

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Isra | The Night Journey

Verses: 111

Revelation: makkah

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1

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ
الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ أَيْتِنَا إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ ①

Exalted. (is) the One Who. took. His servant. (by) night. from. Al-Masjid Al-Haraam. Al-Masjid Al-Haraam. to. Al-Masjid Al-Aqsa. Al-Masjid Al-Aqsa. which. We blessed. its surroundings. that We may show him. of. Our Signs. Indeed He. He. (is) the All-Hearer. the All-Seer. (1).

1. Exalted¹ is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-

Masjid al-Aqṣā,² whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing,³ the Seeing.⁴

Footnote 1: Above any imperfection or failure to do as He wills. Footnote 2: In Jerusalem. Footnote 3: Who hears every sound, distinguishes every voice, understands every word, and accepts and responds to supplications. Footnote 4: Who sees and understands all things apparent and unapparent, visible and invisible.

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وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَءِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا

ط
٢

And We gave. Musa. the Book. and made it. a guidance. for the Children. (of) Israel. That not. you take. other than Me. other than Me. (as) a Disposer of affairs. (2).

2. And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,¹

Footnote 1: - i.e., trust in Allāh, knowing that He (subḥānahu wa taʿālā) is responsible for every occurrence.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ
عَبْدًا شَكُورًا ﴿٣﴾

Offsprings. (of one) who. We carried. with. Nuh. Indeed, he. was. a servant. grateful. (3).

3. O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآءِيلَ فِي الْكِتَابِ
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ
عُلُوًّا كَبِيرًا ﴿٤﴾

And We decreed. for. (the) Children. (of) Israel. in. the Book. Surely you will cause corruption. in. the earth. twice. and surely you will reach. haughtiness. great. (4).

4. And We conveyed¹ to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness."

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ
عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَلِ
الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

So when. came. (the) promise. (for) the first of the two. We raised. against you. servants. of Ours. those of great military might. those of great military might. those of great military might. and they entered. the inner most part. (of) the homes. and (it) was. a promise. fulfilled. (5).

5. So when the [time of] promise came for the first of them,¹ We sent against you servants of Ours - those of great military might, and they probed [even] into the homes,² and it was a promise fulfilled.

Footnote 1: i.e., the promised punishment for the first of their two transgressions. Footnote 2: Violating their sanctity, to kill and plunder.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

⑥

Then. We gave back. to you. the return victory. over them. And We reinforced you. with the wealth. and sons. and made you. more. numerous. (6).

6. Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ^{تف} وَإِنْ
أَسَأْتُمْ فَلَهَا^ط فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ
لِیْسُوءًا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ

كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا

تَتَبِيرًا ④

If. you do good. you do good. for yourselves. and if. you do evil. then it is for it. So when. came. promise. the last. to sadden. your faces. and to enter. the Masjid. just as. they (had) entered it. first. time. and to destroy. what. they had conquered. (with) destruction. (7).

7. [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]."

Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction.

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عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمۡ ۖ وَإِنْ عُدتُمۡ
عُدْنَا ۗ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا
وقف لازم

⑤

(It) may be. that your Lord. that your Lord. (may) have mercy upon you. But if. you return. We will return. And We have made. Hell. for the

disbelievers. a prison-bed. (8).

8. [Then Allāh said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

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إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ
وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝٩

Indeed. this. the Quran. guides. to that. which. (is) most straight. and gives glad tidings. to the believers . those who. do. the righteous deeds. that. for them. (is) a reward. great. (9).

9. Indeed, this Qur'ān guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward

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وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا
لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

And that. those who. (do) not. believe. in the Hereafter. We have prepared. for them. a punishment. painful. (10).

10. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

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وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ط
وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

And prays. the man. for evil. (as) he prays. for the good. And is. the man. ever hasty. (11).

11. And man supplicates for evil [when angry] as he supplicates for good, and man is ever hasty.¹

Footnote 1: - i.e., impatient, emotional, and acting without forethought.

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وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ
الَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا
فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۖ وَكُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

١٢

And We have made. the night. and the day. (as) two signs. Then We erased. (the) sign. (of) the night. and We made. (the) sign. (of) the day. visible. that you may seek. bounty. from. your Lord. and that you may know. (the) number. (of) the years. and the account. And every. thing . We have explained it. (in) detail. (12).

12. And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible¹ that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

Footnote 1: - Or "giving sight."

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْرِهٖ فِي عُنُقِهِ ط
وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ﴿١٣﴾

And (for) every. man. We have fastened to him. his fate. in. his neck. and
We will bring forth. for him. (on the) Day. (of) the Resurrection. a record.
which he will find. wide open. (13).

13. And [for] every person We have imposed his fate upon
his neck,¹ and We will produce for him on the Day of
Resurrection a record which he will encounter spread open.

Footnote 1: - i.e., after having instructed him, We have made him responsible for
his own destiny.

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اقْرَأْ كِتَابَكَ ط كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ
حَسِيبًا ﴿١٤﴾

Read. your record. Sufficient. (is) yourself. today. against you. (as)
accountant. (14).

14. [It will be said], "Read your record. Sufficient is
yourself against you this Day as accountant."

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۚ وَمَنْ
ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ ۖ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ
نَبْعَثَ رَسُولًا ﴿١٥﴾

Whoever. (is) guided. then only. he is guided. for his soul. And whoever. goes astray. then only. he goes astray. against it. And not. will bear. a bearer of burden. burden. (of) another. And not. We. are to punish. until. We have sent. a Messenger. (15).

15. Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا

الْقَوْلُ فَدَمَّرْنَهَا تَدْمِيرًا ①٦

And when. We intend. that. We destroy. a town. We order. its wealthy people. but they defiantly disobey. therein. so (is) proved true. against it. the word. and We destroy it. (with) destruction. (16).

16. And when We intend to destroy a city, We command its affluent¹ but they defiantly disobey therein; so the word [i.e., deserved decree] comes into effect upon it, and We destroy it with [complete] destruction.

Footnote 1: - To obey Allāh.

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وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ط
وَكَفَىٰ بِرَبِّكَ بِذُنُوبٍ عِبَادِهِ خَبِيرًا بَصِيرًا

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And how many. We destroyed. from. the generations. after. after. Nuh. And sufficient. (is) your Lord. concerning the sins. (of) His servants. All-Aware. All-Seer. (17).

17. And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Aware and Seeing.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا
 مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ
 جَهَنَّمَ ۚ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾

Whoever. should. desire. the immediate. We hasten. for him. in it. what.
 We will. to whom. We intend. Then. We have made. for him. Hell. he will
 burn. disgraced. rejected. (18).

18. Whoever should desire the immediate¹ - We hasten for
 him from it what We will to whom We intend. Then We
 have made for him Hell, which he will [enter to] burn,
 censured and banished.

Footnote 1: - i.e., worldly gratifications.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ
 مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

And whoever. desires. the Hereafter. and exerts. for it. the effort. while he.
 (is) a believer. then those. [are]. their effort. (is) appreciated. (19).

19. But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allāh].

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كُلَّا نَبْدُ هُوَ لَاءِ وَهُوَ لَاءِ مِنْ عَطَاءِ رَبِّكَ ط
وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝ (20)

(To) each. We extend. (to) these. and (to) these. from. (the) gift. (of) your Lord. And not. is. (the) gift. (of) your Lord. restricted. (20).

20. To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.

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أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ط
وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا

۝ (21)

See. how. We preferred. some of them. over. others. And surely the Hereafter. (is) greater. (in) degrees. and greater. (in) excellence. (21).

21. Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

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لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ
مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

(Do) not. make. with. Allah. god. another. lest you will sit. disgraced. forsaken. (22).

22. Do not make [as equal] with Allāh another deity and [thereby] become censured and forsaken.

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وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا

أَفِ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

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And has decreed. your Lord. that (do) not. worship. except. Him Alone. and to the parents. (be) good. Whether. reach. with you. the old age. one of them. or. both of them. then (do) not. say. to both of them. a word of disrespect. and (do) not. repel them. but speak. to them. a word. noble. (23).

23. And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff,"¹ and do not repel them but speak to them a noble word.

Footnote 1: - An expression of disapproval or irritation.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۝٢٤

And lower. to them. (the) wing. (of) humility. (out) of. [the] mercy. and say. My Lord. Have mercy on both of them. as. they brought me up. (when I was) small. (24).

24. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

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رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۖ إِنَّ تَكُونُوا
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

Your Lord. (is) most knowing. of what. (is) in. yourselves. If. you are. righteous. then indeed, He. is. to those who often turn (to Him). Most Forgiving. (25).

25. Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.¹

Footnote 1: - For those who intend righteousness, hastening to repent from sins and errors committed through human weakness, Allāh (subḥānahu wa ta'ālā) promises forgiveness.

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وَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ
السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

And give. the relatives. the relatives. his right. and the needy. and the wayfarer. and the wayfarer. and (do) not. spend. wastefully. (26).

26. And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.¹

Footnote 1: - i.e., on that which is unlawful or in disobedience to Allāh.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

Indeed. the spendthrifts. are. brothers. (of) the devils. And is. the Shaitaan. to his Lord. ungrateful. (27).

27. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّنْ
رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

And if. you turn away. from them. seeking. mercy. from. your Lord.
which you expect. then say. to them. a word. gentle. (28).

28. And if you [must] turn away from them [i.e., the needy]
awaiting mercy from your Lord which you expect,¹ then
speak to them a gentle word.

Footnote 1: - i.e., if you have not the means to give them at present.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا
تَبْسُطْهَا كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا
مَّحْسُورًا ﴿٢٩﴾

And (do) not. make. your hand. chained. to. your neck. and not. extend it.
(to its) utmost. reach. so that you sit. blameworthy. insolvent. (29).

29. And do not make your hand [as] chained to your neck¹
or extend it completely² and [thereby] become blamed and
insolvent.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ^ط
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾^ع

Indeed. your Lord. extends. the provision. for whom. He wills. and straitens. Indeed, He. is. of His slaves. All-Aware. All-Seer. (30).

30. Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Aware and Seeing.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ^ط
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ^ط إِنَّ قَتْلَهُمْ كَانَ
خِطَاءً كَبِيرًا ﴿٣١﴾

And (do) not. kill. your children. (for) fear. (of) poverty. We. (We) provide for them. and for you. Indeed. their killing. is. a sin. great. (31).

31. And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

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وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ
سَبِيلًا ﴿٣٢﴾

And (do) not. go near. adultery. Indeed, it. is. an immorality. and (an) evil. way. (32).

32. And do not approach unlawful sexual intercourse.¹
Indeed, it is ever an immorality and is evil as a way.

Footnote 1: - i.e., avoid all situations that might possibly lead to it.
--

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33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ ۖ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا

لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۖ إِنَّهُ
كَانَ مَنصُورًا ﴿٣٣﴾

And (do) not. kill. the soul. which. Allah has forbidden. Allah has forbidden. except. by right. And whoever. (is) killed. wrongfully. verily. We have made. for his heir. an authority. but not. he should exceed. in. the killing. Indeed, he. is. helped. (33).

33. And do not kill the soul [i.e., person] which Allāh has forbidden, except by right.¹ And whoever is killed unjustly - We have given his heir authority,² but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

Footnote 1: i.e., through legal justice or during jihād. Footnote 2: Grounds for legal action.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ
إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٢﴾

And (do) not. come near. (the) wealth. (of) the orphan. except. with what. [it] is. best. until. he reaches. his maturity. And fulfil. the covenant. Indeed. the covenant. will be. questioned. (34).

34. And do not approach the property of an orphan, except in the way that is best,¹ until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

Footnote 1: - i.e., to improve or increase it.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ
الْمُسْتَقِيمِ ۖ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

٣٥

And give full. [the] measure. when. you measure. and weigh. with the balance. the straight. That. (is) good. and best. (in) result. (35).

35. And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ
عَنْهُ مَسْئُولًا ﴿٣٦﴾

And (do) not. pursue. what. not. you have. of it. any knowledge. Indeed. the hearing. and the sight. and the heart. all. those. will be. [about it]. questioned. (36).

36. And do not pursue¹ that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Footnote 1: - i.e., do not assume and do not say.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَنْ
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا
﴿٣٧﴾

And (do) not. walk. in. the earth. (with) insolence. Indeed, you. will never. tear. the earth. and will never. reach. the mountains. (in) height. (37).

37. And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.¹

Footnote 1: - Man, for all his arrogance, is yet a weak and small creature.

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كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا³⁸

٣٨

All. that. is. [its] evil. near. your Lord. hateful. (38).

38. All that [i.e., the aforementioned] - its evil is ever, in the sight of your Lord, detested.

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ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ^ط
وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي
جَهَنَّمَ مَلُومًا مَّدْحُورًا^{٣٩}

That. (is) from what. (was) revealed. to you. (from) your Lord. of. the wisdom. And (do) not. make. with. Allah. god. other. lest you should be

thrown. in. Hell. blameworthy. abandoned. (39).

39. That is from what your Lord has revealed to you, [O Muḥammad], of wisdom. And, [O mankind], do not make [as equal] with Allāh another deity, lest you be thrown into Hell, blamed and banished.

أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ
الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا
عَظِيمًا ﴿٤٠﴾

Then has your Lord chosen (for) you. Then has your Lord chosen (for) you. sons. and He has taken. from. the Angels. daughters. Indeed, you. surely say. a word. grave. (40).

40. Then, has your Lord chosen you for [having] sons and taken [i.e., adopted] from among the angels daughters? Indeed, you say a grave saying.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا^ط
وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

And verily. We have explained. in. this. the Quran. that they may take heed. but not. it increases them. except. (in) aversion. (41).

41. And We have certainly diversified [the contents] in this Qur'ān that they [i.e., mankind] may be reminded, but it does not increase them [i.e., the disbelievers] except in aversion.

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42

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا
لَأَبْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾

Say. If. (there) were. with Him. gods. as. they say. then. surely they (would) have sought. to. (the) Owner. (of) the Throne. a way. (42).

42. Say, [O Muḥammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."¹

Footnote 1: - To please Him, recognizing His superiority. Another interpretation is "...they would seek a way" to depose Him (subḥānahu wa ta'ālā) and take over His Throne.

سُبْحَنَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا

٣٣

Glorified is He. and Exalted is He. above what. they say. (by) height. great. (43).

43. Exalted is He and high above what they say by great sublimity.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ ط وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ
بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ط
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ٣٣

Glorify. [to] Him. the seven heavens. the seven heavens. and the earth. and whatever. (is) in them. And (there is) not. any. thing. except. glorifies. His Praise. but. not. you understand. their glorification. Indeed, He. is. Ever-Forbearing. Oft-Forgiving. (44).

44. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing¹ and Forgiving.

Footnote 1: - Refer to footnote in 2:225.

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وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا
مُّسْتَوْرًا ﴿٢٥﴾

And when. you recite. the Quran. We place. between you. and between. those who. (do) not. believe. in the Hereafter. a barrier. hidden. (45).

45. And when you recite the Qur'ān, We put between you and those who do not believe in the Hereafter a concealed partition.¹

Footnote 1: - Preventing guidance from reaching them.

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وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي أُذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي
الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا

(٣٦)

And We have placed. over. their hearts. coverings. lest. they understand it. and in. their ears. deafness. And when. you mention. your Lord. in. the Quran. Alone. they turn. on. their backs. (in) aversion. (46).

46. And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'ān, they turn back in aversion.

نَحْنُ أَعْلَمُ بِمَا يَسْتَبِعُونَ بِهِ إِذْ
يَسْتَبِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ

الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا

٢٧

We. know best. [of] what. they listen. to [it]. when. they listen. to you. and when. they. (are) in private conversation. when. say. the wrongdoers. Not. you follow. but. a man. bewitched. (47).

47. We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

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48

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا

فَلَا يَسْتَطِيعُونَ سَبِيلًا

٢٨

١/٣

See. how. they put forth. for you. the examples. but they have gone astray. so not. they can. (find) a way. (48).

48. Look how they strike for you comparisons;¹ but they have strayed, so they cannot [find] a way.

Footnote 1: - Describing the Prophet (ﷺ) as a poet, a madman or one under the influence of sorcery.

وَقَالُوا عِذَا كُنَّا عِظَامًا وَرَفَاتًا ءَاِنَا
لَبَعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٤٩﴾

And they say. Is it when. we are. bones. and crumbled particles. will we. surely (be) resurrected. (as) a creation. new. (49).

49. And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿٥٠﴾

Say. Be. stones. or. iron. (50).

50. Say, "Be you stones or iron¹

Footnote 1: - i.e., even if you should be stones or iron.

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ
فَسَيَقُوْلُوْنَ مَنْ يُعِيْدُنَا۟ قُلِ الَّذِيْ

فَطَرَكُمُ أَوَّلَ مَرَّةٍ ۖ فَسَيُنْغِضُونَ إِلَيْكَ
رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ ۖ قُلْ عَسَى أَنْ
يَكُونَ قَرِيبًا ﴿٥١﴾

Or. a creation. of what. (is) great. in. your breasts. Then they will say. Who. will restore us. Say. He Who. created you. (the) first. time. Then they will shake. at you. their heads. and they say. When (will). it (be). Say. Perhaps. that. (it) will be. soon. (51).

51. Or [any] creation of that which is great¹ within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you² and say, "When is that?" Say, "Perhaps it will be soon -

Footnote 1: Such as the heavens and earth. Footnote 2: In disbelief and ridicule.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

(On) the Day. He will call you. and you will respond. with His Praise. and you will think. not. you had remained. except. a little (while). (52).

52. On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

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53

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۖ إِنَّ
الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۖ إِنَّ الشَّيْطَانَ كَانَ
لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٣﴾

And say. to My slaves. (to) say. that. which. (is) best. Indeed. the Shaitaan. sows discord. between them. Indeed. the Shaitaan. is. to the man. an enemy. clear. (53).

53. And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

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54

رَبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِنَّ يَشَأْ يَرْحَمْكُمْ أَوْ
إِنَّ يَشَأْ يُعَذِّبْكُمْ ۖ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ

Your Lord. (is) most knowing. of you. If. He wills. He will have mercy on you. or. if. He wills. He will punish you. And not. We have sent you. over them. (as) a guardian. (54).

54. Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you, [O Muḥammad], over them as a manager.

وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمٰوٰتِ وَالْاَرْضِ ط
وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّنَ عَلَىٰ بَعْضٍ
وَاٰتَيْنَا دَاوُدَ زَبُوْرًا ﴿٥٥﴾

And your Lord. (is) most knowing. of whoever. (is) in. the heavens. and the earth. And verily. We have preferred. some. (of) the Prophets. to. others. And We gave. Dawood. Zaboor. (55).

55. And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كُشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا

⑤٦

Say. Call. those whom. you claimed. besides Him. besides Him. [then] not. they have power. (to) remove. the misfortunes. from you. and not. (to) transfer (it). (56).

56. Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ
الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ
مَحْذُورًا ⑤٧

Those. whom. they call. seek. to. their Lord. the means of access. which of them. (is) nearest. and they hope. (for) His mercy. and fear. His punishment. Indeed. (the) punishment. (of) your Lord. is. (ever) feared. (57).

57. Those whom they invoke¹ seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

Footnote 1: - Among the righteous of Allāh's creation, such as angels, prophets, deceased scholars, etc.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ
يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا^ط
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

And not. (is) any. town. but. We. (will) destroy it. before. (the) Day. (of) the Resurrection. or. punish it. with a punishment. severe. That is. That is. in. the Book. written. (58).

58. And there is no city but that We will destroy it¹ before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register² inscribed.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَوَّلُونَ^ط وَآتَيْنَا ثَمُودَ النَّاقَةَ
مُبْصِرَةً فَظَلَمُوا بِهَا^ط وَمَا نُرْسِلُ بِالْآيَاتِ
إِلَّا تَخْوِيفًا ۝٥٩

And not. stopped Us. that. We send. the Signs. except. that. denied. them. the former (people). And We gave. Thamud. the she-camel. (as) a visible sign. but they wronged. her. And not. We send. the Signs. except. (as) a warning. (59).

59. And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ط
وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً
لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ط
وَنُخَوِّفُهُمْ ۖ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا
كَبِيرًا ﴿٦٠﴾

And when. We said. to you. Indeed. your Lord. has encompassed. the mankind. And not. We made. the vision. which. We showed you. except. (as) a trial. for mankind. and the tree. the accursed. in. the Quran. And We threaten them. but not. it increases them. except. (in) transgression. great. (60).

60. And [remember, O Muḥammad], when We told you, "Indeed, your Lord has encompassed the people."¹ And We did not make the sight which We showed you² except as a trial for the people, as was the accursed tree [mentioned] in the Qur'ān. And We threaten [i.e., warn] them, but it increases them not except in great transgression.

Footnote 1: In His knowledge and power, meaning that Allāh would protect him (ﷺ) from their harm. Footnote 2: During the mi'raj (ascension) into the heavens.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ ءَأَسْجُدُ لِمَنْ
خَلَقْتُ طِينًا ﴿٦١﴾

And when. We said. to the Angels. Prostrate. to Adam. So they prostrated. except. Iblis. He said. Shall I prostrate. to (one) whom. You created. (from) clay. (61).

61. And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees.¹ He said, "Should I prostrate to one You created from clay?"

Footnote 1: - See footnote to 2:34.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ
لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

He said. Do You see. this. whom. You have honored. above me. If. You give me respite. till. (the) Day. (of) the Resurrection. I will surely destroy. his offspring. except. a few. (62).

62. [Iblees] said, "Do You see this one whom You have honored above me? If You delay me [i.e., my death] until the Day of Resurrection, I will surely destroy¹ his descendants, except for a few."

Footnote 1: - By tempting them and leading them astray.

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ
جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

He said. Go. and whoever. follows you. among them. then indeed. Hell. (is) your recompense . a recompense. ample. (63).

63. [Allāh] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of [all of] you - an ample recompense.

وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ
 وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجِلِكَ
 وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ^ط
 وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝٦٣

And incite. whoever. you can. among them. with your voice. and assault.
 [on] them. with your cavalry. and infantry. and be a partner. in. the wealth.
 and the children. and promise them. And not. promises them. the
 Shaitaan. except. delusion. (64).

64. And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ^ط
 وَكَفَىٰ بِرَبِّكَ وَكِيلًا ۝٦٥

Indeed. My slaves. not. for you. over them. any authority. And sufficient. (is) your Lord. (as) a Guardian. (65).

65. Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.¹

Footnote 1: - Refer to footnote in 3: 173.

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66

رَبُّكُمُ الَّذِي يُرْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

٦٦

Your Lord. (is) the One Who. drives. for you. the ship. in. the sea. that you may seek. of. His Bounty. Indeed, He. is. to you. Ever Merciful. (66).

66. It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

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67

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ
أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾

And when. touches you. the hardship. in. the sea. lost. (are) who. you call.
except. Him Alone. But when. He delivers you. to. the land. you turn
away. And is. man. ungrateful. (67).

67. And when adversity touches you at sea, lost are [all]
those you invoke except for Him. But when He delivers
you to the land, you turn away [from Him]. And ever is
man ungrateful.

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68

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا
لَكُمْ وَكِيلًا ﴿٦٨﴾

Do you then feel secure. that (not). He will cause to swallow. you. side.
(of) the land. or. send. against you. a storm of stones. Then. not. you will
find. for you. a guardian. (68).

68. Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ
فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۖ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

Or. do you feel secure. that (not). He will send you back. into it. another time. another time. and send. upon you. a hurricane. of. the wind. and drown you. because. you disbelieved. Then. not. you will find. for you. against Us. therein. an avenger. (69).

69. Or do you feel secure that He will not send you back into it [i.e., the sea] another time and send upon you a hurricane of wind and drown you for what you denied?¹ Then you would not find for yourselves against Us an avenger.²

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ
وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

And certainly. We have honored. (the) children of Adam. (the) children of Adam. and We carried them. on. the land. and the sea. and We have provided them. of. the good things. and We preferred them. over. many. of those whom. We have created. (with) preference. (70).

70. And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْأَمِهِمْ^٦ فَمِنْ
أُوْتَىٰ كِتَابُهُ بَيِّنَاتٍ فَأُولَٰئِكَ يَقْرَءُونَ

كِتَبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤١﴾

(The) Day. We will call. all. human beings. with their record. then whoever. is given. his record. in his right hand. then those. will read. their records. and not. they will be wronged. (even as much as) a hair on a date seed. (71).

71. [Mention, O Muḥammad], the Day We will call forth every people with their record [of deeds].¹ Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].

Footnote 1: - Other meanings are "with their leader" or "with that which they had followed."

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٤٢﴾

And whoever. is. in. this (world). blind. then he. in. the Hereafter. (will be) blind. and more astray. (from the) path. (72).

72. And whoever is blind¹ in this [life] will be blind in the Hereafter and more astray in way.

Footnote 1: - i.e., refusing to see the truth.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَنا
إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ^{مُحَقَّقٌ} وَإِذَا
لَا تَخَذُوكَ خَلِيلًا ﴿٤٣﴾

And indeed. they were about (to). tempt you away. from. that which. We revealed. to you. that you invent. about Us. other (than) it. And then. surely they would take you. (as) a friend. (73).

73. And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكُنْ
إِلَيْهِمْ شَيْئًا قَلِيلًا ^{لَا} ﴿٤٤﴾

And if not. [that]. We (had) strengthened you. certainly. you almost. (would) have inclined. to them. (in) something. a little. (74).

74. And if We had not strengthened you, you would have almost inclined to them a little.

إِذَا لَأَذُقَنَّكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ

الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٤٥﴾

Then. We (would) have made you taste. double. (in) the life. and double. (after) the death. Then. not. you (would) have found. for you. against Us. any helper. (75).

75. Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ

لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ

إِلَّا قَلِيلًا ﴿٤٦﴾

And indeed. they were about. (to) scare you. from. the land. that they evict you. from it. But then. not. they (would) have stayed. after you. except. a little. (76).

76. And indeed, they were about to provoke [i.e., drive] you from the land [i.e., Makkah] to evict you therefrom.

And then [when they do], they will not remain [there] after you, except for a little.¹

Footnote 1: - Only ten years after the Prophet's emigration, Makkah was completely cleared of his enemies.

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77

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

(Such is Our) Way. (for) whom. [verily]. We sent. before you. of. Our Messengers. And not. you will find. (in) Our way. any alteration. (77).

77. [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

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78

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ
الَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا ﴿٧٨﴾

Establish. the prayer. at the decline. (of) the sun. till. (the) darkness. (of) the night. and Quran. at dawn. indeed. the Quran. (at) the dawn. is. ever witnessed. (78).

78. Establish prayer at the decline of the sun [from its meridian] until the darkness of the night¹ and [also] the Qur'ān [i.e., recitation] of dawn.² Indeed, the recitation of dawn is ever witnessed.

Footnote 1: i.e., the period which includes the zuhr, aṣr, maghrib, and 'ishā' prayers. Footnote 2: i.e., the fajr prayer, in which the recitation of the Qur'ān is prolonged.

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79

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ ^{مِلَّةً} عَسَى
أَنْ يُّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

And from. the night. arise from sleep for prayer. with it. (as) additional. for you. it may be. that. will raise you. your Lord. (to) a station. praiseworthy. (79).

79. And from [part of] the night, pray¹ with it [i.e., recitation of the Qur'ān] as additional [worship] for you; it is expected that² your Lord will resurrect you to a praised station.³

Footnote 1: Literally, "arise from sleep for prayer." Footnote 2: This is a promise from Allāh (subḥānahu wa ta'ālā) to Prophet Muḥammad (ﷺ). Footnote 3: The position of intercession by permission of Allāh and the highest degree in Paradise.

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ
وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ
لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

And say. My Lord. Cause me to enter. an entrance. sound. and cause me to exit. an exit. sound. and make. for me. from. near You. an authority. helping. (80).

80. And say, "My Lord, cause me to enter a sound entrance¹ and to exit a sound exit² and grant me from Yourself a supporting authority."

Footnote 1: Into Madīnah at the time of emigration, or into the grave. Footnote 2: From Makkah, or from the grave at the time of resurrection.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ
الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

And say. Has come. the truth. and perished. the falsehood. Indeed. the falsehood. is. (bound) to perish. (81).

81. And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

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82

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ۖ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا
خَسَارًا ﴿٨٢﴾

And We reveal. from. the Quran. that. it. (is) a healing. and a mercy. for the believers. but not. it increases. the wrongdoers. except. (in) loss. (82).
82. And We send down of the Qur'ān that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

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83

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأٰ
بِجَانِبِهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا ﴿٨٣﴾

And when. We bestow favor. on. man. he turns away. and becomes remote. on his side. And when. touches him. the evil. he is. (in) despair. (83).

83. And when We bestow favor upon man [i.e., the disbeliever], he turns away and distances himself; and when evil touches him, he is ever despairing.

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84

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرَبُّكُمْ
أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا ﴿٨٤﴾

Say. Each. works. on. his manner. but your Lord. (is) most knowing. of who. [he]. (is) best guided. (in) way. (84).

84. Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

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85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا ﴿٨٥﴾

And they ask you. concerning. the soul. Say. The soul. (is) of. (the) affair. (of) my Lord. And not. you have been given. of. the knowledge. except. a little. (85).

85. And they ask you, [O Muḥammad], about the soul. Say, "The soul is of the affair [i.e., concern] of my Lord. And you [i.e., mankind] have not been given of knowledge except a little."

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86

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا
إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا

٨٦

And if. We willed. We (would) have surely taken away. that which. We have revealed. to you. Then. not. you would find. for you. concerning it. against Us. any advocate. (86).

86. And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

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87

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ إِنَّ فَضْلَهُ كَانَ
عَلَيْكَ كَبِيرًا ۝٨٧

Except. a mercy. from. your Lord. Indeed. His Bounty. is. upon you. great. (87).

87. Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

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88

قُلْ لِّإِنِّ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ
يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

Say. If. gathered. the mankind. and the jinn. to. [that]. bring. the like. (of) this. Quran. not. they (could) bring. the like of it. even if. were. some of them. to some others. assistants. (88).

88. Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants."

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89

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ
كُلِّ مَثَلٍ ۚ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

And verily. We have explained. to mankind. in. this. Quran. from. every. example. but refused. most. (of) the mankind. except. disbelief. (89).

89. And We have certainly diversified for the people in this Qur'ān from every [kind of] example, but most of the people refused except disbelief.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ
الْأَرْضِ يَنْبُوعًا ۖ ﴿٩٠﴾

And they say. Never. we will believe. in you. until. you cause to gush forth. for us. from. the earth. a spring. (90).

90. And they say, "We will not believe you until you break open for us from the ground a spring

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ
فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا ۖ ﴿٩١﴾

Or. you have. for you. a garden. of. date-palms. and grapes. and cause to gush forth. the rivers. within them. abundantly. (91).

91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]

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92

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا
كِسْفًا أَوْ تَأْتِي بِلَهُ اللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

Or. you cause to fall. the sky. as. you have claimed. upon us. (in) pieces. or. you bring. Allah. and the Angels. before (us). (92).

92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allāh and the angels before [us]

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93

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرٍ أَوْ تَرْقَىٰ فِي
السَّمَاءِ ط وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ

عَلَيْنَا كِتَابًا نَقْرُوهُ ۖ قُلْ سُبْحَانَ رَبِّيْ هَلْ
كُنْتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

Or. is. for you. a house. of. ornament. or. you ascend. into. the sky. And never. we will believe. in your ascension. until. you bring down. to us. a book. we could read it. Say. Glorified (is). my Lord. What. am I. but. a human. a Messenger. (93).

93. Or you have a house of ornament [i.e., gold] or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا
رَّسُولًا ﴿٩٤﴾

And what. prevented. the people. that. they believe. when. came to them. the guidance. except. that. they said. Has Allah sent. Has Allah sent. a human. Messenger. (94).

94. And what prevented the people from believing when guidance came to them except that they said, "Has Allāh sent a human messenger?"

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قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ
مُطَبِّعِينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ
مَلَكًا رَسُولًا ﴿٩٥﴾

Say. If. (there) were. in. the earth. Angels. walking. securely. surely We (would) have sent down. to them. from. the heaven. an Angel. (as) a Messenger. (95).

95. Say, "If there were upon the earth angels walking securely,¹ We would have sent down to them from the heaven an angel [as a] messenger."

Footnote 1: - i.e., who were settled and established there, as is man.
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96

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ إِنَّهُ
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

Say. Sufficient is. Allah. (as) a witness. between me. and between you.
Indeed, He. is. of His slaves. All-Aware. All-Seer. (96).

96. Say, "Sufficient is Allāh as Witness between me and
you. Indeed He is ever, concerning His servants, Aware and
Seeing."

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُضِلِّ
فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۚ
وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ
عُيَا وَبُكَا وَصَبَا ۖ مَا لَهُمْ جَهَنَّمُ ۖ كُلًّا
خَبَتْ زِدْنُهُمْ سَعِيرًا ﴿٩٧﴾

And whoever. Allah guides. Allah guides. then he (is). the guided one. and
whoever. He lets go astray . then never. you will find. for them. protectors.

besides Him. besides Him. And We will gather them. (on) the Day. (of) the Resurrection. on. their faces . blind. and dumb. and deaf. Their abode. (is) Hell. every time. it subsides. We (will) increase (for) them. the blazing fire. (97).

97. And whoever Allāh guides - he is the [rightly] guided; and whoever He sends astray¹ - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides, We increase [for] them blazing fire.

Footnote 1: - As a result of his own preference.

ذٰلِكَ جَزَاؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِآيٰتِنَا
وَقَالُوْا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا
لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿٩٨﴾

That. (is) their recompense. because they. disbelieved. in Our Verses. and said. When. we are. bones. and crumbled particles. will we. surely (be) resurrected. (as) a creation. new. (98).

98. That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled

particles, will we [truly] be resurrected [in] a new creation?"

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99

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ
وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ ۖ فَأَبَى
الظَّالِمُونَ إِلَّا كُفُورًا ۝ (٩٩)

Do not. they see. that. Allah. the One Who. created. the heavens. and the earth. (is) Able. [on]. to. create. the like of them. And He has made. for them. a term. no. doubt. in it. But refused. the wrongdoers. except. disbelief. (99).

99. Do they not see that Allāh, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse except disbelief.

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100

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي
إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۖ وَكَانَ
الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

Say. If. you. possess. the treasures. (of) the Mercy. (of) my Lord. then.
surely you would withhold. (out of) fear. (of) spending. And is. man.
stingy. (100).

100. Say [to them], "If you possessed the depositories of
the mercy of my Lord, then you would withhold out of fear
of spending." And ever has man been stingy.

وَلَقَدْ أَتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ
فَسُئِلَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ
لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يُمُوسَىٰ مَسْحُورًا

And certainly. We had given. Musa. nine. Signs. clear. so ask. (the) Children of Israel. (the) Children of Israel. when. he came to them. then said. to him. Firaun. Indeed, I. [I] think you . O Musa. (you are) bewitched. (101).

101. And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

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102

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ ۚ وَإِنِّي لَأَظُنُّكَ
يُفْرِعُونَ مَثْبُورًا ﴿١٠٢﴾

He said. Verily. you have known. none. has sent down. these. except. (the) Lord. (of) the heavens. and the earth. (as) evidence. and indeed, I. [I] surely think you. O Firaun. (you are) destroyed. (102).

102. [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think,¹ O Pharaoh, that you are destroyed."

Footnote 1: - i.e., I am certain.

فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَنْ مَّعَهُ جَمِيعًا ﴿١٠٣﴾

So he intended. to. drive them out. from. the land. but We drowned him. and who. (were) with him. all. (103).

103. So he intended to drive them from the land, but We drowned him and those with him all together.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اسْكُنُوا
الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ
لَفِيفًا ﴿١٠٤﴾

And We said. after him. after him. to the Children of Israel. to the Children of Israel. Dwell. (in) the land. then when. comes. (the) promise. (of) the Hereafter. We will bring. you. (as) a mixed crowd. (104).

104. And We said after him [i.e., Pharaoh] to the Children of Israel, "Dwell in the land, and when there comes the promise [i.e., appointment] of the Hereafter, We will bring you forth in [one] gathering."

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۖ وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

وقف لازم

And with the truth. We sent it down. and with the truth. it descended. And not. We sent you. except. (as) a bearer of glad tidings. and a warner. (105). 105. And with the truth We have sent it [i.e., the Qur'ān] down, and with the truth it has descended. And We have not sent you, [O Muḥammad], except as a bringer of good tidings and a warner.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى
مُكْتٍ ۖ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

And the Quran. We have divided. that you might recite it. to. the people. at. intervals. And We have revealed it. (in) stages. (106).

106. And [it is] a Qur'ān which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

قُلْ أَمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ
أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

Say. Believe. in it. or. (do) not. believe. Indeed. those who. were given. the knowledge. before it. before it. when. it is recited. to them. they fall. on their faces. (in) prostration. (107).

107. Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it¹ - when it is recited to them, they fall upon their faces in prostration,

Footnote 1: - i.e., the righteous among the People of the Scriptures who recognize the truth contained in the Qur'ān.

وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا
لَفَعُولًا ﴿١٠٨﴾

And they say. Glory be to. our Lord. Indeed. is. (the) promise. (of) our Lord. surely fulfilled. (108).

108. And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ
خُشُوعًا ﴿١٠٩﴾ السجدة

And they fall. on their faces. weeping. and it increases them. (in) humility. (109).

109. And they fall upon their faces weeping, and it [i.e., the Qur'ān] increases them in humble submission.

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ أَيًّا مَّا
تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرُ
بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ
ذَلِكَ سَبِيلًا ﴿١١٠﴾

Say. Invoke. Allah. or. invoke. the Most Gracious. By whatever (name).
By whatever (name). you invoke. to Him (belongs). the Most Beautiful
Names. the Most Beautiful Names. And (do) not. be loud. in your prayers.
and not. be silent. therein. but seek. between. that. a way. (110).

110. Say, "Call upon Allāh or call upon the Most Merciful [ar-Raḥmān]. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

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111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ
يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا



And say. All Praise. (is) for Allah. the One Who. has not taken. has not taken. a son. and not. is. for Him. a partner. in. the dominion. and not. is. for Him. any protector. out of. weakness. And magnify Him. (with all) magnificence. (111).

111. And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."
