqih* : (الفقيه) A learned man who can give religious verdicts.
- Farâ'id* : (الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($\frac{1}{2}, \frac{1}{4}, \frac{1}{3}, \frac{1}{6}, \frac{1}{8}, \frac{2}{3}$). [V.4:11, 12, 176]
- Fard 'Ain* : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
- Fard Kifâyah* : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

<i>Farîdah</i>	: (الفرضة) (Plural: <i>Farâ'îd</i>) An enjoined duty.
<i>Fatât</i>	: (الفتاة) A female slave or a young lady.
<i>Al-Fâtihah</i>	: (الفاتحة) The first <i>Sûrah</i> in the Qur'ân.
<i>Fidyah</i>	: (الفدية) Compensation for a missed or wrongly practised religious obligation (like in <i>Hajj</i>), usually in the form of money or foodstuff or offering (animal by slaughtering it).
<i>Fiqh</i>	: (الفقه) Islamic jurisprudence.
<i>Al-Firdaus</i>	: (الفردوس) The middle and the highest part of Paradise.
<i>Fitnah</i>	: (الفتنة) (Plural: <i>Fitâن</i>) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
<i>Ghairah</i>	: (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
<i>Ghâzî</i>	: (الغازي) A Muslim fighter returning after participation in <i>Jihâd</i> (Islamic holy fighting).
<i>Ghazwah</i>	: (الغزوة) (Plural : <i>Ghazawât</i>). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet ﷺ himself leading the army.
<i>Ghazwat-ul-Khandaq</i>	: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a <i>Khandaq</i> (trench) round Al-Madînah to prevent any advance by the enemies.
<i>Ghulûl</i>	: (الغلول) Stealing from the war booty before its distribution.
<i>Ghuraf</i>	: (الغرف) Special abodes.
<i>Al-Ghurr-ul-Muhajjalûn</i>	: (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
<i>Ghusl</i>	: (الغسل) A ceremonial bath. This is necessary for one who is <i>Junub</i> , and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of <i>Ghusl</i> mentioned here.
<i>Habal-ul-Habala</i> :	: (حبل الحبلة) There were two forms of this trade called <i>Habal-ul-Habalah</i> . The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an

animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

<i>Al-Hadath</i>	: State of uncleanness because of sexual discharge (الحدث الأكبير)
<i>Al-Akbar</i>	: discharge.
<i>Al-Hadath</i>	: Passing wind or urine or answering the call (الحدث الأصغر)
<i>Al-Asghar</i>	: of nature.
<i>Hadith</i>	: (أحاديث) (الحدیث) (Plural: <i>Ahadîth</i>) The sayings, deeds and approvals accurately narrated from the Prophet ﷺ
<i>Hady</i>	: (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
<i>Hajj</i>	: (الحج) Pilgrimage to Makkah.
<i>Hajj-al-Ifrâd</i>	: (حج الإفراد) In it a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Hajj</i> only.
<i>Hajj-al-Qirân:</i>	: (حج القران) In it a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Umrah</i> and <i>Hajj</i> together.
<i>Hajj Mabrûr</i>	: (الحج المبرور) <i>Hajj</i> accepted by Allâh for being perfectly performed according to the Prophet's <i>Sunnah</i> and with legally earned money.
<i>Al-Hajj-al-Akbar</i>	: (الحج الأكبير) The day of <i>Nâhr</i> (i.e the 10th of Dhul-Hijjah).
<i>Al-Hajj-al-Asghar</i>	: (الحج الأصغر) <i>Umrah</i> .
<i>Hajj-at-Tamattu'</i>	: (حج التمتع) In it a pilgrim enters in the state of <i>Ihrâm</i> with the intention of performing <i>Umrah</i> , and then after performing <i>Tawâf</i> and <i>Sâ'y</i> , he comes out of his <i>Ihrâm</i> . With the commencement of <i>Hajj</i> days, he enters in the state of <i>Ihrâm</i> again and performs <i>Hajj</i> .
<i>Hajjat-ul-Waddâ'</i>	: (حجة الوداع) The last <i>Hajj</i> of the Prophet ﷺ the year before he died.
<i>Halâl</i>	: (الحلال) Lawful.
<i>Hanîf</i>	: (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
<i>Haram</i>	: (حرام) Sanctuaries of Makkah and Al-Madînah.
<i>Harâm</i>	: (حرام) Unlawful, forbidden and punishable from the

		viewpoint of religion.
<i>Harbah</i>	:	(الحربة) A short spear.
<i>Harj</i>	:	(الهرج) Killing.
<i>Harrah</i>	:	(الحرة) A well-known rocky place in Al-Madînah covered with black stones.
<i>Al-Harûriyyah</i>	:	(الحرورية) A special unorthodox religious sect.
<i>Al-Hasbâ'</i>	:	(الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of <i>Hajj</i> .
<i>Hawâlalah</i>	:	(الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
<i>Hawâzin</i>	:	(الهوازن) A tribe of Quraish.
<i>Hayâ'</i>	:	This term covers a large number of concepts. It may mean ‘modesty’, ‘self-respect’, ‘bashfulness’, ‘honour’, etc. <i>Hayâ'</i> is of two kinds: good and bad; the good <i>Hayâ'</i> is to be ashamed to commit a crime or a thing which Allâh عز وجل has forbidden, and bad <i>Hayâ'</i> is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do. (See <i>Sahih Al-Bukhâri</i> , Vol. 1, <i>Hadith</i> No.8).
<i>Hibah</i>	:	(الهبة) It means to present something to someone as a gift for Allâh’s sake.
<i>Al-Hidânah</i>	:	(الحضانة) The nursing and caretaking of children.
<i>Hijâb</i>	:	(الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
<i>Al-Hîjr</i>	:	(الحجر) The unroofed portion of the Ka‘bah which at present is in the form of a compound towards the north of the Ka‘bah.
<i>Hijrah</i>	:	(الهجرة) Literally it means ‘migration’. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madînah, (iii) the Prophet’s migration journey from Makkah to Al-Madînah, and (iv) the Islamic calendar year which started from the Prophet’s migration journey from Makkah to Al-Madînah.

<i>Hilâb</i>	: (حِلَاب) A kind of scent.
<i>Hima</i>	: (الْحِمَى) A private pasture.
<i>Himyân</i>	: (حِمِيَانٌ) A kind of belt, part of which serves as a purse to keep money in it.
<i>Hinna</i>	: (الْهُنَاءُ) (Henna) A kind of plant used for dyeing hair etc.
<i>Hiqqah</i>	: (الْحِقَّةُ) A three-year-old she-camel.
<i>Hirâ'</i>	: (الْهِرَاءُ) A well-known cave in a mountain near Makkah.
<i>Hubal</i>	: (هَبَلُ) The name of an idol in the Ka'bah in the Pre-Islâmic Period of Ignorance.
<i>Hublâ</i>	: (الْحَبْلَى) A kind of desert tree.
<i>Hudâ</i>	: (الْحَدَاءُ) Chanting of camel-drivers keeping time of camel's walk.
<i>Al-Hudaibiyah</i>	: (الْحَدِيبَةُ) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ﷺ and the Quraish who stopped him and his Companions from performing ' <i>Umrah</i> .
<i>Hudûd</i>	: (الْحَدُودُ) (Plural of <i>Hadd</i>) Allâh's boundary limits for <i>Halâl</i> (lawful) and <i>Harâm</i> (unlawful).
<i>Hujrah</i>	: (الْحُجْرَةُ) Courtyard or a room.
<i>Hukm</i>	: (الْحُكْمُ) A judgement of legal decision (especially of Allâh)
<i>Hums</i>	: (حُمْسٌ) The tribe of Quraish, their offspring and their allies were called <i>Hums</i> . This word implies enthusiasm and strictness. The <i>Hums</i> used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
<i>Hunain</i>	: (الْحُنَيْنٌ) A valley between Makkah and Tâ'if where the battle took place between the Prophet ﷺ and Quraish pagans.
<i>Hûr</i>	: (الْحُورُ) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book <i>Hâdi Al-Arwah</i> by Ibn Al-Qaiyim, Chapter 54, Page 147].
<i>'Id-al-Adha</i>	: (عِيدُ الْأَضْحَى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).
<i>'Id-al-Fitr</i>	: (عِيدُ الْفِطْرِ) The three days' festival of Muslims starting from

the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means ‘breaking the *Saum* (fast).’ Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast).

- Iddah* : (العدة) Allâh’s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur’ân, *Sûrah 65*).
- Idhkhîr* : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Iftâr* : (إلا فطان) The opposite of *Saum* (fasting), (breaking the fast).
- Al-Ihdâd* : (الإحداد) Mourning for a deceased husband.
- Ihrâm* : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of ‘Umrah and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing *Hajj* or ‘Umrah. Then *Talbiyah* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one’s waist; and the other (2) *Ridâ*’: worn round the upper part of the body.
- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
- Al-Ihtibâ’* : (الاحتباء) A sitting posture, putting one’s arms around one’s legs while sitting on the hips.
- Îlâ’* : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
- Îliyâ’* : (إليلاء) Jerusalem.
- Imâm* : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (الإيمان) Faith, Belief.

- 'Inah* : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Iqâmah* : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâmah*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâmah*.
- Iqamat-as-Salât* : (إقامة الصلاة) The performing of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
- (A) Every Muslim, male or female, is obliged to offer his *Salât* (prayer) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten”. The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
 - (B) To perform the *Salât* (prayer) in a way just as Prophet Muhammad ﷺ used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he ﷺ has said: “Perform your *Salât* (prayer) the way you see me performing it.” [Original *Sahîh Al-Bukhârî Vol.9 Hadîth No.352] Please see Ahâdîth Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahîh Al-Bukhârî* for the Prophet’s way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbir* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatihah* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslim*.*
- 'Ishâ'* : (العشاء) Late evening *Salât* (prayer). Its time starts about one

- and a half hour after sunset, till the middle of the night.
- Istabraq* : (استبرق) Thick *Dibâj* (pure silk cloth).
- Istihâdah* : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).
- Istikhârah* : (الاستخارة) A *Salât* (prayer) consisting of two *Rak'ah* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 263, Vol. 2, *Hadîth* No. 391, Vol. 8, *Hadîth* No. 487, Vol. 9, *Sahîh Al-Bukhârî*).
- Istisqâ'* : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'ah*, invoking Allâh for rain in seasons of drought,
- I'tikâf* : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
- Izâr* : (الإزار) A sheet worn below the waist to cover the lower-half of the body.
- Jadha'ah* : (الجذعة) A four-year-old she-camel.
- Jahannam* : (جهنم) Hell-fire.
- Jâhiliya* : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet ﷺ. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet ﷺ.
- Jalsat-ul-*
- Istirâhah* : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
- Jam'* : (الجمع) Al-Muzdalifah, a well-known place near Makkah.
- Jamrah* : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrahs* on the four days of *'Id-al-Adha* at Mina.
- Jamrat-al-*
- 'Aqabah* : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

<i>Janâbah</i>	: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform <i>Ghusl</i> (i.e. have a bath) or do <i>Tayammum</i> , if a bath is not possible.
<i>Janâzah</i>	: (الجناز) (Plural: <i>Janâ'iz</i>) Funeral.
<i>Jannah</i>	: (الجنة) Paradise.
<i>Al-Jî'rânah</i>	: (الجعرانة) A place few kilometers from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunain there, and from there he assumed the state of <i>Ihrâm</i> to perform <i>'Umrah</i> .
<i>Jihâd</i>	: (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. <i>Jihâd</i> is regarded as one of the fundamentals of Islâm. (See the footnote of (V.2:190) The Noble Qur'ân.)
<i>Jimâr</i>	: (الجمار) Plural of <i>Jamrah</i> .
<i>Jinn</i>	: (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.
<i>Jizyah</i>	: (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See <i>Sahîh Al-Bukhârî</i> , Vol. 4, Page No. 251, Chapter 21, and <i>Ahâdîth</i> No. 384, 385 and 386.]
<i>Al-Juhfah</i>	: (الجحفة) The <i>Miqât</i> of the people of Shâm.
<i>Jumu'ah</i>	: (الجمعة) Friday.
<i>Junub</i>	: (الجنب) A person who is in a state of <i>Janâbah</i> .
<i>Jurhum</i>	: (جرهم) Name of an Arab tribe.
<i>Ka'bâh</i>	: (الكعبة) A square stone building in <i>Al-Masjid-al-Harâm</i> (the great mosque at Makkah) towards which all Muslims face in <i>Salât</i> (prayer).
<i>Kafâlah</i>	: (الكافلة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
<i>Kaffârah</i>	: (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
<i>Kâfir</i>	: (الكافر) (Plural: <i>Kuffâr</i>). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books,

	Day of Resurrection and in the <i>Al-Qadar</i> (Divine Preordainments).
<i>Kanz</i>	: Hoarded up gold, silver and money, the <i>Zakât</i> of which has not been paid. (See the Qur'ân V. 9:34).
<i>Katm</i>	: (الكتم) A plant used for dyeing hair.
<i>Kauthar</i>	: (الكوثر) See <i>Al-Kauthar</i> .
<i>Al-Kauthar</i>	: (الكوثر) A river in Paradise (see the Qur'ân, <i>Sûrah No.108</i>).
<i>Khaibar</i>	: (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madînah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.
<i>Khalîfah</i>	: (الخليفة) (Plural: <i>Khulafâ'</i>) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet . صلى الله عليه وسلم
<i>Khalîl</i>	: (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet had only one <i>Khalîl</i> , i.e. Allâh, but he had many friends.
<i>Khamîsah</i>	: (الخميسة) A black woollen square blanket with marks on it.
<i>Khamr</i>	: (الخمر) Wine, Alcohol, intoxicant, etc.
<i>Al-Khamsah</i>	: (الخمسة) The five compilers of <i>Ahadîth</i> — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah, and Ahmad.
<i>Kharâj</i>	: (الخراج) <i>Zakât</i> imposed on the yield of the land ($\frac{1}{10}$ th or $\frac{1}{20}$ th).
<i>Khawârij</i>	: (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
<i>Khazîr</i> or <i>Khazîrah</i>	: (الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
<i>Khilâfah</i>	: (الخلافة) (i) Succession. (ii) Islamic leadership.
<i>Khimâr</i>	: (الخمار) A piece of cloth with which a woman covers her head and neck area.
<i>Khuff</i>	: (الخف) Leather socks.
<i>Khul'</i>	: (الخلص) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the <i>Mahr</i> which he gave her.
<i>Khumrah</i>	: (الخمرة) A small mat just sufficient for the face and the hands [on prostrating during <i>Salât</i> (prayers)].

<i>Khumus</i>	: (الخمس) One-fifth of war booty given in Allâh's Cause (The Qur'ân, V.8:41).
<i>Khushû'</i>	: (الخشوع) Humility before Allâh.
<i>Khusûf</i>	: (الخسوف) Lunar eclipse.
<i>Khutbah</i>	: (الخطبة) Religious talk (sermon).
<i>Khutbat-un-Nikâh</i>	: (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
<i>Khuzâ'ah</i>	: (الخزاعة) Banu Khuzâ'ah, an Arabian tribe.
<i>Kûfah</i>	: (الكوفة) A town in 'Irâq.
<i>Kufr</i>	: (الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and <i>Al-Qadar</i> (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
<i>Kuhl</i>	: (الகحل) Antimony eye powder.
<i>Kunyah</i>	: (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
<i>Kusûf</i>	: (الكسوف) Solar eclipse.
<i>Lâ ilâha illallâh:</i>	: (لَا إِلَهَ إِلَّا اللَّهُ) None has the right to be worshipped but Allâh.
<i>Labbaika wa sa 'daika</i>	: (لبيك وسعديك) I respond to your call and I am obedient to your orders.
<i>Lailat-ul-Qadr</i>	: (ليلة القدر) One of the odd last ten nights of the month of <i>Saum</i> (fasting) (i.e. Ramadân), Allâh تبارع describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur'ân <i>Sûrat</i> 97 (VV.97: 1-5)]. (See <i>Sahih Al-Bukhâri</i> , Vol. 3, <i>Hadîth</i> No. 231 and Chapter No.2).
<i>Lât & 'Uzza</i>	: (اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
<i>Li 'ân</i>	: (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, <i>Sûrat Nûr</i> , 24)

- : 6,7,8,9,).
- Lugatah* : Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
- Ma'âfiri* : (معافري) A type of garment of Yemen origin.
- Mâ shâ' Allâh* : (ما شاء الله) An Arabic expression meaning literally, "What Allâh wills," and it indicates a good omen.
- Al-Madinah* : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
- Maghâfir* : (الغافر) A bad smelling gum.
- Al-Maghâzi* : (المغازي) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)
- Maghrib* : (المغرب) Sunset, evening *Salât* (prayer).
- Mahr* : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram* : (المحرم) See *Dhu-Mahram*.
- Makrûh* : (المكروره) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlûk* : (المملوك) A male slave.
- Manâsik* : (مناسك الحج و العمره) Acts connected with Hajj like *Ihrâm*; *Tawâf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwah; stay at 'Arafat, Muzdalifah and Mina; *Ramy* (throwing pebbles) of *Jamarât*; slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and '*'Umrah*, *Sahih Al-Bukhâri*, Vol.2-3.
- Manînah* : (المناتم) (Plural: *Manâ'iḥ*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
- Maqâm Ibrâhîm* : (مقام إبراهيم) (عليه السلام) The stone on which Ibrâhîm (Abraham) stood while he and Ismâ'îl (Ishmael) (عليه السلام) were building the Ka'bah.
- Maqâm-
Mahmûd* : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad (صلى الله عليه وسلم) and none else.

	(See <i>Hadith</i> No. 242, Vol.6, <i>Sahih Al-Bukhârî</i>).
<i>Al-Marwah</i>	: (المروة) A mountain in Makkah, neighbouring <i>Al-Masjid-al-Harâm</i> .
<i>Al-Mash'ar-</i> <i>Al-Harâm</i>	: (المشعر الحرام) See <i>Muzdalifah</i> .
<i>Al-Masîh-ad-Dajjâl</i>	: (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also <i>Hadith</i> No.649 and 650, Vol.4, <i>Sahih Al-Bukhârî</i>).
<i>Al-Masjid-al-Harâm</i>	: (المسجد الحرام) The most Sacred Mosque in Makkah. The Ka'bah is situated in it.
<i>Al-Masjid-al-Aqsa</i>	: (المسجد الأقصى) The most sacred mosque in Jerusalem.
<i>Mathâni</i>	: (المثاني) Oft repeated Verses of the Qur'ân, and that is <i>Sûrat Al-Fâtihah</i> , recited repeatedly in the <i>Salât</i> (prayer).
<i>Matras</i>	: (مترس) A Persian word meaning “don't be afraid.”
<i>Maulâ</i>	: (الملوی) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the <i>Rabb</i> [Lord (Allâh)].
<i>Maulâya</i>	: (مولای) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
<i>Mauquûdhah</i>	: (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
<i>Mawâlî</i>	: (الموالی) Non-Arabs and originally former slaves.
<i>Mayâthir</i>	: (المياش) Silk cushions.
<i>Mi'râj</i>	: (المعراج) The Ascent of the Prophet ﷺ to the heavens (by soul and body). (See <i>Hadith</i> No. 345, Vol. 1, <i>Hadith</i> No. 429, Vol.4 and <i>Hadith</i> No.227, Vol 5, <i>Sahih Al-Bukhârî</i>). [Also see (V.53:12) the Qur'ân]
<i>Mihjan</i>	: (المحجن) A walking stick with a bent handle.
<i>Mijanna</i>	: (المجنّة) A place at Makkah.
<i>Mina</i>	: (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.
<i>Miqât</i>	: (الميقات) (Plural: <i>Mawâqit</i>) One of the several places specified by the Prophet ﷺ for the people to assume <i>Ihrâm</i> at, on their way to Makkah, when intending

	to perform <i>Hajj</i> or ' <i>Umrah</i> .
<i>Miswâk</i>	: (المسوak) A tooth brush made of <i>Arâk</i> -tree roots.
<i>Mithqâl</i>	: (المثقال) A special kind of weight (equals $4\frac{1}{7}$ grams approx., used for weighing gold). It may be less or more. [20 <i>Mithqâl</i> = 94 grams approx.]
<i>Mu'arras</i>	: (العمرس) A place nearer to Mina than Ash-Shajarah.
<i>Mu'awwidhât</i>	: (الموذدات) i.e. <i>Sûrat Al-Falaq</i> (113) and <i>Sûrat An-Nâs</i> (114). [The Qur'an].
<i>Mu'takif</i>	: (المتكف) One who is in a state of <i>I'tikâf</i> .
<i>Mu'adhdhin</i>	: (المؤذن) A call-maker who pronounces the <i>Adhân</i> loudly calling people to come and perform the <i>Salât</i> (prayer).
<i>Mu'allafat-ul-Qulûb</i>	: (مؤلفة القلوب) New Muslims who were given <i>Sadaqah</i> by the Prophet ﷺ to keep them firm in the fold of Islam.
<i>Mubashshirât</i>	: (المبشرات) Glad tidings. [See the footnote of (V. 10:64), <i>Sahîh Al-Bukhâri</i> , Vol. 9, <i>Hadîth</i> No. 119].
<i>Mûbiqât</i>	: (الموبقات) Great destructive sins.
<i>Mudabbar</i>	: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.
<i>Mudd</i>	: (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
<i>Mufassal</i> or <i>Mufassalât</i>	: (المفصل، المفصلات) The <i>Sûrah</i> starting from <i>Qâf</i> to the end of the Noble Qur'an (i.e. from No. 50 to the end of the Qur'an, No. 114).
<i>Muhâjir</i>	: (المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
<i>Muhâqala</i>	: (المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
<i>Muharram</i>	: (المحرم) The first month of the Islâmic calendar.
<i>Al-Muhassab</i>	: (المحاسب) A valley outside Makkah sometimes called Khaif Banî Kinanah.
<i>Muhkam</i>	: (المحكم) Qur'anic Verses the contents of which are not abrogated.
<i>Muhrim</i>	: (المحرم) One who assumes the state of <i>Ihrâm</i> for the purpose

- of performing the *Hajj* or '*Umrah*.
- Muhrimah* : (المحرمة) A female in the state of *Ihrâm*.
- Muhsar* : (المحصر) A *Muhrim* who intends to perform the *Hajj* or '*Umrah* but cannot because of some obstacle.
- Mujâhid* : (المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd*.
- Mujazziz* : (المجاز) A *Qâ'if* : a learned man who reads the foot and hand marks.
- Mujtahidûn* : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunnah*.
- Mukâtab* : (الكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
- Mukhadram* : (المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.
- Mulâ'anah* : (الملادعنة) The act of performing *Li 'ân*.
- Mulhidûn* : (الملحدون) Heretics.
- Musallâ* : (المصلى) A praying place.
- Mushrikûn* : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad ﷺ.
- Mustahadah* : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.
- Mut'ah* : (المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : (المتفحش) A person who conveys evil talk.
- Mutashâbihât*: (التشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
- Muttafaq 'Alaih* : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collections of *Ahadith*: *Bukhari* and *Muslim*.
- Muttaqûn* : (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

<i>Muwatta'</i>	: (الموطأ) A <i>Hadîth</i> book compiled by Imâm Mâlik bin Anas, one of the four <i>Fiqh Imâms</i> .
<i>Muzâbanah</i>	: (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
<i>Muzdalifah</i>	: (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the <i>Maghrib</i> and ' <i>Ishâ'</i> prayers (together) there.
<i>Nahr</i>	: (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of <i>Nahr</i> is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.
<i>An-Najâshi</i>	: (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
<i>An-Najsh</i>	: (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
<i>An-Najwâ</i>	: (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See <i>Sahîh Al-Bukhâri</i> , Vol.3, <i>Hadîth</i> No. 621).
<i>Naqîb</i>	: (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
<i>Nash</i>	: (النش) A measure of weight equal to $\frac{1}{2}$ <i>Uqiyah</i> (64 grams approximately).
<i>Nawâfil</i>	: (النوافل) (Plural of <i>Nâfila</i>) Optional practice of worship in contrast to obligatory (<i>Farîdah</i>).
<i>Nikâh</i>	: (النكاح) Marriage (wedlock) according to Islâmic law.
<i>Nisâb</i>	: (النصاب) Minimum amount of property liable to payment of the <i>Zakât</i> e.g. <i>Nisâb</i> of gold is twenty (20) <i>Mithqâl</i> i.e. approx. 94 grams; <i>Nisâb</i> of silver is two hundred (200) dirhams, i.e. approx. 640 grams; <i>Nisâb</i> of food-grains and

	fruit is 5 <i>Awsaq</i> i.e. 673.5 kgms. <i>Nisâb</i> of camels is 5 camels; <i>Nisâb</i> of cows is 5 cows; and <i>Nisâb</i> of sheep is 40 sheep.
<i>Nûn</i>	: (نون) Fish.
<i>Nusub</i>	: (النصب) (Singular of <i>Ansâb</i>). <i>An-Nusub</i> were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.
<i>Qadar</i>	: (القدر) Divine Preordainment.
<i>Qâdi</i>	: (قاضي) A Muslim judge.
<i>Qalib</i>	: (القليب) A well.
<i>Qâri'</i>	: (القرىء) Early Muslim religious scholars were called <i>Qurrâ'</i> (plural of <i>Qâri'</i>) — this word is also used for a person who knows the Qur'an by heart). The plural is <i>Qurrâ'</i> . The <i>Qurrâ'</i> were teachers of the early Muslims.
<i>Qârin</i>	: (القارن) One who performs <i>Hajj-al-Qirân</i> .
<i>Qarn-al-Manâzil</i> :	: (قرن المنازل) The <i>Miqâd</i> of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
<i>Qasab</i>	: (القصب) Pipes made of gold, pearls and other precious stones.
<i>Qatifa</i>	: (القطيفه) Thick soft cloth.
<i>Qattât</i>	: (القاتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (<i>Sahîh Al-Bukhârî</i> , Vol. 8, <i>Hadîth</i> No.82).
<i>Qiblah</i>	: (القبلة) The direction towards all Muslims face in <i>Salât</i> (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
<i>Qil wa Qâl</i>	: (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
<i>Qintâr</i>	: (القطنطان) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
<i>Qîrat</i>	: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 <i>Qîrat</i> = $\frac{1}{2}$ <i>Dâniq</i> & 1 <i>Dâniq</i> = $\frac{1}{6}$ Dirham.
<i>Al-Qisâs</i>	: (القصاص) Laws of equality in punishment for wounds etc. in

	retaliation.
<i>Qissî</i>	: (القسى) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called <i>Qiss</i> .
<i>Qithâm</i>	: (القطام) A plant disease which causes fruit to fall before ripening.
<i>Qiyâm</i>	: (القيام) The standing posture in <i>Salât</i> (prayer).
<i>Qiyâs</i>	: (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's <i>Sunnah</i> . (C) From the unanimously accepted verdict of the <i>Mujtahidûn</i> ; (D) <i>Qiyâs</i> : i.e. the verdict given by a <i>Mujtahid</i> who considered the case similar in comparison with a case judged by the Prophet ﷺ. <i>Qiyâs</i> is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
<i>Qubâ'</i>	: (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two <i>Rak'ah Salât</i> (prayer) is regarded as a performance of ' <i>Umrah</i> in reward according to the Prophet's saying.
<i>Qumqum</i>	: (قمع) A narrow - headed vessel.
<i>Qunût</i>	: (القنوت) An invocation in the <i>Salât</i> (prayer).
<i>Quraish</i>	: (القریش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
<i>Quraishi</i>	: (القريشي) A person belonging to the Quraish (well-known Arab) tribe.
<i>Rabb</i>	: (الرب) There is no proper equivalent for <i>Rabb</i> in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. <i>Rabb</i> is also one of the Names of Allâh. We have used the word "Lord" as nearest to <i>Rabb</i> . All occurrences of "Lord"

- actually mean *Rabb* and should be understood as such..
- Rabbuka* : (ربك) Your Lord, Your Master.
- Rabi'-ul-Awwal* : (ربيع الأول) Third month of the Islâmic calendar.
- Râhilah* : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
- Rahn* : (الرهن) According to *Shari'ah*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
- Rayyân* : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.
- Rajab* : (رجب) The seventh month of the Islâmic calendar.
- Ar-Raj'ah* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Ar-Rajm* : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
- Rak'ah* : (الرکعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'ah*, which is a unit of prayer and consists of one standing, one bowing and two prostrations).
- Ramadân* : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.
- Ramal* : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.
- Ramy* : (الرمي) The throwing of pebbles at the *Jimar* at Mina.
- Riba* : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'ah*, i.e. interest on lent money; (b) *Riba Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
- Ridâ'* : (الرداء) A piece of cloth (sheet) worn around the upper part

of the body.

- Rikâz* : (الركان) Buried wealth.
- Rûh-ullah* : (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:
- (A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullah عبد الله); (iv) Allâh's spirit (*Rûh-ullah* روح الله) etc.
- The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Isâ (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).
- (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalâmulâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.
- Ruqba* : (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.
- Ar-Ruqyah* : (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtihah* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- Sâ'* : (الصاع) A measure that equals four *Mudd* (3 kg. approx).
- Sa'dân* : (السعدان) A thorny plant suitable for grazing animals.
- Sa'y* : (الاسعى) The going for seven times between the mountains of As-Safâ and Al-Marwah in Makkah during the performance of *Hajj* and '*Umrah*.
- As-Sâ'ibah* : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

<i>Sab'a-al-</i>	: سبعة المثاني (The seven repeatedly recited Verses i.e. <i>Sûrat Al-Fâtihah</i> . [See the Noble Qur'ân (V.15:87)]
<i>As-Sab'ah</i>	: السبعة (The seven compilers of <i>Ahadîth</i> — Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah, and Ahmad.)
<i>Sabâhâh</i>	: صباحا (An exclamation indicating an appeal for help.)
<i>Sâbi'u'n</i>	: الصابئون (A people who lived in 'Irâq and used to say <i>Lâ ilâha illallâh</i> (none has the right to be worshipped but Allâh) and used to read <i>Az-Zâbûr</i> (the Psalms of the <i>Sâbi'u'n</i>) and they were neither Jews nor Christians.)
<i>Sadaqah</i>	: الصدقة (Anything given in charity.)
<i>Safa and Marwah</i>	: الصفا والمروة (Two mountains at Makkah neighbouring <i>Al-Masjid-al-Harâm</i> (the sacred mosque) to the east. One who performs 'Umrah and <i>Hajj</i> should walk seven times between these two mountains and that is called <i>Sa'y</i> .)
<i>Sahbâ'</i>	: صحباء (A place near Khaibar.)
<i>Sahîhân</i>	: الصحيحان (The two <i>Hadîth</i> books of Imam Bukhari and Muslim.)
<i>Sahûr</i>	: السحور (A meal taken at night before the <i>Fajr</i> (morning) prayer by a person observing <i>Saum</i> (fast).)
<i>Sahw</i>	: السهو (Forgetting (here it means forgetting how many <i>Rak'at</i> a person has prayed in which case he should perform two prostrations of <i>Sahw</i>).
<i>Sakinah</i>	: السكينة (Tranquillity, calmness, peace and reassurance.)
<i>Salab</i>	: السلب (Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.)
<i>As-Salât</i>	: الصلاة (See <i>Iqâmat-as-Salât</i> .)
<i>Sami' Allâhu liman hamidah</i>	: سمع الله لمن مدحه (Allâh hears him who praises Him.)
<i>Samur</i>	: السم (A kind of tree.)
<i>Sarif</i>	: سرف (A place about ten kilometers away from Makkah.)
<i>Sariyyah</i>	: المسيرية (A small army-unit sent by the Prophet ﷺ for <i>Jihâd</i> , without his participation in it.)
<i>As-Saum</i>	: الصوم (The fasting i.e., to not to eat or drink or have sexual relations from before the <i>Adhâن</i> of the <i>Fajr</i> (early morning) prayer till the sunset.)

<i>Sawiq</i>	: (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
<i>Sha'bân</i>	: (شعبان) The eighth month of the Islâmic calendar.
<i>Ash-Shahâdah</i>	: (الشهادة) (i) Testimony of Faith. (ii) “None has the right to be worshipped but Allâh, and Muhammad ﷺ is the Messenger of Allâh.”
<i>Shawwâl</i>	: (Shawâl) The tenth month of the Islâmic calendar.
<i>Shighâr</i>	: (الشغاف) A type of marriage in which persons exchange their daughters or sisters in marriage without <i>Mahr</i> .
<i>Ash-Shiqâq</i>	: (الشقاق) Difference between husband and wife or any two persons.
<i>Shirk</i>	: (الشرك) Polytheism and it is to worship others along with Allâh.
<i>Shuf'ah</i>	: (الشفعة) Pre-emption.
<i>Siddîq</i> and <i>Siddîqûn</i>	: (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
<i>Sidr</i>	: (السدر) Lote tree (or <i>Nibiq</i> tree).
<i>Sidrat-ul-Muntaha</i>	: (سدرة المتهى) A <i>Nabiq</i> tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
<i>Siffin</i> (battle of)	: (صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضي الله عنه.
<i>As-Sihah</i>	: (الصحاب الستة) The six books of <i>Ahâdîth</i> : compiled by
<i>As-Sittah</i>	Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi and Ibn Mâjah.
<i>As-Sirât</i>	: (الصراط) <i>Sirât</i> originally means ‘a road’; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
<i>As-Sittah</i>	: (الستة) The six compilers of <i>Ahâdîth</i> — Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are called <i>Sihah Sittah</i> .
<i>Subhân Allâh</i>	: (سبحان الله) Glorified is Allâh.

<i>Sundus</i>	: (السندس) A kind of silk cloth.
<i>Sunnah</i>	: (السنة) The legal way or ways, orders, acts of worship and statements of the Prophet ﷺ, that have become models to be followed by the Muslims.
<i>Sutrah</i>	: (السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and it should be in front of a person offering <i>Salât</i> (prayer) to act as a symbolical barrier between him and the others.
<i>Tâ'if</i>	: (الطائف) A well-known town near Makkah.
<i>Tâbah</i>	: (الطابة) Another name for Al-Madînah Al-Munawwarah.
<i>Tâbi'i</i>	: (التابعي) One who has met or accompanied any Companion of the Prophet ﷺ.
<i>Tabûk</i>	: (تبوك) A well-known town about 700 kilometers north of Al-Madînah.
<i>Tâghût</i>	: (الطاغوت) The word <i>Tâghût</i> covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allâh, who were falsely worshipped and taken as <i>Tâghût</i> . Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed. [See <i>Tafsîr Ibn Kathîr</i> , Vol. 1, page 512; and (V.2:51)].
<i>Tahajjud</i>	: (التهجد) Night optional prayer offered at any time after 'Ishâ' prayer and before the <i>Fajr</i> prayer.
<i>Tahnîk</i>	: (التحنيك) It is the Islâmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing <i>Adhân</i> in child's ears. (See <i>Sahîh Al-Bukhâri</i> , the Book of ' <i>Aqiqah</i> ', Vol. 7, Page No. 272).
<i>Taiba</i>	: (الطيبية) One of the names of Al-Madînah city.
<i>Takbîr</i>	: (التكبير) Saying <i>Allâhu-Akbar</i> (Allâh is the Most Great).
<i>Takbîrah</i>	: (التكبيرة) A single utterance of <i>Allâhu-Akbar</i> .
<i>Talbinah</i>	: (التبليغة) A dish prepared from flour and honey.
<i>Talbiyah</i>	: (التبليبة) Saying <i>Labbaik, Allâhumma Labbaik</i> (O Allâh! I am obedient to Your Orders, I respond to Your Call).
<i>At-Tan 'îm</i>	: (التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of

Ihrâm to perform ‘Umrah.

- Taqlîd* : Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarâwîh* : Optional *Salât* (prayers) offered after the ‘*Ishâ’* prayers on the nights of Ramadân. These may be performed individually or in congregation.
- Tarji‘* : Repetition of the words of the *Adhân* twice by the *Mu’adhdhin* (call-maker).
- Tashahhud* : The recitation of the invocation: *At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammudan Rasûl-lâh*”, while in *Qu‘ûd*, i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha illallâh Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).]
- Taslîm* : On finishing the *Salât* (prayer), one turns one’s face to the right and then to the left saying, *Assalamu ‘Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you).
- Tauhîd* (Islâmic Monotheism) : *Tauhîd* means declaring Allâh to be the only God. It has three aspects:
- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allâh.
 - (B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.
 - (C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ’ was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Kârîm*; (iii) we must believe in all the qualities of Allâh which Allâh has stated in his Book (The Qur’ân) or mentioned through His Messenger ﷺ without changing their meaning

or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e. Allâh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijjah) as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihi*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsâ (Moses) and 'Isâ (Jesus) till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhid* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad ﷺ: *Wajîb Al-Ittibâ'* and it is a part of *Tauhid-al-Uluhiyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger ﷺ". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâdah : (طواف الإفادة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of

- Dhul-Hijjah.** This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.
- Tawâf-ul-Wadâ'** : (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or '*Umrah*.
- Tayammum** : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janaba*).
- Thaniyat-al-Wadâ'** : (ثنية الوداع) A place near Al-Madînah.
- Wadâ'** :
- Ath-Thalâthah** : (الثلاثة) The three compilers of *Ahâdîth* — Abû Dâwûd, Nasâ'i, Tirmidhi.
- Tharîd** : (الثرید) A kind of meal, prepared from meat and bread.
- Thaur** : (الثور) A well-known mountain in Al-Madînah.
- Tulaqâ'** : (الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makkah.
- Tûr** : (الطور) A mountain.
- Uhud** : (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwah Uhud*.
- 'Umrah** : (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwah. It is also called 'lesser *Hajj*'. (See *Sahîh Al-Bukhâri*, Vol. 3, Page 1).
- 'Urfut** : (العرفط) The tree which produces *Maghâfir*.
- 'Ushr** : (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhâri*, Vol. 2, *Hadîth* No. 560).
- Wahy** : (الوحي) The Revelation or Inspiration of Allâh to His Prophets.
- Waihaka** : (ويحك) 'May Allâh be Merciful to you.'
- Wailaka** : (ويلك) 'Woe upon you!'
- Walâ'** : (الولاء) *Al-Walâ'* is a right to inherit the property of a freed slave to the person who has freed him. *Ahâdîth* has made it clear that *Walâ'* is a part like a lineage. It cannot be sold or

	gifted, so selling it or offering it as a gift is prohibited.
<i>Wali</i>	: (الولي) (Plural <i>Auliyâ'</i>) Protector, guardian, supporter, helper, friend.
<i>Walimah</i>	: (الوليمة) The marriage feast.
<i>Waqf</i>	: (الوقف) Religious endowment.
<i>Wars</i>	: (الورس) A kind of shrub used for colouring yellow.
<i>Wasâyâ</i>	: (الوصايا) Wills or testaments. (Singular: <i>Wasîyyah</i> (الوصيّة)
<i>Al-Wâsil</i>	: (الواصل) One who keeps good relations with his kith and kin.
<i>Wasilah</i>	: (الوسيلة) The means of approach or achieving closeness to Allâh by getting His favours.
<i>Wasq</i>	: (الوسرق) (Plural: <i>Awsaq</i> or <i>Awsuq</i>) A measure equal to 60 <i>Sa</i> = 135 kg. approx. It may be less or more.
<i>Wisâl</i>	: (الوصلان) Observing <i>Saum</i> (fast) for more than one day continuously.
<i>Witr</i>	: (الوتر) An odd number of <i>Rak'at</i> with which one finishes one's <i>Salât</i> (prayers) at night after the night prayer or the <i>Ishâ</i> prayer.
<i>Wudu'</i>	: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.
<i>Yalamlam</i>	: (يالملم) The <i>Miqât</i> of the people of Yemen.
<i>Yaqîn</i>	: (اليقين) Perfect absolute Faith.
<i>Yarmûk</i>	: (اليرموك) A place in Shâm.
<i>Yathrib</i>	: (يثرب) One of the names of Al-Madînah.
<i>Yaum An-Nâfr</i>	: (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of <i>Hajj</i> at 'Arafât, Al-Muzdalifah and Mina.
<i>Yaum An-Nahr</i>	: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.
<i>Yaum Ar-Ru'uð</i>	: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the 'Id day ('Id-al-Adha).
<i>Yaum At-Tarwiyah</i>	: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

- Zakât* : (زكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..
- Zakât-ul-Fitr* : (زكاة الفطر) An obligatory *Sadaqa* to be given by Muslims before the prayer of 'Id-al-Fitr (See *Sahih Al-Bukhâri*, Vol. 2, The Book of *Zakât-al-Fitr*, Page No. 339).
- Zamzam* : (Zamzam) The sacred well inside the *Haram* (the grand mosque) at Makkah.
- Zanâdiqah* : (الزنادقة) Atheists.
- Zarnab* : (زرنب) A kind of good smelling grass.
- Zuhr* : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

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

WHY ALLAH SENT PROPHETS AND MESSENGERS ؟ عليهم السلام

Ever since people innovated the dogma of *Shirk*, (i.e. joining others in worship along with Allâh) Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated. The following verses from the Noble Qurân illustrate this fact :

"Indeed We sent Nûh (Noah) to his people, and he said : 'O my people ! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illâha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day ! " (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said : 'O my people ! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illâha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh) ? " (V.7:65).

And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people ! Worship Allâh you have no other *Ilâh* (God) but Him. (*Lâ illâha illallah*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamûd (people, We sent) their brother Salih. He said: 'O my people! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illâha illallah*, none has the right to be worshipped but Allâh)." (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming) : Worship Allâh (Alone) and avoid (or keep away from) *Tâghût*^[1] (all false deities i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36)

Every Prophet was sent unto his own nation for their guidance, but the message of Prophet Muhammad ﷺ was general for all mankind and jinn. As in *Surat al A'râf* (Allâh addresses His Messenger) :

"Say (O Muhammad ﷺ) : 'O mankind : Verily, I am sent to you all as the messenger of Allâh.' " (V.7:158).

So the aim of sending these Prophets and Mesengers to men and jinn was only that they should worship Allâh Alone as Allâh تَعَالَى said :

"And I (Allâh) created not the jinn and men except they should worship Me (Alone)" (V.51:56).

And to worship Allâh means to obey Him and to do all He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, those who will disobey Him will be punished in Hell-fire

[1] *Tâghût* : See Glossary.

TAUHID — (ISLAMIC MONOTHEISM)

Tauhid (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhid-ar-Rububiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.

(B) Oneness of the Worship of Allâh; *Tauhid-al-Ulûhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauhid-al-Asmâ' was-Sifât*: To believe that:

- (i) We must not name or qualify Allâh except with what He or His Messenger ﷺ has named or qualified Him;
- (ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;
- (iii) We must believe in all the qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):-

“The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty),” over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of ‘Arafah (*Hajj*, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhâtihi*).

(It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

Also Allâh says:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer” (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He ﷺ also says:

“To one whom I have created with Both My Hands,” (V.38:75);

and He also says:

“The Hand of Allâh is over their hands.” (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Isâ (Jesus) till the last of the Prophets, Muhammad ﷺ.

These three aspects of *Tauhid* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muhammad ﷺ *Wujûb al-Ittibâ'* and it is a part of *Tauhid-al-Ulûhiyyah*.

This is included in the meaning, "I testify that Muhammad ﷺ is ﷺ صلی اللہ علیہ وسلم Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; ﷺ صلی اللہ علیہ وسلم".

Allâh says:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allâh says:

"Say (O Muhammad ﷺ) to mankind, 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah (legal ways of the Prophet ﷺ)], Allâh will love you and forgive you of your sins.' " (V.3:31)

SHAHADA — CONFESSION OF A MUSLIM

إِلَهٌ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

(None has the right to be worshipped but Allâh,

and Muhammad ﷺ is the Messenger of Allâh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lâ ilâha illallâh, Muhammad-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh, and Muhammad ﷺ is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (principle) in some detail:

إِلَهٌ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

“None has the right to be worshipped but Allâh... and Muhammad ﷺ is the Messenger of Allâh” has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security.” And this is called (your confession for the) “Oneness of the Lordship of Allâh,” — *Tauhîd-ar-Rubûbiyyâh*.

Point II: A confession with your heart that: “I testify that none has the right to be worshipped but Allâh Alone.” The word “worship” (i.e. ‘*Ibâdah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone (and none else, whether it be an angel, Messenger, Prophet ‘Isâ (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad ﷺ order you to do, (in the Qur’ân and in the *Sunna* (legal ways of Prophet Muhammad ﷺ) you must do, and all that Allâh and His Messenger Muhammad ﷺ forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allâh,” — *Tauhîd-al-Uluhiyyah*. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: “O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’ân) or as Your Prophet Muhammad ﷺ has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75)

and He also says:

"The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad ﷺ) asked her as to where Allâh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (*Hajj*, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhâtihi*). It is not, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — *Tauhid-al-Asmâ' was-Sifât* and this is the right belief, the belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Dâwûd (David), Sulaimân (Solomon), 'Isâ (Jesus) to Muhammad ﷺ and the Companions of Prophet Muhammad ﷺ] and the righteous followers of these Messengers ﷺ.

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad ﷺ is Your Messenger." That means that none has the right to be followed after Allâh, but the Prophet Muhammad ﷺ as he is the last of His Messengers. As Allâh says:

"Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it and whatsoever he forbids you, abstain from it," (V.59:7).

And Allâh says:

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow The Qur'ân and The Sunnah).' " (V.3:31)

As for others than Muhammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the *Sunnah* (legal ways, orders, acts of worship, statements) of the Prophet ﷺ or not. As the Divine revelation has stopped after the death of Prophet Muhammad ﷺ and it will not resume except at the time of the Descent of 'Isâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic

Hadith (i.e. narration of Prophet Muhammad ﷺ). (*Sahih-Al-Bukhari*, Vol. 3, *Hadith* No. 425).

B. It is essential to utter: *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad ﷺ to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (*Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh*, none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-ghifârî embraced Islam, he went to *Al-Masjid-al-Harâm* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lâ ilâha illallâh Muhammad Rasul Allâh* — none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Isâ (Jesus), son of Maryam (Mary)] as *Auliyâ'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).

"Say (O Muhammad ﷺ): 'Shall We tell you the greatest losers in respect of (their) deeds?' "Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! "They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. "Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they

shall dwell (forever). No desire will they have to be removed therefrom. "Say (O Muhammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid" "Say (O Muhammad ﷺ): I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضي الله عنه in the Book, *Sahih Al-Bukhari*, Vol.1 Hadith No.7:-

Narrated Ibn 'Umar رضي الله عنه said: Allâh's Messenger ﷺ said: Islam is based on the following five (principles):

1. To testify *Lâ ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh* (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh).
2. To perform (*Iqâmat*) *As-Salât*^[1].
3. To pay *Zakât*^[2].
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordinances i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:-

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunnah* (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers علیهم السلام .

^[1] See the Glossary.

^[2] See the Glossary.

Ash-Shirk and Al-Kufr**POLYTHEISM AND DISBELIEF****Salvation of all mankind from the greatest sin against Allâh**

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*.

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

“Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin.”(V. 4:48).

Almighty Allâh says:

“Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

“Then those whose scales (of good deeds) are heavy, — these! they are the successful.

“And those whose scales (of good deeds) are light, — they are those who lose their own selves; in Hell will they abide.”

“The Fire will burn their faces, and they will grin with displaced lips (disfigured).”

“(It will be said) ‘Were not My Verses (this Qur’ân) recited to you and then you used to deny them?’

“They will say: ‘Our Lord! Our wretchedness overcame us and we were an erring people.

“Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrongdoers).’

“He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ (V. 23:101-108).

“And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.” (V. 23:117).

Ash-Shirk

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

- (1) *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
- (2) *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
- (3) *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*.

Manifestations: (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form, has four aspects:

- (a) *Shirk-ad-Du'â*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

“And when they embark on ships they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

- (b) *Shirk-al-Niyyah wal-Iradah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

“Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.”(V. 11:15,16)

- (c) *Shirk-at-Tâ'ah*. This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

“They (Jews and Christians) took their *Rabbis* and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e., Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). Praise and

Glory is to Him (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger ﷺ was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (*rabbis* and monks)." Allâh's Messenger said, "They certainly do. They (i.e. *Rabbis* and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by *Ahmad*, *At-Tirmidhi*, and *Ibn Jarir*). (*Tafsir At-Tabari*, Vol.10, Page No. 114).

(d) *Shirk-al-Mahabbah*. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) *Ash-Shirk-al-Asghar Ar-Riyâ'* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allâh says:

"Say (O Muhammad ﷺ) : 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' " (V. 18:110)

(3) *Ash-Shirk-al-Khafi* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad ﷺ said:

"*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

*Al-Kufr***DISBELIEF AND ITS VARIOUS MANIFESTATIONS**

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh عز و جل has ordained must come to pass).

There are two aspects of disbelief:

(1). **The major disbelief (*Al-Kufr-al-Akbar*)**: This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

(a) *Kufr-at-Takdhib*. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

“Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muhammad ﷺ), the Islamic Monotheism,] when it comes to him. Is there not in Hell an abode for the disbelievers? ” (V. 39:32)

(b) *Kufr-al-Ibâ' wat-Takabbur ma 'at-Tasdiq*. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.

Almighty Allâh says:

“And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).

(c) *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your

father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.' " (V.18:35-38)

- (d) *Kufr-al-I'râd*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

- (e) *Kufr-an-Nifâq*. This implies hypocritical disbelief.

Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

- (2) **The minor disbelief (*Al-Kufr-al-Asghar*)**: This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad ﷺ which they (its people) used to do." (V.16:112).

*An-Nifâq***HYPOCRISY AND ITS VARIOUS MANIFESTATIONS**

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
2. To belie some of all that was brought by the Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (e.g. the Qur'ân, the Sunnah, laws and principles of Islam).
3. To hate the Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
4. To hate some of that which was brought by the Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or the set back for the religion of Allâh's Messenger (Muhammad ﷺ) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious. (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger ﷺ :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet ﷺ : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

**JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'AN
BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND
HAVING NO SHARE IN DIVINITY**

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INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

“Thou shalt worship the Lord, thy God; And Him only shalt thou serve.”
— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself *Son of God* as far as I know — but he used to call himself the ‘Son of Man’ (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ‘Son of God’. In Matthew 5:9 we read:

“Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45 —

“That ye may be children of your Father which is in heaven...”

GOD THE FATHER

In Matthew 5:48 —

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In Matthew 6:1 —

“... otherwise ye have no reward of your Father which is in heaven.”

Matthew 7:21 —

“Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

N.B. The word ‘Lord’ here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God’s Will) of the Messiah (Jesus). Therefore the correct translation should be:

“Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term ‘Father’ is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

“At that time Jesus answered and said, ‘I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.’”

JESUS THE WORSHIPPER

Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray.....”

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur’ân:

“O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise” (V.35:15).

And in V.19:93 of the Qur’ân:-

“There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.”

A BIBLICAL STORY

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descent and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLâH.

Matthew 19:16-17 —

“And behold, one came and said unto him, ‘Good master, what good thing shall I do that I may have eternal life?’ And he said unto him,

'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.' "

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 —

'But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren.'

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.' "

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

“And they took counsel and bought with them the potter’s field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day.”

From these verses we understand that the Bible (the New Testament) was not written during Jesus’ life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

“And about the ninth hour Jesus cried with a loud voice, saying, ‘Eli, Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?’)”

This is according to their (Christians’) assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (*TAUHID*)

In John 17:3 —

“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent.”

In Mark 12:28-30 —

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, ‘Which is the first commandment of all?’ And Jesus answered him: ‘The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.’ ”

In Mark 12:32 —

“And the scribe said unto him, ‘Well, Master, thou hast said the truth: for there is One God; and there is none other but He.’ ”

In Mark 12:34 —

“...he (Jesus) said unto him, ‘Thou art not far from the kingdom of God...’ ”

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'an in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him)

صلی اللہ علیہ وسلم

John 14:15-16 —

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (Qur'an) which was revealed to him.

John 15:26-27 —

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 —

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 —

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad ﷺ the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

- (1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.
- (2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty four hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews?' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being

challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

"And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

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تَعْرِفُ الْمَلَكَ الْمُصْبِحَ السَّيِّفِيَّ

كُتب هذا المصحف وضُبط على ما يوافق رواية حفص بن سليمان ابن المغيرة الأسدى الكوفى لقراءة عاصم بن أبي النجود الكوفى التابعى عن أبي عبد الرحمن عبدالله بن حبيب السلمى عن عثمان بن عفان وعلى بن أبي طالب وزيد بن ثابت وأبي بن كعب عن النبي صلى الله عليه وسلم .

وأخذ هجاؤه مما رواه علماء الرسم عن المصاحف التى بعث بها الخليفة الراشد عثمان بن عفان رضى الله عنه إلى البصرة والكوفة والشام ومكة ، والمصحف الذى جعله لأهل المدينة ، والمصحف الذى اختص به نفسه ، وعن المصاحف المتتسخة منها . وقد روى فى ذلك مانقله الشيخان أبو عمرو الدافى وأبوداود سليمان بن نجاح مع ترجيح الثانى عند الاختلاف .

هذا وكل حرف من حروف هذا المصحف موافق لنظيره فى المصاحف العثمانية الستة السابق ذكرها .

وأخذت طريقة ضبطه مما قرره علماء الضبط على حسب ماورد فى كتاب «الطراز على ضبط الخزاز» للإمام التنسى مع الأخذ بعلامات الخليل بن أحمد وأتباعه من المشارقة ، بدلا من علامات الأندلسىين والمغاربة .

وأثبَتْ فِي عد آياته طريقة الكوفيين عن أبي عبد الرحمن عبد الله ابن حبيب السُّلْمِيِّ عن على بن أبي طالب رضي الله عنه على حسب ماورد في كتاب «ناظمة الزهر» للإمام الشاطبي ، وغيرها من الكتب المدونة في علم الفوائل ، وأى القراءان على طريقتهم ٦٢٣٦ آية .

وأَخَذَ بِيَانُ أَوَّلِ أَجْزَائِهِ الْثَلَاثَيْنِ وَأَحْزَابِهِ السَّتِينِ وَأَرْبَاعِهَا مِنْ كِتَابِ «غَيْثِ النَّفْعِ» لِلْعَلَامَةِ السَّفَاقِسِيِّ . وَ «ناظمة الزهر» للإمام الشاطبي وشرحها . و «تحقيق البيان» للشيخ محمد المتولى ، و«إرشاد القراء والكتابين» ، لأبي عبد رضوان الخلاق .
وأَخَذَ بِيَانُ مَكِيَّهِ وَمَدْنِيَّهِ فِي الْجَدْوِلِ الْمَلْحُقِ بِآخِرِ الْمَصْفَفِ ، مِنْ «كِتَابِ أَبِي الْقَاسِمِ عُمَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْكَافِ» و «كِتَابِ الْقِرَاءَاتِ وَالتَّفْسِيرِ» عَلَى خَلْفِ فِي بَعْضِهَا .

وأَخَذَ بِيَانِ وَقْفِهِ وَعَلَامَاتِهِ مَا قَرَرَتْهُ الْلَّجْنَةُ فِي جَلْسَاتِهَا التِّي عَقَدَتْهَا لِتَحْدِيدِ هَذِهِ الْوَقْفَ عَلَى حَسْبِ مَا افْتَضَتْهُ الْمَعَانِي التِّي ظَهَرَتْ لَهَا مُسْتَرْشَدَةً فِي ذَلِكَ بِأَقْوَالِ الْأَئمَّةِ مِنَ الْمُفَسِّرِينَ وَالْعُلَمَاءِ الْوَقْفِ وَالْابْتِدَاءِ .

وأَخَذَ بِيَانِ السُّجُودَاتِ وَمَوَاضِعِهَا مِنْ كِتَابِ الْفَقْهِ وَالْحَدِيثِ عَلَى خَلْفِ خَمْسِ مِنْهَا لَمْ نُشَرْ إِلَيْهِ فِي هَامِشِ الْمَصْفَفِ وَهِيَ السُّجْدَةُ الثَّانِيَّةُ بِسُورَةِ الْحِجَّةِ وَالسُّجُودَاتُ الْوَارِدَةُ فِي السُّورَ الْآتِيَّةِ : صَ وَالنَّجْمِ وَالْاَنْشِقَاقِ وَالْعَلْقِ .

وأَخْدَى بِيَانٍ مَوَاضِعَ السُّكُونَ عِنْدَ حِفْظِهِ مِنْ «الشَّاطِئِيَّةِ» وَشَرَاحَهَا وَتَعْرِفُ كَيْفِيَّتَهَا بِالتَّلْقَى مِنْ أَفَوَاهِ الْمَشَايِخِ .

﴿اصطلاحات الضبط﴾

وَضْعُ الصَّفْرِ الْمُسْتَدِيرِ (٥) فَوْقَ حِرْفٍ عِلْلَةً يَدْلِيْلٌ عَلَى زِيَادَةِ ذَلِكَ الْحِرْفِ فَلَا يُنْطَقُ بِهِ فِي الْوَصْلِ وَلَا فِي الْوَقْفِ ، نَحْوُ : يَنْلُوْا مُحَفَّاً . أُفَزِّيْتُكَ . مِنْ نَبَائِيْلَ الْمُرْسَلِيْنَ . بَيْنَهَا يَأْتِيْنِيْرُ .

وَوْضُعُ الصَّفْرِ الْمُسْتَطِيلِ الْقَائِمِ (٦) فَوْقَ أَلْفٍ بَعْدَهَا مُتَحْرِكٌ يَدْلِيْلٌ عَلَى زِيَادَتِهَا وَصَلَا لَا وَقْفًا ، نَحْوُ : أَنَا خَيْرٌ مِنْهُ . لَكِنَّا هُوَ اللَّهُ رَبِّنَا . وَأَهْمَلْتُ الْأَلْفَ الَّتِي بَعْدَهَا سَاكِنٌ ، نَحْوُ : أَنَا النَّذِيرُ . مِنْ وَضْعِ الصَّفْرِ الْمُسْتَطِيلِ فَوْقَهَا وَإِنْ كَانَ حُكْمُهَا مُثْلِدًا بَعْدَهَا مُتَحْرِكٌ فِي أَنْهَا تَسْقُطُ وَصَلَا وَتَبْثِتُ وَقْفًا لِعدْمِ تَوْهِمِ ثَبَوْتَهَا وَصَلَا .

وَوْضُعُ رَأْسِ خَاءِ صَغِيرَةٍ (بِدُونِ نَقْطَةٍ) (٧) فَوْقَ أَيِّ حِرْفٍ يَدْلِيْلٌ عَلَى سَكُونِ ذَلِكَ الْحِرْفِ وَعَلَى أَنَّهُ مُظَهَّرٌ بِجِهَتِ يَقْرَعَهُ الْلِسَانُ ، نَحْوُ : مِنْ خَيْرٍ . وَيَنْقُوتُ عَنْهُ . قَدْسَيْعَ . أَوْعَظَتَ . وَخَضْمَتَ .

وَتَعْرِيَةُ الْحِرْفِ مِنْ عَلَامَةِ السَّكُونِ مَعَ تَشْدِيدِ الْحِرْفِ التَّالِيِّ يَدْلِيْلٌ عَلَى إِدْغَامِ الْأَوَّلِ فِي الثَّالِثِ إِدْغَامًا كَامِلًا ، نَحْوُ : أُجِيبَتْ دَعْوَتُكُمَا . يَلْهَثُ ذَلِكَ . وَقَالَتْ طَابِيْفَةً . وَمَنْ يُكَرِّهُهُنَّ . وَكَذَا قَوْلُهُ تَعَالَى « أَلَمْ يَخْلُقُكُمْ » عَلَى أَرْجُحِ الْوَجْهَيْنِ فِيهِ .

وتعريته مع عدم تشديد التالى يدل على إدغام الأول فى الثانى
إدغاما ناقصا نحو مَن يَقُولُ . من وَالِ . فَرَطْشَمْ . بَسَطَتْ . أو إخفائه عنده
فلا هو مظهر حتى يقرعه اللسان ولا هو مُذْعَم حتى يقلب من جنس
تاليه نحو مِن تَحْنِهَا . مِن شَمَرَقْ . إِن رَبَّهُمْ يَهُمْ .

ووضع ميم صغيرة (م) بدأ الحركة الثانية من المنون أو
فوق النون الساكنة بدأ السكون مع عدم تشديد الباء التالية يدل
على قلب التنوين أو النون ميما ، نحو : عَلَيْمٌ بِذَاتِ الصَّدُورِ . جَزَاءِ بِمَا
كَانُوا . مُبْنِيَا .

وتراكيب الحركتين : (ضمتين أو فتحتين أو كسرتين) هكذا :
و == يدل على إظهار التنوين ، نحو : سَمِيعُ عَلِيمٍ . وَلَا شَرَابًا إِلَّا .
وَلِكُلِّ قَوْمٍ هَادِي .

وتتابعهما هكذا == مع تشديد التالى يدل على الإدغام
الكامل نحو : حُشْبٌ مُسْتَدَدٌ . عَفُورًا رَجِيمًا . وُجُوهٌ يَوْمَئِذٍ
تَاعِمةً .

وتتابعهما مع عدم التشديد يدل على الإدغام الناقص نحو:
وُجُوهٌ يَوْمَئِذٍ . رَجِيمٌ وَدُودٌ . أو الإخفاء ، نحو : شَهَابٌ ثَاقِبٌ . سِرَاعًا ذَلِكَ .
يَأْيَدِي سَفَرَقَ كَرَامٍ . فتركيب الحركتين منزلة وضع السكون على الحرف .
وتتابعهما منزلة تعريته عنه .

والحروف الصغيرة تدل على أعيان الحروف المتروكة في

المصاحف العثمانية مع وجوب النطق بها ، نحو : **ذِكْرُ الْكِتَبِ . يَلْوُونَ أَسِنَتَهُمْ . إِنَّ وَلِيَّنِي اللَّهُ . إِلَّا لَفِيمِ رِحْلَةِ الشَّيْءَ . وَكَذَلِكَ تُثْجِي الْمُؤْمِنِينَ .**

وكان علماء الضبط يلحقون هذه الأحرف حمراء بقدر حروف الكتابة الأصلية ولكن تعسر ذلك في المطبع فاكتفى بتصغرها في الدلالة على المقصود .

وإذا كان الحرف المتروك له بدلٌ في الكتابة الأصلية عُول في النطق على الحرف الملحق لا على البديل ، نحو : **الصَّلَاةَ . أَرِبَّوْا . التَّوْرِيدَ . وَنَحْوُ : وَاللَّهُ يَقِيضُ وَيَبْيَضُ . فِي الْخَلْقِ بَشَطَةً .** فإن وضعت السين تحت الصاد دلَّ على أن النُّطُق بالصاد أشهر وذلك في لفظ : **الْمُهِبَّيْطِرُونَ .**

ووضع هذه العلامة (-) فوق الحرف يدل على لزوم مده مذا زائدا على المد الأصلي الطبيعي ، نحو : **الْتَّ . الْطَّامَةَ . قُرُوعَ . سِعَيْةَ يَوْمٍ . شَفَعَتْوَأ . تَأْوِيلَهُ إِلَّا اللَّهُ . لَا يَسْتَحِيَّ أَنْ يَضْرِبَ .** بما أنزل . على تفصيل يعلم من فن التجويد . ولا تستعمل هذه العلامة للدلالة على ألف ممحوفة بعد ألف مكتوبة مثل آمنوا كما وضع غلطا في كثير من المصاحف بل تكتب ءامنوا بهمزة وألف بعدها .

والدائرة الحلة التي في جوفها رقم تدل بيئتها على انتهاء

الآية ويرقمهَا على عدد تلك الآية في السورة ، نحو : إِنَّا
 أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿٢﴾ إِنَّكَ شَانِئُكَ
 هُوَ الْأَبْرَرُ ﴿٣﴾ لا يجوز وضعها قبل الآية أليمة فلذلك لا توجد
 في أوائل السُّورَ ، وتُوجَد دائمًا في أواخرها .

وتدل هذه العلامة (﴿٤﴾) على بداية الأجزاء والأحزاب
 وأنصافها وأرباعها .

ووضع خطٍ أفقيٍ فوق الكلمة يدل على موجب السجدة .

ووضع هذه العلامة (﴿٥﴾) بعد الكلمة يدل على موضع السجدة نحو : وَلَلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ
 وَهُمْ لَا يَسْتَكِرُونَ ﴿٦﴾ يَخْافُونَ رَبَّهُمْ مِنْ فَوْهِمَهُ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٧﴾ .

ووضع النقطة الحالية الوسط المعنينة الشكل (٥) تحت الراء في قوله تعالى : بِسْمِ اللَّهِ الْمَرْءُونَ . يدل على إماملة الفتحة إلى الكسرة ، وإماملة ألف إلى الياء . وكان النقطاط يضعونها دائرة حمراء فلما تعسر ذلك في المطبع عُدِلَ إلى الشكل المعنين .

ووضع النقطة المذكورة فوق آخر الميم قبيل النون المشددة من قوله تعالى : مَالَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ . يُدْلَ على الإشمام (وهو ضم الشفتين) كمن يريد النطق بضممة إشارة إلى أن الحركة المخدوفة ضمة (من غير أن يظهر لذلك أثر في النطق) .

وضع نقطة مدورة مسدودة الوسط (۰) فوق الممزة
 الثانية من قوله تعالى : **ءَنْجِعِيٌّ وَعَرِقِيٌّ** . يدل على تسهيلها بين
 بين أى بين الممزة والألف .

وضع حرف السين فوق الحرف الأخير في بعض الكلمات
 يدل على السكت على ذلك الحرف في حال وصله بما بعده سكتة
 يسيرة من غير تنفس .

وورد عن حفص عن عاصم السكت بلا خلاف من طريق
 الشاطبية على ألف **﴿عِوْجَانًا﴾** سورة الكهف ، وألف
﴿مَرْقَدَنَا﴾ بسورة يس ، ونون **﴿مَنْ رَاقِي﴾** بسورة القيامة ،
 ولام **﴿بَلْ رَانَ﴾** بسورة المطففين .

ويجوز له في هاء **﴿مَالِيَة﴾** بسورة الحاقة وجهان :
 أحدهما : إظهارها مع السكت ، وثانيهما : إدغامها في الهاء التي
 بعدها في لفظ **﴿هَلْكَ﴾** .

وقد ضبط هذا الموضع على وجه الإظهار مع السكت ، لأنه هو
 الأرجح ، وذلك بوضع علامه السكون على الهاء الأولى ، مع تحريك الهاء
 الثانية من علامه التشديد للدلالة على الإظهار ، ووضع حرف السين
 على هاء **﴿مَالِيَة﴾** للدلالة على السكت عليها سكتة يسيرة بدون
 تنفس ، لأن الإظهار لا يتحقق وصلا إلا بالسكت .

وإلحاق واو صغيرة بعد هاء ضمير المفرد الغائب إذا كانت مضمومة
 يدل على صلة هذه الهاء بواو لفظية في حال الوصل . وإلحاق ياء صغيرة

مردودة إلى خلف بعدها الضمير المذكور إذا كانت مكسورة يدل على صلتها بباء لفظية في حال الوصل أيضاً.

وتكون هذه الصلة بنوعيها من قبيل المد الطبيعي إذا لم يكن بعدها همز ، فتمد بمقدار حركتين : نحو قوله تعالى ﴿إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾ و تكون من قبيل المد المنفصل إذا كان بعدها همز ، فتوضع عليها علامة المد ، وتتمد بمقدار أربع حركات أو خمس نحو قوله تعالى : ﴿وَأَمْرُهُ إِلَى اللَّهِ﴾ ، وقوله جل وعلا :

﴿وَالَّذِينَ يَصِلُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ﴾ .

والقاعدة أن حفظاً عن عاصم يصل كل هاء ضمير للمفرد الغائب بواو لفظية إذا كانت مضمومة ، وباء لفظية إذا كانت مكسورة بشرط أن يتحرك ماقبل هذه الهاء وما بعدها ، وقد استثنى من ذلك ما يأتي :

(١) - الهاء من لفظ ﴿يَرْضَهُ﴾ في سورة الزمر . فإن حفظها ضمها بدون صلة .

(٢) - الهاء من لفظ ﴿أَرْجِه﴾ في سورة الأعراف والشعراء فإنه سكتها .

(٣) - الهاء من لفظ ﴿فَالْقَة﴾ في سورة التل ، فإنه سكتها أيضاً.

وإذا سكن ماقبل هاء الضمير المذكورة ، وتحرك ما بعدها فإنه لا يصلها إلا في لفظ ﴿فِيهِ﴾ في قوله تعالى :

﴿وَمَخْلُدٌ فِيهِ، مُهَكَّنًا﴾ في سورة الفرقان .

أما إذا سكن ما بعد هذه الهاء سواءً أكان ماقبلها متحركاً أم ساكناً

فإن الهماء لا توصل مطلقاً ، لئلا يجتمع ساكنان .

نحو قوله تعالى : ﴿لَهُ الْمُلْكُ﴾ ، ﴿وَإِنَّنَّهُ أَلِنْجِيلٌ﴾ ﴿فَأَنْزَلْنَا إِلَيْهِ الْمَآءَ﴾ ، ﴿إِلَيْهِ الْمَصِيرُ﴾ .

تبيهات :

(١) - في سورة الروم ورد لفظ ﴿ضَعَفِ﴾ محوراً في
موضعين ومنصوباً في موضع واحد .

وذلك في قوله تعالى : ﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعَفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعَفِ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً﴾
ويجوز لفظان في هذه الموضع الثلاثة وجهان : أحدهما : فتح
الضاد ، وثانيهما : ضمها .

والوجهان مقروء بهما ، والفتح مقدم في الأداء .

(٢) - في لفظ ﴿إِنَّنَّ﴾ في سورة النمل وجهان لفظان
وقفا .

أحدهما إثبات الياء ساكنة ، وثانيهما : حذفها ، مع
الوقف على النون .

أما في حال الوصل فتشبت الياء مفتوحة .

(٣) - وفي لفظ ﴿سَلَسِلًا﴾ في سورة الإنسان وجهان
أيضاً وقفان .

أحدهما : إثبات الألف الأخيرة ، وثانيهما : حذفها ، مع
الوقف على اللام ساكنة .

أما في حال الوصل فتحذف الألف .

وهذه الأوجه التي تقدمت ل胸前 عن عاصم ذكرها الإمام الشاطبي في نظمه المسمى « حرز الأمانى ووجه التهانى ». هذا ، والموضع التي تختلف فيها الطرق ضُبُطَت ل胸前 بما يوافق طريق النظم المذكور .

﴿ علامات الوقف ﴾

- م عالمة الوقف اللازم ، نحو : إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْقَى يَبْعَثُهُمُ اللَّهُ .
- ل عالمة الوقف الممنوع ، نحو : الَّذِينَ نَوَفَّهُمُ الْمَلَائِكَةُ طَيِّبُينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ .
- ج عالمة الوقف الجائز جوازاً مستوى الطرفين ، نحو : نَحْنُ نَقْصُ عَلَيْكَ بِأَهْمَمِ الْحَقِّ إِنَّهُمْ فَسِيَّهُمْ أَمْنُوا بِرَبِّهِمْ .
- ص عالمة الوقف الجائز مع كون الوصل أولى ، نحو : وَإِنْ يَمْسِكَ اللَّهُ يُصْرِفُ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسِكَ بِخَيْرِهِ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
- ق عالمة الوقف الجائز مع كون الوقف أولى ، نحو: قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُحَمِّلُ فِيهِمْ .
- ٨٨ عالمة تعانق الوقف بحيث إذا وُقف على أحد المضعين لا يصح الوقف على الآخر ، نحو : ذَلِكَ الْكِتَابُ لَا رَبَّ فِيهِ هُدَىٰ لِلشَّاكِرِينَ .



﴿فَهُنَّ لَا يَأْتُونَ بِالْحُقْقَادِ وَبَيْانَ الْمُكَيْنِ وَالْمُذَكَّرِ مِنْهَا﴾

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Âl-‘Imrân	3	67	Madani	مدنية	٦٧	٣	آل عمران
An-Nisâ'	4	106	Madani	مدنية	١٠٦	٤	النساء
Al-Mâ'idah	5	141	Madani	مدنية	١٤١	٥	السيدة
Al-An'âm	6	169	Makki	مكية	١٦٩	٦	الأعراف
Al-A'râf	7	200	Makki	مكية	٢٠٠	٧	الاذلال
Al-Anfâl	8	231	Madani	مدنية	٢٣١	٨	الأنفال
At-Taubah	9	243	Madani	مدنية	٢٤٣	٩	التوبه
Yûnus	10	269	Makki	مكية	٢٦٩	١٠	يونس
Hûd	11	286	Makki	مكية	٢٨٦	١١	هود
Yûsuf	12	304	Makki	مكية	٣٠٤	١٢	يوسف
Ar-Ra'd	13	320	Madani	مدنية	٣٢٠	١٣	الرعد
Ibrâhîm	14	328	Makki	مكية	٣٢٨	١٤	ابراهيم
Al-Hijr	15	338	Makki	مكية	٣٣٨	١٥	الحجر
An-Nahl	16	347	Makki	مكية	٣٤٧	١٦	النحل
Al-Isrâ'	17	368	Makki	مكية	٣٦٨	١٧	الاسراء
Al-Kahf	18	385	Makki	مكية	٣٨٥	١٨	الكهف
Maryam	19	402	Makki	مكية	٤٠٢	١٩	مرحيم
Tâ-Hâ	20	414	Makki	مكية	٤١٤	٢٠	طه
Al-Anbiyâ'	21	429	Makki	مكية	٤٢٩	٢١	الأنبياء
Al-Hajj	22	442	Madani	مدنية	٤٤٢	٢٢	الحج
Al-Mu'minûn	23	455	Makki	مكية	٤٥٥	٢٣	المؤمنون
An-Nûr	24	466	Madani	مدنية	٤٦٦	٢٤	النور

﴿فَهُنَّ يَأْشِمُونَ النَّاسَ وَبَيْانُ الْكَيْنَ وَالْمَلِيقِ مِنْهَا﴾

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Ash-Shu‘arā’	26	488	Makki	كـٰتـٰبـٰة	٤٨٨	٢٦	الـٰشـٰعـٰرـٰء
An-Naml	27	504	Makki	كـٰتـٰبـٰة	٥٠٤	٢٧	الـٰنـٰمـٰل
Al-Qasas	28	516	Makki	كـٰتـٰبـٰة	٥١٦	٢٨	الـٰقـٰصـٰص
Al-‘Ankabūt	29	529	Makki	كـٰتـٰبـٰة	٥٢٩	٢٩	الـٰعـٰنـٰكـٰبـٰوـٰت
Ar-Rūm	30	540	Makki	كـٰتـٰبـٰة	٥٤٠	٣٠	الـٰرـٰوـٰم
Luqmān	31	549	Makki	كـٰتـٰبـٰة	٥٤٩	٣١	لـٰقـٰمـٰن
As-Sajdah	32	555	Makki	كـٰتـٰبـٰة	٥٥٥	٣٢	الـٰسـٰجـٰدـٰة
Al-Ahzāb	33	559	Madani	سـٰبـٰيـٰة	٥٥٩	٣٣	الـٰأـٰحـٰزـٰبـٰ
Saba’	34	573	Makki	كـٰتـٰبـٰة	٥٧٣	٣٤	سـٰبـٰيـٰا
Fâtil	35	581	Makki	كـٰتـٰبـٰة	٥٨١	٣٥	فـٰاطـٰرـٰ
Yâ-Sin	36	588	Makki	كـٰتـٰبـٰة	٥٨٨	٣٦	يـٰسـٰ
As-Sâffât	37	596	Makki	كـٰتـٰبـٰة	٥٩٦	٣٧	الـٰسـٰفـٰفـٰتـٰ
Sâd	38	609	Makki	كـٰتـٰبـٰة	٦٠٩	٣٨	صـٰ
Az-Zumar	39	618	Makki	كـٰتـٰبـٰة	٦١٨	٣٩	الـٰرـٰمـٰرـٰ
Ghâfir	40	630	Makki	كـٰتـٰبـٰة	٦٣٠	٤٠	غـٰافـٰرـٰ
Fussilat	41	642	Makki	كـٰتـٰبـٰة	٦٤٢	٤١	فـٰضـٰلـٰتـٰ
Ash-Shûra	42	651	Makki	كـٰتـٰبـٰة	٦٥١	٤٢	الـٰشـٰعـٰرـٰ
Az-Zukhruf	43	660	Makki	كـٰتـٰبـٰة	٦٦٠	٤٣	الـٰتـٰخـٰرـٰفـٰ
Ad-Dukhân	44	670	Makki	كـٰتـٰبـٰة	٦٧٠	٤٤	الـٰدـٰخـٰنـٰ
Al-Jâtiyah	45	675	Makki	كـٰتـٰبـٰة	٦٧٥	٤٥	الـٰجـٰاهـٰيـٰ
Al-Ahqâf	46	681	Makki	كـٰتـٰبـٰة	٦٨١	٤٦	الـٰأـٰحـٰقـٰفـٰ
Muhammad	47	687	Madani	سـٰبـٰيـٰة	٦٨٧	٤٧	مـٰحـٰمـٰدـٰ
Al-Fath	48	693	Madani	سـٰبـٰيـٰة	٦٩٣	٤٨	الـٰفـٰثـٰ

﴿فَهُنَّ يَا شَهِدُ الْبَشَرُونَ وَبَيْانُ الْكِتَابِ وَاللَّهُ أَعْلَمُ بِمَا فِيهَا﴾

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Adh-Dhâriyât	51	706	Makki	كَثِيرَةٌ	٧٠٦	٥١	الْذَّارِيَاتُ
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Al-Qamar	54	723	Makki	كَثِيرَةٌ	٧٢٣	٥٤	الْقَمَرُ
Ar-Rahmân	55	727	Madani	سَيِّئَةٌ	٧٢٧	٥٥	الْرَّحْمَنُ
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Al-Hadîd	57	739	Madani	سَيِّئَةٌ	٧٣٩	٥٧	الْحَدِيدُ
Al-Mujadilah	58	745	Madani	سَيِّئَةٌ	٧٤٥	٥٨	الْمُجَادِلَةُ
Al-Hashr	59	749	Madani	سَيِّئَةٌ	٧٤٩	٥٩	الْحَشْرُ
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Al-Qalam	68	774	Makki	كَثِيرَةٌ	٧٧٤	٦٨	الْقَلْمَانُ
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﴿فَهُنَّ يَا شَهِدُوا الشَّوْرَى وَبَيْانَ الْكِتَابِ وَالَّذِي مِنْهَا﴾

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Al-Infîtâr	82	819	Makki	كَتْبَةٌ	٨١٩	٨٢	الْإِنْفِطَارُ
Al-Mutaffîfin	83	821	Makki	كَتْبَةٌ	٨٢١	٨٣	الْمُطَفَّفِينَ
Al-Inshiqâq	84	824	Makki	كَتْبَةٌ	٨٢٤	٨٤	الْإِنْشِقَاقُ
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At-Tariq	86	828	Makki	كَتْبَةٌ	٨٢٨	٨٦	الظَّارِقُ
Al-A'lâ	87	830	Makki	كَتْبَةٌ	٨٣٠	٨٧	الْأَعُلَىٰ
Al-Ghâshiyah	88	831	Makki	كَتْبَةٌ	٨٣١	٨٨	الْغَاشِيَةُ
Al-Fajr	89	833	Makki	كَتْبَةٌ	٨٣٣	٨٩	الْفَجْرُ
Al-Balad	90	835	Makki	كَتْبَةٌ	٨٣٥	٩٠	الْبَلَادُ
Ash-Shams	91	837	Makki	كَتْبَةٌ	٨٣٧	٩١	الشَّمْسُ
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Az-Zalzalah	99	845	Madani	منسية	٨٤٥	٩٩	الزلزلة
Al-'Âdiyât	100	846	Makki	مكية	٨٤٦	١٠٠	العاديات
Al-Qâri'ah	101	847	Makki	مكية	٨٤٧	١٠١	القارعة
At-Takâthur	102	848	Makki	مكية	٨٤٨	١٠٢	التكاثر
Al-'Asr	103	849	Makki	مكية	٨٤٩	١٠٣	العصر
Al-Humazah	104	849	Makki	مكية	٨٤٩	١٠٤	الهمزة
Al-Fîl	105	850	Makki	مكية	٨٥٠	١٠٥	الفيل
Quraish	106	851	Makki	مكية	٨٥١	١٠٦	قریش
Al-Mâ'ûn	107	851	Makki	مكية	٨٥١	١٠٧	الماعون
Al-Kauthar	108	852	Makki	مكية	٨٥٢	١٠٨	الكوثر
Al-Kâfirûn	109	852	Makki	مكية	٨٥٢	١٠٩	الكافرون
An-Nasr	110	853	Madani	منسية	٨٥٣	١١٠	النصر
Al-Masad	111	853	Makki	مكية	٨٥٣	١١١	المسد
Al-Ikhlâs	112	854	Makki	مكية	٨٥٤	١١٢	الإخلاص
Al-Falaq	113	855	Makki	مكية	٨٥٥	١١٣	الفلاح
An-Nâs	114	856	Makki	مكية	٨٥٦	١١٤	الناس

إِنَّ وَزَارَةَ الشُّؤُونِ الْإِسْلَامِيَّةِ وَالْأَوقَافِ وَالدِّعْوَةِ وَالإِرشَادِ

فِي الْمَلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ

الْمَشْرُقَةَ عَلَى مَجَمِعِ الْمَلَائِكَةِ فَهَذِهِ

لِطَبَاعَةِ الْمُصَحَّفِ الشَّرِيفِ فِي الْمَدِينَةِ النُّبُوَّةِ

إِذْ يُسَرُّهَا أَنْ يُصَدِّرَ الْمَجَمِعُ هَذِهِ الْطَّبَعَةَ مِنَ الْقُرْآنِ الْكَرِيمِ

وَتُرْجَمَةً مَعَانِيهِ إِلَى الْلُّغَةِ الإِنْكَلِيزِيَّةِ

تَسْأَلُ اللَّهُ أَنْ يَنْفَعَ بِهِ عُمُومُ الْمُسْلِمِينَ

وَأَنْ يَجْزِي

خَادِمَ الْحَرَمَاتِ الشَّرِيفَيْنِ الْمَلِكَ فَهْدَ بْنَ عَبْدِالْعَزِيزَ الْسُّعُودَ

أَخْسَنَ الْحَرَاءَ عَلَى جُهُودِهِ الْعَظِيمَةِ فِي نَسْرِ كِتَابِ اللَّهِ الْكَرِيمِ

وَاللَّهُ وَلِيُ التَّوْفِيقَ

The Ministry of Islamic Affairs, Endowments, Da‘wah and Guidance of the Kingdom of Saudi Arabia which supervises King Fahd Complex For The Printing of The Holy Qur'an in Madinah Munawwarah is greatly pleased at the publication, by the Complex, of this edition of the Noble Qur'an with the translation of its meanings in English. May Allâh make it useful to the Muslims, and grant the Custodian of the two Holy Mosques King Fahd bin ‘Abd al-‘Aziz ÂL-Sa‘ud the best reward for his ceaseless effort to disseminate the Noble Book of Allâh . And it is Allâh Who bestows success.





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