Study the Noble Qur'ân

Word-for-Word

Volume 2

(Part 11-20)

The first Coloured Word-for-Word English translation to understand the meanings of Arabic Verses along with grammatical terms

Compiled by
Darussalam

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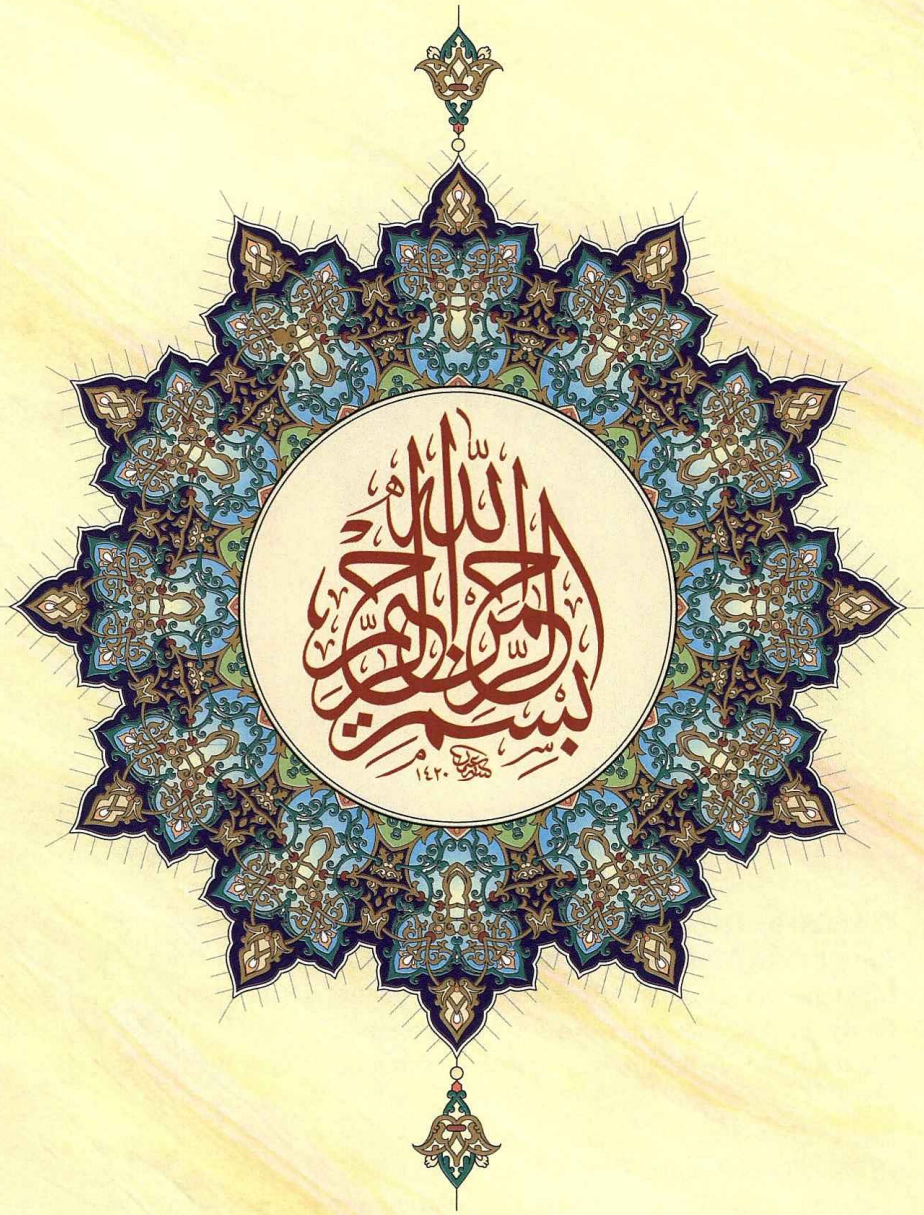

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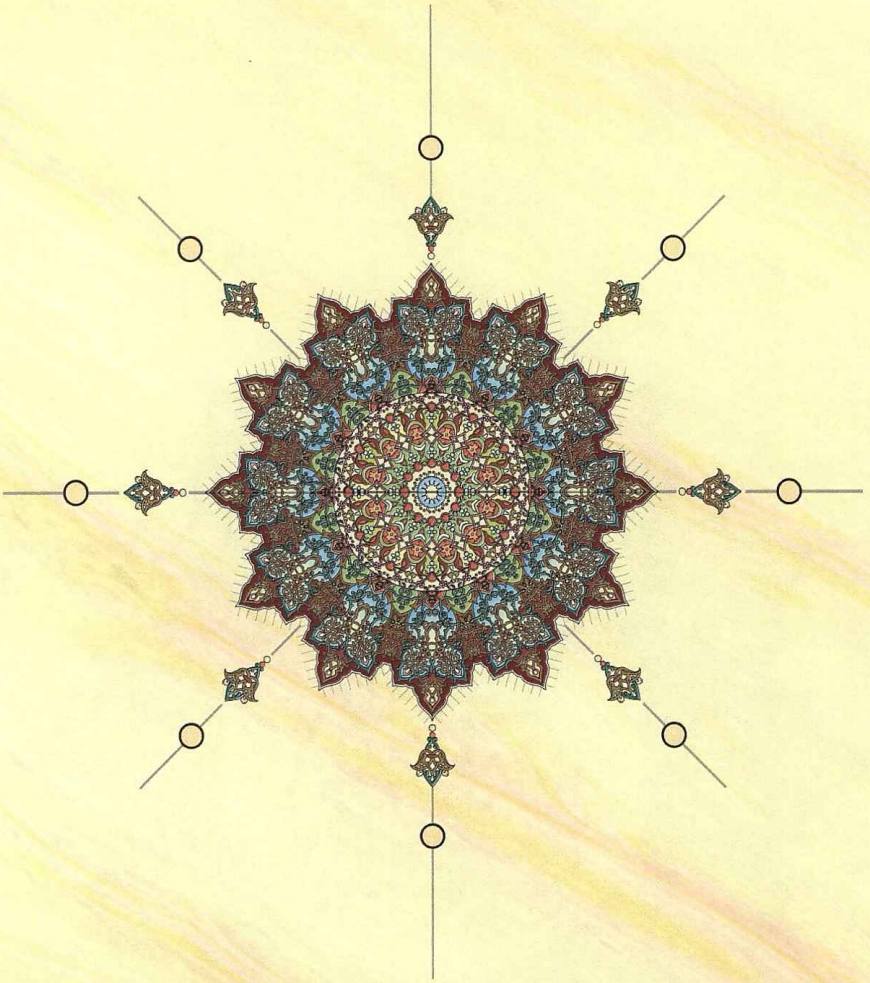

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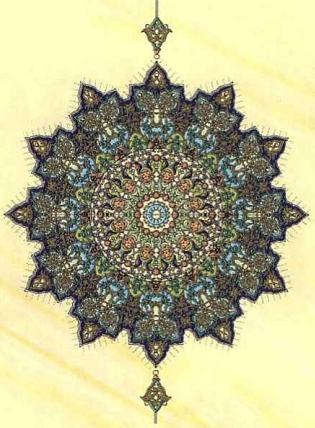

تعلم معاني كلمات القرآن الكريم حرفاً حرفاً

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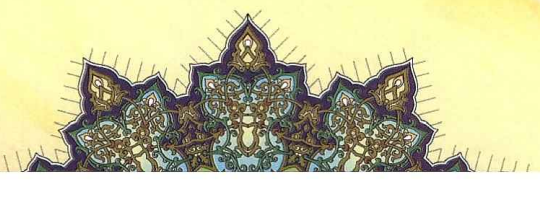
Volume 2

(Part 11-20)



تعلم معاني كلمات القرآن الكريم

حرفاً حرفاً

أول ترجمة انجليزية لفظية لكلمات القرآن الكريم بالألوان

لفهم معاني كلمات القرآن الكريم حسب قواعد اللغة العربية

المجلد الثاني

(أجزاء ١١ - ٢٠)

إعداد

دارالسّلام

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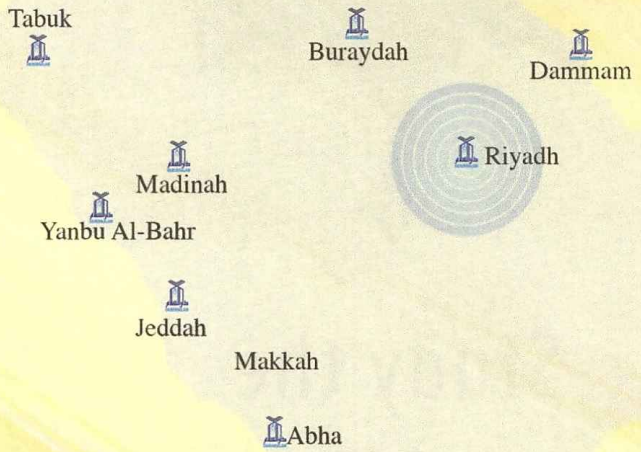

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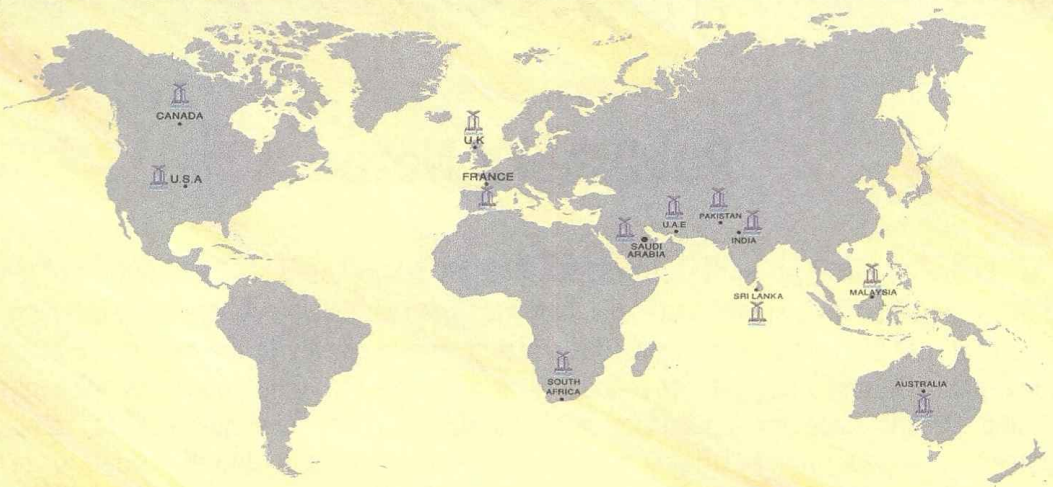

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Publisher's Note

To understand the Qurān, it is necessary that one should know the translation of every word of the Verses. It is very difficult to understand the Qurān without knowledge of the meanings of the Arabic words. Therefore, to overcome this difficulty and to convey to the people the accurate meanings of the Quranic Verses, we are producing the word-for-word translation of the meanings of the Noble Qurān. Since mere word-for-word translation itself does not lead to complete understanding, we have produced the idiomatic translation also in order to allow the readers to see the word-for-word translation of the Arabic Verses along with the idiomatic one on the same page.

Most of the present English translations of the meanings of the Qurān are idiomatic. Such translations are not designed to help the reader learn the meanings of each Arabic word. Therefore, the readers and reciters simply proceed forward without knowledge of the Arabic vocabulary used in the Verses. However, when one knows the meanings of each Arabic word of the Verse, then whether he himself recites the Qurān, or listens to some other's recitation, he gets the pleasure of understanding it. The real marvel of the Qurān comes with its understanding. The Qurān itself emphasizes this point:

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

"And indeed, We have made the Qurān easy to understand and remember; then is there any that will remember?" (Sūrat Al-Qamar, 54:40)

Salient Features:

Even though a few word-for-word translations exist but the format of the present work is different from them. They do not help the reader in linking the Arabic words to their meanings. We are proud to present the colour-coded word for word translation of the noble Qurān. As for as word-for-word translation is concerned, we have differentiated literal meanings of the names and attributes of Almighty Allah, nouns and pronouns, verbs and prepositions and connecting words through colours. For the hidden meanings of Arabic script, equivalent English words have been put in brackets and their colour has been faded.

The colour scheme is as follows:

Green Colour	It indicates the names and attributes of Almighty Allah.
Black Colour	It indicates nouns and pronouns.
Magenta Colour	It indicates verbs.
Cyan Colour	It indicates prepositions and connecting words.
Orange Colour	It indicates the compound words.

وَيَشْتَرُونَ	مِنَ ٱلْكِتَٰبِ	مَآ أَنزَلَ ٱللَّهُ	إِنَّ ٱلَّذِينَ يَكْتُمُونَ
and purchase	of the Book	what Allah has sent down	verily those who conceal

إِلَّا ٱلنَّارَ	فِى بُطُونِهِمْ	أُوْلَٰٓئِكَ مَا يَأْكُلُونَ	قَلِيلًا	ثَمَنًا	بِهِۦ
but fire	into their bellies	they (do) not eat	small	a gain	therewith

This will help in learning the meanings more effectively. Text and its meanings are given in boxes. The objective of the whole exercise is to enable the reader understand directly from Arabic, the layout is such that it can also be used for regular recitation enabling constant revision.

Also please note:

The square brackets [ ] are placed on such words which are necessary in Arabic sentence structure but are not used in the English sentence structure. If two pronouns came closely, the second one is placed in square brackets. For example, look at [the] below:

ٱلدِّينِ ﴿٤﴾	يَوْمِ	مَٰلِكِ
(of) [the] Resurrection	(of the) Day	the Owner

Parentheses ( ) are placed on those words which are not there explicitly in the Arabic text but the structure of the complete Arabic sentence conveys the meanings which include hose words. The colour has been faded out. For example, look at (is) below:

ٱلْكِتَٰبُ	ذَٰلِكَ	الٓمٓ ﴿١﴾
(is) the Book	that	Alif-Lam-Mim

It should be particularly noted that in this compilation, we have produced with all its references, the translation of the interpretation of the meanings of the Noble Qurān done by Dr. Taqi-ud-Din Al-Hilali and Dr. Muhammad Muhsin Khan. Lastly, I thank all the brothers of Darussalam Lahore who worked on this noble project. May Allah the All-Mighty bestow on them a great reward in this world and in the Hereafter.

We will be thankful for every comment, suggestion or advice by the readers and reciters of the Qurān, which may help to improve this presentation.

Abdul Malik Mujahid
Managing Director,
Darussalam

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يَعۡتَذِرُونَ إِلَيۡكُمۡ إِذَا رَجَعۡتُمۡ إِلَيۡهِمۡۚ قُل لَّا تَعۡتَذِرُواْ لَن نُّؤۡمِنَ لَكُمۡ قَدۡ نَبَّأَنَا
ٱللَّهُ مِنۡ أَخۡبَارِكُمۡۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ
ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٩٤﴾ سَيَحۡلِفُونَ بِٱللَّهِ لَكُمۡ
إِذَا ٱنقَلَبۡتُمۡ إِلَيۡهِمۡ لِتُعۡرِضُواْ عَنۡهُمۡۖ فَأَعۡرِضُواْ عَنۡهُمۡۖ إِنَّهُمۡ رِجۡسٞۖ وَمَأۡوَىٰهُمۡ جَهَنَّمُ
جَزَآءَۢ بِمَا كَانُواْ يَكۡسِبُونَ ﴿٩٥﴾

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. Allāh has already informed us of the news concerning you. Allāh 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 (Allāh) will inform you of what you used to do.'' 95. They will swear by Allāh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijsun* [i.e. *Najasun* (impure) because of their evil deeds], and Hell is their dwelling place – a recompense for that which they used to earn.

يَعۡتَذِرُونَ إِلَيۡكُمۡ			إِذَا	رَجَعۡتُمۡ إِلَيۡهِمۡۚ
they (the hypocrites) will present (their) excuses to you			when	you return to them
قُل	لَّا تَعۡتَذِرُواْ	لَن نُّؤۡمِنَ	لَكُمۡ	قَدۡ نَبَّأَنَا ٱللَّهُ
say	present no excuses	we (shall) never believe	you	verily Allah has informed us
مِنۡ أَخۡبَارِكُمۡۚ		وَسَيَرَى ٱللَّهُ عَمَلَكُمۡ		وَرَسُولُهُۥ
of the news concerning you		and Allah will observe your deeds		and His Messenger
ثُمَّ تُرَدُّونَ		إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ		وَٱلشَّهَٰدَةِ
then you will be brought back		to (the) All-Knower (of) the unseen		and the seen
فَيُنَبِّئُكُم	بِمَا كُنتُمۡ	تَعۡمَلُونَ ﴿٩٤﴾		سَيَحۡلِفُونَ
then He (Allah) will inform you	of what you used to	do		they will swear
بِٱللَّهِ	لَكُمۡ	إِذَا ٱنقَلَبۡتُمۡ	إِلَيۡهِمۡ	لِتُعۡرِضُواْ
by Allah	to you (Muslims)	when you return	to them	that you may turn away

Part - 11

عَنْهُمْ ۖ	فَأَعْرِضُوا۟	عَنْهُمْ ۖ	إِنَّهُمْ	رِجْسٌ ۖ	وَمَأْوَىٰهُمْ
from them	so turn away	from them	surely they	(are) impure	and their dwelling place

جَهَنَّمُ	جَزَآءًۢ	بِمَا كَانُوا۟	يَكْسِبُونَ ﴿٩٥﴾
(is) Hell	a recompense	for that which they used to	earn

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ
ٱلْفَٰسِقِينَ ﴿٩٦﴾ ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ
ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا
وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allāh is not pleased with the people who are *Al-Fāsiqūn* (rebellious, disobedient to Allāh). 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allāh's Commandments and His Legal Laws) which Allāh has revealed to His Messenger (ﷺ). And Allāh is All-Knower, All-Wise. 98. And of the bedouins there are some who look upon what they spend (in Allāh's Cause) as a fine and watch for calamities to befall you, on them be the calamity of evil. And Allāh is All-Hearer, All-Knower.

Part - 11

عَنْهُمْ ۖ	لِتَرْضَوْا۟	يَحْلِفُونَ لَكُمْ
with them	that you may be pleased	they (the hypocrites) swear to you (Muslims)

عَنِ ٱلْقَوْمِ	لَا يَرْضَىٰ	فَإِنَّ ٱللَّهَ	عَنْهُمْ	فَإِن تَرْضَوْا۟
with the people	is not pleased	then certainly Allah	with them	but if you are pleased

وَنِفَاقًا	كُفْرًا	أَشَدُّ	ٱلْأَعْرَابُ	ٱلْفَٰسِقِينَ ﴿٩٦﴾
and hypocrisy	(in) disbelief	(are the) worst	the bedouins	(who are) disobedient

عَلَىٰ رَسُولِهِۦ	مَآ أَنزَلَ ٱللَّهُ	أَلَّا يَعْلَمُوا۟ حُدُودَ	وَأَجْدَرُ
to His Messenger	which Allah has revealed	not to know (the) limits	and more likely

مَن يَتَّخِذُ	وَمِنَ ٱلْأَعْرَابِ	حَكِيمٌ ﴿٩٧﴾	عَلِيمٌ	وَٱللَّهُ
(there are some) who take	and of the bedouins	All-Wise	(is) All-Knower	and Allah

مَا يُنفِقُ	مَغْرَمًا	وَيَتَرَبَّصُ	بِكُمُ	ٱلدَّوَآئِرَ ۚ	عَلَيْهِمْ	دَآئِرَةُ
what they spend	(as) a fine	and watch	for you	calamities	on them	(be the) calamity

ٱلسَّوْءِ ۗ	وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٩٨﴾
(of) the evil	and Allah	(is) All-Hearer	All-Knower

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

99. And of the bedouins there are some who believe in Allāh and the Last Day, and look upon what they spend in Allāh's Cause as means of nearness to Allāh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allāh's Cause) are a means of nearness for them. Allāh will admit them to His Mercy. Certainly Allāh is Oft-Forgiving, Most Merciful.

وَمِنَ ٱلْأَعْرَابِ	مَن يُؤْمِنُ بِٱللَّهِ	وَٱلْيَوْمِ	ٱلْآخِرِ
and of the bedouins	(there are some) who believe in Allah	and the Day	the Last

وَيَتَّخِذُ	مَا يُنفِقُ	قُرُبَٰتٍ	عِندَ ٱللَّهِ
and take	what they spend (in the Cause of Allah)	(as) means of nearness	to Allah

وَصَلَوَٰتِ	ٱلرَّسُولِ ۚ	أَلَآ	إِنَّهَا
and (a cause of receiving) invocations	(of) the Messenger	beware	indeed these

قُرْبَةٌ	لَّهُمْ ۚ	سَيُدْخِلُهُمُ ٱللَّهُ	فِى رَحْمَتِهِۦٓ ۚ
(are) a means of nearness	for them	Allah will admit them	to His Mercy

إِنَّ ٱللَّهَ	غَفُورٌ	رَّحِيمٌ ﴿٩٩﴾
certainly Allah	(is) Oft-Forgiving	Most Merciful

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ

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مَرَدُوا۟ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ
عَذَابٍ عَظِيمٍ ﴿١٠١﴾

100. And the foremost to embrace Islam of the *Muhājirūn* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirūn*) and also those who followed them exactly (in Faith). Allāh 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.

وَٱلسَّٰبِقُونَ	ٱلْأَوَّلُونَ	مِنَ ٱلْمُهَٰجِرِينَ	وَٱلْأَنصَارِ	وَٱلَّذِينَ
and the first	the foremost(Muslims)	of the emigrants	and the helpers	and those who

ٱتَّبَعُوهُم	بِإِحْسَٰنٍ	رَّضِىَ ٱللَّهُ عَنْهُمْ	وَرَضُوا۟
followed them	in goodness	Allah is well-pleased with them	and they are well-pleased

عَنْهُ	وَأَعَدَّ	لَهُمْ	جَنَّٰتٍ	تَجْرِى تَحْتَهَا	ٱلْأَنْهَٰرُ
with Him	and He has prepared	for them	Gardens	flowing under them	[the] rivers

خَٰلِدِينَ	فِيهَآ	أَبَدًا ۚ	ذَٰلِكَ	ٱلْفَوْزُ	ٱلْعَظِيمُ ﴿١٠٠﴾	وَمِمَّنْ
they (will) dwell	therein	forever	that	(is) the success	great	and from those

حَوْلَكُم	مِّنَ ٱلْأَعْرَابِ	مُنَٰفِقُونَ ۖ	وَمِنْ أَهْلِ
around you	of the bedouins	(are) hypocrites	and (so are some) among (the) people

ٱلْمَدِينَةِ	مَرَدُوا۟ عَلَى ٱلنِّفَاقِ	لَا تَعْلَمُهُمْ ۖ	نَحْنُ	نَعْلَمُهُمْ ۚ
(of) Al-Madinah	they persist in the hypocrisy	you know them not	We	know them

سَنُعَذِّبُهُم	مَّرَّتَيْنِ	ثُمَّ يُرَدُّونَ	إِلَىٰ عَذَابٍ	عَظِيمٍ ﴿١٠١﴾
We shall punish them	twice	then they shall be brought back	to a torment	great

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ

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إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذۡ مِنۡ أَمۡوَٰلِهِمۡ صَدَقَةٗ تُطَهِّرُهُمۡ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيۡهِمۡۖ إِنَّ صَلَوٰتَكَ سَكَنٞ لَّهُمۡۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful. 103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

وَءَاخَرُونَ	ٱعۡتَرَفُواْ بِذُنُوبِهِمۡ	خَلَطُواْ عَمَلٗا
and (there are) others	who have acknowledged their sins	they have mixed a deed

صَٰلِحٗا	وَءَاخَرَ	سَيِّئًا	عَسَى ٱللَّهُ	أَن
(that was) righteous	with another	(that was) evil	perhaps Allah	[that]

يَتُوبَ عَلَيۡهِمۡۚ	إِنَّ ٱللَّهَ	غَفُورٞ	رَّحِيمٞ ﴿١٠٢﴾
will turn in forgiveness unto them	surely Allah	(is) Oft-Forgiving	Most Merciful

خُذۡ مِنۡ أَمۡوَٰلِهِمۡ	صَدَقَةٗ	تُطَهِّرُهُمۡ	وَتُزَكِّيهِم
take from their wealth	alms	(in order) to cleanse them	and purify them

بِهَا	وَصَلِّ	عَلَيۡهِمۡۖ	إِنَّ صَلَوٰتَكَ	سَكَنٞ
with it	and invoke (Allah)	for them	verily your invocations	(are) a source of security

لَّهُمۡۗ	وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿١٠٣﴾
for them	and Allah	(is) All-Hearer	All-Knower

أَلَمۡ يَعۡلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَأۡخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٠٤﴾ وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿١٠٥﴾

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful? 105. And say (O Muhammad ﷺ): ``Do

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deeds! Allāh will see your deeds, and (so will) His Messenger (ﷺ) 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."

أَلَمۡ يَعۡلَمُوٓاْ	أَنَّ ٱللَّهَ هُوَ	يَقۡبَلُ ٱلتَّوۡبَةَ
(do) they not know?	that Allah (is) He	(Who) accepts the repentance
عَنۡ عِبَادِهِۦ	وَيَأۡخُذُ ٱلصَّدَقَٰتِ	وَأَنَّ ٱللَّهَ
from His slaves	and takes the Sadaqat (alms, charities)	and that Allah
هُوَ ٱلتَّوَّابُ	ٱلرَّحِيمُ ﴿١٠٤﴾	وَقُلِ
[He] (Alone is) the Accepter of repentance	the Most Merciful	and say (O Muhammad)
ٱعۡمَلُواْ	فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ	وَرَسُولُهُۥ
do (deeds)	then Allah will see your deeds	and (so will) His Messenger
وَٱلۡمُؤۡمِنُونَۖ	وَسَتُرَدُّونَ	إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ
and the believers	and you will be brought back	to (the) All-Knower (of) the unseen
وَٱلشَّهَٰدَةِ	فَيُنَبِّئُكُم	بِمَا كُنتُمۡ	تَعۡمَلُونَ ﴿١٠٥﴾
and the seen	then He will inform you	of what you used to	do

وَءَاخَرُونَ مُرۡجَوۡنَ لِأَمۡرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمۡ وَإِمَّا يَتُوبُ عَلَيۡهِمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ﴿١٠٦﴾ وَٱلَّذِينَ ٱتَّخَذُواْ مَسۡجِدٗا ضِرَارٗا وَكُفۡرٗا وَتَفۡرِيقَۢا بَيۡنَ ٱلۡمُؤۡمِنِينَ وَإِرۡصَادٗا لِّمَنۡ حَارَبَ ٱللَّهَ وَرَسُولَهُۥ مِن قَبۡلُۚ وَلَيَحۡلِفُنَّ إِنۡ أَرَدۡنَآ إِلَّا ٱلۡحُسۡنَىٰۖ وَٱللَّهُ يَشۡهَدُ إِنَّهُمۡ لَكَٰذِبُونَ ﴿١٠٧﴾

106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh 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 Allāh and His Messenger (Muhammad ﷺ) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

وَءَاخَرُونَ	مُرۡجَوۡنَ	لِأَمۡرِ ٱللَّهِ	إِمَّا يُعَذِّبُهُمۡ
and others	await	for (the) Decree (of) Allah	whether He will punish them

وَٱلَّذِينَ	حَكِيمٌ ﴿١٠٦﴾	عَلِيمٌ	وَٱللَّهُ	عَلَيۡهِمۡۗ	وَإِمَّا يَتُوبُ
and (as for) those who	All-Wise	(is) All-Knowing	and Allah	them	or will forgive

وَتَفۡرِيقَۢا	وَكُفۡرًا	ضِرَارًا	ٱتَّخَذُواْ مَسۡجِدًا
and to disunite	and disbelief	(by way of) harming	took a mosque

لِّمَنۡ حَارَبَ ٱللَّهَ	وَإِرۡصَادًا	ٱلۡمُؤۡمِنِينَ	بَيۡنَ
for (those) who warred against Allah	and (as) an outpost	the believers	[between]

إِنۡ أَرَدۡنَآ	وَلَيَحۡلِفُنَّ	مِن قَبۡلُۚ	وَرَسُولَهُۥ
(that) we want nothing	and they will indeed swear	aforetime	and His Messenger

لَكَٰذِبُونَ ﴿١٠٧﴾	إِنَّهُمۡ	وَٱللَّهُ يَشۡهَدُ	إِلَّا ٱلۡحُسۡنَىٰۖ
(are) certainly liars	indeed they	and Allah bears witness	but the good

لَا تَقُمۡ فِيهِ أَبَدٗاۚ لَّمَسۡجِدٌ أُسِّسَ عَلَى ٱلتَّقۡوَىٰ مِنۡ أَوَّلِ يَوۡمٍ أَحَقُّ أَن تَقُومَ فِيهِۚ فِيهِ رِجَالٞ يُحِبُّونَ أَن يَتَطَهَّرُواْۚ وَٱللَّهُ يُحِبُّ ٱلۡمُطَّهِّرِينَ ﴿١٠٨﴾ أَفَمَنۡ أَسَّسَ بُنۡيَٰنَهُۥ عَلَىٰ تَقۡوَىٰ مِنَ ٱللَّهِ وَرِضۡوَٰنٍ خَيۡرٌ أَم مَّنۡ أَسَّسَ بُنۡيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٖ فَٱنۡهَارَ بِهِۦ فِي نَارِ جَهَنَّمَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿١٠٩﴾

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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 Allāh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the cleansing 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 Allāh 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 Allāh guides not the people who are the *Zālimūn* (cruel, violent, proud, polytheist and wrongdoer).

عَلَى ٱلتَّقۡوَىٰ	لَّمَسۡجِدٌ أُسِّسَ	أَبَدٗاۚ	فِيهِ	لَا تَقُمۡ
on piety	verily the mosque whose foundation was laid	ever	therein	(do) not stand

مِنۡ أَوَّلِ	يَوۡمٍ	أَحَقُّ	أَن تَقُومَ	فِيهِۚ
from (the) first	day	(is) more worthy	that you stand	therein (to pray)

فِيهِ	رِجَالٌ يُحِبُّونَ	أَن يَتَطَهَّرُواْۚ	وَٱللَّهُ
in it	(are) men who love	to clean and to purify themselves	and Allah

يُحِبُّ ٱلۡمُطَّهِّرِينَ ﴿١٠٨﴾	أَفَمَنۡ
loves those who make themselves clean and pure	(is it) then (he) who?

أَسَّسَ بُنۡيَٰنَهُۥ	عَلَىٰ تَقۡوَىٰ	مِنَ ٱللَّهِ	وَرِضۡوَٰنٍ
laid the foundation (of) his building	on piety	from Allah	and (His) Good Pleasure

خَيۡرٌ	أَم مَّنۡ	أَسَّسَ بُنۡيَٰنَهُۥ	عَلَىٰ شَفَا	جُرُفٍ
better	or (he) who	laid the foundation (of) his building	on an edge	(of) a cliff

هَارٖ	فَٱنۡهَارَ	بِهِۦ	فِي نَارِ
ready to crumble down	so (that) it crumbled to pieces	with him	into (the) fire

جَهَنَّمَۗ	وَٱللَّهُ	لَا يَهۡدِي ٱلۡقَوۡمَ	ٱلظَّٰلِمِينَ ﴿١٠٩﴾
(of) Hell	and Allah	guides not the people	(who are) the wrongdoers

لَا يَزَالُ بُنۡيَٰنُهُمُ ٱلَّذِي بَنَوۡاْ رِيبَةٗ فِي قُلُوبِهِمۡ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمۡۗ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١١٠﴾ ۞ إِنَّ ٱللَّهَ ٱشۡتَرَىٰ مِنَ ٱلۡمُؤۡمِنِينَ أَنفُسَهُمۡ وَأَمۡوَٰلَهُم بِأَنَّ لَهُمُ
ٱلۡجَنَّةَۚ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ فَيَقۡتُلُونَ وَيُقۡتَلُونَۖ وَعۡدًا عَلَيۡهِ حَقّٗا فِي
ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ وَٱلۡقُرۡءَانِۚ وَمَنۡ أَوۡفَىٰ بِعَهۡدِهِۦ مِنَ ٱللَّهِۚ فَٱسۡتَبۡشِرُواْ بِبَيۡعِكُمُ
ٱلَّذِي بَايَعۡتُم بِهِۦۚ وَذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١١١﴾

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 Allāh is All-Knowing, All-Wise. 111. Verily, Allāh has purchased of the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injīl (Gospel) and the Qur'ān. And who is truer to his covenant than Allāh? Then

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rejoice in the bargain which you have concluded. That is the supreme success.

رِيبَةً	ٱلَّذِى بَنَوْا	لَا يَزَالُ بُنْيَٰنُهُمُ
a (cause of) doubt	which they built	will not cease to be their building

عَلِيمٌ	وَٱللَّهُ	أَن تَقَطَّعَ قُلُوبُهُمْ ۗ	إِلَّآ	فِى قُلُوبِهِمْ
(is) All-Knower	and Allah	[that] their hearts are cut to pieces	unless	in their hearts

وَأَمْوَٰلَهُم	أَنفُسَهُمْ	مِنَ ٱلْمُؤْمِنِينَ	إِنَّ ٱللَّهَ ٱشْتَرَىٰ	حَكِيمٌ ﴿١١٠﴾
and their properties	their lives	of the believers	verily Allah has purchased	All-Wise

يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ	ٱلْجَنَّةَ ۚ	لَهُمْ	بِأَنَّ
they fight in (the) Way (of) Allah	(shall be) Paradise	for them	for (the price) that

حَقًّا	عَلَيْهِ	وَعْدًا	وَيُقْتَلُونَ ۖ	فَيَقْتُلُونَ
(in) truth	(which is binding) on Him	(it is) a promise	and are killed	so they kill (others)

بِعَهْدِهِۦ	أَوْفَىٰ	وَمَنْ	وَٱلْقُرْءَانِ ۚ	وَٱلْإِنجِيلِ	فِى ٱلتَّوْرَىٰةِ
to his covenant	(is) truer	and who	and the Quran	and the Gospel	in the Torah

بِهِۦ ۚ	ٱلَّذِى بَايَعْتُم	بِبَيْعِكُمُ	فَٱسْتَبْشِرُوا۟	مِنَ ٱللَّهِ ۚ
[with it]	which you have bargained	in your bargain	then rejoice	than Allah

ٱلْعَظِيمُ ﴿١١١﴾	ٱلْفَوْزُ	هُوَ	وَذَٰلِكَ
[the] supreme	(is) the success	[it]	and that

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾ مَا كَانَ لِلنَّبِىِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ﴿١١٣﴾

112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy), who worship (Him),

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who praise (Him), who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rūf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers. 113. It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), 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).

ٱلتَّـٰٓئِبُونَ	ٱلْعَـٰبِدُونَ	ٱلْحَـٰمِدُونَ	ٱلسَّـٰٓئِحُونَ
those who repent (to Allah)	who worship (Him)	who praise (Him)	who go out
ٱلرَّٰكِعُونَ	ٱلسَّـٰجِدُونَ	ٱلْـَٔامِرُونَ	
who bow down (in prayer)	who prostrate themselves (in prayer)	who command (people)	
بِٱلْمَعْرُوفِ	وَٱلنَّاهُونَ	عَنِ ٱلْمُنكَرِ	وَٱلْحَـٰفِظُونَ
to the good	and forbid (them)	from the evil	and those who observe
لِحُدُودِ ٱللَّهِ ۗ	وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿١١٢﴾		مَا كَانَ
(the) limits (set by) Allah	and give glad tidings to the believers		it is not
لِلنَّبِيِّ	وَٱلَّذِينَ ءَامَنُوٓا۟	أَن يَسْتَغْفِرُوا۟	
(proper) for the Prophet	and those who believe	to ask (Allah's) forgiveness	
لِلْمُشْرِكِينَ	وَلَوْ كَانُوٓا۟ أُو۟لِى	قُرْبَىٰ	مِنۢ بَعْدِ مَا	تَبَيَّنَ
for the polytheists	even though they be close	kin	after	it has become clear
لَهُمْ	أَنَّهُمْ	أَصْحَـٰبُ	ٱلْجَحِيمِ ﴿١١٣﴾	
to them	that they	(are the) dwellers	(of) the Fire	

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ
أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾ وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ
إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿١١٥﴾

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114.And Ibrāhīm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhīm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhīm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrahīm (Abraham) was *Awwah* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing. 115. And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allāh is All-Knower of everything.

وَمَا كَانَ ٱسْتِغْفَارُ	إِبْرَٰهِيمَ	لِأَبِيهِ	إِلَّا
and was not invoking (of Allah's) forgiveness	(by) Abraham	for his father	but

عَن مَّوْعِدَةٍ	وَعَدَهَآ	إِيَّاهُ
because of a promise	he (Abraham) had promised it	to him (his father)

فَلَمَّا تَبَيَّنَ	لَهُۥٓ	أَنَّهُۥ	عَدُوٌّ لِّلَّهِ
but when it became clear	to him (Abraham)	that he (his father)	(is) an enemy to Allah

تَبَرَّأَ مِنْهُ ۚ	إِنَّ إِبْرَٰهِيمَ	لَأَوَّٰهٌ	حَلِيمٌ ﴿١١٤﴾
he dissociated himself from him	verily Abraham	(was) humble	forbearing

وَمَا كَانَ ٱللَّهُ	لِيُضِلَّ قَوْمًۢا	بَعْدَ	إِذْ	هَدَىٰهُمْ
and Allah will never	[to] lead a people astray	after	when	He has guided them

حَتَّىٰ يُبَيِّنَ	لَهُم	مَّا يَتَّقُونَ ۚ	إِنَّ ٱللَّهَ	بِكُلِّ
until He makes clear	to them	(as to) what they should avoid	verily Allah	of every

شَىْءٍ	عَلِيمٌ ﴿١١٥﴾
thing	(is) All-Knower

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿١١٦﴾ لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِىِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

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116. Verily, Allāh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allāh you have neither any *Walī* (protector or guardian) nor any helper. 117. Allāh has forgiven the Prophet (ﷺ), the *Muhājirūn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansār* (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabūk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of kindness, Most Merciful.

وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	مُلْكُ	لَهُۥ	إِنَّ ٱللَّهَ
and the earth	(of) the heavens	(the) dominion	unto Him (belongs)	verily Allah
مِن وَلِيٍّ	مِّن دُونِ ٱللَّهِ	لَكُم	وَمَا	وَيُمِيتُ ۚ	يُحْىِۦ
any protector	besides Allah	you have	and neither	and He causes death	He gives life
وَٱلْمُهَٰجِرِينَ	عَلَى ٱلنَّبِيِّ	لَّقَد تَّابَ ٱللَّهُ	وَلَا نَصِيرٍ ﴿١١٦﴾
and the emigrants	[on] the Prophet	verily Allah forgave	nor any helper
مِنۢ بَعْدِ مَا	ٱلْعُسْرَةِ	فِى سَاعَةِ	ٱتَّبَعُوهُ	ٱلَّذِينَ	وَٱلْأَنصَارِ
after	(of) distress	in (the) time	followed him	[those] who	and the helpers
ثُمَّ تَابَ	مِنْهُمْ	فَرِيقٍ	يَزِيغُ قُلُوبُ	كَادَ
then He accepted repentance	of them	(of) a party	deviated (the) hearts	had nearly
رَّحِيمٌ ﴿١١٧﴾	بِهِمْ رَءُوفٌ	إِنَّهُۥ	عَلَيْهِمْ ۚ
Most Merciful	unto them (is) Full of Kindness	certainly He	of them

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ ﴿١١٩﴾

118. And (He did forgive also) the three who did not join (the Tabūk expedition and whose case was deferred by the Prophet ﷺ for Allāh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they

might beg for His Pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful. 119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

وَعَلَى ٱلثَّلَٰثَةِ	ٱلَّذِينَ خُلِّفُواْ	حَتَّىٰٓ إِذَا ضَاقَتۡ	عَلَيۡهِمُ
and (also) of the three	[those] who were left behind	till when was straitened	to them

ٱلۡأَرۡضُ	بِمَا رَحُبَتۡ	وَضَاقَتۡ	عَلَيۡهِمۡ	أَنفُسُهُمۡ
the earth	though it was vast	and were straitened	to them	their ownselves

وَظَنُّوٓاْ	أَن	لَّا مَلۡجَأَ	مِنَ ٱللَّهِ	إِلَّآ
and they perceived	that	(there is) no fleeing (refuge)	from Allah	but

إِلَيۡهِ	ثُمَّ تَابَ	عَلَيۡهِمۡ	لِيَتُوبُوٓاْ ۚ	إِنَّ ٱللَّهَ
to Him	then He forgave	them	that they might repent	verily Allah

هُوَ ٱلتَّوَّابُ	ٱلرَّحِيمُ ﴿١١٨﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ
He (is) the Accepter of repentance	the Most Merciful	O (you)	who believe

ٱتَّقُواْ ٱللَّهَ	وَكُونُواْ مَعَ	ٱلصَّٰدِقِينَ ﴿١١٩﴾
be afraid of Allah	and be with	(those who are) true

مَا كَانَ لِأَهۡلِ ٱلۡمَدِينَةِ وَمَنۡ حَوۡلَهُم مِّنَ ٱلۡأَعۡرَابِ أَن يَتَخَلَّفُواْ عَن رَّسُولِ ٱللَّهِ وَلَا يَرۡغَبُواْ بِأَنفُسِهِمۡ عَن نَّفۡسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمۡ لَا يُصِيبُهُمۡ ظَمَأٞ وَلَا نَصَبٞ وَلَا مَخۡمَصَةٞ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجۡرَ ٱلۡمُحۡسِنِينَ ﴿١٢٠﴾

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad ﷺ when fighting in Allāh'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 Allāh, 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, Allāh wastes not the reward of the *Muhsinūn*.

وَمَنۡ	ٱلۡمَدِينَةِ	لِأَهۡلِ	مَا كَانَ
and (those) who	(of) Al-Madinah	of (the) people	it was not (becoming)
عَن رَّسُولِ ٱللَّهِ	أَن يَتَخَلَّفُواْ	مِّنَ ٱلۡأَعۡرَابِ	حَوۡلَهُم
[from] (the) Messenger (of) Allah	to remain behind	of the bedouins	(were) around them
لَا يُصِيبُهُمۡ	بِأَنَّهُمۡ	ذَٰلِكَ	عَن نَّفۡسِهِۦ	بِأَنفُسِهِمۡ	وَلَا يَرۡغَبُواْ
neither afflicts them	because [they]	that (is)	to his life	their own lives	nor to prefer
وَلَا يَطَـُٔونَ مَوۡطِئٗا	فِي سَبِيلِ ٱللَّهِ	وَلَا مَخۡمَصَةٞ	وَلَا نَصَبٞ	ظَمَأٞ
nor they take any step	in (the) Way (of) Allah	nor hunger	nor fatigue	thirst
إِلَّا	نَيۡلٗا	مِّنۡ عَدُوّٖ	وَلَا يَنَالُونَ	يَغِيظُ ٱلۡكُفَّارَ
but	any injury	upon an enemy	nor they inflict	to anger the disbelievers
إِنَّ ٱللَّهَ	صَٰلِحٌ	عَمَلٞ	بِهِۦ	كُتِبَ لَهُم
surely Allah	righteous	(as) a deed	[with it]	is written to their credit
ٱلۡمُحۡسِنِينَ ١٢٠	لَا يُضِيعُ أَجۡرَ
(of) the good-doers	wastes not (the) reward

وَلَا يُنفِقُونَ نَفَقَةٗ صَغِيرَةٗ وَلَا كَبِيرَةٗ وَلَا يَقۡطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمۡ
لِيَجۡزِيَهُمُ ٱللَّهُ أَحۡسَنَ مَا كَانُواْ يَعۡمَلُونَ ١٢١ ۞ وَمَا كَانَ ٱلۡمُؤۡمِنُونَ لِيَنفِرُواْ
كَآفَّةٗۚ فَلَوۡلَا نَفَرَ مِن كُلِّ فِرۡقَةٖ مِّنۡهُمۡ طَآئِفَةٞ لِّيَتَفَقَّهُواْ فِي ٱلدِّينِ وَلِيُنذِرُواْ
قَوۡمَهُمۡ إِذَا رَجَعُوٓاْ إِلَيۡهِمۡ لَعَلَّهُمۡ يَحۡذَرُونَ ١٢٢

121. Nor do they spend anything (in Allāh's Cause)–small or great–nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner). 122. And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

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وَلَا يُنفِقُونَ نَفَقَةً	صَغِيرَةً	وَلَا كَبِيرَةً	وَلَا يَقْطَعُونَ وَادِيًا
nor do they spend any expense	small	nor great	nor they cross a valley

إِلَّا	كُتِبَ لَهُم	لِيَجْزِيَهُمُ اللَّهُ	أَحْسَنَ
but	is written to their credit	that Allah may recompense them	(with the) best

مَا كَانُوا	يَعْمَلُونَ ﴿١٢١﴾	وَمَا كَانَ الْمُؤْمِنُونَ
(of) what they used to	do	and it was not (proper for) the believers

لِيَنفِرُوا كَافَّةً ۚ	فَلَوْلَا نَفَرَ	مِن كُلِّ	فِرْقَةٍ	مِّنْهُمْ
to go out to fight all together	so why not go forth	of every	troop	of them

طَائِفَةٌ	لِّيَتَفَقَّهُوا	فِي الدِّينِ
a party (only)	that they (who are left behind) may understand	in the religion (Islam)

وَلِيُنذِرُوا قَوْمَهُمْ	إِذَا	رَجَعُوا إِلَيْهِمْ
and that they may warn their people	when	they return to them

لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾
so that they may beware (of evil)

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يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِّنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾ وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

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 Allāh is with those who are *Al-Muttaqūn* (the pious). 124. And whenever there comes down a *Sūrah* (chapter from the Qur'ān), 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.

يَا أَيُّهَا	الَّذِينَ آمَنُوا	قَاتِلُوا الَّذِينَ	يَلُونَكُم	مِّنَ الْكُفَّارِ
O (you)	who believe	fight those who	are close to you	of the disbelievers

وَلْيَجِدُوا	فِيكُمْ	غِلْظَةً ۚ	وَاعْلَمُوا	أَنَّ اللَّهَ مَعَ	الْمُتَّقِينَ ﴿١٢٣﴾
and let them find	in you	harshness	and know	that Allah (is) with	the pious

وَإِذَا مَآ	أُنزِلَتْ سُورَةٌ	فَمِنْهُم	مَّن يَقُولُ
and whenever	a Surah is sent down	then (some) of them	(are those) who say

أَيُّكُمْ	زَادَتْهُ	هَٰذِهِۦٓ	إِيمَٰنًا	فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟
which of you	has increased him	this	(in) Faith	as for those who believe

فَزَادَتْهُمْ	إِيمَٰنًا	وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾
then it has increased them	(in) Faith	and they rejoice

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾ وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿١٢٧﴾

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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 *Sūrah* (chapter from the Qur'ān), they look at one another (saying): ``Does any one see you?'' Then they turn away. Allāh has turned their hearts (from the light) because they are a people that understand not.

وَأَمَّا ٱلَّذِينَ	فِى قُلُوبِهِم	مَّرَضٌ	فَزَادَتْهُمْ	رِجْسًا
but as for those	in whose hearts	(is) a disease	then it has increased them	(in) suspicion

إِلَىٰ رِجْسِهِمْ	وَمَاتُوا۟	وَهُمْ	كَٰفِرُونَ ﴿١٢٥﴾	أَوَلَا يَرَوْنَ
to their suspicion	and they die	while they	(are) disbelievers	(do) they not see?

أَنَّهُمْ يُفْتَنُونَ	فِى كُلِّ	عَامٍ	مَّرَّةً	أَوْ مَرَّتَيْنِ	ثُمَّ
that they are put in trial	[in] every	year	once	or twice	yet

وَإِذَا مَآ	وَلَا هُمْ يَذَّكَّرُونَ ﴿١٢٦﴾	لَا يَتُوبُونَ
and whenever	nor (do) they learn a lesson (from it)	they turn not in repentance

هَلْ يَرَىٰكُم	إِلَىٰ بَعْضٍ	نَّظَرَ بَعْضُهُمْ	أُنزِلَتْ سُورَةٌ
(does) see you?	to others	some of them look	a Surah is sent down

بِأَنَّهُمْ	صَرَفَ ٱللَّهُ قُلُوبَهُم	ثُمَّ ٱنصَرَفُوا۟ ۚ	مِّنْ أَحَدٍ
because they	Allah has turned their hearts	then they turn away	anyone

لَّا يَفْقَهُونَ ﴿١٢٧﴾	قَوْمٌ
(that) understand not	(are) a people

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ
إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿١٢٩﴾

128. Verily, there has come to you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allāh, 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 is) full of pity, kind, and merciful. 129. But if they turn away, say (O Muhammad ﷺ): ``Allāh is sufficient for me. *Lā ilaha 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.''

مِّنْ أَنفُسِكُمْ	رَسُولٌ	لَقَدْ جَآءَكُمْ
from (amongst) yourselves	a Messenger (Muhammad)	verily (there) has come unto you

عَلَيْكُم	حَرِيصٌ	مَا عَنِتُّمْ	عَلَيْهِ	عَزِيزٌ
over you	he (Muhammad) is anxious	(is) what you suffer	to him	grievous

فَقُلْ	فَإِن تَوَلَّوْا۟	رَّحِيمٌ ﴿١٢٨﴾	رَءُوفٌ	بِٱلْمُؤْمِنِينَ
then say (O Muhammad)	but if they turn away	(and) merciful	(is) kind	for the believers

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حَسْبِيَ ٱللَّهُ	لَآ إِلَٰهَ	إِلَّا هُوَ ۖ	عَلَيْهِ تَوَكَّلْتُ ۖ
Allah (is) sufficient for me	(there is) no god	but He	I put my trust in Him

وَهُوَ رَبُّ	ٱلْعَرْشِ	ٱلْعَظِيمِ ﴿١٢٩﴾
and He (is the) Lord	(of) the Throne	Mighty

سُورَةُ يُونُسَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرٰ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ﴿١﴾ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ﴿٢﴾

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Sūrah Yūnus [(Prophet) Jonah] 10

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

1. *Alif-Lām-Rā*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān) *Al-Hakīm*. 2. Is it a wonder for mankind that We have sent Our Revelation 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 Allāh 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'ān)!''

ٱلرَّحِيمِ	ٱلرَّحْمَٰنِ	بِسْمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

أَكَانَ	ٱلْحَكِيمِ ﴿١﴾	ٱلْكِتَٰبِ	ءَايَٰتُ	تِلْكَ	الٓرٰ ۚ
is it?	full of wisdom	(of) the Book	(are the) Verses	these	Alif-Lam-Ra

مِّنْهُمْ	إِلَىٰ رَجُلٍ	أَنْ أَوْحَيْنَآ	عَجَبًا	لِلنَّاسِ
from (among) themselves	to a man	that We have sent Our Revelation	a wonder	for mankind

أَنَّ	ٱلَّذِينَ ءَامَنُوٓاْ	وَبَشِّرِ	أَنْ أَنذِرِ ٱلنَّاسَ
that	(to) those who believe	and give good news	(saying) that warn mankind

رَبِّهِمْ ۗ	عِندَ	صِدْقٍ	قَدَمَ	لَهُمْ
their Lord	with	sure	footing (reward of good deeds)	they (shall) have

مُّبِينٌ ﴿٢﴾	لَسَٰحِرٌ	إِنَّ هَٰذَا	قَالَ ٱلْكَٰفِرُونَ
evident	(is) surely a sorcerer	indeed this (Prophet Muhammad)	the disbelievers said

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٤﴾

3. Surely, your Lord is Allāh Who created the heavens and the earth in six Days and then rose over (*Istawā*) 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 Allāh, your Lord; so worship Him (Alone). Then, will you not remember? 4. To Him is the return of all of you. The Promise of Allāh 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 Allāh – Islāmic 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.

فِى سِتَّةِ	وَٱلْأَرْضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱللَّهُ ٱلَّذِى	إِنَّ رَبَّكُمُ
in six	and the earth	created the heavens	(is) Allah Who	surely your Lord

مَا	يُدَبِّرُ ٱلْأَمْرَ ۖ	عَلَى ٱلْعَرْشِ ۖ	ثُمَّ ٱسْتَوَىٰ	أَيَّامٍ
no	disposing the affair (of all things)	over the Throne	then rose	Days

رَبُّكُمُ	ذَٰلِكُمُ ٱللَّهُ	إِذْنِهِۦ ۚ	مِنۢ بَعْدِ	إِلَّا	مِن شَفِيعٍ
your Lord	that (is) Allah	His Leave	after	except	intercessor (can plead with Him)

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مَرْجِعُكُمْ	إِلَيْهِ	أَفَلَا تَذَكَّرُونَ ﴿٣﴾	فَٱعْبُدُوهُ ۚ
(is) your return	to Him	then (will) you not remember?	so worship Him (Alone)

يَبْدَؤُا۟ ٱلْخَلْقَ	إِنَّهُۥ	حَقًّا ۚ	وَعْدَ ٱللَّهِ	جَمِيعًا ۖ
begins the creation	indeed He	(is) true	(the) Promise (of) Allah	all

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	ٱلَّذِينَ ءَامَنُوا۟	لِيَجْزِىَ	ثُمَّ يُعِيدُهُۥ
and did righteous deeds	those who believed	that He may reward	then He will repeat it

مِّنْ حَمِيمٍ	شَرَابٌ	لَّهُمْ	وَٱلَّذِينَ كَفَرُوا۟	بِٱلْقِسْطِ ۚ
of boiling fluids	a drink	they (will) have	and those who disbelieved	with justice

يَكْفُرُونَ ﴿٤﴾	بِمَا كَانُوا۟	أَلِيمٌ	وَعَذَابٌ
disbelieve	(because) of what they used to	painful	and a torment

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾ إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

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. Allāh did not create this but in truth. He explains the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge. 6. Verily, in the alternation of the night and the day and in all that Allāh has created in the heavens and the earth are *Ayāt* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allāh, and fear Him much.

نُورًا	وَٱلْقَمَرَ	ضِيَآءً	جَعَلَ ٱلشَّمْسَ	ٱلَّذِى	هُوَ
(as) a light	and the moon	a shining thing	made the sun	Who	(it is) He

ٱلسِّنِينَ	لِتَعْلَمُوا۟ عَدَدَ	مَنَازِلَ	وَقَدَّرَهُۥ
(of) years	that you might know (the) number	stages	and measured out for it

بِٱلْحَقِّ ۚ	إِلَّا	مَا خَلَقَ ٱللَّهُ ذَٰلِكَ	وَٱلْحِسَابَ ۚ
in truth	but	Allah (did) not create this	and the calculating

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يُفَصِّلُ ٱلْأَيَٰتِ	لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾	إِنَّ
He explains the Verses in detail	for a people who have knowledge	verily

فِى ٱخْتِلَٰفِ	ٱلَّيْلِ	وَٱلنَّهَارِ	وَمَا
in (the) alternation	(of) the night	and the day	and (all) that

خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	لَءَايَٰتٍ	لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾
Allah has created in the heavens	and the earth	(are) signs	for a people who fear (Him)

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ﴿٧﴾ أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾

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 *Ayāt* (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 and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

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إِنَّ ٱلَّذِينَ	لَا يَرْجُونَ لِقَآءَنَا	وَرَضُوا۟	بِٱلْحَيَوٰةِ
verily those who	hope not for (their) Meeting with Us	but are pleased	with the life

ٱلدُّنْيَا	وَٱطْمَأَنُّوا۟	بِهَا	وَٱلَّذِينَ	هُمْ
(of) the (present) world	and satisfied	with it	and those who	[they]

عَنْ ءَايَٰتِنَا	غَٰفِلُونَ ﴿٧﴾	أُو۟لَٰٓئِكَ	مَأْوَىٰهُمُ	ٱلنَّارُ
of Our Signs	(are) heedless	those	their abode	(will be) the Fire

بِمَا كَانُوا۟	يَكْسِبُونَ ﴿٨﴾	إِنَّ ٱلَّذِينَ ءَامَنُوا۟
(because) of what they used to	earn	verily those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	يَهْدِيهِمْ	رَبُّهُم	بِإِيمَٰنِهِمْ
and do righteous deeds	will guide them	their Lord	through their Faith

تَجْرِي مِن تَحْتِهِمُ	الْأَنْهَارُ	فِي جَنَّاتِ	النَّعِيمِ ﴿٩﴾
under them will flow	the rivers	in (the) Gardens	(of) Delight (Paradise)

دَعْوَىٰهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۚ وَآخِرُ دَعْوَىٰهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾ ۞ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُم بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ
أَجَلُهُمْ ۖ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١﴾

10. Their way of request therein will be *Subhānaka Allāhumma* (glory to You, O Allāh!) and *Salām* (peace, safety from evil) will be their greetings therein (Paradise)! and the end of their request will be: *Al-Hamdu Lillāhi Rabbil-'Ālamīn* [All praise and thanks are Allāh's, the Lord of *'Ālamīn* (mankind, jinn and all that exists)]. 11. And were Allāh 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.

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دَعْوَىٰهُمْ	فِيهَا	سُبْحَانَكَ	اللَّهُمَّ	وَتَحِيَّتُهُمْ
their way of request (will be)	therein	Glory is to You	O Allah	and their greetings

فِيهَا	سَلَامٌ ۚ	وَآخِرُ	دَعْوَىٰهُمْ	أَنِ
therein	(will be) peace	and the last	(of) their request (will be)	that

الْحَمْدُ لِلَّهِ	رَبِّ الْعَالَمِينَ ﴿١٠﴾	وَلَوْ يُعَجِّلُ اللَّهُ	لِلنَّاسِ
all praise (be) to Allah	(the) Lord (of) the worlds	and if Allah hastens	for mankind

الشَّرَّ	اسْتِعْجَالَهُم	بِالْخَيْرِ	لَقُضِيَ	إِلَيْهِمْ
the evil	(as) they would hasten	for the good	surely would have been settled	to them

أَجَلُهُمْ ۚ	فَنَذَرُ	الَّذِينَ لَا يَرْجُونَ	لِقَاءَنَا
their respite	but We leave	those who expect not	(their) Meeting with Us

فِي طُغْيَانِهِمْ	يَعْمَهُونَ ﴿١١﴾
in their trespasses	wandering blindly (in distraction)

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن
لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٢﴾ وَلَقَدْ أَهْلَكْنَا
ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ
نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ
تَعْمَلُونَ ﴿١٤﴾

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 harm that touched him! Thus it is made fair-seeming to the *Musrifūn* 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 *Mujrimūn* (disbelievers, polytheists, sinners and criminals). 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

وَإِذَا	مَسَّ ٱلْإِنسَٰنَ	ٱلضُّرُّ	دَعَانَا	لِجَنۢبِهِۦٓ	أَوْ قَاعِدًا
and when	touches man	harm	he invokes Us	(lying) on his side	or sitting
أَوْ قَآئِمًا	فَلَمَّا	كَشَفْنَا عَنْهُ	ضُرَّهُۥ	مَرَّ	
or standing	but when	We have removed from him	his harm	he passes on	
كَأَن	لَّمْ يَدْعُنَآ	إِلَىٰ ضُرٍّ	مَّسَّهُۥ ۚ	كَذَٰلِكَ	
as if	he had never invoked Us	for (averting) a harm	that touched him	thus	
زُيِّنَ لِلْمُسْرِفِينَ	مَا كَانُوا۟	يَعْمَلُونَ ﴿١٢﴾			
(it) is made fair-seeming to the extravagant	that which they used to	do			
وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ	مِن قَبْلِكُمْ	لَمَّا ظَلَمُوا۟			
and indeed We destroyed generations	before you	when they did wrong			
وَجَآءَتْهُمْ	رُسُلُهُم	بِٱلْبَيِّنَٰتِ	وَمَا كَانُوا۟		
while came to them	their Messengers	with clear proofs	but they were not		

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لِيُؤْمِنُوا۟ ۚ	كَذَٰلِكَ	نَجْزِى ٱلْقَوْمَ	ٱلْمُجْرِمِينَ ﴿١٣﴾
(such as) to believe	thus	do We requite the people	(who are) sinners

ثُمَّ جَعَلْنَٰكُمْ	خَلَٰٓئِفَ	فِى ٱلْأَرْضِ
then We made you	successors (generations after generations)	in the land

مِنۢ بَعْدِهِمْ	لِنَنظُرَ	كَيْفَ تَعْمَلُونَ ﴿١٤﴾
after them	so that We might see	how you would work

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ
هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ
إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ
وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

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15. And when Our clear Verses are recited to them, those who hope not for their Meeting with Us, say: ``Bring us a Qur'ān other than this, or change it.'' Say (O Muhammad ﷺ): ``It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord.'' 16. Say (O Muhammad ﷺ): ``If Allāh 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 lifetime before this. Have you then no sense?''

وَإِذَا	تُتْلَىٰ عَلَيْهِمْ	ءَايَاتُنَا	بَيِّنَٰتٍ	قَالَ	ٱلَّذِينَ لَا يَرْجُونَ
and when	are recited unto them	Our Verses	clear	say	those who hope not for

لِقَآءَنَا	ٱئْتِ بِقُرْءَانٍ	غَيْرِ	هَٰذَآ	أَوْ بَدِّلْهُ ۚ	قُلْ
(their) Meeting with Us	bring (us) a Quran	other than	this	or change it	say

مَا يَكُونُ	لِىٓ	أَنْ أُبَدِّلَهُۥ	مِن تِلْقَآئِ	نَفْسِىٓ ۖ	إِنْ أَتَّبِعُ
it is not (possible)	for me	to change it	on accord	my own	I follow not

إِلَّا مَا	يُوحَىٰٓ إِلَىَّ ۖ	إِنِّىٓ أَخَافُ	إِنْ عَصَيْتُ رَبِّى
but that which	is revealed unto me	verily I fear	if I were to disobey my Lord

عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿١٥﴾	قُل	لَّوْ شَآءَ ٱللَّهُ
(the) torment	(of) a Day	Great	say	if Allah had so willed
مَا تَلَوْتُهُۥ	عَلَيْكُمْ	وَلَآ أَدْرَىٰكُم	بِهِۦ ۖ	
I should not have recited it	to you	nor would He have made known to you	it	
فَقَدْ	لَبِثْتُ فِيكُمْ	عُمُرًا	مِّن قَبْلِهِۦٓ ۚ	أَفَلَا تَعْقِلُونَ ﴿١٦﴾
verily	I have stayed amongst you	a lifetime	before this	then (do) you not think?

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَـٰٓؤُلَآءِ شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَـٰنَهُۥ وَتَعَـٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

17. So who does more wrong than he who forges a lie against Allāh or denies His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimūn* (criminals, sinners, disbelievers and polytheists) will never be successful! 18. And they worship besides Allāh things that harm them not, nor profit them, and they say: ``These are our intercessors with Allāh.'' Say: ``Do you inform Allāh 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)!

فَمَنْ	أَظْلَمُ	مِمَّنِ	ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا	أَوْ
so who	(does) more wrong	than (he) who	forges a lie against Allah	or
كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ	إِنَّهُۥ	لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾		وَيَعْبُدُونَ
denies His Signs	surely	the sinners succeed not		and they worship
مِن دُونِ ٱللَّهِ	مَا	لَا يَضُرُّهُمْ	وَلَا يَنفَعُهُمْ	وَيَقُولُونَ	هَـٰٓؤُلَآءِ
besides Allah	(things) that	hurt them not	nor profit them	and they say	these
شُفَعَـٰٓؤُنَا	عِندَ ٱللَّهِ ۚ	قُلْ	أَتُنَبِّـُٔونَ ٱللَّهَ	بِمَا	
(are) our intercessors	with Allah	say	(do) you inform Allah?	of that which	

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لَا يَعْلَمُ	فِي ٱلسَّمَٰوَٰتِ	وَلَا	فِي ٱلْأَرْضِ	سُبْحَٰنَهُۥ	وَتَعَٰلَىٰ
He knows not	in the heavens	nor	on the earth	Glorified is He	and Exalted

عَمَّا يُشْرِكُونَ ﴿١٨﴾

above (all) that which they associate as partners (with Him)

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

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19. Mankind were but one community (i.e. on one religion – Islamic 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. 20. And they say: ``How is it that not a sign is sent down on him from his Lord?'' Say: ``The Unseen belongs to Allāh Alone, so wait you, verily, I am with you among those who wait (for Allāh's Judgement).'' 21. And when We let mankind taste mercy after some adversity has afflicted them, behold! They take to plotting against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: ``Allāh is Swifter in planning!'' Certainly, Our Messengers (angels) record all of that which you plot.

وَمَا كَانَ ٱلنَّاسُ	إِلَّآ أُمَّةً	وَٰحِدَةً	فَٱخْتَلَفُوا۟ ۚ
and mankind were not	but community	one	then they differed (later)

وَلَوْلَا كَلِمَةٌ سَبَقَتْ	مِن رَّبِّكَ
and had not (it) been for a Word that went forth before	from your Lord

لَقُضِىَ بَيْنَهُمْ	فِيمَا	فِيهِ	يَخْتَلِفُونَ ﴿١٩﴾
surely it would have been settled between them	regarding what	[in it]	they differed

وَيَقُولُونَ	لَوْلَآ	أُنزِلَ عَلَيْهِ	ءَايَةٌ	مِّن رَّبِّهِۦ ۖ	فَقُلْ
and they say	why not	is sent down on him	a sign	from his Lord	so say

إِنَّمَا	ٱلْغَيْبُ لِلَّهِ	فَٱنتَظِرُوٓاْ	إِنِّي	مَعَكُم
only	the Unseen (belongs) to Allah (Alone)	so wait	verily I am	with you

مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾	وَإِذَآ	أَذَقْنَا ٱلنَّاسَ	رَحْمَةً	مِّنۢ بَعْدِ	ضَرَّآءَ
among those who wait	and when	We let mankind taste	mercy	after	(some) adversity

مَسَّتْهُم	إِذَا	لَهُم	مَّكْرٌ	فِيٓ ءَايَاتِنَا	قُلِ ٱللَّهُ أَسْرَعُ
has afflicted them	behold	they have	a plot	against Our Signs	say Allah (is) more Swift

مَكْرًا	إِنَّ رُسُلَنَا يَكْتُبُونَ	مَا تَمْكُرُونَ ﴿٢١﴾
(in) planning	certainly Our Messengers (angels) record	(all) that which you plot

هُوَ ٱلَّذِي يُسَيِّرُكُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِي ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟
بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا۟
ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾ فَلَمَّآ أَنجَىٰهُمْ
إِذَا هُمْ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ
ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٣﴾

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 Allāh, making their Faith pure for Him Alone, (saying): ``If You (Allāh) deliver us from this, we shall truly, be of the grateful.'' 23. But when He delivers them, behold! They rebel (disobey Allāh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allāh) is only against your ownselves – a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

هُوَ	ٱلَّذِي	يُسَيِّرُكُمْ	فِي ٱلْبَرِّ	وَٱلْبَحْرِ	حَتَّىٰٓ إِذَا
He (it is)	Who	enables you to travel	through the land	and the sea	till when

كُنتُمْ فِي ٱلْفُلْكِ	وَجَرَيْنَ	بِهِم	بِرِيحٍ	طَيِّبَةٍ	وَفَرِحُوا۟
you are in the ships	and they sail	with them	with a wind	good	and they are glad

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مِن كُلِّ	ٱلْمَوْجُ	وَجَآءَهُمُ	عَاصِفٌ	رِيحٌ	جَآءَتْهَا	بِهَا
from every	the waves	and come to them	stormy	a wind	comes to it	therein

دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ	بِهِمْ	أَنَّهُمْ أُحِيطَ	وَظَنُّوٓا۟	مَكَانٍ
they invoke Allah making pure	therein	that they are encircled	and they think	place

مِنْ هَٰذِهِۦ	لَئِنْ أَنجَيْتَنَا	ٱلدِّينَ	لَهُ
from this	(saying) if You (Allah) deliver us	(their) Faith	for Him (Alone)

إِذَا	أَنجَىٰهُمْ	فَلَمَّآ	لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾
behold	He delivered them	but when	we shall truly be of the grateful

ٱلنَّاسُ	يَٰٓأَيُّهَا	بِغَيْرِ ٱلْحَقِّ ۗ	فِى ٱلْأَرْضِ	هُمْ يَبْغُونَ
mankind	O	wrongfully (without right)	in the earth	they rebel (disobey Allah)

ٱلْحَيَوٰةِ	مَّتَٰعَ	عَلَىٰٓ أَنفُسِكُم ۖ	إِنَّمَا بَغْيُكُمْ
(of) the life	a brief enjoyment	against your ownselves	your rebellion (is) only

فَنُنَبِّئُكُم	مَّرْجِعُكُمْ	إِلَيْنَا	ثُمَّ	ٱلدُّنْيَا ۖ
and We shall inform you	(is) your return	unto Us	then	(of) this world

تَعْمَلُونَ ﴿٢٣﴾	بِمَا كُنتُمْ
do	of that which you used to

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

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-

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mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

كَمَآءٍ	ٱلدُّنْيَا	ٱلْحَيَوٰةِ	مَثَلُ	إِنَّمَا
(is) as (the) water (rain)	(of) the world	(of) the life	(the) likeness	only

ٱلْأَرْضِ	نَبَاتُ	بِهِۦ	فَٱخْتَلَطَ	مِنَ ٱلسَّمَآءِ	أَنزَلْنَٰهُ
(of) the earth	(the) produce	with it	so intermingled	from the sky	which We send down

زُخْرُفَهَا	أَخَذَتِ ٱلْأَرْضُ	حَتَّىٰٓ إِذَآ	وَٱلْأَنْعَٰمُ	يَأْكُلُ ٱلنَّاسُ	مِمَّا
its adornments	takes the earth	until when	and the cattle	eat the men	of which

قَٰدِرُونَ	أَنَّهُمْ	وَظَنَّ أَهْلُهَآ	وَٱزَّيَّنَتْ
have all the powers (of disposal)	that they	and its people think	and is beautified

فَجَعَلْنَٰهَا	أَوْ نَهَارًا	لَيْلًا	أَمْرُنَا	أَتَىٰهَآ	عَلَيْهَآ
and We make it	or (by) day	(by) night	Our Command	reaches it	over it

كَذَٰلِكَ	بِٱلْأَمْسِ	لَّمْ تَغْنَ	كَأَن	حَصِيدًا
thus	yesterday	it had not flourished	as if	(like) a clean-mown harvest

لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾	نُفَصِّلُ ٱلْآيَٰتِ
for a people who reflect	We explain the Verses in detail

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٥﴾ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ
وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٦﴾
وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ
أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٧﴾

25. Allāh calls to the Home of Peace (i.e. Paradise, by accepting Allāh's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a 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 Allāh). 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 Allāh. 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.

وَٱللَّهُ	يَدۡعُوٓاْ إِلَىٰ دَارِ	ٱلسَّلَٰمِ	وَيَهۡدِي	مَن يَشَآءُ	إِلَىٰ صِرَٰطٖ
and Allah	calls to (the) Home	(of) Peace	and guides	whom He wills	to (the) Path
مُّسۡتَقِيمٖ ﴿٢٥﴾	لِّلَّذِينَ أَحۡسَنُواْ		ٱلۡحُسۡنَىٰ		وَزِيَادَةٞۖ
Straight	for those who have done good		(is) the best		and (even) more
وَلَا يَرۡهَقُ وُجُوهَهُمۡ	قَتَرٞ	وَلَا ذِلَّةٞۚ		أُوْلَٰٓئِكَ	أَصۡحَٰبُ
neither shall cover their faces	dust	nor humiliating disgrace		those	(are the) dwellers
ٱلۡجَنَّةِۖ	هُمۡ	فِيهَا	خَٰلِدُونَ ﴿٢٦﴾	وَٱلَّذِينَ	كَسَبُواْ ٱلسَّيِّـَٔاتِ
(of) Paradise	they	therein	(will) abide forever	and those who	have earned evil deeds
جَزَآءُ	سَيِّئَةٖ		بِمِثۡلِهَا		وَتَرۡهَقُهُمۡ
(the) recompense	(of) an evil deed		(is the) like thereof		and will cover them
ذِلَّةٞۖ	مَّا	لَهُم	مِّنَ ٱللَّهِ	مِنۡ عَاصِمٖۖ	كَأَنَّمَآ
humiliating disgrace	not	they (will) have	from Allah	any defender	as if
أُغۡشِيَتۡ وُجُوهُهُمۡ	قِطَعٗا	مِّنَ ٱلَّيۡلِ		مُظۡلِمًاۚ	أُوْلَٰٓئِكَ
their faces had been covered	(with) pieces	from night		(the) darkness (of)	those
أَصۡحَٰبُ	ٱلنَّارِۖ	هُمۡ	فِيهَا	خَٰلِدُونَ ﴿٢٧﴾	
(are the) dwellers	(of) the Fire	they	therein	(will) abide forever	

وَيَوۡمَ نَحۡشُرُهُمۡ جَمِيعٗا ثُمَّ نَقُولُ لِلَّذِينَ أَشۡرَكُواْ مَكَانَكُمۡ أَنتُمۡ وَشُرَكَآؤُكُمۡۚ فَزَيَّلۡنَا بَيۡنَهُمۡۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمۡ إِيَّانَا تَعۡبُدُونَ ﴿٢٨﴾ فَكَفَىٰ بِٱللَّهِ شَهِيدَۢا بَيۡنَنَا وَبَيۡنَكُمۡ إِن كُنَّا عَنۡ عِبَادَتِكُمۡ لَغَٰفِلِينَ ﴿٢٩﴾

28. And the Day whereon We shall gather them all together, then We shall say

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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 (Allāh's so-called) partners shall say: ``It was not us that you used to worship.'' 29. ``So sufficient is Allāh as a witness between us and you that we indeed knew nothing of your worship of us.''

ثُمَّ نَقُولُ	جَمِيعًا	نَحْشُرُهُمْ	وَيَوْمَ
then We shall say	all together	We shall gather them	and (the) Day (whereon)
أَنتُمْ	مَكَانَكُمْ	لِلَّذِينَ أَشْرَكُوا	
you	(stop at) your place	to those who set partners (in worship with Us)	
وَقَالَ شُرَكَاؤُهُم	فَزَيَّلْنَا بَيْنَهُمْ ۖ	وَشُرَكَاؤُكُمْ ۚ	
and their partners shall say	then We shall separate [between] them	and your partners	
بِاللَّهِ شَهِيدًا	فَكَفَىٰ	تَعْبُدُونَ ﴿٢٨﴾	إِيَّانَا	كُنتُمْ	مَّا
Allah (as) a witness	so sufficient is	worship	us	you used to	not
لَغَافِلِينَ ﴿٢٩﴾	عَنْ عِبَادَتِكُمْ	إِن كُنَّا	وَبَيْنَكُمْ	بَيْنَنَا	
indeed unaware	of your worship	that we were	and between you	between us	

هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۚ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾ قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allāh, their rightful *Maulā* (Lord), and their invented false deities will vanish from them. 31. Say (O Muhammad ﷺ): ``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: ``Allāh.'' Say: ``Will you not then be afraid of Allāh's punishment (for setting up rivals in worship with Allāh)?''

هُنَالِكَ تَبْلُوا۟	كُلُّ	نَفْسٍ	مَّآ أَسْلَفَتْ ۚ	وَرُدُّوٓا۟
there will know	every	person	what he had earned before	and they will be brought back

إِلَى ٱللَّهِ	مَوْلَىٰهُمُ	ٱلْحَقِّ ۖ	وَضَلَّ	عَنْهُم	مَّا كَانُوا۟
to Allah	their Lord	rightful	and will vanish	from them	what they used to

يَفْتَرُونَ ﴿٣٠﴾	قُلْ	مَن	يَرْزُقُكُم	مِّنَ ٱلسَّمَآءِ	وَٱلْأَرْضِ
invent (false deities)	say	who	provides for you	from the sky	and the earth

أَمَّن يَمْلِكُ	ٱلسَّمْعَ	وَٱلْأَبْصَٰرَ	وَمَن	يُخْرِجُ ٱلْحَىَّ	مِنَ ٱلْمَيِّتِ
or who owns	the hearing	and the sight	and who	brings out the living	from the dead

وَيُخْرِجُ ٱلْمَيِّتَ	مِنَ ٱلْحَىِّ	وَمَن	يُدَبِّرُ ٱلْأَمْرَ ۚ
and brings out the dead	from the living	and who	disposes the affairs

فَسَيَقُولُونَ ٱللَّهُ ۚ	فَقُلْ	أَفَلَا تَتَّقُونَ ﴿٣١﴾
then they will say Allah	then say	(will) you not then be afraid of (Allah's punishment)?

فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾ كَذَٰلِكَ حَقَّتْ
كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ﴿٣٣﴾ قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ
ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾

32. Such is Allāh, 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 Allāh) that they will not believe (in the Oneness of Allāh and in Muhammad ﷺ as the Messenger of Allāh). 34. Say: ``Is there of your (Allāh's so-called) partners one that originates the creation and then repeats it?'' Say: ``Allāh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?''

فَذَٰلِكُمُ ٱللَّهُ	رَبُّكُمُ	ٱلْحَقُّ ۖ	فَمَاذَا	بَعْدَ	ٱلْحَقِّ
such (is) Allah	your Lord	the true	so what else (can there be)	after	the truth

إِلَّا ٱلضَّلَٰلُ ۖ	فَأَنَّىٰ تُصْرَفُونَ ﴿٣٢﴾	كَذَٰلِكَ حَقَّتْ	كَلِمَتُ
save error	how then are you turned away	thus is justified	(the) Word

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رَبِّكَ	عَلَى ٱلَّذِينَ فَسَقُوا۟	أَنَّهُمْ	لَا يُؤْمِنُونَ ﴿٣٣﴾
(of) your Lord	against those who rebel	that they	will not believe

قُلْ	هَلْ	مِن شُرَكَآئِكُم	مَّن	يَبْدَؤُا۟ ٱلْخَلْقَ
say	(is) there?	of your partners	(one) who	originates the creation

قُلِ	ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ	ثُمَّ يُعِيدُهُۥ ۚ	ثُمَّ يُعِيدُهُۥ ۖ
say	Allah originates the creation	then repeats it	then He repeats it

فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾
then how are you deluded away (from the truth)

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِىٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ أَفَمَن يَهْدِىٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ
أَمَّن لَّا يَهِدِّىٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ
لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٣٦﴾

35. Say: ``Is there of your (Allāh's so-called) partners one that guides to the truth?'' Say: ``It is Allāh 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, Allāh is All-Knower of what they do.

قُلْ	هَلْ	مِن شُرَكَآئِكُم	مَّن يَهْدِىٓ	إِلَى ٱلْحَقِّ ۚ	قُلِ
say	(is) there?	of your partners	(one) who guides	to the truth	say

ٱللَّهُ يَهْدِى لِلْحَقِّ ۗ	أَفَمَن يَهْدِىٓ	إِلَى ٱلْحَقِّ	أَحَقُّ
(it is) Allah Who guides to the truth	(is) then (He) Who guides?	to the truth	more worthy

أَن يُتَّبَعَ	أَمَّن	لَّا يَهِدِّىٓ	إِلَّآ	أَن يُهْدَىٰ ۖ	فَمَا
to be followed	or (he) who	finds not guidance	unless	[that] he is guided	then what

لَكُمْ	كَيْفَ تَحْكُمُونَ ﴿٣٥﴾	وَمَا يَتَّبِعُ أَكْثَرُهُمْ
(is the matter) with you	how you judge	and most of them follow not

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إِلَّا ظَنًّا ۚ	إِنَّ ٱلظَّنَّ	لَا يُغْنِى	مِنَ ٱلْحَقِّ	شَيْـًٔا ۚ
but conjecture	certainly conjecture	can not avail	against the truth	anything

إِنَّ ٱللَّهَ	عَلِيمٌۢ	بِمَا يَفْعَلُونَ ﴿٣٦﴾
surely Allah	(is) All-Knowing	of what they do

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ
ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟
مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ
تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٣٩﴾

37. And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e. the Taurāt (Torah), and the Injīl (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) – wherein there is no doubt – from the Lord of the *'Ālamīn* (mankind, jinn, and all that exists). 38. Or do they say: ``He (Muhammad ﷺ) has forged it?'' Say: ``Bring then a *Sūrah* (chapter) like it, and call upon whomsoever you can besides Allāh, if you are truthful!'' 39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zālimūn* (polytheists and wrongdoers)!

وَمَا	كَانَ	هَٰذَا	ٱلْقُرْءَانُ	أَن يُفْتَرَىٰ	مِن دُونِ ٱللَّهِ
and not	is	this	Quran	that could (ever) be produced	by other than Allah

وَلَٰكِن	تَصْدِيقَ	ٱلَّذِى	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ
[and] but	(it is) a confirmation (of)	that which	(was) before it	and a full explanation

ٱلْكِتَٰبِ	لَا رَيْبَ	فِيهِ	مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾
(of) the Book	(there is) no doubt	wherein	from (the) Lord (of) the worlds

أَمْ يَقُولُونَ	ٱفْتَرَىٰهُ ۖ	قُلْ	فَأْتُوا۟	بِسُورَةٍ	مِّثْلِهِۦ
or (do) they say	he (Muhammad) has forged it	say	so bring	a Surah	like unto it

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وَٱدۡعُواْ	مَنِ ٱسۡتَطَعۡتُم	مِّن دُونِ ٱللَّهِ	إِن كُنتُمۡ صَٰدِقِينَ ﴿٣٨﴾	بَلۡ
and call upon	whomsoever you can	besides Allah	if you are truthful	nay

كَذَّبُواْ بِمَا	لَمۡ يُحِيطُواْ	بِعِلۡمِهِۦ
they have denied what	they could not comprehend	the knowledge thereof

وَلَمَّا يَأۡتِهِمۡ	تَأۡوِيلُهُۥۚ	كَذَٰلِكَ	كَذَّبَ ٱلَّذِينَ
and yet has not come unto them	its interpretation	thus	did deny those

مِن قَبۡلِهِمۡۖ	فَٱنظُرۡ كَيۡفَ	كَانَ عَٰقِبَةُ	ٱلظَّٰلِمِينَ ﴿٣٩﴾
before them	then see how	was (the) end	(of) the wrongdoers

وَمِنۡهُم مَّن يُؤۡمِنُ بِهِۦ وَمِنۡهُم مَّن لَّا يُؤۡمِنُ بِهِۦۚ وَرَبُّكَ أَعۡلَمُ بِٱلۡمُفۡسِدِينَ ﴿٤٠﴾ وَإِن كَذَّبُوكَ
فَقُل لِّي عَمَلِي وَلَكُمۡ عَمَلُكُمۡۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعۡمَلُ وَأَنَا۠ بَرِيٓءٞ مِّمَّا تَعۡمَلُونَ ﴿٤١﴾ وَمِنۡهُم مَّن
يَسۡتَمِعُونَ إِلَيۡكَۚ أَفَأَنتَ تُسۡمِعُ ٱلصُّمَّ وَلَوۡ كَانُواْ لَا يَعۡقِلُونَ ﴿٤٢﴾

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is the Best Knower of the *Mufsidūn* (evildoers and liars). 41. And if they deny 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?

وَمِنۡهُم	مَّن يُؤۡمِنُ	بِهِۦ	وَمِنۡهُم	مَّن
and of them	(there are some) who believe	therein	and of them	(there are some) who

لَّا يُؤۡمِنُ	بِهِۦۚ	وَرَبُّكَ	أَعۡلَمُ	بِٱلۡمُفۡسِدِينَ ﴿٤٠﴾
believe not	therein	and your Lord	(is) Best-Knowing	of the evildoers

وَإِن كَذَّبُوكَ	فَقُل	لِّي	عَمَلِي	وَلَكُمۡ	عَمَلُكُمۡۖ
and if they deny you	then say	for me	(are) my deeds	and for you	(are) your deeds

أَنتُم	بَرِيٓـُٔونَ	مِمَّآ أَعۡمَلُ	وَأَنَا۠	بَرِيٓءٞ	مِّمَّا تَعۡمَلُونَ ﴿٤١﴾
you	(are) innocent	of what I do	and I am	innocent	of what you do

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وَمِنْهُم	مَّن	يَسْتَمِعُونَ إِلَيْكَ ۚ	أَفَأَنتَ تُسْمِعُ
and among them	(are some) who	listen to you	but (can) you make to hear?

ٱلصُّمَّ	وَلَوْ كَانُوا۟	لَا يَعْقِلُونَ ﴿٤٢﴾
the deaf	even though they [were]	comprehend not

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُوا۟ لَا يُبْصِرُونَ ﴿٤٣﴾ إِنَّ ٱللَّهَ
لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾ وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟
إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾

43. And among them are some who look at you, but can you guide the blind even though they see not? 44. Truly, Allāh 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 Allāh and were not guided.

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وَمِنْهُم	مَّن	يَنظُرُ إِلَيْكَ ۚ	أَفَأَنتَ تَهْدِى	ٱلْعُمْىَ
and among them	(are some) who	look at you	but (can) you guide?	the blind

وَلَوْ كَانُوا۟	لَا يُبْصِرُونَ ﴿٤٣﴾	إِنَّ ٱللَّهَ	لَا يَظْلِمُ ٱلنَّاسَ
even though they [were]	see not	truly Allah	wrongs not mankind

شَيْـًٔا	وَلَٰكِنَّ ٱلنَّاسَ	أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾	وَيَوْمَ
in aught	[and] but mankind	wrong themselves	and (on the) Day (when)

يَحْشُرُهُمْ	كَأَن	لَّمْ يَلْبَثُوٓا۟	إِلَّا سَاعَةً	مِّنَ ٱلنَّهَارِ
He shall gather them together	as if	they had not stayed	but an hour	of a day

يَتَعَارَفُونَ بَيْنَهُمْ ۚ	قَدْ خَسِرَ	ٱلَّذِينَ كَذَّبُوا۟
they will recognise each other	ruined indeed will be	those who denied

بِلِقَآءِ	ٱللَّهِ	وَمَا كَانُوا۟ مُهْتَدِينَ ﴿٤٥﴾
the Meeting	(with) Allah	and they were not guided

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾
وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ
ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

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 to Us is their return, and moreover Allāh is Witness over what they used to do. 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): ``I have no power over any harm or profit to myself except what Allāh 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).''

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وَإِمَّا نُرِيَنَّكَ	بَعْضَ	ٱلَّذِى	نَعِدُهُمْ	أَوْ نَتَوَفَّيَنَّكَ
and whether We show you	some	(of) what	We promise them	or We cause you to die

فَإِلَيْنَا	مَرْجِعُهُمْ	ثُمَّ ٱللَّهُ شَهِيدٌ	عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾
then unto Us	(is) their return	then Allah (is) a Witness	over what they (used to) do

وَلِكُلِّ	أُمَّةٍ	رَّسُولٌ	فَإِذَا	جَآءَ رَسُولُهُمْ
and for every	nation	(there is) a Messenger	so when	their Messenger comes

قُضِىَ بَيْنَهُم	بِٱلْقِسْطِ	وَهُمْ	لَا يُظْلَمُونَ ﴿٤٧﴾
the matter will be judged between them	with justice	and they	will not be wronged

وَيَقُولُونَ	مَتَىٰ	هَٰذَا	ٱلْوَعْدُ	إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾	قُل
and they say	when (will be)	this	promise	if you are truthful	say

لَّآ أَمْلِكُ	لِنَفْسِى	ضَرًّا	وَلَا نَفْعًا	إِلَّا
I have no power	to myself	(over) any harm	nor any profit	except

مَا شَآءَ ٱللَّهُ ۖ	لِكُلِّ	أُمَّةٍ	أَجَلٌ ۚ	إِذَا	جَآءَ أَجَلُهُمْ
what Allah may will	for every	nation	(there is) a term	when	their term comes

فَلَا يَسْتَـْٔخِرُونَ سَاعَةً	وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾
then neither can they delay (it) an hour	nor can they advance (it)

قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ﴿٥٠﴾ أَثُمَّ إِذَا مَا وَقَعَ
ءَامَنتُم بِهِۦٓ ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ
هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٢﴾ ۞ وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ
وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٥٣﴾

50. Say: ``Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimūn* (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!''

قُلْ	أَرَءَيْتُمْ	إِنْ أَتَىٰكُمْ	عَذَابُهُۥ	بَيَٰتًا	أَوْ نَهَارًا
say	(have) you seen?	if should come to you	His torment	(by) night	or (by) day

مَّاذَا يَسْتَعْجِلُ	مِنْهُ	ٱلْمُجْرِمُونَ ﴿٥٠﴾	أَثُمَّ	إِذَا مَا
which (portion) would hasten on	thereof	the sinners	(is it) then?	when

وَقَعَ	ءَامَنتُم بِهِۦٓ ۚ	ءَآلْـَٰٔنَ	وَقَدْ كُنتُم
it has (actually) befallen	you will believe in it	(is it) now?	and certainly you used to

بِهِۦ تَسْتَعْجِلُونَ ﴿٥١﴾	ثُمَّ قِيلَ	لِلَّذِينَ ظَلَمُوا۟
hasten it on	then it will be said	to those who wronged (themselves)

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ذُوقُوا۟ عَذَابَ	ٱلْخُلْدِ	هَلْ تُجْزَوْنَ	إِلَّا	بِمَا كُنتُمْ
taste torment	the everlasting	are you recompensed?	save	what you used to

تَكْسِبُونَ ﴿٥٢﴾	وَيَسْتَنۢبِـُٔونَكَ	أَحَقٌّ	هُوَ ۖ	قُلْ إِى
earn	and they ask you to inform (them)	(is) true?	it	say yes

وَرَبِّىٓ	بِمُعْجِزِينَ ﴿٥٣﴾	وَمَآ أَنتُم	لَحَقٌّ ۖ	إِنَّهُۥ
by my Lord	escape (from it)	and you (can) not	(is) surely the truth	verily it

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ ۖ
وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ
إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

54. And if every person who had wronged (by disbelieving in Allāh and by worshipping others besides Allāh) 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 justice, and no wrong will be done to them. 55. No doubt, surely all that is in the heavens and the earth belongs to Allāh. No doubt, surely Allāh'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.

نَفْسٍ ظَلَمَتْ	لِكُلِّ	أَنَّ	وَلَوْ
person who had wronged	for every	[that]	and if (there would be)

بِهِۦ ۗ	لَٱفْتَدَتْ	فِى ٱلْأَرْضِ	مَا
therewith	and sought to ransom (himself)	(is) on the earth	(all) that

رَأَوُا۟ ٱلْعَذَابَ ۖ	لَمَّا	وَأَسَرُّوا۟ ٱلنَّدَامَةَ
they see the torment	when	and they would feel in their hearts regret

أَلَآ	لَا يُظْلَمُونَ ﴿٥٤﴾	وَهُمْ	بِٱلْقِسْطِ ۚ	وَقُضِىَ بَيْنَهُم
no doubt	will not be wronged	and they	with justice	but it will be judged between them

أَلَآ	وَٱلْأَرْضِ ۗ	فِى ٱلسَّمَٰوَٰتِ	مَا	لِلَّهِ	إِنَّ
no doubt	and the earth	(is) in the heavens	(all) that	(belongs) to Allah	surely

إِنَّ وَعْدَ ٱللَّهِ	حَقٌّ	وَلَٰكِنَّ أَكْثَرَهُمْ	لَا يَعْلَمُونَ ﴿٥٥﴾
surely (the) Promise (of) Allah	(is) true	[and] but most of them	know not

هُوَ يُحْيِۦ	وَيُمِيتُ	وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾
(it is) He Who gives life	and causes death	and to Him you shall be returned

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾ قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ān, 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 Allāh, and in His Mercy (i.e. Islam and the Qur'ān); – 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 Allāh has sent down to you! And you have made of it lawful and unlawful.'' Say (O Muhammad ﷺ): ``Has Allāh permitted you (to do so), or do you invent a lie against Allāh?''

يَٰٓأَيُّهَا	ٱلنَّاسُ	قَدْ جَآءَتْكُم	مَّوْعِظَةٌ	مِّن رَّبِّكُمْ	وَشِفَآءٌ
O	mankind	verily has come to you	a good advice	from your Lord	and a healing

لِّمَا	فِى ٱلصُّدُورِ	وَهُدًى	وَرَحْمَةٌ	لِّلْمُؤْمِنِينَ ﴿٥٧﴾
for that which	(is) in (your) breasts	and a guidance	and a mercy	for the believers

قُلْ بِفَضْلِ ٱللَّهِ	وَبِرَحْمَتِهِۦ	فَبِذَٰلِكَ	فَلْيَفْرَحُوا۟	هُوَ
say in (the) bounty (of) Allah	and in His Mercy	so therein	let them rejoice	that

خَيْرٌ	مِّمَّا يَجْمَعُونَ ﴿٥٨﴾	قُلْ	أَرَءَيْتُم	مَّآ
(is) better	than what they amass	say	(have) you seen?	what

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حَرَامًا	مِّنْهُ	فَجَعَلْتُم	مِّن رِّزْقٍ	أَنزَلَ ٱللَّهُ لَكُم
unlawful	of it	and you have made	from provision	Allah has sent down to you

عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾	أَمْ	لَكُمْ	ءَآللَّهُ أَذِنَ	قُلْ	وَحَلَٰلًا
(do) you invent (a lie) against Allah	or	[to] you	(has) Allah permitted?	say	and lawful

وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ
عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى
ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٦١﴾

60. And what think those who invent a lie against Allāh, 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, Allāh 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'ān, nor you (O mankind) do any deed (good or evil) but We are Witness thereof 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.

يَوْمَ	عَلَى ٱللَّهِ ٱلْكَذِبَ	ٱلَّذِينَ يَفْتَرُونَ	ظَنُّ	وَمَا
(on the) Day	a lie against Allah	those who invent	think	and what

وَلَٰكِنَّ أَكْثَرَهُمْ	عَلَى ٱلنَّاسِ	فَضْلٍ	لَذُو	إِنَّ ٱللَّهَ	ٱلْقِيَٰمَةِ ۗ
[and] but most of them	to mankind	(of) bounty	(is) full	truly Allah	(of) Resurrection

مِنْهُ	وَمَا تَتْلُوا۟	شَأْنٍ	فِى	وَمَا تَكُونُ	لَا يَشْكُرُونَ ﴿٦٠﴾
[from it]	nor you recite	any deed	[in]	and neither you do	give no thanks

شُهُودًا	كُنَّا عَلَيْكُمْ	إِلَّا	مِنْ عَمَلٍ	وَلَا تَعْمَلُونَ	مِن قُرْءَانٍ
Witness	We are over you	but	any deed	nor you do	(any portion) of the Quran

مِن مِّثْقَالِ	عَن رَّبِّكَ	وَمَا يَعْزُبُ	فِيهِ ۚ	إِذْ تُفِيضُونَ
of (the) weight	from your Lord	and nothing is hidden	[in] it	when you are doing

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مِن ذَٰلِكَ	وَلَآ أَصۡغَرَ	فِي ٱلسَّمَآءِ	وَلَا	فِي ٱلۡأَرۡضِ	ذَرَّةٍ
than that	nor (what is) less	in the heaven	nor	on the earth	(of) an atom

مُّبِينٍ ﴿٦١﴾	فِي كِتَٰبٍ	إِلَّا	وَلَآ أَكۡبَرَ
Clear	(is) in a Record	but	nor (what is) greater (than that)

أَلَآ إِنَّ أَوۡلِيَآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ
يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلۡبُشۡرَىٰ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِۚ لَا تَبۡدِيلَ لِكَلِمَٰتِ ٱللَّهِۚ
ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿٦٤﴾ وَلَا يَحۡزُنكَ قَوۡلُهُمۡۘ إِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعًاۚ هُوَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ﴿٦٥﴾

62. No doubt! Verily, the *Auliyā'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allāh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. 63. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and used to fear Allāh 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 (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 Allāh. This is indeed the supreme success. 65. And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allāh. He is the All-Hearer, the All-Knower.

عَلَيۡهِمۡ	لَا خَوۡفٌ	إِنَّ أَوۡلِيَآءَ ٱللَّهِ	أَلَآ
upon them	(shall be) no fear	verily (the) Friends (of) Allah	no doubt

وَكَانُواْ	ٱلَّذِينَ ءَامَنُواْ	وَلَا هُمۡ يَحۡزَنُونَ ﴿٦٢﴾
and used to	those who believed (in the Oneness of Allah)	nor shall they grieve

ٱلدُّنۡيَا	فِي ٱلۡحَيَوٰةِ	ٱلۡبُشۡرَىٰ	لَهُمُ	يَتَّقُونَ ﴿٦٣﴾
(of) the world	in the life	(are) glad tidings	for them	fear (Allah)

هُوَ	ذَٰلِكَ	لِكَلِمَٰتِ ٱللَّهِۚ	لَا تَبۡدِيلَ	وَفِي ٱلۡأٓخِرَةِۚ
[it]	this	in (the) Words (of) Allah	no change (can there be)	and in the Hereafter

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إِنَّ	قَوْلُهُمْ	وَلَا يَحْزُنكَ	ٱلْعَظِيمُ ﴿٦٤﴾	ٱلْفَوْزُ
verily	their speech	and let not grieve you	supreme	(is) the success

ٱلْعَلِيمُ ﴿٦٥﴾	هُوَ ٱلسَّمِيعُ	جَمِيعًا	ٱلْعِزَّةَ لِلَّهِ
the All-Knower	He (is) the All-Hearer	all	the honour (belong) to Allah

أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن
دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ ٱلَّذِى
جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ
يَسْمَعُونَ ﴿٦٧﴾

66. No doubt! Verily, to Allāh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allāh, in fact they follow not the (Allāh'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 *Ayāt* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

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وَمَن	فِى ٱلسَّمَٰوَٰتِ	مَن	لِلَّهِ	إِنَّ	أَلَآ
and whosoever	(is) in the heavens	whosoever	to Allah (belongs)	verily	no doubt

شُرَكَآءَ ۚ	مِن دُونِ ٱللَّهِ	ٱلَّذِينَ يَدْعُونَ	وَمَا يَتَّبِعُ	فِى ٱلْأَرْضِ ۗ
(the) partners	besides Allah	those who invoke	and follow not	(is) in the earth

هُوَ	إِلَّا يَخْرُصُونَ ﴿٦٦﴾	هُمْ	وَإِنْ	إِلَّا ٱلظَّنَّ	إِن يَتَّبِعُونَ
He (it is)	but invent lies	they	and not	but a conjecture	they follow not

وَٱلنَّهَارَ	فِيهِ	لِتَسْكُنُوا۟	ٱلَّيْلَ	لَكُمُ	ٱلَّذِى جَعَلَ
and the day	therein	that you may rest	the night	for you	Who has appointed

لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾	لَءَايَٰتٍ	فِى ذَٰلِكَ	إِنَّ	مُبْصِرًا ۚ
for a people who listen	surely (are) signs	in this	verily	to make things visible (to you)

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ

عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾ قُلْ إِنَّ ٱلَّذِينَ
يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾ مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ
نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾

68. They (Jews, Christians and pagans) say: ``Allāh 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 Allāh what you know not. 69. Say: ``Verily, those who invent a lie against Allāh, will never be successful''– 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allāh, deny His Messengers, deny and challenge His *Ayāt* (proofs, signs, verses, etc.)].

قَالُوا۟	ٱتَّخَذَ ٱللَّهُ وَلَدًا	سُبْحَٰنَهُۥ	هُوَ ٱلْغَنِىُّ
they say	Allah has begotten a son (children)	Glory is to Him	He (is) All-Rich

لَهُۥ	مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ	إِنْ
to Him (belongs)	(all) that	(is) in the heavens	and (all) that	(is) in the earth	not

عِندَكُم	مِّن سُلْطَٰنٍۭ	بِهَٰذَآ	أَتَقُولُونَ	عَلَى ٱللَّهِ
you have	any warrant	for this	(do) you say?	against Allah

مَا لَا تَعْلَمُونَ ﴿٦٨﴾	قُلْ	إِنَّ ٱلَّذِينَ يَفْتَرُونَ	عَلَى ٱللَّهِ ٱلْكَذِبَ
what you know not	say	verily those who invent	a lie against Allah

لَا يُفْلِحُونَ ﴿٦٩﴾	مَتَٰعٌ	فِى ٱلدُّنْيَا	ثُمَّ	إِلَيْنَا
will not be successful	(a brief) enjoyment	in this world	then	unto Us

مَرْجِعُهُمْ	ثُمَّ نُذِيقُهُمُ	ٱلْعَذَابَ	ٱلشَّدِيدَ
(will be) their return	then We shall make them taste	the torment	severest

بِمَا كَانُوا۟	يَكْفُرُونَ ﴿٧٠﴾
(because) of what they used to	disbelieve

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۞ وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ

فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟
إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ
أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾

71. And recite to them the news of Nūh (Noah). When he said to his people: ``O my people, if my stay (with you), and my reminding (you) of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh is hard for you, then I put my trust in Allāh. 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 Islamic Monotheism, i.e. to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims (i.e. those who submit to Allāh's Will).''

يَٰقَوْمِ	قَالَ لِقَوْمِهِۦ	إِذْ	نُوحٍ	نَبَأَ	عَلَيْهِمْ	وَٱتْلُ
O my people	he said to his people	when	(of) Noah	(the) news	to them	and recite
بِـَٔايَٰتِ ٱللَّهِ	وَتَذْكِيرِى	مَّقَامِى	كَبُرَ عَلَيْكُم	كَانَ	إِن	
of (the) Signs (of) Allah	and my reminding (you)	my stay (with you)	hard for you	is	if	
لَا يَكُنْ أَمْرُكُمْ	ثُمَّ	وَشُرَكَآءَكُمْ	فَأَجْمِعُوٓا۟ أَمْرَكُمْ	فَعَلَى ٱللَّهِ تَوَكَّلْتُ		
let not your plot be	then	and your partners	so gather your plot	then I put my trust in Allah		
وَلَا تُنظِرُونِ ﴿٧١﴾	ٱقْضُوٓا۟ إِلَىَّ	ثُمَّ	غُمَّةً	عَلَيْكُمْ		
and give me no respite	pass your sentence on me	then	in doubt	for you		
إِنْ أَجْرِىَ	مِّنْ أَجْرٍ ۖ	فَمَا سَأَلْتُكُم	فَإِن تَوَلَّيْتُمْ			
my reward (is) not	any reward	then I have not asked of you	but if you turn away			
مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾	أَنْ أَكُونَ	وَأُمِرْتُ	عَلَى ٱللَّهِ ۖ	إِلَّا		
of the Muslims	to be	and I have been commanded	from Allah	but		

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾ ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ

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فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ﴿٧٤﴾

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 denied Our *Ayāt* (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 Allāh and disobey Him).

فَكَذَّبُوهُ	فَنَجَّيْنَٰهُ	وَمَن	مَّعَهُۥ	فِى ٱلْفُلْكِ
but they denied him	so We delivered him	and (those) who	(were) with him	in the ship
وَجَعَلْنَٰهُمْ	خَلَٰٓئِفَ			وَأَغْرَقْنَا
and We made them	generations replacing one after another			while We drowned
ٱلَّذِينَ كَذَّبُوا۟	بِـَٔايَٰتِنَا	فَٱنظُرْ كَيْفَ	كَانَ عَٰقِبَةُ	ٱلْمُنذَرِينَ ﴿٧٣﴾
those who denied	Our Signs	then see how	was (the) end	(of) those who were warned
ثُمَّ	بَعَثْنَا مِنۢ بَعْدِهِۦ	رُسُلًا	إِلَىٰ قَوْمِهِمْ	فَجَآءُوهُم
then	We sent after him	Messengers	to their people	and they brought them
بِٱلْبَيِّنَٰتِ	فَمَا كَانُوا۟	لِيُؤْمِنُوا۟	بِمَا كَذَّبُوا۟	
clear proofs	but they were not	to believe	in what they had (already) rejected	
بِهِۦ	مِن قَبْلُ ۚ	كَذَٰلِكَ	نَطْبَعُ عَلَىٰ قُلُوبِ	ٱلْمُعْتَدِينَ ﴿٧٤﴾
[it]	beforehand	thus	We seal up (the) hearts	(of) the transgressors

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾ قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٨﴾

75. Then after them We sent Mūsā (Moses) and Hārūn (Aaron) to Fir'aun

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(Pharaoh) and his chiefs with Our *Ayāt* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimūn* (disbelievers, sinners, polytheists and criminals) folk. 76. So when came to them the truth from Us, they said: ``This is indeed clear magic.'' 77. Mūsā (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!''

ثُمَّ	بَعَثْنَا مِنۢ بَعْدِهِم	مُّوسَىٰ	وَهَٰرُونَ	إِلَىٰ فِرْعَوْنَ	وَمَلَإِيْهِۦ	بِـَٔايَٰتِنَا
then	We sent after them	Moses	and Aaron	to Pharaoh	and his chiefs	with Our Signs

فَٱسْتَكْبَرُوا۟	وَكَانُوا۟ قَوْمًا	مُّجْرِمِينَ ﴿٧٥﴾	فَلَمَّا	جَآءَهُمُ
but they behaved arrogantly	and they were a folk	sinners	so when	came to them

ٱلْحَقُّ	مِنْ عِندِنَا	قَالُوٓا۟	إِنَّ هَٰذَا	لَسِحْرٌ	مُّبِينٌ ﴿٧٦﴾	قَالَ مُوسَىٰٓ
the truth	from Us	they said	indeed this	(is) surely a magic	clear	Moses said

أَتَقُولُونَ	لِلْحَقِّ	لَمَّا	جَآءَكُمْ ۖ	أَسِحْرٌ هَٰذَا
say you (this)?	about the truth	when	it has come to you	(is) this magic?

وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ﴿٧٧﴾	قَالُوٓا۟	أَجِئْتَنَا	لِتَلْفِتَنَا
and the magicians will not be successful	they said	(have) you come to us?	to turn us away

عَمَّا	وَجَدْنَا عَلَيْهِ	ءَابَآءَنَا	وَتَكُونَ	لَكُمَا	ٱلْكِبْرِيَآءُ
from that	we found on it	our fathers	and (that) may	you two have	greatness

فِى ٱلْأَرْضِ	وَمَا	نَحْنُ	لَكُمَا	بِمُؤْمِنِينَ ﴿٧٨﴾
in the land	and not	we	in you two	(are) going to believe

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ﴿٧٩﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٨٠﴾ فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۚ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ﴿٨١﴾ وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾

79. And Fir'aun (Pharaoh) said: ``Bring me every well-versed sorcerer.'' 80. And when the sorcerers came, Mūsā (Moses) said to them: ``Cast down what

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you want to cast!'' 81. Then when they had cast down, Mūsā (Moses) said: ``What you have brought is sorcery, Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidūn* (the evildoers and corrupters). 82. ``And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimūn* (criminals, disbelievers, polytheists and sinners) may hate (it).''

فَلَمَّا	عَلِيمٍ ﴿٧٩﴾	سَٰحِرٍ	بِكُلِّ	ٱئْتُونِي	وَقَالَ فِرْعَوْنُ
and when	well-versed	sorcerer	every	bring to me	and Pharaoh said
مُّلْقُونَ ﴿٨٠﴾	أَنتُم	أَلْقُوا۟ مَآ	مُوسَىٰ	قَالَ لَهُم	جَآءَ ٱلسَّحَرَةُ
(want to) cast	you	cast down what	Moses	said to them	the sorcerers came
ٱلسِّحْرُ ۖ	بِهِ	مَا جِئْتُم	قَالَ مُوسَىٰ	فَلَمَّآ أَلْقَوْا۟	
(is) sorcery	[it]	what you have brought	Moses said	then when they had cast down	
ٱلْمُفْسِدِينَ ﴿٨١﴾	لَا يُصْلِحُ عَمَلَ		إِنَّ ٱللَّهَ	سَيُبْطِلُهُۥٓ	إِنَّ ٱللَّهَ
(of) the evildoers	(does) not set right (the) work		verily Allah	will make it invalid	surely Allah
وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ ﴿٨٢﴾		بِكَلِمَٰتِهِۦ		وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ	
however the sinners may hate (it)		by His Words		and Allah will establish the truth	

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾ وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوٓا۟ إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا۟ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٨٦﴾

83. But none believed in Mūsā (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them; and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifūn* (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins). 84. And Mūsā (Moses) said: ``O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims (those who submit to Allāh's Will).'' 85. They said: ``In Allāh we put our trust. Our Lord!

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Make us not a trial for the folk who are *Zālimūn* (polytheists and wrongdoers) (i.e. do not make them overpower us). 86. ``And save us by Your Mercy from the disbelieving folk.''

فَمَآ	ءَامَنَ لِمُوسَىٰٓ	إِلَّا ذُرِّيَّةٌ	مِّن قَوْمِهِۦ	عَلَىٰ خَوْفٍ
but none	believed in Moses	except (the) offspring	of his people	(because) of (the) fear
مِّن فِرْعَوْنَ	وَمَلَإِيْهِمْ	أَن يَفْتِنَهُمْ ۚ		وَإِنَّ فِرْعَوْنَ
of Pharaoh	and their chiefs	lest he should persecute them		and verily Pharaoh
لَعَالٍ	فِى ٱلْأَرْضِ	وَإِنَّهُۥ	لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾	
(was) an arrogant tyrant	on the earth	and indeed he	(was one) of the transgressors	
وَقَالَ مُوسَىٰ	يَٰقَوْمِ	إِن كُنتُمْ	ءَامَنتُم بِٱللَّهِ	فَعَلَيْهِ تَوَكَّلُوٓا۟
and Moses said	O my people	if you have	believed in Allah	then put your trust in Him
إِن كُنتُم مُّسْلِمِينَ ﴿٨٤﴾	فَقَالُوا۟	عَلَى ٱللَّهِ تَوَكَّلْنَا	رَبَّنَا	لَا تَجْعَلْنَا
if you are Muslims	then they said	we put our trust in Allah	our Lord	make us not
فِتْنَةً	لِّلْقَوْمِ	ٱلظَّٰلِمِينَ ﴿٨٥﴾	وَنَجِّنَا	بِرَحْمَتِكَ
a trial	for the folk	(who are) wrongdoers	and save us	by Your Mercy
مِنَ ٱلْقَوْمِ	ٱلْكَٰفِرِينَ ﴿٨٦﴾			
from the folk	disbelieving			

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾ وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ
وَمَلَأَهُۥ زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٨٨﴾

87. And We revealed to Mūsā (Moses) and his brother (saying): ``Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform *As-Salāt* (the prayers), and give glad tidings to the believers.'' 88. And Mūsā (Moses) said: ``Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this

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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.''

وَأَوْحَيْنَآ	إِلَىٰ مُوسَىٰ	وَأَخِيهِ	أَن تَبَوَّءَا	لِقَوْمِكُمَا
and We revealed	to Moses	and his brother	(saying) that provide	for your people
بِمِصْرَ	بُيُوتًا	وَٱجْعَلُوا۟ بُيُوتَكُمْ	قِبْلَةً	
in Egypt	dwellings	and make your dwellings	(as) places for your worship	
وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ	وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٨٧﴾		وَقَالَ مُوسَىٰ	
and offer (perfectly) the prayers	and give glad tidings to the believers		and Moses said	
رَبَّنَآ	إِنَّكَ	ءَاتَيْتَ فِرْعَوْنَ	وَمَلَأَهُۥ	زِينَةً
our Lord	indeed You	have bestowed on Pharaoh	and his chiefs	splendour
وَأَمْوَٰلًا	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا	رَبَّنَا	لِيُضِلُّوا۟
and wealth	in the life	(of) this world	our Lord	that they may lead (men) astray
عَن سَبِيلِكَ ۖ	رَبَّنَا	ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ	وَٱشْدُدْ	عَلَىٰ قُلُوبِهِمْ
from Your path	our Lord	destroy [on] their wealth	and harden	[on] their hearts
فَلَا يُؤْمِنُوا۟	حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ	ٱلْأَلِيمَ ﴿٨٨﴾		
so (that) they will not believe	until they see the torment	painful		

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ ۞ وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾

89. Allāh 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 Allāh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allāh, and also to believe in the reward of Allāh: 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 (Allāh) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allāh's Will)."

قَدْ أُجِيبَت دَّعْوَتُكُمَا	قَالَ
verily the invocation of you both is accepted	He (Allah) said

فَٱسْتَقِيمَا	وَلَا تَتَّبِعَآنِّ سَبِيلَ	ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾
so you both keep to the Straight Way	and follow not (the) path	(of) those who know not

وَجَٰوَزْنَا	بِبَنِىٓ	إِسْرَٰٓءِيلَ	ٱلْبَحْرَ	فَأَتْبَعَهُمْ
and We took across	(the) Children	(of) Israel	the sea	and followed them

فِرْعَوْنُ	وَجُنُودُهُۥ	بَغْيًا	وَعَدْوًا	حَتَّىٰٓ إِذَآ	أَدْرَكَهُ
Pharaoh	and his hosts	(in) oppression	and enmity	till when	overtook him

ٱلْغَرَقُ	قَالَ	ءَامَنتُ	أَنَّهُۥ	لَآ إِلَٰهَ	إِلَّا ٱلَّذِىٓ
drowning	he said	I believe	that	(there is) no god	but He (Allah)

ءَامَنَتْ بِهِۦ	بَنُوٓاْ	إِسْرَٰٓءِيلَ	وَأَنَا۠	مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾
in Whom believed	(the) Children	(of) Israel	and I am	(one) of the Muslims

ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾ فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ
لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ﴿٩٢﴾ وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ
مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُواْ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ
ٱلْقِيَٰمَةِ فِيمَا كَانُواْ فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidūn* (evildoers and 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 *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). 93. And indeed We settled the Children of Israel in an honourable dwelling place (Shām-Syria and Misr-Egypt), and provided them with good things, and they differed not until the knowledge came to them. Verily, your Lord (Allāh) will judge between them on the Day of Resurrection in that in which they used to differ.

وَكُنتَ	وَقَدْ عَصَيْتَ قَبْلُ	ءَآلْـَٰٔنَ
and you were	while verily you refused to believe before	now (you believe)?

بِبَدَنِكَ	نُنَجِّيكَ	فَٱلْيَوْمَ	مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾
with your (dead) body (out from the sea)	We shall deliver you	so this day	(one) of the evildoers

وَإِنَّ كَثِيرًا	ءَايَةً ۚ	خَلْفَكَ	لِمَنْ
and verily many	a sign	(come) after you	to (those) who

لِتَكُونَ	لِمَنْ	خَلْفَكَ	ءَايَةً ۚ
that you may be	to (those) who	(come) after you	a sign

مِّنَ ٱلنَّاسِ	عَنْ ءَايَٰتِنَا	لَغَٰفِلُونَ ﴿٩٢﴾	وَلَقَدْ بَوَّأْنَا بَنِىٓ
among mankind	of Our Signs	(are) surely heedless	and indeed We settled (the) Children

إِسْرَٰٓءِيلَ	مُبَوَّأَ	صِدْقٍ	وَرَزَقْنَٰهُم	مِّنَ ٱلطَّيِّبَٰتِ
(of) Israel	(in) a dwelling place	honourable	and provided them	with good things

فَمَا ٱخْتَلَفُوا۟	حَتَّىٰ جَآءَهُمُ	ٱلْعِلْمُ ۚ	إِنَّ رَبَّكَ
and they differed not	until came to them	the knowledge	verily your Lord

يَقْضِى بَيْنَهُمْ	يَوْمَ	ٱلْقِيَٰمَةِ	فِيمَا كَانُوا۟	فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾
will judge between them	(on the) Day	(of) Resurrection	in that they used to	differ in which

فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ
ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ
فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾ إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

94. So, if you (O Muhammad ﷺ) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurāt (Torah) and the Injīl (Gospel)], then ask those who are reading the Book [the Taurāt (Torah) and the Injīl (Gospel)] before you. Verily, the truth has come to you from your Lord. So, be not of those who doubt (it). 95. And be not one of those who deny the *Ayāt* (proofs, evidences, verses, signs, lessons, revelations, etc.) of Allāh, 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.

فَسْـَٔلِ	أَنزَلْنَآ إِلَيْكَ	مِّمَّآ	فِى شَكٍّ	فَإِن كُنتَ
then ask	We have revealed unto you	concerning that which	in doubt	so if you are

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ٱلَّذِينَ يَقْرَءُونَ	ٱلْكِتَٰبَ	مِن قَبْلِكَ	لَقَدْ جَآءَكَ	ٱلْحَقُّ
those who are reading	the Book	before you	verily has come to you	the truth

مِن رَّبِّكَ	فَلَا تَكُونَنَّ	مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾	وَلَا تَكُونَنَّ	مِنَ ٱلَّذِينَ كَذَّبُوا۟
from your Lord	so be not	of those who doubt (it)	and be not	(one) of those who deny

بِـَٔايَٰتِ ٱللَّهِ	فَتَكُونَ	مِنَ ٱلْخَٰسِرِينَ ﴿٩٥﴾	إِنَّ ٱلَّذِينَ
(the) Signs (of) Allah	then you shall be	(one) of the losers	truly those

حَقَّتْ عَلَيْهِمْ	كَلِمَتُ	رَبِّكَ	لَا يُؤْمِنُونَ ﴿٩٦﴾
against whom has been justified	(the) Word (Wrath)	(of) your Lord	will not believe

وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾ فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ
إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ
إِلَىٰ حِينٍ ﴿٩٨﴾ وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ
يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾

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 Yūnus (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.

وَلَوْ جَآءَتْهُمْ	كُلُّ	ءَايَةٍ	حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ	ٱلْأَلِيمَ ﴿٩٧﴾	فَلَوْلَا
even if should come to them	every	sign	until they see the torment	painful	so why not

كَانَتْ	قَرْيَةٌ ءَامَنَتْ	فَنَفَعَهَآ	إِيمَٰنُهَآ	إِلَّا قَوْمَ	يُونُسَ
was	any town that believed	and benefited it	its Faith	except (the) people	(of) Jonah

لَمَّآ ءَامَنُوا۟	كَشَفْنَا عَنْهُمْ	عَذَابَ	ٱلْخِزْىِ	فِى ٱلْحَيَوٰةِ
when they believed	We removed from them	(the) torment	(of) disgrace	in the life

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ٱلدُّنْيَا	وَمَتَّعْنَٰهُمْ	إِلَىٰ حِينٍ ﴿٩٨﴾	وَلَوْ شَآءَ رَبُّكَ
(of) the world	and permitted them to enjoy	for a while	and if your Lord had willed

لَّـَٔامَنَ	مَن	فِى ٱلْأَرْضِ	كُلُّهُمْ	جَمِيعًا
surely would have believed	(those) who	(are) on the earth	all of them	together

أَفَأَنتَ	تُكْرِهُ ٱلنَّاسَ	حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾
(will) you (O Mohammad) then?	compel mankind	until they become believers

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾
قُلِ ٱنظُرُوا۟ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْـَٔايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ﴿١٠١﴾
فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ
ٱلْمُنتَظِرِينَ ﴿١٠٢﴾

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100. It is not for any person to believe, except by the Leave of Allāh, 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 *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not. 102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: ``Wait then, I am (also) with you among those who wait.''

وَمَا كَانَ	لِنَفْسٍ	أَن تُؤْمِنَ	إِلَّا	بِإِذْنِ ٱللَّهِ ۚ
and it is not	for any person	to believe	except	by (the) Leave (of) Allah

وَيَجْعَلُ ٱلرِّجْسَ	عَلَى ٱلَّذِينَ	لَا يَعْقِلُونَ ﴿١٠٠﴾	قُلِ	ٱنظُرُوا۟ مَاذَا
and He will put the wrath	on those who	understand not	say	see what

فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۚ	وَمَا تُغْنِى ٱلْـَٔايَٰتُ	وَٱلنُّذُرُ
(is) in the heavens	and the earth	but benefit not the signs	and the warners

عَن قَوْمٍ	لَّا يُؤْمِنُونَ ﴿١٠١﴾	فَهَلْ يَنتَظِرُونَ	إِلَّا مِثْلَ
to a people	who believe not	then (do) they wait (for anything)?	save like

أَيَّامِ	ٱلَّذِينَ خَلَوْا	مِن قَبْلِهِمْ ۚ	قُلْ	فَٱنتَظِرُوٓا
(the) days	(of) those who passed away	before them	say	so wait

إِنِّى	مَعَكُم	مِّنَ ٱلْمُنتَظِرِينَ ﴿١٠٢﴾
indeed I am (too)	with you	among those who wait

ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾

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 (Islam), then (know that) I will never worship those whom you worship besides Allāh. But I worship Allāh 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 *Hanīf* (Islamic Monotheism, i.e. to worship none but Allāh Alone), and never be one of the *Mushrikūn* (those who ascribe partners to Allāh, polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who worship others along with Allāh).

ثُمَّ نُنَجِّى رُسُلَنَا	وَٱلَّذِينَ ءَامَنُوا۟ ۚ	كَذَٰلِكَ	حَقًّا
then We save Our Messengers	and those who believe	thus	(it is) incumbent

عَلَيْنَا	نُنجِ ٱلْمُؤْمِنِينَ ﴿١٠٣﴾	قُلْ	يَٰٓأَيُّهَا	ٱلنَّاسُ	إِن كُنتُمْ
upon Us	to save the believers	say (O Muhammad)	O	mankind	if you are

فِى شَكٍّ	مِّن دِينِى	فَلَآ أَعْبُدُ	ٱلَّذِينَ تَعْبُدُونَ
in doubt	as to my religion (Islam)	then I will not worship	those whom you worship

مِن دُونِ ٱللَّهِ	وَلَٰكِنْ أَعْبُدُ ٱللَّهَ	ٱلَّذِى	يَتَوَفَّىٰكُمْ ۖ	وَأُمِرْتُ
besides Allah	[and] but I worship Allah	Who	causes you to die	and I am commanded

أَنْ أَكُونَ	مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٤﴾	وَأَنْ أَقِمْ وَجْهَكَ
to be	(one) of the believers	and that direct (entirely) your face (O Muhammad)

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مِنَ ٱلْمُشْرِكِينَ ﴿١٠٥﴾	وَلَا تَكُونَنَّ	حَنِيفًا	لِلدِّينِ
(one) of the polytheists	and never be	upright	towards the religion

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾ وَإِن
يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ
بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٠٧﴾

106. ``And invoke not besides Allāh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zālimūn* (polytheists and wrongdoers).'' 107. And if Allāh 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.

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فَإِن فَعَلْتَ	وَلَا يَضُرُّكَ ۖ	لَا يَنفَعُكَ	مَا	مِن دُونِ ٱللَّهِ	وَلَا تَدْعُ
but if you did (so)	nor harm you	will neither profit you	what	besides Allah	and invoke not

بِضُرٍّ	وَإِن يَمْسَسْكَ ٱللَّهُ	مِّنَ ٱلظَّٰلِمِينَ ﴿١٠٦﴾	إِذًا	فَإِنَّكَ
with harm	and if Allah touches you	of the wrongdoers	then (will be)	so verily you

وَإِن يُرِدْكَ	إِلَّا هُوَ ۖ	لَهُۥ	فَلَا كَاشِفَ
and if He intends for you	but He	it	then (there is) none who (can) remove

يُصِيبُ بِهِۦ	لِفَضْلِهِۦ ۚ	فَلَا رَآدَّ	بِخَيْرٍ
He causes it to reach	His Favour	then (there is) none who (can) repel	any good

ٱلرَّحِيمُ ﴿١٠٧﴾	وَهُوَ ٱلْغَفُورُ	مِنْ عِبَادِهِۦ ۚ	مَن يَشَآءُ
the Most Merciful	and He (is) the Oft-Forgiving	of His slaves	whomsoever He wills

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ
وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ﴿١٠٨﴾ وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ
يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ﴿١٠٩﴾

108. Say: ``O you mankind! Now truth (i.e. the Qur'ān and Prophet Muhammad ﷺ), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his ownself; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakīl* (disposer of affairs to oblige you for guidance).'' 109. And (O Muhammad ﷺ), follow the Revelation sent to you, and be patient till Allāh gives judgement. And He is the Best of judges.

مِن رَّبِّكُمْ ۖ	ٱلْحَقُّ	قَدْ جَآءَكُمُ	ٱلنَّاسُ	يَٰٓأَيُّهَا	قُلْ
from your Lord	the truth	verily has come to you	mankind	O	say
يَهْتَدِى لِنَفْسِهِۦ ۖ		فَإِنَّمَا	فَمَنِ ٱهْتَدَىٰ		
he is guided for (the good of) his ownself		then only	so whosoever receives guidance		
وَمَآ أَنَا۠	يَضِلُّ عَلَيْهَا ۖ	فَإِنَّمَا	وَمَن ضَلَّ		
and I am not	he strays to his own loss	then only	and whosoever goes astray		
إِلَيْكَ	مَا يُوحَىٰٓ	وَٱتَّبِعْ	بِوَكِيلٍ ﴿١٠٨﴾	عَلَيْكُمْ	
unto you	what is revealed	and follow	(as) a disposer of affairs	(set) over you	
ٱلْحَٰكِمِينَ ﴿١٠٩﴾	خَيْرُ	وَهُوَ	حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ	وَٱصْبِرْ	
(of) judges	(is the) Best	and He	till Allah gives judgement	and be patient	

سُورَةُ هُودٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوٓاْ إِلَّا ٱللَّهَۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنِ ٱسْتَغْفِرُواْ رَبَّكُمْ ثُمَّ تُوبُوٓاْ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْاْ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

Sūrah Hūd [(Prophet) Hūd] 11

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

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur'ān and none

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but Allāh (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 (Allāh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allāh. Verily, I (Muhammad ﷺ) am to 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).

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

الٓرٰ	كِتَٰبٌ	أُحْكِمَتْ ءَايَٰتُهُۥ	ثُمَّ فُصِّلَتْ
Alif-Lam-Ra	(this is) a Book	(the) Verses thereof are perfected	then explained in detail

مِن لَّدُنْ حَكِيمٍ	خَبِيرٍ ﴿١﴾	أَلَّا تَعْبُدُوٓا۟	إِلَّا ٱللَّهَ
from (One Who is) All-Wise	Well-Acquainted	(saying) that worship not	but Allah

إِنَّنِى	لَكُم	مِّنْهُ	نَذِيرٌ	وَبَشِيرٌ ﴿٢﴾
verily I (Muhammad) am	unto you	from Him	a warner	and a bringer of glad tidings

وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ	ثُمَّ	تُوبُوٓا۟ إِلَيْهِ
and that seek (the) forgiveness (of) your Lord	then	turn in repentance to Him

يُمَتِّعْكُم	مَّتَٰعًا	حَسَنًا	إِلَىٰٓ أَجَلٍ	مُّسَمًّى	وَيُؤْتِ
(that) He may grant you	enjoyment	good	for a term	appointed	and bestow

كُلَّ	ذِى	فَضْلٍ	فَضْلَهُۥ	وَإِن تَوَلَّوْا۟	فَإِنِّىٓ أَخَافُ
(to) every	owner	(of) grace	His Grace	but if they turn away	(say) then indeed I fear

عَلَيْكُمْ	عَذَابَ	يَوْمٍ	كَبِيرٍ ﴿٣﴾
for you	(the) torment	(of) a Day (the Day of Ressurection)	Great

إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤﴾ أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ

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يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

4. To Allāh 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.

أَلَآ	قَدِيرٌ ﴿٤﴾	شَىْءٍ	عَلَىٰ كُلِّ	وَهُوَ	إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ
no doubt	(is) Omnipotent	thing	over every	and He	to Allah (is) your return

حِينَ	أَلَا	مِنْهُ ۚ	لِيَسْتَخْفُوا۟	يَثْنُونَ صُدُورَهُمْ	إِنَّهُمْ
(even) when	no doubt	from Him	that they may hide	fold up their breasts	indeed they

مَا يُسِرُّونَ	يَعْلَمُ	يَسْتَغْشُونَ ثِيَابَهُمْ
what they conceal	He knows	they cover (themselves with) their garments

ٱلصُّدُورِ ﴿٥﴾	بِذَاتِ	إِنَّهُۥ عَلِيمٌۢ	وَمَا يُعْلِنُونَ ۚ
the breasts	of that which (is in)	verily He (is the) All-Knower	and what they reveal

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۞ وَمَا مِن دَآبَّةٍ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَٰبٍ مُّبِينٍ ﴿٦﴾ وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾

6. And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (*Al-Lauh Al-Mahfūz* – the Book of Decrees with Allāh). 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 (good) deeds [i.e., these good deeds should be totally for Allāh's sake and not to show off, and according to the ways and traditions of Prophet Muhammad ﷺ]. 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.''

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إِلَّا	فِي ٱلْأَرْضِ	مِن دَآبَّةٍ	وَمَا
but	on the earth	any moving (living) creature	and (there is) no

وَمُسْتَوْدَعَهَا	وَيَعْلَمُ مُسْتَقَرَّهَا	عَلَى ٱللَّهِ رِزْقُهَا
and its deposit	and He knows its dwelling place	its provision (is) due from Allah

ٱلسَّمَٰوَٰتِ	ٱلَّذِي خَلَقَ	وَهُوَ	مُّبِينٍ ﴿٦﴾	فِي كِتَٰبٍ	كُلٌّ
the heavens	Who has created	and He (it is)	Clear	(is) in a Book	all

لِيَبْلُوَكُمْ	عَلَى ٱلْمَآءِ	وَكَانَ عَرْشُهُۥ	أَيَّامٍ	فِي سِتَّةِ	وَٱلْأَرْضَ
that He might test you	on the water	and His Throne was	Days	in six	and the earth

إِنَّكُم	وَلَئِن قُلْتَ	عَمَلًا ۗ	أَحْسَنُ	أَيُّكُمْ
you indeed	but if you were to say (to them)	(in) deeds	(is the) best	which of you

ٱلَّذِينَ كَفَرُوٓا۟	لَيَقُولَنَّ	ٱلْمَوْتِ	مِنۢ بَعْدِ	مَّبْعُوثُونَ
those who disbelieve	would be sure to say	[the] death	after	shall be raised up

مُّبِينٌ ﴿٧﴾	إِلَّا سِحْرٌ	إِنْ هَٰذَآ
obvious	but a magic	this (is) nothing

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾ وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا
رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ﴿٩﴾ وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ
ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

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: ``Ills have departed from me.'' Surely, he is exultant, and boastful (ungrateful to Allāh).

لَّيَقُولُنَّ	مَّعْدُودَةٍ	إِلَىٰٓ أُمَّةٍ	ٱلْعَذَابَ	عَنْهُمُ	وَلَئِنْ أَخَّرْنَا
they are sure to say	determined	till a term	the torment	for them	and if We delay
لَيْسَ مَصْرُوفًا	يَأْتِيهِمْ	أَلَا يَوْمَ	يَحْبِسُهُۥٓ ۗ	مَا	
nothing will turn it away	it reaches them	verily (on the) day	keeps it back	what	
بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾	مَّا كَانُوا۟	بِهِم	وَحَاقَ	عَنْهُمْ	
mock at [it]	what they used to	them	and surrounded	from them	
مِنْهُ	ثُمَّ نَزَعْنَٰهَا	رَحْمَةً	مِنَّا	وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ	
from him	then We withdraw it	(of) mercy	from Us	and if We give man a taste	
نَعْمَآءَ	وَلَئِنْ أَذَقْنَٰهُ	كَفُورٌ ﴿٩﴾	لَيَـُٔوسٌ	إِنَّهُۥ	
good (favour)	but if We let him taste	ungrateful	(is) despairing	verily he	
ذَهَبَ ٱلسَّيِّـَٔاتُ	لَيَقُولَنَّ	مَسَّتْهُ	ضَرَّآءَ	بَعْدَ	
ills have departed	he is sure to say	has touched him	evil (poverty and harm)	after	
فَخُورٌ ﴿١٠﴾	لَفَرِحٌ	إِنَّهُۥ	عَنِّىٓ		
(and) boastful	(is) exultant	surely he	from me		

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إِلَّا ٱلَّذِينَ صَبَرُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ
تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ
مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟
بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So, perchance you (Muhammad ﷺ) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, ``Why has not a treasure been sent down to him, or an angel come with him?'' But you are only a warner. And Allāh is a *Wakīl* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, ``He (Prophet Muhammad ﷺ) forged it (the Qur'ān).'' Say: ``Bring you then ten forged *Sūrah* (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!''

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لَهُم	أُو۟لَٰٓئِكَ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	إِلَّا ٱلَّذِينَ صَبَرُوا۟
for them	those	and do righteous deeds	except those who show patience

فَلَعَلَّكَ	كَبِيرٌ ﴿١١﴾	وَأَجْرٌ	مَّغْفِرَةٌ
so perchance you (Muhammad)	great	and a reward (Paradise)	(will be) forgiveness

وَضَآئِقٌۢ	إِلَيْكَ	مَا يُوحَىٰٓ	بَعْضَ	تَارِكٌۢ
and (that feels) straitened	unto you	(of) what is revealed	a part	may give up

عَلَيْهِ	لَوْلَآ أُنزِلَ	أَن يَقُولُوا۟	صَدْرُكَ	بِهِۦ
unto him	why has not been sent down?	because they say	your breast	for it

وَٱللَّهُ	نَذِيرٌ	إِنَّمَآ أَنتَ	مَلَكٌ	أَوْ جَآءَ مَعَهُۥ	كَنزٌ
and Allah	(are) a warner	only you	an angel	or has come with him	a treasure

ٱفْتَرَىٰهُ	أَمْ يَقُولُونَ	وَكِيلٌ ﴿١٢﴾	شَىْءٍ	عَلَىٰ كُلِّ
he (Muhammad) forged it (the Quran)	or they say	(is) a Guardian	things	over all

وَٱدْعُوا۟	مُفْتَرَيَٰتٍ	مِّثْلِهِۦ	سُوَرٍ	بِعَشْرِ	فَأْتُوا۟	قُلْ
and call	forged	like it	Surahs (Chapters)	ten	then bring	say

مَنِ ٱسْتَطَعْتُم	مِّن دُونِ ٱللَّهِ	إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾
whomsoever you can	other than Allah	if you are truthful

فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم
مُّسْلِمُونَ ﴿١٤﴾ مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا
لَا يُبْخَسُونَ ﴿١٥﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُوا۟ فِيهَا
وَبَٰطِلٌ مَّا كَانُوا۟ يَعْمَلُونَ ﴿١٦﴾

14. If then they answer you not, know then that it [the Revelation (this Qur'ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islam)? 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.

أَنَّمَآ	فَٱعْلَمُوٓا۟	لَكُمْ	فَإِلَّمْ يَسْتَجِيبُوا۟
that	then know	[to] you	if then they answer not

لَآ إِلَٰهَ	وَأَن	أُنزِلَ بِعِلْمِ ٱللَّهِ
(there is) no god	and that	it (the Quran) is sent down with (the) Knowledge (of) Allah

ٱلْحَيَوٰةَ	يُرِيدُ	مَن كَانَ	مُّسْلِمُونَ ﴿١٤﴾	فَهَلْ أَنتُم	إِلَّا هُوَ
the life	wanting	whosoever was	(be) Muslims	(will) you then?	but He

أَعْمَٰلَهُمْ	نُوَفِّ إِلَيْهِمْ	وَزِينَتَهَا	ٱلدُّنْيَا
(the wages of) their deeds	to them We shall pay in full	and its glitter	(of) the world

ٱلَّذِينَ	أُو۟لَٰٓئِكَ	لَا يُبْخَسُونَ ﴿١٥﴾	فِيهَا	وَهُمْ	فِيهَا
(are) those	they	will not be decreased	therein	and they	therein

مَا صَنَعُوا۟	وَحَبِطَ	إِلَّا ٱلنَّارُ	فِى ٱلْءَاخِرَةِ	لَيْسَ لَهُمْ
what they did	and is vain	but Fire	in the Hereafter	(there) is nothing for them

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فِيهَا	وَبَٰطِلٌ	مَّا كَانُوا۟	يَعْمَلُونَ ﴿١٦﴾
therein	and of no effect	(is) that which they used to	do

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

17. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrāīl (Gabriel ﷺ)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (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'ān), 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 Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of mankind believe not.

وَيَتْلُوهُ	مِّن رَّبِّهِۦ	كَانَ عَلَىٰ بَيِّنَةٍ	أَفَمَن
and recites it	from his Lord	is on a clear proof (the Quran)	then (is he) who?
كِتَٰبُ	وَمِن قَبْلِهِۦ	مِّنْهُ	شَاهِدٌ
(came the) Book	and before it	from Him	a witness (Prophet Muhammad)
بِهِۦ ۚ	أُو۟لَٰٓئِكَ يُؤْمِنُونَ	وَرَحْمَةً ۚ	إِمَامًا	مُوسَىٰٓ
therein	they believe	and a mercy	(as) a guidance	(of) Moses
فَٱلنَّارُ	مِنَ ٱلْأَحْزَابِ	بِهِۦ	وَمَن يَكْفُرْ
then the Fire	of the sects	it (the Quran)	but (those) who reject
إِنَّهُ	مِّنْهُ ۚ	فِى مِرْيَةٍ	فَلَا تَكُ	مَوْعِدُهُۥ ۚ
verily it	about it	in doubt	so be not	(will be) their promised (meeting) place
ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾	وَلَٰكِنَّ أَكْثَرَ	مِن رَّبِّكَ	ٱلْحَقُّ
(of) the mankind believe not	[and] but most	from your Lord	(is) the truth

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

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أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ
يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا
مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۘ يُضَاعَفُ لَهُمُ الْعَذَابُ ۚ
مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

18. And who does more wrong than he who invents a lie against Allāh. 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 Allāh is on the *Zālimūn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allāh (Islamic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allāh's torment) on earth, nor have they protectors besides Allāh! 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).

وَمَنْ	أَظْلَمُ	مِمَّنِ افْتَرَىٰ	عَلَى اللَّهِ كَذِبًا
and who	(does) more wrong	than (he) who invents	a lie against Allah
أُولَٰئِكَ يُعْرَضُونَ	عَلَىٰ رَبِّهِمْ	وَيَقُولُ الْأَشْهَادُ	هَٰؤُلَاءِ
such will be brought	before their Lord	and the witnesses will say	these
الَّذِينَ كَذَبُوا	عَلَىٰ رَبِّهِمْ ۚ	أَلَا لَعْنَةُ اللَّهِ	
(are) the ones who lied	against their Lord	no doubt (the) Curse (of) Allah	
عَلَى الظَّالِمِينَ ﴿١٨﴾	الَّذِينَ يَصُدُّونَ	عَن سَبِيلِ اللَّهِ	
(is) on the wrongdoers	those who hinder (others)	from (the) path (of) Allah	
وَيَبْغُونَهَا	عِوَجًا	وَهُم	بِالْآخِرَةِ	هُمْ	كَافِرُونَ ﴿١٩﴾
and seek therein	crookedness	while they	in the Hereafter	[they]	(are) disbelievers
أُولَٰئِكَ لَمْ يَكُونُوا	مُعْجِزِينَ		فِي الْأَرْضِ	وَمَا	كَانَ
such will not be	able to escape (from Allah's torment)		on the earth	nor	[did]
لَهُم	مِّن دُونِ اللَّهِ	مِنْ أَوْلِيَاءَ	يُضَاعَفُ لَهُمُ		الْعَذَابُ ۚ
they have	besides Allah	any protectors	will be doubled for them		the torment

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مَا كَانُوا۟	يَسْتَطِيعُونَ ٱلسَّمْعَ	وَمَا كَانُوا۟	يُبْصِرُونَ ﴿٢٠﴾
they were not	able to hear	nor they used to	see

أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ أَنَّهُمْ فِى
ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ
أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾ ۞ مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ
وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

21. They are those who have lost their ownselves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe (in the Oneness of Allāh – Islamic 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?

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أُو۟لَٰٓئِكَ	ٱلَّذِينَ خَسِرُوٓا۟	أَنفُسَهُمْ	وَضَلَّ	عَنْهُم
(they are) those	who have lost	their ownselves	and will vanish	from them
مَّا كَانُوا۟	يَفْتَرُونَ ﴿٢١﴾	لَا جَرَمَ	أَنَّهُمْ	فِى ٱلْءَاخِرَةِ	هُمُ
what they were	inventing (false deities)	no doubt	that they	in the Hereafter	[they]
ٱلْأَخْسَرُونَ ﴿٢٢﴾	إِنَّ ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ			
(will be) the greatest losers	verily those who believe	and do righteous deeds			
وَأَخْبَتُوٓا۟	إِلَىٰ رَبِّهِمْ	أُو۟لَٰٓئِكَ	أَصْحَٰبُ	ٱلْجَنَّةِ	هُمْ
and humble themselves	before their Lord	they	(will be the) dwellers	(of) Paradise	they
فِيهَا	خَٰلِدُونَ ﴿٢٣﴾	مَثَلُ	ٱلْفَرِيقَيْنِ	كَٱلْأَعْمَىٰ	وَٱلْأَصَمِّ
therein	(will) dwell forever	(the) likeness	(of) the two parties	(is) as the blind	and the deaf
وَٱلْبَصِيرِ	وَٱلسَّمِيعِ	هَلْ يَسْتَوِيَانِ مَثَلًا		أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾	
and the seer	and the hearer	are they equal when compared?		(will) you not then take heed?	

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا بَشَرًا
مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ ۖ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا
مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ﴿٢٧﴾

25. And indeed We sent Nūh (Noah) to his people (and he said): ``I have come to you as a plain warner.'' 26. ``That you worship none but Allāh; 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.''

لَكُمْ	إِنِّى	إِلَىٰ قَوْمِهِۦٓ	وَلَقَدْ أَرْسَلْنَا نُوحًا
(have come) to you	(and he said) verily I	to his people	and indeed We sent Noah

أَخَافُ عَلَيْكُمْ	إِنِّىٓ	إِلَّا ٱللَّهَ	لَّا تَعْبُدُوٓا۟	أَن	مُّبِينٌ ﴿٢٥﴾	نَذِيرٌ
fear for you	surely I	but Allah	(do) not worship	that	plain	(as) a warner

ٱلَّذِينَ كَفَرُوا۟	فَقَالَ ٱلْمَلَأُ	أَلِيمٍ ﴿٢٦﴾	يَوْمٍ	عَذَابَ
(of) those who disbelieved	so said the chiefs	painful	(of) a Day	(the) torment

ٱتَّبَعَكَ	وَمَا نَرَىٰكَ	مِّثْلَنَا	إِلَّا بَشَرًا	مَا نَرَىٰكَ	مِن قَوْمِهِۦ
follow you	nor we see [you]	like ourselves	but a man	we see you not	among his people

بَادِىَ ٱلرَّأْىِ	أَرَاذِلُنَا	هُمْ	إِلَّا ٱلَّذِينَ
without deep thinking	(are) the rejected among us	[they]	but those who

كَٰذِبِينَ ﴿٢٧﴾	بَلْ نَظُنُّكُمْ	مِن فَضْلٍ	عَلَيْنَا	لَكُمْ	وَمَا نَرَىٰ
(are) liars	nay we think you	any merit	above us	in you	and we (do) not see

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ
أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ﴿٢٨﴾ وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ
وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓا۟ ۚ إِنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

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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 (Islamic 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 Allāh. 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.

مِّن رَّبِّي	عَلَىٰ بَيِّنَةٍ	إِن كُنتُ	أَرَءَيْتُمْ	قَالَ يَٰقَوْمِ
from my Lord	on a clear proof	if I was	(do) you see?	he said O my people
فَعُمِّيَتْ		مِّنْ عِندِهِۦ	رَحْمَةً	وَءَاتَىٰنِي
but (that mercy) has been obscured		from Him	a mercy	And He has given me
كَٰرِهُونَ ﴿٢٨﴾	لَهَا	وَأَنتُمْ	أَنُلْزِمُكُمُوهَا	عَلَيْكُمْ
have hatred	for it	while you	(shall) we compel you (to accept) it?	from your (sight)
إِلَّا	إِنْ أَجْرِيَ	مَالًا	عَلَيْهِ	لَآ أَسْـَٔلُكُمْ	وَيَٰقَوْمِ
but	my reward (is) not	any wealth	for it	I ask not of you	and O my people
إِنَّهُم	ٱلَّذِينَ ءَامَنُوٓا۟	بِطَارِدِ	وَمَآ أَنَا	عَلَى ٱللَّهِ
surely they	those who have believed	going to drive away	and I am not	from Allah
قَوْمًا تَجْهَلُونَ ﴿٢٩﴾	أَرَىٰكُمْ	وَلَٰكِنِّيٓ	رَبِّهِمْ	مُّلَٰقُوا۟
a people (that) are ignorant	see you	[and] but I	their Lord	(are) going to meet

وَيَٰقَوْمِ مَن يَنصُرُنِي مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَآ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّي مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِيٓ أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِيٓ أَنفُسِهِمْ ۖ إِنِّيٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾

30. ``And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought? 31. ``And I do not say to you that with me are the Treasures of Allāh, 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 Allāh will not bestow any good on them. Allāh knows what is in their inner selves (as regards belief). In that case, I should, indeed be one of the *Zālimūn*

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(wrongdoers, oppressors).''

وَيَٰقَوْمِ	مَن	يَنصُرُنِي مِنَ ٱللَّهِ	إِن طَرَدتُّهُمْ ۚ
and O my people	who	will help me against Allah	if I drove them away

أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾	وَلَآ أَقُولُ	لَكُمْ	عِندِي
(will) you not then give a thought?	and I (do) not say	to you	(that) with me

خَزَآئِنُ ٱللَّهِ	وَلَآ أَعْلَمُ ٱلْغَيْبَ	وَلَآ أَقُولُ	إِنِّي	مَلَكٌ
(are the) Treasures (of) Allah	nor I know the Unseen	nor I say	that I am	an angel

وَلَآ أَقُولُ	لِلَّذِينَ تَزْدَرِيٓ	أَعْيُنُكُمْ	لَن يُؤْتِيَهُمُ ٱللَّهُ
nor I say	of those whom look down upon	your eyes	(that) Allah will never bestow on them

خَيْرًا ۖ	ٱللَّهُ أَعْلَمُ	بِمَا	فِيٓ أَنفُسِهِمْ	إِنِّيٓ
any good	Allah knows best	what	(is) in their inner selves	verily I

إِذًا	لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾
in that case	indeed (should be one) of the wrongdoers

قَالُوا۟ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾ قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ﴿٣٣﴾ وَلَا يَنفَعُكُمْ نُصْحِيٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

32. They said: ``O Nūh (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 Allāh 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 Allāh's Will is to keep you astray. He is your Lord! and to Him you shall return.''

قَالُوا۟ يَٰنُوحُ	قَدْ جَٰدَلْتَنَا	فَأَكْثَرْتَ جِدَٰلَنَا
they said O Noah	verily you disputed us	and (much) have you prolonged the dispute with us

فَأْتِنَا	بِمَا	تَعِدُنَآ	إِن كُنتَ	مِنَ ٱلصَّٰدِقِينَ ﴿٣٢﴾	قَالَ
so bring upon us	what	you threaten us	if you are	of the truthful	he said

إِنَّمَا يَأْتِيكُم	بِهِ	ٱللَّهُ	إِن شَآءَ	وَمَآ أَنتُم	بِمُعْجِزِينَ ﴿٣٣﴾
only will bring on you	it	Allah	if He wills	and you (will) not	escape (it)
وَلَا يَنفَعُكُمْ	نُصْحِيٓ	إِنْ أَرَدتُّ	أَنْ أَنصَحَ	لَكُمْ	
and will not profit you	my advice	(even) if I wish	to give good counsel	to you	
إِن كَانَ ٱللَّهُ	يُرِيدُ	أَن يُغْوِيَكُمْ ۚ	هُوَ	رَبُّكُمْ	وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾
if Allah was	wanting	to keep you astray	He	(is) your Lord	and to Him you shall be returned

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾
وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟
يَفْعَلُونَ ﴿٣٦﴾ وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم
مُّغْرَقُونَ ﴿٣٧﴾

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35. Or they (the pagans of Makkah) say: ``He (Muhammad ﷺ) has fabricated it (the Qur'ān).'' 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 Nūh (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.''

أَمْ يَقُولُونَ	ٱفْتَرَىٰهُ ۖ	قُلْ	إِنِ ٱفْتَرَيْتُهُۥ
or they say	he (Muhammad) has fabricated it (the Quran)	say	if I have fabricated it
فَعَلَىَّ	إِجْرَامِى	وَأَنَا۠	بَرِىٓءٌ	مِّمَّا تُجْرِمُونَ ﴿٣٥﴾
then upon me	(be) my crimes	and I am	innocent	of what crimes you commit
وَأُوحِىَ	إِلَىٰ نُوحٍ	أَنَّهُۥ	لَن يُؤْمِنَ	مِن قَوْمِكَ	إِلَّا مَن
and it was revealed	to Noah	that	will never believe	of your people	except (those) who
قَدْ ءَامَنَ	فَلَا تَبْتَئِسْ	بِمَا كَانُوا۟	يَفْعَلُونَ ﴿٣٦﴾
verily have believed	so be not sad	(because) of what they used to	do

وَلَا تُخَٰطِبۡنِي	وَوَحۡيِنَا	بِأَعۡيُنِنَا	وَٱصۡنَعِ ٱلۡفُلۡكَ
and address Me not	and (with) Our Revelation	under Our Eyes	and construct the ship

مُّغۡرَقُونَ ﴿٣٧﴾	إِنَّهُم	فِي ٱلَّذِينَ ظَلَمُوٓاْۚ
to be drowned	they (are) surely	on behalf (of) those who did wrong

وَيَصۡنَعُ ٱلۡفُلۡكَ وَكُلَّمَا مَرَّ عَلَيۡهِ مَلَأٞ مِّن قَوۡمِهِۦ سَخِرُواْ مِنۡهُۚ قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ﴿٣٨﴾ فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٞ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٞ مُّقِيمٞ ﴿٣٩﴾ حَتَّىٰٓ إِذَا جَآءَ أَمۡرُنَا وَفَارَ ٱلتَّنُّورُ قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ ﴿٤٠﴾

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. 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.''

مِّن قَوۡمِهِۦ	مَلَأٞ	مَرَّ عَلَيۡهِ	وَكُلَّمَا	وَيَصۡنَعُ ٱلۡفُلۡكَ
of his people	(the) chiefs	passed by him	and whenever	and he was constructing the ship

كَمَا تَسۡخَرُونَ ﴿٣٨﴾	مِنكُمۡ	فَإِنَّا نَسۡخَرُ	مِنَّا	إِن تَسۡخَرُواْ	قَالَ	سَخِرُواْ مِنۡهُۚ
as you mock	at you	so we mock	at us	if you mock	he said	they mocked at him

يُخۡزِيهِ	عَذَابٞ	يَأۡتِيهِ	مَن	فَسَوۡفَ تَعۡلَمُونَ
(that) will disgrace him	a torment	(on) whom will come	who (it is)	and soon you will know

جَآءَ أَمۡرُنَا	حَتَّىٰٓ إِذَا	مُّقِيمٞ ﴿٣٩﴾	عَذَابٞ	عَلَيۡهِ	وَيَحِلُّ
Our Command came	(so it was) till when	lasting	a torment	on him	and will fall

زَوۡجَيۡنِ	مِن كُلٖ	فِيهَا	ٱحۡمِلۡ	قُلۡنَا	وَفَارَ ٱلتَّنُّورُ
pair	of each	therein	carry	We said	And the oven gushed forth

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ٱثْنَيْنِ	وَأَهْلَكَ	إِلَّا مَنْ	سَبَقَ عَلَيْهِ
two (male and female)	and your family	except whom	has (already) gone forth against him

ٱلْقَوْلُ	وَمَنْ ءَامَنَ ۚ	وَمَآ ءَامَنَ مَعَهُۥٓ	إِلَّا قَلِيلٌ ﴿٤٠﴾
the Word	and (those) who believed	and believed not with him	except a few

۞ وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْرٖىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾ وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ﴿٤٢﴾

41. And he [Nūh (Noah ﷺ)] said: ``Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.'' 42. So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): ``O my son! Embark with us and be not with the disbelievers.''

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وَقَالَ	ٱرْكَبُوا۟	فِيهَا	بِسْمِ ٱللَّهِ	مَجْرٖىٰهَا
and he (Noah) said	embark	therein	in the Name (of) Allah	(will be) its moving course

وَمُرْسَىٰهَآ ۚ	إِنَّ رَبِّى	لَغَفُورٌ	رَّحِيمٌ ﴿٤١﴾
and its resting anchorage	surely my Lord	(is) indeed Oft-Forgiving	Most Merciful

وَهِىَ	تَجْرِى بِهِمْ	فِى مَوْجٍ	كَٱلْجِبَالِ
so it (the ship)	sailed with them	amidst the waves	like mountains

وَنَادَىٰ نُوحٌ	ٱبْنَهُۥ	وَكَانَ	فِى مَعْزِلٍ	يَٰبُنَىَّ	ٱرْكَب مَّعَنَا
and Noah called out	(to) his son	and he was	[in] apart	O my son	embark with us

ٱلْكَٰفِرِينَ ﴿٤٢﴾	وَلَا تَكُن مَّعَ
the disbelievers	and be not with

قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ

أَقْلِعِي وَغِيضَ ٱلْمَآءُ وَقُضِيَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾

43. The son replied: ``I will betake myself to some mountain, it will save me from the water.'' Nūh (Noah) said: ``This day there is no saviour from the Decree of Allāh 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 Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: ``Away with the people who are *Zālimūn* (polytheists and wrongdoers)!''

قَالَ	سَـَٔاوِيٓ	إِلَىٰ جَبَلٍ	يَعْصِمُنِي	مِنَ ٱلْمَآءِ ۚ
he (the son) replied	I will betake myself	to a mountain	it will save me	from the water
قَالَ	لَا عَاصِمَ	ٱلْيَوْمَ	مِنْ أَمْرِ ٱللَّهِ	
he (Noah) said	(there is) no saviour	this day	from (the) Decree (of) Allah	
إِلَّا مَن رَّحِمَ ۚ	وَحَالَ بَيْنَهُمَا	ٱلْمَوْجُ		
except (him on) whom He has mercy	and came (in) between them	the wave		
فَكَانَ	مِنَ ٱلْمُغْرَقِينَ ﴿٤٣﴾	وَقِيلَ	يَـٰٓأَرْضُ	
so he (the son) was	among the drowned	and it was said	O earth	
ٱبْلَعِي مَآءَكِ	وَيَـٰسَمَآءُ أَقْلِعِي	وَغِيضَ ٱلْمَآءُ		
swallow up your water	and O sky withhold (your rain)	and the water was subsided		
وَقُضِيَ ٱلْأَمْرُ	وَٱسْتَوَتْ	عَلَى ٱلْجُودِيِّ		
and the Decree (of Allah) was fulfilled	and it (the ship) rested	on Mount Judi		
وَقِيلَ	بُعْدًا	لِّلْقَوْمِ	ٱلظَّٰلِمِينَ ﴿٤٤﴾	
and it was said	away	with the people	(who are) wrongdoers	

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَـٰكِمِينَ ﴿٤٥﴾ قَالَ يَـٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَـٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَـٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ

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لِي بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾

45. And Nūh (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 Nūh (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. Nūh (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 would indeed be one of the losers.''

وَنَادَىٰ نُوحٌ	رَّبَّهُۥ	فَقَالَ رَبِّ	إِنَّ ٱبْنِي	مِنْ أَهْلِي
and Noah called upon	his Lord	and said O my Lord	verily my son	(is) of my family
وَإِنَّ وَعْدَكَ	ٱلْحَقُّ	وَأَنتَ	أَحْكَمُ	ٱلْحَٰكِمِينَ ﴿٤٥﴾
and certainly Your Promise	(is) true	and You	(are) the Most Just	(of) the judges
قَالَ يَٰنُوحُ	إِنَّهُۥ لَيْسَ	مِنْ أَهْلِكَ	إِنَّهُۥ	عَمَلٌ	غَيْرُ
He said O Noah	surely he is not	of your family	verily [he]	(his) work	(is) not
صَٰلِحٍ	فَلَا تَسْـَٔلْنِ	مَا	لَيْسَ لَكَ	بِهِۦ	عِلْمٌ	إِنِّيٓ
righteous	so ask Me not	what	you have not	of which	knowledge	indeed I
أَعِظُكَ	أَن تَكُونَ	مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾	قَالَ رَبِّ
admonish you	lest you be	(one) of the ignorant	he (Noah) said O my Lord
إِنِّيٓ أَعُوذُ	بِكَ	أَنْ أَسْـَٔلَكَ	مَا	لَيْسَ لِي	بِهِۦ	عِلْمٌ
verily I seek refuge	with You	that I ask you	what	I have not	of it	knowledge
وَإِلَّا تَغْفِرْ	لِي	وَتَرْحَمْنِيٓ	أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾
and unless You forgive	[for] me	and have mercy on me	I would (indeed) be (one) of the losers

قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ
ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ
أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

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48. It was said: ``O Nūh (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 offspring), 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 to you (O Muhammad ﷺ); neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for the *Muttaqūn* (the pious.)

وَبَرَكَٰتٍ	مِّنَّا	بِسَلَٰمٍ	يَٰنُوحُ ٱهۡبِطۡ	قِيلَ
and blessings	from Us	with peace	O Noah come down (from the ship)	it was said

وَأُمَمٞ	مَّعَكَۚ	مِّمَّن	وَعَلَىٰٓ أُمَمٖ	عَلَيۡكَ
and people	with you	of those	and on (the) people	on you

مِّنَّا	ثُمَّ يَمَسُّهُم	سَنُمَتِّعُهُمۡ
from Us	then will reach them	(to) whom We shall grant pleasures (for a time)

نُوحِيهَآ	ٱلۡغَيۡبِ	مِنۡ أَنۢبَآءِ	تِلۡكَ	أَلِيمٞ ﴿٤٨﴾	عَذَابٌ
which We reveal	(of) the Unseen	(is) of (the) news	this	painful	a torment

وَلَا قَوۡمُكَ	أَنتَ	تَعۡلَمُهَآ	مَا كُنتَ	إِلَيۡكَۖ
nor your people	you	knowing them	neither you were	unto you (O Muhammad)

لِلۡمُتَّقِينَ ﴿٤٩﴾	إِنَّ ٱلۡعَٰقِبَةَ	فَٱصۡبِرۡۖ	هَٰذَاۖ	مِن قَبۡلِ
(is) for the pious	surely the (good) end	so be patient	this	before

وَإِلَىٰ عَادٍ أَخَاهُمۡ هُودٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓۖ إِنۡ أَنتُمۡ إِلَّا مُفۡتَرُونَ ﴿٥٠﴾ يَٰقَوۡمِ لَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ أَجۡرًاۖ إِنۡ أَجۡرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِيٓۚ أَفَلَا تَعۡقِلُونَ ﴿٥١﴾ وَيَٰقَوۡمِ ٱسۡتَغۡفِرُواْ رَبَّكُمۡ ثُمَّ تُوبُوٓاْ إِلَيۡهِ يُرۡسِلِ ٱلسَّمَآءَ عَلَيۡكُم مِّدۡرَارٗا وَيَزِدۡكُمۡ قُوَّةً إِلَىٰ قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡاْ مُجۡرِمِينَ ﴿٥٢﴾

50. And to the 'Ād (people We sent) their brother Hūd. He said, ``O my people! Worship Allāh! You have no other *ilāh* (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 Him Who created me. Will you not then

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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 *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh).''

وَإِلَىٰ عَادٍ	أَخَاهُمْ	هُودًا	قَالَ يَٰقَوْمِ	ٱعْبُدُوا۟ ٱللَّهَ
and to Ad (people)	(We sent) their brother	Hud	he said O my people	worship Allah

مَا	لَكُم	مِّنْ إِلَٰهٍ	غَيْرُهُۥٓ	إِنْ أَنتُمْ	إِلَّا مُفْتَرُونَ ﴿٥٠﴾	يَٰقَوْمِ
not	you have	other god	but Him	you (do) nothing	but invent lies	O my people

لَآ أَسْـَٔلُكُمْ	عَلَيْهِ	أَجْرًا	إِنْ أَجْرِىَ	إِلَّا	عَلَى ٱلَّذِى
I ask not of you	for it (the Message)	reward	my reward (is) not	but	from Him Who

فَطَرَنِى	أَفَلَا تَعْقِلُونَ ﴿٥١﴾	وَيَٰقَوْمِ	ٱسْتَغْفِرُوا۟ رَبَّكُمْ
created me	(will) you not then understand?	and O my people	ask forgiveness (of) your Lord

ثُمَّ	تُوبُوٓا۟ إِلَيْهِ	يُرْسِلِ ٱلسَّمَآءَ	عَلَيْكُم	مِّدْرَارًا
then	repent to Him	He will send (from) the sky (rain)	to you	abundant

وَيَزِدْكُمْ	قُوَّةً	إِلَىٰ قُوَّتِكُمْ	وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ﴿٥٢﴾
and increase you	(in) strength	to your strength	so (do) not turn away (as) sinners

قَالُوا۟ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

53. They said: ``O Hūd! 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 Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

وَمَا نَحْنُ	بِبَيِّنَةٍ	مَا جِئْتَنَا	قَالُوا۟ يَٰهُودُ
and we (shall) not	an evidence	you have not brought us	they said O Hud

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بِتَارِكِيٓ	ءَالِهَتِنَا	عَن قَوْلِكَ	وَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ ﴿٥٣﴾
leave	our gods	for your (mere) saying	and we (are) not	in you	believers

إِن نَّقُولُ	إِلَّا ٱعْتَرَىٰكَ	بَعْضُ	ءَالِهَتِنَا
we say not	but (that) have seized you	some	(of) our gods (false deities)

بِسُوٓءٍ	قَالَ	إِنِّيٓ أُشْهِدُ ٱللَّهَ	وَٱشْهَدُوٓاْ
with evil (madness)	he said	verily I call Allah to witness	and bear witness

أَنِّي	بَرِيٓءٌ	مِّمَّا تُشْرِكُونَ ﴿٥٤﴾
that I am	free	from that which you ascribe as partners (in worship)

مِن دُونِهِۦ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَّا مِن دَآبَّةٍ
إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾ فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ
بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾

55. With Him (Allāh). So plot against me, all of you, and give me no respite. 56. ``I put my trust in Allāh, 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 a 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.''

إِنِّي تَوَكَّلْتُ	لَا تُنظِرُونِ ﴿٥٥﴾	ثُمَّ	جَمِيعًا	فَكِيدُونِي	مِن دُونِهِۦ
verily I put my trust	give me no respite	then	all (of you)	so plot against me	other than Him

عَلَى ٱللَّهِ	رَبِّي	وَرَبِّكُمْ	مَّا	مِن دَآبَّةٍ
in Allah	my Lord	and your Lord	(there is) not	[of] a moving (living) creature

إِلَّا هُوَ	ءَاخِذٌۢ	بِنَاصِيَتِهَآ	إِنَّ رَبِّي	عَلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿٥٦﴾
but He	has grasp	of its forelock	verily my Lord	(is) on a Path	Straight

فَإِن تَوَلَّوْا	فَقَدْ أَبْلَغْتُكُم	مَّآ	أُرْسِلْتُ بِهِۦٓ
so if you turn away	then verily I conveyed to you	what	with which I was sent

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إِلَيۡكُمۡۚ	وَيَسۡتَخۡلِفُ رَبِّي	قَوۡمًا	غَيۡرَكُمۡ	وَلَا تَضُرُّونَهُۥ
to you	and my Lord will make succeed	a people	besides you	and you will not harm Him

شَيۡـًٔاۚ	إِنَّ رَبِّي	عَلَىٰ كُلِّ	شَيۡءٍ	حَفِيظٞ ﴿٥٧﴾
in the least	surely my Lord	over all	things	(is) a Guardian

وَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا هُودٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَنَجَّيۡنَٰهُم مِّنۡ عَذَابٍ غَلِيظٖ ﴿٥٨﴾
وَتِلۡكَ عَادٞ جَحَدُواْ بِـَٔايَٰتِ رَبِّهِمۡ وَعَصَوۡاْ رُسُلَهُۥ وَٱتَّبَعُوٓاْ أَمۡرَ كُلِّ جَبَّارٍ عَنِيدٖ ﴿٥٩﴾ وَأُتۡبِعُواْ فِي
هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗ وَيَوۡمَ ٱلۡقِيَٰمَةِۗ أَلَآ إِنَّ عَادٗا كَفَرُواْ رَبَّهُمۡۗ أَلَا بُعۡدٗا لِّعَادٖ قَوۡمِ هُودٖ ﴿٦٠﴾

58. And when Our Commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. 59. Such were 'Ād (people). They rejected the *Ayāt* (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). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

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وَلَمَّا	جَآءَ أَمۡرُنَا	نَجَّيۡنَا هُودٗا	وَٱلَّذِينَ ءَامَنُواْ	مَعَهُۥ
and when	Our Commandment came	We saved Hud	and those who believed	with him

بِرَحۡمَةٖ	مِّنَّا	وَنَجَّيۡنَٰهُم	مِّنۡ عَذَابٍ	غَلِيظٖ ﴿٥٨﴾
by a mercy	from Us	and We saved them	from a torment	severe

عَادٞ جَحَدُواْ	بِـَٔايَٰتِ	رَبِّهِمۡ	وَعَصَوۡاْ رُسُلَهُۥ
(were) Ad (people) they rejected	(the) Signs	(of) their Lord	and disobeyed His Messengers

وَٱتَّبَعُوٓاْ أَمۡرَ	كُلِّ	جَبَّارٍ	عَنِيدٖ ﴿٥٩﴾
and followed (the) command	(of) every	proud	obstinate

فِي هَٰذِهِ	ٱلدُّنۡيَا	لَعۡنَةٗ	وَيَوۡمَ	ٱلۡقِيَٰمَةِۗ
in this	world	(by) a curse	and (so they will be on the) Day	(of) Resurrection

أَلَآ	إِنَّ عَادٗا كَفَرُواْ	رَبَّهُمۡۗ	أَلَا بُعۡدٗا	لِّعَادٖ	قَوۡمِ هُودٖ ﴿٦٠﴾
no doubt	verily Ad disbelieved	(in) their Lord	so away	with Ad	(of) Hud (the) people

۞ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ
ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ﴿٦١﴾ قَالُوا۟ يَٰصَٰلِحُ
قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا ۖ وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ
إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

61. And to Thamūd (people) We sent their brother Sālih. He said: ``O my people! Worship Allāh: you have no other *ilāh* (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 Sālih! 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 (Allāh) 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).''

وَإِلَىٰ ثَمُودَ	أَخَاهُمْ		صَٰلِحًا		قَالَ	
and to Thamud (people)	(We sent) their brother		Salih		he said	
يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ	مَا	لَكُم	مِّنْ إِلَٰهٍ	غَيْرُهُۥ	هُوَ	أَنشَأَكُم
O my people worship Allah	not	you have	any god	but Him	He	brought you forth
مِّنَ ٱلْأَرْضِ	وَٱسْتَعْمَرَكُمْ	فِيهَا	فَٱسْتَغْفِرُوهُ			ثُمَّ
from the earth	and settled you	therein	so ask forgiveness (of) Him			then
تُوبُوٓا۟ إِلَيْهِ	إِنَّ رَبِّى	قَرِيبٌ	مُّجِيبٌ ﴿٦١﴾			قَالُوا۟ يَٰصَٰلِحُ
turn in repentance to Him	certainly my Lord	(is) Near	Responsive			they said O Salih
قَدْ كُنتَ	فِينَا	مَرْجُوًّا		قَبْلَ	هَٰذَآ	أَتَنْهَىٰنَآ
verily you were	among us	(as) a figure of good hope		before	this	(do) you forbid us?
أَن نَّعْبُدَ	مَا	يَعْبُدُ ءَابَآؤُنَا		وَإِنَّنَا		لَفِى شَكٍّ
to worship	what	our fathers have worshipped		and verily we		(are) really in doubt

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مِمَّا	تَدْعُونَآ	إِلَيْهِ	مُرِيبٍ ﴿٦٢﴾
as to that which	you invite us	to it	suspicious

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ
ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً
فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

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 Allāh, if I were to disobey Him? Then you increase me not but in loss.
64. ``And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh's land, and touch her not with evil, lest a near torment should seize you.''

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قَالَ يَٰقَوْمِ	أَرَءَيْتُمْ	إِن كُنتُ	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّى
he said O my people	(do) you see (tell me)?	if I am	on a clear proof	from my Lord
وَءَاتَىٰنِى	مِنْهُ	رَحْمَةً	فَمَن	يَنصُرُنِى مِنَ ٱللَّهِ
and He has given me	from Him	a mercy	who then	can help me against Allah
إِنْ عَصَيْتُهُۥ ۖ	فَمَا تَزِيدُونَنِى	غَيْرَ	تَخْسِيرٍ ﴿٦٣﴾	وَيَٰقَوْمِ
if I were to disobey Him	then you increase me not	but	(in) loss	and O my people
هَٰذِهِۦ	نَاقَةُ ٱللَّهِ	لَكُمْ	ءَايَةً	فَذَرُوهَا	تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ
this	she-camel (of) Allah	to you	(is) a sign	so leave her	to feed on (the) earth (of) Allah
وَلَا تَمَسُّوهَا	بِسُوٓءٍ	فَيَأْخُذَكُمْ	عَذَابٌ	قَرِيبٌ ﴿٦٤﴾
and touch her not	with evil	lest will seize you	a torment	near

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ فَلَمَّا
جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ ۚ إِنَّ
رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ﴿٦٦﴾ وَأَخَذَ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ
جَٰثِمِينَ ﴿٦٧﴾

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 Sālih 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. 67. And *As-Saihah* (torment – awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

أَيَّامٍ ۖ	ثَلَٰثَةَ	تَمَتَّعُوا۟ فِى دَارِكُمْ	فَقَالَ	فَعَقَرُوهَا
days	(for) three	enjoy yourselves in your homes	so he said	but they killed her

جَآءَ أَمْرُنَا	فَلَمَّا	مَكْذُوبٍ ﴿٦٥﴾	غَيْرُ	وَعْدٌ	ذَٰلِكَ
Our Commandment came	so when	be denied	(that will) not	(is) a promise	this

مِّنَّا	بِرَحْمَةٍ	مَعَهُۥ	وَٱلَّذِينَ ءَامَنُوا۟	نَجَّيْنَا صَٰلِحًا
from Us	by a mercy	with him	and those who believed	We saved Salih

ٱلْقَوِىُّ	هُوَ	إِنَّ رَبَّكَ	يَوْمِئِذٍ ۚ	وَمِنْ خِزْىِ
(is) the All-Strong	[He]	verily your Lord	(of) that Day	and from (the) disgrace

فَأَصْبَحُوا۟	ٱلصَّيْحَةُ	ٱلَّذِينَ ظَلَمُوا۟	وَأَخَذَ	ٱلْعَزِيزُ ﴿٦٦﴾
so they became	the awful cry	those who wronged	and overtook	the All-Mighty

جَٰثِمِينَ ﴿٦٧﴾	فِى دِيَٰرِهِمْ
prostrate (dead)	in their homes

كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۗ أَلَآ إِنَّ ثَمُودَا۟ كَفَرُوا۟ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾ وَلَقَدْ جَآءَتْ رُسُلُنَآ
إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ ۖ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ﴿٦٩﴾ فَلَمَّا رَءَآ
أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ
لُوطٍ ﴿٧٠﴾

68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd! 69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: '' *Salām* (greetings or peace!).'' He answered, ``*Salām* (greetings or peace!),'' and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not

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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 Lūt (Lot).''

كَأَن	لَّمْ يَغْنَوْا	فِيهَا ۗ	أَلَا	إِنَّ ثَمُودَا	كَفَرُوا رَبَّهُمْ ۗ
as if	they had not lived	therein	no doubt	verily Thamud	disbelieved (in) their Lord
أَلَا بُعْدًا	لِّثَمُودَ ﴿٦٨﴾	وَلَقَدْ جَاءَتْ رُسُلُنَا			إِبْرَٰهِيمَ
so away	with Thamud	and verily (there) came Our messengers (angels)			(to) Abraham
بِالْبُشْرَىٰ	قَالُوا سَلَامًا ۖ				قَالَ سَلَٰمٌ ۖ
with glad tidings	they said greetings of peace				he answered greeting of peace
فَمَا لَبِثَ	أَن جَاءَ	بِعِجْلٍ	حَنِيذٍ ﴿٦٩﴾	فَلَمَّا	رَءَآ أَيْدِيَهُمْ
and he hastened	to bring	a calf	roasted	but when	he saw their hands
لَا تَصِلُ	إِلَيْهِ		نَكِرَهُمْ	وَأَوْجَسَ	مِنْهُمْ
were not reaching	towards it (the meal)		he mistrusted them	and conceived	of them
خِيفَةً	قَالُوا	لَا تَخَفْ	إِنَّا أُرْسِلْنَا		إِلَىٰ قَوْمِ	لُوطٍ ﴿٧٠﴾
a fear	they said	fear not	indeed we have been sent		against (the) people	(of) Lot

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَٰوَيْلَتَىٰٓ
ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوٓا أَتَعْجَبِينَ مِنْ أَمْرِ
ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

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 Lūt (Lot)]. But We gave her glad tidings of Ishāq (Isaac), and after Ishāq, of Ya'qūb (Jacob). 72. She said (in astonishment): ``Woe to me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!'' 73. They said: ``Do you wonder at the Decree of Allāh? The Mercy of Allāh and His Blessings be on you, O the family [of Ibrāhīm (Abraham)]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.''

وَٱمْرَأَتُهُۥ	قَآئِمَةٌ	فَضَحِكَتْ	فَبَشَّرْنَٰهَا
and his wife	(was) standing (there)	and she laughed	but We gave her glad tidings

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بِإِسْحَٰقَ	وَمِن وَرَآءِ	إِسْحَٰقَ	يَعْقُوبَ ﴿٧١﴾	قَالَتْ يَٰوَيْلَتَىٰٓ	ءَأَلِدُ
of Isaac	and after	Isaac	(of) Jacob	she said woe unto me	(shall) I bear a child?
وَأَنَا۠	عَجُوزٌ	وَهَٰذَا	بَعْلِى	شَيْخًا	إِنَّ هَٰذَا
while I am	an old woman	and this	(is) my husband	an old man	verily this
لَشَىْءٌ	عَجِيبٌ ﴿٧٢﴾	قَالُوٓا۟	أَتَعْجَبِينَ	مِنْ أَمْرِ ٱللَّهِ	
(is) surely a thing	strange	they said	(do) you wonder?	at (the) Decree (of) Allah	
رَحْمَتُ ٱللَّهِ	وَبَرَكَٰتُهُۥ	عَلَيْكُمْ	أَهْلَ		
(the) Mercy (of) Allah	and His Blessings	(be) on you	O (the) people (family)		
ٱلْبَيْتِ	إِنَّهُۥ	حَمِيدٌ	مَّجِيدٌ ﴿٧٣﴾		
(of) the house	surely He (Allah)	(is) All-Praiseworthy	All-Glorious		

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ
مُّنِيبٌ ﴿٧٥﴾ يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

74. Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot). 75. Verily, Ibrāhīm (Abraham) was without doubt forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again). 76. ``O Ibrāhīm (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.''

فَلَمَّا	ذَهَبَ عَنْ إِبْرَٰهِيمَ	ٱلرَّوْعُ	وَجَآءَتْهُ
then when	had gone away from Abraham	the fear	and had reached him
ٱلْبُشْرَىٰ	يُجَٰدِلُنَا		فِى قَوْمِ لُوطٍ ﴿٧٤﴾
the glad tidings	he began to plead with Us (Our messengers)		for (the) people (of) Lot
إِنَّ إِبْرَٰهِيمَ	لَحَلِيمٌ	أَوَّٰهٌ	مُّنِيبٌ ﴿٧٥﴾
verily Abraham	(was) certainly forbearing	humble	(and was) repentant
أَعْرِضْ عَنْ هَٰذَآ	إِنَّهُۥ	قَدْ جَآءَ	أَمْرُ	رَبِّكَ
turn away from this	indeed [it]	[verily] has come	(the) Commandment	(of) your Lord

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وَإِنَّهُمْ	ءَاتِيهِمْ	عَذَابٌ	غَيْرُ	مَرْدُودٍ ﴿٧٦﴾
and verily [they]	(there) will come for them	a torment	(which can) not	(be) turned back

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَآءَهُۥ
قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ
أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾

77. And when Our messengers came to Lūt (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: ``This is a distressful day.'' 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 Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?''

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وَلَمَّا	جَآءَتْ رُسُلُنَا	لُوطًا	سِيٓءَ بِهِمْ
and when	Our messengers (angels) came	(to) Lot	he was grieved on their account

وَضَاقَ بِهِمْ ذَرْعًا	وَقَالَ	هَٰذَا	يَوْمٌ	عَصِيبٌ ﴿٧٧﴾
and he felt himself strained for them	and he said	this	(is) a day	distressful

وَجَآءَهُۥ	قَوْمُهُۥ	يُهْرَعُونَ إِلَيْهِ	وَمِن قَبْلُ كَانُوا۟
and came to him	his people	rushing towards him	and since aforetime they used to

يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ	قَالَ يَٰقَوْمِ	هَٰٓؤُلَآءِ	بَنَاتِى	هُنَّ
commit crimes (sodomy)	he said O my people	these	(are) my daughters	they

أَطْهَرُ	لَكُمْ ۖ	فَٱتَّقُوا۟ ٱللَّهَ	وَلَا تُخْزُونِ	فِى ضَيْفِىٓ ۖ
(are) purer	for you	so fear Allah	and degrade me not	with regard (to) my guests

أَلَيْسَ	مِنكُمْ	رَجُلٌ	رَّشِيدٌ ﴿٧٨﴾
is (there) not?	among you	a (single) man	right-minded

قَالُوا۟ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ

رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ
وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ
الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

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!'' 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).'' 81. They (messengers) said: ``O Lūt (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! 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, morning is their appointed time. Is not the morning near?''

مِنْ حَقٍّ	فِي بَنَاتِكَ	لَنَا	مَا	لَقَدْ عَلِمْتَ	قَالُوا
any desire/right	in/of your daughters	we have	not	surely you know	they said

بِكُمْ	لِي	أَنَّ	قَالَ لَوْ	مَا نُرِيدُ ﴿٧٩﴾	لَتَعْلَمُ	وَإِنَّكَ
to (overpower) you	I had	[that]	he said if	what we want	surely know	and indeed you

شَدِيدٍ ﴿٨٠﴾	عَاوِي إِلَىٰ رُكْنٍ	أَوْ	قُوَّةً
powerful	(that) I could betake myself to a support	or	strength

رَبِّكَ	رُسُلُ	إِنَّا	قَالُوا يَا لُوطُ
(from) your Lord	(are the) messengers (angels)	verily we	they (messengers) said O Lot

مِّنَ اللَّيْلِ	بِقِطْعٍ	بِأَهْلِكَ	فَأَسْرِ	إِلَيْكَ	لَن يَصِلُوا
of the night	in a part	with your family	so travel	you	they shall never reach

إِنَّهُ	إِلَّا امْرَأَتَكَ	أَحَدٌ	مِنكُمْ	وَلَا يَلْتَفِتْ
verily [it] (the punishment)	but your wife	anyone	of you	and let not look back

الصُّبْحُ	إِنَّ مَوْعِدَهُمُ	أَصَابَهُمْ	مَا	مُصِيبُهَا
(is) morning	indeed their appointed time	will afflict them	what	(will) afflict her

بِقَرِيبٍ ﴿٨١﴾	أَلَيْسَ الصُّبْحُ
near	is not the morning?

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فَلَمَّا جَآءَ أَمۡرُنَا جَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهَا حِجَارَةً مِّن سِجِّيلٍ
مَّنضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ ﴿٨٣﴾ ۞ وَإِلَىٰ مَدۡيَنَ
أَخَاهُمۡ شُعَيۡبًا ۗ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥ ۖ وَلَا تَنقُصُواْ
ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ ۗ إِنِّيٓ أَرَىٰكُم بِخَيۡرٍ وَإِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ
مُّحِيطٍ ﴿٨٤﴾

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 *Zālimūn* (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: ``O my people! Worship Allāh, you have no other *ilāh* (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.

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فَلَمَّا	جَآءَ أَمۡرُنَا	جَعَلۡنَا عَٰلِيَهَا	سَافِلَهَا	وَأَمۡطَرۡنَا	عَلَيۡهَا
so when	Our Commandment came	We turned its upside	down	and rained	on it

حِجَارَةً	مِّن سِجِّيلٍ	مَّنضُودٍ ﴿٨٢﴾	مُّسَوَّمَةً	عِندَ	رَبِّكَ ۖ	وَمَا هِيَ
stones	of baked clay	piled up	marked	from	your Lord	and they (are) not

مِنَ ٱلظَّٰلِمِينَ	بِبَعِيدٍ ﴿٨٣﴾	وَإِلَىٰ مَدۡيَنَ	أَخَاهُمۡ
from the wrongdoers	far	and to (the) Midian (people)	(We sent) their brother

شُعَيۡبًا ۗ	قَالَ يَٰقَوۡمِ	ٱعۡبُدُواْ ٱللَّهَ	مَا	لَكُم	مِّنۡ إِلَٰهٍ	غَيۡرُهُۥ ۖ
Shuaib	he said O my people	worship Allah	not	you have	any god	but Him

وَلَا تَنقُصُواْ ٱلۡمِكۡيَالَ	وَٱلۡمِيزَانَ ۗ	إِنِّيٓ	أَرَىٰكُم	بِخَيۡرٍ	وَإِنِّيٓ
and give not short measure	and weight	verily I	see you	in prosperity	and verily I

أَخَافُ عَلَيۡكُمۡ	عَذَابَ	يَوۡمٍ	مُّحِيطٍ ﴿٨٤﴾
fear for you	(the) torment	(of) a Day	encompassing

وَيَٰقَوۡمِ أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِ ۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ أَشۡيَآءَهُمۡ

وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۚ وَمَآ أَنَا
عَلَيْكُم بِحَفِيظٍ ﴿٨٦﴾ قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ
أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ﴿٨٧﴾

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 Allāh 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 *Salāt* (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).

وَيَٰقَوْمِ	أَوْفُوا۟ ٱلْمِكْيَالَ	وَٱلْمِيزَانَ	بِٱلْقِسْطِ	وَلَا تَبْخَسُوا۟ ٱلنَّاسَ
and O my people	give full measure	and weight	in justice	and reduce not the people
أَشْيَآءَهُمْ	وَلَا تَعْثَوْا۟		فِى ٱلْأَرْضِ	مُفْسِدِينَ ﴿٨٥﴾
their things	and (do) not commit mischief		in the land	causing corruption
بَقِيَّتُ ٱللَّهِ	خَيْرٌ	لَّكُمْ	إِن كُنتُم مُّؤْمِنِينَ ۚ	وَمَآ أَنَا
that which (is) left (by) Allah	(is) better	for you	if you are believers	and I am not
عَلَيْكُم	بِحَفِيظٍ ﴿٨٦﴾	قَالُوا۟ يَٰشُعَيْبُ	أَصَلَوٰتُكَ	تَأْمُرُكَ
over you	a guardian	they said O Shuaib	(does) your prayer?	command you
أَن نَّتْرُكَ مَا	يَعْبُدُ ءَابَآؤُنَآ	أَوْ	أَن نَّفْعَلَ	فِىٓ أَمْوَٰلِنَا
that we give up what	our fathers used to worship	or	that we do	concerning our property
مَا نَشَٰٓؤُا۟	إِنَّكَ	لَأَنتَ	ٱلْحَلِيمُ	ٱلرَّشِيدُ ﴿٨٧﴾
what we like	verily you	surely [you]	(are) the forbearer	the right-minded

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ
أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا
بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ

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أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ﴿٨٩﴾

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 from Allāh, in Him I trust and to Him I repent.

89. ``And O my people! Let not my *Shiqāq* cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!

قَالَ يَٰقَوْمِ	أَرَءَيْتُمْ	إِن كُنتُ	عَلَىٰ بَيِّنَةٍ
he said O my people	(do) you see (tell me)?	if I was (have)	[on] a clear evidence
مِّن رَّبِّي	وَرَزَقَنِي	مِنْهُ	رِزْقًا	حَسَنًا ۚ	وَمَآ أُرِيدُ
from my Lord	and He has given me	from Himself	a sustenance	good	and I wish not
أَنْ أُخَالِفَكُمْ	إِلَىٰ مَآ	أَنْهَىٰكُمْ	عَنْهُ ۚ	إِنْ أُرِيدُ	إِلَّا ٱلْإِصْلَٰحَ
to contradict you	to what	I forbid you	[from it]	I desire not	but reform
مَا ٱسْتَطَعْتُ ۚ	وَمَا تَوْفِيقِي	إِلَّا	بِٱللَّهِ ۚ
so far as I am able (to the best of my power)	and my success (is) not	except	from Allah
عَلَيْهِ تَوَكَّلْتُ	وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾	وَيَٰقَوْمِ	لَا يَجْرِمَنَّكُمْ
in Him I trust	and unto Him I repent	and O my people	let not cause you
شِقَاقِي	أَن يُصِيبَكُم	مِّثْلُ	مَآ أَصَابَ	قَوْمَ
my separation (anger)	to befall you	similar (to)	what befell	(the) people
نُوحٍ	أَوْ قَوْمَ	هُودٍ	أَوْ قَوْمَ	صَٰلِحٍ ۚ	وَمَا	قَوْمُ
(of) Noah	or people	(of) Hud	or people	(of) Salih	and not	(the) people
لُوطٍ	مِّنكُم	بِبَعِيدٍ ﴿٨٩﴾
(of) Lot	from you	(are) far off

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا

بِعَزِيزٍ ﴿٩١﴾ قَالَ يَٰقَوْمِ أَرَهْطِيٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ
إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾

90. ``And ask forgiveness of your Lord and turn to 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 Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ	ثُمَّ	تُوبُوٓا۟ إِلَيْهِ ۚ	إِنَّ رَبِّى
and ask forgiveness (of) your Lord	then	turn unto Him in repentance	verily my Lord
رَحِيمٌ	وَدُودٌ ﴿٩٠﴾	قَالُوا۟ يَٰشُعَيْبُ	مَا نَفْقَهُ كَثِيرًا
(is) Most Merciful	Most Loving	they said O Shuaib	We (do) not understand much
مِّمَّا تَقُولُ	وَإِنَّا	لَنَرَىٰكَ	فِينَا	ضَعِيفًا ۖ
of what you say	and indeed we	[surely] see you	among us	a weak (man)
وَلَوْلَا رَهْطُكَ	لَرَجَمْنَٰكَ ۖ	وَمَآ أَنتَ
and if (were) not your family	we should certainly have stoned you	and you (are) not
عَلَيْنَا	بِعَزِيزٍ ﴿٩١﴾	قَالَ يَٰقَوْمِ	أَرَهْطِيٓ	أَعَزُّ
against us	powerful	he said O my people	(is then) my family?	(of) more weight
عَلَيْكُم	مِّنَ ٱللَّهِ	وَٱتَّخَذْتُمُوهُ	وَرَآءَكُمْ	ظِهْرِيًّا ۖ
with you	than Allah	and you have taken Him away	behind your	backs
إِنَّ رَبِّى	بِمَا تَعْمَلُونَ مُحِيطٌ ﴿٩٢﴾
verily my Lord	(is) surrounding of what you do

وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ﴿٩٣﴾ وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا
شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ

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جَٰثِمِينَ ﴿٩٤﴾

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 wrongdoers, and they lay (dead) prostrate in their homes.

وَيَٰقَوْمِ	ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ	إِنِّى	عَٰمِلٌ	سَوْفَ تَعْلَمُونَ
and O my people	act according to your ability	(and) verily I am	acting	soon you will know

مَن	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ	وَمَنْ
whom	comes to him	(the) torment	(that) will cover him (with) disgrace	and who

هُوَ	كَٰذِبٌ	وَٱرْتَقِبُوٓا۟	إِنِّى	مَعَكُمْ	رَقِيبٌ ﴿٩٣﴾	وَلَمَّا
[he]	(is) a liar	and watch	verily I am	with you	watching	and when

جَآءَ أَمْرُنَا	نَجَّيْنَا شُعَيْبًا	وَٱلَّذِينَ ءَامَنُوا۟	مَعَهُۥ
Our Commandment came	We saved Shuaib	and those who believed	with him

بِرَحْمَةٍ	مِّنَّا	وَأَخَذَتِ	ٱلَّذِينَ ظَلَمُوا۟	ٱلصَّيْحَةُ	فَأَصْبَحُوا۟
by a mercy	from Us	and seized	those who wronged	the awful cry	and they became

فِى دِيَٰرِهِمْ	جَٰثِمِينَ ﴿٩٤﴾
in their homes	prostrate (dead)

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا
وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ أَمْرُ فِرْعَوْنَ
بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (All these nations were destroyed). 96. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, lessons, signs, 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)

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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.

كَأَن	لَّمْ يَغْنَوْا۟	فِيهَآ ۗ	أَلَا بُعْدًا	لِّمَدْيَنَ	كَمَا بَعِدَتْ ثَمُودُ ﴿٩٥﴾
as if	they had not lived	therein	so away	with midian	as away (with) Thamud

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِـَٔايَـٰتِنَا	وَسُلْطَـٰنٍ	مُّبِينٍ ﴿٩٦﴾	إِلَىٰ فِرْعَوْنَ
and indeed We sent Moses	with Our Signs	and an authority	manifest	to Pharaoh

وَمَلَإِيْهِۦ	فَٱتَّبَعُوٓا۟ أَمْرَ	فِرْعَوْنَ ۖ	وَمَآ
and his chiefs	but they followed (the) command	(of) Pharaoh	and (was) not

أَمْرُ	فِرْعَوْنَ	بِرَشِيدٍ ﴿٩٧﴾	يَقْدُمُ قَوْمَهُۥ
(the) command	(of) Pharaoh	rightly guided	he will go ahead of his people

يَوْمَ	ٱلْقِيَـٰمَةِ	فَأَوْرَدَهُمُ	ٱلنَّارَ ۖ
(on the) Day	(of) Resurrection	and will lead them	(into) the Fire

وَبِئْسَ ٱلْوِرْدُ	ٱلْمَوْرُودُ ﴿٩٨﴾
and evil (indeed) is the place	to which (they are) led

وَأُتْبِعُوا۟ فِى هَـٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَـٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ﴿٩٩﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ
نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَـٰهُمْ وَلَـٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ
أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ
غَيْرَ تَتْبِيبٍ ﴿١٠١﴾

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 given [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 to 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 *āliha* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord,

nor did they add aught to them but destruction.

وَيَوْمَ	لَعْنَةً	فِي هَٰذِهِۦ	وَأُتْبِعُوا
and (on the) Day	(by) a curse	in this (life)	and they were pursued

مِنْ أَنۢبَآءِ	ذَٰلِكَ	ٱلْمَرْفُودُ ﴿٩٩﴾	بِئْسَ ٱلرِّفْدُ	ٱلْقِيَـٰمَةِ
(is) from (the) news	that	given	(how) bad is the gift	(of) Resurrection

قَآئِمٌ	مِنْهَا	عَلَيْكَ	نَقُصُّهُۥ	ٱلْقُرَىٰ
(some are) standing	of them	unto you	which We relate	(of) the towns

وَلَـٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ	وَمَا ظَلَمْنَـٰهُمْ	وَحَصِيدٌ ﴿١٠٠﴾
[and] but they wronged themselves	and We wronged them not	and (some have been) reaped

مِن شَىْءٍ	مِن دُونِ ٱللَّهِ	ٱلَّتِى يَدْعُونَ	ءَالِهَتُهُمُ	عَنْهُمْ	فَمَآ أَغْنَتْ
anything	other than Allah	whom they invoked	their gods	them	so profited not

وَمَا زَادُوهُمْ	رَبِّكَ	جَآءَ أَمْرُ	لَمَّا
and they added not to them	(of) your Lord	(there) came (the) Command	when

تَتْبِيبٍ ﴿١٠١﴾	غَيْرَ
destruction	but

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَـٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ
لَـَٔايَةً لِّمَنْ خَافَ عَذَابَ ٱلْـَٔاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 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. 104. And We delay it only for a term (already) fixed.

أَخَذَ ٱلْقُرَىٰ	إِذَآ	رَبِّكَ	أَخْذُ	وَكَذَٰلِكَ
He seizes the towns (population)	when	(of) your Lord	(is the) taking	and such

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إِنَّ	شَدِيدٌ ﴿١٠٢﴾	أَلِيمٌ	إِنَّ أَخْذَهُۥٓ	ظَٰلِمَةٌ ۚ	وَهِىَ
indeed	(and) severe	(is) painful	verily His taking	(are) doing wrong	while they

ٱلْأَخِرَةِ ۚ	عَذَابَ	لِّمَنْ خَافَ	لَءَايَةً	فِى ذَٰلِكَ
(of) the Hereafter	(the) torment	for (those) who fear	(there is) surely a lesson	in that

يَوْمٌ	وَذَٰلِكَ	ٱلنَّاسُ	لَهُۥ	مَّجْمُوعٌ	يَوْمٌ	ذَٰلِكَ
(is) a Day	and that	mankind	for it	(will be) gathered together	(is) a Day	that

مَّشْهُودٌ ﴿١٠٣﴾	وَمَا نُؤَخِّرُهُۥٓ	إِلَّا	لِأَجَلٍ	مَّعْدُودٍ ﴿١٠٤﴾
witnessed	and We delay it not	but	for a term	fixed

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى
ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ
رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

105. On the Day when it comes, no person shall speak except by His (Allāh's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 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).

بِإِذْنِهِۦ ۚ	إِلَّا	لَا تَكَلَّمُ نَفْسٌ	يَوْمَ يَأْتِ
by His (Allah's) Leave	except	a person shall not speak	(on the) Day (when) it comes

وَسَعِيدٌ ﴿١٠٥﴾	شَقِىٌّ	فَمِنْهُمْ
and (others) blessed	(will be) wretched	then (some) among them

زَفِيرٌ	فِيهَا	لَهُمْ فِى ٱلنَّارِ	فَأَمَّا ٱلَّذِينَ شَقُوا۟
(is) sighing	in it	for them then (they will be) in the Fire	as for those who are wretched

وَٱلْأَرْضُ	مَا دَامَتِ ٱلسَّمَٰوَٰتُ	فِيهَا	خَٰلِدِينَ	وَشَهِيقٌ ﴿١٠٦﴾
and the earth	as long as last the heavens	therein	they (will) dwell	and inhaling

لِّمَا يُرِيدُ ﴿١٠٧﴾	فَعَّالٌ	إِنَّ رَبَّكَ	رَبُّكَ ۚ	إِلَّا مَا شَآءَ
[of] what He wants	(is) the Doer	verily your Lord	your Lord	except what wills

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۞ وَأَمَّا ٱلَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ
عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾ فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ
ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾

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. 109. So be not in doubt (O Muhammad ﷺ) 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.

وَأَمَّا ٱلَّذِينَ سُعِدُوا۟	فَفِى ٱلْجَنَّةِ	خَٰلِدِينَ	فِيهَا
and as for those who are blessed	then (they will be) in Paradise	abiding	therein

مَا دَامَتِ ٱلسَّمَٰوَٰتُ	وَٱلْأَرْضُ	إِلَّا مَا شَآءَ	رَبُّكَ
as long as last the heavens	and the earth	except what wills	your Lord

عَطَآءً	غَيْرَ	مَجْذُوذٍ ﴿١٠٨﴾	فَلَا تَكُ	فِى مِرْيَةٍ	مِّمَّا
a gift	without	an end	so be not	in doubt	as to what

يَعْبُدُ هَٰٓؤُلَآءِ ۚ	مَا يَعْبُدُونَ	إِلَّا	كَمَا
these people (pagans and polytheists) worship	they worship nothing	but	[as] what

يَعْبُدُ ءَابَآؤُهُم	مِن قَبْلُ ۚ	وَإِنَّا	لَمُوَفُّوهُمْ
their fathers worshipped	before (them)	and verily We	(shall) surely repay them in full

نَصِيبَهُمْ	غَيْرَ	مَنقُوصٍ ﴿١٠٩﴾
their portion	without	decrease

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ
وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ
خَبِيرٌ ﴿١١١﴾

110. Indeed, We gave the Book to Mūsā (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'ān). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Acquainted with what they do.

وَلَقَدْ ءَاتَيْنَا مُوسَى	ٱلْكِتَٰبَ	فَٱخْتُلِفَ	فِيهِ ۚ
and indeed We gave Moses	the Book	but differences arose	therein

وَلَوْلَا كَلِمَةٌ سَبَقَتْ	مِن رَّبِّكَ
and had (it) not been for a Word that had gone forth before	from your Lord

لَقُضِىَ بَيْنَهُمْ ۚ	وَإِنَّهُمْ
(the case) surely would have been judged between them	and indeed they

لَفِى شَكٍّ	مِّنْهُ	مُرِيبٍ ﴿١١٠﴾
surely (are) in doubt	concerning it (this Quran)	suspicious

وَإِنَّ كُلًّا	لَّمَّا	لَيُوَفِّيَنَّهُمْ	رَبُّكَ
and verily (to) each (of them)	[when]	surely will repay them in full	your Lord

أَعْمَٰلَهُمْ ۚ	إِنَّهُۥ	بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾
their works	surely He	(is) All-Aware of what they do

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

112. So stand (ask Allāh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped. 114. And perform

As-Salāt (the prayers), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salāt* (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).

كَمَآ أُمِرتَ	فَٱسْتَقِمْ
as you are commanded	so stand you (Muhammad) firm (and straight)

وَلَا تَطْغَوْا ۚ	مَعَكَ	وَمَن تَابَ
and transgress not	with you	and (those) who turn in repentance (unto Allah)

إِلَى ٱلَّذِينَ ظَلَمُوا۟	وَلَا تَرْكَنُوٓا۟	بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾	إِنَّهُۥ
toward those who do wrong	and incline not	(is) All-Seer of what you do	verily He

مِنْ أَوْلِيَآءَ	مِّن دُونِ ٱللَّهِ	لَكُمْ	وَمَا	ٱلنَّارُ	فَتَمَسَّكُمُ
any protectors	other than Allah	you have	and not	the Fire	lest should touch you

طَرَفَىِ	وَأَقِمِ ٱلصَّلَوٰةَ	لَا تُنصَرُونَ ﴿١١٣﴾	ثُمَّ
(at the) two ends	and offer the prayers (perfectly)	you would not be helped	then

إِنَّ ٱلْحَسَنَٰتِ	مِّنَ ٱلَّيْلِ ۚ	وَزُلَفًا	ٱلنَّهَارِ
verily the good deeds	of the night	and (in) some hours	(of) the day

لِلذَّٰكِرِينَ ﴿١١٤﴾	ذِكْرَىٰ	ذَٰلِكَ	يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ
for the mindful	(is) a reminder	that	remove the evil deeds

وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١١٥﴾ فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُو۟لُوا۟ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُوا۟ مَآ أُتْرِفُوا۟ فِيهِ وَكَانُوا۟ مُجْرِمِينَ ﴿١١٦﴾

115. And be patient; verily, Allāh 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-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good

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things of (this worldly) life, and were *Mujrimūn* (criminals, disbelievers in Allāh, polytheists, sinners).

وَٱصۡبِرۡ	فَإِنَّ ٱللَّهَ	لَا يُضِيعُ	أَجۡرَ	ٱلۡمُحۡسِنِينَ ﴿١١٥﴾
and be patient	for verily Allah	wastes not	(the) reward	(of) the good-doers

فَلَوۡلَا كَانَ	مِنَ ٱلۡقُرُونِ	مِن قَبۡلِكُمۡ	أُوْلُواْ
so if not (there) had been	among the generations	before you	persons (having)

بَقِيَّةٍ	يَنۡهَوۡنَ عَنِ ٱلۡفَسَادِ	فِي ٱلۡأَرۡضِ	إِلَّا قَلِيلٗا
wisdom	prohibiting (others) from mischief (corruption)	in the earth	except a few

مِّمَّنۡ أَنجَيۡنَا	مِنۡهُمۡۗ	وَٱتَّبَعَ	ٱلَّذِينَ ظَلَمُواْ
of those whom We saved	from (among) them	and pursued	those who did wrong

مَآ	أُتۡرِفُواْ فِيهِ	وَكَانُواْ مُجۡرِمِينَ ﴿١١٦﴾
what	they were provided with good things in it	and they were sinners

وَمَا كَانَ رَبُّكَ لِيُهۡلِكَ ٱلۡقُرَىٰ بِظُلۡمٖ وَأَهۡلُهَا مُصۡلِحُونَ ﴿١١٧﴾ وَلَوۡ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةٗ وَٰحِدَةٗ وَلَا يَزَالُونَ مُخۡتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَۚ وَلِذَٰلِكَ خَلَقَهُمۡۗ وَتَمَّتۡ كَلِمَةُ رَبِّكَ لَأَمۡلَأَنَّ جَهَنَّمَ مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ أَجۡمَعِينَ ﴿١١٩﴾

117. And your Lord would never destroy the towns wrongfully, while their people were right doers. 118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion, i.e., Islam)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that 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.''

وَمَا كَانَ رَبُّكَ	لِيُهۡلِكَ ٱلۡقُرَىٰ	بِظُلۡمٖ	وَأَهۡلُهَا
and your Lord would not	destroy the towns	wrongfully	while their people

مُصۡلِحُونَ ﴿١١٧﴾	وَلَوۡ شَآءَ رَبُّكَ	لَجَعَلَ ٱلنَّاسَ
(were) right doers	and if your Lord had willed	He (could) surely have made mankind

أُمَّةً	وَٰحِدَةً	وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾	إِلَّا مَن
nation	one	but they will not cease to disagree	except (him on) whom

رَّحِمَ رَبُّكَ ۚ	وَلِذَٰلِكَ	خَلَقَهُمْ ۗ
your Lord has bestowed His Mercy	and for that	He created them

وَتَمَّتْ كَلِمَةُ	رَبِّكَ	لَأَمْلَأَنَّ جَهَنَّمَ	مِنَ ٱلْجِنَّةِ
and shall be fulfilled (the) Word	(of) your Lord	surely I shall fill Hell	with jinn

وَٱلنَّاسِ	أَجْمَعِينَ ﴿١١٩﴾
and men	all together

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ
وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢٠﴾ وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ﴿١٢١﴾ وَٱنتَظِرُوٓا۟
إِنَّا مُنتَظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

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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'ān) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: ``Act according to your ability and way, We are acting (in our way). 122. ``And you wait! We (too) are waiting.'' 123. And to Allāh 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.

وَكُلًّا	نَّقُصُّ عَلَيْكَ	مِنْ أَنۢبَآءِ	ٱلرُّسُلِ	مَا
and all (that)	We relate to you	of (the) news	(of) the Messengers	(is) that

نُثَبِّتُ	بِهِۦ	فُؤَادَكَ ۚ	وَجَآءَكَ	فِى هَٰذِهِ
We may make strong (and firm)	thereby	your heart	and has come to you	in this

ٱلْحَقُّ	وَمَوْعِظَةٌ	وَذِكْرَىٰ	لِلْمُؤْمِنِينَ ﴿١٢٠﴾
the truth	and an admonition	and a reminder	for the believers

وَقُل	لِّلَّذِينَ	لَا يُؤْمِنُونَ	ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ	إِنَّا
and say	to those who	(do) not believe	act according to your ability	verily We

عَٰمِلُونَ ﴿١٢١﴾	وَٱنتَظِرُوٓا۟	إِنَّا	مُنتَظِرُونَ ﴿١٢٢﴾
(are) acting (in our way)	and wait	indeed We (too)	(are) waiting

وَلِلَّهِ غَيْبُ	ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَإِلَيْهِ
and to Allah (belongs the) Unseen	(of) the heavens	and the earth	and to Him

يُرْجَعُ ٱلْأَمْرُ	كُلُّهُۥ	فَٱعْبُدْهُ	وَتَوَكَّلْ
return affairs	all of it	so worship Him (O Muhammad)	and put your trust

عَلَيْهِ ۚ	وَمَا رَبُّكَ	بِغَٰفِلٍ	عَمَّا تَعْمَلُونَ ﴿١٢٣﴾
in Him	and your Lord (is) not	unaware	of what you (people) do

سُورَةُ يُوسُفَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ نَحْنُ
نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ
لَمِنَ ٱلْغَٰفِلِينَ ﴿٣﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ
وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ﴿٤﴾

Sūrah Yūsuf [(Prophet) Joseph] 12

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

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Clear Book (the Qur'ān that makes clear the legal and illegal things, legal laws, a guidance and a blessing). 2. Verily, We have sent it down as an Arabic Qur'ān in order that you may understand. 3. We relate to you (Muhammad ﷺ) the

best of stories through Our Revelations to you, of this Qur'ān. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ān). 4. (Remember) when Yūsuf (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.''

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

الٓرٰ	تِلْكَ	ءَايَٰتُ	ٱلْكِتَٰبِ	ٱلْمُبِينِ ۝١	إِنَّآ
Alif-Lam-Ra	these	(are the) Verses	(of) the Book	[the] Clear	verily We

أَنزَلْنَٰهُ	قُرْءَٰنًا	عَرَبِيًّا	لَّعَلَّكُمْ تَعْقِلُونَ ۝٢	نَحْنُ نَقُصُّ
have sent it down	(as) a Quran	(in) Arabic	so that you may understand	We relate

عَلَيْكَ	أَحْسَنَ	ٱلْقَصَصِ	بِمَآ	أَوْحَيْنَآ إِلَيْكَ
unto you (O Muhammad)	(the) best	(of) stories	through what	We have revealed unto you

هَٰذَا	ٱلْقُرْءَانَ	وَإِن كُنتَ	مِن قَبْلِهِۦ	لَمِنَ ٱلْغَٰفِلِينَ ۝٣
(of) this	Quran	and though you were	before this	surely among the heedless

إِذْ	قَالَ يُوسُفُ	لِأَبِيهِ	يَٰٓأَبَتِ	إِنِّى رَأَيْتُ	أَحَدَ عَشَرَ
(remember) when	Joseph said	to his father	O my father	verily I saw (in a dream)	eleven

كَوْكَبًا	وَٱلشَّمْسَ	وَٱلْقَمَرَ	رَأَيْتُهُمْ	لِى	سَٰجِدِينَ ۝٤
stars	and the sun	and the moon	I saw them	to me	prostrating (themselves)

قَالَ يَٰبُنَىَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ
مُّبِينٌ ۝٥ وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ
وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ۝٦

5. He (the father) said: ``O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitān* (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

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on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.''

قَالَ يَٰبُنَيَّ	لَا تَقۡصُصۡ رُءۡيَاكَ	عَلَىٰٓ إِخۡوَتِكَ	فَيَكِيدُواْ
he said O my son	relate not your vision	to your brothers	lest they should plot

لَكَ	كَيۡدًاۖ	إِنَّ ٱلشَّيۡطَٰنَ	لِلۡإِنسَٰنِ	عَدُوّٞ	مُّبِينٞ ﴿٥﴾
against you	a plot	verily Satan	to man	(is) an enemy	open

وَكَذَٰلِكَ	يَجۡتَبِيكَ	رَبُّكَ	وَيُعَلِّمُكَ	مِن تَأۡوِيلِ
and thus	will choose you	your Lord	and teach you	[from] (the) interpretation

ٱلۡأَحَادِيثِ	وَيُتِمُّ نِعۡمَتَهُۥ	عَلَيۡكَ	وَعَلَىٰٓ ءَالِ
(of) dreams (and other things)	and perfect His Favour	on you	and on (the) offspring

يَعۡقُوبَ	كَمَآ أَتَمَّهَا	عَلَىٰٓ أَبَوَيۡكَ	مِن قَبۡلُ	إِبۡرَٰهِيمَ
(of) Jacob	as He perfected it	on your two fathers	aforetime	Abraham

وَإِسۡحَٰقَۚ	إِنَّ رَبَّكَ	عَلِيمٌ	حَكِيمٞ ﴿٦﴾
and Isaac	verily your Lord	(is) All-Knowing	All-Wise

۞ لَّقَدۡ كَانَ فِي يُوسُفَ وَإِخۡوَتِهِۦٓ ءَايَٰتٞ لِّلسَّآئِلِينَ ﴿٧﴾ إِذۡ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ
أَبِينَا مِنَّا وَنَحۡنُ عُصۡبَةٌ إِنَّ أَبَانَا لَفِي ضَلَٰلٖ مُّبِينٍ ﴿٨﴾ ٱقۡتُلُواْ يُوسُفَ أَوِ ٱطۡرَحُوهُ أَرۡضٗا يَخۡلُ
لَكُمۡ وَجۡهُ أَبِيكُمۡ وَتَكُونُواْ مِنۢ بَعۡدِهِۦ قَوۡمٗا صَٰلِحِينَ ﴿٩﴾ قَالَ قَآئِلٞ مِّنۡهُمۡ لَا تَقۡتُلُواْ يُوسُفَ
وَأَلۡقُوهُ فِي غَيَٰبَتِ ٱلۡجُبِّ يَلۡتَقِطۡهُ بَعۡضُ ٱلسَّيَّارَةِ إِن كُنتُمۡ فَٰعِلِينَ ﴿١٠﴾

7. Verily, in Yūsuf (Joseph) and his brethren, there were *Ayāt* (proofs, evidences, lessons, signs, etc.) for those who ask. 8. When they said: ``Truly, Yūsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are *'Usbah* (a strong group). Really, our father is in a plain error. 9. ``Kill Yūsuf (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 a righteous folk (by intending repentance before committing the sin).'' 10. One from among them said: ``Kill not Yūsuf (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.''

لَّقَدْ	كَانَ فِي يُوسُفَ	وَإِخْوَتِهِۦٓ	ءَايَٰتٌ	لِّلسَّآئِلِينَ ۝٧	إِذْ
verily	(there) were in Joseph	and his brethren	signs	for those who ask	when
قَالُوا۟ لَيُوسُفُ	وَأَخُوهُ	أَحَبُّ	إِلَىٰٓ أَبِينَا	مِنَّا	
they said truly Joseph	and his brother (Benjamin)	(are) dearer	to our father	than us	
وَنَحْنُ	عُصْبَةٌ	إِنَّ أَبَانَا	لَفِى ضَلَٰلٍ	مُّبِينٍ ۝٨	
while we	(are) a strong group	really our father	(is) surely in an error	manifest	
ٱقْتُلُوا۟ يُوسُفَ	أَوِ ٱطْرَحُوهُ	أَرْضًا	يَخْلُ لَكُمْ		
kill Joseph	or cast him out	(to some other) land	(so that) will be free for you (alone)		
وَجْهُ	أَبِيكُمْ	وَتَكُونُوا۟	مِنۢ بَعْدِهِۦ	قَوْمًا	صَٰلِحِينَ ۝٩
(the) face	(of) your father	and you will be	after that	a people	righteous
قَالَ قَآئِلٌ	مِّنْهُمْ	لَا تَقْتُلُوا۟ يُوسُفَ	وَأَلْقُوهُ	فِى غَيَٰبَتِ	
said a speaker	of them	kill not Joseph	but throw him down	to (the) bottom	
ٱلْجُبِّ	يَلْتَقِطْهُ	بَعْضُ	ٱلسَّيَّارَةِ	إِن كُنتُمْ فَٰعِلِينَ ۝١٠	
(of) a well	will pick him up	some	caravan (of travellers)	if you are doing	

قَالُوا۟ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ۝١١ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ
وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ۝١٢ قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ
ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ۝١٣ قَالُوا۟ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا
لَّخَٰسِرُونَ ۝١٤ فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم
بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ۝١٥

11. They said: ``O our father! Why do you not trust us with Yūsuf (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'qūb

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(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 *'Usbah* (a strong group to guard him), then surely, we are the losers.'' 15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: ``Indeed, you shall (one day) inform them of this their affair, when they know (you) not.''

لَا تَأْمَنَّا	لَكَ	مَا	قَالُوا يَا أَبَانَا
(that do) you not trust us	have you	what (reason)	they said O our father

مَعَنَا	أَرْسِلْهُ	لَنَاصِحُونَ ﴿١١﴾	لَهُۥ	وَإِنَّا	عَلَىٰ يُوسُفَ
with us	send him	surely (are) well-wishers	for him	when we indeed	with Joseph

لَحَافِظُونَ ﴿١٢﴾	لَهُۥ	وَإِنَّا	وَيَلْعَبْ	يَرْتَعْ	غَدًا
surely will take care	of him	and verily we	and play	to enjoy himself	tomorrow

تَذْهَبُوا بِهِۦ	أَن	لَيَحْزُنُنِي	قَالَ إِنِّي
you should take him away	that	it surely saddens me	he (Jacob) said truly [I]

غَافِلُونَ ﴿١٣﴾	عَنْهُ	وَأَنتُمْ	ٱلذِّئْبُ	أَن يَأْكُلَهُ	وَأَخَافُ
(are) careless	of him	while you	a wolf	lest should devour him	and I fear

إِنَّآ	عُصْبَةٌ	وَنَحْنُ	ٱلذِّئْبُ	لَئِنْ أَكَلَهُ	قَالُوا
surely we	(are) a strong group	while we	a wolf	if devours him	they said

وَأَجْمَعُوا	ذَهَبُوا بِهِۦ	فَلَمَّا	لَّخَاسِرُونَ ﴿١٤﴾	إِذًا
and they all agreed	they went away with him	so when	(are) indeed the losers	then

إِلَيْهِ	وَأَوْحَيْنَآ	ٱلْجُبِّ	فِي غَيَابَتِ	أَن يَجْعَلُوهُ
to him	and We revealed	(of) the well	in (the) bottom	to put him down

لَا يَشْعُرُونَ ﴿١٥﴾	وَهُمْ	هَٰذَا	بِأَمْرِهِمْ	لَتُنَبِّئَنَّهُم
know (you) not	while they	this	of their affair	indeed you shall (one day) inform them

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ
عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ ۖ وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾ وَجَآءُو عَلَىٰ

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قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾

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 Yūsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.'' 18. And they brought his shirt stained with false blood. He said: ``Nay, but your ownselves have made up a tale. So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe.''

يَبْكُونَ ﴿١٦﴾	عِشَآءً	وَجَآءُوٓ أَبَاهُمْ
weeping	in the early part of the night	and they came to their father

وَتَرَكْنَا يُوسُفَ	نَسْتَبِقُ	إِنَّا ذَهَبْنَا	قَالُوا۟ يَٰٓأَبَانَآ
and we left Joseph	racing with one another	verily we went	they said O our father

لَّنَا	بِمُؤْمِنٍ	أَنتَ	وَمَآ	ٱلذِّئْبُ	فَأَكَلَهُ	مَتَٰعِنَا	عِندَ
us	(will) believe	you	and not	a wolf	and devoured him	our belongings	by

كَذِبٍ	بِدَمٍ	عَلَىٰ قَمِيصِهِۦ	وَجَآءُو	وَلَوْ كُنَّا صَٰدِقِينَ ﴿١٧﴾
false	(stained) with blood	on his shirt	and they brought	even if we are truthful

جَمِيلٌ	فَصَبْرٌ	أَمْرًا	أَنفُسُكُمْ	سَوَّلَتْ لَكُمْ	قَالَ بَلْ
(is) most fitting	so patience	a tale	your ownselves	have made up for you	he said nay

عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾	وَٱللَّهُ ٱلْمُسْتَعَانُ
against what you assert	and (it is) Allah (Alone) Whose Help can be sought

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾ وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ

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ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

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 a good news! Here is a boy.'' So they hid him as merchandise (a slave). And Allāh was 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 Yūsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His Affairs, but most of men know not.

فَأَرْسَلُوا۟ وَارِدَهُمْ	وَجَآءَتْ سَيَّارَةٌ
so they sent their water-drawer	and (there) came a caravan (of travellers)

غُلَٰمٌ ۚ	هَٰذَا	قَالَ يَٰبُشْرَىٰ	فَأَدْلَىٰ دَلْوَهُۥ ۖ
(is) a boy	this	he said O good news	and he let down his bucket (into the well)

عَلِيمٌۢ	وَٱللَّهُ	بِضَٰعَةً ۚ	وَأَسَرُّوهُ
(was) All-Knower	and Allah	(as) merchandise (a slave)	so they hid him

مَّعْدُودَةٍ	دَرَٰهِمَ	بَخْسٍ	بِثَمَنٍۭ	وَشَرَوْهُ	بِمَا يَعْمَلُونَ ﴿١٩﴾
a number	(for) dirhams	low	for a price	and they sold him	of what they did

وَقَالَ ٱلَّذِى	مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾	فِيهِ	وَكَانُوا۟
and said the man who	of those who concerned not	about him	and they were

عَسَىٰٓ	أَكْرِمِى مَثْوَىٰهُ	لِٱمْرَأَتِهِۦٓ	مِن مِّصْرَ	ٱشْتَرَىٰهُ
may be	make comfortable his stay	to his wife	from Egypt	bought him

مَكَّنَّا لِيُوسُفَ	وَكَذَٰلِكَ	وَلَدًا ۚ	أَوْ نَتَّخِذَهُۥ	أَن يَنفَعَنَآ
We established Joseph	and thus	(as) a son	or we shall adopt him	that he will profit us

ٱلْأَحَادِيثِ ۚ	مِن تَأْوِيلِ	وَلِنُعَلِّمَهُۥ	فِى ٱلْأَرْضِ
(of) events	(the) interpretation	and that We might teach him	in the land

وَلَٰكِنَّ أَكْثَرَ	عَلَىٰٓ أَمْرِهِۦ	وَٱللَّهُ غَالِبٌ
[and] but most	over His Affairs	and Allah has full power (and control)

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ٱلنَّاسِ	لَا يَعْلَمُونَ ﴿٢١﴾
(of) men	know not

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾ وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى
بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ
مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

22. And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood), thus We reward the *Muhsinūn* (doers of good). 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 Allāh (or Allāh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zālimūn* (wrong and evildoers) will never be successful.''

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وَلَمَّا	بَلَغَ أَشُدَّهُۥٓ	ءَاتَيْنَٰهُ	حُكْمًا
and when	he attained his full manhood	We gave him	wisdom

وَعِلْمًا ۚ	وَكَذَٰلِكَ	نَجْزِى ٱلْمُحْسِنِينَ ﴿٢٢﴾
and knowledge (the Prophethood)	and thus	We reward the good-doers

وَرَٰوَدَتْهُ	ٱلَّتِى	هُوَ	فِى بَيْتِهَا	عَن نَّفْسِهِۦ
and sought to seduce him	she who	he (was)	in her house	about himself

وَغَلَّقَتِ ٱلْأَبْوَٰبَ	وَقَالَتْ هَيْتَ	لَكَ ۚ	قَالَ مَعَاذَ ٱللَّهِ ۖ
and she closed the doors	and she said come on	O you	he said I seek refuge in Allah

إِنَّهُۥ	رَبِّىٓ	أَحْسَنَ مَثْوَاىَ ۖ
truly he (your husband)	(is) my master	he made agreeable my stay

إِنَّهُۥ	لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٢٣﴾
verily [he]	the wrongdoers will not be successful

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ

وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ ﴿٢٤﴾ وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن
دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ
أَلِيمٌ ﴿٢٥﴾

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 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?''

وَلَقَدْ	هَمَّتْ بِهِۦ	وَهَمَّ	بِهَا	لَوْلَآ
and indeed	she did desire him	and he would have inclined	to her (desire)	if not
أَن رَّءَا بُرْهَٰنَ	رَبِّهِۦ ۚ	كَذَٰلِكَ		لِنَصْرِفَ
[that] he had seen (the) evidence	(of) his Lord	thus (it was)		that We might turn away
عَنْهُ	ٱلسُّوٓءَ	وَٱلْفَحْشَآءَ ۚ	إِنَّهُۥ	مِنْ عِبَادِنَا
from him	evil	and illegal sexual intercourse	surely he	(was one) of Our slaves
ٱلْمُخْلَصِينَ ﴿٢٤﴾	وَٱسْتَبَقَا ٱلْبَابَ		وَقَدَّتْ قَمِيصَهُۥ	مِن دُبُرٍ
sincere	so they both raced to the door		and she tore his shirt	from the back
وَأَلْفَيَا سَيِّدَهَا	لَدَا	ٱلْبَابِ ۚ	قَالَتْ	مَا
and they both found her lord (her husband)	at	the door	she said	what
جَزَآءُ	مَنْ أَرَادَ		بِأَهْلِكَ	
(is the) recompense (punishment)	(of him) who intended		against your wife	
سُوٓءًا	إِلَّآ	أَن يُسْجَنَ	أَوْ عَذَابٌ	أَلِيمٌ ﴿٢٥﴾
an evil (design)	except	that he be put in prison	or a torment	painful

قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن
قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ

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ٱلصَّٰدِقِينَ ﴿٢٧﴾ فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ
عَظِيمٌ ﴿٢٨﴾ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنۢبِكِ ۖ إِنَّكِ كُنتِ مِنَ
ٱلْخَاطِـِٔينَ ﴿٢٩﴾

26. He [Yūsuf (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 [Yūsuf's (Joseph's)] shirt torn at the back, he (her husband) said: ``Surely, it is a plot of you women! Certainly mighty is your plot! 29. ``O Yūsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.''

عَن نَّفْسِى ۚ	رَٰوَدتُّنِى	قَالَ هِىَ
about myself	that sought to seduce me	he (Joseph) said (it was) she
قُدَّ مِن قُبُلٍ	إِن كَانَ قَمِيصُهُۥ	مِّنْ أَهْلِهَا ۖ	شَاهِدٌ	وَشَهِدَ
is torn from the front	if it be (that) his shirt	of her household	a witness	and bore witness
وَإِن كَانَ قَمِيصُهُۥ	مِنَ ٱلْكَٰذِبِينَ ﴿٢٦﴾	وَهُوَ	فَصَدَقَتْ
but if it be (that) his shirt	(is) of the liars	and he	then she speaks the truth
فَلَمَّا	مِنَ ٱلصَّٰدِقِينَ ﴿٢٧﴾	وَهُوَ	فَكَذَبَتْ	قُدَّ مِن دُبُرٍ
so when	(is) of the truthful	and he	then she has told a lie	is torn from the back
إِنَّهُۥ	قَالَ	قُدَّ مِن دُبُرٍ	رَءَا قَمِيصَهُۥ
surely it	he said	torn from the back	he (her husband) saw his (Joseph's) shirt
أَعْرِضْ عَنْ هَٰذَا ۚ	يُوسُفُ	عَظِيمٌ ﴿٢٨﴾	إِنَّ كَيْدَكُنَّ	مِن كَيْدِكُنَّ ۖ
turn away from this	O Joseph	(is) mighty	certainly your plot	(is) of your plot (O women)
مِنَ ٱلْخَاطِـِٔينَ ﴿٢٩﴾	إِنَّكِ كُنتِ	لِذَنۢبِكِ ۖ	وَٱسْتَغْفِرِى
of the sinful	verily you were	for your sin	and ask (O woman) forgiveness

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۞ وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا

لَنَرَىٰهَا فِي ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ
كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ
مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

30. And women in the city said: ``The wife of Al-'Azīz 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 Yūsuf (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 Allāh (or Allāh forbid)! No man is this! This is none other than a noble angel!''

وَقَالَ نِسْوَةٌ	فِي ٱلْمَدِينَةِ	ٱمْرَأَتُ	ٱلْعَزِيزِ
and said women	in the city	(the) wife	(of) Al-Aziz

تُرَٰوِدُ فَتَىٰهَا	عَن نَّفْسِهِۦ ۖ	قَدْ شَغَفَهَا	حُبًّا ۖ
is seeking to seduce her young man (slave)	about himself	indeed he filled her	(with) love

إِنَّا	لَنَرَىٰهَا	فِي ضَلَٰلٍ	مُّبِينٍ ﴿٣٠﴾	فَلَمَّا	سَمِعَتْ بِمَكْرِهِنَّ
verily we	surely see her	in an error	plain	so when	she heard of their accusation

أَرْسَلَتْ إِلَيْهِنَّ	وَأَعْتَدَتْ	لَهُنَّ	مُتَّكَـًٔا	وَءَاتَتْ كُلَّ	وَٰحِدَةٍ	مِّنْهُنَّ
she sent for them	and prepared	for them	a banquet	and she gave each	one	of them

سِكِّينًا	وَقَالَتِ	ٱخْرُجْ عَلَيْهِنَّ ۖ	فَلَمَّا	رَأَيْنَهُۥٓ
a knife	and said (to Joseph)	come out before them	then when	they saw him

أَكْبَرْنَهُۥ	وَقَطَّعْنَ أَيْدِيَهُنَّ	وَقُلْنَ	حَٰشَ لِلَّهِ
they exalted him (at his beauty)	and cut their hands	and they said	forbid Allah

مَا هَٰذَا	بَشَرًا	إِنْ هَٰذَآ	إِلَّا مَلَكٌ	كَرِيمٌ ﴿٣١﴾
this (is) not	a man	this (is) none	but an angel	noble

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ

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لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّٰغِرِينَ ﴿٣٢﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِ ۖ وَإِلَّا
تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَٰهِلِينَ ﴿٣٣﴾

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 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.''

قَالَتْ فَذَٰلِكُنَّ	الَّذِي	لُمْتُنَّنِي	فِيهِ ۖ	وَلَقَدْ رَٰوَدتُّهُۥ
she said this	(is) he whom	you did blame me	about [him]	and indeed I sought to seduce him
عَن نَّفْسِهِۦ	فَٱسْتَعْصَمَ ۖ	وَلَئِن	لَّمْ يَفْعَلْ مَآ	ءَامُرُهُۥ
[from himself]	but he refused	and if	he did not do what	I order him
لَيُسْجَنَنَّ	وَلَيَكُونًا		مِّنَ الصَّٰغِرِينَ ﴿٣٢﴾	
he shall certainly be cast into prison	and will surely be		(one) of (those who are) disgraced	
قَالَ رَبِّ السِّجْنُ	أَحَبُّ	إِلَيَّ	مِمَّا	يَدْعُونَنِيٓ	إِلَيْهِ ۖ
he said (O) my Lord prison	(is) dearer	to me	than what	they invite me	to it
وَإِلَّا تَصْرِفْ	عَنِّي	كَيْدَهُنَّ		أَصْبُ إِلَيْهِنَّ	
and unless you turn away	from me	their plot		I will feel inclined towards them	
وَأَكُن		مِّنَ الْجَٰهِلِينَ ﴿٣٣﴾			
and be		(one) of the ignorant			

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾ ثُمَّ بَدَا لَهُم مِّنۢ بَعْدِ مَا
رَأَوُا۟ الْءَايَٰتِ لَيَسْجُنُنَّهُۥ حَتَّىٰ حِينٍ ﴿٣٥﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّيٓ
أَرَىٰنِيٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ الْءَاخَرُ إِنِّيٓ أَرَىٰنِيٓ أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا
بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

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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 *Muhsinūn* (doers of good).''

فَٱسْتَجَابَ	لَهُۥ	رَبُّهُۥ	فَصَرَفَ	عَنْهُ
so answered	[to] him (his invocation)	his Lord	and turned away	from him

كَيْدَهُنَّ	إِنَّهُۥ	هُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿٣٤﴾	ثُمَّ	بَدَا لَهُم
their plot	verily He	[He] (is) the All-Hearer	the All-Knower	then	it appeared to them

مِّنۢ بَعْدِ مَا	رَأَوُا۟ ٱلْـَٔايَـٰتِ	لَيَسْجُنُنَّهُۥ	حَتَّىٰ حِينٍ ﴿٣٥﴾
after	they had seen the proofs (of his innocence)	to imprison him	for a time

وَدَخَلَ مَعَهُ	ٱلسِّجْنَ	فَتَيَانِ	قَالَ أَحَدُهُمَآ	إِنِّىٓ
and (there) entered with him	(in) the prison	two young men	one of them said	verily I

أَرَىٰنِىٓ	أَعْصِرُ خَمْرًا	وَقَالَ ٱلْـَٔاخَرُ	إِنِّىٓ
saw myself (in a dream)	pressing wine	and the other said	verily I

أَرَىٰنِىٓ	أَحْمِلُ فَوْقَ	رَأْسِى	خُبْزًا	تَأْكُلُ ٱلطَّيْرُ
saw myself (in a dream)	carrying on	my head	bread	birds were eating

مِنْهُ	نَبِّئْنَا	بِتَأْوِيلِهِۦٓ	إِنَّا
thereof	(they said) inform us	of the interpretation of this	verily we

نَرَىٰكَ	مِنَ ٱلْمُحْسِنِينَ ﴿٣٦﴾
think you	(one) of the good-doers

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِى
رَبِّىٓ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْـَٔاخِرَةِ هُمْ كَـٰفِرُونَ ﴿٣٧﴾ وَٱتَّبَعْتُ مِلَّةَ
ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَـٰقَ وَيَعْقُوبَ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ذَٰلِكَ مِن

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فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

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 Allāh and are disbelievers in the Hereafter (i.e. the *Kan`ānyyūn* of Egypt who were polytheists and used to worship the sun and other false deities). 38. ``And I have followed the religion of my fathers, – Ibrāhīm (Abraham), Ishāq (Isaac) and Ya'qūb (Jacob)[ﷺ], and never could we attribute any partners whatsoever to Allāh. This is from the Grace of Allāh to us and to mankind, but most men thank not (i.e. they neither believe in Allāh nor worship Him).

قَالَ	لَا يَأْتِيكُمَا	طَعَامٌ	تُرْزَقَانِهِۦٓ	إِلَّا نَبَّأْتُكُمَا
he said	will not come to you both	food	which you are provided	but I will inform you
بِتَأْوِيلِهِۦ	قَبْلَ	أَن يَأْتِيَكُمَا	ذَٰلِكُمَا	مِمَّا
of its interpretation	before	[that] it (the food) comes to you	this	(is) of that which
عَلَّمَنِى	رَبِّىٓ	إِنِّى تَرَكْتُ	مِلَّةَ	قَوْمٍ
has taught me	my Lord	verily I have abandoned	(the) religion	(of) a people
لَا يُؤْمِنُونَ	بِٱللَّهِ	وَهُم	بِٱلْءَاخِرَةِ	هُمْ	كَٰفِرُونَ ﴿٣٧﴾
that believe not	in Allah	and they	in the Hereafter	[they]	(are) disbelievers
وَٱتَّبَعْتُ مِلَّةَ	ءَابَآءِىٓ	إِبْرَٰهِيمَ	وَإِسْحَٰقَ	وَيَعْقُوبَ
and I have followed (the) religion	(of) my fathers	Abraham	and Isaac	and Jacob
مَا كَانَ	لَنَآ	أَن نُّشْرِكَ	بِٱللَّهِ	مِن شَىْءٍ	ذَٰلِكَ	مِن فَضْلِ ٱللَّهِ
it is not	for us	that we attribute	to Allah	anything	this	(is) from (the) Grace (of) Allah
عَلَيْنَا	وَعَلَى ٱلنَّاسِ	وَلَٰكِنَّ أَكْثَرَ	ٱلنَّاسِ	لَا يَشْكُرُونَ ﴿٣٨﴾
to us	and to mankind	[and] but most	(of) mankind	thank not

يَٰصَٰحِبَىِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿٣٩﴾ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ

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ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

39. ``O two companions of the prison! Are many different lords (gods) better or Allāh, 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 Allāh has sent down no authority. The command (or the judgement) is for none but Allāh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

يَٰصَٰحِبَيِ	ٱلسِّجْنِ	ءَأَرْبَابٌ	مُّتَفَرِّقُونَ	خَيْرٌ
O two companions	(of) the prison	(are) many lords (gods)?	different	better
أَمِ ٱللَّهُ	ٱلْوَٰحِدُ	ٱلْقَهَّارُ ﴿٣٩﴾	مَا تَعْبُدُونَ	مِن دُونِهِۦٓ	إِلَّآ أَسْمَآءً
or Allah	the One	the Irresistible	you worship not	besides Him	but names
سَمَّيْتُمُوهَآ	أَنتُمْ	وَءَابَآؤُكُم	مَّآ أَنزَلَ ٱللَّهُ
which you have named (forged)	you	and your fathers	Allah has not sent down
بِهَا	مِن سُلْطَٰنٍ ۚ	إِنِ ٱلْحُكْمُ	إِلَّا	لِلَّهِ ۚ	أَمَرَ
for it	any authority	the command (is) not	but	for Allah	He has commanded
أَلَّا تَعْبُدُوٓا۟	إِلَّآ إِيَّاهُ ۚ	ذَٰلِكَ	ٱلدِّينُ	ٱلْقَيِّمُ
that you worship none	but Him	that	(is) the religion	(true) straight
وَلَٰكِنَّ أَكْثَرَ	ٱلنَّاسِ	لَا يَعْلَمُونَ ﴿٤٠﴾
[and] but most	men	know not

يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾ وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

41. ``O two companions of the prison! As for one of you, he (as a servant) will

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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 *Shaitān* (Satan) made him forget to mention it to his lord [or Satan made {Yūsuf (Joseph)} to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So [Yūsuf (Joseph)] stayed in prison a few (more) years.

يَٰصَٰحِبَيِ	ٱلسِّجۡنِ	أَمَّآ أَحَدُكُمَا	فَيَسۡقِي رَبَّهُۥ
O two companions	(of) the prison	as for one of you	he will serve for his master

خَمۡرٗاۖ	وَأَمَّا ٱلۡأٓخَرُ	فَيُصۡلَبُ	فَتَأۡكُلُ ٱلطَّيۡرُ	مِن رَّأۡسِهِۦۚ
wine	and as for the other	he will be crucified	and birds will eat	from his head

قُضِيَ ٱلۡأَمۡرُ	ٱلَّذِي	فِيهِ تَسۡتَفۡتِيَانِ ﴿٤١﴾	وَقَالَ
(thus) is the case judged	which	you both did inquire concerning it	and he said

لِلَّذِي ظَنَّ	أَنَّهُۥ	نَاجٖ	مِّنۡهُمَا	ٱذۡكُرۡنِي
to the one whom he knew	that he	(would be) saved	of them	mention me

عِندَ	رَبِّكَ	فَأَنسَىٰهُ	ٱلشَّيۡطَٰنُ	ذِكۡرَ
to	your master (king)	but made him forget	Satan	to mention (it)

رَبِّهِۦ	فَلَبِثَ	فِي ٱلسِّجۡنِ	بِضۡعَ	سِنِينَ ﴿٤٢﴾
(to) his master (king)	so he (Joseph) stayed	in prison	a few (more)	years

وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖۖ يَٰٓأَيُّهَا ٱلۡمَلَأُ أَفۡتُونِي فِي رُءۡيَٰيَ إِن كُنتُمۡ لِلرُّءۡيَا تَعۡبُرُونَ ﴿٤٣﴾ قَالُوٓاْ أَضۡغَٰثُ أَحۡلَامٖۖ وَمَا نَحۡنُ بِتَأۡوِيلِ ٱلۡأَحۡلَٰمِ بِعَٰلِمِينَ ﴿٤٤﴾ وَقَالَ ٱلَّذِي نَجَا مِنۡهُمَا وَٱدَّكَرَ بَعۡدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأۡوِيلِهِۦ فَأَرۡسِلُونِ ﴿٤٥﴾

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

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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.''

وَقَالَ ٱلْمَلِكُ	إِنِّيٓ أَرَىٰ	سَبْعَ	بَقَرَٰتٍ	سِمَانٍ
and the king (of Egypt) said	verily I saw (in a dream)	seven	cows	fat
يَأْكُلُهُنَّ	سَبْعٌ	عِجَافٌ	وَسَبْعَ	سُنۢبُلَٰتٍ	خُضْرٍ
whom were devouring	seven	lean ones	and seven	ears of corn	green
وَأُخَرَ	يَٰبِسَٰتٍ	يَٰٓأَيُّهَا	ٱلْمَلَأُ	أَفْتُونِى	فِى رُءْيَىَ
and (seven) others	dry	O	notables	explain to me	my dream
إِن كُنتُمْ	لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾	قَالُوٓا۟	أَضْغَٰثُ	أَحْلَٰمٍ
if you are (able)	for dreams to interpret	they said	mixed up false	dreams
وَمَا	نَحْنُ	بِتَأْوِيلِ	ٱلْأَحْلَٰمِ	بِعَٰلِمِينَ ﴿٤٤﴾
and not	we	(are) in (the) interpretation	(of) dreams	skilled
وَقَالَ ٱلَّذِى	نَجَا مِنْهُمَا	وَٱدَّكَرَ بَعْدَ
and said the man who	was released of both of them	and remembered after
أُمَّةٍ	أَنَا۠	أُنَبِّئُكُمْ	بِتَأْوِيلِهِۦ	فَأَرْسِلُونِ ﴿٤٥﴾
a period	I	will tell you	[of] its interpretation	so send me forth

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

46. (He said): ``O Yūsuf (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. [Yūsuf (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.

يُوسُفُ	أَيُّهَا	ٱلصِّدِّيقُ	أَفْتِنَا	فِي سَبْعِ
(he said) Joseph	[O]	the man of truth	explain to us (the dream)	of seven

بَقَرَٰتٍ	سِمَانٍ	يَأْكُلُهُنَّ	سَبْعٌ	عِجَافٌ	وَسَبْعِ	سُنۢبُلَٰتٍ
cows	fat	were devouring them	seven	lean ones	and (of) seven	ears of corn

خُضْرٍ	وَأُخَرَ	يَابِسَٰتٍ	لَّعَلِّيٓ أَرْجِعُ	إِلَى ٱلنَّاسِ	لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾
green	and (seven) others	dry	that I may return	to the people	so that they may know

قَالَ	تَزْرَعُونَ سَبْعَ	سِنِينَ	دَأَبًا	فَمَا حَصَدتُّمْ
he (Joseph) said	you shall sow (for) seven	years	as usual	and that which you reap

فَذَرُوهُ	فِي سُنۢبُلِهِۦٓ	إِلَّا قَلِيلًا	مِّمَّا تَأْكُلُونَ ﴿٤٧﴾
so you shall leave it	in its ears	except a little	of which you may eat

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ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾ وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

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, [Yūsuf (Joseph)] said: ``Return to your lord and ask him, `What happened to the women who cut their hands? Surely, my Lord (Allāh) is All-Knower of their plot.'''

ثُمَّ	يَأْتِي مِنۢ بَعْدِ	ذَٰلِكَ	سَبْعٌ	شِدَادٌ	يَأْكُلْنَ مَا
then	will come after	that	seven	hard (years)	which will devour what

قَدَّمْتُمْ لَهُنَّ	إِلَّا قَلِيلًا	مِّمَّا تُحْصِنُونَ ﴿٤٨﴾
you have laid up in advance for them	except a little	of that which you have guarded (stored)

ثُمَّ	يَأْتِي مِنۢ بَعْدِ	ذَٰلِكَ	عَامٌ	فِيهِ	يُغَاثُ ٱلنَّاسُ
then	will come after	that	a year	in which	the people will have abundant rain

وَفِيهِ يَعْصِرُونَ ﴿٤٩﴾	وَقَالَ ٱلْمَلِكُ	ٱئْتُونِي	بِهِۦ ۖ
and in which they will press (wine and oil)	and the king said	bring to me	him

فَلَمَّا	جَآءَهُ	ٱلرَّسُولُ	قَالَ	ٱرْجِعْ إِلَىٰ رَبِّكَ
but when	came to him	the messenger	he (Joseph) said	return to your lord (master)

فَسْـَٔلْهُ	مَا	بَالُ	ٱلنِّسْوَةِ	ٱلَّٰتِي قَطَّعْنَ أَيْدِيَهُنَّ ۚ
and ask him	what	happened	(to) the women	who cut their hands

إِنَّ رَبِّي	بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾
surely my Lord (Allah)	(is) Well-Aware of their plot

قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ
قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾
ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِي كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾

51. (The King) said (to the women): ``What was your affair when you did seek to seduce Yūsuf (Joseph)?'' The women said: ``Allāh forbid! No evil know we against him!'' The wife of Al-'Azīz 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 Yūsuf (Joseph) said: ``I asked for this enquiry] in order that he (Al-'Azīz) may know that I betrayed him not in (his) absence. And verily, Allāh guides not the plot of the betrayers.''

قَالَ	مَا	خَطْبُكُنَّ	إِذْ	رَٰوَدتُّنَّ يُوسُفَ	عَن نَّفْسِهِۦ ۚ
he said	what	(was) your affair	when	you did seek to seduce Joseph	about himself

قُلْنَ حَٰشَ لِلَّهِ	مَا عَلِمْنَا	عَلَيْهِ	مِن سُوٓءٍ ۚ	قَالَتِ ٱمْرَأَتُ
they (the women) said forbid Allah	we know not	against him	any evil	said (the) wife

ٱلْعَزِيزِ	ٱلْـَٰٔنَ	حَصْحَصَ ٱلْحَقُّ	أَنَا۠	رَٰوَدتُّهُۥ	عَن نَّفْسِهِۦ
(of) Al-Aziz	now	the truth is manifest	(it was) I	who sought to seduce him	about himself

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وَإِنَّهُۥ	لَمِنَ ٱلصَّٰدِقِينَ ﴿٥١﴾	ذَٰلِكَ	لِيَعْلَمَ
and indeed he	(is) surely of the truthful	[that]	(in order) that he (Al-Aziz) may know

أَنِّى	لَمْ أَخُنْهُ	بِٱلْغَيْبِ	وَأَنَّ ٱللَّهَ	لَا يَهْدِى كَيْدَ	ٱلْخَآئِنِينَ ﴿٥٢﴾
that I	betrayed him not	in secret	and that Allah	guides not (the) plot	(of) the betrayers

۞ وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾
وَقَالَ ٱلْمَلِكُ ٱئْتُونِي بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾
قَالَ ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

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. [Yūsuf (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).''

وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ	إِنَّ ٱلنَّفْسَ	لَأَمَّارَةٌۢ	بِٱلسُّوٓءِ	إِلَّا مَا
and I free not myself	verily the self	(is) certainly inclined	to evil	except when

رَحِمَ رَبِّيٓ ۚ	إِنَّ رَبِّي	غَفُورٌ	رَّحِيمٌ ﴿٥٣﴾
my Lord bestows His Mercy	verily my Lord	(is) Oft-Forgiving	Most Merciful

وَقَالَ ٱلْمَلِكُ	ٱئْتُونِي	بِهِۦٓ	أَسْتَخْلِصْهُ	لِنَفْسِي ۖ	فَلَمَّا
and the king said	bring to me	him	(that) I may attain him	to my person	then when

كَلَّمَهُۥ	قَالَ إِنَّكَ	ٱلْيَوْمَ	لَدَيْنَا	مَكِينٌ
he spoke to him	he said verily you	this day	(are) with us	high in rank

أَمِينٌ ﴿٥٤﴾	قَالَ	ٱجْعَلْنِي عَلَىٰ	خَزَآئِنِ	ٱلْأَرْضِ ۖ
(and) fully trusted	he said	set me over	(the) store-houses	(of) the land

إِنِّي	حَفِيظٌ	عَلِيمٌ ﴿٥٥﴾
verily I	(am) guardian	knowing

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا
نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾ وَلَأَجْرُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾ وَجَآءَ
إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾

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56. Thus did We give full authority to Yūsuf (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-Muhsinūn* (the good doers.). 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allāh 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 Yūsuf's (Joseph's) brethren came and they entered to him, and he recognized them, but they recognized him not.

وَكَذَٰلِكَ مَكَّنَّا	لِيُوسُفَ	فِى ٱلْأَرْضِ	يَتَبَوَّأُ	مِنْهَا
and thus We gave full authority	to Joseph	in the land	to take possession	therein

حَيْثُ يَشَآءُ ۚ	نُصِيبُ بِرَحْمَتِنَا	مَن نَّشَآءُ ۖ
when or where he likes	We bestow of Our Mercy	(on) whom We will

وَلَا نُضِيعُ أَجْرَ	ٱلْمُحْسِنِينَ ﴿٥٦﴾	وَلَأَجْرُ
and We make not to be lost (the) reward	(of) the good-doers	and verily (the) reward

ٱلْءَاخِرَةِ	خَيْرٌ	لِّلَّذِينَ ءَامَنُوا۟	وَكَانُوا۟	يَتَّقُونَ ﴿٥٧﴾
(of) the Hereafter	(is) better	for those who believe	and they used to	fear (Allah)

وَجَآءَ إِخْوَةُ	يُوسُفَ	فَدَخَلُوا۟	عَلَيْهِ
and came (the) brothers	(of) Joseph	and they entered	unto him

فَعَرَفَهُمْ	وَهُمْ	لَهُۥ	مُنكِرُونَ ﴿٥٨﴾
and he recognized them	but they	him	recognized not

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ﴿٥٩﴾ فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ﴿٦٠﴾ قَالُوا۟ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ﴿٦١﴾

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.'' 61. They said: ``We shall try to

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get permission (for him) from his father, and verily, we shall do it.''

ٱئْتُونِى	قَالَ	بِجَهَازِهِمْ	جَهَّزَهُم	وَلَمَّا
bring to me	he said	with their provisions	he had furnished them	and when

ٱلْكَيْلَ	أَنِّىٓ أُوفِى	أَلَا تَرَوْنَ	مِّنْ أَبِيكُمْ ۖ	لَّكُمْ	بِأَخٍ
measure	that I give full	(do) you not see?	from your father	of yours	a brother

بِهِۦ	لَمْ تَأْتُونِى	فَإِن	ٱلْمُنزِلِينَ ﴿٥٩﴾	خَيْرُ	وَأَنَا۠
him	you bring not to me	but if	(of) the hosts	(the) best	and (that) I am

قَالُوا۟	وَلَا تَقْرَبُونِ ﴿٦٠﴾	عِندِى	لَكُمْ	فَلَا كَيْلَ
they said	nor you shall come near me	with me	for you	then (there shall be) no measure

لَفَٰعِلُونَ ﴿٦١﴾	وَإِنَّا	أَبَاهُ	عَنْهُ	سَنُرَٰوِدُ
surely shall do (it)	and verily we	(from) his father	for him	we shall try to get permission

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُوا۟ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٦٢﴾ فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ
أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٦٣﴾ قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ
عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٦٤﴾

62. And [Yūsuf (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 that 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 [Yūsuf (Joseph)] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.''

لَعَلَّهُمْ	فِى رِحَالِهِمْ	ٱجْعَلُوا۟ بِضَٰعَتَهُمْ	لِفِتْيَٰنِهِ	وَقَالَ
so that they might	into their bags	to put their money	[to] his servants	and he (Joseph) told

يَعۡرِفُونَهَآ	إِذَا ٱنقَلَبُوٓاْ	إِلَىٰٓ أَهۡلِهِمۡ	لَعَلَّهُمۡ يَرۡجِعُونَ ٦٢
know it	when they go back	to their people	(in order) that they might come back
فَلَمَّا رَجَعُوٓاْ	إِلَىٰٓ أَبِيهِمۡ	قَالُواْ يَٰٓأَبَانَا	مُنِعَ مِنَّا
so when they returned	to their father	they said O our father	has been prevented from us
ٱلۡكَيۡلُ	فَأَرۡسِلۡ مَعَنَآ	أَخَانَا	نَكۡتَلۡ	وَإِنَّا
measure (of grain)	so send with us	our brother	we shall get our measure	and truly we
لَهُۥ	لَحَٰفِظُونَ ٦٣	قَالَ	هَلۡ ءَامَنُكُمۡ	عَلَيۡهِ	إِلَّا
for him	surely (are) guardians	he said	(can) I entrust to you?	him	except
كَمَآ أَمِنتُكُمۡ	عَلَىٰٓ أَخِيهِ	مِن قَبۡلُ	فَٱللَّهُ خَيۡرٌ	حَٰفِظٗاۖ
as I entrusted to you	[on] his brother	aforetime	but Allah (is the) Best	to guard
وَهُوَ	أَرۡحَمُ	ٱلرَّٰحِمِينَ ٦٤
and He	(is the) Most Merciful	(of) those who show mercy

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وَلَمَّا فَتَحُواْ مَتَٰعَهُمۡ وَجَدُواْ بِضَٰعَتَهُمۡ رُدَّتۡ إِلَيۡهِمۡۖ قَالُواْ يَٰٓأَبَانَا مَا نَبۡغِيۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتۡ إِلَيۡنَاۖ وَنَمِيرُ أَهۡلَنَا وَنَحۡفَظُ أَخَانَا وَنَزۡدَادُ كَيۡلَ بَعِيرٖۖ ذَٰلِكَ كَيۡلٞ يَسِيرٞ ٦٥ قَالَ لَنۡ أُرۡسِلَهُۥ مَعَكُمۡ حَتَّىٰ تُؤۡتُونِ مَوۡثِقٗا مِّنَ ٱللَّهِ لَتَأۡتُنَّنِي بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمۡۖ فَلَمَّآ ءَاتَوۡهُ مَوۡثِقَهُمۡ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ ٦٦

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'qūb (Jacob)] said: ``I will not send him with you until you swear a solemn oath to me in Allāh'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: ``Allāh is the Witness to what we have said.''

وَلَمَّا فَتَحُواْ	مَتَٰعَهُمۡ	وَجَدُواْ بِضَٰعَتَهُمۡ	رُدَّتۡ إِلَيۡهِمۡۖ
and when they opened	their bags	they found their money	had been returned to them

قَالُوا۟ يَـٰٓأَبَانَا	مَا نَبْغِى ۖ	هَـٰذِهِۦ	بِضَـٰعَتُنَا
they said O our father	what (can) we desire	this	our money

رُدَّتْ إِلَيْنَا ۖ	وَنَمِيرُ أَهْلَنَا	وَنَحْفَظُ أَخَانَا
has been returned to us	and we shall get food (for) our family	and we shall guard our brother

وَنَزْدَادُ كَيْلَ	بَعِيرٍ ۖ	ذَٰلِكَ	كَيْلٌ	يَسِيرٌ ﴿٦٥﴾	قَالَ
and add more measure	(of) a camel's load	this	quantity	(is) easy	he said

لَنْ أُرْسِلَهُۥ	مَعَكُمْ	حَتَّىٰ تُؤْتُونِ	مَوْثِقًا	مِّنَ ٱللَّهِ
I will never send him	with you	until you give to me	a solemn oath	in Allah's Name

لَتَأْتُنَّنِى	بِهِۦٓ	إِلَّآ	أَن	يُحَاطَ بِكُمْ ۖ	فَلَمَّآ
(that) surely you will bring back to me	him	unless	[that]	you are surrounded	and when

ءَاتَوْهُ	مَوْثِقَهُمْ	قَالَ ٱللَّهُ	عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾
they gave him	their solemn oath	he said Allah	(is the) Witness to what we have said

وَقَالَ يَـٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ
ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا
دَخَلُوا۟ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً
فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَـٰهُ وَلَـٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا
يَعْلَمُونَ ﴿٦٨﴾

67. And he said: ``O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him.'' 68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allāh; it was but a need of Ya'qūb's (Jacob's) inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

وَقَالَ	يَـٰبَنِىَّ	لَا تَدْخُلُوا۟	مِنۢ بَابٍ	وَٰحِدٍ	وَٱدْخُلُوا۟	مِنْ أَبْوَٰبٍ
and he said	O my sons	(do) not enter	by gate	one	but enter	by gates

إِن	مِن شَيْءٍ ۖ	مِّنَ ٱللَّهِ	عَنكُم	وَمَآ أُغْنِى	مُّتَفَرِّقَةٍ ۖ
verily	anything	against Allah	you	and I can not avail	different

وَعَلَيْهِ	عَلَيْهِ تَوَكَّلْتُ ۖ	لِلَّهِ ۖ	إِلَّا	ٱلْحُكْمُ
and in Him	in Him I put my trust	with Allah	only	the decision (rests)

مِنْ حَيْثُ	وَلَمَّا دَخَلُوا۟	فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿٦٧﴾
from where	and when they entered	let all those that put trust put (their) trust

مِن شَيْءٍ	مِّنَ ٱللَّهِ	يُغْنِى عَنْهُم	مَّا كَانَ	أَبُوهُم	أَمَرَهُمْ
in the least	against Allah	(it) avail them	did not	their father	ordered them

وَإِنَّهُۥ	قَضَىٰهَآ	فِى نَفْسِ يَعْقُوبَ	إِلَّا حَاجَةً
and verily he	which he discharged	in Jacob's inner self	but (it was) a need

وَلَٰكِنَّ أَكْثَرَ	لِّمَا عَلَّمْنَٰهُ	عِلْمٍ	لَذُو
[and] but most	because We had taught him	(with) knowledge	(was) endowed

ٱلنَّاسِ	لَا يَعْلَمُونَ ﴿٦٨﴾
men	know not

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا
كَانُوا۟ يَعْمَلُونَ ﴿٦٩﴾ فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ
أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾ قَالُوا۟ وَأَقْبَلُوا۟ عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾
قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ﴿٧٢﴾

69. And when they went in before Yūsuf (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: ``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.''

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وَلَمَّا دَخَلُوا	عَلَىٰ يُوسُفَ	ءَاوَىٰٓ إِلَيْهِ	أَخَاهُ ۖ
and when they went in	before Joseph	he took to himself	his brother

قَالَ إِنِّيٓ	أَنَا۠	أَخُوكَ	فَلَا تَبْتَئِسْ	بِمَا كَانُوا
(and) said verily I	[I] am	your brother	so grieve not	for what they used to

يَعْمَلُونَ ﴿٦٩﴾	فَلَمَّا	جَهَّزَهُم	بِجَهَازِهِمْ	جَعَلَ ٱلسِّقَايَةَ
do	so when	he had furnished them forth	with their provisions	he put the bowl

فِي رَحْلِ	أَخِيهِ	ثُمَّ أَذَّنَ مُؤَذِّنٌ	أَيَّتُهَا	ٱلْعِيرُ	إِنَّكُمْ
into (the) bag	(of) his brother	then a crier cried	O (you)	(in) the caravan	surely you

لَسَٰرِقُونَ ﴿٧٠﴾	قَالُوا	وَأَقْبَلُوا	عَلَيْهِم	مَّاذَا تَفْقِدُونَ ﴿٧١﴾
(are) indeed thieves	they said	turning towards	them	what (is it that) you have lost?

قَالُوا	نَفْقِدُ صُوَاعَ	ٱلْمَلِكِ	وَلِمَن جَآءَ	بِهِۦ
they said	we have lost (the) bowl	(of) the king	and for (him) who produces	it

حِمْلُ	بَعِيرٍ	وَأَنَا۠	بِهِۦ	زَعِيمٌ ﴿٧٢﴾
(is) a load	(of) a camel	and I	by it	(will be) bound

قَالُوا تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ ﴿٧٣﴾ قَالُوا فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ ﴿٧٤﴾ قَالُوا جَزَٰٓؤُهُۥ مَن وُجِدَ فِي رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِي ٱلظَّٰلِمِينَ ﴿٧٥﴾ فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

73. They said: ``By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!'' 74. They [Yūsuf's (Joseph's) men] said: ``What then shall be the penalty of him, if you are (proved to be) liars.'' 75. They [Yūsuf's (Joseph's) 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 *Zālimūn* (wrongdoers)!'' 76. So he [Yūsuf (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 Yūsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allāh willed it. (So Allāh 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 (Allāh).

فِي ٱلْأَرْضِ	لِنُفْسِدَ	مَا جِئْنَا	لَقَدْ عَلِمْتُم	قَالُوا۟ تَٱللَّهِ
in the land	to make mischief	we came not	indeed you know	they said by Allah
جَزَٰٓؤُهُۥ	قَالُوا۟ فَمَا	وَمَا كُنَّا سَٰرِقِينَ ﴿٧٣﴾		
(shall be the) penalty of him	they said what then	and we are no thieves		
فَهُوَ	فِى رَحْلِهِۦ	وُجِدَ	مَن	قَالُوا۟ جَزَٰٓؤُهُۥ	إِن كُنتُمْ كَٰذِبِينَ ﴿٧٤﴾
then he	in his bag	it is found	who	they said his penalty	if you are liars
فَبَدَأَ	نَجْزِى ٱلظَّٰلِمِينَ ﴿٧٥﴾	كَذَٰلِكَ	جَزَٰٓؤُهُۥ
so he began (the search)	we punish the wrongdoers	thus	(is) his punishment
مِن وِعَآءِ	ثُمَّ ٱسْتَخْرَجَهَا	أَخِيهِ	وِعَآءِ	قَبْلَ	بِأَوْعِيَتِهِمْ
of (the) bag	then he brought it out	(of) his brother	(the) bag	before	in their bags
لِيَأْخُذَ أَخَاهُ	مَا كَانَ	كِدْنَا لِيُوسُفَ	كَذَٰلِكَ	أَخِيهِ
[to] take his brother	he could not	(did) We plan for Joseph	thus	(of) his brother
نَرْفَعُ دَرَجَٰتٍ	أَن يَشَآءَ ٱللَّهُ	إِلَّآ	ٱلْمَلِكِ	فِى دِينِ
We raise to degrees	that Allah willed (it)	except	(of) the king	by (the) law
عَلِيمٌ ﴿٧٦﴾	عِلْمٍ	ذِى	كُلِّ	وَفَوْقَ	مَّن نَّشَآءُ
(is the) All-Knowing	(with) knowledge	those endowed	all	but over	whom We will

۞ قَالُوٓا۟ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنتُمْ شَرٌّ مَّكَانًا وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾

77. They [Yūsuf's (Joseph's) brothers] said: ``If he steals, there was a brother of

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his [Yūsuf (Joseph)] who did steal before (him).'' But these things did Yūsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): ``You are in worst case, and Allāh is the Best Knower of that which you describe!'' 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 *Muhsinūn* (good-doers.).''

قَالُوٓاْ	إِن يَسۡرِقۡ	فَقَدۡ سَرَقَ	أَخٞ	لَّهُۥ	مِن قَبۡلُۚ
they said	if he steals	then verily did steal	a brother	of his	before
فَأَسَرَّهَا	يُوسُفُ فِي نَفۡسِهِۦ	وَلَمۡ يُبۡدِهَا			لَهُمۡۚ
but these things did keep	Joseph	in himself	[and] revealing not the secrets		to them
قَالَ أَنتُمۡ	شَرّٞ	مَّكَانٗاۖ		وَٱللَّهُ أَعۡلَمُ	
he said you	(are in) worst	case		and Allah knows best (the truth)	
بِمَا تَصِفُونَ ٧٧	قَالُواْ يَٰٓأَيُّهَا	ٱلۡعَزِيزُ	إِنَّ	لَهُۥ	أَبٗا	شَيۡخٗا	كَبِيرٗا
of what you describe	they said O	mighty one	verily	he has	a father	old	[great]
مِنَ ٱلۡمُحۡسِنِينَ ٧٨	نَرَىٰكَ	إِنَّا	مَكَانَهُۥۖ	فَخُذۡ أَحَدَنَا			
(are one) of the good-doers	think (that) you	indeed we	in his place	so take one of us			

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأۡخُذَ إِلَّا مَن وَجَدۡنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذٗا لَّظَٰلِمُونَ ٧٩ فَلَمَّا ٱسۡتَيۡـَٔسُواْ مِنۡهُ خَلَصُواْ نَجِيّٗاۖ قَالَ كَبِيرُهُمۡ أَلَمۡ تَعۡلَمُوٓاْ أَنَّ أَبَاكُمۡ قَدۡ أَخَذَ عَلَيۡكُم مَّوۡثِقٗا مِّنَ ٱللَّهِ وَمِن قَبۡلُ مَا فَرَّطتُمۡ فِي يُوسُفَۖ فَلَنۡ أَبۡرَحَ ٱلۡأَرۡضَ حَتَّىٰ يَأۡذَنَ لِيٓ أَبِيٓ أَوۡ يَحۡكُمَ ٱللَّهُ لِيۖ وَهُوَ خَيۡرُ ٱلۡحَٰكِمِينَ ٨٠

79. He said: ``Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zālimūn* (wrongdoers).'' 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 Allāh's Name, and before this you did fail in your duty with Yūsuf (Joseph)? Therefore I will not leave this land until my father permits me, or Allāh decides my case (by releasing Benjamin) and He is the Best of the judges.

قَالَ مَعَاذَ ٱللَّهِ	أَن نَّأْخُذَ	إِلَّا مَن وَجَدْنَا	مَتَٰعَنَا
he said Allah forbid	that we should take	(anyone) but whom we found	our property

عِندَهُۥٓ	إِنَّآ	إِذًا	﴿٧٩﴾ لَّظَٰلِمُونَ	فَلَمَّا ٱسْتَيْـَٔسُوا۟
with him	indeed we	then	surely (should be) wrongdoers	so when they despaired

مِنْهُ	خَلَصُوا۟ نَجِيًّا ۖ	قَالَ كَبِيرُهُمْ	أَلَمْ تَعْلَمُوٓا۟
of him	they held a conference in private	the eldest among them said	(did) you not know?

أَنَّ أَبَاكُمْ	قَدْ أَخَذَ	عَلَيْكُم	مَّوْثِقًا	مِّنَ ٱللَّهِ	وَمِن قَبْلُ
that your father	indeed took	from you	an oath	in Allah's Name	and before

مَا	فَرَّطتُمْ فِى يُوسُفَ ۖ	فَلَنْ أَبْرَحَ ٱلْأَرْضَ
this	you did fail in your duty with Joseph	so I will never leave this land

لِىٓ	أَبِىٓ	أَوْ يَحْكُمَ ٱللَّهُ	لِى ۖ	وَهُوَ	خَيْرُ	﴿٨٠﴾ ٱلْحَٰكِمِينَ
me	my father	or Allah decides	[for] my (case)	and He	(is the) Best	(of) the judges

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ﴿٨١﴾ وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَٰدِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿٨٣﴾

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'qūb (Jacob)] said: ``Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them all (back) to me. Truly, He! Only He is All-Knowing, the All-Wise.''

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ	فَقُولُوا۟	يَٰٓأَبَانَآ	إِنَّ ٱبْنَكَ سَرَقَ	وَمَا شَهِدْنَآ
return to your father	and say	O our father	verily your son has stolen	and we testify not

إِلَّا	بِمَا عَلِمْنَا	وَمَا كُنَّا	لِلْغَيْبِ	﴿٨١﴾ حَٰفِظِينَ
except	according to what we know	and we could not	[of] the Unseen	(be) guardians

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وَسْـَٔلِ	ٱلْقَرْيَةَ	ٱلَّتِى	كُنَّا فِيهَا	وَٱلْعِيرَ	ٱلَّتِىٓ	أَقْبَلْنَا فِيهَا
and ask	the town	where	we have been in it	and the caravan	which	we returned in [it]
وَإِنَّا	لَصَٰدِقُونَ ﴿٨٢﴾	قَالَ	بَلْ سَوَّلَتْ	لَكُمْ		
and indeed we	surely (are) the truthful	he said	but have beguiled	you		
أَنفُسُكُمْ	أَمْرًا	فَصَبْرٌ	جَمِيلٌ	عَسَى ٱللَّهُ		
your ownselves	(into) something	so patience	(is) most fitting	may Allah		
أَن يَأْتِيَنِى	بِهِمْ	جَمِيعًا	إِنَّهُۥ	هُوَ	ٱلْعَلِيمُ	ٱلْحَكِيمُ ﴿٨٣﴾
[that] will bring to me	them	all	truly He	[He]	(is) the All-Knowing	the All-Wise

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾
قَالَ إِنَّمَآ أَشْكُوا۟ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

84. And he turned away from them and said: ``Alas, my grief for Yūsuf (Joseph)!'' And he lost his sight because of the sorrow that he was suppressing. 85. They said: ``By Allāh! You will never cease remembering Yūsuf (Joseph) until you become weak with old age, or until you be of the dead.'' 86. He said: ``I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not.

وَتَوَلَّىٰ	عَنْهُمْ	وَقَالَ	يَٰٓأَسَفَىٰ	عَلَىٰ يُوسُفَ
and he turned away	from them	and said	alas my grief	for Joseph
وَٱبْيَضَّتْ عَيْنَاهُ	مِنَ ٱلْحُزْنِ	فَهُوَ	كَظِيمٌ ﴿٨٤﴾	
and his eyes were whitened	because of the sorrow	that he	(was) suppressing	
قَالُوا۟ تَٱللَّهِ	تَفْتَؤُا۟	تَذْكُرُ يُوسُفَ		
they said by Allah	you will never cease	remembering Joseph		
حَتَّىٰ تَكُونَ حَرَضًا	أَوْ تَكُونَ	مِنَ ٱلْهَٰلِكِينَ ﴿٨٥﴾	قَالَ	
until you become weak with old age	or you be	of the dead	he said	
إِنَّمَآ أَشْكُوا۟ بَثِّى	وَحُزْنِىٓ	إِلَى ٱللَّهِ	وَأَعْلَمُ	
I only complain of my grief	and my sorrow	to Allah	and I know	

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مِنَ ٱللَّهِ	مَا لَا تَعۡلَمُونَ ﴿٨٦﴾
from Allah	that which you know not

يَٰبَنِيَّ ٱذۡهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيۡـَٔسُواْ مِن رَّوۡحِ ٱللَّهِۖ إِنَّهُۥ لَا يَاْيۡـَٔسُ
مِن رَّوۡحِ ٱللَّهِ إِلَّا ٱلۡقَوۡمُ ٱلۡكَٰفِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُواْ عَلَيۡهِ قَالُواْ يَٰٓأَيُّهَا ٱلۡعَزِيزُ مَسَّنَا وَأَهۡلَنَا
ٱلضُّرُّ وَجِئۡنَا بِبِضَٰعَةٖ مُّزۡجَىٰةٖ فَأَوۡفِ لَنَا ٱلۡكَيۡلَ وَتَصَدَّقۡ عَلَيۡنَآۖ إِنَّ ٱللَّهَ يَجۡزِي
ٱلۡمُتَصَدِّقِينَ ﴿٨٨﴾ قَالَ هَلۡ عَلِمۡتُم مَّا فَعَلۡتُم بِيُوسُفَ وَأَخِيهِ إِذۡ أَنتُمۡ جَٰهِلُونَ ﴿٨٩﴾

87. ``O my sons! Go you and enquire about Yūsuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve.'' 88. Then, when they entered to him [Yūsuf (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, Allāh does reward the charitable.'' 89. He said: ``Do you know what you did with Yūsuf (Joseph) and his brother, when you were ignorant?''

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يَٰبَنِيَّ ٱذۡهَبُواْ	فَتَحَسَّسُواْ	مِن يُوسُفَ	وَأَخِيهِ	وَلَا تَاْيۡـَٔسُواْ
O my sons go	and enquire	about Joseph	and his brother	and despair not

مِن رَّوۡحِ ٱللَّهِۖ	إِنَّهُۥ	لَا يَاْيۡـَٔسُ	مِن رَّوۡحِ ٱللَّهِ	إِلَّا
of (the) Mercy (of) Allah	certainly	none despairs	of (the) Mercy (of) Allah	except

ٱلۡقَوۡمُ	ٱلۡكَٰفِرُونَ ﴿٨٧﴾	فَلَمَّا دَخَلُواْ	عَلَيۡهِ	قَالُواْ	يَٰٓأَيُّهَا
the people	who disbelieve	then when they entered	unto him	they said	O

ٱلۡعَزِيزُ	مَسَّنَا	وَأَهۡلَنَا	ٱلضُّرُّ	وَجِئۡنَا
ruler of the land	has hit us	and our family	a hard time	and we have brought

بِبِضَٰعَةٖ	مُّزۡجَىٰةٖ	فَأَوۡفِ	لَنَا	ٱلۡكَيۡلَ	وَتَصَدَّقۡ	عَلَيۡنَآۖ
capital	poor	so pay	us	full measure	and be charitable	to us

إِنَّ ٱللَّهَ يَجۡزِي ٱلۡمُتَصَدِّقِينَ ﴿٨٨﴾	قَالَ	هَلۡ عَلِمۡتُم	مَّا فَعَلۡتُم
truly Allah does reward the charitable	he said	(do) you know?	what you did

بِيُوسُفَ	وَأَخِيهِ	إِذْ	أَنتُمْ	جَٰهِلُونَ ﴿٨٩﴾
with Joseph	and his brother	when	you	(were) ignorant

قَالُوٓاْ أَءِنَّكَ لَأَنتَ يُوسُفُۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِي قَدْ مَنَّ ٱللَّهُ عَلَيْنَآۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾ قَالُواْ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَٰطِـِٔينَ ﴿٩١﴾ قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَۖ يَغْفِرُ ٱللَّهُ لَكُمْۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾

90. They said: ``Are you indeed Yūsuf (Joseph)?'' He said: ``I am Yūsuf (Joseph), and this is my brother (Benjamin). Allāh has indeed been gracious to us. Verily, he who fears Allāh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allāh makes not the reward of the *Muhsinūn* (good-doers.) to be lost.'' 91. They said: ``By Allāh! Indeed Allāh has preferred you to us, and we certainly have been sinners.'' 92. He said: ``No reproach on you this day; may Allāh forgive you, and He is the Most Merciful of those who show mercy!

قَالُوٓاْ أَءِنَّكَ	لَأَنتَ	يُوسُفُ	قَالَ أَنَا۠	يُوسُفُ	وَهَٰذَآ
they said (are) you indeed?	[surely you]	Joseph	he said I am	Joseph	and this

أَخِي	قَدْ مَنَّ ٱللَّهُ	عَلَيْنَآ	إِنَّهُۥ
(is) my brother	Allah has indeed been gracious	to us	verily he

وَيَصْبِرْ	فَإِنَّ ٱللَّهَ	لَا يُضِيعُ	أَجْرَ	ٱلْمُحْسِنِينَ ﴿٩٠﴾
and is patient	then surely Allah	makes not to be lost	(the) reward	(of) the good-doers

قَالُواْ تَٱللَّهِ	لَقَدْ ءَاثَرَكَ ٱللَّهُ	عَلَيْنَا	وَإِن كُنَّا
they said by Allah	indeed Allah has preferred you	above us	and certainly we have been

لَخَٰطِـِٔينَ ﴿٩١﴾	قَالَ لَا تَثْرِيبَ	عَلَيْكُمُ	ٱلْيَوْمَ	يَغْفِرُ ٱللَّهُ لَكُمْ
sinners	he said no reproach	on you	this day	may Allah forgive you

وَهُوَ	أَرْحَمُ	ٱلرَّٰحِمِينَ ﴿٩٢﴾
and He	(is the) Most Merciful	(of) those who show mercy

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ٱذْهَبُوا۟ بِقَمِيصِى هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ
أَجْمَعِينَ ﴿٩٣﴾ وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ
أَن تُفَنِّدُونِ ﴿٩٤﴾ قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ﴿٩٥﴾

93. ``Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring to me all your family.'' 94. And when the caravan departed, their father said: ``I do indeed feel the smell of Yūsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age).'' 95. They said: ``By Allāh! Certainly, you are in your old error.''

أَبِى	عَلَىٰ وَجْهِ	فَأَلْقُوهُ	هَٰذَا	ٱذْهَبُوا۟ بِقَمِيصِى
(of) my father	over (the) face	and cast it	this	go with shirt of mine
أَجْمَعِينَ ﴿٩٣﴾	بِأَهْلِكُمْ	وَأْتُونِى	يَأْتِ بَصِيرًا	
all	your family	and bring to me	he will become clear-sighted	
رِيحَ	لَأَجِدُ	إِنِّى	قَالَ أَبُوهُمْ	فَصَلَتِ ٱلْعِيرُ	وَلَمَّا
(the) smell	feel (find)	indeed I	their father said	the caravan departed	and when
إِنَّكَ	قَالُوا۟ تَٱللَّهِ	أَن تُفَنِّدُونِ ﴿٩٤﴾	لَوْلَآ	يُوسُفَ
certainly you	they said by Allah	[that] you think me a dotard	if not	(of) Joseph
ٱلْقَدِيمِ ﴿٩٥﴾	لَفِى ضَلَٰلِكَ			
old	(are) surely in your error			

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ
مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾ قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ قَالَ
سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾

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 Allāh that which you know not.''' 97. They said: ``O our father! Ask forgiveness (from Allāh) for our sins, indeed we have been sinners.'' 98. He

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said: ``I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.''

فَلَمَّآ	أَن جَآءَ ٱلْبَشِيرُ	أَلْقَىٰهُ	عَلَىٰ وَجْهِهِۦ
then when	[that] the bearer of the glad tidings arrived	he cast it (the shirt)	over his face

فَٱرْتَدَّ بَصِيرًا ۖ	قَالَ	أَلَمْ أَقُل	لَّكُمْ	إِنِّىٓ أَعْلَمُ	مِنَ ٱللَّهِ
so he became clear-sighted	he said	(did) I not say?	to you	verily I know	from Allah

مَا لَا تَعْلَمُونَ ﴿٩٦﴾	قَالُوا۟ يَٰٓأَبَانَا	ٱسْتَغْفِرْ لَنَا	ذُنُوبَنَآ
that which you know not	they said O our father	ask forgiveness for us	(of) our sins

إِنَّا كُنَّا	خَٰطِـِٔينَ ﴿٩٧﴾	قَالَ	سَوْفَ أَسْتَغْفِرُ	لَكُمْ
indeed we have been	sinners	he said	soon I will ask for forgiveness	for you

رَبِّىٓ ۖ	إِنَّهُۥ	هُوَ	ٱلْغَفُورُ	ٱلرَّحِيمُ ﴿٩٨﴾
my Lord	verily He	(only) [He]	(is) the Oft-Forgiving	the Most Merciful

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾
وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ
جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ
أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

99. Then, when they came in before Yūsuf (Joseph), he took his parents to himself and said: ``Enter Egypt, if Allāh 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 *Shāitan* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

فَلَمَّا دَخَلُوا۟	عَلَىٰ يُوسُفَ	ءَاوَىٰٓ إِلَيْهِ	أَبَوَيْهِ	وَقَالَ
then when they entered	unto Joseph	he took to himself	his parents	and said

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ٱدۡخُلُواْ مِصۡرَ	إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾	وَرَفَعَ أَبَوَيۡهِ	عَلَى ٱلۡعَرۡشِ
enter Egypt	if Allah wills in security	and he raised his parents	to the throne

وَخَرُّواْ	لَهُۥ	سُجَّدٗاۖ	وَقَالَ	يَٰٓأَبَتِ	هَٰذَا
and they fell down	before him	prostrate	and he said	O my father	this

تَأۡوِيلُ	رُءۡيَايَ	مِن قَبۡلُ	قَدۡ جَعَلَهَا	رَبِّي	حَقّٗاۖ
(is the) interpretation	(of) my dream	before	verily has made it	my Lord	true

وَقَدۡ أَحۡسَنَ	بِيٓ	إِذۡ	أَخۡرَجَنِي	مِنَ ٱلسِّجۡنِ	وَجَآءَ
and indeed He was good	to me	when	He took me out	of the prison	and brought

بِكُم	مِّنَ ٱلۡبَدۡوِ	مِنۢ بَعۡدِ	أَن نَّزَغَ ٱلشَّيۡطَٰنُ	بَيۡنِي
you	out of the bedouin life	after	[that] Satan had sown enmity	between me

وَبَيۡنَ	إِخۡوَتِيٓۚ	إِنَّ رَبِّي	لَطِيفٞ لِّمَا يَشَآءُۚ
and between	my brothers	certainly my Lord	(is the) Most Kind unto whom He wills

إِنَّهُۥ	هُوَ	ٱلۡعَلِيمُ	ٱلۡحَكِيمُ ﴿١٠٠﴾
truely He	(only) [He]	(is) the All-Knowing	the All-Wise

۞ رَبِّ قَدۡ ءَاتَيۡتَنِي مِنَ ٱلۡمُلۡكِ وَعَلَّمۡتَنِي مِن تَأۡوِيلِ ٱلۡأَحَادِيثِۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ أَنتَ وَلِيِّۦ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۖ تَوَفَّنِي مُسۡلِمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۖ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ أَجۡمَعُوٓاْ أَمۡرَهُمۡ وَهُمۡ يَمۡكُرُونَ ﴿١٠٢﴾ وَمَآ أَكۡثَرُ ٱلنَّاسِ وَلَوۡ حَرَصۡتَ بِمُؤۡمِنِينَ ﴿١٠٣﴾

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 *Walī* (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 ﷺ). 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.

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رَبِّ	قَدْ ءَاتَيْتَنِي	مِنَ ٱلْمُلْكِ	وَعَلَّمْتَنِي
my Lord	You have indeed bestowed on me	of the sovereignty	and taught me
مِن تَأْوِيلِ	ٱلْأَحَادِيثِ ۚ	فَاطِرَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ
of (the) interpretation	(of) dreams	(the) Creator (of) the heavens	and the earth
أَنتَ	وَلِيِّۦ	فِى ٱلدُّنْيَا	وَٱلْءَاخِرَةِ ۖ	تَوَفَّنِي
You	(are) my Protector	in this world	and (in) the Hereafter	cause me to die
مُسْلِمًا	وَأَلْحِقْنِي	بِٱلصَّٰلِحِينَ ﴿١٠١﴾	ذَٰلِكَ	مِنْ أَنۢبَآءِ	ٱلْغَيْبِ
(as) a Muslim	and join me	with the righteous	this	(is) of (the) news	(of) the Unseen
نُوحِيهِ	إِلَيْكَ ۖ	وَمَا كُنتَ لَدَيْهِمْ	إِذْ أَجْمَعُوٓا۟
which We reveal	to you	and you were not with them	when they arranged together
أَمْرَهُمْ	وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾	وَمَآ أَكْثَرُ	ٱلنَّاسِ
their plan	and they were plotting	and not most	(of) mankind
وَلَوْ حَرَصْتَ	بِمُؤْمِنِينَ ﴿١٠٣﴾
even if you desire (it) eagerly	(will) believe

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾ وَكَأَيِّن مِّنْ ءَايَةٍ فِى
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُم
بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾

104. And no reward you (O Muhammad ﷺ) ask of them (those who deny your Prophethood) for it; it (the Qur'ān) is no less than a Reminder and an advice to the *'Alamīn* (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 Allāh except that they attribute partners to Him (i.e. they are *Mushrikūn*, i.e. polytheists.). 107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

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إِلَّا ذِكْرٌ	إِنْ هُوَ	مِنْ أَجْرٍ ۚ	عَلَيْهِ	وَمَا تَسْـَٔلُهُمْ
but a reminder (and an advice)	it (is) not	any reward	for it	and you ask not of them

وَٱلْأَرْضِ	فِي ٱلسَّمَٰوَٰتِ	مِّنْ ءَايَةٍ	وَكَأَيِّن	لِّلْعَٰلَمِينَ ﴿١٠٥﴾
and the earth	in the heavens	[from] a sign	and how many	unto the worlds

وَمَا يُؤْمِنُ أَكْثَرُهُم	مُّعْرِضُونَ ﴿١٠٥﴾	عَنْهَا	وَهُمْ	يَمُرُّونَ عَلَيْهَا
and most of them believe not	(are) averse	therefrom	while they	they pass by [it]

أَفَأَمِنُوٓا۟	مُّشْرِكُونَ ﴿١٠٦﴾	وَهُم	إِلَّا	بِٱللَّهِ
(do) they then feel secure?	attribute partners (unto Him)	that they	except	in Allah

مِّنْ عَذَابِ ٱللَّهِ	غَٰشِيَةٌ	أَن تَأْتِيَهُمْ
of (the) torment (of) Allah	covering evil	that comes to (against) them

لَا يَشْعُرُونَ ﴿١٠٧﴾	وَهُمْ	بَغْتَةً	ٱلسَّاعَةُ	أَوْ تَأْتِيَهُمْ
perceive not	while they	all of a sudden	the Hour	or comes to (against) them

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قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ
ٱلْمُشْرِكِينَ ﴿١٠٨﴾ وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ
يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ
خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

108. Say (O Muhammad ﷺ): ``This is my way; I invite to Allāh (i.e. to the Oneness of Allāh – Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allāh, i.e. to the Oneness of Allāh – Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allāh (above all that they associate as partners with Him). And I am not of the *Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh; those who worship others along with Allāh or set up rivals or partners to Allāh).'' 109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of 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 Allāh and obey Him (by abstaining from sins and evil deeds, and by performing

righteous good deeds). Do you not then understand?

قُلْ هَٰذِهِۦ	سَبِيلِى	أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ	عَلَىٰ بَصِيرَةٍ	أَنَا۠
say this	(is) my way	I invite unto Allah	with sure knowledge	I
وَمَنِ	ٱتَّبَعَنِى ۖ	وَسُبْحَٰنَ ٱللَّهِ	وَمَآ أَنَا۠	
and whosoever	follows me	and Glorified and Exalted (is) Allah	and I am not	
مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾	وَمَآ أَرْسَلْنَا	مِن قَبْلِكَ	إِلَّا رِجَالًا	
of the polytheists	and We sent not (as Messengers)	before you	but men	
نُّوحِىٓ إِلَيْهِم	مِّنْ أَهْلِ	ٱلْقُرَىٰ ۗ		
We revealed unto them	from (among the) people	(of) townships		
أَفَلَمْ يَسِيرُوا۟	فِى ٱلْأَرْضِ	فَيَنظُرُوا۟ كَيْفَ	كَانَ عَٰقِبَةُ	
so (have) they not travelled?	in the land	and seen how	was (the) end	
ٱلَّذِينَ	مِن قَبْلِهِمْ ۗ	وَلَدَارُ	ٱلْءَاخِرَةِ	
(of) those who	(were) before them	and verily (the) home	(of) the Hereafter	
خَيْرٌ	لِّلَّذِينَ ٱتَّقَوْا۟ ۗ	أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾		
(is the) best	for those who fear (Allah)	(do) you not then understand?		

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ
وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ
مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

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 *Mujrimūn* (criminals, sinners, disbelievers, polytheists). 111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of (Allāh's existing Books) which were before it [i.e. the Taurāt (Torah), the Injīl

(Gospel) and other Scriptures of Allāh] and a detailed explanation of everything and a guide and a mercy for a people who believe.

حَتَّىٰٓ إِذَا	ٱسْتَيْـَٔسَ ٱلرُّسُلُ	وَظَنُّوٓا۟	أَنَّهُمْ	قَدْ كُذِبُوا۟
until when	the Messengers gave up hope	and thought	that they	certainly were denied

جَآءَهُمْ	نَصْرُنَا	فَنُجِّىَ	مَن نَّشَآءُ ۖ
(then) came to them	Our Help	and were rescued	whomsoever We willed

وَلَا يُرَدُّ بَأْسُنَا	عَنِ ٱلْقَوْمِ	ٱلْمُجْرِمِينَ ﴿١١٠﴾
and Our punishment (can) not be warded off	from the people	(who are) criminals

لَقَدْ كَانَ	فِى قَصَصِهِمْ	عِبْرَةٌ	لِّأُو۟لِى	ٱلْأَلْبَٰبِ ۗ
indeed (there) is	in their stories	a lesson	for men	(of) understanding

مَا كَانَ حَدِيثًا	يُفْتَرَىٰ	وَلَٰكِن تَصْدِيقَ
(it) is not a statement	forged	[and] but a confirmation (of Allah's existing Books)

ٱلَّذِى	بَيْنَ يَدَيْهِ	وَتَفْصِيلَ	كُلِّ	شَىْءٍ
which	(were) before it	and a detailed explanation	(of) every	thing

وَهُدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾
and a guide	and a mercy	for a people who believe

سُورَةُ الرَّعْدِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلٓمٓرٓ ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ
يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾

Surah Ar-Ra'd (The Thunder) 13

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

1. *Alif-Lām-Mīm-Rā.* [These letters are one of the miracles of the Qur'ān; and

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none but Allāh (Alone) knows their meanings.] These are the Verses of the Book (the Qur'ān), and that which has been revealed to you (Muhammad ﷺ) from your Lord is the truth, but most men believe not. 2. Allāh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawā*) 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 *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the Meeting with your Lord.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

الٓمٓرٰ	تِلْكَ	ءَايَٰتُ	ٱلْكِتَٰبِ	وَٱلَّذِىٓ
Alif-Lam-Mim-Ra	these	(are the) Verses	(of) the Book	and that which

أُنزِلَ إِلَيْكَ	مِن رَّبِّكَ	ٱلْحَقُّ	وَلَٰكِنَّ أَكْثَرَ	ٱلنَّاسِ
has been revealed unto you	from your Lord	(is) the truth	[and] but most	(of) men

لَا يُؤْمِنُونَ ﴿١﴾	ٱللَّهُ ٱلَّذِى	رَفَعَ ٱلسَّمَٰوَٰتِ	بِغَيْرِ	عَمَدٍ
believe not	Allah (is) He Who	raised the heavens	without	(any) pillars

تَرَوْنَهَا ۖ	ثُمَّ ٱسْتَوَىٰ	عَلَى ٱلْعَرْشِ ۖ	وَسَخَّرَ ٱلشَّمْسَ
that you can see	then He rose	above the Throne	and subjected the sun

وَٱلْقَمَرَ ۖ	كُلٌّ يَجْرِى	لِأَجَلٍ	مُّسَمًّى ۚ
and the moon	each running (its course)	for a term	appointed

يُدَبِّرُ ٱلْأَمْرَ	يُفَصِّلُ ٱلْءَايَٰتِ	لَعَلَّكُم
He manages all affairs	He explains the Verses in detail	so that you may

بِلِقَآءِ	رَبِّكُمْ	تُوقِنُونَ ﴿٢﴾
in (the) Meeting	(with) your Lord	believe with certainty

وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ
يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾ وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ

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وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit 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 *Ayāt* (proofs, evidences, lessons, signs, etc.) for a 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 *Ayāt* (proofs, evidences, lessons, signs) for a people who understand.

رَوَاسِىَ	فِيهَا	وَجَعَلَ	مَدَّ ٱلْأَرْضَ	ٱلَّذِى	وَهُوَ
firm mountains	therein	and placed	spread out the earth	Who	and (it is) He
ٱثْنَيْنِ	زَوْجَيْنِ	جَعَلَ فِيهَا	ٱلثَّمَرَٰتِ	وَمِن كُلِّ	وَأَنْهَرًا
two	(in) pairs	He made in it	(of) fruits	and of every (kind)	and rivers
لَءَايَٰتٍ	فِى ذَٰلِكَ	إِنَّ	ٱلنَّهَارَ	يُغْشِى ٱلَّيْلَ	
surely (there are) signs	in that	verily	(with) the day	He covers the night	
مُّتَجَٰوِرَٰتٌ	قِطَعٌ	وَفِى ٱلْأَرْضِ	لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾		
neighbouring	(there are) tracts	and in the earth	for a people who reflect		
وَنَخِيلٌ	وَزَرْعٌ	مِّنْ أَعْنَٰبٍ	وَجَنَّٰتٌ		
and date palms	and (green) crops (fields)	of vines	and gardens		
وَغَيْرُ صِنْوَانٍ	صِنْوَانٌ				
and trees (growing) not from a single root	trees (growing) from a single root				
وَنُفَضِّلُ بَعْضَهَا	وَٰحِدٍ	بِمَآءٍ	يُسْقَىٰ		
yet some of them We make more excellent	one (the same)	with water	watered		
فِى ذَٰلِكَ	إِنَّ	فِى ٱلْأُكُلِ	عَلَىٰ بَعْضٍ		
in that (these things)	verily	in eating	than others		

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لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾	لَأٓيَٰتٍ
for a people who understand	surely (there are) signs

۞ وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٥﴾ وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ﴿٦﴾

5. And if you (O Muhammad ﷺ) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allāh 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 dwellers of the Fire to abide therein forever. 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 wrongdoing. And verily, your Lord is (also) Severe in punishment.

وَإِن تَعْجَبْ	فَعَجَبٌ	قَوْلُهُمْ	أَءِذَا كُنَّا	تُرَٰبًا	أَءِنَّا
and if you wonder	then wondrous	(is) their saying	when we are?	dust	(shall) we?
لَفِى خَلْقٍ	جَدِيدٍ ۗ	أُو۟لَٰٓئِكَ	ٱلَّذِينَ كَفَرُوا۟	بِرَبِّهِمْ ۖ	
indeed (be) in a creation	new	(they are) those	who disbelieve	in their Lord	
وَأُو۟لَٰٓئِكَ	ٱلْأَغْلَٰلُ	فِىٓ أَعْنَاقِهِمْ ۖ	وَأُو۟لَٰٓئِكَ		
and (they are) those who	(will have) iron chains		and they		
أَصْحَٰبُ	ٱلنَّارِ ۖ	هُمْ	فِيهَا	خَٰلِدُونَ ﴿٥﴾	
(will be the) dwellers	(of) the Fire	they	therein	(will) abide forever	
وَيَسْتَعْجِلُونَكَ	بِٱلسَّيِّئَةِ	قَبْلَ	ٱلْحَسَنَةِ	وَقَدْ خَلَتْ	
and they ask you to hasten	the evil	before	the good	and verily occurred	
مِن قَبْلِهِمُ	ٱلْمَثُلَٰتُ ۗ	وَإِنَّ رَبَّكَ	لَذُو	مَغْفِرَةٍ	
before them	exemplary punishments	but verily your Lord	(is) full	(of) forgiveness	

لِّلنَّاسِ	عَلَىٰ ظُلْمِهِمْ ۖ	وَإِنَّ رَبَّكَ	لَشَدِيدُ	ٱلْعِقَابِ ٦
for mankind	inspite of their wrongdoing	and verily your Lord	(is) Severe	(in) punishment

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ٧
ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ
بِمِقْدَارٍ ٨ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ٩ سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ
ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍۭ بِٱلَّيْلِ وَسَارِبٌۢ بِٱلنَّهَارِ ١٠

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. Allāh 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 conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.

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وَيَقُولُ	ٱلَّذِينَ كَفَرُوا۟	لَوْلَآ أُنزِلَ	عَلَيْهِ	ءَايَةٌ	مِّن رَّبِّهِۦ ۗ
and say	those who disbelieve	why is not sent down	to him	a sign	from his Lord
إِنَّمَآ أَنتَ	مُنذِرٌ ۖ	وَلِكُلِّ	قَوْمٍ	هَادٍ ٧	ٱللَّهُ يَعْلَمُ
you (are) only	a warner	and to every	people	(there is) a guide	Allah knows
مَا تَحْمِلُ	كُلُّ	أُنثَىٰ	وَمَا	تَغِيضُ ٱلْأَرْحَامُ	
what bears	every	female	and (by) how much	the wombs fall short (of their time or number)	
وَمَا تَزْدَادُ ۖ	وَكُلُّ	شَىْءٍ	عِندَهُۥ	بِمِقْدَارٍ ٨	
and what they exceed	and every	thing	with Him	(is) in due proportion	
عَٰلِمُ	ٱلْغَيْبِ	وَٱلشَّهَٰدَةِ	ٱلْكَبِيرُ	ٱلْمُتَعَالِ ٩	
(He is) All-Knower	(of) the unseen	and the seen	the Most Great	the Most High	
سَوَآءٌ	مِّنكُم	مَّنْ أَسَرَّ	ٱلْقَوْلَ	وَمَن جَهَرَ	
(it is the) same (to Him)	of you	(one) who conceals	(his) speech	and who declares openly	
بِهِۦ	وَمَنْ	هُوَ	مُسْتَخْفٍۭ	بِٱلَّيْلِ	وَسَارِبٌۢ	بِٱلنَّهَارِ ١٠
it	and whoever	[he]	(is) hidden	by night	or goes freely	by day

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ
يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾
هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ﴿١٢﴾

11. For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allāh. Verily, Allāh 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 Allāh). But when Allāh wills a people's punishment, there can be no turning it back, 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).

لَهُۥ	مُعَقِّبَٰتٌ	مِّنۢ بَيْنِ يَدَيْهِ	وَمِنْ خَلْفِهِۦ	يَحْفَظُونَهُۥ
for him	(there are) angels in succession	before him	and behind him	they guard him

مِنْ أَمْرِ ٱللَّهِ ۗ	إِنَّ ٱللَّهَ	لَا يُغَيِّرُ	مَا	بِقَوْمٍ
by (the) Command (of) Allah	verily Allah	changes not	the condition	of a people

حَتَّىٰ يُغَيِّرُوا۟	مَا	بِأَنفُسِهِمْ ۗ	وَإِذَآ أَرَادَ ٱللَّهُ	بِقَوْمٍ
until they change	what	(is) in themselves	and when Allah wills	for a people

سُوٓءًا	فَلَا مَرَدَّ	لَهُۥ ۚ	وَمَا
misfortune	then (there can be) no turning away	of it	and (there is) not

لَهُم	مِّن دُونِهِۦ	مِن وَالٍ ﴿١١﴾	هُوَ	ٱلَّذِى	يُرِيكُمُ
for them	besides Him	any protector	(it is) He	Who	shows you

ٱلْبَرْقَ	خَوْفًا	وَطَمَعًا
the lightning	(as) a fear (for travellers)	and (as) a hope (for rain)

وَيُنشِئُ	ٱلسَّحَابَ	ٱلثِّقَالَ ﴿١٢﴾
and (it is He Who) brings up (or originates)	the clouds	heavy (with water)

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا

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مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾ لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن
دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ
إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾

13. And *Ar-Ra'd* (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 Allāh. And He is Mighty in strength and Severe in punishment. 14. For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke besides Him, 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).

وَيُسَبِّحُ ٱلرَّعْدُ	بِحَمْدِهِۦ	وَٱلْمَلَٰٓئِكَةُ	مِنْ خِيفَتِهِۦ
and thunder glorifies	[with] His praise	and (so do) the angels	because of His awe

وَيُرْسِلُ ٱلصَّوَٰعِقَ	فَيُصِيبُ	بِهَا	مَن يَشَآءُ
and He sends the thunderbolts	and He strikes	therewith	whom He wills

وَهُمْ يُجَٰدِلُونَ	فِى ٱللَّهِ	وَهُوَ	شَدِيدُ	ٱلْمِحَالِ ﴿١٣﴾
yet they (disbelievers) dispute	about Allah	and He	(is) Mighty	(in) punishment

لَهُۥ	دَعْوَةُ	ٱلْحَقِّ ۚ	وَٱلَّذِينَ يَدْعُونَ	مِن دُونِهِۦ
for Him (Alone)	(is the) Call	(of) Truth	and those whom they invoke	besides Him

لَا يَسْتَجِيبُونَ	لَهُم	بِشَىْءٍ	إِلَّا	كَبَٰسِطِ
they (can) not answer	to them	anything	except	like one who stretches forth

كَفَّيْهِ	إِلَى ٱلْمَآءِ	لِيَبْلُغَ فَاهُ	وَمَا	هُوَ	بِبَٰلِغِهِۦ ۚ	وَمَا
his hands	for water	to reach his mouth	but not	it	reaches him	and (is) not

دُعَآءُ	ٱلْكَٰفِرِينَ	إِلَّا	فِى ضَلَٰلٍ ﴿١٤﴾
(the) invocation	(of) the disbelievers	but	[in] error (of no use)

وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿١٥﴾ قُلْ مَن

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّارُ ﴿١٦﴾

15. And to Allāh (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 ﷺ): ``Who is the Lord of the heavens and the earth?'' Say: ``(It is) Allāh.'' Say: ``Have you then taken (for worship) *Auliyā'* (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 Allāh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?'' Say: ``Allāh is the Creator of all things; and He is the One, the Irresistible.''

وَٱلْأَرْضِ	فِى ٱلسَّمَٰوَٰتِ	مَن	وَلِلَّهِ يَسْجُدُ
and the earth	(is) in the heavens	whoever	and unto Allah (Alone) falls in prostration

وَٱلْأَصَالِ ﴿١٥﴾	بِٱلْغُدُوِّ	وَظِلَٰلُهُم	وَكَرْهًا	طَوْعًا
and (in) the afternoons	in the mornings	and (so do) their shadows	or unwillingly	willingly

قُلِ ٱللَّهُ	وَٱلْأَرْضِ	رَّبُّ ٱلسَّمَٰوَٰتِ	قُلْ مَن
say (it is) Allah	and the earth	(is the) Lord (of) the heavens	say (O Muhammad) Who

لَا يَمْلِكُونَ	أَوْلِيَآءَ	مِّن دُونِهِۦٓ	أَفَٱتَّخَذْتُم	قُلْ
they have no power	protectors	other than Him	(have) you then taken (for worship)?	say

ٱلْأَعْمَىٰ	هَلْ يَسْتَوِى	قُلْ	وَلَا ضَرًّا	نَفْعًا	لِأَنفُسِهِمْ
the blind	are equal?	say	nor (for) harm	(either for) benefit	for themselves

أَمْ جَعَلُوا	وَٱلنُّورُ	ٱلظُّلُمَٰتُ	هَلْ تَسْتَوِى	أَمْ	وَٱلْبَصِيرُ
or do they (disbelievers) assign	and light	darkness	are equal?	or	and the seer

فَتَشَٰبَهَ	خَلَقُوا۟ كَخَلْقِهِۦ	لِلَّهِ شُرَكَآءَ
so (that) seemed alike	who created (the) like (of) His creation	partners to Allah

شَىْءٍ	كُلِّ	خَٰلِقُ	قُلِ ٱللَّهُ	عَلَيْهِمْ ۚ	ٱلْخَلْقُ
things	(of) all	(is the) Creator	say Allah	to them	the creation

ٱلْقَهَّارُ ﴿١٦﴾	وَهُوَ ٱلْوَٰحِدُ
the Irresistible	and He (is) the One

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۖ وَمِمَّا يُوقِدُونَ عَلَيْهِ
فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ
جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ﴿١٧﴾

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 it, thus does Allāh (by parables) show forth truth and falsehood. 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 Allāh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

بِقَدَرِهَا	فَسَالَتْ أَوْدِيَةٌۢ	مَآءً	أَنزَلَ مِنَ ٱلسَّمَآءِ
according to their measure	and the valleys flow	water (rain)	He sends down from the sky

وَمِمَّا	رَّابِيًا ۖ	زَبَدًا	فَٱحْتَمَلَ ٱلسَّيْلُ
and (also) from what	that mounts up to the surface	the foam	but the flood bears away

زَبَدٌ	أَوْ مَتَٰعٍ	حِلْيَةٍ	ٱبْتِغَآءَ	فِى ٱلنَّارِ	يُوقِدُونَ عَلَيْهِ
(rises) a foam	or utensils	ornaments	(in order) to make	in the fire	they heat [on] it

وَٱلْبَٰطِلَ ۚ	يَضْرِبُ ٱللَّهُ ٱلْحَقَّ	كَذَٰلِكَ	مِّثْلُهُۥ ۚ
and falsehood	Allah does set forth (parables of) truth	thus	like (unto) it

وَأَمَّا مَا	فَيَذْهَبُ جُفَآءً ۖ	فَأَمَّا ٱلزَّبَدُ
while that which	it passes away (as) scum (upon the banks)	then as for the foam

ٱلْأَمْثَالَ ﴿١٧﴾	كَذَٰلِكَ يَضْرِبُ ٱللَّهُ	فِى ٱلْأَرْضِ ۚ	فَيَمْكُثُ	يَنفَعُ ٱلنَّاسَ
parables	thus Allah sets forth	in the earth	remains	benefits mankind

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لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ
جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ
ٱلْمِهَادُ ﴿١٨﴾ ۞ أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾

18. For those who answered their Lord's Call (believed in the Oneness of Allāh and followed His Messenger Muhammad ﷺ, i.e. Islamic Monotheism) is *Al-Husnā* (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allāh 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. 19. Is then he who knows that what has been revealed to you (O Muhammad ﷺ) from your Lord is the truth, as like him who is blind? But it is only the men of understanding that pay heed.

لِلَّذِينَ ٱسْتَجَابُوا۟	لِرَبِّهِمُ	ٱلْحُسْنَىٰ ۚ	وَٱلَّذِينَ	لَمْ
for those who answered	[to] their Lord	(is) Paradise	and those who	(did) not

يَسْتَجِيبُوا۟ لَهُۥ	لَوْ	أَنَّ	لَهُم	مَّا	فِى ٱلْأَرْضِ	جَمِيعًا
answer [to] Him	if	[that]	they had	(all) that	(is) in the earth	together

وَمِثْلَهُۥ	مَعَهُۥ	لَٱفْتَدَوْا۟	بِهِۦٓ ۚ	أُو۟لَٰٓئِكَ
and its like	with it	surely they would offer to save themselves	[with] it	(they are) those

لَهُمْ	سُوٓءُ	ٱلْحِسَابِ	وَمَأْوَىٰهُمْ	جَهَنَّمُ ۖ
for whom	(will be the) terrible	reckoning	and their dwelling place	(will be) Hell

وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾	أَفَمَن يَعْلَمُ	أَنَّمَآ
and worst indeed is (that) place for rest	then (shall he) who knows?	that what

أُنزِلَ إِلَيْكَ	مِن رَّبِّكَ	ٱلْحَقُّ	كَمَنْ	هُوَ
has been revealed unto you	from your Lord	(is) the truth	(be) like (him) who	[he]

أَعْمَىٰٓ ۚ	إِنَّمَا يَتَذَكَّرُ	أُو۟لُوا۟	ٱلْأَلْبَٰبِ ﴿١٩﴾
(is) blind	(but it is) only (that) pay head	(the) men	(of) understanding

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ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾ وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟
ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى
ٱلدَّارِ ﴿٢٢﴾

20. Those who fulfil the Covenant of Allāh and break not the *Mīthāq* (bond, treaty, covenant). 21. And those who join that which Allāh 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 Allāh has forbidden and perform all kinds of good deeds which Allāh has ordained). 22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salāt* (the prayers), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

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ٱلَّذِينَ يُوفُونَ	بِعَهْدِ ٱللَّهِ	وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ﴿٢٠﴾
those who fulfil	(the) Covenant (of) Allah	and break not the covenant

وَٱلَّذِينَ يَصِلُونَ	مَآ أَمَرَ ٱللَّهُ	بِهِۦٓ	أَن يُوصَلَ	وَيَخْشَوْنَ رَبَّهُمْ
and those who join	what Allah has commanded	[for it]	to be joined	and fear their Lord

وَيَخَافُونَ	سُوٓءَ	ٱلْحِسَابِ ﴿٢١﴾	وَٱلَّذِينَ صَبَرُوا۟	ٱبْتِغَآءَ
and dread	(the) terrible	reckoning	and those who remain patient	seeking

وَجْهِ	رَبِّهِمْ	وَأَقَامُوا۟ ٱلصَّلَوٰةَ	وَأَنفَقُوا۟
(the) Face (Countenance)	(of) their Lord	and offer prayers (perfectly)	and spend

مِمَّا	رَزَقْنَٰهُمْ	سِرًّا	وَعَلَانِيَةً	وَيَدْرَءُونَ
out of that which	We have bestowed on them	secretly	and openly	and they repel

بِٱلْحَسَنَةِ	ٱلسَّيِّئَةَ	أُو۟لَٰٓئِكَ	لَهُمْ	عُقْبَى	ٱلدَّارِ ﴿٢٢﴾
with good	evil	(they are) those	for whom	(is the good) end	(of) Home

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن
كُلِّ بَابٍ ﴿٢٣﴾ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ﴿٢٤﴾ وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ

مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ﴿٢٥﴾

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 to them from every gate (saying): 24. " *Salāmun 'Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!" 25. And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh 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 Allāh's Mercy), and for them is the unhappy (evil) home (i.e. Hell).

وَمَن	يَدْخُلُونَهَا	عَدْنٍ	جَنَّٰتُ
and (also those) who	(in) which they shall enter	(of) Adn (Paradise)	Gardens

وَذُرِّيَّٰتِهِمْ ۖ	وَأَزْوَٰجِهِمْ	صَلَحَ مِنْ ءَابَآئِهِمْ
and their offspring	and their wives	acted righteously from (among) their fathers

عَلَيْكُم	سَلَٰمٌ	بَابٍ ﴿٢٣﴾	مِّن كُلِّ	عَلَيْهِم	وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ
(be) upon you	(saying) peace	gate	from every	unto them	and angels shall enter

ٱلدَّارِ ﴿٢٤﴾	فَنِعْمَ عُقْبَى	بِمَا صَبَرْتُمْ ۚ
home	and excellent (indeed) is (the) final	for what you persevered in patience

وَيَقْطَعُونَ	مِيثَٰقِهِۦ	مِنۢ بَعْدِ	عَهْدَ ٱللَّهِ	وَٱلَّذِينَ يَنقُضُونَ
and sever	its ratification	after	(the) Covenant (of) Allah	and those who break

فِى ٱلْأَرْضِ	وَيُفْسِدُونَ	أَن يُوصَلَ	بِهِۦٓ	مَآ أَمَرَ ٱللَّهُ
in the land	and work mischief	to be joined	[for it]	what Allah has commanded

ٱلدَّارِ ﴿٢٥﴾	سُوٓءُ	وَلَهُمْ	ٱللَّعْنَةُ	لَهُمُ	أُو۟لَٰٓئِكَ
home	(is the) evil	and for them	(is) the curse	for them	(they are) those

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ﴿٢٦﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ

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وَيَهْدِيٓ إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾

26. Allāh 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 ﷺ) from his Lord?'' Say: ``Verily, Allāh sends astray whom He wills and guides to Himself those who turn to Him in repentance.''

وَيَقْدِرُ	لِمَن يَشَآءُ	ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ
and straitens (it for whom He wills)	for whom He wills	Allah increases the provision

وَمَا ٱلْحَيَوٰةُ	ٱلدُّنْيَا	بِٱلْحَيَوٰةِ	وَفَرِحُوا۟
and (is) nothing the life	(of) the world	in the life	and they rejoice

وَيَقُولُ	إِلَّا مَتَٰعٌ ﴿٢٦﴾	فِى ٱلْءَاخِرَةِ	ٱلدُّنْيَا
and say	but a brief enjoyment	(as) compared with the Hereafter	(of) the world

ءَايَةٌ	أُنزِلَ عَلَيْهِ	لَوْلَآ	ٱلَّذِينَ كَفَرُوا۟
a sign	is sent down to him (Muhammad)	why not	those who disbelieved

وَيَهْدِىٓ	مَن يَشَآءُ	إِنَّ ٱللَّهَ يُضِلُّ	قُلْ	مِن رَّبِّهِۦ
and guides	whom He wills	verily Allah sends astray	say	from his Lord

مَنْ أَنَابَ ﴿٢٧﴾	إِلَيْهِ
(those) who turn (to Him) in repentance	unto Himself

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴿٢٩﴾ كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿٣٠﴾

28. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and whose hearts find rest in the remembrance of Allāh, verily, in the remembrance of Allāh do hearts find rest. 29. Those who believed (in the Oneness of Allāh – Islamic Monotheism), and work righteousness, *Tūbā* (all

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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 to them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: ``He is my Lord! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance.''

بِذِكْرِ ٱللَّهِ ۗ	وَتَطْمَئِنُّ قُلُوبُهُم	ٱلَّذِينَ ءَامَنُوا۟
in (the) remembrance (of) Allah	and their hearts find rest	those who believe

أَلَا	بِذِكْرِ ٱللَّهِ	تَطْمَئِنُّ ٱلْقُلُوبُ ﴿٢٨﴾	ٱلَّذِينَ ءَامَنُوا۟
no doubt	in (the) remembrance (of) Allah	hearts find rest	those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	طُوبَىٰ	لَهُمْ	وَحُسْنُ	مَـَٔابٍ ﴿٢٩﴾
and work righteousness	delight/bliss	(is) for them	and a beautiful	place of (final) return

كَذَٰلِكَ	أَرْسَلْنَٰكَ	فِىٓ أُمَّةٍ	قَدْ خَلَتْ
thus	have We sent you (O Muhammad)	to a community	verily passed away

مِن قَبْلِهَآ	أُمَمٌ	لِّتَتْلُوَا۟	عَلَيْهِمُ
before it	other communities	(in order) that you might recite	unto them

ٱلَّذِىٓ أَوْحَيْنَآ	إِلَيْكَ	وَهُمْ يَكْفُرُونَ	بِٱلرَّحْمَٰنِ ۚ
what We have revealed	to you	while they disbelieve	in the Most Gracious

قُلْ هُوَ	رَبِّى	لَآ إِلَٰهَ	إِلَّا هُوَ	عَلَيْهِ تَوَكَّلْتُ
say He	(is) my Lord	(there is) no god	but He	in Him I trust

وَإِلَيْهِ	مَتَابِ ﴿٣٠﴾
and to Him	(will be) my return (with repentance)

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ
جَمِيعًا ۗ أَفَلَمْ يَاْيْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ
كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا

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يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾

31. And if there had been a Qur'ān 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'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allāh comes to pass. Certainly, Allāh breaks not His Promise.

وَلَوْ	أَنَّ قُرْءَانًا	سُيِّرَتْ بِهِ	ٱلْجِبَالُ	أَوْ
and if	that (was) a Quran	could be moved with it	mountains	or

قُطِّعَتْ بِهِ	ٱلْأَرْضُ	أَوْ	كُلِّمَ بِهِ	ٱلْمَوْتَىٰ ۗ
could be cloven asunder with it	the earth	or	could be made to speak with it	the dead

بَل	لِّلَّهِ ٱلْأَمْرُ	جَمِيعًا ۗ	أَفَلَمْ يَايْـَٔسِ
nay	with Allah (is certainly) the decision	(of) all (things)	(have) not then known?

ٱلَّذِينَ ءَامَنُوٓا۟	أَن	لَّوْ يَشَآءُ ٱللَّهُ	لَهَدَى ٱلنَّاسَ
those who believe	that	if Allah had willed	surely He could have guided mankind

جَمِيعًا ۗ	وَلَا يَزَالُ	ٱلَّذِينَ كَفَرُوا۟	تُصِيبُهُم	بِمَا صَنَعُوا۟
all	and will not cease	those who disbelieved	to strike them	(because) of what they did

قَارِعَةٌ	أَوْ تَحُلُّ قَرِيبًا	مِّن دَارِهِمْ	حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ
a disaster	or it settles close	to their homes	until (the) Promise (of) Allah comes

إِنَّ ٱللَّهَ	لَا يُخْلِفُ ٱلْمِيعَادَ ﴿٣١﴾
certainly Allah	breaks not (His) Promise

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ﴿٣٢﴾ أَفَمَنْ هُوَ قَآئِمٌۢ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ﴿٣٣﴾

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32. And indeed (many) Messengers were mocked at before you (O Muhammad ﷺ), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment! 33. Is then He (Allāh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh. 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 fair-seeming, and they have been hindered from the Right Path; and whom Allāh sends astray, for him there is no guide.

وَلَقَدِ ٱسْتُهْزِئَ	بِرُسُلٍ	مِّن قَبْلِكَ
and indeed were mocked	(many) Messengers	before you (O Muhammad)

فَأَمْلَيْتُ	لِلَّذِينَ كَفَرُوا۟	ثُمَّ أَخَذْتُهُمْ ۖ	فَكَيْفَ كَانَ
but I granted respite	to those who disbelieved	then I seized them	so how (terrible) was

أَفَمَنْ	هُوَ	قَآئِمٌ	عَلَىٰ كُلِّ	نَفْسٍۭ	بِمَا كَسَبَتْ ۗ	عِقَابِ ﴿٣٣﴾
(is) then Who?	He	takes charge	of every	soul	[for] what it has earned	My punishment

وَجَعَلُوا۟	لِلَّهِ شُرَكَآءَ	قُلْ	سَمُّوهُمْ ۚ	أَمْ تُنَبِّـُٔونَهُۥ	بِمَا
yet they ascribe	partners to Allah	say	name them	or you will inform Him	of what

لَا يَعْلَمُ	فِى ٱلْأَرْضِ	أَم	بِظَـٰهِرٍ	مِّنَ ٱلْقَوْلِ ۗ	بَلْ
He knows not	in the earth	or (is it just)	in apparent	[of] words	nay

زُيِّنَ	لِلَّذِينَ كَفَرُوا۟	مَكْرُهُمْ	وَصُدُّوا۟
is made fair-seeming	to those who disbelieve	their plotting	and they have been hindered

عَنِ ٱلسَّبِيلِ ۗ	وَمَن يُضْلِلِ ٱللَّهُ	فَمَا	لَهُۥ	مِنْ هَادٍ ﴿٣٤﴾
from the (Right) Path	and whom Allah sends astray	so (there is) not	for him	any guide

لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ﴿٣٤﴾ ۞ مَّثَلُ
ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى
ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَـٰفِرِينَ ٱلنَّارُ ﴿٣٥﴾

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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 *Wāq* (defender or protector) against Allāh. 35. The description of the Paradise which the *Muttaqūn* (the pious.) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the *Muttaqūn* (the pious.), and the end (final destination) of the disbelievers is Fire.

لَّهُمْ	عَذَابٌ	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا	وَلَعَذَابُ
for them	(is) a torment	in the life	(of) the world	and certainly (the) torment

ٱلْءَاخِرَةِ	أَشَقُّ	وَمَا	لَهُم	مِّنَ ٱللَّهِ	مِن وَاقٍ ﴿٣٤﴾
(of) the Hereafter	(is) harder	and not	they have	against Allah	any protector

مَّثَلُ	ٱلْجَنَّةِ	ٱلَّتِى	وُعِدَ ٱلْمُتَّقُونَ	تَجْرِى مِن تَحْتِهَا
(the) likeness	(of) Paradise	which	the pious have been promised	flow underneath it

ٱلْأَنْهَٰرُ	أُكُلُهَا	دَآئِمٌ	وَظِلُّهَا	تِلْكَ
the rivers	its provision	(is) eternal	and (so is) its shade	this

عُقْبَى	ٱلَّذِينَ ٱتَّقَوا۟	وَّعُقْبَى
(is the) end (final destination)	(of) those who are pious	and (the) end (final destination)

ٱلْكَٰفِرِينَ	ٱلنَّارُ ﴿٣٥﴾
(of) the disbelievers	(is) Fire

وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُوا۟ وَإِلَيْهِ مَـَٔابِ ﴿٣٦﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ﴿٣٧﴾

36. Those to whom We have given the Book (such as 'Abdullāh bin Salām and other Jews who embraced Islam), rejoice at what has been revealed to you (i.e. the Qur'ān), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad ﷺ): ``I am commanded only to worship Allāh (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'ān) 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 *Walī* (protector) or *Wāq* (defender) against Allāh.

وَٱلَّذِينَ	ءَاتَيْنَٰهُمُ	ٱلْكِتَٰبَ	يَفْرَحُونَ بِمَآ
and those	(to) whom We have given	the Book	rejoice at what

أُنزِلَ إِلَيْكَ	وَمِنَ ٱلْأَحْزَابِ
has been revealed unto you (the Quran)	and (there are) among the groups

مَن يُنكِرُ	بَعْضَهُۥ	قُلْ	إِنَّمَآ أُمِرْتُ
(those) who reject	a part thereof	say (O Muhammad)	I am commanded only

أَنْ أَعْبُدَ ٱللَّهَ	وَلَآ أُشْرِكَ	بِهِۦٓ	إِلَيْهِ أَدْعُوا۟
to worship Allah	and not to join partners	with Him	to Him (Alone) I call

وَإِلَيْهِ	مَـَٔابِ ﴿٣٦﴾	وَكَذَٰلِكَ	أَنزَلْنَٰهُ
and to Him	(is) my return	and thus	We have sent it (the Quran) down

حُكْمًا	عَرَبِيًّا	وَلَئِنِ ٱتَّبَعْتَ
(to be) a judgement of authority	(in) Arabic	and if you (O Muhammad) follow

أَهْوَآءَهُم	بَعْدَ	مَا	جَآءَكَ	مِنَ ٱلْعِلْمِ	مَا
their (vain) desires	after	what	has come to you	of the knowledge	not

لَكَ	مِنَ ٱللَّهِ	مِن وَلِىٍّ	وَلَا وَاقٍ ﴿٣٧﴾
you (will) have	against Allah	any protector	nor defender

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ
إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾ يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ
ٱلْكِتَٰبِ ﴿٣٩﴾ وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ
وَعَلَيْنَا ٱلْحِسَابُ ﴿٤٠﴾

38. And indeed We sent Messengers before you (O Muhammad ﷺ), and made

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for them wives and offspring. And it was not for a Messenger to bring a sign except by Allāh's Leave. (For) every matter there is a Decree (from Allāh). 39. Allāh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfūz*) 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.

وَلَقَدْ أَرْسَلْنَا رُسُلًا	مِّن قَبْلِكَ	وَجَعَلْنَا
and indeed We sent Messengers	before you (O Muhammad)	and We made

لَهُمْ	أَزْوَاجًا	وَذُرِّيَّةً ۚ	وَمَا كَانَ	لِرَسُولٍ	أَن يَأْتِيَ
for them	wives	and offspring	and (it) was not	for a Messenger	to bring

بِـَٔايَةٍ	إِلَّا	بِإِذْنِ ٱللَّهِ ۗ	لِكُلِّ	أَجَلٍ	كِتَابٌ ﴿٣٨﴾
[with] a sign	except	by (the) Leave (of) Allah	for every	matter	(there is) a Decree

يَمْحُوا۟ ٱللَّهُ	مَا يَشَآءُ	وَيُثْبِتُ ۖ	وَعِندَهُۥٓ
Allah blots out	what He wills	and confirms (what He wills)	and with Him

أُمُّ	ٱلْكِتَٰبِ ﴿٣٩﴾	وَإِن مَّا نُرِيَنَّكَ
(is the) Mother	(of) the Book	and whether We show you (O Muhammad)

بَعْضَ	ٱلَّذِى	نَعِدُهُمْ	أَوْ نَتَوَفَّيَنَّكَ	فَإِنَّمَا
a part	(of) what	We have promised them	or We cause you to die	so only

عَلَيْكَ	ٱلْبَلَٰغُ	وَعَلَيْنَا	ٱلْحِسَابُ ﴿٤٠﴾
your duty	(is) to convey (the Message)	and on Us	(is) the reckoning

أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ﴿٤١﴾ وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ﴿٤٢﴾ وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾

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 Allāh

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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 Allāh'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 Allāh and those too who have knowledge of the Scripture (such as 'Abdullāh bin Salām and other Jews and Christians who embraced Islam).''

نَنقُصُهَا	نَأْتِي ٱلْأَرْضَ	أَنَّا	أَوَلَمْ يَرَوْا
reducing it	come to the land	that We	[and] (did) they not see?
لِحُكْمِهِۦ ۚ	لَا مُعَقِّبَ	وَٱللَّهُ يَحْكُمُ	مِنْ أَطْرَافِهَا ۚ
His Judgement	(there is) none (to) put back	and Allah judges	from its (outlying) borders
وَقَدْ مَكَرَ ٱلَّذِينَ	ٱلْحِسَابِ ﴿٤١﴾	سَرِيعُ	وَهُوَ
and verily did devise plots those who	(at) reckoning	(is) Swift	and He
مَا تَكْسِبُ	يَعْلَمُ	جَمِيعًا ۗ	فَلِلَّهِ ٱلْمَكْرُ	مِن قَبْلِهِمْ
what earns	He knows	all	so unto Allah (is) the planning	(were) before them
عُقْبَى	لِمَنْ	وَسَيَعْلَمُ ٱلْكُفَّرُ	نَفْسٍ ۗ	كُلُّ
(will be the good) end	for whom	and the disbelievers will know	person	every
لَسْتَ مُرْسَلًا ۚ	ٱلَّذِينَ كَفَرُوا	وَيَقُولُ	ٱلدَّارِ ﴿٤٢﴾
you (O Muhammad) are not a Messenger	those who disbelieved	and say	(of) the Home
وَمَنْ	وَبَيْنَكُمْ	بَيْنِي	كَفَىٰ بِٱللَّهِ شَهِيدًا	قُلْ
and who	and between you	between me	Allah is Sufficient (as) a witness	say
ٱلْكِتَٰبِ ﴿٤٣﴾	عِلْمُ	عِندَهُۥ
(of) the Scripture	knowledge	[he] has

سُورَةُ إِبْرَاهِيمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

الٓرۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ

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صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿١﴾ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَوَيْلٌ
لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ
وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٣﴾

Sūrah Ibrāhīm [(Prophet) Abraham] 14

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

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] (This is) a Book which We have revealed to you (O Muhammad ﷺ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allāh and Islamic Monotheism) by their Lord's Leave to the path of the All-Mighty, the Owner of all praise. 2. Allāh to Whom belongs all that is in the heavens and all that is in the earth! And woe to 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 Allāh (i.e. Islam) and seek crookedness therein – they are far astray.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ	
In the Name (of) Allah	the Most Gracious	the Most Merciful	
الٓرۚ	كِتَٰبٌ	أَنزَلْنَٰهُ	إِلَيْكَ
Alif-Lam-Ra	(this is) a Book	which We have revealed	unto you (O Muhammad)
لِتُخْرِجَ ٱلنَّاسَ		مِنَ ٱلظُّلُمَٰتِ	
(in order) that you may bring mankind out		from darknesses (of disbelief)	
إِلَىٰ ٱلنُّورِ	بِإِذْنِ	رَبِّهِمْ	إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ
into light (of belief)	by (the) Leave	(of) their Lord	to (the) path (of) the All-Mighty
ٱلْحَمِيدِ ﴿١﴾	ٱللَّهِ	ٱلَّذِى	لَهُۥ	مَا
the Praise-Worthy	Allah	the One	to Him (belongs)	(all) that
فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ ۗ	وَوَيْلٌ	لِّلْكَٰفِرِينَ
(is) in the heavens	and (all) that	(is) in the earth	and woe	to the disbelievers

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مِنْ عَذَابٍ	شَدِيدٍ ﴿٢﴾	ٱلَّذِينَ	يَسْتَحِبُّونَ ٱلْحَيَوٰةَ	ٱلدُّنْيَا
from a torment	severe	those who	prefer the life	(of) the world
عَلَى ٱلْءَاخِرَةِ	وَيَصُدُّونَ	عَن سَبِيلِ ٱللَّهِ		وَيَبْغُونَهَا
to the Hereafter	and hinder (men)	from (the) path (of) Allah		and seek therein
عِوَجًا	أُو۟لَٰٓئِكَ	فِى	ضَلَٰلٍۭ	بَعِيدٍ ﴿٣﴾
crookedness	they	(are) in	straying	far

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ
وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ
أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ
فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

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 Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise. 5. And indeed We sent Mūsā (Moses) with Our *Ayāt* (signs, proofs, and evidences) (saying): ``Bring out your people from darkness into light, and remind them of the Blessings of Allāh. Truly, therein are *Ayāt* (evidences, proofs and signs) for every patient, thankful (person)."

قَوْمِهِۦ	بِلِسَانِ	إِلَّا	مِن رَّسُولٍ	وَمَآ أَرْسَلْنَا
(of) his people	with (the) language	except	any Messenger	and We sent not
فَيُضِلُّ ٱللَّهُ	لَهُمْ	لِيُبَيِّنَ		
then Allah misleads	for them	(in order) that he might make (the Message) clear		
ٱلْحَكِيمُ ﴿٤﴾	وَهُوَ ٱلْعَزِيزُ	مَن يَشَآءُ	وَيَهْدِى	مَن يَشَآءُ
the All-Wise	and He (is) the All-Mighty	whom He wills	and guides	whom He wills
أَنْ أَخْرِجْ قَوْمَكَ	بِـَٔايَٰتِنَآ	وَلَقَدْ أَرْسَلْنَا مُوسَىٰ		
(saying) that bring out your people	with Our Signs	and indeed We sent Moses		
إِنَّ	بِأَيَّىٰمِ ٱللَّهِ	وَذَكِّرْهُم	إِلَى ٱلنُّورِ	مِنَ ٱلظُّلُمَٰتِ
truly	of (the) days (of) Allah	and remind them	into light	from darknesses

فِي ذَٰلِكَ	لَآيَاتٍ	لِّكُلِّ	صَبَّارٍ	شَكُورٍ ۝٥
in that	surely (are) signs	for every	patient	thankful (person)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ
فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ
نِسَآءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ۝٦ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن
شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝٧

6. And (remember) when Mūsā (Moses) said to his people: ``Call to mind Allāh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were 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 Allāh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily, My punishment is indeed severe.''

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وَإِذْ	قَالَ مُوسَىٰ	لِقَوْمِهِ	ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ
and (remember) when	Moses said	to his people	call to mind (the) Favour (of) Allah

عَلَيْكُمْ	إِذْ	أَنجَىٰكُم	مِّنْ ءَالِ	فِرْعَوْنَ	يَسُومُونَكُمْ
to you	when	He delivered you	from (the) people	(of) Pharaoh	who were afflicting you

سُوٓءَ	ٱلْعَذَابِ	وَيُذَبِّحُونَ أَبْنَآءَكُمْ	وَيَسْتَحْيُونَ نِسَآءَكُمْ
(with) horrible	torment	and were slaughtering your sons	and letting your women alive

وَفِي ذَٰلِكُم	بَلَآءٌ	مِّن رَّبِّكُمْ	عَظِيمٌ ۝٦	وَإِذْ
and in it	(was) a trial	from your Lord	tremendous	and (remember) when

تَأَذَّنَ رَبُّكُمْ	لَئِن شَكَرْتُمْ	لَأَزِيدَنَّكُمْ
your Lord proclaimed	if you give thanks	surely I will give you more

وَلَئِن كَفَرْتُمْ	إِنَّ عَذَابِي	لَشَدِيدٌ ۝٧
but if you are thankless (disbelievers)	verily My punishment	(is) indeed severe

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓاْ أَنتُمْ وَمَن فِي ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ أَلَمْ يَأْتِكُمْ
نَبَؤُاْ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ لَا
يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓاْ أَيْدِيَهُمْ فِيٓ أَفْوَٰهِهِمْ وَقَالُوٓاْ
إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ﴿٩﴾

8. And Mūsā (Moses) said: ``If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise.'' 9. Has not the news reached you, of those before you, the people of Nūh (Noah), and 'Ād, and Thamūd? And those after them? None knows them but Allāh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with 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. Islamic Monotheism).''

جَمِيعًا	فِي ٱلْأَرْضِ	وَمَن	أَنتُمْ	إِن تَكْفُرُوٓاْ	وَقَالَ مُوسَىٰٓ
all (together)	(is) on the earth	and whoever	you	if you disbelieve	and Moses said
أَلَمْ يَأْتِكُمْ	حَمِيدٌ ﴿٨﴾	لَغَنِيٌّ	فَإِنَّ ٱللَّهَ		
(has) not come to you?	Praise-Worthy	certainly (is) All-Rich	then verily Allah		
وَعَادٍ	نُوحٍ	قَوْمِ	مِن قَبْلِكُمْ	ٱلَّذِينَ	نَبَؤُاْ
and Ad	(of) Noah	(the) people	(were) before you	(of) those who	(the) news
إِلَّا ٱللَّهُ	لَا يَعْلَمُهُمْ	مِنۢ بَعْدِهِمْ	وَٱلَّذِينَ	وَثَمُودَ	
but Allah	none knows them	(were) after them	and those who	and Thamud	
فَرَدُّوٓاْ أَيْدِيَهُمْ	بِٱلْبَيِّنَٰتِ	رُسُلُهُم	جَآءَتْهُمْ		
but they put their hands	with clear proofs	their Messengers	came to them		
أُرْسِلْتُم بِهِۦ	بِمَآ	إِنَّا كَفَرْنَا	وَقَالُوٓاْ	فِيٓ أَفْوَٰهِهِمْ	
with which you have been sent	in that	verily we disbelieve	and said	in their mouths	
مُرِيبٍ ﴿٩﴾	إِلَيْهِ	تَدْعُونَنَآ	مِّمَّا	لَفِي شَكٍّ	وَإِنَّا
suspicious	to it	you invite us	as to what	(are) really in doubt	and indeed we

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۞ قَالَتْ رُسُلُهُمْ أَفِي ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم
مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ
أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ ﴿١٠﴾

10. Their Messengers said: ``What! Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allāh) 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).''

فَاطِرِ	شَكٌّ	أَفِي ٱللَّهِ	قَالَتْ رُسُلُهُمْ
(the) Creator	a doubt	(can there be) about Allah?	their Messengers said
لِيَغْفِرَ	يَدْعُوكُمْ	وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ
so that He may forgive	He calls you (to Him)	and the earth	(of) the heavens
مُّسَمًّى ۚ	إِلَىٰٓ أَجَلٍ	وَيُؤَخِّرَكُمْ	مِّن ذُنُوبِكُمْ	لَكُمْ
appointed	for a term	and give you respite	of your sins	[for] you
أَن تَصُدُّونَا	تُرِيدُونَ	مِّثْلُنَا	إِلَّا بَشَرٌ	قَالُوٓا۟ إِنْ أَنتُمْ
to turn us away	you wish	like us	but human beings	they said you (are) not
مُّبِينٍ ﴿١٠﴾	بِسُلْطَٰنٍ	فَأْتُونَا	يَعْبُدُ ءَابَآؤُنَا	عَمَّا كَانَ
clear	an authority	then bring us	worship our fathers	from what used to

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ
عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ
ٱلْمُؤْمِنُونَ ﴿١١﴾ وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ
مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾

11. Their Messengers said to them: ``We are no more than human beings like you, but Allāh 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 Allāh. And in

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Allāh (Alone) let the believers put their trust. 12. ``And why should we not put our trust in Allāh while He indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (Alone) let those who trust, put their trust.''

قَالَتْ لَهُمْ	رُسُلُهُمْ	إِن نَّحْنُ	إِلَّا بَشَرٌ	مِّثْلُكُمْ
said to them	their Messengers	we (are) not	but human beings	like you
وَلَٰكِنَّ ٱللَّهَ يَمُنُّ	عَلَىٰ مَن يَشَآءُ	مِنْ عِبَادِهِۦ ۖ	وَمَا كَانَ	
[and] but Allah bestows His Grace	on whom He wills	of His slaves	and (it) is not	
لَنَآ	أَن نَّأْتِيَكُم	بِسُلْطَٰنٍ	إِلَّا	بِإِذْنِ ٱللَّهِ ۚ
for us	that we bring you	an authority	except	by (the) Permission (of) Allah
وَعَلَى ٱللَّهِ	فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١١﴾	وَمَا	لَنَآ	
and in Allah	so let the believers put (their) trust	and what	(is) for us	
أَلَّا نَتَوَكَّلَ	عَلَى ٱللَّهِ	وَقَدْ هَدَىٰنَا	سُبُلَنَا ۚ	
that we put not our trust	in Allah	while indeed He has guided us	(in) our ways	
وَلَنَصْبِرَنَّ	عَلَىٰ مَآ	ءَاذَيْتُمُونَا ۚ		
and we shall certainly bear patience	with that	hurt you may cause us		
وَعَلَى ٱللَّهِ	فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ﴿١٢﴾			
and in Allah (Alone)	so let those who trust put (their) trust			

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾ وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ﴿١٤﴾ وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٥﴾

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 *Zālimūn* (polytheists, disbelievers and wrongdoers). 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 (Allāh)] and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction.

وَقَالَ	ٱلَّذِينَ كَفَرُوا۟	لِرُسُلِهِمْ	لَنُخْرِجَنَّكُم
and said	those who disbelieved	to their Messengers	surely we shall drive you out

مِّنْ أَرْضِنَآ	أَوْ لَتَعُودُنَّ	فِى مِلَّتِنَا ۖ	فَأَوْحَىٰٓ	إِلَيْهِمْ	رَبُّهُمْ
of our land	or surely you shall return	to our religion	so revealed	to them	their Lord

لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ﴿١٣﴾	وَلَنُسْكِنَنَّكُمُ	ٱلْأَرْضَ
truly We shall destroy the wrongdoers	and indeed We shall make you dwell	(in) the land

مِنۢ بَعْدِهِمْ ۚ	ذَٰلِكَ	لِمَنْ خَافَ	مَقَامِى
after them	this	(is) for (him) who fears	standing before Me (on the Day of Resurrection)

وَخَافَ وَعِيدِ ﴿١٤﴾	وَٱسْتَفْتَحُوا۟
and (also) fears My threat	and they sought help and victory

وَخَابَ	كُلُّ	جَبَّارٍ	عَنِيدٍ ﴿١٥﴾
and failed/remained unsuccessful	every	arrogant dictator	obstinate

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ
ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ﴿١٧﴾ مَّثَلُ ٱلَّذِينَ
كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا
كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٨﴾

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, 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

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away (from the Right Path).

مِّن وَرَآئِهِۦ	جَهَنَّمُ	وَيُسْقَىٰ	مِن مَّآءٍ	صَدِيدٍ ﴿١٦﴾
behind him	(is) Hell	and he will be made to drink	[of] water	boiling festering

يَتَجَرَّعُهُۥ	وَلَا يَكَادُ	يُسِيغُهُۥ
he will sip it (unwillingly)	and he will find great difficulty	to swallow it

وَيَأْتِيهِ	ٱلْمَوْتُ	مِن كُلِّ	مَكَانٍ	وَمَا هُوَ	بِمَيِّتٍ
and will come to him	death	from every	side	yet he (will) not	die

وَمِن وَرَآئِهِۦ	عَذَابٌ	غَلِيظٌ ﴿١٧﴾	مَّثَلُ	ٱلَّذِينَ كَفَرُوا۟
and behind him	(will be) a torment	great	(the) parable	(of) those who disbelieved

بِرَبِّهِمْ	أَعْمَٰلُهُمْ	كَرَمَادٍ	ٱشْتَدَّتْ بِهِ	ٱلرِّيحُ
in their Lord	(is that) their works	(are) as ashes	blows furiously with it	the wind

فِى يَوْمٍ	عَاصِفٍ	لَّا يَقْدِرُونَ	مِمَّا كَسَبُوا۟
on a day	stormy	they shall have no power	of what they have earned

عَلَىٰ شَىْءٍ	ذَٰلِكَ	هُوَ	ٱلضَّلَٰلُ	ٱلْبَعِيدُ ﴿١٨﴾
over anything	that	[it]	(is) the straying	far away (from the Right Path)

أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ ﴿١٩﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ
ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ ۚ قَالُوا۟
لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾

19. Do you not see that Allāh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation! 20. And for Allāh that is not hard or difficult. 21. And they all shall appear before Allāh (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 Allāh's torment?'' They will say: ``Had Allāh 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."

أَلَمْ تَرَ	أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ	بِٱلْحَقِّ ۚ
(do) you not see?	that Allah has created the heavens	and the earth	with truth

إِن يَشَأْ	يُذْهِبْكُمْ	وَيَأْتِ	بِخَلْقٍ	جَدِيدٍ ﴿١٩﴾	وَمَا ذَٰلِكَ
if He wills	He can remove you	and bring	a creation	new	and that (is) not

عَلَى ٱللَّهِ	بِعَزِيزٍ ﴿٢٠﴾	وَبَرَزُوا۟	لِلَّهِ جَمِيعًا	فَقَالَ ٱلضُّعَفَٰٓؤُا۟
for Allah	hard	and they shall appear	all before Allah	then the weak will say

لِلَّذِينَ ٱسْتَكْبَرُوٓا۟	إِنَّا كُنَّا	لَكُمْ	تَبَعًا
to those who were arrogant (chiefs)	verily we were	for you	following

فَهَلْ أَنتُم	مُّغْنُونَ	عَنَّا	مِنْ عَذَابِ ٱللَّهِ	مِن شَىْءٍ ۚ
so (can) you?	avail	us	against (the) torment (of) Allah	anything

قَالُوا۟	لَوْ هَدَىٰنَا ٱللَّهُ	لَهَدَيْنَٰكُمْ ۖ	سَوَآءٌ
they will say	if Allah had guided us	surely we would have guided you	(it is) equal

عَلَيْنَآ	أَجَزِعْنَآ	أَمْ صَبَرْنَا	مَا
to us	(whether) we rage?	or bear (these torments) with patience	not

لَنَا	مِن مَّحِيصٍ ﴿٢١﴾
(there is) for us	any place of refuge

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ
فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى
وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ
بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

22. And *Shaitān* (Satan) will say when the matter has been decided: ``Verily, Allāh 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

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help me. I deny your former act in associating me (Satan) as a partner with Allāh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zālimūn* (polytheists and wrongdoers)."

وَقَالَ ٱلشَّيْطَٰنُ	لَمَّا	قُضِىَ ٱلْأَمْرُ	إِنَّ ٱللَّهَ وَعَدَكُمْ
and Satan will say	when	the matter has been decided	verily Allah promised you

وَعْدَ	ٱلْحَقِّ	وَوَعَدتُّكُمْ	فَأَخْلَفْتُكُمْ	وَمَا
a promise	(of) truth	and I (too) promised you	but I betrayed you	and not

كَانَ لِىَ	عَلَيْكُم	مِّن سُلْطَٰنٍ	إِلَّآ	أَن دَعَوْتُكُمْ	فَٱسْتَجَبْتُمْ	لِى
I had	over you	any authority	except	that I called you	and you responded	to me

فَلَا تَلُومُونِى	وَلُومُوٓا۟ أَنفُسَكُم	مَّآ أَنَا۠	بِمُصْرِخِكُمْ	وَمَآ أَنتُم
so blame me not	but blame yourselves	I (can) not	help you	nor you (can)

بِمُصْرِخِىَّ	إِنِّى كَفَرْتُ	بِمَآ	أَشْرَكْتُمُونِ
help me	verily I deny	[of] what	you associated me as a partner (with Allah)

مِن قَبْلُ	إِنَّ ٱلظَّٰلِمِينَ	لَهُمْ	عَذَابٌ	أَلِيمٌ ﴿٢٢﴾
before	verily the wrongdoers	for them	(is) a torment	painful

وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ﴿٢٣﴾ أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

23. And those who believed (in the Oneness of Allāh 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: *Salām* (peace!). 24. See you not how Allāh 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). 25. Giving its fruit at all times, by the Leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.

جَنَّٰتٍ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	ءَامَنُوا۟ ٱلَّذِينَ	وَأُدْخِلَ
Gardens	and did righteous deeds	those who believed	and will be made to enter

بِإِذْنِ	فِيهَا	خَٰلِدِينَ	ٱلْأَنْهَٰرُ	تَجْرِى مِن تَحْتِهَا
with (the) Permission	therein	to dwell forever	the rivers	flowing under them

أَلَمْ تَرَ	سَلَٰمٌ ﴿٢٣﴾	فِيهَا	تَحِيَّتُهُمْ	رَبِّهِمْ ۖ
(do) you not see?	(will be) peace	therein	their greeting	(of) their Lord

أَصْلُهَا	طَيِّبَةٍ	كَشَجَرَةٍ	طَيِّبَةً	كَلِمَةً	مَثَلًا	كَيْفَ ضَرَبَ ٱللَّهُ
whose root	good	(is) as a tree	good	a word	a parable	how Allah sets forth

تُؤْتِىٓ أُكُلَهَا	فِى ٱلسَّمَآءِ ﴿٢٤﴾	وَفَرْعُهَا	ثَابِتٌ
giving its fruit	to the sky (very high)	and its branches (reach)	(is) firm

وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ	رَبِّهَا ۗ	بِإِذْنِ	حِينٍ	كُلَّ
and Allah sets forth parables	(of) its Lord	by (the) Leave	times	all

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾	لِلنَّاسِ
(in order) that they may remember	for mankind

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ﴿٢٦﴾ يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ﴿٢٧﴾ ۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ﴿٢٨﴾

26. And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability. 27. Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are *Zālimūn* (polytheists and wrongdoers), and Allāh does what He wills. 28. Have you not seen those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad ﷺ and his Message of Islam), and caused their people to dwell in the house of destruction?

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وَمَثَلُ	كَلِمَةٍ	خَبِيثَةٍ	كَشَجَرَةٍ	خَبِيثَةٍ
and (the) parable	(of) a word	evil	(is) that of a tree	evil

ٱجْتُثَّتْ مِن فَوْقِ	ٱلْأَرْضِ	مَا	لَهَا	مِن قَرَارٍ ﴿٢٦﴾	يُثَبِّتُ ٱللَّهُ
uprooted from (the) surface	(of) earth	not	having	any stability	Allah will keep firm

ٱلَّذِينَ ءَامَنُوا۟	بِٱلْقَوْلِ	ٱلثَّابِتِ	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا
those who believe	with the word	(that stands) firm	in the life	(of) this world

وَفِى ٱلْءَاخِرَةِ ۖ	وَيُضِلُّ ٱللَّهُ ٱلظَّٰلِمِينَ ۚ	وَيَفْعَلُ ٱللَّهُ
and in the Hereafter	and Allah will cause the wrongdoers to go astray	and Allah does

مَا يَشَآءُ ﴿٢٧﴾	أَلَمْ تَرَ	إِلَى ٱلَّذِينَ بَدَّلُوا۟	نِعْمَتَ ٱللَّهِ
what He wills	(have) you not seen?	[to] those who have changed	(the) Blessings (of) Allah

كُفْرًا	وَأَحَلُّوا۟ قَوْمَهُمْ	دَارَ	ٱلْبَوَارِ ﴿٢٨﴾
(into) disbelief	and caused their people to dwell	(in the) house	(of) destruction

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾ وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ
تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ﴿٣٠﴾ قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟
مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ﴿٣١﴾

29. Hell, in which they will burn, – and what an evil place to settle in! 30. And they set up rivals to Allāh, to mislead (men) from His path! Say: ``Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!'' 31. Say (O Muhammad ﷺ) to *'Ibādī* (My slaves) who have believed, that they should perform *As-Salāt* (the prayers), and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

جَهَنَّمَ	يَصْلَوْنَهَا ۖ	وَبِئْسَ ٱلْقَرَارُ ﴿٢٩﴾	وَجَعَلُوا۟
Hell	(in) which they will burn	and what an evil place to settle in	and they set up

لِلَّهِ أَندَادًا	لِّيُضِلُّوا۟	عَن سَبِيلِهِۦ ۗ	قُلْ	تَمَتَّعُوا۟
rivals to Allah	to mislead (men)	from His path	say	enjoy (your brief life)

قُل لِّعِبَادِيَ	إِلَى ٱلنَّارِ ﴿٣٠﴾	فَإِنَّ مَصِيرَكُمْ
say to My slaves	(is) to the (Hell) Fire	but certainly your destination

مِمَّا	وَيُنفِقُوا۟	يُقِيمُوا۟ ٱلصَّلَوٰةَ	ٱلَّذِينَ ءَامَنُوا۟
from what	and spend in charity	to perform the prayers	those who have believed

يَوْمٌ	أَن يَأْتِيَ	مِّن قَبْلِ	وَعَلَانِيَةً	سِرًّا	رَزَقْنَٰهُمْ
a Day	[that] comes	before	and openly	secretly	We have provided them

وَلَا خِلَٰلٌ ﴿٣١﴾	فِيهِ	لَّا بَيْعٌ
nor friendship	in it	(there will be) neither mutual bargaining

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ
ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ
ٱلْأَنْهَٰرَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ ۖ وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ﴿٣٣﴾

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32. Allāh 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.

وَأَنزَلَ	وَٱلْأَرْضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱللَّهُ ٱلَّذِى
and sends down	and the earth	has created the heavens	Allah (is) He Who

رِزْقًا	مِنَ ٱلثَّمَرَٰتِ	بِهِۦ	فَأَخْرَجَ	مَآءً	مِنَ ٱلسَّمَآءِ
(as) provision	[of] fruits	from it	and brought forth	water (rain)	from the sky

لِتَجْرِىَ	ٱلْفُلْكَ	لَكُمُ	وَسَخَّرَ	لَّكُمْ
so that they may sail	the ships	to you	and He has made to be of service	for you

لَكُمُ	وَسَخَّرَ	بِأَمْرِهِۦ	فِى ٱلْبَحْرِ
to you	and He has made to be of service	by His Command	through the sea

ٱلْأَنْهَٰرَ ﴿٣٢﴾	وَسَخَّرَ	لَكُمُ	ٱلشَّمْسَ	وَٱلْقَمَرَ
the rivers	and He has made to be of service	to you	the sun	and the moon
دَآئِبَيْنِ ۖ	وَسَخَّرَ		لَكُمُ	
both constantly pursuing their courses	and He has made to be of service		to you	

ٱلَّيْلَ	وَٱلنَّهَارَ ﴿٣٣﴾
the night	and the day

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا۟ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ
لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾ وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا وَٱجْنُبْنِى وَبَنِىَّ
أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ
عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allāh's Blessings by disbelief, and by worshipping others besides Allāh, and by disobeying Allāh and His Prophet Muhammad ﷺ). 35. And (remember) when Ibrāhīm (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.

وَءَاتَىٰكُم	مِّن كُلِّ	مَا	سَأَلْتُمُوهُ ۚ	وَإِن تَعُدُّوا۟
and He gave you	of all	that	you asked of Him	and if you count
نِعْمَتَ ٱللَّهِ	لَا تُحْصُوهَآ ۗ			إِنَّ ٱلْإِنسَٰنَ
(the) Blessings (of) Allah	you will not (be able to) count them			verily man
لَظَلُومٌ	كَفَّارٌ ﴿٣٤﴾	وَإِذْ		قَالَ إِبْرَٰهِيمُ
(is) indeed an extreme wrongdoer	a disbeliever	and (remember) when		Abraham said

رَبِّ ٱجْعَلْ	هَٰذَا	ٱلْبَلَدَ	ءَامِنًا	وَٱجْنُبْنِي	وَبَنِيَّ
O my Lord make	this	city (Makkah)	safe	and keep me away	and my sons (from)

أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾	رَبِّ	إِنَّهُنَّ	أَضْلَلْنَ كَثِيرًا	مِّنَ ٱلنَّاسِ ۖ
that we worship idols	O my Lord	verily they	have led astray many	among mankind

فَمَن	تَبِعَنِي	فَإِنَّهُۥ	مِنِّي ۖ	وَمَنْ	عَصَانِي
so whoso	follows me	then verily he	(is) of me	and whoso	disobeys me

فَإِنَّكَ غَفُورٌ	رَّحِيمٌ ﴿٣٦﴾
then indeed You (are) Oft-Forgiving	Most Merciful

رَّبَّنَآ إِنِّيٓ أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ
فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ﴿٣٨﴾

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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-Salāt* (the prayers). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks. 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 Allāh.

بِوَادٍ	مِن ذُرِّيَّتِي	إِنِّيٓ أَسْكَنتُ	رَّبَّنَآ
in a valley	(some) of my offspring	verily I have made to dwell	O our Lord

رَبَّنَا	ٱلْمُحَرَّمِ	بَيْتِكَ	عِندَ	زَرْعٍ	ذِي	غَيْرِ
O our Lord	Sacred	Your House	by	cultivation	with	no

مِّنَ ٱلنَّاسِ	فَٱجْعَلْ أَفْـِٔدَةً	لِيُقِيمُوا۟ ٱلصَّلَوٰةَ
among mankind	so make hearts	(in order) that they may perform prayers (perfectly)

تَهْوِىٓ إِلَيْهِمْ	وَٱرْزُقْهُم	مِّنَ ٱلثَّمَرَٰتِ	لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾
incline towards them	and (O Allah) provide them	with fruits	so that they may give thanks

رَبَّنَآ	إِنَّكَ تَعْلَمُ	مَا نُخْفِي	وَمَا نُعْلِنُ ۗ	وَمَا
our Lord	certainly You know	what we conceal	and what we reveal	and not

يَخْفَىٰ عَلَى ٱللَّهِ	مِن شَيْءٍ	فِي ٱلْأَرْضِ	وَلَا	فِي ٱلسَّمَآءِ ﴿٣٨﴾
is hidden from Allah	anything	on the earth	nor	in the heaven

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي وَهَبَ لِي عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾
رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾ رَبَّنَا ٱغْفِرْ لِي
وَلِوَٰلِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ﴿٤١﴾ وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ
ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾

39. ``All praise and thanks are Allāh's, Who has given me in old age Ismā'īl (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations. 40. ``O my Lord! Make me one who performs *As-Salāt* (the prayers), 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 Allāh is unaware of that which the *Zālimūn* (polytheists, wrongdoers) do, but He gives them respite up to a Day when the eyes will stare in horror.

إِسْمَٰعِيلَ	عَلَى ٱلْكِبَرِ	وَهَبَ لِي	ٱلَّذِي	ٱلْحَمْدُ لِلَّهِ
Ishmael	in old age	has given me	Who	all praise and thanks (be) to Allah

رَبِّ	لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾	إِنَّ رَبِّي	وَإِسْحَٰقَ ۚ
(O) my Lord	(is) indeed the All-Hearer (of) invocations	verily my Lord	and Isaac

رَبَّنَا	وَمِن ذُرِّيَّتِي ۚ	ٱلصَّلَوٰةِ	مُقِيمَ	ٱجْعَلْنِي
our Lord	and from my offspring	prayers	(one) who performs (perfectly)	make me

وَلِلْمُؤْمِنِينَ	وَلِوَٰلِدَيَّ	ٱغْفِرْ لِي	رَبَّنَا	وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾
and (all) the believers	and my parents	forgive me	our Lord	and accept my invocation

وَلَا تَحْسَبَنَّ ٱللَّهَ	يَقُومُ ٱلْحِسَابُ ﴿٤١﴾	يَوْمَ
and consider not (that) Allah	(when) the reckoning will be established	(on the) Day

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غَٰفِلًا	عَمَّا	يَعْمَلُ ٱلظَّٰلِمُونَ ۚ	إِنَّمَا يُؤَخِّرُهُمْ
(is) unaware	of that which	the wrongdoers do	only He gives them respite

لِيَوْمٍ	تَشْخَصُ فِيهِ	ٱلْأَبْصَٰرُ ﴿٤٢﴾
to a Day	(when) will stare (in horror) [in it]	the eyes

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾ وَأَنذِرِ ٱلنَّاسَ يَوْمَ
يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ
ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾

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 ﷺ) mankind of the Day when the torment will come to them; then the wrongdoers 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).

مُهْطِعِينَ	مُقْنِعِي	رُءُوسِهِمْ	لَا يَرْتَدُّ
(they will be) hastening forward	raised up (towards the sky)	their heads	returning not

إِلَيْهِمْ	طَرْفُهُمْ	وَأَفْـِٔدَتُهُمْ	هَوَآءٌ ﴿٤٣﴾	وَأَنذِرِ ٱلنَّاسَ
towards them	their gaze	and their hearts	empty	and warn mankind

يَوْمَ	يَأْتِيهِمُ	ٱلْعَذَابُ	فَيَقُولُ
(of the) Day	(when) will come unto them	the torment	then will say

ٱلَّذِينَ ظَلَمُوا۟	رَبَّنَآ	أَخِّرْنَآ	إِلَىٰٓ أَجَلٍ	قَرِيبٍ	نُّجِبْ دَعْوَتَكَ
those who did wrong	our Lord	respite us	for a while	little	we will answer your call

وَنَتَّبِعِ ٱلرُّسُلَ ۗ	أَوَلَمْ تَكُونُوٓا۟	أَقْسَمْتُم	مِّن قَبْلُ
and follow the Messengers	[and] had you not?	sworn	aforetime

مَا	لَكُم	مِّن زَوَالٍ ﴿٤٤﴾
(that there will be) not	for you	any fall, end

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وَسَكَنتُمْ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓاْ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ
فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾ وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ ٱللَّهِ
مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾ فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ
وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾

45. ``And you dwelt in the dwellings of men who wronged themselves, and it was 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 Allāh, though their plot was not such as to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). 47. So think not that Allāh will fail to keep His Promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.

وَسَكَنتُمْ	فِي مَسَٰكِنِ	ٱلَّذِينَ ظَلَمُوٓاْ	أَنفُسَهُمْ
and you dwelt	in (the) dwellings	(of) those who wronged	themselves
وَتَبَيَّنَ	لَكُمْ	كَيْفَ	فَعَلْنَا بِهِمْ	وَضَرَبْنَا
and it was clear	to you	how	We dealt with them	and We put forth
لَكُمُ	ٱلْأَمْثَالَ ﴿٤٥﴾	وَقَدْ مَكَرُواْ مَكْرَهُمْ	وَعِندَ ٱللَّهِ
for you	(many) parables	and indeed they planned their plot	and with Allah
مَكْرُهُمْ	وَإِن كَانَ مَكْرُهُمْ	لِتَزُولَ	مِنْهُ
(was) their plot	though their plot was not (great)	that it would remove	[by it]
ٱلْجِبَالُ ﴿٤٦﴾	فَلَا تَحْسَبَنَّ ٱللَّهَ	مُخْلِفَ	وَعْدِهِۦ
the mountains	so think not (that) Allah	will fail (to) keep	His Promise
رُسُلَهُۥٓ ۚ	إِنَّ ٱللَّهَ	عَزِيزٌ	ذُو ٱنتِقَامٍ ﴿٤٧﴾
(to) His Messengers	certainly Allah	(is) All-Mighty	All-Able (of) Retribution

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُواْ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ وَتَرَى
ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي ٱلْأَصْفَادِ ﴿٤٩﴾ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ
ٱلنَّارُ ﴿٥٠﴾ لِيَجْزِيَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٥١﴾ هَٰذَا

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بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُوا۟ بِهِۦ وَلِيَعْلَمُوٓا۟ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٥٢﴾

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 Allāh, the One, the Irresistible. 49. And you will see the *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh – Islamic Monotheism, polytheists) that Day *Muqarranūn* (bound together) in fetters. 50. Their garments will be of pitch, and fire will cover their faces. 51. That Allāh may requite each person according to what he has earned. Truly, Allāh is Swift at reckoning. 52. This (Qur'ān) 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 *Ilāh* (God – Allāh) – (none has the right to be worshipped but Allāh) – and that men of understanding may take heed.

يَوْمَ	تُبَدَّلُ ٱلْأَرْضُ	غَيْرَ	ٱلْأَرْضِ	وَٱلسَّمَٰوَٰتُ
(on the) Day (when)	the earth will be changed	(to) other than	the earth	and the heavens
وَبَرَزُوا۟	لِلَّهِ	ٱلْوَٰحِدِ	ٱلْقَهَّارِ ﴿٤٨﴾	
and they (all creatures) will appear	before Allah	the One	the Irresistible	
وَتَرَى ٱلْمُجْرِمِينَ	يَوْمَئِذٍ	مُّقَرَّنِينَ	فِى ٱلْأَصْفَادِ ﴿٤٩﴾	
and you will see the sinners	that Day	bound together	in fetters	
سَرَابِيلُهُم	مِّن قَطِرَانٍ	وَتَغْشَىٰ وُجُوهَهُمُ	ٱلنَّارُ ﴿٥٠﴾	
their garments	(will be) of pitch	and will cover their faces	Fire	
لِيَجْزِىَ ٱللَّهُ	كُلَّ	نَفْسٍ	مَّا كَسَبَتْ	إِنَّ ٱللَّهَ سَرِيعُ
so that Allah may requite	each	soul	what it has earned	truly Allah (is) Swift
ٱلْحِسَابِ ﴿٥١﴾	هَٰذَا	بَلَٰغٌ	لِّلنَّاسِ	وَلِيُنذَرُوا۟
(at) reckoning	this (Quran)	(is) a Message	for mankind	and that they may be warned
بِهِۦ	وَلِيَعْلَمُوٓا۟	أَنَّمَا هُوَ	إِلَٰهٌ	وَٰحِدٌ	وَلِيَذَّكَّرَ
with it	and that they may know	that (only) He	(is) God	One	and that may take heed
أُو۟لُوا۟	ٱلْأَلْبَٰبِ ﴿٥٢﴾				
men	(of) understanding				

Part - 13

سُورَةُ الحِجرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرٰۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ﴿١﴾ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ لَوْ كَانُوا۟
مُسْلِمِينَ ﴿٢﴾ ذَرْهُمْ يَأْكُلُوا۟ وَيَتَمَتَّعُوا۟ وَيُلْهِهِمُ ٱلْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ وَمَآ
أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ﴿٤﴾ مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ
﴿٥﴾ وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن
كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾

Sūrah Al-Hijr (The Rocky Tract) 15

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

1. *Alif-Lām-Rā.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] These are the Verses of the Book and a plain Qur'ān. 2. How much would those who disbelieved wish that they had been Muslims (those who have submitted themselves to Allāh's Will in Islam, i.e. Islamic Monotheism—this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise). 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 ﷺ) to whom the *Dhikr* (the Qur'ān) has been sent down! Verily, you are a madman! 7. ``Why do you not bring angels to us if you are of the truthful?''

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

الٓرٰۚ	تِلْكَ	ءَايَٰتُ	ٱلْكِتَٰبِ	وَقُرْءَانٍ	مُّبِينٍ ﴿١﴾
Alif-Lam-Ra	these	(are the) Verses	(of) the book	and a Quran	plain

رُّبَمَا يَوَدُّ	ٱلَّذِينَ كَفَرُوا۟	لَوْ كَانُوا۟ مُسْلِمِينَ ﴿٢﴾	ذَرْهُمْ	يَأْكُلُوا۟
perhaps will wish	those who disbelieved	if they were Muslims	leave them	to eat

Part - 14

فَسَوْفَ يَعْلَمُونَ ﴿٣﴾	ٱلْأَمَلُ	وَيُلْهِهِمُ	وَيَتَمَتَّعُوا
then soon they will come to know	the (false) hope	and let amuse them	and enjoy

مَّعْلُومٌ ﴿٤﴾	كِتَابٌ	وَلَهَا	إِلَّا	مِن قَرْيَةٍ	وَمَآ أَهْلَكْنَا
known	a decree (book)	(there was) for it	but	[form] a town	and We destroyed not

يَٰٓأَيُّهَا	وَقَالُوا	وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾	أَجَلَهَا	مِنْ أُمَّةٍ	مَّا تَسْبِقُ
O (you)	and they say	nor delay (it)	its term	any nation	(can) not advance

لَمَجْنُونٌ ﴿٦﴾	إِنَّكَ	ٱلذِّكْرُ	عَلَيْهِ	ٱلَّذِى نُزِّلَ
(are) surely a mad (man)	truly you	the Quran	[unto him]	(to) whom was sent down

مِنَ ٱلصَّٰدِقِينَ ﴿٧﴾	إِن كُنتَ	بِٱلْمَلَٰٓئِكَةِ	مَا تَأْتِينَا	لَّوْ
of the truthful	if you are	the angels	you bring not to us	why

مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴿٩﴾ وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِۦ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ﴿١٣﴾

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! 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ān) and surely We will guard it (from corruption). 10. Indeed, We sent (Messengers) before you (O Muhammad ﷺ) amongst the sects (communities) of old. 11. And never came a Messenger to them but they did mock at him. 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimūn* [criminals, polytheists, pagans, (because of their mocking at the Messengers)]. 13. They would not believe in it (the Qur'ān); and already the example of (Allāh's punishment of) the ancients (who disbelieved) has gone forth.

وَمَا كَانُوٓا۟	بِٱلْحَقِّ	إِلَّا	مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ
and they would not be	with the truth	except	We send not the angels down

لَهُۥ	وَإِنَّا	نَزَّلْنَا ٱلذِّكْرَ	نَحْنُ	إِنَّا	مُنظَرِينَ ﴿٨﴾	إِذًا
for it	and surely We	have sent down the Quran	[We]	verily We	given respite	then

Part - 14

لَحَٰفِظُونَ ۝٩	وَلَقَدۡ أَرۡسَلۡنَا	مِن قَبۡلِكَ	فِي شِيَعِ
(are) surely guardians	and indeed We sent	before you	amongst the communities (sects)

ٱلۡأَوَّلِينَ ۝١٠	وَمَا يَأۡتِيهِم	مِّن رَّسُولٍ	إِلَّا كَانُواْ	بِهِۦ يَسۡتَهۡزِءُونَ ۝١١
(of) old	and came to them not	any Messenger	but they did	mock at him

كَذَٰلِكَ	نَسۡلُكُهُۥ	فِي قُلُوبِ	ٱلۡمُجۡرِمِينَ ۝١٢	لَا يُؤۡمِنُونَ
thus	(do) We let it enter	[into] (the) hearts	(of) the sinners	they would not believe

بِهِۦ	وَقَدۡ خَلَتۡ	سُنَّةُ	ٱلۡأَوَّلِينَ ۝١٣
in it	and indeed has gone forth	(the) example	(of) the ancients

وَلَوۡ فَتَحۡنَا عَلَيۡهِم بَابٗا مِّنَ ٱلسَّمَآءِ فَظَلُّواْ فِيهِ يَعۡرُجُونَ ۝١٤ لَقَالُوٓاْ إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا
بَلۡ نَحۡنُ قَوۡمٞ مَّسۡحُورُونَ ۝١٥ وَلَقَدۡ جَعَلۡنَا فِي ٱلسَّمَآءِ بُرُوجٗا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ۝١٦
وَحَفِظۡنَٰهَا مِن كُلِّ شَيۡطَٰنٖ رَّجِيمٍ ۝١٧ إِلَّا مَنِ ٱسۡتَرَقَ ٱلسَّمۡعَ فَأَتۡبَعَهُۥ شِهَابٞ مُّبِينٞ ۝١٨

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long). 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.'' 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 17. And We have guarded it (near heaven) from every outcast *Shaitān* (devil). 18. Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.

وَلَوۡ	فَتَحۡنَا عَلَيۡهِم	بَابٗا	مِّنَ ٱلسَّمَآءِ	فَظَلُّواْ
and (even) if	We opened to them	a gate	from the heaven	and they were to continue

فِيهِ	يَعۡرُجُونَ ۝١٤	لَقَالُوٓاْ	إِنَّمَا سُكِّرَتۡ أَبۡصَٰرُنَا
therein	to ascend	they would surely say	only our eyes have been blocked (blurred)

بَلۡ نَحۡنُ	قَوۡمٞ	مَّسۡحُورُونَ ۝١٥	وَلَقَدۡ جَعَلۡنَا	فِي ٱلسَّمَآءِ
nay we	(are) a people	bewitched	and indeed We have put	in the heaven

بُرُوجٗا	وَزَيَّنَّٰهَا	لِلنَّٰظِرِينَ ۝١٦	وَحَفِظۡنَٰهَا
big stars	and We beautified it	for the beholders	and We have protected it

Part - 14

مِن كُلِّ	شَيْطَٰنٍ	رَّجِيمٍ ﴿١٧﴾	إِلَّا مَنِ ٱسْتَرَقَ	ٱلسَّمْعَ
from every	devil	outcast	except (him) who gains (steals)	the hearing

فَأَتْبَعَهُۥ	شِهَابٌ	مُّبِينٌ ﴿١٨﴾
then he is pursued by	a flaming fire	clear

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ ﴿٢٠﴾ وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾ وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

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. 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]. 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. 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).

Part - 14

وَٱلْأَرْضَ	مَدَدْنَٰهَا	وَأَلْقَيْنَا	فِيهَا	رَوَٰسِىَ	وَأَنۢبَتْنَا
and the earth	We spread it	and placed	therein	firm mountains	and caused to grow

فِيهَا	مِن كُلِّ	شَىْءٍ	مَّوْزُونٍ ﴿١٩﴾	وَجَعَلْنَا
therein	of each	thing	balanced (in due proportion)	and We have made

لَكُمْ	فِيهَا	مَعَٰيِشَ	وَمَن لَّسْتُمْ	لَهُۥ
for you	therein	means of living	and (for those) whom you are not	[for him]

بِرَٰزِقِينَ ﴿٢٠﴾	وَإِن	مِّن شَىْءٍ	إِلَّا عِندَنَا	خَزَآئِنُهُۥ
providers	and (there is) not	a thing	but with Us	(are) the stores thereof

وَمَا نُنَزِّلُهُۥٓ	إِلَّا	بِقَدَرٍ	مَّعْلُومٍ ﴿٢١﴾
and We send it not down	except	in a measure	known

وَأَرْسَلْنَا الرِّيَاحَ	لَوَاقِحَ	فَأَنزَلْنَا	مِنَ السَّمَاءِ	مَاءً
and We send the winds	fertilizing	then cause to descend	from the sky	water

فَأَسْقَيْنَاكُمُوهُ	وَمَا أَنتُمْ	لَهُ	بِخَازِنِينَ ﴿٢٢﴾
and We gave it to you to drink	and you (are) not	for it	able to store

وَإِنَّا لَنَحْنُ نُحْيِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor. 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. 25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing. 26. And indeed, We created man from dried (sounding) clay of altered mud.

وَإِنَّا	لَنَحْنُ نُحْيِۦ	وَنُمِيتُ	وَنَحْنُ	ٱلْوَٰرِثُونَ ﴿٢٣﴾
and certainly We	[We] (it is Who) give life	and cause death	and We	(are) the Inheritor

وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ	مِنكُمْ
and indeed We know the first generations who have passed away	of you

وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾

and indeed We know the late generations who will come afterwards

وَإِنَّ رَبَّكَ	هُوَ	يَحْشُرُهُمْ ۚ	إِنَّهُۥ حَكِيمٌ
and verily your Lord	(is) He	(Who) will gather them	truly He (is) All-Wise

عَلِيمٌ ﴿٢٥﴾	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ	مِن صَلْصَٰلٍ	مِّنْ حَمَإٍ	مَّسْنُونٍ ﴿٢٦﴾
All-Knowing	and indeed We created man	from clay	of mud	altered (into shape)

وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾

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فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣١﴾

27. And the jinn, We created aforetime from the smokeless flame of fire. 28. And (remember) when your Lord said to the angels: ``I am going to create a man (Adam) from dried (sounding) clay of altered mud. 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 to him.'' 30. So the angels prostrated themselves, all of them together. 31. Except *Iblīs* (Satan) – he refused to be among the prostrators.

وَٱلْجَآنَّ	خَلَقْنَٰهُ	مِن قَبْلُ	مِن نَّارِ	ٱلسَّمُومِ ﴿٢٧﴾
and the jinn	We created [it]	aforetime	from fire	(of) smokeless flame

وَإِذْ	قَالَ رَبُّكَ	لِلْمَلَٰٓئِكَةِ	إِنِّى	خَٰلِقٌۢ
and (remember) when	your Lord said	to the angels	verily I (am)	going to create

بَشَرًا	مِّن صَلْصَٰلٍ	مِّنْ حَمَإٍ	مَّسْنُونٍ ﴿٢٨﴾	فَإِذَا	سَوَّيْتُهُۥ
a man	from clay	of mud	altered (into shape)	so when	I have fashioned him

وَنَفَخْتُ	فِيهِ	مِن رُّوحِى	فَقَعُوا۟	لَهُۥ	سَٰجِدِينَ ﴿٢٩﴾
and breathed	into him	of My soul	then fall down	for him	prostrating

فَسَجَدَ ٱلْمَلَٰٓئِكَةُ	كُلُّهُمْ	أَجْمَعُونَ ﴿٣٠﴾	إِلَّآ إِبْلِيسَ
so the angels prostrated	all of them	together	except Iblis (Satan)

أَبَىٰٓ	أَن يَكُونَ مَعَ	ٱلسَّٰجِدِينَ ﴿٣١﴾
he refused	to be with	the prostrators

قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ﴿٣٢﴾ قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٣٣﴾ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾ وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

32. (Allāh) said: ``O *Iblīs* (Satan)! What is your reason for not being among the prostrators?'' 33. [*Iblīs* (Satan)] said: ``I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud.'' 34. (Allāh) said: ``Then, get out from here, for verily, you are *Rajīm* (an

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outcast or a cursed one)." 35. ``And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)." 36. [ *Iblīs* (Satan)] said: ``O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

قَالَ	يَٰٓإِبۡلِيسُ	مَا	لَكَ	أَلَّا تَكُونَ مَعَ	ٱلسَّٰجِدِينَ ﴿٣٢﴾
He (Allah) said	O Iblis (Satan)	what	(is) for you	that you are not with	the prostrators
قَالَ	لَمۡ أَكُن	لِّأَسۡجُدَ	لِبَشَرٍ	خَلَقۡتَهُۥ	
he (Iblis) said	I am not	(one) to prostrate	to a man (human being)	whom You created	
مِن صَلۡصَٰلٖ	مِّنۡ حَمَإٖ	مَّسۡنُونٖ ﴿٣٣﴾	قَالَ	فَٱخۡرُجۡ	
from clay	of mud	altered (into shape)	He (Allah) said	then get out	
مِنۡهَا	فَإِنَّكَ	رَجِيمٞ ﴿٣٤﴾	وَإِنَّ	عَلَيۡكَ	ٱللَّعۡنَةَ
from here	for truly you	(are) an outcast	and truly	(shall be) upon you	the curse
إِلَىٰ يَوۡمِ	ٱلدِّينِ ﴿٣٥﴾	قَالَ	رَبِّ	فَأَنظِرۡنِيٓ	
till (the) Day	(of) Recompense	he (Iblis) said	O my Lord	give me then respite	
إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿٣٦﴾					
till (the) Day they (the dead) will be resurrected					

قَالَ فَإِنَّكَ مِنَ ٱلۡمُنظَرِينَ ﴿٣٧﴾ إِلَىٰ يَوۡمِ ٱلۡوَقۡتِ ٱلۡمَعۡلُومِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِينَ ﴿٤٠﴾ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٌ ﴿٤١﴾ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ﴿٤٢﴾

37. Allāh said: ``Then verily, you are of those reprieved, 38. ``Till the Day of the time appointed." 39. [*Iblīs* (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. 40. ``Except Your chosen (guided) slaves among them." 41. (Allāh) said: ``This is a way which will lead straight to Me." 42. ``Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghāwūn* (*Mushrikūn* and those who go astray, criminals, polytheists, and evildoers).

قَالَ فَإِنَّكَ	مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾	إِلَىٰ يَوْمِ	ٱلْوَقْتِ
He (Allah) said then truly you	(are) of those reprieved	till (the) Day	(of) the time
قَالَ رَبِّ	بِمَآ	أَغْوَيْتَنِى	
he (Iblis) said O my Lord	(because) of what	You misled me	
ٱلْمَعْلُومِ ﴿٣٨﴾			
known			
لَأُزَيِّنَنَّ لَهُمْ	فِى ٱلْأَرْضِ	وَلَأُغْوِيَنَّهُمْ	أَجْمَعِينَ ﴿٣٩﴾
I shall indeed adorn for them	on the earth	and I shall mislead them	all
إِلَّا عِبَادَكَ	مِنْهُمُ	ٱلْمُخْلَصِينَ ﴿٤٠﴾	قَالَ هَٰذَا	صِرَٰطٌ
except Your slaves	among them	the chosen (sincere)	He (Allah) said this	(is the) way
عَلَىَّ	مُسْتَقِيمٌ ﴿٤١﴾	إِنَّ عِبَادِى لَيْسَ	لَكَ	عَلَيْهِمْ	سُلْطَٰنٌ
to Me	straight	certainly My slaves shall not	you have	over them	any authority
إِلَّا مَنِ	ٱتَّبَعَكَ	مِنَ ٱلْغَاوِينَ ﴿٤٢﴾	
except (those) who	followed you	of the ones who go astray	

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾ لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾
إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾ ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِى صُدُورِهِم
مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾
۞ نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٤٩﴾

43. ``And surely, Hell is the promised place for them all. 44. ``It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned. 45. ``Truly, the *Muttaqūn* (the pious.) will be amidst Gardens and water springs (Paradise). 46. ``(It will be said to them): `Enter therein (Paradise), in peace and security.' 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. 48. ``No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it.'' 49. Declare (O Muhammad ﷺ) to My slaves that truly I am the Oft-Forgiving, the Most Merciful.

وَإِنَّ جَهَنَّمَ	لَمَوْعِدُهُمْ	أَجْمَعِينَ ﴿٤٣﴾	لَهَا	سَبْعَةُ
and surely Hell	(is) [surely] the promised place (for) them	all	it (Hell) has	seven

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أَبْوَٰبٍ	لِّكُلِّ	بَابٍ	مِّنْهُمْ	جُزْءٌ	مَّقْسُومٌ ﴿٤٤﴾	إِنَّ ٱلْمُتَّقِينَ
gates	for each	door	of them	(is) a portion	assigned	truly the pious (people)

فِى جَنَّٰتٍ	وَعُيُونٍ ﴿٤٥﴾	ٱدْخُلُوهَا	بِسَلَٰمٍ	ءَامِنِينَ ﴿٤٦﴾
(will be) amidst Gardens	and (water) springs	enter therein	in peace	(and) security

وَنَزَعْنَا مَا	فِى صُدُورِهِم	مِّنْ غِلٍّ
and We shall remove what	(is) in their breasts	any injury (hard feeling)

إِخْوَٰنًا	عَلَىٰ سُرُرٍ	مُّتَقَٰبِلِينَ ﴿٤٧﴾	لَا يَمَسُّهُمْ	فِيهَا
(so they will be) brothers	on thrones	facing each other	will not touch them	therein

نَصَبٌ	وَمَا هُم	مِّنْهَا	بِمُخْرَجِينَ ﴿٤٨﴾	نَبِّئْ عِبَادِىٓ
fatigue	nor (shall) they	of it	(be) removed	inform (O Muhammad) My slaves (servants)

أَنِّىٓ	أَنَا	ٱلْغَفُورُ	ٱلرَّحِيمُ ﴿٤٩﴾
that I	[I] (am)	the Oft-Forgiving	the Most Merciful

وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟
سَلَٰمًا قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا۟ لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِى
عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

50. And that My torment is indeed the most painful torment. 51. And tell them about the guests (the angels) of Ibrāhīm (Abraham). 52. When they entered to him, and said: " *Salāman* (peace)!" [Ibrāhīm (Abraham)] said: ``Indeed! We are afraid of you." 53. They (the angels) said: ``Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom." 54. [Ibrāhīm (Abraham)] said: ``Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your glad tidings?''

وَأَنَّ عَذَابِى	هُوَ	ٱلْعَذَابُ	ٱلْأَلِيمُ ﴿٥٠﴾	وَنَبِّئْهُمْ
and that My torment	[it]	(is) the torment	most painful	and tell them

عَن ضَيْفِ	إِبْرَٰهِيمَ ﴿٥١﴾	إِذْ دَخَلُوا۟	عَلَيْهِ	فَقَالُوا۟ سَلَٰمًا
about (the) guests (angels)	(of) Abraham	when they entered	upon him	and said peace

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إِنَّا	لَا تَوْجَلْ	قَالُوا۟	وَجِلُونَ ﴿٥٢﴾	مِنكُمْ	قَالَ إِنَّا
truly we	(do) not be afraid	they said	(are) afraid	of you	he said indeed we

قَالَ	عَلِيمٍ ﴿٥٣﴾	بِغُلَٰمٍ	نُبَشِّرُكَ
he (Abraham) said	knowledgeable	of a son (boy)	give you glad tidings

أَن مَّسَّنِىَ	عَلَىٰٓ	أَبَشَّرْتُمُونِى
[that] has overtaken me	when	(do) you give me glad tidings?

فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾	ٱلْكِبَرُ
of what then you give glad tidings	old age

قَالُوا۟ بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ
إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾ قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ
مُّجْرِمِينَ ﴿٥٨﴾ إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ إِنَّهَا لَمِنَ
ٱلْغَٰبِرِينَ ﴿٦٠﴾

55. They (the angels) said: ``We give you glad tidings in truth. So be not of the despairing.'' 56. [Ibrāhīm (Abraham)] said: ``And who despairs of the Mercy of his Lord except those who are astray?'' 57. [Ibrāhīm (Abraham) again] said: ``What then is the business on which you have come, O messengers?'' 58. They (the angels) said: ``We have been sent to a people who are *Mujrimūn* (criminals, disbelievers, polytheists, sinners). 59. ``(All) except the family of Lūt (Lot). Them all we are surely, going to save (from destruction). 60. ``Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed).''

مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾	فَلَا تَكُن	بِٱلْحَقِّ	بَشَّرْنَٰكَ	قَالُوا۟
of the despairing	so be not	in truth	we give you glad tidings	they said

إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾	رَبِّهِۦٓ	مِن رَّحْمَةِ	وَمَن يَقْنَطُ	قَالَ
except those who are astray	(of) his Lord	of (the) Mercy	and who despairs	he (Abraham) said

قَالُوٓا۟	ٱلْمُرْسَلُونَ ﴿٥٧﴾	أَيُّهَا	خَطْبُكُمْ	فَمَا	قَالَ
they said	messengers (angels)	O (you)	(is) your mission	then what	he (Abraham) said

إِنَّآ أُرْسِلْنَآ	إِلَىٰ قَوْمٍ	مُّجْرِمِينَ ﴿٥٨﴾	إِلَّآ ءَالَ
truly we have been sent	to a people	who are criminals (sinners)	except (the) family

لُوطٍ	إِنَّا	لَمُنَجُّوهُمْ	أَجْمَعِينَ ﴿٥٩﴾	إِلَّا ٱمْرَأَتَهُۥ
(of) Lot	we truly	[surely] (shall) save them	all	except his wife

قَدَّرْنَآ	إِنَّهَا	لَمِنَ ٱلْغَٰبِرِينَ ﴿٦٠﴾
We have decreed	that she	(is) surely of those who remain behind (to be destroyed)

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا
كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ
ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ
ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾

61. Then when the messengers (the angels) came to the family of Lūt (Lot). 62. He said: ``Verily, you are people unknown to me.'' 63. They said: ``Nay, we have come to you with that (torment) which they have been doubting. 64. ``And we have brought you the truth (the news of the destruction of your nation) and certainly we tell the truth. 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.'' 66. And We made known this decree to him that the root of those (sinners) was to be cut off in the early morning.

فَلَمَّا جَآءَ	ءَالَ	لُوطٍ	ٱلْمُرْسَلُونَ ﴿٦١﴾	قَالَ إِنَّكُمْ
then when came to	(the) family	(of) Lot	the messengers (angels)	he said verily you

قَوْمٌ	مُّنكَرُونَ ﴿٦٢﴾	قَالُوا۟	بَلْ جِئْنَٰكَ	بِمَا كَانُوا۟
(are) people	unknown (to me)	they said	nay we have come to you	with what they were

فِيهِ يَمْتَرُونَ ﴿٦٣﴾	وَأَتَيْنَٰكَ	بِٱلْحَقِّ	وَإِنَّا
doubting in it	and we have brought you	[with] the truth	and we truly

لَصَٰدِقُونَ ﴿٦٤﴾	فَأَسْرِ	بِأَهْلِكَ	بِقِطْعٍ	مِّنَ ٱلَّيْلِ
[surely] (are) truthful	then travel	with your family	in a part	of the night

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وَٱتَّبِعْ أَدْبَـٰرَهُمْ	وَلَا يَلْتَفِتْ	مِنكُمْ	أَحَدٌ	وَٱمْضُوا۟
and follow their backs	and let not look back	of you	anyone	but go on

حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾	وَقَضَيْنَآ	إِلَيْهِ	ذَٰلِكَ	ٱلْأَمْرَ	أَنَّ دَابِرَ
where you are ordered	and We made known	to him	this	decree	that (the) root

هَـٰٓؤُلَآءِ	مَقْطُوعٌ	مُّصْبِحِينَ ﴿٦٦﴾
(of) those (sinners)	(was) to be cut off	(in the) early morning

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَـٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَٱتَّقُوا۟ ٱللَّهَ
وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَـٰلَمِينَ ﴿٧٠﴾ قَالَ هَـٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَـٰعِلِينَ ﴿٧١﴾
لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival). 68. [Lūt (Lot)] said: ``Verily, these are my guests, so shame me not. 69. ``And fear Allāh and disgrace me not.'' 70. They (people of the city) said: ``Did we not forbid you from entertaining (or protecting) any of the *'Alamīn* (people, foreigners and strangers from us)?'' 71. [Lūt (Lot)] said: ``These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).'' 72. Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly. 73. So *As-Saihah* (torment—awful cry) overtook them at the time of sunrise.

قَالَ إِنَّ هَـٰٓؤُلَآءِ	ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾	وَجَآءَ أَهْلُ
he (Lot) said verily these	(of) the city rejoicing	and came (the) inhabitants

وَلَا تُخْزُونِ ﴿٦٩﴾	وَٱتَّقُوا۟ ٱللَّهَ	فَلَا تَفْضَحُونِ ﴿٦٨﴾	ضَيْفِى
and disgrace me not	and fear Allah	so shame me not	(are) my guests

عَنِ ٱلْعَـٰلَمِينَ ﴿٧٠﴾	أَوَلَمْ نَنْهَكَ	قَالُوٓا۟
from (entertaining) the people	[and] (did) we not forbid you?	they said

فَـٰعِلِينَ ﴿٧١﴾	إِن كُنتُمْ	بَنَاتِىٓ	قَالَ هَـٰٓؤُلَآءِ
doers	if you would be (must)	(are) my daughters	he said these

لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾	إِنَّهُمْ	لَعَمْرُكَ
were wandering blindly in their (wild) intoxication	truly they	by your life

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فَأَخَذَتْهُمُ	ٱلصَّيْحَةُ	مُشْرِقِينَ ﴿٧٣﴾
so overtook them	an awful cry	at (the time of) sunrise

فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾ وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾ إِنَّ فِي ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾ وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ ﴿٧٨﴾ فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ﴿٨٠﴾

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay. 75. Surely, in this are signs for those who see (or understand or learn the lessons from the Signs of Allāh). 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). 77. Surely, therein is indeed a sign for the believers. 78. And the Dwellers of the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (عليه السلام) was sent by Allāh], were also *Zālimūn* (polytheists and wrongdoers). 79. So, We took vengeance on them. They are both on an open highway, plain to see. 80. And verily, the Dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

فَجَعَلْنَا	عَٰلِيَهَا	سَافِلَهَا	وَأَمْطَرْنَا	عَلَيْهِمْ	حِجَارَةً	مِّن سِجِّيلٍ ﴿٧٤﴾
and We turned	its upside	down	and rained	unto them	stones	of baked clay
إِنَّ	فِي ذَٰلِكَ	لَءَايَٰتٍ	لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾		وَإِنَّهَا	
surely	in this	indeed (are) signs	for those who see		and verily they (the cities)	
لَبِسَبِيلٍ	مُّقِيمٍ ﴿٧٦﴾	إِنَّ	فِي ذَٰلِكَ	لَءَايَةً	لِّلْمُؤْمِنِينَ ﴿٧٧﴾	
(were) on a road	established	surely	in that	(is) indeed a sign	for the believers	
وَإِن كَانَ	أَصْحَٰبُ	ٱلْأَيْكَةِ	لَظَٰلِمِينَ ﴿٧٨﴾			
and surely were	(the) Dwellers	(of) the Wood	[surely] wrongdoers			
فَٱنتَقَمْنَا	مِنْهُمْ	وَإِنَّهُمَا	لَبِإِمَامٍ			
so We took vengeance	on them	and indeed they (are) both	on a road (way)			
وَلَقَدْ كَذَّبَ	أَصْحَٰبُ	ٱلْحِجْرِ	ٱلْمُرْسَلِينَ ﴿٨٠﴾			
and verily denied	(the) Dwellers	(of) the rocky tract	the Messengers			

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وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُوا۟ عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾
فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ﴿٨٤﴾ وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾ إِنَّ
رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ﴿٨٦﴾

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 *Jihād* – holy fighting in Allāh's Cause.] 86. Verily, your Lord is the All-Knowing Creator.

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وَكَانُوا۟	مُعْرِضِينَ ﴿٨١﴾	عَنْهَا	فَكَانُوا۟	ءَايَٰتِنَا	وَءَاتَيْنَٰهُمْ
and they used to	averse	to them	but they were	Our Signs	and We gave them

فَأَخَذَتْهُمُ	ءَامِنِينَ ﴿٨٢﴾	بُيُوتًا	يَنْحِتُونَ مِنَ ٱلْجِبَالِ
but overtook them	secure	homes (dwellings)	hew out from the mountains

مَّا كَانُوا۟	عَنْهُم	فَمَآ أَغْنَىٰ	مُصْبِحِينَ ﴿٨٣﴾	ٱلصَّيْحَةُ
what they used to	them	and availed not	(in the) early morning	an awful cry

وَمَا	وَٱلْأَرْضَ	وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ	يَكْسِبُونَ ﴿٨٤﴾
and (all) that	and the earth	and We created not the heavens	earn

لَءَاتِيَةٌ ۖ	وَإِنَّ ٱلسَّاعَةَ	بِٱلْحَقِّ ۗ	إِلَّا	بَيْنَهُمَآ
(is) [indeed] coming	and surely the Hour	with truth	except	(is) between them

إِنَّ رَبَّكَ	ٱلْجَمِيلَ ﴿٨٥﴾	فَٱصْفَحِ ٱلصَّفْحَ
verily your Lord	gracious	so overlook (their faults with) forgiveness

ٱلْعَلِيمُ ﴿٨٦﴾	هُوَ ٱلْخَلَّٰقُ
the All-Knowing	[He] (is) the Creator

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ
أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ
ٱلْمُبِينُ ﴿٨٩﴾ كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾ ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ
لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

87. And indeed, We have bestowed upon you seven of *Al-Mathāni* (seven repeatedly recited Verses), (i.e. *Sūrat Al-Fātihah*) and the Grand Qur'ān. 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). 89. And say (O Muhammad ﷺ): ``I am indeed a plain warner.'' 90. As We have sent down on the dividers, (Quraish pagans or Jews and Christians). 91. Who have made the Qur'ān into parts (i.e. believed in one part and disbelieved in the other). 92. So, by your Lord, (O Muhammad ﷺ), We shall certainly call all of them to account.

وَلَقَدْ ءَاتَيْنَٰكَ	سَبْعًا	مِّنَ ٱلْمَثَانِى	وَٱلْقُرْءَانَ
and indeed We have given you	seven	of the repeatedly recited Verses	and the Quran

ٱلْعَظِيمَ ﴿٨٧﴾	لَا تَمُدَّنَّ عَيْنَيْكَ	إِلَىٰ مَا مَتَّعْنَا	بِهِۦٓ
Grand	look not (with) your eyes	at what We have bestowed on	[with] it

أَزْوَٰجًا	مِّنْهُمْ	وَلَا	تَحْزَنْ عَلَيْهِمْ	وَٱخْفِضْ جَنَاحَكَ
certain classes (couples)	of them	nor	grieve over them	and lower your wing

لِلْمُؤْمِنِينَ ﴿٨٨﴾	وَقُلْ	إِنِّىٓ	أَنَا	ٱلنَّذِيرُ	ٱلْمُبِينُ ﴿٨٩﴾
for the believers	and say	I am indeed	[I]	the warner	plain

كَمَآ أَنزَلْنَا	عَلَى ٱلْمُقْتَسِمِينَ ﴿٩٠﴾	ٱلَّذِينَ جَعَلُوا۟	ٱلْقُرْءَانَ
as We have sent down	on the dividers	those who have made	the Quran

عِضِينَ ﴿٩١﴾	فَوَرَبِّكَ	لَنَسْـَٔلَنَّهُمْ	أَجْمَعِينَ ﴿٩٢﴾
(into) parts	so by your Lord	We shall certainly ask them	all

عَمَّا كَانُوا۟ يَعْمَلُونَ ﴿٩٣﴾ فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ
﴿٩٥﴾ ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ

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بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾ وَٱعۡبُدۡ رَبَّكَ حَتَّىٰ يَأۡتِيَكَ ٱلۡيَقِينُ ﴿٩٩﴾

93. For all that they used to do. 94. Therefore proclaim openly (Allāh's Message—Islamic Monotheism) that which you are commanded, and turn away from *Al-Mushrikūn* (polytheists, idolaters, and disbelievers.). 95. Truly, We will suffice you against the scoffers, 96. Who set up along with Allāh another *ilāh* (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). 99. And worship your Lord until there comes to you the certainty (i.e. Death).

بِمَا تُؤۡمَرُ	فَٱصۡدَعۡ	يَعۡمَلُونَ ﴿٩٣﴾	عَمَّا كَانُواْ
[of] that which you are commanded	so proclaim	do	about what they used to
ٱلۡمُسۡتَهۡزِءِينَ ﴿٩٥﴾	كَفَيۡنَٰكَ	إِنَّا	عَنِ ٱلۡمُشۡرِكِينَ ﴿٩٤﴾	وَأَعۡرِضۡ
(against) the scoffers	will suffice you	truly We	from the polytheists	and turn away
فَسَوۡفَ يَعۡلَمُونَ ﴿٩٦﴾	ءَاخَرَۚ	إِلَٰهًا	مَعَ ٱللَّهِ	ٱلَّذِينَ يَجۡعَلُونَ
but soon they will come to know	another	god	(along) with Allah	those who set up
بِمَا يَقُولُونَ ﴿٩٧﴾	يَضِيقُ صَدۡرُكَ	أَنَّكَ	وَلَقَدۡ نَعۡلَمُ
at what they say	your breast is straitened	that [you]	and indeed We know
مِنَ ٱلسَّٰجِدِينَ ﴿٩٨﴾	وَكُن	رَبِّكَ	بِحَمۡدِ	فَسَبِّحۡ
of those who prostrate	and be	(of) your Lord	with (the) praise	so glorify
ٱلۡيَقِينُ ﴿٩٩﴾	حَتَّىٰ يَأۡتِيَكَ	وَٱعۡبُدۡ رَبَّكَ
the certainty (Death)	until comes unto you	and worship your Lord

سُورَةُ النَّحۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

أَتَىٰٓ أَمۡرُ ٱللَّهِ فَلَا تَسۡتَعۡجِلُوهُۚ سُبۡحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿١﴾ يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنۡ أَمۡرِهِۦ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِۦٓ أَنۡ أَنذِرُوٓاْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ﴿٢﴾ خَلَقَ ٱلسَّمَٰوَٰتِ

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وَٱلۡأَرۡضَ بِٱلۡحَقِّۚ تَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ۝٣ خَلَقَ ٱلۡإِنسَٰنَ مِن نُّطۡفَةٖ فَإِذَا هُوَ خَصِيمٞ مُّبِينٞ ۝٤

Sūrah An-Nahl (The Bees) 16

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

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islāmic laws or commandments) ordained by Allāh will come to pass, so seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him. 2. He sends down the angels with the *Rūh* (Revelation) of His Command to whom of His slaves He wills (saying): ``Warn mankind that *Lā Ilāha illa 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.

بِسۡمِ ٱللَّهِ	ٱلرَّحۡمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
أَتَىٰٓ أَمۡرُ ٱللَّهِ	فَلَا تَسۡتَعۡجِلُوهُۚ	سُبۡحَٰنَهُۥ
(the) Command (of) Allah came	so seek not to hasten it	Glorified is He
وَتَعَٰلَىٰ	عَمَّا يُشۡرِكُونَ ۝١	يُنَزِّلُ ٱلۡمَلَٰٓئِكَةَ
and Exalted	above (all) that they associate as partners (with Him)	He sends down the angels
بِٱلرُّوحِ	مِنۡ أَمۡرِهِۦ	عَلَىٰ مَن يَشَآءُ	مِنۡ عِبَادِهِۦٓ	أَنۡ أَنذِرُوٓاْ
with the Revelation	of His Command	to whom He wills	of His slaves	[that] warn
أَنَّهُۥ	لَآ إِلَٰهَ	إِلَّآ أَنَا۠	فَٱتَّقُونِ ۝٢	خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضَ
that	(there is) no god	but I	so fear Me	He created the heavens	and the earth
بِٱلۡحَقِّۚ	تَعَٰلَىٰ	عَمَّا يُشۡرِكُونَ ۝٣
with truth	Exalted is He	above (all) that they associate as partners (with Him)
خَلَقَ ٱلۡإِنسَٰنَ	مِن نُّطۡفَةٖ	فَإِذَا	هُوَ	خَصِيمٞ	مُّبِينٞ ۝٤
He created man	from semen/sperm	then behold	he	(becomes) an opponent	open

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وَٱلۡأَنۡعَٰمَ خَلَقَهَاۖ لَكُمۡ فِيهَا دِفۡءٞ وَمَنَٰفِعُ وَمِنۡهَا تَأۡكُلُونَ ٥ وَلَكُمۡ فِيهَا
جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسۡرَحُونَ ٦ وَتَحۡمِلُ أَثۡقَالَكُمۡ إِلَىٰ بَلَدٖ لَّمۡ تَكُونُواْ بَٰلِغِيهِ
إِلَّا بِشِقِّ ٱلۡأَنفُسِۚ إِنَّ رَبَّكُمۡ لَرَءُوفٞ رَّحِيمٞ ٧ وَٱلۡخَيۡلَ وَٱلۡبِغَالَ وَٱلۡحَمِيرَ لِتَرۡكَبُوهَا
وَزِينَةٗۚ وَيَخۡلُقُ مَا لَا تَعۡلَمُونَ ٨

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. 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.

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وَٱلۡأَنۡعَٰمَ	خَلَقَهَاۖ	لَكُمۡ	فِيهَا	دِفۡءٞ
and the cattle	He has created them	for you	in them	(is) warmth
وَمَنَٰفِعُ	وَمِنۡهَا تَأۡكُلُونَ ٥	وَلَكُمۡ	فِيهَا	جَمَالٌ
and benefits	and of them you eat	and for you	in them	(is) beauty
حِينَ تُرِيحُونَ		وَحِينَ تَسۡرَحُونَ ٦		
when you bring (them) home in the evening		and as you lead (them) to pasture in the morning		
وَتَحۡمِلُ أَثۡقَالَكُمۡ	إِلَىٰ بَلَدٖ	لَّمۡ تَكُونُواْ بَٰلِغِيهِ		إِلَّا
and they carry your loads	to a land (town)	you could not reach it		except
بِشِقِّ	ٱلۡأَنفُسِۚ	إِنَّ رَبَّكُمۡ	لَرَءُوفٞ	
with great trouble	(to) yourselves	truly your Lord	(is) indeed Most Kind	
رَّحِيمٞ ٧	وَٱلۡخَيۡلَ	وَٱلۡبِغَالَ	وَٱلۡحَمِيرَ	
Most Merciful	and (He has created) horses	and mules	and donkeys	
لِتَرۡكَبُوهَا	وَزِينَةٗۚ	وَيَخۡلُقُ	مَا لَا تَعۡلَمُونَ ٨	
so that you may ride them	and (as) an adornment	and He creates	what you know not	

وَعَلَى ٱللَّهِ قَصۡدُ ٱلسَّبِيلِ وَمِنۡهَا جَآئِرٌۚ وَلَوۡ شَآءَ لَهَدَىٰكُمۡ أَجۡمَعِينَ ﴿٩﴾ هُوَ ٱلَّذِيٓ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءٗ لَّكُم مِّنۡهُ شَرَابٞ وَمِنۡهُ شَجَرٞ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُنۢبِتُ لَكُم بِهِ
ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ
لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿١١﴾

9. And upon Allāh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism, 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 a people who give thought.

وَعَلَى ٱللَّهِ قَصۡدُ	ٱلسَّبِيلِ	وَمِنۡهَا
and upon Allah (is the) direction	(of) the (Straight) Path	but (some) of them (ways)

جَآئِرٞۚ	وَلَوۡ شَآءَ	لَهَدَىٰكُمۡ	أَجۡمَعِينَ ﴿٩﴾
(are) crooked	and if He had willed	surely He would have guided you	all

هُوَ	ٱلَّذِيٓ أَنزَلَ	مِنَ ٱلسَّمَآءِ	مَآءٗ	لَّكُم	مِّنۡهُ
He (it is)	Who sends down	from the sky	water (rain)	for you	from it

شَرَابٞ	وَمِنۡهُ	شَجَرٞ	فِيهِ
(is) drink (that you have)	and from it (grows)	vegetation (trees)	therein

تُسِيمُونَ ﴿١٠﴾	يُنۢبِتُ لَكُم	بِهِ	ٱلزَّرۡعَ	وَٱلزَّيۡتُونَ
you pasture (your cattle)	He causes to grow for you	with it	the crops	and the olives

وَٱلنَّخِيلَ	وَٱلۡأَعۡنَٰبَ	وَمِن كُلِّ	ٱلثَّمَرَٰتِۗ	إِنَّ
and the date palms	and the grapes	and of every (kind)	(of) fruit	verily

فِي ذَٰلِكَ	لَأٓيَةٗ	لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿١١﴾
in that	(is)[indeed] a sign	for a people who reflect

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وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۗ إِنَّ فِي
ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٢ وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۚ إِنَّ
فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ١٣ وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ
لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ
وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٤

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 a 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 a 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 from place to place) and that you may be grateful.

وَسَخَّرَ	لَكُمُ	ٱلَّيۡلَ	وَٱلنَّهَارَ	وَٱلشَّمۡسَ	وَٱلۡقَمَرَ
and He has subjected	to you	the night	and the day	and the sun	and the moon

وَٱلنُّجُومُ	مُسَخَّرَٰتُۢ	بِأَمۡرِهِۦٓ	إِنَّ	فِي ذَٰلِكَ	لَأٓيَٰتٖ
and the stars	(are) subjected	by His Command	surely	in that	[indeed] (are) signs

لِّقَوۡمٖ يَعۡقِلُونَ ١٢	وَمَا	ذَرَأَ لَكُمۡ	فِي ٱلۡأَرۡضِ	مُخۡتَلِفًا
for a people who understand	and what	He created for you	on the earth	(of) varying

أَلۡوَٰنُهُۥٓ	إِنَّ	فِي ذَٰلِكَ	لَأٓيَةٗ	لِّقَوۡمٖ يَذَّكَّرُونَ ١٣
its colours	verily	in this	[indeed] (is) a sign	for a people who remember

وَهُوَ	ٱلَّذِي سَخَّرَ	ٱلۡبَحۡرَ لِتَأۡكُلُواْ	مِنۡهُ	لَحۡمٗا	طَرِيّٗا
and He (it is)	Who has subjected	the sea that you eat	thereof	meat	fresh (tender)

وَتَسۡتَخۡرِجُواْ	مِنۡهُ	حِلۡيَةٗ	تَلۡبَسُونَهَاۖ	وَتَرَى ٱلۡفُلۡكَ
and (that) you bring forth	of it	ornaments	to wear [them]	and you see the ships

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مَوَاخِرَ	فِيهِ	وَلِتَبۡتَغُواْ	مِن فَضۡلِهِۦ	وَلَعَلَّكُمۡ تَشۡكُرُونَ ﴿١٤﴾
ploughing	through it	and that you may seek	of His bounty	and that you may give thanks

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥﴾
وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ﴿١٦﴾ أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۗ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾
وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ﴿١٨﴾ وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ
وَمَا تُعۡلِنُونَ ﴿١٩﴾

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 Allāh, never could you be able to count them. Truly, Allāh is Oft-Forgiving, Most Merciful. 19. And Allāh knows what you conceal and what you reveal.

وَأَلۡقَىٰ	فِي ٱلۡأَرۡضِ	رَوَٰسِيَ	أَن تَمِيدَ	بِكُمۡ
and He has affixed	into the earth	firm mountains	lest it should shake	with you

وَأَنۡهَٰرٗا	وَسُبُلٗا	لَّعَلَّكُمۡ تَهۡتَدُونَ ﴿١٥﴾	وَعَلَٰمَٰتٖۚ	وَبِٱلنَّجۡمِ
and rivers	and roads	so that you may be guided	and land marks	and by the star

هُمۡ يَهۡتَدُونَ ﴿١٦﴾	أَفَمَن يَخۡلُقُ	كَمَن	لَّا يَخۡلُقُۗ
they guide themselves	(is) then (He) Who creates?	as (one) who	creates not

أَفَلَا تَذَكَّرُونَ ﴿١٧﴾	وَإِن تَعُدُّواْ	نِعۡمَةَ ٱللَّهِ
(will) you not then remember?	and if you count	(the) Grace (of) Allah

لَا تُحۡصُوهَآۗ	إِنَّ ٱللَّهَ	لَغَفُورٞ	رَّحِيمٞ ﴿١٨﴾	وَٱللَّهُ يَعۡلَمُ
you can not count it	truly Allah	(is) Oft-Forgiving	Most Merciful	and Allah knows

مَا تُسِرُّونَ	وَمَا تُعۡلِنُونَ ﴿١٩﴾
what you conceal	and what you reveal

وَٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ لَا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ﴿٢٠﴾ أَمۡوَٰتٌ غَيۡرُ أَحۡيَآءٖۖ وَمَا

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يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ ﴿٢١﴾ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۚ فَٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ قُلُوبُهُم مُّنكِرَةٞ
وَهُم مُّسۡتَكۡبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ ٱللَّهَ يَعۡلَمُ مَا يُسِرُّونَ وَمَا يُعۡلِنُونَۚ إِنَّهُۥ لَا يُحِبُّ
ٱلۡمُسۡتَكۡبِرِينَ ﴿٢٣﴾

20. Those whom they (*Al-Mushrikūn*) invoke besides Allāh 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 *Ilāh* (God) is One *Ilāh* (God – Allāh, 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 Allāh), and they are proud. 23. Certainly, Allāh knows what they conceal and what they reveal. Truly, He likes not the proud.

لَا يَخۡلُقُونَ شَيۡـٔٗا	مِن دُونِ ٱللَّهِ	وَٱلَّذِينَ يَدۡعُونَ
they have not created anything	other than Allah	and those who invoke

وَمَا يَشۡعُرُونَ	غَيۡرُ أَحۡيَآءٖۖ	أَمۡوَٰتٌ	وَهُمۡ يُخۡلَقُونَ ﴿٢٠﴾
and they know not	lifeless	(they are) dead	but they (themselves) are created

فَٱلَّذِينَ	وَٰحِدٞۚ	إِلَٰهٞ	إِلَٰهُكُمۡ	أَيَّانَ يُبۡعَثُونَ ﴿٢١﴾
but (for) those who	One	(is) God	your God	when they will be resurrected

مُّسۡتَكۡبِرُونَ ﴿٢٢﴾	وَهُم	مُّنكِرَةٞ	قُلُوبُهُم	بِٱلۡأٓخِرَةِ	لَا يُؤۡمِنُونَ
(are) proud	and they	deny	their hearts	in the Hereafter	believe not

وَمَا يُعۡلِنُونَۚ	مَا يُسِرُّونَ	أَنَّ ٱللَّهَ يَعۡلَمُ	لَا جَرَمَ
and what they reveal	what they conceal	that Allah knows	no doubt

لَا يُحِبُّ ٱلۡمُسۡتَكۡبِرِينَ ﴿٢٣﴾	إِنَّهُۥ
likes not the proud (arrogant)	truly He

وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمۡ قَالُوٓاْ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ﴿٢٤﴾ لِيَحۡمِلُوٓاْ أَوۡزَارَهُمۡ كَامِلَةٗ
يَوۡمَ ٱلۡقِيَٰمَةِ وَمِنۡ أَوۡزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيۡرِ عِلۡمٍۗ أَلَا سَآءَ مَا يَزِرُونَ ﴿٢٥﴾ قَدۡ
مَكَرَ ٱلَّذِينَ مِن قَبۡلِهِمۡ فَأَتَى ٱللَّهُ بُنۡيَٰنَهُم مِّنَ ٱلۡقَوَاعِدِ فَخَرَّ عَلَيۡهِمُ ٱلسَّقۡفُ
مِن فَوۡقِهِمۡ وَأَتَىٰهُمُ ٱلۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُونَ ﴿٢٦﴾

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24. And when it is said to them: ``What is it that your Lord has sent down (to Muhammad ﷺ)?'' They say: ``Tales of the men of old!'' 25. They will 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 Allāh 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.

وَإِذَا قِيلَ	لَهُمۡ	مَّاذَآ	أَنزَلَ رَبُّكُمۡ	قَالُوٓاْ	أَسَٰطِيرُ
and when it is said	to them	what (is it that)	your Lord sent down	they say	(the) tales

ٱلۡأَوَّلِينَ ﴿٢٤﴾	لِيَحۡمِلُوٓاْ أَوۡزَارَهُمۡ	كَامِلَةً
(of) the men of old	that they may bear their own burdens	(in) full

ٱلۡقِيَٰمَةِ	وَمِنۡ أَوۡزَارِ	ٱلَّذِينَ	يُضِلُّونَهُم	بِغَيۡرِ
(of) Resurrection	and of (the) burdens	(of) those whom	they misled [them]	without

عِلۡمٍۗ	أَلَا سَآءَ	مَا يَزِرُونَ ﴿٢٥﴾	قَدۡ مَكَرَ ٱلَّذِينَ
knowledge	evil indeed is	that they shall bear	indeed plotted those who

مِن قَبۡلِهِمۡ	فَأَتَى ٱللَّهُ بُنۡيَٰنَهُم	مِّنَ ٱلۡقَوَاعِدِ	فَخَرَّ
(were) before them	but Allah struck their buildings	from the foundations	and fell

عَلَيۡهِمُ	ٱلسَّقۡفُ	مِن فَوۡقِهِمۡ	وَأَتَىٰهُمُ	ٱلۡعَذَابُ
upon them	the roof	from above them	and came to them	the torment

مِنۡ حَيۡثُ	لَا يَشۡعُرُونَ ﴿٢٦﴾
from where	they (did) not perceive

ثُمَّ يَوۡمَ ٱلۡقِيَٰمَةِ يُخۡزِيهِمۡ وَيَقُولُ أَيۡنَ شُرَكَآءِيَ ٱلَّذِينَ كُنتُمۡ تُشَٰٓقُّونَ فِيهِمۡۚ قَالَ ٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ إِنَّ ٱلۡخِزۡيَ ٱلۡيَوۡمَ وَٱلسُّوٓءَ عَلَى ٱلۡكَٰفِرِينَ ﴿٢٧﴾ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمۡۖ فَأَلۡقَوُاْ ٱلسَّلَمَ مَا كُنَّا نَعۡمَلُ مِن سُوٓءِۭۚ بَلَىٰٓۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٢٨﴾

27. Then, on the Day of Resurrection, He will disgrace them and will say:

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``Where are My (so-called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allāh)?'' Those who have been given the knowledge (about the torment of Allāh 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 Allāh 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, Allāh is All-Knower of what you used to do.

أَيۡنَ	وَيَقُولُ	يُخۡزِيهِمۡ	ٱلۡقِيَٰمَةِ	يَوۡمَ	ثُمَّ
where	and say	He will disgrace them	(of) Resurrection	(on the) Day	then
قَالَ ٱلَّذِينَ	تُشَٰٓقُّونَ فِيهِمۡۚ	ٱلَّذِينَ كُنتُمۡ	شُرَكَآءِيَ		
will say those who	dispute about them	whom you used to	(are) My partners		
وَٱلسُّوٓءَ	ٱلۡيَوۡمَ	إِنَّ ٱلۡخِزۡيَ	أُوتُواْ ٱلۡعِلۡمَ		
and misery	today (this Day)	verily disgrace	have been given the knowledge		
ٱلۡمَلَٰٓئِكَةُ	تَتَوَفَّىٰهُمۡ	ٱلَّذِينَ	عَلَى ٱلۡكَٰفِرِينَ ﴿٢٧﴾		
the angels	cause to die [them]	those whom	(are) upon the disbelievers		
مَا كُنَّا	فَأَلۡقَوُاْ ٱلسَّلَمَ	أَنفُسِهِمۡۖ	ظَالِمِيٓ		
We used not to	then they will make (false) submission	themselves	(while) they wrong		
تَعۡمَلُونَ ﴿٢٨﴾	بِمَا كُنتُمۡ	عَلِيمُۢ	إِنَّ ٱللَّهَ	بَلَىٰٓۚ	نَعۡمَلُ مِن سُوٓءٖۚ
do	of what you used to	(is) All-Knower	truly Allah	yes	do any evil

فَٱدۡخُلُوٓاْ أَبۡوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۖ فَلَبِئۡسَ مَثۡوَى ٱلۡمُتَكَبِّرِينَ ﴿٢٩﴾ ۞ وَقِيلَ لِلَّذِينَ ٱتَّقَوۡاْ مَاذَآ أَنزَلَ رَبُّكُمۡۚ قَالُواْ خَيۡرٗاۗ لِّلَّذِينَ أَحۡسَنُواْ فِي هَٰذِهِ ٱلدُّنۡيَا حَسَنَةٞۚ وَلَدَارُ ٱلۡأٓخِرَةِ خَيۡرٞۚ وَلَنِعۡمَ دَارُ ٱلۡمُتَّقِينَ ﴿٣٠﴾ جَنَّٰتُ عَدۡنٖ يَدۡخُلُونَهَا تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ لَهُمۡ فِيهَا مَا يَشَآءُونَۚ كَذَٰلِكَ يَجۡزِي ٱللَّهُ ٱلۡمُتَّقِينَ ﴿٣١﴾

29. ``So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant.'' 30. And (when) it is said to those who are the

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Muttaqūn (the pious) ``What is it that your Lord has sent down?'' They say: ``That which is good.'' For those who do good 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 *Muttaqūn* (the pious). 31. *'Adn* (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the *Muttaqūn* (the pious).

فَٱدۡخُلُوٓاْ	أَبۡوَٰبَ	جَهَنَّمَ	خَٰلِدِينَ	فِيهَاۖ	فَلَبِئۡسَ مَثۡوَى
so enter	(the) gates	(of) Hell	(to) abide	therein	and indeed what an evil abode is

ٱلۡمُتَكَبِّرِينَ ﴿٢٩﴾	وَقِيلَ	لِلَّذِينَ ٱتَّقَوۡاْ	مَاذَآ
(for) the arrogant	and (when) it is said	to those who are pious	what (is it that)

أَنزَلَ رَبُّكُمۡۚ	قَالُواْ خَيۡرٗاۗ	لِّلَّذِينَ أَحۡسَنُواْ	فِي هَٰذِهِ
your Lord has sent down	they say good	for those who do good	in this

ٱلدُّنۡيَا	حَسَنَةٞۚ	وَلَدَارُ	ٱلۡأٓخِرَةِ	خَيۡرٞۚ
world	(there is) good	and (the) home	(of) the Hereafter	(will be) better

وَلَنِعۡمَ دَارُ	ٱلۡمُتَّقِينَ ﴿٣٠﴾	جَنَّٰتُ	عَدۡنٖ
and excellent indeed will be (the) home	(of) the pious	Gardens	(of) Eden (Eternity)

يَدۡخُلُونَهَا	تَجۡرِي مِن تَحۡتِهَا	ٱلۡأَنۡهَٰرُۖ	لَهُمۡ
which they will enter	flowing beneath them	the rivers	they (will) have

فِيهَاۚ	مَا يَشَآءُونَۚ	كَذَٰلِكَ	يَجۡزِي ٱللَّهُ ٱلۡمُتَّقِينَ ﴿٣١﴾
therein	(all) that they wish	thus	Allah rewards the pious

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيۡكُمُ ٱدۡخُلُواْ ٱلۡجَنَّةَ بِمَا كُنتُمۡ تَعۡمَلُونَ ﴿٣٢﴾ هَلۡ يَنظُرُونَ إِلَّآ أَن تَأۡتِيَهُمُ ٱلۡمَلَٰٓئِكَةُ أَوۡ يَأۡتِيَ أَمۡرُ رَبِّكَۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمۡ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٤﴾

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them):

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"*Salāmun '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 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 Allāh 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.

ٱلَّذِينَ	تَتَوَفَّىٰهُمُ	ٱلۡمَلَٰٓئِكَةُ	طَيِّبِينَ	يَقُولُونَ سَلَٰمٌ
those whom	cause to die [them]	the angels	(while they are) good	saying peace
عَلَيۡكُمُ	ٱدۡخُلُواْ ٱلۡجَنَّةَ	بِمَا كُنتُمۡ		تَعۡمَلُونَ ﴿٣٢﴾
(be) on you	enter you Paradise	(because) of what you used to		do
هَلۡ يَنظُرُونَ	إِلَّآ	أَن تَأۡتِيَهُمُ		ٱلۡمَلَٰٓئِكَةُ
(do) they await?	but	that should come to them		the angels
أَوۡ يَأۡتِيَ أَمۡرُ	رَبِّكَۚ	كَذَٰلِكَ	فَعَلَ ٱلَّذِينَ	
or should come (the) command	(of) your Lord	thus	did those who	
مِن قَبۡلِهِمۡۚ	وَمَا ظَلَمَهُمُ ٱللَّهُ		وَلَٰكِن كَانُوٓاْ	
(were) before them	and Allah wronged them not		[and] but they used to	
أَنفُسَهُمۡ يَظۡلِمُونَ ﴿٣٣﴾	فَأَصَٰبَهُمۡ	سَيِّـَٔاتُ	مَا عَمِلُواْ	
wrong themselves	then overtook them	(the) evil (results)	(of) what they did	
وَحَاقَ	بِهِمۡ	مَّا كَانُواْ		بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٤﴾
and surrounded	them	what they used to		mock at [it]

وَقَالَ ٱلَّذِينَ أَشۡرَكُواْ لَوۡ شَآءَ ٱللَّهُ مَا عَبَدۡنَا مِن دُونِهِۦ مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا
حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبۡلِهِمۡۚ فَهَلۡ عَلَى ٱلرُّسُلِ إِلَّا ٱلۡبَلَٰغُ
ٱلۡمُبِينُ ﴿٣٥﴾ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ
فَمِنۡهُم مَّنۡ هَدَى ٱللَّهُ وَمِنۡهُم مَّنۡ حَقَّتۡ عَلَيۡهِ ٱلضَّلَٰلَةُۚ فَسِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ
كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُكَذِّبِينَ ﴿٣٦﴾

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35. And those who joined others in worship with Allāh said: ``If Allāh 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 Allāh (Alone), and avoid (or keep away from) *Tāghūt* (all false deities, i.e. do not worship anything besides Allāh).'' Then of them were some whom Allāh 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).

لَوۡ شَآءَ ٱللَّهُ	ٱلَّذِينَ أَشۡرَكُواْ	وَقَالَ
if Allah had willed	those who joined others in worship (with Allah)	and said

وَلَآ ءَابَآؤُنَا	نَحۡنُ	مِن شَيۡءٍ	مِن دُونِهِۦ	مَا عَبَدۡنَا
nor our fathers	we	anything	other than Him	neither we would have worshipped

فَعَلَ ٱلَّذِينَ	كَذَٰلِكَ	مِن شَيۡءٖۚ	مِن دُونِهِۦ	وَلَا حَرَّمۡنَا
did those who	thus	anything	without Him	nor we have forbidden

إِلَّا ٱلۡبَلَٰغُ	عَلَى ٱلرُّسُلِ	فَهَلۡ	مِن قَبۡلِهِمۡۚ
but to convey (the Message)	on the Messengers	then (what is)?	(were) before them

رَّسُولًا	أُمَّةٖ	فِي كُلِّ	وَلَقَدۡ بَعَثۡنَا	ٱلۡمُبِينُ ﴿٣٥﴾
a Messenger	nation	in every	and verily We have sent	clearly

فَمِنۡهُم	وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ	أَنِ ٱعۡبُدُواْ ٱللَّهَ
then of them	and avoid false deities	(saying) that worship Allah

حَقَّتۡ عَلَيۡهِ	مَّنۡ	وَمِنۡهُم	مَّنۡ هَدَى ٱللَّهُ
upon whom was justified	(were) some	and of them	(were some) whom Allah guided

فَٱنظُرُواْ كَيۡفَ	فِي ٱلۡأَرۡضِ	فَسِيرُواْ	ٱلضَّلَٰلَةُۚ
and see how	through the land	so travel	the straying

ٱلۡمُكَذِّبِينَ ﴿٣٦﴾	كَانَ عَٰقِبَةُ
(of) those who denied	was (the) end

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إِن تَحۡرِصۡ عَلَىٰ هُدَىٰهُمۡ فَإِنَّ ٱللَّهَ لَا يَهۡدِي مَن يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ﴿٣٧﴾
وَأَقۡسَمُواْ بِٱللَّهِ جَهۡدَ أَيۡمَٰنِهِمۡ لَا يَبۡعَثُ ٱللَّهُ مَن يَمُوتُۚ بَلَىٰ وَعۡدًا عَلَيۡهِ حَقًّا وَلَٰكِنَّ
أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٣٨﴾ لِيُبَيِّنَ لَهُمُ ٱلَّذِي يَخۡتَلِفُونَ فِيهِ وَلِيَعۡلَمَ ٱلَّذِينَ كَفَرُوٓاْ
أَنَّهُمۡ كَانُواْ كَٰذِبِينَ ﴿٣٩﴾

37. If you (O Muhammad ﷺ) covet for their guidance, then verily, Allāh guides not those whom He makes to go astray (or none can guide him whom Allāh sends astray). And they will have no helpers. 38. And they swear by Allāh their strongest oaths, that Allāh 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 Allāh) may know that they were liars.

إِن تَحۡرِصۡ	عَلَىٰ هُدَىٰهُمۡ	فَإِنَّ ٱللَّهَ	لَا يَهۡدِي	مَن يُضِلُّ ۖ
if you covet	for their guidance	then verily Allah	will not guide	whom He lets go astray

وَمَا	لَهُم	مِّن نَّٰصِرِينَ ﴿٣٧﴾	وَأَقۡسَمُواْ	بِٱللَّهِ	جَهۡدَ
and not	they have	any helpers (supporters)	and they swear	by Allah	strongest

أَيۡمَٰنِهِمۡ	لَا يَبۡعَثُ ٱللَّهُ	مَن يَمُوتُۚ	بَلَىٰ	وَعۡدًا	عَلَيۡهِ
(of) their oaths	(that) Allah will not raise up	(him) who dies	yes	a promise	upon Him

حَقًّا	وَلَٰكِنَّ أَكۡثَرَ	ٱلنَّاسِ	لَا يَعۡلَمُونَ ﴿٣٨﴾	لِيُبَيِّنَ
(in) truth	[and] but most	(of) mankind	know not	that He may make manifest

لَهُمُ	ٱلَّذِي يَخۡتَلِفُونَ	فِيهِ	وَلِيَعۡلَمَ	ٱلَّذِينَ كَفَرُوٓاْ
for them	that they differ	wherein	and that may know	those who disbelieved

أَنَّهُمۡ	كَانُواْ كَٰذِبِينَ ﴿٣٩﴾
that they	were liars

إِنَّمَا قَوۡلُنَا لِشَيۡءٍ إِذَآ أَرَدۡنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ﴿٤٠﴾ وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ
مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةًۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ﴿٤١﴾ ٱلَّذِينَ

صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٤٢﴾ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِمۡۖ فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ ﴿٤٣﴾

40. Verily, Our Word (Command) to a thing when We intend it, is only that We say to it: ``Be!'' — and it is. 41. And as for those who emigrated for the Cause of Allāh, 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! 42. (They are) those who remained patient (in this world for Allāh's sake), and put their trust in their Lord (Allāh Alone). 43. And We sent not (as Our Messengers) before you (O Muhammad ﷺ) any but men, whom We sent Revelation, (to preach and invite mankind to believe in the Oneness of Allāh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurāt (Torah) and the Injīl (Gospel)], if you know not.

لَهُۥٓ	أَن نَّقُولَ	أَرَدۡنَٰهُ	إِذَآ	لِشَيۡءٍ	إِنَّمَا قَوۡلُنَا
unto it	(is) that We say	We intend it	when	unto a thing	only Our Word
مِنۢ بَعۡدِ مَا	فِي ٱللَّهِ	وَٱلَّذِينَ هَاجَرُواْ		فَيَكُونُ ﴿٤٠﴾	كُن
after	for (the Cause of) Allah	and (as for) those who emigrated		and it is	be
حَسَنَةٗۖ	فِي ٱلدُّنۡيَا	لَنُبَوِّئَنَّهُمۡ		ظُلِمُواْ	
good	in this world	We will certainly give them residence		they were wronged	
يَعۡلَمُونَ ﴿٤١﴾	لَوۡ كَانُواْ	أَكۡبَرُۚ	ٱلۡأٓخِرَةِ	وَلَأَجۡرُ	
(but) know	if they	(will be) greater	(of) the Hereafter	and indeed (the) reward	
وَمَآ أَرۡسَلۡنَا	وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٤٢﴾			ٱلَّذِينَ صَبَرُواْ	
and We sent not	and put their trust in their Lord			those who remained patient	
أَهۡلَ	فَسۡـَٔلُوٓاْ	نُّوحِيٓ إِلَيۡهِمۡۖ		إِلَّا رِجَالٗا	مِن قَبۡلِكَ
(the) people	so ask	to whom We sent Revelation		but men	before you
ٱلذِّكۡرِ	إِن كُنتُمۡ	لَا تَعۡلَمُونَ ﴿٤٣﴾			
(of) the Scripture	if you were	not knowing			

بِٱلۡبَيِّنَٰتِ وَٱلزُّبُرِۗ وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ

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﴿٤٤﴾ أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ﴿٤٦﴾

44. With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad ﷺ) the *Dhikr* [reminder and the advice (i.e. the Qur'ān)], that you may explain clearly to men what is sent down to them, and that they may give thought. 45. Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? 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 Allāh's punishment)?

ٱلذِّكْرَ	إِلَيْكَ	وَأَنزَلْنَآ	وَٱلزُّبُرِ	بِٱلْبَيِّنَٰتِ
the reminder (Quran)	unto you	and We have sent down	and the Books	with clear signs
إِلَيْهِمْ	مَا نُزِّلَ	لِلنَّاسِ	لِتُبَيِّنَ	
to them	what is sent down	to mankind (people)	that you may explain	
مَكَرُوا۟ ٱلسَّيِّـَٔاتِ	ٱلَّذِينَ	أَفَأَمِنَ	وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾	
devise evil plots	those who	(do) then feel secure?	and that they may give thought	
أَوْ يَأْتِيَهُمُ	ٱلْأَرْضَ	بِهِمْ	أَن يَخْسِفَ ٱللَّهُ	
or will come to them	(into) the earth	[with] them	that Allah will sink	
أَوْ يَأْخُذَهُمْ	لَا يَشْعُرُونَ ﴿٤٥﴾	مِنْ حَيْثُ	ٱلْعَذَابُ	
or (that) He may seize them	they perceive not	from where (direction)	the torment	
بِمُعْجِزِينَ ﴿٤٦﴾		هُمْ	فَمَا	فِى تَقَلُّبِهِمْ
(will be) able to escape (from Allah's punishment)		they	so not	in their going to and fro

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟
ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَٰخِرُونَ ﴿٤٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا
فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

47. Or that He may catch them with gradual wasting (of their wealth and

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health)? Truly, Your Lord is indeed full of kindness, Most Merciful. 48. Have they not observed things that Allāh has created: (how) their shadows incline to the right and to the left, making prostration to Allāh, and they are lowly? 49. And to Allāh 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 (Allāh) with humility].

فَإِنَّ رَبَّكُمۡ	عَلَىٰ تَخَوُّفٍ	أَوۡ يَأۡخُذَهُمۡ
but truly your Lord	with a gradual wasting	or (that) He may seize them

أَوَلَمۡ يَرَوۡاْ	رَّحِيمٞ ﴿٤٧﴾	لَرَءُوفٞ
or (have) they not seen (observed)?	Most Merciful	(is) indeed Most Kind

وَٱلشَّمَآئِلِ	عَنِ ٱلۡيَمِينِ	يَتَفَيَّؤُاْ ظِلَٰلُهُۥ	مِن شَيۡءٍ	إِلَىٰ مَا خَلَقَ ٱللَّهُ
and (to) the left	to the right	their shadows incline	[from] a thing	[to] what Allah created

مَا	وَلِلَّهِ يَسۡجُدُ	دَٰخِرُونَ ﴿٤٨﴾	وَهُمۡ	سُجَّدٗا لِّلَّهِ
(all) that	and to Allah prostrate	(are) lowly	and they	making prostration unto Allah

مِن دَآبَّةٖ	فِي ٱلۡأَرۡضِ	وَمَا	فِي ٱلسَّمَٰوَٰتِ
of moving (living) creatures	(is) in the earth	and (all) that	(is) in the heavens

لَا يَسۡتَكۡبِرُونَ ﴿٤٩﴾	وَهُمۡ	وَٱلۡمَلَٰٓئِكَةُ
are not proud	and they	and the angels

يَخَافُونَ رَبَّهُم مِّن فَوۡقِهِمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ ﴿٥٠﴾ ۞ وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ ٱثۡنَيۡنِۖ
إِنَّمَا هُوَ إِلَٰهٞ وَٰحِدٞۖ فَإِيَّٰيَ فَٱرۡهَبُونِ ﴿٥١﴾ وَلَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَهُ ٱلدِّينُ وَاصِبًاۚ أَفَغَيۡرَ ٱللَّهِ
تَتَّقُونَ ﴿٥٢﴾ وَمَا بِكُم مِّن نِّعۡمَةٖ فَمِنَ ٱللَّهِۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيۡهِ تَجۡـَٔرُونَ ﴿٥٣﴾

50. They fear their Lord above them, and they do what they are commanded. 51. And Allāh said (O mankind!): ``Take not *Ilāhain* (two gods in worship). Verily, He (Allāh) is (the) only One *Ilāh* (God). Then, fear Me (Allāh ﷻ) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allāh has forbidden and do all that Allāh has ordained and worship none but Allāh]. 52. To Him belongs all that is in the heavens and (all that is in) the earth and

Ad-Dīn Wāsiba is His [(i.e. perpetual sincere obedience to Allāh is obligatory). None has the right to be worshipped but Allāh]. Will you then fear any other than Allāh? 53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, to Him you cry aloud for help.

يَخَافُونَ رَبَّهُم	مِّن فَوۡقِهِمۡ	وَيَفۡعَلُونَ	مَا يُؤۡمَرُونَ ﴿٥٠﴾
they fear their Lord	above them	and they do	what they are commanded

وَقَالَ ٱللَّهُ	لَا تَتَّخِذُوٓاْ إِلَٰهَيۡنِ	ٱثۡنَيۡنِۖ	إِنَّمَا هُوَ	إِلَٰهٞ
and Allah said	take not two gods	[two]	verily He	(is) God

وَٰحِدٞ	فَإِيَّٰيَ	فَٱرۡهَبُونِ ﴿٥١﴾	وَلَهُۥ	مَا
One	then Me (Alone)	you should fear [Me]	and to Him (belongs)	(all) that

فِي ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ	وَلَهُ	ٱلدِّينُ	وَاصِبًاۚ
(is) in the heavens	and the earth	and for Him	(is) the religion	perpetual

أَفَغَيۡرَ ٱللَّهِ تَتَّقُونَ ﴿٥٢﴾	وَمَا	بِكُم	مِّن نِّعۡمَةٖ
(will) you then fear any other than Allah?	and whatever	you have	of blessing

فَمِنَ ٱللَّهِۖ	ثُمَّ إِذَا	مَسَّكُمُ	ٱلضُّرُّ	فَإِلَيۡهِ تَجۡـَٔرُونَ ﴿٥٣﴾
(is) form Allah	then when	touches you	harm	then unto Him you cry (aloud) for help

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمۡ إِذَا فَرِيقٞ مِّنكُم بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٥٤﴾ لِيَكۡفُرُواْ بِمَآ ءَاتَيۡنَٰهُمۡۚ
فَتَمَتَّعُواْ فَسَوۡفَ تَعۡلَمُونَ ﴿٥٥﴾ وَيَجۡعَلُونَ لِمَا لَا يَعۡلَمُونَ نَصِيبٗا مِّمَّا رَزَقۡنَٰهُمۡۗ تَٱللَّهِ لَتُسۡـَٔلُنَّ عَمَّا
كُنتُمۡ تَفۡتَرُونَ ﴿٥٦﴾ وَيَجۡعَلُونَ لِلَّهِ ٱلۡبَنَٰتِ سُبۡحَٰنَهُۥ وَلَهُم مَّا يَشۡتَهُونَ ﴿٥٧﴾

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh). 55. So (as a result of that) they deny (with ungratefulness) that (Allāh'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 with to what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate. 57. And they assign daughters to Allāh! Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;

ثُمَّ إِذَا كَشَفَ	ٱلضُّرَّ	عَنكُمۡ	إِذَا	فَرِيقٌ	مِّنكُم
then when He has removed	the harm	from you	behold	a party	of you
بِرَبِّهِمۡ يُشۡرِكُونَ ﴿٥٤﴾		لِيَكۡفُرُواْ		بِمَآ	
associate others (in worship) with their Lord		so as they deny		that which	
ءَاتَيۡنَٰهُمۡۚ	فَتَمَتَّعُواْ		فَسَوۡفَ تَعۡلَمُونَ ﴿٥٥﴾		
We have bestowed on them	then enjoy yourselves		but soon you will come to know		
وَيَجۡعَلُونَ	لِمَا	لَا يَعۡلَمُونَ	نَصِيبًا	مِّمَّا	رَزَقۡنَٰهُمۡۗ
and they assign	unto what	they know not	a portion	from what	We provided them
تَٱللَّهِ لَتُسۡـَٔلُنَّ	عَمَّا كُنتُمۡ		تَفۡتَرُونَ ﴿٥٦﴾		وَيَجۡعَلُونَ
by Allah you shall certainly be asked	about what you used to		fabricate		and they assign
لِلَّهِ ٱلۡبَنَٰتِ	سُبۡحَٰنَهُۥ	وَلَهُم		مَّا يَشۡتَهُونَ ﴿٥٧﴾	
daughters unto Allah	Glorified is He	and for them		(is) what they desire	

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلۡأُنثَىٰ ظَلَّ وَجۡهُهُۥ مُسۡوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَٰرَىٰ مِنَ ٱلۡقَوۡمِ مِن سُوٓءِ مَا
بُشِّرَ بِهِۦٓۚ أَيُمۡسِكُهُۥ عَلَىٰ هُونٍ أَمۡ يَدُسُّهُۥ فِي ٱلتُّرَابِۗ أَلَا سَآءَ مَا يَحۡكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤۡمِنُونَ
بِٱلۡأٓخِرَةِ مَثَلُ ٱلسَّوۡءِۖ وَلِلَّهِ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٦٠﴾

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? Certainly, evil is their decision. 60. For those who believe not in the Hereafter is an evil description, and for Allāh is the highest description. And He is the All-Mighty, the All-Wise.

وَإِذَا بُشِّرَ		أَحَدُهُم		بِٱلۡأُنثَىٰ	ظَلَّ وَجۡهُهُۥ
and when the news is brought		(to) any of them		of a female	his face becomes
مُسۡوَدًّا	وَهُوَ	كَظِيمٌ ﴿٥٨﴾		يَتَوَٰرَىٰ مِنَ ٱلۡقَوۡمِ	
dark	and he	(is) filled with inward grief		he hides himself from the people	

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أَيُمۡسِكُهُۥ	بِهِۦٓ	مَا بُشِّرَ	مِن سُوٓءِ
(shall) he keep it (her)?	whereof	(of) what he has been informed	(because) of (the) evil

مَا يَحۡكُمُونَ ﴿٥٩﴾	أَلَا سَآءَ	فِي ٱلتُّرَابِۗ	أَمۡ يَدُسُّهُۥ	عَلَىٰ هُونٍ
what they decide	certainly evil is	in the earth	or bury it (her)	with dishonour

ٱلسَّوۡءِۖ	مَثَلُ	بِٱلۡأٓخِرَةِ	لَا يُؤۡمِنُونَ	لِلَّذِينَ
evil	(is) a description	in the Hereafter	believe not	for those who

ٱلۡحَكِيمُ ﴿٦٠﴾	وَهُوَ ٱلۡعَزِيزُ	ٱلۡأَعۡلَىٰۚ	وَلِلَّهِ ٱلۡمَثَلُ
the All-Wise	and He (is) the All-Mighty	highest	and for Allah (is) the description

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلۡمِهِم مَّا تَرَكَ عَلَيۡهَا مِن دَآبَّةٖ وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمًّىۖ فَإِذَا جَآءَ
أَجَلُهُمۡ لَا يَسۡتَـٔۡخِرُونَ سَاعَةٗ وَلَا يَسۡتَقۡدِمُونَ ﴿٦١﴾ وَيَجۡعَلُونَ لِلَّهِ مَا يَكۡرَهُونَ
وَتَصِفُ أَلۡسِنَتُهُمُ ٱلۡكَذِبَ أَنَّ لَهُمُ ٱلۡحُسۡنَىٰۚ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفۡرَطُونَ ﴿٦٢﴾

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61. And if Allāh were to seize mankind for their wrongdoing, 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 Allāh 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.

عَلَيۡهَا	مَّا تَرَكَ	بِظُلۡمِهِم	وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ
on it	He would not leave	for their wrongdoing	and if Allah were to seize mankind

مُّسَمًّىۖ	إِلَىٰٓ أَجَلٖ	وَلَٰكِن يُؤَخِّرُهُمۡ	مِن دَآبَّةٖ
appointed	for a term	[and] but He postpones them	[of] a single moving (living) creature

وَلَا يَسۡتَقۡدِمُونَ ﴿٦١﴾	لَا يَسۡتَـٔۡخِرُونَ سَاعَةٗ	جَآءَ أَجَلُهُمۡ	فَإِذَا
nor they can advance (it)	neither they can delay (it) an hour	their term comes	and when

وَتَصِفُ أَلۡسِنَتُهُمُ	مَا يَكۡرَهُونَۚ	لِلَّهِ	وَيَجۡعَلُونَ
and their tongues describe (assert)	what they dislike	to Allah	and they assign

ٱلۡكَذِبَ	أَنَّ	لَهُمُ	ٱلۡحُسۡنَىٰۚ	لَا جَرَمَ
the lie (falsehood)	that	(will be) for them	the better things	no doubt

أَنَّ	لَهُمُ	ٱلنَّارَ	وَأَنَّهُم	مُّفۡرَطُونَ ﴿٦٢﴾
that	for them	(is) the Fire	and that they	(will be) left neglected

تَٱللَّهِ لَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَهُوَ وَلِيُّهُمُ ٱلۡيَوۡمَ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿٦٣﴾ وَمَآ أَنزَلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِي ٱخۡتَلَفُواْ فِيهِ وَهُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٦٤﴾ وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَحۡيَا بِهِ ٱلۡأَرۡضَ بَعۡدَ مَوۡتِهَآۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَسۡمَعُونَ ﴿٦٥﴾

63. By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad ﷺ), but *Shaitān* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Walī* (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'ān) to you (O Muhammad ﷺ), except that you may explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. 65. And Allāh 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 a people who listen (obey Allāh).

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تَٱللَّهِ	لَقَدۡ أَرۡسَلۡنَآ	إِلَىٰٓ أُمَمٖ	مِّن قَبۡلِكَ	فَزَيَّنَ
by Allah	indeed We have sent	to the nations	before you	then made fair-seeming

لَهُمُ	ٱلشَّيۡطَٰنُ	أَعۡمَٰلَهُمۡ	فَهُوَ	وَلِيُّهُمُ	ٱلۡيَوۡمَ	وَلَهُمۡ
to them	Satan	their deeds	so he	(is) their helper	today	and for them

عَذَابٌ	أَلِيمٞ ﴿٦٣﴾	وَمَآ أَنزَلۡنَا	عَلَيۡكَ	ٱلۡكِتَٰبَ
(will be) a torment	painful	and We have not sent down	unto you	the Book

إِلَّا	لِتُبَيِّنَ	لَهُمُ	ٱلَّذِي	ٱخۡتَلَفُواْ فِيهِ	وَهُدٗى
except	that you may explain	to them	that which	they differ in [it]	and (as) a guidance

وَرَحۡمَةٗ	لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٦٤﴾	وَٱللَّهُ أَنزَلَ	مِنَ ٱلسَّمَآءِ	مَآءٗ
and a mercy	for a folk who believe	and Allah sends down	from the sky	water (rain)

فِي ذَٰلِكَ	إِنَّ	مَوۡتِهَاۚ	بَعۡدَ	ٱلۡأَرۡضَ	بِهِۦ	فَأَحۡيَا
in this	verily	its death	after	the earth	by it	then gives life

لَأٓيَةً	لِّقَوۡمٖ يَسۡمَعُونَ ٦٥
(is) surely a sign	for a people who listen

وَإِنَّ لَكُمۡ فِي ٱلۡأَنۡعَٰمِ لَعِبۡرَةٗۖ نُّسۡقِيكُم مِّمَّا فِي بُطُونِهِۦ مِنۢ بَيۡنِ فَرۡثٖ وَدَمٖ لَّبَنًا خَالِصٗا سَآئِغٗا لِّلشَّٰرِبِينَ ٦٦ وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلۡأَعۡنَٰبِ تَتَّخِذُونَ مِنۡهُ سَكَرٗا وَرِزۡقًا حَسَنًاۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡقِلُونَ ٦٧ وَأَوۡحَىٰ رَبُّكَ إِلَى ٱلنَّحۡلِ أَنِ ٱتَّخِذِي مِنَ ٱلۡجِبَالِ بُيُوتٗا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعۡرِشُونَ ٦٨

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 a people who have wisdom. 68. And your Lord inspired the bee, saying: ``Take you habitations in the mountains and in the trees and in what they erect.

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مِّمَّا	نُّسۡقِيكُم	لَعِبۡرَةٗۖ	فِي ٱلۡأَنۡعَٰمِ	لَكُمۡ	وَإِنَّ
of that which	We give you to drink	(is) a lesson	in the cattle	for you	and verily

سَآئِغٗا	خَالِصٗا	لَّبَنًا	وَدَمٖ	فَرۡثٖ	مِنۢ بَيۡنِ	فِي بُطُونِهِۦ
palatable	pure	milk	and blood	excretions	from between	(is) in their bellies

وَٱلۡأَعۡنَٰبِ	ٱلنَّخِيلِ	وَمِن ثَمَرَٰتِ	لِلشَّٰرِبِينَ ٦٦
and the grapes	(of) the date palms	and from (the) fruits	to the drinkers

إِنَّ	حَسَنًاۗ	وَرِزۡقًا	سَكَرٗا	تَتَّخِذُونَ مِنۡهُ
verily	good	and a provision	strong drink	you derive (make) of it

وَأَوۡحَىٰ رَبُّكَ	لِّقَوۡمٖ يَعۡقِلُونَ ٦٧	لَأٓيَةً	فِي ذَٰلِكَ
and your Lord inspired	for a people who think	(is) indeed a sign	in that

بُيُوتٗا	ٱتَّخِذِي مِنَ ٱلۡجِبَالِ	أَنِ	إِلَى ٱلنَّحۡلِ
habitations	take in the mountains	(saying) [that]	[to] the bee

وَمِنَ ٱلشَّجَرِ	وَمِمَّا يَعۡرِشُونَ ﴿٦٨﴾
and in the trees	and in what they erect

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسۡلُكِي سُبُلَ رَبِّكِ ذُلُلٗاۚ يَخۡرُجُ مِنۢ بُطُونِهَا شَرَابٞ مُّخۡتَلِفٌ أَلۡوَٰنُهُۥ فِيهِ شِفَآءٞ لِّلنَّاسِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿٦٩﴾ وَٱللَّهُ خَلَقَكُمۡ ثُمَّ يَتَوَفَّىٰكُمۡۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرۡذَلِ ٱلۡعُمُرِ لِكَيۡ لَا يَعۡلَمَ بَعۡدَ عِلۡمٖ شَيۡـٔٗاۚ إِنَّ ٱللَّهَ عَلِيمٞ قَدِيرٞ ﴿٧٠﴾

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 a people who think. 70. And Allāh 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 they know nothing after having known (much). Truly, Allāh is All-Knowing, All-Powerful.

ثُمَّ كُلِي	مِن كُلِّ	ٱلثَّمَرَٰتِ	فَٱسۡلُكِي سُبُلَ	رَبِّكِ	ذُلُلٗاۚ
then eat	of all	fruits	and follow (the) ways	(of) your Lord	made easy

يَخۡرُجُ مِنۢ بُطُونِهَا	شَرَابٞ	مُّخۡتَلِفٌ	أَلۡوَٰنُهُۥ	فِيهِ	شِفَآءٞ
comes forth from their bellies	a drink	varying	its colours	wherein	(is) healing

لِّلنَّاسِۗ	إِنَّ	فِي ذَٰلِكَ	لَأٓيَةٗ	لِّقَوۡمٖ يَتَفَكَّرُونَ ﴿٦٩﴾
for people	verily	in this	(is) indeed a sign	for a people who think

وَٱللَّهُ خَلَقَكُمۡ	ثُمَّ يَتَوَفَّىٰكُمۡۚ	وَمِنكُم
and Allah has created you	then He will cause you to die	and of you

مَّن يُرَدُّ	إِلَىٰٓ أَرۡذَلِ	ٱلۡعُمُرِ	لِكَيۡ
(there are some) who are sent back	to (the) worst	(of) age (senility)	so that

لَا يَعۡلَمَ	بَعۡدَ	عِلۡمٖ	شَيۡـٔٗاۚ	إِنَّ ٱللَّهَ	عَلِيمٞ	قَدِيرٞ ﴿٧٠﴾
he knows not	after	(having) known	anything	truly Allah	(is) All-Knowing	All-Powerful

وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ عَلَىٰ بَعۡضٖ فِي ٱلرِّزۡقِۚ فَمَا ٱلَّذِينَ فُضِّلُواْ بِرَآدِّي رِزۡقِهِمۡ عَلَىٰ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَهُمۡ فِيهِ سَوَآءٌۚ أَفَبِنِعۡمَةِ ٱللَّهِ يَجۡحَدُونَ ﴿٧١﴾ وَٱللَّهُ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا

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وَجَعَلَ لَكُم مِّنۡ أَزۡوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ وَبِنِعۡمَتِ ٱللَّهِ هُمۡ يَكۡفُرُونَ ﴿٧٢﴾

71. And Allāh has preferred some of you to 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. Do they then deny the Favour of Allāh?
72. And Allāh has made for you *Azwāj* (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 Allāh (by not worshipping Allāh Alone).

وَٱللَّهُ فَضَّلَ بَعۡضَكُمۡ	عَلَىٰ بَعۡضٍ	فِي ٱلرِّزۡقِ ۚ	
and Allah has preferred some of you	above others	in provision (wealth)	
فَمَا	ٱلَّذِينَ فُضِّلُوا۟	بِرَآدِّي	رِزۡقِهِمۡ
then not	those who are preferred	(will) hand over	their wealth
عَلَىٰ مَا	مَلَكَتۡ أَيۡمَٰنُهُمۡ	فَهُمۡ	فِيهِ
to (those) whom	their right hands possess	so (that) they (are)	thereof
سَوَآءٌ ۚ	أَفَبِنِعۡمَةِ ٱللَّهِ يَجۡحَدُونَ ﴿٧١﴾		وَٱللَّهُ جَعَلَ لَكُم
equal	(do) they then deny (the) Favour (of) Allah?		and Allah has made for you
مِّنۡ أَنفُسِكُمۡ	أَزۡوَٰجًا	وَجَعَلَ	لَكُم
of yourselves (own kind)	wives	and has made	for you
بَنِينَ	وَحَفَدَةً	وَرَزَقَكُم	مِّنَ ٱلطَّيِّبَٰتِ ۚ
sons	and grandsons	and has provided you	of good things
أَفَبِٱلۡبَٰطِلِ يُؤۡمِنُونَ	وَبِنِعۡمَتِ ٱللَّهِ		هُمۡ يَكۡفُرُونَ ﴿٧٢﴾
(do) they then believe in false (deities)?	and (the) Favour (of) Allah		they deny

وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمۡلِكُ لَهُمۡ رِزۡقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ شَيۡـًٔا وَلَا يَسۡتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضۡرِبُوا۟ لِلَّهِ ٱلۡأَمۡثَالَ ۚ إِنَّ ٱللَّهَ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ﴿٧٤﴾ ۞ ضَرَبَ ٱللَّهُ مَثَلًا عَبۡدًا

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مَّمۡلُوكًا لَّا يَقۡدِرُ عَلَىٰ شَيۡءٍ وَمَن رَّزَقۡنَٰهُ مِنَّا رِزۡقًا حَسَنًا فَهُوَ يُنفِقُ مِنۡهُ سِرًّا وَجَهۡرًا ۖ
هَلۡ يَسۡتَوُۥنَ ۚ ٱلۡحَمۡدُ لِلَّهِ ۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿٧٥﴾

73. And they worship others besides Allāh such as do not and cannot own any provision for them from the heavens or the earth. 74. So put not forward similitudes for Allāh (as there is nothing similar to Him, nor does He resemble anything). Truly, Allāh knows and you know not. 75. Allāh 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 praise and thanks are Allāh's. Nay! (But) most of them know not.

لَهُمۡ	مَا لَا يَمۡلِكُ	مِن دُونِ ٱللَّهِ	وَيَعۡبُدُونَ
for them	which (do) not own	besides Allah	and they worship (others)

وَلَا يَسۡتَطِيعُونَ ﴿٧٣﴾	شَيۡـًٔا	وَٱلۡأَرۡضِ	مِّنَ ٱلسَّمَٰوَٰتِ	رِزۡقًا
nor they are able	anything	and the earth	from the heavens	any provision

لَا تَعۡلَمُونَ ﴿٧٤﴾	وَأَنتُمۡ	إِنَّ ٱللَّهَ يَعۡلَمُ	لِلَّهِ ٱلۡأَمۡثَالَ ۚ	فَلَا تَضۡرِبُواْ
know not	and you	truly Allah knows	similitudes for Allah	so put not forward

مَّمۡلُوكًا	عَبۡدًا	ضَرَبَ ٱللَّهُ مَثَلًا
under the possession (of another)	(of) a slave	Allah puts forward (the) example

مِنَّا	رَّزَقۡنَٰهُ	وَمَن	عَلَىٰ شَيۡءٍ	لَّا يَقۡدِرُ
from Us	We provided [him]	and (a man) whom	over anything	he has no power

هَلۡ يَسۡتَوُۥنَ ۚ	وَجَهۡرًا ۖ	سِرًّا	مِنۡهُ	فَهُوَ يُنفِقُ	حَسَنًا	رِزۡقًا
(can) they be equal?	and openly	secretly	thereof	and he spends	good	a provision

لَا يَعۡلَمُونَ ﴿٧٥﴾	بَلۡ أَكۡثَرُهُمۡ	ٱلۡحَمۡدُ لِلَّهِ ۚ
know not	nay most of them	all praise (is due) to Allah

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيۡنِ أَحَدُهُمَآ أَبۡكَمُ لَا يَقۡدِرُ عَلَىٰ شَيۡءٍ وَهُوَ كَلٌّ عَلَىٰ
مَوۡلَىٰهُ أَيۡنَمَا يُوَجِّههُّ لَا يَأۡتِ بِخَيۡرٍ ۖ هَلۡ يَسۡتَوِي هُوَ وَمَن يَأۡمُرُ بِٱلۡعَدۡلِ وَهُوَ عَلَىٰ

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صِرَٰطٖ مُّسۡتَقِيمٖ ﴿٧٦﴾ وَلِلَّهِ غَيۡبُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَمَآ أَمۡرُ ٱلسَّاعَةِ إِلَّا كَلَمۡحِ ٱلۡبَصَرِ
أَوۡ هُوَ أَقۡرَبُۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴿٧٧﴾

76. And Allāh 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 Islāmic Monotheism) who commands justice, and is himself on a Straight Path? 77. And to Allāh 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, Allāh is Able to do all things.

وَضَرَبَ ٱللَّهُ مَثَلٗا	رَّجُلَيۡنِ	أَحَدُهُمَآ	أَبۡكَمُ
and Allah puts forward an example	(of) two men	one of them	(is) dumb

لَا يَقۡدِرُ	عَلَىٰ شَيۡءٖ	وَهُوَ	كَلٌّ	عَلَىٰ مَوۡلَىٰهُ
he has no power	over anything	and he	(is) a burden	on his master

أَيۡنَمَا	يُوَجِّههُّ	لَا يَأۡتِ	بِخَيۡرٍۖ	هَلۡ يَسۡتَوِي هُوَ
whichever (way)	he directs him	he brings not	good	is he equal?

وَمَن	يَأۡمُرُ بِٱلۡعَدۡلِ	وَهُوَ	عَلَىٰ صِرَٰطٖ	مُّسۡتَقِيمٖ ﴿٧٦﴾
and (the one) who	commands [of] justice	and he	(is) on a Path	Straight

وَلِلَّهِ غَيۡبُ	ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِۚ
and to Allah (belongs the) Unseen	(of) the heavens	and the earth

وَمَآ أَمۡرُ	ٱلسَّاعَةِ	إِلَّا	كَلَمۡحِ	ٱلۡبَصَرِ
and (is) not (the) matter	(of) the Hour	but	as a twinkling	(of) the eye

أَوۡ هُوَ	أَقۡرَبُۚ	إِنَّ ٱللَّهَ	عَلَىٰ كُلِّ	شَيۡءٖ	قَدِيرٌ ﴿٧٧﴾
or it	(is) nearer	truly Allah	over every	thing	(is) All-Powerful

وَٱللَّهُ أَخۡرَجَكُم مِّنۢ بُطُونِ أُمَّهَٰتِكُمۡ لَا تَعۡلَمُونَ شَيۡـٔٗا وَجَعَلَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ
وَٱلۡأَفۡـِٔدَةَ لَعَلَّكُمۡ تَشۡكُرُونَ ﴿٧٨﴾ أَلَمۡ يَرَوۡاْ إِلَى ٱلطَّيۡرِ مُسَخَّرَٰتٖ فِي جَوِّ ٱلسَّمَآءِ
مَا يُمۡسِكُهُنَّ إِلَّا ٱللَّهُۚ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يُؤۡمِنُونَ ﴿٧٩﴾ وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ

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سَكَنٗا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلۡأَنۡعَٰمِ بُيُوتٗا تَسۡتَخِفُّونَهَا يَوۡمَ ظَعۡنِكُمۡ وَيَوۡمَ إِقَامَتِكُمۡ وَمِنۡ
أَصۡوَافِهَا وَأَوۡبَارِهَا وَأَشۡعَارِهَآ أَثَٰثٗا وَمَتَٰعًا إِلَىٰ حِينٖ ٨٠

78. And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allāh). 79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh (none gave them the ability to fly but Allāh). Verily, in this are clear *Ayāt* (proofs and signs) for a people who believe (in the Oneness of Allāh). 80. And Allāh 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.

وَٱللَّهُ أَخۡرَجَكُم	مِّنۢ بُطُونِ	أُمَّهَٰتِكُمۡ
and Allah brought you out	of (the) wombs (bellies)	(of) your mothers

لَا تَعۡلَمُونَ شَيۡـٔٗا	وَجَعَلَ	لَكُمُ	ٱلسَّمۡعَ	وَٱلۡأَبۡصَٰرَ	وَٱلۡأَفۡـِٔدَةَ
you know not anything	and He gave	to you	hearing	and sight	and hearts

لَعَلَّكُمۡ تَشۡكُرُونَ ٧٨	أَلَمۡ يَرَوۡاْ	إِلَى ٱلطَّيۡرِ	مُسَخَّرَٰتٖ
so that you might give thanks	(do) they not see?	[to] the birds	held (employed)

فِي جَوِّ	ٱلسَّمَآءِ	مَا يُمۡسِكُهُنَّ	إِلَّا ٱللَّهُۚ	إِنَّ	فِي ذَٰلِكَ	لَأٓيَٰتٖ
in (the) midst	(of) the sky	none holds them	but Allah	verily	in this	(are) signs

لِّقَوۡمٖ يُؤۡمِنُونَ ٧٩	وَٱللَّهُ جَعَلَ	لَكُم	مِّنۢ بُيُوتِكُمۡ	سَكَنٗا
for a people who believe	and Allah has made	for you	of your homes	an abode

وَجَعَلَ	لَكُمۡ	مِّن جُلُودِ	ٱلۡأَنۡعَٰمِ	بُيُوتٗا	تَسۡتَخِفُّونَهَا
and made	for you	of (the) hides	(of) the cattle	tents (homes)	which you find (so) light

يَوۡمَ	ظَعۡنِكُمۡ	وَيَوۡمَ	إِقَامَتِكُمۡ	وَمِنۡ أَصۡوَافِهَا
(on the) day	(of) your travel	and (on the) day	(of) your stay	and of their wools

وَأَوۡبَارِهَا	وَأَشۡعَارِهَآ	أَثَٰثٗا	وَمَتَٰعًا	إِلَىٰ حِينٖ ٨٠
and fur	and hair	furnishings	and comfort	for a while

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وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلۡجِبَالِ أَكۡنَٰنٗا وَجَعَلَ
لَكُمۡ سَرَٰبِيلَ تَقِيكُمُ ٱلۡحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأۡسَكُمۡۚ كَذَٰلِكَ يُتِمُّ نِعۡمَتَهُۥ
عَلَيۡكُمۡ لَعَلَّكُمۡ تُسۡلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُ ٱلۡمُبِينُ ﴿٨٢﴾

81. And Allāh 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 to you, that you may submit yourselves to His Will (in Islām). 82. Then, if they turn away, your duty (O Muhammad ﷺ) is only to convey (the Message) in a clear way.

وَٱللَّهُ جَعَلَ	لَكُم	مِّمَّا خَلَقَ	ظِلَٰلًا	وَجَعَلَ
and Allah has made	for you	out of that which He has created	shades	and has made

لَكُم	مِّنَ ٱلۡجِبَالِ	أَكۡنَٰنٗا	وَجَعَلَ	لَكُمۡ	سَرَٰبِيلَ
for you	of the mountains	places of refuge	and has made	for you	garments

تَقِيكُمُ	ٱلۡحَرَّ	وَسَرَٰبِيلَ	تَقِيكُم
to protect you	(from) the heat	and garments (coats of armor)	to protect you

بَأۡسَكُمۡۚ	كَذَٰلِكَ	يُتِمُّ نِعۡمَتَهُۥ	عَلَيۡكُمۡ
(from) your (mutual) violence	thus	He perfects His Grace	unto you

لَعَلَّكُمۡ تُسۡلِمُونَ ﴿٨١﴾	فَإِن تَوَلَّوۡاْ	فَإِنَّمَا	عَلَيۡكَ
so that you may submit	then if they turn away	then only	on you

ٱلۡبَلَٰغُ	ٱلۡمُبِينُ ﴿٨٢﴾
(is) to convey (the Message)	(in a) clear (way)

يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكۡثَرُهُمُ ٱلۡكَٰفِرُونَ ﴿٨٣﴾ وَيَوۡمَ نَبۡعَثُ مِن
كُلِّ أُمَّةٖ شَهِيدٗا ثُمَّ لَا يُؤۡذَنُ لِلَّذِينَ كَفَرُواْ وَلَا هُمۡ يُسۡتَعۡتَبُونَ ﴿٨٤﴾ وَإِذَا رَءَا ٱلَّذِينَ
ظَلَمُواْ ٱلۡعَذَابَ فَلَا يُخَفَّفُ عَنۡهُمۡ وَلَا هُمۡ يُنظَرُونَ ﴿٨٥﴾

83. They recognise the Grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers (deny the Prophethood of

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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 Allāh's forgiveness (of their sins).

يَعۡرِفُونَ نِعۡمَتَ ٱللَّهِ	ثُمَّ يُنكِرُونَهَا	وَأَكۡثَرُهُمُ
they recognise (the) Grace (of) Allah	then they deny it	and most of them

ٱلۡكَٰفِرُونَ ﴿٨٣﴾	وَيَوۡمَ نَبۡعَثُ	مِن كُلِّ	أُمَّةٖ
(are) disbelievers	and (remember the) Day (when) We shall raise up	from each	nation

شَهِيدٗا	ثُمَّ	لَا يُؤۡذَنُ	لِلَّذِينَ كَفَرُواْ
a witness (their Messenger)	then	will not be permitted	[to] those who have disbelieved

وَلَا هُمۡ يُسۡتَعۡتَبُونَ ﴿٨٤﴾	وَإِذَا رَءَا	ٱلَّذِينَ ظَلَمُواْ
nor they will be allowed to repent	and when will see	those who did wrong

ٱلۡعَذَابَ	فَلَا يُخَفَّفُ	عَنۡهُمۡ	وَلَا هُمۡ يُنظَرُونَ ﴿٨٥﴾
the torment	then it will not be lightened	unto them	nor they will be given respite

وَإِذَا رَءَا ٱلَّذِينَ أَشۡرَكُواْ شُرَكَآءَهُمۡ قَالُواْ رَبَّنَا هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدۡعُواْ مِن دُونِكَۖ فَأَلۡقَوۡاْ إِلَيۡهِمُ ٱلۡقَوۡلَ إِنَّكُمۡ لَكَٰذِبُونَ ﴿٨٦﴾ وَأَلۡقَوۡاْ إِلَى ٱللَّهِ يَوۡمَئِذٍ ٱلسَّلَمَۖ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ﴿٨٧﴾ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدۡنَٰهُمۡ عَذَابٗا فَوۡقَ ٱلۡعَذَابِ بِمَا كَانُواْ يُفۡسِدُونَ ﴿٨٨﴾

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite. 86. And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: ``Our Lord! These are our partners whom we used to 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 Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinn, Jibraīl (Gabriel), Messengers] will vanish from them. 88. Those who disbelieved and hinder (men) from the path of Allāh, for them We will add torment to the

torment because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].

شُرَكَآءَهُمۡ	ٱلَّذِينَ أَشۡرَكُواْ	وَإِذَا رَءَا
their partners	those who associated partners (with Allah)	and when see

نَدۡعُواْ مِن دُونِكَۖ	ٱلَّذِينَ كُنَّا	شُرَكَآؤُنَا	هَٰٓؤُلَآءِ	قَالُواْ رَبَّنَا
invoke besides You	whom we used to	(are) our partners	these	they will say our Lord

لَكَٰذِبُونَ ﴿٨٦﴾	إِنَّكُمۡ	ٱلۡقَوۡلَ	إِلَيۡهِمُ	فَأَلۡقَوۡاْ
(are) indeed liars	surely you	(their) word	at them	but they will throw back

عَنۡهُم	وَضَلَّ	ٱلسَّلَمَۖ	إِلَى ٱللَّهِ يَوۡمَئِذِ	وَأَلۡقَوۡاْ
from them	and will vanish	the submission	to Allah (on) that Day	and they will offer

وَصَدُّواْ	ٱلَّذِينَ كَفَرُواْ	يَفۡتَرُونَ ﴿٨٧﴾	مَّا كَانُواْ
and hinder (men)	those who disbelieved	invent (false deities)	what they used to

ٱلۡعَذَابِ	فَوۡقَ	عَذَابًا	زِدۡنَٰهُمۡ	عَن سَبِيلِ ٱللَّهِ
the torment	over	torment	We will add for them	from (the) path (of) Allah

يُفۡسِدُونَ ﴿٨٨﴾	بِمَا كَانُواْ
spread corruption	because they used to

وَيَوۡمَ نَبۡعَثُ فِي كُلِّ أُمَّةٖ شَهِيدًا عَلَيۡهِم مِّنۡ أَنفُسِهِمۡۖ وَجِئۡنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِۚ وَنَزَّلۡنَا عَلَيۡكَ ٱلۡكِتَٰبَ تِبۡيَٰنٗا لِّكُلِّ شَيۡءٖ وَهُدٗى وَرَحۡمَةٗ وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ﴿٨٩﴾ ۞ إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٩٠﴾

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'ān) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).
90. Verily, Allāh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allāh

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Alone—Islāmic Monotheism) and *Al-Ihsān* [i.e. to be patient in performing your duties to Allāh, totally for Allāh'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 (i.e. all that Allāh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshā'* (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 *Al-Munkar* (i.e. all that is prohibited by Islāmic 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.

شَهِيدًا	أُمَّةٍ	فِي كُلِّ	وَيَوْمَ نَبْعَثُ
a witness	nation	in every	and (remember the) Day (when) We shall raise up
شَهِيدًا	بِكَ	وَجِئْنَا	مِّنْ أَنفُسِهِمْ	عَلَيْهِمْ
(as) a witness	you	and We shall bring	from (amongst) themselves	against them
تِبْيَانًا	الْكِتَابَ	عَلَيْكَ	وَنَزَّلْنَا	عَلَىٰ هَٰؤُلَاءِ ۚ
(as) an explanation	the Book (Quran)	to you	and We have sent down	against these
لِلْمُسْلِمِينَ ﴿٨٩﴾	وَبُشْرَىٰ	وَرَحْمَةً	وَهُدًى	شَيْءٍ	لِّكُلِّ
for the Muslims	and glad tiding(s)	and a mercy	and a guidance	thing	of every
ذِي الْقُرْبَىٰ	وَإِيتَاءِ	وَالْإِحْسَانِ	بِالْعَدْلِ	إِنَّ اللَّهَ يَأْمُرُ
(to) the kith and kin	and giving (help)	and (doing) good	justice	verily Allah enjoins
وَالْبَغْيِ ۚ	وَالْمُنكَرِ	عَنِ الْفَحْشَاءِ	وَيَنْهَىٰ
and oppression	and evil (deeds)	from lewdness/obscenity	and forbids
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾	يَعِظُكُمْ
so that you may take heed	He admonishes you

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ
اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ
غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ

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أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ﴿٩٢﴾

91. And fulfil the Covenant of Allāh (*Bai'ah*: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them—and indeed you have appointed Allāh your surety. Verily, Allāh 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. Allāh only tests you by this (i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh'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 Allāh 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).

وَأَوۡفُواْ	بِعَهۡدِ ٱللَّهِ	إِذَا عَٰهَدتُّمۡ
and fulfil	(the) Covenant (of) Allah	when you have taken a covenant

وَلَا تَنقُضُواْ ٱلۡأَيۡمَٰنَ	بَعۡدَ	تَوۡكِيدِهَا
and break not (your) oaths	after	their confirmation

وَقَدۡ جَعَلۡتُمُ ٱللَّهَ	عَلَيۡكُمۡ	كَفِيلًاۚ	إِنَّ ٱللَّهَ يَعۡلَمُ
and indeed you have appointed Allah	over you	a surety	verily Allah knows

مَا تَفۡعَلُونَ ﴿٩١﴾	وَلَا تَكُونُواْ	كَٱلَّتِي نَقَضَتۡ	غَزۡلَهَا	مِنۢ بَعۡدِ
what you do	and be not	like (her) who undoes	her spun thread	after

قُوَّةٍ	أَنكَاثَۢا	تَتَّخِذُونَ أَيۡمَٰنَكُمۡ
strength (it has become strong)	(into) untwisted strands	you take your oaths

دَخَلَۢا	بَيۡنَكُمۡ	أَن تَكُونَ أُمَّةٌ	هِيَ
(as) a (means of) deception	among yourselves	lest a nation (should) be	[it]

أَرۡبَىٰ	مِنۡ أُمَّةٍۚ	إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ	بِهِۦۚ
more numerous	than (another) nation	Allah only tests you	by this

وَلَيُبَيِّنَنَّ	لَكُمۡ	يَوۡمَ	ٱلۡقِيَٰمَةِ	مَا كُنتُمۡ
and He will certainly make clear	to you	(on the) Day	(of) Resurrection	what you used to

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فِيهِ	تَخۡتَلِفُونَ ﴿٩٢﴾
wherein	differ

وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ
وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ﴿٩٣﴾ وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِهَا
وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن سَبِيلِ ٱللَّهِ وَلَكُمۡ عَذَابٌ عَظِيمٞ ﴿٩٤﴾

93. And had Allāh 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 Allāh (i.e. belief in the Oneness of Allāh and His Messenger, Muhammad ﷺ), and yours will be a great torment (i.e. the fire of Hell in the Hereafter).

وَلَوۡ شَآءَ ٱللَّهُ	لَجَعَلَكُمۡ	أُمَّةً	وَٰحِدَةً
and if Allah had willed	surely He (could) have made you (all)	nation	one
وَلَٰكِن يُضِلُّ	مَن يَشَآءُ	وَيَهۡدِي	مَن يَشَآءُۚ
[and] but He sends astray	whom He wills	and guides	whom He wills
وَلَتُسۡـَٔلُنَّ	عَمَّا كُنتُمۡ		تَعۡمَلُونَ ﴿٩٣﴾
and certainly you shall be questioned	for what you used to		do
وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ	دَخَلَۢا	بَيۡنَكُمۡ	فَتَزِلَّ قَدَمُۢ
and take not your oaths	a (means of) deception	among yourselves	lest a foot should slip
بَعۡدَ	ثُبُوتِهَا	وَتَذُوقُواْ	ٱلسُّوٓءَ	بِمَا
after	being firmly planted	and you may have to taste	the evil (punishment)	for what
صَدَدتُّمۡ عَن سَبِيلِ ٱللَّهِ	وَلَكُمۡ	عَذَابٌ	عَظِيمٞ ﴿٩٤﴾
you hindered (men) from (the) path (of) Allah	and for you	(will be) a torment	great

وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنًا قَلِيلًاۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿٩٥﴾

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مَا عِندَكُمۡ يَنفَدُ وَمَا عِندَ ٱللَّهِ بَاقٍۗ وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ
يَعۡمَلُونَ ﴿٩٦﴾ مَنۡ عَمِلَ صَٰلِحٗا مِّن ذَكَرٍ أَوۡ أُنثَىٰ وَهُوَ مُؤۡمِنٞ فَلَنُحۡيِيَنَّهُۥ حَيَوٰةٗ طَيِّبَةٗۖ
وَلَنَجۡزِيَنَّهُمۡ أَجۡرَهُم بِأَحۡسَنِ مَا كَانُواْ يَعۡمَلُونَ ﴿٩٧﴾

95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know. 96. Whatever is with you, will be exhausted, and whatever is with Allāh (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. 97. Whoever works righteousness – whether male or female - while he (or she) is a true believer (of Islīmic 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).

وَلَا تَشۡتَرُواْ	بِعَهۡدِ ٱللَّهِ	ثَمَنًا	قَلِيلًاۚ	إِنَّمَا
and purchase not	at the cost of Covenant (of) Allah	a gain	small	verily what

عِندَ ٱللَّهِ	هُوَ	خَيۡرٞ	لَّكُمۡ	إِن كُنتُمۡ	تَعۡلَمُونَ ﴿٩٥﴾	مَا
(is) with Allah	[it]	(is) better	for you	if you did	(but) know	whatever

عِندَكُمۡ	يَنفَدُ	وَمَا	عِندَ ٱللَّهِ	بَاقٖۗ
(is) with you	will be exhausted	and whatever	(is) with Allah	(will) remain

وَلَنَجۡزِيَنَّ	ٱلَّذِينَ صَبَرُواْ	أَجۡرَهُم	بِأَحۡسَنِ
and We will certainly pay	those who are patient	their reward	in (proportion to) the best

مَا كَانُواْ	يَعۡمَلُونَ ﴿٩٦﴾	مَنۡ عَمِلَ	صَٰلِحٗا	مِّن ذَكَرٍ
of what they used to	do	whoever does	a righteous deed	whether male

أَوۡ أُنثَىٰ	وَهُوَ	مُؤۡمِنٞ	فَلَنُحۡيِيَنَّهُۥ	حَيَوٰةٗ
or female	while he (or she)	(is) a believer	then surely We will give him life	a life

طَيِّبَةٗۖ	وَلَنَجۡزِيَنَّهُمۡ	أَجۡرَهُم	بِأَحۡسَنِ	مَا كَانُواْ	يَعۡمَلُونَ ﴿٩٧﴾
good	and We shall pay them	their reward	to the best	of what they used to	do

فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ﴿٩٨﴾ إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ

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ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ
هُم بِهِۦ مُشۡرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلۡنَآ ءَايَةً مَّكَانَ ءَايَةٖ وَٱللَّهُ أَعۡلَمُ بِمَا يُنَزِّلُ
قَالُوٓاْ إِنَّمَآ أَنتَ مُفۡتَرِۭۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿١٠١﴾

98. So when you recite the Qur'ān, seek refuge with Allāh from *Shaitān* (Satan), the outcast (the cursed one). 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allāh). 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allāh, i.e. those who are *Mushrikūn*, i.e., polytheists.). 101. And when We change a Verse (of the Qur'ān) in place of another – and Allāh 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.

فَإِذَا	قَرَأۡتَ ٱلۡقُرۡءَانَ	فَٱسۡتَعِذۡ	بِٱللَّهِ	مِنَ ٱلشَّيۡطَٰنِ
so when	you recite the Quran	seek refuge	with Allah	from Satan
ٱلرَّجِيمِ ﴿٩٨﴾	إِنَّهُۥ	لَيۡسَ لَهُۥ	سُلۡطَٰنٌ	عَلَى ٱلَّذِينَ ءَامَنُواْ
the outcast	verily he	[he] has no	power	over those who believe
وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴿٩٩﴾		إِنَّمَا سُلۡطَٰنُهُۥ		عَلَى ٱلَّذِينَ
and they put their trust in their Lord		only he has power		over those who
يَتَوَلَّوۡنَهُۥ	وَٱلَّذِينَ	هُم	بِهِۦ	مُشۡرِكُونَ ﴿١٠٠﴾	وَإِذَا بَدَّلۡنَآ
follow him	and those who	[they]	with Him	join partners	and when We change
ءَايَةً	مَّكَانَ	ءَايَةٖ	وَٱللَّهُ أَعۡلَمُ		بِمَا يُنَزِّلُ
a Verse	(in) place	(of another) Verse	and Allah knows best		of what He sends down
قَالُوٓاْ	إِنَّمَآ أَنتَ	مُفۡتَرِۭۚ	بَلۡ أَكۡثَرُهُمۡ	لَا يَعۡلَمُونَ ﴿١٠١﴾	
they say	only you (are)	a forger, liar	but most of them	know not	

قُلۡ نَزَّلَهُۥ رُوحُ ٱلۡقُدُسِ مِن رَّبِّكَ بِٱلۡحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُواْ وَهُدٗى
وَبُشۡرَىٰ لِلۡمُسۡلِمِينَ ﴿١٠٢﴾ وَلَقَدۡ نَعۡلَمُ أَنَّهُمۡ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٞۗ لِّسَانُ
ٱلَّذِي يُلۡحِدُونَ إِلَيۡهِ أَعۡجَمِيّٞ وَهَٰذَا لِسَانٌ عَرَبِيّٞ مُّبِينٌ ﴿١٠٣﴾ إِنَّ ٱلَّذِينَ

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لَا يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهۡدِيهِمُ ٱللَّهُ وَلَهُمۡ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

102. Say (O Muhammad ﷺ) *Ruh-ul-Qudus* [Jibraīl (Gabriel)] has brought it (the Qur'ān) 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 Allāh as Muslims). 103. And indeed We know that they (polytheists and pagans) say: ``It is only a human being who teaches him (Muhammad ﷺ).'' The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. 104. Verily, those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, Allāh will not guide them and theirs will be a painful torment.

قُلۡ	نَزَّلَهُۥ	رُوحُ ٱلۡقُدُسِ	مِن رَّبِّكَ	بِٱلۡحَقِّ
say	has brought it down	the Holy Spirit (Gabriel)	from your Lord	with truth
لِيُثَبِّتَ	ٱلَّذِينَ ءَامَنُواْ	وَهُدًى	وَبُشۡرَىٰ	
to strengthen	those who believe	and (as) a guidance	and glad tiding(s)	
لِلۡمُسۡلِمِينَ ﴿١٠٢﴾	وَلَقَدۡ نَعۡلَمُ	أَنَّهُمۡ يَقُولُونَ	إِنَّمَا	يُعَلِّمُهُۥ
to the Muslims	and indeed We know	that they say	(it is) only	(who) teaches him
بَشَرٞۗ	لِّسَانُ	ٱلَّذِي	يُلۡحِدُونَ إِلَيۡهِ	أَعۡجَمِيّٞ
a human being	(the) tongue	(of) he whom	they refer to [him]	(is) foreign
وَهَٰذَا	لِسَانٌ	عَرَبِيّٞ	مُّبِينٌ ﴿١٠٣﴾	إِنَّ ٱلَّذِينَ
while this (Qur'an)	(is) a tongue (language)	Arabic	clear	verily those who
لَا يُؤۡمِنُونَ	بِـَٔايَٰتِ ٱللَّهِ	لَا يَهۡدِيهِمُ ٱللَّهُ	وَلَهُمۡ	
believe not	in (the) Signs (of) Allah	Allah will not guide them	and for them	
عَذَابٌ	أَلِيمٌ ﴿١٠٤﴾			
(will be) a torment	painful			

إِنَّمَا يَفۡتَرِي ٱلۡكَذِبَ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِـَٔايَٰتِ ٱللَّهِۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡكَٰذِبُونَ ﴿١٠٥﴾ مَن كَفَرَ بِٱللَّهِ مِنۢ بَعۡدِ إِيمَٰنِهِۦٓ إِلَّا مَنۡ أُكۡرِهَ وَقَلۡبُهُۥ مُطۡمَئِنُّۢ بِٱلۡإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلۡكُفۡرِ صَدۡرٗا فَعَلَيۡهِمۡ غَضَبٞ مِّنَ ٱللَّهِ وَلَهُمۡ عَذَابٌ عَظِيمٞ ﴿١٠٦﴾

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ذَٰلِكَ بِأَنَّهُمُ ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا عَلَى ٱلۡأٓخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡكَٰفِرِينَ ﴿١٠٧﴾

105. It is only those who believe not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, who fabricate falsehood, and it is they who are liars. 106. Whoever disbelieved in Allāh 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 Allāh, 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 Allāh guides not the people who disbelieve.

إِنَّمَا	يَفۡتَرِي ٱلۡكَذِبَ	ٱلَّذِينَ لَا يُؤۡمِنُونَ	بِـَٔايَٰتِ ٱللَّهِ ۖ
only	fabricate falsehood	those who believe not	in (the) Signs (of) Allah

وَأُوْلَٰٓئِكَ	هُمُ	ٱلۡكَٰذِبُونَ ﴿١٠٥﴾	مَن كَفَرَ بِٱللَّهِ	مِنۢ بَعۡدِ
and those	[they]	(are) liars	whoever disbelieved in Allah	after

إِيمَٰنِهِۦٓ	إِلَّا مَنۡ أُكۡرِهَ	وَقَلۡبُهُۥ	مُطۡمَئِنُّۢ	بِٱلۡإِيمَٰنِ
his belief	except (him) who is forced	and whose heart	(is) at rest	with Faith

وَلَٰكِن مَّن شَرَحَ	بِٱلۡكُفۡرِ	صَدۡرٗا	فَعَلَيۡهِمۡ
[and] but (those) who open	to disbelief	(their) breasts	then on them

غَضَبٞ مِّنَ ٱللَّهِ	وَلَهُمۡ	عَذَابٌ	عَظِيمٞ ﴿١٠٦﴾	ذَٰلِكَ
(is) wrath from Allah	and for them	(will be) a torment	great	that (is)

بِأَنَّهُمُ	ٱسۡتَحَبُّواْ ٱلۡحَيَوٰةَ	ٱلدُّنۡيَا	عَلَى ٱلۡأٓخِرَةِ
because they	loved and preferred the life	(of) this world	over (that of) the Hereafter

وَأَنَّ ٱللَّهَ	لَا يَهۡدِي ٱلۡقَوۡمَ	ٱلۡكَٰفِرِينَ ﴿١٠٧﴾
and that Allah	guides not the people	who disbelieve

أُوْلَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَسَمۡعِهِمۡ وَأَبۡصَٰرِهِمۡۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡخَٰسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِنۢ بَعۡدِ مَا فُتِنُواْ ثُمَّ جَٰهَدُواْ وَصَبَرُوٓاْ إِنَّ

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رَبَّكَ مِنۢ بَعۡدِهَا لَغَفُورٞ رَّحِيمٞ ﴿١١٠﴾

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh 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 trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily your Lord, afterward, is Oft-Forgiving, Most Merciful.

أُوْلَٰٓئِكَ	ٱلَّذِينَ	طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ	وَسَمۡعِهِمۡ
they	(are) those who	Allah has set a seal upon their hearts	and (upon) their hearing

وَأَبۡصَٰرِهِمۡۖ	وَأُوْلَٰٓئِكَ	هُمُ	ٱلۡغَٰفِلُونَ ﴿١٠٨﴾	لَا جَرَمَ
and (upon) their eyes (sight)	and those	(are) they	who are heedless	no doubt

أَنَّهُمۡ	فِي ٱلۡأٓخِرَةِ	هُمُ	ٱلۡخَٰسِرُونَ ﴿١٠٩﴾	ثُمَّ	إِنَّ رَبَّكَ
that they	in the Hereafter	[they]	(will be) the losers	then	verily your Lord

لِلَّذِينَ هَاجَرُواْ	مِنۢ بَعۡدِ مَا	فُتِنُواْ	ثُمَّ جَٰهَدُواْ
for those who emigrated	after	they had been put to trials	then strove hard

وَصَبَرُوٓاْ	إِنَّ رَبَّكَ	مِنۢ بَعۡدِهَا	لَغَفُورٞ	رَّحِيمٞ ﴿١١٠﴾
and were patient	verily your Lord	afterward	surely (is) Oft-Forgiving	Most Merciful

۞ يَوۡمَ تَأۡتِي كُلُّ نَفۡسٖ تُجَٰدِلُ عَن نَّفۡسِهَا وَتُوَفَّىٰ كُلُّ نَفۡسٖ مَّا عَمِلَتۡ وَهُمۡ لَا يُظۡلَمُونَ ﴿١١١﴾ وَضَرَبَ ٱللَّهُ مَثَلٗا قَرۡيَةٗ كَانَتۡ ءَامِنَةٗ مُّطۡمَئِنَّةٗ يَأۡتِيهَا رِزۡقُهَا رَغَدٗا مِّن كُلِّ مَكَانٖ فَكَفَرَتۡ بِأَنۡعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلۡجُوعِ وَٱلۡخَوۡفِ بِمَا كَانُواْ يَصۡنَعُونَ ﴿١١٢﴾

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 Allāh 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 Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil,

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i.e. denying Prophet Muhammad ﷺ) which they (its people) used to do.

تُجَٰدِلُ عَن نَّفۡسِهَا	نَفۡسٍ	كُلُّ	يَوۡمَ تَأۡتِي
pleading for itself	soul	every	(remember the) Day (when) will come up
وَهُمۡ	مَّا عَمِلَتۡ	نَفۡسٍ	كُلُّ	وَتُوُفِّيَ
and they	(for) what it did	soul	every	and will be paid in full
قَرۡيَةً	وَضَرَبَ ٱللَّهُ مَثَلٗا		لَا يُظۡلَمُونَ ﴿١١١﴾
(of) a town	and Allah puts forward (the) example		will not be dealt with unjustly
مِّن كُلِّ	رَغَدٗا	رِزۡقُهَا	يَأۡتِيهَا	مُّطۡمَئِنَّةً	كَانَتۡ ءَامِنَةً
from every	(in) abundance	its provision	coming to it	(and) content	that was secure
لِبَاسَ	فَأَذَٰقَهَا ٱللَّهُ	بِأَنۡعُمِ ٱللَّهِ	فَكَفَرَتۡ	مَكَانٖ
(the) grab	so Allah made it taste	(the) Favours (of) Allah	then it denied	place
يَصۡنَعُونَ ﴿١١٢﴾	بِمَا كَانُواْ		وَٱلۡخَوۡفِ	ٱلۡجُوعِ
do	(because) of that which they used to		and fear	(of) hunger

وَلَقَدۡ جَآءَهُمۡ رَسُولٞ مِّنۡهُمۡ فَكَذَّبُوهُ فَأَخَذَهُمُ ٱلۡعَذَابُ وَهُمۡ ظَٰلِمُونَ ﴿١١٣﴾ فَكُلُواْ
مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلٗا طَيِّبٗا وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ
﴿١١٤﴾ إِنَّمَا حَرَّمَ عَلَيۡكُمُ ٱلۡمَيۡتَةَ وَٱلدَّمَ وَلَحۡمَ ٱلۡخِنزِيرِ وَمَآ أُهِلَّ لِغَيۡرِ ٱللَّهِ بِهِۦۖ فَمَنِ
ٱضۡطُرَّ غَيۡرَ بَاغٖ وَلَا عَادٖ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ﴿١١٥﴾

113. And verily, there had come to them a Messenger (Muhammad ﷺ) from among themselves, but they denied him, so the torment overtook them while they were *Zālimūn* (polytheists and wrongdoers). 114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for the Graces of Allāh, if it is He Whom you worship. 115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols or on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.

وَلَقَدۡ جَآءَهُمۡ	رَسُولٌ	مِّنۡهُمۡ	فَكَذَّبُوهُ
and verily had come to them	a Messenger	from (among) themselves	but they denied him

فَأَخَذَهُمُ	ٱلۡعَذَابُ	وَهُمۡ	ظَٰلِمُونَ ﴿١١٣﴾	فَكُلُواْ	مِمَّا
so overtook them	the torment	while they	(were) wrongdoers	so eat	of what

رَزَقَكُمُ ٱللَّهُ	حَلَٰلٗا	طَيِّبٗا	وَٱشۡكُرُواْ نِعۡمَتَ ٱللَّهِ
Allah has provided you (with)	lawful	(and) good	and be thankful (for the) Grace (of) Allah

إِن كُنتُمۡ	إِيَّاهُ تَعۡبُدُونَ ﴿١١٤﴾	إِنَّمَا	حَرَّمَ عَلَيۡكُمُ	ٱلۡمَيۡتَةَ
if you	worship Him (Alone)	only	He has forbidden unto you	the dead animal

وَٱلدَّمَ	وَلَحۡمَ	ٱلۡخِنزِيرِ	وَمَآ أُهِلَّ
and the blood	and (the) flesh	(of) swine	and (any animal) which is slaughtered as a sacrifice

لِغَيۡرِ ٱللَّهِ	بِهِۦۖ	فَمَنِ ٱضۡطُرَّ
for other than Allah	[with it]	but (if) one is forced (by dire necessity)

غَيۡرَ	بَاغٖ	وَلَا عَادٖ	فَإِنَّ ٱللَّهَ
without	(wilful) disobedience	and not transgressing	then verily Allah

غَفُورٞ	رَّحِيمٞ ﴿١١٥﴾
(is) Oft-Forgiving	Most Merciful

وَلَا تَقُولُواْ لِمَا تَصِفُ أَلۡسِنَتُكُمُ ٱلۡكَذِبَ هَٰذَا حَلَٰلٞ وَهَٰذَا حَرَامٞ لِّتَفۡتَرُواْ عَلَى ٱللَّهِ ٱلۡكَذِبَۚ إِنَّ ٱلَّذِينَ يَفۡتَرُونَ عَلَى ٱللَّهِ ٱلۡكَذِبَ لَا يُفۡلِحُونَ ﴿١١٦﴾ مَتَٰعٞ قَلِيلٞ وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿١١٧﴾ وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمۡنَا مَا قَصَصۡنَا عَلَيۡكَ مِن قَبۡلُۖ وَمَا ظَلَمۡنَٰهُمۡ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمۡ يَظۡلِمُونَ ﴿١١٨﴾

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 Allāh. Verily, those who invent lies against Allāh, will never prosper. 117. A passing brief enjoyment (will be theirs), but they will have a painful torment. 118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad ﷺ) before. And We wronged them not, but they used to wrong themselves.

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وَلَا تَقُولُوا	لِمَا	تَصِفُ أَلْسِنَتُكُمُ	الْكَذِبَ	هَٰذَا
and say not	to that which	your tongues put forth (describe)	falsely	this

حَلَالٌ	وَهَٰذَا	حَرَامٌ	لِّتَفْتَرُوا	عَلَى اللَّهِ الْكَذِبَ
(is) lawful	and this	(is) unlawful (forbidden)	so as to invent	lies against Allah

إِنَّ الَّذِينَ يَفْتَرُونَ	عَلَى اللَّهِ الْكَذِبَ	لَا يُفْلِحُونَ ﴿١١٦﴾	مَتَاعٌ
verily those who invent	lies against Allah	will not prosper (be successful)	an enjoyment

قَلِيلٌ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ ﴿١١٧﴾	وَعَلَى الَّذِينَ هَادُوا
brief	and for them	(will be) a torment	painful	and unto those who are Jews

حَرَّمْنَا	مَا قَصَصْنَا	عَلَيْكَ	مِن قَبْلُ
We have forbidden	that which We have mentioned	to you	before

وَمَا ظَلَمْنَاهُمْ	وَلَٰكِن كَانُوا	أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾
and We wronged them not	[and] but they used to	wrong themselves

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ
مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾
شَاكِرًا لِّأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

119. Then, verily, your Lord for those who do evil (commit sins and are disobedient to Allāh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful. 120. Verily, Ibrāhīm (Abraham) was an *Ummah* (a leader having all the good righteous qualities, or a nation), obedient to Allāh, *Hanīf* (i.e. to worship none but Allāh), and he was not one of those who were *Al-Mushrikūn* (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh). 121. (He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism—neither Judaism nor Christianity). 122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

ثُمَّ	إِنَّ رَبَّكَ	لِلَّذِينَ	عَمِلُوا۟ ٱلسُّوٓءَ	بِجَهَٰلَةٍ	ثُمَّ تَابُوا۟
then	verily your Lord	for those who	do evil	in ignorance	then they repent
مِنۢ بَعۡدِهَا	إِنَّ رَبَّكَ	وَأَصۡلَحُوٓا۟	ذَٰلِكَ	مِنۢ بَعۡدِ	
thereafter	verily your Lord	and do righteous deeds	that	after	
كَانَ أُمَّةً	إِنَّ إِبۡرَٰهِيمَ	رَّحِيمٌ ﴿١١٩﴾	لَّغَفُورٌ		
was a nation	verily Abraham	Most Merciful	(is) surely Oft-Forgiving		
مِنَ ٱلۡمُشۡرِكِينَ ﴿١٢٠﴾	وَلَمۡ يَكُ	حَنِيفًا	قَانِتًا لِّلَّهِ		
of the polytheists	and he was not	straight/upright	obedient to Allah		
إِلَىٰ صِرَٰطٍ	وَهَدَىٰهُ	ٱجۡتَبَىٰهُ	لِأَنۡعُمِهِ ۚ	شَاكِرًا	
to (the) Path	and guided him	He chose him	for His Graces	(he was) thankful	
وَإِنَّهُۥ	حَسَنَةً ۖ	فِى ٱلدُّنۡيَا	وَءَاتَيۡنَٰهُ	مُّسۡتَقِيمٍ ﴿١٢١﴾	
and verily he	good	in this world	and We gave him	Straight	
لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾	فِى ٱلۡأٓخِرَةِ				
surely of (those who are) righteous	(is) in the Hereafter				

ثُمَّ أَوۡحَيۡنَآ إِلَيۡكَ أَنِ ٱتَّبِعۡ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلۡمُشۡرِكِينَ ﴿١٢٣﴾ إِنَّمَا جُعِلَ
ٱلسَّبۡتُ عَلَى ٱلَّذِينَ ٱخۡتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحۡكُمُ بَيۡنَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ فِيمَا
كَانُوا۟ فِيهِ يَخۡتَلِفُونَ ﴿١٢٤﴾ ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِ ۖ وَجَٰدِلۡهُم
بِٱلَّتِى هِىَ أَحۡسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ﴿١٢٥﴾

123. Then, We have sent the Revelation to you (O Muhammad ﷺ saying): ``Follow the religion of Ibrāhīm (Abraham) *Hanīf* (Islāmic Monotheism—to worship none but Allāh) and he was not of the *Mushrikūn* (polytheists, idolaters, disbelievers). 124. The Sabbath was only prescribed for those who differed concerning it (i.e. Friday), and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. 125. Invite (mankind, O Muhammad ﷺ) to the way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Revelation and the Qur'ān) 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 Knower of those who are guided.

إِبۡرَٰهِيمَ	أَنِ ٱتَّبِعۡ مِلَّةَ	إِلَيۡكَ	ثُمَّ أَوۡحَيۡنَآ
(of) Abraham	[that] follow (the) religion	to you	then We have sent the Revelation
مِنَ ٱلۡمُشۡرِكِينَ ﴿١٢٣﴾	وَمَا كَانَ		حَنِيفٗاۖ
of (those who are) the polytheists	and he was not		straight (Monotheism)
وَإِنَّ رَبَّكَ	ٱخۡتَلَفُواْ فِيهِۚ	عَلَى ٱلَّذِينَ	إِنَّمَا جُعِلَ ٱلسَّبۡتُ
and verily your Lord	differed in it	for those who	the Sabbath was only prescribed
فِيمَا كَانُواْ	ٱلۡقِيَٰمَةِ	يَوۡمَ	لَيَحۡكُمُ بَيۡنَهُمۡ
about that they used to	(of) Resurrection	(on the) Day	will surely judge between them
بِٱلۡحِكۡمَةِ	رَبِّكَ	ٱدۡعُ إِلَىٰ سَبِيلِ	يَخۡتَلِفُونَ ﴿١٢٤﴾	فِيهِ
with wisdom	(of) your Lord	invite to (the) path	differ	wherein
أَحۡسَنُۚ	هِيَ	بِٱلَّتِي	وَجَٰدِلۡهُم	ٱلۡحَسَنَةِۖ	وَٱلۡمَوۡعِظَةِ
(is) better	[it]	in (a way) that	and argue with them	fair (kind)	and preaching
ضَلَّ عَن سَبِيلِهِۦ	بِمَنۡ	أَعۡلَمُ	هُوَ	إِنَّ رَبَّكَ
has gone astray from His path	[of] who	knows best	[He]	verily your Lord
بِٱلۡمُهۡتَدِينَ ﴿١٢٥﴾	أَعۡلَمُ	وَهُوَ
of (those who are) guided	(is) Best knower	and He

وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ وَلَئِن صَبَرۡتُمۡ لَهُوَ خَيۡرٞ لِّلصَّٰبِرِينَ ﴿١٢٦﴾ وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ﴿١٢٧﴾ إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحۡسِنُونَ ﴿١٢٨﴾

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirūn* (the patient). 127. And endure you patiently (O Muhammad ﷺ), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed

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because of what they plot. 128. Truly, Allāh is with those who fear Him (keep their duty to Him), and those who are *Muhsinūn* (good-doers).

وَإِنۡ عَاقَبۡتُمۡ	فَعَاقِبُواْ	بِمِثۡلِ	مَا عُوقِبۡتُم
and if you punish	then punish	with the like	(of) that which you were punished

بِهِۦۖ	وَلَئِن صَبَرۡتُمۡ	لَهُوَ	خَيۡرٞ	لِّلصَّٰبِرِينَ ﴿١٢٦﴾
with [it]	but if you endure patiently	verily it	(is) better	for the patient

وَٱصۡبِرۡ	وَمَا صَبۡرُكَ	إِلَّا	بِٱللَّهِۚ	وَلَا تَحۡزَنۡ
and endure patiently	and your patience (is) not	but	from Allah	and grieve not

عَلَيۡهِمۡ	وَلَا تَكُ	فِي ضَيۡقٖ	مِّمَّا يَمۡكُرُونَ ﴿١٢٧﴾	إِنَّ ٱللَّهَ مَعَ
over them	and be not	in distress	(because) of what they plot	verily Allah (is) with

ٱلَّذِينَ ٱتَّقَواْ	وَّٱلَّذِينَ	هُم	مُّحۡسِنُونَ ﴿١٢٨﴾
those who fear (Him)	and those who	[they]	(are) good-doers

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سُورَةُ الإِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي
بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ
إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

Sūrah Al-Isrā' (The Journey by Night) 17

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

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from *Al-Masjid Al-Harām* (at Makkah) to *Al-Masjid Al-Aqsā* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. 2. And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakīl* (Protector, Lord, or Disposer of your affairs, etc). 3. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سُبْحَانَ	الَّذِي أَسْرَىٰ	بِعَبْدِهِ
Glorified (and Exalted is)	He (Allah) Who took (for a journey)	His slave (Muhammad)
لَيْلًا	مِّنَ الْمَسْجِدِ	الْحَرَامِ	إِلَى الْمَسْجِدِ
(by) night	from the Mosque (at Makkah)	Sacred	to the Mosque (in Jerusalem)
الْأَقْصَى	الَّذِي	بَارَكْنَا حَوْلَهُ
farthest	which	We blessed around it (neighbourhood whereof)

لِنُرِيَهُۥ	مِنْ ءَايَٰتِنَآ	إِنَّهُۥ	هُوَ	ٱلسَّمِيعُ
that We might show him (Muhammad)	of Our Signs	verily He	He	(is) the All-Hearer

ٱلْبَصِيرُ ﴿١﴾	وَءَاتَيْنَا مُوسَى	ٱلْكِتَٰبَ	وَجَعَلْنَٰهُ	هُدًى
the All-Seer	and We gave Moses	the Scripture	and made it	a guidance

لِّبَنِىٓ	إِسْرَٰٓءِيلَ	أَلَّا تَتَّخِذُوا۟	مِن دُونِى
for (the) Children	(of) Israel	(saying) that you take not	other than Me

وَكِيلًا ﴿٢﴾	ذُرِّيَّةَ	مَنْ حَمَلْنَا	مَعَ
(as) Protector (Disposer of affairs)	offspring	(of those) whom We carried	with

نُوحٍ	إِنَّهُۥ كَانَ	عَبْدًا	شَكُورًا ﴿٣﴾
Noah	verily he was	a slave	grateful

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

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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. 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.

وَقَضَيْنَآ	إِلَىٰ بَنِىٓ	إِسْرَٰٓءِيلَ	فِى ٱلْكِتَٰبِ
and We decreed	for (the) Children	(of) Israel	in the Scripture

لَتُفْسِدُنَّ فِى ٱلْأَرْضِ	مَرَّتَيْنِ
indeed you would do mischief in the earth	twice

وَلَتَعْلُنَّ عُلُوًّا	كَبِيرًا ﴿٤﴾	فَإِذَا
and indeed you will become tyrants (and) arrogant	(with) extreme	so when

جَآءَ وَعْدُ	أُولَىٰهُمَا	بَعَثْنَا عَلَيْكُمْ	عِبَادًا	لَّنَآ
(the) promise came	(for) the first of the two	We sent against you	slaves	of Ours
أُوْلِي	بَأْسٍ	شَدِيدٍ	فَجَاسُوا۟ خِلَٰلَ	
possessor	(of) warfare	terrible	and they entered (the) innermost parts	
ٱلدِّيَارِ ۚ	وَكَانَ وَعْدًا	مَّفْعُولًا ۝٥	ثُمَّ	رَدَدْنَا لَكُمُ
(of) homes (land)	and it was a promise	fulfilled (executed)	then	We returned to you
ٱلْكَرَّةَ	عَلَيْهِمْ	وَأَمْدَدْنَٰكُم	بِأَمْوَٰلٍ	وَبَنِينَ
a return of victory	over them	and We helped you	with wealth	and children
وَجَعَلْنَٰكُمْ	أَكْثَرَ	نَفِيرًا ۝٦		
and made you	more	numerous (in man-power)		

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ لِيَسُۥٓـُٔوا۟
وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا
تَتْبِيرًا ۝٧ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ۝٨

7. (And We said): "If you do good, you do good for your ownselves, 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 Taurāt (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

إِنْ أَحْسَنتُمْ	أَحْسَنتُمْ لِأَنفُسِكُمْ	وَإِنْ أَسَأْتُمْ
if you do good	you do good for yourselves	and if you do evil
فَلَهَا	فَإِذَا	جَآءَ وَعْدُ	ٱلْءَاخِرَةِ
then (it is) for it (against yourselves)	then when	came promise	the last (second)
لِيَسُۥٓـُٔوا۟ وُجُوهَكُمْ	وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ	
to disgrace your faces	and to enter the Mosque (of Jerusalem)	

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مَا عَلَوْا	وَلِيُتَبِّرُوا	مَرَّةٍ	أَوَّلَ	كَمَا دَخَلُوهُ
(all) that they had conquered	and to destroy	time	first	just as they had entered it
أَن يَرْحَمَكُمْ ۚ	عَسَىٰ رَبُّكُمْ			تَتْبِيرًا ﴿٧﴾
that may show mercy unto you	(it) may be your Lord			(with utter) destruction
وَجَعَلْنَا جَهَنَّمَ	عُدْنَا ۘ			وَإِنْ عُدتُّمْ
and We have made Hell	We shall return (to Our punishment)			but if you return (to sins)
لِلْكَٰفِرِينَ	حَصِيرًا ﴿٨﴾			
for the disbelievers	mat (a prison)			

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾ وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾ وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ﴿١١﴾

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9. Verily, this Qur'ān guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh 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 (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him," and that one should not do, but one should be patient].

أَقْوَمُ	هِىَ	يَهْدِى لِلَّتِى	ٱلْقُرْءَانَ	هَٰذَا	إِنَّ
(is) most just (right)	which	guides to that	Qur'an	this	verily
أَنَّ	ٱلصَّٰلِحَٰتِ	ٱلَّذِينَ يَعْمَلُونَ	وَيُبَشِّرُ ٱلْمُؤْمِنِينَ		
that	righteous deeds	who do	and gives glad tidings to the believers		
بِٱلْءَاخِرَةِ	ٱلَّذِينَ لَا يُؤْمِنُونَ	وَأَنَّ	كَبِيرًا ﴿٩﴾	أَجْرًا	لَهُمْ
in the Hereafter	those who believe not	and that	great	a reward	they (shall) have
بِٱلشَّرِّ	وَيَدْعُ ٱلْإِنسَٰنُ	أَلِيمًا ﴿١٠﴾	عَذَابًا	أَعْتَدْنَا لَهُمْ	
for evil	and man invokes	painful	a torment	We have prepared for them	

دُعَآءَهُۥ	بِٱلْخَيْرِ ۖ	وَكَانَ ٱلْإِنسَٰنُ	عَجُولًا ﴿١١﴾
(as) he invokes	for the good	and man is	hasty

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا
مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ﴿١٢﴾ وَكُلَّ
إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾

12. And We have appointed the night and the day as two *Ayāt* (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. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

وَجَعَلْنَا ٱلَّيْلَ	وَٱلنَّهَارَ	ءَايَتَيْنِ ۖ	
and We have made (appointed) the night	and the day	(as) two signs	
فَمَحَوْنَآ ءَايَةَ	ٱلَّيْلِ	وَجَعَلْنَآ ءَايَةَ	
then We have obliterated (the) sign	(of) the night	and We have made (the) sign	
ٱلنَّهَارِ	مُبْصِرَةً	لِّتَبْتَغُوا۟ فَضْلًا	مِّن رَّبِّكُمْ
(of) the day	illuminating	that you may seek bounty	from your Lord
وَلِتَعْلَمُوا۟ عَدَدَ	ٱلسِّنِينَ	وَٱلْحِسَابَ ۚ	
and that you may know (the) number	(of) the years	and the reckoning (counting)	
وَكُلَّ	شَىْءٍ	فَصَّلْنَٰهُ	تَفْصِيلًا ﴿١٢﴾	وَكُلَّ
and every	thing	We have explained [it] (in detail)	(with) full explanation	and every
إِنسَٰنٍ	أَلْزَمْنَٰهُ	طَٰٓئِرَهُۥ	فِى عُنُقِهِۦ ۖ	
man	We have fastened to him	his deeds	to his neck	
وَنُخْرِجُ	لَهُۥ	يَوْمَ	ٱلْقِيَٰمَةِ	كِتَٰبًا
and We shall bring out	for him	(on the) Day	(of) Resurrection	a Book

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يَلْقَىٰهُ	مَنشُورًا ﴿١٣﴾
which he will find	wide open

ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا ﴿١٦﴾

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 Allāh 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.

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ٱقْرَأْ كِتَٰبَكَ	كَفَىٰ بِنَفْسِكَ	ٱلْيَوْمَ	عَلَيْكَ
read your Book	you yourself are sufficient	today (this Day)	against you
حَسِيبًا ﴿١٤﴾	مَّنِ ٱهْتَدَىٰ	فَإِنَّمَا	
(as) a reckoner (accountant)	whoever goes right	then only	
يَهْتَدِى لِنَفْسِهِۦ ۖ	وَمَن ضَلَّ	فَإِنَّمَا	
he goes right for his ownself	and whoever goes astray	then only	
يَضِلُّ عَلَيْهَا ۚ	وَلَا تَزِرُ وَازِرَةٌ		
he goes astray against his ownself	and one laden with burdens can not bear		
وِزْرَ	أُخْرَىٰ ۗ	وَمَا كُنَّا مُعَذِّبِينَ	حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
(the) burden	(of) another	and We are not punishing	until We have sent a Messenger
وَإِذَآ أَرَدْنَآ	أَن نُّهْلِكَ قَرْيَةً	أَمَرْنَا مُتْرَفِيهَا	
and when We decide	to destroy a village (town)	We order its wealthy luxurious people	

فَفَسَقُوا۟	فِيهَا	فَحَقَّ	عَلَيْهَا	ٱلْقَوْلُ
then they transgress	in it	thus is justified	against it	the word (of torment)

فَدَمَّرْنَٰهَا	تَدْمِيرًا ﴿١٦﴾
then We destroy it	(with complete) destruction

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِنۢ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿١٧﴾ مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ﴿١٩﴾

17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted 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 Allāh'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 Allāh's obedience) while he is a believer (in the Oneness of Allāh—Islamic Monotheism)—then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

وَكَمْ أَهْلَكْنَا	مِنَ ٱلْقُرُونِ	مِنۢ بَعْدِ	نُوحٍ ۗ
and how many We have destroyed	[from] the generations (centuries)	after	Noah

وَكَفَىٰ	بِرَبِّكَ	بِذُنُوبِ	عِبَادِهِۦ	خَبِيرًۢا	بَصِيرًا ﴿١٧﴾
and Sufficient is	your Lord	of (the) sins	(of) His slaves	(as) All-Knower	All-Seer

مَّن	كَانَ	يُرِيدُ ٱلْعَاجِلَةَ	عَجَّلْنَا لَهُۥ	فِيهَا
whoever	[was]	wishes (wants) the quick-passing	We quickly grant [for] him	in it

مَا نَشَآءُ	لِمَن نُّرِيدُ	ثُمَّ	جَعَلْنَا لَهُۥ	جَهَنَّمَ
what We like	to whoever We will	then	We have appointed (made) for him	Hell

يَصْلَىٰهَا	مَذْمُومًا	مَّدْحُورًا ﴿١٨﴾	وَمَنْ	أَرَادَ ٱلْءَاخِرَةَ
he will burn therein	disgraced	rejected	and whoever	desires the Hereafter

وَسَعَىٰ	لَهَا	سَعْيَهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ	كَانَ
and strives	for it	its striving	while he	(is) a believer	then those	shall be

سَعْيُهُم	مَّشْكُورًا ﴿١٩﴾
their striving	appreciated

كُلًّا نُّمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ انظُرْ كَيْفَ
فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾ لَّا تَجْعَلْ مَعَ اللَّهِ
إِلَٰهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾ ۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
إِحْسَانًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا
وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Part - 15

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 some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allāh any other *ilāh* (god), (O man)! (This Verse is addressed to Prophet Muhammad ﷺ, 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.

كُلًّا	نُّمِدُّ	هَٰؤُلَاءِ	وَهَٰؤُلَاءِ	مِنْ عَطَاءِ	رَبِّكَ
each	We provide	these	and those	from (the) Bounty (gift)	(of) your Lord

وَمَا كَانَ	عَطَاءُ	رَبِّكَ	مَحْظُورًا ﴿٢٠﴾	انظُرْ كَيْفَ
and was not	(the) Bounty	(of) your Lord	forbidden (restricted)	see how

فَضَّلْنَا بَعْضَهُمْ	عَلَىٰ بَعْضٍ	وَلَلْآخِرَةُ	أَكْبَرُ
We preferred some of them	over others	and verily the Hereafter	(will be) greater

دَرَجَاتٍ	وَأَكْبَرُ	تَفْضِيلًا ﴿٢١﴾	لَّا تَجْعَلْ مَعَ اللَّهِ	إِلَٰهًا	آخَرَ
(in) degrees	and greater	(in) preference	set not up with Allah	god	another

فَتَقْعُدَ مَذْمُومًا	مَّخْذُولًا ﴿٢٢﴾	وَقَضَىٰ رَبُّكَ	أَلَّا تَعْبُدُوٓا۟
then you will sit down reproved	forsaken	and your Lord has decreed	that worship not

إِلَّآ إِيَّاهُ	وَبِٱلْوَٰلِدَيْنِ	إِحْسَٰنًا ۚ	إِمَّا يَبْلُغَنَّ عِندَكَ	ٱلْكِبَرَ
except Him	and to the parents	(be) good (dutiful)	if attain with you	old age

أَحَدُهُمَآ	أَوْ كِلَاهُمَا	فَلَا تَقُل	لَّهُمَآ	أُفٍّ
one of them	or both of them	then say not	to them	a word of disrespect

وَلَا تَنْهَرْهُمَا	وَقُل	لَّهُمَا	قَوْلًا	كَرِيمًا ﴿٢٣﴾
nor scold them	but say	to them	a word	(of) honour

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾ رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾ وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

24. And lower to 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 to Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskīn* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

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وَٱخْفِضْ	لَهُمَا	جَنَاحَ	ٱلذُّلِّ	مِنَ ٱلرَّحْمَةِ	وَقُل
and lower	to them	(the) wing	(of) submission (humility)	through mercy	and say

رَّبِّ ٱرْحَمْهُمَا	كَمَا رَبَّيَانِى	صَغِيرًا ﴿٢٤﴾
O my Lord bestow on them Mercy	as they raised me	(when I was) small (young)

رَّبُّكُمْ	أَعْلَمُ	بِمَا	فِى نُفُوسِكُمْ ۚ	إِن تَكُونُوا۟ صَٰلِحِينَ
your Lord	knows best	[of] what	(is) in your inner-selves	if you are righteous

فَإِنَّهُۥ	كَانَ لِلْأَوَّٰبِينَ غَفُورًا ﴿٢٥﴾
then verily He	is Most-Forgiving to those who often turn (unto Him)

وَءَاتِ ذَا ٱلْقُرْبَىٰ	حَقَّهُۥ	وَٱلْمِسْكِينَ
and give (grant to) kinsman	his due (right)	and (to) the poor (who do not beg)

وَٱبْنَ ٱلسَّبِيلِ	وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾
and the wayfarer	but spend not wastefully

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمُ
ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٣٠﴾

27. Verily, the spendthrifts are brothers of the *Shayātīn* (devils), and the *Shaitān* (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them (kindred, needy, 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 to them a soft, kind word (i.e. Allāh 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 Well-Acquainted, All-Seer of His slaves.

إِنَّ ٱلْمُبَذِّرِينَ	كَانُوٓا۟ إِخْوَٰنَ	ٱلشَّيَٰطِينِ	وَكَانَ ٱلشَّيْطَٰنُ	لِرَبِّهِۦ
verily the spendthrifts	are brothers	(of) the devils	and the Devil-Satan is	to his Lord

كَفُورًا ﴿٢٧﴾	وَإِمَّا	تُعْرِضَنَّ عَنْهُمُ	ٱبْتِغَآءَ	رَحْمَةٍ	مِّن رَّبِّكَ
(ever) ungrateful	and if	you turn away from them	seeking	a mercy	from your Lord

تَرْجُوهَا	فَقُل	لَّهُمْ	قَوْلًا	مَّيْسُورًا ﴿٢٨﴾	وَلَا تَجْعَلْ يَدَكَ
which you hope	then say	to them	a word	kind	and let not your hand

مَغْلُولَةً	إِلَىٰ عُنُقِكَ	وَلَا تَبْسُطْهَا	كُلَّ	ٱلْبَسْطِ
be tied	to your neck	and stretch it not forth	(to its) utmost	reach

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إِنَّ رَبَّكَ يَبْسُطُ	مَّحْسُورًا ﴿٢٩﴾	فَتَقْعُدَ مَلُومًا
verily your Lord extends (enlarges)	(and in) severe poverty	so (that) you sit blameworthy

إِنَّهُۥ	وَيَقْدِرُ ۚ	لِمَن يَشَآءُ	ٱلرِّزْقَ
verily He	and straitens (for whom He wills)	for whom He wills	the provision

بَصِيرًا ﴿٣٠﴾	خَبِيرًۢا	كَانَ بِعِبَادِهِۦ
All-Seer	All-Knower	of His slaves (servants) is

وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ خَشْيَةَ إِمْلَـٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾ وَلَا
تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا
بِٱلْحَقِّ ۗ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَـٰنًا فَلَا يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ
مَنصُورًا ﴿٣٣﴾

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 illegal sexual intercourse. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him). 33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlūman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, Law of Equality in punishment or to 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 Islamic law).

نَرْزُقُهُمْ	نَّحْنُ	إِمْلَـٰقٍ	خَشْيَةَ	وَلَا تَقْتُلُوٓا۟ أَوْلَـٰدَكُمْ
provide for them	We	(of) poverty	(for) fear	and kill not your children

كَبِيرًا ﴿٣١﴾	كَانَ خِطْـًٔا	إِنَّ قَتْلَهُمْ	وَإِيَّاكُمْ ۚ
great	is a sin (mistake)	verily (the) killing of them	and (for) you

وَسَآءَ سَبِيلًا ﴿٣٢﴾	كَانَ فَـٰحِشَةً	إِنَّهُۥ	وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ
and worst way	is a great sin	verily it	and approach (come near) not adultery

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وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ	ٱلَّتِى	حَرَّمَ ٱللَّهُ	إِلَّا	بِٱلْحَقِّ ۗ
and kill not a soul	which	Allah has forbidden (to kill)	except	for a just cause

وَمَن قُتِلَ	مَظْلُومًا	فَقَدْ	جَعَلْنَا لِوَلِيِّهِۦ
and whoever is killed	wrongfully	then surely	We have made for his heir (guardian)

سُلْطَٰنًا	فَلَا يُسْرِف	فِّى ٱلْقَتْلِ ۖ	إِنَّهُۥ	كَانَ مَنصُورًا ﴿٣٣﴾
an authority	but he exceeds not limits	in killing	verily he	is helped

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ
مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

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. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).

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إِلَّا	ٱلْيَتِيمِ	وَلَا تَقْرَبُوا۟ مَالَ
except	(of) the orphan	and approach (come near) not (to the) wealth

بِٱلَّتِى	هِىَ	أَحْسَنُ	حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ	وَأَوْفُوا۟	بِٱلْعَهْدِ ۖ
with what	[it]	(is) best	until he attains his maturity	and fulfil	the covenant

إِنَّ ٱلْعَهْدَ	كَانَ مَسْـُٔولًا ﴿٣٤﴾	وَأَوْفُوا۟ ٱلْكَيْلَ	إِذَا كِلْتُمْ
verily the covenant	is questioned about	and give full measure	when you measure

وَزِنُوا۟	بِٱلْقِسْطَاسِ	ٱلْمُسْتَقِيمِ ۚ	ذَٰلِكَ	خَيْرٌ	وَأَحْسَنُ
and weigh	with balance	straight	that	(is) good	and better

تَأْوِيلًا ﴿٣٥﴾	وَلَا تَقْفُ مَا	لَيْسَ لَكَ	بِهِۦ	عِلْمٌ ۚ
interpretation (in the end)	and follow not what	you have not	of which	knowledge

إِنَّ ٱلسَّمْعَ	وَٱلْبَصَرَ	وَٱلْفُؤَادَ	كُلُّ	أُوْلَٰٓئِكَ	كَانَ	عَنْهُ	مَسْـُٔولًا ﴿٣٦﴾
verily the hearing	and the sight	and the heart	each	(of) those	is	[of it]	questioned

وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ
سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

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 Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allāh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

إِنَّكَ	مَرَحًا	فِى ٱلْأَرْضِ	وَلَا تَمْشِ
verily you	(with) conceit (and arrogance)	on the earth	and walk not

طُولًا ﴿٣٧﴾	وَلَن تَبْلُغَ ٱلْجِبَالَ	لَن تَخْرِقَ ٱلْأَرْضَ
(in) height	and will never attain (reach) the mountains	will never penetrate the earth

ذَٰلِكَ	مَكْرُوهًا ﴿٣٨﴾	رَبِّكَ	عِندَ	سَيِّئُهُۥ	كَانَ	ذَٰلِكَ	كُلُّ
that	hateful	your Lord	to	its evil	is	that	all

وَلَا تَجْعَلْ مَعَ ٱللَّهِ	مِنَ ٱلْحِكْمَةِ	رَبُّكَ	أَوْحَىٰٓ إِلَيْكَ	مِمَّآ
and set not up with Allah	of the wisdom	your Lord	revealed to you	(is) of what

مَلُومًا	فِى جَهَنَّمَ	فَتُلْقَىٰ	ءَاخَرَ	إِلَٰهًا
blameworthy	into Hell	lest you should be thrown	another	god

بِٱلْبَنِينَ	رَبُّكُم	أَفَأَصْفَىٰكُمْ	مَّدْحُورًا ﴿٣٩﴾
sons	your Lord	(has) then preferred for you?	rejected

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وَٱتَّخَذَ	مِنَ ٱلْمَلَٰٓئِكَةِ	إِنَٰثًا	إِنَّكُمْ
and taken (for Himself)	from (among) the angels	females (daughters)	verily you

لَتَقُولُونَ قَوْلًا	عَظِيمًا ﴿٤٠﴾
surely utter a statement	awful (great)

وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ
إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ
ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ
حَلِيمًا غَفُورًا ﴿٤٤﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ān 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 *ālihah* (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 is He High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to 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.

لِيَذَّكَّرُوا۟	ٱلْقُرْءَانِ	فِى هَٰذَا	وَلَقَدْ صَرَّفْنَا
that they may take heed	Qur'an	in this	and surely We have explained

لَّوْ كَانَ مَعَهُۥٓ	قُل	إِلَّا نُفُورًا ﴿٤١﴾	وَمَا يَزِيدُهُمْ
if (there) were (along) with Him	say	except (in) aversion	but it increases them not

إِلَىٰ ذِى	إِذًا لَّٱبْتَغَوْا۟	كَمَا يَقُولُونَ	ءَالِهَةٌ
to (the) Lord	then they would certainly have sought out	as they say	(other) gods

عَمَّا يَقُولُونَ	وَتَعَٰلَىٰ	سُبْحَٰنَهُۥ	سَبِيلًا ﴿٤٢﴾	ٱلْعَرْشِ
above that they say	and Exalted is He	Glorified is He	a way	(of) the Throne

Part - 15

وَمَن	وَٱلْأَرْضُ	ٱلسَّبْعُ	ٱلسَّمَٰوَٰتُ	تُسَبِّحُ لَهُ	كَبِيرًا ﴿٤٣﴾	عُلُوًّا
and (all) that	and the earth	seven	the heavens	glorify [to] Him	great	height (degree)

وَلَٰكِن	يُسَبِّحُ بِحَمْدِهِۦ	إِلَّا	مِّن شَىْءٍ	وَإِن	فِيهِنَّ ۚ
[and] but	glorifies with His Praise	but	[of] a thing	and (there is) not	(is) in them

غَفُورًا ﴿٤٤﴾	إِنَّهُۥ كَانَ حَلِيمًا	لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ
Oft-Forgiving	verily He is Ever Forbearing	you understand not their glorification

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا ﴿٤٥﴾
وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ
وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾ نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ
ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾

45. And when you (Muhammad ﷺ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not). 46. And We have put coverings over their hearts lest they should understand it (the Qur'ān), and in their ears deafness. And when you make mention of your Lord Alone [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) — Islāmic Monotheism (توحيد الله)] in the Qur'ān, 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 *Zālimūn* (polytheists and wrongdoers) say: "You follow none but a bewitched man."

وَبَيْنَ	جَعَلْنَا بَيْنَكَ	قَرَأْتَ ٱلْقُرْءَانَ	وَإِذَا
and between	We make (put) between you	you recite the Qur'an	and when

مَّسْتُورًا ﴿٤٥﴾	حِجَابًا	بِٱلْءَاخِرَةِ	ٱلَّذِينَ لَا يُؤْمِنُونَ
invisible (unseen)	a veil (barrier)	in the Hereafter	those who believe not

أَن يَفْقَهُوهُ	أَكِنَّةً	عَلَىٰ قُلُوبِهِمْ	وَجَعَلْنَا
lest they should understand it	coverings	over their hearts	and We have put

ذَكَرْتَ رَبَّكَ	وَإِذَا	وَقْرًا ۚ	وَفِىٓ ءَاذَانِهِمْ
you make mention of your Lord	and when	deafness (heavy load)	and in their ears

Part - 15

فِي ٱلْقُرْءَانِ	وَحْدَهُۥ	وَلَّوْا۟ عَلَىٰٓ أَدْبَـٰرِهِمْ	نُفُورًا ﴿٤٦﴾
in the Qur'an	Alone	they turn on their backs (fleeing)	(in) extreme dislikeness

نَّحْنُ	أَعْلَمُ	بِمَا يَسْتَمِعُونَ	بِهِۦٓ	إِذْ	يَسْتَمِعُونَ إِلَيْكَ	وَإِذْ
We	know best	of what they listen	[with it]	when	they listen to you	and when

هُمْ	نَجْوَىٰٓ	إِذْ	يَقُولُ ٱلظَّـٰلِمُونَ	إِن تَتَّبِعُونَ
they	(take) secret counsel	when	the wrongdoers say	you follow none

إِلَّا رَجُلًا	مَّسْحُورًا ﴿٤٧﴾
but a man	bewitched

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾ وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا
وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ ۞ قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا
يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

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!"

ٱنظُرْ كَيْفَ	ضَرَبُوا۟ لَكَ	ٱلْأَمْثَالَ	فَضَلُّوا۟
see how	they have put forward for you	examples	so they have gone astray

فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾	وَقَالُوٓا۟	أَءِذَا	كُنَّا عِظَـٰمًا
and they can not (find) a way	and they say	(is it) when?	we are bones

وَرُفَـٰتًا	أَءِنَّا	لَمَبْعُوثُونَ	خَلْقًا
and fragments (ashes)	(should) we really?	[surely] (be) resurrected	a creation

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جَدِيدًا ﴿٤٩﴾	قُلْ	كُونُوا۟ حِجَارَةً	أَوْ حَدِيدًا ﴿٥٠﴾	أَوْ خَلْقًا	مِّمَّا
new	say	be stones	or iron	or a creation	of what (We created)
يَكْبُرُ فِى صُدُورِكُمْ ۚ	فَسَيَقُولُونَ	مَن	يُعِيدُنَا ۖ		
is greater in your breasts	then they will say	who	shall return us (bring us back to life)		
قُلِ ٱلَّذِى	فَطَرَكُمْ	أَوَّلَ	مَرَّةٍ ۚ	فَسَيُنغِضُونَ	إِلَيْكَ	رُءُوسَهُمْ
say He Who	created you	(the) first	time	then they will shake	at you	their heads
وَيَقُولُونَ	مَتَىٰ	هُوَ ۖ	قُلْ	عَسَىٰٓ	أَن يَكُونَ قَرِيبًا ﴿٥١﴾	
and say	when	it (will be)	say	perhaps	[that] it is near (soon)	

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُل لِّعِبَادِى يَقُولُوا۟
ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ﴿٥٣﴾
رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾

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 Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitān* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitān* (Satan) is to man a plain enemy. 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.

بِحَمْدِهِۦ	فَتَسْتَجِيبُونَ	يَدْعُوكُمْ	يَوْمَ
with His Praise	and you will answer	He will call you	(on the) Day (when)
لِّعِبَادِى	وَقُل	إِلَّا قَلِيلًا ﴿٥٢﴾	إِن لَّبِثْتُمْ	وَتَظُنُّونَ
to My slaves	and say	but a little (while)	(that) you have not stayed	and you will think
إِنَّ ٱلشَّيْطَٰنَ	أَحْسَنُ ۚ	هِىَ	يَقُولُوا۟ ٱلَّتِى
truly Satan	(are) best	which	(that) they should say those (words)
رَّبُّكُمْ	مُّبِينًا ﴿٥٣﴾	عَدُوًّا	كَانَ لِلْإِنسَٰنِ	إِنَّ ٱلشَّيْطَٰنَ	يَنزَغُ بَيْنَهُمْ ۚ
your Lord	plain	an enemy	is to man	surely Satan	sows amongst them

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أَعْلَمُ	بِكُمْ	إِن يَشَأْ	يَرْحَمْكُمْ	أَوْ	إِن يَشَأْ
knows best	you	if He wills	He will have mercy on you	or	if He wills

يُعَذِّبْكُمْ	وَمَآ أَرْسَلْنَٰكَ	عَلَيْهِمْ	وَكِيلًا ﴿٥٤﴾
He will punish you	and We have not sent you	over them	(as) a guardian

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿٥٥﴾ قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dawūd (David) We gave the Zabūr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those—besides Him whom you pretend [to be gods like angels, 'Īsā (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." 57. Those whom they call upon [like 'Īsā (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ['Īsā (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!

وَرَبُّكَ	أَعْلَمُ	بِمَن	فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ
and your Lord	knows best	[of] (all those) who	(are) in the heavens	and the earth

وَلَقَدْ فَضَّلْنَا بَعْضَ	ٱلنَّبِيِّۦنَ	عَلَىٰ بَعْضٍ
and indeed We have preferred some	(of) the Prophets	to others

وَءَاتَيْنَا دَاوُۥدَ	زَبُورًا ﴿٥٥﴾	قُلِ	ٱدْعُوا۟ ٱلَّذِينَ
and We gave David	the Psalms	say	call upon those whom

زَعَمْتُم مِّن دُونِهِۦ	فَلَا يَمْلِكُونَ كَشْفَ
you pretend (claimed to be gods) besides Him	than they have neither the power (to) remove

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ٱلَّذِينَ يَدۡعُونَ	أُوْلَٰٓئِكَ	وَلَا تَحۡوِيلًا ﴿٥٦﴾	عَنكُمۡ	ٱلضُّرِّ
whom they call upon	those	nor (to) shift (it)	from you	the adversity

أَقۡرَبُ	أَيُّهُمۡ	ٱلۡوَسِيلَةَ	يَبۡتَغُونَ إِلَىٰ رَبِّهِمُ
(should be) the nearest	which of them	the means of access	desire (seek) to their Lord

إِنَّ عَذَابَ	وَيَخَافُونَ عَذَابَهُۥٓ	وَيَرۡجُونَ رَحۡمَتَهُۥ
verily (the) torment	and they fear His torment	and they hope for His Mercy

رَبِّكَ	كَانَ مَحۡذُورًا ﴿٥٧﴾
(of) your Lord	is (something to be) afraid of

وَإِن مِّن قَرۡيَةٍ إِلَّا نَحۡنُ مُهۡلِكُوهَا قَبۡلَ يَوۡمِ ٱلۡقِيَٰمَةِ أَوۡ مُعَذِّبُوهَا عَذَابًا شَدِيدًاۚ كَانَ ذَٰلِكَ فِي ٱلۡكِتَٰبِ مَسۡطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَآ أَن نُّرۡسِلَ بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَۚ وَءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ مُبۡصِرَةً فَظَلَمُواْ بِهَاۚ وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ إِلَّا تَخۡوِيفًا ﴿٥٩﴾

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) 59. And nothing stops Us from sending the *Ayāt* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd 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).

يَوۡمِ	قَبۡلَ	مُهۡلِكُوهَا	نَحۡنُ	إِلَّا	مِّن قَرۡيَةٍ	وَإِن
(the) Day	before	(shall) destroy it	We	but	[of] a town	and (there is) not

فِي ٱلۡكِتَٰبِ	ذَٰلِكَ	كَانَ	شَدِيدًاۚ	عَذَابًا	أَوۡ مُعَذِّبُوهَا	ٱلۡقِيَٰمَةِ
in the Book	that	is	severe	(with) a punishment	or punish it	(of) Resurrection

كَذَّبَ بِهَا	أَن	إِلَّآ	بِٱلۡأٓيَٰتِ	أَن نُّرۡسِلَ	وَمَا مَنَعَنَآ	مَسۡطُورًا ﴿٥٨﴾
denied them	that	but	the Signs	to send	and stopped us not	written

مُبۡصِرَةً	ٱلنَّاقَةَ	وَءَاتَيۡنَا ثَمُودَ	ٱلۡأَوَّلُونَۚ
(as) a clear sign	the she-camel	and We gave (sent to) Thamud	the people of old

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إِلَّا تَخْوِيفًا ﴿٥٩﴾	بِالْآيَاتِ	وَمَا نُرْسِلُ	بِهَا	فَظَلَمُوا
except to warn (scare)	the signs	and We send not	[to] her	but they did wrong

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

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 ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind, and (likewise) the accursed tree (*Zaqqūm*, mentioned) in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh. 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblīs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

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بِالنَّاسِ ۚ	إِنَّ رَبَّكَ أَحَاطَ	قُلْنَا لَكَ	وَإِذْ
mankind	verily your Lord has encompassed	We said to you	and (remember) when

لِلنَّاسِ	إِلَّا فِتْنَةً	أَرَيْنَاكَ	الَّتِي	وَمَا جَعَلْنَا الرُّؤْيَا
for mankind	but a trial	We showed you	which	and We made not the vision

وَنُخَوِّفُهُمْ	فِي الْقُرْآنِ ۚ	الْمَلْعُونَةَ	وَالشَّجَرَةَ
and We warn (frighten) them	in the Qur'an	accursed	and the tree

وَإِذْ	كَبِيرًا ﴿٦٠﴾	إِلَّا طُغْيَانًا	فَمَا يَزِيدُهُمْ
and (remember) when	great	save (in) transgression	but it increases them not

قَالَ	إِلَّا إِبْلِيسَ	فَسَجَدُوا	اسْجُدُوا لِآدَمَ	قُلْنَا لِلْمَلَائِكَةِ
he said	except Iblis	so they prostrated	prostrate unto Adam	We said to the angels

خَلَقْتَ طِينًا ﴿٦١﴾	لِمَنْ	ءَأَسْجُدُ
You created (from) clay	to (one) whom	(shall) I prostrate?

قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ
إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾
وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى
ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

62. [*Iblīs* (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!" 63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh'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.

قَالَ	أَرَءَيْتَكَ هَٰذَا	ٱلَّذِى كَرَّمْتَ	عَلَىَّ
he (Iblis) said	(do) You see this?	whom You have honoured	above me
لَئِنْ أَخَّرْتَنِ	إِلَىٰ يَوْمِ	ٱلْقِيَٰمَةِ	لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ
if You give me respite	to (the) Day	(of) Resurrection	I will surely mislead his offspring (all)
إِلَّا قَلِيلًا ﴿٦٢﴾	قَالَ	ٱذْهَبْ	فَمَن	تَبِعَكَ	مِنْهُمْ
but a few	He (Allah) said	go	and whosoever	follows you	of them
فَإِنَّ جَهَنَّمَ	جَزَآؤُكُمْ		جَزَآءً	مَّوْفُورًا ﴿٦٣﴾
then surely Hell	(will be) the recompense of you (all)		a recompense	ample
وَٱسْتَفْزِزْ	مَنِ ٱسْتَطَعْتَ	مِنْهُم	بِصَوْتِكَ	وَأَجْلِبْ	عَلَيْهِم
and befool	whom you can	of them	with your voice	and make assaults	on them
بِخَيْلِكَ	وَرَجِلِكَ	وَشَارِكْهُمْ	فِى ٱلْأَمْوَٰلِ	وَٱلْأَوْلَٰدِ
with your cavalry	and your infantry	and share with them	[in] wealth	and children

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وَعِدْهُمْ	وَمَا يَعِدُهُمُ	ٱلشَّيْطَٰنُ	إِلَّا غُرُورًا ﴿٦٤﴾
and promise them	and promises them not	Satan	but deceit

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾ رَّبُّكُمُ ٱلَّذِى يُزْجِى
لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ
ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ﴿٦٧﴾

65. "Verily, My slaves (i.e. the true believers of Islāmic Monotheism)—you have no authority over them. And All-Sufficient is your Lord as a Guardian."
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. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

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وَكَفَىٰ	سُلْطَٰنٌ ۚ	عَلَيْهِمْ	لَيْسَ لَكَ	إِنَّ عِبَادِى
and Sufficient is	an authority	over them	(there) is not for you	verily My slaves

ٱلْفُلْكَ	يُزْجِى لَكُمُ	ٱلَّذِى	رَّبُّكُمُ	وَكِيلًا ﴿٦٥﴾	بِرَبِّكَ
the ship	drives for you	(is) He Who	your Lord	(as) a Guardian	your Lord

إِنَّهُۥ	مِن فَضْلِهِۦٓ ۚ	لِتَبْتَغُوا۟	فِى ٱلْبَحْرِ
truly He	of His bounty	(in order) that you may seek	through the sea

ضَلَّ	فِى ٱلْبَحْرِ	ٱلضُّرُّ	مَسَّكُمُ	وَإِذَا	كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾
vanish	upon the sea	harm	touches you	and when	is Most Merciful towards you

نَجَّىٰكُمْ	فَلَمَّا	إِلَّآ إِيَّاهُ	مَن تَدْعُونَ
He brings you safe	but when	except Him (Allah Alone)	those that you call upon

كَفُورًا ﴿٦٧﴾	وَكَانَ ٱلْإِنسَٰنُ	أَعْرَضْتُمْ ۚ	إِلَى ٱلْبَرِّ
(ever) ungrateful	and man is	you turn away	to land

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا۟ لَكُمْ

وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ
فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ﴿٦٩﴾ ۞ وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ
وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا
تَفْضِيلًا ﴿٧٠﴾

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 sandstorm? Then, you shall find no *Wakīl* (guardian—one to guard you from the torment). 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. 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-Tayyibāt* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

جَانِبَ	بِكُمْ	أَن يَخْسِفَ	أَفَأَمِنتُمْ
a side	you	that He will (not) cause to swallow up	(do) you then feel secure?

لَا تَجِدُوا	ثُمَّ	حَاصِبًا	يُرْسِلَ عَلَيْكُمْ	أَوْ	ٱلْبَرِّ
you shall not find	then	a violent sandstorm	send against you	or	(of) the land

فِيهِ	أَن يُعِيدَكُمْ	أَمْ أَمِنتُمْ	وَكِيلًا ﴿٦٨﴾	لَكُمْ
to it (sea)	that He will (not) return you	or (do) you feel secure	a guardian	for you

فَيُغْرِقَكُم	مِّنَ ٱلرِّيحِ	قَاصِفًا	عَلَيْكُمْ	فَيُرْسِلَ	أُخْرَىٰ	تَارَةً
and drown you	of wind	a hurricane	against you	and send	another	time

عَلَيْنَا	لَكُمْ	لَا تَجِدُوا	ثُمَّ	بِمَا كَفَرْتُمْ
against Us	for you	you will not find	then	(because) of what you disbelieved

ءَادَمَ	وَلَقَدْ كَرَّمْنَا بَنِىٓ	تَبِيعًا ﴿٦٩﴾	بِهِۦ
(of) Adam	and indeed We honoured (the) Children	an avenger	therein

وَرَزَقْنَٰهُم	وَٱلْبَحْرِ	فِى ٱلْبَرِّ	وَحَمَلْنَٰهُمْ
and have provided them	and sea	on land	and We have carried them

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مِّنَ ٱلطَّيِّبَٰتِ	وَفَضَّلْنَٰهُمْ	عَلَىٰ كَثِيرٍ
of the good things	and We have preferred them	over many

مِّمَّنْ خَلَقْنَا	تَفْضِيلًا ﴿٧٠﴾
of (those) whom We created	(with) a marked preference

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَٰٓئِكَ يَقْرَءُونَ كِتَٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ān, the Taurāt (Torah), the Injīl (Gospel), or 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 Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

بِإِمَٰمِهِمْ	أُنَاسٍ	نَدْعُوا۟ كُلَّ	يَوْمَ
with their leader	human beings	We shall call all	(and remember the) Day (when)
فَأُو۟لَٰٓئِكَ	بِيَمِينِهِۦ	كِتَٰبَهُۥ	فَمَنْ أُوتِىَ
then those (such)	in his right hand	his book	then whosoever is given
وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾			يَقْرَءُونَ كِتَٰبَهُمْ
and they will not be dealt with unjustly in the least			will read their book (records)

فِى ٱلْءَاخِرَةِ	فَهُوَ	أَعْمَىٰ	فِى هَٰذِهِۦٓ	وَمَن كَانَ
in the Hereafter	then he (will be)	blind	in this (world)	and whoever is

سَبِيلًا ﴿٧٢﴾	وَأَضَلُّ	أَعْمَىٰ
(from the) Path	and more astray	blind

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ

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خَلِيلًا ﴿٧٣﴾ وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا ﴿٧٤﴾ إِذًا لَّأَذَقْنَٰكَ
ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ān) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalīl* (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.

عَنِ ٱلَّذِىٓ	لَيَفْتِنُونَكَ	وَإِن كَادُوا۟
from that which	(to) tempt you away	and verily they were about

غَيْرَهُۥ	عَلَيْنَا	لِتَفْتَرِىَ	أَوْحَيْنَآ إِلَيْكَ
(something) other than it	against Us	to fabricate	We have revealed unto you

وَلَوْلَآ	خَلِيلًا ﴿٧٣﴾	لَّٱتَّخَذُوكَ	وَإِذًا
and had not	a friend	they would certainly have taken you	and then

شَيْـًٔا	تَرْكَنُ إِلَيْهِمْ	لَقَدْ كِدتَّ	أَن ثَبَّتْنَٰكَ
a bit	would have inclined to them	verily you nearly	[that] We made you stand firm

ضِعْفَ	لَّأَذَقْنَٰكَ	إِذًا	قَلِيلًا ﴿٧٤﴾
a double (portion)	We would have made you taste	then (in that case)	little

ثُمَّ	ٱلْمَمَاتِ	وَضِعْفَ	ٱلْحَيَوٰةِ
then	(after) death	and a double (portion of punishment)	(in) this life

نَصِيرًا ﴿٧٥﴾	عَلَيْنَا	لَكَ	لَا تَجِدُ
any helper (supporter)	against Us	for you	you would have not found

وَإِن كَادُوا۟ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ
إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ
ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

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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-Salāt* (the prayers) from midday till the darkness of the night (i.e. the *Zuhr, `Asr, Maghrib,* and *'Ishā'* prayers), and recite the Qur'ān in the early dawn (i.e. the morning – *Fajr* prayer). Verily, the recitation of the Qur'ān in the early dawn (i.e., the morning – *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).

وَإِن كَادُوا	لَيَسْتَفِزُّونَكَ	مِنَ ٱلْأَرْضِ	لِيُخْرِجُوكَ
and verily they were about	(to) frighten you	from the land	that they might drive you out

مِنْهَا	وَإِذًا	لَّا يَلْبَثُونَ خِلَٰفَكَ
of it	and then (in that case)	they would have not stayed after you

إِلَّا قَلِيلًا ﴿٧٦﴾	سُنَّةَ	مَن	قَدْ أَرْسَلْنَا قَبْلَكَ
except a little (while)	(this was Our) way	(with) whom	indeed We sent before you

مِن رُّسُلِنَا	وَلَا تَجِدُ	لِسُنَّتِنَا	تَحْوِيلًا ﴿٧٧﴾
of Our Messengers	and you will not find	for Our way	any alteration

أَقِمِ ٱلصَّلَوٰةَ	لِدُلُوكِ ٱلشَّمْسِ	إِلَىٰ غَسَقِ	ٱلَّيْلِ
perform the prayer	from midday	till (the) darkness	(of) the night

وَقُرْءَانَ	ٱلْفَجْرِ	إِنَّ	قُرْءَانَ
and (recite the) Quran	(in) the early dawn	verily	(the recitation of the) Quran

ٱلْفَجْرِ	كَانَ مَشْهُودًا ﴿٧٨﴾
(in) the early dawn	is ever witnessed

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾

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79. And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (*Tahajjud* optional prayer – *Nawāfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection). 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. Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

وَمِنَ ٱلَّيۡلِ	فَتَهَجَّدۡ	بِهِۦ
and in (some parts of) the night	perform the night prayer	with it (Quran)

نَافِلَةً	لَّكَ	عَسَىٰٓ	أَن يَبۡعَثَكَ	رَبُّكَ
(as) an additional (prayer)	for you	it may be	that will raise you	your Lord

مَقَامًا	مَّحۡمُودًا ﴿٧٩﴾	وَقُل رَّبِّ	أَدۡخِلۡنِي	مُدۡخَلَ
(to) a station	(of) praiseworthy	and say my Lord	make me enter	an entering

صِدۡقٍ	وَأَخۡرِجۡنِي	مُخۡرَجَ	صِدۡقٍ	وَٱجۡعَل
good (truth)	and bring me out	an expelled	good (truth)	and make (grant)

لِّي	مِن لَّدُنكَ	سُلۡطَٰنًا	نَّصِيرًا ﴿٨٠﴾	وَقُلۡ	جَآءَ ٱلۡحَقُّ
for me	from You	an authority	helper	and say	the truth came

وَزَهَقَ ٱلۡبَٰطِلُۚ	إِنَّ ٱلۡبَٰطِلَ	كَانَ زَهُوقًا ﴿٨١﴾
and the falsehood vanished	surely the falsehood	is (bound) to vanish

وَنُنَزِّلُ مِنَ ٱلۡقُرۡءَانِ مَا هُوَ شِفَآءٞ وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارٗا ﴿٨٢﴾ وَإِذَآ أَنۡعَمۡنَا عَلَى ٱلۡإِنسَٰنِ أَعۡرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسٗا ﴿٨٣﴾ قُلۡ كُلّٞ يَعۡمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمۡ أَعۡلَمُ بِمَنۡ هُوَ أَهۡدَىٰ سَبِيلٗا ﴿٨٤﴾

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the

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Zālimūn (polytheists and wrongdoers) in 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."

وَنُنَزِّلُ	مِنَ ٱلْقُرْءَانِ	مَا	هُوَ	شِفَآءٌ	وَرَحْمَةٌ
and We send down	from the Quran	that which	[it]	(is) a healing (cure)	and a mercy

لِّلْمُؤْمِنِينَ	وَلَا يَزِيدُ ٱلظَّٰلِمِينَ	إِلَّا خَسَارًا ﴿٨٢﴾	وَإِذَآ
to the believers	and it increases not the wrongdoers	but (in) loss	and when

أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ	أَعْرَضَ	وَنَـَٔا	بِجَانِبِهِۦ
We bestow Our Grace on man	he turns away	and becomes far away	at his side

وَإِذَا	مَسَّهُ	ٱلشَّرُّ	كَانَ يَـُٔوسًا ﴿٨٣﴾	قُلْ	كُلٌّ يَعْمَلُ
and when	touches him	evil	he is (in great) despair	say	each acts

عَلَىٰ شَاكِلَتِهِۦ	فَرَبُّكُمْ	أَعْلَمُ	بِمَنْ	هُوَ
according to his manner	and your Lord	knows best	of (him) who	[he]

أَهْدَىٰ	سَبِيلًا ﴿٨٤﴾
(is) best guided	(in) path

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِن
شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِّن
رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ
هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

85. And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: "The *Rūh* (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'ān). Then you would find no protector for you against Us in

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that respect. 87. Except as a mercy from your Lord. Verily, His Grace to you (O Muhammad ﷺ) is ever great. 88. Say: "If mankind and the jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

وَيَسْـَٔلُونَكَ	عَنِ ٱلرُّوحِ ۖ	قُلِ ٱلرُّوحُ	مِنْ أَمْرِ
and they ask you	about the soul (spirit)	say the soul	(is) of (the) Command

رَبِّى	وَمَآ أُوتِيتُم	مِّنَ ٱلْعِلْمِ	إِلَّا قَلِيلًا ﴿٨٥﴾
(of) my Lord	and you have not been given	of knowledge	but a little

وَلَئِن شِئْنَا	لَنَذْهَبَنَّ بِٱلَّذِىٓ	أَوْحَيْنَآ إِلَيْكَ	ثُمَّ
and if We willed	We could surely take away that which	We have revealed to you	then

لَا تَجِدُ	لَكَ	بِهِۦ	عَلَيْنَا	وَكِيلًا ﴿٨٦﴾
you would not find	for you	in that	against Us	any protector (guardian)

إِلَّا رَحْمَةً	مِّن رَّبِّكَ ۚ	إِنَّ فَضْلَهُۥ	كَانَ عَلَيْكَ	كَبِيرًا ﴿٨٧﴾
except (as) a mercy	from your Lord	verily His Grace	unto you is	(ever) great

قُل	لَّئِنِ	ٱجْتَمَعَتِ	ٱلْإِنسُ	وَٱلْجِنُّ	عَلَىٰٓ	أَن	يَأْتُوا۟ بِمِثْلِ
say	if	were together	the mankind	and the jinn	[on]	[that]	to bring the like

هَٰذَا	ٱلْقُرْءَانِ	لَا يَأْتُونَ	بِمِثْلِهِۦ	وَلَوْ كَانَ بَعْضُهُمْ
(of) this	Quran	they can not bring	the like thereof	even if some of them were

لِبَعْضٍ	ظَهِيرًا ﴿٨٨﴾
to others	helper/supporter

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا۟
لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ
فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ
بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ﴿٩٢﴾

89. And indeed We have fully explained to mankind, in this Qur'ān, every kind

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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; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;

وَلَقَدْ	صَرَّفْنَا لِلنَّاسِ		فِي هَٰذَا	ٱلْقُرْءَانِ
and indeed	We have fully explained to mankind (people)		in this	Quran
مِن كُلِّ	مَثَلٍ	فَأَبَىٰٓ أَكْثَرُ	ٱلنَّاسِ	إِلَّا كُفُورًا ﴿٨٩﴾
of every (kind)	(of) similitude	but refused most	people	but disbelief
وَقَالُوا۟	لَن نُّؤْمِنَ	لَكَ	حَتَّىٰ	تَفْجُرَ لَنَا
and they say	we shall never believe	in you	until	you cause to gush forth for us
مِنَ ٱلْأَرْضِ	يَنۢبُوعًا ﴿٩٠﴾	أَوْ	تَكُونَ لَكَ	جَنَّةٌ	مِّن نَّخِيلٍ
from the earth	a spring	or	(there) is for you	a garden	of date palms
وَعِنَبٍ	فَتُفَجِّرَ ٱلْأَنْهَٰرَ		خِلَٰلَهَا	تَفْجِيرًا ﴿٩١﴾
and grapes	and you cause rivers to gush forth		in its midst	abundantly
أَوْ تُسْقِطَ ٱلسَّمَآءَ	كَمَا	زَعَمْتَ عَلَيْنَا		
or you cause the heaven to fall	as	you have claimed (pretended) upon us		
كِسَفًا	أَوْ	تَأْتِىَ بِٱللَّهِ	وَٱلْمَلَٰٓئِكَةِ	قَبِيلًا ﴿٩٢﴾
(in) pieces	or	you bring Allah	and the angels	(before us) face to face

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾ قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

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

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bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) is my Lord [(Allāh) 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 Allāh 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."

أَوْ	يَكُونَ لَكَ	بَيْتٌ	مِّن زُخْرُفٍ	أَوْ	تَرْقَىٰ فِي ٱلسَّمَآءِ
or	(there) is for you	a house	of adornable materials	or	you ascend up into the sky
وَلَن نُّؤْمِنَ	لِرُقِيِّكَ	حَتَّىٰ	تُنَزِّلَ عَلَيْنَا		
and we shall never believe	in your ascension	until	you bring down for us		
كِتَٰبًا	نَّقْرَؤُهُۥ	قُلْ	سُبْحَانَ	رَبِّي	هَلْ كُنتُ
a Book	that we would read	say	Glorified (is)	my Lord	(what) am I?
إِلَّا بَشَرًا	رَّسُولًا ﴿٩٣﴾		وَمَا مَنَعَ ٱلنَّاسَ		أَن يُؤْمِنُوٓا
but a man	(sent as) a Messenger		and nothing prevented people		to believe
إِذْ	جَآءَهُمُ	ٱلْهُدَىٰٓ	إِلَّآ	أَن قَالُوٓا	أَبَعَثَ ٱللَّهُ بَشَرًا
when	came to them	the guidance	except	that they said	(did) Allah send a man?
رَّسُولًا ﴿٩٤﴾	قُل	لَّوْ كَانَ	فِي ٱلْأَرْضِ		مَلَٰٓئِكَةٌ
(as) a Messenger	say	if (there) were	on the earth		angels
يَمْشُونَ مُطْمَئِنِّينَ	لَنَزَّلْنَا				عَلَيْهِم
walking about in peace	We would certainly have sent down				to them
مِّنَ ٱلسَّمَآءِ	مَلَكًا	رَّسُولًا ﴿٩٥﴾			
from the heaven	an angel	(as) a Messenger			

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ﴿٩٦﴾ وَمَن يَهْدِ
ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ
عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ﴿٩٧﴾

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ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَـٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَـٰمًا وَرُفَـٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves." 97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliyā'* (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

قُلْ	كَفَىٰ بِٱللَّهِ شَهِيدًۢا	بَيْنِى	وَبَيْنَكُمْ ۚ	إِنَّهُۥ كَانَ
say	Sufficient is Allah (for) a witness	between me	and between you	verily He is
بِعِبَادِهِۦ	خَبِيرًۢا	بَصِيرًا ﴿٩٦﴾	وَمَن يَهْدِ ٱللَّهُ	فَهُوَ
of His slaves	All-Knower	All-Seer	and (he) whom Allah guides	then he
ٱلْمُهْتَدِ ۖ	وَمَن يُضْلِلْ	فَلَن تَجِدَ		لَهُمْ
(is) led aright	and (he) whom He sends astray	then you will never find		for them
أَوْلِيَآءَ	مِن دُونِهِۦ ۖ	وَنَحْشُرُهُمْ	يَوْمَ	ٱلْقِيَـٰمَةِ
protectors	besides Him	and We shall gather them	(on the) Day	(of) Resurrection
عَلَىٰ وُجُوهِهِمْ	عُمْيًا	وَبُكْمًا	وَصُمًّا ۖ	مَّأْوَىٰهُمْ
on their faces	blind	and dumb	and deaf	their abode
كُلَّمَا خَبَتْ	زِدْنَـٰهُمْ	سَعِيرًا ﴿٩٧﴾		جَهَنَّمُ ۖ
whenever it abates	We shall increase (for) them	the fierceness of Fire		(will be) Hell
جَزَآؤُهُم	بِأَنَّهُمْ كَفَرُوا۟	بِـَٔايَـٰتِنَا	وَقَالُوٓا۟	أَءِذَا
(is) their recompense	because they denied	[in] Our Signs	and they said	when?
كُنَّا عِظَـٰمًا	وَرُفَـٰتًا		أَءِنَّا	
we are bones	and fragments (ashes)		(shall) we [indeed]?	

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جَدِيدًا ﴿٩٨﴾	خَلْقًا	لَمَبْعُوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾ قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا ﴿١٠٠﴾ وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ﴿١٠١﴾

99. See they not that Allāh, 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 *Zālimūn* (polytheists and wrongdoers) refuse (the truth – the message of Islamic Monotheism, and accept nothing) but disbelief. 100. Say (to the disbelievers): "If you possessed the treasures 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 Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mūsā (Moses)! I think you are indeed bewitched."

قَادِرٌ	وَٱلْأَرْضَ	خَلَقَ ٱلسَّمَٰوَٰتِ	ٱلَّذِى	أَنَّ ٱللَّهَ	أَوَلَمْ يَرَوْا۟
(is) Able	and the earth	created the heavens	Who	that Allah	[and] (do) they not see?

أَجَلًا	لَهُمْ	وَجَعَلَ	أَن يَخْلُقَ مِثْلَهُمْ	عَلَىٰٓ
(an appointed) term	for them	and He has made	to create the like of them	[on]

قُل	إِلَّا كُفُورًا ﴿٩٩﴾	فَأَبَى ٱلظَّٰلِمُونَ	فِيهِ	لَّا رَيْبَ
say	but disbelief	but the wrongdoers refused	in it	(there is) no doubt

إِذًا	رَبِّىٓ	رَحْمَةِ	خَزَآئِنَ	لَّوْ أَنتُمْ تَمْلِكُونَ
then	(of) my Lord	(of the) Mercy	(the) treasures	if you possess

قَتُورًا ﴿١٠٠﴾	وَكَانَ ٱلْإِنسَٰنُ	ٱلْإِنفَاقِ ۚ	خَشْيَةَ	لَّأَمْسَكْتُمْ
(ever) miserly	and man is	(of) spending	(for) fear	you would surely hold back

فَسْـَٔلْ بَنِىٓ	بَيِّنَٰتٍ ۖ	ءَايَٰتٍ	تِسْعَ	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ
then ask (the) Children	clear	signs	nine	and indeed We have given Moses

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إِنِّي	فِرْعَوْنُ	لَهُۥ	فَقَالَ	جَآءَهُمْ	إِذْ	إِسْرَٰٓءِيلَ
[verily] I	Pharaoh	to him	then said	he came to them	when	(of) Israel

مَسْحُورًا ﴿١٠١﴾	يَٰمُوسَىٰ	لَأَظُنُّكَ
(are) bewitched	O Moses	think you indeed

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّي لَأَظُنُّكَ
يَٰفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ﴿١٠٣﴾
وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِيٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾
وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

102. [Mūsā (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 Allāh'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 ('Īsā), son of Maryam (Mary ﷺ) on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations)." 105. And with truth We have sent it down (i.e. the Qur'ān), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islāmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmic Monotheism).

مَآ أَنزَلَ هَٰٓؤُلَآءِ	لَقَدْ عَلِمْتَ	قَالَ
none has sent down these (signs)	verily you know	he said

وَإِنِّي	بَصَآئِرَ	وَٱلْأَرْضِ	إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ
and [truly] I	(as) clear signs	and the earth	but (the) Lord (of) the heavens

فَأَرَادَ	مَثْبُورًا ﴿١٠٢﴾	يَٰفِرْعَوْنُ	لَأَظُنُّكَ
so he wanted	(are) doomed to destruction	O Pharaoh	think you indeed

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أَن يَسْتَفِزَّهُم	مِّنَ ٱلْأَرْضِ	فَأَغْرَقْنَٰهُ	وَمَن	مَّعَهُۥ	جَمِيعًا ﴿١٠٣﴾
to turn them out	of the land	but We drowned him	and who	(were) with him	all

وَقُلْنَا	مِنۢ بَعْدِهِۦ	لِبَنِىٓ	إِسْرَٰٓءِيلَ	ٱسْكُنُوا۟ ٱلْأَرْضَ	فَإِذَا
and We said	after him	to (the) Children	(of) Israel	dwell in the land	then when

جَآءَ وَعْدُ	ٱلْءَاخِرَةِ	جِئْنَا بِكُمْ	لَفِيفًا ﴿١٠٤﴾
comes (the) promise	(of) the Hereafter	We shall bring you	(as) a mixed crowd

وَبِٱلْحَقِّ	أَنزَلْنَٰهُ	وَبِٱلْحَقِّ نَزَلَ
and with truth	We have sent it down	and with the truth it has descended

وَمَآ أَرْسَلْنَٰكَ	إِلَّا مُبَشِّرًا	وَنَذِيرًا ﴿١٠٥﴾
and We sent you not	except (as) a bearer of glad tidings	and a warner

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ﴿١٠٦﴾ قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ
رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

106. And (it is) a Qur'ān 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'ān) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullāh bin Salām and Salmān Al-Fārisī), when it is recited to them, they fall down on their faces in humble prostration." 108. And they say: "Glorified is 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.

وَقُرْءَانًا	فَرَقْنَٰهُ	لِتَقْرَأَهُۥ
and (it is) a Quran	which We have divided (into parts)	(in order) that you might recite it

عَلَى ٱلنَّاسِ	عَلَىٰ مُكْثٍ	وَنَزَّلْنَٰهُ	تَنزِيلًا ﴿١٠٦﴾	قُلْ	ءَامِنُوا۟ بِهِۦٓ	أَوْ
unto men	at intervals	and We have revealed it	(by) stages	say	believe in it	or

لَا تُؤْمِنُوٓا۟	إِنَّ ٱلَّذِينَ أُوتُوا۟	ٱلْعِلْمَ	مِن قَبْلِهِۦٓ	إِذَا
(do) not believe	verily those who were given	knowledge	before it	when

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وَيَقُولُونَ	سُجَّدًا ﴿١٠٧﴾	يَخِرُّونَ لِلْأَذْقَانِ	يُتْلَىٰ عَلَيْهِمْ
and they say	(in) prostration	they fall down on (their) faces	it is recited to them

لَمَفْعُولًا ﴿١٠٨﴾	رَبِّنَا	وَعْدُ	كَانَ	إِن	رَبِّنَا	سُبْحَٰنَ
surely (be) fulfilled	(of) our Lord	(the) Promise	was	truly	our Lord	Glory (is to)

خُشُوعًا ﴿١٠٩﴾	وَيَزِيدُهُمْ	يَبْكُونَ	لِلْأَذْقَانِ	وَيَخِرُّونَ
(in) humility	and it increases them	weeping	on (their) faces	and they fall down

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ
وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ
فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

110. Say (O Muhammad ﷺ): "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salāt* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All praise and thanks are Allāh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a *Walī* (helper, protector or supporter). And magnify Him with all magnificence [*Allāhu – Akbar* (Allāh is the Most Great)]."

أَيًّا مَّا تَدْعُوا۟	أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ	ٱدْعُوا۟ ٱللَّهَ	قُلِ
(by) whatever (name) you invoke	or invoke the Most Gracious	invoke Allah	say

بِصَلَاتِكَ	وَلَا تَجْهَرْ	ٱلْحُسْنَىٰ	ٱلْأَسْمَآءُ	فَلَهُ
in your prayer	and (do) not say loudly	the Best	Names	then for Him (belong)

وَقُلِ	سَبِيلًا ﴿١١٠﴾	ذَٰلِكَ	وَٱبْتَغِ بَيْنَ	تُخَافِتْ بِهَا	وَلَا
and say	a way	that	and seek between	make it in a low voice	nor

لَّهُۥ	وَلَمْ يَكُن	لَمْ يَتَّخِذْ وَلَدًا	ٱلَّذِى	ٱلْحَمْدُ لِلَّهِ
for Him	and (there) is not	has not taken a son	Who	all praise (be) to Allah

وَلِىٌّ	لَّهُۥ	وَلَمْ يَكُن	فِى ٱلْمُلْكِ	شَرِيكٌ
any protector	for Him	nor (there) is	in (His) Dominion	a partner

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تَكۡبِيرًا ﴿١١١﴾	وَكَبِّرۡهُ	مِّنَ ٱلذُّلِّۖ
(with all) magnificence	and magnify Him	of submissiveness (low)

سُورَةُ الكَهۡفِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَنزَلَ عَلَىٰ عَبۡدِهِ ٱلۡكِتَٰبَ وَلَمۡ يَجۡعَل لَّهُۥ عِوَجَاۜ ﴿١﴾ قَيِّمًا لِّيُنذِرَ بَأۡسٗا شَدِيدٗا مِّن لَّدُنۡهُ وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ ٱلَّذِينَ يَعۡمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ أَجۡرًا حَسَنٗا ﴿٢﴾ مَّٰكِثِينَ فِيهِ أَبَدٗا ﴿٣﴾ وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدٗا ﴿٤﴾ مَّا لَهُم بِهِۦ مِنۡ عِلۡمٖ وَلَا لِأٓبَآئِهِمۡۚ كَبُرَتۡ كَلِمَةٗ تَخۡرُجُ مِنۡ أَفۡوَٰهِهِمۡۚ إِن يَقُولُونَ إِلَّا كَذِبٗا ﴿٥﴾

Sūrah Al-Kahf (The Cave) 18

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

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ān), 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 Allāh—Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise). 3. They shall abide therein forever. 4. And to warn those (Jews, Christians, and pagans) who say, "Allāh 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.

ٱلرَّحِيمِ	ٱلرَّحۡمَٰنِ	بِسۡمِ ٱللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

وَلَمۡ يَجۡعَل	ٱلۡكِتَٰبَ	أَنزَلَ عَلَىٰ عَبۡدِهِ	ٱلَّذِيٓ	ٱلۡحَمۡدُ لِلَّهِ
and has not placed	the Book	has sent down to His slave	Who	all praise (be) to Allah

لِّيُنذِرَ بَأۡسٗا	قَيِّمًا	عِوَجَاۜ ﴿١﴾	لَّهُۥ
to give warning of a punishment	(He has made it) straight	any crookedness	for it

ٱلَّذِينَ يَعۡمَلُونَ	وَيُبَشِّرَ ٱلۡمُؤۡمِنِينَ	مِّن لَّدُنۡهُ	شَدِيدًا
those who work (do)	and to give glad tidings to the believers	from Him	severe

مَّٰكِثِينَ	حَسَنًا ۝٢	أَجۡرًا	لَّهُمۡ	أَنَّ	ٱلصَّٰلِحَٰتِ
(they shall) abide	good	a reward	they (shall) have	that	righteous deeds

ٱتَّخَذَ ٱللَّهُ وَلَدًا ۝٤	ٱلَّذِينَ قَالُواْ	وَيُنذِرَ	أَبَدًا ۝٣	فِيهِ
Allah has taken a son	those who say (said)	and to warn	forever	therein

كَبُرَتۡ	لِأَبَآئِهِمۡۚ	وَلَا	مِنۡ عِلۡمٍ	بِهِۦ	لَهُم	مَّا
mighty is	had their fathers	nor	any Knowledge	about it	they have	not

إِلَّا كَذِبًا ۝٥	إِن يَقُولُونَ	تَخۡرُجُ مِنۡ أَفۡوَٰهِهِمۡۚ	كَلِمَةً
but a lie	they utter nothing	(that) comes out of their mouths	the word

فَلَعَلَّكَ بَٰخِعٞ نَّفۡسَكَ عَلَىٰٓ ءَاثَٰرِهِمۡ إِن لَّمۡ يُؤۡمِنُواْ بِهَٰذَا ٱلۡحَدِيثِ أَسَفًا ۝٦ إِنَّا جَعَلۡنَا
مَا عَلَى ٱلۡأَرۡضِ زِينَةً لَّهَا لِنَبۡلُوَهُمۡ أَيُّهُمۡ أَحۡسَنُ عَمَلٗا ۝٧ وَإِنَّا لَجَٰعِلُونَ مَا عَلَيۡهَا صَعِيدٗا
جُرُزًا ۝٨ أَمۡ حَسِبۡتَ أَنَّ أَصۡحَٰبَ ٱلۡكَهۡفِ وَٱلرَّقِيمِ كَانُواْ مِنۡ ءَايَٰتِنَا عَجَبًا ۝٩ إِذۡ أَوَى
ٱلۡفِتۡيَةُ إِلَى ٱلۡكَهۡفِ فَقَالُواْ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحۡمَةٗ وَهَيِّئۡ لَنَا مِنۡ أَمۡرِنَا رَشَدًا ۝١٠

6. Perhaps you would kill yourself (O Muhammad ﷺ) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ān). 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 Allāh's sake and in accordance with the legal ways of the Prophet ﷺ]. 8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees). 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? 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!"

لَّمۡ يُؤۡمِنُواْ	إِن	عَلَىٰٓ ءَاثَٰرِهِمۡ	نَّفۡسَكَ	بَٰخِعٞ	فَلَعَلَّكَ
they believe not	if	over their footsteps	yourself	(would) kill	then perhaps you

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عَلَى ٱلۡأَرۡضِ	مَا	إِنَّا جَعَلۡنَا	أَسَفًا ۝٦	ٱلۡحَدِيثِ	بِهَٰذَا
(is) on the earth	that which	verily We have made	(in) grief	narration	in this

أَيُّهُمۡ	لِنَبۡلُوَهُمۡ	لَهَا	زِينَةً
(as to) which of them	(in order) that We may test them	for it	an adornment

عَلَيۡهَا	مَا	لَجَٰعِلُونَ	وَإِنَّا	عَمَلًا ۝٧	أَحۡسَنُ
(is) on it	what	surely (shall) make	and verily We	(in) deeds	(are) best

ٱلۡكَهۡفِ	أَنَّ أَصۡحَٰبَ	أَمۡ حَسِبۡتَ	جُرُزًا ۝٨	صَعِيدًا
(of) the Cave	that (the) people	or (did) you think	bare dry	a soil

إِذۡ	عَجَبًا ۝٩	كَانُواْ مِنۡ ءَايَٰتِنَا	وَٱلرَّقِيمِ
(remember) when	a wonder	were among Our Signs	and the Inscription

فَقَالُواْ رَبَّنَآ	إِلَى ٱلۡكَهۡفِ	أَوَى ٱلۡفِتۡيَةُ
so they said our Lord	to the Cave	the young men fled (sought refuge)

لَنَا	وَهَيِّئۡ	رَحۡمَةً	مِن لَّدُنكَ	ءَاتِنَا
for us	and facilitate	mercy	from Yourself	bestow on us (grant us)

رَشَدًا ۝١٠	مِنۡ أَمۡرِنَا
(in the) right way	from our affairs

فَضَرَبۡنَا عَلَىٰٓ ءَاذَانِهِمۡ فِي ٱلۡكَهۡفِ سِنِينَ عَدَدًا ۝١١ ثُمَّ بَعَثۡنَٰهُمۡ لِنَعۡلَمَ أَيُّ ٱلۡحِزۡبَيۡنِ
أَحۡصَىٰ لِمَا لَبِثُوٓاْ أَمَدًا ۝١٢ نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ
وَزِدۡنَٰهُمۡ هُدٗى ۝١٣ وَرَبَطۡنَا عَلَىٰ قُلُوبِهِمۡ إِذۡ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ
لَن نَّدۡعُوَاْ مِن دُونِهِۦٓ إِلَٰهٗاۖ لَّقَدۡ قُلۡنَآ إِذٗا شَطَطًا ۝١٤

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 to you (O Muhammad ﷺ) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance. 14. And We

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made their hearts firm and strong (with the light of faith in Allāh 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 *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

فَضَرَبۡنَا	عَلَىٰٓ ءَاذَانِهِمۡ	فِي ٱلۡكَهۡفِ	سِنِينَ	عَدَدًا ﴿١١﴾
therefore We covered	up their ears	in the Cave	years	a number (of)
ثُمَّ بَعَثۡنَٰهُمۡ	لِنَعۡلَمَ	أَيُّ		ٱلۡحِزۡبَيۡنِ
then We raised them up	that We might know	which		(of) the two parties
أَحۡصَىٰ	لِمَا	لَبِثُوٓاْ أَمَدًا ﴿١٢﴾		نَّحۡنُ نَقُصُّ
(was) best at calculating	for that	time period they had tarried		We narrate
عَلَيۡكَ	نَبَأَهُم	بِٱلۡحَقِّۚ	إِنَّهُمۡ	فِتۡيَةٌ	ءَامَنُواْ
unto you	their story	with truth	truly they	(were) young men	who believed
بِرَبِّهِمۡ	وَزِدۡنَٰهُمۡ		هُدٗى ﴿١٣﴾	
in their Lord	and We increased them		(in) guidance	
وَرَبَطۡنَا	عَلَىٰ قُلُوبِهِمۡ	إِذۡ قَامُواْ	فَقَالُواْ رَبُّنَا	
and We made firm & strong	[on] their hearts	when they stood up	and said our Lord	
رَبُّ ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ	لَن نَّدۡعُوَاْ	مِن دُونِهِۦٓ	
(is the) Lord (of) the heavens	and the earth	we shall never call upon	other than Him	
إِلَٰهٗاۖ	لَّقَدۡ قُلۡنَآ إِذٗا		شَطَطًا ﴿١٤﴾	
any god	indeed (if we did) then we should have uttered (said)		an enormity (in disbelief)	

هَٰٓؤُلَآءِ قَوۡمُنَا ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةٗۖ لَّوۡلَا يَأۡتُونَ عَلَيۡهِم بِسُلۡطَٰنِۭ بَيِّنٍۖ فَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا ﴿١٥﴾ وَإِذِ ٱعۡتَزَلۡتُمُوهُمۡ وَمَا يَعۡبُدُونَ إِلَّا ٱللَّهَ فَأۡوُۥٓاْ إِلَى ٱلۡكَهۡفِ يَنشُرۡ لَكُمۡ رَبُّكُم مِّن رَّحۡمَتِهِۦ وَيُهَيِّئۡ لَكُم مِّنۡ أَمۡرِكُم مِّرۡفَقٗا ﴿١٦﴾

15. "These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more

wrong than he who invents a lie against Allāh. 16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allāh, 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)."

هَٰٓؤُلَآءِ	قَوۡمُنَا	ٱتَّخَذُواْ مِن دُونِهِۦٓ	ءَالِهَةً
these (are)	our people	(who) have taken (for worship) other than Him	gods
لَّوۡلَا	يَأۡتُونَ عَلَيۡهِم	بِسُلۡطَٰنِۭ	بَيِّنٍۖ	فَمَنۡ	أَظۡلَمُ
why not	they bring for them	an authority	clear	and who	(does) more wrong
مِمَّنِ	ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبٗا ﴿١٥﴾	وَإِذِ	ٱعۡتَزَلۡتُمُوهُمۡ
than (he) who	invents a lie against Allah	and when	you withdraw from them
وَمَا يَعۡبُدُونَ	إِلَّا ٱللَّهَ	فَأۡوُۥٓاْ	إِلَى ٱلۡكَهۡفِ
and that which they worship	except Allah	then seek refuge	in the Cave
يَنشُرۡ لَكُمۡ	رَبُّكُم	مِّن رَّحۡمَتِهِۦ	وَيُهَيِّئۡ	لَكُم
will open for you	your Lord	from His Mercy	and will make	for you
مِّنۡ أَمۡرِكُم	مِّرۡفَقٗا ﴿١٦﴾
[from] your affair	ease

۞ وَتَرَى ٱلشَّمۡسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهۡفِهِمۡ ذَاتَ ٱلۡيَمِينِ وَإِذَا غَرَبَت تَّقۡرِضُهُمۡ ذَاتَ ٱلشِّمَالِ وَهُمۡ فِي فَجۡوَةٖ مِّنۡهُۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِۗ مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِۖ وَمَن يُضۡلِلۡ فَلَن تَجِدَ لَهُۥ وَلِيّٗا مُّرۡشِدٗا ﴿١٧﴾ وَتَحۡسَبُهُمۡ أَيۡقَاظٗا وَهُمۡ رُقُودٞۚ وَنُقَلِّبُهُمۡ ذَاتَ ٱلۡيَمِينِ وَذَاتَ ٱلشِّمَالِۖ وَكَلۡبُهُم بَٰسِطٞ ذِرَاعَيۡهِ بِٱلۡوَصِيدِۚ لَوِ ٱطَّلَعۡتَ عَلَيۡهِمۡ لَوَلَّيۡتَ مِنۡهُمۡ فِرَارٗا وَلَمُلِئۡتَ مِنۡهُمۡ رُعۡبٗا ﴿١٨﴾

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 *Ayāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no *Walī* (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.

وَتَرَى ٱلشَّمۡسَ	إِذَا طَلَعَت	تَّزَٰوَرُ عَن كَهۡفِهِمۡ	ذَاتَ
and you might have seen the sun	when it rose	it declines from their Cave	to
ٱلۡيَمِينِ	وَإِذَا غَرَبَت	تَّقۡرِضُهُمۡ	ذَاتَ	ٱلشِّمَالِ	وَهُمۡ
the right	and when it set	it turns away from them	to	the left	while they (lay)
فِي فَجۡوَةٖ	مِّنۡهُۚ	ذَٰلِكَ	مِنۡ ءَايَٰتِ ٱللَّهِۗ
in the midst	of it (the Cave)	that (is)	(one) of (the) Signs (of) Allah
مَن يَهۡدِ ٱللَّهُ	فَهُوَ	ٱلۡمُهۡتَدِۖ	وَمَن يُضۡلِلۡ
(he) whom Allah guides	then he	(is) the rightly guided	and (he) whom He sends astray
فَلَن تَجِدَ	لَهُۥ	وَلِيّٗا	مُّرۡشِدٗا ﴿١٧﴾	وَتَحۡسَبُهُمۡ
then you will never find	for him	a friend	guiding	and you will think them
أَيۡقَاظٗا	وَهُمۡ	رُقُودٞۚ	وَنُقَلِّبُهُمۡ	ذَاتَ	ٱلۡيَمِينِ	وَذَاتَ
awake	while they	(are) asleep	and We turn them	on	the right	and on
ٱلشِّمَالِۖ	وَكَلۡبُهُم	بَٰسِطٞ	ذِرَاعَيۡهِ	بِٱلۡوَصِيدِۚ	لَوِ
the left	and their dog	stretching forth	his two forelegs	at the entrance	if
أَطَّلَعۡتَ عَلَيۡهِمۡ	لَوَلَّيۡتَ	مِنۡهُمۡ	فِرَارٗا
you had looked at them	you would certainly have turned back	from them	(in) flight
وَلَمُلِئۡتَ	مِنۡهُمۡ	رُعۡبٗا ﴿١٨﴾
and you would certainly have been filled	of them	(with) awe

وَكَذَٰلِكَ بَعَثۡنَٰهُمۡ لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ قَالَ قَآئِلٞ مِّنۡهُمۡ كَمۡ لَبِثۡتُمۡۖ قَالُواْ لَبِثۡنَا يَوۡمًا
أَوۡ بَعۡضَ يَوۡمٖۚ قَالُواْ رَبُّكُمۡ أَعۡلَمُ بِمَا لَبِثۡتُمۡ فَٱبۡعَثُوٓاْ أَحَدَكُم بِوَرِقِكُمۡ هَٰذِهِۦٓ إِلَى

ٱلۡمَدِينَةِ فَلۡيَنظُرۡ أَيُّهَآ أَزۡكَىٰ طَعَامٗا فَلۡيَأۡتِكُم بِرِزۡقٖ مِّنۡهُ وَلۡيَتَلَطَّفۡ وَلَا يُشۡعِرَنَّ بِكُمۡ أَحَدًا ﴿١٩﴾

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.

وَكَذَٰلِكَ	بَعَثۡنَٰهُمۡ	لِيَتَسَآءَلُواْ بَيۡنَهُمۡۚ
and likewise (thus)	We awakened them	that they might question among them

قَالَ قَآئِلٞ	مِّنۡهُمۡ	كَمۡ لَبِثۡتُمۡۖ	قَالُواْ	لَبِثۡنَا يَوۡمًا
said a speaker	from them	how long have you stayed	they said	we have stayed a day

أَوۡ بَعۡضَ	يَوۡمٖۚ	قَالُواْ رَبُّكُمۡ	أَعۡلَمُ	بِمَا لَبِثۡتُمۡ
or a part	(of) a day	they said your Lord	knows best	how long you have stayed

فَٱبۡعَثُوٓاْ أَحَدَكُم	بِوَرِقِكُمۡ	هَٰذِهِۦٓ	إِلَى ٱلۡمَدِينَةِ
so send one of you	with your silver coin	this	to the city

فَلۡيَنظُرۡ أَيُّهَآ	أَزۡكَىٰ	طَعَامٗا	فَلۡيَأۡتِكُم
and let him find out which	(is) the purest	food	and let him bring to you

بِرِزۡقٖ	مِّنۡهُ	وَلۡيَتَلَطَّفۡ	وَلَا يُشۡعِرَنَّ
some provision	of it	and let him be kind (careful)	and let not know

بِكُمۡ	أَحَدًا ﴿١٩﴾
of you	anyone

إِنَّهُمۡ إِن يَظۡهَرُواْ عَلَيۡكُمۡ يَرۡجُمُوكُمۡ أَوۡ يُعِيدُوكُمۡ فِي مِلَّتِهِمۡ وَلَن تُفۡلِحُوٓاْ إِذًا أَبَدٗا ﴿٢٠﴾ وَكَذَٰلِكَ أَعۡثَرۡنَا عَلَيۡهِمۡ لِيَعۡلَمُوٓاْ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَأَنَّ ٱلسَّاعَةَ لَا رَيۡبَ فِيهَآ إِذۡ يَتَنَٰزَعُونَ بَيۡنَهُمۡ أَمۡرَهُمۡۖ فَقَالُواْ ٱبۡنُواْ عَلَيۡهِم بُنۡيَٰنٗاۖ رَّبُّهُمۡ أَعۡلَمُ بِهِمۡۚ قَالَ

ٱلَّذِينَ غَلَبُواْ عَلَىٰٓ أَمۡرِهِمۡ لَنَتَّخِذَنَّ عَلَيۡهِم مَّسۡجِدٗا ٢١

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." 21. And thus We made their case known (to the people), that they might know that the Promise of Allāh 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."

يَرۡجُمُوكُمۡ	عَلَيۡكُمۡ	إِن يَظۡهَرُواْ	إِنَّهُمۡ
they will stone you (to death)	of you	if [they] come to know	verily they
إِذٗا	وَلَن تُفۡلِحُوٓاْ	فِي مِلَّتِهِمۡ	أَوۡ يُعِيدُوكُمۡ
in that case	and you will never be successful	into their religion	or they turn you back
لِيَعۡلَمُوٓاْ	أَعۡثَرۡنَا عَلَيۡهِمۡ	وَكَذَٰلِكَ	أَبَدٗا ٢٠
that they (people) might know	We made known their case	and thus	ever
فِيهَآ	لَا رَيۡبَ	وَأَنَّ ٱلسَّاعَةَ	حَقّٞ	أَنَّ وَعۡدَ ٱللَّهِ
about it	(there is) no doubt	and that the Hour	(is) true	that (the) Promise (of) Allah
فَقَالُواْ	أَمۡرَهُمۡۖ	يَتَنَٰزَعُونَ بَيۡنَهُمۡ	إِذۡ
and they said	(about) their case	they disputed among themselves	(remember) when
ٱلَّذِينَ غَلَبُواْ	قَالَ	بِهِمۡۚ	أَعۡلَمُ	رَّبُّهُمۡ	بُنۡيَٰنٗاۖ	ٱبۡنُواْ عَلَيۡهِم
those who won	said	about them	knows best	their Lord	a building	construct over them
مَّسۡجِدٗا ٢١	لَنَتَّخِذَنَّ عَلَيۡهِمۡ	عَلَىٰٓ أَمۡرِهِمۡ
a place of worship (mosque)	we verily shall take over them	[on] their point

سَيَقُولُونَ ثَلَٰثَةٞ رَّابِعُهُمۡ كَلۡبُهُمۡ وَيَقُولُونَ خَمۡسَةٞ سَادِسُهُمۡ كَلۡبُهُمۡ رَجۡمَۢا بِٱلۡغَيۡبِۖ وَيَقُولُونَ سَبۡعَةٞ وَثَامِنُهُمۡ كَلۡبُهُمۡۚ قُل رَّبِّيٓ أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا تُمَارِ فِيهِمۡ إِلَّا مِرَآءٗ ظَٰهِرٗا وَلَا تَسۡتَفۡتِ فِيهِم مِّنۡهُمۡ أَحَدٗا ٢٢

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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 ﷺ): "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.

سَيَقُولُونَ ثَلَٰثَةٌ	رَّابِعُهُمْ	كَلْبُهُمْ
they say (they were) three	the forth of them	(being) their dog
وَيَقُولُونَ خَمْسَةٌ	سَادِسُهُمْ	كَلْبُهُمْ	رَجْمًۢا
and they will say (they were) five	the sixth of them	(being) their dog	guessing
بِٱلْغَيْبِ ۖ	وَيَقُولُونَ سَبْعَةٌ	وَثَامِنُهُمْ
at the unseen	and they will say (they were) seven	and the eighth of them
كَلْبُهُمْ ۚ	قُل رَّبِّىٓ	أَعْلَمُ	بِعِدَّتِهِم	مَّا يَعْلَمُهُمْ
(being) their dog	say my Lord	knows best	their number	none knows them
إِلَّا قَلِيلٌ ۗ	فَلَا تُمَارِ	فِيهِمْ	إِلَّا مِرَآءً	ظَٰهِرًا
but a few	so debate not	about them	except (with) proof	clear
وَلَا تَسْتَفْتِ	فِيهِم	مِّنْهُمْ	أَحَدًا ﴿٢٢﴾
and consult not	about them	of them (Jews & Christians)	anyone

وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ
وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾ وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِاْئَةٍ سِنِينَ
وَٱزْدَادُوا۟ تِسْعًا ﴿٢٥﴾ قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ
وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ﴿٢٦﴾

23. And never say of anything, "I shall do such and such thing tomorrow." 24. Except (with the saying), "If Allāh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this." 25. And they stayed in their Cave three hundred (solar) years, adding

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nine (for lunar years). 26. Say: "Allāh 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 *Walī* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

أَن يَشَآءَ ٱللَّهُ	إِلَّآ	غَدًا ﴿٢٣﴾	ذَٰلِكَ	فَاعِلٌ	إِنِّي	لِشَاْىْءٍ	وَلَا تَقُولَنَّ
that Allah wills	except	tomorrow	that	shall do	verily I	of anything	and say not
أَن يَهۡدِيَنِ	عَسَىٰٓ	وَقُلۡ	إِذَا نَسِيتَ			وَٱذۡكُر رَّبَّكَ	
that guides me	it may be	and say	when you forget			and remember your Lord	
فِي كَهۡفِهِمۡ	وَلَبِثُواْ	رَشَدًا ﴿٢٤﴾	مِنۡ هَٰذَا	لِأَقۡرَبَ		رَبِّي	
in their Cave	and they stayed	(of) guidance	than this	unto a nearer (way)		my Lord	
قُلِ ٱللَّهُ أَعۡلَمُ	وَٱزۡدَادُواْ تِسۡعًا ﴿٢٥﴾	سِنِينَ	مِاْئَةٍ	ثَلَٰثَ			
say Allah knows best	[and] adding nine	years	hundred	three			
ٱلسَّمَٰوَٰتِ	غَيۡبُ	لَهُۥ	بِمَا لَبِثُواْ				
(of) the heavens	(is the knowledge of the) unseen	with Him	how long they stayed				
لَهُم	مَا	وَأَسۡمِعۡ	بِهِۦٓ	أَبۡصِرۡ	وَٱلۡأَرۡضِ		
they have	not	and how clearly He hears	[with it]	how clearly He sees	and the earth		
أَحَدًا ﴿٢٦﴾	فِي حُكۡمِهِۦ	وَلَا يُشۡرِكُ	مِن وَلِيّٖ	مِّن دُونِهِۦ			
anyone	in His Decision	and He makes not to share	any helper	other than Him			

وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدًا ﴿٢٧﴾ وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطًا ﴿٢٨﴾

27. And recite what has been revealed to you (O Muhammad ﷺ) of the Book (the Qur'ān) 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

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find as a refuge other than Him. 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.

رَبِّكَ ۖ	مِن كِتَابِ	أُوحِيَ إِلَيْكَ	وَٱتْلُ مَآ
(of) your Lord	of (the) Book	has been revealed to you	and recite what

مُلْتَحَدًا ﴿٢٧﴾	مِن دُونِهِۦ	وَلَن تَجِدَ	لِكَلِمَٰتِهِۦ	لَا مُبَدِّلَ
(as) a refuge	other than Him	and you will never find	His Words	none can change

بِٱلْغَدَوٰةِ	رَبَّهُم	ٱلَّذِينَ يَدْعُونَ	مَعَ	وَٱصْبِرْ نَفْسَكَ
in the morning	their Lord	those who call	with	and keep yourself patiently

تُرِيدُ زِينَةَ	عَنْهُمْ	وَلَا تَعْدُ عَيْنَاكَ	يُرِيدُونَ وَجْهَهُۥ ۖ	وَٱلْعَشِيِّ
desiring (the) beauty	them	and let not your eyes overlook	seeking His Face	and the evening

أَغْفَلْنَا قَلْبَهُۥ	وَلَا تُطِعْ مَنْ	ٱلدُّنْيَا ۖ	ٱلْحَيَوٰةِ
We have made heedless his heart	and obey not (him) who	(of) the world	(of) the life

فُرُطًا ﴿٢٨﴾	وَكَانَ أَمْرُهُۥ	وَٱتَّبَعَ هَوَىٰهُ	عَن ذِكْرِنَا
lost	and whose affair has been	and (one) who follows his own lusts	of Our remembrance

وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

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 *Zālimūn* (polytheists and wrongdoers), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allāh). And if they ask for

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help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place)!
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.

وَقُلِ	ٱلۡحَقُّ	مِن رَّبِّكُمۡۖ	فَمَن شَآءَ
and say	the truth	(is) from your Lord	then whosoever wills

فَلۡيُؤۡمِن	وَمَن شَآءَ	فَلۡيَكۡفُرۡۚ
[then] let him believe	and whosoever wills	[then] let him disbelieve

إِنَّآ أَعۡتَدۡنَا	لِلظَّٰلِمِينَ	نَارًا	أَحَاطَ بِهِمۡ	سُرَادِقُهَاۚ
verily We have prepared	for the wrongdoers	a Fire	will surround them	its walls

وَإِن يَسۡتَغِيثُواْ	يُغَاثُواْ بِمَآءٖ	كَٱلۡمُهۡلِ
and if they ask for help	they will be granted water	like boiling oil

يَشۡوِي ٱلۡوُجُوهَۚ	بِئۡسَ ٱلشَّرَابُ	وَسَآءَتۡ مُرۡتَفَقٗا ﴿٢٩﴾
that will scald the faces	terrible is the drink	and terrible is the resting place

إِنَّ ٱلَّذِينَ ءَامَنُواْ	وَعَمِلُواْ ٱلصَّٰلِحَٰتِ	إِنَّا
verily those who believe	and do righteous deeds	certainly We

لَا نُضِيعُ أَجۡرَ	مَنۡ	أَحۡسَنَ عَمَلًا ﴿٣٠﴾
shall not lose (the) reward	(of him) who	does good deeds

أُوْلَٰٓئِكَ لَهُمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهِمُ ٱلۡأَنۡهَٰرُ يُحَلَّوۡنَ فِيهَا مِنۡ أَسَاوِرَ مِن ذَهَبٖ وَيَلۡبَسُونَ ثِيَابًا خُضۡرٗا مِّن سُندُسٖ وَإِسۡتَبۡرَقٖ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلۡأَرَآئِكِۚ نِعۡمَ ٱلثَّوَابُ وَحَسُنَتۡ مُرۡتَفَقٗا ﴿٣١﴾ ۞ وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ﴿٣٢﴾

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

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will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place)! 32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).

أُوْلَٰٓئِكَ	لَهُمْ	جَنَّٰتُ	عَدْنٍ	تَجْرِى مِن تَحْتِهِمُ	ٱلْأَنْهَٰرُ
those	for them	(are) Gardens	Eden (everlasting)	flows beneath them	rivers

يُحَلَّوْنَ فِيهَا	مِنْ أَسَاوِرَ	مِن ذَهَبٍ	وَيَلْبَسُونَ ثِيَابًا
they will be adorned in it	with bracelets	of gold	and they wear clothes (garments)

خُضْرًا	مِّن سُندُسٍ	وَإِسْتَبْرَقٍ	مُّتَّكِـِٔينَ	فِيهَا	عَلَى ٱلْأَرَآئِكِ
green	of fine silk	and thick silk	they (will) recline	in it	on raised thrones

نِعْمَ ٱلثَّوَابُ	وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾	وَٱضْرِبْ	لَهُم
how good is the reward	and how excellent is the resting place	and put forward	to them

مَّثَلًا	رَّجُلَيْنِ	جَعَلْنَا لِأَحَدِهِمَا	جَنَّتَيْنِ	مِنْ أَعْنَٰبٍ
(the) example	(of) two men	to one of them We had given	two gardens	of grapes

وَحَفَفْنَٰهُمَا	بِنَخْلٍ	وَجَعَلْنَا بَيْنَهُمَا	زَرْعًا ﴿٣٢﴾
and We had surrounded them	with date palms	and We made between them	cultivated fields

كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ
لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ
لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ
رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ﴿٣٦﴾

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." 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."

كِلۡتَا	ٱلۡجَنَّتَيۡنِ	ءَاتَتۡ أُكُلَهَا	وَلَمۡ تَظۡلِم	مِّنۡهُ	شَيۡـًٔا
both	the gardens	brought forth its produce	and (did) not wrong	of it	the least

وَفَجَّرۡنَا خِلَٰلَهُمَا	نَهَرًا ﴿٣٣﴾	وَكَانَ	لَهُۥ
and We caused to gush forth in the midst of them	a river	and (there) was	for him

ثَمَرٌ	فَقَالَ	لِصَٰحِبِهِۦ	وَهُوَ	يُحَاوِرُهُۥٓ	أَنَا۠	أَكۡثَرُ
fruit	and he said	to his companion	while he	was talking to him	I am	more

مِنكَ	مَالًا	وَأَعَزُّ	نَفَرًا ﴿٣٤﴾	وَدَخَلَ جَنَّتَهُۥ
than you	(in) wealth	and stronger	(in respect of) men	and he entered his garden

وَهُوَ	ظَالِمٌ	لِّنَفۡسِهِۦ	قَالَ	مَآ أَظُنُّ	أَن تَبِيدَ هَٰذِهِۦٓ
while he	(was) unjust	to himself	he said	I think not	that this (garden) will perish

أَبَدًا ﴿٣٥﴾	وَمَآ أَظُنُّ ٱلسَّاعَةَ	قَآئِمَةً	وَلَئِن رُّدِدتُّ
ever	and I think not the Hour	will (ever) come	and if I am brought back

إِلَىٰ رَبِّي	لَأَجِدَنَّ خَيۡرًا	مِّنۡهَا	مُنقَلَبًا ﴿٣٦﴾
to my Lord	I surely shall find better	than this	(as) an end

قَالَ لَهُۥ صَٰحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ سَوَّىٰكَ رَجُلٗا ﴿٣٧﴾ لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّي وَلَآ أُشۡرِكُ بِرَبِّيٓ أَحَدٗا ﴿٣٨﴾ وَلَوۡلَآ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالٗا وَوَلَدٗا ﴿٣٩﴾

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. created your father Adam), then out of *Nutfah* (mixed drops of male and female sexual discharge), then fashioned you into a man? 38. "But as for my part, (I believe) that He is Allāh, 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 Allāh wills (will come to pass)! There is no power but with Allāh! ' If you see me less than you in wealth, and children,

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أَكَفَرۡتَ	يُحَاوِرُهُۥٓ	وَهُوَ	صَاحِبُهُۥٓ	قَالَ لَهُۥ
(do) you disbelieve?	was talking to him	while he	his companion	said to him

مِن نُّطۡفَةٍ	ثُمَّ	مِن تُرَابٍ	خَلَقَكَ	بِٱلَّذِى
out of semen/sperm	then	out of dust	created you	in Him Who

وَلَآ أُشۡرِكُ	رَبِّى	هُوَ ٱللَّهُ	لَّٰكِنَّا۠	رَجُلًا ﴿٣٧﴾	ثُمَّ سَوَّىٰكَ
and I shall not associate	my Lord	He (is) Allah	but	(into) a man	then fashioned you

دَخَلۡتَ جَنَّتَكَ	إِذۡ	وَلَوۡلَآ	أَحَدًا ﴿٣٨﴾	بِرَبِّىٓ
you entered your garden	when	and had (it) not been (good)	anyone	with my Lord

بِٱللَّهِ ۚ	إِلَّا	لَا قُوَّةَ	مَا شَآءَ ٱللَّهُ	قُلۡتَ
with Allah	but	(there is) no power	that which Allah wills	you would have said

وَوَلَدًا ﴿٣٩﴾	مَالًا	مِنكَ	أَقَلَّ	أَنَا۠	إِن تَرَنِ
and children	(in) wealth	than you	less	I (am)	if you see me

فَعَسَىٰ رَبِّىٓ أَن يُؤۡتِيَنِ خَيۡرًا مِّن جَنَّتِكَ وَيُرۡسِلَ عَلَيۡهَا حُسۡبَانًا مِّنَ ٱلسَّمَآءِ فَتُصۡبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوۡ يُصۡبِحَ مَآؤُهَا غَوۡرًا فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾ وَأُحِيطَ بِثَمَرِهِۦ فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيۡتَنِى لَمۡ أُشۡرِكۡ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾

40. "It may be that my Lord will give me something better than your garden, and will send on it *Husbān* (torment, bolt) from the sky, then it will be as a barren 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!"

وَيُرۡسِلَ	مِّن جَنَّتِكَ	خَيۡرًا	أَن يُؤۡتِيَنِ	فَعَسَىٰ رَبِّىٓ
and will send	than your garden	better	[that] will give me	it may be (that) my Lord

زَلَقًا ﴿٤٠﴾	فَتُصۡبِحَ صَعِيدًا	مِّنَ ٱلسَّمَآءِ	حُسۡبَانًا	عَلَيۡهَا
slippery	then it will be earth	from the sky	a torment	on it

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أَوۡ يُصۡبِحَ مَآؤُهَا	غَوۡرًا	فَلَن تَسۡتَطِيعَ	لَهُۥ طَلَبًا ﴿٤١﴾
or its water will become	deep-sunken	so (that) you will never be able	to seek it

وَأُحِيطَ	بِثَمَرِهِۦ	فَأَصۡبَحَ	يُقَلِّبُ كَفَّيۡهِ
and were surrounded (encircled)	his fruits	and he began	twisting his hands

عَلَىٰ مَآ أَنفَقَ	فِيهَا	وَهِيَ	خَاوِيَةٌ	عَلَىٰ عُرُوشِهَا
over what he had spent	on it	while it	(was) destroyed (empty)	on its trellises

وَيَقُولُ	يَٰلَيۡتَنِي	لَمۡ أُشۡرِكۡ	بِرَبِّيٓ	أَحَدًا ﴿٤٢﴾
and he said	would that I	had not ascribed	to my Lord	anyone

وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾ هُنَالِكَ ٱلۡوَلَٰيَةُ لِلَّهِ ٱلۡحَقِّۚ هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ عُقۡبٗا ﴿٤٤﴾ وَٱضۡرِبۡ لَهُم مَّثَلَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا كَمَآءٍ أَنزَلۡنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخۡتَلَطَ بِهِۦ نَبَاتُ ٱلۡأَرۡضِ فَأَصۡبَحَ هَشِيمٗا تَذۡرُوهُ ٱلرِّيَٰحُۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ مُّقۡتَدِرًا ﴿٤٥﴾

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43. And he had no group of men to help him against Allāh, nor could he defend (or save) himself. 44. There (on the Day of Resurrection), *Al-Walāyah* (protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (*Lā ilāha illallāh* – none has the right to be worshipped but Allāh.) 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 mingles with it (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.

مِن دُونِ ٱللَّهِ	يَنصُرُونَهُۥ	فِئَةٞ	لَّهُۥ	وَلَمۡ تَكُن
other than Allah	to help him	a group (of men)	for him	and was not

هُوَ	ٱلۡحَقِّۚ	ٱلۡوَلَٰيَةُ لِلَّهِ	هُنَالِكَ	وَمَا كَانَ مُنتَصِرًا ﴿٤٣﴾
He	the True God	power/authority (will be) for Allah	there	nor he was victorious

وَٱضۡرِبۡ	عُقۡبٗا ﴿٤٤﴾	وَخَيۡرٌ	ثَوَابٗا	خَيۡرٌ
and put forward	(for) the final end	and (the) Best	(for) reward	(is the) Best

كَمَآءٍ	ٱلدُّنۡيَا	ٱلۡحَيَوٰةِ	مَّثَلَ	لَهُم
like water	(of) the world	(of) the life	(the) example	for them

أَنزَلۡنَٰهُ	مِنَ ٱلسَّمَآءِ	فَٱخۡتَلَطَ	بِهِۦ	نَبَاتُ
which We send down	from the sky	and mingles	with it	(the) vegetation

ٱلۡأَرۡضِ	فَأَصۡبَحَ هَشِيمًا	تَذۡرُوهُ	ٱلرِّيَٰحُ	وَكَانَ
(of) the earth	and becomes dry stalks	which scatter	the winds	and is

ٱللَّهُ	عَلَىٰ كُلِّ	شَيۡءٍ	مُّقۡتَدِرًا ﴿٤٥﴾
Allah	over every	thing	Omnipotent

ٱلۡمَالُ وَٱلۡبَنُونَ زِينَةُ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَٱلۡبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيۡرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيۡرٌ أَمَلًا ﴿٤٦﴾ وَيَوۡمَ نُسَيِّرُ ٱلۡجِبَالَ وَتَرَى ٱلۡأَرۡضَ بَارِزَةً وَحَشَرۡنَٰهُمۡ فَلَمۡ نُغَادِرۡ مِنۡهُمۡ أَحَدًا ﴿٤٧﴾ وَعُرِضُواْ عَلَىٰ رَبِّكَ صَفًّا لَّقَدۡ جِئۡتُمُونَا كَمَا خَلَقۡنَٰكُمۡ أَوَّلَ مَرَّةِۭۚ بَلۡ زَعَمۡتُمۡ أَلَّن نَّجۡعَلَ لَكُم مَّوۡعِدًا ﴿٤٨﴾

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds 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 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 Allāh 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)."

ٱلۡمَالُ	وَٱلۡبَنُونَ	زِينَةُ	ٱلۡحَيَوٰةِ	ٱلدُّنۡيَاۖ	وَٱلۡبَٰقِيَٰتُ
wealth	and children	(are the) adornment	(of) the life	(of) the world	but the lasting

ٱلصَّٰلِحَٰتُ	خَيۡرٌ	عِندَ	رَبِّكَ	ثَوَابًا	وَخَيۡرٌ
the righteous deeds	(are) better	with	your Lord	(for) rewards	and better

أَمَلًا ﴿٤٦﴾	وَيَوۡمَ	نُسَيِّرُ ٱلۡجِبَالَ
(in respect of) hope	and (remember the) Day	We shall cause the mountains to move

وَتَرَى ٱلۡأَرۡضَ	بَارِزَةً	وَحَشَرۡنَٰهُمۡ
and you will see the earth	(as) a levelled plain	and We shall gather them

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فَلَمۡ نُغَادِرۡ	مِنۡهُمۡ	أَحَدًا ﴿٤٧﴾	وَعُرِضُواْ	عَلَىٰ رَبِّكَ	صَفًّا
and leave not	of them	anyone	and they will be set	before your Lord	(in) rows

لَّقَدۡ جِئۡتُمُونَا	كَمَا خَلَقۡنَٰكُمۡ	أَوَّلَ	مَرَّةِۭۚ
(now) indeed you have come to Us	as We created you	(the) first	time

بَلۡ زَعَمۡتُمۡ	أَلَّن نَّجۡعَلَ	لَّكُمۡ	مَّوۡعِدًا ﴿٤٨﴾
nay you claimed	that We had never appointed	for you	a Meeting

وَوُضِعَ ٱلۡكِتَٰبُ فَتَرَى ٱلۡمُجۡرِمِينَ مُشۡفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيۡلَتَنَا مَالِ هَٰذَا ٱلۡكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحۡصَىٰهَاۚ وَوَجَدُواْ مَا عَمِلُواْ حَاضِرًاۗ وَلَا يَظۡلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوۡلِيَآءَ مِن دُونِي وَهُمۡ لَكُمۡ عَدُوُّۢۚ بِئۡسَ لِلظَّٰلِمِينَ بَدَلًا ﴿٥٠﴾

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49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimūn* (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 to Adam." So they prostrated themselves except *Iblīs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblīs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zālimūn* (polytheists, and wrongdoers, etc).

وَوُضِعَ ٱلۡكِتَٰبُ	فَتَرَى ٱلۡمُجۡرِمِينَ
and the Book (one's Record) will be placed	and you will see the criminals (sinners)

مُشۡفِقِينَ	مِمَّا	فِيهِ	وَيَقُولُونَ	يَٰوَيۡلَتَنَا	مَالِ
fearful	of what	(is) in it	and they will say	O woe to us	what (is the matter) with

هَٰذَا	ٱلۡكِتَٰبِ	لَا يُغَادِرُ صَغِيرَةً	وَلَا كَبِيرَةً
this	Book	it leaves neither a small (thing)	nor a big (thing)

إِلَّآ أَحۡصَىٰهَاۚ	وَوَجَدُواْ	مَا عَمِلُواْ
but has recorded it (with numbers)	and they will find	what they did

حَاضِرٗاۗ	وَلَا يَظۡلِمُ رَبُّكَ	أَحَدٗا ﴿٤٩﴾
present (placed before them)	and your Lord treats not with injustice	anyone

وَإِذۡ	قُلۡنَا لِلۡمَلَٰٓئِكَةِ	ٱسۡجُدُواْ لِأٓدَمَ	فَسَجَدُوٓاْ
and (remember) when	We said to the angels	prostrate to Adam	so they prostrated

إِلَّآ إِبۡلِيسَ	كَانَ مِنَ ٱلۡجِنِّ	فَفَسَقَ	عَنۡ أَمۡرِ	رَبِّهِۦٓۗ
except Satan	he was (one) of the jinn	so he disobeyed	(the) Command	(of) his Lord

أَفَتَتَّخِذُونَهُۥ	وَذُرِّيَّتَهُۥٓ	أَوۡلِيَآءَ
(will) you then take him?	and his progeny (offspring)	(as) protectors

مِن دُونِي	وَهُمۡ	لَكُمۡ	عَدُوُّۢۚ	بِئۡسَ
rather than Me	while they	to you	(are) enemies	what an evil is

لِلظَّٰلِمِينَ	بَدَلٗا ﴿٥٠﴾
for the wrongdoers	(the) exchange

۞ مَّآ أَشۡهَدتُّهُمۡ خَلۡقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَلَا خَلۡقَ أَنفُسِهِمۡ وَمَا كُنتُ مُتَّخِذَ ٱلۡمُضِلِّينَ
عَضُدٗا ﴿٥١﴾ وَيَوۡمَ يَقُولُ نَادُواْ شُرَكَآءِيَ ٱلَّذِينَ زَعَمۡتُمۡ فَدَعَوۡهُمۡ فَلَمۡ يَسۡتَجِيبُواْ لَهُمۡ
وَجَعَلۡنَا بَيۡنَهُم مَّوۡبِقٗا ﴿٥٢﴾ وَرَءَا ٱلۡمُجۡرِمُونَ ٱلنَّارَ فَظَنُّوٓاْ أَنَّهُم مُّوَاقِعُوهَا وَلَمۡ يَجِدُواْ
عَنۡهَا مَصۡرِفٗا ﴿٥٣﴾

51. I (Allāh) made them (*Iblīs* 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 (Allāh) 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 to them, but they will not answer them, and We shall put *Maubiq* (a barrier) between them. 53. And the *Mujrimūn*

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(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.

وَٱلۡأَرۡضِ	ٱلسَّمَٰوَٰتِ	خَلۡقَ	مَّآ أَشۡهَدتُّهُمۡ
and the earth	(of) the heavens	(the) creation	I made them not to witness
ٱلۡمُضِلِّينَ	وَمَا كُنتُ مُتَّخِذَ	أَنفُسِهِمۡ	وَلَا خَلۡقَ
the misleaders	nor was I to take	(of) their ownselves	and not (the) creation
نَادُواْ شُرَكَآءِيَ	وَيَوۡمَ يَقُولُ		عَضُدٗا ﴿٥١﴾
call partners of Mine	and (remember the) Day (when) He will say		(as) helpers
لَهُمۡ	فَلَمۡ يَسۡتَجِيبُواْ	فَدَعَوۡهُمۡ	ٱلَّذِينَ زَعَمۡتُمۡ
[to] them	but they will not answer	then they will cry unto them	whom you claimed
وَرَءَا ٱلۡمُجۡرِمُونَ	مَّوۡبِقٗا ﴿٥٢﴾	وَجَعَلۡنَا بَيۡنَهُم	
and the criminals (sinners) will see	a barrier	and We shall put (make) between them	
وَلَمۡ يَجِدُواْ	مُّوَاقِعُوهَا	أَنَّهُم	فَظَنُّواْ	ٱلنَّارَ
and they will not find	(are) to fall therein	that they	and apprehend	the Fire
	مَصۡرِفٗا ﴿٥٣﴾	عَنۡهَا		
	a way of escape	from it		

وَلَقَدۡ صَرَّفۡنَا فِي هَٰذَا ٱلۡقُرۡءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٖۚ وَكَانَ ٱلۡإِنسَٰنُ أَكۡثَرَ شَيۡءٖ
جَدَلٗا ﴿٥٤﴾ وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤۡمِنُوٓاْ إِذۡ جَآءَهُمُ ٱلۡهُدَىٰ وَيَسۡتَغۡفِرُواْ رَبَّهُمۡ إِلَّآ أَن تَأۡتِيَهُمۡ
سُنَّةُ ٱلۡأَوَّلِينَ أَوۡ يَأۡتِيَهُمُ ٱلۡعَذَابُ قُبُلٗا ﴿٥٥﴾ وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَۚ
وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُواْ بِٱلۡبَٰطِلِ لِيُدۡحِضُواْ بِهِ ٱلۡحَقَّ وَٱتَّخَذُوٓاْ ءَايَٰتِي وَمَآ أُنذِرُواْ هُزُوٗا ﴿٥٦﴾

54. And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything. 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ān) 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 Allāh), 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 *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

وَلَقَدۡ صَرَّفۡنَا	فِي هَٰذَا	ٱلۡقُرۡءَانِ	لِلنَّاسِ	مِن كُلِّ
and indeed We explained	in this	Quran	for mankind	of every (kind)

مَثَلٖۚ	وَكَانَ ٱلۡإِنسَٰنُ	أَكۡثَرَ	شَيۡءٖ	جَدَلٗا ﴿٥٤﴾	وَمَا مَنَعَ ٱلنَّاسَ
(of) example	and man is	(of) most	things	quarrelsome	and nothing prevents men

أَن يُؤۡمِنُوٓاْ	إِذۡ	جَآءَهُمُ	ٱلۡهُدَىٰ
that they believe	when	has come to them	the guidance

وَيَسۡتَغۡفِرُواْ رَبَّهُمۡ	إِلَّآ	أَن تَأۡتِيَهُمۡ	سُنَّةُ
and ask forgiveness (of) their Lord	except	that (should) come upon them	(the) way

ٱلۡأَوَّلِينَ	أَوۡ يَأۡتِيَهُمُ	ٱلۡعَذَابُ	قُبُلٗا ﴿٥٥﴾
(of) the ancients	or come upon them	the torment	face to face

وَمَا نُرۡسِلُ ٱلۡمُرۡسَلِينَ	إِلَّا مُبَشِّرِينَ	وَمُنذِرِينَۚ
and We send not the Messengers	except (as) bearers of glad tidings	and warners

وَيُجَٰدِلُ	ٱلَّذِينَ كَفَرُواْ	بِٱلۡبَٰطِلِ	لِيُدۡحِضُواْ
and dispute	those who disbelieve	with false (argument)	(in order) to refute

بِهِ	ٱلۡحَقَّۖ	وَٱتَّخَذُوٓاْ ءَايَٰتِي	وَمَآ أُنذِرُواْ	هُزُوٗا ﴿٥٦﴾
thereby	the truth	and they take My Verses	and that which they are warned	(as) a jest

وَمَنۡ أَظۡلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعۡرَضَ عَنۡهَا وَنَسِيَ مَا قَدَّمَتۡ يَدَاهُۚ إِنَّا جَعَلۡنَا عَلَىٰ قُلُوبِهِمۡ أَكِنَّةً أَن يَفۡقَهُوهُ وَفِيٓ ءَاذَانِهِمۡ وَقۡرٗاۖ وَإِن تَدۡعُهُمۡ إِلَى ٱلۡهُدَىٰ فَلَن يَهۡتَدُوٓاْ إِذًا أَبَدٗا ﴿٥٧﴾ وَرَبُّكَ ٱلۡغَفُورُ ذُو ٱلرَّحۡمَةِۖ لَوۡ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلۡعَذَابَۚ بَل لَّهُم مَّوۡعِدٞ لَّن يَجِدُواْ مِن دُونِهِۦ مَوۡئِلٗا ﴿٥٨﴾ وَتِلۡكَ ٱلۡقُرَىٰٓ أَهۡلَكۡنَٰهُمۡ لَمَّا ظَلَمُواْ وَجَعَلۡنَا لِمَهۡلِكِهِم مَّوۡعِدٗا ﴿٥٩﴾

57. And who does more wrong than he who is reminded of the *Ayāt* (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'ān), and in their ears, deafness. And if you (O Muhammad ﷺ) 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, 'Ād, Thamūd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

وَمَنۡ	أَظۡلَمُ	مِمَّن ذُكِّرَ	بِـَٔايَٰتِ	رَبِّهِۦ
and who	(does) more wrong	than (he) who is reminded	of (the) Signs	(of) his Lord

فَأَعۡرَضَ	عَنۡهَا	وَنَسِيَ مَا	قَدَّمَتۡ يَدَاهُۚ
but turns away	from them	and forgets what (deeds)	his hands have sent forth

إِنَّا جَعَلۡنَا	عَلَىٰ قُلُوبِهِمۡ	أَكِنَّةً	أَن يَفۡقَهُوهُ
truly We have set	over their hearts	veils	lest they should understand it

وَفِيٓ ءَاذَانِهِمۡ	وَقۡرٗاۖ	وَإِن تَدۡعُهُمۡ	إِلَى ٱلۡهُدَىٰ
and in their ears	deafness	and if you call them	to the guidance

فَلَن يَهۡتَدُوٓاْ	إِذٗا	أَبَدٗا ﴿٥٧﴾	وَرَبُّكَ	ٱلۡغَفُورُ
then they will never be guided	then	ever	and your Lord	(is) the Most-Forgiving

ذُو	ٱلرَّحۡمَةِۖ	لَوۡ يُؤَاخِذُهُم	بِمَا كَسَبُواْ
Owner	(of) Mercy	if He called them to account	for what they have earned

لَعَجَّلَ	لَهُمُ	ٱلۡعَذَابَۚ	بَل	لَّهُم
surely He would have hastened	for them	the punishment	but	they have

مَّوۡعِدٞ	لَّن يَجِدُواْ	مِن دُونِهِۦ	مَوۡئِلٗا ﴿٥٨﴾	وَتِلۡكَ
(their) appointed time	they will never find	beyond which	an escape	and these

ٱلۡقُرَىٰٓ	أَهۡلَكۡنَٰهُمۡ	لَمَّا ظَلَمُواْ
towns	We destroyed them (their inhabitants)	when they did wrong

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مَّوۡعِدًا ﴿٥٩﴾	لِمَهۡلِكِهِم	وَجَعَلۡنَا
a fixed time	for their destruction	and We appointed

وَإِذۡ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبۡرَحُ حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ ٱلۡبَحۡرَيۡنِ أَوۡ أَمۡضِيَ حُقُبًا ﴿٦٠﴾
فَلَمَّا بَلَغَا مَجۡمَعَ بَيۡنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِي ٱلۡبَحۡرِ سَرَبًا ﴿٦١﴾ فَلَمَّا جَاوَزَا قَالَ
لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدۡ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَءَيۡتَ إِذۡ أَوَيۡنَآ إِلَى
ٱلصَّخۡرَةِ فَإِنِّي نَسِيتُ ٱلۡحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيۡطَٰنُ أَنۡ أَذۡكُرَهُۥۚ وَٱتَّخَذَ سَبِيلَهُۥ فِي
ٱلۡبَحۡرِ عَجَبًا ﴿٦٣﴾

60. And (remember) when Mūsā (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." 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), Mūsā (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 *Shaitān* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

لَآ أَبۡرَحُ	لِفَتَىٰهُ	قَالَ مُوسَىٰ	وَإِذۡ
I will not give up (travelling)	to his boy-servant	Moses said	and (remember) when
حَتَّىٰٓ أَبۡلُغَ مَجۡمَعَ	ٱلۡبَحۡرَيۡنِ	أَوۡ أَمۡضِيَ حُقُبًا ﴿٦٠﴾	فَلَمَّا
until I reach (the) junction	(of) the two seas	or I spend years (in travelling)	but when
بَلَغَا مَجۡمَعَ	بَيۡنِهِمَا	نَسِيَا حُوتَهُمَا	فَٱتَّخَذَ سَبِيلَهُۥ
they reached (the) junction	between them	they forgot their fish	and it took its way
فِي ٱلۡبَحۡرِ	سَرَبًا ﴿٦١﴾	فَلَمَّا	جَاوَزَا
through the sea	(as in) a tunnel	then when	they had passed further on
قَالَ لِفَتَىٰهُ	ءَاتِنَا	غَدَآءَنَا	
he (Moses) said to his boy-servant	bring us	our lunch (morning meal)	

أَرَءَيْتَ	قَالَ	نَصَبًا ﴿٦٢﴾	هَٰذَا	مِن سَفَرِنَا	لَقَدْ لَقِينَا
(did) you see?	he said	fatigue	this	in our journey	truly we have suffered

نَسِيتُ ٱلْحُوتَ	فَإِنِّي	أَوَيْنَآ إِلَى ٱلصَّخْرَةِ	إِذْ
forgot the fish	then indeed I	we betook ourselves to the rock	when

وَٱتَّخَذَ سَبِيلَهُۥ	أَنْ أَذْكُرَهُۥٓ	إِلَّا ٱلشَّيْطَٰنُ	وَمَآ أَنسَىٰنِيهُ
and it took its way (course)	to remember it	but Satan	and none made me forget it

عَجَبًا ﴿٦٣﴾	فِي ٱلْبَحْرِ
(in) a strange (way)	into the sea

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ
رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ
مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

64. [Mūsā (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. Mūsā (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allāh)?" 67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!

عَلَىٰٓ ءَاثَارِهِمَا	فَٱرْتَدَّا	نَبْغِۚ	مَا كُنَّا	ذَٰلِكَ	قَالَ
on their footsteps	so they went back	seeking	(is) what we have been	that	he said

ءَاتَيْنَٰهُ	مِّنْ عِبَادِنَآ	فَوَجَدَا عَبْدًا	قَصَصًا ﴿٦٤﴾
(on) whom We had bestowed	of Our slaves	then they found a slave	retracing

قَالَ لَهُۥ	عِلْمًا ﴿٦٥﴾	مِن لَّدُنَّا	وَعَلَّمْنَٰهُ	مِّنْ عِندِنَا	رَحْمَةً
said to him	knowledge	from Us	and We had taught him	from Us	mercy

أَن تُعَلِّمَنِ	عَلَىٰٓ	هَلْ أَتَّبِعُكَ	مُوسَىٰ
that you teach me	[on]	(may) I follow you?	Moses

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قَالَ	رُشۡدًا ﴿٦٦﴾	مِمَّا عُلِّمۡتَ
he (Khidr) said	knowledge/guidance	(something) of that which you have been taught

إِنَّكَ	لَن تَسۡتَطِيعَ مَعِيَ	صَبۡرًا ﴿٦٧﴾
verily you	will never be able with me	(to have) patience

وَكَيۡفَ تَصۡبِرُ عَلَىٰ مَا لَمۡ تُحِطۡ بِهِۦ خُبۡرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعۡصِي لَكَ
أَمۡرًا ﴿٦٩﴾ قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرًا ﴿٧٠﴾ فَٱنطَلَقَا حَتَّىٰٓ
إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا لَقَدۡ جِئۡتَ شَيۡـًٔا إِمۡرًا ﴿٧١﴾

68. "And how can you have patience about a thing which you know not?" 69. [Mūsā (Moses)] said: "If Allāh wills, you will find me patient, and I will not disobey you in aught." 70. He (Al-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 (Al-Khidr) scuttled it. [Mūsā (Moses)] said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* – evil, bad, dreadful thing)."

بِهِۦ	لَمۡ تُحِطۡ	عَلَىٰ مَا	وَكَيۡفَ تَصۡبِرُ
with it	you encompass not	about (a thing) which	and how (can) you have patience

صَابِرًا	إِن شَآءَ ٱللَّهُ	سَتَجِدُنِيٓ	قَالَ	خُبۡرًا ﴿٦٨﴾
patient	if Allah wills	you shall find me	he (Moses) said	awareness

فَإِنِ ٱتَّبَعۡتَنِي	قَالَ	أَمۡرًا ﴿٦٩﴾	لَكَ	وَلَآ أَعۡصِي
then if you follow me	he (Khidr) said	command	your	and I will not disobey

مِنۡهُ	أُحۡدِثَ لَكَ	حَتَّىٰٓ	عَن شَيۡءٍ	فَلَا تَسۡـَٔلۡنِي
of it	I present to you	until	about anything	[so] ask me not

رَكِبَا فِي ٱلسَّفِينَةِ	حَتَّىٰٓ إِذَا	فَٱنطَلَقَا	ذِكۡرًا ﴿٧٠﴾
they embarked in the ship	till when	so they both proceeded	a mention

أَخَرَقۡتَهَا	قَالَ	خَرَقَهَاۖ
(have) you scuttled it?	he (Moses) said	he (Khidr) scuttled it (made a hole therein)

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لِتُغۡرِقَ أَهۡلَهَا	لَقَدۡ جِئۡتَ شَيۡـًٔا	إِمۡرًا ﴿٧١﴾
(in order) to drown its people	truly you have brought a thing	bad/evil

قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرًا ﴿٧٣﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلۡتَ نَفۡسًا زَكِيَّةَۢ بِغَيۡرِ نَفۡسٖ لَّقَدۡ جِئۡتَ شَيۡـًٔا نُّكۡرًا ﴿٧٤﴾

72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?" 73. [Mūsā (Moses)] said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." 74. Then they both proceeded till they met a boy, and he (Al-Khidr) killed him. [Mūsā (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)!"

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قَالَ	أَلَمۡ أَقُلۡ	إِنَّكَ	لَن تَسۡتَطِيعَ مَعِيَ
he (Khidr) said	(did) I not tell (you)?	that you	would never be able with me
صَبۡرًا ﴿٧٢﴾	قَالَ	لَا تُؤَاخِذۡنِي	بِمَا نَسِيتُ
(to have) patience	he (Moses) said	call me not to account	for what I forgot
وَلَا تُرۡهِقۡنِي	مِنۡ أَمۡرِي	عُسۡرًا ﴿٧٣﴾	فَٱنطَلَقَا
and be not hard on me	of my affair	(with) difficulty	then they both proceeded
حَتَّىٰٓ إِذَا	لَقِيَا غُلَٰمًا	فَقَتَلَهُۥ	قَالَ
till when	they met a boy	then he (Khidr) killed him	he (Moses) said
أَقَتَلۡتَ نَفۡسًا	زَكِيَّةَۢ	بِغَيۡرِ	نَفۡسٖ
(have) you killed a person?	innocent	without (killing)	anyone
لَّقَدۡ جِئۡتَ شَيۡـًٔا	نُّكۡرًا ﴿٧٤﴾		
verily you have brought a thing	evil		

۞ قَالَ أَلَمۡ أَقُل لَّكَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرٗا ٧٥ قَالَ إِن سَأَلۡتُكَ عَن شَيۡءِۭ بَعۡدَهَا فَلَا تُصَٰحِبۡنِيۖ قَدۡ بَلَغۡتَ مِن لَّدُنِّي عُذۡرٗا ٧٦ فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ قَالَ لَوۡ شِئۡتَ لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا ٧٧

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"
76. [Mūsā (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 (Al-Khidr) set it up straight. [Mūsā (Moses)] said: "If you had wished, surely you could have taken wages for it!"

مَعِيَ	لَن تَسۡتَطِيعَ	إِنَّكَ	لَّكَ	أَلَمۡ أَقُل	قَالَ
with me	would never be able	that you	to you	(did) I not say?	he (Khidr) said
بَعۡدَهَا	عَن شَيۡءِۭ	إِن سَأَلۡتُكَ	قَالَ	صَبۡرٗا ٧٥	
after this	about anything	if I ask you	he (Moses) said	(to have) patience	
عُذۡرٗا ٧٦	مِن لَّدُنِّي	قَدۡ بَلَغۡتَ	فَلَا تُصَٰحِبۡنِيۖ		
an excuse	from me	verily you received	then keep me not in your company		
قَرۡيَةٍ	أَهۡلَ	حَتَّىٰٓ إِذَآ أَتَيَآ	فَٱنطَلَقَا		
(of) a town	(to the) people	till when they came	then they both proceeded		
فَوَجَدَا	أَن يُضَيِّفُوهُمَا	فَأَبَوۡاْ	ٱسۡتَطۡعَمَآ أَهۡلَهَا		
then they found	to entertain them	but they refused	they asked its people for food		
فَأَقَامَهُۥۖ	أَن يَنقَضَّ	يُرِيدُ	جِدَارٗا	فِيهَا	
so he set it up straight	to collapse	(that) was about	a wall	in it (therein)	
أَجۡرٗا ٧٧	عَلَيۡهِ	لَتَّخَذۡتَ	لَوۡ شِئۡتَ	قَالَ	
wages	for it	surely you could have taken	if you had wished	he (Moses) said	

قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرًا ٧٨ أَمَّا ٱلسَّفِينَةُ

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فَكَانَتۡ لِمَسَٰكِينَ يَعۡمَلُونَ فِي ٱلۡبَحۡرِ فَأَرَدتُّ أَنۡ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٞ يَأۡخُذُ كُلَّ سَفِينَةٍ
غَصۡبٗا ٧٩ وَأَمَّا ٱلۡغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤۡمِنَيۡنِ فَخَشِينَآ أَن يُرۡهِقَهُمَا طُغۡيَٰنٗا وَكُفۡرٗا ٨٠

78. (Al-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 *Masākīn* (needy 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.

قَالَ هَٰذَا	فِرَاقُ	بَيۡنِي	وَبَيۡنِكَۚ	سَأُنَبِّئُكَ
he (Khidr) said this	(is the) parting	between me	and between you	I will tell you
بِتَأۡوِيلِ	مَا لَمۡ تَسۡتَطِع	عَّلَيۡهِ	صَبۡرٗا ٧٨	
(the) interpretation	(of) what you were not able	over which	(to hold) patience	
أَمَّا ٱلسَّفِينَةُ	فَكَانَتۡ	لِمَسَٰكِينَ	يَعۡمَلُونَ فِي ٱلۡبَحۡرِ	فَأَرَدتُّ
as for the ship	it belonged	to poor people	working in the sea	so I wished
أَنۡ أَعِيبَهَا	وَكَانَ وَرَآءَهُم	مَّلِكٞ	يَأۡخُذُ كُلَّ	سَفِينَةٍ	غَصۡبٗا ٧٩
to damage it	and was after them	a king	who seized every	ship	(by) force
وَأَمَّا ٱلۡغُلَٰمُ	فَكَانَ أَبَوَاهُ	مُؤۡمِنَيۡنِ	فَخَشِينَآ
and as for the boy	his parents were	believers	and we feared
أَن يُرۡهِقَهُمَا	طُغۡيَٰنٗا	وَكُفۡرٗا ٨٠
lest he should oppress them	(by) rebellion	and disbelief

فَأَرَدۡنَآ أَن يُبۡدِلَهُمَا رَبُّهُمَا خَيۡرٗا مِّنۡهُ زَكَوٰةٗ وَأَقۡرَبَ رُحۡمٗا ٨١ وَأَمَّا ٱلۡجِدَارُ فَكَانَ لِغُلَٰمَيۡنِ
يَتِيمَيۡنِ فِي ٱلۡمَدِينَةِ وَكَانَ تَحۡتَهُۥ كَنزٞ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحٗا فَأَرَادَ رَبُّكَ أَن يَبۡلُغَآ
أَشُدَّهُمَا وَيَسۡتَخۡرِجَا كَنزَهُمَا رَحۡمَةٗ مِّن رَّبِّكَۚ وَمَا فَعَلۡتُهُۥ عَنۡ أَمۡرِيۡۚ ذَٰلِكَ تَأۡوِيلُ مَا لَمۡ
تَسۡطِع عَّلَيۡهِ صَبۡرٗا ٨٢

81. "So we intended that their Lord should change him for them for one better

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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."

فَأَرَدْنَآ	أَن يُبْدِلَهُمَا	رَبُّهُمَا	خَيْرًا	مِّنْهُ
so we intended	that should exchange for them	their Lord	(one) better	than him
زَكَوٰةً	وَأَقْرَبَ	رُحْمًا ﴿٨١﴾	وَأَمَّا ٱلْجِدَارُ	فَكَانَ	لِغُلَٰمَيْنِ
(in) righteousness	and nearer	(to) mercy	and as for the wall	it was	for two boys
يَتِيمَيْنِ	فِى ٱلْمَدِينَةِ	وَكَانَ تَحْتَهُۥ	كَنزٌ	لَّهُمَا
[two] orphans	in the town	and was under it	a treasure	for them
وَكَانَ أَبُوهُمَا	صَٰلِحًا	فَأَرَادَ رَبُّكَ
and their father was	a righteous man	so your Lord intended
أَن يَبْلُغَآ أَشُدَّهُمَا	وَيَسْتَخْرِجَا كَنزَهُمَا
that they should attain their age of full strength	and take out their treasure
رَحْمَةً	مِّن رَّبِّكَ ۚ	وَمَا فَعَلْتُهُۥ	عَنْ أَمْرِى ۚ	ذَٰلِكَ
(as) a mercy	from your Lord	and I did that not	of my (own) accord	that
تَأْوِيلُ	مَا لَمْ تَسْطِع	عَّلَيْهِ	صَبْرًا ﴿٨٢﴾
(is the) interpretation	(of) what you could not hold	over it	patience

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ
وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ
حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا
مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ﴿٨٧﴾

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." 84. Verily, We established him in the earth, and We gave him the

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means of everything. 85. So, he followed a way. 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 (Allāh) said (by inspiration): "O Dhul-Qarnain! Either you punish them or treat them with kindness." 87. He said: "As for him (a disbeliever in the Oneness of Allāh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

وَيَسۡـَٔلُونَكَ	عَن ذِي ٱلۡقَرۡنَيۡنِۖ	قُلۡ	سَأَتۡلُواْ	عَلَيۡكُم	مِّنۡهُ
and they ask you	about Dhul-Qarnain	say	I shall recite	to you	of him
ذِكۡرٗا ﴿٨٣﴾	إِنَّا مَكَّنَّا	لَهُۥ	فِي ٱلۡأَرۡضِ	وَءَاتَيۡنَٰهُ	
mention	verily We established	[for] him	in the earth	and We gave him	
مِن كُلِّ	شَيۡءٖ	سَبَبًا ﴿٨٤﴾	فَأَتۡبَعَ سَبَبًا ﴿٨٥﴾	حَتَّىٰٓ إِذَا بَلَغَ	
of every	thing	means	so he followed a way	until when he reached	
مَغۡرِبَ	ٱلشَّمۡسِ	وَجَدَهَا	تَغۡرُبُ	فِي عَيۡنٖ	
(the) setting place	(of) the sun	he found it	setting	in a spring	
حَمِئَةٖ	وَوَجَدَ عِندَهَا	قَوۡمٗاۗ	قُلۡنَا يَٰذَا ٱلۡقَرۡنَيۡنِ		
(of) black muddy water	and he found near it	a people	We said O Dhul-Qarnain		
إِمَّآ	أَن تُعَذِّبَ	وَإِمَّآ	أَن تَتَّخِذَ	فِيهِمۡ	حُسۡنٗا ﴿٨٦﴾	قَالَ
either	[that] you punish (them)	or	[that] you treat	them	(with) kindness	he said
أَمَّا مَن ظَلَمَ	فَسَوۡفَ نُعَذِّبُهُۥ	ثُمَّ يُرَدُّ				
as for (him) who does wrong	then soon we shall punish him	then he will be brought back				
إِلَىٰ رَبِّهِۦ	فَيُعَذِّبُهُۥ	عَذَابٗا	نُّكۡرٗا ﴿٨٧﴾			
unto his Lord	and He will punish him	(with) a torment	terrible			

وَأَمَّا مَنۡ ءَامَنَ وَعَمِلَ صَٰلِحٗا فَلَهُۥ جَزَآءً ٱلۡحُسۡنَىٰۖ وَسَنَقُولُ لَهُۥ مِنۡ أَمۡرِنَا يُسۡرٗا ﴿٨٨﴾ ثُمَّ أَتۡبَعَ سَبَبًا ﴿٨٩﴾
حَتَّىٰٓ إِذَا بَلَغَ مَطۡلِعَ ٱلشَّمۡسِ وَجَدَهَا تَطۡلُعُ عَلَىٰ قَوۡمٖ لَّمۡ نَجۡعَل لَّهُم مِّن دُونِهَا سِتۡرٗا ﴿٩٠﴾ كَذَٰلِكَۖ
وَقَدۡ أَحَطۡنَا بِمَا لَدَيۡهِ خُبۡرٗا ﴿٩١﴾

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88. "But as for him who believes (in Allāh's Oneness) and works righteousness, he shall have the best reward (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)." 89. Then he followed (another) way, 90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allāh) had provided no shelter against the sun. 91. So (it was)! And We knew all about him (Dhul-Qarnain).

فَلَهُۥ	وَعَمِلَ صَٰلِحًا	وَأَمَّا مَنۡ ءَامَنَ
then he (shall) have	and works righteous (deeds)	but as for (him) who believes

يُسۡرًا ﴿٨٨﴾	مِنۡ أَمۡرِنَا	لَهُۥ	وَسَنَقُولُ	ٱلۡحُسۡنَىٰۖ	جَزَآءً
mild (easy)	[from] words (our matter)	unto him	and we shall speak	the best	reward

ٱلشَّمۡسِ	مَطۡلِعَ	حَتَّىٰٓ إِذَا بَلَغَ	ثُمَّ أَتۡبَعَ سَبَبًا ﴿٨٩﴾
(of) the sun	(the) rising place	until when he reached	then he followed (another) way

مِّن دُونِهَا	لَّهُمۡ	لَّمۡ نَجۡعَل	تَطۡلُعُ عَلَىٰ قَوۡمٍ	وَجَدَهَا
against it (the sun)	for whom	We had not provided	rising on a people	he found it

خُبۡرًا ﴿٩١﴾	لَدَيۡهِ	بِمَا	وَقَدۡ أَحَطۡنَا	كَذَٰلِكَۖ	سِتۡرًا ﴿٩٠﴾
(of the) information	(was) with him	of whatever	and verily We knew	so	any shelter

ثُمَّ أَتۡبَعَ سَبَبًا ﴿٩٢﴾ حَتَّىٰٓ إِذَا بَلَغَ بَيۡنَ ٱلسَّدَّيۡنِ وَجَدَ مِن دُونِهِمَا قَوۡمًا لَّا يَكَادُونَ يَفۡقَهُونَ قَوۡلًا ﴿٩٣﴾ قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ إِنَّ يَأۡجُوجَ وَمَأۡجُوجَ مُفۡسِدُونَ فِي ٱلۡأَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلَىٰٓ أَن تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيۡرٞ فَأَعِينُونِي بِقُوَّةٍ أَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ﴿٩٥﴾

92. Then he followed (another) way, 93. Until, when he reached between the two mountains, he found before (near) them (those two mountains) a people who scarcely understood a word. 94. They said: "O Dhul-Qarnain! Verily, Ya'jūj and Ma'jūj (Gog and Magog people) 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?" 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.

ٱلسَّدَّيۡنِ	بَيۡنَ	حَتَّىٰٓ إِذَا بَلَغَ	ثُمَّ أَتۡبَعَ سَبَبًا ﴿٩٢﴾
two mountains	between	until when he reached	then he followed (another) way

وَجَدَ مِن دُونِهِمَا	قَوۡمًا	لَّا يَكَادُونَ
he found before them (those two mountains)	a people	who almost not

يَفۡقَهُونَ قَوۡلًا ﴿٩٣﴾	قَالُواْ يَٰذَا ٱلۡقَرۡنَيۡنِ	إِنَّ يَأۡجُوجَ	وَمَأۡجُوجَ
understood a word	they said O Dhul-Qarnain	verily Gog	and Magog

مُفۡسِدُونَ	فِي ٱلۡأَرۡضِ	فَهَلۡ نَجۡعَلُ	لَكَ	خَرۡجًا
(are) doing mischief	in the land	then (shall) we pay (make)?	to you	a tribute

عَلَىٰٓ	أَن تَجۡعَلَ بَيۡنَنَا	وَبَيۡنَهُمۡ	سَدًّا ﴿٩٤﴾	قَالَ مَا
on (the condition)	that you make between us	and between them	a barrier	he said what

مَكَّنِّي	فِيهِ	رَبِّي	خَيۡرٞ	فَأَعِينُونِي
has granted me	[in it]	my Lord	(is) better (than your tribute)	so help me

بِقُوَّةٍ	أَجۡعَلۡ بَيۡنَكُمۡ	وَبَيۡنَهُمۡ	رَدۡمًا ﴿٩٥﴾
with strength (man-power)	I will make (erect) between you	and between them	a barrier

ءَاتُونِي زُبَرَ ٱلۡحَدِيدِۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيۡنَ ٱلصَّدَفَيۡنِ قَالَ ٱنفُخُواْۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارٗا قَالَ ءَاتُونِيٓ أُفۡرِغۡ عَلَيۡهِ قِطۡرٗا ﴿٩٦﴾ فَمَا ٱسۡطَٰعُوٓاْ أَن يَظۡهَرُوهُ وَمَا ٱسۡتَطَٰعُواْ لَهُۥ نَقۡبٗا ﴿٩٧﴾ قَالَ هَٰذَا رَحۡمَةٞ مِّن رَّبِّيۖ فَإِذَا جَآءَ وَعۡدُ رَبِّي جَعَلَهُۥ دَكَّآءَۖ وَكَانَ وَعۡدُ رَبِّي حَقّٗا ﴿٩٨﴾

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'jūj and Ma'jūj (Gog and Magog people)] 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."

ءَاتُونِي	زُبَرَ	ٱلۡحَدِيدِۖ	حَتَّىٰٓ إِذَا سَاوَىٰ	بَيۡنَ
give me	pieces (blocks)	(of) iron	until when he levelled (the gap)	between

ٱلصَّدَفَيۡنِ	قَالَ	ٱنفُخُواْۖ	حَتَّىٰٓ إِذَا	جَعَلَهُۥ	نَارٗا	قَالَ
the two cliffs	he said	blow	until when	he made it (iron)	fire	he said

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ءَاتُونِيٓ	أُفۡرِغۡ عَلَيۡهِ	قِطۡرٗا ﴿٩٦﴾	فَمَا ٱسۡطَٰعُواْ	أَن يَظۡهَرُوهُ
bring me	to pour over it	molten copper	so they were not able	to scale it

وَمَا ٱسۡتَطَٰعُواْ	لَهُۥ	نَقۡبٗا ﴿٩٧﴾	قَالَ هَٰذَا	رَحۡمَةٞ
nor they were able	through it	(to) dig	he said this	(is) a mercy

مِّن رَّبِّيۖ	فَإِذَا جَآءَ	وَعۡدُ	رَّبِّي	جَعَلَهُۥ
from my Lord	but when comes	(the) Promise	(of) my Lord	He shall make it

دَكَّآءَۖ	وَكَانَ وَعۡدُ	رَّبِّي	حَقّٗا ﴿٩٨﴾
flat (levelled)	and is (the) Promise	(of) my Lord	true

۞ وَتَرَكۡنَا بَعۡضَهُمۡ يَوۡمَئِذٖ يَمُوجُ فِي بَعۡضٖۖ وَنُفِخَ فِي ٱلصُّورِ فَجَمَعۡنَٰهُمۡ جَمۡعٗا ﴿٩٩﴾ وَعَرَضۡنَا جَهَنَّمَ يَوۡمَئِذٖ
لِّلۡكَٰفِرِينَ عَرۡضًا ﴿١٠٠﴾ ٱلَّذِينَ كَانَتۡ أَعۡيُنُهُمۡ فِي غِطَآءٍ عَن ذِكۡرِي وَكَانُواْ لَا يَسۡتَطِيعُونَ سَمۡعًا ﴿١٠١﴾
أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓاْ أَن يَتَّخِذُواْ عِبَادِي مِن دُونِيٓ أَوۡلِيَآءَۚ إِنَّآ أَعۡتَدۡنَا جَهَنَّمَ لِلۡكَٰفِرِينَ نُزُلًا ﴿١٠٢﴾

99. And on that Day [i.e. the Day Ya'jūj and Ma'jūj (Gog and Magog people) 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. 100. And on that Day We shall present Hell to the disbelievers, plain to view — 101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ān), and who could not bear to hear (it). 102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allāh's Messengers, 'Īsā (Jesus), son of Maryam (Mary)] as *Auliyā'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh — Islāmic Monotheism).

وَتَرَكۡنَا بَعۡضَهُمۡ	يَوۡمَئِذٖ يَمُوجُ	فِي بَعۡضٖۖ
and We shall leave some of them	(on) that Day to surge (like waves)	on others

وَنُفِخَ	فِي ٱلصُّورِ	فَجَمَعۡنَٰهُمۡ	جَمۡعٗا ﴿٩٩﴾
and will be blown	into the Trumpet	and We shall collect them	all together

وَعَرَضۡنَا جَهَنَّمَ	يَوۡمَئِذٖ	لِّلۡكَٰفِرِينَ	عَرۡضًا ﴿١٠٠﴾	ٱلَّذِينَ
and We shall present Hell	(on) that Day	to the disbelievers	plain to view	(to) those

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كَانَتۡ أَعۡيُنُهُمۡ	فِي غِطَآءٍ	عَن ذِكۡرِي	وَكَانُواْ
whose eyes had been	under a covering	from My Reminder (the Quran)	and were

لَا يَسۡتَطِيعُونَ سَمۡعًا ﴿١٠١﴾	أَفَحَسِبَ	ٱلَّذِينَ كَفَرُوٓاْ
not able (to) hear (it)	(do) then think?	those who disbelieved

أَن يَتَّخِذُواْ عِبَادِي	مِن دُونِيٓ	أَوۡلِيَآءَۚ	إِنَّآ
that they (can) take My slaves	besides Me	(as) protectors	verily We

أَعۡتَدۡنَا جَهَنَّمَ	لِلۡكَٰفِرِينَ	نُزُلًا ﴿١٠٢﴾
have prepared Hell	for the disbelievers	(as) an entertainment

قُلۡ هَلۡ نُنَبِّئُكُمۡ بِٱلۡأَخۡسَرِينَ أَعۡمَٰلًا ﴿١٠٣﴾ ٱلَّذِينَ ضَلَّ سَعۡيُهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَهُمۡ يَحۡسَبُونَ أَنَّهُمۡ يُحۡسِنُونَ صُنۡعًا ﴿١٠٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ رَبِّهِمۡ وَلِقَآئِهِۦ فَحَبِطَتۡ أَعۡمَٰلُهُمۡ فَلَا نُقِيمُ لَهُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ وَزۡنًا ﴿١٠٥﴾

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103. Say (O Muhammad ﷺ): "Shall We tell you the greatest losers in respect of (their) deeds? 104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. 105."They are those who deny the *Ayāt* (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.

قُلۡ	هَلۡ نُنَبِّئُكُمۡ	بِٱلۡأَخۡسَرِينَ	أَعۡمَٰلًا ﴿١٠٣﴾	ٱلَّذِينَ
say	(shall) We inform you?	of the greatest losers	(in respect of) deeds	those

ضَلَّ سَعۡيُهُمۡ	فِي ٱلۡحَيَوٰةِ	ٱلدُّنۡيَا	وَهُمۡ يَحۡسَبُونَ
whose efforts have been wasted	in the life	(of) the world	while they thought

أَنَّهُمۡ	يُحۡسِنُونَ صُنۡعًا ﴿١٠٤﴾	أُوْلَٰٓئِكَ	ٱلَّذِينَ كَفَرُواْ
that they	were acquiring good (by) their deeds	they	(are) those who disbelieve

بِـَٔايَٰتِ	رَبِّهِمۡ	وَلِقَآئِهِۦ
in (the) Verses	(of) their Lord	and (the) Meeting (with) Him

فَحَبِطَتۡ أَعۡمَٰلُهُمۡ	فَلَا نُقِيمُ	لَهُمۡ	يَوۡمَ
so their works are in vain	so We shall not assign	for them	(on the) Day

ٱلۡقِيَٰمَةِ	وَزۡنٗا ﴿١٠٥﴾
(of) Resurrection	any weight

ذَٰلِكَ جَزَآؤُهُمۡ جَهَنَّمُ بِمَا كَفَرُواْ وَٱتَّخَذُوٓاْ ءَايَٰتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ﴿١٠٧﴾ خَٰلِدِينَ فِيهَا لَا يَبۡغُونَ عَنۡهَا حِوَلٗا ﴿١٠٨﴾

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayāt* (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 Allāh—Islāmic 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."

بِمَا كَفَرُواْ	جَهَنَّمُ	جَزَآؤُهُمۡ	ذَٰلِكَ
(because) of what they disbelieved	Hell	(shall be) their recompense	that

هُزُوًا ﴿١٠٦﴾	وَرُسُلِي	وَٱتَّخَذُوٓاْ ءَايَٰتِي
(by) way of mockery	and My Messengers	and took My Verses

جَنَّٰتُ	كَانَتۡ لَهُمۡ	وَعَمِلُواْ ٱلصَّٰلِحَٰتِ	إِنَّ ٱلَّذِينَ ءَامَنُواْ
Gardens	for them will be	and did righteous deeds	verily those who believed

فِيهَا	خَٰلِدِينَ	نُزُلًا ﴿١٠٧﴾	ٱلۡفِرۡدَوۡسِ
therein	they (shall) dwell (forever)	(for) entertainment	(of) Paradise

حِوَلٗا ﴿١٠٨﴾	عَنۡهَا	لَا يَبۡغُونَ
(for) removal	therefrom	they will not desire

قُل لَّوۡ كَانَ ٱلۡبَحۡرُ مِدَادٗا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلۡبَحۡرُ قَبۡلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّي وَلَوۡ جِئۡنَا بِمِثۡلِهِۦ مَدَدٗا ﴿١٠٩﴾ قُلۡ إِنَّمَآ أَنَا۠ بَشَرٞ مِّثۡلُكُمۡ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَمَن كَانَ يَرۡجُواْ لِقَآءَ رَبِّهِۦ فَلۡيَعۡمَلۡ عَمَلٗا صَٰلِحٗا وَلَا يُشۡرِكۡ بِعِبَادَةِ رَبِّهِۦٓ أَحَدَۢا ﴿١١٠﴾

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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): "I am only a man like you. It has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God – i.e. Allāh). 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."

قُل	لَّوْ كَانَ ٱلْبَحْرُ	مِدَادًا	لِّكَلِمَٰتِ	رَبِّى
say	if the sea were	ink	for (the) Words	(of) my Lord
لَنَفِدَ ٱلْبَحْرُ		قَبْلَ أَن تَنفَدَ		كَلِمَٰتُ
surely the sea would be exhausted		before [that] would be exhausted		(the) Words
رَبِّى	وَلَوْ جِئْنَا	بِمِثْلِهِۦ	مَدَدًا ﴿١٠٩﴾	قُلْ إِنَّمَآ أَنَا	بَشَرٌ
(of) my Lord	even if We brought	like it	for (its) aid	say only I am	a man
مِّثْلُكُمْ	يُوحَىٰٓ إِلَىَّ	أَنَّمَآ إِلَٰهُكُمْ		إِلَٰهٌ	وَٰحِدٌ
like you	(it) has been revealed to me	that your God		(is) God	One
فَمَن كَانَ	يَرْجُوا۟ لِقَآءَ	رَبِّهِۦ		فَلْيَعْمَلْ عَمَلًا	
so whoever [was]	hopes (for the) Meeting (with)	his Lord		let him do deed	
صَٰلِحًا	وَلَا يُشْرِكْ	بِعِبَادَةِ	رَبِّهِۦٓ	أَحَدًۢا ﴿١١٠﴾	
righteous	and associate not (as a partner)	in (the) worship	(of) his Lord	anyone	

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سُورَةُ مَرْيَمَ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾
قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ
شَقِيًّا ﴿٤﴾ وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن
لَّدُنكَ وَلِيًّا ﴿٥﴾

Sūrah Maryam (Mary) 19

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

1. *Kāf-Hā-Yā-'Aīn-Sād.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyā (Zechariah). 3. When he called out to his Lord (Allāh) 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.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
كٓهيعٓصٓ ﴿١﴾	ذِكْرُ	رَحْمَتِ
Kaf-Ha-Ya-Ain-Sad	a mention	(of the) mercy
زَكَرِيَّآ ﴿٢﴾	إِذْ نَادَىٰ	رَبَّهُۥ
Zechariah	when he called out	(to) his Lord (Allah)
قَالَ رَبِّ	إِنِّى	وَهَنَ ٱلْعَظْمُ
he said O my Lord	indeed I	bones have grown feeble
وَٱشْتَعَلَ ٱلرَّأْسُ	مِنِّى	
and head has turned	of me	
شَيْبًا	وَلَمْ أَكُنۢ	بِدُعَآئِكَ
grey (hair)	and I have not been	in (my) invocation (to) You
رَبِّ	شَقِيًّا ﴿٤﴾	
O my Lord	unblest	
وَإِنِّى خِفْتُ	ٱلْمَوَالِىَ	مِن وَرَآءِى
and verily I fear	(my) relatives	after me
وَكَانَتِ ٱمْرَأَتِى	عَاقِرًا	
and my wife is	barren	
فَهَبْ	لِى	مِن لَّدُنكَ
so give	me	from Yourself
وَلِيًّا ﴿٥﴾		
an heir		

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ
ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ
ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ

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هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾

6. "Who shall inherit me, and inherit (also) the posterity of Ya'qūb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!" 7. (Allāh said:) "O Zakariyyā (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyā (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!"

يَرِثُنِي	وَيَرِثُ	مِنْ ءَالِ	يَعْقُوبَ
who shall inherit me	and inherit	from (the) family	(of) Jacob (Ya'qūb)
وَٱجْعَلْهُ	رَبِّ	رَضِيًّا ﴿٦﴾	يَٰزَكَرِيَّآ	إِنَّا
and make him	my Lord	satisfied, pleased	O Zechariah	verily We
نُبَشِّرُكَ	بِغُلَٰمٍ	ٱسْمُهُۥ	يَحْيَىٰ	لَمْ نَجْعَل
give you the glad tidings	of a son	his name	(will be) Yahya (John)	We have not given
لَّهُۥ	مِن قَبْلُ	سَمِيًّا ﴿٧﴾	قَالَ رَبِّ	أَنَّىٰ يَكُونُ	لِى	غُلَٰمٌ
[for] him	before	(that) name	he said my Lord	how can	I have	a son
وَكَانَتِ ٱمْرَأَتِى	عَاقِرًا	وَقَدْ بَلَغْتُ	مِنَ ٱلْكِبَرِ	عِتِيًّا ﴿٨﴾
while my wife is	barren	and indeed I have reached	[from] old age	extreme
قَالَ	كَذَٰلِكَ	قَالَ رَبُّكَ	هُوَ	عَلَىَّ	هَيِّنٌ
He said	so	your Lord says (said)	it	for Me	(is) easy
وَقَدْ خَلَقْتُكَ	مِن قَبْلُ	وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾
and certainly I have created you	before	when you were not anything

قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ﴿١٠﴾
فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ﴿١١﴾ يَٰيَحْيَىٰ خُذِ
ٱلْكِتَٰبَ بِقُوَّةٍ ۖ وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾

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10. [Zakariyyā (Zechariah)] said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak to mankind for three nights, though having no bodily defect." 11. Then he came out to his people from *Al-Mihrāb* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon. 12. (It was said to his son:) "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

قَالَ رَبِّ	ٱجْعَل لِّيٓ	ءَايَةً	قَالَ ءَايَتُكَ
he (Zechariah) said my Lord	appoint (make) for me	a sign	He said your sign

أَلَّا تُكَلِّمَ ٱلنَّاسَ	ثَلَٰثَ	لَيَالٍ	سَوِيًّا ﴿١٠﴾	فَخَرَجَ
(is) that you shall not speak unto mankind	(for) three	nights	together	so he came out

عَلَىٰ قَوْمِهِۦ	مِنَ ٱلْمِحْرَابِ	فَأَوْحَىٰٓ	إِلَيْهِمْ
to his people	from the praying place or private room	then he told by signs	them

أَن سَبِّحُوا۟	بُكْرَةً	وَعَشِيًّا ﴿١١﴾	يَٰيَحْيَىٰ
to glorify (Allah)	(in) the morning	and (in) the afternoon (night)	O Yahya (John)

خُذِ ٱلْكِتَٰبَ	بِقُوَّةٍ	وَءَاتَيْنَٰهُ	ٱلْحُكْمَ	صَبِيًّا ﴿١٢﴾
hold the Scripture	with strength	and We gave him	wisdom	(while he was) a child

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّۢا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ
عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ
لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous, 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents). 15. And *Salām* (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'ān, O Muhammad ﷺ, 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 Jibrāīl (Gabriel)], and he appeared before her in the form of a man in all respects.

وَحَنَانًا	مِّن لَّدُنَّا	وَزَكَوٰةً ۖ	وَكَانَ تَقِيًّا ﴿١٣﴾
and compassion	from Us	and (made him) pure (from sins)	and he was righteous

وَبَرًّا	بِوَٰلِدَيْهِ	وَلَمْ يَكُن جَبَّارًا	عَصِيًّا ﴿١٤﴾	وَسَلَٰمٌ
and dutiful	to his parents	and he was not arrogant	(and) disobedient	and peace (be)

عَلَيْهِ	يَوْمَ وُلِدَ	وَيَوْمَ يَمُوتُ	وَيَوْمَ
on him	(the) day he was born	and (the) day he dies	and (the) day

يُبْعَثُ حَيًّا ﴿١٥﴾	وَٱذْكُرْ	فِى ٱلْكِتَٰبِ
he will be raised up to life (again)	and mention	in the Book (the Quran)

مَرْيَمَ	إِذِ ٱنتَبَذَتْ	مِنْ أَهْلِهَا	مَكَانًا
(the story of) Mary	when she withdrew (in seclusion)	from her family	(to) a place

شَرْقِيًّا ﴿١٦﴾	فَٱتَّخَذَتْ	مِن دُونِهِمْ	حِجَابًا	فَأَرْسَلْنَآ	إِلَيْهَا
facing east	then she took	from them	a screen	so We sent	to her

رُوحَنَا	فَتَمَثَّلَ	لَهَا	بَشَرًا	سَوِيًّا ﴿١٧﴾
Our Spirit (Gabriel)	and he appeared	before her	(as) a man	(in) all respects (sound)

قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
غُلَٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ
كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا
مَّقْضِيًّا ﴿٢١﴾

18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh." 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son." 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 (Allāh). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allāh), and it is a matter (already) decreed (by Allāh).'"

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قَالَتْ إِنِّيٓ	أَعُوذُ بِٱلرَّحْمَٰنِ	مِنكَ
she said verily I	seek refuge with the Most Gracious (Allah)	from you
إِن كُنتَ تَقِيًّا ﴿١٨﴾	قَالَ إِنَّمَآ أَنَا	رَسُولُ	رَبِّكِ
if you fear (Allah)	he said I am only	a messenger (angel)	(from) your Lord
لِأَهَبَ	لَكِ	غُلَٰمًا	زَكِيًّا ﴿١٩﴾	قَالَتْ	أَنَّىٰ	يَكُونُ لِى	غُلَٰمٌ
that I give	to you	a son	righteous	she said	how	can I have	a son
وَلَمْ يَمْسَسْنِى	بَشَرٌ	وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾	قَالَ	كَذَٰلِكِ
when has not touched me	man	nor I am unchaste	he said	so
قَالَ رَبُّكِ	هُوَ	عَلَىَّ	هَيِّنٌ	وَلِنَجْعَلَهُۥٓ	ءَايَةً
your Lord said	that	for Me	(is) easy	and so that We shall appoint him	(as) a sign
لِّلنَّاسِ	وَرَحْمَةً	مِّنَّا	وَكَانَ أَمْرًا	مَّقْضِيًّا ﴿٢١﴾
to mankind	and a mercy	from Us	and it is a matter	decreed (by Allah)

﴿ فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ
يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ﴿٢٣﴾ فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ
رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

22. So she conceived him, 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 'Īsā (Jesus) or Jibrāīl (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you. 25. "And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you."

فَحَمَلَتْهُ	فَٱنتَبَذَتْ	بِهِۦ	مَكَانًا	قَصِيًّا ﴿٢٢﴾
so she conceived him	and she withdrew	with him	(to) a place	far
فَأَجَآءَهَا	ٱلْمَخَاضُ	إِلَىٰ جِذْعِ	ٱلنَّخْلَةِ
and drove her	the labour pains	to (the) trunk	(of) a date palm

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قَالَتْ	يَٰلَيْتَنِي مِتُّ	قَبْلَ	هَٰذَا	وَكُنتُ نَسْيًا
she said	oh would that I had died	before	this	and I had been forgotten

مَّنسِيًّا ﴿٢٣﴾	فَنَادَىٰهَا	مِن تَحْتِهَآ	أَلَّا تَحْزَنِى
out of sight	so he (Gabriel) called unto her	from below her	that grieve not

قَدْ جَعَلَ رَبُّكِ	تَحْتَكِ	سَرِيًّا ﴿٢٤﴾	وَهُزِّىٓ	إِلَيْكِ
indeed your Lord has provided	under you	a (water) stream	and shake	towards you

بِجِذْعِ	ٱلنَّخْلَةِ	تُسَٰقِطْ عَلَيْكِ	رُطَبًا	جَنِيًّا ﴿٢٥﴾
(the) trunk	(of) date palm	it will let fall upon you	fresh date	ripe

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

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26. "So eat and drink and be glad. And if you see any human being, say: `Verily, I have vowed a fast to the Most Gracious (Allāh) 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 Maryam (Mary)! Indeed you have brought a thing *Fariyy* (a mighty thing). 28. "O sister (i.e. the like) of Hārūn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."

فَكُلِى	وَٱشْرَبِى	وَقَرِّى عَيْنًا ۖ	فَإِمَّا تَرَيِنَّ	مِنَ ٱلْبَشَرِ	أَحَدًا
so eat	and drink	and cool (your) eyes	and if you see	from human being	anyone

فَقُولِىٓ	إِنِّى نَذَرْتُ	لِلرَّحْمَٰنِ صَوْمًا
then say	verily I have vowed	a fast unto the Most Gracious

فَلَنْ أُكَلِّمَ ٱلْيَوْمَ	إِنسِيًّا ﴿٢٦﴾	فَأَتَتْ	بِهِۦ
so I shall never speak today	(to any) human being	then she brought	[with] him

قَوْمَهَا	تَحْمِلُهُۥ ۖ	قَالُوا۟ يَٰمَرْيَمُ	لَقَدْ جِئْتِ شَيْـًٔا
(to) her people	carrying him	they said O Mary	indeed you have brought a thing

فَرِيًّا ﴿٢٧﴾	يَٰٓأُخْتَ	هَٰرُونَ	مَا كَانَ أَبُوكِ	ٱمْرَأَ	سَوْءٍ
mighty	O sister	(of) Aaron	your father was not	a man	(of) evil

وَمَا كَانَتْ أُمُّكِ	بَغِيًّا ﴿٢٨﴾
nor your mother was	an unchaste woman

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ
ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَىٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ
مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ
وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle? " 30. He ['Īsā (Jesus)] said: "Verily, I am a slave of Allāh, He has given me the Scripture and made me a Prophet; " 31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salāt* (prayer) and *Zakāt* (obligatory charity), as long as I live." 32. "And dutiful to my mother, and made me not arrogant, unblest. 33. "And *Salām* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

فِى ٱلْمَهْدِ	مَن كَانَ	كَيْفَ نُكَلِّمُ	قَالُوا۟	إِلَيْهِ	فَأَشَارَتْ
in the cradle	(to one) who is	how can we talk	they said	to him	then she pointed

ٱلْكِتَٰبَ	ءَاتَىٰنِىَ	عَبْدُ ٱللَّهِ	قَالَ إِنِّى	صَبِيًّا ﴿٢٩﴾
the Scripture	He gave me	a slave (of) Allah	he (Jesus) said verily I am	a child

أَيْنَ مَا كُنتُ	مُبَارَكًا	وَجَعَلَنِى	نَبِيًّا ﴿٣٠﴾	وَجَعَلَنِى
wheresoever I be	blessed	and He has made me	a Prophet	and made me

وَبَرًّۢا	مَا دُمْتُ حَيًّا ﴿٣١﴾	وَٱلزَّكَوٰةِ	بِٱلصَّلَوٰةِ	وَأَوْصَىٰنِى
and dutiful	as long as I am alive	and Zakat	the prayer	and enjoined on me

عَلَىَّ	وَٱلسَّلَٰمُ	شَقِيًّا ﴿٣٢﴾	جَبَّارًا	وَلَمْ يَجْعَلْنِى	بِوَٰلِدَتِى
upon me	and peace (be)	unblest	arrogant	and made me not	to my mother

أُبْعَثُ حَيًّا ﴿٣٣﴾	وَيَوْمَ	وَيَوْمَ أَمُوتُ	يَوْمَ وُلِدتُّ
I shall be raised alive	and (the) day	and (the) day I die	(the) day I was born

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ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۖ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ
سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾ وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ
مُّسْتَقِيمٌ ﴿٣٦﴾ فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

34. Such is 'Īsā (Jesus), son of Maryam (Mary). (It is) a statement of truth about which they doubt (or dispute). 35. It befits not (the Majesty of) Allāh that He should beget a son [this refers to the slander of Christians against Allāh, by saying that 'Īsā (Jesus) is the son of Allāh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" and it is. 36. ['Īsā (Jesus) said:] "And verily, Allāh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allāh's religion of Islāmic Monotheism which He did ordain for all of His Prophets)." 37. Then the sects differed [i.e. the Christians about 'Īsā (Jesus) ﷺ], so woe to the disbelievers [those who gave false witness by saying that 'Īsā (Jesus) is the son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

ٱلَّذِى	ٱلْحَقِّ	قَوْلَ	مَرْيَمَ ۖ	ٱبْنُ	عِيسَى	ذَٰلِكَ
that which	(of) truth	a statement	(of) Mary	(the) son	(is) Jesus	such
سُبْحَٰنَهُۥٓ ۚ	مِن وَلَدٍ ۖ	أَن يَتَّخِذَ	لِلَّهِ	مَا كَانَ	فِيهِ يَمْتَرُونَ ﴿٣٤﴾	
Glorified is He	any son	that He should take	for Allah	(it) is not	they dispute in it	
فَيَكُونُ ﴿٣٥﴾	كُن	يَقُولُ لَهُۥ	فَإِنَّمَا	قَضَىٰٓ أَمْرًا	إِذَا	
and it becomes	be	He says to it	then only	He decrees an affair (a thing)	when	
صِرَٰطٌ	هَٰذَا	فَٱعْبُدُوهُ ۚ	وَرَبُّكُمْ	رَبِّى	وَإِنَّ ٱللَّهَ	
(is) a Path	this	so worship Him	and your Lord	(is) my Lord	and verily Allah	
فَوَيْلٌ	مِنۢ بَيْنِهِمْ ۖ	فَٱخْتَلَفَ ٱلْأَحْزَابُ			مُّسْتَقِيمٌ ﴿٣٦﴾	
so woe	from among themselves	then the sects differed			Straight	
عَظِيمٍ ﴿٣٧﴾	يَوْمٍ	مِن مَّشْهَدِ			لِّلَّذِينَ كَفَرُوا۟	
great	(of) a Day	from (the) Meeting (witness)			to those who disbelieve	

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٨﴾ وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ

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إِذْ قُضِيَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾
وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear, the Day when they will appear before Us! But the *Zālimūn* (polytheists and wrongdoers) today are in plain error. 39. And warn them (O Muhammad ﷺ) 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. 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'ān) Ibrāhīm (Abraham). Verily, he was a man of truth, a Prophet.

يَأْتُونَنَا	يَوْمَ	وَأَبْصِرْ	بِهِمْ	أَسْمِعْ
they will come to Us	(the) Day (when)	and see	they	how [clearly] will hear
يَوْمَ	وَأَنذِرْهُمْ	مُّبِينٍ ﴿٣٨﴾	فِى ضَلَٰلٍ	ٱلْيَوْمَ	لَٰكِنِ ٱلظَّٰلِمُونَ
(of the) Day	and warn them	plain	(are) in error	today	but the wrongdoers
فِى غَفْلَةٍ	وَهُمْ	قُضِيَ ٱلْأَمْرُ	إِذْ	ٱلْحَسْرَةِ
(are) in unawareness	while they	the case has been decided	when	(of) regrets
وَمَنْ	نَرِثُ ٱلْأَرْضَ	نَحْنُ	إِنَّا	لَا يُؤْمِنُونَ ﴿٣٩﴾	وَهُمْ
and whatsoever	will inherit the earth	[We]	verily We	believe not	and they
إِبْرَٰهِيمَ	فِى ٱلْكِتَٰبِ	وَٱذْكُرْ	وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾	عَلَيْهَا
Abraham	in the Book	and mention	and to Us they shall be returned	(is) on it
نَّبِيًّا ﴿٤١﴾	صِدِّيقًا	إِنَّهُۥ كَانَ
Prophet	a truthful	verily he was

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ﴿٤٢﴾ يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى
مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ﴿٤٣﴾ يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ
ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾ يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ
لِلشَّيْطَٰنِ وَلِيًّا ﴿٤٥﴾

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42. When he said to his father: "O my father! Why do you worship that which hears 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 to you. So follow me, I will guide you to a Straight Path. 44. "O my father! Worship not *Shaitān* (Satan). Verily, *Shaitān* (Satan) has been a rebel against the Most Gracious (Allāh). 45. "O my father! Verily, I fear lest torment from the Most Gracious (Allāh) should overtake you, so that you become a companion of *Shaitān* (Satan) (in the Hell-fire)."

مَا لَا يَسْمَعُ	لِمَ تَعْبُدُ	يَـٰٓأَبَتِ	قَالَ لِأَبِيهِ	إِذْ
that which hears not	why (do) you worship	O my father	he said to his father	when
إِنِّى	يَـٰٓأَبَتِ	شَيْـًٔا ﴿٤٢﴾	عَنكَ	وَلَا يُغْنِى	وَلَا يُبْصِرُ
verily [I]	O my father	anything	[from] you	and can not avail	nor sees
فَٱتَّبِعْنِىٓ	لَمْ يَأْتِكَ	مَا	مِنَ ٱلْعِلْمِ	قَدْ جَآءَنِى
so follow me	come not to you	that which	of the knowledge	surely come to me
لَا تَعْبُدِ ٱلشَّيْطَـٰنَ	يَـٰٓأَبَتِ	سَوِيًّا ﴿٤٣﴾	صِرَٰطًا	أَهْدِكَ
worship not Satan	O my father	Straight	(to) the Path	I will guide you
إِنَّ ٱلشَّيْطَـٰنَ	كَانَ لِلرَّحْمَـٰنِ عَصِيًّا ﴿٤٤﴾			
verily Satan	had been a rebel against the Most Gracious			
إِنِّىٓ أَخَافُ	يَـٰٓأَبَتِ			
verily I fear	O my father			
فَتَكُونَ	مِّنَ ٱلرَّحْمَـٰنِ	عَذَابٌ	أَن يَمَسَّكَ
so you become	from the Most Gracious	a torment	lest should touch you
		وَلِيًّا ﴿٤٥﴾	لِلشَّيْطَـٰنِ
		a companion	of Satan

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَـٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِى مَلِيًّا ﴿٤٦﴾ قَالَ سَلَـٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ إِنَّهُۥ كَانَ بِى حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ﴿٤٨﴾

46. He (the father) said: "Do you reject my gods, O Ibrāhīm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I

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punish you)." 47. Ibrāhīm (Abraham) said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious. 48. "And I shall turn away from you and from those whom you invoke besides Allāh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."

لَّمْ تَنتَهِ	لَئِن	يَـٰٓإِبْرَٰهِيمُ	عَنْ ءَالِهَتِى	أَنتَ	أَرَاغِبٌ	قَالَ
you stop not (this)	if	O Abraham	[from] my gods	you	(do) reject?	he said
قَالَ	مَلِيًّا ﴿٤٦﴾		وَٱهْجُرْنِى		لَأَرْجُمَنَّكَ	
he (Abraham) said	(for) a long time		so get away from me		indeed I will stone you	
إِنَّهُۥ كَانَ	رَبِّىٓ	لَكَ	سَأَسْتَغْفِرُ		عَلَيْكَ	سَلَـٰمٌ
verily He is	(of) my Lord	for you	I will ask forgiveness		on you	peace (be)
وَمَا تَدْعُونَ		وَأَعْتَزِلُكُمْ		حَفِيًّا ﴿٤٧﴾		بِى
and what you invoke		and I shall turn away from you		Ever Most Gracious		unto me
أَلَّآ أَكُونَ	عَسَىٰٓ		وَأَدْعُوا۟ رَبِّى		مِن دُونِ ٱللَّهِ	
that I shall not be	maybe		and I shall call on my Lord		besides Allah	
شَقِيًّا ﴿٤٨﴾	رَبِّى		بِدُعَآءِ			
unblest	(to) my Lord		in (my) invocation			

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾
وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَٱذْكُرْ فِى ٱلْكِتَـٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ
كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَـٰدَيْنَـٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَـٰهُ نَجِيًّا ﴿٥٢﴾

49. So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq (Isaac) and Ya'qūb (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 nations, i.e. everybody remembers them with a good praise). 51. And mention in the Book (this Qur'ān) Mūsā (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 [Mūsā (Moses)].

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فَلَمَّا	ٱعْتَزَلَهُمْ	وَمَا يَعْبُدُونَ	مِن دُونِ ٱللَّهِ
so when	he turned away from them	and what they worship	besides Allah

وَهَبْنَا لَهُۥٓ	إِسْحَٰقَ	وَيَعْقُوبَ ۖ	وَكُلًّا
We granted [to] him	Isaac	and Jacob	and each one (of them)

جَعَلْنَا نَبِيًّا ﴿٤٩﴾	وَوَهَبْنَا	لَهُم	مِّن رَّحْمَتِنَا	وَجَعَلْنَا
We made a Prophet	and We gave	[to] them	of Our Mercy	and We made

لَهُمْ	لِسَانَ	صِدْقٍ	عَلِيًّا ﴿٥٠﴾	وَٱذْكُرْ
for them	tongues	(of) truth	honour [high]	and mention

فِى ٱلْكِتَٰبِ	مُوسَىٰٓ	إِنَّهُۥ كَانَ	مُخْلَصًا	وَكَانَ رَسُولًا
in the Book (the Quran)	Moses	verily he was	chosen	and he was a Messenger

نَبِيًّا ﴿٥١﴾	وَنَٰدَيْنَٰهُ	مِن جَانِبِ	ٱلطُّورِ	ٱلْأَيْمَنِ
a Prophet	and We called him	from (the) side	(of) the Mount	the right

وَقَرَّبْنَٰهُ	نَجِيًّا ﴿٥٢﴾
and We made him draw near	(for) a talk (with him)

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ﴿٥٣﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ
رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾ وَٱذْكُرْ فِى ٱلْكِتَٰبِ
إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا ﴿٥٦﴾

53. And We granted him his brother Hārūn (Aaron), (also) a Prophet, out of Our Mercy. 54. And mention in the Book (the Qur'ān) Ismā'īl (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-Salāt* (the prayers) and the *Zakāt* (obligatory charity), and his Lord was pleased with him. 56. And mention in the Book (the Qur'ān) Idrīs. Verily, he was a man of truth, (and) a Prophet.

وَوَهَبْنَا	لَهُۥ	مِن رَّحْمَتِنَآ	أَخَاهُ	هَٰرُونَ	نَبِيًّا ﴿٥٣﴾
and We bestowed	to him	from Our Mercy	his brother	Aaron	a Prophet

وَٱذْكُرْ	فِى ٱلْكِتَٰبِ	إِسْمَٰعِيلَ ۚ	إِنَّهُۥ كَانَ	صَادِقَ	ٱلْوَعْدِ
and mention	in the Book (the Qur'an)	Ishmael	verily he was	true	(in) promise

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يَأْمُرُ أَهْلَهُۥ	وَكَانَ	نَبِيًّا ﴿٥٤﴾	وَكَانَ رَسُولًا
command his family	and he used to	a Prophet	and he was a Messenger

وَٱذْكُرْ	مَرْضِيًّا ﴿٥٥﴾	رَبِّهِۦ	عِندَ	وَكَانَ	وَٱلزَّكَوٰةِ	بِٱلصَّلَوٰةِ
and mention	pleased	his Lord	with	and was	and Zakat	the prayer

نَبِيًّا ﴿٥٦﴾	صِدِّيقًا	إِنَّهُۥ كَانَ	إِدْرِيسَ	فِى ٱلْكِتَٰبِ
a Prophet	truthful	verily he was	Idris	in the Book

وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَآ ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

57. And We raised him to a high station. 58. Those were they to whom Allāh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nūh (Noah), and of the offspring of Ibrāhīm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allāh) were recited to them, they fell down prostrate and weeping.

ٱلَّذِينَ	أُو۟لَٰٓئِكَ	عَلِيًّا ﴿٥٧﴾	مَكَانًا	وَرَفَعْنَٰهُ
(are) those whom	they	high	(to) a place	and We raised him

ءَادَمَ	مِن ذُرِّيَّةِ	مِّنَ ٱلنَّبِيِّـۧنَ	أَنْعَمَ ٱللَّهُ عَلَيْهِم
(of) Adam	of (the) offspring	from (among) the Prophets	Allah bestowed unto [them]

وَمِن ذُرِّيَّةِ	نُوحٍ	مَعَ	وَمِمَّنْ حَمَلْنَا
and of (the) offspring	Noah	with	and of (those) whom We carried (in the ship)

وَٱجْتَبَيْنَآ ۚ	وَمِمَّنْ هَدَيْنَا	وَإِسْرَٰٓءِيلَ	إِبْرَٰهِيمَ
and chose	and from (among those) whom We guided	and Israel	(of) Abraham

ءَايَٰتُ ٱلرَّحْمَٰنِ	تُتْلَىٰ عَلَيْهِمْ	إِذَا
(the) Verses (of) the Most Gracious (Allah)	were recited unto them	when

وَبُكِيًّا ﴿٥٨﴾	خَرُّوا۟ سُجَّدًا
and weeping	they fell down prostrating

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۞ فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ أَضَاعُوا۟ ٱلصَّلَوٰةَ وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا ﴿٦٠﴾ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ۚ إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا ﴿٦١﴾

59. Then, there has succeeded them posterity who have given up *As-Salāt* (the prayers) [i.e. made their *Salāt* (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. So, they will be thrown in Hell. 60. Except those who repent and believe (in the Oneness of Allāh and His Messenger Muhammad ﷺ), and work righteousness. 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 (Allāh) has promised to His slaves in the unseen. Verily, His Promise must come to pass.

فَخَلَفَ	مِنۢ بَعْدِهِمْ	خَلْفٌ	أَضَاعُوا۟ ٱلصَّلَوٰةَ	وَٱتَّبَعُوا۟ ٱلشَّهَوَٰتِ
then succeeded	after them	a posterity	who gave up the prayer	and followed lusts

فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾	إِلَّا مَن تَابَ	وَءَامَنَ
so soon they will meet transgression (error)	except (those) who repented	and believed

وَعَمِلَ صَٰلِحًا	فَأُو۟لَٰٓئِكَ	يَدْخُلُونَ ٱلْجَنَّةَ
and worked righteousness	then such	will enter Paradise

وَلَا يُظْلَمُونَ شَيْـًٔا ﴿٦٠﴾	جَنَّٰتِ	عَدْنٍ	ٱلَّتِى
and they will not be wronged (in) aught (at all)	Gardens	(of) Eden	which

وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ	بِٱلْغَيْبِ ۚ	إِنَّهُۥ كَانَ
the Most Gracious has promised to His slaves	in the unseen	verily [He] is

وَعْدُهُۥ	مَأْتِيًّا ﴿٦١﴾
His Promise	(to be) fulfilled

لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾ تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ

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ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَّبُّ السَّمَٰوَٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ
هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salām* (salutations of peace). And they will have therein their sustenance, morning and afternoon. 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqūn* (the pious). 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 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.)

وَلَهُمْ	إِلَّا سَلَٰمًا ۖ	لَغْوًا	فِيهَا	لَّا يَسْمَعُونَ
and for them	but salutation of peace	vain talk	therein	they shall not hear
الْجَنَّةُ	تِلْكَ	وَعَشِيًّا ﴿٦٢﴾	بُكْرَةً	فِيهَا	رِزْقُهُمْ
(is) Paradise	such	and afternoon/evening	morning	therein	(is) their sustenance
مَن كَانَ	نُورِثُ مِنْ عِبَادِنَا	الَّتِي
(to those) who have been	We shall give as an inheritance to Our slaves	which
رَبِّكَ ۖ	بِأَمْرِ	إِلَّا	وَمَا نَتَنَزَّلُ	تَقِيًّا ﴿٦٣﴾
(of) your Lord	by (the) Command	except	and we (angels) descend not	pious
وَمَا	خَلْفَنَا	وَمَا	بَيْنَ أَيْدِينَا	مَا	لَهُ
and what	(is) behind us	and what	(is) before us	what	to Him (belongs)
رَّبُّ السَّمَٰوَٰتِ	نَسِيًّا ﴿٦٤﴾	وَمَا كَانَ رَبُّكَ	ذَٰلِكَ ۚ	بَيْنَ
Lord (of) the heavens	forgetful	and your Lord is not	those (two)	(is) between
وَاصْطَبِرْ	فَاعْبُدْهُ	بَيْنَهُمَا	وَمَا	وَالْأَرْضِ
and be patient	so worship Him	(is) between them	and (all) that	and the earth

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لِعِبَٰدَتِهِۦۚ	هَلۡ تَعۡلَمُ	لَهُۥ	سَمِيّٗا ﴿٦٥﴾
in His worship	(do) you know?	for Him	any similarity (co-equal)

وَيَقُولُ ٱلۡإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوۡفَ أُخۡرَجُ حَيّٗا ﴿٦٦﴾ أَوَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ أَنَّا خَلَقۡنَٰهُ
مِن قَبۡلُ وَلَمۡ يَكُ شَيۡـٔٗا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحۡشُرَنَّهُمۡ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحۡضِرَنَّهُمۡ حَوۡلَ
جَهَنَّمَ جِثِيّٗا ﴿٦٨﴾ ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمۡ أَشَدُّ عَلَى ٱلرَّحۡمَٰنِ عِتِيّٗا ﴿٦٩﴾ ثُمَّ لَنَحۡنُ
أَعۡلَمُ بِٱلَّذِينَ هُمۡ أَوۡلَىٰ بِهَا صِلِيّٗا ﴿٧٠﴾

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 *Shayātīn* [(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 (Allāh). 70. Then, verily, We know best those who are most worthy of being burnt therein.

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وَيَقُولُ ٱلۡإِنسَٰنُ	أَءِذَا مَا مِتُّ	لَسَوۡفَ أُخۡرَجُ حَيّٗا ﴿٦٦﴾		
and man says	when I am dead?	shall I surely be raised up alive		
أَوَلَا يَذۡكُرُ ٱلۡإِنسَٰنُ	أَنَّا	خَلَقۡنَٰهُ	مِن قَبۡلُ	وَلَمۡ يَكُ
and (does) not man remember?	that We	created him	before	while he was not
شَيۡـٔٗا ﴿٦٧﴾	فَوَرَبِّكَ	لَنَحۡشُرَنَّهُمۡ		وَٱلشَّيَٰطِينَ
anything	so by your Lord	surely We shall gather them (together)		and the devils
ثُمَّ لَنُحۡضِرَنَّهُمۡ	حَوۡلَ	جَهَنَّمَ	جِثِيّٗا ﴿٦٨﴾	
then indeed We shall bring them	round	Hell	(on) knees	
ثُمَّ لَنَنزِعَنَّ	مِن كُلِّ	شِيعَةٍ	أَيُّهُمۡ	
then indeed We shall drag out	from every	sect	(as to) which of them	
أَشَدُّ عَلَى ٱلرَّحۡمَٰنِ	عِتِيّٗا ﴿٦٩﴾		ثُمَّ	لَنَحۡنُ
(was) worst against the Most Gracious (Allah)	(in) obstinate rebellion		then	verily We

أَعْلَمُ	بِٱلَّذِينَ	هُمْ	أَوْلَىٰ	بِهَا	صِلِيًّا ﴿٧٠﴾
know best	[of] those who	[they]	(are) most worthy	therein	(of) being burnt

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ﴿٧٤﴾

71. There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished. 72. Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the *Zālimūn* (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 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?

وَإِن	مِّنكُمْ	إِلَّا وَارِدُهَا ۚ	كَانَ عَلَىٰ رَبِّكَ
and (there is) not	(one) of you	but (will) pass over it	this is with your Lord
حَتْمًا	مَّقْضِيًّا ﴿٧١﴾	ثُمَّ نُنَجِّي	ٱلَّذِينَ ٱتَّقَوا۟
an accomplished	Decree	then We shall save	those who feared
وَّنَذَرُ ٱلظَّٰلِمِينَ	فِيهَا	جِثِيًّا ﴿٧٢﴾	وَإِذَا تُتْلَىٰ
and We shall leave the wrongdoers	therein	kneeling	and when are recited
عَلَيْهِمْ	ءَايَٰتُنَا	بَيِّنَٰتٍ	قَالَ	ٱلَّذِينَ كَفَرُوا۟
to them	Our Verses	Clear	say	those who disbelieved
لِلَّذِينَ ءَامَنُوٓا۟	أَىُّ	ٱلْفَرِيقَيْنِ	خَيْرٌ	مَّقَامًا	وَأَحْسَنُ
to those who believed	which	(of) the two groups	(is) best	(in) position	and better

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نَدِيًّا ﴿٧٣﴾	وَكَمْ أَهْلَكْنَا	قَبْلَهُم	مِّن قَرْنٍ
(in) place	and how many We destroyed	before them	[from] a generation

هُمْ	أَحْسَنُ	أَثَٰثًا	وَرِءْيًا ﴿٧٤﴾
they	(were) better	(in) goods	and (outward) appearance

قُلْ مَن كَانَ فِي ٱلضَّلَٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا
ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ﴿٧٥﴾ وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ
ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٦﴾

75. Say (O Muhammad ﷺ): Whoever is in error, the Most Gracious (Allāh) 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 Allāh increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.

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قُلْ	مَن كَانَ	فِي ٱلضَّلَٰلَةِ	فَلْيَمْدُدْ	لَهُ ٱلرَّحْمَٰنُ
say	whoever is	in [the] error	then (surely) will extend	the Most Gracious to him

مَدًّا ۚ	حَتَّىٰٓ إِذَا رَأَوْا۟	مَا يُوعَدُونَ	إِمَّا ٱلْعَذَابَ
an extension	until when they see	that which they were promised	either the torment

وَإِمَّا ٱلسَّاعَةَ	فَسَيَعْلَمُونَ	مَنْ	هُوَ	شَرٌّ	مَّكَانًا
or the Hour	then they will know	who	[he]	(is) worst	(in) position

وَأَضْعَفُ	جُندًا ﴿٧٥﴾	وَيَزِيدُ ٱللَّهُ	ٱلَّذِينَ ٱهْتَدَوْا۟	هُدًى
and weaker	(in) forces	and Allah increases	those who were guided	(in) guidance

وَٱلْبَٰقِيَٰتُ	ٱلصَّٰلِحَٰتُ	خَيْرٌ	عِندَ	رَبِّكَ
and the everlasting	[the] righteous deeds	(are) better	with	your Lord

ثَوَابًا	وَخَيْرٌ	مَّرَدًّا ﴿٧٦﴾
(for) reward	and better	(for) resort

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾ أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ
ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾ وَنَرِثُهُۥ
مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

77. Have you seen him who disbelieved in Our *Ayāt* (this Qur'ān 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 (Allāh)? 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.

أَفَرَءَيْتَ	ٱلَّذِى كَفَرَ	بِـَٔايَـٰتِنَا	وَقَالَ
then (have) you seen?	him who disbelieved	in Our Signs	and said
لَأُوتَيَنَّ مَالًا	وَوَلَدًا ﴿٧٧﴾	أَطَّلَعَ ٱلْغَيْبَ	أَمِ ٱتَّخَذَ
indeed I will be given wealth	and children	(has) he known the Unseen?	or has he taken
عِندَ ٱلرَّحْمَـٰنِ	عَهْدًا ﴿٧٨﴾	كَلَّا ۚ	سَنَكْتُبُ
from the Most Gracious (Allah)	a covenant	nay	We shall record
مَا يَقُولُ	وَنَمُدُّ	لَهُۥ	مِنَ ٱلْعَذَابِ	مَدًّا ﴿٧٩﴾
what he says	and We shall increase	for him	[from] the torment	[increase]
وَنَرِثُهُۥ	مَا يَقُولُ	وَيَأْتِينَا	فَرْدًا ﴿٨٠﴾
and We shall inherit from him	(all) that he says (talks)	and he shall come to Us	alone

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُوا۟ لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَـٰطِينَ عَلَى ٱلْكَـٰفِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا
تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَـٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ
ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

81. And they have taken (for worship) *ālihah* (gods) besides Allāh, that they

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might give them honour, power and glory (and also protect them from Allāh'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 *Shayātīn* (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 *Muttaqūn* (the pious believers of Islāmic Monotheism) to the Most Gracious (Allāh), like a delegation (presented before a king for honour). 86. And We shall drive the *Mujrimūn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allāh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

عِزًّا ﴿٨١﴾	لَهُمْ	لِّيَكُونُوا۟	ءَالِهَةً	مِن دُونِ ٱللَّهِ	وَٱتَّخَذُوا۟
honour	for them	that they might be	gods	besides Allah	and they have taken
عَلَيْهِمْ	وَيَكُونُونَ	بِعِبَادَتِهِمْ	سَيَكْفُرُونَ		كَلَّا ۚ
against them	and they will be	their worship (of them)	(but) they will deny		nay
عَلَى ٱلْكَٰفِرِينَ	ٱلشَّيَٰطِينَ	أَنَّآ أَرْسَلْنَا	أَلَمْ تَرَ		ضِدًّا ﴿٨٢﴾
against the disbelievers	the devils	that We have sent	(do) you not see?		opponents
إِنَّمَا	عَلَيْهِمْ	فَلَا تَعْجَلْ	أَزًّا ﴿٨٣﴾		تَؤُزُّهُمْ
only	against them	so you make no haste	(to do) evil		to push them
يَوْمَ	عَدًّا ﴿٨٤﴾		نَعُدُّ لَهُمْ		
(the) Day	a number/counting		We count out to them		
إِلَى ٱلرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾			نَحْشُرُ ٱلْمُتَّقِينَ		
unto the Most Gracious (like) a delegation			We shall gather the pious (persons)		
وِرْدًا ﴿٨٦﴾	إِلَىٰ جَهَنَّمَ		وَنَسُوقُ ٱلْمُجْرِمِينَ		
(in) a thirsty (state)	to Hell		and We shall drive the criminals		

لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾
لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾ تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ

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ٱلْجِبَالُ هَدًّا ﴿٩٠﴾ أَن دَعَوْا۟ لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنۢبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِن كُلُّ
مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh). 88. And they say: "The Most Gracious (Allāh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say that He has begotten a son {'Īsā (Jesus) ﷺ}, and the pagan Arabs say that He has begotten daughters (angels and others)]." 89. Indeed you have brought forth (said) a terrible evil thing. 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 (Allāh). 92. But it is not suitable for (the Majesty of) the Most Gracious (Allāh) that He should beget a son (or offspring or children). 93. There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.

لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ	إِلَّا مَنِ ٱتَّخَذَ	عِندَ ٱلرَّحْمَٰنِ
they shall not own intercession	but (those) who have taken	from the Most Gracious

عَهْدًا ﴿٨٧﴾	وَقَالُوا۟	ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾
a covenant	and they say	the Most Gracious has taken a son

لَّقَدْ جِئْتُمْ شَيْـًٔا	إِدًّا ﴿٨٩﴾	تَكَادُ ٱلسَّمَٰوَٰتُ	يَتَفَطَّرْنَ
indeed you have brought forth a thing	terrible	almost the heavens	are torn

مِنْهُ	وَتَنشَقُّ ٱلْأَرْضُ	وَتَخِرُّ ٱلْجِبَالُ	هَدًّا ﴿٩٠﴾
whereby	and the earth is split asunder	and the mountains fall	(in) ruins

أَن دَعَوْا۟	لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾	وَمَا يَنۢبَغِى	لِلرَّحْمَٰنِ
that they ascribe	a son to the Most Gracious	but (it) is not suitable	for the Most Gracious

أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾	إِن	كُلُّ	مَن	فِى ٱلسَّمَٰوَٰتِ
that He should take a son	(there is) not	all	who	(are) in the heavens

وَٱلْأَرْضِ	إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ	عَبْدًا ﴿٩٣﴾
and the earth	but comes (unto) the Most Gracious (Allah)	(as) a slave

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لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ
لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ
مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

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 Allāh and in His Messenger (Muhammad ﷺ)] and work deeds of righteousness, the Most Gracious (Allāh) will bestow love for them (in the hearts of the believers). 97. So, We have made this (the Qur'ān) easy in your own tongue (O Muhammad ﷺ), only that you may give glad tidings to the *Muttaqūn* (the pious), and warn with it the *Ludd* 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?

لَّقَدْ أَحْصَىٰهُمْ	وَعَدَّهُمْ	عَدًّا ﴿٩٤﴾
indeed He has comprehended them	and counted them	a full counting

وَكُلُّهُمْ	ءَاتِيهِ	يَوْمَ	ٱلْقِيَٰمَةِ	فَرْدًا ﴿٩٥﴾
and everyone of them	(will) come (to) Him	(on the) Day	(of) Resurrection	alone

إِنَّ ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	سَيَجْعَلُ
verily those who believed	and worked righteous deeds	will bestow

لَهُمُ ٱلرَّحْمَٰنُ	وُدًّا ﴿٩٦﴾	فَإِنَّمَا يَسَّرْنَٰهُ
for them the Most Gracious	love	so only We have made easy this (the Quran)

بِلِسَانِكَ	لِتُبَشِّرَ	بِهِۦ	ٱلْمُتَّقِينَ
on your tongue	that you may give glad tidings	[with it]	(to) the pious (persons)

وَتُنذِرَ	بِهِۦ	قَوْمًا	لُّدًّا ﴿٩٧﴾	وَكَمْ أَهْلَكْنَا
and you warn	with it	people	most quarrelsome	and how many We have destroyed

قَبْلَهُم	مِّن قَرْنٍ	هَلْ تُحِسُّ	مِنْهُم	مِّنْ أَحَدٍ
before them	[from] a generation	(can) you find?	of them	anyone

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أَوْ تَسْمَعُ	لَهُمْ	رِكْزًا ﴿٩٨﴾
or you hear	of them	a whisper

سُورَةُ طٰهٰ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طٰهٰ ﴿١﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾ إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ
الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ ﴿٤﴾ الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴿٥﴾ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ﴿٦﴾ وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

Sūrah Tā-Hā 20

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

1. *Tā-Hā.* [These letters are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings.] 2. We have not sent down the Qur'ān to you (O Muhammad ﷺ) to cause you distress, 3. But only as a Reminder to those who fear (Allāh). 4. A Revelation from Him (Allāh) Who has created the earth and high heavens. 5. The Most Gracious (Allāh) rose over (*Istawā*) 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.

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

طٰهٰ ﴿١﴾	مَا أَنزَلْنَا	عَلَيْكَ	الْقُرْآنَ	لِتَشْقَىٰ ﴿٢﴾
Ta-Ha	We have not sent down	unto you	the Quran	to cause you distress

إِلَّا تَذْكِرَةً	لِّمَن يَخْشَىٰ ﴿٣﴾	تَنزِيلًا	مِّمَّنْ
but (as) a Reminder	to (those) who fear (Allah)	a Revelation	from (Him) Who

خَلَقَ ٱلْأَرْضَ	وَٱلسَّمَٰوَٰتِ	ٱلْعُلَى ﴿٤﴾	ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴿٥﴾
has created the earth	and the heavens	high	the Most Gracious rose over the Throne

لَهُۥ	مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ
to Him (belongs)	(all) that	(is) in the heavens	and (all) that	(is) in the earth

وَمَا	بَيْنَهُمَا	وَمَا	تَحْتَ	ٱلثَّرَىٰ ﴿٦﴾	وَإِن تَجْهَرْ
and (all) that	(is) between them	and (all) that	(is) under	the soil	and if you speak aloud

بِٱلْقَوْلِ	فَإِنَّهُۥ	يَعْلَمُ ٱلسِّرَّ	وَأَخْفَى ﴿٧﴾
the statement (invocation)	then verily He	knows the secret	and (what is) more hidden

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ﴿٨﴾ وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿٩﴾ إِذْ رَءَا نَارًا
فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى ﴿١٠﴾
فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ ﴿١١﴾ إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٢﴾

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8. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names. 9. And has there come to you the story of Mūsā (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." 11. And when he came to it (the fire), he was called by name: "O Mūsā (Moses)! 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tuwa*.

ٱللَّهُ	لَآ إِلَٰهَ	إِلَّا هُوَ	لَهُ	ٱلْأَسْمَآءُ	ٱلْحُسْنَىٰ ﴿٨﴾
Allah	(there is) no god	but He	to Him (belong)	the Names	Best

وَهَلْ أَتَىٰكَ	حَدِيثُ	مُوسَىٰٓ ﴿٩﴾	إِذْ	رَءَا نَارًا	فَقَالَ
and has come to you?	(the) story	(of) Moses	when	he saw a fire	then he said

لِأَهْلِهِ ٱمْكُثُوٓا۟	إِنِّىٓ ءَانَسْتُ	نَارًا	لَّعَلِّىٓ	ءَاتِيكُم	مِّنْهَا
to his family wait	verily I have seen	a fire	perhaps I	(can) bring you	therefrom

بِقَبَسٍ	أَوْ أَجِدُ	عَلَى ٱلنَّارِ	هُدًى ﴿١٠﴾	فَلَمَّآ	أَتَىٰهَا
some burning brand	or I find	at the fire	guidance	and when	he came to it

فَٱخۡلَعۡ نَعۡلَيۡكَ	رَبُّكَ	أَنَا۠	إِنِّيٓ	نُودِيَ يَٰمُوسَىٰٓ ١١
so take off your shoes	your Lord	I am	verily [I]	he was called (by name) O Moses

طُوٗى ١٢	ٱلۡمُقَدَّسِ	بِٱلۡوَادِ	إِنَّكَ
Tuwa	the sacred	(are) in the valley	verily you

وَأَنَا ٱخۡتَرۡتُكَ فَٱسۡتَمِعۡ لِمَا يُوحَىٰٓ ١٣ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ
لِذِكۡرِيٓ ١٤ إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخۡفِيهَا لِتُجۡزَىٰ كُلُّ نَفۡسِۭ بِمَا تَسۡعَىٰ ١٥ فَلَا
يَصُدَّنَّكَ عَنۡهَا مَن لَّا يُؤۡمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ فَتَرۡدَىٰ ١٦ وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ١٧

13. "And I have chosen you. So listen to that which will be revealed (to you). 14. "Verily, I am Allāh! *Lā ilāha illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salāt* (the prayers) for My remembrance. 15. "Verily, the Hour is coming – and I am almost hiding it – 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, divert you therefrom, lest you perish. 17. "And what is that in your right hand, O Mūsā (Moses)?"

إِنَّنِيٓ	لِمَا يُوحَىٰٓ ١٣	فَٱسۡتَمِعۡ	ٱخۡتَرۡتُكَ	وَأَنَا
verily [I]	to that which is revealed (to you)	so listen	have chosen you	and I

وَأَقِمِ ٱلصَّلَوٰةَ	فَٱعۡبُدۡنِي	إِلَّآ أَنَا۠	لَآ إِلَٰهَ	أَنَا ٱللَّهُ
and perform the prayer	so worship Me	but I	(there is) no god	I am Allah

أُخۡفِيهَا	أَكَادُ	ءَاتِيَةٌ	إِنَّ ٱلسَّاعَةَ	لِذِكۡرِيٓ ١٤
I hide it	almost	(is) coming	verily the Hour	for My remembrance

فَلَا يَصُدَّنَّكَ	بِمَا تَسۡعَىٰ ١٥	نَفۡسِۭ	كُلُّ	لِتُجۡزَىٰ
so let not divert you	for that which it strives	soul	every	that may be rewarded

فَتَرۡدَىٰ ١٦	وَٱتَّبَعَ هَوَىٰهُ	بِهَا	مَن لَّا يُؤۡمِنُ	عَنۡهَا
lest you perish	and follows his own lusts	in it	(one) who believes not	from it

يَٰمُوسَىٰ ١٧	بِيَمِينِكَ	تِلۡكَ	وَمَا
O Moses	in your right hand	(is) that	and what

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قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ
أَلْقِهَا يَـٰمُوسَىٰ ﴿١٩﴾ فَأَلْقَىٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا
سِيرَتَهَا ٱلْأُولَىٰ ﴿٢١﴾ وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾

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. (Allāh) said: "Cast it down, O Mūsā (Moses)!" 20. He cast it down, and behold! It was a snake, moving quickly. 21. Allāh 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,

قَالَ	هِيَ	عَصَايَ	أَتَوَكَّؤُا۟ عَلَيْهَا	وَأَهُشُّ	بِهَا
he said	this	(is) my stick	I lean on it	and beat down branches	with it
عَلَىٰ غَنَمِي	وَلِيَ	فِيهَا	مَـَٔارِبُ	أُخْرَىٰ ﴿١٨﴾	قَالَ
for my sheep	and for me	in it	(are) uses	other	He (Allah) said
أَلْقِهَا	يَـٰمُوسَىٰ ﴿١٩﴾	فَأَلْقَىٰهَا	فَإِذَا	هِيَ	حَيَّةٌ
cast it down	O Moses	so he cast it down	and behold	it	(was) a snake
تَسْعَىٰ ﴿٢٠﴾	قَالَ	خُذْهَا	وَلَا تَخَفْ ۖ	سَنُعِيدُهَا	
moving quickly	He (Allah) said	grasp it	and fear not	We shall return it	
سِيرَتَهَا	ٱلْأُولَىٰ ﴿٢١﴾	وَٱضْمُمْ يَدَكَ	إِلَىٰ جَنَاحِكَ	تَخْرُجْ بَيْضَآءَ	
(to) its state	former	and press your hand	to your side	it will come forth white	
مِنْ غَيْرِ	سُوٓءٍ	ءَايَةً	أُخْرَىٰ ﴿٢٢﴾		
without	disease	(as) a sign	another		

لِنُرِيَكَ مِنْ ءَايَـٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾ ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ ٱشْرَحْ لِي صَدْرِي ﴿٢٥﴾
وَيَسِّرْ لِيٓ أَمْرِي ﴿٢٦﴾ وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا۟ قَوْلِي ﴿٢٨﴾ وَٱجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
هَـٰرُونَ أَخِي ﴿٣٠﴾ ٱشْدُدْ بِهِۦٓ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِيٓ أَمْرِي ﴿٣٢﴾ كَىْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

23. "That We may show you (some) of Our Greater Signs. 24. "Go to Fir'aun

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(Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)." 25. [Mūsā (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). 26. "And ease my task for me; 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 Mūsā (Moses) put in his mouth when he was an infant]. 28. "That they understand my speech. 29. "And appoint for me a helper from my family, 30. "Hārūn (Aaron), my brother. 31. "Increase my strength with him, 32. "And let him share my task (of conveying Allāh's Message and Prophethood), 33. "That we may glorify You much,

لِنُرِيَكَ	مِنْ ءَايَٰتِنَا	ٱلْكُبْرَى ﴿٢٣﴾	ٱذْهَبْ إِلَىٰ فِرْعَوْنَ
that We may show you	(some) of Our Signs	Greatest	go to Pharaoh

إِنَّهُۥ طَغَىٰ ﴿٢٤﴾	قَالَ رَبِّ	ٱشْرَحْ لِى	صَدْرِى ﴿٢٥﴾
verily he has transgressed	he (Moses) said O my Lord	expand for me	my chest

وَيَسِّرْ	لِىٓ	أَمْرِى ﴿٢٦﴾	وَٱحْلُلْ عُقْدَةً	مِّن لِّسَانِى ﴿٢٧﴾
and ease	for me	my task	and loose (the) knot	from my tongue

يَفْقَهُوا۟ قَوْلِى ﴿٢٨﴾	وَٱجْعَل	لِّى	وَزِيرًا
(that) they may understand my speech	and appoint (make)	for me	a helper

مِّنْ أَهْلِى ﴿٢٩﴾	هَٰرُونَ	أَخِى ﴿٣٠﴾	ٱشْدُدْ بِهِۦٓ	أَزْرِى ﴿٣١﴾
from my family	Aaron	my brother	increase with him	my strength

وَأَشْرِكْهُ	فِىٓ أَمْرِى ﴿٣٢﴾	كَىْ نُسَبِّحَكَ	كَثِيرًا ﴿٣٣﴾
and share him	in my task	that we may glorify You	much

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ﴿٣٦﴾ وَلَقَدْ مَنَنَّا عَلَيْكَ
مَرَّةً أُخْرَىٰٓ ﴿٣٧﴾ إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ﴿٣٨﴾ أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ
ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ ﴿٣٩﴾

34. "And remember You much, 35. "Verily, You are Ever a Well-Seer of us." 36. (Allāh) said: "You are granted your request, O Mūsā (Moses)! 37. "And indeed

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We conferred a favour on you another time (before). 38. "When We inspired your mother with that which We inspired. 39. "(Saying:) `Put him (the child) into the *Tabūt* (a box or a case or a chest) and put it 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.

وَنَذْكُرَكَ	كَثِيرًا ﴿٣٤﴾	إِنَّكَ كُنتَ	بِنَا بَصِيرًا ﴿٣٥﴾	قَالَ
and we remember You	much	verily You are	Well-Seer of us	He (Allah) said
قَدْ أُوتِيتَ سُؤْلَكَ	يَٰمُوسَىٰ ﴿٣٦﴾		وَلَقَدْ	
indeed you are granted your request	O Moses		and indeed	
مَنَنَّا عَلَيْكَ	مَرَّةً	أُخْرَىٰٓ ﴿٣٧﴾	إِذْ أَوْحَيْنَآ	إِلَىٰٓ أُمِّكَ
We conferred a favour on you	time	another	when We inspired	[to] your mother
مَا يُوحَىٰٓ ﴿٣٨﴾	أَنِ ٱقْذِفِيهِ	فِى ٱلتَّابُوتِ	فَٱقْذِفِيهِ	فِى ٱلْيَمِّ
that which is inspired	that put him	into a box	and float it	into the river
فَلْيُلْقِهِ	ٱلْيَمُّ	بِٱلسَّاحِلِ	يَأْخُذْهُ	عَدُوٌّ	لِّى
then shall cast it up	the river	on the bank	shall take him	an enemy	to Mine
وَعَدُوٌّ	لَّهُۥ	وَأَلْقَيْتُ	عَلَيْكَ	مَحَبَّةً	مِّنِّى
and enemy	to him	and I endued	[on] you	(with) love	from Me
وَلِتُصْنَعَ	عَلَىٰ عَيْنِىٓ ﴿٣٩﴾				
and that you may be brought up	under My Eye				

إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصْطَنَعْتُكَ لِنَفْسِى ﴿٤١﴾ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ﴿٤٢﴾

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

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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 Mūsā (Moses)! 41. "And I have chosen you for Myself. 42. "Go you and your brother with My *Ayāt* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My remembrance.

يَكْفُلُهُۥ	عَلَىٰ مَن	هَلْ أَدُلُّكُمْ	فَتَقُولُ	أُخْتُكَ	إِذْ تَمْشِىٓ
will nurse him	[on] (one) who	(shall) I show you?	and said	your sister	when went
وَلَا تَحْزَنَ	كَىْ تَقَرَّ عَيْنُهَا		إِلَىٰٓ أُمِّكَ		فَرَجَعْنَٰكَ
and grieve not	that might be cooled her eye		to your mother		so We restored you
وَفَتَنَّٰكَ	مِنَ ٱلْغَمِّ	فَنَجَّيْنَٰكَ		وَقَتَلْتَ نَفْسًا	
and We tried you	from distress	but We saved you		and you did kill a man	
ثُمَّ جِئْتَ	مَدْيَنَ	فِىٓ أَهْلِ	فَلَبِثْتَ سِنِينَ		فُتُونًا
then you came	(of) Midian	with (the) people	then you stayed years		(with) a trial
ٱذْهَبْ أَنتَ	لِنَفْسِى ﴿٤١﴾	وَٱصْطَنَعْتُكَ	يَٰمُوسَىٰ ﴿٤٠﴾		عَلَىٰ قَدَرٍ
go you	for Myself	and I have chosen you	O Moses		according to fixed term
فِى ذِكْرِى ﴿٤٢﴾	وَلَا تَنِيَا		بِـَٔايَٰتِى		وَأَخُوكَ
in My remembrance	and (do) not you both slacken		with My Signs		and your brother

ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَآ إِنَّنَا
نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾
فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن
رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾

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 (Allāh)." 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 (Allāh) 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 torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

لَهُۥ	فَقُولَا	إِنَّهُۥ طَغَىٰ ﴿٤٣﴾	ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ
to him	and speak (both)	verily he has transgressed	go both of you to Pharaoh

قَالَا رَبَّنَآ	أَوْ يَخْشَىٰ ﴿٤٤﴾	لَّعَلَّهُۥ يَتَذَكَّرُ	لَّيِّنًا	قَوْلًا
they said our Lord	or fear	perhaps he may accept admonition	soft	a word

أَن يَطْغَىٰ ﴿٤٥﴾	أَوْ	عَلَيْنَآ	أَن يَفْرُطَ	إِنَّنَا نَخَافُ
lest he should transgress	or	[on] us	lest he should hasten (to punish)	verily we fear

وَأَرَىٰ ﴿٤٦﴾	أَسْمَعُ	مَعَكُمَآ	إِنَّنِى	لَا تَخَافَآ	قَالَ
and see	I hear	with you both	verily I am	fear not	He (Allah) said

رَبِّكَ	رَسُولَا	إِنَّا	فَقُولَآ	فَأْتِيَاهُ
(of) your Lord	(are) Messengers	verily we	and say	so go you both to him

قَدْ جِئْنَٰكَ	وَلَا تُعَذِّبْهُمْ	إِسْرَٰٓءِيلَ	بَنِىٓ	فَأَرْسِلْ مَعَنَا
indeed we came to you	and punish them not	(of) Israel	(the) Children	so send with us

ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾	عَلَىٰ مَنِ	وَٱلسَّلَٰمُ	مِن رَّبِّكَ	بِـَٔايَةٍ
followed the guidance	upon (him) who	and peace (will be)	from your Lord	with a sign

إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ
رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾ قَالَ عِلْمُهَا عِندَ
رَبِّى فِى كِتَٰبٍ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ﴿٥٢﴾

48. `Truly, it has been revealed to us that the torment will be for him who denies (believes not in the Oneness of Allāh, and in His Messengers), and turns away' (from the truth and obedience of Allāh)." 49. Fir'aun (Pharaoh) said: "Who then, O Mūsā (Moses), is the Lord of you two?" 50. [Mūsā (Moses)] said:

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"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. [Mūsā (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

عَلَىٰ مَن	أَنَّ ٱلْعَذَابَ	إِلَيْنَآ	قَدْ أُوحِيَ	إِنَّا
(is) upon (him) who	that the torment	to us	[indeed] it has been revealed	truly [we]
رَّبُّكُمَا	فَمَن	قَالَ	وَتَوَلَّىٰ ﴿٤٨﴾	كَذَّبَ
(is) Lord of you two	then Who	he (Pharaoh) said	and turned away	denied
شَيْءٍ	كُلَّ	ٱلَّذِيٓ أَعْطَىٰ	قَالَ رَبُّنَا	يَٰمُوسَىٰ ﴿٤٩﴾
thing	(to) each	(is) He Who gave	he (Moses) said our Lord	O Moses
فَمَا	قَالَ	ثُمَّ هَدَىٰ ﴿٥٠﴾	خَلْقَهُۥ ۥ	
then what	he (Pharaoh) said	then guided (it aright)	its form and nature	
عِلْمُهَا	قَالَ	ٱلْأُولَىٰ ﴿٥١﴾	ٱلْقُرُونِ	بَالُ
its knowledge	he (Moses) said	(of) the old	(of) the generations	(is the) state
وَلَا يَنسَى ﴿٥٢﴾	لَّا يَضِلُّ رَبِّي	فِي كِتَٰبٍ ۖ	رَبِّي	عِندَ
nor He forgets	my Lord neither errs	in a Record (Book)	my Lord	(is) with

ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

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 *Ayāt* (proofs and signs) for men of understanding. 55. Thereof (from 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 *Ayāt* (signs and evidences), but he denied and refused.

ٱلَّذِى	جَعَلَ لَكُمُ	ٱلْأَرْضَ	مَهْدًا	وَسَلَكَ	لَكُمْ	فِيهَا
He Who	made for you	the earth	(as) a bed	and opened	for you	therein
سُبُلًا	وَأَنزَلَ	مِنَ ٱلسَّمَآءِ	مَآءً	فَأَخْرَجْنَا		بِهِۦٓ
roads (ways)	and sent down	from the sky	water (rain)	and We brought forth		with it
أَزْوَٰجًا	مِّن نَّبَاتٍ	شَتَّىٰ ﴿٥٣﴾	كُلُوا۟	وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ	إِنَّ	فِى ذَٰلِكَ
pairs (kinds)	of vegetation	various	eat	and pasture your cattle	verily	in this
لَءَايَٰتٍ	لِّأُو۟لِى	ٱلنُّهَىٰ ﴿٥٤﴾	مِنْهَا	خَلَقْنَٰكُمْ		
(are) indeed signs	for (the) men	(of) understanding	from it	We created you		
وَفِيهَا	نُعِيدُكُمْ	وَمِنْهَا	نُخْرِجُكُمْ	تَارَةً	أُخْرَىٰ ﴿٥٥﴾	
and into it	We shall return you	and from it	We shall bring you out	once	again	
وَلَقَدْ أَرَيْنَٰهُ	ءَايَٰتِنَا	كُلَّهَا	فَكَذَّبَ	وَأَبَىٰ ﴿٥٦﴾		
and indeed We showed him	Our Signs	all of them	but he denied	and refused		

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ
وَأَنْ يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ﴿٦٠﴾

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mūsā (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 fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)." 59. [Mūsā (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.

قَالَ	أَجِئْتَنَا	لِتُخْرِجَنَا	مِنْ أَرْضِنَا
he (Pharaoh) said	(have) you come to us?	to drive us out	of our land
بِسِحْرِكَ	يَٰمُوسَىٰ ﴿٥٧﴾	فَلَنَأْتِيَنَّكَ	بِسِحْرٍ
with your magic	O Moses	then verily we will produce for you	[with] magic

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لَّا نُخْلِفُهُۥ	مَوْعِدًا	وَبَيْنَكَ	فَٱجْعَلْ بَيْنَنَا	مِّثْلِهِۦ
neither we fail it	a meeting	and between you	so appoint (make) between us	like this

قَالَ مَوْعِدُكُمْ	سُوًى ﴿٥٨﴾	مَكَانًا	وَلَآ أَنتَ	نَحْنُ
he (Moses) said your appointment	equal (open)	(in) a place	nor you	[we]

ضُحًى ﴿٥٩﴾	وَأَن يُحْشَرَ ٱلنَّاسُ	ٱلزِّينَةِ	يَوْمُ
(at) forenoon	and that the people will be assembled	(of) the festival	(is on the) day

ثُمَّ أَتَىٰ ﴿٦٠﴾	فَجَمَعَ كَيْدَهُۥ	فَتَوَلَّىٰ فِرْعَوْنُ
then came back	then he gathered his plot	so Pharaoh withdrew

قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ
ٱفْتَرَىٰ ﴿٦١﴾ فَتَنَٰزَعُوٓا۟ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّوا۟ ٱلنَّجْوَىٰ ﴿٦٢﴾ قَالُوٓا۟ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ
أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ﴿٦٣﴾

61. Mūsā (Moses) said to them: "Woe to you! Invent not a lie against Allāh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allāh) 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 their magic, and to take you away from your superior way (overcome your chiefs and nobles).

عَلَى ٱللَّهِ كَذِبًا	لَا تَفْتَرُوا۟	وَيْلَكُمْ	مُّوسَىٰ	لَهُم	قَالَ
a lie against Allah	invent not	woe unto you	Moses	to them	said

مَنِ ٱفْتَرَىٰ ﴿٦١﴾	وَقَدْ خَابَ	بِعَذَابٍ ۖ	فَيُسْحِتَكُم
who invented (a lie)	and surely failed he	by a torment	lest He will destroy you

بَيْنَهُمْ	فَتَنَٰزَعُوٓا۟ أَمْرَهُم
among them	then they debated (with one another) their matter

قَالُوٓا۟ إِنْ هَٰذَٰنِ	وَأَسَرُّوا۟ ٱلنَّجْوَىٰ ﴿٦٢﴾
they said verily these two	and they kept secret private talk of counsel

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مِّنْ أَرْضِكُم	أَن يُخْرِجَاكُم	يُرِيدَانِ	لَسَٰحِرَٰنِ
from your land	to drive you out	they intend	surely (are) magicians

ٱلْمُثْلَىٰ ﴿٦٣﴾	بِطَرِيقَتِكُمُ	وَيَذْهَبَا	بِسِحْرِهِمَا
superior	with your way	and go away	with their magic

فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا۟ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ
وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا۟ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ
أَنَّهَا تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ﴿٦٨﴾

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful." 65. They said:"O Mūsā (Moses)! Either you throw first or we be the first to throw?" 66. [Mūsā (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 Mūsā (Moses) conceived fear in himself. 68. We (Allāh) said: "Fear not! Surely, you will have the upper hand.

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وَقَدْ أَفْلَحَ ٱلْيَوْمَ	ثُمَّ ٱئْتُوا۟ صَفًّا ۚ	فَأَجْمِعُوا۟ كَيْدَكُمْ
and indeed will be successful today	then assemble (in) a row	so devise your plot

وَإِمَّآ	أَن تُلْقِىَ	إِمَّآ	قَالُوا۟ يَٰمُوسَىٰٓ	مَنِ ٱسْتَعْلَىٰ ﴿٦٤﴾
or	[that] you throw	either	they said O Moses	(he) who overcomes

فَإِذَا	بَلْ أَلْقُوا۟ ۖ	قَالَ	مَنْ أَلْقَىٰ ﴿٦٥﴾	أَن نَّكُونَ أَوَّلَ
then behold	nay you throw	he (Moses) said	who throw	[that] we will be (the) first

أَنَّهَا تَسْعَىٰ ﴿٦٦﴾	مِن سِحْرِهِمْ	يُخَيَّلُ إِلَيْهِ	وَعِصِيُّهُمْ	حِبَالُهُمْ
that they are moving fast	by their magic	appeared to him	and their sticks	their ropes

لَا تَخَفْ	قُلْنَا	مُّوسَىٰ ﴿٦٧﴾	خِيفَةً	فِى نَفْسِهِۦ	فَأَوْجَسَ
fear not	We (Allah) said	Moses	a fear	in himself	so conceived or felt

ٱلْأَعْلَىٰ ﴿٦٨﴾	أَنتَ	إِنَّكَ
superior	[you] (are)	surely you

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾
فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾ قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ
لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي
جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ ﴿٧١﴾

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 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 Hārūn (Aaron) and Mūsā (Moses)." 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mūsā (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 Mūsā (Moses) (Allāh)] can give the severe and more lasting torment."

وَأَلْقِ	مَا	فِي يَمِينِكَ	تَلْقَفْ	مَا صَنَعُوا
and throw	that which	(is) in your right hand	it will swallow up	that which they have made

إِنَّمَا صَنَعُوا		كَيْدُ	سَاحِرٍ
surely that which they have made		(is) a trick	(of) magician

وَلَا يُفْلِحُ السَّاحِرُ		حَيْثُ أَتَىٰ ﴿٦٩﴾
and the magician will never be successful		(to) whatever (amount of skill) he may possess

فَأُلْقِيَ السَّحَرَةُ	سُجَّدًا	قَالُوا	آمَنَّا بِرَبِّ هَارُونَ
so the magicians fell down	(in) prostration	they said	we believed in (the) Lord (of) Aaron

وَمُوسَىٰ ﴿٧٠﴾	قَالَ	آمَنتُمْ لَهُ	قَبْلَ أَنْ آذَنَ
and Moses	he (Pharaoh) said	(do) you believe in him?	before that I give permission

لَكُمْ	إِنَّهُ	لَكَبِيرُكُمُ	الَّذِي	عَلَّمَكُمُ	السِّحْرَ
to you	verily he	(is) your chief	who	taught you	the magic

فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ	وَأَرْجُلَكُم	مِّنْ خِلَٰفٍ
so surely I will cut off your hands	and your feet	on opposite sides
وَلَأُصَلِّبَنَّكُمْ	فِي جُذُوعِ	ٱلنَّخْلِ
and surely I will crucify you	on (the) trunks	(of) date palms
وَلَتَعْلَمُنَّ أَيُّنَآ	أَشَدُّ	عَذَابًا	وَأَبْقَىٰ ﴿٧١﴾
and surely you will know which of us	(is) more severe	(in) torment	and more lasting

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ﴿٧٢﴾ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

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72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allāh) 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 Allāh is better [as regards reward in comparison to your Fir'aun's (Pharaoh's) 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 Allāh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

قَالُوا۟	لَن نُّؤْثِرَكَ	عَلَىٰ مَا	جَآءَنَا	مِنَ ٱلْبَيِّنَٰتِ
they said	We never prefer you	over what	has come to us	from the clear signs
وَٱلَّذِى	فَطَرَنَا	فَٱقْضِ مَآ	أَنتَ	قَاضٍ
and (to) Him Who	created us	so decree whatever	you	desire to decree
إِنَّمَا تَقْضِى	هَٰذِهِ ٱلْحَيَوٰةَ	ٱلدُّنْيَآ ﴿٧٢﴾	إِنَّآ ءَامَنَّا	
only you can decree (regarding)	this life	(of) the world	verily we have believed	
بِرَبِّنَا	لِيَغْفِرَ	لَنَا	خَطَٰيَٰنَا	وَمَآ	أَكْرَهْتَنَا
in our Lord	that He may forgive	us	our faults/sins	and what	you did compel us

إِنَّهُۥ	وَأَبۡقَىٰ ﴿٧٣﴾	وَٱللَّهُ خَيۡرٞ	مِنَ ٱلسِّحۡرِۖ	عَلَيۡهِ
verily [he]	and Most Lasting	and Allah (is) Best	from the magic	on it

جَهَنَّمَ	لَهُۥ	فَإِنَّ	مُجۡرِمٗا	يَأۡتِ رَبَّهُۥ	مَن
(is) Hell	for him	then surely	(as) a criminal	comes to his Lord	whoever

وَلَا يَحۡيَىٰ ﴿٧٤﴾	فِيهَا	لَا يَمُوتُ
nor he will live	therein	neither he will die

وَمَن يَأۡتِهِۦ مُؤۡمِنٗا قَدۡ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُوْلَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلۡعُلَىٰ ﴿٧٥﴾ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ﴿٧٦﴾ وَلَقَدۡ أَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَسۡرِ بِعِبَادِي فَٱضۡرِبۡ لَهُمۡ طَرِيقٗا فِي ٱلۡبَحۡرِ يَبَسٗا لَّا تَخَٰفُ دَرَكٗا وَلَا تَخۡشَىٰ ﴿٧٧﴾

75. But whoever comes to Him (Allāh) as a believer (in the Oneness of Allāh), 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, and such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allāh has forbidden and by doing all that Allāh has ordained). 77. And indeed We revealed to Mūsā (Moses) (saying): "Travel by night with *'Ibādi* (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)."

قَدۡ عَمِلَ ٱلصَّٰلِحَٰتِ	مُؤۡمِنٗا	يَأۡتِهِۦ	وَمَن
indeed he has done righteous deeds	(as) a believer	comes to him	and whoever

تَجۡرِي مِن تَحۡتِهَا	عَدۡنٖ	جَنَّٰتُ	ٱلۡعُلَىٰ ﴿٧٥﴾	ٱلدَّرَجَٰتُ	لَهُمُ	فَأُوْلَٰٓئِكَ
flowing under them	(of) Eden	Gardens	high	(are) ranks	for them	then those

جَزَآءُ	وَذَٰلِكَ	فِيهَاۚ	خَٰلِدِينَ	ٱلۡأَنۡهَٰرُ
(is the) reward	and that	therein	they (will) abide forever	the rivers

أَنۡ أَسۡرِ	إِلَىٰ مُوسَىٰٓ	وَلَقَدۡ أَوۡحَيۡنَآ	مَن تَزَكَّىٰ ﴿٧٦﴾
that travel by night	to Moses	and indeed We revealed	(of him) who purifies himself

يَبَسٗا	فِي ٱلۡبَحۡرِ	طَرِيقٗا	لَهُمۡ	فَٱضۡرِبۡ	بِعِبَادِي
dry	in the sea	a path	for them	then strike	with My slaves

لَّا تَخَافُ دَرَكًا	وَلَا تَخْشَىٰ ﴿٧٧﴾
fearing neither to be overtaken	nor being afraid (of drowning in the sea)

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ﴿٧٩﴾
يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ
وَٱلسَّلْوَىٰ ﴿٨٠﴾ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْا۟ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ
عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ﴿٨١﴾

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* and quail, 81. (Saying) eat of the *Tayyibāt* (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.

فَأَتْبَعَهُمْ	فِرْعَوْنُ	بِجُنُودِهِۦ	فَغَشِيَهُم	مِّنَ ٱلْيَمِّ
then pursued them	Pharaoh	with his hosts	but covered them	from the sea

مَا	غَشِيَهُمْ ﴿٧٨﴾	وَأَضَلَّ فِرْعَوْنُ	قَوْمَهُۥ
(that) what	covered them up	and led astray Pharaoh	his people (nation)

وَمَا هَدَىٰ ﴿٧٩﴾	يَٰبَنِىٓ	إِسْرَٰٓءِيلَ	قَدْ أَنجَيْنَٰكُم
and guided (them) not	O Children	(of) Israel	indeed We delivered you

مِّنْ عَدُوِّكُمْ	وَوَٰعَدْنَٰكُمْ	جَانِبَ	ٱلطُّورِ
from your enemy	and We made a covenant with you	(on the) side	(of) the Mount

ٱلْأَيْمَنَ	وَنَزَّلْنَا	عَلَيْكُمُ	ٱلْمَنَّ	وَٱلسَّلْوَىٰ ﴿٨٠﴾
the right	and We sent down	to you	Manna	and quails

كُلُوا۟ مِن طَيِّبَٰتِ	مَا	رَزَقْنَٰكُمْ	وَلَا تَطْغَوْا۟
eat from good (lawful) things	which	We have provided you	and commit no oppression

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فِيهِ	فَيَحِلَّ	عَلَيْكُمْ	غَضَبِى ۖ	وَمَن	يَحْلِلْ عَلَيْهِ
therein	lest should descend	on you	My Anger	and he	on whom descends

غَضَبِى	فَقَدْ هَوَىٰ ﴿٨١﴾
My Anger	then indeed he is perished

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ ۞ وَمَآ أَعْجَلَكَ عَن قَوْمِكَ
يَٰمُوسَىٰ ﴿٨٣﴾ قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ
مِنۢ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ﴿٨٥﴾

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 Mūsā (Moses)?" 84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased." 85. (Allāh) said: "Verily, We have tried your people in your absence, and As-Sāmirī has led them astray."

وَإِنِّى	لَغَفَّارٌ	لِّمَن تَابَ	وَءَامَنَ
and verily I am	indeed Most Forgiving	to (him) who repents	and believes

وَعَمِلَ صَٰلِحًا	ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾	وَمَآ	أَعْجَلَكَ
and does righteous deeds	then he remains guided	and what	made you hasten

عَن قَوْمِكَ	يَٰمُوسَىٰ ﴿٨٣﴾	قَالَ	هُمْ	أُو۟لَآءِ
from your people	O Moses	he (Moses) said	they	(are) close

عَلَىٰٓ أَثَرِى	وَعَجِلْتُ	إِلَيْكَ	رَبِّ	لِتَرْضَىٰ ﴿٨٤﴾
on my footsteps	and I hastened	to you	my Lord	that You might be pleased

قَالَ	فَإِنَّا	قَدْ فَتَنَّا قَوْمَكَ	مِنۢ بَعْدِكَ
He (Allah) said	then verily [We]	[indeed] We have tried your people	after you

وَأَضَلَّهُمُ	ٱلسَّامِرِىُّ ﴿٨٥﴾
and led them astray	Samiri

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فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ
عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾ قَالُوا۟
مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى
ٱلسَّامِرِىُّ ﴿٨٧﴾

86. Then Mūsā (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. by disbelieving in Allāh 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's)] people, then we cast them (into the fire), and that was what As-Sāmirī did."

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فَرَجَعَ مُوسَىٰٓ	إِلَىٰ قَوْمِهِۦ	غَضْبَٰنَ	أَسِفًا ۚ	قَالَ يَٰقَوْمِ
then Moses returned	to his people	being angry	sorrowful	he said O my people

أَلَمْ يَعِدْكُمْ	رَبُّكُمْ	وَعْدًا	حَسَنًا ۚ	أَفَطَالَ
(did) not promise you?	your Lord	a promise	fair	(did) then seem long (prolonged)?

عَلَيْكُمُ	ٱلْعَهْدُ	أَمْ أَرَدتُّمْ	أَن يَحِلَّ	عَلَيْكُمْ	غَضَبٌ
on you	the promise	or (did) you desire	that (should) descend	on you	wrath

مِّن رَّبِّكُمْ	فَأَخْلَفْتُم مَّوْعِدِى ﴿٨٦﴾	قَالُوا۟	مَآ أَخْلَفْنَا مَوْعِدَكَ
from your Lord	so you broke (your) promise to me	they said	we broke not promise to you

بِمَلْكِنَا	وَلَٰكِنَّا	حُمِّلْنَآ أَوْزَارًا	مِّن زِينَةِ
of our own will	[and] but we	were made to carry weight	of ornaments

ٱلْقَوْمِ	فَقَذَفْنَٰهَا	فَكَذَٰلِكَ	أَلْقَى ٱلسَّامِرِىُّ ﴿٨٧﴾
(of) the people	then we cast them	and thus	Samiri put forth

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُوا۟ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ﴿٨٨﴾ أَفَلَا
يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾ وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ

يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilāh* (god), and the *ilāh* (god) of Mūsā (Moses), but he [Mūsā (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 Hārūn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allāh) the Most Gracious, so follow me and obey my order."

فَقَالُوا۟	خُوَارٌ	لَّهُۥ	جَسَدًا	عِجْلًا	لَّهُمْ	فَأَخْرَجَ
then they said	a low sound	it had	body	(of) a calf	for them	then he took out
فَنَسِىَ ﴿٨٨﴾		مُوسَىٰ		وَإِلَٰهُ	إِلَٰهُكُمْ	هَٰذَآ
but he has forgotten		(of) Moses		and (the) god	(is) your god	this
وَلَا يَمْلِكُ	قَوْلًا	إِلَيْهِمْ	أَلَّا يَرْجِعُ		أَفَلَا يَرَوْنَ	
nor it had power	a word	to them	that it (could) not return		then (did) they not see?	
مِن قَبْلُ	هَٰرُونُ	لَهُمْ	وَلَقَدْ قَالَ	وَلَا نَفْعًا ﴿٨٩﴾	ضَرًّا	لَهُمْ
before	Aaron	to them	and indeed said	nor profit	(to) harm	[for] them
وَإِنَّ رَبَّكُمُ		فُتِنتُم بِهِۦ ۖ		إِنَّمَا	يَٰقَوْمِ	
and verily your Lord		you are being tested with it		only	O my people	
وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾		فَٱتَّبِعُونِى		ٱلرَّحْمَٰنُ		
and obey my order		so follow me		(is) the Most Gracious (Allah)		

قَالُوا۟ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾ قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓا۟ ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾ قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِىُّ ﴿٩٥﴾

91. They said: "We will not stop worshipping it (i.e. the calf), until Mūsā (Moses) returns to us." 92. [Mūsā (Moses)] said: "O Hārūn (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?" 94.

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He [Hārūn (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. [Mūsā (Moses)] said: "And what is the matter with you. O Sāmirī? (i.e. why did you do so?) "

قَالُوا۟	لَن نَّبْرَحَ	عَلَيْهِ	عَـٰكِفِينَ	حَتَّىٰ يَرْجِعَ	إِلَيْنَا	مُوسَىٰ ﴿٩١﴾
they said	we will never stop	[on] it	worshipping	until returns	to us	Moses

قَالَ يَـٰهَـٰرُونُ	مَا	مَنَعَكَ	إِذْ	رَأَيْتَهُمْ
he (Moses) said O Aaron	what	stopped you	when	you saw them

ضَلُّوٓا۟ ﴿٩٢﴾	أَلَّا تَتَّبِعَنِ ۖ	أَفَعَصَيْتَ أَمْرِى ﴿٩٣﴾
going astray	that you follow me not	(have) you then disobeyed my order?

قَالَ يَبْنَؤُمَّ	لَا تَأْخُذْ	بِلِحْيَتِى	وَلَا
he (Aaron) said O son of my mother	(do) not seize	by my beard	nor

بِرَأْسِى ۖ	إِنِّى خَشِيتُ	أَن تَقُولَ	فَرَّقْتَ
by my head	verily I feared	lest you should say	you have caused a division

بَيْنَ	بَنِىٓ	إِسْرَٰٓءِيلَ	وَلَمْ تَرْقُبْ قَوْلِى ﴿٩٤﴾
between	(the) Children	(of) Israel	and you respect not my word

قَالَ فَمَا	خَطْبُكَ	يَـٰسَـٰمِرِىُّ ﴿٩٥﴾
he (Moses) said then what	(is) your matter	O Samiri

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا
وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ﴿٩٦﴾ قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا
مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَـٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا
لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾

96. (Sāmirī) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrāīl's (Gabriel's) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into

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the calf]. Thus my inner self suggested to me." 97. Mūsā (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 *ilāh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

فَقَبَضْتُ قَبْضَةً	بِهِۦ	لَمْ يَبْصُرُوا۟	بِمَا	بَصُرْتُ	قَالَ
so I seized or took a handful (of dust)	[with it]	they saw not	what	I saw	he (Samiri) said
وَكَذَٰلِكَ سَوَّلَتْ	فَنَبَذْتُهَا	ٱلرَّسُولِ		مِّنْ أَثَرِ	
and thus suggested	then threw it	(of) the messenger (angel)		from (the hoof) print	
فِى ٱلْحَيَوٰةِ	لَكَ	فَإِنَّ	فَٱذْهَبْ	قَالَ	نَفْسِى ﴿٩٦﴾	لِى
in the life	for you	then verily	then go away	he (Moses) said	my inner self	to me
لَّن تُخْلَفَهُۥ	مَوْعِدًا	لَكَ	وَإِنَّ	لَا مِسَاسَ	أَن تَقُولَ	
you will never fail it	a promise	you have	and verily	touch not	(is) that you will say	
عَاكِفًا	عَلَيْهِ	ٱلَّذِى ظَلْتَ		إِلَىٰٓ إِلَٰهِكَ	وَٱنظُرْ	
devoted	to it	that which you have been		at your god	and look	
نَسْفًا ﴿٩٧﴾	فِى ٱلْيَمِّ	ثُمَّ لَنَنسِفَنَّهُۥ		لَّنُحَرِّقَنَّهُۥ		
(in) particles	in the sea	then certainly we will scatter it		certainly we will burn it		

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾ كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ
أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ
وِزْرًا ﴿١٠٠﴾ خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ﴿١٠١﴾

98. Your *Ilāh* (God) is only Allāh, (the One) *Lā ilāha 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 ﷺ) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ān). 100. Whoever turns away from it (this Qur'ān – 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, 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;

وَسِعَ	إِلَّا هُوَ ۚ	لَآ إِلَٰهَ	ٱلَّذِى	ٱللَّهُ	إِلَٰهُكُمُ	إِنَّمَآ
He comprehends	but He	(there is) no god	Who	(is) Allah	your God	only
مِنْ أَنۢبَآءِ	نَقُصُّ عَلَيْكَ	كَذَٰلِكَ	عِلْمًا ﴿٩٨﴾	شَىْءٍ	كُلَّ	
from (the) news	We relate to you	thus	(in) knowledge	thing	every	
مِن لَّدُنَّا	وَقَدْ ءَاتَيْنَٰكَ	مَا قَدْ سَبَقَ ۚ				
from Us	and indeed We have given you	(of) what indeed has happened (before)				
فَإِنَّهُۥ يَحْمِلُ	أَعْرَضَ عَنْهُ	مَّنْ	ذِكْرًا ﴿٩٩﴾			
then verily he will bear	turned away from it	whoever	a Reminder (the Quran)			
وَسَآءَ	فِيهِ ۖ	خَٰلِدِينَ	وِزْرًا ﴿١٠٠﴾	ٱلْقِيَٰمَةِ	يَوْمَ	
and evil will be	in that	they (will) abide	a burden	(of) Resurrection	(on the) Day	
حِمْلًا ﴿١٠١﴾	ٱلْقِيَٰمَةِ	يَوْمَ	لَهُمْ			
load	(of) Resurrection	(on the) Day	for them			

يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا
عَشْرًا ﴿١٠٣﴾ نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُونَكَ
عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ﴿١٠٥﴾

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimūn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allāh) blue or blind-eyed with thirst. 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." 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!" 105. And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust.

وَنَحْشُرُ ٱلْمُجْرِمِينَ	فِى ٱلصُّورِ ۚ	يَوْمَ يُنفَخُ
and We shall gather the criminals	in the Trumpet	(the) Day (when) will be blown

يَوْمَئِذٍ	زُرْقًا ﴿١٠٢﴾	يَتَخَٰفَتُونَ بَيْنَهُمْ
that Day	blue or blind-eyed	they will speak in whispers among themselves

إِن لَّبِثْتُمْ	إِلَّا عَشْرًا ﴿١٠٣﴾	نَّحْنُ	أَعْلَمُ	بِمَا يَقُولُونَ
you stayed not	except ten (days)	We	know best	what they will say

إِذْ يَقُولُ	أَمْثَلُهُمْ	طَرِيقَةً	إِن لَّبِثْتُمْ
when will say	(the) best of them	in knowledge and wisdom	you stayed not

إِلَّا يَوْمًا ﴿١٠٤﴾	وَيَسْـَٔلُونَكَ	عَنِ ٱلْجِبَالِ	فَقُلْ
except a day	and they ask you	about the mountains	then say

يَنسِفُهَا	رَبِّى	نَسْفًا ﴿١٠٥﴾
will blast them	my Lord	(as) particles (of dust)

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ
لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ
إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِهِۦ عِلْمًا ﴿١١٠﴾

106. "Then He shall leave them as a level smooth plain. 107. "You will see therein nothing crooked or curved." 108. On that Day mankind will follow strictly (the voice of) Allāh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allāh's caller). And all voices will be humbled for the Most Gracious (Allāh), and nothing shall you hear but the low voice of their footsteps. 109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allāh) has given permission and whose word is acceptable to Him. 110. He (Allāh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.

فَيَذَرُهَا	قَاعًا	صَفْصَفًا ﴿١٠٦﴾	لَّا تَرَىٰ	فِيهَا
then He shall leave it	(as) a level	smooth	you will not see	therein

عِوَجًا	وَلَآ أَمْتًا ﴿١٠٧﴾	يَوْمَئِذٍ يَتَّبِعُونَ	ٱلدَّاعِىَ
any crookedness	nor curve	(on) that Day they (people) shall follow	the caller

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لَا عِوَجَ	لَهُۥ	وَخَشَعَتِ ٱلْأَصْوَاتُ
(there is) no crookedness	for him	and voices will be humbled

لِلرَّحْمَٰنِ	فَلَا تَسْمَعُ	إِلَّا هَمْسًا ﴿١٠٨﴾
for the Most Gracious (Allah)	and nothing shall you hear	but a whisper

يَوْمَئِذٍ لَّا تَنفَعُ	ٱلشَّفَٰعَةُ	إِلَّا مَنْ
(on) that Day shall not avail	intercession	except (the one) whom

أَذِنَ لَهُ ٱلرَّحْمَٰنُ	وَرَضِىَ	لَهُۥ	قَوْلًا ﴿١٠٩﴾
the Most Gracious (Allah) gave permission for him	and He approved	for him	a word

يَعْلَمُ	مَا	بَيْنَ أَيْدِيهِمْ	وَمَا
He (Allah) knows	what	(is) before them (between their hands)	and what

خَلْفَهُمْ	وَلَا يُحِيطُونَ	بِهِۦ	عِلْمًا ﴿١١٠﴾
(is) behind them	and they will not encompass	it	(in) knowledge

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۞ وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾ وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

111. And (all) faces shall be humbled before (Allāh), *Al-Hayyul-Qayyum* (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 Allāh, 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 Islāmic 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'ān in Arabic, and have explained therein in detail the warnings, in order that they may fear Allāh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

ٱلْقَيُّومِ	لِلْحَىِّ	وَعَنَتِ ٱلْوُجُوهُ
the Self-Subsisting	before the Ever-Living	and faces shall be humbled

وَقَدْ خَابَ	مَنْ حَمَلَ	ظُلْمًا ﴿١١١﴾
and indeed will be disappointed	(he) who carried	(a burden of) wrongdoing

وَمَن يَعْمَلْ	مِنَ الصَّٰلِحَٰتِ	وَهُوَ	مُؤْمِنٌ
and who works	of righteous deeds	while he	(is) a believer

فَلَا يَخَافُ ظُلْمًا	وَلَا هَضْمًا ﴿١١٢﴾	وَكَذَٰلِكَ	أَنزَلْنَٰهُ
then he will not fear injustice	nor curtailment	and thus	We have sent it down

قُرْءَانًا	عَرَبِيًّا	وَصَرَّفْنَا	فِيهِ
(as) a Quran	(in) Arabic	and have explained in detail	therein

مِنَ الْوَعِيدِ	لَعَلَّهُمْ يَتَّقُونَ	أَوْ يُحْدِثُ
of the threats or warnings	that they may fear (Allah)	or it may generate

لَهُمْ	ذِكْرًا ﴿١١٣﴾
in them	admonition/lesson

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

114. Then High above all be Allāh, the True King. And be not in haste (O Muhammad ﷺ) with the Qur'ān 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 willpower. 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblīs* (Satan); he refused.

بِٱلْقُرْءَانِ	وَلَا تَعْجَلْ	ٱلْحَقُّ	ٱلْمَلِكُ	فَتَعَٰلَى ٱللَّهُ
with the Quran	and be not in haste	True	the King	then High (above all) be Allah

زِدْنِى	وَقُل رَّبِّ	وَحْيُهُۥ	إِلَيْكَ	أَن يُقْضَىٰٓ	مِن قَبْلِ
increase me	and say my Lord	its revelation	to you	[that] is completed	before

فَنَسِىَ	مِن قَبْلُ	إِلَىٰٓ ءَادَمَ	وَلَقَدْ عَهِدْنَآ	عِلْمًا ﴿١١٤﴾
then he forgot	before	with Adam	and indeed We made a covenant	(in) knowledge

وَلَمْ نَجِدْ	لَهُۥ	عَزْمًا ﴿١١٥﴾	وَإِذْ قُلْنَا	لِلْمَلَٰٓئِكَةِ
and We found not	in him	firm willpower	and when We said	to the angels

ٱسْجُدُوا۟ لِـَٔادَمَ	فَسَجَدُوٓا۟	إِلَّآ إِبْلِيسَ	أَبَىٰ ﴿١١٦﴾
prostrate (yourselves) to Adam	then they prostrated	except Iblis	he refused

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا
تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ
ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾

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. 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. 119. And you (will) suffer not from thirst therein nor from the sun's heat. 120. Then *Shaitān* (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?"

فَقُلْنَا	يَٰٓـَٔادَمُ	إِنَّ هَٰذَا	عَدُوٌّ	لَّكَ	وَلِزَوْجِكَ
then We said	O Adam	verily this	(is) an enemy	to you	and to your wife

فَلَا يُخْرِجَنَّكُمَا	مِنَ ٱلْجَنَّةِ	فَتَشْقَىٰٓ ﴿١١٧﴾	إِنَّ
so let him not expel you both	from Paradise	so (that) you will be distressed	verily

لَّكَ	أَلَّا تَجُوعَ	فِيهَا	وَلَا تَعْرَىٰ ﴿١١٨﴾
for you (is a promise from Us)	that you will not be hungry	therein	nor you will be naked

وَأَنَّكَ	لَا تَظْمَؤُا۟	فِيهَا	وَلَا تَضْحَىٰ ﴿١١٩﴾
and that [you]	you shall not suffer from thirst	therein	nor you shall suffer from the sun

فَوَسْوَسَ	إِلَيْهِ	ٱلشَّيْطَٰنُ	قَالَ يَٰٓـَٔادَمُ	هَلْ أَدُلُّكَ	عَلَىٰ شَجَرَةِ
then whispered	to him	Satan	he said O Adam	(shall) I lead you?	to (the) Tree

ٱلْخُلْدِ	وَمُلْكٍ	لَّا يَبْلَىٰ ﴿١٢٠﴾
(of) Eternity	and (to) a kingdom	that will not waste away

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فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ
ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾ ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾ قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا
يَشْقَىٰ ﴿١٢٣﴾

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 Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. 123. He (Allāh) said:"Get you down (from 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.

فَأَكَلَا	مِنْهَا	فَبَدَتْ	لَهُمَا	سَوْءَٰتُهُمَا
then they both ate	of that	so appeared	to them	their private parts
وَطَفِقَا	يَخْصِفَانِ عَلَيْهِمَا	مِن وَرَقِ		ٱلْجَنَّةِ ۚ
and they began	to stick on themselves	with (the) leaves		(of) the Paradise
وَعَصَىٰٓ ءَادَمُ	رَبَّهُۥ	فَغَوَىٰ ﴿١٢١﴾	ثُمَّ ٱجْتَبَٰهُ	رَبُّهُۥ
and Adam disobeyed	his Lord	so he went astray	then chose him	his Lord
فَتَابَ	عَلَيْهِ	وَهَدَىٰ ﴿١٢٢﴾		قَالَ
then He turned with forgiveness	to him	and gave (him) guidance		He (Allah) said
ٱهْبِطَا	مِنْهَا	جَمِيعًۢا	بَعْضُكُمْ	لِبَعْضٍ
get down (you both)	herefrom	together	some of you	to (some) others
عَدُوٌّ	فَإِمَّا يَأْتِيَنَّكُم	مِّنِّى	هُدًى	فَمَنِ ٱتَّبَعَ
(are) an enemy	then if comes to you	from Me	guidance	then whoever followed
هُدَاىَ	فَلَا يَضِلُّ			وَلَا يَشْقَىٰ ﴿١٢٣﴾
My Guidance	then he shall neither go astray			nor he shall fall into distress

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ قَالَ

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رَبِّ لِمَ حَشَرْتَنِيٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ
تُنسَىٰ ﴿١٢٦﴾ وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ān 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." 125. He will say:"O my Lord! Why have you raised me up blind, while I had sight (before)." 126. (Allāh) will say "Like this Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to 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 Allāh's Mercy)." 127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allāh) and believes not in His Messengers, and His revealed Books, like this Qur'ān], and believes not in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

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مَعِيشَةً	لَهُۥ	فَإِنَّ	عَن ذِكْرِى	وَمَنْ أَعْرَضَ
(is) a life	for him	then verily	from My Reminder	and whosoever turns away

أَعْمَىٰ ﴿١٢٤﴾	ٱلْقِيَـٰمَةِ	يَوْمَ	وَنَحْشُرُهُۥ	ضَنكًا
blind	(of) Resurrection	(on the) Day	and We shall raise him up	(of) hardship

وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾	أَعْمَىٰ	لِمَ حَشَرْتَنِيٓ	قَالَ رَبِّ
while [indeed] I had sight	blind	why You raised me up	he will say O my Lord

وَكَذَٰلِكَ	فَنَسِيتَهَا ۖ	ءَايَتُنَا	أَتَتْكَ	كَذَٰلِكَ	قَالَ
and so	but you forgot them	Our Signs	came unto you	thus	He (Allah) will say

مَنْ أَسْرَفَ	وَكَذَٰلِكَ نَجْزِى	ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾
(him) who transgresses	and thus We requite	this Day you will be neglected

وَلَعَذَابُ	رَبِّهِۦ	بِـَٔايَٰتِ	وَلَمْ يُؤْمِنۢ
and surely (the) torment	(of) his Lord	in (the) Signs	and believes not

وَأَبْقَىٰٓ ﴿١٢٧﴾	أَشَدُّ	ٱلْءَاخِرَةِ
and more lasting	(is) more severe	(of) the Hereafter

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى
ٱلنُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآئِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ
لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

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 Allāh shall give you).

قَبْلَهُم	كَمْ أَهْلَكْنَا	لَهُمْ	أَفَلَمْ يَهْدِ
before them	how many We have destroyed	them	then (has) it not guided?
لَءَايَٰتٍ	فِى ذَٰلِكَ	إِنَّ	يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ	مِّنَ ٱلْقُرُونِ
surely (are) signs	in this	verily	they walk in their dwellings	[from] generations
وَلَوْلَا كَلِمَةٌ سَبَقَتْ			ٱلنُّهَىٰ ﴿١٢٨﴾	لِّأُو۟لِى
and had (it) not been for a Word (that) has gone forth			(of) understanding	for men
وَأَجَلٌ	لَكَانَ لِزَامًا		مِن رَّبِّكَ
and a term	it (the judgement) surely would have been inevitable		from your Lord
بِحَمْدِ	وَسَبِّحْ	عَلَىٰ مَا يَقُولُونَ	فَٱصْبِرْ	مُّسَمًّى ﴿١٢٩﴾
[with] (the) praises	and glorify	with what they say	so be patient	determined
غُرُوبِهَا	وَقَبْلَ	ٱلشَّمْسِ	طُلُوعِ	قَبْلَ	رَبِّكَ
its setting	and before	(of) the sun	(the) rising	before	(of) your Lord
وَأَطْرَافَ	فَسَبِّحْ	ٱلَّيْلِ	وَمِنْ ءَانَآئِ
and (at the) ends	so glorify	(of) the night	and during (the) hours

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لَعَلَّكَ تَرۡضَىٰ ﴿١٣٠﴾	ٱلنَّهَارِ
so that you may become pleased	(of) the day

وَلَا تَمُدَّنَّ عَيۡنَيۡكَ إِلَىٰ مَا مَتَّعۡنَا بِهِۦٓ أَزۡوَٰجٗا مِّنۡهُمۡ زَهۡرَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا لِنَفۡتِنَهُمۡ فِيهِۚ وَرِزۡقُ رَبِّكَ
خَيۡرٞ وَأَبۡقَىٰ ﴿١٣١﴾ وَأۡمُرۡ أَهۡلَكَ بِٱلصَّلَوٰةِ وَٱصۡطَبِرۡ عَلَيۡهَاۖ لَا نَسۡـَٔلُكَ رِزۡقٗاۖ نَّحۡنُ نَرۡزُقُكَۗ وَٱلۡعَٰقِبَةُ
لِلتَّقۡوَىٰ ﴿١٣٢﴾ وَقَالُواْ لَوۡلَا يَأۡتِينَا بِـَٔايَةٖ مِّن رَّبِّهِۦٓۚ أَوَلَمۡ تَأۡتِهِم بَيِّنَةُ مَا فِي ٱلصُّحُفِ ٱلۡأُولَىٰ ﴿١٣٣﴾

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 Allāh), 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-Salāt* (the prayers) on your family, and be patient in offering them [i.e. the *Salāt* (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqūn* (the pious). 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 Taurāt (Torah), and the Injīl (Gospel), about the coming of the Prophet Muhammad ﷺ]?

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وَلَا تَمُدَّنَّ عَيۡنَيۡكَ	إِلَىٰ مَا مَتَّعۡنَا	بِهِۦٓ	أَزۡوَٰجٗا
and strain not your eyes	for what We have given for enjoyment	[with it]	(to) groups

مِّنۡهُمۡ	زَهۡرَةَ	ٱلۡحَيَوٰةِ	ٱلدُّنۡيَا	لِنَفۡتِنَهُمۡ
of them	(the) splendour	(of) the life	(of) this world	that We may test them

فِيهِۚ	وَرِزۡقُ	رَبِّكَ	خَيۡرٞ	وَأَبۡقَىٰ ﴿١٣١﴾
thereby	and (the) provision	(of) your Lord	(is) best	and more lasting

وَأۡمُرۡ أَهۡلَكَ	بِٱلصَّلَوٰةِ	وَٱصۡطَبِرۡ	عَلَيۡهَاۖ	لَا نَسۡـَٔلُكَ
and enjoin on your family	the prayer	and be patient	in it	We ask not of you

رِزۡقٗاۖ	نَّحۡنُ	نَرۡزُقُكَۗ	وَٱلۡعَٰقِبَةُ
a provision	We	provide for you	and the (good) end (Paradise)

لِلتَّقۡوَىٰ ﴿١٣٢﴾	وَقَالُواْ	لَوۡلَا يَأۡتِينَا	بِـَٔايَةٖ
(is) for the pious or piety	and they say	why he brings us not	a sign

مِن رَّبِّهِۦٓ ۚ	أَوَلَمْ تَأْتِهِم	بَيِّنَةُ	مَا
from his Lord	and has (there) not come to them?	(the) proof	(of) that which

فِى ٱلصُّحُفِ	ٱلْأُولَىٰ ﴿١٣٣﴾
(is) in the Scriptures	former

وَلَوْ أَنَّآ أَهْلَكْنَـٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَـٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾ قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَـٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad ﷺ and the Qur'ān), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced." 135. Say (O Muhammad ﷺ): "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. Allāh's religion of Islāmic Monotheism), and who are they that have let themselves be guided (on the Right Path)."

مِّن قَبْلِهِۦ	بِعَذَابٍ	أَهْلَكْنَـٰهُم	أَنَّآ	وَلَوْ
before this	with a torment	had destroyed them	that We	and if
رَسُولًا	إِلَيْنَا	لَوْلَآ أَرْسَلْتَ	لَقَالُوا۟ رَبَّنَا	
a Messenger	to us	why not You sent	surely they would have said our Lord	
أَن نَّذِلَّ	مِن قَبْلِ	فَنَتَّبِعَ ءَايَـٰتِكَ		
[that] we were disgraced	before	that we might have followed Your Signs		
فَتَرَبَّصُوا۟ ۖ	مُّتَرَبِّصٌ	كُلٌّ	قُلْ	وَنَخْزَىٰ ﴿١٣٤﴾
so wait you (too)	(is) waiting	each (one)	say	and we were humiliated
ٱلسَّوِىِّ	ٱلصِّرَٰطِ	أَصْحَـٰبُ	مَنْ	فَسَتَعْلَمُونَ
Even (Straight)	(of) the Path	(are the) owners	who	then you shall know

وَمَنِ ٱهْتَدَىٰ ﴿١٣٥﴾
and who has walked aright

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم
مُّحْدَثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ
هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾ قَالَ رَبِّي يَعْلَمُ
الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

Sūrah Al-Anbiyā' (The Prophets) 21

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

1. Draws near for mankind their reckoning, while they turn away in heedlessness. 2. Comes not to them an admonition (a chapter of the Qur'ān) 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 ﷺ) more than a human being like you? Will you submit to magic while you see it?" 4. He (Muhammad ﷺ) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

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بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
اقْتَرَبَ لِلنَّاسِ	حِسَابُهُمْ	وَهُمْ	فِي غَفْلَةٍ	مُّعْرِضُونَ ﴿١﴾
draws near for mankind	their reckoning	while they	in heedlessness	turn away
مَا يَأْتِيهِم	مِّن ذِكْرٍ	مِّن رَّبِّهِم	مُّحْدَثٍ	
comes not unto them	[of] an admonition	from their Lord	(as) a recent Revelation	
إِلَّا اسْتَمَعُوهُ	وَهُمْ يَلْعَبُونَ ﴿٢﴾	لَاهِيَةً	قُلُوبُهُمْ	
but they listen to it	while they play	being occupied	their hearts	
وَأَسَرُّوا النَّجْوَى	الَّذِينَ ظَلَمُوا	هَلْ هَٰذَا		
and conceal the private counsels	those who do wrong	(is) this (Muhammad)?		

إِلَّا بَشَرٌ	مِّثْلُكُمْ	أَفَتَأْتُونَ ٱلسِّحْرَ	وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾
but a human being	like you	will you then go to magic?	while you see (it)

قَالَ رَبِّي	يَعْلَمُ ٱلْقَوْلَ	فِي ٱلسَّمَآءِ	وَٱلْأَرْضِ
he said my Lord	knows the word	in the heavens	and the earth

وَهُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿٤﴾
and He (is) the All-Hearer	the All-Knower

بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ
ٱلْأَوَّلُونَ ﴿٥﴾ مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَآ أَرْسَلْنَا قَبْلَكَ
إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَٰهُمْ
جَسَدًا لَّا يَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾

5. Nay, they say:"These (Revelations of the Qur'ān which are inspired to Muhammad ﷺ) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an *Ayāh* (sign as a proof) like the ones that the former (Prophets) 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 ﷺ) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurāt (Torah), the Injīl (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.

بَلْ قَالُوٓا۟	أَضْغَٰثُ	أَحْلَٰمٍ	بَلِ ٱفْتَرَىٰهُ	بَلْ هُوَ	شَاعِرٌ
nay they say	(these are) mixed up false	dreams	nay he has invented it	nay he	(is) a poet

فَلْيَأْتِنَا	بِـَٔايَةٍ	كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ﴿٥﴾	مَآ ءَامَنَتْ قَبْلَهُم	مِّن قَرْيَةٍ
so let him bring us	a sign	as the ancients were sent	believed not before them	any town

أَهْلَكْنَٰهَآ	أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾	وَمَآ أَرْسَلْنَا قَبْلَكَ	إِلَّا رِجَالًا
which We have destroyed	(will) they then believe?	and We sent not before you	but men

نُّوحِىٓ إِلَيْهِمْ	فَسْـَٔلُوٓا۟	أَهْلَ	ٱلذِّكْرِ	إِن كُنتُمْ	لَا تَعْلَمُونَ ﴿٧﴾
We revealed to them	so ask	(the) people	(of) the Reminder	if you	(do) not know

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وَمَا جَعَلْنَٰهُمْ	جَسَدًا	لَّا يَأْكُلُونَ ٱلطَّعَامَ	وَمَا كَانُوا۟ خَٰلِدِينَ ﴿٨﴾
and We made them not	bodies	(that) eat not the food	nor they were immortals

ثُمَّ صَدَقْنَٰهُمُ ٱلْوَعْدَ فَأَنجَيْنَٰهُمْ وَمَن نَّشَآءُ وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنزَلْنَآ إِلَيْكُمْ
كِتَٰبًا فِيهِ ذِكْرُكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا
بَعْدَهَا قَوْمًا ءَاخَرِينَ ﴿١١﴾ فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا۟
وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifūn* (i.e. disbelievers in Allāh, in His Messengers, extravagants, transgressors of Allāh's limits by committing crimes, oppression, polytheism and sins). 10. Indeed, We have sent down for you (O mankind) a Book (the Qur'ān) in which there is *Dhikrukum*, (your Reminder or an honour for you, i.e. honour for the one who follows the teaching of the Qur'ān and acts on its teachings). Will you not then understand? 11. How many a town (community) given to wrongdoing, 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.

ثُمَّ صَدَقْنَٰهُمُ	ٱلْوَعْدَ	فَأَنجَيْنَٰهُمْ	وَمَن نَّشَآءُ
then We fulfilled to them	the promise	so We saved them	and (those) whom We willed

وَأَهْلَكْنَا ٱلْمُسْرِفِينَ ﴿٩﴾	لَقَدْ	أَنزَلْنَآ إِلَيْكُمْ	كِتَٰبًا
and We destroyed the extravagants	indeed	We have sent down to you	a Book

فِيهِ	ذِكْرُكُمْ	أَفَلَا تَعْقِلُونَ ﴿١٠﴾	وَكَمْ
in which	(is) your Reminder	(will) you not then understand?	and how many

قَصَمْنَا مِن قَرْيَةٍ	كَانَتْ ظَالِمَةً	وَأَنشَأْنَا بَعْدَهَا
We have destroyed of a town	that was doing wrong	and We raised up after them

قَوْمًا	ءَاخَرِينَ ﴿١١﴾	فَلَمَّآ	أَحَسُّوا۟ بَأْسَنَآ	إِذَا	هُم
people	another	then when	they perceived Our torment	behold	they

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مِّنْهَا يَرْكُضُونَ ﴿١٢﴾	لَا تَرْكُضُوا۟	وَٱرْجِعُوٓا۟	إِلَىٰ مَآ	أُتْرِفْتُمْ فِيهِ
were fleeing from it	flee not	but return	to what	you live a luxurious life in it
وَمَسَٰكِنِكُمْ		لَعَلَّكُمْ تُسْـَٔلُونَ ﴿١٣﴾		
and (to) your homes		(in order) that you may be questioned		

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿١٤﴾ فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾ بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾

14. They cried: "Woe to us! Certainly we have been *Zālimūn* (polytheists, wrongdoers and disbelievers in the Oneness of Allāh)." 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. 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). 18. Nay, We fling (send down) the truth (this Qur'ān) 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 Allāh by uttering that Allāh has a wife and a son).

قَالُوا۟ يَٰوَيْلَنَآ	إِنَّا كُنَّا	ظَٰلِمِينَ ﴿١٤﴾	فَمَا زَالَت
they said [O] woe to us	surely we have been	wrongdoers	then ceased not
تِّلْكَ	دَعْوَىٰهُمْ	حَتَّىٰ جَعَلْنَٰهُمْ	حَصِيدًا	خَٰمِدِينَ ﴿١٥﴾
that	cry of theirs	till We made them	(as) a field	(that is) reaped
وَمَا خَلَقْنَا ٱلسَّمَآءَ	وَٱلْأَرْضَ	وَمَا	بَيْنَهُمَا	لَٰعِبِينَ ﴿١٦﴾
and We created not the heaven	and the earth	and what	(is) between them	(as) players
لَوْ أَرَدْنَآ	أَن نَّتَّخِذَ لَهْوًا	لَّٱتَّخَذْنَٰهُ	مِن لَّدُنَّآ
if We had intended	that We take a pastime	We could surely have taken it	from Us
إِن كُنَّا فَٰعِلِينَ ﴿١٧﴾	بَلْ	نَقْذِفُ بِٱلْحَقِّ	عَلَى ٱلْبَٰطِلِ	فَيَدْمَغُهُۥ
if We were going to do	nay	We fling the truth	against the falsehood	so it destroys it

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فَإِذَا	هُوَ	زَاهِقٌ	وَلَكُمُ	ٱلْوَيْلُ	مِمَّا تَصِفُونَ ﴿١٨﴾
then behold	it	(is) vanished	and to you	woe	for that which you ascribe

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾ أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ
كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

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). 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so). 21. Or have they taken (for worship) *ālihah* (gods) from the earth who raise the dead? 22. Had there been therein (in the heavens and the earth) *ālihah* (gods) besides Allāh, then verily, both would have been ruined. Glorified is Allāh, the Lord of the Throne, (High is He) above all that (evil) they associate with Him!

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وَلَهُۥ	مَن	فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۚ	وَمَنْ
and to Him (belongs)	whosoever	(is) in the heavens	and the earth	and (those) who
عِندَهُۥ	لَا يَسْتَكْبِرُونَ	عَنْ عِبَادَتِهِۦ	وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾	
(are) near Him	they are not proud	to worship Him	nor they are weary	
يُسَبِّحُونَ ٱلَّيْلَ	وَٱلنَّهَارَ	لَا يَفْتُرُونَ ﴿٢٠﴾		
they glorify (Him) the night	and the day	they slacken not		
أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً	مِّنَ ٱلْأَرْضِ	هُمْ يُنشِرُونَ ﴿٢١﴾	لَوْ كَانَ	
or have they taken (for worship) gods	from the earth	they raise (the dead)	if (there) had been	
فِيهِمَآ	ءَالِهَةٌ	إِلَّا ٱللَّهُ	لَفَسَدَتَا ۚ	
in both of them	gods	besides Allah	surely both would have been ruined	
فَسُبْحَٰنَ ٱللَّهِ	رَبِّ ٱلْعَرْشِ	عَمَّا يَصِفُونَ ﴿٢٢﴾		
so Glorified is Allah	(the) Lord (of) the Throne	(High) above what they attribute (to Him)		

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً ۖ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ ۖ هَٰذَا

ذِكْرُ مَن مَّعِيَ وَذِكْرُ مَن قَبْلِيٍّ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَآ أَرْسَلْنَا مِن
قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ﴿٢٥﴾ وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ
وَلَدًا سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

23. He cannot be questioned as to what He does, while they will be questioned.
24. Or have they taken for worship (other) *ālihah* (gods) besides Him? Say: "Bring your proof. This (the Qur'ān) 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. 25. And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): *Lā ilaha illa Ana* [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)."
26. And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Īsā (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

أَمِ	وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾	عَمَّا يَفْعَلُ	لَا يُسْـَٔلُ
or	while they will be questioned	about what He does	He can not be questioned

هَٰذَا	هَاتُوا۟ بُرْهَٰنَكُمْ ۖ	قُلْ	ءَالِهَةً ۖ	ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ۖ
this	bring your proof	say	gods	have they taken (for worship) besides Him

مَن	وَذِكْرُ	مَّعِيَ	مَن	ذِكْرُ
(for those) who	and a Reminder	(are) with me	(for those) who	(is) a Reminder

مُّعْرِضُونَ ﴿٢٤﴾	فَهُم	لَا يَعْلَمُونَ ٱلْحَقَّ ۖ	بَلْ أَكْثَرُهُمْ	قَبْلِيٍّ ۚ
(are) averse	so they	know not the truth	but most of them	(were) before me

نُوحِيٓ إِلَيْهِ	إِلَّا	مِن رَّسُولٍ	مِن قَبْلِكَ	وَمَآ أَرْسَلْنَا
We revealed to him	but	any Messenger	before you	and We sent not

وَقَالُوا۟	فَٱعْبُدُونِ ﴿٢٥﴾	إِلَّآ أَنَا۠	لَآ إِلَٰهَ	أَنَّهُۥ
and they say	so worship Me	but I	(there is) no god	that

مُّكْرَمُونَ ﴿٢٦﴾	بَلْ عِبَادٌ	سُبْحَٰنَهُۥ ۚ	ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۗ
honoured	nay (they are) slaves	Glory to Him	the Most Gracious has begotten a son

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾ ۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ
إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾ أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا
يُؤْمِنُونَ ﴿٣٠﴾

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 *ilāh* (a god) besides Him (Allāh)," such a one We should recompense with Hell. Thus We recompense the *Zālimūn* (polytheists and wrongdoers). 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?

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يَعْلَمُ مَا	بِأَمْرِهِۦ يَعْمَلُونَ ﴿٢٧﴾	وَهُم	بِٱلْقَوْلِ	لَا يَسْبِقُونَهُۥ
He knows what	act on His Command	and they	in word	they can not precede Him
إِلَّا	وَلَا يَشْفَعُونَ	خَلْفَهُمْ	وَمَا	بَيْنَ أَيْدِيهِمْ
except	and they can not intercede	(is) behind them	and what	(is) before them
مُشْفِقُونَ ﴿٢٨﴾	مِّنْ خَشْيَتِهِۦ	وَهُم	لِمَنِ ٱرْتَضَىٰ	
stand in awe	from fear of Him	and they	for (him with) whom He is pleased	
فَذَٰلِكَ	مِّن دُونِهِۦ	إِلَٰهٌ	إِنِّى	مِنْهُمْ	وَمَن يَقُلْ
then that	besides Him	a god	verily I am	of them	and whosoever says
نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾		كَذَٰلِكَ	جَهَنَّمَ	نَجْزِيهِ	
We recompense the wrongdoers		thus	(with) Hell	We will recompense him	
وَٱلْأَرْضَ	أَنَّ ٱلسَّمَٰوَٰتِ	ٱلَّذِينَ كَفَرُوٓا۟	أَوَلَمْ يَرَ		
and the earth	that the heavens	those who disbelieved	[and] have not seen?		
مِنَ ٱلْمَآءِ	وَجَعَلْنَا	فَفَتَقْنَٰهُمَا	كَانَتَا رَتْقًا		
from the water	and We have made	then We parted them	were joined together		

كُلَّ	شَىْءٍ	حَىٍّ	أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾
every	thing	living	(will) they not then believe?

وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ
وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ ۖ أَفَإِين
مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ﴿٣٤﴾

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). 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?

وَجَعَلْنَا	فِى ٱلْأَرْضِ	رَوَٰسِىَ	أَن تَمِيدَ	بِهِمْ
and We have made (placed)	in the earth	firm mountains	lest it should shake	with them

وَجَعَلْنَا	فِيهَا	فِجَاجًا	سُبُلًا	لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
and We placed	therein	broad passes	(as) ways	so that they may be guided

وَجَعَلْنَا ٱلسَّمَآءَ	سَقْفًا	مَّحْفُوظًا ۖ	وَهُمْ
and We have made the heaven	a roof	(safe) well-guarded	yet they

عَنْ ءَايَٰتِهَا	مُعْرِضُونَ ﴿٣٢﴾	وَهُوَ	ٱلَّذِى خَلَقَ	ٱلَّيْلَ	وَٱلنَّهَارَ
from its signs	turn away	and He (it is)	Who has created	the night	and the day

وَٱلشَّمْسَ	وَٱلْقَمَرَ ۖ	كُلٌّ	فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾	وَمَا جَعَلْنَا
and the sun	and the moon	each	in an orbit floating	and We granted not

لِبَشَرٍ	مِّن قَبْلِكَ	ٱلْخُلْدَ ۖ	أَفَإِين مِّتَّ	فَهُمُ	ٱلْخَٰلِدُونَ ﴿٣٤﴾
to any human being	before you	immortality	so if you die?	then they	(will) live forever

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَءَاكَ

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ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم
بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾ خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ ءَايَٰتِى فَلَا
تَسْتَعْجِلُونِ ﴿٣٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

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 Allāh) see you (O Muhammad ﷺ), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allāh). 37. Man is created of haste. I will show you My *Ayāt* (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."

وَٱلْخَيْرِ	بِٱلشَّرِّ	وَنَبْلُوكُم	ٱلْمَوْتِ ۗ	ذَآئِقَةُ	نَفْسٍ	كُلُّ
and good	with evil	and We shall test you	death	(is) going to taste	(one) soul	every
ٱلَّذِينَ كَفَرُوٓا۟	رَءَاكَ	وَإِذَا	وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾		فِتْنَةً ۖ	
those who disbelieved	see you	and when	and to Us you will be returned		(as) a temptation	
يَذْكُرُ ءَالِهَتَكُمْ	ٱلَّذِى	أَهَٰذَا	إِلَّا هُزُوًا		إِن يَتَّخِذُونَكَ	
talks about your gods	the one who	(is) this?	except (for) mockery		they take you not	
كَٰفِرُونَ ﴿٣٦﴾	هُم	بِذِكْرِ ٱلرَّحْمَٰنِ			وَهُم	
(are) disbelievers	[they]	at (the) mention (of) the Most Gracious			while they	
فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾	ءَايَٰتِى	سَأُو۟رِيكُمْ	مِنْ عَجَلٍ ۚ		خُلِقَ ٱلْإِنسَٰنُ	
so you ask Me not to hasten	My Signs	I will show you	of haste		man is created	
إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾	ٱلْوَعْدُ		هَٰذَا		وَيَقُولُونَ مَتَىٰ	
if you are truthful	promise (will come to pass)		this		and they say when	

لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا
هُمْ يُنصَرُونَ ﴿٣٩﴾ بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ
يُنظَرُونَ ﴿٤٠﴾ وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ

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يَسْتَهْزِءُونَ ﴿٤١﴾

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 ﷺ), but the scoffers were surrounded by that, whereat they used to mock.

لَوْ يَعْلَمُ	ٱلَّذِينَ كَفَرُوا۟	حِينَ	لَا يَكُفُّونَ	عَن وُجُوهِهِمُ
if knew	those who disbelieved	(the) time	(when) they will not ward off	from their faces

ٱلنَّارَ	وَلَا	عَن ظُهُورِهِمْ	وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾	بَلْ تَأْتِيهِم
the Fire	nor	from their backs	and they will not be helped	nay it will come upon them

بَغْتَةً	فَتَبْهَتُهُمْ	فَلَا يَسْتَطِيعُونَ رَدَّهَا
all of a sudden	then will perplex them	so they will not be able (to) avert it

وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾	وَلَقَدِ ٱسْتُهْزِئَ	بِرُسُلٍ	مِّن قَبْلِكَ
nor they will get respite	and indeed were mocked	Messengers	before you

فَحَاقَ	بِٱلَّذِينَ سَخِرُوا۟	مِنْهُم	مَّا كَانُوا۟	بِهِۦ يَسْتَهْزِءُونَ ﴿٤١﴾
then surrounded	those who mocked	from them	what they used to	mock at it

قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ ۚ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾
أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا
يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ
أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ﴿٤٤﴾

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allāh)?" Nay, but they turn away from the remembrance of their Lord. 43. Or have they *ālihah* (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

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that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

قُلْ	مَن	يَكْلَؤُكُم	بِٱلَّيْلِ	وَٱلنَّهَارِ	مِنَ ٱلرَّحْمَٰنِ
say	who	will protect you	in the night	and the day	from the Most Gracious

بَلْ هُمْ	عَن ذِكْرِ	رَبِّهِم	مُّعْرِضُونَ ﴿٤٢﴾	أَمْ	لَهُمْ
nay they	from (the) remembrance	(of) their Lord	turn away	or	have they

ءَالِهَةٌ	تَمْنَعُهُم	مِّن دُونِنَا	لَا يَسْتَطِيعُونَ نَصْرَ	أَنفُسِهِمْ
gods	who can guard them	except Us	they are not able (to) help	themselves

وَلَا هُم	مِّنَّا يُصْحَبُونَ ﴿٤٣﴾	بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ
nor they	can be protected from Us	nay We gave luxuries to these (people)

وَءَابَآءَهُمْ	حَتَّىٰ طَالَ	عَلَيْهِمُ	ٱلْعُمُرُ	أَفَلَا يَرَوْنَ
and their fathers	until grew long	upon them	the life (the period)	then (do) not they see?

أَنَّا	نَأْتِي ٱلْأَرْضَ	نَنقُصُهَا	مِنْ أَطْرَافِهَآ
that We	come to the land	We reduce it	from its (outlying) borders

أَفَهُمُ	ٱلْغَٰلِبُونَ ﴿٤٤﴾
(is it) then they?	(who) will overcome

قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْىِ ۚ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ وَلَئِن
مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٤٦﴾ وَنَضَعُ ٱلْمَوَٰزِينَ
ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾

45. Say (O Muhammad ﷺ): "I warn you only by the Revelation (from Allāh 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'ān and the *Sunnah* (legal ways, orders, acts of worship, and the statements of Prophet Muhammad ﷺ, as the Companions of the Prophet ﷺ did)]. 46. And if a breath

(minor calamity) of the torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zālimūn* (polytheists and wrongdoers)."
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.

قُلْ	إِنَّمَآ أُنذِرُكُم	بِٱلْوَحْىِ	وَلَا يَسْمَعُ ٱلصُّمُّ	ٱلدُّعَآءَ
say	only I warn you	by the Revelation	but the deaf will not hear	the call

إِذَا مَا يُنذَرُونَ ﴿٤٥﴾	وَلَئِن مَّسَّتْهُمْ	نَفْحَةٌ	مِّنْ عَذَابِ	رَبِّكَ
when they are warned	and if touches them	a breath	of (the) torment	(of) your Lord

لَيَقُولُنَّ يَٰوَيْلَنَآ	إِنَّا كُنَّا	ظَٰلِمِينَ ﴿٤٦﴾
they will surely say (cry) O woe to us	verily we have been	wrongdoers

وَنَضَعُ ٱلْمَوَٰزِينَ	ٱلْقِسْطَ	لِيَوْمِ	ٱلْقِيَٰمَةِ
and We shall set up the balances	(of) justice	on (the) Day	(of) Resurrection

فَلَا تُظْلَمُ نَفْسٌ	شَيْـًٔا	وَإِن كَانَ	مِثْقَالَ
then no soul will be dealt with unjustly	at all	and if (there) be	weight

حَبَّةٍ	مِّنْ خَرْدَلٍ	أَتَيْنَا بِهَا	وَكَفَىٰ	بِنَا	حَٰسِبِينَ ﴿٤٧﴾
(of) a seed	of mustard	We will bring [with] it	and Sufficient are	We	(as) Reckoners

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم
بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ﴿٥٠﴾
۞ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ
ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ﴿٥٢﴾

48. And indeed We granted to Mūsā (Moses) and Hārūn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurāt (Torah)] and a Reminder for *Al-Muttaqūn* (the pious). 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour (Day of Resurrection – *Yaumul-Qiyāmah*). 50. And this is a blessed Reminder (the Qur'ān) which We have sent down; will you then (dare to) deny it? 51. And indeed We bestowed aforetime

on Ibrāhīm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his belief in the Oneness of Allāh). 52. When he said to his father and his people: "What are these images to which you are devoted?"

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ	وَهَٰرُونَ	ٱلْفُرْقَانَ	وَضِيَآءً
and indeed We gave Moses	and Aaron	the criterion	and a (shining) light
وَذِكْرًا	لِّلْمُتَّقِينَ ﴿٤٨﴾	ٱلَّذِينَ يَخْشَوْنَ	رَبَّهُم
and a Reminder	for the pious (persons)	those who fear	their Lord
وَهُم	مِّنَ ٱلسَّاعَةِ	مُشْفِقُونَ ﴿٤٩﴾	وَهَٰذَا
while they	of the Hour	(are) afraid	and this
أَنزَلْنَٰهُ ۚ	أَفَأَنتُمْ	لَهُۥ	مُنكِرُونَ ﴿٥٠﴾
which We have sent down	(are) you then?	of it	deniers
وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ	رُشْدَهُۥ	مِن قَبْلُ	وَكُنَّا
and indeed We gave Abraham	his guidance	aforetime	and We were
عَٰلِمِينَ ﴿٥١﴾	إِذْ قَالَ	لِأَبِيهِ	وَقَوْمِهِۦ
All-Knower	when he said	to his father	and his people
ٱلتَّمَاثِيلُ	ٱلَّتِىٓ	أَنتُمْ	لَهَا
images	which	you	to it
عَٰكِفُونَ ﴿٥٢﴾			
(are) devoted			

قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾
قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ
وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾ وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾

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 Allāh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

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قَالُوا۟	وَجَدْنَآ ءَابَآءَنَا	لَهَا	عَٰبِدِينَ ﴿٥٣﴾	قَالَ	لَقَدْ كُنتُمْ
they said	we found our fathers	to them	worshipping	he said	indeed you have been

أَنتُمْ	وَءَابَآؤُكُمْ	فِى ضَلَٰلٍ	مُّبِينٍ ﴿٥٤﴾	قَالُوٓا۟	أَجِئْتَنَا
[you]	and your fathers	in error	manifest	they said	(have) you brought us?

بِٱلْحَقِّ	أَمْ أَنتَ	مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾	قَالَ بَل رَّبُّكُمْ
the truth	or you	(are one) of those who play	he said nay your Lord

رَبُّ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	ٱلَّذِى	فَطَرَهُنَّ	وَأَنَا	عَلَىٰ ذَٰلِكُم
(is the) Lord (of) the heavens	and the earth	Who	created them	and I am	to that

مِّنَ ٱلشَّٰهِدِينَ ﴿٥٦﴾	وَتَٱللَّهِ	لَأَكِيدَنَّ أَصْنَٰمَكُم
of the witnesses	and by Allah	surely I shall plot a plan against your idols

بَعْدَ	أَن	تُوَلُّوا۟ مُدْبِرِينَ ﴿٥٧﴾
after	[that]	you have gone away (and) turned (your) backs

فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا۟ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ
إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ﴿٥٩﴾ قَالُوا۟ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ﴿٦٠﴾ قَالُوا۟ فَأْتُوا۟ بِهِۦ عَلَىٰٓ
أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوٓا۟ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾

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 *ālihah* (gods)? He must indeed be one of the *Zālimūn* (wrongdoers)." 60. They said: "We heard a young man talking against them, who is called Ibrāhīm (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 Ibrāhīm (Abraham)?"

فَجَعَلَهُمْ	جُذَٰذًا	إِلَّا كَبِيرًا	لَّهُمْ	لَعَلَّهُمْ
so he made them	(to) pieces	except (the) biggest	of them	so that they might

إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾	قَالُوا۟	مَن فَعَلَ	هَٰذَا	بِـَٔالِهَتِنَآ	إِنَّهُۥ
return to it	they said	who has done	this	to our gods	surely he

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يَذْكُرُهُمْ	سَمِعْنَا فَتًى	قَالُوا	لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
talking against them	we heard a young man	they said	(is) among the wrongdoers

عَلَىٰٓ أَعْيُنِ	بِهِۦ	فَأْتُوا	قَالُوا	إِبْرَٰهِيمُ ﴿٦٠﴾	يُقَالُ لَهُۥٓ
before (the) eyes	him	then bring	they said	Abraham	(who) is called [to him]

ءَأَنتَ فَعَلْتَ	قَالُوا	لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾	ٱلنَّاسِ
(have) you done?	they said	so that they may testify	(of) the people

يَٰٓإِبْرَٰهِيمُ ﴿٦٢﴾	بِـَٔالِهَتِنَا	هَٰذَا
O Abraham	to our gods	this

قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾ فَرَجَعُوٓا إِلَىٰٓ
أَنفُسِهِمْ فَقَالُوٓا إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا
هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا
وَلَا يَضُرُّكُمْ ﴿٦٦﴾ أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾

63. [Ibrāhīm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!" 64. So they turned to themselves and said: "Verily, you are the *Zālimūn* (polytheists and wrongdoers)." 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrāhīm (Abraham)] know well that these (idols) speak not!" 66. [Ibrāhīm (Abraham)] said: "Do you then worship besides Allāh, things that can neither profit you nor harm you? 67. "Fie upon you, and upon that which you worship besides Allāh! Have you then no sense?"

إِن كَانُوا	فَسْـَٔلُوهُمْ	هَٰذَا	كَبِيرُهُمْ	بَل فَعَلَهُۥ	قَالَ
if they can	so ask them	this	(the) biggest of them	nay did it	he said

أَنتُمُ	إِنَّكُمْ	فَقَالُوٓا	إِلَىٰٓ أَنفُسِهِمْ	فَرَجَعُوا۟	يَنطِقُونَ ﴿٦٣﴾
[you]	verily you	and said	to themselves	so they turned	speak

عَلَىٰ رُءُوسِهِمْ	ثُمَّ نُكِسُوا۟	ٱلظَّٰلِمُونَ ﴿٦٤﴾
to themselves (their heads)	then they were turned	(are) the wrongdoers

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أَفَتَعْبُدُونَ	قَالَ	مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٦٥﴾	لَقَدْ عَلِمْتَ
(do) you then worship?	he said	these (idols) speak not	indeed you know

أُفٍّ	وَلَا يَضُرُّكُمْ ﴿٦٦﴾	شَيْـًٔا	لَا يَنفَعُكُمْ	مَا	مِن دُونِ ٱللَّهِ
fie	nor harm you	at all	neither can profit you	that which	besides Allah

أَفَلَا تَعْقِلُونَ ﴿٦٧﴾	مِن دُونِ ٱللَّهِ ۚ	وَلِمَا تَعْبُدُونَ	لَّكُمْ
(do) you not then think?	besides Allah	and upon that which you worship	upon you

قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ
إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ
ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا
صَٰلِحِينَ ﴿٧٢﴾

68. They said: "Burn him and help your *ālihah* (gods), if you will be doing." 69. We (Allāh) said: "O fire! Be you coolness and safety for Ibrāhīm (Abraham)!" 70. And they wanted to harm him, but We made them the worst losers. 71. And We rescued him and Lūt (Lot) to the land which We have blessed for the *'Ālamīn* (mankind and jinn). 72. And We bestowed upon him Ishāq (Isaac), and (a grandson) Ya'qūb (Jacob). Each one We made righteous.

قُلْنَا	إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾	وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ	حَرِّقُوهُ	قَالُوا۟
We said	if you are doing	and help your gods	burn him	they said

بِهِۦ	وَأَرَادُوا۟	عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾	وَسَلَٰمًا	كُونِى بَرْدًا	يَٰنَارُ
with him	and they wanted	for Abraham	and safety	be coolness	O fire

وَلُوطًا	وَنَجَّيْنَٰهُ	ٱلْأَخْسَرِينَ ﴿٧٠﴾	فَجَعَلْنَٰهُمُ	كَيْدًا
and Lot	and We rescued him	the worst losers	but We made them	harm

وَوَهَبْنَا	لِلْعَٰلَمِينَ ﴿٧١﴾	بَٰرَكْنَا فِيهَا	ٱلَّتِى	إِلَى ٱلْأَرْضِ
and We bestowed	for the world	We have blessed [in it]	which	to the land

جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾	وَكُلًّا	نَافِلَةً	وَيَعْقُوبَ	إِسْحَٰقَ	لَهُۥ
We made righteous	and each one	(as) an extra	and Jacob	Isaac	upon him

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وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ
وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ
ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى
رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ
وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing *As-Salāt* (the prayers – *Iqāmat-as-Salāt*), and the giving of *Zakāt* (obligatory charity), and of Us (Alone) they were worshippers. 74. And (remember) Lūt (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabā'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fāsiqūn* (rebellious, disobedient to Allāh). 75. And We admitted him to Our Mercy; truly, he was of the righteous. 76. And (remember) Nūh (Noah), when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.

وَجَعَلْنَٰهُمْ	أَئِمَّةً	يَهْدُونَ بِأَمْرِنَا	وَأَوْحَيْنَآ	إِلَيْهِمْ
and We made them	leaders	guiding by Our Command	and We revealed	to them
فِعْلَ	ٱلْخَيْرَٰتِ	وَإِقَامَ	ٱلصَّلَوٰةِ	وَإِيتَآءَ	ٱلزَّكَوٰةِ
(the) doing	(of) good deeds	and performing	(of) prayer	and (the) giving	(of) Zakat
وَكَانُوا۟	لَنَا	عَٰبِدِينَ ﴿٧٣﴾	وَلُوطًا	ءَاتَيْنَٰهُ	حُكْمًا
and they were	of Us	(the) worshippers	and Lot	We gave him	judgement
وَعِلْمًا	وَنَجَّيْنَٰهُ	مِنَ ٱلْقَرْيَةِ	ٱلَّتِى كَانَت	تَّعْمَلُ ٱلْخَبَٰٓئِثَ
and knowledge	and We saved him	from the town	which had been	working wicked deeds
إِنَّهُمْ كَانُوا۟	قَوْمَ	سَوْءٍ	فَٰسِقِينَ ﴿٧٤﴾	وَأَدْخَلْنَٰهُ	فِى رَحْمَتِنَآ
verily they were	a people	evil	rebellious	and We admitted him	to Our Mercy
إِنَّهُۥ	مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾	وَنُوحًا	إِذْ نَادَىٰ	مِن قَبْلُ
verily he	(was) of the righteous	and (remember) Noah	when he cried	aforetime

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فَٱسْتَجَبْنَا	لَهُۥ	فَنَجَّيْنَٰهُ	وَأَهْلَهُۥ	مِنَ ٱلْكَرْبِ	ٱلْعَظِيمِ ﴿٧٦﴾
so We answered	to him	and We saved him	and his family	from the distress	great

وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٧٧﴾
وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ
ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾

77. We helped him against the people who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all. 78. And (remember) Dāwūd (David) and Sulaimān (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 Sulaimān (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 Dāwūd (David). And it was We Who were the doer (of all these things).

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وَنَصَرْنَٰهُ	مِنَ ٱلْقَوْمِ	ٱلَّذِينَ كَذَّبُوا۟	بِـَٔايَٰتِنَآ ۚ
and We helped him	against the people	those who denied	Our Signs

إِنَّهُمْ كَانُوا۟	قَوْمَ	سَوْءٍ	فَأَغْرَقْنَٰهُمْ	أَجْمَعِينَ ﴿٧٧﴾	وَدَاوُۥدَ
verily they were	a people	evil	so We drowned them	all	and (remember) David

وَسُلَيْمَٰنَ	إِذْ يَحْكُمَانِ	فِى ٱلْحَرْثِ
and Solomon	when they gave judgement	in (the case of) the field

إِذْ نَفَشَتْ	فِيهِ	غَنَمُ	ٱلْقَوْمِ	وَكُنَّا	لِحُكْمِهِمْ
when had pastured	in which	(the) sheep	(of) people	and We were	to their judgement

شَٰهِدِينَ ﴿٧٨﴾	فَفَهَّمْنَٰهَا	سُلَيْمَٰنَ ۚ	وَكُلًّا
witness	so We made to understand it	Solomon	and each of them

ءَاتَيْنَا حُكْمًا	وَعِلْمًا ۚ	وَسَخَّرْنَا	مَعَ	دَاوُۥدَ	ٱلْجِبَالَ
We gave judgement	and knowledge	and We subjected	with	David	the mountains

يُسَبِّحْنَ	وَٱلطَّيْرَ ۚ	وَكُنَّا فَٰعِلِينَ ﴿٧٩﴾
to glorify (Our Praises)	and the birds	and We were doers

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ ۖ فَهَلْ أَنتُمْ شَٰكِرُونَ ﴿٨٠﴾
وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ
عَٰلِمِينَ ﴿٨١﴾ وَمِنَ ٱلشَّيَٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا
لَهُمْ حَٰفِظِينَ ﴿٨٢﴾ ۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ
ٱلرَّٰحِمِينَ ﴿٨٣﴾

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 Sulaimān (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are All-Knower. 82. And of the *Shayātīn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them. 83. And (remember) Ayyūb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

لِتُحْصِنَكُم	لَّكُمْ	لَبُوسٍ	صَنْعَةَ	وَعَلَّمْنَٰهُ
to protect you	for you	(of) coats of mail	(the) making	and We taught him
ٱلرِّيحَ	وَلِسُلَيْمَٰنَ	شَٰكِرُونَ ﴿٨٠﴾	فَهَلْ أَنتُمْ	مِّنۢ بَأْسِكُمْ
the wind	and to Solomon	grateful	(are) you then?	in your fighting
ٱلَّتِى بَٰرَكْنَا	إِلَى ٱلْأَرْضِ	تَجْرِى بِأَمْرِهِۦٓ	عَاصِفَةً	
which We had blessed	towards the land	running by his command	strongly raging	
وَمِنَ ٱلشَّيَٰطِينِ	عَٰلِمِينَ ﴿٨١﴾	شَىْءٍ	بِكُلِّ	وَكُنَّا	فِيهَا ۚ
and of the devils	All-Knower	thing	of every	and We are	[therein]
ذَٰلِكَ ۖ	دُونَ	وَيَعْمَلُونَ عَمَلًا	لَهُۥ	مَن يَغُوصُونَ	
that	besides	and did (other) work	for him	(were some) who dived	
إِذْ	وَأَيُّوبَ	حَٰفِظِينَ ﴿٨٢﴾	لَهُمْ	وَكُنَّا	
when	and (remember) Job	guarding	for them	and We were	

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نَادَىٰ رَبَّهُۥٓ	أَنِّي	مَسَّنِيَ	ٱلضُّرُّ	وَأَنتَ
he cried to his Lord	verily [I]	has seized me	the distress	and You

أَرْحَمُ	ٱلرَّٰحِمِينَ ﴿٨٣﴾
(are the) Most Merciful	(of) those who show mercy

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ﴿٨٤﴾ وَإِسْمَٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾ وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾ وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

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'īl (Ishmael), Idrīs and Dhul-Kifl (Isaiah): all were from among *As-Sābirūn* (the patient). 86. And We admitted them to Our Mercy. Verily, they were of the righteous. 87. And (remember) Dhun-Nūn [Yūnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): "*Lā ilāha illa Anta* [none has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers."

فَٱسْتَجَبْنَا	لَهُۥ	فَكَشَفْنَا	مَا	بِهِۦ	مِن ضُرٍّ
so We answered	[to] him	then We removed	that what	(was) on him	from distress

وَءَاتَيْنَٰهُ	أَهْلَهُۥ	وَمِثْلَهُم	مَّعَهُمْ	رَحْمَةً
and We restored to him	his family	and (the) like thereof	with them	(as) a mercy

مِّنْ عِندِنَا	وَذِكْرَىٰ	لِلْعَٰبِدِينَ ﴿٨٤﴾	وَإِسْمَٰعِيلَ
from Ourselves	and a Reminder	for those who worship	and (remember) Ishmael

وَإِدْرِيسَ	وَذَا ٱلْكِفْلِ	كُلٌّ	مِّنَ ٱلصَّٰبِرِينَ ﴿٨٥﴾	وَأَدْخَلْنَٰهُمْ
and Idris	and Dhul-Kifl (Isaiah)	all	(were) of the patient ones	and We admitted them

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وَذَا ٱلنُّونِ	مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾	إِنَّهُم	فِى رَحْمَتِنَآ
and (remember) Dhun-Nun (Jonah)	(were) of the righteous	verily they	to Our Mercy

لَّن نَّقْدِرَ	أَن	فَظَنَّ	مُغَٰضِبًا	إِذ ذَّهَبَ
We will never punish	[that]	and imagined	(in) anger	when he went off

لَّآ إِلَٰهَ	أَن	فِى ٱلظُّلُمَٰتِ	فَنَادَىٰ	عَلَيْهِ
(there is) no god	that	through the darkness	then he cried	him

مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾	إِنِّى كُنتُ	سُبْحَٰنَكَ	إِلَّآ أَنتَ
of the wrongdoers	truly I have been	Glorified are You	but You

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ إِذْ
نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾ فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا
لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ
وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

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 Allāh, abstain from evil and work righteousness). 89. And (remember) Zakariyyā (Zechariah), 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 Yahyā (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

وَكَذَٰلِكَ	مِنَ ٱلْغَمِّ ۚ	وَنَجَّيْنَٰهُ	لَهُۥ	فَٱسْتَجَبْنَا
and thus	from the distress	and We delivered him	[to] him	so We answered

رَبِّ	نَادَىٰ رَبَّهُۥ	إِذْ	وَزَكَرِيَّآ	نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾
O my Lord	he cried to his Lord	when	and (remember) Zechariah	We deliver the believers

فَٱسْتَجَبْنَا	ٱلْوَٰرِثِينَ ﴿٨٩﴾	خَيْرُ	وَأَنتَ	فَرْدًا	لَا تَذَرْنِى
so We answered	(of) the inheritors	(are the) Best	and You	single	leave me not

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لَهُۥ	وَأَصْلَحْنَا	يَحْيَىٰ	لَهُۥ	وَوَهَبْنَا	لَهُۥ
for him	and We cured	Yahya (John)	on him	and We bestowed	[to] him

زَوْجَهُۥٓ	إِنَّهُمْ كَانُوا۟	يُسَـٰرِعُونَ فِى ٱلْخَيْرَٰتِ	وَيَدْعُونَنَا
his wife	verily they used to	hasten on (to do) good deeds	and they used to call on us

رَغَبًا	وَرَهَبًا ۖ	وَكَانُوا۟	لَنَا	خَـٰشِعِينَ ﴿٩٠﴾
(with) hope	and fear	and they were	before Us	humble

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَـٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَـٰلَمِينَ ﴿٩١﴾ إِنَّ هَـٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾ فَمَن يَعْمَلْ مِنَ ٱلصَّـٰلِحَـٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ ۖ وَإِنَّا لَهُۥ كَـٰتِبُونَ ﴿٩٤﴾ وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَـٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

91. And she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) through Our *Rūh* [Jibrāīl (Gabriel)], and We made her and her son ['Īsā (Jesus)] a sign for *Al-'Ālamīn* (mankind and jinn). 92. Truly, this, your *Ummah* [*Sharī'ah* or religion (Islāmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). 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 Allāh—Islāmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). 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).

فِيهَا	فَنَفَخْنَا	فَرْجَهَا	وَٱلَّتِىٓ أَحْصَنَتْ
into her	then We breathed	her chastity	and she who guarded

لِّلْعَـٰلَمِينَ ﴿٩١﴾	ءَايَةً	وَٱبْنَهَآ	وَجَعَلْنَـٰهَا	مِن رُّوحِنَا
for the worlds	a sign	and her son	and We made her	through Our Spirit (Gabriel)

وَأَنَا۠	وَٰحِدَةً	أُمَّةً	أُمَّتُكُمْ	إِنَّ هَـٰذِهِۦٓ
and I am	one	(is) religion (nation)	your religion (nation)	truly this

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رَبُّكُمْ	فَٱعْبُدُونِ ﴿٩٢﴾	وَتَقَطَّعُوٓاْ أَمْرَهُم
your Lord	so worship Me	but they have broken up their affair (religion)

بَيْنَهُمْ ۖ	كُلٌّ	إِلَيْنَا	رَٰجِعُونَ ﴿٩٣﴾	فَمَن يَعْمَلْ
among themselves	all	to Us	(shall) return	so whoever does

مِنَ ٱلصَّٰلِحَٰتِ	وَهُوَ	مُؤْمِنٌ	فَلَا كُفْرَانَ
[from] righteous deeds	and he	(is) a believer	then (there will be) no rejection

لِسَعْيِهِۦ	وَإِنَّا	لَهُۥ	كَٰتِبُونَ ﴿٩٤﴾	وَحَرَٰمٌ
for his efforts	and verily We	for him	(are) recorders	and a ban (is laid)

عَلَىٰ قَرْيَةٍ	أَهْلَكْنَٰهَآ	أَنَّهُمْ	لَا يَرْجِعُونَ ﴿٩٥﴾
on (every) town	which We have destroyed	that they	shall not return

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حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾ وَٱقْتَرَبَ
ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُواْ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ
مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ
جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ
فِيهَا خَٰلِدُونَ ﴿٩٩﴾

96. Until, when Ya'jūj and Ma'jūj (Gog and Magog people) 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 the 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 *Zālimūn* (polytheists and wrongdoers)." 98. Certainly you (disbelievers) and that which you are worshipping now besides Allāh, are (but) fuel for Hell! (Surely) you will enter it. 99. Had these (idols) been *ālihah* (gods), they would not have entered there (Hell), and all of them will abide therein forever.

حَدَبٍ	مِّن كُلِّ	وَهُم	وَمَأْجُوجُ	يَأْجُوجُ	حَتَّىٰٓ إِذَا فُتِحَتْ
mound	from every	and they	and Magog	Gog	until when are let loose

يَنسِلُونَ ﴿٩٦﴾	وَٱقْتَرَبَ ٱلْوَعْدُ	ٱلْحَقُّ	فَإِذَا	هِىَ	شَٰخِصَةٌ
swoop down	and shall draw near the promise	true	then when	[it]	(are) fixed

أَبْصَٰرُ	ٱلَّذِينَ كَفَرُوا۟	يَٰوَيْلَنَا	قَدْ كُنَّا	فِى غَفْلَةٍ
(the) eyes	(of) those who disbelieved	O woe to us	indeed we were	in heedlessness

مِّنْ هَٰذَا	بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾	إِنَّكُمْ	وَمَا تَعْبُدُونَ
from this	nay we were wrongdoers	certainly you	and that which you worship

مِن دُونِ ٱللَّهِ	حَصَبُ	جَهَنَّمَ	أَنتُمْ	لَهَا	وَٰرِدُونَ ﴿٩٨﴾
besides Allah	(are) fuel	(for) Hell	you	it	(will) enter

لَوْ كَانَ هَٰٓؤُلَآءِ	ءَالِهَةً	مَّا وَرَدُوهَا	وَكُلٌّ
if these (idols) were	gods	they would not have entered it	and all (of them)

فِيهَا	خَٰلِدُونَ ﴿٩٩﴾
therein	(will) abide

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ
أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ
خَٰلِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ
ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not. 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Īsā (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 ownselves 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."

لَهُمْ	فِيهَا	زَفِيرٌ	وَهُمْ
for them	therein	(will be) breathing out with deep sighs and roaring	and they

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فِيهَا	لَا يَسْمَعُونَ ﴿١٠٠﴾	إِنَّ الَّذِينَ سَبَقَتْ	لَهُم	مِّنَّا
therein	will hear not	verily those has preceded	for whom	from Us

الْحُسْنَىٰ	أُولَٰئِكَ	عَنْهَا	مُبْعَدُونَ ﴿١٠١﴾	لَا يَسْمَعُونَ حَسِيسَهَا
the good	they	from it	(will be) removed far	they shall not hear slightest sound of it

وَهُمْ	فِي مَا	اشْتَهَتْ أَنفُسُهُمْ	خَالِدُونَ ﴿١٠٢﴾	لَا يَحْزُنُهُمُ
and they	in that which	their ownselves desire	abide	will not grieve them

الْفَزَعُ	الْأَكْبَرُ	وَتَتَلَقَّاهُمُ	الْمَلَائِكَةُ	هَٰذَا	يَوْمُكُمُ
the terror	greatest	and will meet them	the angels	this	(is) your Day

الَّذِي كُنتُمْ	تُوعَدُونَ ﴿١٠٣﴾
which you were	promised

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا
عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا
عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾ إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

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. 105. And indeed We have written in Az-Zabūr [i.e. all the revealed Holy Books the Taurāt (Torah), the Injīl (Gospel), the Psalms, the Qur'ān] after (We have already written in) *Adh-Dhikr* [*Al-Lauh Al-Mahfūz* (the Book that is in the heaven with Allāh)] that My righteous slaves shall inherit the land (i.e. the land of Paradise). 106. Verily, in this (the Qur'ān) there is a plain Message for people who worship Allāh (i.e. the true, real believers of Islāmic Monotheism who act practically on the Qur'ān and the *Sunnah*—legal ways of the Prophet ﷺ).

السِّجِلِّ	كَطَيِّ	نَطْوِي السَّمَاءَ	يَوْمَ
scroll	like a rolled up	We shall roll up the heaven	(remember the) Day

وَعْدًا	نُّعِيدُهُ ۚ	خَلْقٍ	أَوَّلَ	كَمَا بَدَأْنَا	لِلْكُتُبِ ۚ
(it is) a promise	we shall repeat it	creation	(the) first	as We began	for books

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عَلَيْنَآ	إِنَّا كُنَّا	فَٰعِلِينَ ﴿١٠٤﴾	وَلَقَدْ كَتَبْنَا	فِى ٱلزَّبُورِ	مِنۢ بَعْدِ
upon Us	truly We are	doers	and indeed We have written	in the Psalms	after

ٱلذِّكْرِ	أَنَّ ٱلْأَرْضَ	يَرِثُهَا	عِبَادِىَ	ٱلصَّٰلِحُونَ ﴿١٠٥﴾
the Book (the Saved Tablet)	that the land	shall inherit it	My slaves	righteous

إِنَّ	فِى هَٰذَا	لَبَلَٰغًا	لِّقَوْمٍ	عَٰبِدِينَ ﴿١٠٦﴾
verily	in this	indeed (is) a (preaching) Message	for a people	who worship (Allah)

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ
وَٰحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾ فَإِن تَوَلَّوْا۟ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ ۖ وَإِنْ أَدْرِىٓ
أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ
﴿١١٠﴾ وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ ۗ وَرَبُّنَا ٱلرَّحْمَٰنُ
ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

107. And We have sent you (O Muhammad ﷺ) not but as a mercy for the *'Ālamīn* (mankind, jinn and all that exists). 108. Say (O Muhammad ﷺ): "It is revealed to me that your *Ilāh* (God) is only one *Ilāh* (God – Allāh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allāh)?" 109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islāmic 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." 110. (Say O Muhammad ﷺ:) "Verily, He (Allāh) 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." 112. He (Muhammad ﷺ) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allāh that He has offspring, and to Muhammad ﷺ that he is a sorcerer, and to the Qur'ān that it is poetry)!"

يُوحَىٰٓ إِلَىَّ	قُلْ إِنَّمَا	لِّلْعَٰلَمِينَ ﴿١٠٧﴾	إِلَّا رَحْمَةً	وَمَآ أَرْسَلْنَٰكَ
it is revealed to me	say only	for the worlds	but (as) a mercy	and We have sent you not

أَنَّمَآ إِلَٰهُكُمْ	إِلَٰهٌ	وَٰحِدٌ	فَهَلْ أَنتُم	مُّسْلِمُونَ ﴿١٠٨﴾
that your God	(is) God	One	(will) you then?	submit (to His will)
فَإِن تَوَلَّوْا	فَقُلْ	ءَاذَنتُكُمْ	عَلَىٰ سَوَآءٍ	وَإِنْ أَدْرِىٓ
but if they turn away	then say	I give you a notice	all alike	and I know not
أَقَرِيبٌ	أَم بَعِيدٌ	مَّا تُوعَدُونَ ﴿١٠٩﴾	إِنَّهُۥ يَعْلَمُ	ٱلْجَهْرَ
(whether is) near?	or far	what you are promised	verily He knows	the loud
مِنَ ٱلْقَوْلِ	وَيَعْلَمُ	مَا تَكْتُمُونَ ﴿١١٠﴾	وَإِنْ أَدْرِى	
from spoken word	and He knows	that which you conceal	and I know not	
لَعَلَّهُۥ	فِتْنَةٌ	لَّكُمْ	وَمَتَٰعٌ	إِلَىٰ حِينٍ ﴿١١١﴾
perhaps it may (be)	a trial	for you	and an enjoyment	for a while
قَٰلَ رَبِّ	ٱحْكُم بِٱلْحَقِّ	وَرَبُّنَا	ٱلرَّحْمَٰنُ	
he said my Lord	judge in truth	and our Lord	(is) the Most Gracious	
ٱلْمُسْتَعَانُ	عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾			
Whose Help is (to be) sought	against that which you attribute			

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سُورَةُ الحَجِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا
تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى
ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ﴿٢﴾ وَمِنَ ٱلنَّاسِ مَن
يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ﴿٣﴾ كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ
يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ﴿٤﴾

Sūrah Al-Hajj (The Pilgrimage) 22

In the Name of Allāh, 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 nursling, 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 Allāh. 3. And among mankind is he who disputes concerning Allāh, without knowledge, and follows every rebellious (disobedient to Allāh) *Shaitān* (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.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
يَٰٓأَيُّهَا	ٱلنَّاسُ	ٱتَّقُوا۟ رَبَّكُمْ ۚ	إِنَّ زَلْزَلَةَ	ٱلسَّاعَةِ
O	mankind	fear your Lord	verily (the) earthquake	(of) the Hour
شَىْءٌ	عَظِيمٌ ﴿١﴾	يَوْمَ	تَرَوْنَهَا	تَذْهَلُ كُلُّ	مُرْضِعَةٍ
(is) a thing	terrible	(the) Day	you shall see it	will forget every	nursing mother
عَمَّآ أَرْضَعَتْ	وَتَضَعُ كُلُّ	ذَاتِ حَمْلٍ	حَمْلَهَا
that which she was nursing	and will drop every	pregnant one	her load
وَتَرَى ٱلنَّاسَ	سُكَٰرَىٰ	وَمَا هُم	بِسُكَٰرَىٰ
and you shall see mankind	(as in) a drunken state	yet they not	(will be) drunken
وَلَٰكِنَّ عَذَابَ ٱللَّهِ	شَدِيدٌ ﴿٢﴾	وَمِنَ ٱلنَّاسِ
[and] but (the) torment (of) Allah	(will be) severe	and among mankind
مَن يُجَٰدِلُ	فِى ٱللَّهِ	بِغَيْرِ	عِلْمٍ	وَيَتَّبِعُ كُلَّ
(is he) who disputes	concerning Allah	without	knowledge	and follows every
شَيْطَٰنٍ	مَّرِيدٍ ﴿٣﴾	كُتِبَ عَلَيْهِ	أَنَّهُۥ	مَن	تَوَلَّاهُ
devil	rebellious	it is decreed (written) for him	that [he]	whosoever	follows him
فَأَنَّهُۥ	يُضِلُّهُۥ	وَيَهْدِيهِ	إِلَىٰ عَذَابِ	ٱلسَّعِيرِ ﴿٤﴾
then verily he	will mislead him	and will guide him	to (the) torment	(of) the blazing Fire

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يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ
مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ
إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن
يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ
وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ
زَوْجٍۭ بَهِيجٍ ۝٥

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 for an appointed term, then We bring you out as infants, 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).

يَٰٓأَيُّهَا	ٱلنَّاسُ	إِن كُنتُمْ	فِى رَيْبٍ	مِّنَ ٱلْبَعْثِ	فَإِنَّا
O	mankind	if you are	in doubt	about the Resurrection	then verily We

خَلَقْنَٰكُم	مِّن تُرَابٍ	ثُمَّ	مِن نُّطْفَةٍ	ثُمَّ	مِنْ عَلَقَةٍ
have created you	from dust	then	from a semen-drop	then	from a clinging substance

ثُمَّ	مِن مُّضْغَةٍ	مُّخَلَّقَةٍ	وَغَيْرِ مُخَلَّقَةٍ	لِّنُبَيِّنَ	لَكُمْ ۚ
then	from an embryonic lump	formed	and unformed	that We may make (it) clear	to you

وَنُقِرُّ	فِى ٱلْأَرْحَامِ	مَا نَشَآءُ	إِلَىٰٓ أَجَلٍ	مُّسَمًّى
and We cause to remain	in the wombs	whom We will	for a term	appointed

ثُمَّ نُخْرِجُكُمْ	طِفْلًا	ثُمَّ	لِتَبْلُغُوٓا۟ أَشُدَّكُمْ
then We bring you out	(as) infants	then	that you may reach your age of full strength

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وَمِنكُم	مَّن يُتَوَفَّىٰ	وَمِنكُم	مَّن يُرَدُّ
and among you	(there is he) who dies	and among you	(there is he) who is brought back

إِلَىٰٓ أَرْذَلِ	ٱلْعُمُرِ	لِكَيْلَا يَعْلَمَ	مِنۢ بَعْدِ	عِلْمٍ	شَيْـًٔا
to (the) miserable	age	so that he knows not	after	having known	anything

وَتَرَى ٱلْأَرْضَ	هَامِدَةً	فَإِذَآ أَنزَلْنَا	عَلَيْهَا	ٱلْمَآءَ	ٱهْتَزَّتْ
and you see the earth	barren	but when We send down	on it	water	it is stirred

وَرَبَتْ	وَأَنۢبَتَتْ	مِن كُلِّ	زَوْجٍۭ	بَهِيجٍ ﴿٥﴾
and it swells	and puts forth	[from] every	kind (of growth)	lovely

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ
فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ﴿٧﴾ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى
وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ وَنُذِيقُهُۥ يَوْمَ
ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ ﴿٩﴾

6. That is because Allāh: 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, Allāh will resurrect those who are in the graves. 8. And among men is he who disputes about Allāh, without knowledge or guidance, or a Book giving light (from Allāh), 9. Bending his neck in pride (far astray from the path of Allāh), and leading (others) too (far) astray from the path of Allāh. 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).

ذَٰلِكَ بِأَنَّ ٱللَّهَ	هُوَ	ٱلْحَقُّ	وَأَنَّهُۥ يُحْىِ	ٱلْمَوْتَىٰ	وَأَنَّهُۥ
that (is) because Allah	He	(is) the Truth	and that He gives life	(to) the dead	and that He

عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٦﴾	وَأَنَّ ٱلسَّاعَةَ	ءَاتِيَةٌ	لَّا رَيْبَ
[on] all	things	(is) Able to do	and surely the Hour	(is) coming	(there is) no doubt

فِيهَا	وَأَنَّ ٱللَّهَ يَبْعَثُ	مَن	فِى ٱلْقُبُورِ ﴿٧﴾	وَمِنَ ٱلنَّاسِ
about it	and that Allah will resurrect	(those) who	(are) in the graves	and from mankind

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وَلَا كِتَٰبٍ	وَلَا هُدًى	عِلْمٍ	بِغَيْرِ	فِى ٱللَّهِ	مَن يُجَٰدِلُ
nor a Book	nor guidance	knowledge	without	about Allah	(is he) who disputes

عَن سَبِيلِ ٱللَّهِ ۖ	لِيُضِلَّ	عِطْفِهِۦ	ثَانِىَ	مُّنِيرٍ ﴿٨﴾
from (the) path (of) Allah	to mislead (others)	his side	bending	giving light

وَنُذِيقُهُۥ	خِزْىٌ ۖ	فِى ٱلدُّنْيَا	لَهُۥ
and We shall make him taste	(there is) a disgrace	in the world	for him

ٱلْحَرِيقِ ﴿٩﴾	عَذَابَ	ٱلْقِيَٰمَةِ	يَوْمَ
(of) burning (Fire)	(the) torment	(of) Resurrection	(on the) Day

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾ وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ ۚ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ﴿١١﴾ يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ﴿١٢﴾

10. That is because of what your hands have sent forth, and verily, Allāh is not unjust to (His) slaves. 11. And among mankind is he who worships Allāh 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 Islām). He loses both this world and the Hereafter. That is the evident loss.12. He calls besides Allāh to that which can neither harm him nor profit him. That is a straying far away.

لَيْسَ بِظَلَّٰمٍ	وَأَنَّ ٱللَّهَ	قَدَّمَتْ يَدَاكَ	بِمَا	ذَٰلِكَ
is not unjust	and verily Allah	your hands have sent forth	(because) of what	that (is)

عَلَىٰ حَرْفٍ ۖ	مَن يَعْبُدُ ٱللَّهَ	وَمِنَ ٱلنَّاسِ	لِّلْعَبِيدِ ﴿١٠﴾
upon (the) very edge	(is he) who worships Allah	and among mankind	to (His) slaves

فِتْنَةٌ	وَإِنْ أَصَابَتْهُ	ٱطْمَأَنَّ بِهِۦ ۖ	خَيْرٌ	فَإِنْ أَصَابَهُۥ
a trial	and if befalls him	he is content with it	good	and if befalls him

هُوَ	ذَٰلِكَ	وَٱلْءَاخِرَةَ ۚ	خَسِرَ ٱلدُّنْيَا	ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ ۚ
[it]	that	and the Hereafter	he loses this world	he turns back on his face

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ٱلْخُسْرَانُ	ٱلْمُبِينُ ﴿١١﴾	يَدْعُوا۟ مِن دُونِ ٱللَّهِ	مَا	لَا يَضُرُّهُۥ
(is) the loss	evident	he calls besides Allah	(unto) that which	harms him not

وَمَا	لَا يَنفَعُهُۥ	ذَٰلِكَ	هُوَ	ٱلضَّلَٰلُ	ٱلْبَعِيدُ ﴿١٢﴾
and that which	profits him not	that	[it]	(is) a straying	far away

يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾ إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾
مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ
فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ﴿١٥﴾

13. He calls to him whose harm is nearer than his profit; certainly an evil *Maulā* (patron) and certainly an evil friend! 14. Truly, Allāh will admit those who believe (in Islāmic Monotheism) and do righteous good deeds (according to the Qur'ān and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allāh does what He wills. 15. Whoever thinks that Allāh will not help him (Muhammad ﷺ) 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!

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يَدْعُوا۟	لَمَن	ضَرُّهُۥٓ	أَقْرَبُ	مِن نَّفْعِهِۦ	لَبِئْسَ ٱلْمَوْلَىٰ
he calls	unto him	whose harm	(is) nearer	than his profit	certainly an evil patron

وَلَبِئْسَ ٱلْعَشِيرُ ﴿١٣﴾	إِنَّ ٱللَّهَ يُدْخِلُ	ٱلَّذِينَ ءَامَنُوا۟
and certainly an evil friend	truly Allah will admit	those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	إِنَّ ٱللَّهَ يَفْعَلُ
and do righteous deeds	(to) Gardens	flowing beneath them	the rivers	verily Allah does

مَا يُرِيدُ ﴿١٤﴾	مَن	كَانَ	يَظُنُّ	أَن	لَّن يَنصُرَهُ ٱللَّهُ	فِى ٱلدُّنْيَا
what He wills	whoever	[was]	thinks	that	Allah will never help him	in this world

وَٱلْءَاخِرَةِ	فَلْيَمْدُدْ	بِسَبَبٍ	إِلَى ٱلسَّمَآءِ	ثُمَّ
and the Hereafter	then let him stretch out	a rope	to the sky (ceiling)	then

لِيَقْطَعْ	فَلْيَنظُرْ	هَلْ يُذْهِبَنَّ كَيْدُهُۥ	مَا يَغِيظُ ﴿١٥﴾
let him strangle himself	then let him see	(whether) will remove his plan?	what he rages

وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍۭ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ﴿١٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ
هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ
يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١٧﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن
فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ
وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ﴿١٨﴾

16. Thus have We sent it (this Qur'ān) down (to Muhammad ﷺ) as clear signs, evidences and proofs, and surely, Allāh guides whom He wills. 17. Verily, those who believe (in Allāh and in His Messenger Muhammad ﷺ), and those who are Jews, and the Sabians, and the Christians, and the Majūs (Magians) and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection. Verily, Allāh is over all things a Witness. 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 *Ad-Dawābb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allāh. But there are many (men) on whom the punishment is justified. And whomsoever Allāh disgraces, none can honour him. Verily, Allāh does what He wills.

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وَكَذَٰلِكَ	أَنزَلْنَٰهُ	ءَايَٰتٍۭ	بَيِّنَٰتٍ	وَأَنَّ ٱللَّهَ يَهْدِى	مَن يُرِيدُ ﴿١٦﴾
and thus	We sent it down	(as) signs	clear	and that Allah guides	whom He wills
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	وَٱلَّذِينَ هَادُوا۟	وَٱلصَّٰبِـُٔونَ	وَٱلنَّصَٰرَىٰ		
verily those who believe	and those who are Jews	and the Sabians	and the Christians		
وَٱلْمَجُوسَ	وَٱلَّذِينَ أَشْرَكُوٓا۟	إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ			
and the Magians	and those who are polytheists	truly Allah will judge between them			
يَوْمَ	ٱلْقِيَٰمَةِ ۚ	إِنَّ ٱللَّهَ	عَلَىٰ كُلِّ	شَىْءٍ	شَهِيدٌ ﴿١٧﴾
(on the) Day	(of) Resurrection	verily Allah	over every	thing	(is) a Witness

أَلَمْ تَرَ	أَنَّ ٱللَّهَ	يَسْجُدُ لَهُۥ	مَن	فِى ٱلسَّمَٰوَٰتِ	وَمَن
(do) you not see?	that Allah	prostrates to Him	whoever	(is) in the heavens	and whoever

فِى ٱلْأَرْضِ	وَٱلشَّمْسُ	وَٱلْقَمَرُ	وَٱلنُّجُومُ	وَٱلْجِبَالُ
(is) on the earth	and the sun	and the moon	and the stars	and the mountains

وَٱلشَّجَرُ	وَٱلدَّوَآبُّ	وَكَثِيرٌ	مِّنَ ٱلنَّاسِ ۖ	وَكَثِيرٌ
and the trees	and the animals	and many	of mankind	and (there are) many

حَقَّ عَلَيْهِ	ٱلْعَذَابُ ۗ	وَمَن يُهِنِ ٱللَّهُ	فَمَا
on whom is justified	the punishment	and whomsoever Allah disgraces	then (there is) not

لَهُۥ	مِن مُّكْرِمٍ ۚ	إِنَّ ٱللَّهَ يَفْعَلُ	مَا يَشَآءُ ﴿١٨﴾
for him	any bestower of honour	verily Allah does	whatever He wills

۞ هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ
مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ﴿٢٠﴾ وَلَهُم مَّقَٰمِعُ مِنْ
حَدِيدٍ ﴿٢١﴾ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ
ٱلْحَرِيقِ ﴿٢٢﴾

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!"

هَٰذَانِ	خَصْمَانِ	ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ	فَٱلَّذِينَ كَفَرُوا۟
these two	opponents	dispute with each other about their Lord	then those who disbelieved

قُطِّعَتْ	لَهُمْ	ثِيَابٌ	مِّن نَّارٍ	يُصَبُّ	مِن فَوْقِ
will be cut out	for them	garments	of fire	will be poured down	over

رُءُوسِهِمُ	ٱلْحَمِيمُ ﴿١٩﴾	يُصْهَرُ بِهِۦ	مَا	فِى بُطُونِهِمْ
their heads	boiling water	with it will melt	what	(is) in their bellies

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وَٱلْجُلُودُ ﴿٢٠﴾	وَلَهُم	مَّقَـٰمِعُ	مِّنْ حَدِيدٍ ﴿٢١﴾	كُلَّمَآ أَرَادُوٓا
and skins	and for them	(are) hooked rods	of iron	whenever they seek

أَن يَخْرُجُوا	مِنْهَا	مِنْ غَمٍّ	أُعِيدُوا	فِيهَا
to get away	therefrom	from anguish	they will be driven back	therein

وَذُوقُوا عَذَابَ	ٱلْحَرِيقِ ﴿٢٢﴾
and (it will be said to them) taste (the) torment	(of) burning (Fire)

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ جَنَّـٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَـٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوٓا۟ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓا۟ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾ إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَـٰهُ لِلنَّاسِ سَوَآءً ٱلْعَـٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾

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23. Truly, Allāh will admit those who believe (in the Oneness of Allāh – Islāmic 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) to goodly speech (i.e. *Lā ilāha illallāh, Al-hamdu lillāh*, recitation of the Qur'ān) and they are guided to the path of Him (i.e. Allāh's religion of Islāmic Monotheism), Who is Worthy of all praises. 25. Verily, those who disbelieved and hinder (men) from the path of Allāh, and from *Al-Masjid Al-Harām* (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 Islāmic Monotheism), him We shall cause to taste from a painful torment.

إِنَّ ٱللَّهَ يُدْخِلُ	ٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ	جَنَّـٰتٍ
truly Allah will admit	those who believe	and do righteous deeds	(to) Gardens

تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَـٰرُ	يُحَلَّوْنَ فِيهَا	مِنْ أَسَاوِرَ
flowing beneath them	the rivers	they will be adorned in them	with bracelets

وَهُدُوٓاْ	حَرِيرٌ ﴿٢٣﴾	فِيهَا	وَلِبَاسُهُمْ	وَلُؤْلُؤًا	مِن ذَهَبٍ
and they are guided	(will be of) silk	therein	and their garments	and pearls	of gold

إِلَى ٱلطَّيِّبِ	مِنَ ٱلْقَوْلِ	وَهُدُوٓاْ	إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ﴿٢٤﴾
unto goodness	[of] speech	and they are guided	to (the) path (of) the PraiseWorthy

إِنَّ ٱلَّذِينَ كَفَرُواْ	وَيَصُدُّونَ	عَن سَبِيلِ ٱللَّهِ
verily those who disbelieve	and hinder (men)	from (the) path (of) Allah

وَٱلْمَسْجِدِ	ٱلْحَرَامِ	ٱلَّذِى	جَعَلْنَٰهُ	لِلنَّاسِ	سَوَآءً
and the Mosque	Sacred	which	We have made [it] (open)	to (all) mankind	equal

ٱلْعَٰكِفُ	فِيهِ	وَٱلْبَادِ	وَمَن يُرِدْ	فِيهِ	بِإِلْحَادٍ
(are) the dweller	in it	and the visitor	and whoever inclines	therein	to evil actions

بِظُلْمٍ	نُّذِقْهُ	مِنْ عَذَابٍ	أَلِيمٍ ﴿٢٥﴾
(or) to do wrong	We will cause him to taste	from a torment	painful

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ﴿٢٦﴾ وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

26. And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) Islāmic 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 Allāh), 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*).

ٱلْبَيْتِ	مَكَانَ	لِإِبْرَٰهِيمَ	وَإِذْ بَوَّأْنَا
(of) the (Sacred) House	(the) site	[to] Abraham	and (remember) when We showed

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أَن	لَّا تُشْرِكْ	بِى	شَيْـًٔا	وَطَهِّرْ بَيْتِىَ
that	associate not (in worship)	with Me	anything	and cleanse My House

لِلطَّآئِفِينَ	وَٱلْقَآئِمِينَ
for those who circumambulate (it)	and those who stand up (for prayer)

وَٱلرُّكَّعِ	ٱلسُّجُودِ ﴿٢٦﴾	وَأَذِّن	فِى ٱلنَّاسِ
and those who bow down	(and) those who prostrate	and proclaim	to mankind

بِٱلْحَجِّ	يَأْتُوكَ	رِجَالًا	وَعَلَىٰ كُلِّ	ضَامِرٍ
[of] the pilgrimage	they will come to you	on foot	and on every	lean (camel)

يَأْتِينَ مِن كُلِّ	فَجٍّ	عَمِيقٍ ﴿٢٧﴾
they will come from every	mountain highway	deep (and distant)

لِّيَشْهَدُوا۟ مَنَـٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَـٰتٍ عَلَىٰ مَا رَزَقَهُم مِّنۢ
بَهِيمَةِ ٱلْأَنْعَـٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا۟ تَفَثَهُمْ
وَلْيُوفُوا۟ نُذُورَهُمْ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ ۖ وَمَن يُعَظِّمْ حُرُمَـٰتِ
ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَـٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ
فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَـٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ﴿٣٠﴾

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 Allāh 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), [at the time of their slaughtering by saying: (*Bismillāh, Wallahu-Akbar, Allāhumma Minka wa Ilaik*)]. Then eat thereof and feed therewith the poor having a hard time. 29. Then let them complete their prescribed duties (*Manāsik* of *Hajj*) and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah). 30. That (*Manāsik* – prescribed duties of *Hajj* is the obligation that mankind owes to Allāh) and whoever honours the sacred things of Allāh, 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)

لِّيَشْهَدُوا۟ مَنَـٰفِعَ	لَهُمْ	وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ
that they may witness (things that are of) benefits	to them	and mention (the) Name (of) Allah

فِىٓ أَيَّامٍ	مَّعْلُومَـٰتٍ	عَلَىٰ مَا	رَزَقَهُم	مِّنۢ بَهِيمَةِ
on days	appointed	over whatever	He has provided them	from (the) beast

ٱلْأَنْعَـٰمِ ۖ	فَكُلُوا۟	مِنْهَا	وَأَطْعِمُوا۟ ٱلْبَآئِسَ	ٱلْفَقِيرَ ﴿٢٨﴾	ثُمَّ
(of) cattle	then eat	thereof	and feed the miserable	the poor	then

لْيَقْضُوا۟ تَفَثَهُمْ	وَلْيُوفُوا۟ نُذُورَهُمْ	وَلْيَطَّوَّفُوا۟
let them complete their prescribed duties	and fulfil their vows	and circumambulate

بِٱلْبَيْتِ	ٱلْعَتِيقِ ﴿٢٩﴾	ذَٰلِكَ ۖ	وَمَن يُعَظِّمْ	حُرُمَـٰتِ ٱللَّهِ
the House	Ancient	that (is)	and whoever honours	(the) sacred rites (of) Allah

فَهُوَ	خَيْرٌ	لَّهُۥ	عِندَ	رَبِّهِۦ ۗ	وَأُحِلَّتْ
then that	(is) better	for him	with	his Lord	and are made lawful

لَكُمُ	ٱلْأَنْعَـٰمُ	إِلَّا مَا يُتْلَىٰ	عَلَيْكُمْ ۖ
to you	the cattle	except what will be recited (mentioned)	to you

فَٱجْتَنِبُوا۟ ٱلرِّجْسَ	مِنَ ٱلْأَوْثَـٰنِ	وَٱجْتَنِبُوا۟	قَوْلَ	ٱلزُّورِ ﴿٣٠﴾
so shun the abomination (worshipping)	of idols	and shun	speech	lying

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ
تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾ ذَٰلِكَ ۖ وَمَن يُعَظِّمْ شَعَـٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ
﴿٣٢﴾ لَكُمْ فِيهَا مَنَـٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ﴿٣٣﴾

31. *Hunafā' Lillāh* (i.e. worshipping none but Allāh), not associating partners (in worship) to Him; and whoever assigns partners to Allāh, 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 Allāh] and whosoever honours the Symbols of Allāh, 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 to the ancient House (the *Haram* – sacred territory of Makkah).

وَمَن يُشْرِكْ	بِهِۦ	مُشْرِكِينَ	غَيْرَ	حُنَفَآءَ لِلَّهِ
and whoever assigns partners	unto Him	associating partners	not	being upright to Allah

ٱلطَّيْرُ	فَتَخْطَفُهُ	مِنَ ٱلسَّمَآءِ	فَكَأَنَّمَا خَرَّ	بِٱللَّهِ
the birds	and had snatched him	from the sky	then (it is) as if he had fallen	to Allah

وَمَن يُعَظِّمْ	ذَٰلِكَ	سَحِيقٍ ﴿٣١﴾	فِى مَكَانٍ	ٱلرِّيحُ	بِهِ	أَوْ تَهْوِى
and whosoever honours	that	far off	to a place	the wind	him	or had blown (overcome)

لَكُمْ	ٱلْقُلُوبِ ﴿٣٢﴾	مِن تَقْوَى	فَإِنَّهَا	شَعَٰٓئِرَ ٱللَّهِ
for you	(of) the hearts	from (the) piety	then it (is) truly	(the) Symbols (of) Allah

ثُمَّ مَحِلُّهَآ	مُسَمًّى	إِلَىٰٓ أَجَلٍ	مَنَٰفِعُ	فِيهَا
then (afterwards) their place of sacrifice	appointed	for a term	(are) benefits	in them

ٱلْعَتِيقِ ﴿٣٣﴾	إِلَى ٱلْبَيْتِ
Ancient	(is) at the House

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٥﴾

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allāh over the beast of cattle that He has given them for food. And your *Ilāh* (God) is One *Ilāh* (God-Allāh), so you must submit to Him Alone (in Islam). And (O Muhammad ﷺ) give glad tidings to the *Mukhbitūn* [those who obey Allāh with humility and are humble from among the true believers of Islāmic Monotheism], 35. Whose hearts are filled with fear when Allāh is mentioned and *As-Sābirūn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salāt* (the prayers), and who spend (in Allāh's Cause) out of what We have provided for them.

لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ	جَعَلْنَا مَنسَكًا	أُمَّةٍ	وَلِكُلِّ
that they may mention (the) Name (of) Allah	We have appointed rites	nation	and for every

فَإِلَٰهُكُمْ	ٱلْأَنْعَٰمِ ۗ	مِّنۢ بَهِيمَةِ	رَزَقَهُم	عَلَىٰ مَا
and your God	(of) cattle	of (the) beast	He has given them	over that which

إِلَٰهٌ	وَٰحِدٌ	فَلَهُۥٓ أَسْلِمُوا۟ ۗ	وَبَشِّرِ ٱلْمُخْبِتِينَ ﴿٣٤﴾	ٱلَّذِينَ
(is) God	One	so submit to Him	and give glad tidings to humble ones	those

إِذَا ذُكِرَ ٱللَّهُ	وَجِلَتْ قُلُوبُهُمْ	وَٱلصَّٰبِرِينَ
when Allah is mentioned	their hearts are filled with fear	and those who are patient

عَلَىٰ مَآ	أَصَابَهُمْ	وَٱلْمُقِيمِى	ٱلصَّلَوٰةِ	وَمِمَّا
on whatever	may befall them	and those who perform	prayer	and out of what

رَزَقْنَٰهُمْ	يُنفِقُونَ ﴿٣٥﴾
We have provided them	they spend

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ ۗ وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾

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 Allāh, wherein you have much good. So mention the Name of Allāh 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 Allāh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allāh for His Guidance to you. And give glad tidings (O Muhammad ﷺ) to the *Muhsinūn* (doers of good).

مِّن شَعَٰٓئِرِ ٱللَّهِ	لَكُمْ	جَعَلْنَٰهَا	وَٱلْبُدْنَ
(as) among (the) Symbols (of) Allah	for you	We have made them	and the camels and cattle

عَلَيْهَا	فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ	خَيْرٌ	فِيهَا	لَكُمْ
over them	so mention (the) Name (of) Allah	(much) good	in them	you have

جُنُوبُهَا	فَإِذَا وَجَبَتْ	صَوَآفَّ ۖ
(on) their sides	then when they are down	(when they are) drawn up in lines (for sacrifice)

وَأَطْعِمُوا۟ ٱلْقَانِعَ	مِنْهَا	فَكُلُوا۟
and feed the poor (man) who does not ask (men)	thereof	then eat

لَكُمْ	سَخَّرْنَٰهَا	كَذَٰلِكَ	وَٱلْمُعْتَرَّ ۚ
to you	We have made them subject	thus	and the beggar who asks (men)

وَلَا دِمَآؤُهَا	لَن يَنَالَ ٱللَّهَ لُحُومُهَا	لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾
nor their blood	their meat never reaches Allah	so that you may be grateful

لَكُمْ	سَخَّرَهَا	كَذَٰلِكَ	مِنكُمُ ۚ	ٱلتَّقْوَىٰ	وَلَٰكِن يَنَالُهُ
to you	He made them subject	thus	from you	the piety	[and] but reaches him

وَبَشِّرِ ٱلْمُحْسِنِينَ ﴿٣٧﴾	هَدَىٰكُمْ ۗ	عَلَىٰ مَا	لِتُكَبِّرُوا۟ ٱللَّهَ
and give glad tidings to good-doers	He guided you	for what	so that you may magnify Allah

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۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُذِنَ لِلَّذِينَ
يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم
بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ
وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن
يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾

38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate to Allāh [those who disobey Allāh but obey *Shaitān* (Satan)]. 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory— 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

إِنَّ ٱللَّهَ	يُدَٰفِعُ	عَنِ ٱلَّذِينَ	ءَامَنُوٓاْ	
truly Allah	defends	those who believe		
خَوَّانٍ	كَفُورٍ ﴿٣٨﴾			
treacherous	ingrateful			
أُذِنَ	لِلَّذِينَ يُقَٰتَلُونَ			
permission is given	to those who are fought against			
بِأَنَّهُمْ ظُلِمُواْ ۚ	وَإِنَّ ٱللَّهَ	عَلَىٰ نَصْرِهِمْ	لَقَدِيرٌ ﴿٣٩﴾	
because they have been wronged	and surely Allah	to give them victory	(is) indeed Able	
ٱلَّذِينَ أُخْرِجُواْ	مِن دِيَٰرِهِم	بِغَيْرِ	حَقٍّ	إِلَّآ
those who have been expelled	from their homes	without	just cause	only
أَن يَقُولُواْ	رَبُّنَا	ٱللَّهُ ۗ	وَلَوْلَا دَفْعُ ٱللَّهِ	
because they said	our Lord	(is) Allah	and for had (it) not been (that) Allah checks	
ٱلنَّاسَ	بَعْضَهُم	بِبَعْضٍ	لَّهُدِّمَتْ صَوَٰمِعُ	
people	some of them	by others	surely would have been demolished monasteries	
وَبِيَعٌ	وَصَلَوَٰتٌ	وَمَسَٰجِدُ	يُذْكَرُ	فِيهَا
and churches	and synagogues	and mosques	is mentioned	wherein
ٱسْمُ ٱللَّهِ	كَثِيرًا ۗ	وَلَيَنصُرَنَّ ٱللَّهُ	مَن	
(the) Name (of) Allah	much	and verily Allah will help	(those) who	
يَنصُرُهُۥٓ ۗ	إِنَّ ٱللَّهَ	لَقَوِىٌّ	عَزِيزٌ ﴿٤٠﴾	
help Him (His cause)	truly Allah	(is) surely All-Strong	All-Mighty	

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ
وَنَهَوْاْ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ ۖ فَأَمْلَيْتُ
لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqāmat-as-Salāt* [i.e. to perform the five compulsory congregational *Salāt* (prayers) (the males in mosques)], pay the *Zakāt* (obligatory charity) and they

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enjoin *Al-Ma'rūf* (i.e. Islāmic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islām has forbidden) [i.e. they make the Qur'ān as the law of their country in all the spheres of life]. And with Allāh rests the end of (all) matters (of creatures). 42. And if they deny you (O Muhammad ﷺ), so did deny before them the people of Nūh (Noah), 'Ād and Thamūd (their Prophets). 43. And the people of Ibrāhīm (Abraham) and the people of Lūt (Lot), 44. And the dwellers of Madyan (Midian); and denied was Mūsā (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrongdoing)!

ٱلَّذِينَ	إِن مَّكَّنَّٰهُمْ	فِى ٱلْأَرْضِ	أَقَامُوا۟ ٱلصَّلَوٰةَ
those who	if We give them power	in the land	they establish prayer
وَءَاتَوُا۟ ٱلزَّكَوٰةَ	وَأَمَرُوا۟	بِٱلْمَعْرُوفِ	وَنَهَوْا۟	عَنِ ٱلْمُنكَرِ ۗ
and pay Zakat (charity alms)	and they enjoin	good	and they forbid	evil
وَلِلَّهِ	عَٰقِبَةُ	ٱلْأُمُورِ ﴿٤١﴾	وَإِن يُكَذِّبُوكَ
and with Allah (rests)	(the) end	(of all) matters	and if they deny you
فَقَدْ كَذَّبَتْ قَبْلَهُمْ	قَوْمُ	نُوحٍ	وَعَادٌ	وَثَمُودُ ﴿٤٢﴾
so verily denied before them	(the) people	(of) Noah	and Ad	and Thamud
وَقَوْمُ	إِبْرَٰهِيمَ	وَقَوْمُ	لُوطٍ ﴿٤٣﴾	وَأَصْحَٰبُ
and (the) people	(of) Abraham	and (the) people	(of) Lot	and (the) dwellers
مَدْيَنَ ۖ	وَكُذِّبَ مُوسَىٰ ۖ	فَأَمْلَيْتُ	لِلْكَٰفِرِينَ
(of) Midian	and denied was Moses	but I granted respite	to the disbelievers
ثُمَّ أَخَذْتُهُمْ ۖ	فَكَيْفَ كَانَ	نَكِيرِ ﴿٤٤﴾
then I seized them	and how (terrible) was	My punishment

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ
مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ
ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ﴿٤٦﴾

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وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

45. And many a township did We destroy while they were given to wrongdoing, so that it lie 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 Allāh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

فَكَأَيِّن	مِّن قَرْيَةٍ	أَهْلَكْنَٰهَا	وَهِىَ	ظَالِمَةٌ
and how many	[from] a township	We have destroyed	while it	(was) doing wrong
فَهِىَ	خَاوِيَةٌ	عَلَىٰ عُرُوشِهَا	وَبِئْرٍ	مُّعَطَّلَةٍ	وَقَصْرٍ
so (that) it	lie	on its roofs	and (many) a well	deserted	and castle
مَّشِيدٍ ﴿٤٥﴾	أَفَلَمْ يَسِيرُوا۟	فِى ٱلْأَرْضِ	فَتَكُونَ
lofty	(have) they not travelled?	through the land	and are (there)
لَهُمْ	قُلُوبٌ	يَعْقِلُونَ بِهَآ	أَوْ ءَاذَانٌ	يَسْمَعُونَ بِهَا ۖ
for them	hearts	to understand with them	or ears	to hear with them
فَإِنَّهَا	لَا تَعْمَى ٱلْأَبْصَٰرُ	وَلَٰكِن تَعْمَى ٱلْقُلُوبُ
for verily [it]	the eyes grow not blind	[and] but the hearts grow blind
ٱلَّتِى	فِى ٱلصُّدُورِ ﴿٤٦﴾	وَيَسْتَعْجِلُونَكَ	بِٱلْعَذَابِ
which	(are) in the breasts	and they ask you to hasten	on the torment
وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ	وَإِنَّ يَوْمًا	عِندَ	رَبِّكَ
and Allah never fails His Promise	and verily a day	with	your Lord
كَأَلْفِ	سَنَةٍ	مِّمَّا تَعُدُّونَ ﴿٤٧﴾
(is) as a thousand	years	of what you count (reckon)

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ﴿٤٨﴾ قُلْ يَٰٓأَيُّهَا

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ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٥٠﴾ وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ﴿٥١﴾

48. And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all). 49. Say (O Muhammad ﷺ): "O mankind! I am (sent) to you only as a plain warner." 50. So those who believe (in the Oneness of Allāh—Islāmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karīm* (generous provision, i.e. Paradise). 51. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

وَكَأَيِّن	مِّن قَرْيَةٍ	أَمْلَيْتُ لَهَا	وَهِىَ	ظَالِمَةٌ
and how many	[of] a township	I gave respite to it	while it	(was) doing wrong
ثُمَّ أَخَذْتُهَا	وَإِلَىَّ	ٱلْمَصِيرُ ﴿٤٨﴾	قُلْ	يَٰٓأَيُّهَا	ٱلنَّاسُ
then (in the end) I seized it	and to Me	(is) the final return	say	O	mankind
إِنَّمَآ أَنَا۠	لَكُمْ	نَذِيرٌ	مُّبِينٌ ﴿٤٩﴾	فَٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
verily I am	to you	a warner	plain	so those who believe	and do righteous deeds
لَهُم	مَّغْفِرَةٌ	وَرِزْقٌ	كَرِيمٌ ﴿٥٠﴾	وَٱلَّذِينَ سَعَوْ
for them	(is) forgiveness	and provision	generous	and those who strive
فِىٓ ءَايَٰتِنَا	مُعَٰجِزِينَ	أُو۟لَٰٓئِكَ	أَصْحَٰبُ	ٱلْجَحِيمِ ﴿٥١﴾
against Our Signs	(to) frustrate (them)	those	(are the) dwellers	(of) the Hell-fire

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ
فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِّيَجْعَلَ
مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ
لَفِى شِقَاقٍۭ بَعِيدٍ ﴿٥٣﴾

52. Never did We send a Messenger or a Prophet before you but when he did recite the Revelation or narrated or spoke, *Shaitān* (Satan) threw (some falsehood) in it. But Allāh abolishes that which *Shaitān* (Satan) throws in. Then

Allāh establishes His Revelations. And Allāh is All-Knower, All-Wise: 53. That He (Allāh) may make what is thrown in by *Shaitān* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zālimūn* (polytheists and wrongdoers) are in an opposition far-off (from the truth against Allāh's Messenger and the believers).

وَلَا نَبِيٍّ	مِن رَّسُولٍ	مِن قَبْلِكَ	وَمَآ أَرْسَلْنَا
nor Prophet	any Messenger	before you	and We sent not

فَيَنسَخُ ٱللَّهُ	فِىٓ أُمْنِيَّتِهِۦ	أَلْقَى ٱلشَّيْطَٰنُ	إِلَّآ إِذَا تَمَنَّىٰٓ
but Allah abolishes	in his recitation	Satan threw	but when he did recite (the Revelation)

وَٱللَّهُ	ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ	يُلْقِى ٱلشَّيْطَٰنُ	مَا
and Allah	then Allah establishes His Revelations (Verses)	Satan throws in	what

فِتْنَةً	يُلْقِى ٱلشَّيْطَٰنُ	لِّيَجْعَلَ مَا	حَكِيمٌ ﴿٥٣﴾	عَلِيمٌ
a trial	throws in Satan	that He (Allah) may make what	All-Wise	(is) All-Knower

قُلُوبُهُمْ	وَٱلْقَاسِيَةِ	مَّرَضٌ	فِى قُلُوبِهِم	لِّلَّذِينَ
their hearts	and those (are) hardened	(is) a disease	in whose hearts	for those

بَعِيدٍ ﴿٥٣﴾	لَفِى شِقَاقٍ	وَإِنَّ ٱلظَّٰلِمِينَ
far-off	(are) surely in an opposition	and certainly the wrongdoers

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ
وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ
مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

54. And that those who have been given knowledge may know that it (this Qur'ān) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allāh is the Guide of those who believe, to a Straight Path. 55. And those who disbelieved, will not cease to be in doubt about it (this Qur'ān) 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).

وَلِيَعْلَمَ ٱلَّذِينَ	أُوتُوا۟ ٱلْعِلْمَ	أَنَّهُ	ٱلْحَقُّ
and that may know those who	have been given knowledge	that it (this Quran)	(is) the truth

مِن رَّبِّكَ	فَيُؤْمِنُوا۟	بِهِۦ	فَتُخْبِتَ	لَهُۥ	قُلُوبُهُمْ
from your Lord	so (that) they may believe	in it	and may humbly submit	to it	their hearts

وَإِنَّ ٱللَّهَ	لَهَادِ	ٱلَّذِينَ ءَامَنُوٓا۟	إِلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿٥٤﴾
and verily Allah	(is) surely (the) Guide	(of) those who believe	to (the) Path	Straight

وَلَا يَزَالُ	ٱلَّذِينَ كَفَرُوا۟	فِى مِرْيَةٍ	مِّنْهُ
and will not cease	those who disbelieved	(to be) in doubt	about it (Quran)

حَتَّىٰ تَأْتِيَهُمْ	ٱلسَّاعَةُ	بَغْتَةً	أَوْ يَأْتِيَهُمْ
until (there) comes to them	the Hour	suddenly	or (there) comes to them

عَذَابُ	يَوْمٍ	عَقِيمٍ ﴿٥٥﴾
(the) torment	(of) a Day	futile (after which there will be no night)

ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى
جَنَّٰتِ ٱلنَّعِيمِ ﴿٥٦﴾ وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَا فَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾
وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا
حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ﴿٥٨﴾

56. The sovereignty on that Day will be that of Allāh (the One Who has no partners). He will judge between them. So, those who believed (in the Oneness of Allāh—Islāmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise). 57. And those who disbelieved and denied Our Verses (of this Qur'ān), for them will be a humiliating torment (in Hell). 58. Those who emigrated in the Cause of Allāh and after that were killed or died, surely, Allāh will provide a good provision for them. And verily, it is Allāh Who indeed is the Best of those who make provision.

ٱلْمُلْكُ	يَوْمَئِذٍ	لِّلَّهِ	يَحْكُمُ بَيْنَهُمْ
the sovereignty	(on) that Day	(will be) for Allah	He will judge between them

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فَٱلَّذِينَ ءَامَنُوا۟	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	فِى جَنَّٰتِ	ٱلنَّعِيمِ ﴿٥٦﴾
so those who believed	and did righteous (good) deeds	(will be) in Gardens	(of) delight

وَٱلَّذِينَ كَفَرُوا۟	وَكَذَّبُوا۟	بِـَٔايَٰتِنَا	فَأُو۟لَٰٓئِكَ	لَهُمْ
and those who disbelieved	and denied	Our Verses	then those	for them

عَذَابٌ	مُّهِينٌ ﴿٥٧﴾	وَٱلَّذِينَ هَاجَرُوا۟	فِى سَبِيلِ ٱللَّهِ
(will be) a torment	humiliating	and those who emigrated	in (the) Way (of) Allah

ثُمَّ قُتِلُوٓا۟	أَوْ مَاتُوا۟	لَيَرْزُقَنَّهُمُ ٱللَّهُ	رِزْقًا
then (after that) they were killed	or died	surely Allah will provide for them	a provision

وَإِنَّ ٱللَّهَ	لَهُوَ	خَيْرُ	ٱلرَّٰزِقِينَ ﴿٥٨﴾	حَسَنًا ۚ
and verily Allah	(it is) He (Who) indeed	(is the) Best	(of) those who provide sustenance	good

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۚ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ ۞ ذَٰلِكَ ۖ وَمَنْ عَاقَبَ
بِمِثْلِ مَا عُوقِبَ بِهِۦ ثُمَّ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾
ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌۢ
بَصِيرٌ ﴿٦١﴾

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allāh 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, Allāh will surely help him. Verily, Allāh indeed is Oft-Pardoning, Oft-Forgiving. 61. That is because Allāh merges the night into the day, and He merges the day into the night. And verily, Allāh is All-Hearer, All-Seer.

لَيُدْخِلَنَّهُم	مُّدْخَلًا	يَرْضَوْنَهُۥ ۚ
truly He will make them enter	an entrance	(with) which they shall be well-pleased

وَإِنَّ ٱللَّهَ	لَعَلِيمٌ	حَلِيمٌ ﴿٥٩﴾	ذَٰلِكَ ۖ
and verily Allah	(is) indeed All-Knowing	Most Forbearing	that (is so)

وَمَنْ عَاقَبَ	بِمِثْلِ	مَا عُوقِبَ	بِهِۦ
and whoever has retaliated	with (the) like	(of) that which he was made to suffer	[with it]

إِنَّ ٱللَّهَ	لَيَنصُرَنَّهُ ٱللَّهُ ۗ	عَلَيْهِ	ثُمَّ بُغِيَ
verily Allah	Allah will surely help him	[against him]	then he has (again) been wronged

ٱللَّهَ يُولِجُ ٱلَّيْلَ	ذَٰلِكَ بِأَنَّ	غَفُورٌ ﴿٦٠﴾	لَعَفُوٌّ
Allah merges the night	that (is) because	Oft-Forgiving	(is) surely Oft-Pardoning

وَأَنَّ ٱللَّهَ	فِي ٱلَّيْلِ	وَيُولِجُ ٱلنَّهَارَ	فِي ٱلنَّهَارِ
and verily Allah	into the night	and merges the day	into the day

بَصِيرٌ ﴿٦١﴾	سَمِيعٌ
All-Seer	(is) All-Hearer

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ
هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٦٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ
مُخْضَرَّةً ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ وَإِنَّ ٱللَّهَ
لَهُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ ﴿٦٤﴾

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62. That is because Allāh—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 *Bātil* (falsehood). And verily, Allāh He is the Most High, the Most Great. 63. See you not that Allāh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allāh 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, Allāh He is Rich (Free of all needs), Worthy of all praise.

مِن دُونِهِۦ	وَأَنَّ مَا يَدْعُونَ	هُوَ ٱلْحَقُّ	ذَٰلِكَ بِأَنَّ ٱللَّهَ
besides Him	and that what they invoke	He (is) the Truth	that (is) because Allah

ٱلْكَبِيرُ ﴿٦٢﴾	ٱلْعَلِيُّ	هُوَ	وَأَنَّ ٱللَّهَ	ٱلْبَٰطِلُ	هُوَ
the Most Great	(is) the Most High	[He]	and that Allah	(is) falsehood	it

مَآءً	مِنَ ٱلسَّمَآءِ	أَنَّ ٱللَّهَ أَنزَلَ	أَلَمْ تَرَ
water (rain)	from the sky	that Allah sends down	(do) you not see?

فَتُصْبِحُ ٱلْأَرْضُ	مُخْضَرَّةً ۚ	إِنَّ ٱللَّهَ	لَطِيفٌ	خَبِيرٌ ﴿٦٣﴾
and the earth becomes	green	verily Allah	(is) Most Kind	Well-Acquainted

لَّهُۥ	مَا	فِى ٱلسَّمَٰوَٰتِ	وَمَا	فِى ٱلْأَرْضِ ۚ
to Him (belongs)	(all) that	(is) in the heavens	and (all) that	(is) in the earth

وَإِنَّ ٱللَّهَ	لَهُوَ	ٱلْغَنِىُّ	ٱلْحَمِيدُ ﴿٦٤﴾
and verily Allah	surely He	(is) All Rich (Free of all wants)	the PraiseWorthy

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ﴿٦٥﴾ وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ﴿٦٦﴾

65. See you not that Allāh 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, Allāh 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.

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أَلَمْ تَرَ	أَنَّ ٱللَّهَ سَخَّرَ	لَكُم	مَّا	فِى ٱلْأَرْضِ	وَٱلْفُلْكَ
(do) you not see?	that Allah has subjected	to you	what	(is) on the earth	and the ships

تَجْرِى	فِى ٱلْبَحْرِ	بِأَمْرِهِۦ	وَيُمْسِكُ ٱلسَّمَآءَ	أَن تَقَعَ
that sail	through the sea	by His Command	and He withholds the heaven	lest it falls

عَلَى ٱلْأَرْضِ	إِلَّا	بِإِذْنِهِۦٓ ۚ	إِنَّ ٱللَّهَ	بِٱلنَّاسِ	لَرَءُوفٌ
on the earth	except	by His Leave	verily Allah	for mankind	(is) full of kindness

رَّحِيمٌ ﴿٦٥﴾	وَهُوَ	ٱلَّذِىٓ	أَحْيَاكُمْ	ثُمَّ يُمِيتُكُمْ
Most Merciful	and (it is) He	Who	gave you life	then He will cause you to die

ثُمَّ يُحْيِيكُمْ ۗ	إِنَّ ٱلْإِنسَٰنَ	لَكَفُورٌ ﴿٦٦﴾
then He will (again) give you life	verily man	(is) indeed an ingrate

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ
لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِن جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ يَحْكُمُ
بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَاءِ وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mīna (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 Allāh 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 Islāmic Monotheism). 68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allāh knows best of what you do. 69. "Allāh will judge between you on the Day of Resurrection about that wherein you used to differ." 70. Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh Al-Mahfūz*). Verily, that is easy for Allāh.

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لِّكُلِّ	أُمَّةٍ	جَعَلْنَا مَنسَكًا	هُمْ	نَاسِكُوهُ
for every	nation	We have ordained rites	(that) they	follow it

فَلَا يُنَازِعُنَّكَ	فِي الْأَمْرِ	وَادْعُ	إِلَىٰ رَبِّكَ	إِنَّكَ
so let them not dispute with you	in the matter	and invite (them)	to your Lord	verily you

لَعَلَىٰ هُدًى	مُّسْتَقِيمٍ ﴿٦٧﴾	وَإِن جَادَلُوكَ	فَقُلِ اللَّهُ أَعْلَمُ
(are) indeed on guidance	straight	and if they argue with you	then say Allah knows best

بِمَا تَعْمَلُونَ ﴿٦٨﴾	اللَّهُ يَحْكُمُ بَيْنَكُمْ	يَوْمَ	الْقِيَامَةِ
of what you do	Allah will judge between you	(on the) Day	(of) Resurrection

فِيمَا كُنتُمْ	فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ يَعْلَمُ
about what you used to	differ in it	(do) you not know?	that Allah knows

مَا	فِي السَّمَاءِ	وَالْأَرْضِ	إِنَّ ذَٰلِكَ	فِي كِتَابٍ
(all) that	(is) in the heaven	and the earth	verily that	(is) in a Book

إِنَّ ذَٰلِكَ	عَلَى ٱللَّهِ يَسِيرٌ ﴿٧٠﴾
verily that	(is) easy for Allah

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا۟ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۚ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾

71. And they worship besides Allāh others for which He has sent down no authority, and of which they have no knowledge; and for the *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) 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 Allāh has promised to those who disbelieved, and worst indeed is that destination!"

سُلْطَٰنًا	بِهِۦ	مَا لَمْ يُنَزِّلْ	مِن دُونِ ٱللَّهِ	وَيَعْبُدُونَ	
an authority	for it	what He has not sent down	besides Allah	and they worship	
لِلظَّٰلِمِينَ		وَمَا	عِلْمٌ ۗ	بِهِۦ	لَيْسَ لَهُم	وَمَا
for the wrongdoers		and (there is) not	knowledge	about it	they have not	and what
بَيِّنَٰتٍ	ءَايَٰتُنَا	عَلَيْهِمْ	وَإِذَا تُتْلَىٰ		مِن نَّصِيرٍ ﴿٧١﴾	
Clear	Our Verses	to them	and when are recited		any helper	
يَكَادُونَ	ٱلْمُنكَرَ	ٱلَّذِينَ كَفَرُوا۟	تَعْرِفُ فِى وُجُوهِ			
they are nearly ready	a denial	(of) those who disbelieve	you will know on (the) faces			
قُلْ	ءَايَٰتِنَا	يَتْلُونَ عَلَيْهِمْ	يَسْطُونَ بِٱلَّذِينَ			
say	Our Verses	recite to them	to attack (with violence) those who			
وَعَدَهَا ٱللَّهُ	ٱلنَّارُ	مِن ذَٰلِكُمُ ۚ	بِشَرٍّ	أَفَأُنَبِّئُكُم		
Allah has promised it	the Fire	than that	of (something) worse	then (shall) I tell you?		

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ٱلَّذِينَ كَفَرُوا۟	وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾
(to) those who disbelieved	and worst (indeed) is that destination

يَـٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَـٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allāh, 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. 74. They have not estimated Allāh His Rightful Estimate. Verily, Allāh is All-Strong, All-Mighty. 75. Allāh chooses Messengers from angels and from men. Verily, Allāh is All-Hearer, All-Seer.

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يَـٰٓأَيُّهَا	ٱلنَّاسُ	ضُرِبَ مَثَلٌ	فَٱسْتَمِعُوا۟	لَهُۥٓ
O	mankind	a similitude has been coined	so listen	to it

إِنَّ ٱلَّذِينَ تَدْعُونَ	مِن دُونِ ٱللَّهِ	لَن يَخْلُقُوا۟ ذُبَابًا
verily those whom you call on	besides Allah	can never create a fly

وَلَوِ ٱجْتَمَعُوا۟	لَهُۥ ۖ	وَإِن يَسْلُبْهُمُ	ٱلذُّبَابُ
even though they combine together	for it	and if snatches away from them	the fly

شَيْـًٔا	لَّا يَسْتَنقِذُوهُ	مِنْهُ ۚ	ضَعُفَ ٱلطَّالِبُ
a thing	they would have no power to release it	from it (the fly)	so weak are the seeker

وَٱلْمَطْلُوبُ ﴿٧٣﴾	مَا قَدَرُوا۟ ٱللَّهَ	حَقَّ	قَدْرِهِۦٓ ۗ	إِنَّ ٱللَّهَ
and the sought	they have not estimated Allah	Rightful	His Estimate	verily Allah

لَقَوِىٌّ	عَزِيزٌ ﴿٧٤﴾	ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَـٰٓئِكَةِ	رُسُلًا
(is) All-Strong	All-Mighty	Allah chooses from angels	Messengers

وَمِنَ ٱلنَّاسِ	إِنَّ ٱللَّهَ	سَمِيعٌۢ	بَصِيرٌ ﴿٧٥﴾
and from men	verily Allah	(is) All-Hearer	All-Seer

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾
وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ
أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ ۖ هُوَ مَوْلَىٰكُمْ ۖ
فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾

76. He knows what is before them, and what is behind them. And to Allāh 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 Allāh'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 Islāmic Monotheism to mankind by inviting them to His religion of Islām), and has not laid upon you in religion any hardship: it is the religion of your father Ibrāhīm (Abraham) (Islāmic Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witnesses over mankind! So, perform *As-Salāt* (the prayers), give *Zakāt* (obligatory charity) and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs]. He is your *Maulā* (Patron, Lord), what an Excellent *Maulā* (Patron, Lord) and what an Excellent Helper!

Part - 17

يَعْلَمُ	مَا	بَيْنَ أَيْدِيهِمْ	وَمَا	خَلْفَهُمْ ۗ
He Knows	what	(is) before them	and what	(is) behind them

وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾	يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	ٱرْكَعُوا۟
and to Allah return all matters	O (you)	who believe	bow down

وَٱسْجُدُوا۟	وَٱعْبُدُوا۟ رَبَّكُمْ	وَٱفْعَلُوا۟ ٱلْخَيْرَ
and prostrate (yourselves)	and worship your Lord	and do good

لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾	وَجَٰهِدُوا۟	فِى ٱللَّهِ	حَقَّ	جِهَادِهِۦ	هُوَ
so that you may be successful	and strive hard	in Allah('s Cause)	true	striving	He
أَجْتَبَىٰكُمْ	وَمَا جَعَلَ	عَلَيْكُمْ	فِى ٱلدِّينِ	مِنْ حَرَجٍ	مِّلَّةَ
has chosen you	and has not laid	upon you	in religion	any hardship	(it is the) religion
أَبِيكُمْ	إِبْرَٰهِيمَ	هُوَ	سَمَّىٰكُمُ	ٱلْمُسْلِمِينَ	مِن قَبْلُ
(of) your father	Abraham	(it is) He (Allah)	(Who) has named you	Muslims	before
وَفِى هَٰذَا	لِيَكُونَ ٱلرَّسُولُ	شَهِيدًا	عَلَيْكُمْ	وَتَكُونُوا۟ شُهَدَآءَ	
and in this	that the Messenger may be	a witness	over you	and you be witnesses	
عَلَى ٱلنَّاسِ	فَأَقِيمُوا۟ ٱلصَّلَوٰةَ	وَءَاتُوا۟ ٱلزَّكَوٰةَ	وَٱعْتَصِمُوا۟	بِٱللَّهِ	
over mankind	so perform prayer	and give Zakat	and hold fast	to Allah	
هُوَ	مَوْلَىٰكُمْ	فَنِعْمَ ٱلْمَوْلَىٰ	وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾		
He	(is) your Lord (Patron)	(what) an Excellent Lord	and (what) an Excellent Helper		

Part - 17

سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

Sūrah Al-Mu'minūn (The Believers) 23

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

1. Successful indeed are the believers. 2. Those who offer their *Salāt* (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 Allāh has forbidden). 4. And those who pay the *Zakāt* (obligatory charity). 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 *Amanāt* (all the duties which Allāh has ordained, honesty, moral responsibility and trusts) and to their covenants;

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾	الَّذِينَ	هُمْ	فِي صَلَاتِهِمْ
successful indeed are the believers	those who	[they]	in their prayers

خَاشِعُونَ ﴿٢﴾	وَالَّذِينَ	هُمْ	عَنِ اللَّغْوِ	مُعْرِضُونَ ﴿٣﴾
(are) humbly submissive	and those who	[they]	from (evil) vain talk	turn away

وَالَّذِينَ	هُمْ	لِلزَّكَاةِ	فَاعِلُونَ ﴿٤﴾	وَالَّذِينَ	هُمْ
and those who	[they]	of Zakat (alms & charity)	(are) doers	and those who	[they]

لِفُرُوجِهِمْ	حَٰفِظُونَ ۝٥	إِلَّا	عَلَىٰٓ أَزْوَٰجِهِمْ	أَوْ مَا
[of] their private parts	(are) guardians	except	from their wives	or what
مَلَكَتْ أَيْمَٰنُهُمْ	فَإِنَّهُمْ	غَيْرُ مَلُومِينَ ۝٦	فَمَنِ ٱبْتَغَىٰ	
their right hands possess	then verily they	(are) free from blame	but whoever seeks	
وَرَآءَ	ذَٰلِكَ	فَأُو۟لَٰٓئِكَ	هُمُ	ٱلْعَادُونَ ۝٧	وَٱلَّذِينَ
beyond	that	then those	[they]	(are) the transgressors	and those who
هُمْ	لِأَمَٰنَٰتِهِمْ	وَعَهْدِهِمْ	رَٰعُونَ ۝٨		
[they]	to their trusts	and (to) their covenant	(are) observers		

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ۝٩ أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ۝١٠ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ
هُمْ فِيهَا خَٰلِدُونَ ۝١١ وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ۝١٢ ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى
قَرَارٍ مَّكِينٍ ۝١٣ ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ
عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ۝١٤

Part - 18

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

وَٱلَّذِينَ	هُمْ	عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ۝٩		أُو۟لَٰٓئِكَ	هُمُ
and those who	[they]	strictly guard [over] their prayers		these	[they]
ٱلْوَٰرِثُونَ ۝١٠	ٱلَّذِينَ يَرِثُونَ	ٱلْفِرْدَوْسَ	هُمْ	فِيهَا	خَٰلِدُونَ ۝١١
(are) the inheritors	who shall inherit	the Paradise	they	therein	(shall) dwell forever

وَلَقَدْ خَلَقْنَا الْإِنسَانَ	مِن سُلَالَةٍ	مِّن طِينٍ ﴿١٢﴾	ثُمَّ جَعَلْنَاهُ
and indeed We created man (Adam)	from extract	of clay	then We made him

نُطْفَةً	فِي قَرَارٍ	مَّكِينٍ ﴿١٣﴾	ثُمَّ خَلَقْنَا النُّطْفَةَ
(as) a semen-drop	in a lodging	safe (the womb)	then We created the semen-drop

عَلَقَةً	فَخَلَقْنَا الْعَلَقَةَ
(into) a clinging substance	then We created the clinging substance

مُضْغَةً	فَخَلَقْنَا الْمُضْغَةَ	عِظَامًا
(into) an embryonic lump	then We created the embryonic lump	(into) bones

فَكَسَوْنَا الْعِظَامَ	لَحْمًا	ثُمَّ أَنشَأْنَاهُ	خَلْقًا
then We clothed the bones	(with) flesh	then We brought it forth	(as) a creation

ءَاخَرَ ۚ	فَتَبَارَكَ اللَّهُ	أَحْسَنُ	الْخَالِقِينَ ﴿١٤﴾
another	so blessed is Allah	(the) Best	(of) creators

ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ
سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٧﴾ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ۖ
وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنشَأْنَا لَكُم بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْآكِلِينَ ﴿٢٠﴾

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

ثُمَّ	إِنَّكُم	بَعْدَ	ذَٰلِكَ	لَمَيِّتُونَ ﴿١٥﴾	ثُمَّ	إِنَّكُمْ	يَوْمَ
then	surely you	after	that	indeed (shall) die	then (again)	surely you	(on the) Day

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ	تُبْعَثُونَ ﴿١٦﴾	ٱلْقِيَـٰمَةِ
and indeed We have created above you	will be resurrected	(of) Resurrection

غَـٰفِلِينَ ﴿١٧﴾	عَنِ ٱلْخَلْقِ	وَمَا كُنَّا	طَرَآئِقَ	سَبْعَ
unaware	of the creation	and We were not	paths (heavens)	seven

فَأَسْكَنَّـٰهُ	بِقَدَرٍ	مَآءًۢ	مِنَ ٱلسَّمَآءِ	وَأَنزَلْنَا
and We gave it lodging	in (due) measure	water (rain)	from the sky	and We sent down

فَأَنشَأْنَا	لَقَـٰدِرُونَ ﴿١٨﴾	بِهِۦ	عَلَىٰ ذَهَابٍ	وَإِنَّا	فِى ٱلْأَرْضِ ۖ
then We brought forth	surely (are) Able	it	to take away	and verily We	in the earth

فَوَٰكِهُ	فِيهَا	لَكُمْ	وَأَعْنَابٍ	مِّن نَّخِيلٍ	جَنَّـٰتٍ	بِهِۦ	لَكُمْ
(is) fruit	wherein	for you	and grapes	of date palms	gardens	by it	for you

مِن طُورِ	وَشَجَرَةً تَخْرُجُ	وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾	كَثِيرَةٌ
from Mount	and a tree (olive that) springs forth	and from it you eat	much

لِّلْـَٔاكِلِينَ ﴿٢٠﴾	وَصِبْغٍ	تَنۢبُتُ بِٱلدُّهْنِ	سَيْنَآءَ
for the eaters	and (it is) a relish	(that) grows oil	Sinai

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَـٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَـٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾
وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَـٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا
لَكُم مِّنْ إِلَـٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ﴿٢٣﴾ فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَـٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ
يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَـٰٓئِكَةً مَّا سَمِعْنَا بِهَـٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾

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

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

وَإِنَّ	لَكُمْ	فِي ٱلْأَنْعَٰمِ	لَعِبْرَةً	نُّسْقِيكُم
and verily	for you	in the cattle	(there is) indeed a lesson	We give you to drink

مِّمَّا	فِي بُطُونِهَا	وَلَكُمْ	فِيهَا	مَنَٰفِعُ
of that which	(is) in their bellies	and for you	in them	(are) benefits

كَثِيرَةٌ	وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾	وَعَلَيْهَا	وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾
numerous	and of them you eat	and on them	and on [the] ships you are carried

وَلَقَدْ أَرْسَلْنَا نُوحًا	إِلَىٰ قَوْمِهِۦ	فَقَالَ	يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ
and indeed We sent Noah	to his people	and he said	O my people worship Allah

مَا	لَكُم	مِّنْ إِلَٰهٍ	غَيْرُهُۥٓ	أَفَلَا تَتَّقُونَ ﴿٢٣﴾	فَقَالَ ٱلْمَلَؤُا۟
not	you have	any god	but Him	(will) you not then be afraid?	but said the chiefs

ٱلَّذِينَ كَفَرُوا۟	مِن قَوْمِهِۦ	مَا هَٰذَآ	إِلَّا بَشَرٌ
(of) those who disbelieved	among his people	this (is) not	but a human being

مِّثْلُكُمْ	يُرِيدُ	أَن يَتَفَضَّلَ	عَلَيْكُمْ	وَلَوْ شَآءَ ٱللَّهُ
like you	he seeks	to make himself superior	to you	and if Allah willed

لَأَنزَلَ مَلَٰٓئِكَةً	مَّا سَمِعْنَا	بِهَٰذَا
He surely could have sent down angels	we heard not	such a thing

فِى ءَابَآئِنَا	ٱلْأَوَّلِينَ ﴿٢٤﴾
among our fathers	(of) old

إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ﴿٢٥﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ﴿٢٦﴾
فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسْلُكْ
فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى
فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ﴿٢٧﴾

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

إِنْ هُوَ	إِلَّا رَجُلٌ	بِهِۦ	جِنَّةٌ	فَتَرَبَّصُوا	بِهِۦ	حَتَّىٰ حِينٍ ﴿٢٥﴾
he (is) not	but a man	in whom	(is) madness	so wait	for him	until a while

قَالَ رَبِّ	انصُرْنِي	بِمَا كَذَّبُونِ ﴿٢٦﴾	فَأَوْحَيْنَآ
he said O my Lord	help me	(because) of what they deny me	so We revealed

إِلَيْهِ	أَنِ اصْنَعِ الْفُلْكَ	بِأَعْيُنِنَا	وَوَحْيِنَا
to him	that construct the ship	under Our Eyes	and (under) Our Revelation

فَإِذَا جَآءَ	أَمْرُنَا	وَفَارَ التَّنُّورُ
then when comes	Our Command	and (water) gushes forth (from) the oven

فَاسْلُكْ	فِيهَا	مِن كُلٍّ	زَوْجَيْنِ	اثْنَيْنِ	وَأَهْلَكَ
then take	on it	of each (kind)	spouses (male and female)	two	and your family

إِلَّا مَن سَبَقَ	عَلَيْهِ	الْقَوْلُ	مِنْهُمْ
except those has already gone forth	against whom	the Word	thereof

وَلَا تُخَاطِبْنِي	فِي الَّذِينَ ظَلَمُوٓا
and address Me not	in (favour of) those who have done wrong

إِنَّهُم	مُّغْرَقُونَ ﴿٢٧﴾
verily they	(are) to be drowned

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُل
رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ أَنشَأْنَا
مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ

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أَفَلَا تَتَّقُونَ ﴿٣٢﴾

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

مَّعَكَ	وَمَن	أَنتَ	فَإِذَا ٱسْتَوَيْتَ
(is) with you	and whoever	[you]	and when you have embarked

نَجَّىٰنَا	ٱلَّذِى	ٱلْحَمْدُ لِلَّهِ	فَقُلِ	عَلَى ٱلْفُلْكِ
has saved us	Who	all praise (be) to Allah	then say	on the ship

أَنزِلْنِى	وَقُل رَّبِّ	ٱلظَّٰلِمِينَ ﴿٢٨﴾	مِنَ ٱلْقَوْمِ
cause me to land	and say my Lord	(who are) oppressors	from the people

ٱلْمُنزِلِينَ ﴿٢٩﴾	خَيْرُ	وَأَنتَ	مُّبَارَكًا	مُنزَلًا
(of) those who bring to land	(are the) Best	for You	blessed	(at) a landing place

لَمُبْتَلِينَ ﴿٣٠﴾	وَإِن كُنَّا	لَءَايَٰتٍ	فِى ذَٰلِكَ	إِنَّ
(ever) putting (men) to test	and truly We are	(there are) indeed signs	in this	verily

فِيهِمْ	فَأَرْسَلْنَا	ءَاخَرِينَ ﴿٣١﴾	قَرْنًا	مِنۢ بَعْدِهِمْ	ثُمَّ أَنشَأْنَا
to them	and We sent	another	generation	after them	then We created

لَكُمْ	مَا	أَنِ ٱعْبُدُوا۟ ٱللَّهَ	مِّنْهُمْ	رَسُولًا
you have	not	(saying) [that] worship Allah	from (among) them	a Messenger

أَفَلَا تَتَّقُونَ ﴿٣٢﴾	غَيْرُهُۥٓ	مِّنْ إِلَٰهٍ
(will) you not then be afraid?	but Him	any god

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وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْـَٔاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ
إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾ وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ
إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ﴿٣٥﴾
هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٣٧﴾

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!

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وَقَالَ ٱلْمَلَأُ	مِن قَوْمِهِ	ٱلَّذِينَ كَفَرُوا۟	وَكَذَّبُوا۟	بِلِقَآءِ
and said the chiefs	of his people	who disbelieved	and denied	(the) Meeting
ٱلْـَٔاخِرَةِ	وَأَتْرَفْنَٰهُمْ			فِى ٱلْحَيَوٰةِ
(in) the Hereafter	and We had given them luxuries and comforts			in the life
ٱلدُّنْيَا	مَا هَٰذَآ	إِلَّا بَشَرٌ	مِّثْلُكُمْ	يَأْكُلُ	مِمَّا تَأْكُلُونَ
(of) the world	this (is) not	but a human being	like you	he eats	of that which you eat
مِنْهُ	وَيَشْرَبُ	مِمَّا تَشْرَبُونَ ﴿٣٣﴾		وَلَئِنْ أَطَعْتُم بَشَرًا	
[of that]	and he drinks	of what you drink		and if you obey a human being	
مِّثْلَكُمْ	إِنَّكُمْ	إِذًا	لَّخَٰسِرُونَ ﴿٣٤﴾		أَيَعِدُكُمْ
like you	verily you	then	indeed (are) losers		(does) he promise you?
أَنَّكُمْ	إِذَا مِتُّمْ	وَكُنتُمْ تُرَابًا			وَعِظَٰمًا
that [you]	when you have died	and have become dust			and bones

أَنَّكُم	مُّخْرَجُونَ ﴿٣٥﴾	هَيْهَاتَ	هَيْهَاتَ
[that] you	(shall be) brought forth (resurrected)	far	(very) far

لِمَا تُوعَدُونَ ﴿٣٦﴾	إِنْ هِيَ	إِلَّا حَيَاتُنَا	الدُّنْيَا
(is) that which you are promised	it (is) not	but our life	(of) this world

نَمُوتُ	وَنَحْيَا	وَمَا	نَحْنُ	بِمَبْعُوثِينَ ﴿٣٧﴾
we die	and we live	and not	we	(will be) resurrected

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾ ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا آخَرِينَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾

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

إِنْ هُوَ	إِلَّا رَجُلٌ افْتَرَىٰ	عَلَى اللَّهِ كَذِبًا	وَمَا	نَحْنُ	لَهُ
he (is) not	but a man (who) has invented	a lie against Allah	and not	we	in him

بِمُؤْمِنِينَ ﴿٣٨﴾	قَالَ رَبِّ	انصُرْنِي	بِمَا كَذَّبُونِ ﴿٣٩﴾
(are) going to believe	he said O my Lord	help me	(because) of what they deny me

قَالَ	عَمَّا قَلِيلٍ	لَّيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾	فَأَخَذَتْهُمُ
He (Allah) said	in a little while	surely they will be regretful	so overtook them

الصَّيْحَةُ	بِالْحَقِّ	فَجَعَلْنَاهُمْ	غُثَاءً	فَبُعْدًا
an awful cry	in truth	and We made them	(as) rubbish of dead plants	so away

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لِّلْقَوْمِ	ٱلظَّٰلِمِينَ ﴿٤١﴾	ثُمَّ أَنشَأْنَا	مِنۢ بَعْدِهِمْ	قُرُونًا
with the people	who are wrongdoers	then We created	after them	generations

ءَاخَرِينَ ﴿٤٢﴾	مَا تَسْبِقُ	مِنْ أُمَّةٍ	أَجَلَهَا	وَمَا يَسْتَـْٔخِرُونَ ﴿٤٣﴾
other	can not precede	any nation	their term	nor they can delay (it)

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۖ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾

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

ثُمَّ أَرْسَلْنَا رُسُلَنَا	تَتْرَا	كُلَّ مَا جَآءَ	أُمَّةً
then We sent Our Messengers	(in) succession	whenever came	(to) a nation

رَّسُولُهَا	كَذَّبُوهُ	فَأَتْبَعْنَا بَعْضَهُم	بَعْضًا
their Messenger	they denied him	so We made some of them follow	others

وَجَعَلْنَٰهُمْ	أَحَادِيثَ	فَبُعْدًا	لِّقَوْمٍ
and We made them	(as) true stories (for mankind)	so away	with a people

لَّا يُؤْمِنُونَ ﴿٤٤﴾	ثُمَّ أَرْسَلْنَا مُوسَىٰ	وَأَخَاهُ	هَٰرُونَ	بِـَٔايَٰتِنَا
who believe not	then We sent Moses	and his brother	Aaron	with Our proofs

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وَسُلْطَٰنٍ	مُّبِينٍ ﴿٤٥﴾	إِلَىٰ فِرْعَوْنَ	وَمَلَإِيْهِۦ
and an authority	manifest (clear)	to Pharaoh	and his chiefs
فَٱسْتَكْبَرُوا۟	وَكَانُوا۟ قَوْمًا	عَالِينَ ﴿٤٦﴾	فَقَالُوٓا۟
but they behaved insolently	and they were people	self-exalting	then they said
أَنُؤْمِنُ	لِبَشَرَيْنِ	مِثْلِنَا	وَقَوْمُهُمَا	لَنَا
(shall) we believe?	in two men	like ourselves	and their people	to us
عَٰبِدُونَ ﴿٤٧﴾	فَكَذَّبُوهُمَا	فَكَانُوا۟	مِنَ ٱلْمُهْلَكِينَ ﴿٤٨﴾
(are) servants	so they denied them	and became	of those who were destroyed

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾ وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ
رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾

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

وَلَقَدْ ءَاتَيْنَا مُوسَى	ٱلْكِتَٰبَ	لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾
and indeed We gave Moses	the Scripture	so that they may be guided

وَجَعَلْنَا ٱبْنَ	مَرْيَمَ	وَأُمَّهُۥٓ	ءَايَةً	وَءَاوَيْنَٰهُمَآ
and We made (the) son	(of) Mary	and his mother	(as) a sign	and We gave them refuge

إِلَىٰ رَبْوَةٍ	ذَاتِ قَرَارٍ	وَمَعِينٍ ﴿٥٠﴾	يَٰٓأَيُّهَا	ٱلرُّسُلُ
on high ground	a place of rest	and flowing streams	O (you)	Messengers

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كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ	وَٱعْمَلُوا۟ صَٰلِحًا	إِنِّى	بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
eat of lawful things	and do righteous deeds	verily I am	All-Knower of what you do

وَإِنَّ هَٰذِهِۦٓ	أُمَّتُكُمْ	أُمَّةً	وَٰحِدَةً	وَأَنَا۠
and verily this	(is) your nation (religion)	nation (religion)	one	and I am

رَبُّكُمْ	فَٱتَّقُونِ ﴿٥٢﴾	فَتَقَطَّعُوٓا۟ أَمْرَهُم	بَيْنَهُمْ
your Lord	so fear Me	but they have broken their religion	among them

زُبُرًا	كُلُّ	حِزْبٍۭ	بِمَا	لَّدَيْهِمْ	فَرِحُونَ ﴿٥٣﴾
(into) sects	each	group (party)	in what	(is) with them	rejoicing

فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَارِعُ لَهُمْ فِى
ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ﴿٥٧﴾ وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ
يُؤْمِنُونَ ﴿٥٨﴾ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ
رَٰجِعُونَ ﴿٦٠﴾ أُو۟لَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ ﴿٦١﴾

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

فَذَرْهُمْ	فِى غَمْرَتِهِمْ	حَتَّىٰ حِينٍ ﴿٥٤﴾	أَيَحْسَبُونَ	أَنَّمَا
so leave them	in their error	for a time	(do) they think?	that what

نُمِدُّهُم	بِهِۦ	مِن مَّالٍ	وَبَنِينَ ﴿٥٥﴾	نُسَارِعُ لَهُمْ
We enlarge them	with [it]	of wealth	and children (sons)	We hasten unto them

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فِي الْخَيْرَاتِ ۚ	بَل	لَا يَشْعُرُونَ ﴿٥٦﴾	إِنَّ الَّذِينَ	هُم	مِّنْ خَشْيَةِ
with good things	nay	they perceive not	verily those who	[they]	from (the) fear
رَبِّهِم	مُّشْفِقُونَ ﴿٥٧﴾	وَالَّذِينَ	هُم	بِآيَاتِ	رَبِّهِم
(of) their Lord	live in awe	and those	[they]	in (the) Signs	(of) their Lord
يُؤْمِنُونَ ﴿٥٨﴾	وَالَّذِينَ	هُم	بِرَبِّهِم	لَا يُشْرِكُونَ ﴿٥٩﴾	
believe	and those	[they]	with their Lord	join not (anyone in worship) as partners	
وَالَّذِينَ يُؤْتُونَ	مَا آتَوا	وَّقُلُوبُهُم	وَجِلَةٌ		
and those who give	that which they gave	[and] their hearts	(are) full of fear		
أَنَّهُم	إِلَىٰ رَبِّهِم	رَاجِعُونَ ﴿٦٠﴾	أُولَٰئِكَ يُسَارِعُونَ	فِي الْخَيْرَاتِ	
because they	to their Lord	(shall) return	(it is) these who hasten	in the good deeds	
وَهُم	لَهَا	سَابِقُونَ ﴿٦١﴾			
and they	in them	(are) foremost			

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ ۖ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ
مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ ﴿٦٣﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ
يَجْأَرُونَ ﴿٦٤﴾ لَا تَجْأَرُوا الْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾

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

وَلَا نُكَلِّفُ نَفْسًا	إِلَّا وُسْعَهَا ۚ	وَلَدَيْنَا
and We burden not any soul	except (according to) its capacity	and with Us
كِتَابٌ	يَنطِقُ بِالْحَقِّ ۖ	وَهُمْ	لَا يُظْلَمُونَ ﴿٦٢﴾
(is) a Record	(which) speaks with the truth	and they	will not be wronged

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بَلْ قُلُوبُهُم	فِي غَمْرَةٍ	مِّنْ هَٰذَا	وَلَهُمْ	أَعْمَالٌ	مِّن دُونِ
nay their hearts	(are) in error	from this	and for them	(are other) deeds	besides

ذَٰلِكَ	هُمْ	لَهَا	عَامِلُونَ ﴿٦٣﴾	حَتَّىٰ إِذَا	أَخَذْنَا مُتْرَفِيهِم
that	they	for it	(are) doing	until when	We seize their luxurious ones

بِالْعَذَابِ	إِذَا	هُمْ يَجْأَرُونَ ﴿٦٤﴾	لَا تَجْأَرُوا الْيَوْمَ
with punishment	behold	they make invocation loudly	invoke not loudly this day

إِنَّكُم	مِّنَّا	لَا تُنصَرُونَ ﴿٦٥﴾
certainly you	by Us	shall not be helped

قَدْ كَانَتْ ءَايَٰتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا
تَهْجُرُونَ ﴿٦٧﴾ أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ
فَهُمْ لَهُۥ مُنكِرُونَ ﴿٦٩﴾ أَمْ يَقُولُونَ بِهِۦ جِنَّةٌ ۚ بَلْ جَآءَهُم بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٠﴾
وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ السَّمَٰوَٰتُ وَالْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم
بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾

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

قَدْ كَانَتْ ءَايَٰتِي	تُتْلَىٰ عَلَيْكُمْ	فَكُنتُمْ
indeed My Verses used to	be recited to you	but you used to

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عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ٦٦	مُسۡتَكۡبِرِينَ	بِهِۦ	سَٰمِرٗا	تَهۡجُرُونَ ٦٧
turn back on your heels	(being) pride	about it	talking at night	renouncing (evil)

أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ	أَمۡ جَآءَهُم	مَّا لَمۡ يَأۡتِ
(have) they not pondered the word?	or (there) has come to them	what had not come

ءَابَآءَهُمُ	ٱلۡأَوَّلِينَ ٦٨	أَمۡ	لَمۡ يَعۡرِفُواْ رَسُولَهُمۡ
(to) their fathers	(of) old	or (it is that)	they did not recognize their Messenger

فَهُمۡ	لَهُۥ	مُنكِرُونَ ٦٩	أَمۡ يَقُولُونَ	بِهِۦ	جِنَّةُۢۚ	بَلۡ جَآءَهُم
so they	him	deny	or they say	in him	(there is) madness	nay he brought them

بِٱلۡحَقِّ	وَأَكۡثَرُهُمۡ	لِلۡحَقِّ	كَٰرِهُونَ ٧٠	وَلَوِ ٱتَّبَعَ ٱلۡحَقُّ
the truth	but most of them	to the truth	(are) averse	and if the truth had followed

أَهۡوَآءَهُمۡ	لَفَسَدَتِ ٱلسَّمَٰوَٰتُ	وَٱلۡأَرۡضُ
their desires	indeed would have been corrupted the heavens	and the earth

وَمَن	فِيهِنَّۚ	بَلۡ أَتَيۡنَٰهُم	بِذِكۡرِهِمۡ	فَهُمۡ
and whosoever	(is) therein	nay We have brought them	their reminder	but they

عَن ذِكۡرِهِم	مُّعۡرِضُونَ ٧١
from their reminder	(are) turning away

أَمۡ تَسۡـَٔلُهُمۡ خَرۡجٗا فَخَرَاجُ رَبِّكَ خَيۡرٞۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٧٢ وَإِنَّكَ لَتَدۡعُوهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٧٣
وَإِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ٧٤ ۞ وَلَوۡ رَحِمۡنَٰهُمۡ وَكَشَفۡنَا مَا بِهِم
مِّن ضُرّٖ لَّلَجُّواْ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ٧٥ وَلَقَدۡ أَخَذۡنَٰهُم بِٱلۡعَذَابِ فَمَا ٱسۡتَكَانُواْ لِرَبِّهِمۡ
وَمَا يَتَضَرَّعُونَ ٧٦ حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا عَذَابٖ شَدِيدٍ إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ٧٧

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

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

رَبِّكَ	فَخَرَاجُ	خَرْجًا	أَمْ تَسْـَٔلُهُمْ
(of) your Lord	but (the) recompense	(for) wages	or (is it that) you ask them

وَإِنَّكَ	ٱلرَّٰزِقِينَ ﴿٧٢﴾	خَيْرُ	وَهُوَ	خَيْرٌ
and certainly you	(of) the sustainers	(is the) Best	and He	(is) better

وَإِنَّ ٱلَّذِينَ	مُّسْتَقِيمٍ ﴿٧٣﴾	إِلَىٰ صِرَٰطٍ	لَتَدْعُوهُمْ
and verily those who	Straight	to (the) Path	indeed call them

لَنَٰكِبُونَ ﴿٧٤﴾	عَنِ ٱلصِّرَٰطِ	بِٱلْـَٔاخِرَةِ	لَا يُؤْمِنُونَ
(are) indeed deviating	from the Path	in the Hereafter	believe not

مِّن ضُرٍّ	بِهِم	وَكَشَفْنَا مَا	وَلَوْ رَحِمْنَٰهُمْ
of distress	(is) on them	and removed what	and though We had mercy on them

فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿٧٥﴾	لَّلَجُّوا۟
in their transgression wandering blindly	(still) they would obstinately persist

فَمَا ٱسْتَكَانُوا۟	بِٱلْعَذَابِ	وَلَقَدْ أَخَذْنَٰهُم
but they humbled not themselves	with punishment	and indeed We seized them

حَتَّىٰٓ إِذَا فَتَحْنَا	وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾	لِرَبِّهِمْ
until when We open	nor (did) they invoke with submission (to Him)	to their Lord

مُبْلِسُونَ ﴿٧٧﴾	فِيهِ	هُمْ	إِذَا	شَدِيدٍ	ذَا عَذَابٍ	بَابًا	عَلَيْهِم
(will be) plunged	into it	they	behold	severe	of a punishment	a gate	for them

وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى
ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا

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تَعْقِلُونَ ﴿٨٠﴾ بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾

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?

وَهُوَ	الَّذِي أَنشَأَ	لَكُمُ	السَّمْعَ	وَالْأَبْصَارَ
and (it is) He	Who has created	for you	hearing	and sight
وَالْأَفْئِدَةَ	قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾	وَهُوَ	الَّذِي	ذَرَأَكُمْ
and hearts	little thanks you give	and (it is) He	Who	has created you
فِي الْأَرْضِ	وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾		وَهُوَ	الَّذِي يُحْيِي
on the earth	and to Him you shall be gathered (back)		and (it is) He	Who gives life
وَيُمِيتُ	وَلَهُ	اخْتِلَافُ	اللَّيْلِ	وَالنَّهَارِ
and causes death	and to Him (belongs)	(the) alternation	(of) night	and day
أَفَلَا تَعْقِلُونَ ﴿٨٠﴾		بَلْ قَالُوا مِثْلَ		مَا قَالَ
(will) you not then understand?		nay they say (the) like		(of) what said
الْأَوَّلُونَ ﴿٨١﴾	قَالُوا	أَإِذَا مِتْنَا		وَكُنَّا تُرَابًا
the men of old	they said	when we are dead?		and have become dust
وَعِظَامًا	أَإِنَّا	لَمَبْعُوثُونَ ﴿٨٢﴾		
and bones	(shall) we?	indeed be resurrected		

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ الْأَرْضُ
وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ
السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

قُلْ مَنْ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾

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

إِنْ هَٰذَآ	مِن قَبْلُ	هَٰذَا	وَءَابَآؤُنَآ	نَحْنُ	لَقَدْ وُعِدْنَا
this (is) not	before	this	and our fathers	[we]	verily we have been promised
إِلَّآ أَسَٰطِيرُ	ٱلْأَوَّلِينَ ﴿٨٣﴾	قُل	لِّمَنِ	ٱلْأَرْضُ	وَمَن
but (the) tales	(of) the ancients	say	for Whom	(is) the earth	and whosoever
فِيهَآ	إِن كُنتُمْ	تَعْلَمُونَ ﴿٨٤﴾	سَيَقُولُونَ	لِلَّهِ	قُل
(is) therein	if you [were]	know	they will say	(it is) for Allah	say
أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾	قُلْ مَن	رَّبُّ ٱلسَّمَٰوَٰتِ			ٱلسَّبْعِ
(will) you not then remember?	say Who	(is the) Lord (of) the heavens			seven
وَرَبُّ ٱلْعَرْشِ	ٱلْعَظِيمِ ﴿٨٦﴾	سَيَقُولُونَ	لِلَّهِ	قُل	
and (the) Lord (of) the Throne	Great	they will say	(it is) for Allah	say	
أَفَلَا تَتَّقُونَ ﴿٨٧﴾	قُلْ مَنْ	بِيَدِهِۦ	مَلَكُوتُ	كُلِّ	شَىْءٍ
(will) you not then fear (Allah)?	say Who	in His Hand	(is the) sovereignty	(of) every	thing
وَهُوَ يُجِيرُ	وَلَا يُجَارُ	عَلَيْهِ	إِن كُنتُمْ	تَعْلَمُونَ ﴿٨٨﴾	
and He protects (all)	and none can be protected	against Him	if you [were]	know	

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾ مَا ٱتَّخَذَ ٱللَّهُ
مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ

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سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

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

سَيَقُولُونَ	لِلَّهِ ۚ	قُلْ	فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾	بَلْ أَتَيْنَٰهُم
they will say	(it is) for Allah	say	how then are you deceived	nay We have brought them
بِٱلْحَقِّ	وَإِنَّهُمْ	لَكَٰذِبُونَ ﴿٩٠﴾	مَا ٱتَّخَذَ ٱللَّهُ	مِن وَلَدٍ
the truth	and verily they	surely (are) liars	Allah (did) not take	any son
وَمَا كَانَ مَعَهُۥ	مِنْ إِلَٰهٍ ۚ	إِذًا	لَّذَهَبَ	
nor is (there along) with Him	any god	then	surely would have taken away	
كُلُّ	إِلَٰهٍۭ	بِمَا خَلَقَ	وَلَعَلَا بَعْضُهُمْ	
each	god	what he had created	and surely some of them would have (tried to) overcome	
عَلَىٰ بَعْضٍ ۚ	سُبْحَٰنَ ٱللَّهِ	عَمَّا يَصِفُونَ ﴿٩١﴾		
[over] others	Glorified is Allah	above (all) that they attribute (to Him)		

عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾ قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ﴿٩٣﴾
رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ﴿٩٥﴾
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾

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

فَتَعَٰلَىٰ	وَٱلشَّهَٰدَةِ	عَٰلِمِ ٱلْغَيْبِ
Exalted is He	and the seen	All-Knower (of) the unseen
إِمَّا تُرِيَنِّي	قُل رَّبِّ	عَمَّا يُشْرِكُونَ ﴿٩٢﴾
if you will show me	say my Lord	over (all) that they associate as partners (to Him)
فِى ٱلْقَوْمِ	فَلَا تَجْعَلْنِى	رَبِّ	مَا يُوعَدُونَ ﴿٩٣﴾
amongst the people	then put me not	my Lord	that (with) which they are threatened
مَا	أَن نُّرِيَكَ	عَلَىٰٓ	وَإِنَّا	ٱلظَّٰلِمِينَ ﴿٩٤﴾
that which	to show you	[on]	and indeed We	who are wrongdoers
أَحْسَنُ	هِىَ	ٱدْفَعْ بِٱلَّتِى	لَقَٰدِرُونَ ﴿٩٥﴾	نَعِدُهُمْ
(is) better	which	repel with that	surely (are) Able	We have threatened them
بِمَا يَصِفُونَ ﴿٩٦﴾	أَعْلَمُ	نَحْنُ	ٱلسَّيِّئَةَ
of what they utter	(are) Best Knower	We	evil

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا
جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾ لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ
هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾ فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾

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

وَقُل رَّبِّ	أَعُوذُ بِكَ	مِنْ هَمَزَٰتِ	ٱلشَّيَٰطِينِ ﴿٩٧﴾
and say my Lord	I seek refuge with You	from (the) whisperings	(of) the devils

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وَأَعُوذُ	بِكَ	رَبِّ	أَن يَحْضُرُونِ ﴿٩٨﴾	حَتَّىٰٓ إِذَا جَآءَ
and I seek refuge	with You	my Lord	lest they (should) attend me	until when comes
أَحَدَهُمُ	ٱلْمَوْتُ	قَالَ رَبِّ	ٱرْجِعُونِ ﴿٩٩﴾	لَعَلِّيٓ أَعْمَلُ	صَٰلِحًا
(to) one of them	death	he says my Lord	send me back	so that I may do	good
فِيمَا تَرَكْتُ	كَلَّآ	إِنَّهَا	كَلِمَةٌ	هُوَ	قَآئِلُهَا
in that which I have left behind	no	indeed it	(is) a word	he	speaks it
وَمِن وَرَآئِهِم	بَرْزَخٌ	إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾		
and behind them	(is) a barrier	until (the) Day (when) they will be resurrected		
فَإِذَا نُفِخَ	فِى ٱلصُّورِ	فَلَآ أَنسَابَ	بَيْنَهُمْ	
then when is blown	in the Trumpet	then (there will be) no kinship	among them	
يَوْمَئِذٍ	وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾			
that Day	nor they will ask of one another			

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ
﴿١٠٤﴾ أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ﴿١٠٥﴾ قَالُوا۟ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكُنَّا قَوْمًا ضَآلِّينَ ﴿١٠٦﴾ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ قَالَ ٱخْسَـُٔوا۟
فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾

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

فَمَن	ثَقُلَتْ مَوَٰزِينُهُۥ	فَأُو۟لَٰٓئِكَ	هُمُ	ٱلْمُفْلِحُونَ ﴿١٠٢﴾
then [who]	whose Scales are heavy	then these	[they]	(are) the successful
وَمَنْ	خَفَّتْ مَوَٰزِينُهُۥ	فَأُو۟لَٰٓئِكَ	ٱلَّذِينَ خَسِرُوٓا۟	أَنفُسَهُمْ
and [who]	whose Scales are light	then they	(are) those who lost	their ownselves
فِى جَهَنَّمَ	خَٰلِدُونَ ﴿١٠٣﴾	تَلْفَحُ وُجُوهَهُمُ	ٱلنَّارُ	وَهُمْ	فِيهَا
in Hell	they (will) abide forever	will burn their faces	the Fire	and they	therein
كَٰلِحُونَ ﴿١٠٤﴾	أَلَمْ تَكُنْ ءَايَٰتِى	تُتْلَىٰ عَلَيْكُمْ	فَكُنتُم
(will) grin with displaced lips	were not My Verses?	recited to you	then you used to
بِهَا تُكَذِّبُونَ ﴿١٠٥﴾	قَالُوا۟ رَبَّنَا	غَلَبَتْ عَلَيْنَا	شِقْوَتُنَا
deny [with] them	they will say our Lord	overcame [on] us	our wretchedness
وَكُنَّا قَوْمًا	ضَآلِّينَ ﴿١٠٦﴾	رَبَّنَآ	أَخْرِجْنَا	مِنْهَا
and we were a people	erring	our Lord	bring us out	of this
فَإِنْ عُدْنَا	فَإِنَّا	ظَٰلِمُونَ ﴿١٠٧﴾	قَالَ
then if (ever) we return	then indeed we	(shall be) wrongdoers	He will say
ٱخْسَـُٔوا۟ فِيهَا	وَلَا تُكَلِّمُونِ ﴿١٠٨﴾
remain you rejected in it	and speak not to Me

إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾
فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾ إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ
بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ ﴿١١١﴾ قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

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

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رَبَّنَآ ءَامَنَّا	مِّنْ عِبَادِى يَقُولُونَ	فَرِيقٌ	إِنَّهُۥ كَانَ
our Lord we believe	of My slaves (who) used to say	a party	verily (there) was

ٱلرَّٰحِمِينَ ﴿١٠٩﴾	خَيْرُ	وَأَنتَ	وَٱرْحَمْنَا	لَنَا	فَٱغْفِرْ
(of) those who show mercy	(are the) Best	for You	and have mercy on us	us	so forgive

ذِكْرِى	حَتَّىٰٓ أَنسَوْكُمْ	سِخْرِيًّا	فَٱتَّخَذْتُمُوهُمْ
My remembrance	until they made you forget	(for) a laughing stock	but you took them

ٱلْيَوْمَ	جَزَيْتُهُمُ	إِنِّى	مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾	وَكُنتُمْ
this Day	have rewarded them	verily I	laugh at them	while you used to

ٱلْفَآئِزُونَ ﴿١١١﴾	هُمُ	أَنَّهُمْ	بِمَا صَبَرُوٓا۟
(are) the successful	[they]	indeed they	for what they kept patience

سِنِينَ ﴿١١٢﴾	عَدَدَ	فِى ٱلْأَرْضِ	كَمْ لَبِثْتُمْ	قَٰلَ
(of) years	(by) number	on the earth	how long did you stay	He (Allah) will say

قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ
تَعْلَمُونَ ﴿١١٤﴾ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ
ٱلْمَلِكُ ٱلْحَقُّ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ
لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ
وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

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

قَالُوا۟	لَبِثْنَا يَوْمًا	أَوْ بَعْضَ	يَوْمٍ
they will say	we stayed a day	or part	(of) a day
فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾		قَـٰلَ	إِن لَّبِثْتُمْ
so ask of those who keep account (angels)		He (Allah) will say	you stayed not
إِلَّا قَلِيلًا	لَّوْ	أَنَّكُمْ كُنتُمْ	تَعْلَمُونَ ﴿١١٤﴾	أَفَحَسِبْتُمْ
but a little	if	[that] you had	known	then (did) you think?
أَنَّمَا خَلَقْنَـٰكُمْ	عَبَثًا	وَأَنَّكُمْ	إِلَيْنَا	لَا تُرْجَعُونَ ﴿١١٥﴾
that We had created you	in vain	and that you	to Us	would not be returned
فَتَعَـٰلَى ٱللَّهُ	ٱلْمَلِكُ	ٱلْحَقُّ	لَآ إِلَـٰهَ	إِلَّا هُوَ	رَبُّ ٱلْعَرْشِ
so Exalted is Allah	the King	True	(there is) no god	but He	(the) Lord (of) the Throne
ٱلْكَرِيمِ ﴿١١٦﴾	وَمَن يَدْعُ	مَعَ ٱللَّهِ	إِلَـٰهًا	ءَاخَرَ	لَا بُرْهَـٰنَ
Honourable	and whoever invokes	with Allah	god	(any) other	no proof
لَهُۥ	بِهِۦ	فَإِنَّمَا حِسَابُهُۥ	عِندَ	رَبِّهِۦٓ	إِنَّهُۥ
he has	of it	then only his reckoning	(is) with	his Lord	surely [he]
لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿١١٧﴾	وَقُل رَّبِّ	ٱغْفِرْ	وَٱرْحَمْ
the disbelievers will not succeed	and say my Lord	forgive	and have mercy
وَأَنتَ	خَيْرُ	ٱلرَّٰحِمِينَ ﴿١١٨﴾
for You	(are the) Best	(of) those who show mercy

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سُورَةُ النُّورِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

سُورَةٌ أَنزَلْنَـٰهَا وَفَرَضْنَـٰهَا وَأَنزَلْنَا فِيهَآ ءَايَـٰتٍۭ بَيِّنَـٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟
كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ
وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾ ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ

لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾

Sūrah An-Nūr (The Light) 24

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

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

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سُورَةٌ	أَنزَلْنَٰهَا	
(this is) a Surah (chapter of the Quran)	which We have sent down	
وَفَرَضْنَٰهَا	وَأَنزَلْنَا	فِيهَآ	ءَايَٰتٍ	بَيِّنَٰتٍ
and which We have injoined	and We have revealed	in it	Signs	manifest
لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾	ٱلزَّانِيَةُ	وَٱلزَّانِي	فَٱجْلِدُوا۟	كُلَّ
so that you may remember	the fornicatress	and the fornicator	[then] flog	each

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وَٰحِدٍ	مِّنْهُمَا	مِائَةَ	جَلْدَةٍ	وَلَا تَأْخُذْكُم	بِهِمَا	رَأْفَةٌ
one	of them	(with) a hundred	lashes	and let not withhold you	with them	pity

فِى دِينِ ٱللَّهِ	إِن كُنتُمْ	تُؤْمِنُونَ بِٱللَّهِ	وَٱلْيَوْمِ	ٱلْءَاخِرِ
in (the) religion (of) Allah	if you were	believing in Allah	and the Day	the Last

وَلْيَشْهَدْ عَذَابَهُمَا	طَآئِفَةٌ	مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾	ٱلزَّانِى لَا يَنكِحُ
and let witness their punishment	a party	of the believers	the fornicator marries not

إِلَّا زَانِيَةً	أَوْ مُشْرِكَةً	وَٱلزَّانِيَةُ	لَا يَنكِحُهَآ
but a fornicatress	or an idolatress	and the fornicatress	marries her not

إِلَّا زَانٍ	أَوْ مُشْرِكٌ	وَحُرِّمَ ذَٰلِكَ	عَلَى ٱلْمُؤْمِنِينَ ﴿٣﴾
but a fornicator	or an idolater	and such a thing is forbidden	to the believers

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً
أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٤﴾ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾
وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ ۙ إِنَّهُۥ
لَمِنَ ٱلصَّٰدِقِينَ ﴿٦﴾

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

وَٱلَّذِينَ يَرْمُونَ	ٱلْمُحْصَنَٰتِ	ثُمَّ	لَمْ يَأْتُوا۟	بِأَرْبَعَةِ	شُهَدَآءَ
and those who accuse	the chaste women	then	produce not	four	witnesses

فَٱجْلِدُوهُمْ	ثَمَٰنِينَ	جَلْدَةً	وَلَا تَقْبَلُوا۟	لَهُمْ	شَهَٰدَةً
then flog them	(with) eighty	stripes	and accept not	their	testimony

أَبَدًا ۚ	وَأُو۟لَٰٓئِكَ	هُمُ	ٱلْفَٰسِقُونَ ﴿٤﴾		إِلَّا ٱلَّذِينَ تَابُوا۟
forever	and those	[they]	(are) the disobedient (to Allah)		except those who repent

مِنۢ بَعۡدِ ذَٰلِكَ	وَأَصۡلَحُواْ	فَإِنَّ ٱللَّهَ	غَفُورٞ	رَّحِيمٞ ۝٥
thereafter	and amend	so verily Allah	(is) Oft-Forgiving	Most Merciful

وَٱلَّذِينَ يَرۡمُونَ	أَزۡوَٰجَهُمۡ	وَلَمۡ يَكُن	لَّهُمۡ	شُهَدَآءُ	إِلَّآ أَنفُسُهُمۡ
and those who accuse	their wives	and are not	for them	witnesses	except themselves

فَشَهَٰدَةُ	أَحَدِهِمۡ	أَرۡبَعُ	شَهَٰدَٰتِۭ	بِٱللَّهِ	إِنَّهُۥ
then (the) testimony	(of) one of them	(is) four	testimonies	by Allah	that he

لَمِنَ ٱلصَّٰدِقِينَ ۝٦
(is) surely (one) of those who speak the truth

وَٱلۡخَٰمِسَةُ أَنَّ لَعۡنَتَ ٱللَّهِ عَلَيۡهِ إِن كَانَ مِنَ ٱلۡكَٰذِبِينَ ۝٧ وَيَدۡرَؤُاْ عَنۡهَا ٱلۡعَذَابَ أَن تَشۡهَدَ أَرۡبَعَ شَهَٰدَٰتِۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلۡكَٰذِبِينَ ۝٨ وَٱلۡخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيۡهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ۝٩ وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكُمۡ وَرَحۡمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٞ ۝١٠

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

وَٱلۡخَٰمِسَةُ	أَنَّ لَعۡنَتَ ٱللَّهِ	عَلَيۡهِ	إِن كَانَ
and the fifth (testimony)	(is) that (the) Curse (of) Allah	(is) on him	if he be

مِنَ ٱلۡكَٰذِبِينَ ۝٧	وَيَدۡرَؤُاْ	عَنۡهَا	ٱلۡعَذَابَ	أَن تَشۡهَدَ
of those who tell a lie	but it shall avert	from her	the punishment	that she testifies

أَرۡبَعَ	شَهَٰدَٰتِۭ بِٱللَّهِ	إِنَّهُۥ	لَمِنَ ٱلۡكَٰذِبِينَ ۝٨
four	testimonies by Allah	that he	(is) surely (one) of those who tell lies

وَٱلۡخَٰمِسَةَ	أَنَّ غَضَبَ ٱللَّهِ	عَلَيۡهَآ	إِن كَانَ
and the fifth (testimony)	(is) that (the) Anger (of) Allah	(be) upon her	if he was

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مِنَ ٱلصَّٰدِقِينَ ﴿٩﴾	وَلَوْلَا فَضْلُ ٱللَّهِ	عَلَيْكُمْ
(one) of those who speak the truth	and had (it) not been for (the) Grace (of) Allah	on you

وَرَحْمَتُهُۥ	وَأَنَّ ٱللَّهَ	تَوَّابٌ	حَكِيمٌ ﴿١٠﴾
and His Mercy	and that Allah	(is the) One Who accepts repentance	(the) All-Wise

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم
مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ
ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ
شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾

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

مِّنكُمْ ۚ	عُصْبَةٌ	بِٱلْإِفْكِ	إِنَّ ٱلَّذِينَ جَآءُو
among you	(are) a group	the slander	verily those who brought forth

لِكُلِّ	لَّكُمْ ۚ	خَيْرٌ	بَلْ هُوَ	لَّكُم ۖ	شَرًّا	لَا تَحْسَبُوهُ
unto every	for you	(is) good	nay it	for you	a bad (thing)	you consider it not

وَٱلَّذِى	مِنَ ٱلْإِثْمِ ۚ	مَّا ٱكْتَسَبَ	مِّنْهُم	ٱمْرِئٍ
and (as for) him who	of the sin	(is) that which he had earned	of them	man

عَظِيمٌ ﴿١١﴾	عَذَابٌ	لَهُۥ	مِنْهُمْ	تَوَلَّىٰ كِبْرَهُۥ
great	(will be) a torment	for him	among them	had the greater share of it

وَٱلْمُؤْمِنَٰتُ	ظَنَّ ٱلْمُؤْمِنُونَ	سَمِعْتُمُوهُ	لَّوْلَآ إِذْ
and the believing women	think the believing men	you heard it	why (did) not when

بِأَنفُسِهِمْ	خَيْرًا	وَقَالُوا هَٰذَا	إِفْكٌ	مُّبِينٌ ﴿١٢﴾
of their own people	good	and they say this (charge)	(is) a lie	obvious

لَّوْلَا جَاءُو	عَلَيْهِ	بِأَرْبَعَةِ	شُهَدَاءَ	فَإِذْ	لَمْ يَأْتُوا
why (did) they not bring	for it	four	witnesses	since when	they brought not

بِالشُّهَدَاءِ	فَأُولَٰئِكَ	عِندَ اللَّهِ	هُمُ	الْكَاذِبُونَ ﴿١٣﴾
the witnesses	then these	with Allah	[they]	(are) the liars

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

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

فِي الدُّنْيَا	وَرَحْمَتُهُ	عَلَيْكُمْ	وَلَوْلَا فَضْلُ اللَّهِ
in this world	and His Mercy	unto you	and had (it) not been for (the) Grace (of) Allah

فِيهِ	فِي مَا أَفَضْتُمْ	لَمَسَّكُمْ	وَالْآخِرَةِ
in it	for that you involved	surely would have touched you	and (in) the Hereafter

وَتَقُولُونَ	بِأَلْسِنَتِكُمْ	تَلَقَّوْنَهُ	إِذْ	عَظِيمٌ ﴿١٤﴾	عَذَابٌ
and uttering	with your tongues	you were receiving it	when	great	a torment

عِلْمٌ	بِهِ	لَكُم	مَّا لَيْسَ	بِأَفْوَاهِكُم
knowledge	of it	for you	what (there) was not	with your mouths

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وَتَحْسَبُونَهُۥ	هَيِّنًا	وَهُوَ	عِندَ ٱللَّهِ	عَظِيمٌ ﴿١٥﴾
and you consider it	a little thing	while it (was)	with Allah	(very) great

وَلَوْلَآ إِذْ	سَمِعْتُمُوهُ	قُلْتُم	مَّا يَكُونُ	لَنَآ	أَن نَّتَكَلَّمَ
and why (did) not when	you heard it	you say	it is not (right)	for us	to speak

بِهَٰذَا	سُبْحَٰنَكَ	هَٰذَا	بُهْتَٰنٌ	عَظِيمٌ ﴿١٦﴾
of this	Glory is to You	this	(is) a lie	great

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا
وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ
رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

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

يَعِظُكُمُ ٱللَّهُ	أَن تَعُودُوا۟	لِمِثْلِهِۦٓ	أَبَدًا	إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾
Allah warns you	that you repeat	(the) like of it	forever	if you are believers

وَيُبَيِّنُ ٱللَّهُ	لَكُمُ	ٱلْءَايَٰتِ	وَٱللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿١٨﴾
and Allah makes clear	for you	the Signs	and Allah	(is) All-Knowing	All-Wise

إِنَّ ٱلَّذِينَ يُحِبُّونَ	أَن تَشِيعَ ٱلْفَٰحِشَةُ
verily those who like	that illegal sexual intercourse should be propagated

فِى ٱلَّذِينَ ءَامَنُوا۟	لَهُمْ	عَذَابٌ	أَلِيمٌ	فِى ٱلدُّنْيَا
among those who believe	they (will) have	a torment	painful	in this world

وَٱلْـَٔاخِرَةِ ۚ	وَٱللَّهُ يَعْلَمُ	وَأَنتُمْ	لَا تَعْلَمُونَ ﴿١٩﴾
and (in) the Hereafter	and Allah knows	and you	know not

وَلَوْلَا فَضْلُ ٱللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُۥ
and had (it) not been for (the) Grace (of) Allah	on you	and His Mercy

وَأَنَّ ٱللَّهَ	رَءُوفٌ	رَّحِيمٌ ﴿٢٠﴾
and that Allah	(is) Full of Kindness	Most Merciful

۞ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَـٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَـٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

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

يَـٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لَا تَتَّبِعُوا۟ خُطُوَٰتِ	ٱلشَّيْطَـٰنِ ۚ	وَمَن يَتَّبِعْ
O (you)	who believe	follow not (the) footsteps	(of) Satan	and whosoever follows

خُطُوَٰتِ	ٱلشَّيْطَـٰنِ	فَإِنَّهُۥ يَأْمُرُ	بِٱلْفَحْشَآءِ
(the) footsteps	(of) Satan	then verily he commands	to commit indecency

وَٱلْمُنكَرِ ۚ	وَلَوْلَا فَضْلُ ٱللَّهِ	عَلَيْكُمْ	وَرَحْمَتُهُۥ
and evil (deeds)	and had (it) not been for (the) Grace (of) Allah	on you	and His Mercy

مَا زَكَىٰ	مِنكُم	مِّنْ أَحَدٍ	أَبَدًا	وَلَـٰكِنَّ ٱللَّهَ يُزَكِّى
would not have been pure	of you	anyone	ever	[and] but Allah purifies

مَن يَشَآءُ ۗ	وَٱللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٢١﴾
whom He wills	and Allah	(is) All-Hearer	All-Knower

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وَلَا يَأْتَلِ أُولُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى
سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾ إِنَّ ٱلَّذِينَ
يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾
يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾

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

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وَٱلسَّعَةِ	مِنكُمْ	وَلَا يَأْتَلِ أُولُوا۟ ٱلْفَضْلِ
and (those with) wealth	among you	and let not swear to desist those with blessings

فِى سَبِيلِ ٱللَّهِ	وَٱلْمُهَٰجِرِينَ	وَٱلْمَسَٰكِينَ	أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ
in (the) Way (of) Allah	and the emigrants	[and] the poor	to give to the kinfolk

أَن يَغْفِرَ ٱللَّهُ	أَلَا تُحِبُّونَ	وَلْيَصْفَحُوٓا۟ ۗ	وَلْيَعْفُوا۟
that Allah should forgive	(do) you not love?	and forgive	and let them pardon

إِنَّ ٱلَّذِينَ	رَّحِيمٌ ﴿٢٢﴾	غَفُورٌ	وَٱللَّهُ	لَكُمْ ۗ
verily those who	Most Merciful	(is) Oft-Forgiving	and Allah	[for] you

ٱلْمُؤْمِنَٰتِ	ٱلْغَٰفِلَٰتِ	يَرْمُونَ ٱلْمُحْصَنَٰتِ
the believing women	the unaware women	accuse the chaste women

عَذَابٌ	وَلَهُمْ	وَٱلْـَٔاخِرَةِ	لُعِنُوا۟ فِى ٱلدُّنْيَا
(will be) a torment	and for them	and (in) the Hereafter	are cursed in the world

أَلْسِنَتُهُمْ	عَلَيْهِمْ	يَوْمَ تَشْهَدُ	عَظِيمٌ ﴿٢٣﴾
their tongues	against them	(on the) Day (when) bear witness	great

وَأَيۡدِيهِمۡ	وَأَرۡجُلُهُم	بِمَا كَانُواْ	يَعۡمَلُونَ ﴿٢٤﴾
[and] their hands	and their legs	as to what they used to	do

يَوۡمَئِذٖ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلۡحَقَّ وَيَعۡلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلۡحَقُّ ٱلۡمُبِينُ ﴿٢٥﴾ ٱلۡخَبِيثَٰتُ لِلۡخَبِيثِينَ
وَٱلۡخَبِيثُونَ لِلۡخَبِيثَٰتِۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِۚ أُوْلَٰٓئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَۖ لَهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ﴿٢٦﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتًا
غَيۡرَ بُيُوتِكُمۡ حَتَّىٰ تَسۡتَأۡنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓ أَهۡلِهَاۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ لَعَلَّكُمۡ
تَذَكَّرُونَ ﴿٢٧﴾

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

يَوۡمَئِذٖ	يُوَفِّيهِمُ ٱللَّهُ	دِينَهُمُ	ٱلۡحَقَّ
(on) that Day	Allah will pay them in full	their recompense	the just due

وَيَعۡلَمُونَ	أَنَّ ٱللَّهَ	هُوَ ٱلۡحَقُّ	ٱلۡمُبِينُ ﴿٢٥﴾	ٱلۡخَبِيثَٰتُ
and they will know	that Allah	He (is) the Truth	the Manifest	bad women

لِلۡخَبِيثِينَ	وَٱلۡخَبِيثُونَ	لِلۡخَبِيثَٰتِۖ	وَٱلطَّيِّبَٰتُ
(are) for bad men	and bad men	(are) for bad women	and good women

لِلطَّيِّبِينَ	وَٱلطَّيِّبُونَ	لِلطَّيِّبَٰتِۚ	أُوْلَٰٓئِكَ	مُبَرَّءُونَ
(are) for good men	and good men	(are) for good women	those	(are) innocent

مِمَّا يَقُولُونَۖ	لَهُم	مَّغۡفِرَةٞ	وَرِزۡقٞ	كَرِيمٞ ﴿٢٦﴾
of what they say	for them	(is) forgiveness	and provision	generous

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يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُواْ	لَا تَدۡخُلُواْ بُيُوتًا	غَيۡرَ	بُيُوتِكُمۡ
O (you)	who believe	enter not houses	other than	your houses

حَتَّىٰ تَسۡتَأۡنِسُواْ	وَتُسَلِّمُواْ	عَلَىٰٓ أَهۡلِهَاۚ	ذَٰلِكُمۡ	خَيۡرٞ
until you have asked permission	and greeted	[on] their people	that	(is) better

لَّكُمۡ	لَعَلَّكُمۡ تَذَكَّرُونَ ﴿٢٧﴾
for you	(in order) that you may remember

فَإِن لَّمۡ تَجِدُواْ فِيهَآ أَحَدٗا فَلَا تَدۡخُلُوهَا حَتَّىٰ يُؤۡذَنَ لَكُمۡۖ وَإِن قِيلَ لَكُمُ ٱرۡجِعُواْ فَٱرۡجِعُواْۖ هُوَ
أَزۡكَىٰ لَكُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ عَلِيمٞ ﴿٢٨﴾ لَّيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَدۡخُلُواْ بُيُوتًا غَيۡرَ مَسۡكُونَةٖ
فِيهَا مَتَٰعٞ لَّكُمۡۚ وَٱللَّهُ يَعۡلَمُ مَا تُبۡدُونَ وَمَا تَكۡتُمُونَ ﴿٢٩﴾ قُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ
أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۗ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ ﴿٣٠﴾

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

فَإِن	لَّمۡ تَجِدُواْ	فِيهَآ	أَحَدٗا	فَلَا تَدۡخُلُوهَا
and if	you find not	therein	anyone	then enter not them (houses)

حَتَّىٰ يُؤۡذَنَ	لَكُمۡۖ	وَإِن قِيلَ	لَكُمُ ٱرۡجِعُواْ
until permission has been given	to you	and if it is said	to you (to) return

فَٱرۡجِعُواْۖ	هُوَ	أَزۡكَىٰ	لَكُمۡۚ	وَٱللَّهُ	بِمَا تَعۡمَلُونَ عَلِيمٞ ﴿٢٨﴾
then go back	it	(is) purer	for you	and Allah	(is) All-Knower of what you do

لَّيۡسَ	عَلَيۡكُمۡ	جُنَاحٌ	أَن تَدۡخُلُواْ بُيُوتًا	غَيۡرَ	مَسۡكُونَةٖ	فِيهَا
(there) is not	on you	sin	that you enter houses	not	inhabited	in which

مَتَٰعٌ	لَّكُمْ	وَٱللَّهُ يَعْلَمُ	مَا تُبْدُونَ
(there are) goods (usefulness)	for you	and Allah knows	what you reveal

وَمَا تَكْتُمُونَ ﴿٢٩﴾	قُل لِّلْمُؤْمِنِينَ	يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ
and what you conceal	say to the believing men	they should lower [from] their gazes

وَيَحْفَظُوا۟ فُرُوجَهُمْ	ذَٰلِكَ	أَزْكَىٰ	لَهُمْ	إِنَّ ٱللَّهَ
and protect their private parts	that	(is) purer	for them	verily Allah

خَبِيرٌۢ بِمَا يَصْنَعُونَ ﴿٣٠﴾
(is) All-Aware of what they do

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

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

وَقُل	لِّلْمُؤْمِنَٰتِ	يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ
and say	to the believing women	(that) they should lower [from] their gazes

وَيَحْفَظْنَ فُرُوجَهُنَّ	وَلَا يُبْدِينَ زِينَتَهُنَّ	إِلَّا مَا
and protect their private parts	and not to expose their beauty	except that

ظَهَرَ مِنْهَا ۖ	وَلْيَضْرِبْنَ	بِخُمُرِهِنَّ
(which) is apparent of it	and let them draw	their veils (head coverings)

عَلَىٰ جُيُوبِهِنَّ ۖ	وَلَا يُبْدِينَ زِينَتَهُنَّ	إِلَّا	لِبُعُولَتِهِنَّ
over their breasts (bosoms)	and not to reveal their beauty	except	to their husbands

أَوْ ءَابَآئِهِنَّ	أَوْ ءَابَآءِ	بُعُولَتِهِنَّ	أَوْ أَبْنَآئِهِنَّ	أَوْ أَبْنَآءِ
or their fathers	or (the) fathers	(of) their husbands	or their sons	or (the) sons

بُعُولَتِهِنَّ	أَوْ إِخْوَٰنِهِنَّ	أَوْ بَنِىٓ	إِخْوَٰنِهِنَّ	أَوْ بَنِىٓ
(of) their husbands	or their brothers	or (the) sons	(of) their brothers	or (the) sons

أَخَوَٰتِهِنَّ	أَوْ نِسَآئِهِنَّ	أَوْ مَا	مَلَكَتْ أَيْمَٰنُهُنَّ
(of) their sisters	or their women	or what	their right hands possess

أَوِ ٱلتَّٰبِعِينَ	غَيْرِ أُو۟لِى ٱلْإِرْبَةِ	مِنَ ٱلرِّجَالِ	أَوِ ٱلطِّفْلِ
or male servants	having no sexual desire	of men	or children

ٱلَّذِينَ لَمْ يَظْهَرُوا۟	عَلَىٰ عَوْرَٰتِ	ٱلنِّسَآءِ ۖ	وَلَا يَضْرِبْنَ
who have no sense	of (the) sexual parts	(of) women	and let them not stamp

بِأَرْجُلِهِنَّ	لِيُعْلَمَ	مَا يُخْفِينَ	مِن زِينَتِهِنَّ ۚ	وَتُوبُوٓا۟
their feet	so (as) to reveal	what they hide	of their beauty	and repent

إِلَى ٱللَّهِ جَمِيعًا	أَيُّهَ	ٱلْمُؤْمِنُونَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾
to Allah all (of you)	O (you)	believers	so that you may be successful

وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن
فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ

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وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ
and marry the single among you and the pious of your male slaves and maid servants

إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ
if they be poor Allah will enrich them of His bounty and Allah (is) All-Sufficient

عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا
All-Knowing and let be chaste those who find not (financial means for) marriage

حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَـٰبَ
until Allah enriches them of His bounty and those who seek a writing (of emancipation)

مِمَّا مَلَكَتْ أَيْمَـٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ
of (those) whom your right hands possess then give them writing if you know in them

خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ
good and give them of (the) wealth (of) Allah which He has bestowed upon you

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

إِنْ أَرَدْنَ تَحَصُّنًا	عَلَى ٱلْبِغَآءِ	وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ
if they desire chastity	to prostitution	and compel not your maids

وَمَن	ٱلدُّنْيَا	ٱلْحَيَوٰةِ	عَرَضَ	لِّتَبْتَغُوا۟
and (he) who	(of) the world	(of) the life	goods	(in order) that you may seek

رَّحِيمٌ ﴿٣٣﴾	غَفُورٌ	إِكْرَٰهِهِنَّ	مِنۢ بَعْدِ	فَإِنَّ ٱللَّهَ	يُكْرِههُّنَّ
Most Merciful	(is) Oft-Forgiving	their compulsion	after	then verily Allah	compels them

وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾
۞ ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ
ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ
ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٣٥﴾

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

وَمَثَلًا	مُّبَيِّنَٰتٍ	ءَايَٰتٍ	إِلَيْكُمْ	وَلَقَدْ أَنزَلْنَآ
and an example	manifest	Verses	to you	and indeed We have sent down

لِّلْمُتَّقِينَ ﴿٣٤﴾	وَمَوْعِظَةً	مِن قَبْلِكُمْ	مِّنَ ٱلَّذِينَ خَلَوْا۟
for the pious	and an admonition	before you	of those who passed away

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نُورِهِۦ	مَثَلُ	وَٱلْأَرْضِ ۚ	نُورُ ٱلسَّمَٰوَٰتِ	ٱللَّهُ
(of) His Light	(the) parable	and the earth	(is the) Light (of) the heavens	Allah

ٱلزُّجَاجَةُ	فِى زُجَاجَةٍ ۖ	ٱلْمِصْبَاحُ	مِصْبَاحٌ ۖ	فِيهَا	كَمِشْكَوٰةٍ
the glass	(is) in a glass	the lamp	(is) a lamp	within it	(is) as a niche

زَيْتُونَةٍ	مُّبَٰرَكَةٍ	يُوقَدُ مِن شَجَرَةٍ	دُرِّىٌّ	كَوْكَبٌ	كَأَنَّهَا
an olive	blessed	lit from a tree	brilliant	a star	as if it (were)

وَلَوْ	يُضِىٓءُ	يَكَادُ زَيْتُهَا	وَلَا غَرْبِيَّةٍ	لَّا شَرْقِيَّةٍ
though	glow forth	its oil would almost	nor (of the) west	neither (of the) east

مَن يَشَآءُ ۚ	يَهْدِى ٱللَّهُ لِنُورِهِۦ	عَلَىٰ نُورٍ ۗ	نُّورٌ	نَّارٌ ۚ	لَّمْ تَمْسَسْهُ
whom He wills	Allah guides to His Light	upon light	light	fire	touched it not

عَلِيمٌ ﴿٣٥﴾	شَىْءٍ	بِكُلِّ	وَٱللَّهُ	لِلنَّاسِ ۗ	وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ
(is) All-Knower	thing	of every	and Allah	for mankind	and Allah sets forth parables

فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ﴿٣٦﴾ رِجَالٌ
لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ﴿٣٧﴾ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُوا۟ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ
مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

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

فِي بُيُوتٍ أَذِنَ ٱللَّهُ	أَن تُرْفَعَ	وَيُذْكَرَ	فِيهَا	ٱسْمُهُۥ
in houses Allah permitted	that they be raised	and is remembered	in them	His Name
يُسَبِّحُ لَهُۥ	فِيهَا	بِٱلْغُدُوِّ	وَٱلْـَٔاصَالِ ﴿٣٦﴾	رِجَالٌ
glorify [to] Him	in them	in the mornings	and (in) the evenings	men
لَّا تُلْهِيهِمْ	تِجَٰرَةٌ	وَلَا بَيْعٌ	عَن ذِكْرِ ٱللَّهِ	
diverts them not	trade	nor sale	from (the) remembrance (of) Allah	
وَإِقَامِ	ٱلصَّلَوٰةِ	وَإِيتَآءِ	ٱلزَّكَوٰةِ	يَخَافُونَ يَوْمًا
and (from) offering	the prayer	and (from) giving	the Zakat	they fear a Day
تَتَقَلَّبُ فِيهِ	ٱلْقُلُوبُ	وَٱلْأَبْصَٰرُ ﴿٣٧﴾	لِيَجْزِيَهُمُ ٱللَّهُ	
will be overturned in it	the hearts	and the eyes	that Allah may reward them	
أَحْسَنَ	مَا عَمِلُوا۟	وَيَزِيدَهُم	مِّن فَضْلِهِۦ	
(according to the) best	(of) what they have done	and increase them	of His Grace	
وَٱللَّهُ يَرْزُقُ	مَن يَشَآءُ	بِغَيْرِ	حِسَابٍ ﴿٣٨﴾	
and Allah provides	(to) whom He wills	without	account (measure)	

وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ
شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ
يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ
يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾

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

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بِقِيعَةٍ	كَسَرَابٍ	أَعْمَٰلُهُمْ	وَٱلَّذِينَ كَفَرُوٓا۟
in a lowland	(are) like a mirage	their deeds	and (as for) those who disbelieved

لَمْ يَجِدْهُ	جَآءَهُۥ	حَتَّىٰٓ إِذَا	مَآءً	ٱلظَّمْـَٔانُ	يَحْسَبُهُ
he finds it not	he comes to it	until when	(to be) water	the thirsty one	thinks it

حِسَابَهُۥ	فَوَفَّىٰهُ	وَوَجَدَ ٱللَّهَ عِندَهُۥ	شَيْـًٔا
his due	then He will pay him in full	and he finds Allah with him	(to be) anything

فِى بَحْرٍ	كَظُلُمَٰتٍ	أَوْ	ٱلْحِسَابِ ﴿٣٩﴾	وَٱللَّهُ سَرِيعُ
in a sea	(is) like (the) darknesses	or	(in taking) account	and Allah (is) Swift

سَحَابٌ	مِّن فَوْقِهِۦ	مَّوْجٌ	مِّن فَوْقِهِۦ	مَّوْجٌ	يَغْشَىٰهُ	لُّجِّىٍّ
(are) clouds	over it	(is) a wave	over it	a wave	covers it	vast deep

أَخْرَجَ يَدَهُۥ	إِذَآ	بَعْضٍ	فَوْقَ	بَعْضُهَا	ظُلُمَٰتٌ
(a man) stretches out his hand	when	others	over	some of it	darknesses

نُورًا	لَهُۥ	لَّمْ يَجْعَلِ ٱللَّهُ	وَمَن	يَرَىٰهَا	لَمْ يَكَدْ
light	for him	Allah has not made	and (he) who	he can see it	hardly

مِن نُّورٍ ﴿٤٠﴾	لَهُۥ	فَمَا
any light	for him	then (there is) not

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِنۢ بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾

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

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

وَٱلْأَرْضِ	فِى ٱلسَّمَٰوَٰتِ	مَن	يُسَبِّحُ لَهُۥ	أَنَّ ٱللَّهَ	أَلَمْ تَرَ
and the earth	(is) in the heavens	whosoever	glorifies Him	that (it is) Allah	(do) you not see?
وَتَسْبِيحَهُۥ ۗ	قَدْ عَلِمَ صَلَاتَهُۥ	كُلٌّ	صَٰٓفَّٰتٍ ۖ	وَٱلطَّيْرُ	
and his glorification	verily knows his prayer	each	(with) wings outspread	and the birds	
وَلِلَّهِ مُلْكُ		عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾		وَٱللَّهُ	
and to Allah (belongs the) sovereignty		(is) All-Knower of what they do		and Allah	
أَلَمْ تَرَ	وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾		وَٱلْأَرْضِ ۖ	ٱلسَّمَٰوَٰتِ	
(do) you not see?	and to Allah (is) the return		and the earth	(of) the heavens	
ثُمَّ يَجْعَلُهُۥ	ثُمَّ يُؤَلِّفُ بَيْنَهُۥ		أَنَّ ٱللَّهَ يُزْجِى سَحَابًا		
then makes them	then joins them together		that Allah drives clouds		
يَخْرُجُ مِنْ خِلَٰلِهِۦ	فَتَرَى ٱلْوَدْقَ		رُكَامًا		
comes forth from between them	and you see the rain		(into) a heap of layers		
فَيُصِيبُ	مِنْ بَرَدٍ	فِيهَا	مِن جِبَالٍ	مِنَ ٱلسَّمَآءِ	وَيُنَزِّلُ
and He strikes	[of] hail	in it	[from] mountains	from the sky	and He sends down
سَنَا	يَكَادُ	عَن مَّن يَشَآءُ ۖ	وَيَصْرِفُهُۥ	مَن يَشَآءُ	بِهِۦ
(the) flash	nearly	from whom He wills	and averts it	whom He wills	with it
		يَذْهَبُ بِٱلْأَبْصَٰرِ ﴿٤٣﴾		بَرْقِهِۦ	
		takes away the sight		(of) its lightning	

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾ وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم

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مَّن يَمْشِي عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِي عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٤٥﴾ لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

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

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ	وَٱلنَّهَارَ ۚ	إِنَّ	فِى ذَٰلِكَ	لَعِبْرَةً
Allah causes to alternate the night	and the day	verily	in this	(is) indeed a lesson

لِّأُو۟لِى	ٱلْأَبْصَٰرِ ﴿٤٤﴾	وَٱللَّهُ خَلَقَ	كُلَّ	دَآبَّةٍ
for those who have	insight	and Allah has created	every	moving (living) creature

مِّن مَّآءٍ	فَمِنْهُم	مَّن يَمْشِى	عَلَىٰ بَطْنِهِۦ	وَمِنْهُم
from water	of them	(there is) who creeps (walks)	on his belly	and of them

مَّن يَمْشِى	عَلَىٰ رِجْلَيْنِ	وَمِنْهُم	مَّن يَمْشِى	عَلَىٰٓ أَرْبَعٍ	يَخْلُقُ ٱللَّهُ
who walks	on two legs	and of them	who walks	on four	Allah creates

مَا يَشَآءُ ۚ	إِنَّ ٱللَّهَ	عَلَىٰ كُلِّ	شَىْءٍ	قَدِيرٌ ﴿٤٥﴾
what He wills	verily Allah	over every	thing	(is) All-Powerful

لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ	مُّبَيِّنَٰتٍ ۚ	وَٱللَّهُ يَهْدِى	مَن يَشَآءُ
indeed We have sent down Verses	manifest	and Allah guides	whom He wills

إِلَىٰ صِرَٰطٍ	مُّسْتَقِيمٍ ﴿٤٦﴾
to a Path	Straight

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ
بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن يَكُن
لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ
وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿٥٠﴾

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

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وَأَطَعْنَا	وَبِٱلرَّسُولِ	ءَامَنَّا بِٱللَّهِ	وَيَقُولُونَ
and we obey	and in the Messenger	we have believed in Allah	and they say

بِٱلْمُؤْمِنِينَ ﴿٤٧﴾	أُو۟لَٰٓئِكَ	وَمَآ	مِّنۢ بَعْدِ ذَٰلِكَ	مِّنْهُم	ثُمَّ يَتَوَلَّىٰ فَرِيقٌ
(are) believers	those	and not	after that	of them	then turn away a party

لِيَحْكُمَ بَيْنَهُمْ	وَرَسُولِهِۦ	إِلَى ٱللَّهِ	وَإِذَا دُعُوٓا۟
to judge between them	and His Messenger	to Allah	and when they are called

ٱلْحَقُّ	لَّهُمُ	وَإِن يَكُن	مُّعْرِضُونَ ﴿٤٨﴾	مِّنْهُم	فَرِيقٌ	إِذَا
the truth	with them	and if is	turn away	of them	a party	behold

مَّرَضٌ	أَفِى قُلُوبِهِم	مُذْعِنِينَ ﴿٤٩﴾	يَأْتُوٓا۟ إِلَيْهِ
a disease	(is there) in their hearts?	with submission	they come to him

عَلَيْهِمْ	أَن يَحِيفَ ٱللَّهُ	أَمْ يَخَافُونَ	أَمِ ٱرْتَابُوٓا۟
[over] them	lest Allah should wrong in judgement	or they fear	or (do) they doubt

ٱلظَّٰلِمُونَ ﴿٥٠﴾	هُمُ	بَلْ أُو۟لَٰٓئِكَ	وَرَسُولُهُۥ
(are) the wrongdoers	[they]	nay those	and His Messenger

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥١﴾ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾ ۞ وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّۖ قُل لَّا تُقْسِمُواْۖ طَاعَةٌ مَّعْرُوفَةٌۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾

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

إِنَّمَا كَانَ قَوْلَ	ٱلْمُؤْمِنِينَ	إِذَا دُعُوٓاْ	إِلَى ٱللَّهِ
only was (the) saying	(of) the believers	when they are called	to Allah
وَرَسُولِهِۦ	لِيَحْكُمَ بَيْنَهُمْ	أَن يَقُولُواْ	سَمِعْنَا
and His Messenger	to judge between them	that they say	we heard
وَأَطَعْنَاۚ	وَأُوْلَٰٓئِكَ	هُمُ	ٱلْمُفْلِحُونَ ﴿٥١﴾	وَمَن يُطِعِ ٱللَّهَ
and we obeyed	and those	[they]	(are) the successful	and whosoever obeys Allah
وَرَسُولَهُۥ	وَيَخْشَ ٱللَّهَ	وَيَتَّقْهِ	فَأُوْلَٰٓئِكَ	هُمُ
and His Messenger	and fears Allah	and is pious (towards) Him	then those	[they]
ٱلْفَآئِزُونَ ﴿٥٢﴾	وَأَقْسَمُواْ	بِٱللَّهِ	جَهْدَ	أَيْمَٰنِهِمْ
(are) the successful ones	and they swear	by Allah	strongest	their oaths
لَئِنْ أَمَرْتَهُمْ	لَيَخْرُجُنَّۖ	قُل	لَا تُقْسِمُواْۖ
(that) if you would order them	surely they would leave	say	swear not
طَاعَةٌ	مَّعْرُوفَةٌۚ	إِنَّ ٱللَّهَ	خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٥٣﴾
(this) obedience	(is) known	verily Allah	(is) All-Aware of what you do

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قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٥٤﴾ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾

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

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قُلْ	أَطِيعُوا۟ ٱللَّهَ	وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ	فَإِن تَوَلَّوْا۟	فَإِنَّمَا	عَلَيْهِ
say	obey Allah	and obey the Messenger	but if you turn away	then only	on him
مَا حُمِّلَ		وَعَلَيْكُم		مَّا حُمِّلْتُمْ ۖ	
(is) what is placed on him		and on you		(is) what is placed on you	
وَإِن تُطِيعُوهُ	تَهْتَدُوا۟ ۚ	وَمَا	عَلَى ٱلرَّسُولِ		
and if you obey him	you shall be guided	and (is) not	on the Messenger		
إِلَّا ٱلْبَلَٰغُ	ٱلْمُبِينُ ﴿٥٤﴾	وَعَدَ ٱللَّهُ	ٱلَّذِينَ ءَامَنُوا۟		
except conveying (preach the message)	clear	Allah has promised	those who believe		
مِنكُمْ	وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	لَيَسْتَخْلِفَنَّهُمْ			
among you	and do righteous deeds	(that) He will certainly grant them succession			

فِي ٱلْأَرْضِ	كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ	مِن قَبْلِهِمْ
in the earth	as He gave succession to those who	(were) before them

وَلَيُمَكِّنَنَّ	لَهُمْ	دِينَهُمُ	ٱلَّذِي ٱرْتَضَىٰ
and (that) He will surely establish	for them	their religion	which He has chosen

لَهُمْ	وَلَيُبَدِّلَنَّهُم	مِّنۢ بَعْدِ	خَوْفِهِمْ	أَمْنًا ۚ
for them	and He will surely give them in exchange	after	their fear	(a safe) security

يَعْبُدُونَنِي	لَا يُشْرِكُونَ	بِي	شَيْـًٔا ۚ	وَمَن كَفَرَ
they worship Me	associating not	with Me	anything	and whoever disbelieved

بَعْدَ	ذَٰلِكَ	فَأُو۟لَٰٓئِكَ	هُمُ	ٱلْفَٰسِقُونَ ﴿٥٥﴾
after	that	then those	[they]	(are) the disobedient

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ ٱلَّذِينَ
كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ۚ وَمَأْوَىٰهُمُ ٱلنَّارُ ۖ وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ
وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ
عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
لَكُمُ ٱلْـَٔايَٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

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

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

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ	وَءَاتُوا۟ ٱلزَّكَوٰةَ	وَأَطِيعُوا۟ ٱلرَّسُولَ
and perform the prayer	and pay Zakat (alms)	and obey the Messenger

لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾	لَا تَحْسَبَنَّ	ٱلَّذِينَ كَفَرُوا۟	مُعْجِزِينَ
so that you may receive mercy	consider not	those who disbelieved	(can) escape

فِى ٱلْأَرْضِ	وَمَأْوَىٰهُمُ	ٱلنَّارُ ۖ	وَلَبِئْسَ ٱلْمَصِيرُ ﴿٥٧﴾
in the land	and their abode	(is) the Fire	and worst indeed is the destination

يَٰٓأَيُّهَا	ٱلَّذِينَ ءَامَنُوا۟	لِيَسْتَـْٔذِنكُمُ	ٱلَّذِينَ	مَلَكَتْ أَيْمَٰنُكُمْ
O (you)	who believe	let ask your permission	those whom	your right hands possess

وَٱلَّذِينَ	لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ	مِنكُمْ	ثَلَٰثَ	مَرَّٰتٍ ۚ	مِّن قَبْلِ
and those who	(did) not attain the (age of) puberty	of you	three	times	before

صَلَوٰةِ	ٱلْفَجْرِ	وَحِينَ	تَضَعُونَ ثِيَابَكُم	مِّنَ ٱلظَّهِيرَةِ	وَمِنۢ بَعْدِ
(the) prayer	(of) dawn	and while	you put off your clothes	for the noonday	and after

صَلَوٰةِ	ٱلْعِشَآءِ ۚ	ثَلَٰثُ	عَوْرَٰتٍ	لَّكُمْ ۚ
(the) prayer	(of) Isha (late night)	(these) three	(are) times of privacy	for you

لَيْسَ عَلَيْكُمْ	وَلَا	عَلَيْهِمْ	جُنَاحٌۢ	بَعْدَهُنَّ ۚ	طَوَّٰفُونَ
(there) is not on you	nor	on them	sin	afterwards	(to) move about (attending)

عَلَيْكُمْ	بَعْضُكُمْ	عَلَىٰ بَعْضٍ ۚ	كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	لَكُمُ	ٱلْءَايَٰتِ ۗ
to you	some of you	over (some) others	thus Allah makes clear	to you	the Verses

وَٱللَّهُ	عَلِيمٌ	حَكِيمٌ ﴿٥٨﴾
and Allah	(is) All-Knowing	All-Wise

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾ وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن

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يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

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

وَإِذَا بَلَغَ	الْأَطْفَالُ	مِنكُمُ	الْحُلُمَ
and when attain	the children	among you	the (age of) puberty
فَلْيَسْتَأْذِنُوا	كَمَا اسْتَأْذَنَ الَّذِينَ		مِن قَبْلِهِمْ
then let them seek permission	as sought permission those who		(were) before them
كَذَٰلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	آيَاتِهِ ۗ	وَاللَّهُ	عَلِيمٌ
thus Allah makes clear	for you	His Verses	and Allah	(is) All-Knowing
حَكِيمٌ ﴿٥٩﴾	وَالْقَوَاعِدُ		مِنَ النِّسَاءِ	اللَّاتِي
All-Wise	and past childbearing		from the women	who
لَا يَرْجُونَ نِكَاحًا	فَلَيْسَ	عَلَيْهِنَّ	جُنَاحٌ	أَن يَضَعْنَ ثِيَابَهُنَّ
(do) not expect wedlock	then (it) is not	on them	sin	that they discard their clothes
غَيْرَ	مُتَبَرِّجَاتٍ	بِزِينَةٍ ۖ	وَأَن يَسْتَعْفِفْنَ	خَيْرٌ
not	showing	(their) beauty	and that they (modestly) refrain	(is) better
لَّهُنَّ ۗ	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ ﴿٦٠﴾
for them	and Allah	(is) All-Hearer	All-Knower

لَّيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ أَنفُسِكُمْ
أَن تَأْكُلُوا مِن بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ
إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ
أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُ

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أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا
دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

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

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وَلَا	حَرَجٌ	عَلَى ٱلْأَعْرَجِ	وَلَا	حَرَجٌ	لَّيْسَ عَلَى ٱلْأَعْمَىٰ
nor	restriction	on the lame	nor	restriction	(there) is not on the blind

مِنۢ بُيُوتِكُمْ	أَن تَأْكُلُوا	عَلَىٰٓ أَنفُسِكُمْ	وَلَا	حَرَجٌ	عَلَى ٱلْمَرِيضِ
from your houses	that you eat	on yourselves	nor	restriction	on the sick

أَوْ بُيُوتِ	ءَابَآئِكُمْ	أَوْ بُيُوتِ	أُمَّهَٰتِكُمْ	أَوْ بُيُوتِ
or houses	(of) your fathers	or houses	(of) your mothers	or houses

إِخْوَٰنِكُمْ	أَوْ بُيُوتِ	أَخَوَٰتِكُمْ	أَوْ بُيُوتِ	أَعْمَٰمِكُمْ
(of) your brothers	or houses	(of) your sisters	or houses	(of) your paternal uncles

أَوْ بُيُوتِ	عَمَّٰتِكُمْ	أَوْ بُيُوتِ	أَخْوَٰلِكُمْ	أَوْ بُيُوتِ
or houses	(of) your paternal aunts	or houses	(of) your maternal uncles	or houses

خَٰلَٰتِكُمْ	أَوْ مَا	مَلَكْتُم مَّفَاتِحَهُۥٓ	أَوْ صَدِيقِكُمْ
(of) your maternal aunts	or (from) what	you hold its keys	or your friend

لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَن تَأْكُلُوا جَمِيعًا	أَوْ أَشْتَاتًا
(there) is not on you	sin	that you eat together	or apart

فَإِذَا دَخَلْتُم	بُيُوتًا	فَسَلِّمُوا۟	عَلَىٰٓ أَنفُسِكُمْ
but when you enter	houses	then greet	[on] yourselves (one another)

تَحِيَّةً	مِّنْ عِندِ ٱللَّهِ	مُبَٰرَكَةً	طَيِّبَةً ۚ	كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ
a greeting	from Allah	blessed	(and) good	thus Allah makes clear

لَكُمُ	ٱلْءَايَٰتِ	لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾
for you	the Signs	so that you may understand

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ
يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

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

إِنَّمَا ٱلْمُؤْمِنُونَ	ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ	وَرَسُولِهِۦ
only the (true) believers	(are) those who believed in Allah	and His Messenger

وَإِذَا كَانُوا۟	مَعَهُۥ	عَلَىٰٓ أَمْرٍ	جَامِعٍ	لَّمْ يَذْهَبُوا۟
and when they are	with him	on a matter	common	they go not away

حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ	إِنَّ ٱلَّذِينَ	يَسْتَـْٔذِنُونَكَ	أُو۟لَٰٓئِكَ
until they have asked his permission	verily those who	ask your permission	they

ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ	وَرَسُولِهِۦ ۚ	فَإِذَا	ٱسْتَـْٔذَنُوكَ
(are) those who believe in Allah	and His Messenger	so when	they ask your permission

لِبَعْضِ	شَأْنِهِمْ	فَأْذَن	لِّمَن شِئْتَ	مِنْهُمْ
for some	affairs of theirs	then give permission	to whom you wish	of them

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وَٱسْتَغْفِرْ	لَهُمُ ٱللَّهَ	إِنَّ ٱللَّهَ	غَفُورٌ	رَّحِيمٌ ﴿٦٢﴾
and ask forgiveness	(of) Allah for them	truly Allah	(is) Oft-Forgiving	Most Merciful

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ
يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ
عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

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

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لَّا تَجْعَلُوا۟ دُعَآءَ	ٱلرَّسُولِ	بَيْنَكُمْ	كَدُعَآءِ	بَعْضِكُم
make not (the) calling	(of) the Messenger	among you	as (the) calling	(of) some of you

بَعْضًا ۚ	قَدْ يَعْلَمُ ٱللَّهُ	ٱلَّذِينَ يَتَسَلَّلُونَ	مِنكُمْ	لِوَاذًا ۚ
others	truly Allah knows	those who slip away	of you	under shelter

فَلْيَحْذَرِ ٱلَّذِينَ	يُخَالِفُونَ عَنْ أَمْرِهِۦٓ	أَن تُصِيبَهُمْ
and let beware those who	oppose [from] his commandment	lest should befall them

فِتْنَةٌ	أَوْ يُصِيبَهُمْ	عَذَابٌ	أَلِيمٌ ﴿٦٣﴾	أَلَآ	إِنَّ
an affliction	or befall them	a torment	painful	[no doubt]	certainly

لِلَّهِ مَا	فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۗ	قَدْ يَعْلَمُ	مَآ
to Allah (belongs all) that	(is) in the heavens	and the earth	surely He knows	what

يُرْجَعُونَ إِلَيْهِ	وَيَوْمَ	عَلَيْهِ	أَنتُمْ
they will be brought back to Him	and (the) Day (when)	(are) on it (condition)	you
عَلِيمٌ ﴿٦٤﴾	شَيْءٍ	بِكُلِّ	وَاللَّهُ	بِمَا عَمِلُوا	فَيُنَبِّئُهُمْ
(is) All-Knower	thing	of every	and Allah	of what they did	then He will inform them

سُورَةُ الفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا ﴿٢﴾
وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ
ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٣﴾

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Sūrah Al-Furqān (The Criterion) 25

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

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

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

وَٱلْأَرْضِ	ٱلسَّمَٰوَٰتِ	مُلْكُ	لَهُۥ	ٱلَّذِى	نَذِيرًا ﴿١﴾
and the earth	(of) the heavens	(the) dominion	to Him (belongs)	He Who	a warner

فِى ٱلْمُلْكِ	شَرِيكٌ	لَّهُۥ	وَلَمْ يَكُن	وَلَمْ يَتَّخِذْ وَلَدًا
in the dominion	a partner	for Him	and He has not	and He has not taken a son

نَقْدِيرًا ﴿٢﴾	فَقَدَّرَهُۥ	شَىْءٍ	كُلَّ	وَخَلَقَ
(to its) due measurement	and has measured it	thing	every	and He has created

لَّا يَخْلُقُونَ شَيْـًٔا	ءَالِهَةً	مِن دُونِهِۦٓ	وَٱتَّخَذُوا۟
they (did) not create anything	gods	besides Him	yet they have taken

ضَرًّا	لِأَنفُسِهِمْ	وَلَا يَمْلِكُونَ	وَهُمْ يُخْلَقُونَ
any harm	for themselves	and they neither possess	but they are created

وَلَا نُشُورًا ﴿٣﴾	وَلَا حَيَوٰةً	وَلَا يَمْلِكُونَ مَوْتًا	وَلَا نَفْعًا
nor (able to) raising the dead	nor life	nor they possess death	nor any benefit

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا
وَزُورًا ﴿٤﴾ وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا
﴿٥﴾ قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾

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

ٱفْتَرَىٰهُ	إِلَّآ إِفْكٌ	إِنْ هَٰذَآ	ٱلَّذِينَ كَفَرُوا۟	وَقَالَ
he invented it	but a lie	this (is) nothing	those who disbelieve	and say

فَقَدْ جَآءُو ظُلْمًا	ءَاخَرُونَ	قَوْمٌ	عَلَيْهِ	وَأَعَانَهُۥ
but verily they have produced a wrong (thing)	other	people	at it	and helped him

وَزُورًا ﴿٤﴾	وَقَالُوٓا۟	أَسَٰطِيرُ	ٱلْأَوَّلِينَ	ٱكْتَتَبَهَا
and a lie	and they say	tales	(of) the ancients	which he has written down

فَهِىَ تُمْلَىٰ	عَلَيْهِ	بُكْرَةً	وَأَصِيلًا ﴿٥﴾	قُلْ	أَنزَلَهُ
and they are dictated	to him	morning	and afternoon	say	has sent it down

ٱلَّذِى يَعْلَمُ	ٱلسِّرَّ	فِى ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ ۚ	إِنَّهُۥ كَانَ
He Who knows	the secret	of the heavens	and the earth	truly He is

غَفُورًا	رَّحِيمًا ﴿٦﴾
Oft-Forgiving	Most Merciful

وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ
فَيَكُونَ مَعَهُۥ نَذِيرًا ﴿٧﴾ أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ
وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾ ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ
ٱلْأَمْثَالَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾

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

وَيَمْشِى	يَأْكُلُ ٱلطَّعَامَ	ٱلرَّسُولِ	هَٰذَا	مَالِ	وَقَالُوا۟
and walk about	eat food	Messenger	this	why (does)	and they say

فَيَكُونَ مَعَهُۥ	مَلَكٌ	إِلَيْهِ	لَوْلَآ أُنزِلَ	فِى ٱلْأَسْوَاقِ
then he be with him	an angel	to him	why is not sent down	in the markets

لَهُۥ	أَوْ تَكُونُ	كَنزٌ	إِلَيْهِ	أَوْ يُلْقَىٰٓ	نَذِيرًا ﴿٧﴾
for him	or (why) is (not)	a treasure	to him	or (why) is (not) granted	a warner

إِن تَتَّبِعُونَ	وَقَالَ ٱلظَّٰلِمُونَ	مِنْهَا ۚ	يَأْكُلُ	جَنَّةٌ
you follow none	and the wrongdoers say	whereof	he may eat	a garden

إِلَّا رَجُلًا	مَّسْحُورًا ﴿٨﴾	ٱنظُرْ كَيْفَ	ضَرَبُوا۟ لَكَ	ٱلْأَمْثَالَ
but a man	bewitched	see how	they coin for you	similitudes
فَضَلُّوا۟	فَلَا يَسْتَطِيعُونَ		سَبِيلًا ﴿٩﴾	
so they have gone astray	and they can not (find)		a (Right) Path	

تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل
لَّكَ قُصُورًا ﴿١٠﴾ بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ إِذَا رَأَتْهُم مِّن
مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟
هُنَالِكَ ثُبُورًا ﴿١٣﴾ لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ﴿١٤﴾

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

تَبَارَكَ ٱلَّذِىٓ	إِن شَآءَ	جَعَلَ لَكَ	خَيْرًا	مِّن ذَٰلِكَ
blessed is He Who	if He wishes	will assign [for] you	better	than that
جَنَّٰتٍ	تَجْرِى مِن تَحْتِهَا	ٱلْأَنْهَٰرُ	وَيَجْعَل	لَّكَ	قُصُورًا ﴿١٠﴾
Gardens	flowing under them	the rivers	and He will assign	[for] you	palaces
بَلْ كَذَّبُوا۟	بِٱلسَّاعَةِ ۖ	وَأَعْتَدْنَا	لِمَن كَذَّبَ	بِٱلسَّاعَةِ
nay they deny	the Hour	and We have prepared	for (those) who deny	the Hour
سَعِيرًا ﴿١١﴾	إِذَا	رَأَتْهُم	مِّن مَّكَانٍۭ	بَعِيدٍ	سَمِعُوا۟ لَهَا	تَغَيُّظًا
a flaming Fire	when	it sees them	from a place	far	they will hear its	raging
وَزَفِيرًا ﴿١٢﴾	وَإِذَآ أُلْقُوا۟		مِنْهَا	مَكَانًا	ضَيِّقًا
and roaring	and when they will be thrown		thereof	(into) a place	narrow

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مُّقَرَّنِينَ	دَعَوْا۟ هُنَالِكَ	ثُبُورًا ﴿١٣﴾	لَّا تَدْعُوا۟ ٱلْيَوْمَ
chained together	they will call therein	(for) destruction	call not today

ثُبُورًا	وَٰحِدًا	وَٱدْعُوا۟ ثُبُورًا	كَثِيرًا ﴿١٤﴾
(for) destruction	one	but call for destructions	many

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ﴿١٥﴾ لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ﴿١٧﴾

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

قُلْ	أَذَٰلِكَ	خَيْرٌ	أَمْ جَنَّةُ	ٱلْخُلْدِ	ٱلَّتِى
say	(is) that?	better	or (the) Paradise	(of) Eternity	which

وُعِدَ ٱلْمُتَّقُونَ ۚ	كَانَتْ لَهُمْ	جَزَآءً
have been promised (to) the pious (people)	it will be for them	(as) a reward

وَمَصِيرًا ﴿١٥﴾	لَّهُمْ	فِيهَا	مَا يَشَآءُونَ
and (as a final) destination	for them	(will be) therein	(all) that they desire

خَٰلِدِينَ ۚ	كَانَ	عَلَىٰ رَبِّكَ	وَعْدًا	مَّسْـُٔولًا ﴿١٦﴾
they (will) abide forever	that is	upon your Lord	a promise	(that must) be fulfilled

وَيَوْمَ	يَحْشُرُهُمْ	وَمَا يَعْبُدُونَ
and (on the) Day (when)	He will gather them	and that which they worship

مِن دُونِ ٱللَّهِ	فَيَقُولُ	ءَأَنتُمْ أَضْلَلْتُمْ	عِبَادِى	هَٰٓؤُلَآءِ
besides Allah	so He will say	(did) you mislead?	My slaves	these

أَمْ هُمْ	ضَلُّوا ٱلسَّبِيلَ ﴿١٧﴾
or they	went astray from the (Right) Path

قَالُوا۟ سُبْحَٰنَكَ مَا كَانَ يَنۢبَغِى لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ
وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ﴿١٨﴾ فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾
وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى
ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

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

مِن دُونِكَ	أَن نَّتَّخِذَ	يَنۢبَغِى لَنَآ	مَا كَانَ	قَالُوا۟ سُبْحَٰنَكَ
besides You	to take	proper for us	(it) was not	they will say Glorified are You

وَءَابَآءَهُمْ	وَلَٰكِن مَّتَّعْتَهُمْ	مِنْ أَوْلِيَآءَ
and their fathers	[and] but you gave them comfort	any Protectors

فَقَدْ كَذَّبُوكُم	بُورًا ﴿١٨﴾	وَكَانُوا۟ قَوْمًۢا	حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ
so verily they deny you	lost	and became a people	till they forgot the remembrance

بِمَا تَقُولُونَ	فَمَا تَسۡتَطِيعُونَ صَرۡفًا	وَلَا نَصۡرًاۚ
regarding what you say	so you are not able (to) avert	nor (to) help

وَمَن يَظۡلِم	مِّنكُمۡ	نُذِقۡهُ	عَذَابًا
and whoever does wrong	among you	We shall make him taste	a torment

كَبِيرًا ﴿١٩﴾	وَمَآ أَرۡسَلۡنَا قَبۡلَكَ	مِنَ ٱلۡمُرۡسَلِينَ	إِلَّآ	إِنَّهُمۡ
great	and We sent not before you	any (of) the Messengers	but	verily they

لَيَأۡكُلُونَ ٱلطَّعَامَ	وَيَمۡشُونَ	فِي ٱلۡأَسۡوَاقِۗ	وَجَعَلۡنَا بَعۡضَكُمۡ	
[surely] ate food	and walked	in the markets	and We have made some of you	

لِبَعۡضٖ	فِتۡنَةً	أَتَصۡبِرُونَۗ	وَكَانَ رَبُّكَ	بَصِيرًا ﴿٢٠﴾
for others	(as) a trial	(will) you have patience?	and your Lord is	(Ever) All-seer

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۞ وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ
أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ
حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ﴿٢٣﴾

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. 22. On the Day they will see the angels – no glad tidings will there be for the *Mujrimūn* (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: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and acted practically on its legal orders and obligations]. 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.

Part - 19

لَوْلَآ	لِقَآءَنَا	ٱلَّذِينَ لَا يَرْجُونَ	وَقَالَ
why not	a Meeting with Us	those who expect not	and said
لَقَدِ ٱسْتَكْبَرُوا۟	أَوْ نَرَىٰ رَبَّنَا ۗ	ٱلْمَلَٰٓئِكَةُ	أُنزِلَ عَلَيْنَا
indeed they are arrogant	or we see our Lord	the angels	are sent down to us
يَوْمَ	كَبِيرًا ﴿٢١﴾	وَعَتَوْ عُتُوًّا	فِىٓ أَنفُسِهِمْ
(on the) Day	great	and are scornful (with) pride	within themselves
لِّلْمُجْرِمِينَ	يَوْمَئِذٍ	لَا بُشْرَىٰ	يَرَوْنَ ٱلْمَلَٰٓئِكَةَ
for the criminals	that day	no glad tidings (there will be)	they will see the angels
وَقَدِمْنَآ	مَّحْجُورًا ﴿٢٢﴾	وَيَقُولُونَ حِجْرًا	
and We shall turn	strictly	and they (the angels) will say (all glad tidings are) forbidden	
مَّنثُورًا ﴿٢٣﴾	هَبَآءً	فَجَعَلْنَٰهُ	مِنْ عَمَلٍ	إِلَىٰ مَا عَمِلُوا۟
scattered	(as) dust	and We shall make it	from deed[s]	to whatever they did

أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ
وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ﴿٢٥﴾ ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا

﴿٢٦﴾ وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِي ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ﴿٢٧﴾

24. The dwellers of Paradise (i.e. those who deserved it through their Islāmic 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 (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh – Islāmic Monotheism). 27. And (remember) the Day when the *Zālim* (wrongdoer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad ﷺ).

أَصْحَٰبُ	ٱلْجَنَّةِ	يَوْمَئِذٍ	خَيْرٌ	مُّسْتَقَرًّا
(the) dwellers	(of) Paradise	(on) that Day	(will have the) best	abode
وَأَحْسَنُ	مَقِيلًا ﴿٢٤﴾		وَيَوْمَ	
and (the) fairest	(of) places for repose		and (remember the) Day (when)	
تَشَقَّقُ ٱلسَّمَآءُ	بِٱلْغَمَٰمِ	وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ		
the heaven shall be rent asunder	with clouds	and the angels will be sent down		
تَنزِيلًا ﴿٢٥﴾	ٱلْمُلْكُ	يَوْمَئِذٍ	ٱلْحَقُّ	
(with a grand) descending	the sovereignty	(on) that Day	truly	
لِلرَّحْمَٰنِ ۚ	وَكَانَ يَوْمًا	عَلَى ٱلْكَٰفِرِينَ	عَسِيرًا ﴿٢٦﴾	
(will be) for the Most Gracious	and it will be a Day	for the disbelievers	hard	
وَيَوْمَ	يَعَضُّ ٱلظَّالِمُ	عَلَىٰ يَدَيْهِ	يَقُولُ	
and (remember the) Day (when)	the wrongdoer will bite	at his hands	he will say	
يَٰلَيْتَنِي ٱتَّخَذْتُ	مَعَ	ٱلرَّسُولِ	سَبِيلًا ﴿٢٧﴾	
oh would that I had taken	with	the Messenger	a path	

يَٰوَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَّقَدْ أَضَلَّنِي عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِي ۗ وَكَانَ
ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾ وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِي ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ

مَهْجُورًا ﴿٣٠﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalīl* (an intimate friend)! 29. "He indeed led me astray from the Reminder (this Qur'ān) after it had come to me. And *Shaitān* (Satan) is to man ever a deserter in the hour of need." 30. And the Messenger (Muhammad ﷺ) will say: "O my Lord! Verily, my people deserted this Qur'ān (neither listened to it nor acted on its laws and teachings). 31. Thus have We made for every Prophet an enemy among the *Mujrimūn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

يَٰوَيْلَتَىٰ	لَيْتَنِي	لَمْ أَتَّخِذْ فُلَانًا	خَلِيلًا ﴿٢٨﴾
ah woe to me	would that I	(did) not take so-and-so	(as) a friend

لَّقَدْ أَضَلَّنِي	عَنِ ٱلذِّكْرِ	بَعْدَ	إِذْ	جَآءَنِي ۗ
indeed he led me astray	from the Reminder (Quran)	after	[when]	it had come to me

وَكَانَ ٱلشَّيْطَٰنُ	لِلْإِنسَٰنِ	خَذُولًا ﴿٢٩﴾	وَقَالَ ٱلرَّسُولُ
and Satan is	to man	(ever) a deserter	and the Messenger will say

يَٰرَبِّ	إِنَّ قَوْمِي	ٱتَّخَذُوا۟ هَٰذَا	ٱلْقُرْءَانَ	مَهْجُورًا ﴿٣٠﴾
O my Lord	verily my people	took this	Quran	(as) a forsaken thing

وَكَذَٰلِكَ جَعَلْنَا	لِكُلِّ	نَبِيٍّ	عَدُوًّا	مِّنَ ٱلْمُجْرِمِينَ ۗ
and thus We made	for every	Prophet	an enemy	among the criminals

وَكَفَىٰ	بِرَبِّكَ	هَادِيًا	وَنَصِيرًا ﴿٣١﴾
and sufficient is	your Lord	(as) a Guide	and Helper

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

32. And those who disbelieve say: "Why is not the Qur'ān 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 ﷺ in 23 years). 33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ān), 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.

وَقَالَ	ٱلَّذِينَ كَفَرُوا۟	لَوْلَا	نُزِّلَ عَلَيْهِ	ٱلْقُرْءَانُ	جُمْلَةً	وَٰحِدَةً ۚ
and say	those who disbelieve	why not	is revealed to him	the Quran	all	at once

كَذَٰلِكَ	لِنُثَبِّتَ	بِهِۦ	فُؤَادَكَ ۖ	وَرَتَّلْنَٰهُ
thus	that We may strengthen	thereby	your heart	and We have recited it

تَرْتِيلًا ﴿٣٢﴾	وَلَا يَأْتُونَكَ	بِمَثَلٍ	إِلَّا جِئْنَٰكَ	بِٱلْحَقِّ
(in) recitation	and they (do) not bring to you	similitude	but We bring to you	the truth

وَأَحْسَنَ	تَفْسِيرًا ﴿٣٣﴾	ٱلَّذِينَ يُحْشَرُونَ	عَلَىٰ وُجُوهِهِمْ	إِلَىٰ جَهَنَّمَ
and (the) better	explanation	those who will be gathered	on their faces	to Hell

أُو۟لَٰٓئِكَ	شَرٌّ	مَّكَانًا	وَأَضَلُّ	سَبِيلًا ﴿٣٤﴾
those	(are the) worst	(in) position	and most astray	(from the Straight) Path

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا ٱذْهَبَآ إِلَى
ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ
أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

35. And indeed We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)], and placed his brother Hārūn (Aaron) with him as a helper; 36. And We said: "Go you both to the people who have denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction. 37. And Nūh's (Noah's) 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 *Zālimūn* (polytheists and wrongdoers).

وَلَقَدْ ءَاتَيْنَا مُوسَى	ٱلْكِتَٰبَ	وَجَعَلْنَا مَعَهُۥٓ	أَخَاهُ	هَٰرُونَ
and indeed We gave Moses	the Scripture	and placed with him	his brother	Aaron

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وَزِيرًا ﴿٣٥﴾	فَقُلْنَا	ٱذْهَبَآ إِلَى ٱلْقَوْمِ	ٱلَّذِينَ كَذَّبُوا۟
(as) a helper	and We said	go you both to the people	those who have denied

بِـَٔايَـٰتِنَا	فَدَمَّرْنَـٰهُمْ	تَدْمِيرًا ﴿٣٦﴾	وَقَوْمَ
Our Verses	then We destroyed them	(with utter) destruction	and (the) people

نُوحٍ	لَّمَّا	كَذَّبُوا۟ ٱلرُّسُلَ	أَغْرَقْنَـٰهُمْ	وَجَعَلْنَـٰهُمْ
(of) Noah	when	they denied the Messengers	We drowned them	and We made them

لِلنَّاسِ	ءَايَةً ۖ	وَأَعْتَدْنَا	لِلظَّـٰلِمِينَ	عَذَابًا	أَلِيمًا ﴿٣٧﴾
for mankind	(as) a sign	and We have prepared	for the wrongdoers	a torment	painful

وَعَادًا وَثَمُودَا۟ وَأَصْحَـٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَـٰلَ ۖ
وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾ وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ
يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾ وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا
هُزُوًا أَهَـٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾

38. And (also) 'Ād and Thamūd, 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 Lūt (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 Allāh has sent as a Messenger?

وَعَادًا	وَثَمُودَا۟	وَأَصْحَـٰبَ	ٱلرَّسِّ	وَقُرُونًۢا
and Ad	and Thamud	and (the) dwellers	(of) Ar-Rass	and generations

بَيْنَ	ذَٰلِكَ	كَثِيرًا ﴿٣٨﴾	وَكُلًّا	ضَرَبْنَا لَهُ
(in) between	[those]	many	and each (of them)	We put forward for him

ٱلْأَمْثَـٰلَ	وَكُلًّا تَبَّرْنَا	تَتْبِيرًا ﴿٣٩﴾
examples	and each (of them) We brought to ruin	(with) destruction

Part - 19

وَلَقَدْ أَتَوْا	عَلَى ٱلْقَرْيَةِ	ٱلَّتِيٓ أُمْطِرَتْ	مَطَرَ
and indeed they have passed	by the town (of Lot)	(on) which was rained	(the) rain

أَفَلَمْ يَكُونُوا	يَرَوْنَهَا	بَلْ كَانُوا	لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾	
did they not then?	see it	nay they used to	expect not any resurrection	
ٱلسَّوْءِ				
evil				

وَإِذَا	رَأَوْكَ	إِن يَتَّخِذُونَكَ	إِلَّا هُزُوًا	أَهَٰذَا
and when	they see you	they take you not	but (in) mockery	(is) this?

ٱلَّذِى	بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾
the one whom	Allah has sent (as) a Messenger

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ
يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ
وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ بَلْ هُمْ
أَضَلُّ سَبِيلًا ﴿٤٤﴾

42. "He would have nearly misled us from our *ālihah* (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 *ilāh* (god) his own vain desire? Would you then be a *Wakīl* (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).

إِن كَادَ	لَيُضِلُّنَا	عَنْ ءَالِهَتِنَا	لَوْلَآ	أَن
[surely] almost	he would have misled us	from our gods	had (it) not been	that

صَبَرْنَا عَلَيْهَا ۚ	وَسَوْفَ يَعْلَمُونَ	حِينَ
we were patient (and constant) to them	and soon they will know	when

يَرَوْنَ ٱلْعَذَابَ	مَنْ	أَضَلُّ	سَبِيلًا ﴿٤٣﴾	أَرَءَيْتَ
they see the torment	who	(is) most astray	(from the Right) Path	(have) you seen?

مَنِ	ٱتَّخَذَ إِلَٰهَهُۥ	هَوَىٰهُ	أَفَأَنتَ	تَكُونُ
(him) who	has taken (as) his god	his own desire	(would) you then?	be
عَلَيْهِ	وَكِيلًا ﴿٤٣﴾	أَمْ تَحْسَبُ	أَنَّ أَكْثَرَهُمْ	يَسْمَعُونَ
over him	a disposer of affairs	or (do) you think?	that most of them	hear
أَوْ يَعْقِلُونَ ۚ	إِنْ هُمْ	إِلَّا	كَٱلْأَنْعَٰمِ	بَلْ	هُمْ
or understand	they (are) not	but	like cattle	nay	they
أَضَلُّ	سَبِيلًا ﴿٤٤﴾
(are) most astray	(from the Right) Path

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾ وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾

Part - 19

45. Have you not seen how your Lord spread the shadow. If He willed, He could 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 *Nushūr* (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,

أَلَمْ تَرَ	إِلَىٰ رَبِّكَ	كَيْفَ	مَدَّ ٱلظِّلَّ	وَلَوْ شَآءَ
(do) you not see?	[to] your Lord	how	He spread the shadow	and if He willed
لَجَعَلَهُۥ	سَاكِنًا	ثُمَّ جَعَلْنَا ٱلشَّمْسَ		عَلَيْهِ
He could have made it	still	then We have made the sun		over it

وَهُوَ	يَسِيرًا ﴿٤٦﴾	قَبْضًا	إِلَيْنَا	ثُمَّ قَبَضْنَٰهُ	دَلِيلًا ﴿٤٥﴾
and (it is) He	gradual	a withdrawal	to Us	then We withdraw it	an indication

سُبَاتًا	وَٱلنَّوْمَ	لِبَاسًا	ٱلَّيْلَ	جَعَلَ لَكُمُ	ٱلَّذِى
(as) a repose	and the sleep	(as) a covering	the night	makes for you	Who

أَرْسَلَ ٱلرِّيَٰحَ	ٱلَّذِى	وَهُوَ	نُشُورًا ﴿٤٧﴾	وَجَعَلَ ٱلنَّهَارَ
sends the winds	Who	and (it is) He	(like) resurrection	and makes the day

مِنَ ٱلسَّمَآءِ	وَأَنزَلْنَا	رَحْمَتِهِۦٓ	بَيْنَ يَدَىْ	بُشْرًۢا
from the sky	and We send down	His Mercy	before	(as heralds of) glad tidings

مَآءً	طَهُورًا ﴿٤٨﴾
water (rain)	pure

لِّنُحْىِۦَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَٰمًا وَأَنَاسِىَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ
لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾
فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾

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 have created. 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember the Grace of Allāh, 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'ān).

وَنُسْقِيَهُۥ	مَّيْتًا	بَلْدَةً	بِهِۦ	لِّنُحْىِۦَ
and We give thereof to drink	dead	(to) a land (town)	thereby	that We may give life

وَلَقَدْ صَرَّفْنَٰهُ	كَثِيرًا ﴿٤٩﴾	وَأَنَاسِىَّ	أَنْعَٰمًا	مِمَّا خَلَقْنَآ
and indeed We have distributed it	many	and men	cattle	of that We have created

ٱلنَّاسِ	فَأَبَىٰٓ أَكْثَرُ	لِيَذَّكَّرُوا۟	بَيْنَهُمْ
(of) the people	but refuse most	(in order) that they may remember	amongst them

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إِلَّا كُفُورًا ﴿٥٠﴾	وَلَوۡ شِئۡنَا	لَبَعَثۡنَا	فِي كُلِّ
except disbelief	and if We had willed	surely We would have raised	in every

قَرۡيَةٖ	نَّذِيرًا ﴿٥١﴾	فَلَا تُطِعِ ٱلۡكَٰفِرِينَ	وَجَٰهِدۡهُم	بِهِۦ
town	a warner	so obey not the disbelievers	but strive against them	with it

جِهَادًا	كَبِيرًا ﴿٥٢﴾
(with) endeavour	utmost

وَهُوَ ٱلَّذِي مَرَجَ ٱلۡبَحۡرَيۡنِ هَٰذَا عَذۡبٞ فُرَاتٞ وَهَٰذَا مِلۡحٌ أُجَاجٞ وَجَعَلَ بَيۡنَهُمَا بَرۡزَخٗا وَحِجۡرٗا مَّحۡجُورٗا ﴿٥٣﴾ وَهُوَ ٱلَّذِي خَلَقَ مِنَ ٱلۡمَآءِ بَشَرٗا فَجَعَلَهُۥ نَسَبٗا وَصِهۡرٗاۗ وَكَانَ رَبُّكَ قَدِيرٗا ﴿٥٤﴾ وَيَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمۡ وَلَا يَضُرُّهُمۡۗ وَكَانَ ٱلۡكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرٗا ﴿٥٥﴾

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. 55. And they (disbelievers, polytheists) worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Satan) against his Lord.

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فُرَاتٞ	عَذۡبٞ	هَٰذَا	مَرَجَ ٱلۡبَحۡرَيۡنِ	ٱلَّذِي	وَهُوَ
(and) sweet	(is) palatable	this	has let free (merge) the two seas	Who	and (it is) He

وَحِجۡرٗا	بَرۡزَخٗا	وَجَعَلَ بَيۡنَهُمَا	أُجَاجٞ	مِلۡحٌ	وَهَٰذَا
and a partition	a barrier	and He has set between them	(and) bitter	(is) salt	and this

فَجَعَلَهُۥ	بَشَرٗا	مِنَ ٱلۡمَآءِ	ٱلَّذِي خَلَقَ	وَهُوَ	مَّحۡجُورٗا ﴿٥٣﴾
and has appointed for him	man	from water	Who created	and (it is) He	forbidden

قَدِيرٗا ﴿٥٤﴾	وَكَانَ رَبُّكَ	وَصِهۡرٗاۗ	نَسَبٗا
All-Powerful	and your Lord is	and kindred by marriage	kindred by blood

لَا يَنفَعُهُمۡ	مَا	مِن دُونِ ٱللَّهِ	وَيَعۡبُدُونَ
can neither benefit (profit) them	that which	besides Allah	and they worship

وَلَا يَضُرُّهُمْ	وَكَانَ ٱلْكَافِرُ	عَلَىٰ رَبِّهِۦ	ظَهِيرًا ﴿٥٥﴾
nor harm them	and the disbeliever is	against his Lord	a helper

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ
إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ
عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى
ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾

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), except 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 rose over (*Istawā*) the Throne (in a manner that suits His Majesty). The Most Gracious (Allāh)! Ask Him (O Prophet Muhammad ﷺ, concerning His Qualities: His rising over His Throne, His creations), as He is *Khabīr* (Well-Acquainted with everything, i.e. Allāh).

وَمَآ أَرْسَلْنَٰكَ	إِلَّا مُبَشِّرًا	وَنَذِيرًا ﴿٥٦﴾	قُلْ	
and We have not sent you	but (as) a bearer of glad tidings	and a warner	say	
مَآ أَسْـَٔلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ	إِلَّا مَن شَآءَ	أَن يَتَّخِذَ
I ask not of you	for this	any reward	save (that) whosoever wills	to take
إِلَىٰ رَبِّهِۦ	سَبِيلًا ﴿٥٧﴾	وَتَوَكَّلْ	عَلَى ٱلْحَىِّ	ٱلَّذِى لَا يَمُوتُ
to his Lord	a Path	and put your trust	in the Ever Living	the One Who dies not
وَسَبِّحْ	بِحَمْدِهِۦ ۚ	وَكَفَىٰ	بِهِۦ	بِذُنُوبِ	عِبَادِهِۦ
and glorify	with His Praise	and Sufficient is	He	regarding (the) sins	(of) His slaves
خَبِيرًا ﴿٥٨﴾	ٱلَّذِى	خَلَقَ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضَ
(as) All-Aware	Who	created the heavens	and the earth

وَمَا	بَيْنَهُمَا	فِي سِتَّةِ	أَيَّامٍ	ثُمَّ اسْتَوَىٰ	عَلَى الْعَرْشِ
and (all) that	(is) between them	in six	Days	then He rose	over the Throne

الرَّحْمَٰنُ	فَاسْأَلْ	بِهِ	خَبِيرًا ﴿٥٩﴾
the Most Gracious	so ask	Him	(as He is) All-Aware

وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَٰنِ قَالُوا وَمَا الرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ تَبَارَكَ
الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ
وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allāh)!" 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 is He (Allāh) Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light. 62. And He (Allāh) it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

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وَإِذَا	قِيلَ لَهُمُ	اسْجُدُوا	لِلرَّحْمَٰنِ
and when	it is said to them	prostrate (yourselves)	to the Most Gracious

قَالُوا وَمَا الرَّحْمَٰنُ	أَنَسْجُدُ	لِمَا
they say and what (is) the Most Gracious	(shall) we prostrate?	to that which

تَأْمُرُنَا	وَزَادَهُمْ	نُفُورًا ﴿٦٠﴾	تَبَارَكَ	الَّذِي جَعَلَ
you command us	and it increase them	(in) aversion	Blessed is	He who has placed

فِي السَّمَاءِ	بُرُوجًا	وَجَعَلَ	فِيهَا	سِرَاجًا	وَقَمَرًا
in the heaven	big stars	and has placed	therein	a (great) lamp	and a moon

مُنِيرًا ﴿٦١﴾	وَهُوَ	الَّذِي جَعَلَ	اللَّيْلَ	وَالنَّهَارَ	خِلْفَةً
giving light	and (it is) He	Who has put	the night	and the day	(in) succession

لِمَنْ أَرَادَ	أَنْ يَذَّكَّرَ	أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾
for (such) who desires	to remember	or desires to be grateful

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ﴿٦٣﴾ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ﴿٦٤﴾ وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾

63. And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. 64. And those who spend the night in worship of their Lord, prostrate and standing. 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).

هَوْنًا	عَلَى ٱلْأَرْضِ	ٱلَّذِينَ يَمْشُونَ	وَعِبَادُ ٱلرَّحْمَٰنِ
(in) humility	on the earth	(are) those who walk	and (the) slaves (of) the Most Gracious

سَلَٰمًا ﴿٦٣﴾	قَالُوا۟	ٱلْجَٰهِلُونَ	خَاطَبَهُمُ	وَإِذَا
peace (mild words of gentleness)	they say	the foolish	address them	and when

وَقِيَٰمًا ﴿٦٤﴾	سُجَّدًا	لِرَبِّهِمْ	وَٱلَّذِينَ يَبِيتُونَ
and standing	prostrating	before their Lord	and those who spend the night

إِنَّ عَذَابَهَا	جَهَنَّمَ	عَذَابَ	ٱصْرِفْ عَنَّا	رَبَّنَا	وَٱلَّذِينَ يَقُولُونَ
verily its torment	(of) Hell	(the) torment	avert from us	our Lord	and those who say

وَمُقَامًا ﴿٦٦﴾	مُسْتَقَرًّا	إِنَّهَا سَآءَتْ	كَانَ غَرَامًا ﴿٦٥﴾
and (as) a place to dwell	(as) an abode	indeed it is evil	is an inseparable

وَلَمْ يَقْتُرُوا۟	لَمْ يُسْرِفُوا۟	إِذَآ أَنفَقُوا۟	وَٱلَّذِينَ
nor are stingy	neither are extravagant	when they spend	and those who

قَوَامًا ﴿٦٧﴾	ذَٰلِكَ	بَيْنَ	وَكَانَ
moderate	that	between	but (there) is

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وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا
يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ
مُهَانًا ﴿٦٩﴾ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ
حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

68. And those who invoke not any other *ilāh* (god) along with Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this, shall receive the punishment. 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 Islāmic Monotheism), and do righteous deeds; for those, Allāh will change their sins into good deeds, and Allāh is Ever Oft-Forgiving, Most Merciful.

وَٱلَّذِينَ	لَا يَدْعُونَ مَعَ ٱللَّهِ	إِلَٰهًا	ءَاخَرَ	وَلَا يَقْتُلُونَ ٱلنَّفْسَ
and those who	invoke not with Allah	god	another	nor they kill the soul

ٱلَّتِى حَرَّمَ ٱللَّهُ	إِلَّا	بِٱلْحَقِّ	وَلَا يَزْنُونَ ۚ
which Allah has forbidden	except	for just cause	nor commit illegal sexual intercourse

وَمَن	يَفْعَلْ ذَٰلِكَ	يَلْقَ أَثَامًا ﴿٦٨﴾	يُضَٰعَفْ لَهُ
and whoever	does this	shall receive the punishment	will be doubled for him

ٱلْعَذَابُ	يَوْمَ	ٱلْقِيَٰمَةِ	وَيَخْلُدْ	فِيهِۦ
the torment	(on the) Day	(of) Resurrection	and he will abide	therein

مُهَانًا ﴿٦٩﴾	إِلَّا مَن تَابَ	وَءَامَنَ	وَعَمِلَ عَمَلًا	صَٰلِحًا
(in) disgrace	except (those) who repent	and believe	and do deed	righteous

فَأُو۟لَٰٓئِكَ	يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ	حَسَنَٰتٍ ۗ	وَكَانَ ٱللَّهُ
then (for) those	Allah will change their sins	(into) good deeds	and Allah is

غَفُورًا	رَّحِيمًا ﴿٧٠﴾
Oft-Forgiving	Most Merciful

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾ وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ

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وَإِذَا مَرُّوا۟ بِاللَّغْوِ مَرُّوا۟ كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ لَمْ يَخِرُّوا۟ عَلَيْهَا
صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّـٰتِنَا قُرَّةَ
أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allāh with true repentance. 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. 73. And those who, when they are reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat. 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 *Muttaqūn* (the pious)."

فَإِنَّهُۥ يَتُوبُ	وَعَمِلَ صَـٰلِحًا	وَمَن تَابَ
then verily he repents	and does righteous deeds	and whosoever repents

لَا يَشْهَدُونَ ٱلزُّورَ	وَٱلَّذِينَ	مَتَابًا ﴿٧١﴾	إِلَى ٱللَّهِ
(do) not bear witness to falsehood	and those who	(with true) repentance	to Allah

وَٱلَّذِينَ	كِرَامًا ﴿٧٢﴾	مَرُّوا۟	بِٱللَّغْوِ	وَإِذَا مَرُّوا۟
and those who	(with) dignity	they pass by	by some evil talk	and when they pass

عَلَيْهَا	لَمْ يَخِرُّوا۟	رَبِّهِمْ	بِـَٔايَـٰتِ	إِذَا ذُكِّرُوا۟
upon it	they fall not	(of) their Lord	of (the) Verses	when they are reminded

مِنْ أَزْوَٰجِنَا	هَبْ لَنَا	رَبَّنَا	وَٱلَّذِينَ يَقُولُونَ	وَعُمْيَانًا ﴿٧٣﴾	صُمًّا
from our wives	bestow on us	our Lord	and those who say	and blind	deaf

إِمَامًا ﴿٧٤﴾	لِلْمُتَّقِينَ	وَٱجْعَلْنَا	أَعْيُنٍ	قُرَّةَ	وَذُرِّيَّـٰتِنَا
leaders	for the pious	and make us	(of our) eyes	comfort	and our offspring

أُو۟لَـٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـٰمًا ﴿٧٥﴾
خَـٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ۖ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

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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. 76. Abiding therein – excellent it is as an abode, and as a place to rest in. 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 forever (inseparable, permanent punishment)."

أُوْلَٰٓئِكَ يُجْزَوْنَ	ٱلْغُرْفَةَ	بِمَا صَبَرُوا۟
those will be rewarded	(with) the highest room	(because) of what they kept patience

وَيُلَقَّوْنَ	فِيهَا	تَحِيَّةً	وَسَلَٰمًا ﴿٧٥﴾
and they shall be met	therein	(with) greetings	and (word of) peace

خَٰلِدِينَ	فِيهَا ۚ	حَسُنَتْ	مُسْتَقَرًّا	وَمُقَامًا ﴿٧٦﴾	قُلْ
abiding	therein	excellent it is	(as) an abode	and (as) a place to dwell	say

مَا يَعْبَؤُا۟	بِكُمْ	رَبِّى	لَوْلَا دُعَآؤُكُمْ ۖ
pays no attention	to you	my Lord	had (there) not been your invocation (to Him)

فَقَدْ كَذَّبْتُمْ	فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾
but indeed you have denied	then soon it (torment) will be the necessary

Part - 19

سُورَةُ الشُّعَرَاءِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿٢﴾ لَعَلَّكَ بَٰخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ﴿٣﴾ إِن نَّشَأْ
نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ﴿٤﴾ وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ
إِلَّا كَانُوا۟ عَنْهُ مُعْرِضِينَ ﴿٥﴾ فَقَدْ كَذَّبُوا۟ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾

Sūrah Ash-Shu'arā' (The Poets) 26

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

1. *Tā-Sīn-Mīm.* [These letters are one of the miracles of the Qur'ān, and none but

Allāh (Alone) knows their meanings.] 2. These are the Verses of the manifest Book [(this Qur'ān), which was promised by Allāh in the Taurāt (Torah) and the Injīl (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 *Risālah* (Messengership), i.e., in your Message of Islāmic Monotheism]. 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 to them a Reminder as a recent revelation from the Most Gracious (Allāh), but they turn away therefrom. 6. So, they have indeed denied (the truth – this Qur'ān), then the news of what they mocked at will come to them.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

طسٓمٓ ١	تِلْكَ	ءَايَٰتُ	ٱلْكِتَٰبِ	ٱلْمُبِينِ ٢	لَعَلَّكَ
Ta-Sin-Mim	these	(are the) Verses	(of) the Book	manifest	perhaps you

بَٰخِعٌ	نَّفْسَكَ	أَلَّا يَكُونُوا۟ مُؤْمِنِينَ ٣	إِن نَّشَأْ
(are going to) kill	yourself	that they (do) not become believers	if We will

نُنَزِّلْ عَلَيْهِم	مِّنَ ٱلسَّمَآءِ	ءَايَةً	فَظَلَّتْ أَعْنَٰقُهُمْ
We could send down to them	from the heaven	a sign	so their necks would become

لَهَا	خَٰضِعِينَ ٤	وَمَا يَأْتِيهِم	مِّن ذِكْرٍ	مِّنَ ٱلرَّحْمَٰنِ
to it	bending (in) humility	and comes to them not	any Reminder	from the Most Gracious

مُحْدَثٍ	إِلَّا كَانُوا۟	عَنْهُ	مُعْرِضِينَ ٥	فَقَدْ كَذَّبُوا۟
recent	but they were	from it	turning away	so verily they have denied

فَسَيَأْتِيهِمْ	أَنۢبَٰٓؤُا۟	مَا كَانُوا۟	بِهِۦ يَسْتَهْزِءُونَ ٦
then will come to them	(the) news	(of) what they were	mocking at [it]

أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ٧ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم
مُّؤْمِنِينَ ٨ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٩ وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠
قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ١١ قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ١٢ وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ
لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ١٣

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7. Do they not observe the earth – how much of every good kind We cause to grow therein? 8. Verily, in this is an *Ayāh* (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. 10. And (remember) when your Lord called Mūsā (Moses) (saying): "Go to the people who are *Zālimūn* (polytheists and wrongdoers) – 11. "The people of Fir'aun (Pharaoh). Will they not fear Allāh and become righteous?" 12. He said: "My Lord! Verily, I fear that they will deny me, 13. "And my breast straitens, and my tongue expresses not well. So send for Hārūn (Aaron) (to come along with me).

أَوَلَمْ يَرَوْا	إِلَى ٱلْأَرْضِ	كَمْ أَنۢبَتْنَا	فِيهَا	مِن كُلِّ
(do) they not observe?	[to] the earth	how much We caused to grow	therein	of every

زَوْجٍ	كَرِيمٍ ﴿٧﴾	إِنَّ	فِى ذَٰلِكَ	لَءَايَةً	وَمَا كَانَ أَكْثَرُهُم
pair	good	verily	in this	(is) surely a sign	and most of them are not

مُّؤْمِنِينَ ﴿٨﴾	وَإِنَّ رَبَّكَ	لَهُوَ ٱلْعَزِيزُ	ٱلرَّحِيمُ ﴿٩﴾
believers	and verily your Lord	He (is) truly the All-Mighty	the Most Merciful

وَإِذْ	نَادَىٰ رَبُّكَ	مُوسَىٰٓ	أَنِ ٱئْتِ ٱلْقَوْمَ
and (remember) when	your Lord called	Moses	that go to the people

ٱلظَّٰلِمِينَ ﴿١٠﴾	قَوْمَ	فِرْعَوْنَ	أَلَا يَتَّقُونَ ﴿١١﴾
(who are) the wrongdoers	(the) people	(of) Pharaoh	(will) they not fear (Allah)?

قَالَ	رَبِّ إِنِّىٓ أَخَافُ	أَن يُكَذِّبُونِ ﴿١٢﴾	وَيَضِيقُ صَدْرِى
he said	my Lord verily I fear	that they will deny me	and my breast straitens

وَلَا يَنطَلِقُ لِسَانِى	فَأَرْسِلْ	إِلَىٰ هَٰرُونَ ﴿١٣﴾
and my tongue expresses not well	so send	for Aaron

وَلَهُمْ عَلَىَّ ذَنۢبٌ فَأَخَافُ أَن يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ﴿١٥﴾
فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ
فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

14. "And they have a charge of crime against me, and I fear they will kill me."

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15. (Allāh) 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 *'Ālamīn* (mankind, jinn and all that exists), 17. "So allow the Children of Israel to go with us.' " 18. [Fir'aun (Pharaoh)] said [to Mūsā (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

أَن يَقْتُلُونِ ﴿١٤﴾	فَأَخَافُ	ذَنۢبٌ	عَلَيَّ	وَلَهُمْ
that they will kill me	and I fear	a (charge of) crime	against me	and they have

مَعَكُم	إِنَّا	بِـَٔايَـٰتِنَآ	فَٱذْهَبَا	كَلَّا	قَالَ
(shall be) with you	verily We	with Our Signs	[so] go you both	nay	He (Allah) said

رَسُولُ	إِنَّا	فَقُولَآ	فَأْتِيَا فِرْعَوْنَ	مُّسْتَمِعُونَ ﴿١٥﴾
(are the) Messengers	indeed we	and say	so go both of you to Pharaoh	listening

إِسْرَٰٓءِيلَ ﴿١٧﴾	بَنِىٓ	أَنْ أَرْسِلْ مَعَنَا	رَبِّ ٱلْعَٰلَمِينَ ﴿١٦﴾
(of) Israel	(the) Children	[that] send with us	(of the) Lord (of) the worlds

وَلَبِثْتَ	وَلِيدًا	فِينَا	أَلَمْ نُرَبِّكَ	قَالَ
and you stayed	(as) a child	among us	(did) we not bring you up?	he (Pharaoh) said

سِنِينَ ﴿١٨﴾	مِنْ عُمُرِكَ	فِينَا
(many) years	of your life	with us

وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾ قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾
فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ
أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٢﴾

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. Mūsā (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. 22. "And this is the past favour with which you reproach me, – that you have enslaved the Children of Israel."

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وَفَعَلْتَ فَعْلَتَكَ	ٱلَّتِي فَعَلْتَ	وَأَنتَ	مِنَ ٱلْكَٰفِرِينَ ﴿١٩﴾
and you did your deed	which you did	and you	(were one) of the ingrates

قَالَ	فَعَلْتُهَآ	إِذًا	وَأَنَا۠	مِنَ ٱلضَّآلِّينَ ﴿٢٠﴾	فَفَرَرْتُ	مِنكُمْ
he (Moses) said	I did it	then	when I	(was) of the misguided	so I fled	from you

لَمَّا	خِفْتُكُمْ	فَوَهَبَ	لِى	رَبِّى	حُكْمًا	وَجَعَلَنِى
when	I feared you	but granted	[to] me	my Lord	(right) judgement	and made me

مِنَ ٱلْمُرْسَلِينَ ﴿٢١﴾	وَتِلْكَ	نِعْمَةٌ	تَمُنُّهَا	عَلَىَّ
(one) of the Messengers	and this	(is the) favour	(with) which you reproach	[over] me

أَنْ عَبَّدتَّ بَنِىٓ	إِسْرَٰٓءِيلَ ﴿٢٢﴾
that you have enslaved (the) Children	(of) Israel

قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾ قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

23. Fir'aun (Pharaoh) said: "And what is the Lord of the *'Ālamīn* (mankind, jinn and all that exists)?" 24. [Mūsā (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." 25. [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?" 26. [Mūsā (Moses)] said: "Your Lord and the Lord of your ancient fathers!" 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!" 28. [Mūsā (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"

قَالَ فِرْعَوْنُ	وَمَا	رَبُّ ٱلْعَٰلَمِينَ ﴿٢٣﴾	قَالَ
Pharaoh said	and what	(is the) Lord (of) the worlds	he (Moses) said

رَبُّ ٱلسَّمَٰوَٰتِ	وَٱلْأَرْضِ	وَمَا	بَيْنَهُمَآ ۖ
(the) Lord (of) the heavens	and the earth	and (all) that	(is) between them

إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾	قَالَ	لِمَنْ	حَوْلَهُۥٓ
if you are convinced with certainty	he (Pharaoh) said	to those	around him

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أَلَا تَسْتَمِعُونَ ﴿٢٥﴾	قَالَ	رَبُّكُمْ	وَرَبُّ ءَابَآئِكُمُ
(do) you not hear?	he (Moses) said	your Lord	and (the) Lord (of) your fathers

ٱلْأَوَّلِينَ ﴿٢٦﴾	قَالَ	إِنَّ رَسُولَكُمُ	ٱلَّذِىٓ أُرْسِلَ	إِلَيْكُمْ
ancient	he (Pharaoh) said	verily your Messenger	who has been sent	to you

لَمَجْنُونٌ ﴿٢٧﴾	قَالَ	رَبُّ ٱلْمَشْرِقِ	وَٱلْمَغْرِبِ
(is) surely a mad	he (Moses) said	(the) Lord (of) the east	and the west

وَمَا	بَيْنَهُمَآ	إِن كُنتُمْ	تَعْقِلُونَ ﴿٢٨﴾
and (all) that	(is) between them	if you did	understand

قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ﴿٣٠﴾
قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُۥ
فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾ يُرِيدُ أَن يُخْرِجَكُم مِّنْ
أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾

29. [Fir'aun (Pharaoh)] said: "If you choose an *ilāh* (god) other than me, I will certainly put you among the prisoners." 30. [Mūsā (Moses)] said: "Even if I bring you something manifest (and convincing)?" 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!" 32. So [Mūsā (Moses)] threw his stick, and behold, it was a serpent, manifest. 33. And he drew out his hand, and behold, it was white to all beholders! 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer. 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

لَأَجْعَلَنَّكَ	غَيْرِى	لَئِنِ ٱتَّخَذْتَ إِلَٰهًا	قَالَ
I will certainly put you	other than me	if you take a god	he (Pharaoh) said

بِشَىْءٍ	أَوَلَوْ جِئْتُكَ	قَالَ	مِنَ ٱلْمَسْجُونِينَ ﴿٢٩﴾
something	even if I bring you?	he (Moses) said	among the prisoners

إِن كُنتَ	بِهِۦٓ	فَأْتِ	قَالَ	مُّبِينٍ ﴿٣٠﴾
if you are	it	then bring forth	he (Pharaoh) said	manifest (clear)

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مِنَ ٱلصَّٰدِقِينَ ﴿٣١﴾	فَأَلْقَىٰ عَصَاهُ	فَإِذَا	هِيَ	ثُعْبَانٌ
(one) of the truthful	so he (Moses) threw his stick	and behold	it	(was) a serpent
مُّبِينٌ ﴿٣٢﴾	وَنَزَعَ يَدَهُۥ	فَإِذَا	هِيَ	بَيْضَآءُ
manifest (clear)	and he drew out his hand	and behold	it	(was) white
لِلنَّٰظِرِينَ ﴿٣٣﴾	قَالَ لِلْمَلَإِ	حَوْلَهُۥٓ	إِنَّ هَٰذَا	
to all beholders	he (Pharaoh) said to the chiefs	around him	verily this	
لَسَٰحِرٌ	عَلِيمٌ ﴿٣٤﴾	يُرِيدُ	أَن يُخْرِجَكُم	مِّنْ أَرْضِكُم
(is) indeed a sorcerer	well-versed	he wants	to drive you out	of your land
بِسِحْرِهِۦ	فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾			
by his sorcery	what (is it) then (that) you command			

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾ فَجُمِعَ
ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن
كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾ فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾
قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾

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's) 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)."

فِى ٱلْمَدَآئِنِ	وَٱبْعَثْ	وَأَخَاهُ	أَرْجِهْ	قَالُوٓا۟
to the cities	and send	and his brother	put him off (for a while)	they said
عَلِيمٍ ﴿٣٧﴾	سَحَّارٍ	بِكُلِّ	يَأْتُوكَ	حَٰشِرِينَ ﴿٣٦﴾
well-versed	sorcerer	every	they will bring to you	callers

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فَجُمِعَ ٱلسَّحَرَةُ	لِمِيقَٰتِ	يَوْمٍ	مَّعْلُومٍ ﴿٣٨﴾	وَقِيلَ
so the sorcerers were assembled	at a fixed time	(on) a day	appointed	and it was said

لِلنَّاسِ	هَلْ أَنتُم	مُّجْتَمِعُونَ ﴿٣٩﴾	لَعَلَّنَا نَتَّبِعُ	ٱلسَّحَرَةَ
to the people	(will) you?	going to assemble	so that we may follow	the sorcerers

إِن كَانُوا	هُمُ	ٱلْغَٰلِبِينَ ﴿٤٠﴾	فَلَمَّا	جَآءَ ٱلسَّحَرَةُ	قَالُوا لِفِرْعَوْنَ
if they are	[they]	the winners	so when	the sorcerers arrived	they said to Pharaoh

أَئِنَّ	لَنَا	لَأَجْرًا	إِن كُنَّا	نَحْنُ	ٱلْغَٰلِبِينَ ﴿٤١﴾	قَالَ
(is there) surely?	for us	a reward	if we are	[we]	the winners	he (Pharaoh) said

نَعَمْ	وَإِنَّكُمْ	إِذًا	لَّمِنَ	ٱلْمُقَرَّبِينَ ﴿٤٢﴾
yes	and verily you	then	surely (shall be) of	those brought near (to myself)

قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ
ٱلْغَٰلِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾
قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾ رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

43. Mūsā (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 Mūsā (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 *'Ālamīn* (mankind, jinn and all that exists). 48. "The Lord of Mūsā (Moses) and Hārūn (Aaron)."

قَالَ لَهُم	مُّوسَىٰٓ	أَلْقُوا۟ مَآ	أَنتُم	مُّلْقُونَ ﴿٤٣﴾	فَأَلْقَوْا۟ حِبَالَهُمْ
said to them	Moses	throw what	you	(are) going to throw	so they threw their ropes

وَعِصِيَّهُمْ	وَقَالُوا۟	بِعِزَّةِ	فِرْعَوْنَ	إِنَّا	لَنَحْنُ
and their sticks	and said	by (the) might	(of) Pharaoh	indeed we	[surely we]

ٱلْغَٰلِبُونَ ﴿٤٤﴾	فَأَلْقَىٰ مُوسَىٰ	عَصَاهُ	فَإِذَا	هِىَ تَلْقَفُ
(are) the winners	then Moses threw	his stick	and behold	it swallowed up

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مَا يَأْفِكُونَ ﴿٤٥﴾	فَأُلْقِيَ ٱلسَّحَرَةُ	سَٰجِدِينَ ﴿٤٦﴾	قَالُوٓاْ
(all) that they falsely showed	and the sorcerers fell down	prostrate	saying

ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾	رَبِّ مُوسَىٰ	وَهَٰرُونَ ﴿٤٨﴾
we believe in (the) Lord (of) the worlds	(the) Lord (of) Moses	and Aaron

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ
أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾ قَالُواْ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾ إِنَّا
نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ﴿٥١﴾

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." 50. They said: "No harm! Surely, to our Lord (Allāh) we are to return. 51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mūsā (Moses) and in the Monotheism which he has brought from Allāh]."

قَالَ	ءَامَنتُمْ لَهُۥ	قَبْلَ	أَنْ	ءَاذَنَ لَكُمْ
he (Pharaoh) said	you have believed in him	before	[that]	I give leave to you

إِنَّهُۥ	لَكَبِيرُكُمُ	ٱلَّذِى	عَلَّمَكُمُ	ٱلسِّحْرَ
surely he	indeed (is) your chief	who	has taught you	magic

فَلَسَوْفَ تَعْلَمُونَ ۚ	لَأُقَطِّعَنَّ أَيْدِيَكُمْ	وَأَرْجُلَكُم
so verily soon you shall come to know	I will surely cut off your hands	and your legs

مِّنْ خِلَٰفٍ	وَلَأُصَلِّبَنَّكُمْ	أَجْمَعِينَ ﴿٤٩﴾	قَالُواْ لَا ضَيْرَ
on opposite sides	and I will surely crucify you	all	they said no harm

إِنَّآ	إِلَىٰ رَبِّنَا	مُنقَلِبُونَ ﴿٥٠﴾	إِنَّا نَطْمَعُ	أَن	يَغْفِرَ لَنَا	رَبُّنَا
surely we	to our Lord	(are to) return	verily we hope	that	will forgive us	our Lord

خَطَٰيَٰنَآ	أَن	كُنَّآ أَوَّلَ	ٱلْمُؤْمِنِينَ ﴿٥١﴾
our sins	[that]	(as) we are (the) first	(of) the believers

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۞ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٥٣﴾ إِنَّ
هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ
وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

52. And We revealed to Mūsā (Moses), saying: "Depart by night with My slaves, verily, you will be pursued." 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities. 54. (Saying): "Verily, these indeed are but a small band. 55. "And verily, they have done what has enraged us. 56. "But we are a host all assembled, amply forewarned." 57. So, We expelled them from gardens and springs, 58. Treasures, and every kind of honourable place. 59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them. 60. So, they pursued them at sunrise.

وَأَوْحَيْنَآ	إِلَىٰ مُوسَىٰٓ	أَنْ	أَسْرِ بِعِبَادِى	إِنَّكُم
and We revealed	to Moses	(saying) that	depart by night with My slaves	verily you
مُّتَّبَعُونَ ﴿٥٢﴾	فَأَرْسَلَ فِرْعَوْنُ	فِى ٱلْمَدَآئِنِ	حَٰشِرِينَ ﴿٥٣﴾	إِنَّ هَٰٓؤُلَآءِ
(will be) pursued	then Pharaoh sent	to the cities	callers	verily these
لَشِرْذِمَةٌ	قَلِيلُونَ ﴿٥٤﴾	وَإِنَّهُمْ	لَنَا	لَغَآئِظُونَ ﴿٥٥﴾
indeed (are) a band	small	and verily they	[for] us	(are) enraging
لَجَمِيعٌ	حَٰذِرُونَ ﴿٥٦﴾	فَأَخْرَجْنَٰهُم	مِّن جَنَّٰتٍ	وَعُيُونٍ ﴿٥٧﴾
(are) all assembled	(amply) forewarned	so We expelled them	from gardens	and springs
وَكُنُوزٍ	وَمَقَامٍ	كَرِيمٍ ﴿٥٨﴾	كَذَٰلِكَ ۖ	وَأَوْرَثْنَٰهَا
and treasures	and a place	honourable	thus	and We caused to inherit them
بَنِىٓ	إِسْرَٰٓءِيلَ ﴿٥٩﴾	فَأَتْبَعُوهُم		مُّشْرِقِينَ ﴿٦٠﴾
(the) Children	(of) Israel	so they pursued them		(at) sunrise

فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ﴿٦٢﴾
فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ﴿٦٣﴾
وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ﴿٦٦﴾ إِنَّ فِى

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ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾

61. And when the two hosts saw each other, the companions of Mūsā (Moses) said: "We are sure to be overtaken." 62. [Mūsā (Moses)] said: "Nay, verily with me is my Lord. He will guide me." 63. Then We revealed to Mūsā (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain. 64. Then We brought near the others [Fir'aun's (Pharaoh's) party] to that place. 65. And We saved Mūsā (Moses) and all those with him. 66. Then We drowned the others. 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

فَلَمَّا	تَرَٰٓءَا ٱلْجَمْعَانِ	قَالَ أَصْحَٰبُ	مُوسَىٰٓ	إِنَّا
and when	the two hosts saw each other	said (the) companions	(of) Moses	surely we
لَمُدْرَكُونَ ﴿٦١﴾	قَالَ	كَلَّآ ۖ	إِنَّ مَعِىَ	رَبِّى
(are) to be overtaken	he (Moses) said	nay	verily with me	(is) my Lord
سَيَهْدِينِ ﴿٦٢﴾	فَأَوْحَيْنَآ	إِلَىٰ مُوسَىٰٓ	أَنِ	ٱضْرِب بِّعَصَاكَ
He will guide me	then We revealed	to Moses	(saying) that	strike with your stick
ٱلْبَحْرَ ۖ	فَٱنفَلَقَ	فَكَانَ كُلُّ	فِرْقٍ	كَٱلطَّوْدِ
the sea	and it parted	and became each	part	like the mountain
ٱلْعَظِيمِ ﴿٦٣﴾				huge
وَأَزْلَفْنَا	ثَمَّ	ٱلْءَاخَرِينَ ﴿٦٤﴾	وَأَنجَيْنَا مُوسَىٰ	وَمَن
and We brought near	there	the others	and We saved Moses	and (those) who
مَّعَهُۥٓ	أَجْمَعِينَ ﴿٦٥﴾	ثُمَّ أَغْرَقْنَا ٱلْءَاخَرِينَ ﴿٦٦﴾	إِنَّ	فِى ذَٰلِكَ
(were) with him	all	then We drowned the others	verily	in this
لَءَايَةً ۖ	وَمَا كَانَ أَكْثَرُهُم	مُّؤْمِنِينَ ﴿٦٧﴾		
(is) indeed a sign	yet most of them are not	believers		

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٦٨﴾ وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ﴿٦٩﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا۟ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾

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68. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 69. And recite to them the story of Ibrāhīm (Abraham). 70. When he said to his father and his people: "What do you worship?" 71. They said: "We worship idols, and to them we are ever devoted." 72. He said: "Do they hear you when you call on (them)? 73. "Or do they benefit you or do they harm (you)?" 74. They said: "(Nay) but we found our fathers doing so." 75. He said: "Do you observe that which you have been worshipping

وَإِنَّ رَبَّكَ	هُوَ ٱلْعَزِيزُ	ٱلرَّحِيمُ ﴿٦٨﴾	وَٱتْلُ
and verily your Lord	He (is) truly the All-Mighty	the Most Merciful	and recite

عَلَيْهِمْ	نَبَأَ	إِبْرَٰهِيمَ ﴿٦٩﴾	إِذْ	قَالَ لِأَبِيهِ	وَقَوْمِهِۦ
to them	(the) story	(of) Abraham	when	he said to his father	and his people

مَا تَعْبُدُونَ ﴿٧٠﴾	قَالُوا۟	نَعْبُدُ أَصْنَامًا	فَنَظَلُّ	لَهَا
what (do) you worship	they said	we worship idols	and we will remain	to them

عَٰكِفِينَ ﴿٧١﴾	قَالَ	هَلْ يَسْمَعُونَكُمْ	إِذْ تَدْعُونَ ﴿٧٢﴾
devoted	he said	(do) they hear you?	when you call on (them)

أَوْ يَنفَعُونَكُمْ	أَوْ يَضُرُّونَ ﴿٧٣﴾	قَالُوا۟	بَلْ وَجَدْنَآ ءَابَآءَنَا
or (do) they benefit you	or (do) they harm (you)	they said	nay we found our fathers

كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾	قَالَ	أَفَرَءَيْتُم	مَّا كُنتُمْ	تَعْبُدُونَ ﴿٧٥﴾
doing like that	he said	(do) you observe?	that which you have been	worshipping

أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِى خَلَقَنِى فَهُوَ
يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى
ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِى حُكْمًا
وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿٨٣﴾

76. "You and your ancient fathers? 77. "Verily, they are enemies to me, except the Lord of the *'Ālamīn* (mankind, jinn and all that exists), 78. "Who has created me, and it is He Who guides me. 79. "And it is He Who feeds me and gives me to drink. 80. "And when I am ill, it is He Who cures me. 81. "And Who will

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cause me to die, and then will bring me to life (again). 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.

لِّيٓ	عَدُوٌّ	فَإِنَّهُمْ	ٱلْأَقْدَمُونَ ﴿٧٦﴾	وَءَابَآؤُكُمُ	أَنتُمْ
to me	(are) enemies	then verily they	the ancients	and your fathers	you
فَهُوَ	خَلَقَنِى	ٱلَّذِى	إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾		
and (it is) He (Who)	has created me	Who	except (the) Lord (of) the worlds		
وَإِذَا مَرِضْتُ	وَيَسْقِينِ ﴿٧٩﴾	يُطْعِمُنِى	هُوَ	وَٱلَّذِى	يَهْدِينِ ﴿٧٨﴾
and when I am ill	and gives me to drink	feeds me	[He]	and the One Who	guides me
يُمِيتُنِى	وَٱلَّذِىٓ	يَشْفِينِ ﴿٨٠﴾	فَهُوَ		
will cause me to die	and the One Who	cures me	then (it is) He (Who)		
أَطْمَعُ أَن	وَٱلَّذِىٓ	ثُمَّ يُحْيِينِ ﴿٨١﴾			
I hope that	and the One Who	then will bring me to life (again)			
ٱلدِّينِ ﴿٨٢﴾	يَوْمَ	خَطِيٓـَٔتِى	يَغْفِرَ لِى		
(of) Recompense	(on the) Day	my faults (sins)	He will forgive [for] me		
بِٱلصَّٰلِحِينَ ﴿٨٣﴾	وَأَلْحِقْنِى	حُكْمًا	هَبْ لِى	رَبِّ	
with the righteous	and join me	wisdom	bestow on me	my Lord	

وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾ وَٱغْفِرْ لِأَبِىٓ إِنَّهُۥ كَانَ
مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾ وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ
سَلِيمٍ ﴿٨٩﴾ وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

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 comes to Allāh with a clean heart [clean from *Shirk* (polytheism) and *Nifāq* (hypocrisy)]." 90. And Paradise will be brought

near to the *Muttaqūn* (the pious).

وَٱجۡعَل	لِّي	لِسَانَ	صِدۡقٍ	فِي ٱلۡأٓخِرِينَ ﴿٨٤﴾
and grant	[for] me	mention [tongue]	an honourable [truth]	in the later (generations)
وَٱجۡعَلۡنِي	مِن وَرَثَةِ	جَنَّةِ	ٱلنَّعِيمِ ﴿٨٥﴾	وَٱغۡفِرۡ
and make me	of (the) inheritors	(of the) Paradise	(of) Delight	and forgive
لِأَبِيٓ	إِنَّهُۥ كَانَ	مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾	وَلَا تُخۡزِنِي	
my father	verily he is	of those who astray	and disgrace me not	
يَوۡمَ يُبۡعَثُونَ ﴿٨٧﴾		يَوۡمَ	لَا يَنفَعُ مَالٌ	
(on the) Day (when) they will be resurrected		(the) Day (whereon)	neither wealth will avail	
وَلَا بَنُونَ ﴿٨٨﴾	إِلَّا	مَنۡ أَتَى ٱللَّهَ	بِقَلۡبٖ	سَلِيمٖ ﴿٨٩﴾
nor sons	except	(him) who comes to Allah	with a heart	clean
وَأُزۡلِفَتِ ٱلۡجَنَّةُ		لِلۡمُتَّقِينَ ﴿٩٠﴾		
and Paradise will be brought near		to the pious (persons)		

وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمۡ أَيۡنَ مَا كُنتُمۡ تَعۡبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلۡ يَنصُرُونَكُمۡ
أَوۡ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبۡكِبُواْ فِيهَا هُمۡ وَٱلۡغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبۡلِيسَ أَجۡمَعُونَ ﴿٩٥﴾ قَالُواْ وَهُمۡ فِيهَا
يَخۡتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٖ مُّبِينٍ ﴿٩٧﴾ إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ ﴿٩٨﴾ وَمَآ أَضَلَّنَآ
إِلَّا ٱلۡمُجۡرِمُونَ ﴿٩٩﴾

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 Allāh) that you used to worship. 93. "Instead of Allāh? Can they help you or (even) help themselves?" 94. Then they will be thrown on their faces into the (Fire), they and the *Ghāwūn* (devils, and those who were in error). 95. And the whole hosts of *Iblīs* (Satan) together. 96. They will say while contending therein, 97. By Allāh, we were truly in a manifest error, 98. When we held you (false gods) as equals (in worship) with the Lord of the *'Ālamīn* (mankind, jinn and all that exists); 99. And none has brought us into error except the *Mujrimūn* [*Iblīs* (Satan) and those of human beings who commit

crimes, murderers, polytheists, oppressors].

لَهُمْ	وَقِيلَ	لِلْغَاوِينَ ﴿٩١﴾	وَبُرِّزَتِ ٱلْجَحِيمُ
to them	and it will be said	of the erring	and the Hell-Fire will be placed in full view
هَلْ يَنصُرُونَكُمْ	مِن دُونِ ٱللَّهِ	تَعْبُدُونَ ﴿٩٢﴾	أَيْنَ مَا كُنتُمْ
(can) they help you?	instead of Allah	worship	where (are those) that you used to
هُمْ	فِيهَا	فَكُبْكِبُوا۟	أَوْ يَنتَصِرُونَ ﴿٩٣﴾
they	into it	then they will be thrown on their faces	or help themselves
وَهُمْ	قَالُوا۟	أَجْمَعُونَ ﴿٩٥﴾	إِبْلِيسَ	وَجُنُودُ	وَٱلْغَاوُۥنَ ﴿٩٤﴾
while they	they will say	all together	(of) Iblis	and (the) hosts	and the erring
مُّبِينٍ ﴿٩٧﴾	لَفِى ضَلَٰلٍ	إِن كُنَّا	تَٱللَّهِ	فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
manifest	[indeed] in an error	truly we were	by Allah	are contending in it
ٱلْعَٰلَمِينَ ﴿٩٨﴾	نُسَوِّيكُم بِرَبِّ	إِذْ
(of) the worlds	we equated you (in worship) with (the) Lord	when
إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾	وَمَآ أَضَلَّنَآ
except the criminals	and none brought us into error

فَمَا لَنَا مِن شَٰفِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِى ذَٰلِكَ
لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ﴿١٠٥﴾
إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

100. Now we have no intercessors, 101. Nor a close friend (to help us). 102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers! 103. Verily, in this is indeed a sign, yet most of them are not believers. 104. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 105. The people of Nūh (Noah) denied the Messengers. 106. When their brother Nūh (Noah) said to them: "Will you not fear Allāh and obey Him? 107. "I am a trustworthy Messenger to you.

أَنَّ	فَلَوْ	حَمِيمٍ ﴿١٠١﴾	وَلَا صَدِيقٍ	مِن شَٰفِعِينَ ﴿١٠٠﴾	لَنَا	فَمَا
[that]	then if	close	nor a friend	any intercessors	we have	so (now) not

فِى ذَٰلِكَ	إِنَّ	مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾	فَنَكُونَ	كَرَّةً	لَنَا
in this	verily	among the believers	then we shall be	a chance (to return)	we had

وَإِنَّ رَبَّكَ	مُّؤْمِنِينَ ﴿١٠٣﴾	وَمَا كَانَ أَكْثَرُهُم	لَءَايَةً
and verily your Lord	believers	yet most of them are not	(is) indeed a sign

نُوحٍ	كَذَّبَتْ قَوْمُ	ٱلرَّحِيمُ ﴿١٠٤﴾	هُوَ ٱلْعَزِيزُ
(of) Noah	denied (the) people	the Most Merciful	He (is) truly the All-Mighty

أَلَا تَتَّقُونَ ﴿١٠٦﴾	نُوحٌ	أَخُوهُمْ	قَالَ لَهُمْ	إِذْ	ٱلْمُرْسَلِينَ ﴿١٠٥﴾
(will) you not fear (Allah)?	Noah	their brother	said to them	when	the Messengers

أَمِينٌ ﴿١٠٧﴾	رَسُولٌ	لَكُمْ	إِنِّى
trustworthy	a Messenger	to you	verily I am

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١١٠﴾ قَالُوٓا۟ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَآ أَنَا۠ بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾

108. "So fear Allāh, keep your duty to Him, and obey me. 109. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 110. "So keep your duty to Allāh, fear Him and obey me." 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.

مِنْ أَجْرٍ	عَلَيْهِ	وَمَآ أَسْـَٔلُكُمْ	وَأَطِيعُونِ ﴿١٠٨﴾	فَٱتَّقُوا۟ ٱللَّهَ
any reward	for it	and I ask not of you	and obey me	so fear Allah

فَٱتَّقُوا۟ ٱللَّهَ	عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٠٩﴾	إِلَّا	إِنْ أَجْرِىَ
so fear Allah	from (the) Lord (of) the worlds	but	my reward (is) not

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وَأَطِيعُونِ ﴿١١٠﴾	قَالُوٓاْ	أَنُؤۡمِنُ	لَكَ	وَٱتَّبَعَكَ
and obey me	they said	(shall) we believe?	in you	while follow you

ٱلۡأَرۡذَلُونَ ﴿١١١﴾	قَالَ	وَمَا	عِلۡمِي	بِمَا كَانُواْ
the lowest (of the people)	he said	and what	knowledge have I	of what they used to

يَعۡمَلُونَ ﴿١١٢﴾	إِنۡ حِسَابُهُمۡ	إِلَّا	عَلَىٰ رَبِّي	لَوۡ تَشۡعُرُونَ ﴿١١٣﴾
do	verily their account	(is) only	with my Lord	if you perceive

وَمَآ أَنَا	بِطَارِدِ	ٱلۡمُؤۡمِنِينَ ﴿١١٤﴾
and I am not	going to drive away	the believers

إِنۡ أَنَا۠ إِلَّا نَذِيرٞ مُّبِينٞ ﴿١١٥﴾ قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلۡمَرۡجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوۡمِي
كَذَّبُونِ ﴿١١٧﴾ فَٱفۡتَحۡ بَيۡنِي وَبَيۡنَهُمۡ فَتۡحٗا وَنَجِّنِي وَمَن مَّعِيَ مِنَ ٱلۡمُؤۡمِنِينَ ﴿١١٨﴾ فَأَنجَيۡنَٰهُ وَمَن مَّعَهُۥ فِي
ٱلۡفُلۡكِ ٱلۡمَشۡحُونِ ﴿١١٩﴾ ثُمَّ أَغۡرَقۡنَا بَعۡدُ ٱلۡبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ وَمَا كَانَ أَكۡثَرُهُم
مُّؤۡمِنِينَ ﴿١٢١﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿١٢٢﴾

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115. "I am only a plain warner." 116. They said: "If you cease not, O Nūh (Noah) you will surely be among those stoned (to death)." 117. He said: "My Lord! Verily, my people have denied 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 truly the All-Mighty, the Most Merciful.

يَٰنُوحُ	لَّمۡ تَنتَهِ	لَئِن	قَالُواْ	مُّبِينٞ ﴿١١٥﴾	إِلَّا نَذِيرٞ	إِنۡ أَنَا۠
O Noah	you cease not	if	they said	plain	but a warner	I am not

رَبِّ	قَالَ	لَتَكُونَنَّ مِنَ ٱلۡمَرۡجُومِينَ ﴿١١٦﴾
my Lord	he said	you will surely be among the stoned ones (to death)

وَبَيۡنَهُمۡ	فَٱفۡتَحۡ بَيۡنِي	كَذَّبُونِ ﴿١١٧﴾	إِنَّ قَوۡمِي
and between them	so judge between me	have denied me	verily my people

مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾	مَّعِيَ	وَمَن	وَنَجِّنِي	فَتْحًا
of the believers	(are) with me	and (those) who	and save me	fair judgement

ٱلْمَشْحُونِ ﴿١١٩﴾	فِي ٱلْفُلْكِ	مَّعَهُۥ	وَمَن	فَأَنجَيْنَٰهُ
laden	in the ship	(were) with him	and (those) who	and We saved him

لَءَايَةً	فِي ذَٰلِكَ	إِنَّ	ٱلْبَاقِينَ ﴿١٢٠﴾	ثُمَّ أَغْرَقْنَا بَعْدُ
(is) indeed a sign	in this	verily	the rest	then We drowned thereafter

لَهُوَ	وَإِنَّ رَبَّكَ	مُّؤْمِنِينَ ﴿١٢١﴾	وَمَا كَانَ أَكْثَرُهُم
He indeed	and verily your Lord	believers	yet most of them are not

ٱلرَّحِيمُ ﴿١٢٢﴾	ٱلْعَزِيزُ
the Most Merciful	(is) the All-Mighty

كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَٱتَّقُوا۟ ٱللَّهَ
وَأَطِيعُونِ ﴿١٢٦﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ
رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

123. 'Ād (people) denied the Messengers. 124. When their brother Hūd said to them: "Will you not fear Allāh and obey Him? 125. "Verily, I am a trustworthy Messenger to you. 126. "So fear Allāh, keep your duty to Him, and obey me. 127. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn, and all that exists). 128. "Do you build high palaces on every high place, while you do not live in them? 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever?

أَخُوهُمْ	قَالَ لَهُمْ	إِذْ	ٱلْمُرْسَلِينَ ﴿١٢٣﴾	كَذَّبَتْ عَادٌ
their brother	said to them	when	the Messengers	Ad (people) denied

أَمِينٌ ﴿١٢٥﴾	رَسُولٌ	لَكُمْ	إِنِّي	أَلَا تَتَّقُونَ ﴿١٢٤﴾	هُودٌ
trustworthy	a Messenger	to you	verily I am	(will) you not fear (Allah)?	Hud

مِنْ أَجْرٍ	عَلَيْهِ	وَمَآ أَسْـَٔلُكُمْ	وَأَطِيعُونِ ﴿١٢٦﴾	فَٱتَّقُوا۟ ٱللَّهَ
any reward	for it	and I ask not of you	and obey me	so fear Allah

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إِنْ أَجْرِيَ	إِلَّا	عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٢٧﴾	أَتَبْنُونَ
my reward (is) not	but	from (the) Lord (of) the worlds	(do) you build?

بِكُلِّ	رِيعٍ	ءَايَةً	تَعْبَثُونَ ﴿١٢٨﴾
on every	high place	a sign (landmark)	to play frivolously

وَتَتَّخِذُونَ مَصَانِعَ	لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
and (do) you take (for yourselves) palaces (fine buildings)	so that you may live (therein) forever

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾
أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّٰتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾
قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾

130. "And when you seize (somebody), seize you (him) as tyrants? 131. "So fear Allāh, keep your duty to Him, and obey me. 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. 133. "He has aided you with cattle and children. 134. "And gardens and springs. 135. "Verily, I fear for you the torment of a Great Day." 136. They said: "It is the same to us whether you preach or be not of those who preach. 137. "This is no other than the false tales and religion of the ancients,

وَإِذَا بَطَشْتُم	بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾	فَٱتَّقُوا۟ ٱللَّهَ	وَأَطِيعُونِ ﴿١٣١﴾
and when you seize	you seize (as) tyrants	so fear Allah	and obey me

وَٱتَّقُوا۟ ٱلَّذِىٓ	أَمَدَّكُم	بِمَا تَعْلَمُونَ ﴿١٣٢﴾	أَمَدَّكُم
and fear Him Who	has aided you	with (all) that you know	He has aided you

بِأَنْعَٰمٍ	وَبَنِينَ ﴿١٣٣﴾	وَجَنَّٰتٍ	وَعُيُونٍ ﴿١٣٤﴾	إِنِّىٓ أَخَافُ	عَلَيْكُمْ
with cattle	and children	and gardens	and springs	verily I fear	for you

عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿١٣٥﴾	قَالُوا۟ سَوَآءٌ	عَلَيْنَآ
(the) torment	(of) a Day	Great	they said (it is the) same	to us

أَوَعَظْتَ	أَمْ	لَمْ تَكُن	مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾	إِنْ هَٰذَآ
(whether) you preach?	or	be not	of those who preach	this (is) not

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إِلَّا خُلُقُ	الْأَوَّلِينَ ﴿١٣٧﴾
but (the) custom	(of) the ancients

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾
إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

138. "And we are not going to be punished." 139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers. 140. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 141. Thamūd (people) denied the Messengers. 142. When their brother Sālih said to them: "Will you not fear Allāh and obey Him? 143. "I am a trustworthy Messenger to you. 144. "So fear Allāh, keep your duty to Him, and obey me. 145. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn and all that exists).

وَمَا نَحْنُ	بِمُعَذَّبِينَ ﴿١٣٨﴾	فَكَذَّبُوهُ	فَأَهْلَكْنَاهُمْ ۗ
and we (are) not	going to be punished	so they denied him	and We destroyed them

إِنَّ	فِي ذَٰلِكَ	لَآيَةً ۖ	وَمَا كَانَ أَكْثَرُهُم	مُّؤْمِنِينَ ﴿١٣٩﴾
verily	in this	(is) indeed a sign	yet most of them are not	believers

وَإِنَّ رَبَّكَ	لَهُوَ الْعَزِيزُ	الرَّحِيمُ ﴿١٤٠﴾	كَذَّبَتْ ثَمُودُ
and verily your Lord	He (is) indeed the All-Mighty	the Most Merciful	Thamud denied

الْمُرْسَلِينَ ﴿١٤١﴾	إِذْ	قَالَ لَهُمْ	أَخُوهُمْ	صَالِحٌ
the Messengers	when	said to them	their brother	Salih

أَلَا تَتَّقُونَ ﴿١٤٢﴾	إِنِّي	لَكُمْ	رَسُولٌ	أَمِينٌ ﴿١٤٣﴾
(will) you not fear (Allah)?	verily I am	to you	a Messenger	trustworthy

فَاتَّقُوا اللَّهَ	وَأَطِيعُونِ ﴿١٤٤﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ ۖ
so fear Allah	and obey me	and I ask not of you	for it	any reward

إِنْ أَجْرِيَ	إِلَّا	عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٤٥﴾
my reward (is) not	but	from (the) Lord (of) the worlds

أَتُتْرَكُونَ فِي مَا هَٰهُنَآ ءَامِنِينَ ﴿١٤٦﴾ فِي جَنَّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾
وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ﴿١٤٩﴾ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوٓا۟ أَمْرَ ٱلْمُسْرِفِينَ ﴿١٥١﴾
ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾ مَآ أَنتَ إِلَّا بَشَرٌ
مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾

146. "Will you be left secure in that which you have here? 147. "In gardens and springs. 148. "And green crops (field) and date palms with soft spadix. 149. "And you hew out in the mountains, houses with great skill. 150. "So fear Allāh, keep your duty to Him, and obey me. 151. "And follow not the command of *Al-Musrifūn* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), 152. "Who make mischief in the land, and reform not." 153. They said: "You are only of those bewitched! 154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

أَتُتْرَكُونَ	فِي مَا	هَٰهُنَآ	ءَامِنِينَ ﴿١٤٦﴾	فِي جَنَّٰتٍ
(will) you be left?	in that which	(you have) here	secure	in gardens
وَعُيُونٍ ﴿١٤٧﴾	وَزُرُوعٍ	وَنَخْلٍ	طَلْعُهَا	هَضِيمٌ ﴿١٤٨﴾
and springs	and cornfields	and date palms	its flowering branches	(are) soft
وَتَنْحِتُونَ	مِنَ ٱلْجِبَالِ	بُيُوتًا	فَٰرِهِينَ ﴿١٤٩﴾	فَٱتَّقُوا۟ ٱللَّهَ	وَأَطِيعُونِ ﴿١٥٠﴾
and you hew out	in the mountains	houses	skilfully	so fear Allah	and obey me
وَلَا تُطِيعُوٓا۟ أَمْرَ	ٱلْمُسْرِفِينَ ﴿١٥١﴾	ٱلَّذِينَ يُفْسِدُونَ	فِي ٱلْأَرْضِ
and obey not (the) command	(of) the transgressors	those who make mischief	in the land
وَلَا يُصْلِحُونَ ﴿١٥٢﴾	قَالُوٓا۟	إِنَّمَآ أَنتَ	مِنَ ٱلْمُسَحَّرِينَ ﴿١٥٣﴾	مَآ أَنتَ
and reform not	they said	only you (are)	of (those) bewitched	you (are) not
إِلَّا بَشَرٌ	مِّثْلُنَا	فَأْتِ	بِـَٔايَةٍ	إِن كُنتَ	مِنَ ٱلصَّٰدِقِينَ ﴿١٥٤﴾
but a human being	like us	then bring (us)	a sign	if you are	of the truthful

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قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ
عَظِيمٍ ﴿١٥٦﴾ فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٥٩﴾

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. 156. "And touch her not with harm, lest the torment of a Great Day should seize you." 157. But they killed her, and then they became regretful. 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 truly the All-Mighty, the Most Merciful.

قَالَ هَٰذِهِۦ	نَاقَةٌ	لَّهَا	شِرْبٌ	وَلَكُمْ
he said this	(is) a she-camel	it has	(a right to) drink (water)	and you have
شِرْبُ	يَوْمٍ	مَّعْلُومٍ ﴿١٥٥﴾	وَلَا تَمَسُّوهَا	بِسُوٓءٍ
(a right to) drink (water)	(on) a day	known	and touch her not	with harm
فَيَأْخُذَكُمْ	عَذَابُ	يَوْمٍ	عَظِيمٍ ﴿١٥٦﴾	فَعَقَرُوهَا
lest should seize you	(the) torment	(of) a Day	Great	but they hamstrung her
فَأَصْبَحُوا۟ نَٰدِمِينَ ﴿١٥٧﴾	فَأَخَذَهُمُ	ٱلْعَذَابُ ۗ	إِنَّ	فِى ذَٰلِكَ
then they became regretful	so overtook them	the torment	verily	in this
لَءَايَةً ۖ	وَمَا كَانَ أَكْثَرُهُم	مُّؤْمِنِينَ ﴿١٥٨﴾	وَإِنَّ رَبَّكَ	
(is) indeed a sign	yet most of them are not	believers	and verily your Lord	
لَهُوَ ٱلْعَزِيزُ	ٱلرَّحِيمُ ﴿١٥٩﴾			
He (is) indeed the All-Mighty	the Most Merciful			

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾
أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ
عَادُونَ ﴿١٦٦﴾

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160. The people of Lūt (Lot) (–who dwelt in the towns of Sodom in Palestine) denied the Messengers. 161. When their brother Lūt (Lot) said to them: "Will you not fear Allāh and obey Him? 162. "Verily, I am a trustworthy Messenger to you. 163. "So fear Allāh, keep your duty to Him, and obey me. 164. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 165. "Go you into the males of the *'Ālamīn* (mankind), 166. "And leave those whom Allāh has created for you to be your wives? Nay, you are a trespassing people!"

كَذَّبَتْ قَوْمُ	لُوطٍ	ٱلْمُرْسَلِينَ ﴿١٦٠﴾	إِذْ	قَالَ لَهُمْ
denied (the) people	(of) Lot	the Messengers	when	said to them

أَخُوهُمْ	لُوطٌ	أَلَا تَتَّقُونَ ﴿١٦١﴾	إِنِّي	لَكُمْ	رَسُولٌ
their brother	Lot	(will) you not fear (Allah)?	verily I am	to you	a Messenger

أَمِينٌ ﴿١٦٢﴾	فَٱتَّقُوا۟ ٱللَّهَ	وَأَطِيعُونِ ﴿١٦٣﴾	وَمَآ أَسْـَٔلُكُمْ	عَلَيْهِ	مِنْ أَجْرٍ
trustworthy	so fear Allah	and obey me	and I ask not of you	for it	any reward

إِنْ أَجْرِيَ	إِلَّا	عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٤﴾	أَتَأْتُونَ ٱلذُّكْرَانَ
my reward (is) not	but	from (the) Lord (of) the worlds	(do) you go into the males?

مِنَ ٱلْعَٰلَمِينَ ﴿١٦٥﴾	وَتَذَرُونَ مَا	خَلَقَ لَكُمْ	رَبُّكُمْ
of the worlds (mankind)	and you leave what	has created for you	your Lord

مِّنْ أَزْوَٰجِكُم	بَلْ أَنتُمْ	قَوْمٌ	عَادُونَ ﴿١٦٦﴾
of your wives	nay you	(are) a people	transgressing

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾ رَبِّ
نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا
ٱلْـَٔاخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾

167. They said: "If you cease not. O Lūt (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,

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all, 171. Except an old woman (his wife) among those who remained behind. 172. Then afterward We destroyed the others. 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

قَالُوا۟ لَئِن	لَّمْ تَنتَهِ	يَٰلُوطُ	لَتَكُونَنَّ	مِنَ ٱلْمُخْرَجِينَ ﴿١٦٧﴾
they said if	you cease not	O Lot	verily you will be	(one) of those who will be driven out

قَالَ إِنِّى	لِعَمَلِكُم	مِّنَ ٱلْقَالِينَ ﴿١٦٨﴾	رَبِّ
he said indeed I am	for your action	of those who detest	my Lord

نَجِّنِى	وَأَهْلِى	مِمَّا يَعْمَلُونَ ﴿١٦٩﴾	فَنَجَّيْنَٰهُ	وَأَهْلَهُۥٓ
save me	and my family	from what they do	so We saved him	and his family

أَجْمَعِينَ ﴿١٧٠﴾	إِلَّا عَجُوزًا	فِى ٱلْغَٰبِرِينَ ﴿١٧١﴾
all	except an old woman (his wife)	among those who remained behind

ثُمَّ دَمَّرْنَا ٱلْءَاخَرِينَ ﴿١٧٢﴾	وَأَمْطَرْنَا	عَلَيْهِم	مَّطَرًا
then We destroyed the others	and We rained	on them	a rain (of torment)

فَسَآءَ	مَطَرُ	ٱلْمُنذَرِينَ ﴿١٧٣﴾
and how evil was	(the) rain	(of) those who had been warned

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾ كَذَّبَ أَصْحَٰبُ
لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَٱتَّقُوا۟ ٱللَّهَ
وَأَطِيعُونِ ﴿١٧٩﴾ وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٠﴾

174. Verily, in this is indeed a sign, yet most of them are not believers. 175. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers. 177. When Shu'aib said to them: "Will you not fear Allāh and obey Him? 178. "I am a trustworthy Messenger to you. 179. "So fear Allāh, keep your duty to Him, and obey me. 180. "No reward do I ask of you for it (my Message of Islāmic Monotheism); my reward is only from the Lord of the *'Ālamīn* (mankind, jinn and all that exists).

إِنَّ	فِى ذَٰلِكَ	لَءَايَةً	وَمَا كَانَ أَكْثَرُهُم	مُّؤْمِنِينَ ﴿١٧٤﴾
verily	in this	(is) indeed a sign	yet most of them are not	believers

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وَإِنَّ رَبَّكَ	هُوَ الْعَزِيزُ	الرَّحِيمُ ﴿١٧٥﴾
and verily your Lord	He (is) indeed the All-Mighty	the Most Merciful
كَذَّبَ أَصْحَابُ	لْئَيْكَةِ	الْمُرْسَلِينَ ﴿١٧٦﴾
denied (the) dwellers	(of) Al-Aikah (a garden with thick trees)	the Messengers

إِذْ	قَالَ لَهُمْ	شُعَيْبٌ	أَلَا تَتَّقُونَ ﴿١٧٧﴾	إِنِّي	لَكُمْ
when	said to them	Shu'aib	(will) you not fear (Allah)?	verily I am	to you

رَسُولٌ	أَمِينٌ ﴿١٧٨﴾	فَاتَّقُوا اللَّهَ	وَأَطِيعُونِ ﴿١٧٩﴾	وَمَا أَسْأَلُكُمْ	عَلَيْهِ
a Messenger	trustworthy	so fear Allah	and obey me	and I ask not of you	for it

مِنْ أَجْرٍ	إِنْ أَجْرِيَ	إِلَّا	عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
any reward	my reward (is) not	but	from (the) Lord (of) the worlds

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۞ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾
قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾

181. "Give full measure, and cause no loss (to others). 182. "And weigh with the true and straight balance. 183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land. 184. "And fear Him Who created you and the generations of the men of old." 185. They said: "You are only one of those bewitched! 186. "You are but a human being like us and verily, we think that you are one of the liars!

أَوْفُوا الْكَيْلَ	وَلَا تَكُونُوا	مِنَ الْمُخْسِرِينَ ﴿١٨١﴾	وَزِنُوا
give full measure	and be not	among those who cause loss (to others)	and weigh
بِالْقِسْطَاسِ	الْمُسْتَقِيمِ ﴿١٨٢﴾	وَلَا تَبْخَسُوا النَّاسَ	أَشْيَاءَهُمْ
with just balance	the straight	and defraud not by reducing the people	their things

وَلَا تَعْثَوْا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿١٨٣﴾	وَاتَّقُوا الَّذِي	خَلَقَكُمْ
nor do evil	in the land	making corruption	and fear Him Who	created you

وَٱلْجِبِلَّةَ	ٱلْأَوَّلِينَ ﴿١٨٤﴾	قَالُوٓاْ	إِنَّمَآ أَنتَ
and the generations	(of) the men of old	they said	only you
مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾	وَمَآ أَنتَ	إِلَّا بَشَرٌ	مِّثْلُنَا
(are one) of those bewitched	and you (are) not	but a human being	like us
وَإِن نَّظُنُّكَ	لَمِنَ ٱلْكَٰذِبِينَ ﴿١٨٦﴾		
and verily we think (that) you	(are) indeed of the liars		

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾ قَالَ رَبِّيٓ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾
فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ
أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ
ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾

187. "So, cause pieces of the heaven to fall on us, if you are of the truthful!" 188. He said: "My Lord is the Best Knower of what you do." 189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day. 190. Verily in this is indeed a sign, yet most of them are not believers.191. And verily your Lord, He is truly the All-Mighty, the Most Merciful. 192. And truly, this (the Qur'ān) is a revelation from the Lord of the *'Ālamīn* (mankind, jinn and all that exists), 193. Which the trustworthy *Rūh* [Jibrāīl (Gabriel)] has brought down

فَأَسْقِطْ	عَلَيْنَا	كِسَفًا	مِّنَ ٱلسَّمَآءِ	إِن كُنتَ	مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾
so cause to fall	on us	pieces	of the heaven	if you are	of the truthful
قَالَ	رَبِّيٓ	أَعْلَمُ	بِمَا تَعْمَلُونَ ﴿١٨٨﴾	فَكَذَّبُوهُ	
he said	my Lord	(is) Best Knower	of what you do	but they denied him	
فَأَخَذَهُمْ	عَذَابُ	يَوْمِ	ٱلظُّلَّةِ	إِنَّهُۥ كَانَ	
so seized them	(the) torment	(of the) Day	(of) Shadow	indeed that was	
عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿١٨٩﴾	إِنَّ	فِى ذَٰلِكَ	لَءَايَةً
(the) torment	(of) a Day	Great	verily	in this	(is) indeed a sign

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وَمَا كَانَ أَكْثَرُهُم	مُّؤْمِنِينَ ﴿١٩٠﴾	وَإِنَّ رَبَّكَ	هُوَ ٱلْعَزِيزُ
yet most of them are not	believers	and verily your Lord	He (is) indeed the All-Mighty

ٱلرَّحِيمُ ﴿١٩١﴾	وَإِنَّهُۥ	لَتَنزِيلُ رَبِّ	ٱلْعَٰلَمِينَ ﴿١٩٢﴾
the Most Merciful	and truly this	(is) [indeed] a revelation (of the) Lord	(of) the worlds

نَزَلَ بِهِ	ٱلرُّوحُ	ٱلْأَمِينُ ﴿١٩٣﴾
has brought down [with] it	the spirit (Gabriel)	[the] trustworthy

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾ وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُن
لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُۥ عَلَيْهِم مَّا
كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ
يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾

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194. Upon your heart (O Muhammad ﷺ) that you may be (one) of the warners, 195. In the plain Arabic language. 196. And verily, it (the Qur'ān, and its revelation to Prophet Muhammad ﷺ) is (announced) in the Scriptures [i.e. the Taurāt (Torah) and the Injīl (Gospel)] of former people. 197. Is it not a sign to them that the learned scholars (like 'Abdullāh bin Salām ﷺ who embraced Islām) of the Children of Israel knew it (as true)? 198. And if We had revealed it (this Qur'ān) to any of the non-Arabs, 199. And he had recited it to them, they would not have believed in it. 200. Thus have We caused it (the denial of the Qur'ān) to enter the hearts of the *Mujrimūn* (criminals, polytheists, sinners). 201. They will not believe in it until they see the painful torment.

بِلِسَانٍ	مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾	لِتَكُونَ	عَلَىٰ قَلْبِكَ
in tongue (language)	(one) of the warners	that you may be	upon your heart

ٱلْأَوَّلِينَ ﴿١٩٦﴾	لَفِى زُبُرِ	وَإِنَّهُۥ	مُّبِينٍ ﴿١٩٥﴾	عَرَبِيٍّ
(of) former people	(is) [indeed] in (the) Scriptures	and verily it	plain	Arabic

بَنِىٓ	عُلَمَٰٓؤُا۟	أَن يَعْلَمَهُۥ	ءَايَةً	لَّهُمْ	أَوَلَمْ يَكُن
(of the) Children	(the) learned scholars	that knew it	a sign	to them	[and] is it not?

إِسْرَٰٓءِيلَ ﴿١٩٧﴾	وَلَوْ نَزَّلْنَٰهُ	عَلَىٰ بَعْضِ	ٱلْأَعْجَمِينَ ﴿١٩٨﴾
(of) Israel	and if We had revealed it	unto any	(of) the non-Arabs

فَقَرَأَهُۥ	عَلَيْهِم	مَّا كَانُوا۟	بِهِۦ	مُؤْمِنِينَ ﴿١٩٩﴾	كَذَٰلِكَ
and he had recited it	unto them	they would not be	in it	believers	thus

سَلَكْنَٰهُ	فِى قُلُوبِ	ٱلْمُجْرِمِينَ ﴿٢٠٠﴾	لَا يُؤْمِنُونَ
We have caused it to enter	[in] (the) hearts	(of) the criminals	they will not believe

بِهِۦ	حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ	ٱلْأَلِيمَ ﴿٢٠١﴾
in it	until they see the torment	painful

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾ أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾ أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾ وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾

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202. It shall come to them of a sudden, while they perceive it not. 203. Then they will say: "Can we be respited?" 204. Would they then wish for Our torment to be hastened on? 205. Think, (even) if We do let them enjoy for years, 206. And afterwards comes to them that (punishment) which they had been promised, 207. All that with which they used to enjoy shall not avail them. 208. And never did We destroy a township but it had its warners 209. By way of reminder, and We have never been unjust. 210. And it is not the *Shayātīn* (devils) who have brought it (this Qur'ān) down.

فَيَأْتِيَهُم	بَغْتَةً	وَهُمْ	لَا يَشْعُرُونَ ﴿٢٠٢﴾	فَيَقُولُوا۟
and it shall come to them	suddenly	while they	perceive (it) not	then they will say

هَلْ نَحْنُ	مُنظَرُونَ ﴿٢٠٣﴾	أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾
(can) we?	(be) respited	(would) they then wish for Our torment to be hastened on?

أَفَرَءَيْتَ	إِن مَّتَّعْنَٰهُمْ	سِنِينَ ﴿٢٠٥﴾	ثُمَّ جَآءَهُم
(have) you seen?	if We do let them enjoy	(for) years	then comes to them

مَّا كَانُوا۟	عَنْهُم	مَآ أَغْنَىٰ	يُوعَدُونَ ﴿٢٠٦﴾	مَّا كَانُوا۟
what they were	them	shall not avail	promised	what they had been

لَهَا	إِلَّا	مِن قَرْيَةٍ	وَمَآ أَهْلَكْنَا	يُمَتَّعُونَ ﴿٢٠٧﴾
it had	but	any township	and We did not destroy	given as enjoyment

وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾	ذِكْرَىٰ	مُنذِرُونَ ﴿٢٠٨﴾
and We have been not unjust	(by way of) reminder	warners

وَمَا تَنَزَّلَتْ	بِهِ	ٱلشَّيَٰطِينُ ﴿٢١٠﴾
and have not brought down	it	the devils

وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ﴿٢١٧﴾

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211. Neither would it suit them nor they can (produce it). 212. Verily, they have been removed far from hearing it. 213. So, invoke not with Allāh another *ilāh* (god) lest you should be among those who receive punishment. 214. And warn your tribe (O Muhammad ﷺ) of near kindred. 215. And be kind and humble to the believers who follow you. 216. Then if they disobey you, say: "I am innocent of what you do." 217. And put your trust in the All-Mighty, the Most Merciful,

إِنَّهُمْ	وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾	لَهُمْ	وَمَا يَنۢبَغِى
verily they	nor they can (produce it)	[for] them	neither would it suit

ءَاخَرَ	إِلَٰهًا	فَلَا تَدْعُ مَعَ ٱللَّهِ	لَمَعْزُولُونَ ﴿٢١٢﴾	عَنِ ٱلسَّمْعِ
another	god	so invoke not with Allah	(have been) removed far	from hearing (it)

وَأَنذِرْ عَشِيرَتَكَ	مِنَ ٱلْمُعَذَّبِينَ ﴿٢١٣﴾	فَتَكُونَ
and warn your tribe	among those who receive torment	lest you should be

ٱتَّبَعَكَ	لِمَنِ	وَٱخْفِضْ جَنَاحَكَ	ٱلْأَقْرَبِينَ ﴿٢١٤﴾
follow you	to (those) who	and lower your wing (be humble)	(of) near kindred

مِنَ ٱلْمُؤْمِنِينَ ﴿٢١٥﴾	فَإِنْ عَصَوْكَ	فَقُلْ	إِنِّى	بَرِىٓءٌ
of the believers	then if they disobey you	then say	verily I am	innocent
مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾	وَتَوَكَّلْ	عَلَى ٱلْعَزِيزِ	ٱلرَّحِيمِ ﴿٢١٧﴾	
of what you do	and put your trust	in the All-Mighty	the Most Merciful	

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ
عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ
﴿٢٢٣﴾ وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ
يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا
وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

218. Who sees you (O Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayers). 219. And your movements among those who fall prostrate (to Allāh in the five compulsory congregational prayers). 220. Verily, He, only He, is the All-Hearer, the All-Knower. 221. Shall I inform you (O people!) upon whom the *Shayātīn* (devils) descend? 222. They descend on every lying, sinful person. 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. 224. As for the poets, the erring ones follow them, 225. See you not that they speak about every subject (praising people – right or wrong) in their poetry? 226. And that they say what they do not do. 227. Except those who believe (in the Oneness of Allāh – Islāmic Monotheism) and do righteous deeds, and remember Allāh 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.

ٱلَّذِى	يَرَىٰكَ	حِينَ تَقُومُ ﴿٢١٨﴾	وَتَقَلُّبَكَ
Who	sees you	when you stand up (in prayer)	and (sees) your movements
فِى ٱلسَّٰجِدِينَ ﴿٢١٩﴾	إِنَّهُۥ	هُوَ ٱلسَّمِيعُ	ٱلْعَلِيمُ ﴿٢٢٠﴾
among those who prostrate	verily He	[He] (is) the All-Hearer	the All-Knower

هَلۡ أُنَبِّئُكُمۡ	عَلَىٰ مَن	تَنَزَّلُ ٱلشَّيَٰطِينُ ﴿٢٢١﴾	تَنَزَّلُ عَلَىٰ كُلِّ
(shall) I inform you?	upon whom	the devils descend	they descend on every

أَفَّاكٍ	أَثِيمٍ ﴿٢٢٢﴾	يُلۡقُونَ ٱلسَّمۡعَ	وَأَكۡثَرُهُمۡ	كَٰذِبُونَ ﴿٢٢٣﴾
lying	sinful (person)	they give ear (to the devils)	and most of them	(are) liars

وَٱلشُّعَرَآءُ	يَتَّبِعُهُمُ	ٱلۡغَاوُۥنَ ﴿٢٢٤﴾	أَلَمۡ تَرَ	أَنَّهُمۡ
and (as for) the poets	follow them	the erring ones	(do) you not see?	that they

فِي كُلِّ	وَادٍ	يَهِيمُونَ ﴿٢٢٥﴾	وَأَنَّهُمۡ يَقُولُونَ	مَا لَا يَفۡعَلُونَ ﴿٢٢٦﴾
in every	valley	roam about	and that they say	what they (do) not do

إِلَّا ٱلَّذِينَ ءَامَنُواْ	وَعَمِلُواْ ٱلصَّٰلِحَٰتِ	وَذَكَرُواْ ٱللَّهَ كَثِيرًا
except those who believe	and do righteous deeds	and remember Allah much

وَٱنتَصَرُواْ	مِنۢ بَعۡدِ مَا ظُلِمُواْ	وَسَيَعۡلَمُ
and vindicate themselves	after they have been wronged	and will come to know

ٱلَّذِينَ ظَلَمُوٓاْ	أَيَّ	مُنقَلَبٖ	يَنقَلِبُونَ ﴿٢٢٧﴾
those who do wrong	(by) what	overturning	they will be overturned

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سُورَةُ النَّمۡلِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓۚ تِلۡكَ ءَايَٰتُ ٱلۡقُرۡءَانِ وَكِتَابٖ مُّبِينٍ ﴿١﴾ هُدٗى وَبُشۡرَىٰ لِلۡمُؤۡمِنِينَ ﴿٢﴾ ٱلَّذِينَ يُقِيمُونَ
ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلۡأٓخِرَةِ هُمۡ يُوقِنُونَ ﴿٣﴾ إِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ زَيَّنَّا لَهُمۡ
أَعۡمَٰلَهُمۡ فَهُمۡ يَعۡمَهُونَ ﴿٤﴾ أُوْلَٰٓئِكَ ٱلَّذِينَ لَهُمۡ سُوٓءُ ٱلۡعَذَابِ وَهُمۡ فِي ٱلۡأٓخِرَةِ هُمُ ٱلۡأَخۡسَرُونَ ﴿٥﴾
وَإِنَّكَ لَتُلَقَّى ٱلۡقُرۡءَانَ مِن لَّدُنۡ حَكِيمٍ عَلِيمٍ ﴿٦﴾

Sūrah An-Naml (The Ants) 27

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

1. *Tā-Sīn.* [These letters are one of the miracles of the Qur'ān, and none but

Allāh (Alone) knows their meanings.] These are the Verses of the Qur'ān, 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 Allāh (i.e. Islāmic Monotheism)]. 3. Those who perform *As-Salāt* (the prayers) and give *Zakāt* (obligatory charity) 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'ān from One, All-Wise, All-Knowing.

بِسْمِ ٱللَّهِ	ٱلرَّحْمَٰنِ	ٱلرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful

طسٓ	تِلْكَ	ءَايَٰتُ	ٱلْقُرْءَانِ	وَكِتَابٍ	مُّبِينٍ ﴿١﴾	هُدًى
Ta-Sin	these	(are the) Verses	(of) the Quran	and a Book	clear	a guide

وَبُشْرَىٰ	لِلْمُؤْمِنِينَ ﴿٢﴾	ٱلَّذِينَ يُقِيمُونَ	ٱلصَّلَوٰةَ	وَيُؤْتُونَ ٱلزَّكَوٰةَ
and glad tidings	for the believers	those who perform	the prayer	and give the Zakat

وَهُم	بِٱلْءَاخِرَةِ	هُمْ يُوقِنُونَ ﴿٣﴾	إِنَّ ٱلَّذِينَ	لَا يُؤْمِنُونَ
and they	in the Hereafter	[they] believe with certainty	verily those who	believe not

بِٱلْءَاخِرَةِ	زَيَّنَّا لَهُمْ	أَعْمَٰلَهُمْ
in the Hereafter	We have made fair-seeming to them	their deeds

فَهُمْ يَعْمَهُونَ ﴿٤﴾	أُو۟لَٰٓئِكَ	ٱلَّذِينَ	لَهُمْ	سُوٓءُ
so (that) they wander blindly	they	(are) those who	for them	(will be) an evil

ٱلْعَذَابِ	وَهُمْ	فِى ٱلْءَاخِرَةِ	هُمُ	ٱلْأَخْسَرُونَ ﴿٥﴾
torment	and they	in the Hereafter	[they]	(will be) the greatest losers

وَإِنَّكَ	لَتُلَقَّى ٱلْقُرْءَانَ	مِن لَّدُنْ حَكِيمٍ	عَلِيمٍ ﴿٦﴾
and verily you	are being taught the Quran	from All-Wise	All-Knowing

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ

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﴿٧﴾ فَلَمَّا جَآءَهَا نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنۡ حَوۡلَهَا وَسُبۡحَٰنَ ٱللَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٨﴾ يَٰمُوسَىٰٓ
إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلۡعَزِيزُ ٱلۡحَكِيمُ ﴿٩﴾ وَأَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰ
لَا تَخَفۡ إِنِّي لَا يَخَافُ لَدَيَّ ٱلۡمُرۡسَلُونَ ﴿١٠﴾

7. (Remember) when Mūsā (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 is Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists). 9. "O Mūsā (Moses)! Verily, it is I, Allāh, 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 Mūsā (Moses)! Fear not: verily, the Messengers fear not in front of Me.

نَارًا	إِنِّيٓ ءَانَسۡتُ	لِأَهۡلِهِ	قَالَ مُوسَىٰ	إِذۡ
a fire	verily I have seen	to his household	Moses said	(remember) when

قَبَسٖ	بِشِهَابٖ	أَوۡ ءَاتِيكُم	بِخَبَرٖ	مِّنۡهَا	سَـَٔاتِيكُمۡ
burning	a brand	or I will bring you	some information	from it	I will bring you

نُودِيَ	جَآءَهَا	فَلَمَّا	لَعَلَّكُمۡ تَصۡطَلُونَ ﴿٧﴾
he was called	he came to it	but when	so that you may warm yourselves

حَوۡلَهَا	وَمَنۡ	ٱلنَّارِ	مَن فِي	أَنۢ بُورِكَ
(is) round about it	and whosoever	the fire	whosoever (is) in	[that] blessed is

أَنَا ٱللَّهُ	إِنَّهُۥ	يَٰمُوسَىٰٓ	رَبِّ ٱلۡعَٰلَمِينَ ﴿٨﴾	وَسُبۡحَٰنَ ٱللَّهِ
(it is) I Allah	verily	O Moses	(the) Lord (of) the worlds	and Glorified is Allah

تَهۡتَزُّ	رَءَاهَا	فَلَمَّا	وَأَلۡقِ عَصَاكَۚ	ٱلۡحَكِيمُ ﴿٩﴾	ٱلۡعَزِيزُ
moving	he saw it	but when	and throw down your stick	the All-Wise	the All-Mighty

يَٰمُوسَىٰ	وَلَمۡ يُعَقِّبۡۚ	وَلَّىٰ مُدۡبِرٗا	جَآنّٞ	كَأَنَّهَا
O Moses	and (did) not look back	he turned (in) flight	(were) a snake	as if it

ٱلۡمُرۡسَلُونَ ﴿١٠﴾	لَا يَخَافُ لَدَيَّ	إِنِّي	لَا تَخَفۡ
the Messengers	fear not in front of Me	verily [I]	fear not

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إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسۡنَۢا بَعۡدَ سُوٓءٖ فَإِنِّي غَفُورٞ رَّحِيمٞ ﴿١١﴾ وَأَدۡخِلۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ
مِنۡ غَيۡرِ سُوٓءٖۖ فِي تِسۡعِ ءَايَٰتٍ إِلَىٰ فِرۡعَوۡنَ وَقَوۡمِهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ﴿١٢﴾ فَلَمَّا جَآءَتۡهُمۡ ءَايَٰتُنَا مُبۡصِرَةٗ
قَالُواْ هَٰذَا سِحۡرٞ مُّبِينٞ ﴿١٣﴾ وَجَحَدُواْ بِهَا وَٱسۡتَيۡقَنَتۡهَآ أَنفُسُهُمۡ ظُلۡمٗا وَعُلُوّٗاۚ فَٱنظُرۡ كَيۡفَ
كَانَ عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ﴿١٤﴾

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 *Fāsiqūn* (rebellious, disobedient to Allāh). 13. But when Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic." 14. And they denied them (those *Ayāt*) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (*Ayāt*) are from Allāh, and Mūsā (Moses) is the Messenger of Allāh in truth, but they disliked to obey Mūsā (Moses), and hated to believe in his Message of Monotheism]. So, see what was the end of the *Mufsidūn* (disbelievers, evildoers, liars and disobedient to Allāh).

إِلَّا مَن ظَلَمَ	ثُمَّ بَدَّلَ حُسۡنَۢا	بَعۡدَ	سُوٓءٖ
except (him) who has done wrong	then he has changed good	after	evil

فَإِنِّي غَفُورٞ	رَّحِيمٞ ﴿١١﴾	وَأَدۡخِلۡ يَدَكَ	فِي جَيۡبِكَ
then surely I am Oft-Forgiving	Most Merciful	and put your hand	into your bosom

تَخۡرُجۡ بَيۡضَآءَ	مِنۡ غَيۡرِ	سُوٓءٖۖ	فِي تِسۡعِ	ءَايَٰتٍ	إِلَىٰ فِرۡعَوۡنَ
it will come forth white	without	hurt	(these are) among nine	signs	to Pharaoh

وَقَوۡمِهِۦٓۚ	إِنَّهُمۡ كَانُواْ	قَوۡمٗا	فَٰسِقِينَ ﴿١٢﴾	فَلَمَّا	جَآءَتۡهُمۡ
and his people	verily they are	a people	disobedient	but when	came to them

ءَايَٰتُنَا	مُبۡصِرَةٗ	قَالُواْ	هَٰذَا	سِحۡرٞ	مُّبِينٞ ﴿١٣﴾
Our Verses	clear to see	they said	this	(is) a magic	manifest

وَجَحَدُواْ	بِهَا	وَٱسۡتَيۡقَنَتۡهَآ	أَنفُسُهُمۡ	ظُلۡمٗا
and they rejected	them	though were convinced	their ownselves	wrongfully

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وَعُلُوّٗاۚ	فَٱنظُرۡ كَيۡفَ	كَانَ عَٰقِبَةُ	ٱلۡمُفۡسِدِينَ ١٤
and arrogantly	so see how	was (the) end	(of) the evildoers

وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ وَسُلَيۡمَٰنَ عِلۡمٗاۖ وَقَالَا ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ ٱلۡمُؤۡمِنِينَ ١٥
وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا
لَهُوَ ٱلۡفَضۡلُ ٱلۡمُبِينُ ١٦ وَحُشِرَ لِسُلَيۡمَٰنَ جُنُودُهُۥ مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ وَٱلطَّيۡرِ فَهُمۡ يُوزَعُونَ ١٧
حَتَّىٰٓ إِذَآ أَتَوۡاْ عَلَىٰ وَادِ ٱلنَّمۡلِ قَالَتۡ نَمۡلَةٞ يَٰٓأَيُّهَا ٱلنَّمۡلُ ٱدۡخُلُواْ مَسَٰكِنَكُمۡ لَا يَحۡطِمَنَّكُمۡ
سُلَيۡمَٰنُ وَجُنُودُهُۥ وَهُمۡ لَا يَشۡعُرُونَ ١٨

15. And indeed We gave knowledge to Dāwūd (David) and Sulaimān (Solomon), and they both said: "All praise and thanks are Allāh's, Who has preferred us above many of His believing slaves!" 16. And Sulaimān (Solomon) inherited (the knowledge of) Dāwūd (David). He said: "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 Allāh)." 17. And there were gathered before Sulaimān (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimān (Solomon) and his hosts should crush you, while they perceive not."

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وَقَالَا	عِلۡمٗاۖ	وَسُلَيۡمَٰنَ	وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ	
and they said	knowledge	and Solomon	and indeed We gave David	
مِّنۡ عِبَادِهِ	عَلَىٰ كَثِيرٖ	فَضَّلَنَا	ٱلَّذِي	ٱلۡحَمۡدُ لِلَّهِ
of His slaves	above many	has preferred us	Who	all praise (be) to Allah
ٱلنَّاسُ	يَٰٓأَيُّهَا	وَقَالَ	دَاوُۥدَۖ	وَوَرِثَ سُلَيۡمَٰنُ	ٱلۡمُؤۡمِنِينَ ١٥
mankind	O	and he said	David	and Solomon inherited	believing
مِن كُلِّ	وَأُوتِينَا		ٱلطَّيۡرِ	عُلِّمۡنَا مَنطِقَ	
from every	and we have been given		(of) birds	we have been taught (the) language	
وَحُشِرَ		ٱلۡمُبِينُ ١٦	ٱلۡفَضۡلُ	لَهُوَ	إِنَّ هَٰذَا	شَيۡءٍۖ
and (there) were gathered		evident	(is) the grace	[indeed it]	verily this	thing

لِسُلَيۡمَٰنَ	جُنُودُهُۥ	مِنَ ٱلۡجِنِّ	وَٱلۡإِنسِ	وَٱلطَّيۡرِ
before Solomon	his hosts	of Jinn	and men	and birds
فَهُمۡ يُوزَعُونَ ﴿١٧﴾		حَتَّىٰٓ إِذَآ أَتَوۡاْ	عَلَىٰ وَادِ	ٱلنَّمۡلِ
and they were duly dispensed		till when they came	to (the) valley	(of) the ants
قَالَتۡ نَمۡلَةٞ	يَٰٓأَيُّهَا	ٱلنَّمۡلُ	ٱدۡخُلُواْ مَسَٰكِنَكُمۡ	لَا يَحۡطِمَنَّكُمۡ
an ant said	O	ants	enter your dwellings	(lest) should not crush you
سُلَيۡمَٰنُ	وَجُنُودُهُۥ	وَهُمۡ	لَا يَشۡعُرُونَ ﴿١٨﴾	
Solomon	and his hosts	while they	perceive not	

فَتَبَسَّمَ ضَاحِكٗا مِّن قَوۡلِهَا وَقَالَ رَبِّ أَوۡزِعۡنِيٓ أَنۡ أَشۡكُرَ نِعۡمَتَكَ ٱلَّتِيٓ أَنۡعَمۡتَ عَلَيَّ وَعَلَىٰ
وَٰلِدَيَّ وَأَنۡ أَعۡمَلَ صَٰلِحٗا تَرۡضَىٰهُ وَأَدۡخِلۡنِي بِرَحۡمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾
وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ مَا لِيَ لَآ أَرَى ٱلۡهُدۡهُدَ أَمۡ كَانَ مِنَ ٱلۡغَآئِبِينَ ﴿٢٠﴾

19. So he [Sulaimān (Solomon)] smiled, amused at her speech 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." 20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?

رَبِّ أَوۡزِعۡنِيٓ	وَقَالَ	مِّن قَوۡلِهَا	فَتَبَسَّمَ ضَاحِكٗا
my Lord bestow upon me power	and said	at her speech	so he smiled laughing
أَنۡعَمۡتَ عَلَيَّ	ٱلَّتِيٓ	نِعۡمَتَكَ	أَنۡ أَشۡكُرَ
You have bestowed on me	which	(for) Your Favours	that I may thank (You)
تَرۡضَىٰهُ	وَأَنۡ أَعۡمَلَ صَٰلِحٗا		وَعَلَىٰ وَٰلِدَيَّ
that You will be pleased with	and that I may do righteous (deeds)		and on my parents
ٱلصَّٰلِحِينَ ﴿١٩﴾	فِي عِبَادِكَ	بِرَحۡمَتِكَ	وَأَدۡخِلۡنِي
righteous	among Your slaves	by Your Mercy	and admit me

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وَتَفَقَّدَ ٱلطَّيۡرَ	فَقَالَ	مَا	لِيَ
and he inspected the birds	and said	what (is the matter)	with me

لَآ أَرَى ٱلۡهُدۡهُدَ	أَمۡ كَانَ	مِنَ ٱلۡغَآئِبِينَ ﴿٢٠﴾
(that) I see not the hoopoe	or is he	among the absentees

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوۡ لَأَاْذۡبَحَنَّهُۥٓ أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ ﴿٢١﴾ فَمَكَثَ غَيۡرَ
بَعِيدٖ فَقَالَ أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ وَجِئۡتُكَ مِن سَبَإِۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدتُّ ٱمۡرَأَةٗ
تَمۡلِكُهُمۡ وَأُوتِيَتۡ مِن كُلِّ شَيۡءٖ وَلَهَا عَرۡشٌ عَظِيمٞ ﴿٢٣﴾ وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ
لِلشَّمۡسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ فَهُمۡ لَا يَهۡتَدُونَ ﴿٢٤﴾

21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason." 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. 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. 24. "I found her and her people worshipping the sun instead of Allāh, and *Shaitān* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allāh's) way, so they have no guidance."

لَأُعَذِّبَنَّهُۥ	عَذَابًا	شَدِيدًا	أَوۡ لَأَاْذۡبَحَنَّهُۥٓ
I will surely punish him	(with) a punishment	severe	or I will surely slaughter him

أَوۡ لَيَأۡتِيَنِّي	بِسُلۡطَٰنٖ	مُّبِينٖ ﴿٢١﴾	فَمَكَثَ	غَيۡرَ	بَعِيدٖ
unless he brings me	a reason	clear	but he stayed	not	long

فَقَالَ	أَحَطتُ بِمَا	لَمۡ تُحِطۡ	بِهِۦ
and he said	I have encompassed that which	you have not encompassed	it

وَجِئۡتُكَ	مِن سَبَإِۭ	بِنَبَإٍ	يَقِينٍ ﴿٢٢﴾	إِنِّي وَجَدتُّ	ٱمۡرَأَةٗ
and I have come to you	from Sheba	with news	true	verily I found	a woman

تَمۡلِكُهُمۡ	وَأُوتِيَتۡ	مِن كُلِّ	شَيۡءٖ	وَلَهَا	عَرۡشٌ
ruling over them	and she has been given	from every	thing	and for her	(is) a throne

عَظِيمٌ ﴿٢٣﴾	وَجَدتُّهَا	وَقَوۡمَهَا	يَسۡجُدُونَ لِلشَّمۡسِ
great	I found her	and her people	prostrating (themselves) before the sun

مِن دُونِ ٱللَّهِ	وَزَيَّنَ	لَهُمُ	ٱلشَّيۡطَٰنُ	أَعۡمَٰلَهُمۡ
instead of Allah	and has made fair-seeming	to them	Satan	their deeds

فَصَدَّهُمۡ	عَنِ ٱلسَّبِيلِ	فَهُمۡ	لَا يَهۡتَدُونَ ﴿٢٤﴾
and has barred them	from the way	so they	are not guided

أَلَّا يَسۡجُدُواْ لِلَّهِ ٱلَّذِي يُخۡرِجُ ٱلۡخَبۡءَ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا تُعۡلِنُونَ ﴿٢٥﴾
ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ ﴿٢٦﴾ قَالَ سَنَنظُرُ أَصَدَقۡتَ أَمۡ كُنتَ مِنَ ٱلۡكَٰذِبِينَ
﴿٢٧﴾ ٱذۡهَب بِّكِتَٰبِي هَٰذَا فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ ﴿٢٨﴾

25. [As *Shaitān* (Satan) has barred them from Allāh's way] so they do not worship (prostrate themselves before) Allāh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. 26. Allāh, *La ilāha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! 27. [Sulaimān (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars. 28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what (answer) they return."

ٱلۡخَبۡءَ	ٱلَّذِي يُخۡرِجُ	لِلَّهِ	أَلَّا يَسۡجُدُواْ
the hidden (thing)	Who brings out	before Allah	that they prostrate not (themselves)

وَمَا تُعۡلِنُونَ ﴿٢٥﴾	مَا تُخۡفُونَ	وَيَعۡلَمُ	وَٱلۡأَرۡضِ	فِي ٱلسَّمَٰوَٰتِ
and what you reveal	what you conceal	and knows	and the earth	in the heavens

قَالَ	ٱلۡعَظِيمِ ﴿٢٦﴾	رَبُّ ٱلۡعَرۡشِ	إِلَّا هُوَ	لَآ إِلَٰهَ	ٱللَّهُ
he said	Supreme	(the) Lord (of) the Throne	but He	(there is) no god	Allah

مِنَ ٱلۡكَٰذِبِينَ ﴿٢٧﴾	أَمۡ كُنتَ	أَصَدَقۡتَ	سَنَنظُرُ
of the liars	or you are	(whether) you speak (the) truth?	we shall see

تَوَلَّ عَنۡهُمۡ	ثُمَّ	إِلَيۡهِمۡ	فَأَلۡقِهۡ	هَٰذَا	ٱذۡهَب بِّكِتَٰبِي
draw back from them	then	to them	and deliver it	this	go with my letter

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فَٱنظُرۡ	مَاذَا يَرۡجِعُونَ ﴿٢٨﴾
and see	what they return

قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ ﴿٢٩﴾ إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
﴿٣٠﴾ أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ ﴿٣١﴾ قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَفۡتُونِي فِيٓ أَمۡرِي مَا كُنتُ قَاطِعَةً
أَمۡرًا حَتَّىٰ تَشۡهَدُونِ ﴿٣٢﴾ قَالُواْ نَحۡنُ أُوْلُواْ قُوَّةٖ وَأُوْلُواْ بَأۡسٖ شَدِيدٖ وَٱلۡأَمۡرُ إِلَيۡكِ فَٱنظُرِي مَاذَا تَأۡمُرِينَ ﴿٣٣﴾

29. She said: "O chiefs! Verily, here is delivered to me a noble letter, 30. "Verily, it is from Sulaimān (Solomon), and verily, it (reads): In the Name of Allāh, the Most Gracious, the Most Merciful; 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allāh with full submission).'" 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)." 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."

قَالَتۡ	يَٰٓأَيُّهَا	ٱلۡمَلَؤُاْ	إِنِّيٓ	أُلۡقِيَ إِلَيَّ	كِتَٰبٞ	كَرِيمٌ ﴿٢٩﴾	إِنَّهُۥ
she said	O	chiefs	verily [I]	is delivered to me	a letter	noble	verily it

مِن سُلَيۡمَٰنَ	وَإِنَّهُۥ	بِسۡمِ ٱللَّهِ	ٱلرَّحۡمَٰنِ
(is) from Solomon	and verily it (reads)	in (the) Name (of) Allah	the Most Gracious

ٱلرَّحِيمِ ﴿٣٠﴾	أَلَّا تَعۡلُواْ	عَلَيَّ	وَأۡتُونِي	مُسۡلِمِينَ ﴿٣١﴾
the Most Merciful	that be not exalted	against me	but come to me	(as) Muslims

قَالَتۡ	يَٰٓأَيُّهَا	ٱلۡمَلَؤُاْ	أَفۡتُونِي	فِيٓ أَمۡرِي	مَا كُنتُ قَاطِعَةً	أَمۡرًا
she said	O	chiefs	advise me	in my case	I am not deciding	any case

حَتَّىٰ تَشۡهَدُونِ ﴿٣٢﴾	قَالُواْ	نَحۡنُ	أُوْلُواْ	قُوَّةٖ	وَأُوْلُواْ
till you are present with me	they said	we	(are) possessors	(of) power	and possessors

بَأۡسٖ	شَدِيدٖ	وَٱلۡأَمۡرُ	إِلَيۡكِ	فَٱنظُرِي	مَاذَا تَأۡمُرِينَ ﴿٣٣﴾
(of) might	great	and the command	(is) for you	so look	what do you command

قَالَتۡ إِنَّ ٱلۡمُلُوكَ إِذَا دَخَلُواْ قَرۡيَةً أَفۡسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةَ أَهۡلِهَآ أَذِلَّةٗۖ وَكَذَٰلِكَ يَفۡعَلُونَ

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﴿٣٤﴾ وَإِنِّي مُرۡسِلَةٌ إِلَيۡهِم بِهَدِيَّةٖ فَنَاظِرَةُۢ بِمَ يَرۡجِعُ ٱلۡمُرۡسَلُونَ ﴿٣٥﴾ فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ
أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُمۖ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ﴿٣٦﴾

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 Sulaimān (Solomon), he said: "Will you help me in wealth? What Allāh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

قَالَتۡ إِنَّ ٱلۡمُلُوكَ	إِذَا	دَخَلُواْ قَرۡيَةً	أَفۡسَدُوهَا
she said verily kings	when	they enter a town	they spoil it
وَجَعَلُوٓاْ أَعِزَّةَ	أَهۡلِهَآ	أَذِلَّةٗۖ	وَكَذَٰلِكَ يَفۡعَلُونَ ﴿٣٤﴾
and make (the) most honourable	(of) its people	(the) lowest	and thus they do
وَإِنِّي	مُرۡسِلَةٌ	إِلَيۡهِم	بِهَدِيَّةٖ	فَنَاظِرَةُۢ	بِمَ
but verily I	(will) send	to them	a present	and see	with what
يَرۡجِعُ ٱلۡمُرۡسَلُونَ ﴿٣٥﴾	فَلَمَّا	جَآءَ سُلَيۡمَٰنَ			قَالَ
the messengers return	so when	(the messengers) came to Solomon			he said
أَتُمِدُّونَنِ	بِمَالٖ	فَمَآ	ءَاتَىٰنِۦَ ٱللَّهُ		خَيۡرٞ
(will) you help me?	in wealth	but what	Allah has given me		(is) better
مِّمَّآ	ءَاتَىٰكُمۚ	بَلۡ أَنتُم	بِهَدِيَّتِكُمۡ تَفۡرَحُونَ ﴿٣٦﴾		
than that which	He has given you	nay you	rejoice in your gift		

ٱرۡجِعۡ إِلَيۡهِمۡ فَلَنَأۡتِيَنَّهُم بِجُنُودٖ لَّا قِبَلَ لَهُم بِهَا وَلَنُخۡرِجَنَّهُم مِّنۡهَآ أَذِلَّةٗ وَهُمۡ صَٰغِرُونَ ﴿٣٧﴾ قَالَ يَٰٓأَيُّهَا
ٱلۡمَلَؤُاْ أَيُّكُمۡ يَأۡتِينِي بِعَرۡشِهَا قَبۡلَ أَن يَأۡتُونِي مُسۡلِمِينَ ﴿٣٨﴾ قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ
أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ لَقَوِيٌّ أَمِينٞ ﴿٣٩﴾

37. [Then Sulaimān (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. An *'Ifrīt* (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."

لَّا قِبَلَ	بِجُنُودٍ	فَلَنَأۡتِيَنَّهُمۡ	أَرۡجِعۡ إِلَيۡهِمۡ
(there is) no resistance	with hosts	we verily shall come to them	go back to them

أَذِلَّةً	مِّنۡهَآ	وَلَنُخۡرِجَنَّهُمۡ	بِهَا	لَهُمۡ
(in) disgrace	from there	and we verily shall drive them out	of it	for them

أَيُّكُمۡ	ٱلۡمَلَؤُاْ	يَٰٓأَيُّهَا	قَالَ	صَٰغِرُونَ ﴿٣٧﴾	وَهُمۡ
which of you	chiefs	O	he said	(will be) abased	and they

مُسۡلِمِينَ ﴿٣٨﴾	أَن يَأۡتُونِي	قَبۡلَ	بِعَرۡشِهَا	يَأۡتِينِي
(as) Muslims	[that] they come to me	before	her throne	can bring me

قَبۡلَ	بِهِۦ	ءَاتِيكَ	أَنَا۠	مِّنَ ٱلۡجِنِّ	قَالَ عِفۡرِيتٌ
before	it	will bring to you	I	from the Jinn	said a strong one

أَمِينٌ ﴿٣٩﴾	لَقَوِيٌّ	عَلَيۡهِ	وَإِنِّي	مِن مَّقَامِكَ	أَن تَقُومَ
trustworthy	indeed strong	for it	and verily I am	from your place	[that] you rise

قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَۚ فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ
قَالَ هَٰذَا مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ
رَبِّي غَنِيٌّ كَرِيمٞ ﴿٤٠﴾ قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِيٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ ﴿٤١﴾

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 [Sulaimān (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 (to recognise her throne), or she will be one of those not guided."

قَالَ ٱلَّذِى	عِندَهُۥ	عِلۡمٌ	مِّنَ ٱلۡكِتَٰبِ	أَنَا۠	ءَاتِيكَ
said one who	with him	(was) knowledge	of the Scripture	I	will bring to you

بِهِۦ	قَبۡلَ	أَن يَرۡتَدَّ	إِلَيۡكَ	طَرۡفُكَ	فَلَمَّا	رَءَاهُ	مُسۡتَقِرًّا
it	before	[that] returns	to you	your eyesight	then when	he saw it	placed

عِندَهُۥ	قَالَ هَٰذَا	مِن فَضۡلِ	رَبِّى	لِيَبۡلُوَنِىٓ
before him	he said this	(is) from (the) Grace	(of) my Lord	to test me

ءَأَشۡكُرُ	أَمۡ أَكۡفُرُ	وَمَن شَكَرَ
(whether) I am grateful?	or I am ungrateful	and whoever is grateful

فَإِنَّمَا يَشۡكُرُ	لِنَفۡسِهِۦ	وَمَن كَفَرَ	فَإِنَّ رَبِّى
then only he is grateful	for himself	and whoever is ungrateful	then certainly my Lord

غَنِىٌّ	كَرِيمٌ ﴿٤٠﴾	قَالَ	نَكِّرُوا۟ لَهَا	عَرۡشَهَا	نَنظُرۡ
(is) Rich	Bountiful	he said	disguise for her	her throne	(that) we may see

أَتَهۡتَدِىٓ	أَمۡ تَكُونُ	مِنَ ٱلَّذِينَ	لَا يَهۡتَدُونَ ﴿٤١﴾
(whether) she will be guided?	or she will be	of those who	are not guided

فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِ ۖ قَالَتۡ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا مُسۡلِمِينَ ﴿٤٢﴾ وَصَدَّهَا مَا
كَانَت تَّعۡبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتۡ مِن قَوۡمٍ كَٰفِرِينَ ﴿٤٣﴾ قِيلَ لَهَا ٱدۡخُلِى ٱلصَّرۡحَ ۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ
لُجَّةً وَكَشَفَتۡ عَن سَاقَيۡهَا ۚ قَالَ إِنَّهُۥ صَرۡحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ قَالَتۡ رَبِّ إِنِّى ظَلَمۡتُ نَفۡسِى
وَأَسۡلَمۡتُ مَعَ سُلَيۡمَٰنَ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٤﴾

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 [Sulaimān (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allāh (in Islām as Muslims before her)." 43. And that which she used to worship besides Allāh has prevented her (from Islām), 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. Sulaimān (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 Islām, together with Sulaimān (Solomon)] to Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)."

فَلَمَّا جَآءَتۡ	قِيلَ	أَهَٰكَذَا	عَرۡشُكِۖ	قَالَتۡ	كَأَنَّهُۥ	هُوَۚ
so when she came	it was said	(is) like this?	your throne	she said	it (is) like	it
وَأُوتِينَا ٱلۡعِلۡمَ	مِن قَبۡلِهَا	وَكُنَّا مُسۡلِمِينَ ﴿٤٢﴾				
and we were given knowledge	before her	and we were Muslims (submitted to Allah)				
وَصَدَّهَا	مَا كَانَتۡ	تَّعۡبُدُ	مِن دُونِ ٱللَّهِۖ			
and has prevented her	that which she used to	worship	besides Allah			
إِنَّهَا كَانَتۡ	مِن قَوۡمٖ	كَٰفِرِينَ ﴿٤٣﴾	قِيلَ لَهَا	ٱدۡخُلِي ٱلصَّرۡحَۖ		
indeed she was	of a people	disbelieving	it was said to her	enter the palace		
فَلَمَّا	رَأَتۡهُ	حَسِبَتۡهُ	لُجَّةٗ	وَكَشَفَتۡ		
but when	she saw it	she thought it	(to be) a pool	and she uncovered		
عَن سَاقَيۡهَاۚ	قَالَ	إِنَّهُۥ	صَرۡحٞ	مُّمَرَّدٞ	مِّن قَوَارِيرَۗ	قَالَتۡ
[on] her legs	he said	verily it	(is) a palace	traced smooth	of glass	she said
رَبِّ	إِنِّي ظَلَمۡتُ	نَفۡسِي	وَأَسۡلَمۡتُ مَعَ	سُلَيۡمَٰنَ		
my Lord	verily I have wronged	myself	and I submit (accept Islam) with	Solomon		
لِلَّهِ	رَبِّ ٱلۡعَٰلَمِينَ ﴿٤٤﴾					
to Allah	(the) Lord (of) the worlds					

وَلَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا أَنِ ٱعۡبُدُواْ ٱللَّهَ فَإِذَا هُمۡ فَرِيقَانِ يَخۡتَصِمُونَ ﴿٤٥﴾
قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِۖ لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ
تُرۡحَمُونَ ﴿٤٦﴾ قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ ﴿٤٧﴾

45. And indeed We sent to Thamūd their brother Sālih (Saleh), saying: "Worship Allāh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarrelling with each other." 46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allāh's

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Mercy)? Why seek you not the forgiveness of Allāh, 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 Allāh; nay, but you are a people that are being tested."

وَلَقَدۡ أَرۡسَلۡنَآ	إِلَىٰ ثَمُودَ	أَخَاهُمۡ	صَٰلِحًا	أَنِ ٱعۡبُدُواْ ٱللَّهَ
and indeed We sent	to Thamud	their brother	Salih	(saying) that worship Allah
فَإِذَا	هُمۡ	فَرِيقَانِ	﴿٤٥﴾ يَخۡتَصِمُونَ	قَالَ
then behold	they	(became) two parties	quarrelling with each other	he said
يَٰقَوۡمِ	لِمَ تَسۡتَعۡجِلُونَ	بِٱلسَّيِّئَةِ	قَبۡلَ	ٱلۡحَسَنَةِۖ
O my people	why (do) you seek to hasten	the evil	before	the good (Allah's Mercy)
لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ	لَعَلَّكُمۡ تُرۡحَمُونَ ﴿٤٦﴾			قَالُواْ
why seek you not the forgiveness (of) Allah	so that you may receive mercy			they said
ٱطَّيَّرۡنَا بِكَ	وَبِمَن	مَّعَكَۚ		قَالَ طَٰٓئِرُكُمۡ
we augur ill omen from you	and from those	with you		he said your ill omen
عِندَ ٱللَّهِۖ	بَلۡ أَنتُمۡ	قَوۡمٞ		﴿٤٧﴾ تُفۡتَنُونَ
(is) with Allah	nay you	(are) a people		(that) are being tested

وَكَانَ فِي ٱلۡمَدِينَةِ تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ ﴿٤٨﴾ قَالُواْ تَقَٰسَمُواْ
بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهۡلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدۡنَا مَهۡلِكَ أَهۡلِهِۦ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾
وَمَكَرُواْ مَكۡرٗا وَمَكَرۡنَا مَكۡرٗا وَهُمۡ لَا يَشۡعُرُونَ ﴿٥٠﴾ فَٱنظُرۡ كَيۡفَ كَانَ
عَٰقِبَةُ مَكۡرِهِمۡ أَنَّا دَمَّرۡنَٰهُمۡ وَقَوۡمَهُمۡ أَجۡمَعِينَ ﴿٥١﴾

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 Allāh 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 planned a plan, while they perceived not. 51. Then see how was the end of their plot! Verily, We destroyed them and

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their nation all together.

يُفۡسِدُونَ فِي ٱلۡأَرۡضِ	رَهۡطٍ	تِسۡعَةُ	فِي ٱلۡمَدِينَةِ	وَكَانَ
who made mischief in the land	men	nine	in the city	and (there) were
تَقَاسَمُواْ بِٱللَّهِ	قَالُواْ		وَلَا يُصۡلِحُونَ ﴿٤٨﴾	
swear one to another by Allah	they said		and would not reform	
ثُمَّ	وَأَهۡلَهُۥ		لَنُبَيِّتَنَّهُۥ	
then	and his household		we shall surely make a night attack on him	
مَا شَهِدۡنَا مَهۡلِكَ			لَنَقُولَنَّ لِوَلِيِّهِۦ	
we witnessed not (the) destruction			we will surely say to his heir (near relative)	
وَمَكَرُواْ مَكۡرٗا	لَصَٰدِقُونَ ﴿٤٩﴾	وَإِنَّا	أَهۡلِهِۦ	
so they plotted a plot	(are) [surely] truthful	and verily we	(of) his household	
كَانَ عَٰقِبَةُ	فَٱنظُرۡ كَيۡفَ	لَا يَشۡعُرُونَ ﴿٥٠﴾	وَهُمۡ	وَمَكَرۡنَا مَكۡرٗا
was (the) end	then see how	perceived not	while they	and We planned a plan
أَجۡمَعِينَ ﴿٥١﴾	وَقَوۡمَهُمۡ	دَمَّرۡنَٰهُمۡ	أَنَّا	مَكۡرِهِمۡ
all together	and their people	destroyed them	that We	(of) their plot

فَتِلۡكَ بُيُوتُهُمۡ خَاوِيَةَۢ بِمَا ظَلَمُوٓاْۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡلَمُونَ ﴿٥٢﴾
وَأَنجَيۡنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ﴿٥٣﴾ وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ
أَتَأۡتُونَ ٱلۡفَٰحِشَةَ وَأَنتُمۡ تُبۡصِرُونَ ﴿٥٤﴾ أَئِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ
بَلۡ أَنتُمۡ قَوۡمٞ تَجۡهَلُونَ ﴿٥٥﴾

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayāh* (a lesson or a sign) for a people who know. 53. And We saved those who believed, and used to fear Allāh, and keep their duty to Him. 54. And (remember) Lūt (Lot) When he said to his people. Do you commit *Al-Fāhishah* (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."

فِي ذَٰلِكَ	إِنَّ	بِمَا ظَلَمُوٓاْۗ	خَاوِيَةَۢ	بُيُوتُهُمۡ	فَتِلۡكَ
in this	verily	for what they did wrong	(in) ruin	(are) their houses	so these
ٱلَّذِينَ ءَامَنُواْ	وَأَنجَيۡنَا	لِّقَوۡمٖ يَعۡلَمُونَ ٥٢		لَأٓيَةً	
those who believed	and We saved	for a people who know		(is) indeed a sign	
قَالَ لِقَوۡمِهِۦٓ	إِذۡ	وَلُوطًا	يَتَّقُونَ ٥٣	وَكَانُواْ	
he said to his people	when	and (remember) Lot	fear (Allah)	and used to	
لَتَأۡتُونَ ٱلرِّجَالَ	أَئِنَّكُمۡ	وَأَنتُمۡ تُبۡصِرُونَ ٥٤		أَتَأۡتُونَ ٱلۡفَٰحِشَةَ	
come to men	(do) you?	while you see		(do) you commit indecency?	
قَوۡمٞ تَجۡهَلُونَ ٥٥		بَلۡ أَنتُمۡ	ٱلنِّسَآءِۚ	مِّن دُونِ	شَهۡوَةً
(are) a people who are ignorant		nay you	women	instead of	(with) lust

۞ فَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوٓاْ ءَالَ لُوطٖ مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ
يَتَطَهَّرُونَ ٥٦ فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ قَدَّرۡنَٰهَا مِنَ ٱلۡغَٰبِرِينَ ٥٧ وَأَمۡطَرۡنَا
عَلَيۡهِم مَّطَرٗاۖ فَسَآءَ مَطَرُ ٱلۡمُنذَرِينَ ٥٨ قُلِ ٱلۡحَمۡدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصۡطَفَىٰٓۗ
ءَآللَّهُ خَيۡرٌ أَمَّا يُشۡرِكُونَ ٥٩ أَمَّنۡ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ
مَآءٗ فَأَنۢبَتۡنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهۡجَةٖ مَّا كَانَ لَكُمۡ أَن تُنۢبِتُواْ شَجَرَهَآۗ أَءِلَٰهٞ مَّعَ
ٱللَّهِۚ بَلۡ هُمۡ قَوۡمٞ يَعۡدِلُونَ ٦٠

56. There was no other answer given by his people except that they said: "Drive out the family of Lūt (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): "All praise and thanks are Allāh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allāh better, or (all) that they ascribe as partners (to Him)?" (Of course, Allāh is Better). 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. Is there any *ilāh* (god) with Allāh? Nay, but they are a people who ascribe equals (to Him)!

فَمَا كَانَ جَوَابَ	قَوۡمِهِۦٓ	إِلَّآ	أَن قَالُوٓاْ	أَخۡرِجُوٓاْ	ءَالَ
so (there) was not (the) answer	(of) his people	except	that they said	drive out	(the) family
لُوطٖ	مِّن قَرۡيَتِكُمۡۖ	إِنَّهُمۡ	أُنَاسٞ يَتَطَهَّرُونَ ٥٦		فَأَنجَيۡنَٰهُ
(of) Lot	from your city	verily they	(are) people (who) keep clean		so We saved him
وَأَهۡلَهُۥٓ	إِلَّا ٱمۡرَأَتَهُۥ	قَدَّرۡنَٰهَا	مِنَ ٱلۡغَٰبِرِينَ ٥٧		
and his family	except his wife	We destined her	(to be) of those who remained behind		
وَأَمۡطَرۡنَا	عَلَيۡهِم	مَّطَرٗاۖ	فَسَآءَ مَطَرُ		
and We rained (down)	on them	a rain (of stones)	so evil was (the) rain		

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عَلَىٰ عِبَادِهِ	وَسَلَٰمٌ	قُلِ ٱلۡحَمۡدُ لِلَّهِ	ٱلۡمُنذَرِينَ ﴿٥٨﴾
on His slaves	and peace (be)	say all praise (be) to Allah	(of) those who were warned
أَمَّا يُشۡرِكُونَ ﴿٥٩﴾		ءَآللَّهُ خَيۡرٌ	ٱلَّذِينَ ٱصۡطَفَىٰٓ
or what they ascribe as partners (to Him)		(is) Allah better?	whom He has chosen
لَكُمۡ	وَأَنزَلَ	وَٱلۡأَرۡضَ	ٱلسَّمَٰوَٰتِ	أَمَّنۡ خَلَقَ
for you	and sends down	and the earth	the heavens	(is He) Who created?
ذَاتَ	حَدَآئِقَ	بِهِۦ	فَأَنۢبَتۡنَا	مَآءً	مِّنَ ٱلسَّمَآءِ
(full) of	gardens	with it	and We cause to grow	water	from the sky
أَن تُنۢبِتُواْ شَجَرَهَآ		لَكُمۡ	مَّا كَانَ	بَهۡجَةٍ
that you cause to grow their trees		for you	(it) is not	beauty (and delight)
قَوۡمٌ يَعۡدِلُونَ ﴿٦٠﴾		بَلۡ هُمۡ	مَّعَ ٱللَّهِ	أَءِلَٰهٌ
(are) a people who ascribe equals		nay they	with Allah	(is there) any god?

أَمَّن جَعَلَ ٱلۡأَرۡضَ قَرَارٗا وَجَعَلَ خِلَٰلَهَآ أَنۡهَٰرٗا وَجَعَلَ لَهَا رَوَٰسِيَ وَجَعَلَ بَيۡنَ ٱلۡبَحۡرَيۡنِ حَاجِزًاۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ﴿٦١﴾ أَمَّن يُجِيبُ ٱلۡمُضۡطَرَّ إِذَا دَعَاهُ وَيَكۡشِفُ ٱلسُّوٓءَ وَيَجۡعَلُكُمۡ خُلَفَآءَ ٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قَلِيلٗا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّن يَهۡدِيكُمۡ فِي ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ وَمَن يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦٓۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشۡرِكُونَ ﴿٦٣﴾

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 *ilāh* (god) with Allāh? 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 *ilāh* (god) with Allāh? 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 *ilāh* (god) with Allāh? High Exalted is Allāh

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above all that they associate as partners (to Him)!

وَجَعَلَ خِلَٰلَهَآ	قَرَارٗا	ٱلۡأَرۡضَ	أَمَّن جَعَلَ
and has placed (in) its midst	(as) a fixed abode	the earth	(is He) Who has made?

بَيۡنَ	وَجَعَلَ	رَوَٰسِيَ	لَهَآ	وَجَعَلَ	أَنۡهَٰرٗا
between	and has made	firm mountains	for it	and has placed	rivers

لَا يَعۡلَمُونَ ﴿٦١﴾	بَلۡ أَكۡثَرُهُمۡ	مَّعَ ٱللَّهِۚ	أَءِلَٰهٞ	حَاجِزٗاۗ	ٱلۡبَحۡرَيۡنِ
know not	nay most of them	with Allah	(is there) any god?	a barrier	the two seas

وَيَكۡشِفُ ٱلسُّوٓءَ	دَعَاهُ	إِذَا	ٱلۡمُضۡطَرَّ	أَمَّن يُجِيبُ
and removes the evil	he calls Him	when	(to) the distressed one	(is He) Who responds?

قَلِيلٗا	مَّعَ ٱللَّهِۚ	أَءِلَٰهٞ	ٱلۡأَرۡضِۗ	خُلَفَآءَ	وَيَجۡعَلُكُمۡ
little	with Allah	(is there) any god?	(of) the earth	inheritors	and makes you

ٱلۡبَرِّ	فِي ظُلُمَٰتِ	يَهۡدِيكُمۡ	أَمَّن	مَّا تَذَكَّرُونَ ﴿٦٢﴾
(of) the land	in (the) darkness	guides you	(is He) Who?	(is) that you remember

رَحۡمَتِهِۦٓۗ	بَيۡنَ يَدَيۡ	بُشۡرَۢا	يُرۡسِلُ ٱلرِّيَٰحَ	وَمَن	وَٱلۡبَحۡرِ
His Mercy	before	(as) heralds of glad tidings	sends the winds	and Who	and the sea

عَمَّا يُشۡرِكُونَ ﴿٦٣﴾	تَعَٰلَى ٱللَّهُ	مَّعَ ٱللَّهِۚ	أَءِلَٰهٞ
above (all) that they associate as partners	Exalted is Allah	with Allah	(is there) any god?

أَمَّن يَبۡدَؤُاْ ٱلۡخَلۡقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِۗ أَءِلَٰهٞ مَّعَ ٱللَّهِۚ قُلۡ هَاتُواْ
بُرۡهَٰنَكُمۡ إِن كُنتُمۡ صَٰدِقِينَ ﴿٦٤﴾ قُل لَّا يَعۡلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلۡغَيۡبَ إِلَّا ٱللَّهُۚ
وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ ﴿٦٥﴾ بَلِ ٱدَّٰرَكَ عِلۡمُهُمۡ فِي ٱلۡأٓخِرَةِۖ بَلۡ هُمۡ فِي شَكّٖ مِّنۡهَاۖ بَلۡ هُم
مِّنۡهَا عَمُونَ ﴿٦٦﴾ وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا كُنَّا تُرَٰبٗا وَءَابَآؤُنَآ أَئِنَّا لَمُخۡرَجُونَ ﴿٦٧﴾

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 *ilāh* (god) with Allāh? Say: "Bring forth your proofs, if you are truthful." 65. Say: "None in the heavens and the earth knows the *Ghaib*

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(Unseen) except Allāh, 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)?

أَمَّن يَبۡدَؤُاْ	ٱلۡخَلۡقَ	ثُمَّ يُعِيدُهُۥ	وَمَن	يَرۡزُقُكُم
(is He) Who originates?	creation	then shall repeat it	and Who	provides you
مِّنَ ٱلسَّمَآءِ	وَٱلۡأَرۡضِۗ	أَءِلَٰهٞ	مَّعَ ٱللَّهِۚ	قُلۡ
from the heaven	and the earth	(is there) any god?	with Allah	say
هَاتُواْ بُرۡهَٰنَكُمۡ	إِن كُنتُمۡ صَٰدِقِينَ ٦٤	قُلۡ	لَا يَعۡلَمُ	مَن
bring forth your proof	if you are truthful	say	none knows	[who]
فِي ٱلسَّمَٰوَٰتِ	وَٱلۡأَرۡضِ	ٱلۡغَيۡبَ	إِلَّا ٱللَّهُۚ	وَمَا يَشۡعُرُونَ
in the heavens	and the earth	the Unseen	except Allah	nor (can) they perceive
أَيَّانَ يُبۡعَثُونَ ٦٥	بَلِ ٱدَّٰرَكَ عِلۡمُهُمۡ			فِي ٱلۡأٓخِرَةِۖ
when they shall be resurrected	nay is accomplished their knowledge			of the Hereafter
بَلۡ هُمۡ	فِي شَكّٖ	مِّنۡهَاۖ	بَلۡ هُم	مِّنۡهَا	عَمُونَ ٦٦	وَقَالَ
nay they	(are) in doubt	about it	nay they	about it	(are) blind	and say
ٱلَّذِينَ كَفَرُوٓاْ	أَءِذَا	كُنَّا تُرَٰبًا	وَءَابَآؤُنَآ	أَئِنَّا
those who disbelieve	when?	we have become dust	and our fathers	(shall) we really?
لَمُخۡرَجُونَ ٦٧				
[surely] be brought froth				

لَقَدۡ وُعِدۡنَا هَٰذَا نَحۡنُ وَءَابَآؤُنَا مِن قَبۡلُ إِنۡ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ٦٨ قُلۡ سِيرُواْ فِي ٱلۡأَرۡضِ فَٱنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ ٦٩ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُن فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ٧٠ وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلۡوَعۡدُ إِن كُنتُمۡ صَٰدِقِينَ ٧١ قُلۡ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعۡضُ ٱلَّذِي تَسۡتَعۡجِلُونَ ٧٢ وَإِنَّ رَبَّكَ لَذُو فَضۡلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَشۡكُرُونَ ٧٣

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68. "Indeed we were promised this – we and our forefathers before (us), verily, this is nothing but tales of ancients." 69. Say to them (O Muhammad ﷺ): "Travel in the land and see how has been the end of the *Mujrimūn* (criminals, those who denied Allāh's Messengers and disobeyed Allāh)." 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 Allāh) 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, but most of them do not give thanks."

لَقَدۡ وُعِدۡنَا هَٰذَا	نَحۡنُ	وَءَابَآؤُنَا	مِن قَبۡلُ	إِنۡ هَٰذَآ
indeed we were promised this	we	and our forefathers	before	this (is) nothing

إِلَّآ أَسَٰطِيرُ	ٱلۡأَوَّلِينَ ﴿٦٨﴾	قُلۡ	سِيرُواْ فِي ٱلۡأَرۡضِ	فَٱنظُرُواْ كَيۡفَ
but tales	(of) ancients	say	travel in the land	and see how

كَانَ عَٰقِبَةُ	ٱلۡمُجۡرِمِينَ ﴿٦٩﴾	وَلَا تَحۡزَنۡ	عَلَيۡهِمۡ	وَلَا تَكُن	فِي ضَيۡقٖ
has been (the) end	(of) the criminals	and grieve not	over them	nor be	in distress

مِّمَّا يَمۡكُرُونَ ﴿٧٠﴾	وَيَقُولُونَ	مَتَىٰ	هَٰذَا	ٱلۡوَعۡدُ
(because) of what they plot	and they say	when	this	promise (will be fulfilled)

إِن كُنتُمۡ صَٰدِقِينَ ﴿٧١﴾	قُلۡ	عَسَىٰٓ	أَن يَكُونَ	رَدِفَ لَكُم	بَعۡضُ
if you are truthful	say	perhaps	that may be	close behind [to] you	some

ٱلَّذِي تَسۡتَعۡجِلُونَ ﴿٧٢﴾	وَإِنَّ رَبَّكَ	لَذُو	فَضۡلٍ	عَلَى ٱلنَّاسِ
(of) that which you haste on	and verily your Lord	(is) full	(of) grace	for mankind

وَلَٰكِنَّ أَكۡثَرَهُمۡ	لَا يَشۡكُرُونَ ﴿٧٣﴾
[and] but most of them	(do) not give thanks

وَإِنَّ رَبَّكَ لَيَعۡلَمُ مَا تُكِنُّ صُدُورُهُمۡ وَمَا يُعۡلِنُونَ ﴿٧٤﴾ وَمَا مِنۡ غَآئِبَةٖ فِي ٱلسَّمَآءِ وَٱلۡأَرۡضِ
إِلَّا فِي كِتَٰبٖ مُّبِينٍ ﴿٧٥﴾ إِنَّ هَٰذَا ٱلۡقُرۡءَانَ يَقُصُّ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَكۡثَرَ ٱلَّذِي هُمۡ فِيهِ
يَخۡتَلِفُونَ ﴿٧٦﴾ وَإِنَّهُۥ لَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ ﴿٧٧﴾ إِنَّ رَبَّكَ يَقۡضِي بَيۡنَهُم بِحُكۡمِهِۦۚ وَهُوَ
ٱلۡعَزِيزُ ٱلۡعَلِيمُ ﴿٧٨﴾ فَتَوَكَّلۡ عَلَى ٱللَّهِۖ إِنَّكَ عَلَى ٱلۡحَقِّ ٱلۡمُبِينِ ﴿٧٩﴾

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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-Mahfūz*). 76. Verily, this Qur'ān narrates to the Children of Israel most of that in which they differ. 77. And truly, it (this Qur'ān) 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 Allāh; surely, you (O Muhammad ﷺ) are on manifest truth.

وَإِنَّ رَبَّكَ	لَيَعْلَمُ	مَا	تُكِنُّ صُدُورُهُمْ	وَمَا يُعْلِنُونَ ﴿٧٤﴾
and verily your Lord	surely knows	what	their breasts conceal	and what they reveal

وَمَا	مِنْ غَآئِبَةٍ	فِي ٱلسَّمَآءِ	وَٱلْأَرْضِ	إِلَّا	فِي كِتَٰبٍ
and (there is) not	any hidden (thing)	in the heaven	and the earth	but	(is) in a Book

مُّبِينٍ ﴿٧٥﴾	إِنَّ هَٰذَا	ٱلْقُرْءَانَ	يَقُصُّ عَلَىٰ بَنِيٓ	إِسْرَٰٓءِيلَ	أَكْثَرَ
Clear	verily this	Quran	narrates to (the) Children	(of) Israel	most

ٱلَّذِى	هُمْ	فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾	وَإِنَّهُۥ	لَهُدًى
(of) that which	they	differ in it	and verily it	(is) [surely] a guidance

وَرَحْمَةٌ	لِّلْمُؤْمِنِينَ ﴿٧٧﴾	إِنَّ رَبَّكَ	يَقْضِى بَيْنَهُم
and a mercy	for the believers	verily your Lord	will decide between them

بِحُكْمِهِۦ ۚ	وَهُوَ ٱلْعَزِيزُ	ٱلْعَلِيمُ ﴿٧٨﴾	فَتَوَكَّلْ
by His Judgement	and He (is) the All-Mighty	the All-Knowing	so put your trust

عَلَى ٱللَّهِ ۖ	إِنَّكَ	عَلَى ٱلْحَقِّ	ٱلْمُبِينِ ﴿٧٩﴾
in Allah	surely you	(are) on the truth	manifest

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾ وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن
ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ ۞ وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ
أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ نَحْشُرُ
مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

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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 believe in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allāh in Islām as Muslims). 82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our *Ayāt* (Verses of the Qur'ān and Prophet Muhammad ﷺ). 83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

إِنَّكَ	لَا تُسْمِعُ ٱلْمَوْتَىٰ	وَلَا تُسْمِعُ ٱلصُّمَّ	ٱلدُّعَآءَ
verily you	(can) not make the dead to hear	nor (can) you make the deaf to hear	the call
إِذَا	وَلَّوْا۟ مُدْبِرِينَ ﴿٨٠﴾	وَمَآ أَنتَ	بِهَٰدِى	ٱلْعُمْىِ	عَن ضَلَٰلَتِهِمْ
when	they flee turning their backs	nor (can) you	lead	the blind	from their error
إِن تُسْمِعُ		إِلَّا مَن يُؤْمِنُ	بِـَٔايَٰتِنَا	فَهُم
you (can) not make to hear		except (those) who believe	in Our Signs	and they
مُّسْلِمُونَ ﴿٨١﴾	وَإِذَا	وَقَعَ ٱلْقَوْلُ	عَلَيْهِمْ	أَخْرَجْنَا لَهُمْ
(are) Muslims	and when	the Word is fulfilled	against them	We shall bring out for them
دَآبَّةً	مِّنَ ٱلْأَرْضِ	تُكَلِّمُهُمْ	أَنَّ ٱلنَّاسَ	كَانُوا۟ بِـَٔايَٰتِنَا
a beast	from the earth	(which) will speak to them	that the mankind	in Our Signs were
لَا يُوقِنُونَ ﴿٨٢﴾		وَيَوْمَ نَحْشُرُ		مِن كُلِّ
not believing with certainty		and (remember the) Day (when) We shall gather		from every
أُمَّةٍ	فَوْجًا	مِّمَّن يُكَذِّبُ	بِـَٔايَٰتِنَا	فَهُمْ يُوزَعُونَ ﴿٨٣﴾
nation	a troop	of (those) who denied	Our Signs	and they shall be driven

حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ ٱلْقَوْلُ
عَلَيْهِم بِمَا ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ

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مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمَاوَاتِ
وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayāt* (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 *Ayāt* (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 Allāh will (exempt). And all shall come to Him, humbled.

بِـَٔايَـٰتِى	أَكَذَّبْتُم	قَالَ	حَتَّىٰٓ إِذَا جَآءُو
My Signs (proofs)	(did) you deny?	He will say	till when they come
أَمَّاذَا كُنتُمْ	عِلْمًا	بِهَا	وَلَمْ تُحِيطُوا۟
or what you used to?	(by) knowledge	them	whereas you comprehended not
بِمَا ظَلَمُوا۟	عَلَيْهِم	وَوَقَعَ ٱلْقَوْلُ	تَعْمَلُونَ ﴿٨٤﴾
because they have done wrong	against them	and the Word will be fulfilled	do
ٱلَّيْلَ	أَنَّا جَعَلْنَا	أَلَمْ يَرَوْا۟	لَا يَنطِقُونَ ﴿٨٥﴾
the night	that We have made	(did) they not see?	will not be able to speak
فَهُمْ			and they
لِيَسْكُنُوا۟	فِيهِ	وَٱلنَّهَارَ	مُبْصِرًا ۚ
that they may rest	therein	and the day	sight-giving
إِنَّ	فِى ذَٰلِكَ	لَـَٔايَـٰتٍ	
verily	in this	(are) indeed signs	
لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾		وَيَوْمَ يُنفَخُ	
for a people who believe		and (remember the) Day (on which) will be blown	
فِى ٱلصُّورِ	فَفَزِعَ	مَن	فِى ٱلسَّمَـٰوَٰتِ	وَمَن
[in] the Trumpet	and will be terrified	(all) who	(are) in the heavens	and (all) who

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فِي ٱلۡأَرۡضِ	إِلَّا مَن شَآءَ ٱللَّهُۚ	وَكُلٌّ	أَتَوۡهُ	دَٰخِرِينَ ﴿٨٧﴾
(are) on the earth	except (him) whom Allah wills	and all	shall come to Him	humbled

وَتَرَى ٱلۡجِبَالَ تَحۡسَبُهَا جَامِدَةٗ وَهِيَ تَمُرُّ مَرَّ ٱلسَّحَابِۚ صُنۡعَ ٱللَّهِ ٱلَّذِيٓ أَتۡقَنَ كُلَّ شَيۡءٍۚ إِنَّهُۥ خَبِيرُۢ بِمَا تَفۡعَلُونَ ﴿٨٨﴾ مَن جَآءَ بِٱلۡحَسَنَةِ فَلَهُۥ خَيۡرٞ مِّنۡهَا وَهُم مِّن فَزَعٖ يَوۡمَئِذٍ ءَامِنُونَ ﴿٨٩﴾ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتۡ وُجُوهُهُمۡ فِي ٱلنَّارِ هَلۡ تُجۡزَوۡنَ إِلَّا مَا كُنتُمۡ تَعۡمَلُونَ ﴿٩٠﴾

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 Allāh, 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 Allāh 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 Allāh 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?"

وَتَرَى ٱلۡجِبَالَ	تَحۡسَبُهَا	جَامِدَةٗ	وَهِيَ تَمُرُّ	
and you will see the mountains	you think them	solid	but they shall pass away	
مَرَّ	ٱلسَّحَابِۚ	صُنۡعَ ٱللَّهِ	ٱلَّذِيٓ أَتۡقَنَ	كُلَّ
(as the) passing away	(of) the clouds	(the) Work (of) Allah	Who perfected	every
شَيۡءٍۚ	إِنَّهُۥ خَبِيرُۢ	بِمَا تَفۡعَلُونَ ﴿٨٨﴾	مَن جَآءَ	
thing	verily He (is) Well-Acquainted	with what you do	whoever comes	
بِٱلۡحَسَنَةِ	فَلَهُۥ	خَيۡرٞ	مِّنۡهَا	وَهُم	مِّن فَزَعٖ
with a good (deed)	then for him	(will be) better	than it	and they	from (the) terror
يَوۡمَئِذٍ	ءَامِنُونَ ﴿٨٩﴾	وَمَن جَآءَ		بِٱلسَّيِّئَةِ	
(on) that Day	(will be) safe	and whoever comes (does)		with an evil (deed)	
فَكُبَّتۡ وُجُوهُهُمۡ		فِي ٱلنَّارِ	هَلۡ تُجۡزَوۡنَ	
they will be cast down (on) their faces		in the Fire	(are) you being recompensed?	

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تَعۡمَلُونَ ﴿٩٠﴾	إِلَّا مَا كُنتُمۡ
do	except what you used to

إِنَّمَآ أُمِرۡتُ أَنۡ أَعۡبُدَ رَبَّ هَٰذِهِ ٱلۡبَلۡدَةِ ٱلَّذِي حَرَّمَهَا وَلَهُۥ كُلُّ شَيۡءٖۖ وَأُمِرۡتُ أَنۡ أَكُونَ مِنَ ٱلۡمُسۡلِمِينَ ﴿٩١﴾ وَأَنۡ أَتۡلُوَاْ ٱلۡقُرۡءَانَۖ فَمَنِ ٱهۡتَدَىٰ فَإِنَّمَا يَهۡتَدِي لِنَفۡسِهِۦۖ وَمَن ضَلَّ فَقُلۡ إِنَّمَآ أَنَا۠ مِنَ ٱلۡمُنذِرِينَ ﴿٩٢﴾ وَقُلِ ٱلۡحَمۡدُ لِلَّهِ سَيُرِيكُمۡ ءَايَٰتِهِۦ فَتَعۡرِفُونَهَاۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعۡمَلُونَ ﴿٩٣﴾

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 Allāh in Islām). 92. And that I should recite the Qur'ān, 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 praise and thanks are Allāh's. He will show you His *Ayāt* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

ٱلَّذِي	ٱلۡبَلۡدَةِ	هَٰذِهِ	أَنۡ أَعۡبُدَ رَبَّ	إِنَّمَآ أُمِرۡتُ
Who	city	(of) this	to worship (the) Lord	I have been commanded only
وَأُمِرۡتُ		شَيۡءٖ	كُلُّ	وَلَهُۥ	حَرَّمَهَا
and I have been commanded		thing	every	and to Him (belongs)	has sanctified it
فَمَنِ ٱهۡتَدَىٰ		وَأَنۡ أَتۡلُوَاْ ٱلۡقُرۡءَانَۖ		مِنَ ٱلۡمُسۡلِمِينَ ﴿٩١﴾	أَنۡ أَكُونَ
so whosoever receives guidance		and to recite the Quran		of the Muslims	to be
وَمَن ضَلَّ		لِنَفۡسِهِۦۖ		فَإِنَّمَا يَهۡتَدِي	
and whosoever goes astray		for (the good of) his ownself		then only he receives (it)	
ٱلۡحَمۡدُ لِلَّهِ	وَقُلِ	مِنَ ٱلۡمُنذِرِينَ ﴿٩٢﴾	إِنَّمَآ أَنَا۠	فَقُلۡ
all praise (be) to Allah	and say	of the warners	only I am	then say (to him)
وَمَا رَبُّكَ	فَتَعۡرِفُونَهَاۚ		ءَايَٰتِهِۦ	سَيُرِيكُمۡ
and your Lord (is) not	and you shall recognise them		His Signs	He will show you

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بِغَٰفِلٍ	عَمَّا تَعۡمَلُونَ ﴿٩٣﴾
unaware	of what you do

سُورَةُ القَصَصِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

طسٓمٓ ﴿١﴾ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ ٱلۡمُبِينِ ﴿٢﴾ نَتۡلُواْ عَلَيۡكَ مِن نَّبَإِ مُوسَىٰ وَفِرۡعَوۡنَ
بِٱلۡحَقِّ لِقَوۡمٖ يُؤۡمِنُونَ ﴿٣﴾ إِنَّ فِرۡعَوۡنَ عَلَا فِي ٱلۡأَرۡضِ وَجَعَلَ أَهۡلَهَا شِيَعٗا يَسۡتَضۡعِفُ
طَآئِفَةٗ مِّنۡهُمۡ يُذَبِّحُ أَبۡنَآءَهُمۡ وَيَسۡتَحۡيِۦ نِسَآءَهُمۡۚ إِنَّهُۥ كَانَ مِنَ ٱلۡمُفۡسِدِينَ ﴿٤﴾ وَنُرِيدُ أَن
نَّمُنَّ عَلَى ٱلَّذِينَ ٱسۡتُضۡعِفُواْ فِي ٱلۡأَرۡضِ وَنَجۡعَلَهُمۡ أَئِمَّةٗ وَنَجۡعَلَهُمُ ٱلۡوَٰرِثِينَ ﴿٥﴾

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Sūrah Al-Qasas (The Narration) 28

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

1. *Tā-Sīn-Mīm* [These letters are one of the miracles of the Qur'ān, and none but Allāh (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 Mūsā (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ān, and in the Oneness of Allāh). 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 *Mufsidūn* (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,

ٱلرَّحِيمِ		ٱلرَّحۡمَٰنِ		بِسۡمِ ٱللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
نَتۡلُواْ عَلَيۡكَ	ٱلۡمُبِينِ ﴿٢﴾	ٱلۡكِتَٰبِ	ءَايَٰتُ	تِلۡكَ	طسٓمٓ ﴿١﴾
We recite to you	manifest	(of) the Book	(are the) Verses	these	Ta-Sin-Mim

مِن نَّبَإِ	مُوسَىٰ	وَفِرْعَوْنَ	بِٱلْحَقِّ	لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾
of (the) news	(of) Moses	and Pharaoh	in truth	for a people who believe

إِنَّ فِرْعَوْنَ عَلَا	فِى ٱلْأَرْضِ	وَجَعَلَ أَهْلَهَا	شِيَعًا
verily Pharaoh exalted himself	in the land	and made its people	(into) sects

يَسْتَضْعِفُ طَآئِفَةً	مِّنْهُمْ	يُذَبِّحُ أَبْنَآءَهُمْ	وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ
weakening a group	among them	killing their sons	and letting live their females

إِنَّهُۥ كَانَ	مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾	وَنُرِيدُ	أَن نَّمُنَّ
verily he was	of those who transgress	and We wished	to do a favour

عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟	فِى ٱلْأَرْضِ	وَنَجْعَلَهُمْ	أَئِمَّةً
to those who were weak	in the land	and to make them	rulers

وَنَجْعَلَهُمُ	ٱلْوَٰرِثِينَ ﴿٥﴾
and to make them	the inheritors

وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ
﴿٦﴾ وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى
وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾ فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ
لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hāmān and their hosts receive from them that which they feared. 7. And We inspired the mother of Mūsā (Moses) (telling): "Suckle him [Mūsā (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." 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), Hāmān and their hosts were sinners.

وَنُمَكِّنَ	لَهُمْ	فِى ٱلْأَرْضِ	وَنُرِىَ فِرْعَوْنَ	وَهَٰمَٰنَ
and to establish	[for] them	in the land	and We let see Pharaoh	and Haman

وَجُنُودَهُمَا	مِنْهُم	مَّا كَانُوا۟	يَحْذَرُونَ ﴿٦﴾	وَأَوْحَيْنَآ
and their hosts	from them	that which they were	fearing	and We inspired

إِلَىٰٓ أُمِّ	مُوسَىٰٓ	أَنْ أَرْضِعِيهِ ۖ	فَإِذَا خِفْتِ	عَلَيْهِ	فَأَلْقِيهِ
[to] (the) mother	(of) Moses	to suckle him	but when you fear	for him	then cast him

فِى ٱلْيَمِّ	وَلَا تَخَافِى	وَلَا تَحْزَنِىٓ ۖ	إِنَّا	رَآدُّوهُ	إِلَيْكِ
into the river	and fear not	and grieve not	verily We	(shall) bring him back	to you

وَجَاعِلُوهُ	مِنَ ٱلْمُرْسَلِينَ ﴿٧﴾	فَٱلْتَقَطَهُۥٓ	ءَالُ
and (shall) make him	of the Messengers	then picked him up	(the) household

فِرْعَوْنَ	لِيَكُونَ	لَهُمْ	عَدُوًّا	وَحَزَنًا ۗ
(of) Pharaoh	so that he might become	for them	an enemy	and a grief

إِنَّ فِرْعَوْنَ	وَهَٰمَٰنَ	وَجُنُودَهُمَا	كَانُوا۟ خَٰطِـِٔينَ ﴿٨﴾
verily Pharaoh	and Haman	and their hosts	were sinners

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾ وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ
أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ
بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ ۞ وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ﴿١٢﴾

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 Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (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 [Mūsā'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

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household who will rear him for you, and look after him in a good manner?''

وَقَالَتِ ٱمۡرَأَتُ	فِرۡعَوۡنَ	قُرَّتُ	عَيۡنٍ	لِّي	وَلَكَ
and said (the) wife	(of) Pharaoh	a comfort	(of the) eye	for me	and for you
لَا تَقۡتُلُوهُ	عَسَىٰٓ	أَن يَنفَعَنَآ	أَوۡ نَتَّخِذَهُۥ	وَلَدٗا	
kill him not	perhaps	[that] he may benefit us	or we may adopt him	(as) a son	
وَهُمۡ	لَا يَشۡعُرُونَ ۝٩	وَأَصۡبَحَ فُؤَادُ	أُمِّ	مُوسَىٰ	
and they	perceive not	and became (the) heart	(of the) mother	(of) Moses	
فَٰرِغًا	إِن كَادَتۡ	لَتُبۡدِي	بِهِۦ	لَوۡلَآ	أَن رَّبَطۡنَا
empty	verily she was very near	to disclose	him	had not	[that] We strengthened
عَلَىٰ قَلۡبِهَا	لِتَكُونَ	مِنَ ٱلۡمُؤۡمِنِينَ ۝١٠	وَقَالَتۡ	لِأُخۡتِهِۦ	
[over] her heart	so that she might be	(one) of the believers	and she said	to his sister	
قُصِّيهِ	فَبَصُرَتۡ	بِهِۦ	عَن جُنُبٖ	وَهُمۡ	لَا يَشۡعُرُونَ ۝١١
follow him	so she watched	him	from a far place	while they	perceive not
وَحَرَّمۡنَا	عَلَيۡهِ	ٱلۡمَرَاضِعَ	مِن قَبۡلُ	فَقَالَتۡ	
and We had forbidden	for him	suckling mothers	before	then she said	
هَلۡ أَدُلُّكُمۡ	عَلَىٰٓ أَهۡلِ	بَيۡتٖ	يَكۡفُلُونَهُۥ	لَكُمۡ	
(shall) I direct you?	to (the) people	(of) a household	who will rear him	for you	
وَهُمۡ	لَهُۥ	نَٰصِحُونَ ۝١٢			
and they	to him	(will) look after in a good manner			

فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ
أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ ۝١٣ وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسۡتَوَىٰٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ
نَجۡزِي ٱلۡمُحۡسِنِينَ ۝١٤ وَدَخَلَ ٱلۡمَدِينَةَ عَلَىٰ حِينِ غَفۡلَةٖ مِّنۡ أَهۡلِهَا فَوَجَدَ فِيهَا رَجُلَيۡنِ
يَقۡتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنۡ عَدُوِّهِۦۖ فَٱسۡتَغَٰثَهُ ٱلَّذِي مِن شِيعَتِهِۦ عَلَى ٱلَّذِي مِنۡ عَدُوِّهِۦ

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فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

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 Allāh 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. Islāmic Monotheism]. And thus do We reward the *Muhsinūn* (i.e. good doers). 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 Mūsā (Moses) struck him with his fist and killed him. He said: "This is of *Shaitān*'s (Satan's) doing, verily, he is a plain misleading enemy."

فَرَدَدْنَٰهُ	إِلَىٰٓ أُمِّهِۦ	كَىْ تَقَرَّ عَيْنُهَا	وَلَا تَحْزَنَ
so We restored him	to his mother	that her eye might be comforted	and grieve not
وَلِتَعْلَمَ	أَنَّ وَعْدَ ٱللَّهِ	حَقٌّ	وَلَٰكِنَّ أَكْثَرَهُمْ
and that she might know	that (the) Promise (of) Allah	(is) true	[and] but most of them
لَا يَعْلَمُونَ ﴿١٣﴾	وَلَمَّا بَلَغَ	أَشُدَّهُۥ	وَٱسْتَوَىٰٓ
know not	and when he attained	his full strength	and became perfect (in manhood)
ءَاتَيْنَٰهُ	حُكْمًا	وَعِلْمًا	وَكَذَٰلِكَ	نَجْزِى ٱلْمُحْسِنِينَ ﴿١٤﴾
We bestowed on him	wisdom	and knowledge	and thus	We reward the good doers
وَدَخَلَ ٱلْمَدِينَةَ	عَلَىٰ حِينِ	غَفْلَةٍ	مِّنْ أَهْلِهَا	فَوَجَدَ
and he entered the city	at a time	(of) unawareness	of its people	and he found
فِيهَا	رَجُلَيْنِ يَقْتَتِلَانِ	هَٰذَا	مِن شِيعَتِهِۦ	وَهَٰذَا	مِنْ عَدُوِّهِۦ
there [in it]	two men fighting	this	(was) of his party	and that	(was) of his foes
فَٱسْتَغَٰثَهُ	ٱلَّذِى	مِن شِيعَتِهِۦ	عَلَى ٱلَّذِى
and asked him for help	the man who	(was) of his party	against the one who
مِنْ عَدُوِّهِۦ	فَوَكَزَهُۥ	مُوسَىٰ	فَقَضَىٰ	عَلَيْهِ	قَالَ هَٰذَا
(was) of his foes	so struck him with his fist	Moses	and killed	him	he said this

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مِنْ عَمَلِ	ٱلشَّيْطَٰنِ	إِنَّهُۥ	عَدُوٌّ	مُّضِلٌّ	مُّبِينٌ ﴿١٥﴾
(is) of (the) doing	(of) Satan	verily he	(is) an enemy	misleading	plain

قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿١٦﴾ قَالَ رَبِّ بِمَآ
أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى
ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ
بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ
أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He 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 nevermore be a helper of the *Mujrimūn* (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). Mūsā (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 Mūsā (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."

فَغَفَرَ	لِى	فَٱغْفِرْ	نَفْسِى	إِنِّى ظَلَمْتُ	قَالَ رَبِّ
and He forgave	[for] me	so forgive	myself	verily I have wronged	he said my Lord

قَالَ رَبِّ	ٱلرَّحِيمُ ﴿١٦﴾	ٱلْغَفُورُ	هُوَ	إِنَّهُۥ	لَهُۥٓ
he said my Lord	the Most Merciful	(is) the Oft-Forgiving	[He]	verily He	him

لِّلْمُجْرِمِينَ ﴿١٧﴾	فَلَنْ أَكُونَ ظَهِيرًا	عَلَىَّ	بِمَآ أَنْعَمْتَ
of the criminals	so I will never be a helper	me	for that (with) which You have favoured

ٱلَّذِى	فَإِذَا	يَتَرَقَّبُ	خَآئِفًا	فِى ٱلْمَدِينَةِ	فَأَصْبَحَ
the one who	when behold	looking about	afraid	in the city	so he became

إِنَّكَ	مُوسَىٰٓ	قَالَ لَهُۥٓ	يَسْتَصْرِخُهُۥ	بِٱلْأَمْسِ	ٱسْتَنصَرَهُۥ
verily you	Moses	said to him	called him for his help	yesterday	had sought his help

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بِٱلَّذِى	أَن يَبْطِشَ	أَنْ أَرَادَ	فَلَمَّآ	مُّبِينٌ ﴿١٨﴾	لَغَوِىٌّ
the one who	to seize	[that] he decided	then when	plain	(are) surely a misleader

أَتُرِيدُ	قَالَ يَٰمُوسَىٰٓ	لَّهُمَا	عَدُوٌّ	هُوَ
(do) you want?	he (the man) said O Moses	to both of them	(was) an enemy	[he]

أَن تَقْتُلَنِى	كَمَا قَتَلْتَ نَفْسًۢا	بِٱلْأَمْسِ	إِن تُرِيدُ	إِلَّآ	أَن تَكُونَ جَبَّارًا
to kill me	as you killed a man	yesterday	you want nothing	but	to become a tyrant

فِى ٱلْأَرْضِ	وَمَا تُرِيدُ	أَن تَكُونَ	مِنَ ٱلْمُصْلِحِينَ ﴿١٩﴾
in the land	and you want not	to be	of those who do right

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ
إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾ فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢١﴾ وَلَمَّا
تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ
وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا
خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ ۖ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

20. And there came a man running, from the farthest end of the city. He said: "O Mūsā (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 *Zālimūn* (polytheists and wrongdoers)!" 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."

قَالَ يَٰمُوسَىٰٓ	يَسْعَىٰ	ٱلْمَدِينَةِ	مِّنْ أَقْصَا	وَجَآءَ رَجُلٌ
he said O Moses	running	(of) the city	from (the) farthest end	and (there) came a man

إِنِّى	فَٱخْرُجْ	لِيَقْتُلُوكَ	يَأْتَمِرُونَ بِكَ	إِنَّ ٱلْمَلَأَ
truly I am	so escape	to kill you	are taking counsel together about you	verily the chiefs

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لَكَ	مِنَ ٱلنَّٰصِحِينَ ﴿٢٠﴾	فَخَرَجَ	مِنْهَا	خَآئِفًا
to you	(one) of the good advisers	so he escaped	from there	(being) afraid
يَتَرَقَّبُ	قَالَ رَبِّ	نَجِّنِي	مِنَ ٱلْقَوْمِ	ٱلظَّٰلِمِينَ ﴿٢١﴾
looking about	he said my Lord	save me	from the people	wrongdoers
وَلَمَّا تَوَجَّهَ	تِلْقَآءَ	مَدْيَنَ	قَالَ	عَسَىٰ رَبِّيٓ
and when he turned his face	towards	(the city of) Midian	he said	(it) may be my Lord
أَن يَهْدِيَنِي	سَوَآءَ	ٱلسَّبِيلِ ﴿٢٢﴾	وَلَمَّا وَرَدَ	مَآءَ
that guides me	(to the) Right	Path	and when he arrived	(at the) water
مَدْيَنَ	وَجَدَ عَلَيْهِ	أُمَّةً	مِّنَ ٱلنَّاسِ يَسْقُونَ	
(of) Midian	he found there [on it]	a group	of men watering (their flocks)	
وَوَجَدَ	مِن دُونِهِمُ	ٱمْرَأَتَيْنِ تَذُودَانِ		قَالَ
and he found	besides them	two women who were keeping back (their flocks)		he said
مَا	خَطْبُكُمَا	قَالَتَا	لَا نَسْقِي	
what	(is the) matter with both of you	they said	we can not water (our flocks)	
حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ	وَأَبُونَا	شَيْخٌ	كَبِيرٌ ﴿٢٣﴾	
until the shepherds take beck (their flocks)	and our father	(is) an old man	very	

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ فَجَآءَتْهُ
إِحْدَىٰهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ
فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٥﴾ قَالَتْ
إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِيُّ ٱلْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّيٓ أُرِيدُ أَنْ
أُنكِحَكَ إِحْدَى ٱبْنَتَيَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِي ثَمَٰنِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ
عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾

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!"

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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 *Zālimūn* (polytheists, disbelievers, and wrongdoers)." 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 Allāh wills, you will find me one of the righteous."

إِلَى ٱلظِّلِّ	ثُمَّ تَوَلَّىٰٓ	لَهُمَا	فَسَقَىٰ
to shade	then he turned back	for them	so he watered (their flocks)

فَقِيرٌ ﴿٢٤﴾	مِنْ خَيْرٍ	إِلَىَّ	لِمَآ أَنزَلْتَ	إِنِّى	فَقَالَ رَبِّ
(in) need	of good	on me	of whatever you bestowed	truly I am	and said my Lord

تَمْشِى عَلَى ٱسْتِحْيَآءٍ	إِحْدَىٰهُمَا	فَجَآءَتْهُ
walking with shyness	one of the two women	then (there) came to him

مَا	أَجْرَ	لِيَجْزِيَكَ	يَدْعُوكَ	قَالَتْ إِنَّ أَبِى
(of) that	(the) reward	that he may reward you	calls you	she said verily my father

ٱلْقَصَصَ	عَلَيْهِ	وَقَصَّ	جَآءَهُۥ	فَلَمَّا	سَقَيْتَ لَنَا
the story	to him	and narrated	he came to him	so when	you watered for us

قَالَتْ إِحْدَىٰهُمَا	ٱلظَّٰلِمِينَ ﴿٢٥﴾	مِنَ ٱلْقَوْمِ	نَجَوْتَ	لَا تَخَفْ	قَالَ
said one of them	wrongdoers	from the people	you have escaped	fear not	he said

ٱلْقَوِىُّ	مَنِ ٱسْتَـْٔجَرْتَ	إِنَّ خَيْرَ	ٱسْتَـْٔجِرْهُ	يَٰٓأَبَتِ
(is) the strong	(of) whom you can hire	verily (the) best	hire him	O my father

ٱلْأَمِينُ ﴿٢٦﴾	قَالَ	إِنِّىٓ أُرِيدُ	أَنْ أُنكِحَكَ	إِحْدَى	ٱبْنَتَىَّ
the trustworthy	he said	verily I want	to wed to you	one	(of) daughters of mine

هَٰتَيْنِ	عَلَىٰٓ	أَن تَأْجُرَنِى	ثَمَٰنِىَ	حِجَجٍ
these two	on (the condition)	that you serve me	(for) eight	years

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وَمَآ أُرِيدُ	فَمِنْ عِندِكَ ۖ	فَإِنْ أَتْمَمْتَ عَشْرًا
and I want not	then (it will be) from you	but if you complete ten (years)

مِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾	إِن شَآءَ ٱللَّهُ	سَتَجِدُنِىٓ	عَلَيْكَ ۚ	أَنْ أَشُقَّ
of the righteous	if Allah wills	you will find me	for you	to make it difficult

قَالَ ذَٰلِكَ بَيْنِى وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ
وَكِيلٌ ﴿٢٨﴾ فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا ۖ قَالَ
لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ
تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ
مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٣٠﴾

28. He [Mūsā (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allāh is Surety over what we say." 29. Then, when Mūsā (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tūr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand 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 Mūsā (Moses)! Verily, I am Allāh, the Lord of the *'Ālamīn* (mankind, jinn and all that exists)!

ٱلْأَجَلَيْنِ	أَيَّمَا	وَبَيْنَكَ ۖ	بَيْنِى	ذَٰلِكَ	قَالَ
(of) the two terms	whichever	and between you	(is) between me	that	he said

عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾	وَٱللَّهُ	عَلَىَّ ۖ	فَلَا عُدْوَٰنَ	قَضَيْتُ
(is) a Surety over what we say	and Allah	(will be) to me	then no injustice	I fulfil

بِأَهْلِهِۦٓ	وَسَارَ	ٱلْأَجَلَ	قَضَىٰ مُوسَى	فَلَمَّا
with his family	and was travelling	the term	Moses fulfilled	then when

ٱمْكُثُوٓا۟	قَالَ لِأَهْلِهِ	نَارًا	ٱلطُّورِ	ءَانَسَ مِن جَانِبِ
wait	he said to his family	a fire	(of) the Tur (Mount)	he saw in (the) direction

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إِنِّيٓ ءَانَسۡتُ	نَارٗا	لَّعَلِّيٓ	ءَاتِيكُم	مِّنۡهَا	بِخَبَرٍ
verily I have seen	a fire	perhaps I	may bring to you	from there	some information
أَوۡ جَذۡوَةٖ	مِّنَ ٱلنَّارِ	لَعَلَّكُمۡ تَصۡطَلُونَ ﴿٢٩﴾			فَلَمَّآ
or a burning brand	of the fire	so that you may warm yourselves			so when
أَتَىٰهَا	نُودِيَ	مِن شَٰطِيِٕ	ٱلۡوَادِ	ٱلۡأَيۡمَنِ	فِي ٱلۡبُقۡعَةِ
he reached it	he was called	from (the) side	(of) the valley	right	in the place
ٱلۡمُبَٰرَكَةِ	مِنَ ٱلشَّجَرَةِ	أَن	يَٰمُوسَىٰٓ	إِنِّيٓ	أَنَا ٱللَّهُ
blessed	from the tree	(saying) that	O Moses	verily [I]	I am Allah
رَبُّ ٱلۡعَٰلَمِينَ ﴿٣٠﴾					
(the) Lord (of) the worlds					

وَأَنۡ أَلۡقِ عَصَاكَۚ فَلَمَّا رَءَاهَا تَهۡتَزُّ كَأَنَّهَا جَآنّٞ وَلَّىٰ مُدۡبِرٗا وَلَمۡ يُعَقِّبۡۚ يَٰمُوسَىٰٓ أَقۡبِلۡ وَلَا
تَخَفۡۖ إِنَّكَ مِنَ ٱلۡأٓمِنِينَ ﴿٣١﴾ ٱسۡلُكۡ يَدَكَ فِي جَيۡبِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٖ
وَٱضۡمُمۡ إِلَيۡكَ جَنَاحَكَ مِنَ ٱلرَّهۡبِۖ فَذَٰنِكَ بُرۡهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرۡعَوۡنَ
وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قَتَلۡتُ مِنۡهُمۡ نَفۡسٗا فَأَخَافُ أَن
يَقۡتُلُونِ ﴿٣٣﴾

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 Mūsā (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 *Burhān* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fāsiqūn* (rebellious, disobedient to Allāh)." 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

وَأَنۡ أَلۡقِ عَصَاكَۚ	فَلَمَّا	رَءَاهَا	تَهۡتَزُّ	كَأَنَّهَا	جَآنّٞ
and [that] throw your stick	but when	he saw it	moving	as if it	(were) a snake

وَلَّىٰ مُدۡبِرٗا	وَلَمۡ يُعَقِّبۡۚ	يَٰمُوسَىٰٓ أَقۡبِلۡ	وَلَا تَخَفۡۖ
he turned (in) flight	and looked not back	O Moses draw near	and fear not

إِنَّكَ	مِنَ ٱلۡأٓمِنِينَ ﴿٣١﴾	ٱسۡلُكۡ يَدَكَ	فِي جَيۡبِكَ	تَخۡرُجۡ بَيۡضَآءَ
verily you	(are) of the secure	put your hand	in your bosom	it will come forth white

مِنۡ غَيۡرِ	سُوٓءٖ	وَٱضۡمُمۡ	إِلَيۡكَ	جَنَاحَكَ	مِنَ ٱلرَّهۡبِۖ	فَذَٰنِكَ
without	hurt	and draw close	to you	your hand	from fear	so these

بُرۡهَٰنَانِ	مِن رَّبِّكَ	إِلَىٰ فِرۡعَوۡنَ	وَمَلَإِيْهِۦٓۚ	إِنَّهُمۡ كَانُواْ
(are) two evidences	from your Lord	to Pharaoh	and his chiefs	verily they are

قَوۡمٗا	فَٰسِقِينَ ﴿٣٢﴾	قَالَ رَبِّ	إِنِّي قَتَلۡتُ	مِنۡهُمۡ	نَفۡسٗا
a people	(who are) rebellious	he said my Lord	verily I have killed	of them	a man

فَأَخَافُ	أَن يَقۡتُلُونِ ﴿٣٣﴾
and I fear	that they will kill me

وَأَخِي هَٰرُونُ هُوَ أَفۡصَحُ مِنِّي لِسَانٗا فَأَرۡسِلۡهُ مَعِيَ رِدۡءٗا يُصَدِّقُنِيٓۖ إِنِّيٓ أَخَافُ أَن
يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجۡعَلُ لَكُمَا سُلۡطَٰنٗا فَلَا يَصِلُونَ
إِلَيۡكُمَاۚ بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلۡغَٰلِبُونَ ﴿٣٥﴾ فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٖ
قَالُواْ مَا هَٰذَآ إِلَّا سِحۡرٞ مُّفۡتَرٗى وَمَا سَمِعۡنَا بِهَٰذَا فِيٓ ءَابَآئِنَا ٱلۡأَوَّلِينَ ﴿٣٦﴾

34. "And my brother Hārūn (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 deny me." 35. Allāh 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 *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.); you two as well as those who follow you, will be the victors." 36. Then when Mūsā (Moses) came to them with Our Clear *Ayāt* (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."

فَأَرۡسِلۡهُ	لِسَانٗا	مِنِّي	أَفۡصَحُ	هُوَ	هَٰرُونُ	وَأَخِي
so send him	(in) speech	than me	(is) more eloquent	he	Aaron	and my brother

مَعِيَ	رِدْءًا	يُصَدِّقُنِيٓ	إِنِّيٓ أَخَافُ	أَن يُكَذِّبُونِ ﴿٣٤﴾	قَالَ
with me	(as) a helper	to confirm me	verily I fear	that they will deny me	He (Allah) said
سَنَشُدُّ عَضُدَكَ	بِأَخِيكَ	وَنَجْعَلُ	لَكُمَا		
We will strengthen your arm	through your brother	and give (make)	[for] you both		
سُلْطَٰنًا	فَلَا يَصِلُونَ	إِلَيْكُمَآ	بِـَٔايَٰتِنَآ	أَنتُمَا	
an authority	so they shall not reach	to you (both)	with Our Signs	you two	
وَمَنِ	ٱتَّبَعَكُمَا	ٱلْغَٰلِبُونَ ﴿٣٥﴾	فَلَمَّا	جَآءَهُم	مُّوسَىٰ
and (those) who	follow you	(will be) the victors	then when	came to them	Moses
بِـَٔايَٰتِنَا	بَيِّنَٰتٍ	قَالُوا۟ مَا هَٰذَآ	إِلَّا سِحْرٌ	مُّفْتَرًى	
with Our Signs	Clear	they said this (is) nothing	but a magic	invented	
وَمَا سَمِعْنَا	بِهَٰذَا	فِى ءَابَآئِنَا	ٱلْأَوَّلِينَ ﴿٣٦﴾		
and we heard not	of this	among our fathers	the ancients		

وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

37. Mūsā (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 *Zālimūn* (wrongdoers, polytheists and disbelievers in the Oneness of Allāh) will not be successful." 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilāh* (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a *Sarhan* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilāh* (God) of Mūsā (Moses); and verily, I think that he [Mūsā (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.

وَقَالَ مُوسَىٰ	رَبِّيٓ	أَعۡلَمُ	بِمَن جَآءَ	بِٱلۡهُدَىٰ	مِنۡ عِندِهِۦ
and Moses said	my Lord	knows best	of (him) who came	with guidance	from Him
وَمَن تَكُونُ	لَهُۥ	عَٰقِبَةُ	ٱلدَّارِۖ	إِنَّهُۥ	
and whose will be	[for him]	(the happy) end	(in) the Hereafter	verily	
لَا يُفۡلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾	وَقَالَ فِرۡعَوۡنُ	يَٰٓأَيُّهَا	ٱلۡمَلَأُ	مَا عَلِمۡتُ	
the wrongdoers will not be successful	and Pharaoh said	O	chiefs	I know not	
لَكُم	مِّنۡ إِلَٰهٍ	غَيۡرِي	فَأَوۡقِدۡ	لِي	يَٰهَٰمَٰنُ	عَلَى ٱلطِّينِ
(that) you have	any god	other than me	so kindle	for me	O Haman	on clay
فَٱجۡعَل	لِّي	صَرۡحًا	لَّعَلِّيٓ أَطَّلِعُ	إِلَىٰٓ إِلَٰهِ	مُوسَىٰ	
and set up	for me	a lofty tower	so that I may look	at (the) God	(of) Moses	
وَإِنِّي	لَأَظُنُّهُۥ	مِنَ ٱلۡكَٰذِبِينَ ﴿٣٨﴾	وَٱسۡتَكۡبَرَ هُوَ		
and verily I	think that he	(is one) of the liars	and were arrogant he		
وَجُنُودُهُۥ	فِي ٱلۡأَرۡضِ	بِغَيۡرِ	ٱلۡحَقِّ	وَظَنُّوٓاْ	أَنَّهُمۡ
and his hosts (soldiers)	in the land	without	right	and they thought	that they
إِلَيۡنَا	لَا يُرۡجَعُونَ ﴿٣٩﴾				
to Us	would not return				

فَأَخَذۡنَٰهُ وَجُنُودَهُۥ فَنَبَذۡنَٰهُمۡ فِي ٱلۡيَمِّۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَدۡعُونَ إِلَى ٱلنَّارِۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتۡبَعۡنَٰهُمۡ فِي هَٰذِهِ ٱلدُّنۡيَا لَعۡنَةٗۖ وَيَوۡمَ ٱلۡقِيَٰمَةِ هُم مِّنَ ٱلۡمَقۡبُوحِينَ ﴿٤٢﴾ وَلَقَدۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ مِنۢ بَعۡدِ مَآ أَهۡلَكۡنَا ٱلۡقُرُونَ ٱلۡأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدٗى وَرَحۡمَةٗ لَّعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنتَ بِجَانِبِ ٱلۡغَرۡبِيِّ إِذۡ قَضَيۡنَآ إِلَىٰ مُوسَى ٱلۡأَمۡرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾

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 *Zālimūn* [wrongdoers, polytheists and those who disbelieved in the Oneness

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of their Lord (Allāh), or rejected the advice of His Messenger Mūsā (Moses) ﷺ]. 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-Maqbuhūn* (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed). 43. And indeed We gave Mūsā (Moses)—after We had destroyed the generations of old—the Scripture [the Taurāt (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 Mūsā (Moses) the commandment, and you were not among the witnesses.

فَأَخَذْنَٰهُ	وَجُنُودَهُۥ	فَنَبَذْنَٰهُمْ	فِى ٱلْيَمِّ ۖ	فَٱنظُرْ كَيْفَ
so We seized him	and his hosts (soldiers)	and We threw them	into the sea	so see how
كَانَ عَٰقِبَةُ	ٱلظَّٰلِمِينَ ﴿٤٠﴾	وَجَعَلْنَٰهُمْ	أَئِمَّةً	
was (the) end	(of) the wrongdoers	and We have made them	leaders	
يَدْعُونَ إِلَى ٱلنَّارِ ۖ	وَيَوْمَ	ٱلْقِيَٰمَةِ	لَا يُنصَرُونَ ﴿٤١﴾	
inviting to the Fire	and (on the) Day	(of) Resurrection	they will not be helped	
وَأَتْبَعْنَٰهُمْ	فِى هَٰذِهِ	ٱلدُّنْيَا	لَعْنَةً ۖ	وَيَوْمَ
and We made to follow them	in this	world	a curse	and (on the) Day
ٱلْقِيَٰمَةِ	هُم	مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾	وَلَقَدْ ءَاتَيْنَا مُوسَى	
(of) Resurrection	they	(will be) among the despised	and indeed We gave Moses	
ٱلْكِتَٰبَ	مِنۢ بَعْدِ مَآ	أَهْلَكْنَا ٱلْقُرُونَ	ٱلْأُولَىٰ	
the Scripture	after	We had destroyed the generations	former	
بَصَآئِرَ	لِلنَّاسِ	وَهُدًى	وَرَحْمَةً	لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾
(as) an enlightenment	for mankind	and a guidance	and a mercy	that they might remember
وَمَا كُنتَ	بِجَانِبِ	ٱلْغَرْبِىِّ	إِذْ قَضَيْنَآ	إِلَىٰ مُوسَى
and you were not	on (the) side	western	when We decreed	to Moses
ٱلْأَمْرَ	وَمَا كُنتَ	مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾		
the commandment	and you were not	among the witnesses (those present)		

وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ
تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا
وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ
أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾

45. But We created generations [after generations, i.e. after Mūsā (Moses) ﷺ], and long were the ages that passed over them. And you (O Muhammad ﷺ) were not a dweller among the people of Madyan (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 Tūr (Mount) when We did call [it is said that Allāh called the followers of Muhammad ﷺ, and they answered His Call, or that Allāh called Mūsā (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. 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 *Ayāt* (Verses of the Qur'ān) and would have been among the believers."

ٱلْعُمُرُ	عَلَيْهِمُ	فَتَطَاوَلَ	قُرُونًا	وَلَٰكِنَّآ أَنشَأْنَا
the ages	over them	and prolonged	generations	[and] but We created
تَتْلُوا۟ عَلَيْهِمْ	مَدْيَنَ	فِىٓ أَهْلِ	وَمَا كُنتَ ثَاوِيًا	
reciting to them	(of) Midian	in (the) people	and you were not a dweller	
بِجَانِبِ	وَمَا كُنتَ	مُرْسِلِينَ ﴿٤٥﴾	وَلَٰكِنَّا كُنَّا	ءَايَٰتِنَا
at (the) side	and you were not	the Senders	[and] but We were	Our Verses
مِّن رَّبِّكَ	وَلَٰكِن رَّحْمَةً	إِذْ نَادَيْنَا	ٱلطُّورِ	
from your Lord	[and] but (as) a mercy	when We called	(of) the Tur (Mount)	
مِّن قَبْلِكَ	مِّن نَّذِيرٍ	مَّآ أَتَىٰهُم	لِتُنذِرَ قَوْمًا	
before you	any warner	had not come to them	that you give warning to a people	

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لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾	وَلَوْلَآ	أَن تُصِيبَهُم
(in order) that they may remember (or receive admonition)	and if not	[that] befalls them

مُّصِيبَةٌۢ	بِمَا	قَدَّمَتْ أَيْدِيهِمْ	فَيَقُولُوا۟ رَبَّنَا
a calamity	for that	their hands have sent forth	and they would have said our Lord

لَوْلَآ أَرْسَلْتَ	إِلَيْنَا	رَسُولًا	فَنَتَّبِعَ ءَايَٰتِكَ
why You sent not	to us	a Messenger	we would then have followed Your Verses (of Quran)

وَنَكُونَ	مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾
and we would have been	among the believers

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟
بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾ قُلْ فَأْتُوا۟
بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ﴿٤٩﴾ فَإِن لَّمْ
يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى
مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥٠﴾

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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 Mūsā (Moses)? Did they not disbelieve in that which was given to Mūsā (Moses) of old?" They say: "Two kinds of magic [the Taurāt (Torah) and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers." 49. Say (to them, O Muhammad ﷺ): "Then bring a Book from Allāh, which is a better guide than these two [the Taurāt (Torah) and the Qur'ān], that I may follow it, if you are truthful." 50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islāmic 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 Allāh? Verily, Allāh guides not the people who are *Zālimūn* (wrongdoers, disobedient to Allāh, and polytheists).

لَوْلَآ أُوتِىَ	قَالُوا۟	مِنْ عِندِنَا	ٱلْحَقُّ	جَآءَهُمُ	فَلَمَّا
why he was not given	they said	from Us	the truth	has come to them	but when

بِمَآ	أَوَلَمۡ يَكۡفُرُواْ	أُوتِيَ مُوسَىٰ	مَآ	مِثۡلَ
in what	[and] (did) they not disbelieve?	was given to Moses	(of) what	(the) like

سِحۡرَانِ تَظَٰهَرَا	قَالُواْ	مِن قَبۡلُ	أُوتِيَ مُوسَىٰ
two (kinds of) magic helping each other	they said	before	was given to Moses

بِكِتَٰبٍ	فَأۡتُواْ	قُلۡ	كَٰفِرُونَ ﴿٤٨﴾	بِكُلّٖ	إِنَّا	وَقَالُوٓاْ
a Book	then bring	say	(are) disbelievers	in both	verily we	and they said

أَتَّبِعۡهُ	مِنۡهُمَآ	أَهۡدَىٰ	هُوَ	مِّنۡ عِندِ ٱللَّهِ
(that) I may follow it	than these two	(is) a better guide	which	from Allah

فَٱعۡلَمۡ	لَكَ	لَّمۡ يَسۡتَجِيبُواْ	فَإِن	إِن كُنتُمۡ صَٰدِقِينَ ﴿٤٩﴾
then know	[to] you	they answer not	but if	if you are truthful

مِمَّنِ	أَضَلُّ	وَمَنۡ	أَنَّمَا يَتَّبِعُونَ أَهۡوَآءَهُمۡۚ
than (one) who	(is) more astray	and who	(that) they only follow their own lusts

لَا يَهۡدِي	إِنَّ ٱللَّهَ	مِنَ ٱللَّهِۚ	هُدٗى	بِغَيۡرِ	ٱتَّبَعَ هَوَىٰهُ
guides not	verily Allah	from Allah	guidance	without	follows his own lust

ٱلظَّٰلِمِينَ ﴿٥٠﴾	ٱلۡقَوۡمَ
wrongdoers	the people

وَلَقَدۡ وَصَّلۡنَا لَهُمُ ٱلۡقَوۡلَ لَعَلَّهُمۡ يَتَذَكَّرُونَ ﴿٥١﴾ ٱلَّذِينَ ءَاتَيۡنَٰهُمُ ٱلۡكِتَٰبَ مِن قَبۡلِهِۦ هُم بِهِۦ يُؤۡمِنُونَ ﴿٥٢﴾ وَإِذَا يُتۡلَىٰ عَلَيۡهِمۡ قَالُوٓاْ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلۡحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبۡلِهِۦ مُسۡلِمِينَ ﴿٥٣﴾ أُوْلَٰٓئِكَ يُؤۡتَوۡنَ أَجۡرَهُم مَّرَّتَيۡنِ بِمَا صَبَرُواْ وَيَدۡرَءُونَ بِٱلۡحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقۡنَٰهُمۡ يُنفِقُونَ ﴿٥٤﴾

51. And indeed now We have conveyed the Word (this Qur'ān in which is the news of everything) to them, in order that they may remember (or receive admonition). 52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurāt (Torah) and the Injīl (Gospel)] before it, they (i.e., their scholars) believe in it (the Qur'ān). 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 Allāh in Islām as Muslims (like 'Abdullāh bin Salām and Salmān Al-Fārisī). 54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided for them.

وَلَقَدْ وَصَّلْنَا	لَهُمُ	ٱلْقَوْلَ	لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾
and indeed We have conveyed	to them	the Word	(in order) that they may remember

ٱلَّذِينَ	ءَاتَيْنَٰهُمُ	ٱلْكِتَٰبَ	مِن قَبْلِهِۦ	هُم	بِهِۦ يُؤْمِنُونَ ﴿٥٢﴾
those whom	We gave them	the Scripture	before it	they	believe in it

وَإِذَا يُتْلَىٰ	عَلَيْهِمْ	قَالُوٓا۟	ءَامَنَّا بِهِۦٓ	إِنَّهُ	ٱلْحَقُّ
and when it is recited	to them	they say	we believe in it	verily it	(is) the truth

مِن رَّبِّنَآ	إِنَّا كُنَّا	مِن قَبْلِهِۦ	مُسْلِمِينَ ﴿٥٣﴾	أُو۟لَٰٓئِكَ يُؤْتَوْنَ
from our Lord	indeed we have been	before it	Muslims	these will be given

أَجْرَهُم	مَّرَّتَيْنِ	بِمَا صَبَرُوا۟	وَيَدْرَءُونَ	بِٱلْحَسَنَةِ	ٱلسَّيِّئَةَ
their reward	twice	because they are patient	and they repel	with good	evil

وَمِمَّا	رَزَقْنَٰهُمْ	يُنفِقُونَ ﴿٥٤﴾
and of what	We have provided them	they spend

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى
ٱلْجَٰهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ
بِٱلْمُهْتَدِينَ ﴿٥٦﴾ وَقَالُوٓا۟ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ
حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

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 Allāh guides whom He wills. And He knows best those who are the guided. 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.

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أَعْمَٰلُنَا	لَنَآ	وَقَالُوا۟	أَعْرَضُوا۟ عَنْهُ	ٱللَّغْوَ	وَإِذَا سَمِعُوا۟
our deeds	to us	and say	they withdraw from it	(evil) vain talk	and when they hear
إِنَّكَ	لَا نَبْتَغِى ٱلْجَٰهِلِينَ ﴿٥٥﴾	عَلَيْكُمْ	سَلَٰمٌ	أَعْمَٰلُكُمْ	وَلَكُمْ
verily you	we seek not the ignorant	(be) to you	peace	your deeds	and to you
أَعْلَمُ	وَهُوَ	مَن يَشَآءُ	وَلَٰكِنَّ ٱللَّهَ يَهْدِى	مَنْ أَحْبَبْتَ	لَا تَهْدِى
(is) knowing best	and He	whom He wills	[and] but Allah guides	whom you like	guide not
مَعَكَ	إِن نَّتَّبِعِ ٱلْهُدَىٰ	وَقَالُوٓا۟	بِٱلْمُهْتَدِينَ ﴿٥٦﴾		
with you	if we follow the guidance	and they say	of those who are guided		
لَّهُمْ	أَوَلَمْ نُمَكِّن	نُتَخَطَّفْ مِنْ أَرْضِنَآ			
for them	[and] (have) We not established?	we would be snatched away from our land			
شَىْءٍ	كُلِّ	ثَمَرَٰتُ	يُجْبَىٰٓ إِلَيْهِ	ءَامِنًا	حَرَمًا
kinds [thing]	(of) all	fruits	to which are brought	secure	a sanctuary
لَا يَعْلَمُونَ ﴿٥٧﴾	وَلَٰكِنَّ أَكْثَرَهُمْ	مِّن لَّدُنَّا	رِّزْقًا		
know not	[and] but most of them	from Ourselves	a provision		

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ
إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا
رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَٰلِمُونَ ﴿٥٩﴾

58. And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allāh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor. 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 *Zālimūn* (polytheists, wrongdoers, disbelievers in the Oneness of Allāh, oppressors and tyrants).

وَكَمْ أَهْلَكْنَا	مِن قَرْيَةٍۭ	بَطِرَتْ مَعِيشَتَهَا ۖ
and how many We have destroyed	from a town	which exulted for its means of livelihood

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فَتِلْكَ	مَسَٰكِنُهُمْ	لَمْ تُسْكَن	مِّنۢ بَعْدِهِمْ	إِلَّا قَلِيلًا
and those	(are) their dwellings	have not been inhabited	after them	except a little
وَكُنَّا نَحْنُ	ٱلْوَٰرِثِينَ ﴿٥٨﴾	وَمَا كَانَ رَبُّكَ	مُهْلِكَ	
and (verily) We have been	the inheritor	and your Lord was not	(the) One to destroy	
ٱلْقُرَىٰ	حَتَّىٰ يَبْعَثَ	فِىٓ أُمِّهَا	رَسُولًا	
the towns	until He sends	to their mother (town)	a Messenger	
يَتْلُوا۟ عَلَيْهِمْ	ءَايَٰتِنَا	وَمَا كُنَّا	مُهْلِكِى	ٱلْقُرَىٰٓ
reciting to them	Our Verses	and We were not	(the) One to destroy	the towns
إِلَّا	وَأَهْلُهَا	ظَٰلِمُونَ ﴿٥٩﴾		
unless	[and] their people	(are) wrongdoers		

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ
مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾

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 Allāh 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)?

وَمَآ أُوتِيتُم	مِّن شَىْءٍ	فَمَتَٰعُ	ٱلْحَيَوٰةِ	
and whatever you have been given	from things	(is) an enjoyment	(of) the life	
ٱلدُّنْيَا	وَزِينَتُهَا	وَمَا	عِندَ ٱللَّهِ	خَيْرٌ
(of) the world	and its adornment	and that which	(is) with Allah	(is) better
وَأَبْقَىٰٓ	أَفَلَا تَعْقِلُونَ ﴿٦٠﴾	أَفَمَن	وَعَدْنَٰهُ	
and more lasting	(have) you then no sense?	then (is he) whom?	We have promised [him]	

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وَعْدًا	حَسَنًا	فَهُوَ	لَقِيهِ	كَمَن
a promise	excellent	and he	(will) meet it (true)	like (him) whom
مَّتَّعْنَٰهُ	مَتَٰعَ	ٱلْحَيَوٰةِ	ٱلدُّنْيَا	ثُمَّ هُوَ
We have made to enjoy	(the) luxuries	(of) the life	(of) the world	then he
يَوْمَ	ٱلْقِيَٰمَةِ	مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾		
(on the) Day	(of) Resurrection	(will be) among those who are brought up		

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ
رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾
وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟ يَهْتَدُونَ ﴿٦٤﴾

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 Allāh)," 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!

وَيَوْمَ	يُنَادِيهِمْ	فَيَقُولُ	أَيْنَ	شُرَكَآءِىَ
and (remember the) Day	He will call them	and say	where	(are) My partners
ٱلَّذِينَ كُنتُمْ	تَزْعُمُونَ ﴿٦٢﴾	قَالَ ٱلَّذِينَ		حَقَّ عَلَيْهِمُ
whom you used to	assert	will say those		about whom has come true
ٱلْقَوْلُ	رَبَّنَا	هَٰٓؤُلَآءِ	ٱلَّذِينَ أَغْوَيْنَآ	أَغْوَيْنَٰهُمْ
the Word	our Lord	these	(are) those whom We led astray	We led them astray
كَمَا غَوَيْنَا		تَبَرَّأْنَآ إِلَيْكَ		
as we were astray (ourselves)		we declare our innocence (from them) before You		

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مَا كَانُوٓاْ	إِيَّانَا يَعۡبُدُونَ ﴿٦٣﴾	وَقِيلَ	ٱدۡعُواْ شُرَكَآءَكُمۡ
they were not	worshipped us	and it will be said	call upon your partners
فَدَعَوۡهُمۡ	فَلَمۡ يَسۡتَجِيبُواْ		لَهُمۡ
and they will call upon them	but they will not answer		to them
وَرَأَوُاْ ٱلۡعَذَابَۚ	لَوۡ	أَنَّهُمۡ كَانُواْ	يَهۡتَدُونَ ﴿٦٤﴾
and they will see the torment	if	[that] they had been	guided

وَيَوۡمَ يُنَادِيهِمۡ فَيَقُولُ مَاذَآ أَجَبۡتُمُ ٱلۡمُرۡسَلِينَ ﴿٦٥﴾ فَعَمِيَتۡ عَلَيۡهِمُ ٱلۡأَنۢبَآءُ يَوۡمَئِذٖ
فَهُمۡ لَا يَتَسَآءَلُونَ ﴿٦٦﴾ فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحٗا فَعَسَىٰٓ أَن يَكُونَ مِنَ
ٱلۡمُفۡلِحِينَ ﴿٦٧﴾ وَرَبُّكَ يَخۡلُقُ مَا يَشَآءُ وَيَخۡتَارُۗ مَا كَانَ لَهُمُ ٱلۡخِيَرَةُۚ سُبۡحَٰنَ
ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشۡرِكُونَ ﴿٦٨﴾

65. And (remember) the Day (Allāh) 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. 67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allāh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful. 68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allāh, and exalted above all that they associate (as partners with Him).

وَيَوۡمَ	يُنَادِيهِمۡ	فَيَقُولُ مَاذَآ
and (remember the) Day (when)	He will call them	and He says what
أَجَبۡتُمُ ٱلۡمُرۡسَلِينَ ﴿٦٥﴾	فَعَمِيَتۡ	عَلَيۡهِمُ
did you answer the Messengers	then will be obscured	to them
ٱلۡأَنۢبَآءُ	يَوۡمَئِذٖ	فَهُمۡ	لَا يَتَسَآءَلُونَ ﴿٦٦﴾
the news	(on) that Day	and they	will not be able to ask one another
فَأَمَّا مَن تَابَ	وَءَامَنَ	وَعَمِلَ صَٰلِحٗا	فَعَسَىٰٓ
but as for (him) who repented	and believed	and did righteous (deeds)	then perhaps

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وَرَبُّكَ يَخْلُقُ	مِنَ الْمُفْلِحِينَ ﴿٦٧﴾	أَن يَكُونَ
and your Lord creates	among those who are successful	[that] he will be

الْخِيَرَةُ	لَهُمُ	مَا كَانَ	وَيَخْتَارُ	مَا يَشَاءُ
the choice	[for them]	they (do) not have	and chooses	whatsoever He wills

سُبْحَانَ اللَّهِ	وَتَعَالَىٰ	عَمَّا يُشْرِكُونَ ﴿٦٨﴾
Glorified is Allah	and exalted is He	above (all) that they associate (as partners with Him)

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ
فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾ قُلْ أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ
اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ
أَرَأَيْتُمْ إِن جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ
يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

69. And your Lord knows what their breasts conceal, and what they reveal. 70. And He is Allāh; *Lā ilāha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (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. 71. Say (O Muhammad ﷺ): "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you light? Will you not then hear?" 72. Say (O Muhammad ﷺ): "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which *ilāh* (a god) besides Allāh could bring you night wherein you rest? Will you not then see?"

وَمَا يُعْلِنُونَ ﴿٦٩﴾	تُكِنُّ صُدُورُهُمْ	مَا	وَرَبُّكَ يَعْلَمُ
and what they reveal	their breasts conceal	what	and your Lord knows

فِي الْأُولَىٰ	الْحَمْدُ	لَهُ	إِلَّا هُوَ	لَا إِلَٰهَ	وَهُوَ اللَّهُ
in the first	(is) all praise	for Him	but He	(there is) no god	and He (is) Allah

قُلْ	وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾	الْحُكْمُ	وَلَهُ	وَالْآخِرَةِ
say	and to Him you shall be returned	(is) the Decision	and for Him	and (in) the last

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إِلَىٰ يَوْمِ	سَرْمَدًا	ٱلَّيْلَ	عَلَيْكُمُ	إِن جَعَلَ ٱللَّهُ	أَرَءَيْتُمْ
till (the) Day	continuous	the night	for you	if Allah made	(do) you see?
بِضِيَآءٍ ۚ	يَأْتِيكُم	غَيْرُ ٱللَّهِ	إِلَٰهٌ	مَنْ	ٱلْقِيَٰمَةِ
light	could bring you	besides Allah	god	which	(of) Resurrection
ٱلنَّهَارَ	عَلَيْكُمُ	إِن جَعَلَ ٱللَّهُ	أَرَءَيْتُمْ	قُلْ	أَفَلَا تَسْمَعُونَ ﴿٧١﴾
the day	for you	if Allah made	(do) you see?	say	(will) you not then hear?
غَيْرُ ٱللَّهِ	إِلَٰهٌ	مَنْ	ٱلْقِيَٰمَةِ	إِلَىٰ يَوْمِ	سَرْمَدًا
besides Allah	god	which	(of) Resurrection	till (the) Day	continuous
أَفَلَا تُبْصِرُونَ ﴿٧٢﴾	فِيهِ ۚ	تَسْكُنُونَ	بِلَيْلٍ	يَأْتِيكُم	
(will) you not then see?	wherein	you will rest	night	could bring you	

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾
وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ
عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾

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. 74. And (remember) the Day when He (your Lord – Allāh) will call to them (those who worshipped others along with Allāh), and will say: "Where are My (so-called) partners, whom you used to assert?" 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 Allāh (Alone), and the lies (false gods) which they invented will disappear from them.

وَٱلنَّهَارَ	ٱلَّيْلَ	جَعَلَ لَكُمُ	وَمِن رَّحْمَتِهِۦ
and the day	the night	(that) He has made for you	and (it is) of His Mercy
مِن فَضْلِهِۦ	وَلِتَبْتَغُوا۟	فِيهِ	لِتَسْكُنُوا۟
of His bounty	and that you may seek	therein	that you may rest

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فَيَقُولُ	يُنَادِيهِمْ	وَيَوْمَ	وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾
and say	He will call them	and (remember the) Day (when)	and that you may be grateful

وَنَزَعْنَا	تَزْعُمُونَ ﴿٧٤﴾	الَّذِينَ كُنتُمْ	شُرَكَآءِيَ	أَيْنَ
and We shall take out	assert	whom you used to	(are) My partners	where

فَعَلِمُوٓاْ	هَاتُواْ بُرْهَٰنَكُمْ	فَقُلْنَا	شَهِيدًا	أُمَّةٍ	مِن كُلِّ
then they shall know	bring your proof	and We shall say	a witness	nation	from every

يَفْتَرُونَ ﴿٧٥﴾	مَّا كَانُواْ	عَنْهُم	وَضَلَّ	لِلَّهِ	أَنَّ الْحَقَّ
invent	what they used to	from them	and will disappear	(is) with Allah	that the truth

إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ الْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ
بِالْعُصْبَةِ أُو۟لِى الْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَٱبْتَغِ فِيمَآ
ءَاتَىٰكَ اللَّهُ الدَّارَ الْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِن كَمَآ
أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفَسَادَ فِى الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

76. Verily, Qārūn (Korah) was of Mūsā'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 Allāh). Verily, Allāh likes not those who exult (with riches, being ungrateful to Allāh).
77. "But seek, with that (wealth) which Allāh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allāh has been good to you, and seek not mischief in the land. Verily, Allāh likes not the *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

فَبَغَىٰ	مُوسَىٰ	مِن قَوْمِ	إِنَّ قَٰرُونَ كَانَ
but he behaved arrogantly	(of) Moses	of (the) people	verily Korah was

إِنَّ مَفَاتِحَهُۥ	مَآ	مِنَ الْكُنُوزِ	وَءَاتَيْنَٰهُ	عَلَيْهِمْ
indeed (the) keys of it	which	of the treasures	and We gave him	towards them

لَتَنُوٓأُ	بِٱلْعُصْبَةِ	أُو۟لِى	ٱلْقُوَّةِ	إِذْ قَالَ
would have been a burden	to a body of men	possessors of	strength	when said
لَهُۥ	قَوْمُهُۥ	لَا تَفْرَحْ ۖ	إِنَّ ٱللَّهَ	لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾
to him	his people	(do) not be glad (exult)	verily Allah	likes not the exultant
وَٱبْتَغِ	فِيمَآ	ءَاتَىٰكَ ٱللَّهُ	ٱلدَّارَ	ٱلْءَاخِرَةَ ۖ
but seek	with that which	Allah has bestowed on you	the home	the last
وَلَا تَنسَ نَصِيبَكَ	مِنَ ٱلدُّنْيَا ۖ	وَأَحْسِن	كَمَآ أَحْسَنَ ٱللَّهُ	
and forget not your portion	of this world	and do good	as Allah has been good	
إِلَيْكَ ۖ	وَلَا تَبْغِ ٱلْفَسَادَ	فِى ٱلْأَرْضِ ۖ	إِنَّ ٱللَّهَ	لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾
to you	and seek not mischief	in the land	verily Allah	likes not mischief-makers

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ﴿٧٨﴾ فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allāh 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 *Mujrimūn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allāh 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 Qārūn (Korah) has been given! Verily, he is the owner of a great fortune."

قَالَ	إِنَّمَآ أُوتِيتُهُۥ	عَلَىٰ عِلْمٍ	عِندِىٓ	أَوَلَمْ يَعْلَمْ	
he said	only I have been given it	on knowledge	with me	[and] (did) he not know?	
أَنَّ ٱللَّهَ	قَدْ أَهْلَكَ	مِن قَبْلِهِۦ	مِنَ ٱلْقُرُونِ	مَنْ	هُوَ	أَشَدُّ
that Allah	indeed has destroyed	before him	of the generations	who	[he]	(were) stronger

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مِنْهُ	قُوَّةً	وَأَكْثَرُ	جَمْعًا	وَلَا يُسْـَٔلُ
than him	(in) strength	and greater	(in) collecting (money)	but will not be questioned
عَن ذُنُوبِهِمُ	ٱلْمُجْرِمُونَ ﴿٧٨﴾	فَخَرَجَ	عَلَىٰ قَوْمِهِۦ	فِى زِينَتِهِۦ ۖ	قَالَ ٱلَّذِينَ
of their sins	the criminals	so he went forth	to his people	in his pomp	said those who
يُرِيدُونَ ٱلْحَيَوٰةَ	ٱلدُّنْيَا	يَٰلَيْتَ	لَنَا	مِثْلَ
were desirous (of) the life	(of) the world	ah would that	we had	(the) like
مَآ أُوتِىَ	قَٰرُونَ	إِنَّهُۥ	لَذُو	حَظٍّ	عَظِيمٍ ﴿٧٩﴾
(of) what has been given	Korah	verily he	(is the) owner	(of) fortune	great

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾

80. But those who had been given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sābirūn* (the patient in following the truth)." 81. So, We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allāh, nor was he one of those who could save themselves.

وَقَالَ ٱلَّذِينَ	أُوتُوا۟ ٱلْعِلْمَ	وَيْلَكُمْ	ثَوَابُ ٱللَّهِ
and said those who	were given the knowledge	woe to you	(the) reward (of) Allah
خَيْرٌ	لِّمَنْ ءَامَنَ	وَعَمِلَ صَٰلِحًا	وَلَا يُلَقَّىٰهَآ
(is) better	for (those) who believe	and do righteous (deeds)	and none shall attain it
إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾	فَخَسَفْنَا	بِهِۦ	وَبِدَارِهِ
except those who are patient	so We caused to swallow	him	and his dwelling place (home)
ٱلْأَرْضَ	فَمَا كَانَ	لَهُۥ	مِن فِئَةٍ	يَنصُرُونَهُۥ
the earth	then (there) was not	for him	any group (party)	to help him
مِن دُونِ ٱللَّهِ	وَمَا كَانَ	مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾
against Allah	and he was not	of those who could save themselves

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وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ
مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾ تِلْكَ
ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allāh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allāh 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 and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqūn* (the pious).

وَأَصْبَحَ ٱلَّذِينَ	تَمَنَّوْا۟ مَكَانَهُۥ	بِٱلْأَمْسِ	يَقُولُونَ
and began those who	had desired his position	the day before	to say
وَيْكَأَنَّ ٱللَّهَ	يَبْسُطُ ٱلرِّزْقَ		لِمَن يَشَآءُ
know you not that Allah	extends (enlarges) the provision		to whomsoever He pleases
مِنْ عِبَادِهِۦ	وَيَقْدِرُ ۖ	لَوْلَآ	أَن مَّنَّ	ٱللَّهُ عَلَيْنَا
of His slaves	and restricts (it)	had (it) not been	that was Gracious	Allah to us
لَخَسَفَ		بِنَا ۖ	وَيْكَأَنَّهُۥ
He could have caused the earth to swallow up		us	know you not that
لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿٨٢﴾	تِلْكَ	ٱلدَّارُ	ٱلْءَاخِرَةُ
the disbelievers will not be successful	that	the home	(of) the Hereafter
نَجْعَلُهَا	لِلَّذِينَ	لَا يُرِيدُونَ عُلُوًّا	فِى ٱلْأَرْضِ	وَلَا فَسَادًا ۚ
We shall assign it	to those who	(do) not want pride	in the land	nor mischief
وَٱلْعَٰقِبَةُ	لِلْمُتَّقِينَ ﴿٨٣﴾			
and the (good) end	(is) for the pious			

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا

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مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾ إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّىٓ أَعْلَمُ
مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ
إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ﴿٨٦﴾

84. Whosoever brings good (Islāmic 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 ﷺ) the Qur'ān (i.e. ordered you to act on its laws and to preach it to others), will surely bring you back to *Ma'ād* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad ﷺ): "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'ān) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

مَن جَآءَ	بِٱلْحَسَنَةِ	فَلَهُۥ	خَيْرٌ	مِّنْهَا
whosoever comes	with the good (deed)	then for him	(will be) better	thereof
وَمَن جَآءَ	بِٱلسَّيِّئَةِ	فَلَا يُجْزَى ٱلَّذِينَ		
and whosoever comes	with the evil (deed)	then will not be rewarded those who		
عَمِلُوا۟ ٱلسَّيِّـَٔاتِ	إِلَّا مَا كَانُوا۟	يَعْمَلُونَ ﴿٨٤﴾		
do the evil (deeds)	except what they used to	do		
إِنَّ ٱلَّذِى فَرَضَ	عَلَيْكَ	ٱلْقُرْءَانَ	لَرَآدُّكَ	
verily He Who has enjoined (given)	on you	the Quran	(will) surely bring you	
إِلَىٰ مَعَادٍ	قُل رَّبِّىٓ	أَعْلَمُ	مَن جَآءَ	
to the place of return	say my Lord	(is) Most Knowing	(of him) who comes	
بِٱلْهُدَىٰ	وَمَنْ	هُوَ	فِى ضَلَٰلٍ	مُّبِينٍ ﴿٨٥﴾	وَمَا كُنتَ
with the guidance	and (of him) who	[he]	(is) in an error	manifest	and you were not
تَرْجُوٓا۟	أَن يُلْقَىٰٓ	إِلَيْكَ	ٱلْكِتَٰبُ	إِلَّا رَحْمَةً
expecting (hoping)	that would be sent down	to you	the Book	but (as) a mercy

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مِّن رَّبِّكَ ۖ	فَلَا تَكُونَنَّ ظَهِيرًا	لِّلْكَٰفِرِينَ ﴿٨٦﴾
from your Lord	so be not a supporter	of the disbelievers

وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

87. And let them not turn you (O Muhammad ﷺ) away from (preaching) the *Ayāt* (revelations and verses) of Allāh after they have been sent down to you: and invite (men) to (believe in) your Lord and be not of *Al-Mushrikūn* (those who associate partners with Allāh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allāh and deny the Prophethood of Messenger Muhammad ﷺ). 88. And invoke not any other *ilāh* (god) along with Allāh, *Lā ilāha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

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وَلَا يَصُدُّنَّكَ	عَنْ ءَايَٰتِ ٱللَّهِ	بَعْدَ		
and let them not turn you away	from (the) Verses (of) Allah	after		
إِذْ أُنزِلَتْ	إِلَيْكَ ۖ	وَٱدْعُ	إِلَىٰ رَبِّكَ ۖ	وَلَا تَكُونَنَّ
[when] they have been sent down	to you	and invite	to your Lord	and be not
مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾	وَلَا تَدْعُ مَعَ ٱللَّهِ	إِلَٰهًا	ءَاخَرَ ۘ	لَآ إِلَٰهَ
of the polytheists	and invoke not with Allah	a god	(any) other	(there is) no god
إِلَّا هُوَ ۚ	كُلُّ	شَىْءٍ	هَالِكٌ	إِلَّا وَجْهَهُۥ ۚ	لَهُ
but He	every	thing	will perish	except His Face	to Him (belongs)
ٱلْحُكْمُ	وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾				
the Decision	and to Him you (all) shall be returned				

سُورَةُ العَنكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾ أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ
مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ الْكَٰذِبِينَ ﴿٣﴾ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ
السَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾ مَن كَانَ يَرْجُوا۟ لِقَآءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَءَاتٍ ۚ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

Sūrah Al-'Ankabūt (The Spider) 29

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

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān, and none but Allāh (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 Allāh 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 Allāh 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 with Allāh, then Allāh's Term is surely coming, and He is the All-Hearer, the All-Knower.

بِسْمِ اللَّهِ	الرَّحْمَٰنِ	الرَّحِيمِ		
In the Name (of) Allah	the Most Gracious	the Most Merciful		
الٓمٓ ﴿١﴾	أَحَسِبَ النَّاسُ	أَن يُتْرَكُوٓا۟	أَن يَقُولُوٓا۟	ءَامَنَّا
Alif–Lam–Mim	(do) the people think?	that they will be left	to say	we believe
وَهُمْ	لَا يُفْتَنُونَ ﴿٢﴾	وَلَقَدْ فَتَنَّا الَّذِينَ	مِن قَبْلِهِمْ	
and they	will not be tested	and indeed We tested those who	(were) before them	
فَلَيَعْلَمَنَّ اللَّهُ		الَّذِينَ صَدَقُوا۟		
and Allah will certainly make (it) known		those who are telling the truth		

أَمْ حَسِبَ ٱلَّذِينَ	وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ﴿٣﴾
or (do) think those who?	and will certainly make (it) known those who are liars

مَا يَحْكُمُونَ ﴿٤﴾	سَآءَ	أَن يَسْبِقُونَا ۚ	يَعْمَلُونَ ٱلسَّيِّـَٔاتِ
that which they judge	evil is	that they can outstrip Us	do evil deeds

فَإِنَّ أَجَلَ ٱللَّهِ	يَرْجُوا۟ لِقَآءَ ٱللَّهِ	مَن كَانَ
then surely (the) Term (of) Allah	hopes (for the) Meeting (with) Allah	whoever [is]

ٱلْعَلِيمُ ﴿٥﴾	ٱلسَّمِيعُ	وَهُوَ	لَـَٔاتٍ ۚ
the All-Knower	(is) the All-Hearer	and He	(is) surely coming

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ ﴿٩﴾

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6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the *'Ālamīn* (mankind, jinn, and all that exists). 7. Those who believe [in the Oneness of Allāh (Monotheism) and in Messenger Muhammad ﷺ, 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 according to the best of that which they used to do. 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. To Me is your return and I shall tell you what you used to do. 9. And for those who believe (in the Oneness of Allāh and the other articles of Faith) and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

إِنَّ ٱللَّهَ	لِنَفْسِهِۦٓ ۚ	فَإِنَّمَا يُجَٰهِدُ	وَمَن جَٰهَدَ
verily Allah	for himself	then he strives only	and whosoever strives

لَغَنِيٌّ	عَنِ ٱلْعَٰلَمِينَ ﴿٦﴾	وَٱلَّذِينَ ءَامَنُوا۟
(is) surely Free from need	of the worlds (all mankind and jinns)	and those who believed
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	لَنُكَفِّرَنَّ عَنْهُمْ	سَيِّـَٔاتِهِمْ
and did righteous deeds	surely We shall expiate from them	their evil deeds
وَلَنَجْزِيَنَّهُمْ	أَحْسَنَ	ٱلَّذِى كَانُوا۟
and We shall surely reward them	(the) best	(of) that which they used to
يَعْمَلُونَ ﴿٧﴾	وَوَصَّيْنَا ٱلْإِنسَٰنَ	بِوَٰلِدَيْهِ	حُسْنًا
do	and We have enjoined on man	to his parents	to be good
وَإِن جَٰهَدَاكَ	لِتُشْرِكَ	بِى	مَا	لَيْسَ لَكَ
and if they both strive against you	to make you join	with Me	what	you have not
بِهِۦ	عِلْمٌ	فَلَا تُطِعْهُمَآ	إِلَىَّ	مَّرْجِعُكُمْ
of which	knowledge	then obey them not	unto Me	(is) your return
فَأُنَبِّئُكُم	بِمَا كُنتُمْ	تَعْمَلُونَ ﴿٨﴾	وَٱلَّذِينَ ءَامَنُوا۟
and I shall inform you	of what you used to	do	and (for) those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	لَنُدْخِلَنَّهُمْ	فِى ٱلصَّٰلِحِينَ ﴿٩﴾
and do righteous deeds	surely We shall make them enter	among the righteous

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ ۖ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ ﴿١٠﴾ وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ﴿١١﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ ٱتَّبِعُوا۟ سَبِيلَنَا وَلْنَحْمِلْ خَطَٰيَٰكُمْ وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَٰذِبُونَ ﴿١٢﴾

10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for the sake of Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allāh Best Aware of what is in

the breasts of the *'Ālamīn* (mankind and jinn)? 11. Verily, Allāh knows those who believe, and verily, He knows the hypocrites (i.e. Allāh will test the people with good and hard days to discriminate the good from the wicked, although Allāh 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.

وَمِنَ ٱلنَّاسِ	مَن يَقُولُ	ءَامَنَّا بِٱللَّهِ	فَإِذَآ أُوذِىَ
and of mankind	(are those) who say	we believe in Allah	and when they are made to suffer
فِى ٱللَّهِ	جَعَلَ فِتْنَةَ	ٱلنَّاسِ	كَعَذَابِ ٱللَّهِ ۖ
concerning (of) Allah	they consider (the) trial	(of) mankind	as (the) punishment (of) Allah
وَلَئِن جَآءَ نَصْرٌ	مِّن رَّبِّكَ	لَيَقُولُنَّ	إِنَّا كُنَّا	مَعَكُمْ
and if victory comes	from your Lord	they will say	verily we were	with you
أَوَلَيْسَ ٱللَّهُ	بِأَعْلَمَ	بِمَا	فِى صُدُورِ	ٱلْعَٰلَمِينَ ﴿١٠﴾
[and] is not Allah?	Most Knowing	of what	(is) in (the) breasts	(of) the worlds
وَلَيَعْلَمَنَّ ٱللَّهُ	ٱلَّذِينَ ءَامَنُوا۟	وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ﴿١١﴾
and verily Allah knows	those who believe	and verily He knows the hypocrites
وَقَالَ	ٱلَّذِينَ كَفَرُوا۟	لِلَّذِينَ ءَامَنُوا۟	ٱتَّبِعُوا۟ سَبِيلَنَا
and said	those who disbelieve	to those who believe	follow our way
وَلْنَحْمِلْ خَطَٰيَٰكُمْ	وَمَا هُم	بِحَٰمِلِينَ	مِنْ خَطَٰيَٰهُم
and we will verily bear your sins	and they (are) not	bearing	of their sins
مِّن شَىْءٍ ۖ	إِنَّهُمْ	لَكَٰذِبُونَ ﴿١٢﴾
anything	surely they	(are) indeed liars

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ عَمَّا كَانُوا۟
يَفْتَرُونَ ﴿١٣﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا
فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ﴿١٤﴾ فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً
لِّلْعَٰلَمِينَ ﴿١٥﴾ وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن

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كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

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. 14. And indeed We sent Nūh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allāh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were *Zālimūn* (wrongdoers, polytheists, disbelievers). 15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayāh* (a lesson, a warning) for the *'Ālamīn* (mankind and jinn). 16. And (remember) Ibrāhīm (Abraham) when he said to his people: "Worship Allāh (Alone), and fear Him, that is better for you if you did but know.

أَثْقَالِهِمْ	مَّعَ	وَأَثْقَالًا	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ
their own loads	with	and (other) loads	and verily they shall bear their own loads
الْقِيَامَةِ	يَوْمَ		وَلَيُسْـَٔلُنَّ
(of) Resurrection	(on the) Day		and verily they shall be questioned
إِلَىٰ قَوْمِهِۦ	وَلَقَدْ أَرْسَلْنَا نُوحًا	يَفْتَرُونَ ﴿١٣﴾	عَمَّا كَانُوا
to his people	and indeed We sent Noah	fabricate	about that which they used to
عَامًا	إِلَّا خَمْسِينَ	سَنَةٍ	أَلْفَ	فِيهِمْ	فَلَبِثَ
years	save fifty	years	a thousand	among them	and he stayed
فَأَنجَيْنَٰهُ	ظَٰلِمُونَ ﴿١٤﴾	وَهُمْ	الطُّوفَانُ	فَأَخَذَهُمُ
then We saved him	(are) wrongdoers	while they	the Deluge	and overtook them
لِّلْعَٰلَمِينَ ﴿١٥﴾	ءَايَةً	وَجَعَلْنَٰهَآ	السَّفِينَةِ	وَأَصْحَٰبَ
for the worlds	a sign	and We made it	(of) the ship	and (the) people
اعْبُدُوا اللَّهَ	لِقَوْمِهِۦٓ	إِذْ قَالَ	وَإِبْرَٰهِيمَ
worship Allah	to his people	when he said	and (remember) Abraham
تَعْلَمُونَ ﴿١٦﴾	إِن كُنتُمْ	لَّكُمْ	خَيْرٌ	ذَٰلِكُمْ	وَاتَّقُوهُ
know	if you did	for you	(is) better	that	and fear Him

إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ
لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ ۖ إِلَيْهِ
تُرْجَعُونَ ﴿١٧﴾ وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ
ٱلْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ
يَسِيرٌ ﴿١٩﴾

17. "You worship besides Allāh only idols, and you only invent falsehood. Verily, those whom you worship besides Allāh have no power to give you provision, so seek your provision from Allāh (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 (ﷺ) is only to convey (the Message) plainly." 19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.

وَتَخْلُقُونَ إِفْكًا	أَوْثَٰنًا	مِن دُونِ ٱللَّهِ	إِنَّمَا تَعْبُدُونَ
and you invent falsehood	idols	besides Allah	only you worship

رِزْقًا	لَكُمْ	لَا يَمْلِكُونَ	مِن دُونِ ٱللَّهِ	إِنَّ ٱلَّذِينَ تَعْبُدُونَ
any provision	for you	(do) not possess	besides Allah	verily those whom you worship

لَهُۥٓ	وَٱشْكُرُوا۟	وَٱعْبُدُوهُ	ٱلرِّزْقَ	عِندَ ٱللَّهِ	فَٱبْتَغُوا۟
to Him	and be grateful	and worship Him	provision	from Allah	so seek

فَقَدْ كَذَّبَ أُمَمٌ	وَإِن تُكَذِّبُوا۟	إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾
then truly have denied nations	and if you deny	to Him you will be brought back

ٱلْمُبِينُ ﴿١٨﴾	إِلَّا ٱلْبَلَٰغُ	عَلَى ٱلرَّسُولِ	وَمَا	مِّن قَبْلِكُمْ
plain	but to convey (the Message)	(is) on the Messenger	and not	before you

ثُمَّ يُعِيدُهُۥٓ	يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ	كَيْفَ	أَوَلَمْ يَرَوْا
then He repeats it	Allah originates the creation	how	[and] (do) they not see?

عَلَى ٱللَّهِ يَسِيرٌ ﴿١٩﴾	إِنَّ ذَٰلِكَ
(is) easy for Allah	verily that

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قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْءَاخِرَةَ ۚ إِنَّ ٱللَّهَ
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَآ
أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا
نَصِيرٍ ﴿٢٢﴾

20. Say: "Travel in the land and see how (Allāh) originated the creation, and then Allāh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allāh 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 Allāh). And besides Allāh you have neither any *Walī* (Protector or Guardian) nor any Helper.

قُلْ	سِيرُوا۟ فِى ٱلْأَرْضِ	فَٱنظُرُوا۟	كَيْفَ	بَدَأَ ٱلْخَلْقَ ۚ
say	travel in the land	and see	how	He originated the creation

ثُمَّ ٱللَّهُ يُنشِئُ	ٱلنَّشْأَةَ	ٱلْءَاخِرَةَ ۚ	إِنَّ ٱللَّهَ	عَلَىٰ كُلِّ	شَىْءٍ
then Allah will bring forth	the creation	the last	verily Allah	over every	thing

قَدِيرٌ ﴿٢٠﴾	يُعَذِّبُ	مَن يَشَآءُ	وَيَرْحَمُ	مَن يَشَآءُ ۖ
(is) Omnipotent	He punishes	whom He wills	and shows mercy	(to) whom He wills

وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾	وَمَآ	أَنتُم	بِمُعْجِزِينَ	فِى ٱلْأَرْضِ	وَلَا
and to Him you will be returned	and not	you	(can) escape	in the earth	nor

فِى ٱلسَّمَآءِ ۖ	وَمَا	لَكُم	مِّن دُونِ ٱللَّهِ	مِن وَلِىٍّ	وَلَا نَصِيرٍ ﴿٢٢﴾
in the heaven	and (there is) not	for you	besides Allah	any Protector	nor (any) Helper

وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُو۟لَـٰٓئِكَ يَئِسُوا۟ مِن رَّحْمَتِى وَأُو۟لَـٰٓئِكَ لَهُمْ
عَذَابٌ أَلِيمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ
مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ
أَوْثَـٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّـٰصِرِينَ ﴿٢٥﴾

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23. And those who disbelieve in the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh 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. 24. So nothing was the answer of [Ibrāhīm's (Abraham's)] people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe. 25. And [Ibrāhīm (Abraham)] said: "You have taken (for worship) idols instead of Allāh. 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 helpers."

وَٱلَّذِينَ كَفَرُوا۟	بِـَٔايَـٰتِ ٱللَّهِ	وَلِقَآئِهِۦٓ
and those who disbelieve	in (the) Signs (of) Allah	and (the) Meeting (with) Him

أُو۟لَـٰٓئِكَ يَئِسُوا۟	مِن رَّحْمَتِى	وَأُو۟لَـٰٓئِكَ	لَهُمْ	عَذَابٌ	أَلِيمٌ ﴿٢٣﴾
those have despaired	of My Mercy	and those	for them	(will be) a torment	painful

فَمَا كَانَ	جَوَابَ	قَوْمِهِۦٓ	إِلَّآ	أَن قَالُوا۟	ٱقْتُلُوهُ
so nothing was	(the) answer	(of) his people	except	that they said	kill him

أَوْ حَرِّقُوهُ	فَأَنجَىٰهُ ٱللَّهُ	مِنَ ٱلنَّارِ	إِنَّ	فِى ذَٰلِكَ	لَـَٔايَـٰتٍ
or burn him	then Allah saved him	from the fire	verily	in this	(are) indeed signs

لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾	وَقَالَ	إِنَّمَا ٱتَّخَذْتُم	مِّن دُونِ ٱللَّهِ
for a people who believe	and he said	only you have taken (for worship)	instead of Allah

أَوْثَـٰنًا	مَّوَدَّةَ	بَيْنِكُمْ	فِى ٱلْحَيَوٰةِ	ٱلدُّنْيَا	ثُمَّ يَوْمَ
idols	(the) love	between you	(is) in the life	(of) the world	then (on the) Day

ٱلْقِيَـٰمَةِ	يَكْفُرُ بَعْضُكُم	بِبَعْضٍ	وَيَلْعَنُ بَعْضُكُم
(of) Resurrection	shall disown some of you	others	and curse some of you

بَعْضًا	وَمَأْوَىٰكُمُ	ٱلنَّارُ	وَمَا	لَكُم	مِّن نَّـٰصِرِينَ ﴿٢٥﴾
others	and your abode	(will be) the Fire	and not	you (shall) have	any helpers

فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُۥٓ
إِسْحَـٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَـٰبَ وَءَاتَيْنَـٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا ۖ وَإِنَّهُۥ

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فِي ٱلْـَٔاخِرَةِ لَمِنَ ٱلصَّـٰلِحِينَ ﴿٢٧﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا
سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ ﴿٢٨﴾ أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ
ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن
قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّـٰدِقِينَ ﴿٢٩﴾

26. So, Lūt (Lot) believed in him [Ibrāhīm's (Abraham's) Message of Islāmic Monotheism]. He [Ibrāhīm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise." 27. And We bestowed on him [Ibrāhīm (Abraham)], Ishāq (Isaac) and Ya'qūb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurāt (Torah) (to Mūsā – Moses), the Injīl (Gospel) (to 'Īsā – Jesus), and the Qur'ān (to Muhammad ﷺ), all from the offspring of Ibrāhīm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous. 28. And (remember) Lūt (Lot), when he said to his people: "You commit *Al-Fāhishah* (sodomy – the worst sin) which none has preceded you in (committing) it in the *'Ālamīn* (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 Allāh's torment upon us if you are one of the truthful."

فَـَٔامَنَ	لَهُۥ	لُوطٌ	وَقَالَ	إِنِّى	مُهَاجِرٌ
so believed	in him	Lot	and (Abraham) said	verily I	(shall) emigrate
إِلَىٰ رَبِّىٓ	إِنَّهُۥ	هُوَ	ٱلْعَزِيزُ	ٱلْحَكِيمُ ﴿٢٦﴾	
for (the sake of) my Lord	verily He	[He]	(is) the All-Mighty	the All-Wise	
وَوَهَبْنَا	لَهُۥٓ	إِسْحَـٰقَ	وَيَعْقُوبَ	وَجَعَلْنَا	فِى ذُرِّيَّتِهِ
and We bestowed	on him	Isaac	and Jacob	and We ordained	in his offspring
ٱلنُّبُوَّةَ	وَٱلْكِتَـٰبَ	وَءَاتَيْنَـٰهُ	أَجْرَهُۥ	فِى ٱلدُّنْيَا ۖ	
Prophethood	and the Book	and We granted him	his reward	in the world	
وَإِنَّهُۥ	فِى ٱلْـَٔاخِرَةِ	لَمِنَ ٱلصَّـٰلِحِينَ ﴿٢٧﴾	وَلُوطًا		
and verily he	in the Hereafter	(is) indeed among the righteous	and (remember) Lot		

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إِذْ قَالَ	لِقَوْمِهِۦٓ	إِنَّكُمْ	لَتَأْتُونَ ٱلْفَٰحِشَةَ	مَا سَبَقَكُم
when he said	to his people	verily you	commit the indecency	has not preceded you

بِهَا	مِنْ أَحَدٍ	مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾	أَئِنَّكُمْ	لَتَأْتُونَ
with it	anyone	of the worlds	verily (do) you?	commit (sodomy)

ٱلرِّجَالَ	وَتَقْطَعُونَ ٱلسَّبِيلَ	وَتَأْتُونَ	فِى نَادِيكُمُ	ٱلْمُنكَرَ
(with) men	and you rob (cut) the road	and practise	in your meetings	evil deeds

فَمَا كَانَ	جَوَابَ	قَوْمِهِۦٓ	إِلَّآ	أَن قَالُوا۟
but was not	(the) answer	(of) his people	except	that they said

أَئْتِنَا	بِعَذَابِ ٱللَّهِ	إِن كُنتَ	مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾
bring upon us	(the) torment (of) Allah	if you are	of the truthful

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قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ
بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾
قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ
كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾ وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ
بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ
ٱلْغَٰبِرِينَ ﴿٣٣﴾

30. He said: "My Lord! Give me victory over the people who are *Mufsidūn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters). 31. And when Our messengers came to Ibrāhīm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lūt (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zālimūn* [wrongdoers, polytheists disobedient to Allāh, and who denied their Messenger Lūt (Lot)]." 32. Ibrāhīm (Abraham) said: "But there is Lūt (Lot) in it." They said: "We know better who is there. We will verily save him [Lūt (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 Lūt (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).

قَالَ رَبِّ	انصُرْنِي	عَلَى الْقَوْمِ	الْمُفْسِدِينَ ﴿٣٠﴾	وَلَمَّا
he said my Lord	help me	against the people	who (are) corrupt	and when
جَاءَتْ رُسُلُنَا	إِبْرَاهِيمَ	بِالْبُشْرَىٰ	قَالُوا	إِنَّا
Our messengers came	(to) Abraham	with the glad tidings	they said	verily we
مُهْلِكُو	أَهْلِ	هَٰذِهِ	الْقَرْيَةِ	إِنَّ أَهْلَهَا
(are) going to destroy	(the) people	(of) this	town	truly its people
كَانُوا ظَالِمِينَ ﴿٣١﴾	قَالَ	إِنَّ	فِيهَا	لُوطًا	قَالُوا نَحْنُ
have been wrongdoers	he (Abraham) said	verily	in it	(is) Lot	they said we
أَعْلَمُ	بِمَن	فِيهَا	لَنُنَجِّيَنَّهُ	وَأَهْلَهُ	إِلَّا امْرَأَتَهُ
know better	who	(is) therein	we will verily save him	and his family	except his wife
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾	وَلَمَّا	أَن جَاءَتْ رُسُلُنَا
she will be of those who remain behind	and when	[that] Our messengers came
لُوطًا	سِيءَ بِهِمْ	وَضَاقَ بِهِمْ ذَرْعًا	وَقَالُوا
(to) Lot	he was grieved because of them	and he felt straitened of them	and they said
لَا تَخَفْ	وَلَا تَحْزَنْ	إِنَّا	مُنَجُّوكَ	وَأَهْلَكَ
(do) not fear	and (do) not grieve	truly we	(shall) save you	and your family
إِلَّا امْرَأَتَكَ	كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾
except your wife	she will be of those who remain behind

إِنَّا مُنزِلُونَ عَلَىٰ أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾
وَلَقَد تَّرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا
فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

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فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ﴿٣٧﴾ وَعَادًا
وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

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 Allāh's Command)." 35. And indeed We have left thereof an evident *Ayāh* (a lesson and a warning and a sign – the place where the Dead Sea is now in Palestine) 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 Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). 37. And they denied him (Shu'aib); so the earthquake seized them, and they lay (dead), prostrate in their dwellings. 38. And 'Ād and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitān* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

إِنَّا	مُنزِلُونَ	عَلَىٰٓ أَهْلِ	هَٰذِهِ	ٱلْقَرْيَةِ	رِجْزًا
verily we	(are about to) bring down	on (the) people	(of) this	town	a torment
مِّنَ ٱلسَّمَآءِ	بِمَا كَانُوا۟	يَفْسُقُونَ ﴿٣٤﴾	وَلَقَد تَّرَكْنَا		
from they sky	(because) of what they have been	rebellious	and indeed We have left		
مِنْهَآ	ءَايَةًۢ	بَيِّنَةً	لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾	وَإِلَىٰ مَدْيَنَ	
thereof	a sign	evident	for a people who understand	and to Midian	
أَخَاهُمْ	شُعَيْبًا	فَقَالَ	يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ	وَٱرْجُوا۟ ٱلْيَوْمَ	
their brother	Shu'aib	and he said	O my people worship Allah	and hope for the Day	
ٱلْءَاخِرَ	وَلَا تَعْثَوْا۟	فِى ٱلْأَرْضِ	مُفْسِدِينَ ﴿٣٦﴾	فَكَذَّبُوهُ	
the last	and (do) not commit mischief	in the land	being corrupt	and they denied him	
فَأَخَذَتْهُمُ	ٱلرَّجْفَةُ	فَأَصْبَحُوا۟	فِى دَارِهِمْ	جَٰثِمِينَ ﴿٣٧﴾	
so seized them	the earthquake	and they became	in their dwellings	prostrate (dead)	

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وَعَادًا	وَثَمُودَا۟	وَقَد تَّبَيَّنَ	لَكُم	مِّن مَّسَٰكِنِهِمْ
and Ad	and Thamud	and indeed has become clear	to you	from their dwellings

وَزَيَّنَ	لَهُمُ	ٱلشَّيْطَٰنُ	أَعْمَٰلَهُمْ	فَصَدَّهُمْ
and made fair-seeming	to them	Satan	their deeds	and turned them away

عَنِ ٱلسَّبِيلِ	وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾
from the (Right) Path	and they were intelligent

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى
ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ
وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

39. And (We destroyed also) Qārūn (Korah), Fir'aun (Pharaoh), and Hāmān. And indeed Mūsā (Moses) came to them with clear *Ayāt* (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 *Hāsib* (a violent wind with shower of stones) [as on the people of Lūt (Lot)], and of them were some who were overtaken by *As-Saihah* [torment – awful cry, (as Thamūd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.

وَقَٰرُونَ	وَفِرْعَوْنَ	وَهَٰمَٰنَ	وَلَقَدْ جَآءَهُم	مُّوسَىٰ
and Korah	and Pharaoh	and Haman	and indeed came to them	Moses

بِٱلْبَيِّنَٰتِ	فَٱسْتَكْبَرُوا۟	فِى ٱلْأَرْضِ	وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾
with clear evidences	but they were arrogant	in the land	and they were not (to) outstrip (Us)

فَكُلًّا	أَخَذْنَا بِذَنۢبِهِۦ	فَمِنْهُم	مَّنْ أَرْسَلْنَا
so each (of them)	We seized for his sin	then of them	(were some) whom We sent

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عَلَيْهِ	حَاصِبًا	وَمِنْهُم	مَّنْ
on them	a violent wind with shower of stones	and of them	(were some) whom

أَخَذَتْهُ	ٱلصَّيْحَةُ	وَمِنْهُم	مَّنْ خَسَفْنَا
overtook [him]	an awful cry	and of them	(were some) whom We caused to swallow

بِهِۦ	ٱلْأَرْضَ	وَمِنْهُم	مَّنْ أَغْرَقْنَا	وَمَا كَانَ ٱللَّهُ
[him]	the earth	and of them	(were some) whom We drowned	and (it) was not Allah

لِيَظْلِمَهُمْ	وَلَٰكِن كَانُوٓا۟	أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾
to wrong them	[and] but they were	doing wrong themselves

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ
وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾ إِنَّ ٱللَّهَ يَعْلَمُ
مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ ٱلْأَمْثَٰلُ
نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾

41. The likeness of those who take (false deities as) *Auliyā'* (protectors, helpers) other than Allāh 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, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His Signs).

كَمَثَلِ	أَوْلِيَآءَ	مِن دُونِ ٱللَّهِ	ٱلَّذِينَ ٱتَّخَذُوا۟	مَثَلُ
(is the) likeness	(as) protectors (helpers)	other than Allah	(of) those who take	(the) likeness

ٱلْبُيُوتِ	وَإِنَّ أَوْهَنَ	ٱتَّخَذَتْ بَيْتًا	ٱلْعَنكَبُوتِ
(of) houses	but verily (the) frailest (weakest)	who takes (builds) a house	(of) the spider

إِنَّ ٱللَّهَ يَعْلَمُ	يَعْلَمُونَ ﴿٤١﴾	لَوْ كَانُوا۟	ٱلْعَنكَبُوتِ	لَبَيْتُ
verily Allah knows	know	if they	(of) the spider	(is) surely (the) house

ٱلْعَزِيزُ	وَهُوَ	مِن شَىْءٍ	مِن دُونِهِۦ	مَا يَدْعُونَ
(is) the All-Mighty	and He	things	instead of Him	what they invoke

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ٱلْحَكِيمُ ﴿٤٢﴾	وَتِلْكَ	ٱلْأَمْثَلُ	نَضْرِبُهَا	لِلنَّاسِ ۖ
the All-Wise	and these	similitudes	We put them forward	for mankind

وَمَا يَعْقِلُهَآ	إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾
and will not understand them	except those who have knowledge

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ ٱتْلُ مَآ
أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ
وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

44. (Allāh says to His Prophet Muhammad ﷺ): "Allāh (Alone) created the heavens and the earth with truth (and none shared with 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'ān), and perform *As-Salāt* (the prayers). Verily, *As-Salāt* (the prayer) prevents from *Al-Fahshā* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers]. And Allāh knows what you do.

لَءَايَةً	فِى ذَٰلِكَ	إِنَّ	بِٱلْحَقِّ ۚ	وَٱلْأَرْضَ	خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ
(is) surely a sign	in that	verily	with truth	and the earth	Allah created the heavens

مِنَ ٱلْكِتَٰبِ	أُوحِىَ إِلَيْكَ	ٱتْلُ مَآ	لِّلْمُؤْمِنِينَ ﴿٤٤﴾
of the Book	has been revealed to you	recite what	for those who believe

وَٱلْمُنكَرِ ۗ	عَنِ ٱلْفَحْشَآءِ	إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ	وَأَقِمِ ٱلصَّلَوٰةَ ۖ
and evil deed	from great sins	verily the prayer prevents	and perform the prayer

مَا تَصْنَعُونَ ﴿٤٥﴾	وَٱللَّهُ يَعْلَمُ	أَكْبَرُ ۗ	وَلَذِكْرُ ٱللَّهِ
what you do	and Allah Knows	(is) greater	and verily (the) remembrance (of) Allah

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