

ABOU FARES EL-DAHDAH

أبو فارس الدّحاح

مِنَ أَجْمَلِ الْكَلَامِ فِي الْقُرْآنِ الْكَرِيمِ

(من الفاتحة حتّى النَّاس)

الترجمة الإنكليزيّة لِ: محمّد مرمدوك بكتول

AMONG THE MOST BEAUTIFUL SENTENCES
IN THE HOLY KORAN

(From the Opening to Mankind)

English Translation by: Mohammed Marmaduke Pickthall

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال لي يوماً، الشيخ محمد فهميم أبو عبيّة، رئيس الأزهر الشريف في لبنان:

“مؤسّسة الأزهر توافق على استعمال الآيات القرآنيّة في سبيل تعليم اللّغة العربيّة، لا بل تشجّع على ذلك. وإذا أردت المضيّ في هذا المنحى أنصحك أولاً أن تبتعد عن التفسير وأن تكون الآيات المستعملة إمّا بتحريك كامل، وإمّا بدون تحريك مطلقاً. من جهتي سأدلك على الإعرابات المفضّلة عند جماعة الأزهر لكي لا نضيّع الوقت في المراجعة.” وقد أتى هذا الكلام عندما عرضت عليه أن يقوم بمراجعة: إعراب القرآن الكريم، الذي قمت بإعداده على مدى خمس سنوات. وبعد الانتهاء من العمل وإصدار الكتاب قال فضيلة الإمام الأكبر الدكتور سيّد محمد طنطاوي شيخ الأزهر: «هذا الكتاب يعدّ من أعظم الكتب لخدمة القرآن الكريم...»

منذ سنة ١٩٨٠ قمت بتأليف وإعداد أكثر من ٤٠ كتاباً - من رقيّ إلى إلكتروني - حول القواعد العربيّة وجميعها، بشكل جزئيّ أو كامل، تستند إلى آيات القرآن الكريم. واستخلصت من كلّ هذا العمل أنّ لغة القرآن تبدو صعبة للإنسان الذي يقرأ الآيات متّصلة ببعضها البعض. أمّا إذا استفرد إحداها وحصرها في إطار تعليميّ، تظهر له بغاية الوضوح والصفاء. وعلى هذا السياق برزت بعض الآيات وكأنّها أمثال شعبيّة متداولة بين الناس. ومنها:

“أن تصوموا خير لكم ... إياك نعبد وإياك نستعين ... فأما اليتيم فلا تقهر ... ولكم في القصاص حياة ... لم يلد ولم يولد ...

لكم دينكم ولي ديني ... وما أدراك ما هيه ... هل يستوي الأعمى والبصير ... والأرض مددناها ...”

من هنا لمعت الفكرة التي ولدت هذا الكتاب! وماذا لو وضعنا كلّ جملة أو مجموعة كلمات، بمفردها ضمن إطار تعليميّ؟ ودعمناها بترجمة إنكليزيّة عريقة لتسهيل فهمها لدى الجمهور المختلط؟ بهذا الأسلوب يصبح سهلاً على القارئ فتح الكتاب على أيّة صفحة منه والاطّلاع على مضمونها من دون عسر أو تعقيد.

ثمّ أتى الاستخلاص الآخر الذي لا يقلّ أهميّة عن الأوّل، حيث تبين لي أنّ طباعة القرآن الكريم باللّغة العربيّة وحدها غير كافية لتشويق الجمهور المسلم غير العربيّ الذي يشكّل ٨٠٪ من المسلمين في العالم على الأقلّ. فلذلك أنصح للمعنيّين بالأمر أن تكون نسخة القرآن الموجّهة لهؤلاء مماثلة في الشكل لهذا الكتاب من حيث ترتيب الآيات باللّغة العربيّة وإلى جانبها الآيات باللّغة الأجنبيّة المناسبة.

إنّ اللّغة العربيّة، خلافاً للّغات الأخرى، على ثلاثة أساليب: نثر وشعر وقرآن.

وإنّ هذا الكتاب هو نصّ قرآنيّ، أي أنّه يتّبع أسلوباً بليغاً، واضحاً، وعلميّاً في اللّغة العربيّة قيادةً على اللّغات الأخرى.

﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا﴾ الأعراف ٢٠٤

أبو فارس الدحداح

In the name of Allah, the Beneficent, the Merciful.

In a conversation I once had with Reverend Sheikh Muhammad Fahim Abou 'Oubayya, Director of Azhar-Lebanon, he instructed that: "The institution of Al-Azhar authorizes the use of Koranic Verses for educational purposes such as the teaching of Arabic Language, furthermore it encourages this activity. If, however, you want to head in this direction, I advise you first, to stay away from any hermeneutic activity, and regarding the script you will use, it should either be completely vocalized or entirely stripped from its vocalization. From my part, I will help you to select the most appropriate syntax that Scholars of Azhar prefer in order to preemptively save time during the period of revisions." This conversation took place when I asked the Sheikh to supervise the edition of *Syntax of the Holy Koran*, undertaken during the five preceding years. When the book was finally published, it featured the following review from His Eminence Prof. Dr. Muhammad Sayed Tantawi, the Grand Imam Sheikh El-Azhar: "This Book counts among the greatest in the Service of the Holy Koran..."

Since 1980, I have authored more than 40 books and ebooks, regarding the Arabic Grammar, all of which, be it in part or as a whole, refer to the Holy Koran. Having written all these works, it seems evident to me that Koranic language is difficult to grasp as long as Verses are fastened to each others. If, however, a Verse can be isolated from its context and framed pedagogically, its meaning will resonate with brightness and clarity. Based on this idea, some verses emerge as if they were popular proverbs, such as:

And that ye fast is better for you ... Thee (alone) we worship; Thee (alone) we ask for help ...
Therefor the orphan oppress not ... And there is life for you in retaliation ... He begotteth not nor was begotten ... Unto you your religion, and unto me my religion ... Ah, what will convey unto thee what she is! ...
Are the blind man and the seer equal? ... And the earth have We spread out ..."

Hence, this book, which isolates each sentence or set of words, for the purpose of education and matches them to their English translation in order to facilitate their understanding in the English speaking world. This procedure will make it easy for a reader to open any page of the book and be informed about its content free from any difficulty or complication.

Another evidence is that I realized that the printing of the Holy Koran in Arabic alone, was not sufficient to stimulate the non-Arab Muslim public – representing at least 80% of the Islamic population in the world – which is why, it seems to me of equal importance to always pedagogically present Koranic text in bilingual form, as in this book where Verses in Arabic can be accompanied by an appropriate translation to another language.

The Arabic language, contrary to other languages, includes three modes of expression: prose, poetry and koran. Assuredly, this book is in the koran mode of expression, which features style, eloquence, clarity and the science that can be of guidance to other languages.

(And when the Qu'ân is recited, give ear to it and pay heed) The Heights 204

Abou Fares El-Dahdah

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سورة الفاتحة

The Opening - 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)

In the name of Allah, the Beneficent, the Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)

Praise be to Allah, Lord of the worlds,

الرَّحْمَنِ الرَّحِيمِ (٣)

The Beneficent, the Merciful.

مَالِكِ يَوْمِ الدِّينِ (٤)

Owner of the Day of Judgment,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)

Thee (alone) we worship; Thee (alone) we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦)

Show us the straight path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

The path of those whom Thou hast favoured; not (the path) of those who earn Thine anger nor of those who go astray.

سورة البقرة

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)

This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣)

Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)

These depend on guidance from their Lord. These are the successful.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦)

As for the Disbelievers, whether thou warn them or thou warn them not it is all one for them; they believe not.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (٧)

Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسِهِمْ وَمَا يَشْعُرُونَ (٩)

They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (١٠)

In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١)

And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ (١٢)

Are not they indeed the mischief-makers ? But they perceive not.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ (١٣)

And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe?

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٥)

Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.

أُولَئِكَ الَّذِينَ اسْتَرَوْا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ (١٦)

These are they who purchase error at the price of guidance, so their commerce doth not prosper,

ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (١٧)

Allah taketh away their light and leaveth them in darkness, where they cannot see,

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ (١٨)

Deaf, dumb and blind; and they return not.

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ (١٩)

They thrust their fingers in their ears by reason of the thunder-claps, for fear of death,

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ (٢٠)

The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً (٢٢)

Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky,

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ (٢٣)

And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof,

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ (٢٤)

And if ye do it not-and ye can never do it-then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (٢٥)

There for them are pure companions; there for ever they abide.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا (٢٦)

Lo! Allah disdaineth not to coin the similitude even of a gnat.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ (٢٨)

How disbelieve ye in Allah when ye were dead and He gave life to you!

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (٣٠)

And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ (٣١)

And He taught Adam all the names, then showed them to the angels,

أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (٣٣)

Did I not tell you that I know the secret of the heavens and the earth ? And I know that which ye disclose and which ye hide.

إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ (٣٤)

And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride,

يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا (٣٥)

O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will;

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٣٦)

and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (٣٧)

Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

فَمَنْ تَبَعَ هُدَايَ فَلَا يَخَافُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٨)

and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩)

But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ (٤٠)

O Children of Israel! Remember My favour wherewith I favoured you,

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (٤١)

and part not with My revelations for a trifling price, and keep your duty unto Me.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣)

Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (٤٥)

Seek help in patience and prayer; and truly it is hard save for the humble-minded,

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ (٤٨)

And guard yourselves against a day when no soul will in aught avail another,

يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (٤٩)

slaying your sons and sparing your women: that was a tremendous trial from your Lord.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (٥١)

And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ (٥٣)

And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.

يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ (٥٥)

O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.

وَوَضَّلْنَا عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ (٥٧)

And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good [i]

وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ (٥٨)

and enter the gate prostrate, and say: "Repentance." We will forgive you your sins,

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٥٩)

and We sent down upon the evil-doers wrath from heaven for their evil-doing.

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا (٦٠)

We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs,

كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (٦٠)

Eat and drink of that which Allah hath provided, and do not act corruptly,

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا (٦١)

He said: Would ye exchange that which is higher for that which is lower? Go down to settled country,

ذَلِكَ بِأَنَّهُمْ كَانُوا يُكْفَرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ (٦١)

That was because they disbelieved in Allah's revelations and slew the prophets wrongfully.

[i] things wherewith We have provided you - because they disbelieved in Allah's revelations

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (٦٤)

Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (٦٥)

And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!

فَجَعَلْنَاهَا نِكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ (٦٦)

And We made it an example to their own and to succeeding generations, and an admonition to the God-fearing.

قَالُوا آدُعُ لَنَا رَبِّكَ يُبَيِّنُ لَنَا مَا هِيَ (٦٨)

They said: Pray for us unto thy Lord that He make clear to us what (cow) she is.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ (٦٨)

(Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions;

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ (٦٩)

(Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.

إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ (٧٠)

Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.

إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْتَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا (٧١)

Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark.

قَالُوا آلَانِ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ (٧١)

They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً (٧٤)

Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ (٧٤)

For indeed there are rocks from out which rivers gush,

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ (٧٥)

Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah,

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٧)

Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim ?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ (٧٨)

Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ (٧٩)

Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah,"

أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (٨٠)

Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not ?

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ (٨١)

Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire;

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ (٨٢)

And those who believe and do good works: such are rightful owners of the Garden.

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ (٨٣)

Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ (٨٤)

And when We made with you a covenant (saying): Shed not the blood of your people

وَإِنْ يَأْتَوْكُمْ أُسَارَىٰ تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ (٨٥)

and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (٨٦)

Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ (٨٧)

that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant,

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (٨٨)

And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.

فَبَاوُوا بَغْضَبِ عَلٰى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (٩٠)

They have incurred anger upon anger. For disbelievers is a shameful doom.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (٩١)

Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers ?

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ (٩٣)

And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you,

إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ (٩٤)

If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind, then long for death.

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ (٩٦)

(Each) one of them would like to be allowed to live a thousand years.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (٩٨)

Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is [i]

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (٩٩)

Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

أَوْكَلَمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (١٠٠)

Is it ever so that when they make a covenant a party of them set it aside ? The truth is, most of them believe not.

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا (١٠٢)

Solomon disbelieved not; but the devils disbelieved,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا آنظُرْنَا وَاسْمَعُوا (١٠٣)

O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners.

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ (١٠٥)

But Allah chooseth for His mercy whom He will,

مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا (١٠٦)

Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof.

[i] an enemy to the disbelievers.

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١٠٨)

He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا (١٠٩)

Many of the people of the Scripture long to make you disbelievers after your belief,

وَمَا تَقَدَّمُوا لِنَفْسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٠)

and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ (١١٢)

Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord;

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (١١٣)

Allah will judge between them on the Day of Resurrection concerning that wherein they differ.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ (١١٤)

And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein,

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (١١٥)

unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَهٗ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهٗ قَانِتُونَ (١١٦)

Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (١١٧)

The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (١١٩)

Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.

قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ (١٢٠)

Say: Lo! the guidance of Allah (Himself) is Guidance.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ (١٢١)

Those unto whom We have given the Scripture, who read it with the right reading, those believe in it.

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ (١٢٤)

Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: [i]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا (١٢٦)

And when Abraham prayed: My Lord! Make this a region of security

وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ (١٢٦)

As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ (١٢٨)

Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee,

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (١٣١)

When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (١٣٢)

O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).

نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٣)

We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, One God, and unto Him we have surrendered.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا (١٣٥)

And they say: Be Jews or Christians, then ye will be rightly guided.

لَا نَفْرَقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (١٣٦)

We make no distinction between any of them, and unto Him we have surrendered.

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ ءَاهْتَدُوا (١٣٧)

And if they believe in the like of that which ye believe, then are they rightly guided.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً (١٣٨)

(We take our) colour from Allah, and who is better than Allah at colouring.

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ (١٣٩)

Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord ?

[i] My covenant includeth not wrong-doers.

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ (١٤٠)

And who is more unjust than he who hideth a testimony which he hath received from Allah ?

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ (١٤١)

Those are a people who have passed away; theirs is that which they earned and yours that which ye earn.

قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٤٢)

Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ (١٤٣)

Thus We have appointed you a middle nation, that ye may be witnesses against mankind,

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ (١٤٣)

And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger,

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ (١٤٤)

So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it.

وَلَنْ أَتَّبَعَتْ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ (١٤٥)

And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ (١٤٦)

Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُتَمَتِرِينَ (١٤٧)

It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا (١٤٨)

And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ (١٤٩)

And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship.

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ (١٥٢)

Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١٥٣)

O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (١٥٤)

And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦)

Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (١٥٧)

Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (١٦٠)

Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ (١٦١)

Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah

وَالهِكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (١٦٣)

Your God is One God; there is no God save Him, the Beneficent, the Merciful.

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا (١٦٥)

Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah,

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (١٦٧)

Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ (١٦٨)

O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً (١٧١)

The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which [i]

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ (١٧١)

Deaf, dumb, blind, therefore they have no sense.

[i] heareth naught except a shout and cry.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (١٧٢)

Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلِيَ بِهِ لِغَيْرِ اللَّهِ (١٧٣)

He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah.

فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ (١٧٣)

But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ (١٧٤)

they eat into heir bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection,

ذَلِكَ بِأَنَّ اللَّهَ أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (١٧٦)

That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ (١٧٧)

It is not righteousness that ye turn your faces to the East and the West; but righteous is but righteous is he who believeth in Allah

كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى (١٧٨)

Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female.

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ (١٧٨)

And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (١٧٩)

And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).

إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ (١٨٠)

when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ (١٨١)

But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him.

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣)

Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ (١٨٤)

(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days;

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١٨٤)

and that ye fast is better for you if ye did but know

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ (١٨٥)

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (١٨٥)

And whosoever of you is present, let him fast the month,

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ (١٨٥)

Allah desireth for you ease; He desireth not hardship for you;

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ (١٨٦)

And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me.

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ (١٨٧)

It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them.

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ (١٨٧)

and eat and drink until the white thread becometh distinct to you from the black thread of the dawn.

وَلَا تُبَاسِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا (١٨٧)

and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not.

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ (١٨٨)

And eat not up your property among yourselves in vanity,

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ (١٨٩)

They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage.

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا (١٨٩)

It is not righteousness that ye go to houses by the backs thereof, (as do the idolaters at certain seasons)

وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَآتُوا الْبَيْوتَ مِنْ أَبْوَابِهَا (١٨٩)

but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof,

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (١٩٠)

Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.

وَأَقْتُلُوهُمْ حَيْثُ تَقَفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ (١٩١)

And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter.

وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ (١٩١)

And fight not with them at the Inviolable Place of Worship until they first attack you there,

فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

But if they desist, then let there be no hostility except against wrong-doers.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ آغْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ (١٩٤)

The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٩٤)

Observe your duty to Allah, and know that Allah is with those who ward off (evil).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (١٩٥)

Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin;

وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ (١٩٦)

Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease,

وَلَا تَحْلِقُوا رُؤُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ (١٩٦)

and shave not your heads until he gifts have reached their destination.

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ (١٩٦)

And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ (١٩٦)

And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned;

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ (١٩٧)

The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) [i]

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (١٩٧)

And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ (١٩٨)

It is no sin for you that ye seek the bounty of your Lord (by trading).

وَأَذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ (١٩٨)

Remember Him as He hath guided you, although before ye were of those astray.

فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ (٢٠٠)

But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (٢٠١)

Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire.

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (٢٠٢)

For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ (٢٠٣)

Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him,

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ (٢٠٥)

And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (٢٠٦)

And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.

وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ (٢٠٧)

And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

أَدْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٢٠٨)

Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! He is an open enemy for you.

[i] no lewdness, nor abuse, nor angry conversation on the pilgrimage.

فَإِنْ رَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتِ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٠٩)

And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ (٢١٠)

Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels ?

زِينٍ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا (٢١٢)

Beautifuld is the life of the world for those who disbelieve; they make a jest of the believers.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ (٢١٣)

Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings

وَمَا آخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ (٢١٣)

And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ (٢١٤)

Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you ?

مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّا نَصْرُ اللَّهِ قَرِيبٌ (٢١٤)

When cometh Allah's help ? Now surely Allah's help is nigh.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢١٥)

And whatsoever good ye do, lo! Allah is Aware of it.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ (٢١٦)

Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you,

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ (٢١٧)

They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression),

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكَ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ (٢١٧)

for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion,

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ (٢١٨)

Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا (٢١٩)

They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin [i]

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ (٢٢٠)

And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, [ii]

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَءِمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ (٢٢١)

Wed not idolatresses till they believe; for lo! a believing bondswoman is better than an idolatress though she please you;

أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ (٢٢١)

These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace,

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ (٢٢٢)

They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times

وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ (٢٢٢)

and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you.

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ (٢٢٣)

Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah,

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِإِيمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ (٢٢٤)

And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ (٢٢٥)

Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered.

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٢٢٦)

Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ (٢٢٨)

Women who are divorced shall wait, keeping themselves apart, three (monthly) courses.

وَيُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ (٢٢٨)

and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those [iii]

[i] of them is greater than their usefulness. [ii] then (they are) your brothers. [iii] against them in a just manner,

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ (٢٢٩)

Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا (٢٢٩)

And it is not lawful for you that ye take from women aught of that which ye have given them;

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ (٢٣٠)

And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ (٢٣١)

When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness.

وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ (٢٣١)

Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ (٢٣٣)

Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling.

لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ (٢٣٣)

No one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom [i]

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ (٢٣٣)

and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ (٢٣٥)

There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women.

وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ (٢٣٥)

And do not consummate the marriage until (the term) prescribed is run.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً (٢٣٦)

It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion.

وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمَقْتَرِ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (٢٣٦)

Provide for them, the rich according to his means, and the straitened according to his means, a fair provision.

[i] the child is born (be made to suffer) because of his child.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ (٢٣٧)

If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed,

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٣٧)

To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨)

Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ (٢٣٩)

And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you

وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (٢٤١)

For divorced women a provision in kindness: a duty for those who ward off (evil).

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ (٢٤٣)

Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death,

فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٢٤٣)

and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but [i]

مَنْ ذَا الَّذِي يُقرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ أَضعَافًا كَثِيرَةً (٢٤٥)

Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold ?

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٢٤٦)

Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا (٢٤٧)

Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you.

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ (٢٤٧)

He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature.

وَاللَّهُ يُؤْتِي مَلِكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٤٧)

Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

[i] most of mankind give not thanks.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ لَكُمْ وَتَابُوتٌ مَّا وَصَّيْنَا بِكُم بَلَدًا بَلَدًا قَدْ أَفْلَحَ مَن زَكَّاهُ أَذْهَبَ غَيْظَهُ مِنِّي وَخَلَا مِنَ الْعَمَلِ لَهْجًا مَّعِينًا (٢٤٨)

And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance

إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِن كُنْتُمْ مُؤْمِنِينَ (٢٤٨)

Lo! herein shall be a token for you if (in truth) ye are believers.

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي (٢٤٩)

Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of

إِلَّا مَن آغْرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ (٢٤٩)

save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them.

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ (٢٤٩)

And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts.

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٢٤٩)

How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.

قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٥٠)

they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

فَهَرَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ (٢٥١)

So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom,

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ (٢٥١)

And if Allah had not repelled some men by others the earth would have been corrupted.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ (٢٥٢)

These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ (٢٥٣)

Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of [i]

وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ (٢٥٣)

and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah [ii]

[i] them He exalted (above others) in degree; [ii] had so willed it, those who followed after them would not have fought one with another

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بِنِعْمٍ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ (٢٥٤)

O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ (٢٥٥)

Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him.

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ (٢٥٥)

Who is he that intercedeth with Him save by His leave ? He knoweth that which is in front of them and that which is behind them,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ (٢٥٦)

There is no compulsion in religion. The right direction is henceforth distinct from error.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا (٢٥٦)

And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (٢٥٧)

Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light.

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ (٢٥٧)

As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكََ (٢٥٨)

Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom;

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ (٢٥٨)

Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا (٢٥٩)

Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah [i]

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ (٢٥٩)

And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried ? (The man) said: [ii]

قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ (٢٥٩)

(He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted!

[i] give this township life after its death ? [ii] I have tarried a day or part of a day.

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٥٩)

And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ (٢٦٠)

And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea,

فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرَّهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا (٢٦٠)

Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste,

مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ (٢٦١)

The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears,

فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١)

in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مِنَّا وَلَا أَذَىٰ لَهُمْ (٢٦٢)

Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent;

أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٦٢)

their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ (٢٦٣)

A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ (٢٦٤)

O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men

فَمَثَلُهُ كَمِثْلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِمَّا كَسَبُوا (٢٦٤)

His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control [i]

وَمِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ آتِبِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِنْ أَنْفُسِهِمْ (٢٦٥)

And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls,

كَمِثْلِ جَنَّةٍ بَرِيءَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ (٢٦٥)

is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if [ii]

[i] of aught of that which they have gained. [ii] the rainstorm smite it not, then the shower.

أَيُّودٌ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ (٢٦٦)

Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruits for him therein;

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ (٢٦٦)

and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire.

كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢٦٦)

Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضلاً (٢٦٨)

The devil promiseth you destitution and enjoineeth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٢٦٩)

He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none [i]

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٢٧٠)

Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُوتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ (٢٧١)

If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you,

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ (٢٧٢)

The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will.

وَمَا تَنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تظَلَمُونَ (٢٧٢)

and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ (٢٧٣)

(Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade).

لَا يَسْأَلُونَ النَّاسَ إِحْافًا وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٢٧٣)

They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ (٢٧٤)

Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord,

[i] remember except men of understanding.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ (٢٧٥)

Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch.

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا (٢٧٥)

That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (٢٧٦)

Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ (٢٧٧)

Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (٢٧٨)

O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تَبَتُّمْ فَلَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ (٢٧٩)

And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal [i]

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ (٢٨٠)

And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as [ii]

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ (٢٨١)

And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned,

إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ (٢٨٢)

When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity.

وَلَا يَأْب كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ (٢٨٢)

No scribe should refuse to write as Allah hath taught him,

فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمِلِّ لِئَلَيْهِ بِالْعَدْلِ (٢٨٢)

But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate [iii]

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ (٢٨٢)

And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such

[i] (without interest). Wrong not, and ye shall not be wronged. [ii] almsgiving would be better for you [iii] in (terms of) equity.

وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ (٢٨٢)

and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due;

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا (٢٨٢)

That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you;

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ (٢٨٢)

In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness.

وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٨٢)

If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ (٢٨٣)

If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice).

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨٣)

Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.

وَإِنْ تُبَدُّوهُمَا فِي أَنْفُسِكُمْ أَوْ تَخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَعْفُورُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ (٢٨٤)

and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will [i]

ءَامِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ (٢٨٥)

The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and [ii]

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ (٢٨٦)

Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا (٢٨٦)

Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us!

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا (٢٨٦)

Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us,

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٨٦)

Thou, our Protector, and give us victory over the disbelieving folk.

[i] and He will punish whom He will. [ii] His angels and His scriptures and His messengers

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نَزَلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ (٣)

He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as [i]

وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ (٤)

and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom.

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٥) هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ (٦)

Lo! nothing in the earth or in the heavens is hidden from Allah. He it is Who fashioneth you in the wombs as pleaseth Him.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ (٧)

He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book -

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ (٧)

But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it.

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ (٨)

Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. [ii]

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (٩)

Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the trust.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ (١٠)

(On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ (١٢)

Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِعُولِي الْأَبْصَارِ (١٣)

Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

زِينٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ (١٤)

Beautiful for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver,

[i] He revealed the Torah and the Gospel. [ii] Lo! Thou, only Thou, art the Bestower.

ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ (١٤)

That is comfort of the life of the world. Allah! With Him is a more excellent abode.

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ (١٥)

Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنا إِيْمَانًا فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ (١٦)

Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ (١٧)

{16} The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ (١٨)

Allah (Himself) is Witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ (١٩)

Lo! religion with Allah (is) the Surrender. (to His Will and Guidance). Those who (formerly) received the Scripture differed only after [i]

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ (٢٠)

And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me.

فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (٢٠)

If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). [ii]

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ (٢١)

Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully,

وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢١)

and slay those of mankind who enjoin equity: promise them a painful doom.

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ مَا لَهُمْ مِنْ نَاصِرِينَ (٢٢)

Those are they whose works have failed in the world and the Hereafter; and they have no helpers.

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَعَرَّهْمُ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ (٢٤)

That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived [iii]

[i] knowledge came unto them, through transgression among themselves. [ii] Allah is Seer of (His) bondmen. [iii] them regarding their religion.

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ (٢٥)

How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul [i]

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ (٢٦)

Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt.

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٦)

Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ (٢٧)

Thou causeth the night to pass into the day, and Thou causeth the day to pass into the night.

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ (٢٧)

And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ (٢٨)

Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah.

إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ وَيَعْلَمَ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (٢٩)

Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth,

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا (٣٠)

On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) [ii]

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ (٣١)

Say, (O Muhammad, to mankind). If ye love Allah, follow me; Allah will love you and forgive you your sins.

أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (٣٢)

Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣)

Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imrân above (all His) creatures.

وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦)

the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.

[i] will be paid in full what it hath earned [ii] will long that there might be a mighty space of distance between it and that (evil).

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا (٣٧)

And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكَ هَذَا (٣٧)

Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (٣٨)

Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.

أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (٣٩)

Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, [i]

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ (٤٠)

He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren ?

قَالَ ءَايَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَآذُكُرُ رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ (٤١)

(The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, [ii]

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (٤٢)

And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَأَسْجُدِي وَأَزْكَعِي مَعَ الرَّاكِعِينَ (٤٣)

O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ (٤٥)

(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him,

أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ (٤٥)

whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا مِنَ الصَّالِحِينَ (٤٦)

He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ (٤٧)

She said: My Lord! How can I have a child when no mortal hath touched me ?

[i] a prophet of the righteous. [ii] and praise (Him) in the early hours of night and morning.

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٤٧)

He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ (٤٨)

And He will teach him the Scripture and wisdom, and the Torah, and the Gospel,

إِنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ (٤٩)

Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper,

وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ (٤٩)

and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٥١)

Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ (٥٢)

But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah ?

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ (٥٢)

The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٥٤)

And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا (٥٥)

(And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ (٥٦)

As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ (٥٩)

Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ (٦٠)

(This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا (٦٤)

O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that [i]

وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (٦٤)

and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they [ii]

هَا أَنْتُمْ هُوَآءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ فِيهِ عِلْمٌ (٦٦)

Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge ?

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٦٧)

Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (٦٩)

A party of the People of the Scripture long to make you go astray; and they make you to go astray except themselves, but they perceive not.

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ (٧٠)

O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness? (to their truth)

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٧١)

O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنْ أَلْهَى اللَّهُ الْهَدَىٰ هُدَىٰ اللَّهِ (٧٣)

And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ (٧٥)

Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee.

وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا (٧٥)

And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (٧٦)

Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا فَأُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ (٧٧)

Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter.

[i] we shall ascribe no partner unto Him, [ii] who have surrendered (unto Him)

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ (٧٨)

And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, [I]

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا عِبَادًا لِي (٧٩)

It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards [II]

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ (٨٠)

And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after [iii]

قَالَ أَقْرَزْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَزْنَا قَالَ فَأَشْهَدُوا (٨١)

He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness.

فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٨٢)

Then whosoever after this shall turn away: they will be miscreants.

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا (٨٣)

Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٨٥)

And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ (٨٦)

How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true

أُولَٰئِكَ جَزَاؤُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (٨٧)

As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٨٨)

Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ (٩٠)

Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ نَهَبًا (٩١)

Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one

[I] when it is not from the Scripture. [II] have said unto mankind: Be slaves of me instead of Allah; [iii] ye had surrendered (to Allah) ?

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تَحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (٩٢)

Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ (٩٣)

All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was re-

فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٩٤)

And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (٩٥)

Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ (٩٦)

Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ حَيْثُ اسْتَطَاعَ إِلَيْهِ سَبِيلًا (٩٧)

And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ (٩٨)

Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do ?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ (١٠٠)

O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ (١٠١)

How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (١٠٢)

O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ (١٠٣)

And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you:

إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا (١٠٣)

How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and how [i]

[i] you were upon the brink of an abyss of fire, and He did save you from it.

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ (١٠٤)

And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ (١٠٥)

And be ye not as those who separated and disputed after the clear proofs had come unto them.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ (١٠٦)

On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, [i]

وَأَمَّا الَّذِينَ أَبْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ (١٠٧)

And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ (١٠٨)

These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ (١١٠)

Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency;

وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ (١١١)

They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ (١١٢)

Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men.

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ (١١٢)

That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully.

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣)

They are not all alike. Of the People of the Scripture there is staunch community who recite the revelations of Allah in the night season, [ii]

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ (١١٤)

They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. [iii]

[i] Disbelieved ye after your (profession of) belief ? [ii] falling prostrate (before Him). [iii] These are of the righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ (١١٥)

And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا (١١٦)

Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا (١١٨)

O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you;

هَا أَنْتُمْ أَوْلَاءُ تَحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ (١١٩)

Lo! ye are those who love them though they love you not, and ye believe in all the Scripture.

وَإِذَا لَقُواكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ (١١٩)

When hey fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage.

إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا (١٢٠)

If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (١٢١)

And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١٢٢)

When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَنْزَلْتُمْ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ (١٢٣)

Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ (١٢٤)

When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand [i]

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ (١٢٦)

Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh [ii]

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ (١٢٨)

It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ (١٢٩)

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will.

لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (١٣٠)

Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (١٣٢)

And ward off (from yourselves) the Fire prepared for disbelievers. And obey Allah and the messenger, that ye may find mercy.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣)

And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those [i]

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ (١٣٤)

Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind;

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ (١٣٥)

And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦)

The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever [ii]

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ (١٣٧)

Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ (١٣٨)

This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ (١٣٩)

Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ (١٤٠)

If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes [iii]

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ (١٤١)

And that Allah may prove those who believe, and may blight the disbelievers.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ (١٤٢)

Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those [i]

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ (١٤٣)

And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ (١٤٤)

Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, [ii]

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (١٤٤)

He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful.

وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ (١٤٥)

Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. [iii]

وَكَايْنٍ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ (١٤٦)

And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them [iv]

رَبَّنَا آغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أقدامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (١٤٧)

Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.

إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَزِدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (١٤٩)

if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ (١٥٠)

But Allah is your Protector, and He is the Best of Helpers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنزلْ بِهِ سُلطَانًا (١٥١)

We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed.

مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الآخِرَةَ ثُمَّ صَرَفْنَا عَنْهُمْ لِيَبْتَلِيَكُمْ (١٥٢)

Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you.

[i] (of you) who are steadfast? [ii] ye will turn back on your heels? [iii] We shall reward the thankful. [iv] in the way of Allah

قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ (١٥٤)

Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee,

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا (١٥٥)

Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide,

لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١٥٦)

that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتْتُمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِمَّا يَجْمَعُونَ (١٥٧)

And what though ye be slain in Allah's way or die therein ? Surely pardon from Allah and mercy are better than all that they amass.

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ (١٥٩)

So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, [i]

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ (١٦٠)

If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him ?

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوْفَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ (١٦١)

It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. [ii]

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦٢)

Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, [iii]

هُم دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ بَصِيرٌ (١٦٣)

There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ (١٦٤)

Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations,

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ (١٦٦)

That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers

هُم لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ (١٦٧)

On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts.

[i] then put thy trust in Allah. [ii] Then every soul will be paid in full what it hath earned; [iii] a hapless journey's end?

الَّذِينَ قَالُوا لِعِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا (١٦٨)

Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they [i]

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩)

Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ (١٧١)

They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ (١٧٢)

As for those who heard the call of Allah and His messenger after the harm befell them (in the fight);

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (١٧٣)

Lo! the people have gathered against you, therefor fear hem. (The threat of danger) but increased the faith of them and they cried: Allah [ii]

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسَّهُمْ سُوءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ (١٧٤)

So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah,

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧٥)

It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.

لَا يَحْزِنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا (١٧٦)

Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all.

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ (١٧٧)

Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُفْلِي لَهُمْ خَيْرٌ لَأَنْفُسِهِمْ إِنَّمَا نُفْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا (١٧٨)

And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that [iii]

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ (١٧٩)

It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ (١٨٠)

And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them.

[i] would not have been slain. [ii] is Sufficient for us! Most Excellent is He in Whom we trust! [iii] they may grow in sinfulness.

سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ (١٨١)

We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (١٨٢)

This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا إِلَّا نُونَمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ (١٨٣)

(The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering [i]

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ (١٨٤)

And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms [ii]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفُّونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ (١٨٥)

Every soul will taste of death. And ye will be paid on the Day of Resurrection

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٨٦)

But if ye persevere and ward off (evil), then that is of the steadfast heart of things.

فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ (١٨٧)

But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا (١٨٨)

Think not that those who exult in what they have given, and love to be praised for what they have not done

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِعُولِي الْأَلْبَابِ (١٩٠)

Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty). [iii]

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ (١٩١)

Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth,

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (١٩٢)

Our Lord! Whom Thou caustest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا (١٩٣)

Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed.

[i] which fire (from heaven) shall devour. [ii] and with the Scripture giving light. [iii] for men of understanding.

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (١٩٤)

Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. [i]

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ (١٩٥)

And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. You proceed one from another.

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ (١٩٦)

Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).

مَتَاعٌ قَلِيلٌ ثُمَّ مَاؤَاهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ (١٩٧)

It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (١٩٨)

But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever.

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ (١٩٩)

And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and [ii]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (٢٠٠)

O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

سورة النساء

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا (١)

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ (٢)

Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنَىٰ وَثَلَاثَ وَرَبَاعَ (٣)

And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four;

[i] Lo! Thou breakest not the trust. [ii] that which was revealed unto them

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا (٣)

and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely [i]

وَأَتُوا النِّسَاءَ صَدَقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا (٤)

And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, [ii]

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٥)

Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, [iii]

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ (٦)

Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans): and whoso is poor let him take thereof in reason

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (٨)

And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom [iii]

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ (٩)

And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (١٠)

Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ (١١)

Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females,

فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِئُمِّهِ الثُّلُثُ (١١)

and if he have no son and his parents are his heirs, then to his mother appertaineth the third;

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ (١٢)

And unto you belongeth a half of that which your wives leave, if they have no child;

فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا (١٢)

but if ye have a child then he eighth of that which ye leave, after any legacy ye may have bequeathed,

فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا (١٢)

and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed

[i] that ye will not do injustice. [ii] then ye are welcome to absorb it (in your wealth). [iii] and speak kindly unto them.

تلك حدود الله ومن يطع الله ورسوله يدخله جنات (١٣)

These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens

تجري من تحتها الأنهار خالدین فيها وذلك الفوز العظيم (١٣)

underneath which rivers flow, where such will dwell for ever. That will be the great success.

ومن يعص الله ورسوله ويتعد حدوده يدخله ناراً خالداً فيها (١٤)

And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever;

واللاتي يأتين الفاحشة من نسائكم فاستشهدوا عليهن أربعة منكم (١٥)

s for those of your women who are guilty of lewdness, call to witness four of you against them.

فإن شهدوا فأمسكوهن في البيوت حتى يتوفاهن الموت أو يجعل الله لهن سبيلاً (١٥)

And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah [i]

إنما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب (١٧)

Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah.

فأولئك يتوب الله عليهم وكان الله عليماً حكيماً (١٧)

These are they toward whom Allah relenteth. Allah is ever Knower, Wise.

وليس التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت (١٨)

The forgiveness is not or those who do ill-deeds until, when death attendeth upon one of them,

يا أيها الذين آمنوا لا يحل لكم أن ترثوا النساء كثرها (١٩)

O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen),

فإن كرهتموهن فعسى أن تكرهوا شيئاً ويجعل الله فيه خيراً كثيراً (١٩)

for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

وإن أردتم استبدال زوج مكان زوج وءاتيتم إحداهن قنطاراً فلا تأخذوا منه شيئاً (٢٠)

And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it.

وكيف تأخذونه وقد أفصى بعضكم إلى بعض وأخذن منكم ميثاقاً غليظاً (٢١)

How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

[i] appoint for them a way (through new legislation).

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا (٢٢)

And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. [i]

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ (٢٣)

Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters,

فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ (٢٣)

but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ (٢٣)

And (it is forbidden unto you) that that ye should have two sisters together, except what hath already happened (of that nature) in the past.

وَالْمُحْصَنَاتِ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ (٢٤)

And all married women (are forbidden unto you) save those (captive) whom your right hands possess. It is a decree of Allah for you.

وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ (٢٤)

Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery.

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً (٢٤)

And those of whom ye seek content (by marrying them), give unto them their portions as a duty.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٢٤)

And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower,

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ (٢٥)

And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess.

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ (٢٥)

so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, they being honest [ii]

فَإِذَا أَحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ (٢٥)

if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case).

ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٥)

This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

[i] Lo! it was ever lewdness and abomination, [ii] not debauched nor of loose conduct.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٢٦)

Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. [i]

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا (٢٧)

And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا (٢٨)

Allah would make the burden light for you, for man was created weak.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ (٢٩)

O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent,

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا (٢٩)

and kill not one another. Lo! Allah is ever Merciful unto you.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (٣٠)

Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا (٣١)

If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ (٣٢)

And covet not the thing in which Allah hath made some of you excel others.

لِلرِّجَالِ نَصِيبٌ مِمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا كَسَبْنَ (٣٢)

Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned.

وَأَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا (٣٢)

(Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ (٣٣)

And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom [ii]

فَاتَوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا (٣٣)

give them their due. Lo! Allah is ever Witness over all things.

[i] Allah is Knower, Wise. [ii] your right hands have made a covenant,

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ (٣٤)

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property [i]

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ (٣٤)

So good women are the obedient, guarding in secret that which Allah hath guarded.

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ (٣٤)

As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them.

فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (٣٤)

Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا (٣٥)

And if ye fear a breach between them twain (the man and wife), appoint

إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (٣٥)

If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا (٣٦)

And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents,

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (٣٦)

Lo! Allah loveth not such as are proud and boastful,

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ (٣٧)

Who hoard their wealth and enjoin avarice on others and hide that which Allah hath bestowed upon them of His bounty.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ (٣٨)

And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day.

وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا (٣٨)

Whoso taketh Satan for a comrade, a bad comrade hath he

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا (٣٩)

What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, [ii]

[i] (for the support of women). [ii] when Allah is ever Aware of them (and all they do)?

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهِ أَجْرًا عَظِيمًا (٤٠)

Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from his presence [i]

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (٤١)

But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا (٤٢)

On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and [ii]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ (٤٣)

O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter,

وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً (٤٣)

And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water,

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا (٤٣)

then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتُرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ (٤٤)

Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) [iii]

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا (٤٥)

Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا (٤٦)

Some of those who are Jews change words from their context and say: "We hear and disobey;

وَأَسْمَعُ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لِيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي الدِّينِ (٤٦)

hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion.

وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ (٤٦)

If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright.

وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (٤٦)

But Allah hath cursed them for their disbelief, so they believe not, save a few.

[i] an immense reward. [ii] they can hide no fact from Allah. [iii] err from the right way?

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا (٤٧)

O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before [i]

فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا (٤٧)

so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ (٤٨)

Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will.

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (٤٨)

Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا (٤٩)

Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even [ii]

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا (٥٠)

See, how they invent lies about Allah! That of itself is flagrant sin.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ (٥١)

Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities,

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا (٥١)

and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا (٥٢)

Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا (٥٣)

Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ (٥٤)

Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them?

فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُمْ مُلْكًا عَظِيمًا (٥٤)

For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and we bestowed on them a mighty kingdom.

[i] We destroy countenances [ii] the hair upon a date-stone.

فَمِنْهُمْ مَنْ ءَامَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا (٥٥)

And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ (٥٦)

Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed

بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا (٥٦)

We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (٥٧)

And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow

خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا (٥٧)

- to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ (٥٨)

Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly.

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (٥٨)

Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (٥٩)

O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority;

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ (٥٩)

and if ye have a dispute concerning any matter, refer it to Allah and the messenger

إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ (٦٠)

Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee,

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (٦٠)

how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them ? Satan [i]

[i] would mislead them far astray.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (٦١)

And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites [i]

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ (٦٢)

How would it be if a misfortune smote them because of that which their own hands have sent before (them) ?

ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا (٦٢)

Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا (٦٣)

Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in [ii]

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ (٦٤)

We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (٦٤)

and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ (٦٥)

But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them

ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)

and find within themselves no dislike of that which thou decidest, and submit with full submission.

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ (٦٦)

And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيتًا (٦٦)

though if they did what they are exhorted to do it would be better for them, and more strengthening;

وَإِذَا لَاءَاتِنَاهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا (٦٧) وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا (٦٨)

And then We should bestow upon them from Our presence an immense reward, And should guide them unto a straight path.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ (٦٩)

Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour,

[i] turn from thee with aversion. [ii] plain terms about their souls.

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا (٧٠)

That is bounty from Allah, and Allah sufficeth as Knower.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ تَنْفِرُوا جَمِيعًا (٧١)

O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا (٧٢)

Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me [i]

وَلَيْنِ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ (٧٣)

And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him:

يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا (٧٣)

Oh, would that I had been with them, then should I have achieved a great success!

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ (٧٤)

Let those fight in the way of Allah who sell the life of this world for the other.

وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (٧٤)

Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ (٧٥)

How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children

الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا (٧٥)

who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors!

وَأَجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا (٧٥)

Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ (٧٦)

Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols.

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا (٧٦)

So fight the minions of the devil. Lo! the devil's strategy is ever weak.

[i] since I was not present with them.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (٧٧)

Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue,

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ وَأَشَدَّ خَشْيَةً (٧٧)

but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear,

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ (٧٧)

and say: Our Lord! Why hast Thou ordained fighting for us ? If only Thou wouldst give us respite yet a while!

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا (٧٧)

Say (unto them, O Muhammad) The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not [i]

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ (٧٨)

Wheresoever ye may be, death will overtake you, even though ye were in lofty towers.

وَإِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا (٧٨)

Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say:

هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ فَمَا لَهُوَلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا (٧٨)

This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh [ii]

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ (٧٩)

Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself.

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا (٧٩)

We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (٨٠)

Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ (٨١)

And they say: (it is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest.

وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا (٨١)

Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

[i] be wronged the down upon a date-stone. [ii] to understand a happening?

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (٨٢)

Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ (٨٣)

And if any tidings, whether of safety or fear, come unto them, they noise it abroad,

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ (٨٣)

whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out [i]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا (٨٣)

If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تَكْلَفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ (٨٤)

So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers.

عَسَى اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا (٨٤)

Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا (٨٥)

Whoso interveneth in a good cause will have the reward thereof,

وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيمًا (٨٥)

and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا (٨٦)

When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (٨٧)

Allah! There is no God save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more [ii]

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا (٨٨)

What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because [iii]

أَتْرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (٨٨)

Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.

[i] the matter would have known it. [ii] true in statement than Allah? [iii] of what they earned?

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ (٨٩)

They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till [i]

فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا (٨٩)

if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ (٩٠)

Except those who seek refuge with a people between whom and you there is a covenant,

أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ (٩٠)

or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk.

وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ (٩٠)

Had Allah willed He could have given them power over you so that assuredly they would have fought you.

فَإِنْ أَعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلْسَلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا (٩٠)

So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَىٰ الْفِتْنَةِ أَرْكَسُوا فِيهَا (٩١)

Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility [ii]

فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيَلْقُوا إِلَيْكُمْ أَلْسَلَمَ وَيَكْفُوا أَيْدِيَهُمْ (٩١)

If they keep not aloof from you nor offer you peace nor hold their hands,

فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقَفْتُمُوهُمْ وَأُولَئِكَمُ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا (٩١)

then take them and kill them wherever ye find them. Against such We have given you clear warrant.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً (٩٢)

It is not for a believer to kill a believer unless (it be) by mistake.

وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا (٩٢)

He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, [iii]

فَمَنْ لَمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٩٢)

And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

[i] they forsake their homes in the way of Allah; [ii] they are plunged therein. [iii] unless they remit it as a charity.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمَّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا (٩٣)

Whoso slayeth a believer of set purpose, his reward is hell for ever.

وَعَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (٩٣)

Allah is wroth against him and He hath cursed him and prepared for him an awful doom.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا (٩٤)

O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate,

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا (٩٤)

and say not unto one who offereth you peace: "Thou art not a believer,"

تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ (٩٤)

seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils.

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (٩٤)

Even thus (as he now is) were ye before; but Allah hath since then gracious unto you. Therefore take care to discriminate. Allah [i]

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ (٩٥)

Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way [ii]

فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً (٩٥)

Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary.

وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا (٩٥)

Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (٩٦)

Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ (٩٧)

Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: [iii]

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا (٩٧)

(The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, [iv]

[i] is ever informed of what ye do. [ii] their wealth and lives. [iii] We were oppressed in the land. [iv] of Allah with an evil journey's end;

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَّا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (٩٨)

Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفْوًا غَفُورًا (٩٩)

As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافَعًا كَثِيرًا وَسَعَةً (١٠٠)

Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth,

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (١٠٠)

and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then [i]

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ (١٠١)

And when ye go forth in the land, it is no sin for you to curtail (your) worship

إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا (١٠١)

if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ (١٠٢)

And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them [ii]

وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ (١٠٢)

and let them take their arms. Then when they have performed their prostrations let them fall to the rear

وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ (١٠٢)

and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms.

وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً (١٠٢)

Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all.

وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ (١٠٢)

It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick.

وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٠٢)

But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.

[i] incumbent on Allah. Allah is ever Forgiving, Merciful. [ii] stand with thee (to worship)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ (١٠٣)

When ye have performed the act of worship, remember Allah, standing, sitting and reclining.

فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (١٠٣)

And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ (١٠٤)

Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer

وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٠٤)

and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا (١٠٥)

Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not [I]

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٠٦)

And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا (١٠٧)

And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ (١٠٨)

They seek to hide from men and seek not to hide from Allah.

وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا (١٠٨)

He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.

هَا أَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا (١٠٩)

Ho! ye are they who pleaded for them in the life of the world.

فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا (١٠٩)

But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا (١١٠)

Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

[i] thou a pleader for the treacherous;

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١١١)

Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا (١١٢)

And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with [i]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ (١١٣)

But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee,

وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ (١١٣)

but they will mislead only themselves and they will hurt thee not at all.

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (١١٣)

Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee [ii]

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ (١١٤)

There is no good in much of their secret conferences save (in) him who enjoineeth almsgiving and kindness and [iii]

وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (١١٤)

Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ (١١٥)

And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him,

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُضَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (١١٥)

and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - [iv]

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ (١١٦)

Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will.

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١١٦)

Whoso ascribeth partners unto Allah hath wandered far astray.

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا (١١٧)

They invoke in His stead only females; they pray to none else than Satan, a rebel

[i] falsehood and a flagrant crime. [ii] hath been infinite. [iii] peace-making among the people. [iv] a hapless journey's end!

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا (١١٨)

Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

وَلَعَضَلْنَهُمْ وَلَعْمَنْيَنَّهُمْ وَلِعَامْرَنَّهُمْ فَلْيَبْتَئَنَّ عَادَانَ الْأَنْعَامِ (١١٩)

And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears

وَلِعَامْرَنَّهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ (١١٩)

and surely I will command them and they will change Allah's creation.

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا (١١٩)

Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

يَعِدُهُمْ وَيَمْنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (١٢٠)

He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.

أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا (١٢١)

For such, their habitation will be hell, and they will find no refuge therefrom.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (١٢٢)

But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow,

خَالِدِينَ فِيهَا أَبَدًا وَعَدَّ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (١٢٢)

wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ (١٢٣)

It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof,

وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٢٣)

and will not find against Allah any protecting friend or helper.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا (١٢٤)

And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be [i]

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (١٢٥)

Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, [ii]

[i] wronged the dint in a date-stone. [ii] the upright? Allah (Himself) chose Abraham for friend.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا (١٢٦)

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ (١٢٧)

They consult thee concerning women. Say: Allah giveth you decree concerning them,

وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَىٰ النِّسَاءِ (١٢٧)

and the Scripture which hath been recited unto you (giveth decree), concerning female orphans

الَّذَاتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ (١٢٧)

and those unto whom ye give not that which is ordained for them though ye desire to marry them,

وَالْمُسْتَضْعَفِينَ مِنَ الْوُلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ (١٢٧)

and (concerning) the weak among children, and that ye should deal justly with orphans.

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا (١٢٧)

Whatever good ye do, lo! Allah is ever Aware of it.

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا (١٢٨)

If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves.

وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٢٨)

Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is [i]

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ (١٢٩)

Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away [ii]

وَإِنْ تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا (١٢٩)

If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا (١٣٠)

But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture [iii]

[i] ever Informed of what ye do. [ii] (from one), leaving her as in suspense. [iii] before you, and (We charge) you,

أَنْ اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا (١٣١)

that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, [i]

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (١٣٢)

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا (١٣٣)

If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا (١٣٤)

Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. [ii]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ (١٣٥)

O ye who believe! Be ye staunch in justice, witnesses for Allah,

وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوْ ءَالِ الدِّينِ وَالْأَقْرَبِينَ (١٣٥)

even though it be against yourselves or (your) parents or (your) kindred,

إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا (١٣٥)

whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are).

فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا (١٣٥)

So follow not passion lest ye lapse (from truth) and if ye lapse or fall away,

فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (١٣٥)

then lo! Allah is ever Informed of what ye do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ (١٣٦)

O ye who believe! Believe in Allah and His messenger

وَالْكِتَابِ الَّذِي نَزَلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ (١٣٦)

and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime.

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١٣٦)

Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily has wandered far astray.

[i] and Allah is ever Absolute, Owner of Praise. [ii] Allah is ever Hearer, Seer.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا (١٣٧)

Lo! those who believe, then disbelieve, then (again) believe, then disbelieve, and then increase in disbelief,

لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا (١٣٨)

Allah will never pardon them, nor will He guide them unto a way.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا (١٣٨)

Bear unto the hypocrites the tidings that for them there is a painful doom;

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِيَّتُهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا (١٣٩)

Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا (١٤٠)

He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided,

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ (١٤٠)

(ye) sit not with them (who disbelieve and mock) until they engage in some other conversation.

إِنَّكُمْ إِذَا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا (١٤٠)

Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ (١٤١)

Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you?

وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ (١٤١)

and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers?

فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا (١٤١)

- Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ (١٤٢)

Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship

قَامُوا كُسَالَى يُرَاوُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (١٤٢)

they perform it languidly and to be seen of men, and are mindful of Allah but little;

مُدْبَذِبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا (١٤٣)

Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) [i]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ (١٤٤)

O ye who believe! Choose not disbelievers for (your) friends in place of believers.

أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا (١٤٤)

Would ye give Allah a clear warrant against you?

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (١٤٥)

Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ (١٤٦)

Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only).

فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا (١٤٦)

Those are with the believers. And Allah will bestow on the believers an immense reward.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا (١٤٧)

What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا (١٤٨)

Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

إِنْ تَبَدُّوا خَيْرًا أَوْ تَخَفُوهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا (١٤٩)

If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

إِنَّ الَّذِينَ يُكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ (١٥٠)

Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers,

وَيَقُولُونَ نُوْمِنُ بِبَعْضٍ وَنُكْفِرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠)

and say: We believe in some and disbelieve in others, and seek to choose a way in between;

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (١٥١)

Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

[i] will not find a way for him:

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ (١٥٢)

But those who believe in Allah and His messengers and make no distinction between any of them,

أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (١٥٢)

unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ (١٥٣)

The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven.

فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ (١٥٣)

They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness.

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنَ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَعَاتَيْنَا مُوسَى سُلْطَانًا مُبِينًا (١٥٣)

Then (even after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And [i]

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا (١٥٤)

And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate!

وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (١٥٤)

and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفِّرْتُمْ بِآيَاتِ اللَّهِ وَقَتَلْتُمْ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ (١٥٥)

Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully,

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا (١٥٥)

and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few -

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا (١٥٦)

And because of their disbelief and of their speaking against Mary a tremendous calumny;

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ (١٥٧)

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ (١٥٧)

- they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof;

[i] We bestowed on Moses evident authority.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتَّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا (١٥٧)

they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٥٨)

But Allah took him up unto Himself. Allah was ever Mighty, Wise.

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا (١٥٩)

There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness [i]

فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا (١٦٠)

Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their [ii]

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ (١٦١)

And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences,

وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا (١٦١)

We have prepared for those of them o disbelieve a painful doom.

لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ (١٦٢)

But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which [iii]

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ الْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا (١٦٢)

especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these we shall bestow [iv]

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ (١٦٣)

Lo! We inspire thee as We inspired Noah and the prophets after him,

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ (١٦٤)

And messengers We have mentioned unto thee before

وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (١٦٤)

and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (١٦٥)

Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah [v]

[i] against them [ii] much hindering from Allah's way, [iii] was revealed before thee, [iv] immense reward. [v] was ever Mighty, Wise.

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا (١٦٦)

But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. [i]

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا (١٦٧)

Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا (١٦٨)

Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (١٦٩)

Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ (١٧٠)

O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you.

وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٧٠)

But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ (١٧١)

O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth.

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ (١٧١)

The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ (١٧١)

So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One God.

سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (١٧١)

Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. [ii]

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ (١٧٢)

The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels.

وَمَنْ يَسْتَنْكِفْ مِنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا (١٧٢)

Whoso scorneth His service and is proud, all such will He assemble unto Him;

[i] And Allah is sufficient Witness. [ii] And Allah is sufficient as Defender.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ (١٧٣)

Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty;

وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا (١٧٣)

and as for those who were scornful and proud, them will He punish with a painful doom.

وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (١٧٣)

And they will not find for them, against Allah, any protecting friend or helper.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا (١٧٤)

O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا (١٧٥)

As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them [i]

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ (١٧٦)

They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred.

إِنْ أَمْرٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ (١٧٦)

If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless.

يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١٧٦)

Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ (١)

O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food)

إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرِ مُجْلِي الصَّيْدِ وَأَنْتُمْ حَرَمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ (١)

except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth [ii]

[i] unto Him by a straight road. [ii] that which pleaseth Him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَطْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ (٢)

O ye who believe! Profane not Allah's monuments nor the Sacred Month

وَلَا الْهُدْيَ وَلَا الْفَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا (٢)

nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord.

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا (٢)

But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to [i]

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ (٢)

but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression,

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِّلَ لِغَيْرِ اللَّهِ بِهِ (٣)

Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah,

وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ (٣)

and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and [ii]

إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ (٣)

saving that which ye make awful, (by the death-stroke) and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. [iii]

الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ (٣)

This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me!

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (٣)

This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam.

فَمَنْ أَضْطُرُّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِعِثْمِ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣)

Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلَّبِينَ (٤)

They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye [iv]

تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ (٤)

ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it,

[i] the inviolable place of worship seduce you to transgress; [ii] the devoured of wild beasts, [iii] This is an abomination. [iv] have trained as hound are trained,

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ (٥)

This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, [i]

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ (٥)

And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you)

إِذَا عَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ (٥)

when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines.

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٥)

Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ (٦)

O ye who believe! When ye rise up for prayer,

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ (٦)

wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles.

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ (٦)

And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet,

أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ (٦)

or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it.

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاتَّقْتُمْ بِهِ (٧)

Remember Allah's grace upon you and His covenant by which He bound you

إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٧)

when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ (٨)

O ye who believe! Be steadfast witnesses for Allah in equity,

[i] and your food is lawful for them.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ (٨)

and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٩)

Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (١٠)

And they who disbelieve and deny Our revelations, such are rightful owners of hell.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ (١١)

O ye who believe! Remember Allah's favour unto you,

إِذْ هُمْ قَوْمٌ اٰنْ يَبْسُطُوٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَتَقُوا اللّٰهَ (١١)

how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah.

وَلَقَدْ اٰخَذَ اللّٰهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللّٰهُ (١٢)

Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said:

إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا (١٢)

Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend [i]

لِءَكْفُرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَءُدْخِلَنكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (١٢)

surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow.

فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١٢)

Whoso among you disbelieveth after this will go astray from a plain road.

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ (١٣)

And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context

وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ (١٣)

and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them.

فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِينَ (١٣)

But bear with them and pardon them. Lo! Allah loveth the kindly.

[i] unto Allah a kindly loan,

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ (١٤)

And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished.

فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ (١٤)

Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ (١٥)

O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture

وَيَعْفُوا عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (١٥)

and forgiving much, now hath come unto you light from Allah and plain Scripture,

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ (١٦)

Whereby Allah guideth him who seeketh His good pleasure unto paths of peace.

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٦)

He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ (١٧)

They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary.

قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا (١٧)

Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth ?

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٧)

Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah [i]

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ (١٨)

The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins?

بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ (١٨)

Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ (١٨)

Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

[i] is Able to do all things.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فِتْرَةٍ مِّنَ الرَّسُولِ (١٩)

O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers,

أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ / وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٩)

lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ (٢٠)

And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets,

وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ (٢٠)

and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (٢١)

O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ (٢٢)

They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, [i]

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ (٢٣)

Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate,

فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ (٢٣)

for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.

قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ (٢٤)

They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ (٢٥)

He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (٢٦)

(Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. [ii]

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ (٢٧)

But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one [iii]

[i] then we will enter (not till then). [ii] So grieve not over the wrongdoing folk. [iii] of them and it was not accepted from the other.

قَالَ لِأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (٢٧)

(The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (٢٨)

Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (٢٩)

Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. [i]

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ (٣٠)

But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتِي (٣١)

Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me!

أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ (٣١)

Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ (٣٢)

For that cause We decreed for the Children of Israel that whosoever killeth a human being for other

أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (٣٢)

than manslaughter or corruption in the earth, it shall be as if he had killed all mankind and whoso saveth the life of one, it shall be as if [ii]

وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ (٣٢)

Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا (٣٣)

The only reward of those who make war upon Allah and His messenger and strive after corruption in the land

أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ (٣٣)

will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off,

أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣)

or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

[i] That is the reward of evil-doers. [ii] he had saved the life of all mankind.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٤)

Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ (٣٧)

They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٣٨)

And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary [i]

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٩)

But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ ءآخِرِينَ لَمْ يَأْتُوكَ يَحْرِفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ (٤١)

they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places,

يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا (٤١)

saying: If you are given this, take it, and if you are not given this, be cautious;

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا (٤١)

and as for him whose temptation Allah desires, you cannot control anything for him with Allah.

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ فَإِنْ جَاؤُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ (٤٢)

(They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them,

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٤٢)

and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

وَكَيفَ يُحْكَمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ (٤٣)

And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that,

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا (٤٤)

Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters)

لِلَّذِينَ هَادُوا وَالرَّبَّانِيِّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ (٤٤)

for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah,

[i] punishment from Allah; and Allah is Mighty, Wise.

فَلَا تَخْشَوْا النَّاسَ وَآخِشُونِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا (٤٤)

So fear not mankind, but fear Me. And barter not My revelations for a little gain.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ (٤٥)

And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear,

وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ (٤٥)

and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him.

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَعَاتَيْنَاهُ الْإِنْجِيلَ (٤٦)

And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and [i]

فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ (٤٦)

wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those [ii]

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ (٤٧)

Let the People of the Gospel judge by that which Allah hath revealed therein.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ (٤٨)

And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ (٤٨)

Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are).

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ (٤٩)

and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you;

فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ (٤٩)

but if they turn back, then know that Allah desires to afflict them on account of some of their faults;

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (٥٠)

Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ (٥١)

do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, [iii]

[i] We bestowed on him the Gospel [ii] who ward off (evil). [iii] then surely he is one of them;

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ (٥٢)

And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us.

فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ (٥٢)

Then will they repent them of their secret thoughts.

أَهْلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ (٥٣)

are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ (٥٤)

Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers,

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦)

And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.

لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ (٥٧)

Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (٥٨)

And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.

يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا (٥٩)

O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us

مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا (٦٠)

whom Allah cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned turned some to apes and swine, and who serveth idols.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ (٦٢)

And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain.

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا (٦٤)

The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so.

كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا (٦٤)

As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land,

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ (٦٥)

If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them

مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ (٦٦)

Among them there are people who are moderate, but many of them are of evil conduct.

يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ (٦٨)

O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord.

مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٩)

Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.

كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ (٧٠)

As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٧١)

so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ (٧٢)

They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary.

وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ (٧٢)

The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ (٧٣)

They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God.

أَفَلَا يَتُوبُونَ إِلَىٰ اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ (٧٤)

Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ (٧٥)

The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman.

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا (٧٦)

Serve ye in place of Allah that which possesseth for you neither hurt nor use?

وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ (٧٧)

and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٧٩)

They restrained not one another from the wickedness they did. Verily evil was that they used to do!

لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ (٨٠)

Surely ill for them is that which they themselves send on before them: that Allah will be wrath with them and in the doom they will abide.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا (٨٢)

Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters.

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى (٨٢)

And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ (٨٣)

And when they hear what has been revealed to the apostle you will see their eyes overflowing with tears

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ (٨٤)

And what (reason) have we that we should not believe in Allah and in the truth that has come to us,

فَأْتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (٨٥)

Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them;

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (٨٦)

And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا (٨٧)

O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits;

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ (٨٨)

And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْآيْمَانَ (٨٩)

Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths;

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ (٩٠)

Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ (٩١)

Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance,

وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَي رِسُولِنَا الْبَلَاغُ الْمُبِينُ (٩٢)

and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنْ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ (٩٤)

O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears,

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ (٩٥)

O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent [i]

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ (٩٦)

{95} To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers;

وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٩٦)

but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.

جَعَلَ اللَّهُ الْكُعبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ (٩٧)

Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands.

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٩٨)

Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.

مَا عَلَي الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٩٩)

The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ (١٠٠)

Say: The evil and the good are not alike even though the plenty of the evil attract thee.

لَا تَسْأَلُوا عَن أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ (١٠١)

Ask not of things which, if they were made unto you, would trouble you;

[i] of that which he hath killed, of domestic animals,

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ (١٠٣)

Allah hath not appointed anything in the nature of a Bahirah or a Sâ'ibah or a Wasilah or a Hâmi, but those who disbelieve invent a lie against Allah

قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانَ أباؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ (١٠٤)

they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا أَهْتَدَيْتُمْ (١٠٥)

O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided.

شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ (١٠٦)

Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you,

فَيُقْسِمَانِ بِاللَّهِ إِنْ آرْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى (١٠٦)

and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman

ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ (١٠٨)

Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken.

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١٠٩)

In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge [i]

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ إِذْ أَيَّدتْكَ بِرُوحِ الْقُدُسِ (١١٠)

When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit,

وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي (١١٠)

and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission,

وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ (١١١)

And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that [ii]

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ (١١٢)

When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven ?

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ (١١٤)

Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven,

[i] Lo! Thou, only Thou art the Knower of Things Hidden, [ii] we have surrendered (unto Thee) "we are muslims".

قَالَ اللَّهُ إِنِّي مُنَزَّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِثْقَلِ حَبِّ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ (١١٥)

Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith [i]

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ (١١٦)

And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah

إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١١٦)

if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely thou art [ii]

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ (١١٧)

I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord,

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١١٨)

If Thou shouldst chastise them, Then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا (١١٩)

This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٢٠)

Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.

سورة الأنعام

Cattle - 6

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ (١)

All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light;

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ (٢)

He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ (٣)

And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.

[i] I have not punished any of (My) creatures. [ii] the great Knower of the unseen things.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (٤)

Never came there unto them a revelation of the revelations of Allah but they did turn away from it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٥)

And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ (٦)

See they not how many a generation We destroyed before them, whom We had established in the earth

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ (٧)

Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would [i]

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَقُضِيَ الْأَمْرُ (٨)

They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged;

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ (٩)

Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured [ii]

وَلَقَدْ اسْتَهْزَيْتَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (١٠)

Messengers (of Allah) have been derided before thee, but that wherewith they scoffed surrounded such of them as did deride.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (١١)

Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!

لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ (١٢)

that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣)

Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.

قُلْ أَعْيُرَ اللَّهُ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ (١٤)

Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed?

قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٤)

Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.

[i] have said: This is naught else than mere magic. [ii] for them (the truth) they (now) obscure.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٥)

Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ (١٦)

He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٧)

If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune [i]

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (١٨)

He is the Omnipotent over His slaves, and He is the Wise, the Knower.

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ (١٩)

Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ (٢٠)

Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (٢١)

Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَائُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ (٢٢)

And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) these partners [ii]

ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ (٢٣)

Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.

أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٢٤)

See how they lie against themselves, and (how) the thing which they devised hath failed them!

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا (٢٥)

Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears is a deafness.

حَتَّىٰ إِذَا جَاؤُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (٢٥)

so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.

[i] (there is none that can impair it); for He is Able to do all things. [ii] these partners of your make-believe?

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (٢٦)

And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.

وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا (٢٧)

If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny [i]

بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ (٢٨)

Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return [ii]

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ (٢٩)

And they say: There is naught save our life of the world, and we shall not be raised (again).

قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (٣٠)

He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً (٣١)

They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly,

قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَّا سَاءَ مَا يَزِرُنَّ (٣١)

they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلِلدَّارِ الآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ (٣٢)

Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah).

قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ (٣٣)

We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا (٣٤)

Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them.

وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ (٣٤)

There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ آسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ (٣٥)

And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky

[i] the revelations of our Lord [ii] unto that which they are forbidden.

فَتَأْتِيهِمْ بآيَةٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (٣٥)

that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance [i]

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ (٣٦)

Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً (٣٧)

They say: Why hath no portent been sent down upon him from his Lord ? Say: Lo! Allah is Able to send down a portent.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالَكُمْ (٣٨)

There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you.

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (٣٨)

We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ (٣٩)

Those who deny Our revelations are deaf and dumb in darkness.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ (٤٠)

Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you (calling upon other than Allah)?

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ (٤١)

Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ (٤٢)

We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ (٤٣)

If only, when Our disaster came on them, they had been humble! But their hearts were hardened

وَزَيْنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ (٤٣)

and the devil made all that they used to do seem fair unto them!

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ (٤٤)

Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things

[i] So be not thou among the foolish ones.

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ (٤٤)

until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.

فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٥)

So the roots of the people who were unjust were cut off; and all praise is due to Allah the Lord of the worlds.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ (٤٦)

Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts,

مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْتُمْ كَيْفَ نَصَرَفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ (٤٦)

who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ (٤٧)

Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ (٤٨)

And We send not messengers but as announcers of good news and givers of warning,

فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٤٨)

then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ (٤٩)

And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ (٥٠)

Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel;

إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ (٥٠)

I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ (٥١)

And warn with it those who fear that they shall be gathered to their Lord

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ (٥١)

– there is no guardian for them, nor any intercessor besides Him – that they may guard (against).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ (٥٢)

Repel not those who call upon their Lord at morn and evening, seeking His Countenance.

مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ (٥٢)

Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا (٥٣)

And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us?

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ (٥٣)

Is not Allah best Aware of the thankgivers?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ (٥٤)

And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy,

أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ (٥٤)

that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ (٥٥)

Thus do We expound the revelations that the way of the unrighteous may be manifest.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ (٥٦)

Say: I am forbidden to worship those on whom ye call instead of Allah.

قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ (٥٦)

Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ (٥٧)

Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient.

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ (٥٧)

The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ (٥٨)

Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is [i]

[i] Best Aware of the wrong-doers.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ (٥٩)

And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩)

Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى (٦٠)

He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term [I]

ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (٦٠)

And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً (٦١)

He is the Omnipotent over His slaves. He sendeth guardians over you

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ (٦١)

until, when death cometh unto one of you, Our messengers receive him, and they neglect not.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (٦٢)

Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظِلْمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً (٦٣)

Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret,

لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٦٣)

(saying): If we are delivered from this (fear) we truly will be of the thankful.

قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ (٦٤)

Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ (٦٥)

Say: He is able to send punishment upon you from above you or from beneath your feet,

أَوْ يَلْبِسَكُمْ شِيْعًا وَيَذِيقَ بَعْضَكُمْ بِأَسِ بَعْضٍ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ (٦٥)

or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so [ii]

[i] appointed (for you) may be accomplished. [ii] that they may understand.

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ (٦٦)

Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ (٦٧)

For every announcement there is a term, and ye will come to know.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ (٦٨)

And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ (٦٩)

Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا (٧٠)

And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth.

أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ (٧٠)

Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ (٧١)

Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us,

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِنَسْلِمَ لِرَبِّ الْعَالَمِينَ (٧١)

Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ (٧٢)

And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ (٧٣)

He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth,

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ اتَّخَذْتَ أَصْنَامًا ءَالِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ (٧٤)

(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ (٧٥)

Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ (٧٦)

When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ (٧٨)

And when he saw the sun uprising, he cried: This is my Lord! This is greater!

فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (٧٨)

And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩)

Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ (٨٠)

His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all [i]

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا (٨١)

How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant?

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (٨٢)

Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.

وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَشَاءُ (٨٣)

That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will.

وَمِنَ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٨٧)

With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ (٨٨)

Such is the guidance of Allah wherewith He guideth whom He will of His bondmen.

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ (٩٠)

Those are they whom Allah guideth, so follow their guidance.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا نَذْرٌ لِّلْعَالَمِينَ (٩٠)

Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.

[i] that which ye set up beside Him

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ (٩١)

And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا (٩٢)

And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn [1]

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَى إِلَيْهِ شَيْءٌ (٩٣)

Who is guilty of more wrong than he who forgoeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught;

وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ (٩٣)

If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls.

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ (٩٤)

Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you,

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ (٩٥)

Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth [ii]

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا (٩٦)

He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, the sun and the moon for reckoning.

وَهُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ (٩٧)

And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ (٩٨)

And He it is Who hath produced you from a single being, and (has given you) a habitation and a repository.

وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ (٩٩)

and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and [iii]

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ (١٠٠)

Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ (١٠١)

The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort,

[i] the Mother of Villages and those around her. [ii] of the dead from the living. [iii] the pomegranate alike and unlike.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ (١٠٢)

Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him.

لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٠٣)

Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا (١٠٤)

Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind, is blind to his own hurt.

وَكَذَلِكَ نَصْرَفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ (١٠٥)

Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear [i]

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (١٠٦)

Follow that which is inspired in thee from thy Lord; there is no God save Him; and turn away from the idolaters.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (١٠٧)

Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ (١٠٨)

Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لِيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ (١٠٩)

And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah

وَنَقَلْبٌ أَفْنَدَتْهُمْ وَأَبْصَارُهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةٍ (١١٠)

We confound their hearts and their eyes. As they believed not therein at the first,

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١١٠)

We let them wander blindly on in their contumacy.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا (١١١)

And though We should send down the angels unto them, and the dead should speak unto them, and We should gather [ii]

مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ (١١١)

they would not believe unless Allah so willed. Howbeit, most of them are ignorant.

[i] for people who have knowledge. [ii] them all things in array,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا (١١٢)

Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another [i]

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ (١١٣)

That the hearts of those who believe not in the Hereafter may incline thereto

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا (١١٤)

Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained ?

وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِنْ رَبِّكَ بِالْحَقِّ (١١٤)

Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا وَلَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ (١١٥)

Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

وَإِنْ تَطِعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ (١١٦)

If thou obeydst most of those on earth they would mislead thee far from Allah's way.

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (١١٦)

They follow naught but an opinion, and they do but guess.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١١٧)

Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ مُؤْمِنِينَ (١١٨)

Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.

مَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ (١١٩)

How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden [ii]

وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (١١٩)

But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ (١٢٠)

Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.

[i] plausible discourse through guile. [ii] unto you unless ye are compelled thereto.

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ (١٢١)

And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination.

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (١٢١)

Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

أَوْ مَن كَانَ مَيِّتًا فَأَخْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ (١٢٢)

Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose [i]

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا (١٢٣)

And thus have We made in every city great ones of its wicked ones, that they should plot therein.

وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ (١٢٣)

They do but plot against themselves, though they perceive not.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ (١٢٤)

And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا (١٢٥)

And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, [ii]

كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (١٢٥)

as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا آيَاتِ لِقَوْمٍ يَذَّكَّرُونَ (١٢٦)

This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ (١٢٧)

For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ (١٢٨)

In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce.

قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (١٢٨)

He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.

[i] similitude is in utter darkness [ii] He maketh his bosom close and narrow

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ (١٢٩)

Thus We let some of the wrong-doers have power over others because of what they are wont to earn.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا (١٣٠)

O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and [i]

قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَافِرِينَ (١٣٠)

They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves [ii]

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ (١٣١)

This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٣٢)

For all there will be ranks from what they did. Thy Lord is not unaware of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ يُذْهِبْكُمْ (١٣٣)

Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you

وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُم مِّنْ ذُرِّيَّةٍ قَوْمٍ آخِرِينَ (١٣٣)

and can cause what He will to follow after you, even as He raised you from the seed of other folk.

إِنَّ مَا تُوْعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ (١٣٤)

Lo! that which ye are promised will surely come to pass, and ye cannot escape.

قُلْ يَا قَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ (١٣٥)

Say (O Muhammad): O my people! Work according to your power. Lo! I too am working.

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (١٣٥)

Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا (١٣٦)

They assign unto Allah, of the crops and cattle which He created, a portion, and

فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا (١٣٦)

they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us."

[i] warned you of the meeting of this your Day? [ii] that they were disbelievers.

فَمَا كَانَ لَشُرْكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ (١٣٦)

Thus that which (they assign) unto His partners in them reacheth not Allah

وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرْكَائِهِمْ سَاءَ مَا يَحْكُمُونَ (١٣٦)

and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ (١٣٧)

Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them

وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ (١٣٧)

and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ (١٣٨)

And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe -

وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ (١٣٨)

cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him.

سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ (١٣٨)

He will repay them for that which they invent.

قَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا (١٣٩)

And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives;

وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (١٣٩)

but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him. [i])

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ (١٤٠)

They are losers who besottedly have slain their children without knowledge,

وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ (١٤٠)

and have forbidden that which Allah bestowed upon them, inventing a lie against Allah.

قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ (١٤٠)

They indeed have gone astray and are not guided.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ (١٤١)

He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour,

كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (١٤١)

Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ (١٤٢)

And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not [i]

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ أَلذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثَيَيْنِ (١٤٣)

Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females,

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ (١٤٤)

Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge.

إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ (١٤٥)

except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name [ii]

فَمَنْ أَضْطَرُّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ (١٤٥)

But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا (١٤٦)

Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (١٤٧)

So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn [iii]

قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ (١٤٨)

Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ (١٤٩)

Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.

قُلْ هَلُمْ شُهَدَاءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ (١٥٠)

Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them.

[i] the footsteps of the devil, [ii] of other than Allah. [iii] from guilty folk.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا (١٥١)

Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and [i]

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ (١٥١)

and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ (١٥٢)

And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice.

لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا (١٥٢)

We task not any soul beyond its scope. And if ye give your word, do justice thereunto,

وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ (١٥٢)

even though it be (against) a kinsman; and fulfil clear proof from your Lord,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ (١٥٣)

And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ (١٥٤)

Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things,

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (١٥٥)

And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ (١٥٦)

Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ (١٥٧)

Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto a [iii]

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ (١٥٨)

Wait they, indeed, for nothing less than that the angels should come unto them,

أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ (١٥٨)

or thy Lord should come, or there should come one of the portents of thy Lord?

[i] and that ye do good to parents, [ii] the covenant of Allah.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ (١٥٩)

Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا (١٦٠)

Whoso bringeth a good deed will receive tenfold the like thereof,

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ (١٦٠)

while whoso bringeth an ill-deed will be awarded but the like thereof;

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٦١)

Say: Lo! As for me, my Lord hath guided me unto a straight path,

دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٦١)

a right religion, the community of Abraham, the upright, who was no idolater.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢)

Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)

He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

قُلْ أَعْيُرَ اللَّهُ أْبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا (١٦٤)

Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account,

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَخْتَلِفُونَ (١٦٤)

nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ (١٦٥)

He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others,

لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ (١٦٥)

that He may try you by (the test of) that which He hath given you.

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ (١٦٥)

Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.

سورة الأعراف

كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ (٢)

(It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby [i]

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ (٤)

How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ إِذْ جَاءَهُمْ بِأُسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ (٥)

No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ (٦)

Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ (٧)

Then verily We shall narrate unto them (the event) with knowledge, for verily We were not absent (when it came to pass).

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٨)

The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ (٩)

And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ (١٠)

And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks!

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ (١١)

And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam!

فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ (١١)

And they fell prostrate, all save Iblis, who was not of those who make prostration.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (١٢)

He said: What hindered thee that thou didst not fall prostrate when I bade thee ? (Iblis) said: I am better than him. Thou createdst me [ii]

[i] and (it is) a Reminder unto believers. [ii] of fire while him Thou didst create of mud.

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ (١٣)

He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (١٤)

He said: Reprieve me till the day when they are raised (from the dead).

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ (١٥)

He said: Lo! thou art of those reprieved.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ (١٦)

He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.

ثُمَّ لَأَتَيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ (١٧)

Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt [i]

قَالَ أَخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ (١٨)

He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا (١٩)

And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will,

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (١٩)

but come not nigh this tree lest ye become wrong-doers.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِحِهِمَا (٢٠)

Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame,

وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ (٢٠)

and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (٢١)

And he swore unto them (saying): Lo! I am a sincere adviser unto you.

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتِحُهُمَا (٢٢)

Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them

[i] not find most of them beholden (unto Thee).

وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا الشَّجَرَةِ (٢٢)

and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you [i]

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (٢٤)

He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ (٢٥)

He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ (٢٦)

O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint [ii]

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ (٢٧)

O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden

إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ (٢٧)

Lo! We have made the devils protecting friends for those who believe not.

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَىٰ مَا لَا تَعْلَمُونَ (٢٨)

Say: Allah, verily, enjoineeth not lewdness. Tell ye concerning Allah that which ye know not?

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ (٢٩)

Say: My Lord enjoineeth justice. And set your faces upright (toward Him) at every place of worship

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ (٣٠)

A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا (٣١)

Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي آتَىٰ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ (٣٢)

Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing?

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ (٣٣)

Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression,

[i] from that tree [ii] from evil, that is best.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٣٤)

And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكَم رُسُلٌ مِنْكُمْ يَفْصُونَ عَلَيْكُمْ ءَايَاتِي (٣٥)

O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations,

فَمَنْ أَتَقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٣٥)

then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ (٣٧)

Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens.

قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ (٣٧)

They say: They have departed from us. And they testify against themselves that they were disbelievers.

قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ (٣٨)

He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you.

رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ (٣٨)

Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.

وَقَالَتْ أُولَاهُمْ لِعِخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ (٣٩)

And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ (٤٠)

Lo! they who deny Our revelations and scorn them, for them the gates of heaven will not be opened

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ (٤٠)

nor will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ (٤١)

Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrong-doers.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا (٤٢)

But (as for) those who believe and do good works - We tax not any soul beyond its scope -

أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٤٢)

Such are rightful owners of the Garden. They abide therein.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا (٤٤)

And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth.

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ (٤٥)

Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَهُمْ كُلًّا بِسِيمَاهُمْ (٤٦)

Between them is a veil. And on the Heights are men who know them all by their marks.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبُّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ (٤٧)

And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ (٤٨)

And the dwellers on the Heights call unto men whom they know by their marks,

أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ (٤٩)

Are these they of whom ye swore that Allah would not show them mercy ? (Unto them it hath been said): Enter the Garden. No fear shall come [i]

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ (٥٠)

And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا (٥١)

Who took their religion for a sport and pastime, and whom the life of the world beguiled.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (٥٢)

Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe.

فَهَلْ لَنَا مِن شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ (٥٣)

Have we any intercessors, that they may intercede for us ? Or can we be returned (to life on earth), that we may act otherwise [ii]

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (٥٤)

His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!

[i] upon you nor is it ye who will grieve. [ii] than we used to act?

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (٥٥)

(O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.

وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ (٥٦)

Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto

فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ (٥٧)

and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا (٥٨)

As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it).

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ (٥٩)

We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ (٦٠)

The chieftains of his people said: Lo! we see thee surely in plain error.

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ (٦١)

He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٦٢)

I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا (٦٣)

Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that [i]

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا (٦٤)

But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens.

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ (٦٥)

The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ (٦٦)

He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.

[i] ye may keep from evil,

أَبْلُغْكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (٦٨)

I convey unto you the messages of my Lord and am for you a true adviser.

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا (٧٠)

They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped?

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ (٧١)

He said: Terror and wrath from your Lord have already fallen on you.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ (٧٢)

And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.

قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ (٧٣)

A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth,

تَتَّخِذُونَ مِنْ سُهولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا ءَالَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (٧٤)

Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, [i]

أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ (٧٥)

Know ye that Sālih is one sent from his Lord ? They said: Lo! In that wherewith he hath been sent we are believers.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَافِرُونَ (٧٦)

Those who were scornful said: Lo! in that which ye believe we are disbelievers.

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ أَتُنْتَنَّا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ (٧٧)

So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Sālih! Bring upon us that thou threatenest [ii]

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَائِمِينَ (٧٨)

So the earthquake seized them, and morning found them prostrate in their dwelling-place.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ (٧٩)

And (Sālih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, [iii]

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (٨٠)

And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?

[i] making mischief in the earth. [ii] if thou art indeed of those sent (from Allah). [iii] but ye love not good advisers.

إِنكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ (٨١)

Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْطَهَرُونَ (٨٢)

And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٨٣)

And We rescued him and his household, save his wife, who was of those who stayed behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ (٨٤)

And We rained a rain upon them. See now the nature of the consequence of evil-doers!

قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ (٨٥)

Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods,

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ (٨٦)

Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him,

فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ (٨٧)

then have patience until Allah judge between us. He is the Best of all who deal in judgment.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ ءَامَنُوا مِنْ قَرْيَتِنَا (٨٨)

The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, [i]

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ (٨٩)

Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk,

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ (٩٠)

But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ (٩١)

So the earthquake seized them and morning found them prostrate in their dwelling-place.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ (٩٢)

Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.

[i] from our township,

يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَأَسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ (٩٣)

O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ (٩٤)

And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا (٩٥)

Then changed We the evil plight for good till they grew affluent

وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٩٥)

and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.

وَلَوْ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ (٩٦)

And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky [i]

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ (٩٧)

Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?

أَوْأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ (٩٨)

Or are the people of the townships then secure of the coming of Our wrath upon them in the daytime while they play?

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ (٩٩)

Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّو نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ (١٠٠)

Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, [ii]

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ (١٠١)

Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with [iii]

وَمَا وَجَدْنَا لِعَكْثَرِهِمْ مِنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ (١٠٢)

We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ (١٠٤)

Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,

[i] and from the earth. [ii] We can smite them for their sins [iii] clear proofs (of Allah's Sovereignty),

حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ (١٠٥)

Approved upon condition that I speak concerning Allah nothing but the truth.

قَالَ إِنْ كُنْتَ جئتَ بِآيَةٍ فَآتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (١٠٦)

(Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ (١٠٧) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ (١٠٨)

Then he flung down his staff and lo! it was a serpent manifest; / And he drew forth his hand (from his bosom), and lo! it was white for the beholders.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ (١٠٩) يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ (١١٠)

The chiefs of Pharaoh's people said: Lo! this is some knowing wizard, ... Who would expel you from your land. Now what do ye advise?

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ (١١١)

They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners,

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَعَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ (١١٣)

And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ (١١٥)

They said: O Moses! Either throw (first) or let us be the first throwers ?

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَزَهَبُوهُمْ وَجَاوُوا بِسِحْرِ عَظِيمٍ (١١٦)

He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلِقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (١١٧)

And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (١١٨) فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَاغِرِينَ (١١٩)

Thus was the Truth vindicated and that which they were doing was made vain. ... Thus were they there defeated and brought low.

وَأَلْقَى السَّحَرَةُ سَاجِدِينَ (١٢٠) قَالُوا ءَأَمْنَا رَبَّ الْعَالَمِينَ (١٢١)

And the wizards fell down prostrate, ... Crying: We believe in the Lord of the Worlds,

إِنَّ هَذَا لَمَكْرٌ مَكْرَتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ (١٢٣)

Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!

لَعُقَطْنَ أَيَدِيكُمْ وَأَرْجُلُكُمْ مِنْ خَلَاFٍ ثُمَّ لَعَصَلَبْتَكُمْ أَجْمَعِينَ (١٢٤)

Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ (١٢٦)

Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us [i]

قَالَ سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ (١٢٧)

He said: We will slay their sons and spare their women, for lo! we are in power over them.

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ (١٢٨)

And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's.

قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ (١٢٩)

He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ (١٣٠)

And we straitened Pharaoh's folk with famine and death of fruits, that peradventure they might heed.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ (١٣١)

But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses [ii]

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ (١٣٢)

And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُفَصَّلَاتٍ (١٣٣)

So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ (١٣٤)

And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee.

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْغُوهِ إِذَا هُمْ يَنْكُتُونَ (١٣٥)

But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ (١٣٦)

Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

[i] steadfastness and make us die as men who have surrendered (unto Thee). [ii] and those with him.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا (١٣٧)

And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which we had blessed.

قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (١٣٨)

They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ (١٣٩)

Lo! as for these, their way will be destroyed and all that they are doing is in vain.

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ (١٤٠)

He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures ?

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ (١٤١)

And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and [i]

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً (١٤٢)

And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by [ii]

قَالَ رَبِّ ارْنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي (١٤٣)

he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still [iii]

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا (١٤٣)

And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless.

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخَذُّ مَا ءَاتَيْتُكَ (١٤٤)

He said: I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee,

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ (١٤٥)

And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things,

سَأَصْرِفُ عَنْ ءَايَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ (١٤٦)

I shall turn away from My revelations those who magnify themselves wrongfully in the earth,

وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الغَيِّ يَتَّخِذُوهُ سَبِيلًا (١٤٦)

and if they see the way of righteousness choose it nor for (their) way, and if they see the way of error choose if for (their) way.

[i] sparing your women. [ii] his Lord of forty nights; [iii] in its place, then thou wilt see Me.

وَأَتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ (١٤٨)

And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound.

قَالُوا لَنْ لَنَا يَرْحَمَنَا رَبُّنَا وَيَغْفِرَ لَنَا لَنَكُونَ مِنَ الْخَاسِرِينَ (١٤٩)

they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي (١٥٠)

And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you.

وَألقى الأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي (١٥٠)

And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! [i]

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (١٥١)

He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا (١٥٢)

Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ (١٥٣)

But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful.

وَلَمَّا سَكَتَ عَنْ مُوسَىٰ الْغَضَبُ أَخَذَ الْأَلْوَاحَ وَفِي نُسخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ (١٥٤)

Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those [ii]

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا (١٥٥)

And Moses chose of his people seventy men for Our appointed tryst

إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا (١٥٥)

It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt: Thou art our Protecting Friend, therefore [iii]

فَسَاكُتِبُهَا لِلَّذِينَ يُتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (١٥٦)

therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ (١٥٧)

Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel [iv]

[i] the folk did judge me weak [ii] who fear their Lord. [iii] forgive us and have mercy on us, [iv] (which are) with them.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ (١٥٨)

Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no God save Him. He quickeneth and He giveth death. So believe [i]

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (١٥٩)

And of Moses' folk there is a community who lead with truth and establish justice therewith.

أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ (١٦٠)

saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place.

وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ (١٦٠)

and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً (١٦١)

And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance,"

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ (١٦٢)

But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath [ii]

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ (١٦٣)

Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath,

إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ (١٦٣)

how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them.

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا لَلَّهِ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا (١٦٤)

And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with an awful doom,

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ (١٦٥)

And when they forgot that whereof they had been reminded, We rescued those who forbade wrong,

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (١٦٦)

So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ (١٦٧)

And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment.

[i] in Allah and His messenger, the Prophet who can neither read nor write, [ii] from heaven for their wrongdoing.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الْأَصَالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ (١٦٨)

And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا (١٦٩)

And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) [i]

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ (١٦٩)

And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ (١٧٠)

And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ (١٧١)

(and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ (١٧٢)

They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ (١٧٣)

Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on [ii]

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ (١٧٤)

Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ (١٧٦)

Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out.

سَاءَ مَثَلًا لِقَوْمٍ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ (١٧٧)

Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (١٧٨)

He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا (١٧٩)

having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not.

[i] and say: It will be forgiven us. [ii] account of that which those who follow falsehood did?

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ (١٧٩)

These are as the cattle - nay, but they are worse! These are the neglectful.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ (١٨٠)

Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names.

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (١٨١)

And of those whom We created there is a nation who guide with the Truth and establish justice therewith.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (١٨٢)

And those who deny Our revelations - step by step We lead them on from whence they know not.

وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ (١٨٣)

I give them rein (for) lo! My scheme is strong.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ (١٨٤)

Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.

وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (١٨٥)

and that it may be and that it may be that their own term draweth nigh? In what fact after this will they believe?

مَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ (١٨٦)

Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّئُهَا لَوْفَتَهَا إِلَّا هُوَ (١٨٧)

They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it [i]

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ (١٨٨)

Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا (١٨٩)

He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her.

فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَ لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (١٩٠)

But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He exalted above [ii]

[i] at its proper time. [ii] || that they associate (with Him).

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ (١٩١)

Attribute they as partners to Allah those who created naught, but are themselves created,

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ (١٩٢)

And cannot give them help, nor can they help themselves?

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ (١٩٣)

And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ (١٩٤)

Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا (١٩٥)

Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears [i]

إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (١٩٦)

Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ (١٩٧)

They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (١٩٨)

And if ye (Muslims) call them to the guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (١٩٩)

Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.

وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ (٢٠٠)

And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ (٢٠١)

Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's Guidance) and behold them seers!

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ (٢٠٢)

Their brethren plunge them further into error and cease not.

[i] wherewith they hear?

قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِنْ رَبِّكَ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (٢٠٣)

Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy [i]

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (٢٠٤)

And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy.

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ (٢٠٥)

And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ (٢٠٦)

Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and adore Him.

سورة الأنفال

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ (١)

They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا (٢)

They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them [ii]

الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣)

Who establish worship and spend of that We have bestowed on them.

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤)

Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ (٥)

Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ (٦)

Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.

[i] for a people that believe. [ii] they increase their faith,

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (٧)

And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨)

That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ (٩)

When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ (١٠)

Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah.

سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (١٢)

I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (١٣)

That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ (١٤)

Allah and His messenger, (for him) lo! Allah is severe in punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ فَرَّوْا رَحْفًا فَلَا تُولُوهُمْ إِلَّا دُبَارَ (١٥)

That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.

وَمَنْ يُولِهِمْ يُؤمِدْ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحِيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ (١٦)

Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah,

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ (١٧)

Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw,

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ (١٨)

That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ (١٩)

(O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) [i]

[i] it will be better for you,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ (٢٠)

O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ (٢١)

Be not as those who say, we hear, and they hear not.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ (٢٢)

Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ (٢٣)

Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.

وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ (٢٤)

and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢٥)

And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is [i]

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ (٢٦)

And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you,

فَأَوَّاكُمْ وَأَيْدِيَكُمْ بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ (٢٦)

how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (٢٧)

O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (٢٨)

And know that your possessions and your children are a test, and that with Allah is immense reward.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا لِلَّهِ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ (٢٩)

O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts [ii]

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ (٣٠)

And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but [iii]

[i] severe in punishment. [ii] and deeds, and will forgive you. [iii] Allah (also) plotteth; and Allah is the best of plotters.

قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (٣١)

they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ (٣٢)

And when they said: O Allah! If this be indeed he truth from Thee, then rain down stones on us

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ (٣٣)

But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.

وَمَا لَهُمْ آلًا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ (٣٤)

What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though [i]

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (٣٥)

And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): taste of the doom [ii]

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ (٣٧)

That Allah may separate the wicked from the good, The wicked will He place piece upon piece,

فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ (٣٧)

and heap them all together, and consign them unto hell. Such verily are the losers.

قُلْ لِلَّذِينَ كَفَرُوا أَنْ يَنْتَهُوا يُغْفَرَ لَهُمْ مَا قَدْ سَلَفَ (٣٨)

Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them;

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ (٣٩)

And fight them until persecution is no more, and religion is all for Allah.

وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (٤٠)

And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ (٤١)

And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger

وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ (٤١)

and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto [iii]

[i] they are not its fitting guardians. [ii] because ye disbelieve. [iii] Our slave on the Day of Discrimination,

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ (٤٢)

When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain).

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ (٤٢)

that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ (٤٣)

When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, [i]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (٤٥)

O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ لَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا (٤٦)

And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast!

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ (٤٧)

Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah,

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَالَاءِ دِينَهُمْ (٤٩)

When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these.

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ (٥٠)

If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (٥١)

This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ (٥٢)

(Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ (٥٣)

That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts,

كَذَابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ (٥٤)

(Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them [ii]

[i] ye (Muslims) would have faltered [ii] in their sins. And We drowned the folk of Pharaoh. All were evil-doers.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ (٥٥)

Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe.

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ (٥٦)

Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).

فَإِذَا تَتَفَقَّهُهُمْ فِي الْحَرْبِ فَشَرِدْ بِهِمْ مِنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ (٥٧)

If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

وَإِذَا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ (٥٨)

And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ (٥٩)

And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape.

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٦٠)

Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦١)

And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.

وَإِنْ يَرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (٦٢)

And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers,

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ (٦٣)

If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them.

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا (٦٥)

If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall [i]

الآن خَفَّفَ اللَّهُ عَنْكُمْ عَلِيمٌ أَنْ فِيكُمْ ضَعْفًا (٦٦)

Now hath Allah lightened your burden, for He knoweth that there is weakness in you.

فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ (٦٦)

So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall [ii]

[i] overcome a thousand of those who disbelieve, [ii] overcome two thousand by permission of Allah.

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٦٧)

Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨)

Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٦٩)

Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.

قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ (٧٠)

Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken [i]

وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٧١)

And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ (٧٢)

Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah,

وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ (٧٢)

and those who took them in and helped them: these are protecting friends one of another.

وَإِنْ أَسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ (٧٢)

but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between [ii]

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ (٧٣)

And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا (٧٤)

Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٧٤)

- these are the believers in truth. For them is pardon, and bountiful provision.

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (٧٥)

and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.

[i] from you, and will forgive you. Lo! Allah is Forgiving, Merciful. [ii] whom and you there is a treaty.

سورة التوبة

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ (١)

Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ (٢)

Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ (٣)

And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation [i]

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ (٥)

Then when the sacred months have passed, slay the idolaters wherever ye find them,

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥)

But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ (٦)

And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah,

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ (٧)

How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship?

فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يَحِبُّ الْمُتَّقِينَ (٧)

So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.

اسْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٩)

They have purchased with the revelations of Allah a little gain, so they debar (men) from His way.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ (١٠)

And they observe toward a believer neither pact nor honour. These are they who are transgressors.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (١١)

But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail our revelations [ii]

[i] to the idolaters. [ii] for a people who have knowledge.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أُمَّةَ الْكُفْرِ (١٢)

And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight he heads of disbelief

أَتَخْشَوْنَهُمْ وَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (١٣)

What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers.

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ (١٤)

Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them,

وَيُذْهِبُ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٥)

And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ (١٦)

Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive,

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١٦)

choosing for familiar none save Allah and His messenger and the believers ? Allah is Informed of what ye do.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ (١٧)

It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ (١٧)

As for such, their works are vain and in the Fire they will abide.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (١٨)

He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ (١٨)

and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be [i]

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (١٩)

Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah [ii]

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ (٢٠)

Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth [iii]

[i] of the rightly guided [ii] and the Last Day [iii] in Allah's sight. These are they who are triumphant.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ (٢١)

Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ (٢٢)

There they will abide for ever. Lo! with Allah there is immense reward.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَآبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ (٢٣)

O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith.

فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٢٤)

then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتَكُمْ كَثَرْتُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا (٢٥)

Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught,

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا (٢٦)

Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see,

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ (٢٧)

Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا (٢٨)

O ye whobelieve! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ (٢٩)

Fight against such of those who have been given the Scripture as believe not in Allah nor he Last Day, and forbid not that which Allah [i]

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ (٣٠)

And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths.

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ (٣١)

They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (٣١)

when they were bidden to worship only One God. There is no God save Him. Be He Glorified from all that they ascribe as partner (unto Him)!

[i] hath forbidden by His messenger,

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (٣٢)

Fain would they put out the light of Allah with their mouths, but Allah disdaineth (ought) save that He shall perfect His light, however much the [i]

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٣٣)

He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however [ii]

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٣٤)

They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ (٣٥)

On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ (٣٦)

Lo! the number of the months with Allah is twelve months by Allah's ordinance on the day that He created the heavens and the earth.

فَلَا تظَلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً (٣٦)

So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you.

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا (٣٧)

Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it [iii]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ لِكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ (٣٨)

O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness.

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا (٣٩)

If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَتَنْتَنِينَ (٤٠)

If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two;

وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا (٤٠)

and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's word was that [iv]

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ (٤١)

Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah!

[i] disbelievers are averse. [ii] much the idolaters may be averse. [iii] (another) year, [iv] became the uppermost

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَهَيَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ (٤٢)

Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَّبِعِنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ (٤٣)

Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst [i]

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ (٤٤)

Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ (٤٥)

They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt,so in their doubt they waver.

وَلَوْ أَرَادُوا الْخُرُوجَ لَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ (٤٦)

And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth [ii]

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَعَوْضَعُوا خِلَالَكُمْ (٤٧)

Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you,

يَبْغُونَكُمْ الْأَفْتِنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٤٧)

seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil- doers.

لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ (٤٨)

Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest,

وَمِنْهُمْ مَنْ يَقُولُ أئذَنْ لِي وَلَا تَفْتِنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا (٤٩)

Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ فَرِحُونَ (٥٠)

If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away [iii]

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (٥١)

Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ (٥٢)

Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you

قُلْ أَنْفَقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ (٥٣)

Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ (٥٤)

And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger,

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا (٥٥)

So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the worlda

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ (٥٦)

And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ (٥٧)

Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ (٥٨)

And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, [i]

وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ (٥٩)

and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَافَةَ قُلُوبُهُمْ (٦٠)

The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled,

وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٦٠)

and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer a duty imposed by Allah. Allah is Knower, Wise.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُنْزِلَ قُلٌّ أُنْزِلَ خَيْرٌ لَكُمْ يَوْمَئِذٍ بِاللَّهِ (٦١)

And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ (٦٢)

They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if [ii]

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ (٦٣)

Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.

[i] behold! they are enraged. [ii] if they are believers.

يَخْذِرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ (٦٤)

The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts.

قُلْ أَسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَخْذَرُونَ (٦٤)

Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ (٦٥)

And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger [i]

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ (٦٦)

Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because [ii]

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ (٦٧)

The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right,

وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ (٦٧)

and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, [iii]

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ (٦٨)

Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا (٦٩)

Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children.

أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ (٦٩)

Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٧٠)

So Allah surely wronged them not, but they did wrong themselves.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ (٧١)

And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong,

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٧١)

As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

[i] that ye did scoff ? [ii] they have been guilty. [iii] they are the transgressors.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا (٧٢)

Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide

وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٧٢)

- blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ الْمَصِيرُ (٧٣)

O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ (٧٤)

They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah).

فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ (٧٤)

If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter,

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥)

And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (٧٦)

Yet when He gave them of His bounty, they hoarded it and turned away, averse;

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ (٧٧)

So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word [i]

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ (٧٨)

Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٩)

Those who point at such of the believers as give the alms willingly

وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٧٩)

and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom.

أَسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ (٨٠)

Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah [ii]

[i] to Allah that they promised Him, [ii] will not forgive them. That is because they disbelieved in Allah and His messenger,

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ (٨١)

Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth [i]

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ (٨١)

And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٨٢)

Then let them laugh a little: they will weep much, as the reward of what they used to earn.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا (٨٣)

If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall [ii]

وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ (٨٣)

nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.

وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ (٨٤)

And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger,

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا (٨٥)

Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world,

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ ءَامَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ (٨٦)

And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger,

أَسْتَأْذِنُكَ أُولُوا الطُّولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ (٨٦)

the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٨٧)

They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.

لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (٨٨)

But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. [iii]

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (٨٩)

Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.

[i] and their lives in Allah's way. [ii] never more go out with me [iii] Such are they who are the successful.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ (٩٠)

And those among the wandering Arabs who had an excuse came in order that permission might be granted them.

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ (٩٠)

And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ (٩١)

Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home).

إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ (٩١)

if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ (٩٢)

Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you.

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ (٩٢)

They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ (٩٣)

The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich.

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ (٩٣)

They are content to be with the useless. Allah hath sealed their hearts so that they know not.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ (٩٤)

They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you.

قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسِيرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ (٩٤)

Allah hath told us tidings of you. Allah and His messenger will see your conduct,

ثُمَّ تَرُدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (٩٤)

and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا أَنْقَلَبْتُمْ إِلَيْهِمْ لَتُعْرِضُوا عَنْهُمْ (٩٥)

They will swear by Allah unto you, when ye return unto them, that ye may let them be.

فَاعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٩٥)

Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ (٩٦)

They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ (٩٧)

The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed [i]

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ (٩٨)

And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns [ii]

عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٩٨)

The evil turn of fortune will be theirs. Allah is Hearer, Knower.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (٩٩)

And of the wandering Arabs there is he who believeth in Allah and the Last Day,

وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ (٩٩)

and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah.

أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيَدْخِلُھُمْ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٩٩)

Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ (١٠٠)

And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ (١٠٠)

- Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens

تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٠٠)

underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَىٰ النِّفَاقِ لَا تَعْلَمُهُمْ (١٠١)

And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah, (there are some who) [iii]

[i] unto His messenger. [ii] of fortune for you (that he may be rid of it). [iii] persist in hypocrisy whom thou (O Muhammad) knowest not.

نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ (١٠١)

We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ (١٠٢)

And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah [i]

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ (١٠٣)

Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an [ii]

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١٠٤)

Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is [iii]

وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ (١٠٥)

And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers,

وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (١٠٥)

and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

وَأَخْرُونَ مُرْجُونَ لِمَنْزِلِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٠٦)

And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ (١٠٧)

And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers,

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ (١٠٨)

Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (١٠٨)

wherein are men who love to purify themselves Allah loveth the purifiers.

أَفَمَنْ أُسِّسَ بُيُوتُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ (١٠٩)

Is he who founded his building upon duty to Allah and His good pleasure better;

أَمْ مَنْ أُسِّسَ بُيُوتُهُ عَلَى شَفَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ (١٠٩)

or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell?

[i] will relent toward them. [ii] assuagement for them. [iii] the Relenting, the Merciful. [iv] thou shouldst stand (to pray) therein,

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ (١١٠)

The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ (١١١)

Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs:

يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ (١١١)

they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an.

وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١)

Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ (١١٣)

It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters

وَلَوْ كَانُوا أَوْلِيَا قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (١١٣)

even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِعَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ (١١٤)

The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him,

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَعَوَّاهٌ حَلِيمٌ (١١٤)

but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was [i]

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ (١١٥)

It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what [ii]

إِنَّ اللَّهَ لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ (١١٦)

Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death,

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (١١٦)

And ye have, instead of Allah, no protecting friend nor helper.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ (١١٧)

Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship.

[i] soft of heart, long-suffering. [ii] they should avoid.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ (١١٨)

And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them,

وَوَظَنُوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (١١٨)

till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn [i]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (١١٩)

O ye who believe! Be careful of your duty to Allah, and be with the truthful.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ اللَّهِ (١٢٠)

It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah

ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ (١٢٠)

That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah,

وَلَا يَنَالُونَ مِنَ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (١٢٠)

nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.

وَلَا يَنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا (١٢١)

Nor spend they any spending, small or great, nor do they cross a valley,

إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ (١٢١)

but it is recorded for them, that Allah may repay them the best of what they used to do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ (١٢٣)

O ye who believe! Fight those of the disbelievers who are near to you,

وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٢٣)

and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا (١٢٤)

And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith?

فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ (١٢٤)

As for those who believe, it hath increased them in faith and they rejoice (therefor).

[i] (repentant unto Him). Lo! Allah He is the Relenting, the Merciful.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ (١٢٥)

But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ (١٢٦)

See they not that they are tested once or twice in every year ? Still they turn not in repentance, neither pay they heed.

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ (١٢٧)

And whenever a surah is revealed, they look one at another (as who should say): Doth anybody see you ?

ثُمَّ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (١٢٧)

Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ (١٢٨)

There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you,

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ (١٢٩)

Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him.

عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)

In Him have I put my trust, and He is Lord of the Tremendous Throne.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ (٢)

Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind

وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ (٢)

and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! [i]

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ (٣)

Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things.

[i] this is a mere wizard.

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ (٣)

There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ (٤)

Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it,

وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ (٤)

while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ (٥)

He it is Who appointed the sun a splendor and the moon a light, and measured for her stages, that ye might know the number [i]

مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥)

Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَعَايَاتٍ لِقَوْمٍ يَتَّقُونَ (٦)

Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ (٧)

Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are [ii]

أُولَئِكَ مَأْوَاهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ (٨)

Their home will be the Fire because of what they used to earn.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ (٩)

Lo! those who believe and do good works, their Lord guideth them by their faith.

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (٩)

Rivers will flow beneath them in the Gardens of Delight,

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ (١٠)

Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace.

وَأَخْرَجُوا مِنْهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ (١٠)

And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!

[i] of the years, and the reckoning. [ii] neglectful of Our revelations,

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقَضِيَ إِلَيْهِمْ أَجَلُهُمْ (١١)

If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired.

فَنَذَرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ (١١)

But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا (١٢)

And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing,

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ (١٢)

but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ (١٣)

We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty)

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ (١٤)

Then We appointed you viceroys in the earth after them, that We might see how ye behave.

قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ (١٥)

they who look not for the meeting with Us say: Bring a Lecture other than this, or change it.

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي أَنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ (١٥)

Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me.

لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمْرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ (١٦)

If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime [i]

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ (١٧)

Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ (١٨)

They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ (١٩)

Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been [ii]

[i] before it (came to me). Have ye then no sense? [ii] judged between them in respect of that wherein they differ.

فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ (٢٠)

Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.

وَإِذَا أَدَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا (٢١)

And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations.

قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ (٢١)

Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ (٢٢)

He it is Who maketh you to go on the land and the sea

دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٢٢)

(then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ (٢٢)

Yet when He hath delivered them, behold! they rebel in the earth wrongfully.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ (٢٤)

The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and [i]

كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (٢٤)

Thus do we expound the revelations for people who reflect.

وَاللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢٥)

And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ (٢٦)

For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ (٢٧)

And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no [ii]

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَزَيْلَنَا بَيْنَهُمْ (٢٨)

On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) [iii]

[i] cattle eat minglenth with it [ii] protector from Allah - [iii] partners (of Allah)! And We separate them.

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ (٢٩)

Allah sufficeth as a witness between us and you, that we were unaware of your worship.

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ (٣٠)

There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which [i]

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمْ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ (٣١)

Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight;

وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ (٣١)

and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course?

فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ (٣١)

They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ (٣٢)

Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ (٣٣)

Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ (٣٤)

Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, [ii]

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ (٣٥)

Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth.

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ (٣٦)

Most of them follow not but conjecture. Assuredly conjecture what they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ (٣٧)

And this Qur'an is not such as could ever be invented in despite of Allah;

وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ (٣٧)

but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from [iii]

[i] they used to invent hath failed them. [ii] then reproduceth it. How then, are ye misled! [iii] the Lord of the Worlds.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (٣٨)

Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ (٤٠)

And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ (٤١)

And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تَسْمِعُ الْأَصْمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ (٤٢)

And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْأَعْمَى وَلَوْ كَانُوا لَا يُبْصِرُونَ (٤٣)

And of them are some who listen unto thee. But canst thou make the deaf to hear even though they see not?

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ (٤٤)

Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.

وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ (٤٥)

And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another,

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ (٤٥)

those will verily have perished who denied the meeting with Allah and were not guided.

وَأَمَّا نُورِكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ (٤٦)

Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto us [i]

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ (٤٧)

And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly [ii]

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٤٨)

And they say: When will this promise be fulfilled, if ye are truthful?

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ (٤٩)

Say: I have no power to hurt or benefit myself, save that which Allah willeth.

[i] is their return, and Allah, moreover, is Witness over what they do. [ii] And they will not be wronged

لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٤٩)

For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (٥٠)

Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?

أَنْتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ۖ الْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ (٥١)

Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on through disbelief?

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ (٥٢)

Then will it be said unto those who dealt unjustly Taste the torment of eternity.

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ (٥٣)

And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ (٥٤)

And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith;

أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٥٥)

Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ (٥٦)

He quickeneth and giveth death, and unto Him ye will be returned.

قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ (٥٧)

There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ (٥٨)

Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا (٥٩)

Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful?

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ (٦٠)

And what think those who invent a lie concerning Allah (will be their plight) ? upon the Day of Resurrection? Lo! Allah truly

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ (٦١)

And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, [i]

إِلَّا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢)

Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٦٣)

Those who believe and keep their duty (to Allah).

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٦٤)

Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ (٦٥)

And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (٦٦)

He it is Who hath appointed for you the night that ye should rest therein and the day giving sight.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (٦٨)

They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ (٦٩)

Say: Verily those who invent a lie concerning Allah will not succeed.

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ (٧٠)

This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.

فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونَ (٧١)

so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ (٧٢)

But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those [ii]

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا (٧٣)

But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those [iii]

[i] but We are Witness of you when ye are engaged therein. [ii] who surrender (unto Him). [iii] who denied Our revelations.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُواهُمْ بِالْبَيِّنَاتِ (٧٤)

Then, after him, We sent messengers unto their folk, and they brought them clear proofs.

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ (٧٤)

But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ (٧٦)

And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاجِرُونَ (٧٧)

Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

قَالُوا أَجِئْتَنَا لِنَلْفِتِنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونَ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ (٧٨)

They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of [i]

وَقَالَ فِرْعَوْنُ أَتُتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ (٧٩)

And Pharaoh said: Bring every cunning wizard unto me.

قَالَ لَهُمْ مُوسَىٰ الْقُوا مَا أَنْتُمْ مُلْقُونَ (٨٠)

And when the wizards came, Moses said unto them: Cast your cast!

قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ (٨١)

Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ (٨٢)

And Allah will vindicate the Truth by His words, however much the guilty be averse.

وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُسْلِمِينَ (٨٤)

And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!

فَقَالُوا عَلَىٰ اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ (٨٥)

They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ (٨٦)

And, of Thy mercy, save us from the folk that disbelieve.

[i] greatness in the land?

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكُمْ بِمِصْرَ بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً (٨٧)

And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories,

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأْتَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا (٨٨)

And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world,

رَبَّنَا أَطْمَسْ عَلَىٰ أَمْوَالِهِمْ وَأَشَدُّنَا عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ (٨٨)

Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.

قَالَ قَدْ أُجِيبَتِ دَعْوَتُكُمْ فَاسْتَقِيمُوا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ (٨٩)

He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا (٩٠)

And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression,

قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ (٩٠)

he exclaimed: I believe that there is no God save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him).

ءَأَلَانَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ (٩١)

What! Now! When hitherto thou hast rebelled and been of the wrong-doers ?

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ (٩٢)

But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ (٩٣)

And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the [i]

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (٩٣)

Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرُونَ الْكِتَابَ مِنْ قَبْلِكَ (٩٤)

And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ (٩٥)

And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.

[i] knowledge came unto them.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ (٩٦)

Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ (٩٧)

Though every token come unto them, till they see the painful doom.

إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ (٩٨)

as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and [i]

وَلَوْ شَاءَ رَبُّكَ لَءَامَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ (٩٩)

And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَجَعَلَ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ (١٠٠)

It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ (١٠١)

Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ (١٠٢)

What expect they save the like of the days of those who passed away before them ?

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ (١٠٣)

Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ (١٠٤)

Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah,

وَلَكِنْ أَعْبُدُ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٤)

but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ (١٠٥)

And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ (١٠٦)

And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.

[i] gave them comfort for a while.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ (١٠٧)

If Allah afflicteth thee with some hurt, there is none who can remove it save Him;

وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ (١٠٧)

and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen.

فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ (١٠٨)

So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ (١٠٩)

And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.

كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ (١)

(This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ (٢)

(Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.

وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُسَمًّى (٣)

And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed.

وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ (٣)

He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you the retribution of an awful Day.

إِلَىٰ اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٤)

Unto Allah is your return, and He is Able to do all things.

أَلَا جِئْنَا بِسِتْرٍ لَكُمْ مَا تَدْرَأُونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٥)

At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. [i]

[i] Lo! He is Aware of what is in the breasts (of men).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا (٦)

And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ (٧)

And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water

لَيَقُولُنَّ مَا يَحْبِسُهُ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ (٨)

they will surely say: What withholdeth it ? Verily on the day when it cometh unto them, it cannot be averted from them,

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٨)

and that which they derided will surround them.

وَلَيْنُ أَذِقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ (٩)

And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.

وَلَيْنُ أَذِقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ (١٠)

And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١١)

Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ (١٢)

A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it,

أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ (١٢)

because they say: Why hath not a treasure been sent down for him, or an angel come with him ?

إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٢)

Thou art but a warner, and Allah is in charge of all things.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ (١٣)

Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah,

فَالَّذِي لَا يَسْتَجِيبُ لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ (١٤)

And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no God save Him. [i]

[i] Will ye then be (of) those who surrender ?

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نَوْفًا إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (١٥)

Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ (١٦)

Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.

أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالِنَارُ مَوْعِدُهُ (١٧)

Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place.

فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (١٧)

So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ (١٨)

Who doeth greater wrong than he who inventeth a lie concerning Allah ? Such will be brought before their Lord,

وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (١٨)

and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (١٩)

Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ (٢٠)

Such will not escape in the earth, nor have they any protecting friends beside Allah.

يُضَاعَفْ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ (٢٠)

For them the torment will be double. They could not bear to hear, and they used not to see.

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٢١)

Such are they who have lost their souls, and that which they used to invent hath failed them.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ الْآخْسَرُونَ (٢٢)

Assuredly in the Hereafter they will be the greatest losers.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ (٢٣) هُمْ فِيهَا خَالِدُونَ

Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; [i]

[i] they will abide therein.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ (٢٤)

The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude ? Will [i]

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢٥)

And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ (٢٦)

That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِثْلَنَا (٢٧)

The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us,

وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ (٢٧)

We behold in you no merit above us - nay, we deem you liars.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي (٢٨)

He said: O my people! Bethink you, if I rely on a clear proof from my Lord

وَأَتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعَمَّمْتُ عَلَيْكُمْ أَنْزِلْمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ (٢٨)

and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it [i]

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَىٰ اللَّهِ (٢٩)

And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah,

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ (٣٠)

And O my people! who would deliver me from Allah if I thrust them away? Will ye not then reflect?

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ (٣١)

I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen,"

اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ (٣١)

Allah knoweth best what is in their hearts - Lo! then indeed I should be of the wrong-doers.

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٣٢)

They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, [iii]

[i] ye not then be admonished ? [ii] when ye are averse thereto ? [iii] if thou art of the truthful.

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ (٣٣)

He said: Only Allah will bring it upon you if He will, and ye can by no means escape.

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ (٣٤)

My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ (٣٥)

Or say they (again): He hath invented it ? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.

وَأُوْحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ (٣٦)

And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ (٣٧)

Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.

وَيَصْنَعُ الْفُلَكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ (٣٨)

And he was building the ship, and every time that chieftains of his people passed him, they made mock of him.

قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ (٣٨)

He said: Though ye make mock of Us, yet We mock at you even as ye mock;

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ (٣٩)

And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ آتْنَيْنِ وَأَهْلَكَ (٤٠)

)Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair [i]

وَقَالَ أَرْكَبُوا فِيهَا بِأَسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ (٤١)

And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ (٤٢)

And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof -

يَا بُنَيَّ أَرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ (٤٢)

O my son! Come ride with us, and be not with the disbelievers.

[i] (the male and female), and thy household,

قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ (٤٣)

He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment [i]

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَقْلِعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ (٤٤)

And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled.

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (٤٥)

And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of judges.

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ (٤٦)

He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge.

أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنُ مِنَ الْخَاسِرِينَ (٤٧)

in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on [ii]

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِمَّنْ مَعَكَ (٤٨)

It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) [iii]

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا (٤٩)

This is of the tidings of the Unseen which We inspire in thee {Muhammad}. Thou thyself knewest it not, nor did thy folk (know it) before this.

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ (٤٩)

Then have patience. Lo! the sequel is for those who ward off (evil).

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ (٥٠)

O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him Who made me. Have ye then no sense?

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ وَتُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (٥١)

And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ (٥٢)

They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying,

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ (٥٤)

We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness,

[i] of Allah save him on whom He hath had mercy. [ii] me I shall be among the lost. [iii] from those with thee.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ (٥٦)

Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا (٥٧)

And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. [i]

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَا هُمْ مِنْ عَذَابٍ غَلِيظٍ (٥٨)

And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.

وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ (٥٩)

And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.

وَالِي ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ (٦١)

And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other God save Him.

أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ (٦٢)

Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.

يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَآتَانِي مِنْهُ رَحْمَةً (٦٣)

O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him,

فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ (٦٣)

who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ (٦٤)

O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth,

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ (٦٥)

But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا (٦٦)

So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us,

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (٦٧)

And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,

[i] Ye cannot injure Him at all.

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّثَمُودَ (٦٨)

As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud!

وَلَقَدْ جَاءَتْ رُسُلَنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ (٦٩)

And Our messengers cam unto Abraham with good news. They said: Peace! He answered: Peace!

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً (٧٠)

And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them.

قَالَتْ يَا وَيْلَتِي أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ (٧٢)

She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man ? Lo! this is a strange thing!

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (٧٣)

They said: Wonderest thou at the commandment of Allah ? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is [i]

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ (٧٤)

And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ (٧٥)

Lo! Abraham was mild, imploring, penitent.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرٌ مَرْدُودٍ (٧٦)

(It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom [ii]

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ (٧٧)

And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ (٧٨)

And his people came unto him, running towards him - and before then they used to commit abominations -

قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ (٧٨)

He said: O my people! Here are my daughters! They are purer for you.

فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ (٧٨)

Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man ?

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ (٧٩)

They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِي إِلَىٰ رُكْنٍ شَدِيدٍ (٨٠)

He said: Would that I had strength to resist you or had some strong support (among you)!

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ (٨١)

(The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night,

وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ (٨١)

and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also).

إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ (٨١)

Lo! their tryst is (for) the morning. Is not the morning nigh?

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ (٨٢)

So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ (٨٣)

Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.

يَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ (٨٥)

O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods.

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (٨٦)

That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ ءَابَاؤُنَا (٨٧)

They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship,

وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَاكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ (٨٨)

I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ (٨٨)

My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ (٩٠)

Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.

قَالَ يَا قَوْمِ أَرَأَيْتُمْ لِي وَاللَّهِ وَأَتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا (٩٢)

He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected!

وَيَا قَوْمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ (٩٣)

And, O my people! Act according to your power, lo! I (too) am acting.

سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ (٩٣)

Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا (٩٤)

And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us;

وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ (٩٤)

and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,

كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ (٩٥)

As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar!

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٩٦)

And verily We sent Moses with Our revelations and a clear warrant

إِلَىٰ فِرْعَوْنَ وَوَلِيِّهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ (٩٧)

Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ (٩٨)

He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led.

وَأْتَبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرَّفْدُ الْمَرْفُودُ (٩٩)

A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقِصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ (١٠٠)

That is (something) of the tidings of the townships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are [i]

[i] standing and some (already) reaped.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ (١٠١)

We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught

لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ (١٠١)

when came thy Lord's command; they added to them naught save ruin.

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ (١٠٢)

Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong.

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ (١٠٣)

Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, [i]

وَمَا نُؤَخِّرُهُ إِلَّا لِءَجَلٍ مَعْدُودٍ (١٠٤)

And We defer it only to a term already reckoned.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (١٠٥)

On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.

فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦)

As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ (١٠٧)

Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

وَأَمَّا الَّذِينَ سَعَدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ (١٠٨)

And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure

إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْدُودٍ (١٠٨)

save for that which thy Lord willeth: save for that which thy Lord willeth:

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ (١٠٩)

So be not thou in doubt concerning that which these (folk) worship.

مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمَوْفُوهُمْ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ (١٠٩)

They worship only as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.

[i] and that is a day that will be witnessed.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَآخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقَضِيَ بَيْنَهُمْ (١١٠)

And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy [i]

وَأَنَّ كُلًّا لَّمَّا لَيُؤْفِقُنَّهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ (١١١)

And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢)

So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is seer of what ye do.

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ (١١٣)

And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah,

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النُّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ (١١٤)

Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds.

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (١١٥)

And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.

وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ (١١٦)

The wrong-doers followed that by which they were made sapless, and were guilty.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ (١١٧)

In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨)

And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not

وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩)

And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّتُ بِهِ فُؤَادَكَ (١٢٠)

And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ (١٢١)

And say unto those who believe not: Act according to your power. Lo! We (too) are acting.

[i] Lord, the case would have been judged between them,

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ (١٢٢)

And wait! Lo! We (too) are waiting.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ (١٢٣)

And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him.

وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (١٢٣)

Lo! thy Lord is not unaware of what ye (mortals) do.

سورة يوسف

Joseph - 12

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢)

Lo! We have revealed it, a Lecture in Arabic, that ye may understand.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ (٣)

We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an,

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ (٤)

When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them [i]

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ (٥)

He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ (٦)

Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْسَّائِلِينَ (٧)

Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْنَا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ (٨)

When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.

[i] prostrating themselves unto me.

أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ (٩)

(One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ (١٠)

One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ (١١)

They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?

أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ (١٢)

Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ (١٣)

He said: Lo! in truth it saddens me that ye should take him with you, and I fear less the wolf devour him while ye are heedless of him.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ (١٤)

They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ (١٦)

And they came weeping to their father in the evening.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ (١٧)

Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him,

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ (١٨)

And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ وَأَسْرُوهُ بِضَاعَةً (١٩)

And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they [i]

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ (٢٠)

And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ أَكْرَمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا (٢١)

And the Egyptian who bought him said: to his wife: Give him an honorable abode, maybe he will be useful to us,

[i] concealed him as an article of merchandise,

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٢٢)

And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.

وَرَأَوْتَهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ (٢٣)

And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come!

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ (٢٥)

And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door.

قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (٢٥)

She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?

قَالَ هِيَ رَأَوْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا (٢٦)

(Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified:

إِنْ كَانَ قَمِيصُهُ قُدٌّ مِنْ قَبْلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ (٢٦)

If his shirt is torn from before, then she speaketh truth and he is of the liars.

وَإِنْ كَانَ قَمِيصُهُ قُدٌّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ (٢٧)

And if his shirt is torn from behind, then she hath lied and he is of the truthful.

فَلَمَّا رَأَى قَمِيصَهُ قُدٌّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ (٢٨)

So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ (٢٩)

O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the faulty.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا (٣٠)

And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا (٣١)

And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave [i]

وَقَالَتْ أَخْرِجْ عَلِيهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ (٣١)

and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! [ii]

[i] to every one of them a knife [ii] This is no a human being. This is not other than some gracious angel.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ (٣٢)

She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent,

وَلَئِن لَّمْ يَفْعَلْ مَا ءَامَرُهُ لَيُسْجَنَنَّ وَلَيَكُونَا مِنَ الصَّاغِرِينَ (٣٢)

but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ (٣٣)

He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto [i]

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٤)

So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.

ثُمَّ بَدَأَ لَهُمْ مِن بَعْدِ مَا رَأَوْا آيَاتٍ لَيَسْجُنَنَّهُ حَتَّىٰ حِينٍ (٣٥)

And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا (٣٦)

And two young men went to prison with him. One of them said: I dreamed that I was pressing wine.

وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ (٣٦)

The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating.

إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٣٧)

Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

يَا صَاحِبِي السِّجْنِ ءَأَزْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩)

O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ (٤٠)

Those whom ye worship beside Him are but names which ye have named, ye and your fathers.

مَا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ (٤٠)

Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save him. [ii]

يَا صَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمْ فَاسْقِي رَبَّهُ خَمْرًا (٤١)

O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; will eat from his head. Thus is the case judged [iii]

[i] them and become of the foolish. [ii] This is the right religion, [iii] concerning which ye did inquire.

وَأَمَّا الْآخَرَ فَيُضَلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (٤١)

and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ (٤٢)

And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to [i]

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ (٤٣)

And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating,

وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأَ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ (٤٣)

and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ (٤٤)

They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ (٤٥)

And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, [ii]

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ (٤٦)

Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating

وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ (٤٦)

and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ (٤٧)

He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ (٤٨)

Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ (٤٩)

Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).

وَقَالَ الْمَلِكُ أَتُتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ (٥٠)

And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him

[i] to forget to mention it to his lord, so he (Joseph) stayed in prison for some years. [ii] therefore send me forth.

مَا بِالْأُنثَىٰ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ (٥٠)

what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتَنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ (٥١)

He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! [i]

قَالَتِ امْرَأَتُ الْعَزِيزِ آلَانَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ (٥١)

Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ (٥٢)

(Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ (٥٣)

I do not exculpate myself. Lo! the (human) soul enjoineeth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.

وَقَالَ الْمَلِكُ أَتُوتَنِي بِهِ أَتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ (٥٤)

And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art [ii]

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ (٥٥)

He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.

وكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ (٥٦)

Thus gave We power to Joseph in the land. He was the owner of it where he pleased.

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ (٥٦)

We reach with Our mercy whom We will. We lose not the reward of the good.

وَلَعَجْزُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٥٧)

And the reward of the Hereafter is better, for those who believe and ward off (evil).

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ (٥٨)

And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.

قَالَ أَتُوتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ (٥٩)

he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?

[i] We know no evil of him. [ii] to-day in our presence established and trusted.

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ (٦٠)

And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ (٦١)

They said: We will try to win him from his father: that we will surely do.

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ (٦٢)

He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again

قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ (٦٣)

they said: O our father, the measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا (٦٤)

He said: Can I entrust him to you save as I entrusted his brother to you aforetime ? Allah is better at guarding,

لَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ (٦٥)

And when they opened their belongings they discovered that their merchandise had been returned to them.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ (٦٦)

He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded.

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ (٦٧) وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ (٦٧)

And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (٦٧)

Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ (٦٨)

And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah;

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ (٦٩)

And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow [i]

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَيْرِ إِنَّكُمْ لَسَارِقُونَ (٧٠)

And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: [ii]

[i] not for what they did. [ii] O camel-riders! Lo! ye are surely thieves!

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ (٧١)

They cried, coming toward them: What is it ye have lost?

قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ (٧٢)

They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنَفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ (٧٣)

They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ (٧٤)

They said: And what shall be the penalty for it, if ye prove liars ?

قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ (٧٥)

They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ (٧٦)

Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag.

كَذَلِكَ كَدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ (٧٦)

Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed.

نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ (٧٧)

We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ (٧٧)

They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (٧٨)

They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لظَالِمُونَ (٧٩)

He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.

قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ (٧٩)

The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in [i]

[i] the case of Joseph aforetime?

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ (٨٠)

Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.

أَرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا (٨١)

Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know;

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ (٨٢)

(And when they came unto their father and had spoken thus to him) Ask the township where we were, and the caravan with which [i]

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا (٨٣)

He said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me.

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (٨٤)

And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

قَالُوا تَاللَّهِ تَفْتُوْا تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ (٨٥)

They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٨٦)

He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

يَا بَنِيَّ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ (٨٧)

Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of [i]

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ (٨٨)

And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise,

فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ (٨٨)

so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ (٨٩)

He said: Know ye what ye did unto Joseph and his brother in your ignorance ?

قَالُوا إِنَّكَ لَمَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي (٩٠)

They said: Is it indeed thou art Joseph ? He said: I am Joseph and this is my brother.

[i] we travelled hither. Lo! we speak the truth. [ii] the Spirit of Allah save disbelieving folk. Allah hath preferred thee above us,

قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَنْقُ وَيَصْبِرُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (٩٠)

Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for lo! Allah loseth not the wages of the kindly.

قَالُوا تَاللَّهِ لَقَدْ ءَاتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ (٩١)

They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.

قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومَ يَغْفِرَ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٩٢)

He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ (٩٣)

Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَعَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ (٩٤)

When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (٩٥)

(Those around him) said: By Allah, lo! thou art in thine old aberration.

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا (٩٦)

Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more.

قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٩٦)

He said: Said I not unto you that I know from Allah that which ye know not?

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (٩٧)

They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٩٨)

He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ (٩٩)

And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ (١٠٠)

And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is [i]

[i] the interpretation of my dream of old.

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (١٠٠)

Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ (١٠١)

O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events

فَاطَرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْحَقِّنِي بِالصَّالِحِينَ (١٠١)

Creator of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter. Make me to die muslim (unto Thee), [i]

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ (١٠٢)

This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan [ii]

وَمَا أَكْثَرَ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ (١٠٣)

And though thou try much, most men will not believe.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا نَذْرٌ لِّلْعَالَمِينَ (١٠٤)

Thou askest them no fee for it. It is naught else than a reminder unto the peoples.

وَكَايْنٍ مِنْ ءَايَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (١٠٥)

How many a portent is there in the heavens and the earth which they pass by with face averted!

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (١٠٦)

And most of them believe not in Allah except that they attribute partners (unto Him).

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاسِقَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (١٠٧)

Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (١٠٨)

This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى (١٠٩)

We sent no before thee (any messengers) save men whom We inspired from among the folk of the townships

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ (١٠٩)

- Have they not travelled in the land and seen the nature of the consequence for those who were before them ?

[i] and join me to the righteous. [ii] and they were scheming.

وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ (١٠٩)

And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ (١١٠)

Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved.

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِّءُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى (١١١)

In their history verily there is a lesson for men of understanding. It is no invented story

وَلَكِن تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (١١١)

but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

The Thunder - 13

سورة الرعد

تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (١)

These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ (٢)

Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service,

كُلٌّ يَجْرِي لِجَلِّ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بَلِقَاءِ رَبِّكُمْ تُوقِنُونَ (٢)

each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ (٣)

And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein [i]

يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (٣)

He covereth the night with the day. Lo! herein verily are portents for people who take thought.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ وَصِنَوَانٌ وَغَيْرُ صِنَوَانٍ (٤)

And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike,

[i] two spouses (male and female).

يُسْقَى بِمَاءٍ وَاحِدٍ وَنَفْضُلٌ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (٤)

which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا ءَأِنَّا لَفِي خَلْقٍ جَدِيدٍ (٥)

And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation?

أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٥)

Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ (٦)

And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them.

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ (٦)

But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ (٧)

Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ (٨)

Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ (٩)

He is the Knower of the Invisible and the Visible, the Great, the High Exalted.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ (١٠)

Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ (١١)

Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts;

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ (١١)

and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثَّقَالَ (١٢)

He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ (١٣)

The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ (١٤)

Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all,

إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (١٤)

save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer [i]

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ (١٥)

And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ (١٦)

Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors,

قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ (١٦)

Say: Is the blind man equal to the seer, or is darkness equal to light?

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ (١٦)

Say: Allah is the Creator of all things, and He is the One, the Almighty.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا (١٧)

He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam

فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ (١٧)

Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. [ii]

وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَعَفْتَدُوا بِهِ (١٨)

and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom.

أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٨)

Such will have a woeful reckoning, and their habitation will be hell, a dire abode.

أَفَمَنْ يَعْلَمُ أَنَّ مَا أَنْزَلْنَا إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَنْذَكُرُ أُولُوا الْأَلْبَابِ (١٩)

Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;

[i] of disbelievers goeth (far) astray. [ii] Thus Allah coineth the similitudes.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ (٢٠)

Such as keep the pact of Allah, and break not the covenant;

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ (٢١)

Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً (٢٢)

Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly,

وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ (٢٢)

and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (٢٣)

Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (٢٤)

(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ (٢٥)

And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined,

وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ (٢٥)

and make mischief in the earth: theirs is the curse and theirs the ill abode.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ (٢٦)

Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world [I]

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ (٢٧)

Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, [II]

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)

Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ (٢٩)

Those who believe and do right: Joy is for them, and bliss (their) journey's end.

[I] is but brief comfort as compared with the Hereafter. [II] and guideth unto Himself all who turn (unto Him),

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ (٣٠)

Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them [I]

أَفَلَمْ يَبْأَسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا (٣١)

Do not those who believe know that, had Allah willed, He could have guided all mankind?

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ (٣١)

As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass.

وَلَقَدْ آسْتَهْزِئَ بِرَسُولٍ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ (٣٢)

And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, [II]

بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ وَمَنْ يَضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣)

Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, [III]

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ (٣٤)

For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا (٣٥)

A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade;

وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ (٣٦)

Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it.

قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَأْبٍ (٣٦)

Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.

وَكَذَلِكَ أُنزِلْنَاهُ حُكْمًا عَرَبِيًّا (٣٧)

Thus have We revealed it, a decisive utterance in Arabic;

وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ (٣٧)

and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ (٣٨)

and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.

[I] that which We have inspired in thee, [II] and how (awful) was My punishment! [III] for him there is no guide.

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ (٣٩)

Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.

وَإِنْ مَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ (٤٠)

Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). [i]

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ (٤١)

See they not how we aim to the land, reducing it of its outlying parts?(When) Allah doometh there is none that can postpone His doom,

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا (٤٢)

Those who were before them plotted; but all plotting is Allah's.

يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ (٤٢)

He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (٤٢)

Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

سورة إبراهيم

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (١)

(This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, [ii]

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ (٢)

Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom;

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ (٣)

Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ (٤)

And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them.

[i] Ours the reckoning. [ii] by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ (٥)

We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (٥)

Lo! therein are revelations for each steadfast, thankful (heart).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ (٦)

And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk

يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَّبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ (٦)

who were afflicting you with dreadful torment, and were slaying your sons and sparing your women;

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (٧)

And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ (٨)

And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.

فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ (٩)

but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning [i]

قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ (١٠)

Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth ? He calleth you that He may forgive you your sins

قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَآتُونَا بِسُلْطَانٍ مُبِينٍ (١٠)

They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ (١١)

Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves.

وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١١)

It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا (١٢)

How should we not put our trust in Allah when He hath shown us our ways ?

[i] that to which ye call us.

وَلَنصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (١٢)

We surely will endure the hurt ye do us. In Allah let the trusting put their trust.

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا (١٣)

And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion.

وَلَنُشْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ (١٤)

And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ (١٥)

And they sought help (from their Lord) and every froward potentate was bought to naught;

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَاءٍ صَدِيدٍ (١٦)

Hell is before him, and he is made to drink a festering water,

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ (١٧)

Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ (١٨)

A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day.

لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (١٨)

They have no control of aught that they have earned. That is the extreme failure.

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (١٩)

Hast thou not seen that Allah hath created the heavens and the earth with truth ? If He will, He can remove you and bring (in) some new creation;

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا (٢١)

They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following,

فَهَلْ أَنْتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ (٢١)

can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you.

سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ (٢١)

Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ (٢٢)

And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you.

إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ (٢٢)

save that I called unto you and ye obeyed me. So blame not, but blame yourselves.

مَا أَنَا بِمُصْرِحِكُمْ وَمَا أَنْتُمْ بِمُصْرِحِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ (٢٢)

I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ (٢٣)

And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord,

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤)

Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,

تُوتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥)

Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (٢٦)

And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ (٢٧)

Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (٢٨)

Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ (٣٠)

And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ (٣١)

Tell My bondmen who believe to establish worship

وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ (٣١)

and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفَلَكَ (٣٢)

and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you,

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ (٣٥)

And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (٣٥)

And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.

رَبِّ إِنَّهُمْ أَضَلَّنَا أَكْثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ (٣٦)

My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me, [i]

فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٣٨)

Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ (٣٩)

Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ (٤٠)

My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer.

رَبَّنَا آغْفِرْ لِي وَلِوَالِدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (٤١)

Our Lord! Forgive me and my parents and believers on the day when the account is cast.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمَ تَشْخَصُ فِيهِ الْأَبْصَارُ (٤٢)

Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),

مُهْطِعِينَ مُقْنِعِي رُؤُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ (٤٣)

As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرْنَا إِلَى أَجَلٍ قَرِيبٍ (٤٤)

And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while.

[i] Still Thou art Forgiving, Merciful.

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (٤٦)

Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ (٤٧)

So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ (٤٨)

On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto [i]

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ (٤٩) سَرَابِيلُهُمْ مِنْ قَطْرَانٍ وَتَغْشَى وُجُوهُهُمُ النَّارُ (٥٠)

Thou wilt see the guilty on that day linked together in chains, ... Their raiment of pitch, and the Fire covering their faces,

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (٥١)

That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَيَلْعَلُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ (٥٢)

This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One God, and [ii]

تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ (١) رَبَّمَا يُودُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (٢)

These are verses of the Scripture and a plain Reading. ... It may be that those who disbelieve wish ardently that they were Muslims.

نَرَاهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ (٣)

Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ (٤) مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ (٥)

And We destroyed no township but there was a known decree for it. ... No nation can outstrip its term nor can they lag behind.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (٦)

And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!

[i] Allah, the One, the Almighty, [ii] that men of understanding may take heed.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ (٧)

Why bringest thou not angels unto us, if thou art of the truthful?

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ (٨)

We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩) وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِعَابِ الْأَوَّلِينَ (١٠)

Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian. ... We verily sent (messengers) before thee among the factions of the men of old.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (١١) كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ (١٢)

And never came there unto them a messenger but they did mock him. ... Thus do We make it traverse the hearts of the guilty:

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةَ الْأَوَّلِينَ (١٣)

They believe not therein, though the example of the men of old hath gone before.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦)

And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders.

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ (١٧) إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شَهَابٌ مُبِينٌ (١٨)

And We have guarded it from every outcast devil, ... Save him who stealeth the hearing, and them doth a clear flame pursue.

وَالْأَرْضَ مَدَدْنَاهَا وَالْقِيَامَةَ فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ (١٩)

And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ (٢٠)

And we have given unto you livelihoods therein, and unto those for whom ye provide not.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ (٢١)

And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ (٢٢)

And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are [i]

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ (٢٣)

Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.

[i] the holders of the store thereof.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (٢٤)

And verily We know the eager among you and verily We know the laggards.

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ (٢٥) وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (٢٦)

Lo! thy Lord will gather them together. Lo! He is Wise, Aware. ... Verily We created man of potter's clay of black mud altered,

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ (٢٧)

And the jinn did We create before time of essential fire.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (٢٨)

And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ (٢٩)

So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٣٠) إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ (٣١)

So the angels fell prostrate, all of them together ... Save Iblis. He refused to be among the prostrate.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ (٣٢)

He said: O Iblis! What aileth thee that thou art not among the prostrate?

قَالَ لَمْ أَكُنْ لِيَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ (٣٣)

He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!

قَالَ فَأَخْرِجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٣٤) وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ (٣٥)

He said: Then go thou forth from hence, for lo! thou art outcast. ... And lo! the curse shall be upon thee till the Day of Judgment.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ (٣٦) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (٣٧)

He said: My Lord! Reprieve me till the day when they are raised. ... He said: Then lo! thou art of those reprieved

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩)

He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ (٤٠) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ (٤١)

Save such of them as are Thy perfectly devoted slaves. ... He said: This is a right course incumbent upon Me:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ (٤٢)

Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ (٤٣) لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ (٤٤)

And lo! for all such, hell will be the promised place. ... It hath seven gates, and each gate hath an appointed portion.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (٤٥) أَدْخُلُوهَا بِسَلَامٍ ءَامِنِينَ (٤٦)

Lo! those who ward off (evil) are among gardens and watersprings. ... (And it is said unto them): Enter them in peace, secure.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ (٤٧)

And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ (٤٨) وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ (٥١)

Toil cometh not unto them there, nor will they be expelled from thence. ... And tell them of Abraham's guests,

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ (٥٢) قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ (٥٣)

(How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you. ... They said: Be not afraid! Lo! [i]

قَالَ أَبَشِّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ (٥٤)

He said: Bring ye me good tidings (of a son) when old age hath overtaken me?

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ (٥٥)

They said: We bring thee good tidings in truth. So be not thou of the despairing.

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٥٧) قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ (٥٨)

He said: And afterward what is your business, O ye messengers (of Allah) ? ... They said: We have been sent unto a guilty folk,

إِلَّا آلَ لُوطٍ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ (٥٩) إِلَّا أُمَّرَاتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ (٦٠)

(All) save the family of Lot. Them we shall deliver every one, ... Except his wife, of whom We had decreed that she [ii]

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ (٦٢) قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ (٦٣)

He said: Lo! ye are folk unknown (to me). ... They said: Nay, but we bring thee that concerning which they keep disputing,

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ (٦٥)

So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.

[i] we bring thee good tidings of a boy possessing wisdom. [ii] should be of those who stay behind.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَوْلَاءِ مَقْطُوعٌ مُصْبِحِينَ (٦٦)

And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ (٦٧) قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ (٦٨)

And the people of the city came, rejoicing at the news (of new arrivals). ... He said: Lo! they are my guests. Affront me not!

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ (٧١) لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ (٧٢)

He said: Here are my daughters, if ye must be doing (so). ... By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ (٧٤)

And We utterly confounded them, and We rained upon them stones of heated clay.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ (٧٥) وَإِنَّهَا لِبَسْبِيلٍ مَّقِيمٍ (٧٦)

Lo! therein verily are portents for those ... And lo! it is upon a road still uneffaced.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ (٧٨) فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ (٧٩)

And the dwellers in the wood indeed were evil-doers. ... So we took vengeance

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ (٨٠) وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ (٨١)

And the dwellers in Al-Hijr denied (Our) messengers. ... And we gave them Our revelations, but they were averse to them.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ (٨٢) فَأَخَذْتَهُمُ الصَّيْحَةُ مُصْبِحِينَ (٨٣)

And they used to hew out dwellings from the hills, (wherein they dwelt) secure. ... But the (Awful) Cry overtook them at the morning hour,

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (٨٥)

We created not the heavens and the earth and all that that is between them save with truth, and lo! the Hour is surely coming. So forgive (O Muhammad) [i]

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ (٨٦) وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ (٨٧)

Lo! Thy Lord! He is the All-Wise Creator. ... We have given thee seven of the oft-repeated (verses) and the great Qur'an.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ (٨٨)

Strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, and be not grieved on their account, And [ii]

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ (٨٩) كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ (٩٠)

And say: Lo! I, even I, am a plain warner, ... Such as We send down for those who make division,

[i] with a gracious forgiveness. [ii] lower thy wing (in tenderness) for the believers.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ (٩١) فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ (٩٢) عَمَّا كَانُوا يَعْمَلُونَ (٩٣)

Those who break the Qur'an into parts. ... Them, by thy Lord, We shall question, every one, ... Of what they used to do.

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٤) إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ (٩٥)

So proclaim that which thou art commanded, and withdraw from the idolaters. ... Lo! We defend thee from the scoffers,

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ (٩٦) وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ (٩٧)

Who set some other god along with Allah. But they will come to know. ... Well know We that thy bosom is oppressed by what they say,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ (٩٨) وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (٩٩)

But hymn the praise of thy Lord, and be of those who make prostration (unto Him). ... And serve thy Lord till the Inevitable cometh unto thee.

آتَىٰ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ (١)

The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ (٢)

He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen,

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (٤)

He hath created the heavens and the earth with a drop of fluid, yet behold! he is an open opponent.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ (٥)

And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ (٦)

And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ (٧)

And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves.

وَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرَ لَتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ (٨)

And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ (١٠)

He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ (١١)

Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit.

وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ (١٢)

And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا (١٤)

And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear.

وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ (١٤)

And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ (١٥)

And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ (١٦) أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ (١٧)

And landmarks (too), and by the star they find a way. ... Is He then Who createth as him who createth not? Will ye not then remember?

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ (١٩)

And Allah knoweth that which ye keep hidden and that which ye proclaim.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ (٢٠)

Those unto whom they cry beside Allah created naught, but are themselves created.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (٢١)

(They are) dead, not living. And they know not when they will be raised.

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ (٢٢)

Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ (٢٣)

Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

وَإِذَا قِيلَ لَهُمْ مَاذَا أُنزِلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ (٢٤)

And when it is said unto them: What hath your Lord revealed ? they say: (Mere) fables of the men of old,

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ (٢٦)

Those before them plotted, so Allah struck at the foundations of their building,

فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (٢٦)

and then the roof fell down upon them from above them, and the doom came on them whence they knew not;

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِي الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ (٢٧)

Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)?

قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ (٢٧)

Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ (٢٨)

Whom the angels cause to die while they are wronging themselves. Then will they make full submission

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٢٩)

So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.

قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ (٣٠)

They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. [i]

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ (٣١)

Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth [ii]

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (٣٢)

Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ (٣٣)

Await they aught say that the angels should come unto them or thy Lord's command should come to pass ?

Pleasant indeed will be the home of those who ward off (evil) [ii] those who ward off (evil),

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٣٣)

Even so did those before them. Allah wronged them not, but they did wrong themselves,

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٣٤)

So that the evils of what they did smote them, and that which they used to mock surrounded them.

كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسْلِ إِلَّا الْبَلَاغُ الْمُبِينُ (٣٥)

Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ (٣٦)

And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods.

فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (٣٦)

Do but travel in the land and see the nature of the consequence for the deniers!

إِنْ تَحْرَصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ (٣٧)

Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَدَّا عَلَيْهِ حَقًّا (٣٨)

And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) [i]

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ (٣٩)

That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ (٤٠)

And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً (٤١)

And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world,

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٤٢)

Such as are steadfast and put their trust in Allah.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٤٣)

And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance [ii]

[i] upon Him in truth, [ii] if ye know not! -

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ (٤٤)

and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (٤٥)

Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them [i]

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ (٤٧)

Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ (٤٨)

Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, [ii]

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ (٥١)

Allah hath said: Choose not two gods. There is only One God. So of Me, Me only, be in awe.

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ (٥٢)

Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah ?

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ (٥٣)

And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ (٥٤)

And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ (٥٥)

So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ (٥٦)

And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning [iii]

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ (٥٧)

And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire;

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (٥٨)

When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

[i] whence they know not ? [ii] and they are lowly? [iii] (all) that ye used to invent.

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٦٠)

For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ (٦١)

If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature,

وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٦١)

but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).

لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ (٦٢)

Assuredly theirs will be the Fire, and they will be abandoned.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ (٦٣)

By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day,

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ (٦٥)

Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ (٦٦)

And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, [i]

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ (٦٧)

And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent [ii]

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨)

And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا (٦٩)

Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee).

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (٦٩)

There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ (٧٠)

And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life,

[i] pure milk palatable to the drinkers. [ii] for people who have sense.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً (٧٢)

{71} And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons,

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ (٧٣)

And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor [i]

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (٧٤)

So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا (٧٥)

Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed [ii]

فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٧٥)

and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.

هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (٧٦)

Is he equal with one who enjoineeth justice and followeth a straight path (of conduct)?

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ (٧٧)

And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا (٧٨)

And Allah brought you forth from the wombs of your mothers knowing nothing,

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (٧٨)

and gave you hearing and sight and hearts that haply ye might give thanks.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (٧٩)

Have they not seen the birds obedient in mid-air ? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.

وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ تَسَخِّفُونَهَا يَوْمَ ظَنَنْتُمْ وَيَوْمَ إِقَامَتِكُمْ (٨٠)

and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp;

وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ (٨١)

and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you [iii]

[i] have they (whom they worship) any power. [ii] a fair provision from Us, [iii] from your own foolhardiness.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ (٨٢) يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (٨٣)

Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message). ... They know the favour of Allah and then deny it. Most of [i]

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يَخَفُّ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ (٨٥)

And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ (٨٦)

And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used [ii]

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ (٨٧)

And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ (٨٨)

For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى (٩٠)

Lo! Allah enjoineth justice and kindness, and giving to kinsfolk,

وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٩٠)

and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا (٩١)

Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surely over [iii]

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ (٩٢)

making your oaths a deceit between you because of a nation being more numerous than (another) nation.

إِنَّمَا يَبْلُوكُمْ اللَّهُ بِهِ وَلِيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٩٢)

Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً (٩٣)

Had Allah willed He could have made you (all) one nation,

وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ (٩٣)

but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

[i] of them are ingrates. [ii] to cry instead of Thee. [iii] over you. Lo! Allah knoweth what ye do.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (٩٥)

And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (٩٦)

That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to [i]

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً (٩٧)

Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (٩٨)

And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٩٩)

Lo! he hath no power over those who believe and put trust in their Lord.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ (١٠٠)

His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ (١٠٢)

Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as a guidance and good tidings for [ii]

لِسَانِ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (١٠٣)

The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٠٤)

Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ (١٠٦)

Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith -

وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ (١٠٦)

but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (١٠٧)

That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.

[i] the best of what they used to do. [ii] who have surrendered (to Allah).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ (١١٥)

He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah;

فَمَنْ أَضْطُرُّ غَيْرٌ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١١٥)

but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (١١٨)

And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but [1]

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ (١٢٠)

Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;

شَاكِرًا لِعَنْعَمِهِ أَجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٢١)

Thankful for His bounties; He chose him and He guided him unto a straight path.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٢٢)

And We gave him good in the world, and in the Hereafter he is among the righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٢٣)

And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (١٢٤)

The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection [ii]

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ (١٢٥)

Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (١٢٦)

If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ (١٢٧)

Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress [iii]

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ (١٢٨)

Lo! Allah is with those who keep their duty unto Him and those who are doers of good.

[i] they were wont to wrong themselves. [ii] concerning that wherein they used to differ. [iii] because of that which they devise.

سورة الإسراء

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا (١)

Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship

الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِنْ دُونِي وَكَيْلًا (٢)

We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا (٤)

And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ (٥)

So when the time for the first of the two came, We roused against you slaves of Ours of great might

فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا (٥)

who ravaged (your) country, and it was a threat performed.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا (٦)

Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ (٧)

(Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second [i]

وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا (٧)

and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا (٨)

It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed [ii]

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ (٩)

Lo! this Qur'an guideth unto that which is straightest,

[i] (of the judgments) came (We roused against you others of Our slaves) to ravage you, [ii] hell a dungeon for the disbelievers.

وَبَشِّرِ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (٩)

and giveth tidings unto the believers who do good works that theirs will be a great reward.

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا (١١)

Man prayeth for evil as he prayeth for good; for man was ever hasty.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحْوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً (١٢)

And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving,

لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَصَّلْنَا تَفْصِيلًا (١٢)

that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded [i]

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا (١٣)

And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

أَقْرَأَ كِتَابِكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (١٤)

(And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.

مَنْ أَهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا (١٥)

Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (١٥)

No laden soul can bear another's load, We never punish until we have sent a messenger.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ الْقَوْلُ فدمَرْنَاهَا تَدْمِيرًا (١٦)

And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so [ii]

وَكَمَّ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا (١٧)

How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ (١٨)

Whoso desireth that (life) which hasteneth away, We hasten for him Whoso desireth that (life) which hasteneth away, We hasten for him

ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا (١٨)

And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

[i] with a clear expounding. [ii] the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (١٩)

And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

كُلًّا نُّمِدُّ هُوْلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (٢٠)

Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا (٢١)

See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا (٢٢)

Set not up with Allah any other god (O man) lest thou sit down reprov'd, forsaken.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا (٢٣)

Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents.

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُمَّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (٢٣)

If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا (٢٤)

And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا (٢٥)

Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا (٢٦)

Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧)

Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا (٢٩)

And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا (٣٠)

Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (٣١)

Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (٣٢)

And come not near unto adultery. Lo! it is an abomination and an evil way.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ (٣٣)

And slay not the life which Allah hath forbidden save with right.

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (٣٣)

Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا (٣٤)

Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٣٥)

Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (٣٦)

(O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا (٣٧)

And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا (٣٨)

The evil of all that is hateful in the sight of thy Lord.

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ (٣٩)

This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad).

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا (٣٩)

And set not up with Allah any other god, lest thou be cast into hell, reprov'd, abandoned.

أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا (٤٠)

Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels ? [i]

[i] Lo! verily ye speak an awful word!

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا (٤١)

We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَعَبَتُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا (٤٢)

Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا (٤٣)

Glorified is He, and High Exalted above what they say!

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ (٤٤)

The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise;

وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا (٤٤)

but ye understand not their praise. Lo! He is ever Clement, Forgiving.

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (٤٥)

And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا (٤٦)

And We place upon their hearts veils lest they should understand it, and in their ears a deafness;

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا (٤٦)

and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا (٤٨)

See what similitudes they coin for thee, and thus are all astray, and cannot find a road!

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا ءَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٤٩)

And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا (٥٠)

Say: Be ye stones or iron

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ (٥١)

Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first.

فَسَيَنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا (٥١)

Then will they shake their heads at thee, and say: When will it be ? Say: It will perhaps be soon;

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَبِئْتُمْ إِلَّا قَلِيلًا (٥٢)

A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ (٥٣)

Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them.

إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا (٥٣)

Lo! the devil is for man an open foe.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنْ يَشَاءُ يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا (٥٤)

Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) [i]

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا (٥٥)

And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and [ii]

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا (٥٦)

Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ (٥٧)

Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest;

وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا (٥٧)

they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْآيَاتِ (٥٨)

There is not a township but We shall destroy it ere the Day of Resurrection,

أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (٥٨)

or punish it with dire punishment. That is set forth in the Book (of Our decrees).

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأُولُونَ (٥٩)

Naught hindereth Us from sending portents save that the folk of old denied them.

[i] as a warden over them. [ii] unto David We gave the Psalms.

وَأْتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا (٥٩)

And We gave Thamud the she-camel - a clear portent - but they did wrong in respect of her. We send not portents save to warn.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (٦١)

And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before [i]

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لِنِئْنِ أَخْرَتِنِ إِلَى يَوْمِ الْفِيَامَةِ لَعَحْتَنِكَ نُرِّيْتَهُ إِلَّا قَلِيلًا (٦٢)

He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will [ii]

قَالَ أَذْهَبُ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا (٦٣)

He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.

وَأَسْتَفْرِزُّ مِنْ أَسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ (٦٤)

And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them,

وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (٦٤)

and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا (٦٥)

Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.

رَبُّكُمْ الَّذِي يُرْجِي لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا (٦٦)

(O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ (٦٧)

And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone),

فَلَمَّا نَجَّأكُمْ أَغْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا (٦٧)

but when He bringeth you safe to land, ye turn away, for man was ever thankless.

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

Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that [iii]

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ (٦٩)

Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind

[i] that which Thou hast created of clay? [ii] seize his seed, save but a few. [iii] ye have no protector?

فَيُغْرِقْكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا (٦٩)

and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ (٧٠)

Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them,

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا (٧٠)

and have preferred them above many of those whom We created with a marked preferment.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا (٧١)

On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and [i]

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا (٧٢)

Whoso is blind here will be blind in the Hereafter, and yet further from the road.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا (٧٤)

And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

إِذَا لَعَدَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا (٧٥)

Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلافَكَ إِلَّا قَلِيلًا (٧٦)

And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) [ii]

سُنَّةً مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا (٧٧)

(Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا (٧٨)

Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn [iii]

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا (٧٩)

And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا (٨٠)

And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from thy [iv]

[i] they will not be wronged a shred. [ii] but a little after thee. [iii] is ever witnessed. [iv] presence a sustaining Power.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (٨١)

And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا (٨٢)

We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا (٨٣)

And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا (٨٤)

Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا (٨٥)

They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.

وَلَيْنُ شِئْنَا لَنُدْهِبَنَّ بِالَّذِي أُوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا (٨٦)

And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee [i]

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا (٨٧)

(It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ هَذَا الْقُرْآنِ (٨٨)

Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an,

لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨)

they could not produce the like thereof though they were helpers one of another.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا (٨٩)

And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا (٩٠)

And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا (٩١)

Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

[i] against Us in respect thereof.

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بِنَا إِلَهُ وَالْمَلَائِكَةَ قَبِيلًا (٩٢)

Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ (٩٣)

Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us [i]

قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (٩٣)

Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا (٩٤)

And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًَا رَسُولًا (٩٥)

Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ (٩٧)

And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him,

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَيُكْمَأُ وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا (٩٧)

and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, [ii]

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا ءَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٩٨)

and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ (٩٩)

Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them,

وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا (٩٩)

and hath appointed for them an end whereof there is no doubt ? But the wrong-doers refuse aught save disbelief.

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا (١٠٠)

Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ (١٠١)

And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them,

[i] a book that we can read. [ii] We increase the flame for them.

فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا (١٠١)

then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَائِرٍ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا (١٠٢)

He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) [i]

فَأَرَادَ أَنْ يَسْتَفْزِهِمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا (١٠٣)

And he wished to scare them from the land, but We drowned him and those with him, all together.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ (١٠٤)

And We said unto the Children of Israel after him: Dwell in the land;

فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا (١٠٤)

but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا (١٠٥)

With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْتٍ وَنَزَّلْنَاهُ تَنْزِيلًا (١٠٦)

And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْآذْقَانِ سُجَّدًا (١٠٧)

Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring.

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَانَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ (١١٠)

Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا (١١١)

And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between.

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ (١١١)

And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty,

وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلَّةِ وَكَبَّرَهُ تَكْبِيرًا (١١١)

nor hath He any protecting friend through dependence. And magnify Him with all magnificence.

[i] I deem thee lost, O Pharaoh.

سورة الكهف

(١) الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (١)

Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,

(٢) وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا (٢)

to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,

(٣) مَاكِثِينَ فِيهِ أَبَدًا (٣) وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا (٤)

Wherein they will abide for ever; ... And to warn those who say: Allah hath chosen a son,

(٥) مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِءِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا (٥)

(A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie.

(٦) فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ ءِثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا (٦)

Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.

(٧) إِنَّا جَعَلْنَا مَا عَلَىٰ الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا (٧)

Lo! We have placed all that is on the earth as an ornament thereof that We may try them: which of them is best in conduct.

(٨) وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا (٨)

And lo! We shall make all that is thereon a barren mound.

(٩) أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَبًا (٩)

Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?

(١٠) إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا (١٠)

When the young men fled for refuge to the Cave and said:

(١٠) رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (١٠)

Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.

(١١) فَضَرَبْنَا عَلَىٰ ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا (١١)

Then We sealed up their hearing in the Cave for a number of years.

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا (١٢)

And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى (١٣)

We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ (١٥)

These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا (١٥)

And who doth greater wrong than he who inventeth a lie concerning Allah?

وَإِذِ اعْتزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ (١٦)

And when ye withdraw from them and that which they worship your Lord will spread for you of His mercy

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ (١٧)

And thou mightest have seen the sun when it rose move away from their cave to the right,

وَإِذَا غَرَبَتْ تَقَرَّبُ إِلَيْهِمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ ءَايَاتِ اللَّهِ (١٧)

and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (١٧)

He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ (١٩)

And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: [1]

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا (٢٠)

For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.

وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا (٢١)

And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, [ii]

إِذِ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ (٢١)

When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them.

[i] We have tarried a day or some part of a day, [ii] there is no doubt concerning it.

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ (٢٢)

(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random;

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا (٢٣)

And say not of anything: Lo! I shall do that tomorrow,

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِعَقْرَبٍ مِنْ هَذَا رَشَدًا (٢٤)

Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا (٢٥)

And (it is said) they tarried in their Cave three hundred years and add nine.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرَ بِهِ وَأَسْمِعُ (٢٦)

Say: Allah is Best Aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing!

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٧)

And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou will [i]

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ (٢٨)

Restrain thyself along with those who cry unto their Lord at morn and evening,

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ (٢٩)

Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve.

وَإِنْ يَسْتَعْجِلُوا يُعَاتُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا (٢٩)

If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (٣٠)

Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ (٣١)

As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (٣١)

and will wear green robes of finest silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place!

[i] find no refuge beside Him.

وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِعِاحِدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا (٣٢)

Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms [i]

كَلِمَاتٍ الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظَلْمِ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا (٣٣)

Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا (٣٤)

And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (٣٥)

And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا (٣٦)

I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا (٣٧)

His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then [ii]

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا (٣٨)

But He is Allah, my Lord, and I ascribe unto my Lord no partner.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا (٣٩)

If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though Thou [iii]

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا (٤٠)

Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,

أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا (٤١)

Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا (٤٣)

And he had no troop of men to help him as against Allah, nor could he save himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا (٤٤)

In this case is protection only from Allah, the True, He is Best for reward, and best for consequence.

[i] and had put between them tillage. [ii] fashioned thee a man ? [iii] seest me as less than thee in wealth and children,

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا (٤٦)

Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, [i]

وَيَوْمَ نُبَسِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (٤٧)

And (bethink you of) the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not [ii]

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ (٤٨)

And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first.

وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا (٤٩)

and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it!

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ فِي الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ (٥٠)

{49} And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, [iii]

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مِتَّخِذَ الْمُضِلِّينَ عَضُدًا (٥١)

I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا (٥٢)

And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but [iv]

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا (٥٣)

And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا (٥٤)

And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ (٥٦)

We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood

لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوعًا (٥٦)

in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا (٥٧)

And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them

[i] and better in respect of hope. [ii] one of them behind. [iii] so he rebelled against his Lord's command. [iv] they will not hear their prayer,

وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا (٥٧)

And though thou call them to the guidance, in that case they can never be led aright.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَ لَهُمُ الْعَذَابَ (٥٨)

Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them;

بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا (٥٨)

but theirs is an appointed term from which they will find no escape.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا (٥٩)

And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا (٦٠)

And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا (٦١)

And when they reached the point where the two met, they forgot their fish, And when they reached the point where the two met, they forgot their fish,

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا (٦٢)

And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.

قَالَ أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ (٦٣)

He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it -

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا (٦٤)

He said: This is that which we have been seeking. So they retraced their steps again.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (٦٥)

Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

اَقَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا (٦٦)

Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٦٧)

He said: Lo! thou canst not bear with me.

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا (٦٨)

How canst thou bear with that whereof thou canst not compass any knowledge?

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا (٦٩)

He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (٧٠)

He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (٧١)

So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? [i]

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٢)

He said: Did I not tell thee that thou couldst not bear with me?

قَالَ لَا تَأْخِذْنِي بِمَا نَسِيتُ وَلَا تَزَهِقْنِي مِنْ أَمْرِي عُسْرًا (٧٣)

(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بغيرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا (٧٤)

So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? [ii]

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٥)

He said: Did I not tell thee that thou couldst not bear with me?

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (٧٦)

(Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا (٧٧)

So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused [iii]

فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ قَالَ لَوْ شِئْتَ لَهَيَّكَ عَلَيْهِ أَجْرًا (٧٧)

And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have [iv]

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (٧٨)

He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.

[i] Thou verily hast done a dreadful thing. [ii] Verily thou hast done a horrid thing. [iii] to make them guests. [iv] taken payment for it.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ (٧٩)

As for the ship, it belonged to poor people working on the river, and I wished to mar it,

فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩)

and I wished to mar it, for there was a king behind them who is taking every ship by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠)

And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا (٨١)

And we intended that their Lord should change him for them for one better in purity and nearer to mercy.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا (٨٢)

And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging

وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ (٨٢)

and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure [i]

وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢)

and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا (٨٣)

They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤) فَاتَّبَعَ سَبَبًا (٨٥)

Lo! We made him strong in the land and gave him unto every thing a road. ... And he followed a road

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا (٨٦)

Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout.

قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا (٨٦)

We said: O Dhu'l-Qarneyn! Either punish or show them kindness.

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا (٨٧)

He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!

[i] as a mercy from their Lord;

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا (٨٨) ثُمَّ أَتْبَعَ سَبَبًا (٨٩)

But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command. ... Then he followed a road

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطَّلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا (٩٠)

Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (٩١) ثُمَّ أَتْبَعَ سَبَبًا (٩٢)

So (it was). And We knew all concerning him. ... Then he followed a road

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣)

Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَا جُوجَ وَمَاجُوجَ مُفْسِدُونَ فِي الْأَرْضِ (٩٤)

They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land.

فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا (٩٤)

So may we pay thee tribute on condition that thou set a barrier between us and them?

قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥)

He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set [i]

قَالَ أَنفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا (٩٦)

Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: [ii]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا (٩٧)

And (Gog and Magog) were not able to surmount, nor could they pierce (it).

قَالَ هَٰذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا (٩٨)

He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا (٩٩)

And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا (١٠٠)

On that day we shall present hell to the disbelievers, plain to view,

[i] between you and them a bank. [ii] Bring me molten copper to pour thereon.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا (١٠١)

Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا (١٠٢)

Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣)

Say: Shall We inform you who will be the greatest losers by their works?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥)

Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection [i]

ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا (١٠٦)

That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (١٠٧)

Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (١٠٨)

Wherein they will abide, with no desire to be removed from thence.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ (١٠٩)

Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up

قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (١٠٩)

before the words of my Lord were exhausted, even though We brought the like thereof to help.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ (١١٠)

Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God.

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠)

And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.

سورة مريم

ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (٢) إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (٣)

A mention of the mercy of thy Lord unto His servant Zachariah. ... When he cried unto his Lord a cry in secret,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا (٤)

Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥)

Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (٦)

Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا (٧)

(It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨)

He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (٩)

He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (١٠)

He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١)

Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (١٢)

(And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,

وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا (١٣)

And compassion from Our presence, and purity; and he was devout,

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا (١٤)

And dutiful toward his parents. And he was not arrogant, rebellious.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا (١٥)

Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!

وَأَنذُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦)

And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧)

And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (١٨)

She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God-fearing.

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا (١٩)

He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠)

She said: How can I have a son when no mortal hath touched me, neither have I been unchaste ?

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا (٢٢)

And she conceived him, and she withdrew with him to a far place.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا (٢٣)

And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become [i]

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤)

Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا (٢٥)

And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا (٢٦)

So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent God, so [ii]

[i] a thing of naught, forgotten! [ii] I shall not speak to any man today.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧)

Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (٢٨)

O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩)

Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَحَعَلَنِي نَبِيًّا (٣٠)

He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١)

And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,

وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (٣٢)

And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (٣٣)

And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤)

Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٣٥)

It beseems not Allah that He should take to Himself a son, glory to be Him; when He has decreed a matter He only says to it "Be,"

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٣٦)

And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ (٣٧)

But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great day.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَّا الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ (٣٨)

How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ (٣٩)

And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَدِيقًا نَبِيًّا (٤١)

And mention Ibrahim in the Book; surely he was a truthful man, a prophet.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢)

When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣)

O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥)

O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent God:

قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَئِن لَمْ تَنْتَهَ لَعَزَّجْمَنَّكَ وَآهَجَّرَنِي مَلِيًّا (٤٦)

He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا (٤٧)

He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:

وَأَعْتَزِّلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا (٤٨)

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may bel shall not remain unblessed in [i]

فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩)

So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaquob, and each one [ii]

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠)

And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلِصًا وَكَانَ رَسُولًا نَبِيًّا (٥١)

And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (٥٢)

And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

[i] calling upon my Lord. [ii] of them We made a prophet.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا (٥٣)

And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا (٥٤)

And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet;

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا (٥٥)

He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا (٥٦) وَرَفَعْنَاهُ مَكَانًا عَلِيًّا (٥٧)

And make mention in the Scripture of Idris. Lo! he was a saint, a prophet; ,,, And We raised him to high station.

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا (٥٨)

and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, [i]

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا (٥٩)

Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا (٦٠)

Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا (٦١)

- Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment -

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (٦٢)

They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا (٦٥)

Lord of the heavens and the earth and all that is between them! Therefore, worship thou Him and be thou steadfast in His service. Knowest thou one that [ii]

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (٦٦)

And man saith: When I am dead, shall I forsooth be brought forth alive?

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (٦٨)

And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.

[i] adoring and weeping. [ii] can be named along with Him ?

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (٦٩)

Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جثِيًّا (٧٢)

Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.

قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا (٧٣)

those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًّا (٧٤)

How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا (٧٥)

Say: As for him who is in error, the Beneficent will verily prolong his span of life

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا (٧٥)

until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in [i]

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا (٧٦)

Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا (٧٧)

Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children ?

ءَأَطَّلَعَ الْغَيْبَ أَمْ آتَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٧٨)

Hath he perused the Unseen, or hath he made a pact with the Beneficent?

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا (٧٩)

Nay, but We shall record that which he saith and prolong for him a span of torment.

وَنَرْتُهُ مَا يَقُولُهُ وَيَأْتِينَا فَرْدًا (٨٠)

And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا (٨١)

And they have chosen (other) gods beside Allah that they may be a power for them.

[i] position and who is weaker as an army.

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا (٨٢)

Nay, but they will deny their worship of them, and become opponents unto them.

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَوَزُّهُمْ أَزًّا (٨٣)

Seest thou not that We have set the devils on the disbelievers to confound them with confusion?

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا (٨٤)

So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥)

On the day when We shall gather the righteous unto the Beneficent, a goodly company.

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًّا (٨٦)

And drive the guilty unto hell, a weary herd,

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (٨٧)

They will have no power of intercession, save him who hath made a covenant with his Lord.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (٨٨) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (٨٩)

And they say: The Beneficent hath taken unto Himself a son Assuredly ye utter a disastrous thing

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (٩٠)

Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,

أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا (٩١) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (٩٢)

That ye ascribe unto the Beneficent a son, ,, When it is not meet for (the Majesty of) the Beneficent that He should choose a son.

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣)

There is none in the heavens and the earth but cometh unto the Beneficent as a slave.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (٩٤) وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (٩٥)

Verily He knoweth them and numbereth them with (right) numbering. ... And each one of them will come unto Him on the Day of Resurrection, alone.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩٦)

Lo! those who believe and do good works, the Beneficent will appoint for them love.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا (٩٧)

And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), [i]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا (٩٨)

And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear [ii]

سورة طه

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢) إِلَّا تَذَكْرَةً لِمَنْ يَخْشَى (٣)

We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed, ... But as a reminder unto him who feareth,

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى (٤) الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (٥)

A revelation from Him Who created the earth and the high heavens, ... The Beneficent One, Who is established on the Throne.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (٦)

Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.

وَإِنْ تَجَهَّزْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (٧)

And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى (٨) وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (٩)

Allah! There is no God save Him. His are the most beautiful names. ,, Hath there come unto thee the story of Moses?

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا (١٠)

When he saw a fire and said unto his folk: Lo! Wait!

إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمُ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى (١٠) فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١)

I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire. ... And when he reached it, he was [iii]

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

وَأَنَا آخَرْتُكَ فَاسْتَمِعْ لِمَنْ يُوحَى (١٣)

And I have chosen thee, so hearken unto that which is inspired.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

Lo! I, even I, am Allah, There is no God save Me. So serve Me and establish worship for My remembrance.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَى (١٥)

Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَزِدَى (١٦) وَمَا تَلَكَ بِبَيْمِينِكَ يَا مُوسَى (١٧)

Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish. ... And what is that in [i]

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى (١٨)

He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.

قَالَ أَلْقِهَا يَا مُوسَى (١٩) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (٢٠)

He said: Cast it down, O Moses! ... So he cast it down, and lo! it was a serpent, gliding.

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (٢١)

He said: Grasp it and fear not. We shall return it to its former state.

وَأَضْمُ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى (٢٢)

And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى (٢٣) أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَى (٢٤)

That We may show thee (some) of Our greater portents, ... Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦)

(Moses) said: My Lord! relieve my mind ... And ease my task for me;

وَأَحْلُلْ عُقْدَةً مِنْ لِسَانِي (٢٧) يَفْقَهُوا قَوْلِي (٢٨)

And loose a knot from my tongue, ... That they may understand my saying

وَأَجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي (٢٩) هَارُونَ أَخِي (٣٠)

Appoint for me a henchman from my folk, ... Aaron, my brother.

[i] thy right hand, O Moses?

أَشْدُدْ بِهِ أَزْرِي (٣١) وَأَشْرِكُهُ فِي أَمْرِي (٣٢)

Confirm my strength with him ... And let him share my task,

كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣) وَنَذْكُرَكَ كَثِيرًا (٣٤)

That we may glorify Thee much ... And much remember Thee.

إِنَّكَ كُنْتَ بِنَا بَصِيرًا (٣٥) قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (٣٦)

Lo! Thou art ever Seeing us. ... He said: Thou art granted thy request, O Moses.

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى (٣٧) إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ (٣٨)

And indeed, another time, already We have shown thee favour, ... When we inspired in thy mother that which is inspired,

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَاقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ (٣٩)

Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy [i]

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَنْ يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ (٤٠)

When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be [ii]

أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي (٤٢) أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣)

Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me. ... Go, both of you, unto Pharaoh. Lo! [iii]

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (٤٤)

And speak unto him a gentle word, that peradventure he may heed or fear.

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ (٤٥)

They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ (٤٦)

He said: Fear not. Lo! I am with you twain, Hearing and Seeing.

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تَعَذِّبْهُمْ (٤٧)

So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not.

قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ (٤٧)

We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.

[i] to him shall take him. [ii] refreshed and might not sorrow. [iii] he hath transgressed (the bounds).

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى (٤٩) قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (٥٠)

(Pharaoh) said: Who then is the Lord of you twain, O Moses? ... He said: Our Lord is He Who gave unto everything its nature, then guided it aright.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (٥١)

He said: What then is the state of the generations of old?

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى (٥٢)

He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا (٥٣)

Who hath appointed the earth as a bed and hath threaded roads for you therein

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى (٥٣)

and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَعَايَاتٍ لِعُوقِلِ النَّهَى (٥٤)

(Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (٥٥)

Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى (٥٦)

And We verily did show him all Our tokens, but he denied them and refused.

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (٥٧)

He said: Hast come to drive us out from our land by thy magic, O Moses?

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى (٥٨)

But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, [i]

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى (٥٩)

(Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى (٦٠)

Then Pharaoh went and gathered his strength, then came (to the appointed tryst).

[i] at a place convenient (to us both).

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ (٦١)

Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ (٦٢)

Then they debated one with another what they must do, and they kept their counsel secret.

قَالُوا إِنَّ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ (٦٣)

They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ (٦٤)

So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ (٦٥)

They said: O Moses! Either throw first, or let us be the first to throw ?

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ (٦٦)

He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ (٦٧) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ (٦٨)

And Moses conceived a fear in his mind. ... We said: Fear not! Lo! thou art the higher.

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ (٦٩)

Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, [i]

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ (٧٠)

Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السَّحْرَ (٧١)

(Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic.

فَلَعْنَةُ قَطْعَنٍ أَيْدِيكُمْ وَأَرْجُلِكُمْ مِنْ خَلْفٍ وَلَعْنَةُ صُلْبِكُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ (٧١)

Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know [ii]

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ (٧٣)

Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.

[i] and a wizard shall not be successful to whatever point (of skill) he may attain. [ii] for certain which of us hath sterner and more lasting punishment.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ (٧٤)

Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ (٧٥)

But whoso cometh unto Him a believer, having done good works, for such are the high stations;

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ (٧٦)

Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.

وَلَقَدْ أُوحِينَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي (٧٧)

And verily We inspired Moses, saying: Take away My slaves by night

فَأَضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا تَخْشَىٰ (٧٧)

and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ اللَّيْلِ مَا غَشِيَهُمْ (٧٨)

Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.

aa وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ (٧٩)

And Pharaoh led his folk astray, he did not guide them.

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَٰى (٨٠)

O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, [i]

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ (٨١)

(Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: [ii]

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ (٨٢)

And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.

وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ (٨٣)

And (it was said): What hath made thee hasten from thy folk, O Moses?

قَالَ هُمْ أَوْلَاءٌ عَلَيَّ أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ (٨٤)

He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.

[i] and sent down on you the manna and the quails, [ii] and he on whom My wrath cometh, he is lost indeed.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (٨٥)

He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them.

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا (٨٦)

Then Moses went back unto his folk, angry and sad.

قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا (٨٦)

He said: O my people! Hath not your Lord promised you a fair promise ?

أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي (٨٦)

Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me ?

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا (٨٧)

They said: We broke not tryst with thee of our own will,

وَلَكِنَّا حُمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (٨٧)

but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (٨٨)

Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god [i]

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (٨٩)

See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ (٩٠)

And Aaron indeed had told them beforehand:

يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (٩٠)

O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (٩١)

They said: We shall by no means cease to be its votaries till Moses return unto us.

قَالَ يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (٩٢)

He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray,

[i] of Moses, but he hath forgotten.

أَلَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي (٩٣)

That thou followedst me not ? Hast thou then disobeyed my order?

قَالَ يَا أَبْنُ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي (٩٤)

He said: O son of my mother! Clutch not my beard nor my head!

إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (٩٤)

I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (٩٥)

(Moses) said: And what hast thou to say, O Samiri ?

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (٩٦)

He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul [i]

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ (٩٧)

(Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not!

وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ وَانظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا (٩٧)

and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary.

لِنَحْرِقَنَّهُ ثُمَّ لِنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا (٩٧)

Verily we will burn it and will scatter its dust over the sea.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (٩٨)

Your God is only Allah, than Whom there is no other God. He embraceth all things in His knowledge.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (٩٩)

Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a reminder.

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (١٠٠)

Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (١٠١)

Abiding under it - an evil burden for them on the Day of Resurrection,

[i] commended to me.

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢)

The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror),

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣)

Murmuring among themselves: Ye have tarried but ten (days).

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا (١٠٤)

We are Best Aware of what they utter when their best in conduct say: Ye have tarried but a day.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا (١٠٥)

They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust.

فَيَذَرُهَا قَاعًا صَفْصَفًا (١٠٦) لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (١٠٧)

And leave it as an empty plain, ... Wherein thou seest neither curve nor ruggedness.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا (١٠٨)

On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (١٠٩)

On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا (١١٠)

He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (١١١)

And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that day).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (١١٢)

And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (١١٣)

Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil [i]

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا (١١٤)

Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: [ii]

[i] or that it may cause them to take heed. [ii] My Lord! Increase me in knowledge.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ فَلَمْ نجدْ لَهُ عَزْمًا (١١٥)

And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ (١١٦)

And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ (١١٧)

Therefor we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ (١١٨)

It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,

وَإِنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ (١١٩)

And that thou thirstest not therein nor art exposed to the sun's heat.

فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ (١٢٠)

But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away ?

فَاكْأَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوَاتُهُمَا (١٢١)

Then they twain ate thereof, so that their shame became apparent unto them,

وطففقا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ (١٢١)

and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ (١٢٢)

Then his Lord chose him, and relented toward him, and guided him.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ (١٢٣)

He said: Go down hence, both of you, one of you a foe unto the other.

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ (١٢٣)

But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ (١٢٤)

But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (١٢٥)

He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى (١٢٦)

He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (١٢٧)

Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩)

And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would have been inevitable (in this world).

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا (١٣٠)

would have been inevitable (in this world). and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ (١٣١)

And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that [i]

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا (١٣٢)

And enjoin upon thy people worship, and be constant therein.

لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَزَّرْنَاكَ وَالْعَاقِبَةُ لِلتَّقْوَى (١٣٢)

We ask not of thee a provision: We provided for thee. And the sequel is for righteousness.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ أَوْلَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَى (١٣٣)

And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا (١٣٤)

And if we had destroyed them with some punishment before it, they would assuredly have said:

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى (١٣٤)

Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were [ii]

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى (١٣٥)

Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.

[i] We may try them thereby. [ii] (thus) humbled and disgraced!

سورة الأنبياء

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ (١)

Their reckoning draweth nigh for mankind, while they turn away in heedlessness.

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا أَاسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ (٢)

Never cometh there unto them a new reminder from their Lord but they listen to it while they play,

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا النَّجْوَى الَّذِينَ ظَلَمُوا (٣)

With hearts preoccupied. And they confer in secret. The wrong-doers say:

هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ (٣)

Is this other than a mortal like you? Will ye then succumb to magic when ye see (it) ?

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ (٤)

He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.

مَا ءَامَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ (٦)

Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٧)

And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ (٨)

We gave them not bodies that would not eat food, nor were they immortals.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ (٩)

Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ (١٠)

Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا ءَاخِرِينَ (١١)

How many a community that dealt unjustly have We shattered, and raised up after them another folk!

فَلَمَّا أَحْسُوا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ (١٢)

And, when they felt Our might, behold them fleeing from it!

لَا تَرْكُضُوا وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ (١٣)

(But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, That ye [i]

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ (١٤)

They cried: Alas for us! we were wrong-doers.

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ (١٥)

And this their crying ceased not till We made them reaped corn, extinct.

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَاءَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ (١٧)

If We had wished to find a pastime, We could have found it in Our presence - if We ever did.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ (١٨)

Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ لَا يَسْتَحْسِرُونَ (١٩)

Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ (٢٠) أَمْ اتَّخَذُوا إِلَهًا مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ (٢١)

They glorify (Him) night and day; they flag not. ... Or have they chosen gods from the earth who raise the dead?

لَوْ كَانَ فِيهَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (٢٢)

If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from [ii]

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ (٢٣)

He will not be questioned as to that which He doeth, but they will be questioned.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (٢٥)

And We sent no messenger before thee but We inspired him, (saying): There is no God save Me (Allah), so worship Me.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ (٢٦)

And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;

[i] may be them another folk questioned. [ii] all that they ascribe (unto Him).

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ (٢٧)

They speak not until He hath spoken, and they act by His command.

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ (٢٩)

And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers.

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا (٣٠)

Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them,

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ (٣١)

and we made every living thing of water ? Will they not then believe?

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ (٣٢)

And we have made the sky a roof withheld (from them) Yet they turn away from its portents.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنَّ مِتَّ فَهُمْ الْخَالِدُونَ (٣٤)

We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ (٣٥)

Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ (٣٧)

Man is made of haste. I shall show you My portents, but ask Me not to hasten.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٣٨)

And they say: When will this promise (be fulfilled), if ye are truthful?

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ (٤٠)

Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.

وَلَقَدْ آسَتْهَزِيءَ بَرَسُولٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٤١)

Messengers before thee, indeed, were mocked,

قُلْ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ (٤٢)

Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ (٤٣)

Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ (٤٤)

Nay, We gave provision to these and their fathers until life was prolonged to them.

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ (٤٥)

Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ (٤٦)

And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا (٤٧)

And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain [i]

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ (٤٩)

(For) those who fear their Lord in secret and they are fearful of the hour.

وَهَذَا نِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ فَانْتُمْ لَهُ مُنْكَرُونَ (٥٠)

And this is a blessed Reminder which We have revealed; will you then deny it?

وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ (٥١)

And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

إِذْ قَالَ لِءَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ (٥٢)

When he said to his father and his people: What are these images to whose worship you cleave?

قَالُوا وَجَدْنَا ءَابَاءَنَا لَهَا عَابِدِينَ (٥٣)

They said: We found our fathers worshipping them.

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ (٥٤)

He said: Certainly you have been, (both) you and your fathers, in manifest error.

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ (٥٥)

They said: Have you brought to us the truth, or are you one of the triflers?

[i] of mustard seed, (yet) will We bring it, and sufficient are We to take account.

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ (٥٦)

He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

وَتَاللَّهِ لَءَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ (٥٧)

And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ (٥٨)

Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

قَالُوا سَمِعْنَا فَتَىٰ يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (٦٠)

They said: We heard a youth make mention of them, who is called Abraham.

قَالُوا فَآتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١)

They said: Then bring him (hither) before the people's eyes that they may testify.

قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ (٦٢)

They said: Is it thou who hast done this to our gods, O Abraham?

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣)

He said: But this, their chief hath done it. So question them, if they can speak.

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (٦٤)

Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦)

He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you ?

أَفَأَنْتُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (٦٧)

Fie on you and all that ye worship instead of Allah! Have ye then no sense ?

قَالُوا حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ (٦٨)

They cried: Burn him and stand by your gods, if ye will be doing.

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ (٦٩)

We said: O fire, be coolness and peace for Abraham,

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ (٧٠)

And they wished to set a snare for him, but We made them the greater losers.

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ (٧١)

And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ (٧٢)

And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ (٧٤)

And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (٧٦)

And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.

وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (٧٧)

And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ (٧٩)

And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to [i]

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (٨١)

And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ (٨٢)

And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسْنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (٨٣)

And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ (٧٨)

And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him,

فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (٨٧)

but he cried out in the darkness, saying: There is no God save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.

[i] hymn (His) praise along with David. We were the doers (thereof).

فَأَسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ (٨٨)

Then we heard his prayer and saved him from the anguish. Thus we save believers.

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (٨٩)

And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.

فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ (٩٠)

Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ (٩١)

And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (٩٢)

Lo! this, your religion, is one religion, and I am your Lord, so worship Me.

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنْهُمْ لَا يَرْجِعُونَ (٩٥)

And there is a ban upon any community which We have destroyed: that they shall not return.

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ (٩٦)

Until, when Gog and Magog are let loose, and they hasten out of every mound,

وَأَقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا (٩٧)

And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve!

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ (٩٨)

Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ (١٠١)

Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ (١٠٢)

They will not hear the slightest sound thereof, while they abide in that which their souls desire.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ (١٠٣)

The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (١٠٥)

And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ (١٠٦) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧)

Lo! there is a plain statement for folk who are devout. ... We sent thee not save as a mercy for the peoples.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ (١٠٨)

Say: It is only inspired in me that your God is One God. Will ye then surrender (unto Him)?

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنِ أَدْرِي أَقْرِبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ (١٠٩)

But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ (١١٠)

Lo! He knoweth that which is said openly, and that which ye conceal.

وَإِنِ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ (١١١)

And I know not but that this may be a trial for you, and enjoyment for a while. Our Lord is the Beneficent, Whose help is to be implored against

قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ (١١٢)

He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe {unto Him}.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (١)

O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا (٢)

On the day when ye behold it, every nursing mother will forget her nursing and every pregnant one will be delivered of her burden,

وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (٢)

and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ (٣)

Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ (٤)

For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ (٥)

O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust,

ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ (٥)

then from a drop of seed, then from a clot, then from a little lump of flesh shapely that We may make (it) clear for you.

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ (٥)

And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) [i]

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ (٥)

And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth)

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ (٧)

And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا كِتَابٍ مُنِيرٍ (٨)

And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ (١٠)

(And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.

وَمِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ (١١)

And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith,

وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (١١)

but if a trial befalleeth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.

[i] that ye attain your full strength.

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (١٢)

He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ (١٣)

He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (١٤)

Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow.

وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ (١٦)

Thus We reveal it as plain revelations, and verily Allah guideth whom He will.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا (١٧)

Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters

إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (١٧)

- Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ (١٨)

Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth,

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ (١٨)

He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.

فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُؤُوسِهِمُ الْحَمِيمُ (١٩)

But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,

يُضْهِرُّ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ (٢٠) وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ (٢١)

Whereby that which is in their bellies, and their skins too, will be melted; ... And for them are hooked rods of iron.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ (٢٢)

Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

يُحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ نَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٢٣)

wherein they will be allowed armllets of gold, and pearls, and their raiment therein will be silk.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ (٢٤)

They are guided unto gentle speech; they are guided unto the path of the Glorious One.

أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهَّرْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (٢٦)

Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow [i]

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (٢٧)

And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ (٢٨)

That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that [ii]

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُذُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩)

Then let them make an end of their unkemptness and pay their vows and go around the ancient House.

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

So shun the filth of idols, and shun lying speech,

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (٣٢)

That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,

لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣)

Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ (٣٤)

And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food;

وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ (٣٦)

And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah [iii]

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ (٣٧)

Their flesh and their food reach not Allah, but the devotion from you reacheth Him.

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (٣٨)

Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.

[i] and make prostration. [ii] He hath bestowed upon them. [iii] over them when they are drawn up in lines.

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩)

Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ (٤٠)

Those who have been driven from their homes unjustly only because they said: Our Lord is Allah

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ (٤٠)

For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques,

يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠)

wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! [i]

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ (٤١)

Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's [ii]

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ (٤٢)

If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);

فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا (٤٥)

How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins,

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا (٤٦)

Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear ?

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ (٤٦)

For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ (٤٧)

And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.

وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ (٤٨)

And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ (٤٩)

Say: O mankind! I am only a plain warner unto you.

[i] Allah is Strong, Almighty. [ii] is the sequel of events.

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٥٠)

Those who believe and do good works, for them is pardon and a rich provision;

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ (٥١)

While those who strive to thwart Our revelations, such are rightful owners of the Fire.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ (٥٢)

Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect [i]

فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢)

But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ (٥٣)

That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ (٥٤)

and that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and [ii]

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ (٥٥)

And those who disbelieve will not cease to be in doubt thereof

حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ (٥٥)

until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ (٥٦)

The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ (٥٧)

While those who disbelieved and denied Our revelations, for them will be a shameful doom.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا (٥٨)

Those who fled their homes for the cause of Allah and then were slain or died,

لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (٥٨)

Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.

[i] of that which he recited thereof. [ii] their hearts may submit humbly unto Him.

لِيَدْخِلْنَهُمْ مُدْخَلَآً يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ (٥٩)

Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرْتَهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ (٦٠)

That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! [i]

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ (٦١)

That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ (٦٢)

That is because Allah, He is the True, and that whereon they call instead of Him, it is the false,

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتَصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (٦٣)

Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow ? Lo! Allah is Subtile, Aware.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ (٦٤)

Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ (٦٥)

Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command,

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ (٦٦)

And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعَنَّكَ فِي الْأَمْرِ (٦٧)

Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter,

وَأَذِعْ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ (٦٧)

but summon thou unto thy Lord. Lo! thou indeed followest right guidance.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (٦٨)

And if they wrangle with thee, say: Allah is Best Aware of what ye do.

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (٦٩)

Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.

[i] Allah verily is Mild, Forgiving.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٧٠)

Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزَلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ (٧١)

And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers [i]

قُلْ أَفَأَنْبِئُكُمْ بِشَرٍّ مِنْ ذَلِكَمُ النَّارِ وَعَذَابِ اللَّهِ الَّذِينَ كَفَرُوا وَيَبِئْسَ الْمَصِيرُ (٧٢)

Say: Shall I proclaim unto you worse than that ? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِثْلٌ فَاسْتَمِعُوا لَهُ (٧٣)

O mankind! A similitude is coined, so pay ye heed to it:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ (٧٣)

Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose.

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ (٧٣)

And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٧٤)

They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٧٥)

Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (٧٧)

O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ (٧٨)

And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith [ii]

هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ (٧٨)

He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be [iii]

فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ (٧٨)

So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!

[i] there is no helper. [ii] of your father Abraham (is yours). [iii] witnesses against mankind.

سورة المؤمنون

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣)

Successful indeed are the believers ... Who are humble in their prayers, ... And who shun vain conversation,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥)

And who are payers of the poor-due; ... And who guard their modesty

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦)

- Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,

فَمَنْ آبَتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٧)

But whoso craveth beyond that, such are transgressors

وَالَّذِينَ هُمْ لِإِمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٨)

- And who are shepherds of their pledge and their covenant,

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (٩) أُولَٰئِكَ هُمُ الْوَارِثُونَ (١٠)

And who pay heed to their prayers. ... These are the heirs

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١)

Who will inherit paradise. There they will abide.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢)

Verily We created man from a product of wet earth;

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ (١٣)

Then placed him as a drop (of seed) in a safe lodging;

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مَضْغَةً فَخَلَقْنَا الْمَضْغَةَ عِظَامًا (١٤)

Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones,

فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤)

then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (١٥) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (١٦)

Then lo! after that ye surely die. ... Then lo! on the Day of Resurrection ye are raised (again).

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ (١٧)

And We have created above you seven paths, and We are never unmindful of creation.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَىٰ نَهَابٍ بِهِ لَقَادِرُونَ (١٨)

And we send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to withdraw it.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ (١٩)

Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْآكِلِينَ (٢٠)

And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ (٢١)

And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, [i]

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٢٢)

And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other God save Him. Will ye not ward off (evil)?

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَنَرَّبَّصُوا بِهِ حَتَّىٰ حِينٍ (٢٥)

He is only a man in whom is a madness, so watch him for a while.

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَکَ بِأَعْيُنِنَا وَوَحَيْنَا (٢٧)

Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration.

فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ (٢٧)

Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses,

وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَقُونَ (٢٧)

and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done [ii]

فَإِذَا آسَوتِیْتَ أَنْتَ وَمَنْ مَعَكَ عَلَىٰ الْفُلْکِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ (٢٨)

And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!

[i] and of them do ye eat; [ii] wrong. Lo! they will be drowned.

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرَ الْمُنْزِلِينَ (٢٩)

And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ (٣١)

Then, after them, We brought forth another generation;

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٣٢)

And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other God save Him. Will ye not ward off (evil)?

مَا هَذَا إِلَّا بَشَرٌ مِثْلَكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ (٣٣)

This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.

وَلَيْنَ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ (٣٤)

If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers.

أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْكُمْ مُخْرَجُونَ (٣٥)

Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?

هِيَ هَاتِ هَيْهَاتَ لِمَا تُوعَدُونَ (٣٦) إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ (٣٧)

Begone, begone, with that which ye are promised! ... There is naught but our life of the world; we die and we live, and we shall not be raised (again).

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ (٣٨)

He is only a man who hath invented a lie about Allah. We are not going to put faith in him.

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ (٣٩) قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ (٤٠)

He said: My Lord! Help me because they deny me. ... He said: In a little while they surely will become repentant.

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبَعْدًا لِلقَوْمِ الظَّالِمِينَ (٤١)

So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ (٤٣)

No nation can outstrip its term, nor yet postpone it.

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلِّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ بَعْدًا لِلقَوْمِ لَا يُؤْمِنُونَ (٤٤)

Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow [i]

[i] one another (to disaster) and We made them bywords. A far removal for folk who believe not!

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ (٤٥)

Then We sent Moses and his brother Aaron with Our tokens and a clear warrant

إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ (٤٦)

Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.

فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ (٤٧)

And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ (٤٨) وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ (٤٩)

So they denied them, and became of those who were destroyed. ... And We verily gave Moses the Scripture, that haply they might go aright.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (٥٠)

And We made the son of Mary and his mother a portent, and We gave them refuge on a height,

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ (٥١)

O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ (٥٢)

And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (٥٣)

But they (mankind) have broken their religion among them into sects, each group rejoicing in its tenets.

فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ (٥٤) أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ (٥٥)

So leave them in their error till a time. ... Think they that in the wealth and sons wherewith We provide them

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ (٥٦) إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ (٥٧)

We hasten unto them with good things ? Nay, but they perceive not. ... Lo! those who go in awe for fear of their Lord.

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ (٥٨) وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ (٥٩)

And those who believe in the revelations of their Lord, ... And those who ascribe not partners unto their Lord,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ (٦٠)

And those who give that which they give with hearts afraid because they are about to return unto their Lord,

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (٦١)

These race for the good things, and they shall win them in the race.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (٦٢)

And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (٦٣)

Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ (٦٤)

Till when We grasp their luxurious ones with the punishment, behold! they supplicate.

لَا تَجْأَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا تَنْصَرُونَ (٦٥)

Supplicate not this day! Assuredly ye will not be helped by Us.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨)

Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ (٦٩)

Or know they not their messenger, and so reject him ?

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمُ لِلْحَقِّ كَارِهُونَ (٧٠)

Or say they: There is a madness in him ? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرْجًا رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ (٧٢)

Or dost thou ask of them (O Muhammad) any tribute ? But the bounty of thy Lord is better, for He is Best of all who make provision.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ (٧٣)

And lo! thou summonest them indeed unto a straight

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ (٧٤)

And lo! those who believe not in the Hereafter are indeed astray from the path.

وَلَوْ رَحِمْنَاهُمْ كَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجَوِّ فِي طُغْيَانِهِمْ يَعْمَهُونَ (٧٥)

Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ (٧٦)

Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ (٧٧)

Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٧٨)

He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٧٩)

And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ (٨٠)

And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?

قَالُوا إِذَا مَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ءَأِنَّا لَمَبْعُوثُونَ (٨٢)

They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again ?

لَقَدْ وَعَدْنَا نَحْنُ وَعَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (٨٣)

We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (٨٤) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ (٨٥)

Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge? ... They will say: Unto Allah. Say: Will ye not then remember?

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (٨٦) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (٨٧)

Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne? ... They will say: Unto Allah (all that belongeth). Say: Will ye not [i]

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨٨)

Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُشْحَرُونَ (٨٩) بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ (٩٠)

They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched? ... Nay, but We have brought them the Truth, and lo! they are liars.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ (٩١)

Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, [ii]

[i] then keep duty (unto Him)? [ii] and some of them would assuredly have overcome others.

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ (٩٢)

Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!

قُلْ رَبِّ أَمَا تُرِينِي مَا يُوعَدُونَ (٩٣) رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ (٩٤)

Say: My Lord! If Thou shouldst show me that which they are promised. ... My Lord! then set me not among the wrongdoing folk.

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ (٩٥)

And verily We are Able to show thee that which We have promised them.

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ (٩٦)

Repel evil with that which is better. We are Best Aware of that which they allege.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ (٩٧) وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ (٩٨)

And say: My Lord! I seek refuge in Thee from suggestions of the evil ones, ... And I seek refuge in Thee, my Lord, lest they be present with me,

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (١٠١)

And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢)

Then those whose scales are heavy, they are the successful.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (١٠٣)

And those whose scales are light are those who lose their souls, in hell abiding.

تَلْفَحُ وُجُوهُهُمْ أَلْنَارٍ وَهُمْ فِيهَا كَالْحُونَ (١٠٤)

The fire burneth their faces, and they are glum therein.

أَلَمْ تَكُنْ أَتَايَايَ تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكذِّبُونَ (١٠٥)

(It will be said): Were not My revelations recited unto yo and then ye used to deny them?

قَالُوا رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ (١٠٧)

They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.

إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ (١٠٩)

Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art best of all who mercy;

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ (١١٠)

But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ (١١٣)

He will say: How long tarried ye in the earth, counting by years? ... They will say: We tarried by a day or part of a day. Ask of those who keep count!

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤)

He will say: Ye tarried but a little if ye only knew.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (١١٦)

Now Allah be Exalted, the True King! There is no God save Him, the Lord of the Throne of Grace.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ (١١٧)

He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! [i]

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (١١٨)

And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.

Light - 24

سورة النور

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (١)

(Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ (٢)

The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you [ii]

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣)

The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. [iii]

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً (٤)

And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes

[i] disbelievers will not be successful. [ii]from obedience to Allah, [iii] All that is forbidden unto believers.

وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤)

and never (afterward) accept their testimony - They indeed are evil-doers -

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥)

Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ (٦)

As for those who accuse their wives but have no witnesses except themselves;

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ (٦)

let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (٧)

And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (٩)

And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (١٠)

And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ (١١)

Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢)

Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth ?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣)

Why did they not produce four witnesses ? Since they produce not witnesses, they verily are liars in the sight of Allah.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤)

Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you [i]

إِذْ تَلَقَّوْنَهُ بِالسِّنْتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥)

When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it [ii]

[i] for that whereof ye murmured. [ii] a trifle. In the sight of Allah it is very great.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦)

Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.

يَعْظُمُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧)

Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ (١٩)

Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَوْوفٌ رَحِيمٌ (٢٠)

Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ (٢١)

O ye who believe! Follow not the footsteps of the devil.

وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ (٢١)

Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong.

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ (٢٣)

Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

On the day when their tongues and their hands and their feet testify against them as to what they used to do,

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ (٢٥)

On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ (٢٦)

Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women;

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٢٦)

such are innocent of that which people say: For them is pardon and a bountiful provision.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا (٢٧)

O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ (٢٨)

And if ye find no-one therein, still enter not until permission hath been given.

وَإِنْ قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨)

And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ مَا تَكْتُمُونَ (٢٩)

(It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ (٣٠)

Tell the believing men to lower their gaze and be modest. That is purer for them.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا (٣١)

And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent,

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

And turn unto Allah together, O believers, in order that ye may succeed.

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ (٣٢)

And marry such of you as are solitary and the pious of your slaves. If they be poor, Allah will enrich them of His bounty.

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ (٣٣)

And let those who cannot find a match keep chaste till Allah give them independence by His grace.

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا (٣٣)

And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them,

وَمَنْ يُكْرِهَنَّ فَإِنْ أَبَى اللَّهُ مِنْ بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ (٣٣)

And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ (٣٥)

Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass.

الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ (٣٥)

The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West,[i]

[i] whose oil would almost glow forth (of itself)

وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ (٣٥)

though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is [i]

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ (٣٧)

Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due;

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بَقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا (٣٩)

As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught,

أَوْ كظلماتٍ في بحرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ (٤٠)

Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud.

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (٤٠)

Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ (٤٣)

Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them;

وَيَنْزِلُ مِنَ السَّمَاءِ مِן جِبَالٍ فِيهَا مِن بَرَدٍ فَيَصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَن يَشَاءُ (٤٣)

He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will.

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (٤٣)

The flashing of His lightning all but snatcheth away the sight.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ (٤٥)

Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs

وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤٥)

and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ (٤٧)

And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ (٤٨)

And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;

[i] Knower of all things.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ (٤٩)

But if right had been with them they would have come unto him willingly.

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ آرْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ (٥٠)

Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment ? Nay, [i]

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (٥٢)

He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ (٥٤)

Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you [ii]

وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (٥٤)

If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ (٥٥)

Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ (٥٥)

even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which [iii]

وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا (٥٥)

and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ (٥٧)

Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end! {57}

وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ (٥٨)

and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn,

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ (٥٨)

and when ye lay aside your raiment for the heat of noon and after the prayer of night. Three times of privacy for you.

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ (٥٨)

It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave).

[i] but such are evil-doers. [ii] (to do) only that wherewith ye have been charged. [iii] He hath approved for them,

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ (٥٩)

And when the children among you come to puberty then let them ask leave even as those before them used to ask it.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ (٦٠)

As for women past child-bearing, who have no hope of marriage, it is no sin for them

غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (٦٠)

if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ (٦١)

No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves

أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ (٦١)

if ye eat from your houses, or the houses of your fathers, or the houses of your mothers,

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً (٦١)

But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ (٦٢)

They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not [i]

إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ (٦٢)

Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs,

فَأَذْنُ لِمَنْ سَأَلْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٦٢)

give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا (٦٣)

Make not the calling of the messenger among you as your calling one of another.

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا (٦٣)

Allah knoweth those of you who steal away, hiding themselves.

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (٦٣)

And let those who conspire to evade orders beware lest

[i] away until they have asked leave of him. grief or painful punishment befall them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ (٦٤)

Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition.

وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٦٤)

And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.

The Criterion - 25

سورة الفرقان

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (١)

Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ (٢)

He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

Yet they choose beside Him other gods who create naught but are themselves created,

لَا يَمْلِكُونَ لِنَفْسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا (٣)

and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ أَكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا (٥)

And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (٦)

Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful.

وَقَالُوا مَا لِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا (٧)

And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets ? Why is not an angel [i]

وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا (٨)

And the evil-doers say: Ye are but following a man bewitched.

[i] sent down unto him, to be a warner with him.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا (٩)

See how they coin similitudes for thee, so that they are all astray and cannot find a road!

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا (١٠)

Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions.

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا (١١)

Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا (١٢)

When it seeth them from afar, they hear the crackling and the roar thereof.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا (١٣)

And when they are flung into a narrow place thereof, chained together, they pray for destruction there.

قُلْ أَدْلَكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا (١٥)

Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا (١٦)

Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ (١٨)

They will say: Be Thou Glorified it was not for us to choose any protecting friends beside thee;

وَلَكِنْ مَتَّعْتَهُمْ وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا (١٨)

but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.

لَوْلَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةَ أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا (٢١)

Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves [i]

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا (٢٢)

On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا (٢٣)

And We shall turn unto the work they did and make it scattered motes.

[i] and are scornful with great pride.

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا (٢٤)

Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;

وَيَوْمَ تَشَقُّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا (٢٥)

A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا (٢٩)

He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا (٣٠)

And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account.

كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا (٣٢)

(It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ سَبِيلًا (٣٤)

Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.

فَقُلْنَا أَذْهَبًا إِلَىٰ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا (٣٦)

Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا (٣٨)

And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between.

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا (٣٩)

Each (of them) We warned by examples, and each (of them) We brought to utter ruin.

وَإِذَا رَأَوْكَ إِذْ يَتَخَدُّونَكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا (٤١)

And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger ?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤)

Or deemest thou that most of them hear or understand ? They are but as the cattle - nay, but they are farther astray ?

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا (٤٧)

And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا (٤٨)

And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا (٤٩)

That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.

فَلَا تَطِعِ الكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا (٥٢)

So obey not the disbelievers, but strive against them herewith with a great endeavour.

وَهُوَ الَّذِي مَرَجَ البَحْرَيْنِ هَذَا عَذَابٌ فَرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا (٥٣)

And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, [i]

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الكَافِرُ عَلَى رَبِّهِ ظَهِيرًا (٥٥)

Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا (٥٨)

And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا (٦٠)

And when it is said unto them: Adore the Beneficent! they say: And what is the Beneficent? Are we to adore whatever thou [ii]

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا (٦١)

Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا (٦٢)

And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤)

And who spend the night before their Lord, prostrate and standing,

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥)

And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (٦٦)

Lo! it is wretched as abode and station;

[i] bitter; and hath set a bar and a forbidding ban between them. [ii] (Muhammad) biddest us ?

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (٦٧)

And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;

إِلَّا مِنْ تَابٍ وَعَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ (٧٠)

Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (٧١)

And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (٧٢)

And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا (٧٣)

And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (٧٧)

Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now [i]

سورة الشعراء

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٢) لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ (٣)

These are revelations of the Scripture that maketh plain. ... It may be that thou tormented thyself (O Muhammad) because they believe not.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ (٥)

Never cometh there unto them a fresh reminder from the Beneficent One, but they turn away from it.

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ (٧)

Have they not seen the earth, how much of every fruitful kind We make to grow therein ?

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتِ الْقَوْمَ الظَّالِمِينَ (١٠) قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ (١١)

And when thy Lord called Moses, saying: Go unto the wrongdoing folk, ... The folk of Pharaoh. Will they not ward off (evil) ?

[i] ye have denied (the Truth), therefor there will be judgment.

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ (١٢) وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ (١٤)

He said: My Lord! Lo! I fear that they will deny me, ... And they have a crime against me, so I fear that they will kill me.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (١٨)

(Pharaoh) said (unto Moses): Did we not rear thee among us as a child ? And thou didst dwell many years of thy life among us,

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ (١٩)

And thou didst that thy deed which thou didst, and thou wast one of the ingrates.

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ (٢٠)

He said: I did it then, when I was of those who are astray.

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ (٢٣)

Pharaoh said: And what is the Lord of the Worlds ?

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ (٢٥) قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ (٢٦)

(Pharaoh) said unto those around him: Hear ye not ? ... He said: Your Lord and the Lord of your fathers.

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ (٢٨)

He said: Lord of the East and the West and all that is between them, if ye did but understand.

قَالَ لئنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمَسْجُونِينَ (٢٩)

(Pharaoh) said: If thou chooseth a god other than me, I assuredly shall place thee among the prisoners.

قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ (٣٠) قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٣١)

He said: Even though I show thee something plain ? ... He said: Even though I show thee something plain ?

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ (٣٢) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ (٣٣)

Then he flung down his staff and it became a serpent manifest, ... And he drew forth his hand and lo! it was white to the beholders.

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ (٣٦)

They said: Put him off, (him) and his brother, and send into the cities summoners

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ (٣٧) فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ (٣٨)

Who shall bring unto thee every knowing wizard. ... So the wizards were gathered together at a set time on a day appointed.

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ (٤٣)

Moses said unto them: Throw what ye are going to throw!

فَأَلْقُوا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ (٤٤)

Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.

فَألقى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (٤٥)

Then Moses threw his staff and lo! it swallowed that which they did falsely show.

فَألقى السحرة ساجدين (٤٦) قالوا ءامنَّا بربِّ العالمين (٤٧)

And the wizards were flung prostrate, ... Crying: We believe in the Lord of the Worlds,

فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (٤٩)

But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.

قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ (٥٠)

They said: It is no hurt, for lo! unto our Lord we shall return.

وَأوحينا إلى موسى أن أسر بعبادي إنكم متبعون (٥٢)

And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.

فَأرسل فرعون في المدن حاشرين (٥٣) إن هؤلاء لشردمة قليلون (٥٤)

Then Pharaoh sent into the cities summoners, ... (Who said): Lo! these indeed are but a little troop,

وإنهم لنا لغائظون (٥٥) وإنا لجميع حاذرون (٥٦)

And lo! they are offenders against us. ... And lo! we are a ready host

فأخرجناهم من جنات وعيون (٥٧) وكنوز ومقام كريم (٥٨)

Thus did We take them away from gardens and watersprings, ... And treasures and a fair estate.

فلما تراءى الجمعان قال أصحاب موسى إنا لمدركون (٦١)

And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.

فأوحينا إلى موسى أن اضرب بعصاك البحر فانفلق فكان كل فرقة كالطود العظيم (٦٣)

Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.

وَأَزَلَفْنَا ثُمَّ الْآخِرِينَ (٦٤) وَأُنَجِّينَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ (٦٥)

Then brought We near the others to that place. ... And We saved Moses and those with him, every one;

ثُمَّ أَعْرَفْنَا الْآخِرِينَ (٦٦) إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (٦٧)

And We drowned the others. ... Lo! herein is indeed a portent, yet most of them are not believers.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ (٧٠) قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَاكِفِينَ (٧١)

he said unto his father and his folk: What worship ye ? ... They said: We worship idols, and are ever devoted unto them.

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ (٧٢) أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ (٧٣)

He said: Do they hear you when ye cry ? ... Or do they benefit or harm you ?

فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ (٧٧) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨)

Lo! they are (all) an enemy unto me, save the Lord of the Worlds, ... Who created me, and He doth guide me,

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠)

And Who feedeth me and watereth me. ... And when I sicken, then He healeth me,

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢)

And Who causeth me to die, then giveth me life (again), ... And Who, I ardently hope, will forgive me my sin on the Day of Judgment.

رَبِّ هَبْ لِي حُكْمًا وَالْحِقْنِي بِالصَّالِحِينَ (٨٣) وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤)

My Lord! Vouchsafe me wisdom and unite me to the righteous. ... And give unto me a good report in later generations.

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ (٨٥) وَأَعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ (٨٦)

And place me among the inheritors of the Garden of Delight, ... And forgive my father. Lo! he is of those who err.

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ (٨٧) يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨)

And abase me not on the day when they are raised, ... The day when wealth and sons avail not (any man)

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ (٩٠)

Save him who bringeth unto Allah a whole heart. ... And the Garden will be brought nigh for those who ward off (evil).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ (٩١) وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ (٩٢)

And hell will appear plainly to the erring. ... And it will be said unto them: Where is (all) that ye used to worship

فَكُبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ (٩٤) وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ (٩٥)

Then will they be hurled therein, they and the seducers ... And the hosts of Iblis, together.

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ (٩٩) فَمَا لَنَا مِنْ شَافِعِينَ (١٠٠)

It was but the guilty who misled us. ... Now we have no intercessors

وَلَا صَدِيقٍ حَمِيمٍ (١٠١) فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ (١٠٢)

Nor any loving friend. ... Oh, that we had another turn (on earth), that we might be of the believers!

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (١٠٥) إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ (١٠٦)

Noah's folk denied the messengers (of Allah), ... When their brother Noah said unto them: Will ye not ward off (evil) ?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٠٧) فَاتَّقُوا اللَّهَ وَأَطِيعُوا (١٠٨)

Lo! I am a faithful messenger unto you, ... So keep your duty to Allah, and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ (١٠٩)

I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

قَالُوا لَئِن لَّمْ تَنْتَهَ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ (١١٦)

They said: If thou cease not, O Noah, thou wilt surely be among those stoned (to death).

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ (١١٩) ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ (١٢٠)

And We saved him and those with him in the laden ship. ... Then afterward We drowned the others.

كَذَّبَتْ عَادُ الْمُرْسَلِينَ (١٢٣) أَتَبْنُونَ بَكُلِّ رِيعٍ آيَةً تَعْبَثُونَ (١٢٨)

(The tribe of) A'ad denied the messengers (of Allah). ... Build ye on every high place a monument for vain delight ?

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ (١٣٠) وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ (١٣٢)

And if ye seize by force, seize ye as tyrants ? ... Keep your duty toward Him Who hath aided you with (the good things) that ye know,

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ (١٣٣) وَجَنَّاتٍ وَعُيُونٍ (١٣٤)

Hath aided you with cattle and sons. ... And gardens and watersprings.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (١٣٥)

Lo! I fear for you the retribution of an awful day.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعظتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ (١٣٦)

They said: It is all one to us whether thou preachest or art not of those who preach;

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (١٣٧) وَمَا نَحْنُ بِمُعَذَّبِينَ (١٣٨)

This is but a fable of the men of old, ... And we shall not be doomed.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (١٤١) أَتَتْرَكُونَ فِي مَا هَاهُنَا ءَامِنِينَ (١٤٢)

(The tribe of) Thamud denied the messengers (of Allah) ... When their brother Salih said unto them: Will ye not ward off (evil) ?

فِي جَنَّاتٍ وَعَيْونٍ (١٤٧) وَزُرُوعٍ وَنَخْلٍ طَلَعَهَا هِضِيمٌ (١٤٨)

In gardens and watersprings. ... And tilled fields and heavy-sheathed palm-trees,

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ (١٤٩) فَاتَّقُوا اللَّهَ وَأَطِيعُونِ (١٥٠)

Though ye hew out dwellings in the mountain, being skilful ? ... Therefor keep your duty to Allah and obey me,

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ (١٥١) الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (١٥٢)

And obey not the command of the prodigal, ... Who spread corruption in the earth, and reform not.

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ (١٥٥)

She hath the right to drink (at the well), and ye have the right to drink, (each) on an appointed day.

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ (١٥٦) فَعَقَرُوهَا فَاصْبَحُوا (١٥٧)

And touch her not with ill lest there come on you the retribution of an awful day.... But they hamstrung her, and then were penitent.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ (١٦٠) أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ (١٦٥)

The folk of Lot denied the messengers (of Allah), ... What! Of all creatures do ye come unto the males,

قَالُوا لَئِنْ لَمْ تَنْتَهَ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ (١٦٧)

They said: If thou cease not, O Lot, thou wilt soon be of the outcast.

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ (١٦٩) فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٧٠)

My Lord! Save me and my household from what they do. ... So We saved him and his household, every one,

إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٧١) ثُمَّ دَمَرْنَا الْآخَرِينَ (١٧٢)

Save and old woman among those who stayed behind. ... Then afterward We destroyed the others.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذِرِينَ (١٧٣) كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ (١٧٦)

And We rained on them a rain. And dreadful is the rain of those who have been warned. ... The dwellers in the wood (of Midian) [i]

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ (١٨١) وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ (١٨٢)

Give full measure, and be not of those who give less (than the due). ... And weigh with the true balance.

وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ (١٨٣)

Wrong not mankind in their goods, and do not evil, making mischief, in the earth.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأُولِينَ (١٨٤) وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّنُكَ لِمَنْ الْكَاذِبِينَ (١٨٦)

And keep your duty unto Him Who created you and the generations of the men of old. ... Thou art but a mortal like us, and lo! [ii]

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (١٨٧)

Then make fragments of the heaven fall upon us, if thou art of the truthful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٩١) وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (١٩٢)

And lo! thy Lord! He is indeed the Mighty, the Merciful. ... And lo! it is a revelation of the Lord of the Worlds,

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤)

Which the True Spirit hath brought down ... Upon thy heart, that thou mayst be (one) of the warners,

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (١٩٥) وَإِنَّهُ لَفِي زُبُرِ الْأُولِينَ (١٩٦)

In plain Arabic speech. ... And lo! it is in the Scriptures of the men of old.

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ (١٩٨) فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ (١٩٩)

And if We had revealed it unto one of any other nation than the Arabs, ... And he had read it unto them, they would not have believed in it.

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ (٢٠١) فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٢٠٢)

They will not believe in it till they behold the painful doom, ... So that it will come upon them suddenly, when they perceive not.

فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ (٢٠٣) أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ (٢٠٤)

Then they will say: Are we to be rerieved ? ... Would they (now) hasten on Our doom ?

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ (٢٠٥) ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ (٢٠٦)

Hast thou then seen, if We content them for (long) years, ... And then cometh that which they were promised,

[i] denied the messengers (of Allah), [ii] we deem thee of the liars.

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ (٢٠٧) وَمَا أَهْلَكْنَا مِنْ قَرِيَةٍ إِلَّا لَهَا مُنْذِرُونَ (٢٠٨)

(How) that wherewith they were contented naught availeth them ? ... And wherewith they were contented naught availeth them ?

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (٢١٤) وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (٢١٥)

And warn thy tribe of near kindred, ... And lower thy wing (in kindness) unto those believers who follow thee.

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ (٢١٦) هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنَزَّلُ الشَّيَاطِينُ (٢٢١)

And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do. ... Shall I inform you upon whom the devils descend ?

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ (٢٢٣)

They descend on every sinful, false one. ... They listen eagerly, but most of them are liars.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ (٢٢٤) أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (٢٢٥)

As for poets, the erring follow them. ... Hast thou not seen how they stray in every valley,

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ (٢٢٦)

And how they say that which they do not ?

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ (٢٢٧)

Those who do wrong will come to know by what a (great) reverse they will be overturned!

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (٤)

Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray.

وَإِنَّكَ لَتَلْقَىٰ الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ (٦)

Lo! as for thee (Muhammad), thou verily receivest the Qur'an from the presence of One Wise, Aware.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشَهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ (٧)

(Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you

a borrowed flame that ye may warm yourselves.

يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ (١٠)

O Moses! Fear not! the emissaries fear not in My presence,

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ (١١)

Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ (١٢)

And put thy hand into the bosom of thy robe, it will come forth white but unhurt.

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ (١٣)

But when Our tokens came unto them, plain to see, they said: This is mere magic,

وَجحدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ (١٤)

And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ (١٨)

an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ (١٩)

And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَتْ مِنَ الْغَائِبِينَ (٢٠)

And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent ?

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تَحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ (٢٢)

But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee [i]

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (٢٣)

Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥)

So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,

أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ (٢٨)

Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,

[i] from Sheba with sure tidings.

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (٣٠)

Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;

قَالَتْ يَا أَيُّهَا الْمَلَأَ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ (٣٢)

She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.

قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأُولُوا بِأُسِّ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ (٣٣)

They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ (٣٤)

She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ (٣٥)

But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.

أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ (٣٧)

Return unto them. We verily shall come unto them hosts that they cannot resist, and we shall drive them out from thence [i]

قَالَ يَا أَيُّهَا الْمَلَأَ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (٣٨)

He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering ?

قَالَ عِفْرِيْتُ مِنَ الْجِنِّ أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (٣٩)

A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.

قَالَ نَكُرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ (٤١)

He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوْتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ (٤٢)

So, when she came, it was said (unto her): Is thy throne like this ? She said: (It is) as though it were the very one. And (Solomon said): [ii]

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا (٤٤)

It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs.

قَالَتْ رَبِّ إِنَّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٤)

She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.

[i] with shame, and they will be abased. [ii] We were given the knowledge before her and we had surrendered (to Allah).

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (٤٦)

He said: O my people! Why will ye hasten on the evil rather than the good ? Why will ye not ask pardon of Allah, that ye may receive mercy.

قَالُوا أَطِيرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ (٤٧)

They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ (٤٨)

And there were in the city nine persons who made mischief in the land and reformed not.

ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ (٤٩)

and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truth-tellers.

وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ (٥٠)

So they plotted a plot: and We plotted a plot, while they perceived not.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ (٥١)

Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ (٥٤)

And Lot! when he said unto his folk: Will ye commit abomination knowingly?

ءَأِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ (٥٥)

Must ye needs lust after men instead of women ? Nay, but ye are folk who act senselessly.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ (٥٦)

But the answer of his folk was naught save that they said: Expel the household of Lot from your township,

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَا مِنَ الْغَابِرِينَ (٥٧)

Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنذَرِينَ (٥٨)

And We rained a rain upon them. Dreadful is the rain of those who have been warned.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ (٥٩)

Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe

as partners (unto Him) ?

أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ (٦١)

Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein,

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ءِإِلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٦١)

and hath set a barrier between the two seas ? Is there any God beside Allah ? Nay, but most of them know not!

أَمْنَ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ (٦٢)

Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil,

وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ءِإِلَهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ (٦٢)

and hath made you viceroys of the earth ? Is there any God beside Allah ? Little do they reflect!

أَمْنَ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ (٦٣)

Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy ?

ءِإِلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ (٦٣)

Is there any God beside Allah ? High Exalted be Allah from all that they ascribe as partner (unto Him)!

أَمْنَ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ (٦٤)

Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth ?

ءِإِلَهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (٦٤)

Is there any God beside Allah ? Say: Bring your proof, if ye are truthful!

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ (٦٥)

Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).

بَلْ أَدَارِكْ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ (٦٦)

Nay, but doth their knowledge reach to the Hereafter ? Nay, for they are in doubt concerning it. Nay, for they cannot see it.

وَقَالَ الَّذِينَ كَفَرُوا ءِإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا ءِإِنَّا لَمُخْرَجُونَ (٦٧)

Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again) ?

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (٦٨)

We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ (٧٠)

And grieve thou not for them, nor be in distress because of what they plot (against thee).

قُلْ عَسَىٰ أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ (٧٢)

Say: It may be that a part of that which ye would hasten on is close behind you.

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (٧٣)

Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ (٧٥)

And there is nothing hidden in the heaven or the earth but it is in a clear Record.

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ (٧٦)

Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ (٧٩)

Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ (٨٠)

Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;

وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ (٨١)

Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ (٨٥)

And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (٨٦)

Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving ?

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ (٨٧)

And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear,

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ (٨٨)

And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things.

Lo! He is Informed of what ye do.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ (٨٩)

Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (٩٠)

And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did ?

فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ (٩٢)

And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray (Unto him) say: Lo! I am only a warner.

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ (٩٣)

And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.

سورة القصص

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ (٣)

We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا (٤)

Lo! Pharaoh exalted himself in the earth and made its people castes.

يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (٤)

A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ (٧)

And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river

وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ (٧)

and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ (٨)

And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman

and their hosts were ever sinning.

وَقَالَتِ امْرَأَةُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ وَلَا تَقْتُلُوهُ (٩)

And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not.

عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ (٩)

Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ (١٢)

And We had before forbidden foster-mothers for him,

فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ (١٢)

so she said: Shall I show you a household who will rear him for you and take care of him ?

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ (١٣)

So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٤)

And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ (١٥)

And he entered the city at a time of carelessness of its folk, and he found therein two men fighting,

فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَىٰ الَّذِي مِنْ عَدُوِّهِ فَوَكَّزَهُ مُوسَىٰ (١٥)

and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist

فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ (١٥)

and killed him He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (١٦)

He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ (٢٠)

And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee;

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (٢١)

So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.

وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا (٢٣)

And he found apart from them two women keeping back (their flocks). He said: What aileth you ?

قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ (٢٣)

The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ مِنْ خَيْرٍ فَقِيرٌ (٢٤)

So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.

قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرٌ مَا سَقَيْتَ لَنَا (٢٥)

She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us.

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ (٢٥)

Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلِينَ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ (٢٨)

He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me,

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا (٢٩)

Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْأَوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ (٣٠)

And when he reached it, he was called from the right side of the valley in the blessed field, from the tree:

أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (٣٠)

O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رآهَا تهتتْ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ (٣١)

Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him):

يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ (٣١)

O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.

فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٣٢)

Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ (٣٣)

He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَّا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا (٣٥)

He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents.

قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ (٣٦)

they said: This is naught but invented magic. We never heard of this among our fathers of old.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي (٣٨)

And Pharaoh said: O chiefs! I know not that ye have a god other than me,

وَأَسْتَكْبِرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ (٣٩)

And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَمَنْظُرٌ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ (٤٠)

Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ (٤٣)

And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind,

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ (٤٤)

And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment,

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ (٤٦)

And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord

أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ سِحْرَانَ تَطَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ (٤٨)

Did they not disbelieve in that which was given unto Moses of old ? They say: Two magics that support each other; and [i]

فَاعْلَمْ أَنَّمَا يُتَّبَعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ (٥٠)

then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٥١)

And now verily We have caused the Word to reach them, that haply they may give heed.

[i] they say: Lo! in both we are disbelievers.

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ (٥٣)

And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of [i]

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُونَ بِالْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٥٤)

These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith [ii]

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ ٱللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ (٥٦)

Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.

وَكَم أَهْلَكْنَا مِن قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُم لَم تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا (٥٨)

And how many a community have We destroyed that was thankless for it means of livelihood! And yonder are their dwellings, which [iii]

وَمَا كُنَّا مُهْلِكِي ٱلْقَرْىِ إِلَّا وَأَهْلُهَا ظَالِمُونَ (٥٩)

And never did We destroy the townships unless the folk thereof were evil-doers.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ ٱلْحَيَاةِ ٱلدُّنْيَا وَزِينَتُهَا وَمَا عِنْدَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ (٦٠)

And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآئِي ٱلَّذِينَ كُنْتُمْ تَزْعُمُونَ (٦٢)

On the day when He will call unto them and say: Where are My partners whom ye imagined ?

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ (٦٧)

But as for him who shall repent and believe and do right, he haply may be one of the successful.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ (٦٩)

And thy Lord knoweth what their breasts conceal, and what they publish.

قُلْ أَرَأَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَامَةِ (٧١)

Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection,

قُلْ أَرَأَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَامَةِ (٧٢)

Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection,

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ ٱللَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ (٧٣)

Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty,

[i] those who surrender (unto Him). [ii] We have provided them, [iii] have not been inhabited after them save a little.

وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ (٧٧)

and seek not corruption in the earth; lo! Allah loveth not corrupters,

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا (٨٠)

But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better,

لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكْفُرُونَ (٨٢)

If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا (٨٣)

As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ (٨٥)

Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (٨٨)

Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ (٢)

Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction ?

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ (٤)

Or do those who do ill-deeds imagine that they can outstrip Us ? Evil (for them) is that which they decide.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ (٥)

Whoso looketh forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower.

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ (٦)

And whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا (٨)

We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not.

وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ (١٠)

and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while).

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ (١١)

Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا (١٤)

And verily we sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years;

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا ءَايَةً لِلْعَالَمِينَ (١٥)

And We rescued him and those with him in the ship, and made of it a portent for the peoples.

وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (١٨)

But if ye deny, then nations have denied before you. The messenger is only to convey (the message) plainly.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١٩)

See they not how Allah produceth creation, then reproduceth it ? Lo! for Allah that is easy.

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ (٢١)

He punisheth whom He will and showeth mercy unto whom He will, and unto Him ye will be turned.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكْفُرُونَ مِنْ رَحْمَتِي (٢٣)

Those who disbelieve in the revelations of Allah and in (their) Meeting with Him, such have no hope of My mercy.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ (٢٤)

But the answer of his folk was only that they said: "Kill him" or "Burn him." Then Allah saved him from the Fire.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ (٢٨)

And Lot! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (٣٠)

He said: My Lord! Give me victory over folk who work corruption.

قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ (٣١)

they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers.

قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَاتَهُ كَانَتْ مِنَ الْغَابِرِينَ (٣٢)

They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٣٤)

Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil-livers.

وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (٣٨)

Satan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers.

وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٤٠)

and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.

كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ (٤١)

as the likeness of the spider when she taketh unto herself and lo! the frailest of all houses is the spider's house,

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣)

As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ (٤٥)

and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ (٤٦)

And argue not with the People of the Scripture unless it be in (a way) that is better,

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ (٥١)

Is it not enough for them that We have sent down unto thee the Scripture which is read unto them ?

وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٥٢)

And those who believe in vanity and disbelieve in Allah, they it is who are the losers.

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ (٥٤)

They bid thee hasten on the doom, when lo! hell verily will encompass the disbelievers.

يَا عِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ (٥٦)

O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ (٥٧)

Every soul will taste of death. Then unto Us ye will be returned.

وَكَايِنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ (٦٠)

And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower.

وَلَيْنُ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا (٦٣)

And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death ?

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ (٦٤)

This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life,

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ (٦٧)

Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them ?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ (٦٨)

Who doeth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him ?

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.

غَلِبَتِ الرُّومُ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ (٣)

The Romans have been defeated ... In the nearer land, and they, after their defeat will be victorious

فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤)

Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoice

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ (٥)

In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٦)

It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ (٧)

They know only some appearance of the life of the world, and are heedless of the Hereafter.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْءَىٰ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ (١٠)

Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ (١٢)

And in the day when the Hour riseth the unrighteous will despair.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ (١٣)

There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners [i]

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (١٧)

So glory be to Allah when ye enter the night and when ye enter the morning -

يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا (١٩)

He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا (٢١)

And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them,

وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (٢١)

and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتِ وَالْوَالِدَاتِ وَالْوَالِدَاتِ (٢٢)

And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ (٢٧)

He it is Who produceth creation, then reproduceth it, and it is easier for Him.

[i] (whom they ascribed unto Him).

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا (٣٠)

So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man.

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ (٣٢)

Of those who split up their religion and became schismatics, each sect exulting in its tenets.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ (٣٣)

And when harm toucheth men they cry unto their Lord, turning to Him in repentance;

ثُمَّ إِذَا أَذَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ (٣٣)

then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord.

أُولَئِكَ يَرَوْنَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ (٣٧)

See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will).

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ (٣٨)

So give to the kinsman his due, and to the needy, and the wayfarer. That is best for those who seek Allah's Countenance.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ (٤٠)

Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again.

هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى (٤٠)

Is there any of your (so-called) partners (of Allah) that doeth aught of that ? Praised and Exalted be He

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ (٤٢)

Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you!

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَهُ يَمْهَدُونَ (٤٤)

Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ (٤٦)

And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command,

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ (٥١)

And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.

وَمَا أَنْتَ بِهَادِ الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ (٥٣)

Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations [i]

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ (٥٥)

And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ (٥٧)

In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ (٥٨)

Verily We have coined for mankind in this Qur'an all kinds of similitudes;

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ (٦٠)

So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)

Such have guidance from their Lord. Such are the successful.

وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَلى مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا (٧)

And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a deafness in his ears.

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضِ رَوَاسِي أَنْ تُمِيدَ بِكُمْ (١٠)

He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you;

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ (١٠)

and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ (١١)

This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created.

[i] so that they surrender (unto Him).

وَإِذْ قَالَ لُقْمَانُ لِبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ (١٣)

And (remember) when Luqmân said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ (١٧)

O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ (٢٠)

Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ (٢٢)

Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ (٢٤)

We give them comfort for a little, and then We drive them to a heavy doom.

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ (٢٧)

And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink),

مَا نَفَدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٧)

the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ (٣٠)

That (is so) because Allah, He is the True, and that which they invoke beside Him is the False,

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (٣٢)

But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.

إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَكُم بِاللَّهِ الْغُرُورُ (٣٣)

Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ (٣٤)

Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs.

سورة السجدة

أَمْ يَقُولُونَ افْتَرَاهُ بَلِ هُوَ الْحَقُّ مِنْ رَبِّكَ (٣)

Or say they: He hath invented it ? Nay, but it is the Truth from thy Lord,

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ (٦)

Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧)

Who made all things good which He created, and He began the creation of man from clay;

قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (١١)

Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.

وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣)

but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (١٦)

Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ (١٨)

Is he who is a believer like unto him who is an evil-liver ? They are not alike.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا (٢٠)

And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ (٢٢)

And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (٢٤)

And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنْ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ (٢٦)

Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places

they do walk ? Lo! therein verily are portents! Will they not then heed ?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ (٢٧)

Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves ?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ (٢٨)

And they say: When cometh this victory (of yours) if ye are truthful ?

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يَنْظُرُونَ (٢٩)

Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, [i]

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ (٣٠)

So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).

[i] neither will they be reprieved.

سورة الأحزاب

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ (١)

O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites.

ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (٤)

This is but a saying of your mouths. But Allah saith the truth and He showeth the way.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ (٦)

The Prophet is closer to the believers than their selves, and his wives are (as) their mothers.

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا (٨)

That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (١١)

There were the believers sorely tried, and shaken with a mighty shock.

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ (١٣)

And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even)

sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. (They but wished to flee.)

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا (١٥)

And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً (١٧)

Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you.

فَإِذَا زَهَبَ الْأَخُوفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ (١٩)

Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil).

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ (٢٢)

And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ (٢٥)

And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ (٢٦)

And He brought those of the People of the Scripture who supported them down from their strongholds,

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (٢٦)

and cast panic into their hearts. Some ye slew, and ye made captive some.

وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْرًا عَظِيمًا (٢٩)

But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.

وَمَنْ يَفْعَلْ ذَلِكَ يَنْتَظِرْ لِيُؤْتَهُ أَجْرًا مَرَّتَيْنِ (٣١)

And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her reward twice over,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (٣٦)

and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا (٣٨)

There is no reproach for the Prophet in that which Allah maketh That was Allah's way with those who passed away of old

- and the commandment of Allah is certain destiny -

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (٤٠)

Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets;

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (٤٣)

He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light;

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا أَوْ مُبَشِّرًا وَنَذِيرًا (٤٥)

O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ (٤٩)

O ye who believe! If ye wed believing women and divorce them before ye have touched them,

فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩)

then there is no period that ye should reckon. But content them and release them handsomely.

ذَلِكَ أَدْنَىٰ أَنْ تَقْرَأَ عَيْنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا ءَاتَيْتَهُنَّ (٥١)

that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them.

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ (٥٢)

It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ (٥٣)

O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you.

فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ (٥٣)

But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet,

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا (٥٣)

And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا (٥٧)

Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared [i]

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٦٢)

That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.

[i] for them the doom of the disdained.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا (٦٣)

Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee ? It may [i]

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا (٦٤)

Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا (٦٥)

Wherein they will abide for ever. They will find (then) no protecting friend nor helper.

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (٦٦)

On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا (٦٨)

Our Lord! Oh, give them double torment and curse them with a mighty curse.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠)

O ye who believe! Guard your duty to Allah, and speak words straight to the point;

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ (٧٣)

So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth [ii]

[i] be that the Hour is nigh. [ii] believing men and believing women,

سورة سبأ

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا (٢)

He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and [i]

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ (٥)

But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُبَيِّنُكُمْ إِذَا مَرَّكُمْ كُلٌّ مَمْرَقٍ (٧)

Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with [ii]

[i] that which ascendeth into it. [ii] most complete dispersal still,

ءَأَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ (٨)

Hath he invented a lie concerning Allah, or is there in him a madness ? Nay, but those who disbelieve in the Hereafter are in torment and far error.

وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِيبِي مَعَهُ وَالطَّيْرُ وَأَلْنَا لَهُ الْحَدِيدَ (١٠)

And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ (١٢)

And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and we caused [i]

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ (١٤)

And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff.

فَاعْرَضُوا فَأرْسَلْنَا عَلَيْهِم سَيْلَ الْعَرِمِ (١٦)

But they were froward, so We sent on them the flood of 'Iram,

وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ (١٦)

and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ (١٧)

This We awarded them because of their ingratitude. Punish We ever any save the ingrates ?

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ (٢٠)

And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ (٢٣)

No intercession availeth with Him save for him whom He permitteth.

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ (٢٥)

Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ (٢٦)

Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢٨)

And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.

[i] the fount of copper to gush forth for him,

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ (٢٩)

And they say: When is this promise (to be fulfilled) if ye are truthful ?

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ (٣٠)

Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَى (٣٢)

Those who were proud say unto those who were despised: Did we drive you away from the guidance

وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ (٣٣)

Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day,

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ (٣٥)

And they say: We are more (than you) in wealth and children. We are not the punished!

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقَرَّبِكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا (٣٧)

And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near).

وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ (٣٨)

And as for those who strive against Our revelations, challenging, they will be brought to the doom.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ (٤٠)

And on the day when He will gather them all together, He will say unto the angels: Did these worship you ?

وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (٤٣)

Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.

وَكَذَّبَ الَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا مِئْسَارَ مَا ءَاتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ (٤٥)

Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. [i]

قُلْ إِنَّ رَبِّي يَقْدِفُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ (٤٨)

Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِيءُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩)

Say: The Truth hath come, and falsehood showeth not its face and will not return.

[i] How intense then was My abhorrence (of them)!

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ (٥١)

Couldst thou but see when they are terrified with no escape, and are seized from near at hand,

وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ (٥٢)

And say: We (now) believe therein. But how can they reach (faith) from afar off,

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ (٥٤)

And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.

The Creator - 35

سورة فاطر

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ (١)

Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four.

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ (٢)

That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter.

وَإِنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (٤)

And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ (٦)

Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ (٨)

Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe) ? Allah [i]

فَسَقْنَاهُ إِلَىٰ بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ (٩)

then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا (١١)

Allah created you from dust, then from a little fluid, then He made you pairs (the male and female).

[i] verily sendeth whom He will astray, and guideth whom He will;

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ (١٢)

And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt.

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١٣)

His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥)

O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ (١٨)

And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ (١٩)

The blind man is not equal with the seer;

وَلَا الظُّلُمَاتُ وَلَا النُّورُ (٢٠) وَلَا الظُّلُّ وَلَا الْحُرُورُ (٢١)

Nor is darkness (tantamount to) light; ... Nor is the shadow equal with the sun's full heat;

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (٢٣)

Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ (٢٦)

Then seized I those who disbelieved, and how intense was My abhorrence!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا (٢٧)

Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues;

وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ (٢٧)

and among the hills are streaks white and red, of divers hues, and (others) raven-black;

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ (٣١)

As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٣٣)

Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥)

Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٣٨)

Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.

وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا خَسَارًا (٣٩)

Their disbelief increaseth for the disbelievers naught save loss.

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ (٤٣)

(Shown in their) behaving arrogantly in the land and the plotting evil; and the evil plot encloseth but the men who make it.

فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا (٤٤)

Then, can they expect aught save the treatment of the folk of old ? Thou wilt not find for Allah's way of treatment any substitute, [i]

فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا (٤٥)

and when their term cometh - then verily (they will know that) - Allah is ever Seer of His slaves.

[i] nor wilt thou find for Allah's way of treatment aught of power to change.

إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤)

Lo! thou art of those sent ... On a straight path,

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨)

Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩)

And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢)

Lo! We it is Who bring the dead to life. We record that which they send before them, and their footprints. And all things We have kept in a clear Register.

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (١٣)

Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ (١٥)

They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَنْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ (١٨)

(The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (٢٠)

And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢)

For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back ?

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (٢٦)

It was said (unto him): Enter paradise. He said: Would that my people knew.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ (٢٩)

It was but one Shout, and lo! they were extinct.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (٣٠)

Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!

وَعَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (٣٣)

A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (٣٦)

Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٣٨)

And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.

وَالْقَمَرَ قَدْرَنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (٣٩)

And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ (٤١)

And a token unto them is that We bear their offspring in the laden ship,

وَأِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ (٤٣)

And if We will, We drown them, and there is no help for them, neither can they be saved;

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (٤٦)

Never came a token of the tokens of their Lord to them, but they did turn away from it!

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٤٨)

And they say: When will this promise be fulfilled, if ye are truthful ?

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ (٥١)

And the trumpet is blown and lo! from the graves they hie unto their Lord,

فَالْيَوْمَ لَا تَظْلُمُ نَفْسٌ شَيْئًا وَلَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (٥٤)

This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ (٥٥)

Lo! those who merit paradise this day are happily employed,

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ (٥٦)

They and their wives, in pleasant shade, on thrones reclining;

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ (٥٧)

Theirs the fruit (of their good deeds) and theirs (all) that they ask;

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (٦٠)

Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ (٦١)

But that ye worship Me ? That was the right path.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ (٦٣)

This is hell which ye were promised (if ye followed him).

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ (٦٦)

And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen ?

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ (٦٨)

He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense ?

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (٧١)

Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢)

And have subdued them unto them, so that some of them they have for riding,

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ (٧٣)

Benefits and (divers) drinks have they from them. Will they not then give thanks ?

فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (٧٦)

So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (٧٧)

Hath not man seen that We have created him from a drop of seed ? Yet lo! he is an open opponent.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (٧٨)

And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away ?

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (٧٩)

Say: He will revive them Who produced them at the first, for He is Knower of every creation,

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ (٨١)

Is not He Who created the heavens and the earth Able to create the like of them ? Aye, that He is! for He is the All-Wise Creator,

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢)

But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (٨٣)

Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.

سورة الصافات

وَالصَّافَّاتِ صَفًّا (١) فَالزَّاجِرَاتِ زَجْرًا (٢)

By those who set the ranks in battle order ... And those who drive away (the wicked) with reproof

فَالتَّالِيَاتِ ذِكْرًا (٣) إِنَّ إِلَهَكُمْ لَوَاحِدٌ (٤)

And those who read (the Word) for a reminder, ... Lo! thy Lord is surely One;

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ (٥)

Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ (٦)

Lo! We have adorned the lowest heaven with an ornament, the planets;

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ (٩)

Outcast, and theirs is a perpetual torment;

فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ (١١)

Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom we have created ? Lo! We created them of plastic clay.

وَإِذَا نَكَّرُوا لَا يَذْكُرُونَ (١٣) وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ (١٤)

And heed not when they are reminded, ... And seek to scoff when they behold a portent.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ (١٩)

There is but one Shout, and lo! they behold,

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ (٢٢)

(And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (٢٣)

Instead of Allah, and lead them to the path to hell;

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَآغِينَ (٣٠)

We had no power over you, but ye were wayward folk.

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ (٣٢)

Thus we misled you. Lo! we were (ourselves) astray.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (٣٥)

For when it was said unto them, There is no God save Allah, they were scornful

وَيَقُولُونَ ءَأِنَّا لَتَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ (٣٦)

And said: Shall we forsake our gods for a mad poet ?

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ (٤١) فَوَاكِهُ وَهُمْ مُكْرَمُونَ (٤٢)

For them there is a known provision, ... Fruits. And they will be honoured

فِي جَنَّاتِ النَّعِيمِ (٤٣) عَلَى سُرُرٍ مُتَقَابِلِينَ (٤٤)

In the Gardens of delight, ... On couches facing one another;

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ (٤٥) بِيضَاءَ لَذَّةٍ لِلشَّارِبِينَ (٤٦)

A cup from a gushing spring is brought round for them, ... White, delicious to the drinkers,

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ (٤٧) وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ (٤٨)

Wherein there is no headache nor are they made mad thereby. ... And with them are those of modest gaze, with lovely eyes,

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ (٤٩) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٥٠)

(Pure) as they were hidden eggs (of the ostrich). ... And some of them draw near unto others, mutually questioning.

إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ءَأِنَّا لَمَدِينُونَ (٥٣)

Can we, when we are dead and have become mere dust and bones - can we (then) verily be brought to book ?

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ (٥٤) فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ (٥٥)

He saith: Will ye look ? ... Then looketh he and seeth him in the depth of hell.

أَفَمَا نَحْنُ بِمَيِّتِينَ (٥٨) إِلَّا مَوْتَتْنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ (٥٩)

Are we then not to die ... Saving our former death, and are we not to be punished ?

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ (٦١) أَلَيْسَ خَيْرٌ نَزْلًا أَمْ شَجَرَةَ الزَّقُّومِ (٦٢)

For the like of this, then, let the workers work. ... Is this better as a welcome, or the tree of Zaqqum ?

إِنَّهَا شَجَرَةٌ تَخْرُجُ مِنْ أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ (٦٥)

Lo! it is a tree that springeth in the heart of hell. ... Its crop is as it were the heads of devils

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ (٦٩) فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ (٧٠)

They indeed found their fathers astray, ... But they make haste (to follow) in their footsteps.

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ (٧٥) وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (٧٦)

And Noah verily prayed unto Us, and gracious was the Hearer of his prayer ... And We saved him and his household from the great distress,

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ (٧٩) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٨٠)

Peace be unto Noah among the peoples! ... Lo! thus do We reward the good.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ (٨٣) إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ (٨٤)

And lo! of his persuasion verily was Abraham ... When he came unto his Lord with a whole heart;

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ (٨٧) فَنَظَرَ نَظْرَةً فِي النُّجُومِ (٨٨)

What then is your opinion of the Lord of the Worlds ? ... And he glanced a glance at the stars,

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ (٩٣) فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ (٩٤)

Then he attacked them, striking with his right hand. ... And (his people) came toward him, hastening.

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ (٩٧)

They said: Build for him a building and fling him in the red-hotfire.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠) فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ (١٠١)

My Lord! Vouchsafe me of the righteous. ... So We gave him tidings of a gentle son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ (١٠٢)

And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (١٠٣) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤)

Then, when they had both surrendered (to Allah), and he had flung him down upon his face, ... We called unto him: O Abraham!

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (١٠٥)

Thou hast already fulfilled the vision. Lo! thus do We reward the good.

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (١٠٧) وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (١٠٨)

Then We ransomed him with a tremendous victim. ... And We left for him

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ (١٠٩) وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ (١١٢)

Peace be unto Abraham! ... And we gave him tidings of the birth of Isaac, a prophet of the righteous.

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ (١١٤) وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكُزْبِ الْعَظِيمِ (١١٥)

And We verily gave grace unto Moses and Aaron, ... And saved them and their people from the great distress,

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ (١١٦) وَعَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ (١١٧)

And helped them so that they became the victors. ... And We gave them the clear Scripture

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ (١٢٠) إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١٢٢)

Peace be unto Moses and Aaron! ... Lo! they are two of Our believing slaves.

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ (١٢٣) إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ (١٢٤)

And lo! Elias was of those sent (to warn), ... When he said unto his folk: Will ye not ward off (evil) ?

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ (١٢٥)

Will ye cry unto Baal and forsake the Best of creators,

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ (١٢٦) فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ (١٢٧)

Allah, your Lord and Lord of your forefathers ? ... But they denied him, so they surely will be haled forth (to the doom)

إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ (١٢٨) وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (١٢٩)

Save single-minded slaves of Allah. ... And we left for him among the later folk (the salutation):

سَلَامٌ عَلَىٰ إِلْيَاسَ (١٣٠) إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١٣٢)

Peace be unto Elias! ... And lo! Lot verily was of those sent (to warn).

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ (١٣٣) إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ (١٣٤)

And lo! Lot verily was of those sent (to warn). ... When We saved him and his household, every one,

إِلَّا عَجُوزًا فِي الْغَابِرِينَ (١٣٥) ثُمَّ دَمَرْنَا الْآخِرِينَ (١٣٦)

Save an old woman among those who stayed behind; ... Then We destroyed the others.

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ (١٣٧) وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ (١٣٨)

And lo! ye verily pass by (the ruin of) them in the morning ... And at night-time; have ye then no sense ?

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ (١٤٠)

And lo! Jonah verily was of those sent (to warn) ... When he fled unto the laden ship,

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (١٤١) فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ (١٤٢)

And lo! Jonah verily was of those sent (to warn) ... And the fish swallowed him while he was blameworthy;

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (١٤٤)

And had he not been one of those who glorify (Allah) ... He would have tarried in its belly till the day when they are raised;

فَنبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ (١٤٥) وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ (١٤٦)

Then We cast him on a desert shore while he was sick; ... And We caused a tree of gourd to grow above him;

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧)

And We sent him to a hundred thousand (folk) or more

فَاسْتَفْتِهِمَ أَلرَّبُّكَ أَلْبَنَاتُ وَلَهُمُ الْبَنُونَ (١٤٩)

Now ask them (O Muhammad): Hath thy Lord daughters whereas they have sons ?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ (١٥٠)

Or created We the angels females while they were present ?

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ (١٥١) وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ (١٥٢)

Lo! it is of their falsehood that they say: ... Allah hath begotten. And lo! verily they tell a lie.

ءَأَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ (١٥٣)

(And again of their falsehood): He hath preferred daughters to sons.

مَا لَكُمْ كَيْفَ تَحْكُمُونَ (١٥٤) أَفَلَا تَذَكَّرُونَ (١٥٥)

What aileth you ? How judge ye ? ... Will ye not then reflect ?

أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ (١٥٦) فَآتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٥٧)

Or have ye a clear warrant ? ... Then produce your writ, if ye are truthful.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (١٥٨)

And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him).

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (١٥٩) إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ (١٦٠)

Glorified be Allah from that which they attribute (unto Him), ... Save single-minded slaves of Allah.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ (١٦١) مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢)

Lo! verily, ye and that which ye worship, ... Ye cannot excite (anyone) against Him.

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ (١٦٣) وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ (١٦٤)

Save him who is to burn in hell. ... There is not one of us but hath his known position.

وَإِنَّا لَنَحْنُ الصَّافُونَ (١٦٥) وَإِنَّا نَحْنُ الْمُسَبِّحُونَ (١٦٦)

Lo! we, even we are they who set the ranks, ... Lo! we, even we are they who hymn His praise

وَإِنْ كَانُوا لَيَقُولُونَ (١٦٧) لَوْ أَنْ عِنْدَنَا نِكَرًا مِنْ الْأُولِينَ (١٦٨)

And indeed they used to say: ... If we had but a reminder from the men of old

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ (١٧٠) وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ (١٧١)

Yet (now that it is come) they disbelieve therein; but they will come to know. {170} And verily Our word went forth of old unto [i]

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ (١٧٢) وَإِنْ جُنَدْنَا لَهُمُ الْغَالِبُونَ (١٧٣)

That they verily would be helped, ... And that Our host, they verily would be the victors.

أَفِعْبَادَابِنَا يَسْتَعْجِلُونَ (١٧٦) فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ (١٧٧)

Would they hasten on Our doom ? {176} But when it cometh home to them, then it will be a hapless morn for those who have been warned.

وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ (١٧٨) وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ (١٧٩)

Withdraw from them awhile {178} And watch, for they will (soon) see.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ (١٨٠)

Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)

وَسَلَامٌ عَلَى الْمُرْسَلِينَ (١٨١) وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١٨٢)

And peace be unto those sent (to warn). ... And praise be to Allah, Lord of the Worlds!

[i] Our bondmen sent (to warn)

سورة ص

ص وَالْقُرْآنِ ذِي الذِّكْرِ (١) بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ (٢)

Sad. By the renowned Qur'an, ... Nay, but those who disbelieve are in false pride and schism.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَحِثُّ لَنَا فِيهِ مَنَاصٍ (٣)

How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!

أَجْعَلِ آلَآلِهَةً إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ (٥)

Maketh he the gods One God ? Lo! that is an astounding thing.

مَا سَمِعْنَا بِهَذَا فِي آلَمَلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا آخْتِلَاقٌ (٧)

We have not heard of this in later religion. This is naught but an invention.

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ (٩)

Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower ?

جُنُودًا مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ (١١)

A defeated host are (all) the factions that are there.

وَمَا يَنْظُرُ هَوَآءٍ إِلَّا صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ (١٥)

These wait for but one Shout, there will be no second thereto.

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَانْكَرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ (١٧)

Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨)

Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (٢١)

And hath the story of the litigants come unto thee ? How they climbed the wall into the royal chamber;

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعَجَةً وَّلِي نَعَجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ (٢٣)

Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.

وَوَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ (٢٤)

And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَازْلَفَى وَحُسْنِ مَآبٍ (٢٥)

So We forgave him that; and lo! he had access to Our presence and a happy journey's end.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا (٢٧)

And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ (٢٩)

(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ (٣٢)

And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.

رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ (٣٣)

(Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِخَاءً حَيْثُ أَصَابَ (٣٦)

So We made the wind subservient unto him, setting fair by his command whithersoever he intended.

وَالشَّيَاطِينَ كُلَّ بِنَاءٍ وَغَوَاصٍ (٣٧) وَآخِرِينَ مَقْرَنِينَ فِي الْأَصْفَادِ (٣٨)

And the unruly, every builder and diver (made We subservient), ... And others linked together in chains,

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنِ مَآبٍ (٤٠)

And lo! he hath favour with Us, and a happy journey's end.

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢)

Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.

وَخُذْ بِيَدِكَ ضِغْثًا فَاصْرُبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا (٤٤)

And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast,

وَأَذْكَرَ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ (٤٥)

And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision.

وَأَذْكُرِ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ (٤٨)

And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لَهُمْ الْأَبْوَابُ (٥٠) وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ الْأَثْرَابُ (٥٢)

Gardens of Eden, whereof the gates are opened for them, ... Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ (٥٥)

This (is for the righteous). And lo! for the transgressors there with be an evil journey's end,

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ (٥٧)

Here is a boiling and an ice-cold draught, so let them taste it,

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْفَرَارُ (٦٠)

They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.

ءَاتَخَذْنَا هُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ (٦٣)

Did we take them (wrongly) for a laughing-stock, or have our eyes missed them ?

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ (٦٥)

Say (unto them, O Muhammad): I am only a warner, and there is no God save Allah, the One, the Absolute,

قُلْ هُوَ نَبَأٌ عَظِيمٌ (٦٧) أَنْتُمْ عَنْهُ مُعْرِضُونَ (٦٨)

Say: It is tremendous tidings ... Whence ye turn away!

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ (٧١)

When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (٧٣)

The angels fell down prostrate, every one,

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ءَأَسْتَكْبِرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (٧٥)

He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands ? Art thou [i]

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (٧٦)

He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.

[i] too proud or art thou of the high exalted ?

قَالَ فَأَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ (٧٧) وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ (٧٨)

He said: Go forth from hence, for lo! thou art outcast, ... And lo! My curse is on thee till the Day of Judgment.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (٨٠) إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ (٨١)

He said: Lo! thou art of those reprieved ... Until the day of the time appointed.

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ (٨٢) إِلَّا عِبَادِكَ مِنْهُمْ الْمُخْلِصِينَ (٨٣)

He said: Then, by Thy might, I surely will beguile them every one, ... Save Thy single-minded slaves among them.

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ (٨٤)

He said: The Truth is, and the Truth I speak,

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ (٨٥)

That I shall fill hell with thee and with such of them as follow thee, together.

إِنْ هُوَ إِلَّا نَذْرٌ لِلْعَالَمِينَ (٨٧) وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ (٨٨)

Lo! it is naught else than a reminder for all peoples ... And ye will come in time to know the truth thereof.

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سورة الزمر

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢)

Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣)

Lo! Allah guideth not him who is a liar, an ingrate.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ (٤)

If Allah had willed to choose a son, He could have chosen what He would of that which He hath created.

يُكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ (٥)

He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service,

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا (٦)

He created you from one being, then from that (being) He made its mate;

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ (٧)

If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen;

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ (٨)

Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.

أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ (٩)

Is he who payeth adoration in the watches of the night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord,

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (٩)

(to be accounted equal with a disbeliever) ? Say (unto them, O Muhammad): Are those who know equal with those who know not ?

وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (١٠)

and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

وَأُمِرْتُ لِئَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ (١٢)

And I am commanded to be the first of those who are muslims (surrender unto Him).

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٣)

Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ (١٦)

They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen.

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى (١٧)

And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ (١٩)

Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire ?

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ (٢٠)

But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them),

beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ (٢٢)

Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth) ?

فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ (٢٢)

Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ (٢٣)

Allah hath (now) revealed the fairest of statements, Scripture consistent, (wherein promises of reward are) paired (with threats of punishment),

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٢٦)

Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٧)

And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عَوْجٍ لَعَلَّهُمْ يَتَّقُونَ (٢٨)

A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil).

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (٣٠) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ (٣١)

Lo! thou wilt die, and lo! they will die; ... Then lo! on the Day of Resurrection, before your Lord ye will dispute.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ (٣٣)

And whoso bringeth the truth and believeth therein - Such are the dutiful.

لَهُمْ مَا يَشَاؤُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جِزَاءُ الْمُحْسِنِينَ (٣٤)

They shall have what they will of their Lord's bounty. That is the reward of the good:

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ (٣٧)

And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong) ?

قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ (٣٨)

Say: Allah is my all. In Him do (all) the trusting put their trust.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ أَسْلَمَ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ (٤١)

Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا (٤٢)

Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٤٤)

Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ (٤٦)

Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible!

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٤٨)

And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ (٥٠)

Those before them said it, yet (all) that they had earned availed them not;

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤)

Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ (٥٧)

Or should say: If Allah had but guided me I should have been among the dutiful!

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَاكُونَ مِنَ الْمُحْسِنِينَ (٥٨)

Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ (٦٠)

And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened.

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَارِجِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ (٦١)

And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.

قُلْ أَغْفِرِ اللَّهُ تَأْمُرُونِي أَعْبُدُ أُيُّهَا الْجَاهِلُونَ (٦٤)

Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah ? O ye fools!

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَى (٦٧)

And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection,

and the heavens are rolled in His right hand. Glorified is He and High Exalted

وَنفخ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ (٦٨)

And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ (٧٠)

And each soul is paid in full for what it did. And He is Best Aware of what they do.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا وَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ (٧٢)

It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorers.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاؤُوهَا فَتَحَتْ أَبْوَابُهَا (٧٣)

And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ (٧٤)

They say: Praise be to Allah, Who hath fulfilled His promise unto us

وَأُورِثْنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ (٧٤)

and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ (٧٥)

And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord.

وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds! {75}

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ (٢)

The revelation of the Scripture is from Allah, the Mighty, the Knower,

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ (٣)

The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying.

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُوكَ تَقَلُّبُهُمْ فِي الْبِلَادِ (٤)

None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ (٦)

Thus was the word of thy Lord concerning those who disbelieve fulfilled: That they are owners of the Fire.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ (٩)

And ward off from them ill-deeds; and he from whom Thou wardest off ill- deeds that day, him verily hast Thou taken into mercy.

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ (١١)

They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out ?

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا (١٣)

He it is Who showeth you His portents, and sendeth down for you provision from the sky.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ (١٥)

The Exalter of Ranks, the Lord of the Throne. He causeth the Spirit of His command upon whom He will of His slaves,

لِمَنْ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ (١٦)

Whose is the Sovereignty this day ? It is Allah's, the One, the Almighty.

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ (١٨)

Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats,

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (١٩)

He knoweth the traitor of the eyes, and that which the bosoms hide.

فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ (٢١)

Yet Allah seized them for their sins, and they had no protector from Allah.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ (٢٣)

We sent Moses with Our revelations and a clear warrant

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (٢٥)

And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (٢٧)

Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ (٢٨)

Lo! Allah guideth not one who is a prodigal, a liar.

وَقَالَ الَّذِي ءَامَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ (٣٠)

And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);

يَوْمَ تُولُونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣)

A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.

الَّذِينَ يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبْرًا مَقْتًا عِنْدَ اللَّهِ (٣٥)

Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah

وَقَالَ الَّذِي ءَامَنَ يَا قَوْمِ أَتَّبِعُونَ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ (٣٨)

And he who believed said: O my people! Follow me. I will show you the way of right conduct.

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ (٣٩)

O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ (٤٢)

Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (٤٤)

And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥)

So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٦)

The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's [i]

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ (٤٧)

And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto you; will ye [ii]

[i] folk to enter the most awful doom.

[ii] therefor rid us of a portion of the Fire ?

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (٤٨)

Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ (٥١)

Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ (٥٢)

The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ (٥٣)

And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ (٥٥)

Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord [i]

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ (٥٨)

And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ (٥٩)

Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (٦٠)

Lo! those who scorn My service, they will enter hell, disgraced.

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (٦١)

Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing.

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (٦١)

Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ (٦٤)

Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes,

وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (٦٤)

and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!

[i] at fall of night and in the early hours.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا (٦٧)

He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child,

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (٦٨)

He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُضَرَّفُونَ (٦٩)

Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away ?

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ (٧١)

When carcans are about their necks and chains. They are dragged

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ (٧٢)

Through boiling waters; then they are thrust into the Fire.

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ (٧٥)

(And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى لِّلْمُتَكَبِّرِينَ (٧٦)

Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.

فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ (٧٨)

but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ (٧٩)

Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ (٨١)

And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny ?

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ (٨٤)

Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (٨٥)

But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His

bondmen. And then the disbelievers will be ruined.

سورة فصلت

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (٣)

A Scripture whereof the verses are expounded a Lecture in Arabic for people who have knowledge,

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤)

Good tidings and a warning. But most of them turn away so that they hear not.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ (٦)

Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your God is One God,

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٧)

Who give not the poor-due, and who are disbelievers in the Hereafter.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٨)

Lo! as for those who believe and do good works, for them is a reward enduring.

وَجَعَلَ فِيهَا رَوَاسِيٍّ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِّلسَّائِلِينَ (١٠)

He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ (١٣)

But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً (١٥)

As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power ?

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا (١٦)

Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ (١٧)

And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them

وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (٢١)

And they say unto their skins: Why testify ye against us ? They say: Allah hath given us speech Who giveth speech to all

things, and Who created you at the first, and unto Whom ye are returned.

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَادَكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ (٢٣)

That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ (٢٦)

Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْآخِرَةِ جَزَاءَ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ (٢٨)

That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا (٣٠)

Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve,

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ (٣٣)

And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him).

وَمَا يُقَالُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُقَالُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (٣٥)

But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٦)

And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ (٣٧)

Adore not the sun not the moon; but adore Allah Who created them, if it is in truth Him Whom ye worship.

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨)

But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ (٣٩)

And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth.

أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ (٤٠)

Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection ?

وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ ءَايَاتُهُ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً (٤٤)

And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: they would assuredly have said: If only its verses were expounded (so that we might understand) ? What! A foreign tongue and an Arab ? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ (٤٦)

Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَحِيصٍ (٤٨)

And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَوَّسُ قَنُوطٌ (٤٩)

Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ (٥١)

When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ (٥٣)

We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth.

أَلَا إِنَّهُمْ فِي مَرِيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ (٥٤)

How! Are they still in doubt about the meeting with their Lord ? Lo! Is not He surrounding all things ?

سورة الشورى

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ (٣)

Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ (٤)

Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ (٥)

Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ (٧)

And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ (٨)

Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy.

فَاطْرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ (١١)

The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you.

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ بِيَسْطِ الرِّزْقِ لِمَنْ يَشَاءُ وَيَقْدِرُ (١٢)

His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ (١٤)

and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them.

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ (١٥)

Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.

حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ (١٦)

their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ (١٧)

Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know ? It may be that the Hour is nigh.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ (١٩)

Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ (٢٢)

while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord.

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٤)

And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ (٢٥)

And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (٢٧)

And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ (٢٨)

And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ (٣٠)

Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ (٣٢)

And of His portents are the ships, like banners on the sea;

أَوْ يُوقِعُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ (٣٤)

Or He causeth them to perish on account of that which they have earned - And He forgiveth much -

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ (٣٥)

And that those who argue concerning Our revelations may know they have no refuge.

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (٣٧)

And those who shun the worst of sins and indecencies and, when they are wroth, forgive,

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ (٣٩)

And those who, when great wrong is done to them, defend themselves,

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ (٤٠)

The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah.

وَلَمَنْ آتَتْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١)

And whoso defendeth himself after he hath suffered wrong - for such - there is no way (of blame) against them.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ (٤٢)

The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (٤٣)

And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَليٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ (٤٤)

He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers

when they see the doom, (how) they say: Is there any way of return ?

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ (٤٧)

Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting.

يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَّا تَا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ (٤٩)

He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ (٥٠)

Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.

وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢)

But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path,

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِلَّا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ (٥٣)

The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last ?

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٣)

Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ (٤)

And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive.

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (٧)

And never came there unto them a prophet but they used to mock him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ (٨)

Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ (١١)

And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth;

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَكَ وَالْأَنْعَامِ مَا تَرْكَبُونَ (١٢)

He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ (١٥)

And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُم بِالْبَنِينَ (١٦)

Or chooseth He daughters of all that He hath created, and honoureth He you with sons ?

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَانِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ (١٧)

And if one of them hath tidings of that which he likeneth to the Beneficent One, his countenance becometh black and he is full of inward rage.

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ (٢٠)

And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ (٢٢)

Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا (٢٣)

And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said:

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ (٢٣)

Lo! we found our fathers following a religion, and we are following their footprints.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ (٢٦)

And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship

بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ (٢٩)

Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ (٣١)

And they say: If only this Qur'an had been revealed to some great man of the two towns ?

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ (٣٢)

Is it they who apportion thy Lord's mercy ? We have apportioned among them their livelihood in the life of the world, and

raised some of them above others in rank

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ (٣٤)

And for their houses doors (of silver) and couches of silver whereon to recline,

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (٣٦)

And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;

قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ (٣٨)

he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade!

أَفَأَنْتَ تَسْمَعُ الصَّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ (٤٠)

Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest ?

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤٣)

So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ (٤٦)

And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ (٤٧)

But when he brought them Our tokens, behold! they laughed at them.

وَقَالُوا يَا أَيُّهُ السَّاحِرُ آدَعُ لَنَا رَبُّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ (٤٩)

And they said: O wizard! Entreat thy Lord for us Lo! we verily will walk aright.

قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ (٥١)

saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me ? Can ye not then discern ?

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٥٤)

Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ (٥٧)

And when the son of Mary is quoted as an example, behold! the folk laugh out,

وَقَالُوا ءَالِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ (٥٨)

And say: Are our gods better, or is he ? They raise not the objection save for argument. Nay! but they are a contentious folk.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ (٥٩)

He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ (٦٠)

And had We willed We could have set among you angels to be viceroys in the earth.

وَلَا يَصُدَّنَّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٦٢)

And let not Satan turn you aside. Lo! he is an open enemy for you.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ (٦٤)

Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٦٦)

Await they aught save the Hour, that it shall come upon them suddenly, when they know not ?

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ (٦٨)

O My slaves! For you there is no fear this day, nor is it ye who grieve;

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (٦٩) ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (٧٠)

(Ye) who believed Our revelations and were self-surrendered, ... Enter the Garden, ye and your wives, to be made glad.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا (٧١)

Therein are brought round for them trays of gold and goblets, and therein

تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (٧١)

is all that souls desire and eyes find sweet. And ye are immortal therein.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ (٧٤)

Lo! the guilty are immortal in hell's torment.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

We wronged them not, but they it was who did the wrong.

وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَأْكُوثُونَ ﴿٧٧﴾

And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.

أَمْ أُبْرَمُوا أَمْرًا فَإِنَّا مُبْرَمُونَ (٧٩)

Or do they determine any thing (against the Prophet) ? Lo! We (also) are determining.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ (٨١)

Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son).

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (٨٣)

So let them flounder (in their talk) and play until they meet the Day which they are promised.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ (٨٤)

And He it is Who in the heaven is God, and in the earth God. He is the Wise, the Knower.

وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ (٨٨)

And he saith: O my Lord! Lo! these are a folk who believe not.

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ (٨٩)

Then bear with them (O Muhammad) and say: Peace. But they will come to know.

سورة الدخان

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ (٣)

Lo! We revealed it on a blessed night - Lo! We are ever warning -

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ (٤) أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ (٥)

Whereon every wise command is made clear ... As a command from Our presence - Lo! We are ever sending -

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ (١٠)

But watch thou (O Muhammad)

أَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ (١٣)

How can there be remembrance for them, when a messenger making plain (the Truth) had come unto them

يَوْمَ نَبِطِشُ الْبَطِشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ (١٦)

On the day when We shall seize them with the greater seizure, (then) in Truth We shall punish.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ (١٧)

And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,

أَنْ أَدُوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٨)

Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ (٢٠) وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرِلُونِ (٢١)

And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death. ... And if ye put no faith in me, then let me go.

وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ (٢٤)

And leave the sea behind at rest, for lo! they are a drowned host.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٣٠)

And We delivered the Children of Israel from the shameful doom;

وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ (٣٢)

And We chose them, purposely, above (all) creatures.

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَى وَمَا نَحْنُ بِمُنشَرِينَ (٣٥)

There is naught but our first death, and we shall not be raised again.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (٣٨)

And We created not the heavens and the earth, and all that is between them, in play.

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ (٤٠)

Assuredly the Day of Decision is the term for all of them,

يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ (٤١)

A day when friend can in naught avail friend, nor can they be helped,

إِنَّ شَجَرَةَ الزَّقُّومِ (٤٣) طَعَامٌ لِلْآثِمِ (٤٤)

Lo! the tree of Zaqqum, ... The food of the sinner!

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) كَغَلِي الْحَمِيمِ (٤٦)

Like molten brass, it seetheth in their bellies ... As the seething of boiling water.

خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ (٤٧)

(And it will be said): Take him and drag him to the midst of hell,

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ (٤٨)

Then pour upon his head the torment of boiling water.

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (٥١) فِي جَنَّاتٍ وَعُيُونٍ (٥٢)

Lo! those who kept their duty will be in a place secured. ... Amid gardens and watersprings,

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ (٥٣)

Attired in silk and silk embroidery, facing one another.

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٥٤)

Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (٥٦)

They taste not death therein, save the first death. And He hath saved them from the doom of hell,

فَأَرْتَبَ لَهُمْ مَرْتَبُونَ (٥٩)

Wait then (O Muhammad). Lo! they (too) are waiting.

سورة الجاثية

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ (٤)

And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.

وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَّاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ (٥)

And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense.

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ (٧)

Woe unto each sinful liar,

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوءًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ (٩)

And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom.

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رِجْزِ أَلِيمٍ (١١)

This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (١٥)

Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ (١٦)

And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and [i]

هَذَا بَصَائِرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ (٢٠)

This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ (٢٢)

And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned.

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ (٢٣)

Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart,

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ (٢٦)

Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection [ii]

وَتَرَىٰ كُلَّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (٢٨)

And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them) This day ye are requited [iii]

وَأَمَّا الَّذِينَ كَفَرُوا أَلَمْ تَكُنْ آيَاتِي تَتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ (٣١)

And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ (٣٢)

And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is.

[i] favoured them above (all) peoples; [ii] whereof there is no doubt. [iii] what ye used to do.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٣٣)

And the evils of what they did will appear unto them, and that which they used to deride will befall them.

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوءًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا (٣٥)

This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ (٣٦)

Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣٧)

And unto Him (alone) belongeth Majesty in the heavens and the earth, and He is the Mighty, the Wise.

سورة الأحقاف

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ (٤)

Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah ? Show me what they have created of the earth.

أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ (٤)

Or have they any portion in the heavens ? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say),

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ (٦)

And when mankind are gathered (to the Judgment) will become enemies for them, and will become deniers of having been worshipped.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا (٨)

Or say they: He hath invented it ? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah.

وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِلْمُحْسِنِينَ (١٢)

and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٤)

Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا (١٥)

And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance,

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ (١٦)

Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden.

وَيْلَكَ ءَامِنٍ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (١٧)

Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ (١٨)

Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect.

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُوفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ (١٩)

And for all there will be ranks from what they do, that He may pay them for their deeds; and they will not be wronged.

فَالْيَوْمَ تُجْرُونَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ (٢٠)

Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right,

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٢١)

saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٢٢)

They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful.

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ (٢٣)

He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not.

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيِّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمَطِّرُنَا (٢٤)

Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain.

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ (٢٤)

Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (٢٥)

Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings.

Thus do We reward the guilty folk.

وَلَقَدْ مَكَّنَاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً (٢٦)

And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts;

فَمَا أَعْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ (٢٦)

but their ears and eyes and hearts availed them naught since

إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٢٦)

since they denied the revelations of Allah; and what they used to mock befell them.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ (٢٧)

And verily We have destroyed townships round about you, and displayed (for them) Our revelation, that haply they might return.

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا ءِالِهَةً بَلْ ضَلُّوا عَنْهُمْ (٢٨)

Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them ? Nay, but they did fail them utterly.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا (٢٩)

And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear!

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ (٣١)

O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ (٣٢)

And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ (٣٤)

And on the day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real ?

قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (٣٤)

They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ (٣٥)

Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten

كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ (٣٥)

on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried

but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk ?

سورة محمد

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ (١)

Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ (٢)

And those who believe and do good works and believe in that which is revealed unto Muhammad

وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ (٢)

- and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ (٥) وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ (٦)

He will guide them and improve their state, ... And bring them in unto the Garden which He hath made known to them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧)

O ye who believe! If ye help Allah, He will help you and will make your foothold firm.

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ (١١)

That is because Allah is patron of those who believe, and because the disbelievers have no patron.

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكَنَاهُمْ فَلَا نَاصِرَ لَهُمْ (١٣)

And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ (١٤)

Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts ?

وَالَّذِينَ ءَامَنُوا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ (١٧)

While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).

وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ (١٩)

and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.

رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَىٰ لَهُمْ (٢٠)

thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!

طَاعَةً وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ (٢١)

Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ (٢٣)

Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (٢٤)

Will they then not meditate on the Qur'an, or are there locks on the hearts ?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ (٢٧)

Then how (will it be with them) when the angels gather them, smiting their faces and their backs!

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ (٢٩)

Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates ?

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ (٣١)

And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ (٣٤)

Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ شِوَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَالَكُمْ (٣٥)

So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُوْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ (٣٦)

The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages,

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِنَكُمْ تَبَخَّلُوا وَيُخْرِجْ أَضْغَانَكُمْ (٣٧)

If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.

هَآ أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ

Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth,

فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (٣٨)

he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some

other folk, and they will not be the likes of you.

سورة الفتح

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا (١)

Lo! We have given thee (O Muhammad) a signal victory,

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ (٢)

That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee,

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ (٤)

He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith.

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا (٧)

Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٩)

That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn [i]

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ (١٠)

Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The hand of Allah is above their hands.

وَرِزِينَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا (١٢)

and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا (١٣)

And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.

فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا (١٥)

Then they will say: Ye are envious of us. Nay, but they understand not, save a little.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ (١٧)

There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war).

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا (١٧)

And whoso obeyeth He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He [ii]

[i] and at the close of day. [ii] punish with a painful doom.

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ (٢٠)

Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you,

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٢٢)

And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا (٢٣)

It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ (٢٦)

When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance,

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمَقَصِّرِينَ (٢٧)

Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ (٢٨)

He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ (٢٩)

Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves.

سورة الحجرات

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ (١)

O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ (٢)

O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him

إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ ءَاجِرٌ عَظِيمٌ (٣)

Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven

unto righteousness. Theirs will be forgiveness and immense reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤)

Lo! those who call thee from behind the private apartments, most of them have no sense.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٥)

And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا (٦)

O ye who believe! If an evil-liver bring you tidings, verify it,

أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (٦)

lest ye smite some folk in ignorance and afterward repent of what ye did.

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ (٧)

but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and [i]

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (١٠)

The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply [ii]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ (١١)

O ye who believe! Let not a folk deride a folk who may be better than they (are),

أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ (١٢)

Would one of you love to eat the flesh of his dead brother ? Ye abhor that (so abhor the other)! And keep your duty (to Allah).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا (١٣)

O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another.

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا (١٤)

The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit,"

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا (١٥)

The (true) believers are those only who believe in Allah and His messenger and afterward doubt not,

وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ (١٥)

but strive with their wealth and their lives for the cause of Allah. Such are the sincere.

[i] rebellion hateful unto you. [ii] ye may obtain mercy.

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (١٦)

Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth,

قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ (١٧)

Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ (١٨)

Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do. {18}

Qâf - 50

سورة ق

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ (٢)

Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:

إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ (٣)

When we are dead and have become dust (shall we be brought back again) ? That would be a far return!

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ (٤)

We know that which the earth taketh of them, and with Us is a recording Book.

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (٦)

Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein ?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ (٧)

And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon,

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩)

And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ (١١)

Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦)

We verily created man and We know what his soul whispereth and We are nearer to him than his jugular vein.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)

He uttereth no word but there is with him an observer ready.

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ (١٩)

And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.

وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ (٢٠) وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ (٢١)

And the trumpet is blown. This is the threatened Day. ... And every soul cometh, along with it a driver and

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ (٢٣) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (٢٤)

And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony). ... (And it is said): Do ye twain hurl to hell each rebel ingrate,

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَّغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧)

His comrade saith: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error.

مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ (٢٩)

The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves.

هَذَا مَا تُوَعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢) مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ (٣٣)

(And it is said): This is that which ye were promised. (It is) for every penitent and heedful one, ... Who feareth the Beneficent in secret and [i]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ (٣٦)

And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any [ii]

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ (٣٨)

And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩)

Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;

وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ (٤١)

And listen on the day when the crier crieth from a near place,

[i] cometh with a contrite heart. [ii] place of refuge (when the judgment came) ?

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ (٤٣)

Lo! We it is Who quicken and give death, and unto Us is the journeying.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ (٤٥)

We are Best Aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat.

The Wallowing Winds - 51

سورة الذاريات

وَالذَّارِيَاتِ ذَرْوًا (١) فَالْحَامِلَاتِ وِقْرًا (٢)

By those that winnow with a winnowing ... And those that bear the burden (of the rain)

فَالْجَارِيَاتِ يُسْرًا (٣) فَالْمَقْسَمَاتِ أَمْرًا (٤)

And those that glide with ease (upon the sea) ... And those who distribute (blessings) by command,

إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥) وَإِنَّ الدَّيْنَ لَوَاقِعٌ (٦)

Lo! that wherewith you are threatened is indeed true. ... And lo! the judgment will indeed befall.

وَالسَّمَاءِ ذَاتِ الْحُبُكِ (٧) إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ (٨)

By the heaven full of paths, ... Lo! ye, forsooth, are of various opinion (concerning the truth).

يُؤْفِكُ عَنْهُ مَنْ أَفَكَ (٩) قَتَلَ الْخَرَّاصُونَ (١٠)

He is made to turn away from it who is (himself) averse. ... Accursed be the conjecturers

الَّذِينَ هُمْ فِي عَمْرَةٍ سَاهُونَ (١١) يَسْأَلُونَ أَيَّانَ يَوْمِ الدَّيْنِ (١٢)

Who are careless in an abyss! ... They ask: When is the Day of Judgment ?

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (١٣)

(It is) the day when they will be tormented at the Fire,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥)

Lo! those who keep from evil will dwell amid gardens and watersprings,

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ (١٨)

They used to sleep but little of the night, ... And ere the dawning of each day would seek forgiveness,

وَفِي أَمْوَالِهِمْ حَقٌّ لِلْسَّائِلِ وَالْمَحْرُومِ (١٩)

And in their wealth the beggar and the outcast had due share.

وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ (٢٠) وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (٢١)

And in the earth are portents for those whose faith is sure. ... And (also) in yourselves. Can ye then not see ?

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ (٢٣)

And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (٢٥)

Hath the story of Abraham's honoured guests reached thee (O Muhammad) ? ... When they came in unto him and said: Peace! [i]

فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (٢٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (٢٧)

Then he went apart unto his housefolk so that they brought a fatted calf; ... And he set it before them, saying: Will ye not eat ?

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ فَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (٢٨)

Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (٢٩)

Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ (٣١) قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ (٣٢)

(Abraham) said: And (afterward) what is your errand, O ye sent (from Allah) ? ... They said: Lo! we are sent unto a guilty folk,

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ (٣٦)

Then we brought forth such believers as were there. ... But We found there but one house of those surrendered (to Allah).

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ (٣٨)

And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ (٤٠)

So We seized him and his hosts and flung them in the sea, for he was reprobate.

[i] he answered, Peace! (and thought): Folk unknown (to me).

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (٤١)

And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ (٤٢)

And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٤٦)

And the folk of Noah aforetime. Lo! they were licentious folk.

وَالسَّمَاءِ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ (٤٧)

We have built the heaven with might, and We it is Who make the vast extent (thereof).

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ (٤٩)

And all things We have created by pairs, that haply ye may reflect.

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ (٥٢)

Even so there came no messenger unto those before them but they said: A wizard or a madman!

أَتَوَصَّوْا بِهِ بَلْ هُمْ قَوْمٌ طَاغُونَ (٥٣)

Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk. ...

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ (٥٤) وَذَكَرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ (٥٥)

So withdraw from them (O Muhammad), for thou art in no wise blameworthy, ... And warn, for warning profiteth believers.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦)

I created the jinn and humankind only that they might worship Me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (٥٨)

Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ (٥٩)

And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not [i]

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ (٦٠)

And woe unto those who disbelieve, from (that) their day which they are promised.

[i] ask Me to hasten on (that day).

سورة الطور

وَالطُّورِ (١) وَكِتَابٍ مَّسْطُورٍ (٢) فِي رِقِّ مَنشُورٍ (٣)

By the Mount, ... And a Scripture inscribed ... On fine parchment unrolled,

وَالْبَيْتِ الْمَعْمُورِ (٤) وَالسَّقْفِ الْمَرْفُوعِ (٥)

And the House frequented, ... And the roof exalted,

وَالْبَحْرِ الْمَسْجُورِ (٦) إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ (٧)

And the sea kept filled, ... Lo! the doom of thy Lord will surely come to pass;

مَا لَهُ مِنْ دَافِعٍ (٨) يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا (٩)

There is none that can ward it off. ... On the day when the heaven will heave with (awful) heaving,

وَتَسِيرُ الْجِبَالُ سَيْرًا (١٠) فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١١)

And the mountains move away with (awful) movement. ... Then woe that day unto the deniers

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ (١٢) يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً (١٣)

Who play in talk of grave matters; ... The day when they are thrust with a (disdainful) thrust, into the fire of hell

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ (١٤)

And it is said unto them): This is the Fire which ye were wont to deny.

أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ (١٦)

Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (١٩)

Lo! those who kept their duty dwell in gardens and delight, ... (And it is said unto them): Eat and drink in health (as a reward) for what ye used to do,

مُتَّكِنِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٢٠)

Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهينٌ (٢١)

And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of

nought of their (life's) work. Every man is a pledge for that which he hath earned.

يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَعْوُ فِيهَا وَلَا تَأْتِيمٌ (٢٣)

There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (٢٤)

And there go round, waiting on them menservants of their own, as they were hidden pearls.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦) فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّانَا عَذَابَ السَّمُومِ (٢٧)

Saying: Lo! of old, when we were with our families, we were ever anxious; ... But Allah hath been gracious unto us and hath preserved us [i]

فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ (٢٩)

Therefor warn (men, O Muhammad). By the grace of Allah thou art neither soothsayer nor madman.

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبِّصُ بِهِ رَيْبَ الْمَنُونِ (٣٠) قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَرِبِينَ (٣١)

Or say they: (he is) a poet, (one) for whom we may expect the accident of time ? ... Say (unto them): Except (your fill)! Lo! I am [ii]

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ (٣٢)

Do their minds command them to do this, or are they an outrageous folk ?

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (٣٥)

Or were they created out of naught ? Or are they the creators ?

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمَصْبُطُونَ (٣٧)

Or do they own the treasures of thy Lord ? Or have they been given charge (thereof) ?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمْتِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ (٣٨)

Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce some warrant manifest!

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ (٣٩) أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ (٤٠)

Or hath He daughters whereas ye have sons ? ... Or askest thou (Muhammad) a fee from them so that they are plunged in debt ?

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ (٤٢)

Or seek they to ensnare (the messenger) ? But those who disbelieve, they are the ensnared!

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٤٣)

Or have they any god beside Allah ? Glorified be Allah from all that they ascribe as partner (unto Him)!

[i] from the torment of the breath of Fire. [ii] with you among the expectant.

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ (٤٤)

And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.

فَدَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ (٤٥)

Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (٤٨)

So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ (٤٩)

And in the night-time also hymn His praise, and at the setting of the stars.

وَالنَّجْمِ إِذَا هَوَىٰ (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢)

By the Star when it setteth, ... Your comrade erreth not, nor is deceived;

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ وَحْيٌ يُوحَىٰ (٤)

Nor doth he speak of (his own) desire. ... It is naught save an inspiration that is inspired,

عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥) ذُو مِرَّةٍ فَاسْتَوَىٰ (٦)

Which one of mighty powers hath taught him, ... One vigorous; and he grew clear to view

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨)

When he was on the uppermost horizon. ... Then he drew nigh and came down

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (٩) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠)

Till he was (distant) two bows' length or even nearer, ... And He revealed unto His slave that which He revealed.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفَتَمَارُونَهُ عَلَىٰ مَا يَرَىٰ (١٢)

The heart lied not (in seeing) what it saw. ... Will ye then dispute with him concerning what he seeth ?

وَلَقَدْ رَأَهُ نَزَلَةً أُخْرَى (١٣) عِنْدَ سِدْرَةِ الْمُنْتَهَى (١٤)

And verily he saw him yet another time ... By the lote-tree of the utmost boundary,

عِنْدَهَا جَنَّةُ الْمَأْوَى (١٥) إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَى (١٦)

Nigh unto which is the Garden of Abode. ... When that which shroudeth did enshroud the lote-tree,

مَا زَاغَ الْبَصَرُ وَمَا طَغَى (١٧) لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى (١٨)

The eye turned not aside nor yet was overbold. ... Verily he saw one of the greater revelations of his Lord.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى (١٩) وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى (٢٠)

Have ye thought upon Al-Lat and Al-'Uzza ... And Manat, the third, the other ?

الْكُمِّ الذَّكَرُ وَلَهُ الْأُنثَى (٢١) تِلْكَ إِذَا قَسَمَةٌ ضِيزَى (٢٢)

Are yours the males and His the females ? ... That indeed were an unfair division!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ (٢٣)

They are but names which ye have named, ye and your fathers, or which Allah hath revealed no warrant.

أَمْ لِلإِنْسَانِ مَا تَمَنَّى (٢٤) فَلِللَّهِ الْآخِرَةُ وَالْأُولَى (٢٥)

Or shall man have what he coveteth ? ... But unto Allah belongeth the after (life), and the former.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى (٢٧)

Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (٢٨)

And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ أَهْتَدَى (٣٠)

Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (٣١)

that He may reward those who do evil with that which they have done, and reward those who do good with goodness.

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ (٣٣)

Those who avoid enormities of sin and abominations, save the unwilling offences - (for them) lo! thy Lord is of vast mercy.

He is Best Aware of you (from the time) when He created you from the earth

أَفَرَأَيْتَ الَّذِي تَوَلَّى (٣٣) وَأَعْطَى قَلِيلًا وَأَكْدَى (٣٤)

Didst thou (O Muhammad) observe him who turned away, ... And gave a little, then was grudging ?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى (٣٥) أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى (٣٦)

Hath he knowledge of the Unseen so that he seeth ? ... Or hath he not had news of what is in the books of Moses

وَأِبْرَاهِيمَ الَّذِي وَفَّى (٣٧) أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى (٣٨)

And Abraham who paid his debt: ... That no laden one shall bear another's load,

وَأَنَّ لَيْسَ لِلإِنْسَانِ إِلَّا مَا سَعَى (٣٩) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى (٤٠)

And that man hath only that for which he maketh effort, ... And that his effort will be seen.

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى (٤١) وَإِنَّ إِلَىٰ رَبِّكَ أَلْمُنْتَهَىٰ (٤٢)

And afterward he will be repaid for it with fullest payment; ... And that thy Lord, He is the goal;

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (٤٣) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا (٤٤)

And that He it is who maketh laugh, and maketh weep, ... And that He it is Who giveth death and giveth life;

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ (٤٥) مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ (٤٦)

And that He createth the two spouses, the male and the female, ... From a drop (of seed) when it is poured forth;

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ (٤٧) وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ (٤٨)

And that He hath ordained the second bringing forth; ... And that He it is Who enricheth and contenteth;

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ (٤٩) وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ (٥٠)

And that He it is Who is the Lord of Sirius; ... And that He destroyed the former (tribe of) A'ad,

وَتَمُودًا فَمَا أَبْقَىٰ (٥١) وَقَوْمِ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ (٥٢)

And (the tribe of) Thamud He spared not; ... And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;

وَالْمُوتَفِكَةَ أَهْوَىٰ (٥٣) فَغَشَّاهَا مَا غَشَّىٰ (٥٤)

And Al-Mu'tafikah He destroyed ... So that there covered them that which did cover.

فَبِأَيِّ آءِآلَاءِ رَبِّكَ تَتَمَارَىٰ (٥٥) هَذَا نَذِيرٌ مِنَ النَّذْرِ الْأُولَىٰ (٥٦)

Concerning which then, of the bounties of thy Lord, canst thou dispute ? ... This is a warner of the warners of old.

أَزِفَتِ الْأَزِفَةُ (٥٧) لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ (٥٨)

The threatened Hour is nigh. ... None beside Allah can disclose it.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩) وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠)

Marvel ye then at this statement, ... And laugh and not weep,

وَأَنْتُمْ سَامِدُونَ (٦١) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا (٦٢)

While ye amuse yourselves ? ... Rather prostrate yourselves before Allah and serve Him.

أَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (١)

The hour drew nigh and the moon was rent in twain.

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ (٢)

And if they behold a portent they turn away and say: Prolonged illusion.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ (٤)

And surely there hath come unto them news whereof the purport should deter,

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكْرٍ (٦)

So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ (٧)

With downcast eyes, they come forth from the graves as they were locusts spread abroad,

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ (٨)

Hastening toward the summoner; the disbelievers say: This is a hard day.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ (١٠) فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ (١١)

So he cried unto his Lord, saying: I am vanquished, so give help. ... Then opened We the gates of heaven with pouring water

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (١٢)

And caused the earth to gush forth springs, so that the waters met for a predestined purpose.

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَابٍ وُدُسْرٍ (١٣) فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ (١٦)

And We carried him upon a thing of planks and nails, ... That ran (upon the waters) in Our sight, as a reward for him who was rejected.

لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ (١٧)

And in truth We have made the Qur'an easy to remember; but there any that remembereth ?

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ (١٩)

Lo! We let loose on them a raging wind on a day of constant calamity,

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعِرٍ (٢٠) فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ (٢١)

Sweeping men away as though they were uprooted trunks of palm-trees. ... Then see how (dreadful) was My punishment after My warnings!

فَقَالُوا أَبَشْرًا مِثْلًا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعْرٍ (٢٤)

For they said; Is it a mortal man, alone among us, that we are to follow ? Then indeed we should fall into error and madness.

ءَأَلْقَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ (٢٥)

Hath the remembrance been given unto him alone among us ? Nay, but he is a rash liar.

إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ (٢٧)

Lo! We are sending the she-camel as a test for them; so watch them and have patience;

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ (٢٩) فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ (٣٠)

But they call their comrade and he took and hamstrung (her). ... Then see how (dreadful) was My punishment after My warnings!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (٣١)

Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ (٣٤)

Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,

نِعْمَةٌ مِنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ (٣٥) وَلَقَدْ أَنْذَرَهُمْ بَطْشَتْنَا فَتَمَارَوْا بِالنُّذُرِ (٣٦)

As grace from Us. Thus We reward him who giveth thanks. ... And he indeed had warned them of Our blow, but they did doubt the warnings.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ (٣٨) فَذُوقُوا عَذَابِي وَنُذِرِ (٣٩)

And in truth the punishment decreed befell them early in the morning. ... Now taste My punishment after My warnings!

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُّقْتَدِرٍ (٤٢)

Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.

أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلَائِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ (٤٣)

Are your disbelievers better than those, or have ye some immunity in the scriptures ?

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ (٤٤) سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ (٤٥)

Or say they: We are a host victorious ? ... The hosts will all be routed and will turn and flee.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ (٤٦)

Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure)

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ (٤٧)

Lo! the guilty are in error and madness.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (٤٨)

On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)

Lo! We have created every thing by measure.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (٥٠)

And Our commandment is but one (commandment), as the twinkling of an eye.

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ (٥١) وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ (٥٢)

And verily We have destroyed your fellows; but is there any that remembereth ? ... And every thing they did is in the scriptures,

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ (٥٣) إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ (٥٤)

And every small and great thing is recorded. ... Lo! the righteous will dwell among gardens and rivers,

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ (٥٥)

Firmly established in the favour of a Mighty King.

سورة الرَّحْمَنِ

الرَّحْمَنُ (١) عَلَّمَ الْقُرْآنَ (٢) خَلَقَ الْإِنْسَانَ (٣)

The Beneficent ... Hath made known the Qur'an. ... He hath created man.

عَلَّمَهُ الْبَيَانَ (٤) الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

He hath taught him utterance. ... The sun and the moon are made punctual.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦) وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ (٧)

The stars and the trees adore. ... And the sky He hath uplifted; and He hath set the measure,

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨) وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)

That ye exceed not the measure, ... But observe the measure strictly, nor fall short thereof.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠) فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)

And the earth hath He appointed for (His) creatures, ... Wherein are fruit and sheathed palm-trees,

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢) فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبَانِ (١٣)

Husked grain and scented herb. ... Which is it, of the favours of your Lord, that ye deny ?

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤) وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ (١٥)

He created man of clay like the potter's, ... And the jinn did He create of smokeless fire.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧) مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)

Lord of the two Easts, and Lord of the two Wests! ... He hath loosed the two seas. They meet.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠) يَخْرُجُ مِنْهَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

There is a barrier between them. They encroach not (one upon the other). ... There cometh forth from both of them the pearl and coral-stone.

وَلَهُ الْجَوَارِ الْمُنشَآتِ فِي الْبَحْرِ كَالْأَعْلَامِ (٢٤)

His are the ships displayed upon the sea, like banners.

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

Everyone that is thereon will pass away; ... There remaineth but the Countenance of thy Lord of Might and Glory.

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.

إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ (٣٥)

There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧) فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ (٣٩)

And when the heaven splitteth asunder and becometh rosy like red hide ... On that day neither man nor jinni will be questioned of his sin.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٤١)

The guilty will be known by their marks, and will be taken by the forelocks and the feet.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ (٤٤)

This is hell which the guilty deny. ... They go circling round between it and fierce, boiling water.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ (٤٦) ذَوَاتَا أَفْنَانٍ (٤٨)

But for him who feareth the standing before his Lord there are two gardens. ... Of spreading branches.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ (٥٠) فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ (٥٢)

Wherein are two fountains flowing. ... Wherein is every kind of fruit in pairs.

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤)

Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.

فِيهِنَّ قَاصِرَاتٌ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)

Therein are those of modest gaze, whom neither man nor jinni will have touched before them.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

(In beauty) like the jacinth and the coral-stone. ... Is the reward of goodness aught save goodness ?

وَمِنْ دُونِهِمَا جَنَّتَانِ (٦٢) مُدْهَامَتَانِ (٦٤) فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (٦٦)

And beside them are two other gardens, ... Dark green with foliage. ... Wherein are two abundant springs.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٦٨) فِيهِنَّ خَيْرَاتٌ حِسَانٌ (٧٠)

Wherein is fruit, the date-palm and pomegranate. ... Wherein (are found) the good and beautiful

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (٧٢) لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٧٤)

Fair ones, close-guarded in pavilions ... Whom neither man nor jinni will have touched before them.

مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (٧٦)

Reclining on green cushions and fair carpets.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٧٨)

Blessed be the name of thy Lord, Mighty and glorious!

سورة الواقعة

إِذَا وَقَعَتِ الْوَاقِعَةُ (١) لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ (٢)

When the event befalleth ... There is no denying that it will befall

خَافِضَةٌ رَافِعَةٌ (٣) إِذَا رُجَّتِ الْأَرْضُ رَجًا (٤)

Abasing (some), exalting (others); ... When the earth is shaken with a shock

وَبَسَّتِ الْجِبَالُ بَسًّا (٥) فَكَانَتْ هَبَاءً مُنْبَثًّا (٦)

And the hills are ground to powder ... So that they become a scattered dust,

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ (٨)

And ye will be three kinds: ... (First) those on the right hand; what of those on the right hand ?

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ (٩) وَالسَّابِقُونَ وَالسَّابِقُونَ (١٠)

And (then) those on the left hand; what of those on the left hand ? ... And the foremost in the race, the foremost in the race:

أُولَئِكَ الْمُقَرَّبُونَ (١١) فِي جَنَّاتِ النَّعِيمِ (١٢)

Those are they who will be brought nigh ... In gardens of delight;

ثَلَاثَةٌ مِنَ الْأُولَىٰ (١٣) وَقَلِيلٌ مِنَ الْآخِرِينَ (١٤)

A multitude of those of old ... And a few of those of later time.

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ (١٥) مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ (١٦)

On lined couches, ... Reclining therein face to face.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ (١٧) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَّعِينٍ (١٨)

There wait on them immortal youths ... With bowls and ewers and a cup from a pure spring

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ (١٩) وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ (٢٠)

Wherefrom they get no aching of the head nor any madness, ... And fruit that they prefer

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ (٢١) وَحُورٍ عِينٌ (٢٢)

And flesh of fowls that they desire. ... And (there are) fair ones with wide, lovely eyes,

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣) جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

Like unto hidden pearls, ... Reward for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا (٢٥) إِلَّا قَلِيلًا سَلَامًا سَلَامًا (٢٦)

There hear they no vain speaking nor recrimination ... (Naught) but the saying: Peace,

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (٢٧) فِي سِدْرٍ مَخْضُودٍ (٢٨)

And those on the right hand; what of those on the right hand ? ... Among thornless lote-trees

وَطَلْحٍ مَنْضُودٍ (٢٩) وَظِلٍّ مَمْدُودٍ (٣٠)

And clustered plantains, ... And spreading shade,

وَمَاءٍ مَسْكُوبٍ (٣١) وَفَاكِهَةٍ كَثِيرَةٍ (٣٢)

And water gushing, ... And fruit in plenty

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ (٣٣) وَفُرُشٍ مَرْفُوعَةٍ (٣٤)

Neither out of reach nor yet forbidden, ... And raised couches;

إِنَّا أَنْشَأْنَاهُنَّ إِنِشَاءً (٣٥) فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦)

Lo! We have created them a (new) creation ... And made them virgins,

عُرْبًا أَتْرَابًا (٣٧) لِأَصْحَابِ الْيَمِينِ (٣٨)

Lovers, friends, ... For those on the right hand;

ثُلَّةٌ مِنَ الْأُولَى (٣٩) وَثُلَّةٌ مِنَ الْآخِرِينَ (٤٠)

A multitude of those of old ... And a multitude of those of later time.

وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ (٤١) فِي سَمُومٍ وَحَمِيمٍ (٤٢)

And those on the left hand: What of those on the left hand ? ... In scorching wind and scalding water

وَظِلٌّ مِنْ يَحْمُومٍ (٤٣) لَا بَارِدٍ وَلَا كَرِيمٍ (٤٤)

And shadow of black smoke, ... Neither cool nor refreshing.

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ (٤٦)

Lo! heretofore they were effete with luxury ... And used to persist in the awful sin.

وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ (٤٧)

And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,

أَوْ آبَاؤُنَا الْأُولُونَ (٤٨) قُلْ إِنَّ الْأُولَى وَالْآخِرِينَ (٤٩)

And also our forefathers ? ... Say (unto them, O Muhammad): Lo! those of old and those of later time

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَعْلُومٍ (٥٠)

Will all be brought together to the tryst of an appointed day.

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ (٥١) لَأَكْلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ (٥٢)

Then lo! ye, the erring, the deniers, ... Ye verily will eat of a tree called Zaqququm

فَمَالِئُونَ مِنْهَا الْبُطُونَ (٥٣) فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ (٥٤)

And will fill your bellies therewith; ... And thereon ye will drink of boiling water,

فَشَارِبُونَ شُرْبَ الْهَيْمِ (٥٥) هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ (٥٦)

Drinking even as the camel drinketh. ... This will be their welcome on the Day of Judgment.

نَحْنُ خَلَقْنَاهُمْ فَلَوْلَا تَصَدَّقُونَ (٥٧) أَفَرَأَيْتُمْ مَا تُمْنُونَ (٥٨)

We created you. Will ye then admit the truth ? ... Have ye seen that which ye emit ?

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠)

We mete out death among you, and We are not to be outrun,

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ (٦١)

That We may transfigure you and make you what ye know not.

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤) لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ (٦٥)

Is it ye who foster it, or are We the Fosterer ? ... If We willed, We verily could make it chaff, then would ye cease not to exclaim:

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ (٦٨) ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ (٦٩)

Have ye observed the water which ye drink ? ... Is it ye who shed it from the raincloud, or are We the Shedder ?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ (٧٠) أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ (٧١)

If We willed We verily could make it bitter. Why then, give ye not thanks ? ... Have ye observed the fire which ye strike out;

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ (٧٢)

Was it ye who made the tree thereof to grow, or were We the grower ?

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ (٧٥) وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ (٧٦)

Nay, I swear by the places of the stars ... - And lo! that verily is a tremendous oath, if ye but knew -

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكْنُونٍ (٧٨)

That (this) is indeed a noble Qur'an ... In a Book kept hidden

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (٨٠)

Which none toucheth save the purified, ... A revelation from the Lord of the Worlds.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ (٨١) وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ (٨٢)

Is it this Statement that ye scorn, ... And make denial thereof your livelihood ?

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ (٨٣) وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ (٨٤)

Why, then, when (the soul) cometh up to the throat (of the dying) ... And ye are at that moment looking

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ (٨٥) فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ (٨٦)

- And We are nearer unto him than ye are, but ye see not - ... Why then, if ye are not in bondage (unto Us),

فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرَبِينَ (٨٨) فَرَوْحٌ وَرِيحَانٌ وَجَنَّتْ نَعِيمٍ (٨٩)

Thus if he is of those brought nigh, ... of those brought nigh, and a Garden of delight.

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠) فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١)

And if he is of those on the right hand, ... Then (the greeting) "Peace be unto thee" from those on the right hand.

وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ الضَّالِّينَ (٩٢) فَنَزْلٌ مِنْ حَمِيمٍ (٩٣)

But if he is of the rejecters, the erring, ... Then the welcome will be boiling water

وَتَصْلِيَةٌ جَهِيمٍ (٩٣) إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٤)

And roasting at hell-fire. ... Lo! this is certain truth.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٩٦)

Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.

سورة الحديد

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.

لَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢)

His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٣)

He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ (٤)

He it is Who created the heavens and the earth in six Days; then He mounted the Throne.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٤)

and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٦)

He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts.

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ (٧)

Believe in Allah and His messenger, and spend of that whereof He hath made you trustees;

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ (٨)

What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you,

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (٩)

He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light;

أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَى (١٠)

Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ (١١)

Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward ?

بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١٢)

Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.

وَعَرَّكَمُ الْآمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ (١٤)

and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah;

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ (١٦)

Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed,

أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ آيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (١٧)

Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.

أُولَئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ (١٩)

they are the loyal, and the martyrs are with their Lord; they have their reward and their light;

أَعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ (٢٠)

Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect

of wealth and children;

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ (٢١)

Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth,

وَاللَّهُ لَا يَحِبُّ كُلَّ مَخْتَالٍ فَخُورٍ (٢٣) فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٤)

Allah loveth not all prideful boasters, ... still Allah is the Absolute, the Owner of Praise.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ (٢٥)

We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance,

لِيُقِيمَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ (٢٥)

that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind,

وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢٥)

and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ (٢٦)

And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed,

فَمِنْهُمْ مُّهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (٢٦)

and among them there is he who goeth right, but many of them are evil-livers.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَاهُ الْإِنْجِيلَ (٢٧)

Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel,

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً (٢٧)

and placed compassion and mercy in the hearts of those who followed him.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ (٢٨)

O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy

لِيَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ (٢٩)

That the People of the Scripture may know that they control naught of the bounty of Allah,

وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩)

but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite Bounty.

سورة المجادلة

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ (١)

Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah.

وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (١)

And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.

إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُنَّ وَإِنَّهُنَّ لَيَقُولُنَّ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا (٢)

- They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا (٣)

Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said,

فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَلِكَ تُوعِظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٣)

(the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا (٤)

And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another;

فَمَنْ لَمْ يَسْتَطِعْ فإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ (٤)

and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ (٥)

Lo! those who oppose Allah and His messenger will be abased even as those before them were abased;

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ (٦)

On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it.

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ (٧)

There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more

وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ (٧)

nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will

inform them of what they did. Lo! Allah is Knower of all things.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ (٨)

Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden,

تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى (٩)

When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, [i]

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ (١٠)

Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave.

إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا (١١)

when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, [ii]

إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ (١٢)

When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ (١٤)

Hast thou not seen those who take for friends a folk with whom Allah is wroth ? They are neither of you nor of them,

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (١٥)

Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ (١٦)

They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.

لَنْ تَغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ (١٧)

Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire;

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ (١٨)

On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy [iii]

أُولَئِكَ حِزْبُ الشَّيْطَانِ إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (١٩)

They are the devil's party. Lo! is it not the devil's party who will be the losers ?

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذْلَلِينَ (٢٠)

Lo! those who oppose Allah and His messenger, they will be among the lowest.

[i] but conspire together for righteousness and piety, [ii] Come up higher! go up higher; [iii] that they have some standing.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢١)

Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.

وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ (٢٢)

and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, [i]

أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (٢٢)

They are Allah's party. Lo! is it not Allah's party who are the successful ? {22}

سورة الحشر

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١)

All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ (٢)

He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile.

وظنوا أنهم مانعتهم حصونهم من الله فاتاهم الله من حيث لم يحتسبوا (٢)

while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not,

ولولا أن كتب الله عليهم الجلاء لعذبهم في الدنيا (٣)

And if Allah had not decreed migration for them, He verily would have punished them in the world,

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ (٥)

Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave,

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ (٦)

And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof,

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ (٧)

And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah.

[i] and they are well pleased with Him.

يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (٨)

who seek bounty from Allah and help Allah and His messenger. They are the loyal.

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ (٩)

Those who entered the city and the faith before them love those who flee unto them for refuge,

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٩)

And whoso is saved from his own avarice - such are they who are successful.

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ (١٠)

and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ (١١)

Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture:

لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا (١١)

If ye are driven out, we surely will go out with you, and we will never obey anyone against you,

لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ (١٢)

(For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not,

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ (١٣)

Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ (١٤)

They will not fight against you in a body save in fortified villages or from behind walls.

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (١٤)

Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because [i]

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ (١٦)

(And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! [ii]

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ (١٧)

And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ (١٨)

O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (١٩)

And be not ye as those who forgot Allah, therefor He caused them to forget their souls. Such are the evil-doers.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (٢٠)

Not equal are the owners of the Fire and the owners of the Garden. The owners of the garden, they are the victorious.

لَوْ أَنزَلْنَا هَذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا (٢١)

If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled,

مُتَّصِدًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لِنَاسٍ لِّعَلَّهُمْ يَتَفَكَّرُونَ (٢١)

rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ (٢٢)

He is Allah, than Whom there is no other God, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.

هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ (٢٣)

He is the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ (٢٤)

He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names.

She that is to be examined - 60

سورة الممتحنة

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ (١)

O ye who believe! Choose not My enemy and your enemy for allies.

وَمَنْ يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١)

And whosoever doeth it among you, he verily hath strayed from the right way.

إِنْ يَتَّقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ (٢)

If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent),

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ (٣)

Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you.

إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ (٤)

when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah.

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ (٤)

We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا (٥)

Our Lord! Make us not a prey for those who disbelieve, and forgive us,

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ (٦)

Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day.

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً (٧)

It may be that Allah will ordain love between you and those of them with whom ye are at enmity.

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُمْ مِنْ دِيَارِكُمْ (٨)

Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes,

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُواكُمْ مِنْ دِيَارِكُمْ (٩)

Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes

فَلَا تَرْجِعُوهُمْ إِلَى الْكَافِرِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ (١٠)

send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them.

وَلَا تَمْسِكُوا بِعَصَمِ الْكُوفَرِ وَأَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا (١٠)

And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let them (the disbelievers) [i]

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكَافِرِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ نَهَبْتُمْ أَزْوَاجَهُمْ مِثْلَ مَا أَنْفَقُوا (١١)

And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give [ii]

[i] ask for that which they have spent.

[ii] unto those whose wives have gone the like of that which they have spent,

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا (١٢)

O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah,

وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ (١٢)

and will neither steal, nor commit adultery, nor kill their children, nor produce any lie that they have devised between their hands and feet,

فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٢)

then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ (١٣)

O ye who believe! Be not friendly with a folk with whom Allah is wroth,

قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَبْئَسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ (١٣)

(a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢)

O ye who believe! Why say ye that which ye do not ?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (٣)

It is most hateful in the sight of Allah that ye say that which ye do not.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُومٌ (٤)

Lo! Allah loveth them who battle for His cause in ranks as if they were a solid structure.

يَا قَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ (٥)

O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you ?

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (٥)

So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ (٦)

And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you,

مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ (٦)

confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, [i]

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ (٧)

And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam ?

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (٨)

Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ (٩)

He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ (١٠)

O ye who believe! Shall I show you a commerce that will save you from a painful doom ?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ (١١)

Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives.

وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ (١٢)

and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشْرُ الْمُؤْمِنِينَ (١٣)

And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ (١٤)

كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ (١٤)

even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah ? They said: We are Allah's helpers.

فَأَمَّنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ (١٤)

And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against [ii]

[i] whose name is the Praised One. [ii] their foe, and they became the uppermost.

سورة الجمعة

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ (٢)

He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٤)

That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite Bounty.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا (٥)

The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ (٦)

Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind,

فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ (٦)

then long for death if ye are truthful.

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (٧)

But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-doers.

قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ (٨)

Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you,

ثُمَّ تَرْدُونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (٨)

and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ (٩)

O ye who believe! When the call is heard for the prayer of the day of congregation,

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩)

haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (١٠)

And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا (١١)

But when they spy some merchandise or pastime they break away to it and leave thee standing.

قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (١١)

Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers.

سورة المنافقون

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ (١)

When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger.

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١)

And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites indeed are speaking falsely.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢)

They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do,

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ (٣)

That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (٤)

They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted!

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُؤُوسَهُمْ (٥)

And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces

سَوَاءٌ عَلَيْهِمْ ءَأَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ (٦)

Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them;

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ (٧)

They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you)

when Allah's are the treasures of the heavens and the earth;

يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ (٨)

They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker;

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمُ الْمَوْتُ (٩)

And spend of that wherewith We have provided you before death cometh unto one of you

فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ (١٠)

and he saith: My Lord! If only thou wouldst reprieve me for a little while, then I would give alms and be among the righteous.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ (١١)

But Allah reprieveth no soul when its term cometh, and Allah is Informed of what ye do.

سورة التَّغَابُنِ

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢)

He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ (٣)

He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.

وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُغْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤)

and He knoweth what ye conceal d what ye publish. And Allah is Aware of what is in the breasts (of men).

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (٥)

Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا بَشَرٌ يَهْدُونَنَا (٦)

That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: [i]

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ (٧)

Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised [ii]

[i] Shall mere mortals guide us ? [ii] again and then ye will be informed of what ye did; and that is easy for Allah.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٨)

So believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنِ بِاللَّهِ (٩)

The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and

وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا (٩)

doeth right, He will remit from him his evil deeds and will bring him unto Gardens underneath which rivers flow, therein to abide for ever.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (١٠)

But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end!

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (١١)

No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ (١٢)

Obeys Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ (١٤)

O ye who believe! Lo! among your wives and your children there are enemies for you,

فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٤)

therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ (١٥)

Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٦)

And whoso is saved from his own greed, such are the successful.

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (١٧)

If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement,

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ (١٨)

Knower of the Invisible and the Visible, the Mighty, the Wise.

سورة الطلاق

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ (١)

O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period,

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ (١)

and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ (٢)

Then, when they have reached their term, take them back in kindness or part from them in kindness,

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ (٣)

And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him.

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ (٤)

And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months,

وَاللَّائِي لَمْ يَحْضُنَّ وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ (٤)

along with those who have it not. And for those with child, their period shall be till they bring forth their burden.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا (٥)

That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him [i]

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ (٦)

Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them.

وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ (٦)

And if they are with child, then spend for them till they bring forth their burden.

فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأُتْمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ (٦)

Then, if they give suck for you, give them their due payment and consult together in kindness;

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ (٧)

Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him.

[i] his evil deeds and magnify reward for him.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧)

Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نَكْرًا (٨)

And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account [i]

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا (٩)

So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠)

so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,

رَسُولًا يَتْلُو عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ (١١)

A messenger reciting unto you the revelations of Allah made plain,

لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ (١١)

that He may bring forth those who believe and do good works from darkness unto light.

لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا (١٢)

that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.

[i] and punished it with dire punishment,

سورة التحريم

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ (١)

O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives ?

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢)

Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise.

إِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضِ (٣)

When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof,

he made known (to her) part thereof and passed over part.

فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣)

And when he told it her she said: Who hath told thee ? He said: The Knower, the Aware hath told me.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ (٤)

If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban);

عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُمْ (٥)

It may happen that his Lord, if he divorce you, will give him in your stead wives better than you,

مُسْلِمَاتٍ مُؤْمِنَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا (٥)

submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maids.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ (٦)

O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men

وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ (٦)

and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them,

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (٧)

(Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.

لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ (٨)

Allah will not abase the Prophet and those who believe with Him. Their light will run before them and on their right hands;

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٩)

O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ (١١)

And Allah citeth an example for those who believe: the wife of Pharaoh when she said:

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (١١)

My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا إِتْقَانُ الْإِسْلَامِ وَكَانَتْ مِنَ الْقَانِتِينَ (١٢)

And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith

in the words of her Lord and His scriptures, and was of the obedient.

سورة الْمَلِكِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ (٢)

Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.

ثُمَّ أَرْجِعَ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (٤)

Then look again and yet again, thy sight will return unto thee weakened and made dim.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ (٥)

And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils,

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ (٦)

And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ (٧)

When they are flung therein they hear its roiling as it boileth up,

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ (٨)

As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner ?

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَابِ السَّعِيرِ (١١)

So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١٢)

Lo! those who fear their Lord in secret,

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣)

And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ (١٥)

He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him

will be the resurrection (of the dead).

ءَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦)

Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (١٧)

Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane ? But ye shall know the manner of My warning.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ (١٩)

Have they not seen the birds above them spreading out their wings and closing them ? Naught upholdeth them save the Beneficent.

أَمْنَ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ (٢١)

Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ (٢٢)

Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road?

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٢٣)

Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ (٢٤)

Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ (٢٥)

And they say: When (will) this promise (be fulfilled), if ye are truthful ?

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ (٢٦)

Say: The knowledge is with Allah only, and I am but a plain warner;

فَلَمَّا رَأَوْهُ زُلْفَةً سَيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ (٢٧)

But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.

قُلْ هُوَ الرَّحْمَنُ ءَامِنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ (٢٩)

Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ (٣٠)

Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water ?

سورة القلم

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (١) مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (٢)

Nun. By the pen and that which they write (therewith), ... Thou art not, for thy Lord's favour unto thee, a madman.

وَأِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣) وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

And lo! thine verily will be a reward unfailing. ... And lo! thou art of a tremendous nature.

فَسْتَبْصِرُ وَيُبْصِرُونَ (٥) بِأَيِّكُمُ الْمَفْتُونُ (٦)

And thou wilt see and they will see ... Which of you is the demented.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٧)

Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright.

فَلَا تُطِعِ الْمُكَذِّبِينَ (٨) وَدُّوا لَوْ تَدَّهِنُ فَيُدْهِنُونَ (٩)

Therefor obey not thou the rejecters ... Who would have had thee compromise, that they may

وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ (١٠) هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ (١١)

Neither obey thou each feeble oath-monger, ... Detractor, spreader abroad of slanders,

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ (١٢) عُتْلٌ بَعْدَ ذَلِكَ رَنِيمٍ (١٣)

Hinderer of the good, transgressor, malefactor ... Greedy therewithal, intrusive.

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ (١٤) إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (١٥)

It is because he is possessed of wealth and children ... That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.

سَنَسِمُهُ عَلَى الْخُرْطُومِ (١٦) وَلَا يَسْتَنْتُونُ (١٨)

We shall brand him on the nose. ... And made no exception (for the Will of Allah);

فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ لِيَصْرِمْنَهَا مُصْبِحِينَ (١٩) فَأَصْبَحَتْ كَالصَّرِيمِ (٢٠)

Then a visitation from thy Lord came upon it while they slept ... And in the morning it was as if plucked.

فَتَنَادَا مُصْبِحِينَ (٢١) أَنْ آغِدُوا عَلَيَّ حَرْثَكُمْ إِنْ كُنْتُمْ صَارِمِينَ (٢٢)

And they cried out one unto another in the morning, ... Saying: Run unto your field if ye would pluck (the fruit).

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ (٢٣) أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ (٢٤)

So they went off, saying one unto another in low tones: ... No needy man shall enter it to-day against you.

بَلْ نَحْنُ مَحْرُومُونَ (٢٧) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ (٢٨)

Nay, but we are desolate! ... The best among them said: Said I not unto you: Why glorify ye not (Allah)?

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (٢٩) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ (٣٠)

They said: Glorified be our Lord! Lo! we have been wrong-doers. ... Then some of them drew near unto others, self-reproaching.

عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ (٣٢)

It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ (٣٤) أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥)

Lo! for those who keep from evil are gardens of bliss with their Lord. ... Shall We then treat those who have surrendered as We treat the guilty?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧)

What aileth you ? How foolishly ye judge! ... Or have ye a scripture wherein ye learn

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْغَةِ إِلَى يَوْمِ الْقِيَامَةِ لَمَا تَحْكُمُونَ (٣٩)

Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain ?

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ (٤٢)

On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,

وَأْمَلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (٤٥) أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ (٤٦)

Yet I bear with them, for lo! My scheme is firm. ... Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?

فَأَصْبَرَ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ (٤٨)

But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ (٤٩)

Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (٥١)

And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say:

Lo! he is indeed mad;

سورة الحاقة

الْحَاقَّةُ (١) مَا الْحَاقَّةُ (٢) وَمَا أَدْرَاكَ مَا الْحَاقَّةُ (٣)

The Reality! ... What is the Reality? ... Ah, what will convey unto thee what the reality is!

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (٤) فَأَمَّا ثَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ (٥)

(The tribes of) Thamud and A'ad disbelieved in the judgment to come. ... As for Thamud, they were destroyed by the lightning.

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (٦) كَانَتْهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ (٧)

And as for A'ad, they were destroyed by a fierce roaring wind, ... as they were hollow trunks of palm- trees.

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ (٨) إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ (١١)

Canst thou (O Muhammad) see any remnant of them? ... Lo! when the waters rose, We carried you upon the ship

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أُذُنٌ وَّاعِيَةٌ (١٢) فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ (١٣)

That We might make it a memorial for you, and that remembering ears (that heard the story) might remember. ... And when [i]

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً (١٤)

And the earth with the mountains shall be lifted up and crushed with one crash,

فِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (١٥) وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ (١٦)

Then, on that day will the Event befall. ... And the heaven will split asunder, for that day it will be frail.

وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (١٧)

And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُمُ أَقْرَأُوا كِتَابِيَةَ (١٩)

Then, as for him who is given his record in his right hand, he will say: Take, read my book!

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَةَ (٢٠) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٢١)

Surely I knew that I should have to meet my reckoning. ... Then he will be in blissful state

فِي جَنَّةٍ عَالِيَةٍ (٢٢) قُطُوفُهَا دَانِيَةٌ (٢٣)

In a high garden ... Whereof the clusters are in easy reach.

[i] the trumpet shall sound one blast

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهٗ (٢٥)

But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book

وَلَمْ أَدْرِ مَا حِسَابِيَهٗ (٢٦) يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧)

And knew not what my reckoning! ... Oh, would that it had been death!

مَا أَغْنَىٰ عَنِّي مَالِيَهٗ (٢٨) هَلَكَ عَنِّي سُلْطَانِيَهٗ (٢٩)

My wealth hath not availed me, ... My power hath gone from me.

خُذُوهُ فَغُلُّوهُ (٣٠) ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١)

(It will be said): Take him and fetter him ... And then expose him to hell-fire

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ (٣٢)

And then insert him in a chain whereof the length is seventy cubits.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ (٣٤)

Lo! He used not to believe in Allah the Tremendous, ... And urged not on the feeding of the wretched.

فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ (٣٥) وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينِ (٣٦)

Therefor hath he no lover here this day, ... Nor any food save filth

لَا يَأْكُلُهُ إِلَّا الْخَاطِطُونَ (٣٧) فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ (٣٨)

Which none but sinners eat. ... But nay! I swear by all that ye see

وَمَا لَا تُبْصِرُونَ (٣٩) إِنَّهُ لَقَوْلِ رَسُولٍ كَرِيمٍ (٤٠)

And all that ye see not ... That it is indeed the speech of an illustrious messenger.

تَنْزِيلٍ مِنْ رَبِّ الْعَالَمِينَ (٤٣) وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ (٤٤)

It is a revelation from the Lord of the Worlds. ... And if he had invented false sayings concerning Us,

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ (٤٥) ثُمَّ لَقَطْنَا مِنْهُ الْوَتِينَ (٤٦)

We assuredly had taken him by the right hand ... And then severed his life-artery,

وَأِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ (٤٩) وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ (٥٠)

And lo! We know that some among you will deny (it). ... And lo! it is indeed an anguish for the disbelievers.

سورة المعارج

سَأَلَ سَائِلٌ بِعَذَابٍ وَقِيعٍ (١) لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (٢)

A questioner questioned concerning the doom about to fall ... Upon the disbelievers, which none can repel,

مِنَ اللَّهِ ذِي الْمَعَارِجِ (٣) تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤)

From Allah, Lord of the Ascending Stairways ... (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.

فَاصْبِرْ صَبْرًا جَمِيلًا (٥) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦)

But be patient (O Muhammad) with a patience fair to see. ... Lo! they behold it afar off

وَنَرَاهُ قَرِيبًا (٧) يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ (٨)

While we behold it nigh: ... The day when the sky will become as molten copper,

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (٩) وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا (١٠)

And the hills become as flakes of wool, ... And no familiar friend will ask a question of his friend

يُبْصِرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بِبَنِيهِ (١١)

Though they will be given sight of them. ... The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children

وَصَاحِبَتِهِ وَأَخِيهِ (١٢) وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ (١٣)

And his spouse and his brother ... And his kin that harboured him

كَلَّا إِنَّهَا لَأَطَى (١٥) نَزَّاعَةً لِّلشَّوَى (١٦)

But nay! for lo! it is the fire of hell ... Eager to roast;

تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى (١٧) وَجَمَعَ فَأَوْعَى (١٨)

It calleth him who turned and fled (from truth), ... And hoarded (wealth) and withheld it.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠)

Lo! man was created anxious, ... Fretful when evil befalleth him

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١) إِلَّا الْمُصَلِّينَ (٢٢) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣)

And, when good befalleth him, grudging; ... Save worshippers. ... Who are constant at their worship

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (٢٦) وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ (٢٧)

And those who believe in the Day of Judgment, ... And those who are fearful of their Lord's doom

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩)

And those who preserve their chastity

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٣٠)

Save with their wives and those whom their right hands possess, for thus they are not blameworthy;

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٣١) وَالَّذِينَ هُمْ لِءِمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (٣٢)

But whoso seeketh more than that, those are they who are transgressors; ... And those who keep their pledges and their covenant,

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ (٣٣) وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ (٣٤)

And those who stand by their testimony ... And those who are attentive at their worship.

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ (٣٥) فَمَا لِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ (٣٦)

These will dwell in Gardens, honoured. ... What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed,

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (٣٧) أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ (٣٨)

On the right and on the left, in groups ? ... Doth every man among them hope to enter the Garden of Delight?

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ (٣٩)

Nay, verily. Lo! We created them from what they know.

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (٤٠)

But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We verily are Able

فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ (٤٢)

So let them chat and play until they meet their Day which they are promised,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصْبٍ يُوفِضُونَ (٤٣)

The day when they come forth from the graves in haste, as racing to a goal,

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ (٤٤)

With eyes aghast, abasement stupefying them: Such is the Day which they are promised.

سورة نوح

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (١)

Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them.

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢) أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا (٣)

He said: O my people! Lo! I am a plain warner unto you ... (Bidding you): Serve Allah and keep your duty unto Him and obey me,

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥) فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا (٦)

He said: My Lord! Lo! I have called unto my people night and day ... But all my calling doth but add to their repugnance;

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ (٧)

And lo! whenever I call unto them that Thou mayst pardon them they thrust their fingers in their ears

وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا (٧)

and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride.

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا (٨) ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا (٩)

And lo! I have called unto them aloud, ... And lo! I have made public proclamation unto them, and I have appealed to them in private.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١)

And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving. ... He will let loose the sky for you in plenteous rain,

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (١٣) وَقَدْ خَلَقَكُمْ أَطْوَارًا (١٤)

What aileth you that ye hope not toward Allah for dignity ... When He created you by (divers) stages ?

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا (١٥)

See ye not how Allah hath created seven heavens in harmony,

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا (١٦)

And hath made the moon a light therein, and made the sun a lamp?

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا (٢١)

Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;

وَمَكَرُوا مَكْرًا كُبَّارًا (٢٢) وَلَا تَذَرُنَّ وُدًّا وَلَا سُوعَا وَلَا يَعُوثَ وَيَعُوقَ وَنَسْرًا (٢٣)

And they have plotted a mighty plot, ... Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuṭh and Ya'uq and Nasr.

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤)

And they have led many astray, and Thou increasest the wrong-doers in naught save error.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (٢٦)

And Noah said: My Lord! Leave not one of the disbelievers in the land.

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧)

If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا (٢٨)

My Lord! Forgive me and my parents and him who entereth my house believing,

وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (٢٨)

and believing men and believing women, and increase not the wrong-doers in aught save ruin.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا (١)

Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا (٢)

Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord.

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣)

And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,

وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا (٤)

And that the foolish one among us used to speak concerning Allah an atrocious lie.

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا (٥)

And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ (٦)

-And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn,

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا (٧)

And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِيئَةً حَرَسًا شَدِيدًا وَشُهَبًا (٨)

And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠)

And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him;

وَأَنَّا مِنَّا الصَّالِحُونَ مِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا (١١)

And among us there are righteous folk and among us there are far from that. We are sects having different rules.

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا (١٤)

And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso [i]

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا (١٥)

And as for those who are unjust, they are firewood for hell.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (١٨)

And the places of worship are only for Allah, so pray not unto anyone along with Allah.

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (١٩)

And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling.

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١)

Say: Lo! I control not hurt nor benefit for you.

قُلْ إِنِّي لَن يَجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَن أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٢)

Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him

[i] hath surrendered to Allah, such have taken the right path purposefully.

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤)

Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is [i]

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوْعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا (٢٥)

Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا (٢٦)

(He is) the Knower of the Unseen, and He revealeth unto none His secret,

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧)

Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا (٢٨)

That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He [ii]

[i] weaker in allies and less in multitude. [ii] keepeth count of all things.

يَا أَيُّهَا الْمَزْمَلُ (١) قُمْ اللَّيْلَ إِلَّا قَلِيلًا (٢)

O thou wrapped up in thy raiment! ... Keep vigil the night long, save a little

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (٤)

- A half thereof, or abate a little thereof ... Or add (a little) thereto - and chant the Qur'an in measure,

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا (٦)

For we shall charge thee with a word of weight. {5} Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا (٨)

Lo! thou hast by day a chain of business. ... So remember the name of thy Lord and devote thyself with a complete devotion

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا (٩)

- Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender -

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجِرْهُمْ هَجْرًا جَمِيلًا (١٠)

And bear with patience what they utter, and part from them with a fair leave-taking.

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهَلْهُمُ قَلِيلًا (١١)

Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (١٥)

Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً (١٦)

But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.

السَّمَاءِ مُنْفَطِرٍ بِهِ كَانَ وَعْدُهُ مَفْعُولًا (١٨)

The very heaven being then rent asunder. His promise is to be fulfilled.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ (٢٠)

Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof,

وَمَا تُقَدِّمُوا لِءَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا (٢٠)

Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense.

يَا أَيُّهَا الْمُدَّثِّرُ (١) قُمْ فَأَنْذِرْ (٢) وَرَبَّكَ فَكَبِّرْ (٣) وَثِيَابَكَ فَطَهِّرْ (٤)

O thou enveloped in thy cloak, ... Arise and warn! ... Thy Lord magnify, ... Thy raiment purify,

وَالرَّجْزَ فَاهْجِرْ (٥) وَلَا تَمَنَّ أَنْ تَسْتَكْبِرُ (٦) وَلِرَبِّكَ فَاصْبِرْ (٧)

Pollution shun! ... And show not favour, seeking wordly gain! ... For the sake of thy Lord, be patient!

فَإِذَا نُقِرَ فِي النَّاقُورِ (٨) فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (٩) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠)

For when the trumpet shall sound, ... Surely that day will be a day of anguish, ... Not of ease, for disbelievers.

ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا (١١) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (١٢)

Leave Me (to deal) with him whom I created lonely, ... And then bestowed upon him ample means,

وَمَهَّدْتُ لَهُ تَمْهِيدًا (١٤) كَلَّا إِنَّهُ كَانَ لِءَايَاتِنَا عَنِيدًا (١٥)

And made (life) smooth for him. ... Yet he desireth that I should give more.

سَأَرْهِقُهُ صَعُودًا (١٧) إِنَّهُ فَكَّرَ وَقَدَّرَ (١٨) فَقَتَلَ كَيْفَ قَدَّرَ (١٩)

On him I shall impose a fearful doom. ... For lo! he did consider; then he planned ... (Self) destroyed is he, how he planned!

ثُمَّ قَتَلَ كَيْفَ قَدَّرَ (٢٠) ثُمَّ نَظَرَ (٢١) ثُمَّ عَبَسَ وَبَسَرَ (٢٢)

Again (self)destroyed is he, how he planned! ... Then looked he, ... Then frowned he and showed displeasure.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣) فَقَالَ إِن هَذَا إِلَّا سِحْرٌ يُؤْتَرُ (٢٤)

Then turned he away in pride ... And said: This is naught else than magic from of old;

إِن هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥) سَأُصْلِيهِ سَقَرَ (٢٦) وَمَا أَدْرَاكَ مَا سَقَرُ (٢٧)

This is naught else than speech of mortal man. ... Him shall I fling unto the burning. ... Ah, what will convey unto thee what that burning is!

لَا تَبْقَى وَلَا تَذَرُ (٢٨) لَوْاحَةٌ لِلْبَشَرِ (٢٩) عَلَيْهَا تِسْعَةَ عَشَرَ (٣٠)

It leaveth naught; it spareth naught ... It shrivellethe the man. ... Above it are nineteen.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً (٣١)

We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block

كَلَّا وَالْقَمَرَ (٣٢) وَاللَّيْلِ إِذَا أَدْبَرَ (٣٣) وَالصُّبْحِ إِذَا أَسْفَرَ (٣٤)

Nay, by the Moon ... And the night when it withdraweth ... And the dawn when it shineth forth,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩)

Every soul is a pledge for its deeds; ... Save those who will stand on the right hand.

فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ فِي سَقَرٍ (٤٢)

In gardens they will ask one another ... concerning the guilty: ... What hath brought you to this burning?

كَانَهُمْ حُمْرٌ مُسْتَنْفِرَةٌ (٥٠) فَرَّتْ مِنْ قَسْوَرَةٍ (٥١)

As they were frightened asses ... Fleeing from a lion ?

كَلَّا بَلْ لَّا يَخَافُونَ الْآخِرَةَ (٥٣) كَلَّا إِنَّهُ تَذَكِّرَةٌ (٥٤) فَمَنْ شَاءَ نَكَرَهُ (٥٥)

Nay, verily. They fear not the Hereafter.... Nay, verily. Lo! this is an Admonishment. ... So whosoever will may heed.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ (٥٦)

And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.

سورة القيامة

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ (١) وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (٢)

Nay, I swear by the Day of Resurrection; ... Nay, I swear by the accusing soul (that this Scripture is true).

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ (٣) بَلَى قَادِرِينَ عَلَى أَنْ نَسُوِّي بَنَانَهُ (٤)

Thinketh man that We shall not assemble his bones? ... Yea, verily. We are Able to restore his very fingers!

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ (٥) يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ (٦)

But man would fain deny what is before him. ... He asketh: When will be this Day of Resurrection?

فَإِذَا بَرِقَ الْبَصْرُ (٧) وَخَسَفَ الْقَمَرُ (٨)

But when sight is confounded ... And the moon is eclipsed

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ (١٠)

And sun and moon are united, ... On that day man will cry: Whither to flee!

كَلَّا لَا وَزَرَ (١١) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (١٢)

Alas! No refuge! ... Unto thy Lord is the recourse that day.

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (١٣) بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤)

On that day man is told the tale of that which he hath sent before and left behind. ... Oh, but man is a telling witness against himself,

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ (١٨)

Lo! upon Us (resteth) the putting together thereof and the reading thereof. ... And when We read it, follow thou the reading;

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩) كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ (٢٠)

Then lo! upon Us (resteth) the explanation thereof. ... Nay, but ye do love the fleeting Now

وَتَذَرُونَ الْآخِرَةَ (٢١) وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ (٢٢)

And neglect the Hereafter. ... That day will faces be resplendent,

إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٢) وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (٢٤)

Looking toward their Lord; ... And that day will other faces be despondent,

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥) كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ (٢٦)

Thou wilt know that some great disaster is about to fall on them. ... Nay, but when the life cometh up to the throat

وَقِيلَ مَنْ رَاقٍ (٢٧) وَظَنَّ أَنَّهُ الْفِرَاقُ (٢٨)

And men say: Where is the wizard (who can save him now)? ... And he knoweth that it is the parting;

وَأَلْتَفَتِ السَّاقُ بِالسَّاقِ (٢٩) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ (٣٠)

And agony is heaped on agony; ... Unto thy Lord that day will be the driving.

فَلَا صَدَّقَ وَلَا صَلَّىٰ (٣١) وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ (٣٢)

For he neither trusted, nor prayed. ... But he denied and flouted.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ (٣٣) أَوْلَىٰ لَكَ فَأَوْلَىٰ (٣٤)

Then went he to his folk with glee. ... Nearer unto thee and nearer,

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦) ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ (٣٥)

Thinketh man that he is to be left aimless? ... Again nearer unto thee and nearer (is the doom).

أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ (٣٧) ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ (٣٨)

Was he not a drop of fluid which gushed forth ? ... Then he became a clot; then (Allah) shaped and fashioned

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ (٣٩)

And made of him a pair, the male and female.

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ (٤٠)

Is not He (Who doeth so) Able to bring the dead to life?

سورة الإنسان

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا (١)

Hath there come upon man (ever) any period of time in which he was a thing unremembered?

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢)

Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (٣)

Lo! We have shown him the way, whether he be grateful or disbelieving.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا (٤)

Lo! We have prepared for disbelievers manacles and carcans and a raging fire.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (٥)

Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا (٦)

A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (١٠)

Lo! we fear from our Lord a day of frowning and of fate.

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢)

And hath awarded them for all that they endured, a Garden and silk attire;

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا (١٣)

Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا (١٥)

Goblets of silver are brought round for them, and beakers (as) of glass

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (١٨)

There are they watered with a cup whereof the mixture is of Zanjabil, ... (The water of) a spring therein, named Salsabil.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا (٢٠)

When thou seest, thou wilt see there bliss and high estate.

عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوا أَسَاوِرَ مِنْ فِضَّةٍ (٢١)

Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا (٢٣)

Lo! We, even We, have revealed unto thee the Qur'an, a revelation;

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا (٢٤)

So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.

وَأذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا (٢٥)

Remember the name of thy Lord at morn and evening.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا (٢٦)

And worship Him (a portion) of the night. And glorify Him through the livelong night.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا (٢٩)

Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا (٣١)

He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.

سورة المرسلات

وَالْمُرْسَلَاتِ عُرْفًا (١) فَالْعَاصِفَاتِ عَصْفًا (٢)

By the emissary winds, (sent) one after another ... By the raging hurricanes,

وَالنَّاشِرَاتِ نَشْرًا (٣) فَالْفَارِقَاتِ فَرْقًا (٤)

By those which cause earth's vegetation to revive; ... By those who winnow with a winnowing ,

فَالْمُلْقِيَاتِ ذِكْرًا (٥) عَذْرًا أَوْ نَذْرًا (٦)

By those who bring down the Reminder, ... To excuse or to warn,

إِنَّمَا تُوْعَدُونَ لَوَاقِعَ (٧) فَإِذَا النُّجُومُ طُمِسَتْ (٨)

Surely that which ye are promised will befall. ... So when the stars are put out,

وَإِذَا السَّمَاءُ فَرِجَتْ (٩) وَإِذَا الْجِبَالُ نُسِفَتْ (١٠)

And when the sky is riven asunder, ... And when the mountains are blown away,

وَإِذَا الرُّسُلُ أُقْتَتَتْ (١١) لِأَيِّ يَوْمٍ أُجِّلَتْ (١٢)

And when the messengers are brought unto their time appointed ... - For what day is the time appointed?

لِيَوْمِ الْفَصْلِ (١٣) وَمَا أَدْرَاكَ مَا يَوْمِ الْفَصْلِ (١٤)

For the Day of Decision. ... And what will convey unto thee what the Day of Decision is! -

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٥) أَلَمْ نُهْلِكِ الْأَوَّلِينَ (١٦)

Woe unto the repudiators on that day! ... Destroyed We not the former folk,

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ (١٧) كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨)

Then caused the latter folk to follow after? ... Thus deal We ever with the guilty.

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ (٢٠) فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ (٢٣)

Did We not create you from a base fluid ... Thus We arranged, How excellent is our arranging!

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (٢٥) أَحْيَاءَ وَأَمْوَاتًا (٢٦)

Have We not made the earth a receptacle ... Both for the living and the dead,

أَنْتَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠)

Depart unto the shadow falling threefold,

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١) إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (٣٢)

(Which yet is) no relief nor shelter from the flame. ... Lo! it throweth up sparks like the castles,

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ (٣٨) فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ (٣٩)

This is the Day of Decision, We have brought you and the men of old together. ... If now ye have any wit, outwit Me.

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ (٤١) وَفَوَاكِهَ مِمَّا يَشْتَهُونَ (٤٢)

Lo! those who kept their duty are amid shade and fountains, ... And fruits such as they desire.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٥) كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ (٤٦)

Woe unto the repudiators on that day! ... Eat and take your ease (on earth) a little. Lo! ye are guilty.

وَإِذَا قِيلَ لَهُمْ آزِعُوا لَّا يَزْكَعُونَ (٤٨)

When it is said unto them: Bow down, they bow not down!

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠)

In what statement, after this, will they believe?

سورة النبأ

عَمَّ يَتَسَاءَلُونَ (١) عَنِ النَّبَأِ الْعَظِيمِ (٢)

Whereof do they question one another? ... (It is) of the awful tidings,

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (٣) كَلَّا سَيَعْلَمُونَ (٤) ثُمَّ كَلَّا سَيَعْلَمُونَ (٥)

Concerning which they are in disagreement. ... Nay, but they will come to know! ... Nay, again, but they will come to know!

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا (٦) وَالْجِبَالَ أَوْتَادًا (٧) وَخَلَقْنَاكُمْ أَزْوَاجًا (٨)

Have We not made the earth an expanse, ... And the high hills bulwarks? ... And We have created you in pairs,

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا (٩) وَجَعَلْنَا اللَّيْلَ لِبَاسًا (١٠)

And have appointed your sleep for repose, ... And have appointed the night as a cloak,

وَجَعَلْنَا النَّهَارَ مَعَاشًا (١١) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا (١٢)

And have appointed the day for livelihood. ... And We have built above you seven strong (heavens),

وَجَعَلْنَا سِرَاجًا وَهَّاجًا (١٣) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا (١٤)

And have appointed a dazzling lamp, ... And have sent down from the rainy clouds abundant water,

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا (١٥) وَجَنَّاتٍ أَلْفَافًا (١٦)

Thereby to produce grain and plant, ... And gardens of thick foliage.

إِنَّ يَوْمَ الْفُضْلِ كَانَ مِيقَاتًا (١٧) يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا (١٨)

Lo! the Day of Decision is a fixed time, ... A day when the trumpet is blown and ye come in multitudes,

وَفُتِحَتِ السَّمَاءُ وَكَانَتْ أَبْوَابًا (١٩) وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا (٢٠)

And the heaven is opened and becometh as gates, ... And the hills are set in motion and become as a mirage.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (٢١) لِلطَّاغِينَ مَابًا (٢٢)

Lo! hell lurketh in ambush, ... A home for the rebellious.

لَا يَثْبِغْنَ فِيهَا أَحْقَابًا (٢٣) لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا (٢٤)

They will abide therein for ages. ... Therein taste they neither coolness nor (any) drink

إِلَّا حَمِيمًا وَغَسَّاقًا (٢٥) جَزَاءً وَفَاقًا (٢٦)

Save boiling water and a paralysing cold: ... Reward proportioned (to their evil deeds).

إِنَّ لِلْمُتَّقِينَ مَفَازًا (٣١) حَدَائِقَ وَأَعْنَابًا (٣٢)

Lo! for the duteous is achievement ... - Gardens enclosed and vineyards,

وَكُوعًا أَتْرَابًا (٣٣) وَكَأْسًا دِهَاقًا (٣٤)

And maidens for companions, ... And a full cup.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا (٣٥) جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا (٣٦)

There hear they never vain discourse, nor lying - ... Requit from thy Lord - a gift in payment -

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُنزِلَ لَهُ الرِّحْمَنُ وَقَالَ صَوَابًا (٣٨)

On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent alloweth and who speaketh right.

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا (٣٩)

That is the True Day. So whoso will should seek recourse unto his Lord.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا (٤٠)

Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and

the disbeliever will cry: "Would that I were dust!"

سورة النازعات

وَالنَّازِعَاتِ غَرْقًا (١) وَالنَّاشِطَاتِ نَشْطًا (٢) وَالسَّابِحَاتِ سَبْحًا (٣)

By those who drag forth to destruction, ... By the meteors rushing, ... By the lone stars floating,

فَالسَّابِقَاتِ سَبْقًا (٤) فَالْمُدَبِّرَاتِ أَمْرًا (٥) يَوْمَ تَرْجُفُ الرَّاجِفَةُ (٦)

By the angels hastening, ... And those who govern the event, ... On the day when the first trump resoundeth.

تَتَّبِعُهَا الرَّاغِبَةُ (٧) قُلُوبٌ يَوْمِيذٍ وَاجِفَةٌ (٨) أَبْصَارُهَا خَاشِعَةٌ (٩)

And the second followeth it, ... On that day hearts beat painfully ... While eyes are downcast

قَالُوا تِلْكَ إِذَا كَرَّةٌ خَاسِرَةٌ (١٢)

They say: Then that would be a vain proceeding.

هَلْ أَتَاكَ حَدِيثُ مُوسَى (١٥)

Hath there come unto thee the history of Moses?

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦)

How his Lord called him in the holy vale of Tuwa,

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزْكَىٰ (١٨)

And say (unto him): Hast thou (will) to grow (in grace)?

فَأَخَذَهُ اللَّهُ نَكَالَ الآخِرَةِ وَالْأُولَىٰ (٢٥)

So Allah seized him (and made him) an example for the after (life) and the former.

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا (٢٧)

Are ye the harder to create, or is the heaven that He built?

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا (٣٠) أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (٣١)

And after that He spread the earth, ... And produced therefrom the water thereof and the pasture thereof,

وَالْجِبَالَ أَرْسَاهَا (٣٢) مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (٣٣) فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ (٣٥)

And He made fast the hills, ... A provision for you and for your cattle. ... But when the great disaster cometh,

فَأَمَّا مَنْ طَغَى (٣٧) وَآثَرَ الْحَيَاةَ الدُّنْيَا (٣٨) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى (٣٩)

Then, as for him who rebelled ... And chose the life of the world, ... Lo! hell will be his home.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (٤٢)

They ask thee of the Hour: when will it come to port?

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا (٤٣) إِلَىٰ رَبِّكَ مُنْتَهَاهَا (٤٤)

Why (ask they) ? What hast thou to tell thereof ? ... Unto thy Lord belongeth (knowledge of) the term thereof.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (٤٦)

On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.

He Frowned - 80

سورة عبس

عَبَسَ وَتَوَلَّى (١) أَنْ جَاءَهُ الْأَعْمَى (٢)

He frowned and turned away ... Because the blind man came unto him.

فَأَنْتَ لَهُ تَصَدَّى (٦) وَمَا عَلَيْكَ أَلَّا يَزَّكَّى (٧)

Unto him thou payest regard. ... Yet it is not thy concern if he grow not (in grace).

كَلَّا إِنَّهَا تَذْكِرَةٌ (١١) فَمَنْ شَاءَ ذَكَرْهُ (١٢) فِي صُحُفٍ مُكَرَّمَةٍ (١٣)

Nay, but verily it is an Admonishment, ... So let whosoever will pay heed to it ... On honoured leaves

مَرْفُوعَةٍ مُطَهَّرَةٍ (١٤) بِأَيْدِي سَفَرَةٍ (١٥) كِرَامٍ بَرَرَةٍ (١٦)

Exalted, purified, ... (Set down) by scribes ... Noble and righteous.

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (١٩)

Man is (self-)destroyed: how ungrateful! ... From what thing doth He create him ? ... From a drop of seed. He createth him [i]

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ (٢٤) أَنَا صَبَبْنَا الْمَاءَ صَبًّا (٢٥)

Let man consider his food: ... We pour water in showers

[i] and proportioneth him,

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦) فَأَنْبَتْنَا فِيهَا حَبًّا (٢٧)

Then split the earth in clefts ... And cause the grain to grow therein

وَعِنَبًا وَقَضْبًا (٢٨) وَزَيْتُونًا وَنَخْلًا (٢٩) وَحَدَائِقَ غَلْبًا (٣٠)

And grapes and green fodder ... And olive-trees and palm-trees ... And garden-closes of thick foliage

فَإِذَا جَاءَتِ الصَّاخَّةُ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥)

But when the Shout cometh ... On the day when a man fleeth from his brother ... And his mother and his father

لِكُلِّ أَمْرٍ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٧)

Every man that day will have concern enough to make him heedless (of others).

وُجُوهُ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاكَّةٌ مُسْتَبْشِرَةٌ (٣٩)

On that day faces will be bright as dawn, ... Laughing, rejoicing at good news;

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَتَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ (٤٢)

And other faces, on that day, with dust upon them, ... Veiled in darkness, ... Those are the disbelievers, the wicked.

سورة التكوير

إِذَا السَّمْسُ كُوِّرَتْ (١) وَإِذَا النُّجُومُ انْكَدَرَتْ (٢) وَإِذَا الْجِبَالُ سُيِّرَتْ (٣)

When the sun is overthrown, ... And when the stars fall, ... And when the hills are moved,

وَإِذَا الْعِشَارُ عُطِّلَتْ (٤) وَإِذَا الْوُحُوشُ حُشِرَتْ (٥) وَإِذَا الْبِحَارُ سُجِّرَتْ (٦)

when the camels big with young are abandoned, ... And when the wild beasts are herded ... And when the seas rise,

وَإِذَا النُّفُوسُ زُوِّجَتْ (٧) وَإِذَا الْمَوْودَةُ سُئِلَتْ (٨) بِأَيِّ ذَنْبٍ قُتِلَتْ (٩)

And when souls are reunited, ... And when the girl-child that was buried alive is asked ... For what sin she was slain,

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ (١٤) فَلَا أُقْسَمُ بِالْخُنُوسِ (١٥)

(Then) every soul will know what it hath made ready. ... Oh, but I call to witness the planets,

الْجَوَارِ الْكُنَّسِ (١٦) وَاللَّيْلِ إِذَا عَسْعَسَ (١٧) وَالصُّبْحِ إِذَا تَنَفَّسَ (١٨)

The stars which rise and set, ... And the close of night, ... And the breath of morning

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (١٩) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ (٢٠)

That this is in truth the word of an honoured messenger, ... Mighty, established in the presence of the Lord of the Throne,

مُطَاعٍ ثَمَّ أَمِينٍ (٢١) وَمَا صَاحِبُكُمْ بِمَجْنُونٍ (٢٢)

(One) to be obeyed, and trustworthy; ... And your comrade is not mad.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ (٢٤)

And he is not avid of the Unseen.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ (٢٥)

Nor is this the utterance of a devil worthy to be stoned.

فَأَيْنَ تَذْهَبُونَ (٢٦) إِنْ هُوَ إِلَّا نَذْرٌ لِلْعَالَمِينَ (٢٧)

Whither then go ye? ... This is naught else than a reminder unto creation,

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (٢٨)

Unto whomsoever of you willeth to walk straight.

وَمَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (٢٩)

And ye will not, unless (it be) that Allah willeth, the Lord of Creation.

إِذَا السَّمَاءُ أَنْفَطَرَتْ (١) وَإِذَا الْكُوكَبُ انْتَثَرَتْ (٢) وَإِذَا الْبِحَارُ فُجِّرَتْ (٣)

When the heaven is cleft asunder, ... When the planets are dispersed, ... When the seas are poured forth,

وَإِذَا الْقُبُورُ بُعْثِرَتْ (٤) عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ (٥)

And the sepulchres are overturned, ... A soul will know what it hath sent before (it) and what left behind.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (٦) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧)

O man! What hath made thee careless concerning thy Lord, the Bountiful, ... Who created thee, then fashioned, then proportioned thee?

كَلَّا بَلْ تُكذِّبُونَ بِالَّذِينَ (٩) وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (١٠)

Nay, but ye deny the Judgment. ... Lo! there are above you guardians,

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (١٣) وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (١٤)

Lo! the righteous verily will be in delight. ... And lo! the wicked verily will be in hell;

يَصْلَوْنَهَا يَوْمَ الدِّينِ (١٥) وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ (١٧)

They will burn therein on the Day of Judgment, ... Ah, what will convey unto thee what the Day of Judgment is!

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (١٩)

A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.

سورة المطففين

وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢)

Woe unto the defrauders: ... Those who when they take the measure from mankind demand it full,

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ (٣) أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤)

But if they measure unto them or weight for them, they cause them loss. ... Do such (men) not consider that they will be raised again

لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦)

Unto an Awful Day, ... The day when (all) mankind stand before the Lord of the Worlds?

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ (٧) وَمَا أَدْرَاكَ مَا سِجِّينُ (٨)

Nay, but the record of the vile is in Sijjin ... - Ah! what will convey unto thee what Sijjin is! -

كِتَابٌ مَّرْقُومٌ (٩) وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (١٠)

A written record. ... Woe unto the repudiators on that day!

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ (١١) وَمَا يُكذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ (١٢)

Those who deny the Day of Judgment ... Which none denieth save each criminal transgressor,

إِذَا تَتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (١٣)

Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (١٥)

Nay, but surely on that day they will be covered from (the mercy of) their Lord.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (١٧)

And it will be said (unto them): This is that which ye used to deny.

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ (١٨) وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (١٩)

Nay, but the record of the righteous is in 'Illiyin ... - Ah, what will convey unto thee what 'Illiyin is! -

كِتَابٌ مَرْقُومٌ (٢٠) يَشْهَدُهُ الْمُقَرَّبُونَ (٢١)

A written record, ... Attested by those who are brought near (unto their Lord).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (٢٢) عَلَى الْأَرَائِكِ يَنْظُرُونَ (٢٣)

Lo! the righteous verily are in delight, ... On couches, gazing,

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (٢٥) خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦)

They are given to drink of a pure wine, sealed, ... Whose seal is musk - for this let (all) those strive who strive for bliss -

إِنَّ الَّذِينَ أُجْرِمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ (٢٩)

Lo! the guilty used to laugh at those who believed,

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ (٣١)

And when they returned to their own folk, they returned jesting;

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (٣٤)

This day it is those who believe who have the laugh of disbelievers,

عَلَى الْأَرَائِكِ يَنْظُرُونَ (٣٥) هَلْ تُؤبُّونَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ (٣٦)

On high couches, gazing. ... Are not the disbelievers paid for what they used to do?

سورة الانشقاق

إِذَا السَّمَاءُ انشَقَّتْ (١) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ (٢)

When the heaven is split asunder ... And attentive to her Lord in fear,

وَإِذَا الْأَرْضُ مُدَّتْ (٣) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ (٤)

And when the earth is spread out ... And hath cast out all that was in her, and is empty

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ (٦)

Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا (٨)

Then whoso is given his account in his right hand, ... He truly will receive an easy reckoning;

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُوا ثُبُورًا (١١)

But whoso is given his account behind his back, ... He surely will invoke destruction

وَيَصَلَّىٰ سَعِيرًا (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (١٣)

And be thrown to scorching fire. ... He verily lived joyous with his folk,

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (١٤) بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا (١٥)

He verily deemed that he would never return (unto Allah). ... Nay, but lo! his Lord is ever looking on him!

فَلَا أُقْسِمُ بِالشَّفَقِ (١٦) وَاللَّيْلِ وَمَا وَسَقَ (١٧)

Oh, I swear by the afterglow of sunset, ... And by the night and all that it enshroudeth,

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ (١٩) فَمَا لَهُمْ لَا يُؤْمِنُونَ (٢٠)

That ye shall journey on from plane to plane. ... What aileth them, then, that they believe not

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) بَلِ الَّذِينَ كَفَرُوا يُكْذِبُونَ (٢٢)

And, when the Qur'an is recited unto them, worship not (Allah) ? ... Nay, but those who disbelieve will deny;

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥)

Save those who believe and do good works, for theirs is a reward unailing.

سورة البروج

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (١) وَالْيَوْمِ الْمَوْعُودِ (٢)

By the heaven, holding mansions of the stars, ... And by the Promised Day.

قَتَلَ أَصْحَابُ الْأَخْذُودِ (٤) النَّارِ ذَاتِ الْوُقُودِ (٥)

(Self)-destroyed were the owners of the ditch ... Of the fuel-fed fire,

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ (٧)

And were themselves the witnesses of what they did to the believers.

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (٨)

They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise,

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ (١٠)

Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (١١)

Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (١٢) إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ (١٣)

Lo! the punishment of thy Lord is stern. ... Lo! He it is Who produceth, then reproduceth,

وَهُوَ الْغَفُورُ الْوَدُودُ (١٤) ذُو الْعَرْشِ الْمَجِيدُ (١٥) فَعَالٌ لِمَا يُرِيدُ (١٦)

And He is the Forgiving, the Loving, ... Lord of the Throne of Glory, ... Doer of what He will.

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ (١٧) فِرْعَوْنَ وَثَمُودَ (١٨)

Hath there come unto thee the story of the hosts ... Of Pharaoh and (the tribe of) Thamud?

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ (١٩) وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ (٢٠)

Nay, but those who disbelieve live in denial ... And Allah, all unseen, surroundeth them.

بَلْ هُوَ قُرْءَانٌ مَجِيدٌ (٢١) فِي لَوْحٍ مَحْفُوظٍ (٢٢)

Nay, but it is a glorious Qur'an. ... On a guarded tablet.

سورة الطارق

وَالسَّمَاءِ وَالطَّارِقِ (١) وَمَا أَدْرَاكَ مَا الطَّارِقُ (٢)

By the heaven and the Morning Star ... Ah, what will tell thee what the Morning Star is!

النَّجْمِ الثَّاقِبِ (٣) إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ (٤)

The piercing Star! ... No human soul but hath a guardian over it.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦)

So let man consider from what he is created. ... He is created from a gushing fluid

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

That issued from between the loins and ribs.

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ (٨)

Lo! He verily is Able to return him (unto life)

يَوْمَ تُبْلَى السَّرَائِرُ (٩)

On the day when hidden thoughts shall be searched out.

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ (١٠)

Then will he have no might nor any helper.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ (١١) وَالْأَرْضِ ذَاتِ الصَّدْعِ (١٢)

By the heaven which giveth the returning rain, ... And the earth which splitteth (with the growth of trees and plants).

إِنَّهُ لَقَوْلٌ فَضْلٌ (١٣) وَمَا هُوَ بِالْهَزْلِ (١٤)

Lo! this (Qur'an) is a conclusive word, ... It is no pleasantry.

إِنَّهُمْ يَكِيدُونَ (١٥) كَيْدًا وَأَكِيدُ كَيْدًا (١٦)

Lo! they plot a plot (against thee, O Muhammad) ... And I plot a plot (against them).

فَمَهْلٍ الْكَافِرِينَ أَمَهُلُهُمْ رُوَيْدًا (١٧)

So give a respite to the disbelievers. Deal thou gently with them for a while.

سورة الأعلى

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (١) الَّذِي خَلَقَ فَسَوَّى (٢)

Praise the name of thy Lord the Most High, ... Who createth, then disposeth;

وَالَّذِي قَدَّرَ فَهَدَى (٣) وَالَّذِي أَخْرَجَ الْمَرْعَى (٤)

Who measureth, then guideth; ... Who bringeth forth the pasturage,

فَجَعَلَهُ غُثَاءً أَحْوَى (٥) سَنُقَرِّبُكَ فَلَا تَنْسَى (٦)

Then turneth it to russet stubble. ... We shall make thee read (O Muhammad) so that thou shalt not forget

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى (٧)

Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;

وَنُنَسِّرُكَ لِلْيُسْرَى (٨) فَذَكِّرْ إِنْ نَفَعَتِ الذُّكْرَى (٩)

And We shall ease thy way unto the state of ease. ... Therefor remind (men), for of use is the reminder.

سَيَذَكَّرُ مَنْ يَخْشَى (١٠) وَيَتَجَنَّبُهَا الْأَشْقَى (١١)

He will heed who feareth, ... But the most hapless will flout it,

الَّذِي يَصْلَى النَّارَ الْكُبْرَى (١٢) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (١٣)

He who will be flung to the great Fire ... Wherein he will neither die nor live.

قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥)

He is successful who groweth, ... And remembereth the name of his Lord, so prayeth,

بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا (١٦) وَالْآخِرَةَ خَيْرٌ وَأَبْقَى (١٧)

But ye prefer the life of the world ... Although the Hereafter is better and more lasting.

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (١٨)

Lo! This is in the former scrolls.

صُحُفِ إِبْرَاهِيمَ وَمُوسَى (١٩)

The Books of Abraham and Moses.

سورة الغاشية

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١) وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (٢)

Hath there come unto thee tidings of the Overwhelming? ... On that day many faces will be downcast,

عَامِلَةٌ نَاصِبَةٌ (٣) تَصَلَّى نَارًا حَامِيَةً (٤)

Toiling, weary, ... Scorched by burning fire,

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ (٦) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (٧)

No food for them save bitter thorn-fruit ... Which doth not nourish nor release from hunger.

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ (٨) لِسْعِيهَا رَاضِيَةٌ (٩)

In that day other faces will be calm, ... Glad for their effort past,

فِيهَا سُرُرٌ مَرْفُوعَةٌ (١٣) وَأَكْوَابٌ مَوْضُوعَةٌ (١٤)

Wherein are couches raised ... And goblets set at hand

وَنَمَارِقُ مَصْفُوفَةٌ (١٥) وَزَرَابِيُّ مَبْتُوثَةٌ (١٦)

And cushions ranged ... And silken carpets spread.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧)

Will they not regard the camels, how they are created?

وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ (٢٠) فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١)

And the earth, how it is spread ? ... Remind them, for thou art but a remembrancer,

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ (٢٢) إِلَّا مَنْ تَوَلَّى وَكَفَرَ (٢٣)

Thou art not at all a warder over them. ... But whoso is averse and disbelieveth,

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ (٢٤) إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥)

Allah will punish him with direst punishment. ... Lo! unto Us is their return

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (٢٦)

And Ours their reckoning.

سورة الفجر

وَالْفَجْرِ (١) وَلَيَالٍ عَشْرٍ (٢) وَالشَّفْعِ وَالْوَتْرِ (٣)

By the Dawn ... And ten nights, ... And the Even and the Odd,

وَاللَّيْلِ إِذَا يَسْرِ (٤) هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ (٥)

And the night when it departeth, ... There surely is an oath for thinking man.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرْمَ ذَاتِ الْعِمَادِ (٧)

Dost thou not consider how thy Lord dealt with (the tribe of) A'ad, ... With many-columned Iram,

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ (٩) وَفِرْعَوْنَ ذِي الْأَوْتَادِ (١٠)

And with (the tribe of) Thamud, who clove the rocks in the valley; ... And with Pharaoh, firm of might,

الَّذِينَ طَغَوْا فِي الْبِلَادِ (١١) فَأَكْثَرُوا فِيهَا الْفَسَادَ (١٢)

Who (all) were rebellious (to Allah) in these lands, ... And multiplied iniquity therein ?

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ (١٥)

As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ (١٧) وَلَا تَحَاضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ (١٨)

Nay, but ye (for your part) honour not the orphan ... And urge not on the feeding of the poor.

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا (١٩) وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (٢٠)

And ye devour heritages with devouring greed. ... And love wealth with abounding love.

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (٢١) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (٢٢)

Nay, but when the earth is ground to atoms, grinding, grinding, ... And thy Lord shall come with angels, rank on rank,

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨)

But ah! thou soul at peace! ... Return unto thy Lord, content in His good pleasure!

فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّاتِي (٣٠)

Enter thou among My bondmen! ... Enter thou My Garden!

سورة البلد

لَا أُقْسِمُ بِهَذَا الْبَلَدِ (١) وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ (٢) وَوَالِدٍ وَمَا وَلَدَ (٣)

Nay, I swear by this city ... - And thou art an indweller of this city - ... And the begetter and that which he begat,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (٤) أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ (٥)

We verily have created man in an atmosphere: ... Thinketh he that none hath power over him?

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا (٦) أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ (٧)

And he saith: I have destroyed vast wealth: ... Thinketh he that none beholdeth him?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ (٨) وَلِسَانًا وَشَفَتَيْنِ (٩) وَهَدَيْنَاهُ النَّجْدَيْنِ (١٠)

Did We not assign unto him two eyes ... And a tongue and two lips, ... And guide him to the parting of the mountain ways?

فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٢)

But he hath not attempted the Ascent ... - Ah, what will convey unto thee what the Ascent is! -

فَكَرَّ رِجْلَهُ (١٣) أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (١٤)

(It is) to free a slave, ... And to feed in the day of hunger.

يَتِيمًا ذَا مَقْرَبَةٍ (١٥) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (١٦)

An orphan near of kin, ... Or some poor wretch in misery,

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ (١٧)

And to be of those who believe and exhort one another to perseverance and exhort one another to pity.

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ (١٨)

Their place will be on the right hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ (١٩)

But those who disbelieve Our revelations, their place will be on the left hand.

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ (٢٠)

Fire will be an awning over them.

سورة الشمس

وَالشَّمْسِ وَضُحَاهَا (١) وَالْقَمَرِ إِذَا تَلَاهَا (٢)

By the sun and his brightness, ... And the moon when she followeth him,

وَالنَّهَارِ إِذَا جَلَّاهَا (٣) وَاللَّيْلِ إِذَا يَغْشَاهَا (٤)

And the day when it revealeth him, ... And the night when it enshroudeth him,

وَالسَّمَاءِ وَمَا بَنَاهَا (٥) وَالْأَرْضِ وَمَا طَحَاهَا (٦)

And the heaven and Him Who built it, ... And the earth and Him Who spread it,

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨)

And a soul and Him Who perfected it ... And inspired it (with conscience of) what is wrong for it and (what is) right for it.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (٩)

He is indeed successful who causeth it to grow,

قَدْ خَابَ مَنْ دَسَّاهَا (١٠)

And he is indeed a failure who stunteth it.

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (١١)

(The tribe of) Thamud denied (the truth) in their rebellious pride,

إِذِ انْبَعَثَ أَشْقَاهَا (١٢)

When the basest of them broke forth

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (١٣)

And the messenger of Allah said: It is the she-camel of Allah, so let her drink!

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا (١٤)

But they denied him, and they hamstrung her, so Allah doomed them for their sin and rased (their dwellings).

وَلَا يَخَافُ عُقْبَاهَا (١٥)

He dreadeth not the sequel (of events).

سورة الليل

وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى (٢)

By the night enshrouding ... And the day resplendent

فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦)

As for him who giveth and is dutiful (toward Allah) ... And believeth in goodness;

فَسَنِيْسِرُهُ لِلْيُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨)

Surely We will ease his way unto the state of ease. ... But as for him who hoardeth and deemeth himself independent,

وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنِيْسِرُهُ لِلْعُسْرَى (١٠)

And disbelieveth in goodness;... Surely We will ease his way unto adversity.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ وَتَوَلَّى (١٦)

Which only the most wretched must endure, ... He who denieth and turneth away.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (١٩) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (٢٠)

And none hath with whom any favour for reward, ... Except as seeking (to fulfil) the purpose of his Lord Most High.

سورة الضحى

وَالضُّحَى (١) وَاللَّيْلِ إِذَا سَجَى (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى (٣)

By the morning hours ... And by the night when it is stillest, ... Thy Lord hath not forsaken thee nor doth He hate thee,

أَلَمْ يَجِدَكَ يَتِيمًا فَآوَى (٦) وَوَجَدَكَ ضَالًّا فَهَدَى (٧)

Did He not find thee an orphan and protect (thee)? ... Did He not find thee wandering and direct (thee)?

وَوَجَدَكَ عَائِلًا فَأَغْنَى (٨) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩)

Did He not find thee destitute and enrich (thee)? ... Therefor the orphan oppress not,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١)

Therefor the beggar drive not away, ... Therefor of the bounty of thy Lord be thy discourse.

سورة الشرح

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١) وَوَضَعْنَا عَنْكَ وِزْرَكَ (٢)

Have We not caused thy bosom to dilate, ... And eased thee of the burden

الَّذِي أَنْقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ ذِكْرَكَ (٤)

Which weighed down thy back; ... And exalted thy fame?

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦)

But lo! with hardship goeth ease, ... lo! with hardship goeth ease,

فَإِذَا فَرَغْتَ فَانصَبْ (٧) وَإِلَىٰ رَبِّكَ فَارْغَبْ (٨)

So when thou art relieved, still toil, ... And strive to please thy Lord.

The Fig - 95

سورة التين

وَالَّتَيْنِ وَالزَّيْتُونَ (١) وَطُورِ سِينِينَ (٢)

By the fig and the olive, ... By Mount Sinai,

وَهَذَا الْبَلَدِ الْأَمِينِ (٣)

And by this land made safe;

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

Surely We created man of the best stature

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥)

Then we reduced him to the lowest of the low,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦)

Save those who believe and do good works, and theirs is a reward unailing.

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (٧) أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ (٨)

So who henceforth will give the lie to thee about the judgment? ... Is not Allah the most conclusive of all judges ?

سورة العلق

أَفْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢)

Read: In the name of thy Lord Who createth, ... Createth man from a clot.

أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ (٣) الَّذِي عَلَّمَ بِالْقَلَمِ (٤)

Read: And thy Lord is the Most Bounteous, ... Who teacheth by the pen,

أَرَأَيْتَ الَّذِي يَنْهَى (٩) عَبْدًا إِذَا صَلَّى (١٠)

Hast thou seen him who dissuadeth ... A slave when he prayeth?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى (١٣) أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى (١٤)

Hast thou seen if he denieth (Allah's guidance) and is froward? ... Is he then unaware that Allah seeth?

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (١٥) نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ (١٦)

Nay, but if he cease not We will seize him by the forelock ... - The lying, sinful forelock -

كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ (١٩)

Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).

Power - 97

سورة القدر

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)

Lo! We revealed it on the Night of Predestination. ... Ah, what will convey unto thee what the Night of Power is!

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣)

The Night of Power is better than a thousand months.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ (٤)

The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.

سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ (٥)

(The night is) Peace until the rising of the dawn.

سورة الْبَيِّنَةِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١)

Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً (٢) فِيهَا كُتُبٌ قَيِّمَةٌ (٣)

A messenger from Allah, reading purified pages ... Containing correct scriptures.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (٤)

Nor were the People of the Scripture divided until after the clear proof came unto them.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ (٥)

And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright,

وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (٥)

and to establish worship and to pay the poor-due. That is true religion.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (٨)

Their reward is with their Lord: Gardens of Eden underneath which rivers flow,

خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ (٨)

wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.

سورة الزَّلْزَلَةِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (١) وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (٢)

When Earth is shaken with her (final) earthquake ... And Earth yieldeth up her burdens,

وَقَالَ الْإِنْسَانُ مَا لَهَا (٣) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤)

And man saith: What aileth her ? ... That day she will relate her chronicles,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

And whoso doeth good an atom's weight will see it then, ... And whoso doeth ill an atom's weight will see it then.

سورة العاديات

وَالْعَادِيَاتِ ضَبْحًا (١) فَالْمُورِيَاتِ قَدْحًا (٢)

By the snorting coursers, ... Striking sparks of fire

فَالْمُغِيرَاتِ صُبْحًا (٣) فَأَثَرْنَ بِهِ نَقْعًا (٤)

And scouring to the raid at dawn, ... Then, therewith, with their trail of dust,

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (٦) وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَّهِيدٌ (٧)

Lo! man is an ingrate unto his Lord ... And lo! he is a witness unto that;

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (٩) وَحُصِّلَ مَا فِي الصُّدُورِ (١٠)

Knoweth he not that, when the contents of the graves are poured forth ... And the secrets of the breasts are made known,

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ (١١)

On that day will their Lord be perfectly informed concerning them.

سورة القارعة

The Calamity - 101

الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَذْرَاكَ مَا الْقَارِعَةُ (٣)

The Calamity! ... What is the Calamity? ... Ah, what will convey unto thee what the Calamity is!

يَوْمَ يَكُونُ النَّاسُ كَالْفِرَاشِ الْمَبْتُوثِ (٤)

A day wherein mankind will be as thickly-scattered moths

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ (٥)

And the mountains will become as carded wool.

فَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ (٨) فَأُمُّهُ هَاوِيَةٌ (٩)

But as for him whose scales are light, ... A bereft and Hungry One will be his mother,

وَمَا أَذْرَاكَ مَا هِيَهٗ (١٠) نَارٌ حَامِيَةٌ (١١)

Ah, what will convey unto thee what she is! - ... Raging Fire.

سورة التكاثر

أَلْهَاكُمُ التَّكَاثُرُ (١) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (٢)

Rivalry in worldly increase distracteth you ... Until ye come to the graves.

كَلَّا سَوْفَ تَعْلَمُونَ (٣) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤)

Nay, but ye will come to know! ... Nay, but ye will come to know!

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦)

Nay, would that ye knew (now) with a sure knowledge! ... For ye will behold hell-fire.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧) ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨)

Aye, ye will behold it with sure vision. ... Then, on that day, ye will be asked concerning pleasure.

The Declining Day - 103

سورة العصر

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢)

By the declining day, ... Lo! man is a state of loss,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

The Traducer - 104

سورة الهمة

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ (١) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (٣)

Woe unto every slandering traducer, ... Who hath gathered wealth (of this world) and arranged it.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (٤) وَمَا أَدْرَاكَ مَا الْحُطَمَةُ (٥)

Nay, but verily he will be flung to the Consuming One. ... Ah, what will convey unto thee what the Consuming One is!

نَارُ اللَّهِ الْمُوَقَّدَةُ (٦) إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ (٨) فِي عَمَدٍ مُمَدَّدَةٍ (٩)

(It is) the fire of Allah, kindled, ... Lo! it is closed in on them ... In outstretched columns.

سورة الفيل

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١)

Hast thou not seen how thy Lord dealt with the owners of the Elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣)

Did He not bring their stratagem to naught, ... And send against them swarms of flying creatures,

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ (٥)

Which pelted them with stones of baked clay, ... And made them like green crops devoured (by cattle)?

Qureysh - 106

سورة قريش

لِإِيلَافِ قُرَيْشٍ (١) إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢)

For the taming of Qureysh. ... For their taming (We cause) the caravans to set forth in winter and summer.

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣)

So let them worship the Lord of this House,

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

Who hath fed them against hunger and hath made them safe from fear.

Small Kindnesses - 107

سورة الماعون

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ (١) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (٢)

Hast thou observed him who belieeth religion? ... That is he who repelleth the orphan,

فَوَيْلٌ لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥)

Ah, woe unto worshippers ... Who are heedless of their prayer;

الَّذِينَ هُمْ يُرَاوُونَ (٦) وَيَمْنَعُونَ الْمَاعُونَ (٧)

Who would be seen (at worship) ... Yet refuse small kindnesses!

سورة الكوثر

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ (٢)

Lo! We have given thee Abundance; ... So pray unto thy Lord, and sacrifice.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣)

Lo! it is thy insulter (and not thou) who is without posterity.

Those disbelievers - 109

سورة الكافرون

قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَا أَعْبُدُ مَا تَعْبُدُونَ (٢) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣)

Say: O disbelievers! ... I worship not that which ye worship; ... Nor worship ye that which I worship.

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (٦)

And I shall not worship that which ye worship. ... Nor will ye worship that which I worship. ... Unto you your religion, and unto me my religion.

Succour - 110

سورة النصر

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢)

When Allah's succour and the triumph cometh ... And thou seest mankind entering he religion of Allah in troops,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (٣)

Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.

Palm fibre - 111

سورة المسد

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (٢)

The power of Abu Lahab will perish, and he will perish. ... His wealth and gains will not exempt him.

وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ (٤) فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ (٥)

And his wife, the wood-carrier, ... Will have upon her neck a halter of palm-fibre.

سورة الإخلاص

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢)

Say: He is Allah, the One! ... Allah, the eternally Besought of all!

لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

He begetteth not nor was begotten. ... And there is none comparable unto Him.

The Daybreak - 113

سورة الفلق

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢)

Say: I seek refuge in the Lord of the Daybreak ... From the evil of that which He created;

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (٤)

From the evil of the darkness when it is intense, ... And from the evil of malignant witchcraft,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

And from the evil of the envier when he envieth.

Mankind - 114

سورة الناس

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢)

Say: I seek refuge in the Lord of mankind, ... The King of mankind,

إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤)

The God of mankind, ... From the evil of the sneaking whisperer,

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

Who whispereth in the hearts of mankind, ... Of the jinn and of mankind.