

# THE QUR'ĀN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE QUR'ĀN

*With a Phrase-by-Phrase  
English Translation*

*Translated by*  
'Alī Qulī Qarā'ī

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## Publisher's Note

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

Since the first translation of the Holy Qur'ān into English in 1648, there have appeared more than 60 other English translations by Muslim and non-Muslim translators. Why, then, should the Islamic College for Advanced Studies venture to publish a new translation? Moreover, does not the very number of these translations confirm the traditional belief that the Qur'ān is untranslatable?

It is true that no literary masterpiece is ever fully translatable into another language, let alone the Qur'ān. The Holy Qur'ān, according to Pikhthall, is a scripture “the very sounds of which move men to tears and ecstasy.” How could a text which, in the memorable words of A. J. Arberry, is “neither prose nor poetry, but a unique fusion of both,” ever surrender its mysteries to a rendering in another language? The Qur'ān, of course, is a book of innumerable merits, but many of them can, to various degrees, be transposed into other languages to inform and enlighten peoples of different cultures. The most important feature of the Qur'ān, aside from its literary excellence, is its divine guidance, as it is a scripture meant for human enlightenment—enlightenment concerning the most urgent and vital questions of deep concern to every human being. It answers such questions as lie beyond the purview of mere human finding: Where do we come from? Where do we stand? Where do we go from here? Hence it describes itself as a scripture meant for reflection (12:2; 38:29). It is, in its own words, a Book for reflective minds (*ulu al-albāb*), for those who value knowledge (*‘ālimūn*), for those who exercise their rational faculties (*qawmīn ya‘qilūn*), and for those who possess reason and perceptive minds (*ulu al-nubā and mutawassimūn*).

Every translation of the Qur'ān has its merits and shortcomings. The publication of this translation does not by any means imply that other translations have been efforts of no value. However, some novel merits in this new translation make it unique among the existing ones.

The translator, Sayyid ‘Alī Qulī Qarā‘ī, is a scholar who has dedicated his efforts to translation of the classics of Islamic literature into English, which makes him the most reliable authority for such an undertaking. Furthermore, for such a rendering he has consulted major classical commentaries of the Qur'ān, by both Sunnī and Shī‘ī commentators, which offer the reader a broader understanding of some controversial verses in the Qur'ān. Moreover, his innovative approach in translating Arabic idioms, as explained in his intro-

*Publisher's Note*

duction, allows a smoother reading of the text.

However, the most outstanding feature of this translation is its new “phrasal approach,” which is most useful for those who are eager to collate the Arabic text with the English translation. With the painstaking efforts of the translator and a group of international experts on Qur’ānic sciences the reader would find each phrase of the translation exactly opposite the corresponding Arabic phrase, an arrangement of the source text and its translation that makes possible direct access to the Arabic verses.

The Islamic College for Advanced Studies is honoured to publish this translation of the Holy Book. We pray to God Almighty to give us the insight and inner purity for understanding His message.

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## *Translator's Preface*

The Qur'ān as such does not need an introduction. Rather it is *we*, human beings, who need the Qur'ān to be introduced to ourselves, to be provided with an initial knowledge of as to *who* we are, *what* we are, *whence* we come, *where* we stand, and *whither* we are bound. Without such a knowledge, we are lost, living as losers regardless of whatever we may imagine to be our achievements. The Qur'ān is, in its own words, “light,”<sup>1</sup> which means that it is self-manifesting, with no need of an external agent to be made manifest; other things need light to become visible and manifest. *With it Allah guides those who pursue His pleasure to the ways of peace, and brings them out from darkness into light by His will, and guides them to a straight path* (5:16). In this respect it is like its Author and Speaker, who is the *Light of the heavens and the earth* (24:35). Existence being light, all contingent existents stand in need of the Source of Being for their existence, whereas the Source itself is self-subsisting and self-manifesting. All existents exist through Allah and are known through Him, not that He is known through them.

Also, like the Qur'ān and its Author, its communicator, the Seal of the Prophets (ﷺ), is a source of light,<sup>2</sup> who brings people out of the darkness of ignorance and ingratitude, unfaith and unreason into the blessed light of knowledge, faith, gratitude and intellect: *[This is] a Book We have sent down to you that you may bring mankind out from darkness into light, by the command of their Lord, to the path of the All-mighty, the All-laudable* (14:1).

Of course, the Qur'ān is not an exception among revealed scriptures in that it is a source of light and guidance. So were the Torah and the Gospel, scriptures that were given to Moses<sup>3</sup> and Jesus.<sup>4</sup> All scriptures of Divine origin that were brought by various prophets were a source of light and guidance.<sup>5</sup> Nor is the Prophet of Islam (ﷺ) an exception among God-sent emissaries.<sup>6</sup> He (ﷺ) is the ultimate link in a long chain of prophetic missions whose history began with Adam himself. Nevertheless, the Qur'ān is a unique document, not only in the realm of religious literature but also in the domain of language. It is unique among revealed scriptures not only because it is the latest and the last, and, therefore, the most up-to-date of them, but also because it is the only one

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<sup>1</sup> The Qur'ān, 4:174; 5:15; 7:157; 42:52; 64:8.

<sup>2</sup> *O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner and as a summoner to Allah by His permission, and as a radiant lamp.* (33:45-46)

<sup>3</sup> 5:44; 6:91; 37:117.

<sup>4</sup> 5:46.

<sup>5</sup> 3:184; 35:25.

<sup>6</sup> *Say, 'I am not a novelty among the apostles. . .'* (46:9)

which has been preserved in the original form that it was revealed to its prophet. Therefore, it serves as the ultimate criterion and standard against which the contents of all other religious literature, irrespective of their origin, are to be evaluated and judged. It is a work of inimitable literary beauty and excellence. But unlike other literary works produced by inspired human genius, such as the literary masterpieces in prose and poetry in various languages of the world whose charm and appeal are limited to particular cultures and periods beyond which they have little general relevance or appeal, the language and discourse of the Qur'ān and their relevance are universal and everlasting.

This is not meant to belittle human genius and achievement. After all, the human being is himself one of the greatest masterpieces of Divine creativity, and, at his best, "God's vicegerent on the earth," and his capacities are literally boundless. The Prophet (ﷺ) himself was the most eloquent of speakers, whose eloquence has never been equalled by any poet or sage. An Apostle *sent to the unlettered to recite to them His signs, to purify them, and to teach them the Book and wisdom*, even the most learned confess to be "unlettered" before him. The Prophet (ﷺ) surpassed all Arabs in eloquence. Yet the beauty and splendour of the Qur'ān far exceeds even the best specimens of the sayings of the Seal of the Prophets (ﷺ). The stupendous miracle of the Qur'ān has to be *experienced* in order to be acknowledged as such. The sun, so it is said, is its own evidence. Of course, this applies only to those who can see.

Human speech is a human creation, whereas, the Qur'ān is literally a Divine discourse. No wonder that it is inimitable, for even the humblest of living beings in the realm of Divine creation surpasses human contrivance: *O mankind! Listen to a parable that is being drawn: indeed those whom you invoke besides Allah will never create even a fly, even if they all rallied for it!* (22:73). No wonder, then, that the Qur'ān should be such as described by its own words: *Say, 'Should all humans and jinn rally to bring the like of this Qur'ān, they will not bring the like of it, even if they assisted one another* (17:88).

Every moment of our life, day and night, we are immersed in God's bounteous gifts: *If you enumerate Allah's blessings, you will not be able to count them* (14:34). Yet the Qur'ān is one of the greatest of all gifts to humanity. It is the living Book of life, which addresses itself to "the living": *This is just a reminder and a manifest Qur'ān, so that anyone who is alive may be warned* (36:69-70). Those who are alive to the summons of their being are also alive to its call, receptive to its good news and warnings, a summons that is perpetual, answering which brings further life, a life on the top of life: *O you who have faith! Answer Allah and the Apostle when he summons you to that which will give you life* (8:22). *Whoever acts righteously, [whether] male or female, should be faithful, We shall revive him with a good life and pay them their reward by the best of what they used to do* (16:97). This promise of a new life is, of course, fulfilled in this very life for those who answer its summons, but there is also the promise of a greater and more splendid life in the Hereafter, in comparison with which the life of this world is no more than di-

version and play: *The life of this world is nothing but diversion and play, while the abode of the Hereafter is indeed Life, had they known!* (29:64). There is no death for the pupils of the Qur'an; for them every 'death' is a birth into a higher realm of existence and entry into a world more vast and expansive than the earlier one: *Take the lead towards forgiveness from your Lord and a paradise as vast as the heavens and the earth, prepared for those who have faith in Allah and His apostles. That is Allah's grace, which He grants to whomever He wishes, and Allah is dispenser of a great grace* (57:21).

This call to a higher life is a summons to a higher knowledge and a higher effort: *Allah will raise those of you who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do* (58:11). *Say, 'Are those who know equal to those who do not know?'* (39:9). It preaches that one's higher efforts and endeavours are the ultimate fruits of one's life: *Nothing belongs to man except what he strives for* (53:39). The life of the Hereafter is only a 'celestial' counterpart of the terrestrial life we live here.

Nothing is more important for man than the knowledge of the very Source of reality. Any knowledge that is not informed with this awareness is just a kind of ignorance. All effort and endeavour that does not derive from this knowledge is ultimately fruitless and fated to end in failure.<sup>1</sup> The Qur'an is the most reliable source of this knowledge and the best guide for human effort and endeavour. It teaches that the Source of being is also the Source of guidance.

To a humanity wailing under the burden of injustice, the Qur'an offers a creed of deliverance: *Certainly We sent Our apostles with manifest signs, and We sent down with them the Book and the Balance, so that mankind may maintain justice; and We sent down iron, in which there is a great might and uses for mankind, and so that Allah may know those who help Him and His apostles in [their] absence* (57:25).

To human beings lacking a sense of divinely ordained purpose and direction in life, like seafarers on an uncharted sea without compass or guidance, the Qur'an offers a delivering vision of life and human destiny, helping them rediscover their destiny and dignity as human beings and recover their true orientation as wayfarers on the Godward path of infinite perfection: *Certainly We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them advantage over many of those We have created with a complete preference* (17:70).

From the viewpoint of the Qur'an, establishment and maintenance of justice is one of the chief purposes of all religions and revealed scriptures. This is a mission that has always been neglected by mankind, a neglect that has allowed injustice to assume almost cosmic proportions in the present-day world. Being the last of God-sent scriptures, there is no wonder then that it should lay so much stress upon justice, an emphasis unequalled by any other book, sacred or

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<sup>1</sup> *Say, 'Shall we inform you about the biggest losers in regard to works? Those whose endeavour goes awry in the life of the world, while they suppose they are doing good.' They are the ones who deny the signs of their Lord and the encounter with Him. So their works have failed. On the Day of Resurrection We will not set for them any weight.* (18:103-105)

secular. The Qur'ān preaches an order based on justice. There is no injustice in the realm of creation; it is man who engenders injustice by his wrongdoing, by yielding to misdirected motives in violation of the Divine norms: *Indeed Allah does not wrong people in the least; rather it is people who wrong themselves* (10:44). However, justice remains merely a mirage in a world where inner purity is neglected and where inner spiritual disorder rules unheeded. The call of the Qur'ān is one of constant struggle, purification and *jihād*, inward and outward, against the inner satanic forces of disoriented desires and their external manifestations in the form of the social and political agents and institutions of corruption. It views human history as a continuous struggle against unfaith and untruth, injustice and corruption, and holds out the promise of the ultimate victory of righteousness: *Indeed My righteous servants shall inherit the earth'* (21:105).

If worldly life is short and its enjoyments and sufferings transitory for all mortals, what is a better life than a life spent for the purpose approved by the very Source of life? If death is inevitable for every mortal, tyrant or victim, faithful or faithless, well-provided or deprived, powerful or powerless, what is a better 'death' than one which is the threshold of an everlasting life of fulfillment? All religions have a high regard for martyrdom, but no scripture describes so vividly the higher life attained by the martyrs, thus giving martyrdom its true appeal: *Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord, exulting in what Allah has given them out of His grace, and rejoicing for those who have not yet joined them from [those left] behind them that they will have no fear, nor will they grieve. They rejoice in Allah's blessing and grace, and that Allah does not waste the reward of the faithful* (3:169-171).

To a youth languishing on the plane of animal existence, captive of materialistic values and rendered spiritually impotent by sensual pursuits and indifferent to struggle against oppression and injustice, the Qur'ān suggests a spiritual diet and a programme of spiritual rehabilitation, self-purification, and *jihād*. To a world bewildered by the din of the communication media orchestrated by Satanic forces bent on the deception of thinking minds, the Qur'ān gives a *light to walk by*, enabling the faithful human being to see facts through the apparently impenetrable curtains of deceit and disinformation: *O you who have faith! Be wary of Allah and have faith in His Apostle. He will grant you a double share of His mercy and give you a light to walk by, and forgive you* (57:28).

For communities which have lost their moral and spiritual bearings, the Qur'ān holds out the great promise of restoration of their spiritual and moral equilibrium through its high spirituality and ethics.

*About this Translation:*

The Qur'ān is, paradoxically, both untranslatable and 'translation-friendly.' It is a celestial symphony with splendid rhythms and rhymes whose melodious grandeur is rarely captured fully even by the best of the grand masters of *qirā'ah*, the art of Qur'ānic recitation. As such and as a text of matchless literary elegance and eloquence, no translation can ever hope to capture even fleeting

flashes of its splendour. At the same time, despite its wonderful aesthetic complexities, the Qur'ānic text is astonishingly clear, simple and straightforward in its style. The simplicity comes firstly from the economy and simplicity of Qur'ānic vocabulary and diction.<sup>1</sup> A second factor is its strikingly uniform phraseology. A third factor is its characteristic syntactical structure made up either of short sentences, as in the brief Makkan *sūrah*s placed at the end of the Book, or of longer sentences wherein clauses and phrases are arranged in a serial logical sequential order. Were it not for this last characteristic of the Qur'ānic text, the approach adopted in the present translation would not have been possible.

The translation of a literary text is expected to meet the following four requirements: it should (1) be able to convey the meanings of the source text in an intelligible manner; (2) have a natural and easy form of expression; (3) convey the spirit and the manner of the original; (4) produce a similar response in the reader. While a translation of the Qur'ān can be expected to succeed in meeting the first two of these requirements in varying degrees, depending on the translator's competence, there appear to be insurmountable barriers in the way of meeting, even partially, the last two requirements.

First, there are visible limits to the extent the translator can convey fully the meanings of the source text. Here the primary problem encountered by the translator is absence in the English language of semantically equivalent terms for certain Arabic words, some of which play a key role in the Qur'ānic message, such as *taqwā*, *kufr*, *imān*, *shirk*, *ḥaqq*, *bāṭil*, *ma'rūf*, *munkar*, *fitnah*, *ghayb*, *sunnah*, *tawbah*, *walī*, and *ẓulm*. In such cases, the translator has to suffice with approximations which fall short of conveying the full semantic scope and richness of the original terms, giving a truncated or lopsided sense to the message communicated.<sup>2</sup>

As to the second requirement, that the translation have an easy and natural form of expression, that depends mainly on the translator's understanding of the nature, meaning and purpose of translation and his approach.

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<sup>1</sup> A comparison between the diction of the Arabic poetry of the period and that of the Qur'ān will make this fact evident.

<sup>2</sup> There are other terms which pose problems in varying degrees, such as *amr*, *āyah*, *'aẓm*, *baḡhī*, *barā'ah*, *ba's*, *birr*, *ḍalālah*, *dhanb*, *dhikr*, *faḍl*, *faḥshā'*, *fasād*, *fisq*, *fujūr*, *ghāwī*, *ḥanīf*, *ḥaraj*, *ḥasanah*, *ḥarām*, *hawā'*, *ḥayā'*, *hidāyah*, *ḥijāb*, *ḥikmah*, *ḥisāb*, *ḥukm*, *iḥsān*, *islām*, *ikhlās*, *'isyān*, *istikbār*, *isrāf*, *'izẓāb*, *jahl*, *jannah*, *karīm*, *kbābūth*, *kbashyah*, *mala'*, *mann*, *mujrīm*, *munīb*, *muṭaffif*, *nabī*, *nifāq*, *ni'mah*, *qiyām*, *raḥmah*, *rijs*, *rushd*, *ṣalāh*, *sayyi'ah*, *takdhib*, *taskbīr*, *ṭayyib*, *ṭughyān*, *ummah*, *wakīl*, *ẓayygh*. Their exact and complete meanings should be sought and elicited from the contexts in which they are employed in the Arabic text. Moreover, there are some common words, such as *abb* (father), *akbb* (brother), and *ukbt* (sister), which have a semantic field different from that of the corresponding terms in English. *Abb* may refer to an uncle (as with reference to Ishmael in 2:133, and also in 6:74, 9:114; 19:42-44, 26:69-70 with reference to Āzar) or an ancestor, *akbb* may at times mean a compatriot (as in 7:65, 7:73, 7:85 with reference to the prophets Hūd, Ṣāliḥ and Shu'ayb), and *ukbt* may refer to a woman's clan or lineage (as in 19:28 with reference to Mary). In these and similar cases, I have retained the Qur'ānic diction, leaving determination of the meaning to the commentaries.

Translations in general have been divided into two broad categories, (1) translations which aim at formal equivalence, and the so-called (2) dynamic (or functional) equivalence translations. Formal equivalence translations attempt to reproduce the formal elements of the source text including grammatical units, seek consistency of word usage, and reproduce meanings in terms of the source context. That is, they do not normally attempt to make adjustments in idiom, but rather try to reproduce such expressions more or less literally, so that the reader may be able to perceive something of the way in which the original document employed local cultural elements to convey meanings. A dynamic-equivalence translation has been defined as “the closest natural equivalent to the source language message.”<sup>1</sup>

The second approach has an obvious advantage over the first one in that it is better suited to meet the very goal of discourse, which is communication. But it assumes that the translator can fully comprehend and fathom the intents and meanings of the original source text and that the only task that remains for him to accomplish is to find and produce the closest natural equivalent to the source language message. Such an assumption is not always warranted and it takes a simplistic view of the nature and character of discourse and meaning. There are often cases where, firstly, the *real* intent and meaning of the source text may be either indeterminate or it may elude the translator, and, secondly, at times there may be simply no easy and natural equivalent in the target language. However, in many cases the requirement of an easy and natural form of expression obliges the translator to make adjustments of various kinds to produce a stylistically satisfactory equivalent.

The aware reader of translated literary texts is conscious of the approximations or rather the inherent inadequacies involved in the process of translation. This inadequacy is quite evident in the case of Qur’ān translations. The best purpose a translation may serve is as a means of access to the Arabic Qur’ān itself.

Interlinear translations abound in Persian and Urdu. In fact, the interlinear approach has been the dominant practice in translations of the Qur’ān published in these languages during the last two hundred years. Recent translations in Persian show a trend away from this practice, while it is still dominant in Urdu. As these languages are written from right to left like Arabic, the interlinear format—with the Arabic text and its translation appearing in alternating lines—has been a convenient and popular way of presenting the meanings of the Qur’ānic text. This format has been very helpful for readers who do not read the Arabic Qur’ān merely for the sake of the *thawāb* of reciting its text, but are also eager to obtain the additional and higher benefit of understanding its meanings and reflecting upon its verses. There are many Persian- and Urdu-speaking Muslims who have quite an impressive working grasp of the meanings of the Qur’ān without having undergone any formal training in Arabic grammar

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<sup>1</sup> Nida, Eugene A., *Toward a Science of Translating*, pp. 165-166.

and without possessing any extensive vocabulary.

Some of these interlinear translations, especially the older versions, are word-for-word renderings. They are in fact dictionaries of the Qur'ān in that they mention the meaning of each Arabic word and phrase in the line below. Although useful as dictionaries, they often fail to make the meanings of the Qur'ānic text intelligible, as the prose of the translated text turns out to be awkward, unnatural and at times inscrutable.

An interlinear English translation of the Qur'ān, similar to those in Urdu and Persian, is obviously of little benefit, as the two languages are written in opposite directions. The phrase-for-phrase approach adopted in this translation is intended to bring some of the advantage of the interlinear translations to English-speaking readers of the Holy Qur'ān. "Mirror-paraphrasing" is a new approach to translation of sacred Islamic texts, mainly the Qur'ān and *ḥadīth*. In this approach, the translation of the source text develops phrase by phrase, with the translation appearing opposite the corresponding phrase in Arabic. Each phrase in the target or receptor language *mirrors* the semantic import of the phrase in the source text.

At first when such an approach was suggested to my mind, it was not at all clear whether it would be feasible. It seemed that it would result in an unnatural and warped style. But as I worked through the translation, it was a surprise to find that it did seem to work (with few exceptions, such as in verse 2:105, where the verb *yawaddu* comes at the beginning of the sentence). In any case, the results were not as dismal as might be expected. However, one had to deal with two constant constraints, firstly, of having to cover the complete meaning of each phrase of the source text in a corresponding phrase of the target text, and, secondly, of connecting the successive phrases in such a manner as to generate, so far as possible, a fluent, clear, intelligible, natural and stylistically acceptable prose.

The utility of such an approach will be evident to the reader who wants to understand the Arabic text by referring to the translation of each phrase and verse. All that he needs for following the meaning of the Arabic text of the Qur'ān is an elementary knowledge of Arabic, which means an elemental knowledge of Arabic vocabulary and morphology. However, a reader who already possesses such an elementary knowledge of Arabic will not find much difficulty in following the Arabic text with the help of the translation provided here. After several readings, it is hoped, the reader will be able to follow the Arabic without needing to refer to the translation.

The main features of the method and approach followed in this translation may be described as follows:

1. As my principal aim was to provide a translation affording direct access to the Arabic Qur'ān, I have tried, so far as possible, to maintain a formal equivalence between the phrases and clauses of the source and the target text, but I have not hesitated to make adjustments when required by the need for

intelligibility, clarity and naturalness of expression, so far as permitted by the constraint imposed by the method of “mirror-paraphrasing.” These adjustments are of various kinds and it is not possible to describe all of them here. They involve: making grammatical changes, such as those of tense, aspect, voice, person and number; substitution of nouns by verbs and vice versa;<sup>1</sup> making obligatory omissions<sup>2</sup> and additions; and making explicit what is implicit in the source text.<sup>3</sup> At times they involve adjustments of idiom and syntactical changes. The reader should be aware about the presence of these changes when collating the Arabic text with the translation.

2. Translation has been carried out according to what appeared to be the most probable among the interpretations mentioned by the commentators. Occasionally I have mentioned alternate interpretations in the footnotes when they appeared to be significant. Throughout the course of this translation extensive reference was made to various classical commentaries of the Qurʾān, such as those of Ṭabarī, Rāzī, Zamakhsharī, and Suyūṭī among Sunnī works, and Ṭabāṭabāʾī's *al-Mīzān*, Ṭabrisī's *Majmaʿ al-Bayān*, and Baḥrānī's *Tafsīr al-Burbān* among Shīʿī works. Some of the other works consulted are mentioned in the bibliography given at the end of this preface. Exegetical traditions of the Imams of the Prophet's family have been given special attention due to their unparalleled importance for Qurʾānic hermeneutics. Their importance and weight will be evident to anyone who undertakes an unbiased study of their traditions and teachings. In fact, a large part of the early Sunnī hermeneutic tradition, as represented by Ibn ʿAbbās, his pupils and the succeeding generations of commentators, also derives from Imam ʿAlī b. Abī Ṭālib, with whom Ibn ʿAbbās was closely associated and from whom he had acquired his Qurʾānic learning, being a boy in his early teens at the time of the Prophet's demise.

3. The treatment of Qurʾānic idioms is an important part of the policy followed in translation. Broadly speaking, they fall into three categories. There are some Arabic idioms which though unfamiliar to the English-speaking audience are not difficult to understand when translated literally. These have been rendered literally. Examples are:

نَبَدَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتَبَ اللَّهُ وِرَاءَ ظُهُورِهِمْ

*a part of those who were given the Book cast the Book of Allah behind their backs.*<sup>4</sup>  
(2:101);

أَلَّا إِلَيْهِمْ يَنْتُونُ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ

*They fold up their breasts to hide [their secret feelings] from him*<sup>5</sup> (11:5);

<sup>1</sup> E.g., *We delivered those who had faith and were Godwary.* (27:53)

<sup>2</sup> E.g., *whether you advise us or not.* (26:136)

<sup>3</sup> E.g., *Everyone of them will return to Us.* (21:93)

<sup>4</sup> The same idiom occurs several times in the Bible (1Kings 14:9, Isaiah 38:17, Ezekiel 23:35, and Nehemiah 9:26).

<sup>5</sup> That is, to conceal one's spite within one's heart.

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أَشْدُدْ بِهِ أَزْرِي

*Strengthen my back through him*<sup>1</sup> (20: 31);

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

*Do not turn your cheek disdainfully from the people* (31:18);

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

*their sides vacate their beds* (32:16);

حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا

*till the war lays down its burdens* (47:4).

Some idioms are unintelligible when translated literally. These have to be paraphrased appropriately in order to be understood. Examples are:

وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ

*you were eager that it should be the one that was unarmed*<sup>2</sup> (8:7);

فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ

*but they did not respond to them*<sup>3</sup> (14:9);

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

*so We put them to sleep*<sup>4</sup> *in the Cave for several years* (18:11);

وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

*on that day We shall muster the guilty with blind eyes*<sup>5</sup> (20:102);

قَرَّتْ عَيْنِي لِي وَلَكَ

*a [source of] comfort to me and you*<sup>6</sup> (28:9);

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ

*Whoever surrenders his heart to Allah*<sup>7</sup> (31:22);

وَتَقَطُّعُوا أَرْحَامَكُمْ

*and ill-treat your blood relations*<sup>8</sup> (47:22);

<sup>1</sup> That is, reinforce my strength through him.

<sup>2</sup> Lit., 'one that was free of thorns.' That is, one which was unarmed and, therefore, easy to defeat.

<sup>3</sup> Lit., 'they thrust their hands into their mouths.'

<sup>4</sup> Lit., 'We struck on their ears.' The idiom is probably drawn from the practice of mothers of putting children to sleep by patting the head with the palm of the hand placed on the ear.

<sup>5</sup> Lit., 'with blue eyes.'

<sup>6</sup> Lit., 'a refreshment of the eye to me and you.'

<sup>7</sup> Lit., 'submits his face toward Allah.'

<sup>8</sup> Lit., 'sever your wombs (or ties of kinship).'

وَلَا يَأْتِيَنَّ بِهِمْ نَبَأٌ بَيْنَ أَيْدِيهِمْ وَأَنْزُلِهِمْ

*nor utter any slander that they may have intentionally fabricated*<sup>1</sup> (60:12);

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

*—the day when the catastrophe occurs*<sup>2</sup> (68:42).

In certain cases it may be possible to substitute an English idiom, as in the following:

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

*that is indeed the steadiest of courses*<sup>3</sup> (3:186);

نُؤَلِّهِ مَا تَوَلَّى

*We shall abandon him to his devices*<sup>4</sup> (4:115);

إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

*Indeed my people consigned this Qur'an to oblivion*<sup>5</sup> (25:30);

فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

*But most people are only intent on ingratitude*<sup>6</sup> (25:50);

فَسَوْفَ يَكُونُ لِزَامًا

*so that will continue to haunt you*<sup>7</sup> (25:77);

قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

*in the twinkling of an eye*<sup>8</sup> (27:40);

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ

*so do not fret yourself to death regretting for them*<sup>9</sup> (35:8);

كُلُوا وَاشْرَبُوا هَنِيئًا

*enjoy your food and drink*<sup>10</sup> (52:19).

4. The translation is based on Ḥafṣ' version of the reading of 'Āṣim, which

<sup>1</sup> Lit., 'nor bring any slander which they had forged themselves between their hands and their feet.'

<sup>2</sup> Lit., 'the day that the shin shall be laid bare,' or 'the day the shank shall be uncovered.'

<sup>3</sup> Mir Ahmed Ali: 'that is a result of firm determination of affairs.'

<sup>4</sup> Lit., 'We will turn him to that to which he has himself turned.'

<sup>5</sup> Lit., 'my people have taken this Qur'an as a forsaken thing.'

<sup>6</sup> Pickthall: 'but most of mankind begrudge aught save ingratitude.'

<sup>7</sup> Lit., 'so it will be inseparable (or ineluctable).'

<sup>8</sup> Pickthall: 'before thy gaze returneth unto thee.'

<sup>9</sup> Mir Ahmed Ali: 'so let not thy self go (in vain) in grief for them.'

<sup>10</sup> Pickthall: 'Eat and drink in health [(as reward) for what ye used to do].'

is the most popular of the readings of the Holy Qur'ān throughout the Muslim world. Some of the alternate readings, where they appeared significant to this translator, have been noted in the footnotes with their translation.

5. Instances of ellipses in the Qur'ān—which in the context of English means “omission of a word or phrase necessary for a complete syntactical construction but not necessary for understanding”—often go beyond such a description and are not always so evident. These have been indicated in the footnotes.

6. Cross references have been mentioned under verses in some cases, but a relatively extensive index of subjects, names and terms has been placed in the appendix. Entries which are not mentioned expressly in the text but involve an implicit reference, as mentioned in commentaries and exegetical traditions, are marked with an asterisk. As the works consulted for preparing the index<sup>1</sup> had made use of copies of the Qur'ān with different systems of numbering the verses, there might be a discrepancy of one or two between the number of a verse as given in the index and its corresponding number in the Arabic text. The verses are numbered in accordance with the now most prevalent system followed by the so-called Madīnah codex, despite its serious defect of excluding from the count the *Basmalah*, which is the first verse of every *sūrah* excepting Sūrat al-Tawbah, the ninth *sūrah*. The *Basmalah* at the head of the 113 *sūrahs* is regarded as part of the Qur'ān by many Sunnī authorities and unanimously so by the Shī'ah.

I am grateful to the Centre for Translation of the Holy Qur'ān for entrusting me with the task of working on the English translation of the Qur'ān, in particular to its Director, Ḥujjatulislām Muḥammad Naqdī, for his unflinching support and assistance. During the course of my work I have benefited greatly from the generous encouragement and assistance provided by Dr Muḥammad Legenhausen, who patiently read the entire manuscript and suggested useful changes and corrections. His suggestions have been very helpful in formulating the policy to be followed in this translation. My thanks are also due to Brother Shujā' 'Alī Mīrzā, who has read the entire manuscript and with his suggestions and corrections contributed to the soundness of the final manuscript. However, the responsibility is entirely mine for any lapses and errors that may have remained, and I humbly request the honoured readers to convey their remarks and suggestions by corresponding on the postal and e-mail addresses provided herein.

I am most grateful to my friend Muḥammad Riḍā Parvez for procuring for

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<sup>1</sup> These are: (1) K. Fani and B. Khorramshahi, *Farhang-e Mawḍū'ī-ye Qur'ān-e Majīd* (A Subject Index to the Glorious Qur'ān), Tehran: Intishārāt-e al-Hudā, 1369 H. Sh., 2<sup>nd</sup> impression; (2) Muḥammad Fāris Barakāt, *al-Jāmi' li Mawāḍi' Āyāt al-Qur'ān al-Karīm*, Qum: Dār al-Hijrah, 1404 H.; (3) al-Sayyid Sharaf al-Dīn 'Alī al-Husaynī al-Astarābādī al-Gharawī, *Ta'wīl al-Āyāt al-Zābirah fī Faḍā'il al-Itirat al-Ṭābirah*, Qum: Mu'assasat al-Nashr al-Islāmī al-Tābi'ah li Jamā'at al-Mudarrisīn, 3<sup>rd</sup> impression, 1421 H. Sh.

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the Centre the needed software for generating the Arabic text. My thanks are also due to brothers Maḥdī Ṣayf and Maḥdī Allāhyārī of the Centre for their assistance in type work and providing the graphics, and to my sons, Sayyid Muḥammad Riḍā and Sayyid Ḥasan Riḍā, for their assistance in preparing the subject index. I am also grateful to Sayyid Muḥammad Riḍā for making a thorough check of the Arabic text in the final print of the manuscript.

It has been my prayer to Allah to divest my motives of all traces of the desire for worldly gain, and to make His good pleasure the sole goal of my intentions and efforts. With the hope that this effort has been made for the sake of His pleasure—a hope that is not altogether free from trepidation—I dedicate the reward for it to the noble spirit of my late eldest sister, Martyr Sayyidah Mahliqā Qarāʾī, and to the spirits of more than 290 innocent souls aboard the Iranian passenger Airbus plane (Iran Air Flight 655), shot down in Iranian waters in the Persian Gulf on July 3, 1988 by the U.S. warship, the Vincennes, in a flagrant act of state-directed terrorism.

Sayyid ‘Alī Qulī Qarāʾī  
*Rabī‘ al-Thānī, 1424*  
*July, 2002*

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## *Transliteration of Arabic Words*

The following table shows the system followed in transliterating letters of the Arabic alphabet:

ا	<i>alif</i>	a		ط	<i>tā</i>	t
		<i>ā</i> (long vowel)		ظ	<i>ẓā</i>	ẓ
ب	<i>bā</i>	b		ع	<i>‘ayn</i>	‘
ت	<i>tā</i>	t		غ	<i>ghayn</i>	gh
ث	<i>thā</i>	th		ف	<i>fā</i>	f
ج	<i>jīm</i>	j		ق	<i>qāf</i>	q
ح	<i>ḥā</i>	ḥ		ك	<i>kāf</i>	k
خ	<i>khā</i>	kh		ل	<i>lām</i>	l
د	<i>dāl</i>	d		م	<i>mīm</i>	m
ذ	<i>dhāl</i>	dh		ن	<i>nūn</i>	n
ر	<i>rā</i>	r		ه	<i>hā</i>	h
ز	<i>ẓāy</i>	ẓ		و	<i>wāw</i>	w (consonantal)
س	<i>sīn</i>	s				ū (long vowel)
ش	<i>shīn</i>	sh		ي	<i>yā</i>	y (consonantal)
ص	<i>ṣād</i>	ṣ				ī (long vowel)
ض	<i>ḍād</i>	ḍ		ء	<i>hamẓab</i>	’

Short vowels         (fatḥab)            = a

     (kasrab)            = i

     (ḍammab)        = u

*A Supplication for Recitation on  
Commencing a Reading of the Qur'an*

اللَّهُمَّ رَبَّنَا، O Allah! Our Lord!  
لَكَ الْحَمْدُ، To You belongs all praise.  
أَنْتَ الْمُتَوَحَّدُ بِالْقُدْرَةِ You alone possess all power  
وَالسُّلْطَانِ الْمَيِّبِ، and the firmest authority,  
وَلَكَ الْحَمْدُ، and to You belongs all praise.  
أَنْتَ الْمُتَعَالِي بِالْعِزِّ وَالْكِبَرِيَاءِ You are exalted in Your might and supremacy  
وَفَوْقِ السَّمَاوَاتِ وَالْعَرْشِ الْعَظِيمِ. and over and above the heavens and the Great Throne.

رَبَّنَا وَلَكَ الْحَمْدُ، Our Lord, to You belongs all praise!  
أَنْتَ الْمُكْتَفِي بِعِلْمِكَ You are self-sufficient in Your knowledge,  
وَالْمُحْتَاجُ إِلَيْكَ كُلُّ ذِي عِلْمٍ. and every possessor of knowledge stands in need of You.  
رَبَّنَا وَلَكَ الْحَمْدُ، Our Lord, to You belongs all praise,  
يَا مُنْزِلَ الْآيَاتِ وَالذِّكْرِ الْعَظِيمِ، O sender of the signs and the Great Reminder!  
رَبَّنَا فَلَكَ الْحَمْدُ Our Lord, to You belongs all praise  
بِمَا عَلَّمْتَنَا مِنَ الْحِكْمَةِ for what You have taught us of wisdom  
وَالْقُرْآنِ الْعَظِيمِ الْمُبِينِ. and the great manifest Qur'an.

اللَّهُمَّ O Allah!  
أَنْتَ عَلَّمْتَنَاهُ You taught it to us  
قَبْلَ رَغْبَتِنَا فِي تَعَلُّمِهِ، before we could be eager to learn it,  
وَاحْتِصَصْتَنَا بِهِ and singled us out for it  
قَبْلَ رَغْبَتِنَا بِنَفْعِهِ. before we could desire its benefit.

اللَّهُمَّ O Allah!  
فَإِذَا كَانَ ذَلِكَ مَتًّا مِنْكَ، As such has been Your favour toward us,

وَفَضْلاً وَجُوداً وَ لُطْفاً بِنَا،  
 وَ رَحْمَةً لَنَا وَ اٰمِنَاتِنَا عَلَيْنَا،  
 مِنْ غَيْرِ حَوْلِنَا،  
 وَ لَا حِيلَتِنَا،  
 وَ لَا قُوَّتِنَا،  
 اَللّٰهُمَّ  
 فَحَبِّبْ اِلَيْنَا  
 حُسْنَ تِلَاوَتِهِ،  
 وَ حِفْظَ آيَاتِهِ،  
 وَ اِيْمَاناً بِمُتَشَابِهِهِ،  
 وَ عَمَلًا بِمُحْكَمِهِ،  
 وَ سَبَباً فِي تَاْوِيْلِهِ،  
 وَ هُدًى فِي تَدْبِيْرِهِ،  
 وَ بَصِيْرَةً بِنُوْرِهِ.

and Your grace, generosity, and kindness to us  
 and Your mercy and favour toward us  
 —not because of any power that we possessed,  
 nor because of any devising on our part,  
 nor because of any strength that we had—

O Allah,  
 grant us the passion  
 for the charm of its recitation,  
 and memorization of its verses,  
 faith in its metaphorical parts,  
 pursuance of its univocal parts,  
 the means to interpreting it,  
 guidance in contemplating it,  
 and inner vision through its light.

اَللّٰهُمَّ  
 وَ كَمَا اَنْزَلْتَهُ  
 شِفَاءً لِاَوْلِيَانِكَ،  
 وَ شِقَاءً عَلٰى اَعْدَائِكَ،  
 وَ عَمًى عَلٰى اَهْلِ مَعْصِيَّتِكَ،  
 وَ نُورًا لِاَهْلِ طَاعَتِكَ،  
 اَللّٰهُمَّ فَاجْعَلْهُ لَنَا  
 حِصْنًا مِنْ عَذَابِكَ،  
 وَ حِزْرًا مِنْ غَضَبِكَ،  
 وَ حَاجِزًا عَنْ مَعْصِيَّتِكَ،  
 وَ عِصْمَةً مِنْ سَخَطِكَ،  
 وَ دَلِيْلًا عَلٰى طَاعَتِكَ،  
 وَ نُورًا يَوْمَ نَلْقَاكَ،  
 نَسْتَضِيْءُ بِهٖ فِي خَلْقِكَ،  
 وَ نَجُوْزُ بِهٖ عَلٰى صِرَاطِكَ،

O Allah,  
 even as You have sent it down  
 as healing for Your friends,  
 wretchedness for Your enemies,  
 blindness for the disobedient,  
 and a light for the obedient,  
 so also, O Allah, make it for us  
 a shield against Your punishment,  
 a bulwark against Your wrath,  
 a safeguard against Your disobedience,  
 a protection from Your displeasure,  
 a guide to Your obedience,  
 and, on the day we shall encounter You, a light  
 whereby we may walk amid Your creatures,  
 cross safely Your bridge [over hell],

وَنَهْتَدِي بِهٖ اِلَى جَنَّتِكَ.

to be led by it into Your paradise.

اللَّهُمَّ

O Allah!

اِنَّا نَعُوْذُ بِكَ  
مِنَ الشَّقْوَةِ فِي حَمْلِهِ،  
وَ الْعَمَى عَنِ عَمَلِهِ،  
وَ الْجَوْرِ عَنِ حُكْمِهِ،  
وَ الْعُلُوَّ عَنِ قَصْدِهِ،  
وَ التَّقْصِيْرَ دُوْنَ حَقِّهِ.

We seek Your protection  
from wretchedness in bearing it,  
from blindness in practising it,  
from deviating from its precepts,  
from swerving from its middle path  
and disregarding its right.

اللَّهُمَّ

O Allah!

اِحْمِلْ عَنَّا ثِقَلَهُ،  
وَ اَوْجِبْ لَنَا اَجْرَهُ،  
وَ اَوْزِعْنَا شُكْرَهُ،  
وَ اجْعَلْنَا نُرَاعِيْهِ وَ نَحْفَظُهُ.

Lighten for us its burden,  
appoint for us its reward,  
inspire us to give thanks for it,  
and enable us to observe it and secure it.

اللَّهُمَّ

O Allah!

اجْعَلْنَا تَتَّبِعُ حَالَهُ،  
وَ نَجْتَنِبُ حَرَامَهُ،  
وَ نُقِيْمُ حُدُوْدَهُ،  
وَ نُؤَدِّي فَرَائِضَهُ.

Enable us to pursue what it declares as lawful,  
to avoid what it asserts to be unlawful,  
to observe its bounds,  
and to fulfill its obligations.

اللَّهُمَّ

O Allah!

ارْزُقْنَا حَلَاوَةً فِي تِلَاوَتِهِ،  
وَ نَشَاطًا فِي قِيَامِهِ،  
وَ وِجَالَ فِي تَرْبِيْلِهِ،  
وَ قُوَّةً فِي اسْتِعْمَالِهِ،  
فِي اَنَاءِ اللَّيْلِ وَ اطْرَافِ النَّهَارِ.

Grant us sweetness of its recitation,  
animation in its performance,  
awe in its recitals,  
and strength in putting it into practice  
in the watches of the night and at the ends of the day.

اللَّهُمَّ  
وَ اشْفِنَا مِنَ النَّوْمِ بِالْيَسِيرِ،  
وَ أَيَقِظْنَا فِي سَاعَةِ اللَّيْلِ،  
مِنْ رُقَادِ الرَّاقِدِينَ،  
وَ نَبِّهْنَا عِنْدَ الْآحَابِينَ،  
الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ،  
مِنْ سِنَةِ الْوَسْوَائِينَ.

O Allah!  
Refresh us with a little amount of sleep  
and awaken us in the hour of the night  
from the sleep of the slumberers,  
and arouse us, at the moments  
wherein supplications are granted,  
from the drowsiness of the drowsy.

اللَّهُمَّ  
اجْعَلْ لِقُلُوبِنَا  
ذِكْرًا عِنْدَ عَجَائِبِهِ  
الَّتِي لَا تَنْقُضِي،  
وَ لَذَاذَةً عِنْدَ تَرْجِيدِهِ،  
وَ عِبْرَةً عِنْدَ تَرْجِيعِهِ،  
وَ نَفْعًا بَيِّنًا  
عِنْدَ اسْتِفْهَامِهِ.

O Allah!  
Make our hearts  
perceptive of its wonders,  
which are never exhausted,  
relish murmuring it in soft tones,  
take lesson from it when consulting it,  
and benefit manifestly  
when seeking an answer from it to our queries.

اللَّهُمَّ  
إِنَّا نَعُوذُ بِكَ  
مِنْ تَخَلُّفِهِ فِي قُلُوبِنَا،  
وَ تَوَسُّدِهِ عِنْدَ رُقَادِنَا،  
وَ تَنْبِذِهِ وَرَاءَ ظُهُورِنَا،  
وَ نَعُوذُ بِكَ  
مِنْ قَسَاوَةِ قُلُوبِنَا  
لِمَا بِهِ وَعَظَّمْتَنَا.

O Allah!  
We seek Your protection  
from letting it languish in our hearts,  
from our turning it into a soporific,  
and from casting it behind our backs.  
We seek Your protection  
from hardening of our hearts  
to what You have advised us.

اللَّهُمَّ  
انْفَعْنَا  
بِمَا صَرَفْتَ فِيهِ مِنَ الْآيَاتِ،  
وَ ذَكَّرْنَا بِمَا صَرَبْتَ فِيهِ مِنَ الْمَثَلَاتِ،

O Allah!  
Give us the benefit  
of the signs You have variegated in it,  
admonish us by the parables You have drawn in it,

وَكَفَّرْ عَنَّا بِتَأْوِيلِهِ السَّيِّئَاتِ،  
وَصَاعِفْ لَنَا بِهِ جَزَاءً فِي الْحَسَنَاتِ،  
وَارْفَعْنَا بِهِ ثَوَاباً فِي الدَّرَجَاتِ،  
وَلَقِّنَا بِهِ الْبُشْرَى بَعْدَ الْمَمَاتِ.

remedy our ills through its interpretation,  
double through it our reward of good deeds,  
elevate us in rank through it as a reward,  
and give us good news through it after death!

اللَّهُمَّ

O Allah!

اجْعَلْهُ لَنَا

Make it for us

زَاداً تُقَوِّينَا بِهِ

a provision with which You may fortify us

فِي الْمَوْقِفِ بَيْنَ يَدَيْكَ،

in the halt before You,

وَطَرِيقاً وَاضِحاً نَسْلُكُ بِهِ إِلَيْكَ،

a clear path by which we may travel towards You,

وَعِلْماً نَأْتِ بِهَا

a beneficial knowledge

نَشْكُرُ بِهِ نِعْمَاءَكَ،

by which we may thank You for Your blessings,

وَتَخْشَعُ صَادِقاً

a true veneration

نُسَبِّحُ بِهِ أَسْمَاءَكَ،

with which we may glorify Your Names,

فَأَنْتَ اتَّخَذْتَ بِهِ عَلَيْنَا حُجَّةً،

for You have made it an argument against us

قَطَعْتَ بِهِ عُذْرَنَا،

whereby You have cut off our excuses,

وَاصْطَنَعْتَ بِهِ عِنْدَنَا نِعْمَةً

and granted thereby a blessing

قَصَرَ عَنْهَا شُكْرَنَا.

for which we can never thank You enough!

اللَّهُمَّ اجْعَلْهُ لَنَا

O Allah! Make it for us

وَلِيّاً يَنْتِزِنَا مِنَ الرُّكُلِ،

a guardian that saves us from stumbles,

وَدَلِيلاً يَهْدِينَا لِصَالِحِ الْعَمَلِ،

a guide that directs us to righteous conduct,

وَعَوْناً هَادِياً يَقْوِمُنَا مِنَ الْمَيْلِ،

a guiding helper that saves us from deviation,

وَعَوْناً يَقْوِينَا مِنَ الْمَلَلِ،

a helper that gives us vigour in weariness,

حَتَّى يَبْلُغَ بِنَا أَفْضَلَ الْأَمَلِ.

thus enabling us to realize our best aspirations.

اللَّهُمَّ

O Allah! Make it for us

اجْعَلْهُ لَنَا شَافِعاً يَوْمَ الْقِيَامِ،

an intercessor on the day of encounter,

وَسِلَاحاً يَوْمَ الْإِرْتِفَاعِ،

a conveyance for the day of soaring,

وَحَجِيباً يَوْمَ الْقَضَاءِ،

a pleader on the day of judgement,

وَنُورًا يَوْمَ الظُّلُمَاءِ،  
يَوْمَ لَا أَرْضَ وَلَا سَمَاءَ،  
يَوْمَ يُجْزَى كُلُّ سَاعٍ  
بِمَا سَعَى.

a light on the day of darkness  
—a day when there will be neither earth nor heaven,  
a day when every worker will be rewarded  
for his endeavour.

اللَّهُمَّ اجْعَلْهُ لَنَا  
رِيًّا يَوْمَ الظَّمَا،  
وَقَوْرًا يَوْمَ الْجَزَاءِ  
مِنْ نَارِ حَامِيَةِ  
قَلِيلَةَ الثُّبْتِ عَلَيَّ مَنْ بِهَا اضْطَلَّى  
وَبَحْرَهَا تَلْطَّى.

O Allah! Make it for us  
a means of slaking our thirst on the day of thirst,  
a means of deliverance on the day of retribution  
from the scorching Fire  
unsparing to anyone who enters it  
and is inflamed by its heat.

اللَّهُمَّ اجْعَلْهُ لَنَا  
بُرْهَانًا عَلَى رُءُوسِ الْمَلَأِ،  
يَوْمَ يُجْمَعُ فِيهِ  
أَهْلُ الْأَرْضِ وَأَهْلُ السَّمَاءِ.

O Allah! Make it for us  
an evidence before the assembly of the Elite,  
on the day wherein are gathered  
the inhabitants of the earth and the heaven.

اللَّهُمَّ ارْزُقْنَا  
مَنَازِلَ الشُّهَدَاءِ،  
وَعَيْشَ السُّعَدَاءِ،  
وَمُرَافَقَةَ الْأَنْبِيَاءِ،  
إِنَّكَ سَمِيعُ الدُّعَاءِ.

O Allah! Grant us  
the stations of the martyrs,  
the life of the felicitous  
and the company of the prophets.  
Indeed You hear all supplications!<sup>1</sup>

<sup>1</sup> Al-Kulaynī, *Uṣūl al-Kāfī*, (Beirut: Dār al-Aḥwā' lil-Ṭabā'ah wal-Nashr wal-Tawzī', 1413/1992) Kitāb al-Du'ā', bāb al-du'ā' 'inda qirā'at al-Qur'ān, vol. 2, pp. 550-552, narrated from al-Imām al-Ṣādiq (ʿa).

## سُورَةُ الْفَاتِحَةِ

1. SŪRAT AL-FĀTIḤAH<sup>1</sup>

بِسْمِ اللَّهِ	1	In the Name of Allah,
الرَّحْمَنِ الرَّحِيمِ		the All-beneficent, the All-merciful.
أَلْحَمْدُ لِلَّهِ	2	All praise belongs to Allah, <sup>2</sup>
رَبِّ الْعَالَمِينَ		Lord of all the worlds,
الرَّحْمَنِ الرَّحِيمِ	3	the All-beneficent, the All-merciful,
مَلِكِ يَوْمِ الدِّينِ	4	Master <sup>3</sup> of the Day of Retribution.
إِيَّاكَ نَعْبُدُ	5	You [alone] do we worship,
وَإِيَّاكَ نَسْتَعِينُ		and to You [alone] do we turn for help.
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	6	Guide us on the straight path,
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ	7	the path of those whom You have blessed <sup>4</sup>
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ		—such as <sup>5</sup> have not incurred Your wrath, <sup>6</sup>
وَلَا الضَّالِّينَ		nor are astray. <sup>7</sup>

<sup>1</sup> That is, ‘the opening’ *sūrah*. Another common name of the *sūrah* is ‘Sūrat al-Ḥamd,’ that is, the *sūrah* of the [Lord’s] praise.

<sup>2</sup> In Muslim parlance the phrase *al-ḥamdu lillāh* also signifies ‘thanks to Allah.’

<sup>3</sup> This is in accordance with the reading *mālik yawm al-dīn*, adopted by ‘Āṣim, al-Kisā’ī, Ya‘qūb al-Ḥaḍramī, and Khalaf. Other authorities of *qirā’ah* (the art of recitation of the Qur’ān) have read ‘*malik yawm al-dīn*,’ meaning ‘Sovereign of the Day of Retribution’ (see *Mu’jam al-Qirā’āt al-Qur’āniyyah*). Traditions ascribe both readings to Imam Ja‘far al-Šādiq (‘a). See al-Qummī, al-‘Ayyāshī, *Tafsīr al-Imām al-‘Askarī*.

<sup>4</sup> For further Qur’ānic references to ‘those whom Allah has blessed,’ see 4:69 and 19:58; see also 5:23, 110; 12:6; 27:19; 28:17; 43:59; 48:2.

<sup>5</sup> This is in accordance with the *qirā’ah* of ‘Āṣim, *ghayril-maghḍūbi*, which appears in the Arabic text above. However, in accordance with an alternative, and perhaps preferable, reading *ghayral-maghḍūbi* (attributed to Imam ‘Alī b. Abī Ṭālib (‘a) as well as to Ibn Mas‘ūd and Ubayy b. Ka‘b among the Companions, and to Ibn Kathīr al-Makkī, among the seven authorities of *qirā’ah*), the translation will be: ‘not of those who have incurred Your wrath, nor those who are astray.’ (see *Mu’jam al-Qirā’āt al-Qur’āniyyah*)

<sup>6</sup> For further references to ‘those who incur Allah’s wrath,’ see 4:93; 5:60; 7:71, 152; 8:16; 16:106; 20:81; 42:16; 48:6; 58:14; 60:13.

<sup>7</sup> For further references to ‘those who are astray,’ see 2:108, 175; 3:90; 4:116, 136, 167; 5:12, 60, 77; 6:74, 77, 125, 140; 7:30, 179; 14:3, 18, 27; 15:56; 17:72, 97; 19:38; 22:4, 12; 23:106; 25:44; 28:50; 31:11; 33:36, 67; 34:8; 36:47; 38:26; 39:22; 40: 34; 41:52; 42:18; 45:23; 46:5, 32; 60:1.

## سُورَةُ الْبَقَرَةِ

2. SŪRAT AL-BAQARAH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 *Alif, Lām, Mīm.*
- 2 This is the Book,<sup>2</sup> there is no doubt in it,  
a guidance to the Godwary,<sup>3</sup>  
who believe in the Unseen,  
and maintain the prayer,  
and spend<sup>4</sup> out of what We have provided for them;  
and who believe in what has been sent down to *you*<sup>5</sup>  
and what was sent down before *you*,  
and are certain of the Hereafter.
- 3 Those follow their Lord's guidance,  
and it is they who are the felicitous.
- 4 As for the faithless, it is the same to them  
whether *you* warn them or do not warn them,  
they will not have faith.
- 5 Allah has set a seal on their hearts

<sup>1</sup> The *sūrah* takes its name from the story of the cow (*baqarah*) mentioned in verses 67-73.

<sup>2</sup> The term 'the Book' in the Qur'ān, in such contexts, means a Divine scripture.

<sup>3</sup> Or 'This Book, in which there is no doubt, is guidance to the Godwary.' Or 'This Book is no doubt a guidance to the Godwary.'

<sup>4</sup> The expression 'to spend' is used in the Qur'ān elliptically to mean spending in the way of Allah and for the sake of His pleasure. Cf. 2:195, 261-262, 272; 8:60; 9:34; 47:38; 57:10.

<sup>5</sup> That is, the Prophet, may Allah bless him and his Household. Throughout this translation whenever the pronoun 'you' refers to the second person singular in the Arabic and is meant as an address to the Prophet, it has been italicized (for similar reasons, also the related verbs) in order to distinguish it from cases where it stands for the second person plural. This is to avoid the use of 'thee' and 'thou,' which are, unfortunately, archaic in contemporary English.

وَعَلَى سَمْعِهِمْ  
وَعَلَى أَبْصَرِهِمْ غِشْوَةٌ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

and their hearing,  
and there is a blindfold on their sight,<sup>1</sup>  
and there is a great punishment for them.

- 8 And among the people are those who say,  
'We have faith in Allah and the Last Day,'  
but they have no faith.  
9 They seek to deceive Allah  
and those who have faith,  
yet they deceive no one but themselves,  
but they are not aware.  
10 There is a sickness in their hearts;  
then Allah increased their sickness,  
and there is a painful punishment for them  
because of the lies they used to tell.  
11 When they are told,  
'Do not cause corruption on the earth,'  
they say, 'We are only reformers!'  
12 Look! They are themselves the agents of corruption,  
but they are not aware.  
13 And when they are told,  
'Believe like the people who have believed,'  
they say, 'Shall we believe  
like the fools who have believed?'  
Look! They are themselves the fools,  
but they do not know.

<sup>1</sup> The hearing and sight, often mentioned in the Qur'an, refer to the inner spiritual hearing and vision by the means of which someone possessing faith apprehends the reality lying beyond the physical realm. Cf. 2:17, 20; 3:13; 6:46, 50, 104, 110; 7:179, 198; 10:43; 11:20, 24; 13:16; 16:108; 19:38; 22:46; 24:44; 32:12; 35:19; 36:66; 40:58; 45:23; 46:26; 47:23; 50:22; 59:2.

- 14 وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا 14 When they meet the faithful,  
 قَالُوا ءَامَنَّا they say, 'We believe,'  
 وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ but when they are alone with their devils,  
 قَالُوا إِنَّا مَعَكُمْ they say, 'We are with you;  
 إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ we were only deriding [them].'
- 15 اللَّهُ يَسْتَهْزِئُ بِهِمْ 15 It is Allah who derides them,<sup>1</sup>  
 وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ and leaves them bewildered in their rebellion.
- 16 أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ 16 They are the ones who bought error  
 بِالْهُدَىٰ for guidance,  
 فَمَا رَزَقَتْهُمْ فَحَرَ تُرْتُهُمْ so their trade did not profit them,  
 وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ nor were they guided.
- 17 مَثَلُهُمْ 17 Their parable  
 كَمَثَلِ الَّذِي أَشْتَوْقَدَ نَارًا is that of one who lighted a torch,  
 فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ and when it had lit up all around him,  
 ذَهَبَ اللَّهُ بِنُورِهِمْ Allah took away their light,  
 وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ and left them sightless in a manifold darkness.<sup>2</sup>
- 18 صُمٌّ بُكْمٌ عُمَىٰ 18 Deaf, dumb, and blind,  
 فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ they will not come back.
- 19 أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ 19 Or that of a rainstorm from the sky,  
 فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ wherein is darkness, thunder, and lightning:  
 يَجْعَلُونَ أَصْبِعَهُمْ فِي ءَاذَانِهِمْ they put their fingers in their ears  
 مِّنَ الصَّوْءِ حَذَرَ الْمَوْتِ due to the thunderclaps, apprehensive of death;  
 وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ and Allah besieges the faithless.<sup>3</sup>
- 20 يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ 20 The lightning almost snatches away their sight:

<sup>1</sup> That is, by letting them imagine that they are mocking the faithful.

<sup>2</sup> The one who lights the torch in the parable is the Prophet [s], who illuminated the spiritual horizons of the Arabia of those days with the message of Islam. But the hypocrites, with their inward blindness, did not benefit from its light and continued to remain in the darkness of their faithlessness.

<sup>3</sup> This is another parable for the condition of the hypocrites. In it the Prophet's mission, with its downpour of Divine knowledge, the accompanying light of guidance, along with the hardships of struggle against polytheism and injustice, is likened to a rainstorm.

كُلَّمَا أَضَاءَ لَهُمْ مَشْوَ فِيهِ  
وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا  
وَلَوْ شَاءَ اللَّهُ  
لَذَهَبَ بِسَمْعِهِمْ  
وَأَبْصَرِهِمْ  
إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

whenever it shines for them, they walk in it,  
and when the darkness falls upon them, they stand.  
Had Allah willed,  
He would have taken away their hearing  
and their sight.  
Indeed Allah has power over all things.

يٰۤأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ  
الَّذِي خَلَقَكُمْ  
وَالَّذِينَ مِن قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا  
وَالسَّمَاءَ بِنَاءً  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
رِزْقًا لَّكُمْ  
فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا  
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

وَإِن كُنْتُمْ فِي رَيْبٍ  
مِّمَّا نَزَّلْنَا  
عَلَىٰ عَبْدِنَا  
فَأْتُوا بِسُورَةٍ مِّثْلِهِ  
وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ  
إِن كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

فَإِن لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا  
فَأْتُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ  
أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

وَدَبِّرِ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ

21 O mankind! Worship your Lord,  
who created you  
and those who were before you,  
so that you may be Godwary.  
22 He who made the earth a place of repose for you,  
and the sky a canopy,  
and He sends down water from the sky,  
and with it He brings forth crops  
for your sustenance.  
So do not set up equals to Allah,  
while you know.  
23 And if you are in doubt  
concerning what We have sent down  
to Our servant,  
then bring a *sūrah* like it,  
and invoke your helpers besides Allah,  
should you be truthful.  
24 And if you do not—and you will not—  
then beware the Fire whose fuel will be humans  
and stones,  
prepared for the faithless.  
25 And *give* good news to those who have faith  
and do righteous deeds,

أَنْ هُمْ جَنَّتٍ  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ  
 رِزْقًا  
 قَالُوا  
 هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ  
 وَأُتُوا بِهِ مُتَشَابِهًا  
 وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ  
 وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

that for them shall be gardens  
 with streams running in them:  
 whenever they are provided with their fruit  
 for nourishment,  
 they will say,  
 ‘This is what we were provided before,’  
 and they were given something resembling it.  
 In it there will be chaste mates for them,  
 and they will remain in it [forever].

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا  
 مَا بَعُوضَةً فَمَا فَوْقَهَا  
 فَأَمَّا الَّذِينَ ءَامَنُوا  
 فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
 وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ  
 مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا  
 يُضِلُّ بِهِ كَثِيرًا  
 وَيَهْدِي بِهِ كَثِيرًا  
 وَمَا يُضِلُّ بِهِ  
 إِلَّا الْفَاسِقِينَ ﴿٢٦﴾  
 الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ  
 مِنْ بَعْدِ مِيثَاقِهِ  
 وَيَقْطَعُونَ  
 مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ  
 وَيُفْسِدُونَ فِي الْأَرْضِ  
 أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾  
 كَيْفَ تَكْفُرُونَ بِاللَّهِ  
 وَكُنْتُمْ أَمْوَاتًا  
 فَأَحْيَاكُمْ  
 ثُمَّ يُمِيتُكُمْ

26 Indeed Allah is not ashamed to draw a parable  
 whether it is that of a gnat or something above it.  
 As for those who have faith,  
 they know it is the truth from their Lord;  
 and as for the faithless, they say,  
 ‘What did Allah mean by this parable?’  
 Thereby He leads many astray,  
 and thereby He guides many;  
 and He leads no one astray thereby  
 except the transgressors  
 —those who break the covenant made with Allah  
 after having pledged it solemnly,  
 and sever  
 what Allah has commanded to be joined,  
 and cause corruption on the earth—  
 it is they who are the losers.  
 28 How can you be unfaithful to Allah,  
 [seeing that] you were lifeless  
 and He gave you life,  
 then He will make you die,

- ثُمَّ نُحْيِيكُمْ  
 ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾  
 29 هُوَ الَّذِي خَلَقَ لَكُمْ  
 مَا فِي الْأَرْضِ جَمِيعًا  
 ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ  
 فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ  
 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾
- 30 وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ  
 إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً  
 قَالُوا أَتَجْعَلُ فِيهَا  
 مَنْ يُفْسِدُ فِيهَا  
 وَيَسْفِكُ الدِّمَاءَ  
 وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ  
 وَنُقَدِّسُ لَكَ  
 قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾
- 31 وَأَنْتَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا  
 ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ  
 فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾
- 32 قَالُوا سُبْحٰنَكَ  
 لَا عِلْمَ لَنَا  
 إِلَّا مَا عَلَّمْتَنَا  
 إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾
- 33 قَالَ يَا آدَمُ  
 أَنْبِئْهُمْ بِأَسْمَائِهِمْ  
 فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ
- and then He shall bring you to life,  
 and then you will be brought back to Him?  
 It is He who created for you  
 all that is in the earth,  
 then He turned to the heaven,  
 and fashioned it into seven heavens,  
 and He has knowledge of all things.
- When *your* Lord said to the angels,  
 ‘Indeed I am going to set a viceroy on the earth,’  
 they said, ‘Will You set in it  
 someone who will cause corruption in it,  
 and shed blood,  
 while we celebrate Your praise  
 and proclaim Your sanctity?’  
 He said, ‘Indeed I know what you do not know.’  
 And He taught Adam the Names, all of them;<sup>1</sup>  
 then presented them<sup>2</sup> to the angels  
 and said, ‘Tell me the names of these,  
 if you are truthful.’  
 They said, ‘Immaculate are You!  
 We have no knowledge  
 except what You have taught us.  
 Indeed You are the All-knowing, the All-wise.’  
 He said, ‘O Adam,  
 inform them<sup>3</sup> of their names,’  
 and when he had informed them of their names,

<sup>1</sup> It is to be noted that the pronoun in ‘all of them’ [*kullahā*] is feminine.

<sup>2</sup> The pronoun in the phrase ‘He presented them’ [*arāḍahum*] is masculine, indicating that it does not refer to the ‘Names’ but to their referents.

<sup>3</sup> That is, the angels, about the names of those referents.

- قَالَ أَلَمْ أَقُلْ لَكُمْ  
 إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ  
 وَالْأَرْضِ  
 وَأَعْلَمُ مَا تُبْدُونَ  
 وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٢٦﴾  
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ  
 34 ASJDUُوا لِآدَمَ  
 فَسَجَدُوا إِلَّا إِبْلِيسَ  
 أَبَى وَاسْتَكْبَرَ  
 وَكَانَ مِنَ الْكَافِرِينَ ﴿٢٧﴾  
 35 وَقُلْنَا يَا آدَمُ  
 اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ  
 وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا  
 وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ  
 فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٨﴾  
 36 فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا  
 فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ  
 وَقُلْنَا اهْبِطُوا  
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
 وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ  
 وَمَتَعٍ إِلَىٰ حِينٍ ﴿٢٩﴾  
 37 فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ  
 فَتَابَ عَلَيْهِ  
 إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٠﴾  
 38 قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا  
 فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى  
 فَمَنْ تَبَعَ هُدَايَ  
 فَلَا خَوْفٌ عَلَيْهِمْ  
 وَلَا هُمْ يَحْزَنُونَ ﴿٣١﴾  
 39 وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
- He said, ‘Did I not tell you  
 that I indeed know the Unseen in the heavens  
 and the earth,  
 and that I know whatever you disclose  
 and whatever you were concealing?’  
 And when We said to the angels,  
 ‘Prostrate before Adam,’  
 they prostrated, but not Iblis:  
 he refused and acted arrogantly,  
 and he was one of the faithless.  
 We said, ‘O Adam,  
 dwell with your mate in paradise,  
 and eat thereof freely whencesoever you wish;  
 but do not approach this tree,  
 lest you should be among the wrongdoers.’  
 Then Satan caused them to stumble from it,  
 and he dislodged them from what they were in;  
 and We said, ‘Get down,  
 being enemies of one another!  
 On the earth shall be your abode  
 and sustenance for a time.’  
 Then Adam received certain words from his Lord,  
 and He turned to him clemently.  
 Indeed He is the All-clement, the All-merciful.  
 We said, ‘Get down from it, all together!  
 Yet, should any guidance come to you from Me,  
 those who follow My guidance  
 shall have no fear,  
 nor shall they grieve.  
 But those who are faithless and deny Our signs,

أُولَئِكَ أَصْحَابُ النَّارِ ۖ  
هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

they shall be the inmates of the Fire  
and they shall remain in it [forever].

- يَذَكِّرْهُمْ بِمَا كَانُوا كَافِرِينَ ﴿٤٠﴾
- 40 O Children of Israel,  
remember My blessing which  
I bestowed upon you,  
and fulfill My covenant  
that I may fulfill your covenant,  
and be in awe of Me [alone].
- وَأَنِيبُوا إِلَىٰ رَبِّكُمْ  
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا أَمْرَ رَبِّكُمْ  
ذَٰلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٤١﴾
- 41 And believe in that which I have sent down  
confirming that which is with you,  
and do not be the first ones to defy it,  
and do not sell My signs for a paltry gain,  
and be wary of Me [alone].
- وَلَا تَتَّبِعُوا الْبَاطِلَ  
وَلَا تَتَّبِعُوا الْكُفْرَ  
وَلَا تَتَّبِعُوا الْفِتْنَةَ  
ذَٰلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٤٢﴾
- 42 And do not mix the truth with falsehood,  
nor conceal the truth  
while you know.
- وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَاعْبُدُوا اللَّهَ  
وَأَطِيعُوا أَمْرَ رَبِّكُمْ  
ذَٰلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٤٣﴾
- 43 And maintain the prayer, and give the *zakāt*,  
and bow along with those who bow [in prayer].
- وَأَتَاكُمْ رَسُولٌ مِّنَ اللَّهِ  
يَتْلُو صُحُفًا مُّبِينًا  
ذَٰلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٤٤﴾
- 44 Will you bid others to piety  
and forget yourselves,  
while you recite the Book?  
Do you not apply reason?
- وَأَسْتَعِينُوا بِالصَّبْرِ  
وَالصَّلَاةِ  
وَإِنَّهَا لَكَبِيرَةٌ  
إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾
- 45 And take recourse in patience  
and prayer,  
and it<sup>1</sup> is indeed hard  
except for the humble
- الَّذِينَ يَظُنُّونَ
- 46 —those who are certain

<sup>1</sup> The pronoun, being feminine, refers to prayer, rather than to patience or to the seeking of recourse.

- أَنَّهُمْ مُلْقُوا رَبِّهِمْ  
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٧﴾
- 47 O Children of Israel,  
that they will encounter their Lord,  
and that they will return to Him.
- يَسْبِقِي إِسْرَائِيلَ  
أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ  
وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٨﴾
- 48 Beware of the day  
remember My blessing which I bestowed upon you,  
and that I gave you an advantage over all the nations.
- وَأَتَّقُوا يَوْمًا  
لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا  
وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ  
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ  
وَلَا هُمْ يُنصَرُونَ ﴿٤٩﴾
- 49 And when We delivered you from Pharaoh's clan  
when no soul shall compensate for another,  
neither any intercession shall be accepted from it,  
nor any ransom shall be received from it,  
nor will they be helped.
- وَأِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ  
يُدْخِلُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ  
وَفِي ذَٰلِكُمْ  
بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٥٠﴾
- 50 And when We delivered you from Pharaoh's clan  
who inflicted a terrible torment on you,  
and slaughtered your sons  
and spared your women,  
and in that there was  
a great test from your Lord.
- وَأِذْ فَرَقْنَا بِكُمْ الْبَحْرَ  
فَأَنجَيْنَاكُمْ  
وَأَغْرَقْنَا آلَ فِرْعَوْنَ  
وَأَنْتُمْ تَنْظُرُونَ ﴿٥١﴾
- 51 And when We parted the sea with you,<sup>1</sup>  
and We delivered you  
and drowned Pharaoh's clan  
as you looked on.
- وَأِذْ وَعَدْنَا مُوسَى  
أَرْبَعِينَ لَيْلَةً  
ثُمَّ أَخَذْنَا مِنَ الْعِجَلِ  
مَنْ بَعَدَهُ  
وَأَنْتُمْ ظَالِمُونَ ﴿٥٢﴾
- 52 And when We made an appointment with Moses  
for forty nights,  
you took up the Calf [for worship]  
in his absence,  
and you were wrongdoers.
- ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَٰلِكَ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٣﴾
- 53 Then We excused you after that  
so that you might give thanks.
- وَأِذْ آتَيْنَا مُوسَى الْكِتَابَ
- 53 And when We gave Moses the Book

<sup>1</sup> That is, through your entering it.

- وَالْفُرْقَانَ<sup>1</sup>  
 لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٤﴾  
 54 And [recall] when Moses said to his people,  
 'O my people!  
 You have indeed wronged yourselves  
 by taking up the Calf [for worship].  
 Now turn penitently to your Maker,  
 and slay [the guilty among] your folks.  
 That will be better for you with your Maker.'  
 Then He turned to you clemently.  
 Indeed He is the All-clement, the All-merciful.
- وَإِذْ قُلْتُمْ يَا مُوسَىٰ  
 لَنْ نُؤْمِنَ لَكَ  
 حَتَّىٰ تَرَىٰ اللَّهَ جَهْرَةً  
 فَأَخَذَتْكُمُ الصَّاعِقَةُ  
 وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾  
 55 And when you said, 'O Moses,  
 we will not believe you  
 until we see Allah visibly.'  
 Thereupon a thunderbolt seized you  
 as you looked on.
- ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ  
 لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾  
 56 Then We raised you up after your death  
 so that you might give thanks.
- وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ  
 وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّانَ وَالسَّلْوَىٰ  
 كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
 وَمَا ظَلَمُونَا  
 وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾  
 57 And We shaded you with clouds,  
 and We sent down to you manna and quails:  
 'Eat of the good things We have provided for you.'  
 And they did not wrong Us,  
 but they used to wrong [only] themselves.
- وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ  
 58 And when We said, 'Enter this town,<sup>2</sup>

<sup>1</sup> That is, that by means of which truth and falsehood are distinguished from each other (cf. 21:48). Elsewhere (3:4; 25:1) the Qur'ān is also called *al-Furqān*.

<sup>2</sup> This city, according to tradition (see *Tafsīr al-Imām al-'Askarī*), was Arīḥā' or Jericho (or Jerusalem, according to some commentators), an ancient city of Palestine near the northwest shore of the Dead Sea. A stronghold commanding the valley of the lower Jordan River, it was captured and destroyed by Joshua forty years later.

- فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا  
وَادْخُلُوا الْبَابَ سُجَّدًا  
وَقُولُوا حِطَّةً  
نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ  
وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾
- 59 But the wrongdoers changed the saying  
فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا  
غَيْرَ الَّذِي قِيلَ لَهُمْ  
فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا  
رَجْزًا مِّنَ السَّمَاءِ  
بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ \*
- 60 And when Moses prayed for water for his people,  
وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ  
فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ  
فَإِنفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ  
كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ  
وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٦٠﴾
- 61 And when you said, ‘O Moses,  
وَإِذْ قُلْتُمْ يَا مُوسَىٰ  
لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ  
فَادْعُ لَنَا رَبَّكَ  
يُخْرِجْ لَنَا  
مِمَّا تُنْبِتُ الْأَرْضُ  
مِنْ بَقْلِهَا وَقِثَّائِهَا  
وَفُومِهَا وَعَدَسِيهَا وَبَصِلِهَا  
قَالَ أَتَسْتَبْدِلُونَ  
الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ  
أَهْبِطُوا مِصْرًا  
فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ  
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ
- and eat thereof freely whencesoever you wish,  
and enter prostrating at the gate,  
and say, “Relieve [us of the burden of our sins],”<sup>1</sup>  
that We may forgive your iniquities,  
and soon We will enhance the virtuous.’
- But the wrongdoers changed the saying  
with other than what they were told.  
So We sent down on those who were wrongdoers  
a plague from the sky  
because of the transgressions they used to commit.
- And when Moses prayed for water for his people,  
We said, ‘Strike the rock with your staff.’  
Thereat twelve fountains gushed forth from it;  
every tribe came to know its drinking-place.  
‘Eat and drink of Allah’s provision,  
and do not act wickedly on the earth,  
causing corruption.’
- And when you said, ‘O Moses,  
‘We will not put up with one kind of food.  
So invoke your Lord for us,  
that He may bring forth for us  
of that which the earth grows  
—its greens and its cucumbers,  
its garlic, its lentils, and its onions.’  
He said, ‘Do you seek to replace  
what is superior with that which is inferior?  
Go down to any town  
and you will indeed get what you ask for!’  
So they were struck with abasement and poverty,

<sup>1</sup> Or ‘[We beseech] forgiveness [for our sins].’

وَبَاءُوا بِغَضَبِ رَبِّ اللَّهِ  
ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ  
بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ الْحَقِّ  
ذَلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

and they earned Allah's wrath.  
That, because they would defy  
the signs of Allah  
and kill the prophets unjustly.  
That, because they would disobey  
and used to commit transgression.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِئِينَ  
مَنْ ءَامَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا  
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

62 Indeed the faithful, the Jews,  
the Christians, and the Sabaeans  
—those of them who have faith in Allah  
and the Last Day  
and act righteously—  
they shall have their reward near their Lord,  
and they will have no fear,  
nor will they grieve.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ  
وَرَفَعْنَا فَوْقَكُمُ الطُّورَ  
خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

63 And when We took a pledge from you,  
and raised the Mount above you [declaring],  
'Hold on with power to what We have given you,  
and remember that which is in it,  
so that you may be Godfearing.'

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ  
فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ  
وَرَحْمَتُهُ

64 Then after that you turned away;  
and were it not for Allah's grace on you  
and His mercy,  
you would surely have been among the losers.

لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

وَلَقَدْ عَلِمْتُمُ  
الَّذِينَ آعْتَدُوا مِنْكُمْ فِي السَّبْتِ  
فَقُلْنَا لَهُمْ

65 And certainly you know  
those of you who violated the Sabbath,  
whereupon We said to them,  
'Be you spurned apes.'

كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

فَجَعَلْنَاهَا نَكَالًا

66 So We made it an exemplary punishment

لَمَّا بَيْنَ يَدَيْهَا وَمَا حَلَفَهَا  
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

for the present and the succeeding [generations],  
and an advice to the Godwary.

- وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ 67 And when Moses said to his people,  
 إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا بَقْرَةً ۗ  
 قَالُوا أَتَتَّخِذُنَا هُزُؤًا  
 قَالَ أَعُوذُ بِاللَّهِ  
 أَن أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾  
 قَالُوا آدَعُ لَنَا رَبَّنَا 68 They said, 'Invoke your Lord for us,  
 يُبَيِّنْ لَنَا مَا هِيَ  
 قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ  
 لَا فَارِضٌ وَلَا بَكْرٌ  
 عَوَانٌ بَيْنَ ذَلِكَ  
 فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾  
 قَالُوا آدَعُ لَنَا رَبَّنَا 69 They said, 'Invoke your Lord for us,  
 يُبَيِّنْ لَنَا مَا لَوْنُهَا  
 قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ  
 فَاقِيعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾  
 قَالُوا آدَعُ لَنَا رَبَّنَا 70 They said, 'Invoke your Lord for us,  
 يُبَيِّنْ لَنَا مَا هِيَ  
 إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا  
 وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾  
 قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ  
 لَا ذَلُولٌ تُثِيرُ الْأَرْضَ  
 وَلَا تَسْقِي الْحَرْثَ  
 مُسَلَّمَةٌ لَا شِيَةَ فِيهَا  
 قَالُوا الْكَيْفَ جِئْتَ بِالْحَقِّ  
 فَذَبَحُوهَا  
 وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾  
 وَإِذْ قَتَلْتُمْ نَفْسًا 72 And when you killed a soul,

- فَادَّارَةً تُمْ فِيهَا  
وَاللَّهُ مُخْرِجٌ  
مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾  
فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا 73 We said, 'Strike him with a piece of it:'  
كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى  
وَيُرِيكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾  
ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ  
فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً  
وَإِنَّ مِنْ الْحِجَارَةِ  
لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ  
وَإِنَّ مِنْهَا لَمَا يَشَقُّ  
فَيَخْرُجُ مِنْهُ الْمَاءُ  
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ  
مِنْ خَشْيَةِ اللَّهِ  
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٥﴾ \*
- and accused one another about it  
—and Allah was to expose  
whatever you were concealing—  
We said, 'Strike him with a piece of it:'  
thus does Allah revive the dead,  
and He shows you His signs  
so that you may apply reason.  
Then your hearts hardened after that;  
so they are like stones, or even harder.  
For indeed there are some stones  
from which streams gush forth,  
and indeed there are some of them that split,  
and water issues from them,  
and indeed there are some of them that fall  
for the fear of Allah.  
And Allah is not oblivious of what you do.
- أَفَتَطْمَعُونَ 75 Are you then eager  
أَنْ يُؤْمِنُوا لَكُمْ<sup>1</sup>  
وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ  
يَسْمَعُونَ كَلِمَ اللَّهِ  
ثُمَّ يَخْرِقُونَهُ  
مِنْ بَعْدِ مَا عَقَلُوهُ  
وَهُمْ يَعْلَمُونَ ﴿٧٦﴾  
وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا 76 When they meet the faithful,  
قَالُوا ءَامَنَّا  
وَأِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ
- that they should believe you,<sup>1</sup>  
though a part of them  
would hear the word of Allah  
and then they would distort it<sup>2</sup>  
after they had understood it,  
and they knew [what they were doing]?  
they say, 'We believe,'  
and when they are alone with one another,

<sup>1</sup> This is an address to the Muslims who were eager that the Jews should embrace Islam and follow the Prophet's teachings.

<sup>2</sup> Cf. 4:46; 5:13, 41, for this characteristic of the Jews.

- قَالُوا أَخَذْتُوهُمْ  
بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ  
لِيَحَاجُّوكُمْ بِهِ  
عِنْدَ رَبِّكُمْ  
أَفَلَا تَعْقِلُونَ ﴿٧٦﴾
- 77 Do they not know that Allah knows  
whatever they hide  
and whatever they disclose?
- وَمَا يُعْلِنُونَ ﴿٧٧﴾  
وَمِنْهُمْ أُمِّيُونَ  
لَا يَعْلَمُونَ الْكِتَابَ  
إِلَّا أَمَانِيًّ  
وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾
- 78 And among them are the illiterate  
who know nothing of the Book  
except hearsay,<sup>1</sup>  
and they only make conjectures.
- فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ  
بِأَيْدِيهِمْ  
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ  
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا  
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ  
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾
- 79 So woe to those who write the Book  
with their hands  
and then say, 'This is from Allah,'  
that they may sell it for a paltry gain.  
So woe to them for what their hands have written,  
and woe to them for what they earn!
- وَقَالُوا لَنْ نَمَسَّنَا النَّارُ  
إِلَّا أَيَّامًا مَعْدُودَةً  
قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا  
فَلَنْ تَخْلَفَ اللَّهُ عَهْدَهُ  
أَمْ تَقُولُونَ عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ ﴿٨٠﴾
- 80 And they say, 'The Fire shall not touch us  
except for a number of days.'  
Say, 'Have you taken a promise from Allah?  
If so, Allah shall never break His promise.  
Or do you ascribe to Allah  
what you do not know?'
- بَلَىٰ مَنْ كَسَبَ سَيِّئَةً  
وَأَحْطَتْ بِهِ هَٰوَ حَاطِقٌ فِيهَا  
فَأُولَٰئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾
- 81 Certainly whoever commits misdeeds  
and is besieged by his iniquity  
—such shall be the inmates of the Fire,  
and they shall remain in it [forever].

<sup>1</sup> That is, what they learnt through word of mouth from their scribes and priests, rather than from a direct knowledge of the scriptures. Or 'hopes,' or 'lies.'

وَالَّذِينَ ءَامَنُوا 82 And those who have faith  
وَعَمِلُوا الصَّالِحَاتِ and do righteous deeds,  
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ —they shall be the inhabitants of paradise;  
هُم فِيهَا خَالِدُونَ they shall remain in it [forever].

وَإِذْ أَخَذْنَا مِيثَاقَ 83 And when We took a pledge  
بَنِي إِسْرَائِيلَ from the Children of Israel:  
لَا تَعْبُدُونَ إِلَّا اللَّهَ ‘Worship no one but Allah,  
وَبِالْوَالِدَيْنِ إِحْسَانًا do good to parents,  
وَذِي الْأَرْحَامِ وَالْيَتَامَى relatives, orphans,  
وَالْمَسْكِينِ and the needy,  
وَقُولُوا لِلنَّاسِ حُسْنًا and speak kindly to people,  
وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ and maintain the prayer, and give the *zakāt*,  
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ you turned away, except a few of you,  
وَأَنْتُمْ مُّعْرِضُونَ and you were disregardful.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ 84 And when We took a pledge from you:  
لَا تَسْفِكُونَ دِمَاءَكُمْ ‘You shall not shed your [own people’s] blood,  
وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ and you shall not expel your folks from your homes,’  
ثُمَّ أَقْرَرْتُمْ you pledged,  
وَأَنْتُمْ تَشْهَدُونَ and you testify<sup>1</sup> [to this pledge of your ancestors].

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ 85 Then there you were, killing your folks  
وَتَخْرُجُونَ فَرِيقًا مِّنْكُمْ and expelling a part of your folks  
مِّن دِيَارِهِمْ from their homes,  
تَظَاهَرُونَ عَلَيْهِمْ backing one another against them  
بِالْإِثْمِ وَالْعُدْوَانِ in sin and aggression!  
وَأِنْ يَأْتُواكُمُ اسْرَى And if they came to you as captives,  
تَفْدُوهُمْ you would ransom them,  
وَهُوَ حَرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ though their expulsion itself was forbidden you.  
أَفْتَوُمُونَ بَعْضَ الْكِتَابِ What! Do you believe in part of the Book

<sup>1</sup> Or ‘and you testified.’

وَتَكْفُرُونَ بِبَعْضِ  
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ  
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

وَيَوْمَ الْقِيَامَةِ

يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٤٦﴾

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا

بِالْآخِرَةِ

فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ

وَلَا هُمْ يُنصَرُونَ ﴿٤٧﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ

وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ

الْبَيِّنَاتِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ

بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ

اسْتَكْبَرْتُمْ

فَفَرِيقًا كَذَّبْتُمْ

وَفَرِيقًا تَقْتُلُونَ ﴿٤٨﴾

وَقَالُوا

قُلُوبُنَا غُلْفٌ

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

and defy another part?

So what is the requital of those of you who do that  
except disgrace in the life of this world?

And on the Day of Resurrection,

they shall be consigned to the severest punishment.

And Allah is not oblivious of what you do.

86 They are the ones who bought the life of this world  
for the Hereafter;

so their punishment shall not be lightened,  
nor will they be helped.

87 Certainly We gave Moses the Book,

and followed him with the apostles,

and We gave Jesus, the son of Mary,

manifest proofs,

and confirmed him with the Holy Spirit.

Is it not that whenever an apostle brought you<sup>1</sup>

that which was not to your liking,

you would act arrogantly;

so you would impugn a part [of them],

and slay a [nother] part?

88 And they say,

‘Our hearts are uncircumcised.’<sup>2</sup>

Rather Allah has cursed them for their unfaith,

<sup>1</sup> That is, the Jews.

<sup>2</sup> Uncircumcised: unconverted, heathen, faithless; cf. 4:155. In Leviticus 26.41, it is said of the Israelites, ‘Then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob . . .’ and in Jeremiah 9.26: ‘Even the whole house of Israel is uncircumcised in heart . . .’ There are other similar expressions and phrases in the Bible: “uncircumcised lips” (Exodus 6.12 and 6.30); “their ear is uncircumcised and they cannot hear” (Jeremiah 6.10); “uncircumcised in heart, and uncircumcised in flesh” (Ezekiel 44.7, 9); “uncircumcised in heart and ears” (Acts 7.51), “putting off the body of the sins of the flesh by the circumcision of Christ” (Colossians 2.11).

فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾  
 وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ  
 مُصَدِّقٌ لِّمَا مَعَهُمْ  
 وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ  
 عَلَى الَّذِينَ كَفَرُوا  
 فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا  
 كَفَرُوا بِهِ

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾  
 بِغَسَمَاتٍ اشْتَرَوْا بِهَا  
 أَنْفُسَهُمْ  
 أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ  
 بَغْيًا

أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ  
 عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ  
 فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ  
 وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَإِذَا قِيلَ لَهُمْ  
 ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ  
 قَالُوا  
 نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا  
 وَيَكْفُرُونَ بِمَا وَرَاءَهُ  
 وَهُوَ الْحَقُّ  
 مُصَدِّقًا لِّمَا مَعَهُمْ  
 قُلْ فَلِمَ تَقْتُلُونَ  
 أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ

إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾ \*  
 وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِآيَاتِنَا  
 ثُمَّ اتَّخَذْتُمْ الْعِجْلَ مِنْ بَعْدِهِ  
 وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾  
 وَإِذْ أَخَذْنَا مِيثَاقَكُمْ  
 وَرَفَعْنَا فَوْقَكُمْ الطُّورَ

so few of them have faith.

89 And when there came to them a Book from Allah,  
 confirming that which is with them  
 —and earlier they would pray for victory  
 over the pagans—  
 so when there came to them what they recognized,  
 they defied it.

So may the curse of Allah be on the faithless!

90 Evil is that for which they have sold their souls,  
 by defying what Allah has sent down,  
 out of envy,  
 that Allah should bestow His grace  
 on any of His servants that He wishes.  
 Thus they earned wrath upon wrath,  
 and there is a humiliating punishment for the faithless.

91 And when they are told,  
 ‘Believe in what Allah has sent down,’  
 they say,  
 ‘We believe in what was sent down to us,’  
 and they disbelieve what is besides it,  
 though it is the truth  
 confirming what is with them.  
 Say, ‘Then why would you kill  
 the prophets of Allah formerly,  
 should you be faithful?’

92 Certainly Moses brought you manifest proofs,  
 but then you took up the Calf in his absence,  
 and you were wrongdoers.

93 And when We took covenant with you  
 and raised the Mount above you [declaring],

- خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمَعُوا  
قَالُوا سَمِعْنَا وَعَصَيْنَا  
وَأُشْرِبُوا فِي قُلُوبِهِمُ  
الْعِجْلَ  
بِكُفْرِهِمْ  
قُلْ يَسْمَأُ يَا مُرْكُم بِهَ إِيمَنُكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾  
قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ  
عِنْدَ اللَّهِ حَالِصَةً  
مِن دُونِ النَّاسِ  
فَتَمَنُّوا أَلْمُوتَ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾  
وَلَنْ يَتَمَنَّوهُ أَبَدًا  
بِمَا قَدَّمْت أَيْدِيَهُمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٦﴾  
وَلَتَجِدَنَّهُمْ  
أَحْرَصَ النَّاسِ عَلَى حَيَوةٍ  
وَمِنَ الَّذِينَ أَشْرَكُوا  
يُودُ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ  
وَمَا هُوَ بِمُرْجَرِحِهِ  
مِنَ الْعَذَابِ  
أَنْ يُعْمَرَ  
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٢٧﴾  
قُلْ  
مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ  
فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ  
بِإِذْنِ اللَّهِ
- ‘Hold on with power to what We have given you,  
and listen!’  
They said, ‘We hear, and disobey,’  
and their hearts had been imbued  
with [the love of] the Calf,  
due to their faithlessness.  
*Say*, ‘Evil is that to which your faith prompts you,  
should you be faithful!’  
*Say*, ‘If the abode of the Hereafter  
with Allah were exclusively for you,  
and not for other people,  
then long for death,  
should you be truthful.’  
*But* they will not long for it ever  
because of what their hands have sent ahead,<sup>1</sup>  
and Allah knows best the wrongdoers.  
*Surely, you* will find them  
the greediest for life, of all people  
—even the idolaters.  
Each of them is eager to live a thousand years,  
though it would not deliver him  
from the punishment,  
were he to live [that long].  
And Allah sees best what they do.  
*Say*,  
‘Whoever is an enemy of Gabriel [should know that]  
it is he who has brought it down on *your* heart  
with the will of Allah,

<sup>1</sup> That is, to the scene of judgement and retribution on the Day of Resurrection. Or ‘prepared,’ ‘made ready,’ or ‘committed,’ ‘perpetrated.’

- مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ  
وَهُدًى وَبُشْرَى لِّلْمُؤْمِنِينَ ﴿٧٧﴾  
مَنْ كَانَ عَدُوًّا لِلَّهِ 98 [Say,] ‘Whoever is an enemy of Allah,  
وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَجِبْرِيلَ وَمِيكَائِيلَ  
فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿٧٨﴾  
confirming what has been [revealed] before it,  
and as a guidance and good news to the faithful.’  
His angels and His apostles,  
and Gabriel and Michael, [let him know that]  
Allah is indeed the enemy of the faithless.’
- وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ 99 We have certainly sent down manifest signs to *you*,  
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٧٩﴾  
and no one defies them except transgressors.
- أَوْ كَلَّمَا عَنْهُمْ عَهْدًا 100 Is it not that whenever they made a covenant,  
نَبَذَهُ فَرِيقٌ مِّنْهُمْ  
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿٨٠﴾  
Rather the majority of them do not have faith.  
وَلَمَّا جَاءَهُمْ 101 And when there came to them  
رَسُولٌ مِّنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِّمَا مَعَهُمْ  
نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ  
كَتَبَ اللَّهُ وَرَأَى ظُهُورَهُمْ  
كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿٨١﴾  
an apostle from Allah,  
confirming that which is with them,  
a part of those who were given the Book cast  
the Book of Allah behind their back,  
as if they did not know [that it is Allah’s Book].
- وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ 102 And they followed what the devils pursued  
عَلَىٰ مُلْكِ سُلَيْمَانَ<sup>1</sup>  
وَمَا كَفَرَ سُلَيْمَانُ  
وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا  
يُعَلِّمُونَ النَّاسَ السِّحْرَ  
وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ  
بِأَبْلِ  
هَارُوتَ وَمَارُوتَ  
وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ  
—and Solomon did not turn faithless,  
but it was the devils who were faithless—  
teaching the people magic,  
and what was sent down to the two angels  
at Babylon,  
Hārūt and Mārūt,  
and they would not teach anyone

<sup>1</sup> Or ‘they followed what the devils recited during Solomon’s reign.’ Or ‘they followed the lies the devils uttered against Solomon’s reign.’

حَتَّى يَقُولَا  
 إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ  
 فَيَتَعَلَّمُونَ مِنْهُمَا  
 مَا يُفْرِقُونَ بِهِ  
 بَيْنَ الْمَرْءِ وَزَوْجِهِ  
 وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ  
 إِلَّا بِإِذْنِ اللَّهِ  
 وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
 وَلَا يَنْفَعُهُمْ  
 وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ  
 مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ  
 وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ  
 لَوْ كَانُوا يَعْلَمُونَ ﴿١٣١﴾  
 وَلَوْ أَنَّهُمْ ءَامَنُوا  
 وَاتَّقَوْا  
 لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ  
 لَّوْ كَانُوا يَعْلَمُونَ ﴿١٣٢﴾

without telling [him],  
 ‘We are only a test,<sup>1</sup> so do not be faithless.’  
 But they would learn from those two  
 that with which they would cause a split  
 between man and his wife  
 —though they could not harm anyone with it  
 except with Allah’s leave.  
 And they would learn that which would harm them  
 and bring them no benefit;  
 though they certainly knew that anyone who buys it  
 has no share in the Hereafter.  
 Surely, evil is that for which they sold their souls;  
 had they known!  
 Had they been faithful and Godwary,  
 the reward from Allah would have been better;  
 had they known!

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
 لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا  
 وَأَسْمِعُوا  
 وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٣٤﴾

104 O you who have faith!  
 Do not say *Ra’inā*, but say *Unẓurnā*,  
 and listen!<sup>2</sup>  
 And there is a painful punishment for the faithless.

مَّا يَوَدُّ الَّذِينَ كَفَرُوا  
 مِنْ أَهْلِ الْكِتَابِ  
 وَلَا الْمُشْرِكِينَ  
 أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ

105 Neither the faithless  
 from among the People of the Book,  
 nor the idolaters,  
 like that any good be showered on you

<sup>1</sup> Or ‘temptation.’

<sup>2</sup> The Jews in ridiculing the Prophet would say *rā’inā* [meaning, ‘have regard for us’] with a change of accent turning it into another word which made it a term of reproach. The Muslims are told to say *unẓurnā* [meaning, ‘give us a little respite’] instead while addressing the Prophet [ﷺ], as there is no room in this term for such a distortion.

مِن رَّبِّكُمْ ۗ  
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ  
مَنْ يَشَاءُ ۗ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٦﴾

from your Lord;  
but Allah singles out for His mercy  
whomever He wishes,  
and Allah is dispenser of a mighty grace.

مَا نَسَخَ مِنْ آيَةٍ

106 For any verse that We abrogate

أَوْ نُنسِئَهَا

or remove from memories,

نَأْتِ بِخَيْرٍ مِنْهَا

We bring another which is better than it,

أَوْ مِثْلَهَا ۗ

or similar to it.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ

Do you not know that Allah

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾

has power over all things?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ

107 Do you not know that to Allah belongs

مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

the kingdom of the heavens and the earth?

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ

And besides Allah you do not have

مِنْ وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٠٨﴾

any guardian or any helper.

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ

108 Would you question your Apostle

كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ

as Moses was questioned formerly?

وَمَنْ يَتَّبِعِ الْكُفْرَ بِيَاسِينَ

Whoever changes faith for unfaith

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

certainly strays from the right way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ

109 Many of the People of the Book are eager

لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا

to turn you into unbelievers after your faith,

حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

out of their inner envy,

مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

[and] after the truth had become manifest to them.

فَاعْفُوا وَاصْفَحُوا

Yet excuse [them] and forbear

حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ

until Allah issues His edict.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

Indeed Allah has power over all things.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

110 And maintain the prayer and give the *zakāt*.

وَمَا تَقْدِمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ

Any good that you send ahead for your souls,

تَجِدُوهُ عِنْدَ اللَّهِ ۚ  
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

you shall find it with Allah.  
Indeed Allah sees best what you do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ  
إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ ۚ  
تِلْكَ أَمَانِيُّهُمْ ۚ  
قُلْ هَاتُوا بُرْهَانَكُمْ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾  
بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ  
وَهُوَ مُحْسِنٌ  
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ  
وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

111 And they say, ‘No one shall enter paradise  
except one who is a Jew or a Christian.’  
Those are their [false] hopes!  
Say, ‘Produce your evidence,  
should you be truthful.’  
112 Certainly whoever submits his will to Allah  
and is virtuous,  
he shall have his reward near his Lord,  
and they shall have no fear,  
nor shall they grieve.

وَقَالَتِ الْيَهُودُ  
لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ  
وَقَالَتِ النَّصْرَىٰ  
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ  
وَهُمْ يَتْلُونَ الْكِتَابَ  
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ  
مِثْلَ قَوْلِهِمْ  
فَاللَّهُ يَحْكُمُ بَيْنَهُمْ  
يَوْمَ الْقِيَامَةِ  
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

113 The Jews say,  
‘The Christians stand on nothing,’  
and the Christians say,  
‘The Jews stand on nothing,’  
though they follow the [same] Book.  
So said those who had no knowledge,  
[words] similar to what they say.  
Allah will judge between them  
on the Day of Resurrection  
concerning that about which they used to differ.

وَمَنْ أَظْلَمُ مِمَّن  
مَنَعَ مَسَاجِدَ اللَّهِ  
أَنْ يُذَكَّرَ فِيهَا اسْمُهُ  
وَسَعَىٰ فِي خَرَابِهَا  
أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا

114 Who is a greater wrongdoer than him who  
denies access to the mosques of Allah  
lest His Name be celebrated therein,  
and tries to ruin them?  
Such ones may not enter them,

- إِلَّا خَافِيَةً ۚ  
لَهُمْ فِي الدُّنْيَا حِزْبٌ  
وَلَهُمْ  
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾
- except in fear.  
There is disgrace for them in this world,  
and there is for them  
a great punishment in the Hereafter.
- وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ  
فَأَيُّمَا تَوَلَّوْا  
فَثَمَّ وَجْهَ اللَّهِ  
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٦﴾
- 115 To Allah belong the east and the west:  
so whichever way you turn,  
there is the face of Allah!  
Allah is indeed all-bounteous, all-knowing.
- وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا  
سُبْحٰنَهُ  
بَلْ لَهُ مَا فِي السَّمٰوٰتِ  
وَالْأَرْضِ  
كُلُّ لَّهُ قٰنِطُونَ ﴿١١٧﴾
- 116 And they say, 'Allah has taken a son.'  
Immaculate is He!  
Rather to Him belongs whatever is in the heavens  
and the earth.  
All are obedient to Him,
- بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ  
وَإِذَا قَضَىٰ أَمْرًا  
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾
- 117 the Originator of the heavens and the earth;  
and when He decides on a matter,  
He just says to it, 'Be!' and it is.
- وَقَالَ الَّذِينَ لَا يَعْلَمُونَ  
لَوْلَا يُكَلِّمُنَا اللَّهُ  
أَوْ نَأْتِينَا آيَةً  
كَذٰلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم  
مِثْلَ قَوْلِهِمْ  
تَشٰبَهَتْ قُلُوبُهُمْ  
قَدْ بَيَّنَّا الْآيٰتِ  
لِقَوْمٍ يُوقِنُونَ ﴿١١٩﴾
- 118 Those who have no knowledge say,  
'Why does not Allah speak to us,  
or come to us a sign?'  
So said those who were before them,  
[words] similar to what they say.  
Alike are their hearts.  
We have certainly made the signs clear  
for a people who have certainty.
- إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ  
بَشِيرًا وَنَذِيرًا  
وَلَا تُسْأَلُ  
عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾
- 119 Indeed We have sent *you* with the truth,  
as a bearer of good news and as a warner,  
and *you* will not be questioned  
concerning the inmates of hell.

- 120 وَلَا تَرْضَىٰ عَنكَ الْيَهُودُ  
وَلَا النَّصْرَىٰ  
حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ  
قُلْ إِنْ هَدَىٰ اللَّهُ  
هُوَ الْهُدَىٰ ۗ  
وَلَئِن أَتَبَعْتَ أَهْوَاءَهُمْ  
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ  
مَا لَكَ مِنَ اللَّهِ  
مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾
- 121 الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ  
يَتْلُونَهُ حَقَّ تِلَاوَتِهِ  
أُولَٰئِكَ يُؤْمِنُونَ بِهِ  
وَمَن يَكْفُرْ بِهِ  
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾
- 122 يَا بَنِي إِسْرَائِيلَ  
اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ  
وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ ﴿١٢٢﴾
- 123 وَأَتَّقُوا يَوْمًا  
لَّا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا  
وَلَا يُقْبَلُ مِنْهَا عَدْلٌ  
وَلَا تَنْفَعُهَا شَفْعَةٌ  
وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾
- 124 وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ  
بِكَلِمَاتٍ  
فَأَتَمَّهُنَّ  
قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ
- Never will the Jews be pleased with *you*,  
nor the Christians,  
unless *you* followed their creed.  
*Say*, ‘Indeed it is the guidance of Allah  
which is the [true] guidance.’  
And should *you* follow their desires  
after the knowledge that has come to *you*,  
*you* will not have against Allah  
any guardian nor any helper.
- Those to whom We have given the Book  
follow it as it ought to be followed:  
they have faith in it.  
As for those who defy it  
—it is they who are the losers.
- O Children of Israel,  
remember My blessing which I bestowed upon you,  
and that I gave you an advantage over all the nations.
- And beware of the Day  
when no soul shall compensate for another,  
neither shall any ransom be accepted from it,  
nor shall any intercession benefit it,  
nor will they be helped.
- And when his Lord tested Abraham  
with certain words,  
and he fulfilled them,  
He said, ‘I am making you the *Imam*<sup>1</sup> of mankind.’

<sup>1</sup> That is, the spiritual and temporal guide and leader of mankind. For other Qur’anic occurrences of this term, see 17:71; 25:74; 28:5; 32:24; 36:12.

- قَالَ وَمِنْ ذُرِّيَّتِي ٥  
 قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾  
 وَإِذْ جَعَلْنَا الْبَيْتَ 125  
 مَثَابَةً لِّلنَّاسِ  
 وَأَمْنًا  
 وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ٥  
 وَعَهْدِنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
 أَن طَهِّرَا بَيْتِيَ  
 لِلطَّائِفِينَ  
 وَالْعَاكِفِينَ  
 وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾  
 وَإِذْ قَالَ إِبْرَاهِيمُ 126  
 رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا  
 وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ  
 مَنْ ءَامَنَ مِنهُمْ بِٱللَّهِ  
 وَٱلْيَوْمِ ٱلْآخِرِ  
 قَالَ وَمَنْ كَفَرَ  
 فَأُنتَعِمُهُ قَلِيلًا  
 ثُمَّ أَضْطَرُّهُ  
 إِلَىٰ عَذَابِ ٱلنَّارِ  
 وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٧﴾  
 وَإِذْ يَرْفَعُ إِبْرَاهِيمُ ٱلْفَوَاعِدَ مِنَ ٱلْبَيْتِ  
 وَإِسْمَاعِيلُ  
 رَبَّنَا تَقَبَّلْ مِنَّا  
 إِنَّكَ أَنْتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٨﴾  
 رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ 128
- Said he, ‘And from among my descendants?’  
 He said, ‘My pledge does not extend to the unjust.’  
 And [remember] when We made the House  
 a place of reward<sup>1</sup> for mankind  
 and a sanctuary, [declaring],  
 ‘Take the venue of prayer from Abraham’s Station.’<sup>2</sup>  
 We charged Abraham and Ishmael  
 [with its upkeep, saying], ‘Purify My House  
 for those who go around it,  
 [for] those who make it a retreat  
 and [for] those who bow and prostrate.’  
 And when Abraham said,  
 ‘My Lord, make this a secure town,  
 and provide its people with fruits  
 —such of them as have faith in Allah  
 and the Last Day,’  
 He said, ‘As for him who is faithless,  
 I will provide for him [too] for a short time,  
 then I will shove him  
 toward the punishment of the Fire,  
 and it is an evil destination.’  
 As Abraham raised the foundations of the House  
 with Ishmael, [they prayed]:  
 ‘Our Lord, accept it from us!  
 Indeed You are the All-hearing, the All-knowing.  
 ‘Our Lord, make us submissive to You,

<sup>1</sup> Or ‘confluence,’ or ‘resort,’ depending on whether the term *mathābah* is taken to mean a place of spiritual reward, a place of gathering, or a place to which one frequently returns.

<sup>2</sup> Abraham’s Station (*maqām Ibrāhīm*) is a spot at a few meters’ distance from the Ka’bah where a stone relic is kept that bears the footprint of Abraham, behind which the pilgrims offer the prayer of the *ṭawāf*.

- وَمِنْ ذُرِّيَّتِنَا  
 أُمَّةٌ مُسْلِمَةٌ لَكَ  
 وَأَرِنَا مَنَاسِكَنَا  
 وَتُبَّ عَلَيْنَا  
 إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾
- 129 رَبَّنَا وَاتَّبَعَتْ فِيهِمْ  
 رَسُولًا مِّنْهُمْ  
 يَتْلُوا عَلَيْهِمْ آيَاتِكَ  
 وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
 وَيُزَكِّيهِمْ  
 إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾
- 130 وَمَنْ يَرِغْهُ عَنْ مِّلَّةِ إِبْرَاهِيمَ  
 إِلَّا مَنْ سَفِهَ نَفْسَهُ  
 وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا  
 وَإِنَّهُ فِي الْآخِرَةِ  
 لَمِنَ الصَّالِحِينَ ﴿١٣١﴾
- 131 إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ  
 قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾
- 132 وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ  
 وَيَعْقُوبَ  
 يٰبَنِيَّ  
 إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ  
 فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٣﴾
- 133 أَمْ كُنْتُمْ شُهَدَاءَ  
 إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ  
 إِذْ قَالَ لِبَنِيهِ  
 مَا تَعْبُدُونَ مِن بَعْدِي
- and [raise] from our progeny  
 a nation submissive to You,  
 and show us our rites [of worship],  
 and turn to us clemently.  
 Indeed You are the All-clement, the All-merciful.  
 ‘Our Lord, raise amongst them  
 an apostle from among them,  
 who should recite to them Your signs,  
 and teach them the Book and wisdom,  
 and purify them.  
 Indeed You are the All-mighty, the All-wise.’  
 And who will [ever] renounce Abraham’s creed  
 except one who fools himself?  
 We certainly chose him in the [present] world,  
 and in the Hereafter he will indeed be  
 among the Righteous.<sup>1</sup>  
 When his Lord said to him, ‘Submit,’  
 he said, ‘I submit to the Lord of all the worlds.’  
 Abraham enjoined this [creed] upon his children,  
 and [so did] Jacob, [saying],  
 ‘My children!  
 Allah has indeed chosen this religion for you;  
 so never die except as *muslims*.’  
 Were you witnesses  
 when death approached Jacob,  
 when he said to his children,  
 ‘What will you worship after me?’

<sup>1</sup> The station of ‘the Righteous’ referred to in this verse is one which even Abraham will attain in the Hereafter. Cf. 16:122. Otherwise all prophets are, of course, righteous; see 3:39, 46; 6:85; 21:75, 86; 37:112.

قَالُوا نَعْبُدُ إِلَهَكَ  
وَالِهَ آبَائِكَ  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٦﴾

They said, 'We will worship your God,  
and the God of your fathers,  
Abraham, Ishmael, and Isaac,  
the One God, and to Him do we submit.'

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۗ  
لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ ۗ  
وَلَا تُسْأَلُونَ  
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٧﴾

134 That was a nation that has passed:  
for it there will be what it has earned,  
and for you there will be what you have earned,  
and you will not be questioned  
about what they used to do.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى  
تَهْتَدُوا ۗ  
قُلْ بَلَّ مِلَّةَ إِبْرَاهِيمَ  
حَنِيفًا

135 And they say, 'Be either Jews or Christians,  
that you may be [rightly] guided.'  
Say, 'Rather [we will follow] the creed of Abraham,  
a *hanīf*,

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٨﴾

and he was not one of the polytheists.'

قُولُوا ءَامَنَّا بِاللَّهِ  
وَمَا أُنزِلَ إِلَيْنَا  
وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَمَا أُوتِيَ النَّبِيُّونَ

136 Say, 'We have faith in Allah,  
and that which has been sent down to us,  
and that which was sent down to Abraham,  
Ishmael, Isaac, Jacob  
and the Tribes,<sup>1</sup>  
and that which Moses and Jesus were given,  
and that which the prophets were given  
from their Lord;

مِن رَّبِّهِمْ

we make no distinction between any of them,  
and to Him do we submit.'

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٩﴾

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنُمْ بِهِ

137 So if they believe in the like of what you believe in,  
then they are certainly guided;

فَقَدِ اهْتَدَوْا

<sup>1</sup> That is, the twelve tribes of the Israelites, who received the revelations through the prophets that were sent to them. Cf. 2:140; 3:84; 4:163.

- وَأِنْ تَوَلَّوْا  
فَأِنَّمَا هُمْ فِي شِقَاقٍ  
فَسَيَكْفِيكَهُمُ اللَّهُ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾
- 138 صِبْغَةَ اللَّهِ  
وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً  
وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٩﴾
- 139 قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ  
وَهُوَ رَبُّنَا وَرَبُّكُمْ  
وَلَنَا أَعْمَلُنَا  
وَلَكُمْ أَعْمَلُكُمْ  
وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٤٠﴾
- 140 أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَأَلْسَباطَ  
كَانُوا يهودًا أَوْ نَصْرَى  
قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ  
وَمَنْ أَظْلَمُ مِمَّن  
كَتَمَ شَهَادَةً  
عِنْدَهُ مِنْ اللَّهِ  
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤١﴾
- 141 تِلْكَ أُمَّةٌ قَدْ خَلَتْ  
لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ  
وَلَا تُسْأَلُونَ  
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤٢﴾ \*

and if they turn away,  
then they are only [steeped] in defiance.  
Allah shall suffice *you* against them,  
and He is the All-hearing, the All-knowing.

The baptism of Allah,  
and who baptizes better than Allah?  
And Him do we worship.'

Say, 'Will you argue with us concerning Allah,  
while He is our Lord and your Lord,  
and our deeds belong to us,  
and your deeds belong to you,  
and we worship Him dedicatedly?'

Do you say that Abraham,  
Ishmael, Isaac, Jacob,  
and the Tribes  
were Jews or Christians?

Say, 'Is it you who know better, or Allah?'  
And who is a greater wrongdoer than him who  
conceals a testimony  
that is with him from Allah?  
And Allah is not oblivious of what you do.

That was a nation that has passed:  
for it there will be what it has earned,  
and for you there will be what you have earned,  
and you will not be questioned  
about what they used to do.

[PART 2]

142 The foolish among the people<sup>1</sup> will say,

<sup>1</sup> That is, the Jews or the hypocrites amongst Muslims, or both.

مَا وَلَّهُمْ  
عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا  
قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ  
يَهْدِي مَنْ يَشَاءُ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٣﴾

‘What has turned them away  
from the *qiblah* they were following?’<sup>1</sup>  
Say, ‘To Allah belong the east and the west.  
He guides whomever He wishes  
to a straight path.’

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا  
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

143 Thus We have made you a middle nation  
that you may be witnesses to the people,  
and that the Apostle may be a witness to you.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا  
إِلَّا لِنَعْلَمَ  
مَنْ يَتَّبِعُ الرَّسُولَ  
مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ  
وَإِنْ كَانَتْ لَكَبِيرَةً  
إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ  
وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ  
إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٤﴾  
قَدْ نَرَى تَقَلُّبَ وَجْهِكَ  
فِي السَّمَاءِ  
فَلَنَوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا  
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
وَحَيْثُ مَا كُنْتُمْ  
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ  
وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ  
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

And We did not appoint the *qiblah* you were following  
but that We may ascertain  
those who follow the Apostle  
from those who turn back on their heels.  
It was indeed a hard thing  
except for those whom Allah has guided.  
And Allah would not let your prayers go to waste.<sup>2</sup>  
Indeed Allah is most kind and merciful to mankind.  
144 We certainly see *you* turning *your* face about  
in the sky.  
We will surely turn *you* to a *qiblah* of *your* liking:  
so turn *your* face towards the Holy Mosque,  
and wherever you may be,  
turn your faces towards it!  
Indeed those who were given the Book  
surely know that it is the truth from their Lord.

<sup>1</sup> The Muslims first used to pray facing in the direction of Bayt al-Maqdis. This and the verses that follow pertain to the change of the *qiblah*, or the direction faced during prayer, from Quds to the Ka'bah, in Makkah.

<sup>2</sup> ‘*Īmān*’ here means prayers. Allah reassures the faithful that the prayers they have offered earlier facing towards Quds will not be wasted by the change of *qiblah*.

وَمَا اللَّهُ بِغَفْلٍ عَمَّا يَعْمَلُونَ ﴿٤٤﴾

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ

بِكُلِّ آيَةٍ

مَا تَبِعُوا قِبْلَتَكَ

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ

وَلَيْنَ اتَّبَعْتَ أَهْوَاءَهُمْ

مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿٤٥﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ

وَإِنْ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ

وَهُمْ يَعْلَمُونَ ﴿٤٦﴾

الْحَقُّ مِنْ رَبِّكَ

فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٤٧﴾

وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيًا

فَأَسْتَبِقُوا الْخَيْرَاتِ

أَيْنَ مَا تَكُونُوا

يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ

وَمَا اللَّهُ بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

وَحَيْثُ مَا كُنْتُمْ

فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

And Allah is not oblivious of what they do.

145 Even if *you* bring those who were given the Book every [kind of] sign,<sup>1</sup> they will not follow *your qiblah*.

Nor shall *you* follow their *qiblah*, nor will any of them follow the *qiblah* of the other.

And if *you* follow their desires, after the knowledge that has come to *you*, *you* will indeed be one of the wrongdoers.

146 Those whom We have given the Book recognize *him* just as they recognize their sons,<sup>2</sup> but a part of them indeed conceal the truth while they know.

147 This is the truth from *your* Lord; so *do not be* among the skeptics.

148 Everyone has a cyenosure to which he turns; so take the lead in all good works.

Wherever you may be, Allah will bring you all together.

Indeed Allah has power over all things.

149 Whencesoever *you* may go out, turn *your* face towards the Holy Mosque. Indeed it is the truth from *your* Lord, and Allah is not oblivious of what you do.

150 And whencesoever *you* may go out, turn *your* face towards the Holy Mosque, and wherever you may be, turn your faces towards it,

<sup>1</sup> That is, every kind of miracle.

<sup>2</sup> Cf. 6:20.

- لَعَلَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ  
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ  
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي  
وَلَأَتِمَّ نِعْمَتِي عَلَيْكُمْ  
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾
- 151 As We sent to you an Apostle  
from among yourselves,  
who recites to you Our signs,  
and purifies you,  
and teaches you the Book and wisdom,  
and teaches you what you did not know.
- كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا  
مِّنكُمْ  
يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ  
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥٢﴾
- 152 Remember Me, and I will remember you,  
and thank Me, and do not be ungrateful to Me.
- وَأَشْكُرُوا لِي وَلَا تَكْفُرُوا  
يَتَّيِّهَا الَّذِينَ ءَامَنُوا  
أَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾
- 153 O you who have faith!  
Take recourse in patience and prayer;  
indeed Allah is with the patient.
- وَلَا تَقُولُوا لِمَنْ يُقْتَلُ  
فِي سَبِيلِ اللَّهِ  
أَمْوَاتٌ  
بَلْ أَحْيَاءٌ  
وَلَكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾
- 154 And do not call those who were slain  
in Allah's way  
'dead.'  
Rather they are living,  
but you are not aware.
- وَلَنَبْلُوَنَّكُمْ  
بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ  
وَتَقْصِصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ  
وَالثَّمَرَاتِ  
وَنَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾
- 155 We will surely test you  
with a measure of fear and hunger  
and a loss of wealth, lives,  
and fruits;  
and *give good news* to the patient  
—those who, when an affliction visits them,  
say, 'Indeed we belong to Allah,
- قَالُوا إِنَّا لِلَّهِ

<sup>1</sup> As suggested by the *Tafsir al-Qummi*, *illā* here stands for *wa lā*, and does not imply exclusion.

- وَأِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٧﴾  
 وَأُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ  
 وَرَحْمَةٌ  
 وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٨﴾ \*  
 إِنَّ الصَّفَا وَالْمَرْوَةَ  
 مِن شَعَائِرِ اللَّهِ  
 فَمَن حَجَّ الْبَيْتَ  
 أَوْ اعْتَمَرَ  
 فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا  
 وَمَن تَطَوَّعَ خَيْرًا  
 فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾  
 إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا  
 مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ  
 مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ  
 أُولَئِكَ يَلْعَنُهُمُ اللَّهُ  
 وَيَلْعَنُهُمُ اللَّعِنُونَ ﴿١٦٠﴾  
 إِلَّا الَّذِينَ تَابُوا  
 وَأَصْلَحُوا وَبَيَّنَّا  
 فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ  
 وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦١﴾  
 إِنَّ الَّذِينَ كَفَرُوا  
 وَمَاتُوا وَهُمْ كُفَّارٌ  
 أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ  
 وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾  
 خَالِدِينَ فِيهَا  
 لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ  
 وَلَا هُمْ يُنظَرُونَ ﴿١٦٣﴾  
 وَاللَّهُمُّ إِلَهُ وَاحِدٌ  
 لَا إِلَهَ إِلَّا هُوَ
- and to Him do we indeed return.’  
 157 It is they who receive the blessings of their Lord  
 and [His] mercy,  
 and it is they who are the [rightly] guided.  
 158 Indeed Safa and Marwah  
 are among Allah’s sacraments.  
 So whoever makes *hajj* to the House,  
 or performs the ‘*umrah*,  
 there is no sin upon him to circuit between them.  
 Should anyone do good of his own accord,  
 then Allah is indeed appreciative, all-knowing.  
 159 Indeed those who conceal what We have sent down  
 of manifest proofs and guidance,  
 after We have clarified it in the Book for mankind,  
 —they shall be cursed by Allah  
 and cursed by the cursers,  
 160 except such as repent,  
 make amends, and clarify,  
 —those I shall pardon,  
 and I am the All-clement, the All-merciful.  
 161 Indeed those who turn faithless  
 and die while they are faithless,  
 —it is they on whom shall be the curse of Allah,  
 the angels and all mankind.  
 162 They will remain in it [forever],  
 and their punishment shall not be lightened,  
 nor will they be granted any respite.  
 163 Your god is the One God,  
 there is no god except Him,

- 164 **الرَّحْمَنُ الرَّحِيمُ** the All-beneficent, the All-merciful.  
 إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
 وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
 وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ  
 بِمَا يَنْفَعُ النَّاسَ  
 وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ  
 فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
 وَنَبَتْ فِيهَا مِنْ كُلِّ دَابَّةٍ  
 وَتَصْرِيفِ الرِّيْحِ  
 وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ  
 وَالْأَرْضِ  
 لَا يَتَّبِعُ لِقَوْمٍ يَعْقِلُونَ are surely signs for a people who apply reason.  
 165 **وَمِنَ النَّاسِ** Among the people  
 مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا  
 يُحِبُّونَهُمْ كَحُبِّ اللَّهِ  
 وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا  
 لِلَّهِ  
 وَلَوْ يَرَى الَّذِينَ ظَلَمُوا  
 إِذْ يَرُونَ الْعَذَابَ  
 أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا  
 وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ are those who set up compeers besides Allah,  
loving them as if loving Allah  
—but the faithful have a more ardent love  
for Allah—  
though the wrongdoers will see,  
when they sight the punishment,  
that power, altogether, belongs to Allah,  
and that Allah is severe in punishment.  
 166 **إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا** When those who were followed will disown  
 مِنَ الَّذِينَ اتَّبَعُوا  
 وَرَأَوْا الْعَذَابَ  
 وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ the followers,  
and they will sight the punishment  
while all their means of recourse will be cut off,  
 167 **وَقَالَ الَّذِينَ اتَّبَعُوا** and when the followers will say,  
 لَوْ أَنَّا كُنَّا كَرَّةً  
 فَتَتَّبَرَأَ مِنْهُمْ  
 كَمَا تَبَرَّأُوا مِنَّا  
 كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ ‘Had there been another turn for us,  
we would disown them  
as they disown us [now]!’  
Thus shall Allah show them their deeds

- حَسَرَاتٍ عَلَيْهِمْ  
 وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾  
 يٰۤاَيُّهَا النَّاسُ 168 O mankind!  
 كُلُوا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا  
 وَلَا تَتَّبِعُوا خُطُوٰتِ الشَّيْطٰنِ  
 اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾  
 اِنَّمَا يَمُرُّكُمْ بِالسُّوۤءِ 169 He only prompts you to [commit] evil  
 وَالْفَحِشٰٓءِ  
 وَاَنْ تَقُوْلُوْا عَلٰى اللّٰهِ  
 مَا لَا تَعْلَمُوْنَ ﴿١٦٩﴾  
 وَاِذَا قِيْلَ لَهُمْ 170 When they are told,  
 اَتَّبِعُوْا مَا اَنْزَلَ اللّٰهُ  
 قَالُوْا بَلْ نَتَّبِعُ  
 مَا اَلْفَيْنَا عَلَيْهِ ءَاۡبَاۡنَا  
 اُولٰٓئِكَ اَبَاۡؤُهُمْ  
 لَا يَعْقِلُوْنَ شَيْۤا  
 وَلَا يَهْتَدُوْنَ ﴿١٧٠﴾  
 وَمَثَلُ الَّذِيْنَ كَفَرُوْا 171 The parable of the faithless  
 كَمَثَلِ الَّذِي يَنْعِقُ بِمَا  
 لَا يَسْمَعُ  
 اِلَّا دُعَاۡءً وَنِدَاۡءً  
 صُمٌّ بُكْمٌ عُمْىٓ  
 فَهُمْ لَا يَعْقِلُوْنَ ﴿١٧١﴾
- as regrets for themselves,  
 and they shall not leave the Fire.  
 Eat of what is lawful and pure in the earth,  
 and do not follow in Satan's steps.  
 Indeed he is your manifest enemy.  
 He only prompts you to [commit] evil  
 and indecent acts,  
 and that you attribute to Allah  
 what you do not know.  
 When they are told,  
 'Follow what Allah has sent down,'  
 they say, 'We will rather follow  
 what we have found our fathers following.'  
 What, even if their fathers  
 neither applied any reason  
 nor were guided?!
- The parable of the faithless  
 is that of someone who shouts after that which  
 does not hear [anything]  
 except a call and cry:  
 deaf, dumb, and blind,  
 they do not apply reason.
- 172 O you who have faith!  
 Eat of the good things We have provided you,  
 and thank Allah,  
 if it is Him that you worship.  
 173 He has forbidden you only carrion,  
 blood, the flesh of the swine,

- وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ<sup>ط</sup>  
 فَمَنْ أَضْطَرَّ  
 غَيْرَ بَاغٍ وَلَا عَادٍ  
 فَلَا إِثْمَ عَلَيْهِ  
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٤﴾
- 174 Indeed those who conceal  
 what Allah has sent down of the Book  
 and sell it for a paltry gain  
 —they do not take in, into their bellies,  
 [anything] except fire,  
 and Allah shall not speak to them  
 on the Day of Resurrection,  
 nor shall He purify them,  
 and there is a painful punishment for them.
- وَأُولَئِكَ الَّذِينَ يَكْتُمُونَ  
 مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ  
 وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا  
 أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ  
 إِلَّا النَّارَ  
 وَلَا يُكَلِّمُهُمُ اللَّهُ  
 يَوْمَ الْقِيَامَةِ  
 وَلَا يُزَكِّيهِمْ  
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾
- 175 They are the ones who bought error  
 for guidance,  
 and punishment for pardon:  
 how patient of them to face the Fire!<sup>2</sup>
- ذَٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ  
 بِالْحَقِّ  
 وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِي الْكِتَابِ  
 لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾ \*
- 176 That is so because Allah has sent down the Book  
 with the truth,  
 and those who differ about the Book  
 are surely in extreme defiance.
- لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ  
 قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ  
 وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ  
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ
- 177 Piety is not to turn your faces  
 to the east or the west;  
 rather, piety is [personified by] those who have faith  
 in Allah and the Last Day,

<sup>1</sup> According to some exegetical traditions, *bāghī* refers to one who rebels against a just ruler (according to another interpretation, to a hunter), and *‘ādī* refers to a thief or highwayman (see Ṭabarī, Rāzī, *al-Tafsīr al-Burhān*). Cf. 6:145; 16:115.

<sup>2</sup> Or ‘what has made them tolerant of the Fire?’

وَالْمَلَائِكَةَ وَالْكِتَابَ  
وَالنَّبِيِّينَ  
وَأَتَى الْمَالَ عَلَى حُبِّهِ  
ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ  
وَالسَّائِلِينَ وَفِي الرِّقَابِ  
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ  
إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ  
وَحِينَ الْبَأْسِ  
أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

the angels, the Book,  
and the prophets,  
and who give their wealth, for the love of Him,<sup>1</sup>  
to relatives, orphans,  
the needy, the traveller  
and the beggar, and for [the freeing of] the slaves,  
and maintain the prayer and give the *zakāt*,  
and those who fulfill their covenants,  
when they pledge themselves,  
and those who are patient in stress and distress,<sup>2</sup>  
and in the heat of battle.  
They are the ones who are true [to their covenant],  
and it is they who are the Godwary.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا 178 O you who have faith!  
كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ:  
أَلْحُرُّ بِأَلْحُرِّ وَالْعَبْدُ بِالْعَبْدِ  
وَالْأُنثَىٰ بِالْأُنثَىٰ  
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ  
فَاتَّبِعْ بِالْمَعْرُوفِ  
وَأَدِّءْ إِلَيْهِ بِإِحْسَانٍ  
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ  
فَمَنْ آعْتَدَىٰ بَعْدَ ذَٰلِكَ  
فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

Retribution is prescribed for you regarding the slain:  
freeman for freeman, slave for slave,  
and female for female.  
But if one is granted any extenuation by his brother,<sup>3</sup>  
let the follow up [for the blood-money] be honourable,  
and let the payment to him be with kindness.  
That is a remission from your Lord and a mercy;  
and should anyone transgress after that,  
there shall be a painful punishment for him.

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ 179 There is life for you in retribution,  
يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

O you who possess intellects!  
Maybe you will be Godwary!

<sup>1</sup> Or 'despite their love of it.' Cf. 76:8.

<sup>2</sup> That is, in poverty and sickness.

<sup>3</sup> That is, by the heir of the victim.

- 180 Prescribed for you,  
 when death approaches any of you  
 and he leaves behind any property,  
 is that he make a bequest for his parents and relatives,  
 in an honourable manner,  
 —an obligation on the Godway.
- 181 And should anyone alter it after hearing it,  
 its sin shall indeed lie on those who alter it.  
 Indeed Allah is all-hearing, all-knowing
- 182 But should someone,  
 fearing deviance or sin on the testator's behalf,  
 set things right between them,  
 there is no sin upon him.  
 Indeed Allah is all-forgiving, all-merciful.

- 183 O you who have faith!  
 Prescribed for you is fasting  
 as it was prescribed  
 for those who were before you,  
 so that you may be Godway.
- 184 That for known days.  
 But should any of you be sick  
 or on a journey,  
 let it be a [similar] number of other days.  
 Those who find it straining shall be liable  
 to atonement by feeding a needy person.  
 Should anyone do good of his own accord,  
 that is better for him,  
 and to fast is better for you,  
 should you know.

- شَهْرُ رَمَضَانَ 185 The month of Ramaḍān  
 الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ  
 هُدًى لِّلنَّاسِ  
 وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
 وَالْفُرْقَانِ ۚ  
 فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ  
 وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ  
 فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ  
 يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ  
 وَلَا يُرِيدُ بِكُمُ الْعُسْرَ  
 وَلِتُكْمِلُوا الْعِدَّةَ  
 وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم  
 وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾  
 وَإِذَا سَأَلَكَ عِبَادِي عَنِّي 186 When My servants ask *you* about Me,  
 فَأِنِّي قَرِيبٌ  
 أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ  
 فَلْيَسْتَجِيبُوا لِي  
 وَلْيُؤْمِنُوا بِي  
 لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾  
 أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ 187 You are permitted, on the night of the fast,  
 الرَّفْقِ إِلَىٰ نِسَائِكُمْ  
 هُنَّ لِبَاسٌ لَّكُمْ  
 وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ  
 عَلِمَ اللَّهُ  
 أَنَّكُمْ كُنْتُمْ تُخَانُونَ أَنفُسَكُمْ  
 فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۗ  
 فَالْتَمِسُوا مَعَهُمْ  
 وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ  
 وَكُلُوا وَاشْرَبُوا

<sup>1</sup> See footnote at 2:53.

حَتَّىٰ يَبْيُنَّ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
 مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ  
 ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ  
 وَلَا تُبَشِّرُوهُنَّ  
 وَأَنْتُمْ عَاكِفُونَ  
 فِي الْمَسْجِدِ  
 تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا  
 كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ  
 لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾  
 وَلَا تَأْكُلُوا أَمْوَالَكُم  
 بَيْنَكُم بِالْبِطْلِ  
 وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ  
 لِنَأْكُلُوا فَرِيقًا  
 مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ  
 وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٩﴾  
 سَأَلْتُمُونَا عَنِ الْأَهْلِ  
 قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
 وَالْحَجِّ  
 وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ  
 مِنْ ظُهُورِهَا  
 وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ  
 وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا  
 وَأَقْتُوا اللَّهَ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٩٠﴾

until the white streak becomes manifest to you  
 from the dark streak at the crack of dawn.<sup>1</sup>  
 Then complete the fast until nightfall,  
 and do not consort with them  
 while you dwell in confinement  
 in the mosques.  
 These are Allah's bounds, so do not approach them.  
 Thus does Allah clarify His signs for mankind  
 so that they may be Godwary.  
 188 Do not eat up your wealth  
 among yourselves wrongfully,  
 nor proffer it to the judges  
 in order to eat up a part  
 of the people's wealth sinfully,  
 while you know [that it is immoral to do so].  
 189 They question *you* concerning the new moons.  
 Say, 'They are timekeeping signs for the people  
 and [for the sake of] *hajj*.'  
 It is not piety that you come into houses  
 from their rear;  
 rather piety is [personified by] one who is Godwary,  
 and come into houses from their doors,  
 and be wary of Allah, so that you may be felicitous.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ  
 الَّذِينَ يُقَاتِلُونَكُمْ  
 وَلَا تَعْتَدُوا  
 إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾  
 وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ

190 Fight in the way of Allah  
 those who fight you,  
 but do not transgress.  
 Indeed Allah does not like transgressors.  
 191 And kill them wherever you confront them,

<sup>1</sup> That is, until the first appearance of the dawn.

وَأَخْرَجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ<sup>١</sup>  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ<sup>٢</sup>  
وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يُقَاتِلُوكُمْ فِيهِ  
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ<sup>٣</sup>  
كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٦١﴾

and expel them from where they expelled you,  
for faithlessness<sup>1</sup> is graver than killing.  
But do not fight them near the Holy Mosque  
unless they fight you therein;  
but if they fight you, kill them;  
such is the requital of the faithless.

فَإِنْ أَنْتَهَوْا<sup>٢</sup> 192 But if they relinquish,<sup>2</sup>  
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٦٢﴾  
فَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ  
فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ  
إِلَّا عَلَى الظَّالِمِينَ ﴿١٦٣﴾

then Allah is indeed all-forgiving, all-merciful.  
193 Fight them until faithlessness<sup>3</sup> is no more,  
and religion becomes [exclusively] for Allah.  
Then if they relinquish, there shall be no reprisal  
except against the wrongdoers.

194 A sacred month for a sacred month,  
وَالْحُرُمَاتُ قِصَاصٌ  
فَمَنْ آعَتَدَى عَلَيْكُمْ  
فَاعْتَدُوا عَلَيْهِ  
بِمِثْلِ مَا آعَتَدَى عَلَيْكُمْ<sup>٤</sup>  
وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٦٤﴾

and all sanctities require retribution.  
So should anyone aggress against you,  
assail him  
in the manner he assailed you,<sup>4</sup>  
and be wary of Allah,  
and know that Allah is with the Godwary.

195 Spend in the way of Allah,  
وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ  
وَلَا تُلْقُوا بِأَيْدِيكُمْ  
إِلَى التَّهْلُكَةِ  
وَأَحْسِنُوا  
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٦٥﴾

and do not cast yourselves with your own hands  
into destruction;  
and be virtuous.  
Indeed Allah loves the virtuous.

<sup>1</sup> Or 'polytheism.'

<sup>2</sup> That is, if they give up idolatry.

<sup>3</sup> Or 'polytheism,' as narrated from Imam Muḥammad al-Bāqir (Ṭabrisī), Mujāhid, Qatādah, Rabī', and Daḥḥāk (Ṭabarī).

<sup>4</sup> Cf. 16:126.

- 196 وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ ۖ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أُمِنْتُمْ ۚ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ ۚ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾
- 197 وَالْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ ۚ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا ۚ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾
- 196 Complete the *hajj* and the ‘*umrah* for Allah’s sake, and if you are prevented, then [make] such [sacrificial] offering as is feasible. And do not shave your heads until the offering reaches its [assigned] place. But should any of you be sick, or have a hurt in his head,<sup>1</sup> let the atonement be by fasting, or charity, or sacrifice. And when you have security —for those who enjoy [release from the restrictions] by virtue of the ‘*umrah* until the *hajj*— let the offering be such as is feasible. As for someone who cannot afford [the offering], let him fast three days during the *hajj* and seven when you return; that is [a period of] ten complete [days]. That is for someone whose family does not dwell by the Holy Mosque. And be wary of Allah, and know that Allah is severe in retribution.
- 197 The *hajj* [season] is in months well-known; so whoever decides on *hajj* [pilgrimage] therein, [should know that] there is to be no sexual contact, vicious talk, or disputing during the *hajj*. And whatever good you do, Allah knows it. And take provision, for indeed the best provision is Godwariness. So be wary of Me, O you who possess intellects!

<sup>1</sup> Such as a wound on the scalp.

- 198 There is no sin upon you  
 in seeking your Lord's grace [during the *hajj* season].  
 Then when you stream out of 'Arafāt  
 remember Allah at the Holy Mash'ar,  
 and remember Him as He has guided you,  
 and earlier you were indeed among the astray.
- 199 Then stream out from where the people stream out,  
 and plead to Allah for forgiveness;  
 indeed Allah is all-forgiving, all-merciful.
- 200 And when you finish your rites,  
 then remember Allah  
 as you would remember your fathers,  
 or with a more ardent remembrance.
- Among the people there are those who say,  
 'Our Lord, give us in this world,'  
 but for such there is no share in the Hereafter.
- 201 And among them there are those who say,  
 'Our Lord, give us good in this world  
 and good in the Hereafter,  
 and save us from the punishment of the Fire.'
- 202 Such shall partake of what they have earned,  
 and Allah is swift at reckoning.
- 203 Remember Allah in the appointed days.  
 Then whoever hastens off in a couple of days,  
 there is no sin upon him,  
 and whoever delays,  
 there is no sin upon him  
 —that for one who has been Godwary—

وَاتَّقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْتَسَرُونَ ﴿٢٠٤﴾

وَمِنَ النَّاسِ  
مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا  
وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ  
وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٥﴾

وَإِذَا تَوَلَّى  
سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا  
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ  
وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٦﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ  
أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ  
فَحَسْبُ جَهَنَّمَ  
وَلَبِئْسَ الْمِهَادُ ﴿٢٠٧﴾

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ  
ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٨﴾

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
ادْخُلُوا فِي السِّلْمِ كَآفَّةً  
وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطٰنِ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٩﴾

فَإِن زَلَلْتُمْ  
مِّن بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ  
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٠﴾

هَلْ يَنْظُرُونَ إِلَّا  
أَن يَأْتِيَهُمُ اللَّهُ  
فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ  
وَقَضَىٰ الْأَمْرَ  
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١١﴾

and be wary of Allah,  
and know that toward Him you will be mustered.

204 Among the people  
is he whose talk about worldly life impresses you,  
and he holds Allah witness to what is in his heart,  
though he is the staunchest of enemies.

205 And if he were to wield authority,  
he would try to cause corruption in the land,  
and to ruin the crop and the stock,  
and Allah does not like corruption.

206 And when he is told, 'Be wary of Allah,'  
conceit seizes him sinfully;  
so let hell suffice him,  
and it is surely an evil resting place!

207 And among the people is he who sells his soul<sup>1</sup>  
seeking the pleasure of Allah,  
and Allah is most kind to [His] servants.

208 O you who have faith!  
Enter into submission, all together,  
and do not follow in Satan's steps;  
he is indeed your manifest enemy.

209 And should you stumble  
after the manifest proofs that have come to you,  
know that Allah is all-mighty, all-wise.

210 Do they await anything but  
that Allah [’s command] should come to them  
in the shades of the clouds, with the angels,  
and the matter be decided [once for all]?  
And to Allah all matters are returned.

<sup>1</sup> Or 'his life.'

- 211 Ask the Children of Israel  
 how many a manifest sign We had given them.  
 And whoever changes Allah's blessing  
 after it has come to him,  
 indeed Allah is severe in retribution.
- 212 Worldly life has been glamorized for the faithless,  
 and they ridicule the faithful.  
 But those who are Godwary  
 shall be above them on the Day of Resurrection,  
 and Allah provides for whomever He wishes  
 without any reckoning.
- 213 Mankind were a single community;  
 then Allah sent the prophets  
 as bearers of good news and as warners,  
 and He sent down with them the Book with the truth,  
 that it<sup>1</sup> may judge between the people  
 concerning that about which they differed,  
 and none differed in it  
 except those who had been given it,  
 after the manifest proofs had come to them,  
 out of envy among themselves.  
 Then Allah guided those who had faith  
 to the truth of what they differed in, by His will,  
 and Allah guides whomever He wishes  
 to a straight path.
- 214 Do you suppose that you shall enter paradise  
 though there has not yet come to you  
 the like of [what befell] those who went before you?

<sup>1</sup> That is the Book.

مَسْتَهْمُ الْبَاسَاءِ وَالصَّرَاءِ  
 وَزُلُّوا حَتَّى  
 يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ  
 مَتَى نَصُرَ اللَّهُ  
 ٢١٥ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ  
 يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ  
 قُلْ مَا أُنْفِقْتُمْ مِنْ خَيْرٍ  
 فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى  
 وَالْمَسْكِينِ وَابْنِ السَّبِيلِ  
 وَمَا تَفْعَلُوا مِنْ خَيْرٍ  
 فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٦

Stress and distress befell them  
 and they were convulsed until  
 the apostle and the faithful who were with him said,  
 ‘When will Allah’s help [come]?’  
 Look! Allah’s help is indeed near!  
 They ask *you* as to what they should spend.  
 Say, ‘Whatever wealth you spend,  
 let it be for parents, relatives, orphans,  
 the needy, and the traveller.’  
 And whatever good that you may do,  
 Allah indeed knows it.

كُتِبَ عَلَيْكُمُ الْقِتَالُ  
 وَهُوَ كُرْهُ لَكُمْ  
 وَعَسَى أَنْ تَكْرَهُوا شَيْئًا  
 وَهُوَ خَيْرٌ لَكُمْ  
 وَعَسَى أَنْ تُحِبُّوا شَيْئًا  
 وَهُوَ شَرٌّ لَكُمْ  
 ٢١٦ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

216 Warfare has been prescribed for you,  
 though it is repulsive to you.  
 Yet it may be that you dislike something  
 while it is good for you,  
 and it may be that you love something  
 while it is bad for you,  
 and Allah knows and you do not know.

٢١٧ يَسْأَلُونَكَ  
 عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ  
 قُلْ قِتَالٌ فِيهِ كَبِيرٌ  
 وَصَدُّ عَنِ سَبِيلِ اللَّهِ  
 وَكُفْرٌ بِهِ  
 وَالْمَسْجِدِ الْحَرَامِ  
 وَإِخْرَاجُ أَهْلِهِ مِنْهُ  
 أَكْبَرُ عِنْدَ اللَّهِ  
 وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ  
 وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ  
 حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ

217 They ask *you*  
 concerning warfare in the holy month.  
 Say, ‘It is an outrageous thing to fight in it,  
 but to keep [people] from Allah’s way,  
 and to be unfaithful to Him,  
 and [to keep people from] the Holy Mosque,  
 and to expel its people from it  
 are more outrageous with Allah.  
 And faithlessness is graver than killing.  
 And they will not cease fighting you  
 until they turn you away from your religion,

٢١٧  
 وَإِنْ اسْتَطَعُوا  
 وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ  
 فَيَمُتْ وَهُوَ كَافِرٌ  
 فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ  
 فِي الدُّنْيَا وَالْآخِرَةِ  
 وَأُولَئِكَ أَصْحَابُ النَّارِ  
 هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾  
 ٢١٨  
 إِنَّ الَّذِينَ ءَامَنُوا  
 وَالَّذِينَ هَاجَرُوا  
 وَجَاهَدُوا فِي سَبِيلِ اللَّهِ  
 أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

if they can.  
 And whoever of you turns away from his religion  
 and dies faithless  
 —they are the ones whose works have failed  
 in this world and the Hereafter.  
 They shall be the inmates of the Fire,  
 and they shall remain in it [forever].  
 218 Indeed those who have become faithful  
 and those who have migrated  
 and waged *jihād* in the way of Allah  
 —it is they who expect Allah’s mercy,  
 and Allah is all-forgiving, all-merciful.

٢١٩  
 يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ  
 قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ  
 وَمَنْفَعٌ لِلنَّاسِ  
 وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا  
 وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ  
 قُلِ الْعَفْوَ  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
 لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾  
 ٢٢٠  
 فِي الدُّنْيَا وَالْآخِرَةِ  
 وَيَسْأَلُونَكَ عَنِ الْيَتَامَى  
 قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ  
 وَإِنْ تُخَالطُوهُمْ  
 فَإِحْوَانُكُمْ  
 وَاللَّهُ يَعْلَمُ الْمُفْسِدَ  
 مِنَ الْمَصْلِحِ

219 They ask *you* concerning wine and gambling.  
 Say, ‘There is a great sin in both of them,  
 and some profits for the people,  
 but their sinfulness outweighs their profit.’  
 And they ask *you* as to what they should spend.  
 Say, ‘All that is surplus.’  
 Thus does Allah clarify His signs for you  
 so that you may reflect  
 about the world and the Hereafter.  
 And they ask *you* concerning the orphans.  
 Say, ‘It is better to set right their affairs,<sup>1</sup>  
 and if you intermingle with them,  
 they are of course your brothers:  
 Allah knows the one who causes corruption  
 from the one who brings about reform,

<sup>1</sup> That is, it is better to manage their affairs than to stand aloof due to the fear of mishandling them. Cf. 4:2.

- وَلَوْ شَاءَ اللَّهُ  
لَأَعْتَبْتُمْ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢١﴾  
وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ  
وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ  
وَلَوْ أَعْجَبَتْكُمْ  
وَلَا تُنْكِحُوا الْمُشْرِكِينَ  
حَتَّى يُؤْمِنُوا  
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ  
وَلَوْ أَعْجَبَكُمْ  
أُولَئِكَ يَدْعُونَ إِلَى النَّارِ  
وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ  
بِإِذْنِهِ  
وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾  
وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ  
قُلْ هُوَ أَدَى  
فَاعْتَرِلُوا الْنِسَاءَ فِي الْمَحِيضِ  
وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ  
فَإِذَا تَطَهَّرْنَ  
فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ  
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ  
وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾  
يَسْأَلُكُمْ حَرْثٌ لَّكُمْ  
فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ  
وَقَدْ مَوَّأَ لَأَنْفُسِكُمْ وَأَنْتَقُوا اللَّهَ  
وَأَعْلَمُوا أَنَّكُمْ مُّلتَقُونَ  
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾
- and had Allah wished  
He would have put you to hardship.  
Indeed Allah is all-mighty, all-wise.  
221 Do not marry idolatresses until they embrace faith.  
A faithful slave girl is better than an idolatress,  
though she should impress you.  
And do not marry [your daughters] to idolaters  
until they embrace faith.  
A faithful slave is better than an idolater,  
though he should impress you.  
Those invite [others] to the Fire,  
but Allah invites to paradise and pardon,  
by His will,  
and He clarifies His signs for the people  
so that they may take admonition.  
222 They ask you concerning [intercourse during] menses.  
Say, 'It is hurtful.'<sup>1</sup>  
So keep away from wives during the menses,<sup>2</sup>  
and do not approach them till they are clean.  
And when they become clean,  
go into them as Allah has commanded you.  
Indeed Allah loves the penitent  
and He loves those who keep clean.  
223 Your women are a tillage for you,  
so come to your tillage whenever you like,  
and send ahead for your souls, and be Godwary,  
and know that you will encounter Him;  
and give good news to the faithful.

<sup>1</sup> Or 'offensive.'<sup>2</sup> That is, 'refrain from sexual intercourse.'

224 وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

Do not make Allah an obstacle, through your oaths, to being pious and Godwardy, and to bringing about concord between people.

225 وَاللَّهُ لَا يُؤَاخِذُكُم بِالَّذِي فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

Allah shall not take you to task for what is unconsidered in your oaths, but He shall take you to task for what your hearts have incurred, and Allah is all-forgiving, all-forbearing.

226 لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۚ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٦﴾

For those who forswear their wives<sup>1</sup> shall be a waiting for four months. And if they recant, Allah is indeed all-forgiving, all-merciful.

227 وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

But if they resolve on divorce, Allah is indeed all-hearing, all-knowing.

228 وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبِعُولَتَيْنِ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۗ وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ

Divorced women shall wait by themselves for three periods of purity [after menses], and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day; and their husbands have a greater right to restore them during this [duration], if they desire reconciliation.

The wives have rights similar to the obligations upon them, in accordance with honourable norms; and men have a degree above them,

<sup>1</sup> That is, by pronouncing *ilā*, a pre-Islamic practice which allowed the husband to take an oath to refrain from sexual relations with his wife, which left the wife in a state of uncertainty for an indefinite period. According to this verse, the husband must decide within four months either to restore the marriage or to divorce her.

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾  
 أَلْطَلْقُ مَرَّتَانِ  
 فَأَمْسَاكٌ بِمَعْرُوفٍ  
 أَوْ تَسْرِيحٌ بِإِحْسَنٍ  
 وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا  
 مِمَّا آتَيْتُمُوهُنَّ شَيْئًا  
 إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا  
 حُدُودَ اللَّهِ  
 فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ  
 فَلَا جُنَاحَ عَلَيْهِمَا  
 فِيهَا أَفْتَدَتْ بِهِنَّ  
 تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا  
 وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ  
 فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾  
 فَإِنْ طَلَّقَهَا  
 فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ  
 زَوْجًا غَيْرَهُ  
 فَإِنْ طَلَّقَهَا  
 فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا  
 إِنْ ظَنَّنَا أَنْ يُقِيمَا حُدُودَ اللَّهِ  
 وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا  
 لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾  
 وَإِذَا طَلَقْتُمُ النِّسَاءَ  
 فَبَلِّغْنَ أَجَلَهُنَّ  
 فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ  
 أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ  
 وَلَا تُمْسِكُوهُنَّ ضِرَارًا

and Allah is all-mighty and all-wise.  
 229 [Revocable] divorce may be only twice;  
 then [let there be] either an honourable retention,  
 or a kindly release.  
 And it is not lawful for you to take back anything  
 from what you have given them,<sup>1</sup>  
 unless the couple fear that they may not maintain  
 Allah's bounds.  
 So if you fear they would not maintain Allah's bounds,  
 there is no sin upon them<sup>2</sup>  
 in what she may give to secure her release.  
 These are Allah's bounds, so do not transgress them,  
 and whoever transgresses the bounds of Allah  
 —it is they who are the wrongdoers.  
 230 And if he divorces her,  
 she will not be lawful for him until she marries  
 a husband other than him,  
 and if he divorces her,<sup>3</sup>  
 there is no sin upon them to remarry  
 if they think that they can maintain Allah's bounds.  
 These are Allah's bounds, which He clarifies  
 for a people who have knowledge.  
 231 When you divorce women  
 and they complete their term,  
 then either retain them honourably  
 or release them honourably,  
 and do not retain them maliciously

<sup>1</sup> That is, to the wives.

<sup>2</sup> That is, the husband and wife.

<sup>3</sup> That is, after she has been divorced by the second husband, the two of them may remarry if they think they can maintain a healthy marital relationship.

لَتَعْتَدُوا  
 وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ  
 وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا  
 وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
 وَمَا أَنْزَلَ عَلَيْكُمْ  
 مِنْ الْكِتَابِ وَالْحِكْمَةِ  
 يَعِظُكُمْ بِهِ  
 وَأَتَّقُوا اللَّهَ  
 وَعَلِمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾  
 وَإِذَا طَلَّقْتُمُ النِّسَاءَ  
 فَلَبِغْنَ أَجَلَهُنَّ  
 فَلَا تَعْضُلُوهُنَّ  
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ  
 إِذَا تَرَضَوْا بَيْنَهُنَّ بِالْعُرْفِ  
 ذَلِكَ يُوعَظُ بِهِ  
 مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ  
 ذَلِكَُمْ أَزْكَى لَكُمْ وَأَطْهَرُ  
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ \*  
 وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ  
 حَوْلَيْنِ كَامِلَيْنِ  
 لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ  
 وَعَلَى الْمَوْلُودِ لَهُ  
 رِزْقُهُنَّ وَكِسْوَتُهُنَّ  
 بِالْعُرْفِ  
 لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا  
 لَا تُضَارُّ وَالِدَةٌ  
 بِوَلَدِهَا  
 وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ  
 وَعَلَى الْوَارِثِ

in order that you may transgress;  
 and whoever does that certainly wrongs himself.  
 Do not take the signs of Allah in derision,  
 and remember Allah's blessing upon you,  
 and what He has sent down to you  
 of the Book and wisdom,  
 to advise you therewith.

Be wary of Allah,  
 and know that Allah has knowledge of all things.

232 When you divorce women  
 and they complete their term,  
 do not thwart them  
 lest they should [re]marry their husbands,  
 when they honourably reach mutual consent.

Herewith are advised  
 those of you who believe in Allah  
 and the Last Day.  
 That will be more decent and purer for you,  
 and Allah knows and you do not know.

233 Mothers shall suckle their children  
 for two full years,  
 —that for such as desire to complete the suckling—  
 and on the father shall be  
 their maintenance and clothing,  
 in accordance with honourable norms.

No soul is to be tasked except according to its capacity:  
 neither the mother shall be made to suffer harm  
 on her child's account,  
 nor the father on account of his child,  
 and on the [father's] heir devolve [duties and rights]

مِثْلُ ذَلِكَ  
 فَإِنْ أَرَادَا فِصَالًا  
 عَنِ تَرَاضٍ مَيْهَمًا وَتَشَاوُرٍ  
 فَلَا جُنَاحَ عَلَيْهِمَا  
 وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ  
 فَلَا جُنَاحَ عَلَيْكُمْ  
 إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ  
 بِالْمَعْرُوفِ  
 وَاتَّقُوا اللَّهَ  
 وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾  
 وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ  
 وَيَذُرُونَ أَزْوَاجًا  
 يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ  
 وَعَشْرًا  
 فَإِذَا بَلَغْنَ أَجَلَهُنَّ  
 فَلَا جُنَاحَ عَلَيْكُمْ  
 فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
 بِالْمَعْرُوفِ  
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾  
 وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ  
 مِنْ خُطْبَةِ النِّسَاءِ  
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ  
 عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ  
 وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا  
 إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا  
 وَلَا تَعْرِضُوا عَقْدَةَ النِّكَاحِ  
 حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ  
 وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ

similar to that.  
 And if the couple desire to wean,  
 with mutual consent and consultation,  
 there will be no sin upon them.  
 And if you want to have your children wet-nursed,  
 there will be no sin upon you  
 so long as you pay what you give  
 in accordance with honourable norms,  
 and be wary of Allah,  
 and know that Allah sees best what you do.  
 234 As for those of you who die  
 leaving wives,  
 they shall wait by themselves four months  
 and ten days,  
 and when they complete their term,  
 there will be no sin upon you  
 in respect of what they may do with themselves  
 in accordance with honourable norms.  
 And Allah is well aware of what you do.  
 235 There is no sin upon you in what you may hint  
 in proposing to [recently widowed] women,  
 or what you may secretly cherish within your hearts.  
 Allah knows that you will be thinking of them,  
 but do not make troth with them secretly,  
 unless you say honourable words,  
 and do not resolve on a marriage tie  
 until the prescribed term is complete.<sup>1</sup>  
 Know that Allah knows what is in your hearts,

<sup>1</sup> That is, until the waiting period of four months and ten days prescribed for the widows is completed.

- فَاَحْذَرُوهُ ۗ  
 وَاَعْلَمُوْا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿١٢٤﴾  
 لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَقْتُمْ النِّسَاءَ 236  
 مَا لَمْ تَمْسُوْهُنَّ  
 اَوْ تَفْرِضُوْا لَهُنَّ فَرِيْضَةً ۗ  
 وَمَتَّعُوْهُنَّ  
 عَلٰى الْمَوْسِعِ قَدْرُهُ  
 وَعَلٰى الْمَقْتَرِ قَدْرُهُ  
 مَتَّعًا بِالْمَعْرُوْفِ  
 حَقًّا عَلٰى الْاَحْسَنِينَ ﴿١٢٥﴾  
 وَاِنْ طَلَقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمْسُوْهُنَّ 237  
 وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً  
 فَيَنْصِفْ مَا فَرَضْتُمْ  
 اِلَّا اَنْ يَّعْفُوْا ۗ  
 اَوْ يَّعْفُوْا الَّذِيْ بِيَدِهِ عَقْدَةُ النِّكَاحِ ۗ  
 وَاَنْ تَعْفُوْا اَقْرَبُ لِلتَّقْوٰى ۗ  
 وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۗ  
 اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿١٢٦﴾  
 حَفِيْظُوْا عَلٰى الصَّلٰوٰتِ 238  
 وَالصَّلٰوةِ الْوَسْطٰى  
 وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿١٢٧﴾  
 فَاِنْ خِفْتُمْ 239  
 فَرِجَالًا اَوْ رُكْبٰنًا  
 فَاِذَا اٰمِنْتُمْ
- so beware of Him;  
 and know that Allah is all-forgiving, all-forbearing.  
 There is no sin upon you if you divorce women  
 while you have not yet touched them  
 or settled a dowry for them.  
 Yet provide for them  
 —the well-off according to his capacity,  
 and the poorly-off according to his capacity—  
 with a sustenance that is honourable,  
 an obligation on the virtuous.  
 And if you divorce them before you touch them,  
 and you have already settled a dowry for them,  
 then [pay them] half of what you have settled,  
 unless they forgo it,  
 or someone in whose hand is the marriage tie forgoes it.<sup>1</sup>  
 And to forgo is nearer to Godwariness;  
 so do not forget graciousness among yourselves.  
 Indeed Allah sees best what you do.  
 Be watchful of your prayers,  
 and [especially] the middle prayer,<sup>2</sup>  
 and stand in obedience<sup>3</sup> to Allah;  
 and should you fear [a danger],  
 then [pray] on foot or mounted,  
 and when you are safe,

<sup>1</sup> That is, the wife's guardian or the husband. The bride's guardian may forgo the half of the dowry which is her right to receive, or the husband may refrain from demanding half of the dowry he has already paid.

<sup>2</sup> That is, the *zuhr* (noon) prayer, according to several traditions narrated from the Imams of the Prophet's Household, as well as many traditions narrated in the Sunnī sources (see *al-Tafsīr al-Burhān*, al-Ṭabarī's *Jāmi' al-Bayān*). According to other interpretations, the phrase 'the middle prayer' refers to the *ʿaṣr* (afternoon), *maghrib* (sunset) or *fajr* (dawn) prayer.

<sup>3</sup> Or 'stand humbly' (or 'prayerfully,' 'devoutly') before Allah.

- فَاذْكُرُوا اللَّهَ  
 كَمَا عَلَّمَكُم  
 مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾
- 240 Those of you who die  
 leaving wives  
 shall bequeath for their wives  
 providing for a year,  
 without turning them out;  
 but if they leave, there is no sin upon you  
 in respect of what they may do with themselves  
 observing honourable norms.  
 And Allah is all-mighty, all-wise.
- وَالَّذِينَ يَتوفُونَ مِنْكُمْ  
 وَيَذَرُونَ أَزْوَاجًا  
 وَصِيَّةً لِأَزْوَاجِهِمْ  
 مَّتَعًا إِلَى الْحَوْلِ  
 غَيْرَ إِخْرَاجٍ  
 فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ  
 فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
 مِنْ مَعْرُوفٍ  
 وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾
- 241 For the divorced women there shall be a provision,  
 in accordance with honourable norms  
 —an obligation on the Godway.
- حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ \*
- 242 Thus does Allah clarify His signs to you  
 so that you may apply reason.
- أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ  
 وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ  
 فَقَالَ لَهُمُ اللَّهُ مُوتُوا  
 ثُمَّ أَحْيَاهُمْ  
 إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾
- 243 Have *you* not regarded those who left their homes  
 in thousands, apprehensive of death,  
 whereupon Allah said to them, ‘Die,’  
 then He revived them?  
 Indeed Allah is gracious to mankind,  
 but most people do not give thanks.
- وَقَاتِلُوا فِي سَبِيلِ اللَّهِ  
 وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾
- 244 Fight in the way of Allah,  
 and know that Allah is all-hearing, all-knowing.
- مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا  
 فَيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً
- 245 Who is it that will lend Allah a good loan  
 that He may multiply it for him severalfold?

وَاللَّهُ يَبْضُضُ وَيَبْصُطُ  
وَالِيهِ تُرْجَعُونَ ﴿١٤٦﴾

And Allah tightens and expands [the means of life],  
and to Him you shall be brought back.

246 Have *you* not regarded the elite of the Israelites  
after Moses,

مِنْ بَعْدِ مُوسَى

when they said to their prophet,

إِذْ قَالُوا لِنَبِيِّهِمْ

‘Appoint for us a king,

أَبْعَثْ لَنَا مَلِكًا

that we may fight in the way of Allah.’

نُقَاتِلَ فِي سَبِيلِ اللَّهِ

He said, ‘May it not be that

قَالَ هَلْ عَسَيْتُمْ

you will not fight if fighting were prescribed for you?’

إِنْ كُنْتُمْ عَلَيْهِمْ لَفِئَةً أَلَّا تُقَاتِلُوا

They said,

قَالُوا

‘Why should we not fight in the way of Allah,

وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ

when we have been expelled from our homes

وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا

and [separated from] our children?’

وَأَبْنَاؤُنَا

So when fighting was prescribed for them,

فَلَمَّا كُنِبَ عَلَيْهِمُ الْقِتَالُ

they turned back except a few of them,

تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ

and Allah knows best the wrongdoers.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٤٧﴾

247 Their prophet said to them,

وَقَالَ لَهُمْ نَبِيُّهُمْ

‘Allah has appointed Saul as king for you.’

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

They said, ‘How can he have kingship over us,

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا

when we have a greater right to kingship than him,

وَحَنُّنٌ أَحَقُّ بِالْمُلْكِ مِنْهُ

as he has not been given ample wealth?’

وَلَمْ يُوْت سَعَةً مِّنَ الْمَالِ

He said, ‘Indeed Allah has chosen him over you,

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

and enhanced him vastly

وَزَادَهُ بَسْطَةً

in knowledge and physique,

فِي الْعِلْمِ وَالْجِسْمِ

and Allah gives His kingdom

وَاللَّهُ يُؤْتِي مُلْكَهُ

to whomever He wishes,

مَنْ يَشَاءُ

and Allah is all-bounteous, all-knowing.’

وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٤٨﴾

248 Their prophet said to them,

وَقَالَ لَهُمْ نَبِيُّهُمْ

‘Indeed the sign of his kingship shall be

إِنَّ آيَةَ مُلْكِهِ

أَنْ يَأْتِيَكُمْ التَّابُوتُ  
فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ  
وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَى  
وَأَآالُ هَارُونَ  
حَمَلَةَ الْمَلَائِكَةِ

إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٩﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ  
قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ  
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي  
وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي  
إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ  
فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ  
فَلَمَّا جَاوَزَهُ

هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ  
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ  
بِجَالُوتَ وَجُنُودِهِ

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوُا آلِهَةً  
كَم مِّن فِئَةٍ قَلِيلَةٍ  
غَلَبَتْ فِئَةً كَثِيرَةً  
بِإِذْنِ اللَّهِ

وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾

وَلَمَّا بَرَزُوا  
لِجَالُوتَ وَجُنُودِهِ  
قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
وَوَثِّبْتَ أَقْدَامَنَا  
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥١﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ  
وَقَتَلَ دَاوُدُ جَالُوتَ  
وَأَاتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ

that the Ark will come to you,  
bearing tranquillity from your Lord  
and the relics left behind by the House of Moses  
and the House of Aaron,  
borne by the angels.

There is indeed a sign in that for you,  
should you be faithful.'

249 As Saul set out with the troops,  
he said, 'Allah will test you with a stream:  
anyone who drinks from it will not belong to me,  
but those who do not drink from it will belong to me,  
barring someone who draws a scoop with his hand.'  
But they drank from it, [all] except a few of them.

So when he crossed it  
along with the faithful who were with him,  
they said, 'We have no strength today  
against Goliath and his troops.'

Those who were certain they will encounter Allah said,  
'How many a small party  
has overcome a larger party  
by Allah's will!

And Allah is with the patient.'

250 So when they marched out  
for [encounter with] Goliath and his troops,  
they said, 'Our Lord, pour patience upon us,  
make our feet steady,  
and assist us against the faithless lot.'

251 Thus they routed them with Allah's will,  
and David killed Goliath,  
and Allah gave him the kingdom and wisdom,

وَعَلَّمَهُ مِمَّا يَشَاءُ<sup>٤</sup>  
 وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ  
 بَعْضَهُم بِبَعْضٍ  
 لَفَسَدَتِ الْأَرْضُ  
 وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿١٥٦﴾

and taught him whatever He liked.  
 Were it not for Allah's repelling the people  
 by means of one another,  
 the earth would surely have been corrupted;  
 but Allah is gracious to the world's creatures.

تِلْكَ ءَايَاتُ اللَّهِ  
 نَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
 وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿١٥٧﴾

252 These are the signs of Allah  
 which We recite for *you* in truth,  
 and *you* are indeed one of the apostles.

[PART 3]

تِلْكَ الرُّسُلُ  
 فَضَلْنَا بَعْضَهُم عَلَى بَعْضٍ  
 مِنْهُمْ مَن كَلَّمَ اللَّهُ  
 وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ  
 وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ  
 وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
 وَلَوْ شَاءَ اللَّهُ  
 مَا أَقْتَتَلُوا  
 مِمَّن بَعْدَ مَا جَاءَتْهُمْ  
 الْبَيِّنَاتُ  
 وَلَٰكِنْ اٰخْتَلَفُوا  
 فَمِنْهُمْ مَّنْ ءَامَنَ  
 وَمِنْهُمْ مَّنْ كَفَرَ  
 وَلَوْ شَاءَ اللَّهُ  
 مَا أَقْتَتَلُوا

253 These are the apostles,  
 some of whom We gave an advantage over others:  
 of them are those to whom Allah spoke,  
 and some of them He raised in rank,  
 and We gave Jesus, son of Mary, manifest proofs  
 and strengthened him with the Holy Spirit.  
 Had Allah wished,  
 those who succeeded them would not have fought each other  
 after the manifest proofs had come to them.  
 But they differed.  
 So there were among them those who had faith  
 and there were among them those who were faithless,  
 and had Allah wished,  
 they would not have fought one another;  
 but Allah does whatever He desires.

وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٥٨﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ  
 مِن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
 لَا بَيْعٌ فِيهِ  
 وَلَا خِلاَةٌ وَلَا شَفَعَةٌ

254 O you who have faith!  
 Spend out of what We have provided you  
 before there comes a day  
 on which there will be no bargaining,  
 neither friendship, nor intercession.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

لَهُ مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ

إِلَّا بِإِذْنِهِ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ

وَمَا خَلْفَهُمْ

وَلَا يُحِيطُونَ

بِشَيْءٍ مِنْ عِلْمِهِ

إِلَّا بِمَا شَاءَ

وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

وَلَا يَئُودُهُ حِفْظُهُمَا

وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

لَا إِكْرَاهَ فِي الدِّينِ

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ

وَيُؤْمَرْ بِاللَّهِ

فَقَدْ آسَمَسَكَ بِالْعُرْوَةِ الْوُثْقَى

لَا انْفِصَامَ لَهَا

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا

يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ

يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ

And the faithless—they are the wrongdoers.

255 Allah—there is no god except Him—

is the Living One, the All-sustainer.

Neither drowsiness befalls Him nor sleep.

To Him belongs whatever is in the heavens  
and whatever is on the earth.

Who is it that may intercede with Him  
except with His permission?

He knows that which is before them

and that which is behind them,

and they do not comprehend

anything of His knowledge

except what He wishes.

His seat embraces the heavens and the earth,

and He is not wearied by their preservation,

and He is the All-exalted, the All-supreme.

256 There is no compulsion in religion:

rectitude has become distinct from error.

So one who disavows the Rebels<sup>1</sup>

and has faith in Allah

has held fast to the firmest handle

for which there is no breaking;

and Allah is all-hearing, all-knowing.

257 Allah is the Guardian of the faithful:

He brings them out of darkness into light.

As for the faithless, their patrons are the Rebels,

who drive them out of light into darkness.

<sup>1</sup> The word *ṭāghūt* has been said to refer to Satan (also called the ‘rebel angel’ and ‘rebel against God’), idol, soothsayer, magician, rebellious humans and jinn, and the carnal soul. Cf. 4:51, 60, 76; 5:60; 16:36.

أُولَئِكَ أَصْحَابُ النَّارِ ۖ  
هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

They shall be the inmates of the Fire,  
and they shall remain in it [forever].

أَلَمْ تَرَ إِلَى الَّذِي  
حَاجَّ إِبْرَاهِيمَ  
فِي رَبِّعِهِ  
أَن آتَاهُ اللَّهُ الْمُلْكَ  
إِذْ قَالَ إِبْرَاهِيمُ  
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ  
قَالَ أَنَا أَحْيِي وَأُمِيتُ  
قَالَ إِبْرَاهِيمُ  
فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ  
فَأَتِيهَا مِنَ الْمَغْرِبِ  
فَبُهِتَ الَّذِي كَفَرَ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾  
أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ  
وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا  
قَالَ أَنِّي يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ  
ثُمَّ بَعَثَهُ  
قَالَ كَمْ لَبِثْتَ  
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ  
قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ  
فَأَنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ  
لَمْ يَتَسَنَّهْ  
وَأَنْظُرْ إِلَى حِمَارِكَ  
وَلِنَجْعَلَكَ آيَةً  
لِلنَّاسِ

258 Have *you* not regarded him<sup>1</sup>  
who argued with Abraham  
about his Lord,  
because Allah had given him kingdom?  
When Abraham said,  
'My Lord is He who gives life and brings death,'  
he replied, 'I [too] give life and bring death.'  
Abraham said,  
'Indeed Allah brings the sun from the east;  
now you bring it from the west.'  
Thereat the faithless one was dumbfounded.  
And Allah does not guide the wrongdoing lot.  
259 Or him<sup>2</sup> who came upon a township  
as it lay fallen on its trellises.  
He said, 'How will Allah revive this after its death?!'  
So Allah made him die for a hundred years,  
then He resurrected him.  
He said, 'How long have you remained?'  
Said he, 'I have remained a day or part of a day.'  
He said, 'Rather you have remained a hundred years.  
Now look at your food and drink  
which have not rotted!  
Then look at your ass!  
[This was done] that We may make you a sign  
for mankind.

<sup>1</sup> That is, Nimrod.

<sup>2</sup> That is, Ezra ('Uzayr).

وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا  
ثُمَّ نَكْسُوهَا لَحْمًا  
فَلَمَّا تَبَيَّنَ لَهُ قَالَ  
أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦٠﴾

And look at the bones, how We arrange them  
and then clothe them with flesh!  
When it became evident to him, he said,  
'I know that Allah has power over all things.'

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ  
أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ  
قَالَ أَوْلَمْ تُؤْمِنِ  
قَالَ بَلَىٰ  
وَلَكِن لِّيَطْمَئِنَّ قَلْبِي  
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ  
فَصُرِّهِنَّ إِلَيْكَ  
ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا  
ثُمَّ ادْعُهُنَّ  
يَأْتِينَكَ سَعِيًّا  
وَأَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦١﴾

260 And when Abraham said, 'My Lord!  
Show me how You revive the dead,'  
He said, 'Do you not believe?'  
He said, 'Yes indeed,  
but in order that my heart may be at rest.'  
He said, 'Take four of the birds.  
Then cut them into pieces,  
and place a part of them on every mountain,  
then call them;  
they will come to you hastening.  
And know that Allah is all-mighty and all-wise.'

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
فِي سَبِيلِ اللَّهِ  
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ  
فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ  
وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٢﴾  
الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ  
ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا  
مِنَّا وَلَا أَدَىٰ  
هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾ \*

261 The parable of those who spend their wealth  
in the way of Allah  
is that of a grain which grows seven ears,  
in every ear a hundred grains.  
Allah enhances severalfold whomever He wishes,  
and Allah is all-bounteous, all-knowing.  
262 Those who spend their wealth in the way of Allah  
and then do not follow up what they have spent  
with reproaches<sup>1</sup> and affronts,  
they shall have their reward near their Lord,  
and they will have no fear,  
nor will they grieve.

<sup>1</sup> More exactly, with reproachful reminders of favours done. Cf. 2:264 below.

- 263 An honourable word with pardon  
is better than a charity followed by affront.  
Allah is all-sufficient, most forbearing.
- 264 O you who have faith!  
Do not render your charities void  
by reproaches and affronts,  
like those who spend their wealth  
to be seen by people  
and have no faith in Allah and the Last Day.  
Their parable<sup>1</sup> is that of a rock covered with soil:  
a downpour strikes it, leaving it bare.  
They have no power  
over anything of what they have earned,  
and Allah does not guide the faithless lot.
- 265 The parable of those who spend their wealth  
seeking Allah's pleasure  
and to confirm themselves,  
is that of a garden on a hillside:  
the downpour strikes it,  
whereupon it brings forth its fruit twofold;  
and if it is not a downpour that strikes it,  
then a shower,  
and Allah sees best what you do.
- 266 Would any of you like to have  
a garden of palm trees and vines,  
with streams running in it,  
with all kinds of fruit for him therein,  
and old age were to strike him  
while he has weakly offspring;

<sup>1</sup> Or 'example.'

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَأَحْتَرَقَتْ ۗ	whereupon a fiery hurricane were to hit it, whereat it lies burnt?
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾	Thus does Allah clarify His signs for you so that you may reflect.
يَا أَيُّهَا الَّذِينَ ءَامَنُوا 267 أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ	O you who have faith! Spend of the good things you have earned, and of what We bring forth for you from the earth, and do not be of the mind to give the bad part of it, for you yourselves would not take it, unless you overlook it.
وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ ﴿٢٦٨﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ وَسِعُ عِلْمُهُ ﴿٢٦٩﴾ يُوْتِي الْحِكْمَةَ مَنْ يَشَاءُ 269 وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٧٠﴾ وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَلَا يَسْمَعُ اللَّهُ يَعْلَمُهُ ۗ	And know that Allah is all-sufficient, all-laudable. Satan frightens you of poverty and prompts you to [commit] indecent acts. But Allah promises you His forgiveness and grace, and Allah is all-bounteous, all-knowing. He gives wisdom to whomever He wishes, and he who is given wisdom, is certainly given an abundant good. But none takes admonition except those who possess intellect.
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧١﴾ إِنْ تَبْدُوا الصَّدَقَاتِ فَيَعْمَأْ هِيَ وَأِنْ تُخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۗ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٢﴾ *	270 Whatever charity you may give, or vows that you may vow, Allah indeed knows it, and the wrongdoers have no helpers. 271 If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and Allah is well aware of what you do.

- لَيْسَ عَلَيْكَ هُدَاهُمْ 272 It is not up to *you* to guide them;  
 وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ<sup>ه</sup> rather it is Allah who guides whomever He wishes.  
 وَمَا تُنْفِقُوا مِنْ خَيْرٍ And whatever wealth you spend,  
 فَلَا تُنْفِقُوا مِنْ خَيْرٍ it is for your own benefit,  
 وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ<sup>ع</sup> as you do not spend but to seek Allah's pleasure,  
 وَمَا تُنْفِقُوا مِنْ خَيْرٍ and whatever wealth you spend  
 يُوفَّى إِلَيْكُمْ will be repaid to you in full,  
 وَأَنْتُمْ لَا تظَلَمُونَ<sup>ب</sup> and you will not be wronged.
- لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا 273 [The charities are] for the poor who are straitened  
 فِي سَبِيلِ اللَّهِ in the way of Allah,<sup>1</sup>  
 لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ not capable of moving about in the land [for trade].  
 نَحْسِبُهُمْ الْجَاهِلُ أَغْنِيَاءَ The unaware suppose them to be well-off  
 مِنَ التَّعَفُّفِ because of their reserve.  
 تَعْرِفُهُمْ بِسِيمَاهُمْ<sup>ب</sup> *You* recognize them by their mark;  
 لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا they do not ask the people importunately.  
 وَمَا تُنْفِقُوا مِنْ خَيْرٍ And whatever wealth you may spend,  
 فَإِنَّ اللَّهَ بِهِ عَالِمٌ<sup>ب</sup> Allah indeed knows it.
- الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ 274 Those who give their wealth  
 بِاللَّيْلِ وَالنَّهَارِ by night and day,  
 سِرًّا وَعَلَانِيَةً secretly and openly,  
 فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ they shall have their reward near their Lord,  
 وَلَا خَوْفٌ عَلَيْهِمْ and they will have no fear,  
 وَلَا هُمْ يَحْزَنُونَ<sup>ب</sup> nor will they grieve.
- الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ 275 Those who exact usury will not stand  
 إِلَّا كَمَا يَقُومُ but like one  
 الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ<sup>ع</sup> deranged by the Devil's touch.  
 ذَلِكَ بِأَنَّهُمْ قَالُوا That is because they say,  
 إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا<sup>ه</sup> "Trade is just like usury."

<sup>1</sup> That is, due to their engagement in *jihād*, or in learning and teaching Islamic sciences or martial arts, or due to the rigours of spiritual wayfaring.

- وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا  
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ  
فَأَنْتَهَى  
فَلَهُ مَا سَلَفَ  
وَأَمْرُهُ إِلَى اللَّهِ  
وَمَنْ بَدَأَ  
فَأُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾
- 276 Allah brings usury to naught,  
but He makes charities flourish.  
Allah does not like any sinful ingrate.
- وَيُرِي الصَّدَقَاتِ  
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
- 277 Indeed those who have faith,  
do righteous deeds,  
maintain the prayer and give the *zakat*,  
they shall have their reward near their Lord,  
and they will have no fear,  
nor will they grieve.
- وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ  
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾
- 278 O you who have faith!  
Be wary of Allah,  
and abandon [all claims to] what remains of usury,  
should you be faithful.
- وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾
- 279 And if you do not, then be informed of a war  
from Allah and His apostle.  
And if you repent,  
then you will have your principal,  
neither harming others, nor suffering harm.
- فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ  
مِنَ اللَّهِ وَرَسُولِهِ  
وَإِنْ تَابْتُمْ  
فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ  
لَا تَطْلُمُونَ وَلَا تُتَطَلَمُونَ ﴿٢٧٩﴾
- 280 And if [the debtor] is in straits,  
let there be a respite until the time of ease;  
and if you remit [the debt] as charity,  
it will be better for you,

إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾	should you know.
وَاتَّقُوا يَوْمًا	281 And beware of a day
تُرْجَعُونَ فِيهِ إِلَى اللَّهِ	in which you will be brought back to Allah.
ثُمَّ تُوَفَّى كُلُّ نَفْسٍ	Then every soul shall be recompensed fully
مَا كَسَبَتْ	for what it has earned,
وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾	and they will not be wronged.
يَا أَيُّهَا الَّذِينَ ءَامَنُوا	282 O you who have faith!
إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى	When you contract a loan for a specified term,
فَاكْتُبُوهُ	write it down.
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ	Let a writer write between you with honesty,
وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ	and let not the writer refuse to write
كَمَا عَلَّمَهُ اللَّهُ	as Allah has taught him.
فَلْيَكْتُبْ	So let him write,
وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ	and let the one who incurs the debt dictate,
وَلْيَتَّقِ اللَّهَ رَبَّهُ	and let him be wary of Allah, his Lord,
وَلَا يَبْخَسْ مِنْهُ شَيْئًا	and not diminish anything from it.
فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا	But if the debtor be feeble-minded,
أَوْ ضَعِيفًا	or weak,
أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ	or incapable of dictating himself,
فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ	then let his guardian dictate with honesty,
وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ	and take as witness two witnesses from your men,
فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ	and if there are not two men,
فَرَجُلٌ وَامْرَأَتَانِ	then a man and two women
مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ	—from those whom you approve as witnesses—
أَنْ تَضِلَّ إِحْدَاهُمَا	so that if one of the two defaults
فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى	the other will remind her.
وَلَا يَأْب الشُّهَدَاءُ إِذَا مَا دُعُوا	The witnesses must not refuse when they are called,
وَلَا تَسْهُمُوا أَنْ تَكْتُبُوهُ	and do not consider it wearisome to write it down,
صَغِيرًا أَوْ كَبِيرًا	whether it be a big or a small sum,
إِلَىٰ أَجَلِهِ	[as being lent] until its term.

ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ  
 وَأَقْوَمُ لِلشَّهَادَةِ  
 وَأَدْبَىٰ أَلَّا تَرْتَابُوا  
 إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً  
 تُدِيرُونَهَا بَيْنَكُمْ  
 فَلَيْسَ عَلَيْكُمْ جُنَاحٌ  
 أَلَّا تَكْتُبُوهَا  
 وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ  
 وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ  
 وَإِن تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ  
 وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ  
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾  
 وَإِن كُنْتُمْ عَلَىٰ سَفَرٍ  
 وَلَمْ تَجِدُوا كَاتِبًا  
 فَرِهَانٌ مَّقْبُوضَةٌ  
 فَإِن أَمِنَ بَعْضُكُم بَعْضًا  
 فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ  
 وَلْيَتَّقِ اللَّهَ رَبَّهُ  
 وَلَا تَكْتُمُوا الشَّهَادَةَ  
 وَمَن يَكْتُمهَا  
 فَإِنَّهُ إِثْمٌ قَلْبُهُ  
 وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾  
 لِلَّهِ مَا فِي السَّمٰوٰتِ  
 وَمَا فِي الْأَرْضِ  
 وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ  
 أَوْ تُخْفُوهُ  
 يُحَاسِبْكُمْ بِهِ اللَّهُ  
 فَيَغْفِرُ لِمَن يَشَاءُ  
 وَيُعَذِّبُ مَن يَشَاءُ  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٥﴾

That is more just with Allah  
 and more upright in respect to testimony,  
 and the likeliest way to avoid doubt,  
 unless it is an on the spot deal  
 you transact between yourselves,  
 in which case there is no sin upon you  
 not to write it.

Take witnesses when you make a deal,  
 and let no harm be done to writer or witness,  
 and if you did that, it would be sinful of you.  
 Be wary of Allah and Allah shall teach you,  
 and Allah has knowledge of all things.

283 If you are on a journey  
 and cannot find a writer,  
 then a retained pledge [shall suffice].

And if one of you entrusts to another,  
 let him who is trusted deliver his trust,  
 and let him be wary of Allah, his Lord.

And do not conceal testimony;  
 anyone who conceals it,  
 his heart will indeed be sinful.

And Allah knows best what you do.

284 To Allah belongs whatever is in the heavens  
 and whatever is in the earth;  
 and whether you disclose what is in your hearts  
 or hide it,

Allah will bring you to account for it.  
 Then He will forgive whomever He wishes  
 and punish whomever He wishes,  
 and Allah has power over all things.

ءَامَنَ الرَّسُولُ 285 The Apostle has faith

بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ  
وَالْمُؤْمِنُونَ  
in what has been sent down to him from his Lord,  
and all the faithful.

كُلٌّ ءَامَنَ بِاللَّهِ  
Each [of them] has faith in Allah,

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
His angels, His scriptures and His apostles.

لَا نُفَرِّقُ  
[They declare,] ‘We make no distinction

بَيْنَ أَحَدٍ مِنْ رُسُلِهِ  
between any of His apostles.’

وَقَالُوا سَمِعْنَا وَأَطَعْنَا  
And they say, ‘We hear and obey.

غُفْرَانَكَ رَبَّنَا  
Our Lord, forgive us,

وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾  
and toward You is the return.’

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا 286 Allah does not task any soul beyond its capacity.

لَهَا مَا كَسَبَتْ  
Whatever [good] it earns is to its benefit,

وَعَلَيْهَا مَا اكْتَسَبَتْ  
and whatever [evil] it incurs is to its harm.

رَبَّنَا  
‘Our Lord!

لَا تُؤَاخِذْنَا إِنْ نَسِينَا  
Take us not to task if we forget

أَوْ أَخْطَأْنَا  
or make mistakes!

رَبَّنَا  
Our Lord!

وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا  
Place not upon us a burden

كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا  
as You placed on those who were before us!

رَبَّنَا  
Our Lord!

وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ  
Lay not upon us what we have no strength to bear!

وَاغْفِرْ لَنَا  
Excuse us and forgive us,

وَارْحَمْنَا  
and be merciful to us!

أَنْتَ مَوْلَانَا  
You are our Master,

فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾  
so help us against the faithless lot!’

## سُورَةُ الْاِمْرَانِ

3. SŪRAT ĀL-I 'IMRĀN<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- الم ﴿١﴾ 1 *Alif, Lām, Mīm.*
- اللَّهُ لَا إِلَهَ إِلَّا هُوَ 2 Allah—there is no god except Him—  
الْحَيُّ الْقَيُّومُ ﴿٢﴾ is the Living One, the All-sustainer.
- نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ 3 He has sent down to *you* the Book with the truth  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ confirming what was [revealed] before it,  
وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ and He had sent down the Torah and the Evangel  
مِنْ قَبْلُ 4 before  
هُدًى لِلنَّاسِ as guidance for mankind,  
وَأَنْزَلَ الْفُرْقَانَ 2 and He has sent down the Criterion.<sup>2</sup>
- إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ 3 Indeed those who defy the signs of Allah,  
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾ there is a severe punishment for them;  
إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ 5 and Allah is all-mighty, avenger.  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ Nothing is indeed hidden from Allah  
هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ 6 It is He who forms you in the wombs  
كَيْفَ يَشَاءُ however He wishes.  
لَا إِلَهَ إِلَّا هُوَ 7 There is no god except Him,  
الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ the All-mighty, the All-wise.
- هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ 7 It is He who has sent down to *you* the Book.  
مِنْهُ آيَاتٌ مُحْكَمَاتٌ 8 Parts of it are definitive verses,

<sup>1</sup> The *sūrah* takes its name from the expression 'the House of 'Imrān' (*āl-i 'Imrān*) mentioned in verse 33.

<sup>2</sup> Cf. 2:53.

هُنَّ أُمَّ الْكِتَابِ  
 وَأُخْرٌ مُتَشَبِهَاتٌ  
 فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ  
 فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ  
 ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ  
 وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ  
 وَالرَّاسِخُونَ فِي الْعِلْمِ  
 يَقُولُونَ ءَأَمَّنَّا بِهِ ۗ  
 كُلُّهُ مِنْ عِنْدِ رَبِّنَا ۗ  
 وَمَا يَذَّكَّرُ  
 إِلَّا أُولُو الْأَلْبَابِ ﴿٨﴾  
 رَبَّنَا لَا تُرِغْ قُلُوبَنَا  
 بَعْدَ إِذْ هَدَيْتَنَا  
 وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ  
 إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٩﴾  
 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ  
 لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ  
 إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠﴾

إِنَّ الَّذِينَ كَفَرُوا  
 لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
 مِنَ اللَّهِ شَيْئًا  
 وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١١﴾  
 كَذَّابِ ۗ أَلِ فِرْعَوْنَ  
 وَالَّذِينَ مِنْ قَبْلِهِمْ  
 كَذَّبُوا بِآيَاتِنَا  
 فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ  
 وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٢﴾  
 قُلْ لِلَّذِينَ كَفَرُوا

which are the mother of the Book,  
 while others are metaphorical.<sup>1</sup>  
 As for those in whose hearts is deviance,  
 they pursue what is metaphorical in it,  
 courting temptation and courting its interpretation.

But no one knows its interpretation except Allah  
 and those firmly grounded in knowledge;  
 they say, 'We believe in it;  
 all of it is from our Lord.'

And none takes admonition

except those who possess intellect.

8 [They say,] 'Our Lord! Do not make our hearts swerve  
after You have guided us,  
and bestow Your mercy on us.

Indeed You are the All-munificent.

9 Our Lord! You will indeed gather mankind  
on a day in which there is no doubt.

Indeed Allah does not break His promise.'

10 As for the faithless,  
neither their wealth nor their children shall avail them  
anything against Allah;

it is they who will be fuel for the Fire;

11 as in the case of Pharaoh's clan

and those who were before them,  
who denied Our signs.

So Allah seized them for their sins,  
and Allah is severe in retribution.

12 Say to the faithless,

<sup>1</sup> Or 'ambiguous.'

سَتُعْلَمُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ  
وَيَعَسَ الْمَهَادُ ﴿١٣﴾

‘You shall be overcome and mustered toward hell,  
and it is an evil resting place.’

قَدْ كَانَ لَكُمْ آيَةٌ

13 There was certainly a sign for you

فِي فُتَيْبِیۡنَ التَّقَاتَا

in the two hosts that met:

فِئَةٌ تَقْتُلُ فِي سَبِيلِ اللّٰهِ

one host fighting in the way of Allah

وَأُخْرَىٰ كَافِرَةٌ

and the other faithless,

يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَىٰ الْعَيْنِ

who saw them visibly twice as many.<sup>1</sup>

وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهِ

Allah strengthens with His help

مَنْ يَشَاءُ

whomever He wishes.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً

There is indeed a moral in that

لِأُولَىٰ الْأَبْصَارِ ﴿١٤﴾

for those who have insight.

زُيِّنَ لِلنَّاسِ

14 To mankind has been made to seem decorous

حُبُّ الشَّهَوَاتِ

the love of [worldly] desires,

مِنَ النِّسَاءِ وَالْبَنِينَ

including women and children,

وَالْفَنَاطِرِ الْمُقَنْطَرَةِ

accumulated piles

مِنَ الذَّهَبِ وَالْفِضَّةِ

of gold and silver,

وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ

horses of mark, livestock, and farms.

ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا

Those are the wares of the life of this world;

وَاللّٰهُ عِنْدَهُ حُسْنُ الْمَآبِ ﴿١٥﴾

but Allah—with Him is a good destination.

قُلْ 15 Say,

أُؤْتِيۡنَكُم بِخَيْرٍ مِّنْ ذَٰلِكُمْ

‘Shall I inform you of something better than that?’

لِلَّذِينَ اتَّقَوْا

For those who are Godfearing

عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي

there will be gardens near their Lord,

مِنْ تَحْتِهَا الْأَنْهَارُ

with streams running in them,

خَالِدِينَ فِيهَا

to remain in them [forever],

وَأَزْوَاجٌ مُّطَهَّرَةٌ

and chaste mates,

وَرِضْوَانٌ مِّنَ اللّٰهِ

and Allah’s pleasure.’

وَاللّٰهُ بِصِبْرٍ بِالْعِبَادِ ﴿١٦﴾

And Allah sees best the servants.

<sup>1</sup> Or ‘whom they [i.e. the faithful] saw visibly twice as many.’

- 16 Those who say, 'Our Lord!  
Indeed we have faith.  
So forgive us our sins,  
and save us from the punishment of the Fire.'
- 17 Patient and truthful,  
obedient and charitable,  
and pleading [Allah's] forgiveness at dawns.
- 18 Allah bears witness that there is no god except Him  
—and [so do] the angels  
and those who possess knowledge—  
maintainer of justice,  
there is no god but Him,  
the Almighty, the All-wise.
- 19 Indeed, with Allah religion is *Islām*,<sup>1</sup>  
and those who were given the Book did not differ  
except after knowledge had come to them,  
out of envy among themselves.  
And whoever defies Allah's signs  
[should know that] Allah is swift at reckoning.
- 20 So if they argue with *you*,  
*say*, 'I have submitted my will to Allah,  
and [so has] he who follows me.'  
And *say* to those who were given the Book  
and the uninstructed ones,<sup>2</sup>  
'Do you submit?'  
If they submit, they will certainly be guided;

<sup>1</sup> Or 'religion is submission [to Allah].'

<sup>2</sup> That is, the Arabs, who unlike the Jews and the Christians did not possess any scripture and had not received any scriptural instruction.



تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ  
 وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ  
 وَتُعِزُّ مَنْ تَشَاءُ  
 وَتُذِلُّ مَنْ تَشَاءُ  
 بِيَدِكَ الْخَيْرُ  
 إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾  
 27 تُولِجُ اللَّيْلَ فِي النَّهَارِ  
 وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ  
 وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ  
 وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ  
 وَتَرْزُقُ مَنْ تَشَاءُ  
 بِغَيْرِ حِسَابٍ ﴿٢٧﴾

You give sovereignty to whomever You wish,  
 and strip of sovereignty whomever You wish;  
 You make mighty whomever You wish,  
 and You abase whomever You wish;  
 all good is in Your hand.

Indeed You have power over all things.

You make the night pass into the day  
 and You make the day pass into the night.

You bring forth the living from the dead  
 and You bring forth the dead from the living,  
 and You provide for whomever You wish  
 without any reckoning.'

28 لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ  
 مِنْ دُونِ الْمُؤْمِنِينَ  
 وَمَنْ يَفْعَلْ ذَلِكَ  
 فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
 إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَنَّةً  
 وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ  
 وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾

The faithful should not take the faithless for allies  
 instead of the faithful,  
 and whoever does that  
 Allah will have nothing to do with him,  
 except when you are wary of them out of caution.  
 Allah warns you to beware of [disobeying] Him,  
 and toward Allah is the return.

29 قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ  
 أَوْ تُبْدُوهُ  
 يَعْلَمُهُ اللَّهُ  
 وَيَعْلَمُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

Say, 'Whether you hide what is in your hearts,  
 or disclose it,  
 Allah knows it,  
 and He knows whatever there is in the heavens  
 and whatever there is in the earth;  
 and Allah has power over all things.'

30 يَوْمَ تَجِدُ كُلُّ نَفْسٍ  
 مَا عَمِلَتْ مِنْ خَيْرٍ مُحَضَّرًا  
 وَمَا عَمِلَتْ مِنْ سُوءٍ  
 تَوَدُّ

The day when every soul will find  
 present whatever good it has done;  
 and as to whatever evil it has done  
 it will wish

- لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا  
وَيُحَذِرُكُمْ اللَّهُ نَفْسَهُ  
وَاللَّهُ رءُوفٌ بِالْعِبَادِ ﴿٣١﴾
- 31 *Say*, 'If you love Allah, then follow me;  
Allah will love you and forgive you your sins,  
and Allah is all-forgiving, all-merciful.'
- قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾
- 32 *Say*, 'Obey Allah and the Apostle.'  
But if they turn away,  
indeed Allah does not like the faithless.
- فَإِن تَوَلَّوْا  
فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٣﴾ \*
- 33 Indeed Allah chose Adam and Noah,  
and the progeny of Abraham  
and the progeny of Imran  
above all the nations;  
34 some of them are descendants of the others,  
and Allah is all-hearing, all-knowing.
- إِنَّمَا اصْطَفَىٰ آدَمَ وَنُوحًا  
وَأٰلَ اِبْرٰهِيْمَ  
وَأٰلَ عِمْرٰنَ  
عَلَى الْعٰلَمِيْنَ ﴿٣٤﴾
- 35 When the wife of Imran said,  
'My Lord,  
I dedicate to You what is in my belly,  
in consecration.  
Accept it from me;  
indeed You are the All-hearing, the All-knowing.'
- إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ  
رَبِّ  
إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي  
مُحَرَّرًا  
فَتَقَبَّلَ مِنِّي  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾
- 36 And when she bore her,<sup>1</sup> she said,  
'My Lord, I have borne a female [child]'  
—and Allah knew better what she had borne—  
'and the female is not like the male.  
I have named her Mary,  
and I commend her and her offspring to Your care

<sup>1</sup> That is, Mary (ع).

- مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾  
 فَتَقَبَّلَهَا رَبُّهَا  
 بِقَبُولٍ حَسَنٍ  
 وَأَنْبَتَهَا نَبَاتًا حَسَنًا  
 وَكَفَّلَهَا زَكَرِيَّا  
 كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ  
 وَجَدَ عِنْدَهَا رِزْقًا  
 قَالَ يَمْرُؤُا  
 أَنَّى لَكَ هَذَا  
 قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ  
 إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ  
 بِغَيْرِ حِسَابٍ ﴿٣٧﴾  
 هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ  
 قَالَ رَبِّ  
 هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً  
 إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾  
 فَنَادَتْهُ الْمَلَائِكَةُ  
 وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ  
 أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى  
 مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ  
 وَسَيِّدًا وَحَصُورًا  
 وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾  
 قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ  
 وَقَدْ بَلَغَنِيَ الْكِبَرُ  
 وَأَمْرَأَتِي عَاقِرٌ  
 قَالَ كَذَلِكَ اللَّهُ  
 يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾  
 قَالَ رَبِّ اجْعَلْ لِي آيَةً  
 قَالَ ءآيَتُكَ
- against [the evil of] the outcast Satan.’  
 37 Thereupon her Lord accepted her  
 with a gracious acceptance,  
 and made her grow up in a worthy fashion,  
 and He charged Zechariah with her care.  
 Whenever Zechariah visited her in the sanctuary,  
 he would find provisions with her.  
 He said, ‘O Mary,  
 from where does this come for you?’  
 She said, ‘It comes from Allah.  
 Allah provides whomever He wishes  
 without any reckoning.’  
 38 Thereat Zechariah supplicated his Lord.  
 He said, ‘My Lord!  
 Grant me a good offspring from You!  
 Indeed You hear all supplications.’  
 39 Then the angels called out to him,  
 as he stood praying in the sanctuary:  
 ‘Allah gives you the good news of John,  
 as a confirmer of a Word of Allah,<sup>1</sup>  
 eminent and chaste,  
 a prophet, among the righteous.’  
 40 He said, ‘My Lord, how shall I have a son  
 while old age has overtaken me  
 and my wife is barren?’  
 He said, ‘So it is that Allah  
 does whatever He wishes.’  
 41 He said, ‘My Lord, grant me a sign.’  
 He said, ‘Your sign

<sup>1</sup> That is, Jesus (عيسى).

- أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ  
إِلَّا رَمًّا  
وَأَذْكُرَ رَبَّكَ كَثِيرًا  
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ﴿٤١﴾
- 42 And when the angels said,  
‘O Mary, Allah has chosen you and purified you,  
and He has chosen you above the world’s women.  
O Mary, be obedient to your Lord,  
and prostrate and bow down  
with those who bow [in worship].’
- 43 O Mary, be obedient to your Lord,  
and prostrate and bow down  
with those who bow [in worship].
- 44 These accounts are from the Unseen,  
which We reveal to *you*,  
and *you* were not with them  
when they were casting lots  
[to see] which of them  
would take charge of Mary’s care,  
nor were *you* with them  
when they were contending.
- 45 When the angels said, ‘O Mary,  
Allah gives you the good news of a Word from Him  
whose name is Messiah, Jesus, son of Mary,  
distinguished in the world and the Hereafter,  
and one of those brought near [to Allah].  
He will speak to people in the cradle  
and in adulthood,  
and will be one of the righteous.’
- 46 He will speak to people in the cradle  
and in adulthood,  
and will be one of the righteous.
- 47 She said, ‘My Lord, how shall I have a child  
seeing that no human has ever touched me?’  
He said, ‘So it is that Allah  
creates whatever He wishes.
- 48 She said, ‘My Lord, how shall I have a child  
seeing that no human has ever touched me?’  
He said, ‘So it is that Allah  
creates whatever He wishes.

- إِذَا قَضَىٰ أَمْرًا  
 فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٥﴾  
 وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ  
 وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿١٦﴾  
 وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ  
 أَنِّي قَدْ جِئْتُكُمْ  
 بِبَيِّنَةٍ مِّن رَّبِّكُمْ  
 أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ  
 كَهَيْئَةِ الطَّيْرِ  
 فَأَنْفُخُ فِيهِ  
 فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ  
 وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ  
 وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ  
 وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ  
 وَمَا تَدْخُرُونَ فِي بُيُوتِكُمْ  
 إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُمْ  
 إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧﴾  
 وَمُصَدِّقًا  
 لِّمَا بَيَّنَّ يَدَىٰ مِنَ التَّوْرَةِ  
 وَلَا حِلَّ لَكُمْ  
 بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
 وَجِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا  
 إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ  
 فَاعْبُدُوهُ  
 هٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿١٨﴾  
 فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ  
 قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ  
 قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ  
 ءَامَنَّا بِاللَّهِ
- When He decides on a matter  
 He just says to it “Be!” and it is.  
 And He will teach him the Book and wisdom,  
 the Torah and the Evangel,  
 and [he will be] an apostle to the Children of Israel,  
 [and he will declare,] ‘I have certainly brought you  
 a sign from your Lord:  
 I will create for you out of clay  
 the form of a bird,  
 then I will breathe into it,  
 and it will become a bird by Allah’s leave.  
 And I heal the blind and the leper  
 and I revive the dead by Allah’s leave.  
 And I will tell you what you have eaten  
 and what you have stored in your houses.  
 There is indeed a sign in that for you,  
 should you be faithful.  
 And [I come] to confirm [the truth of]  
 that which is before me of the Torah,  
 and to make lawful for you  
 some of the things that were forbidden you.  
 I have brought you a sign from your Lord;  
 so be wary of Allah and obey me.  
 Indeed Allah is my Lord and your Lord;  
 so worship Him.  
 This is a straight path.’  
 And when Jesus sensed their faithlessness,  
 he said, ‘Who will be my helpers toward Allah?’  
 The Disciples said, ‘We will be helpers of Allah.  
 We have faith in Allah,

- وَأَشْهَدُ بِأَنَا مُسْلِمُونَ ﴿٣٥﴾  
 رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ 53 Our Lord, we believe in what You have sent down,  
 وَاتَّبَعْنَا الرَّسُولَ  
 and we follow the apostle,  
 فَكُتِبْنَا مَعَ الشَّاهِدِينَ ﴿٣٦﴾  
 so write us among the witnesses.’  
 وَمَكْرُؤًا 54 Then they<sup>1</sup> plotted [against Jesus],  
 وَمَكْرَ اللَّهِ 54 and Allah also devised,  
 وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٧﴾  
 and Allah is the best of devisers.  
 إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ 55 When Allah said, ‘O Jesus, I shall take you [r soul],<sup>2</sup>  
 وَرَافِعُكَ إِلَيَّ  
 and I shall raise you up toward Myself,  
 وَمُطَهِّرُكَ  
 and I shall clear you  
 مِنَ الَّذِينَ كَفَرُوا  
 of [the calumnies of] the faithless,  
 وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ  
 and I shall set those who follow you  
 فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ  
 above the faithless until the Day of Resurrection.  
 ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
 Then to Me will be your return,  
 فَأَحْكُمُ بَيْنَكُمْ  
 whereat I will judge between you  
 فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٣٨﴾  
 concerning that about which you used to differ.  
 فَأَمَّا الَّذِينَ كَفَرُوا 56 As for the faithless,  
 فَأَعَدُّ لَهُمْ عَذَابًا شَدِيدًا  
 I will punish them with a severe punishment  
 فِي الدُّنْيَا وَالْآخِرَةِ  
 in the world and the Hereafter;

<sup>1</sup> That is, the opponents of Jesus among the Jews.

<sup>2</sup> *Tawaffā* means ‘to exact fully’ something, ‘to receive in full,’ ‘to take one’s full share,’ and in the present Qur’ānic context it is used in the sense of taking away of the soul, either temporarily, as during sleep (as in 6:60), or permanently, as at the time of death (as in 3:193; 4:97; 6:61; 7:37,126; 8:50; 10:46; 12:101; 13:40; 16:28; 22:5; 32:11; 40:67, 77; 47:27). In verse 39:42, it is used to refer to the taking of the soul both during sleep and death: ‘It is Allah who takes (*yatawaffā*) the souls at death, and those that have not died during their sleep. He retains those for whom He has decreed death, but releases the rest for a specified term.’ The passive form of the verb, *tuwaffiya* means ‘to die,’ ‘to expire,’ and to ‘pass away.’ It occurs in 2:234, 240. In a tradition, Imam ‘Alī ibn Mūsā al-Riḍā (‘a) explains that Jesus Christ (‘a) “was raised alive from the earth to the heaven. Then his soul was taken away between the earth and the heaven. After he was raised to the heaven his soul was restored to his body, and hence the words of God, the Almighty and the Glorious, ‘When Allah said: ‘O Jesus, I shall take you [r soul], and I shall raise you up to Myself. . .’ ” (‘Uyūn akhbār al-Riḍā, Tehran: Intishārāt-e Jahān, n.d., ed. Sayyid Mahdī al-Ḥusaynī al-Lājwardī, vol. 1, p. 215; cf. *Biḥār al-anwār*, vol. 14, p. 338).

- وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٥٧﴾  
 وَأَمَّا الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 فَيُوَفِّيهِمْ أُجُورَهُمْ  
 وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٨﴾  
 ذَلِكَ نَتْلُوهُ عَلَيْكَ  
 مِّنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٩﴾  
 إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ  
 كَمَثَلِ آدَمَ  
 خَلَقَهُ مِن تُرَابٍ  
 ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٦٠﴾  
 الْحَقُّ مِن رَّبِّكَ  
 فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦١﴾  
 فَمَنْ حَاجَّكَ فِيهِ  
 مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ  
 فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا  
 وَأَبْنَاءَكُمْ  
 وَنِسَاءَنَا وَنِسَاءَكُمْ  
 وَأَنْفُسَنَا وَأَنْفُسَكُمْ  
 ثُمَّ نَبْتَهِلْ  
 فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ ﴿٦٢﴾  
 إِنَّ هٰذَا لَهٗوَ الْقَصَصِ الْحَقِّ  
 وَمَا مِن إِلٰهٍ إِلَّا اللَّهُ  
 وَإِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ ﴿٦٣﴾  
 فَإِن تَوَلَّوْا  
 فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٤﴾  
 قُلْ يَا أَهْلَ الْكِتَابِ  
 تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا  
 وَبَيْنَكُمْ  
 أَلَّا نَعْبُدَ إِلَّا اللَّهَ  
 وَلَا نُشْرِكَ بِهِ شَيْئًا
- and they will have no helpers.’  
 57 But as for those who have faith  
 and do righteous deeds,  
 He will pay them in full their rewards,  
 and Allah does not like the wrongdoers.  
 58 These that We recite to you  
 are from the signs and the Wise Reminder.<sup>1</sup>  
 59 Indeed the case of Jesus with Allah  
 is like the case of Adam:  
 He created him from dust,  
 then said to him, ‘Be,’ and he was.  
 60 This is the truth from your Lord,  
 so do not be among the skeptics.  
 61 Should anyone argue with *you* concerning him,  
 after the knowledge that has come to *you*,  
 say, ‘Come! Let us call our sons and your sons,  
 our women and your women,  
 our souls and your souls,  
 then let us pray earnestly  
 and call down Allah’s curse upon the liars.’  
 62 This is indeed the true account, for sure.  
 There is no god but Allah,  
 and indeed Allah is the All-mighty, the All-wise.  
 63 But if they turn away,  
 indeed Allah knows best the agents of corruption.  
 64 Say, ‘O People of the Book!  
 Come to a word common between us and you:  
 that we will worship no one but Allah,  
 and that we will not ascribe any partner to Him,

<sup>1</sup> Or ‘the Definitive Reminder.’ This is yet another name of the Holy Qur’an

- وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا  
مِّن دُونِ اللَّهِ  
فَإِن تَوَلَّوْا  
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾
- 65 O People of the Book!  
and that we will not take each other as lords  
besides Allah.’  
But if they turn away,  
say, ‘Be witnesses that we are *muslims*.’<sup>1</sup>
- لِمَ تُحَاجُّوْنَ فِي إِبْرَاهِيمَ  
وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ  
إِلَّا مِنْ بَعْدِهِ  
أَفَلَا تَعْقِلُونَ ﴿٦٦﴾
- 66 O People of the Book!  
Why do you argue concerning Abraham?  
Neither the Torah nor the Evangel were sent down  
until [long] after him.  
Do you not apply reason?
- هَاتَيْنِمْ هِنُورًا ۖ حَاجَجْتُمْ  
فِي مَا لَكُمْ بِهِ عِلْمٌ  
فَلِمَ تَحَاجُّوْنَ  
فِي مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٧﴾
- 67 Ah! You are the very ones who argue  
about that of which you have knowledge.  
Why then do you argue  
about that of which you have no knowledge?  
And Allah knows and you do not know.
- مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا  
وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾
- 68 Abraham was neither a Jew nor a Christian.  
Rather he was a *ḥanīf*, a *muslim*,  
and he was not one of the polytheists.
- إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ  
لَلَّذِينَ اتَّبَعُوهُ  
وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا  
وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾
- 69 Indeed the nearest of all people to Abraham  
are those who follow him,  
and this prophet and those who have faith,  
and Allah is the guardian of the faithful.
- وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
لَو يُضِلُّوكُمْ  
وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ  
وَمَا يَشْعُرُونَ ﴿٧٠﴾
- 70 A group of the People of the Book were eager  
to lead you astray;  
yet they lead no one astray except themselves,  
but they are not aware.
- يَأْهَلُ الْكِتَابِ  
لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾
- 71 O People of the Book!  
Why do you defy Allah’s signs  
while you testify [to their truth]?

<sup>1</sup> That is, those who have submitted to Allah.

لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَطْلِ  
 وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧٢﴾  
 وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
 ءَامَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ ءَامَنُوا  
 وَجَهَ النَّهَارِ  
 وَكُفَرُوا ءَاخِرَهُ  
 لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٣﴾  
 وَلَا تَوْمِنُوا  
 إِلَّا لِمَنْ تَبِعَ دِينَكُمْ  
 قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ  
 أَنْ يُؤْتَىٰ أَحَدٌ  
 مِّثْلَ مَا أُوتِيْتُمْ  
 أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ  
 قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ  
 يُؤْتِيهِ مَنْ يَشَاءُ  
 وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٤﴾  
 يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ  
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾  
 وَمِنْ أَهْلِ الْكِتَابِ مَنْ  
 إِنْ تَأَمَّنْهُ بِقِنْطَارٍ  
 يُؤَدِّهِ إِلَيْكَ  
 وَمِنْهُمْ مَنْ  
 إِنْ تَأَمَّنْهُ بِدِينَارٍ

Why do you mix the truth with falsehood,  
 and conceal the truth while you know [it]?

A group of the People of the Book say,  
 ‘Believe in what has been sent down to the faithful  
 at the beginning of the day,  
 and disbelieve at its end,  
 so that they may turn back [from their religion].’

‘And do not believe anyone  
 except him who follows your religion.’  
 Say, ‘Indeed [true] guidance is the guidance of Allah.’  
 ‘[And do not believe] that anyone may be given  
 the like of what you were given,  
 or that he may argue with you before your Lord.’<sup>1</sup>

Say, ‘Indeed all grace is in Allah’s hand;  
 He grants it to whomever He wishes,  
 and Allah is all-bounteous, all-knowing.

He singles out for His mercy whomever He wishes,  
 and Allah is dispenser of a great grace.’

And among the People of the Book is he who  
 if you entrust him with a quintal<sup>2</sup>  
 will repay it to you,  
 and among them is he who,  
 if you entrust him with a dinar

<sup>1</sup> This is in accordance with 2:76 where the Jews are described as making a similar statement. Alternatively, it may be understood as being part of the reply the Prophet is asked to give to the Jews, in which case the translation will be as follows: ‘Say, “Indeed [true] guidance is the guidance of Allah, so that anyone may be given the like of what you were given, or that he may argue with you before your Lord.”’

<sup>2</sup> Quintal: hundredweight. *The American Heritage Dictionary* gives the following history of the English ‘quintal’: Middle English, a unit of weight, from Old French, from Medieval Latin *quintāle*, from Arabic *qinṭār*, from Late Greek *kentēnāriōn*, from Late Latin *centēnārium* (*pondus*), hundred(weight), from Latin *centēnārius*, of a hundred.

- لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۗ  
ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ  
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٦﴾  
بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ  
فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٧﴾  
إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ  
ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ  
وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ  
يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ  
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾  
وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ لَلِلسَانِ بِالْكِتَابِ  
لِيُحَسِّبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ  
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ  
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾  
مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ  
وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
- will not repay it to you  
unless you stand persistently over him.  
That is because they say,  
'We have no obligation to the non-Jews.'  
But they attribute lies to Allah,  
and they know [it].  
76 Yes, whoever fulfills his commitments  
and is wary of Allah  
—Allah indeed loves the Godwary.  
77 Those who sell Allah's covenant  
and their oaths  
for a paltry gain—  
there shall be no share for them in the Hereafter  
and Allah will not speak to them  
nor will He [so much as] look at them  
on the Day of Resurrection,  
nor will He purify them,  
and there is a painful punishment for them.  
78 There is indeed a group of them  
who twist their tongues to mimic the Book,  
that you may suppose that it is from the Book,  
though it is not from the Book,  
and they say, 'It is from Allah,'  
though it is not from Allah,  
and they attribute lies to Allah,  
and they know [it].  
79 It does not behoove any human  
that Allah should give him the Book,  
judgement and prophethood,  
and then he should say to the people,

- كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ  
وَلٰكِنْ كُونُوا رَبَّيِّنَ  
بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتٰبِ  
وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٥١﴾  
وَلَا يَأْمُرُكُمْ اَنْ تَتَّخِذُوا  
الْمَلَائِكَةَ وَالنَّبِيِّنَ اَرْبَابًا  
اَيُّكُمْ بِالْكَفْرِ  
بَعْدَ اِذْ اَنْتُمْ مُسْلِمُونَ ﴿٥٢﴾  
وَإِذْ اَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ  
لَمَآءِ اٰتَيْنٰكُمْ  
مِّنْ كِتٰبٍ وَحِكْمَةٍ  
ثُمَّ جَاءَكُمْ رَسُولٌ  
مُّصَدِّقٌ لِّمَا مَعَكُمْ  
لَتُؤْمِنُنَّ بِهِ ۗ وَلَتَنْصُرُنَّهُ  
قَالَ اَاقْرَئْتُمْ  
وَاقْرَئْتُمْ عَلٰى ذٰلِكُمْ اِصْرِي  
قَالُوْا اَقْرَئْنَا  
قَالَ فَاَشْهَدُوْا  
وَاَنَا مَعَكُمْ مِنَ الشَّاهِدِيْنَ ﴿٥٣﴾  
فَمَنْ تَوَلَّىٰ بَعْدَ ذٰلِكَ  
فَاُوْتِيَكَ هُمُ الْفٰسِقُوْنَ ﴿٥٤﴾  
اَفَعَمَّرَ دِيْنَ اللّٰهِ يَبْغُوْنَ  
وَلَهُمْ اَسْلَمٌ  
مِّنْ فِى السَّمٰوٰتِ وَالْاَرْضِ  
طَوْعًا وَّكَرْهًا  
وَإِلَيْهِ يُرْجَعُوْنَ ﴿٥٥﴾  
قُلْ ؕ اٰمَنَّا بِاللّٰهِ  
وَمَا اُنزِلَ عَلَيْنَا
- ‘Be my servants instead of Allah.’  
Rather [he would say], ‘Be a godly people,  
because of your teaching the Book  
and because of your studying it.’  
80 And he would not command you to take  
the angels and the prophets for lords.  
Would he call you to unfaith  
after you have been *muslims*?  
81 When Allah took a compact concerning the prophets,  
[He said,] ‘Inasmuch as I have given you  
of the Book and wisdom,<sup>1</sup>  
should an apostle come to you thereafter  
confirming what is with you,  
you shall believe in him and help him.’  
He said, ‘Do you pledge  
and accept My covenant on this condition?’  
They said, ‘We pledge.’  
He said, ‘Then be witnesses,  
and I am also among the witnesses along with you.’  
82 Then whoever turns away after that  
—it is they who are the transgressors.  
83 Do they, then, seek a religion other than Allah’s,  
while to Him submits  
whoever there is in the heavens and the earth,  
willingly or unwillingly,  
and to Him they will be brought back?  
84 Say, ‘We have faith in Allah,  
and in what has been sent down to us,

<sup>1</sup> Or, in accordance with an alternate reading (with *lammā*, instead of *lamā*), ‘Since I have given you of the Book and wisdom,’ or ‘As I have given you . . .’

- وَمَا أَنْزَلَ عَلَىٰ إِبْرَاهِيمَ  
وَأِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطَ  
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَالنَّبِيُّونَ مِن رَّبِّهِمْ  
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ  
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٥﴾
- 85 وَمَنْ يَتَّبِعْ غَيْرَ الْاِسْلَامِ دِينًا  
فَلَنْ يُقْبَلَ مِنْهُ  
وَهُوَ فِي الْآخِرَةِ مِنَ الْخٰسِرِينَ ﴿٤٦﴾
- 86 كَيْفَ يَهْدِي اللهُ قَوْمًا  
كَفَرُوا بَعْدَ اِيْمَانِهِمْ  
وَشَهِدُوا اَنَّ الرَّسُولَ حَقٌّ  
وَجَاءَهُمُ الْبَيِّنَاتُ  
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِينَ ﴿٤٧﴾
- 87 اَوْلٰئِكَ جَزَاؤُهُمْ اَنَّ عَلَيْهِمُ  
لَعْنَةَ اللّٰهِ وَالْمَلٰئِكَةِ  
وَالنّٰسِ اَجْمَعِيْنَ ﴿٤٨﴾
- 88 خٰلِدِيْنَ فِيْهَا  
لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ  
وَلَا هُمْ يُنظَرُوْنَ ﴿٤٩﴾
- 89 اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ  
وَأَصْلَحُوْا  
فَإِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٥٠﴾
- 90 اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ  
ثُمَّ اَزْدٰدُوْا كُفْرًا  
لَّنْ تُقْبَلَ تَوْبَتُهُمْ  
وَأَوْلٰئِكَ هُمُ الضّٰلُّوْنَ ﴿٥١﴾
- 91 اِنَّ الَّذِيْنَ كَفَرُوْا  
وَمَاتُوْا وَهُمْ كٰفِرٌ
- and what was sent down to Abraham,  
Ishmael, Isaac, Jacob  
and the Tribes,  
and that which Moses and Jesus were given,  
and the prophets, from their Lord.  
We make no distinction between any of them,  
and to Him do we submit.'
- Should anyone follow a religion other than Islam,  
it shall never be accepted from him,  
and he will be among the losers in the Hereafter.
- How shall Allah guide a people  
who have disbelieved after their faith  
and [after] bearing witness that the Apostle is true,  
and [after] manifest proofs had come to them?  
Allah does not guide the wrongdoing lot.
- Their requital is that there shall be upon them  
the curse of Allah, the angels,  
and all mankind.
- They will remain in it [forever],  
and their punishment shall not be lightened,  
nor will they be granted any respite,  
except such as repent after that  
and make amends,  
for Allah is all-forgiving, all-merciful.
- Indeed those who turn faithless after their faith,  
and then advance in faithlessness,  
their repentance will never be accepted,  
and it is they who are the astray.
- Indeed those who turn faithless,  
and die while they are faithless,

فَلَنْ يَقْبَلَ مِنْ أَحَدِهِمْ مِلَّةَ الْأَرْضِ ذَهَبًا  
وَلَوْ أَقْتَدَىٰ بِهِ  
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ  
وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩٢﴾

a world of gold will not be accepted from any of them  
should he offer it for ransom.  
For such there will be a painful punishment,  
and they will have no helpers.

لَنْ تَنَالُوا الْبِرَّ  
حَتَّىٰ تُنْفِقُوا مِمَّا حُبِّبْتُمْ  
وَمَا تُنْفِقُوا مِنْ شَيْءٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾ \*

92 You will never attain piety  
until you spend out of what you hold dear,  
and whatever you may spend of anything,  
Allah indeed knows it.

[PART 4]

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ  
إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ  
مِن قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ  
قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

93 All food was lawful to the Children of Israel  
except what Israel<sup>1</sup> had forbidden himself  
before the Torah was sent down.  
*Say*, 'Bring the Torah, and read it,  
should you be truthful.'

فَمَنْ أَفْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ  
مِنْ بَعْدِ ذَٰلِكَ  
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

94 So whoever fabricates a lie against Allah  
after that  
—it is they who are the wrongdoers.

قُلْ صَدَقَ اللَّهُ  
فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٦﴾

95 *Say*, 'Allah has spoken the truth;  
so follow the creed of Abraham, a *hanīf*,  
and he was not one of the polytheists.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ  
لَلَّذِي بِبَكَّةَ  
مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٩٧﴾

96 Indeed the first house to be set up for mankind  
is the one at Bakkah,<sup>2</sup>  
blessed and a guidance for all nations.

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَرَ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا  
وَلِلَّهِ عَلَى النَّاسِ  
حِجُّ الْبَيْتِ

97 In it are manifest signs [and] Abraham's Station,  
and whoever enters it shall be secure.  
And it is the duty of mankind toward Allah  
to make pilgrimage to the House

<sup>1</sup> That is Jacob (ع).

<sup>2</sup> The Holy Mosque or the city of Makkah, or the territory where they stand.

مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا  
وَمَنْ كَفَرَ  
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٧٧﴾

—for those who can afford the journey to it—  
and should anyone renege [on his obligation],  
Allah is indeed without need of the creatures.

قُلْ يَا أَهْلَ الْكِتَابِ 98 Say, ‘O People of the Book!  
لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٧٨﴾  
لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مِمَّنْ ءَامَنَ  
تَبُغُونَهَا عِوَجًا  
وَأَنْتُمْ شُهَدَاءُ  
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٩﴾

99 Say, ‘O People of the Book!  
why do you bar the faithful from the way of Allah,  
seeking to make it crooked,  
while you are witnesses [to its truthfulness]?  
And Allah is not oblivious of what you do.’

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 100 O you who have faith,  
إِنْ تُطِيعُوا فَرِيقًا  
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ  
يُرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ  
كَافِرِينَ ﴿٨٠﴾  
وَكَيْفَ تَكْفُرُونَ 101 And how would you be faithless  
وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ  
وَفِيكُمْ رَسُولُهُ  
وَمَنْ يَعْتَصِم بِاللَّهِ  
فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨١﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا 102 O you who have faith!  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ  
وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُّسْلِمُونَ ﴿٨٢﴾  
وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا  
وَلَا تَفَرَّقُوا  
وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً 103 Hold fast, all together, to Allah’s cord,  
and do not be divided [into sects].  
And remember Allah’s blessing upon you  
when you were enemies,

- فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا  
وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ  
فَأَنْقَذَكُم مِّنْهَا  
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾  
وَلَتَكُن مِّنكُمْ أُمَّةٌ  
يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْعُرْفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾  
وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا  
وَأَخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ  
وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾  
يَوْمَ تَبْيَضُّ وُجُوهٌ  
وَتَسْوَدُّ وُجُوهٌ  
فَأَمَّا الَّذِينَ آسَوْدَتْ وُجُوهُهُمْ  
أَكْفَرْتُمْ  
بَعْدَ إِيمَانِكُمْ  
فَذُوقُوا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾  
وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ  
فَفِي رَحْمَةِ اللَّهِ  
هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾  
تِلْكَ آيَاتُ اللَّهِ  
تَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا  
لِّلْعَالَمِينَ ﴿١٠٩﴾  
وَلِلَّهِ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ
- then He brought your hearts together,  
so you became brothers with His blessing.  
And you were on the brink of a pit of Fire,  
whereat He saved you from it.  
Thus does Allah clarify His signs for you  
so that you may be guided.  
104 There has to be a nation among you  
summoning to the good,  
bidding what is right,  
and forbidding what is wrong.  
It is they who are the felicitous.  
105 Do not be like those who became divided [into sects]  
and differed after manifest signs had come to them.  
For such there will be a great punishment,  
on the day when [some] faces will turn white  
and [some] faces will turn black.  
As for those whose faces turn black  
[it will be said to them], ‘Did you disbelieve  
after your faith?’  
So taste the punishment  
because of what you used to disbelieve.’  
107 But as for those whose faces become white,  
they shall dwell in Allah’s mercy,  
and they will remain in it [forever].  
108 These are the signs of Allah  
which We recite to *you* in truth,  
and Allah does not desire any wrong  
for the creatures.  
109 To Allah belongs whatever is in the heavens  
and whatever is in the earth,

- وَالِىَ اللّٰهِ تُرْجَعُ الْاُمُورُ ﴿١٠٩﴾  
 كُنْتُمْ خَيْرَ اُمَّةٍ 110 You are the best nation  
 اُخْرِجْتِ لِلنَّاسِ [ever] brought forth for mankind:  
 تَأْمُرُونَ بِالْمَعْرُوفِ you bid what is right  
 وَتَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid what is wrong,  
 وَتُؤْمِنُونَ بِاللّٰهِ and have faith in Allah.  
 وَلَوْ اَنَّ اَهْلَ الْكِتَابِ And if the People of the Book had believed,  
 لَكَانَ خَيْرًا لَّهُمْ it would have been better for them.  
 مِنْهُمْ الْمُؤْمِنُونَ Among them [some] are faithful,  
 وَاكْثَرُهُمُ الْفٰسِقُونَ but most of them are transgressors. ﴿١١٠﴾  
 لَنْ يَضُرُّوكُمْ 111 They<sup>1</sup> will never do you any harm,  
 اِلَّا اَذًى except for some hurt;  
 وَاِنْ يُقَاتِلُوْكُمْ and if they fight you,  
 يُوَلُّوْكُمْ الْاَدْبَارَ they will turn their backs [to flee],  
 ثُمَّ لَا يُنصَّرُونَ then they will not be helped. ﴿١١١﴾  
 ضُرِبَتْ عَلَيْهِمُ الذَّلٰتُ 112 Abasement has been stamped upon them  
 اَيْنَ مَا تُقِفُوْا wherever they are confronted,  
 اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ except for an asylum from Allah  
 وَحَبْلٍ مِّنَ النَّاسِ and an asylum from the people;  
 وَبَآءَ وَبَغَضٍ مِّنَ اللّٰهِ and they earned the wrath of Allah,  
 وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ and poverty was stamped upon them.  
 ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ That, because they would defy the signs of Allah  
 وَيَقْتُلُوْنَ الْاَنْبِيَاۗءَ بَعْتَرٍ حَقًّا and kill the prophets unjustly.  
 ذٰلِكَ بِمَا عَصَوْا That, because they would disobey  
 وَكَانُوْا يَعْتَدُوْنَ and used to commit transgression. ﴿١١٢﴾  
 لَيْسُوْا سَوَآءًا 113 Yet they are not all alike.  
 مِّنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قٰنِيْمَةٌ Among the People of the Book is an upright nation;  
 يَتْلُوْنَ آيٰتِ اللّٰهِ اِنَاۗءَ الْاَيْلِ they recite Allah's signs in the watches of the night  
 وَهُمْ يَسْجُدُوْنَ and prostrate. ﴿١١٣﴾

<sup>1</sup> That is, the Jews.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ 114 They have faith in Allah and the Last Day,  
 وَيَأْمُرُونَ بِالْمَعْرُوفِ and bid what is right  
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid what is wrong,  
 وَهُمْ سَرِعُونَ فِي الْخَيْرَاتِ and are active in [performing] good deeds.  
 وَأُولَئِكَ مِنَ الصَّالِحِينَ They are among the righteous. ﴿١١٤﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ 115 And whatever good they do,  
 فَلَنْ يُكْفَرُوا they will not go unappreciated for it,  
 وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ and Allah knows best the Godwardy. ﴿١١٥﴾

إِنَّ الَّذِينَ كَفَرُوا 116 As for the faithless,  
 لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ neither their wealth nor their children will avail them  
 مِنَ اللَّهِ شَيْئًا anything against Allah.  
 وَأُولَئِكَ أَصْحَابُ النَّارِ They shall be the inmates of the Fire,  
 هُمْ فِيهَا خَالِدُونَ and they shall remain in it [forever]. ﴿١١٦﴾

مَثَلُ مَا يُنْفِقُونَ 117 The parable of what they spend  
 فِي هَذِهِ الْحَيَاةِ الدُّنْيَا in the life of this world  
 كَمَثَلِ رِيحٍ فِيهَا صِرٌّ is that of a cold wind  
 أَصَابَتْ حَرْثَ قَوْمٍ that strikes the tillage of a people  
 ظَلَمُوا أَنْفُسَهُمْ who wronged themselves,  
 فَأَهْلَكَتْهُ destroying it.  
 وَمَا ظَلَمَهُمُ اللَّهُ Allah does not wrong them,  
 وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ but they wrong themselves. ﴿١١٧﴾

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 118 O you who have faith!  
 لَا تَتَّخِذُوا بَطَانَةً Do not take your confidants  
 مِنْ دُونِكُمْ from others than yourselves;  
 لَا يَأْلُونَكُمْ خَبَالًا they will spare nothing to ruin you.  
 وَدُوا مَا عَيْنُكُمْ They are eager to see you in distress.  
 قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ Hatred has already shown itself from their mouths,  
 وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ and what their breasts hide [within] is yet worse.  
 قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ We have certainly made the signs clear for you,

- 119 **إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١١٩﴾** should you apply reason.  
**هَاتَتْكُمْ أَوْلَاءَ حُبُّوهُمْ** 119 Ah! You are the ones who bear love towards them,  
**وَلَا يُحِبُّونَكُمْ** while they do not love you,  
**وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ** though you believe in all the Books;  
**وَإِذَا لَقُواكُمْ قَالُوا ءَامَنَّا** and when they meet you, they say, ‘We believe,’  
**وَإِذَا خَلَوْا** but when they are alone,  
**عَضُّوا عَلَيْكُمُ الْأَئْمِلَ مِنَ الْغِظِ** they bite their fingertips out of rage at you.  
**قُلْ مُوتُوا بِغَيْظِكُمْ** Say, ‘Die of your rage!’  
**إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢٠﴾** Indeed Allah knows best what is in the breasts.  
**إِنْ مَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ** 120 If some good should befall you, it upsets them,  
**وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا** but if some ill should befall you, they rejoice at it.  
**وَإِنْ تَصْبِرُوا وَتَتَّقُوا** Yet if you are patient and Godwary,  
**لَا يَضُرَّكُمْ كَيْدُهُمْ شَيْئًا** their guile will not harm you in any way.  
**إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢١﴾** Indeed Allah comprehends what they do.  
**وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ** 121 When *you* left *your* family at dawn  
**تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ** to settle the faithful in their positions for battle  
**وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٢﴾** —and Allah is all-hearing, all-knowing.  
**إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ** 122 When two groups among you were about  
**أَنْ تَفْشَلَا** to lose courage,  
**وَاللَّهُ وَلِيُّهَا** —though Allah is their guardian,  
**وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٣﴾** and in Allah let all the faithful put their trust.  
**وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ** 123 Certainly Allah helped you at Badr,  
**وَأَنْتُمْ أَذِلَّةٌ** when you were abased [in the enemy’s eyes].  
**فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٤﴾** So be wary of Allah so that you may give thanks.  
**إِذْ تَقُولُ لِلْمُؤْمِنِينَ** 124 When *you* were saying to the faithful,  
**أَلَنْ يَكْفِيَكُمْ** ‘Is it not enough for you  
**أَنْ يُعِدَّكُمْ رَبُّكُمْ** that your Lord should aid you  
**بِثَلَاثَةِ أَلْفٍ مِنَ الْمَلَائِكَةِ مُزِيلِينَ ﴿١٢٥﴾** with three thousand angels sent down?’  
**بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا** 125 Yes, if you are steadfast and Godwary,

- وَيَأْتُوكُمْ مِّن فَوْرِهِمْ هَذَا  
يُمَدِّدْكُمْ رَبُّكُمْ  
بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٦﴾  
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ  
وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ  
وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ  
الْعَزِيزِ الْحَكِيمِ ﴿١٢٧﴾  
لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا  
أَوْ يَكْبِتَهُمْ  
فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٨﴾  
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ  
أَوْ يَتُوبَ عَلَيْهِمْ  
أَوْ يُعَذِّبَهُمْ  
فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٩﴾  
وَلِلَّهِ مَا فِي السَّمٰوٰتِ  
وَمَا فِي الْأَرْضِ  
يَغْفِرُ لِمَن يَشَاءُ  
وَيُعَذِّبُ مَن يَشَاءُ  
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٣٠﴾
- 126 Allah did not appoint it but as a good news for you,  
and to reassure with it your hearts,  
and victory<sup>1</sup> comes only from Allah,  
the All-mighty, the All-wise,  
127 that He may cut down a section of the faithless,  
or subdue them,  
so that they retreat disappointed.  
128 *You* have no hand in the matter,  
whether He accepts their repentance  
or punishes them,  
for they are indeed wrongdoers.  
129 To Allah belongs whatever is in the heavens  
and whatever is in the earth:  
He forgives whomever He wishes  
and punishes whomever He wishes,  
and Allah is all-forgiving, all-merciful.
- 130 O you who have faith!  
Do not exact usury, twofold and severalfold,  
and be wary of Allah so that you may be felicitous.  
131 And beware of the Fire which  
has been prepared for the faithless,  
132 and obey Allah and the Apostle  
so that you may be granted [His] mercy.  
133 And hasten towards your Lord's forgiveness  
and a paradise as vast as the heavens and the earth,

<sup>1</sup> Or 'help.'

- أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٥﴾  
 الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ  
 وَالْكَاظِمِينَ الْغَيْظَ  
 وَالْعَافِينَ عَنِ النَّاسِ  
 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٦﴾  
 وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً  
 أَوْ ظَلَمُوا أَنْفُسَهُمْ  
 ذَكَرُوا اللَّهَ  
 فَاسْتَغْفَرُوا لِذُنُوبِهِمْ  
 وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ  
 وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا  
 وَهُمْ يَعْلَمُونَ ﴿١٣٧﴾  
 أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ  
 وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا  
 وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٨﴾
- 134 —those who spend in ease and adversity,  
 and suppress their anger,  
 and excuse [the faults of] the people,  
 and Allah loves the virtuous;  
 135 and those who, when they commit an indecent act  
 or wrong themselves,  
 remember Allah,  
 and plead [Allah's] forgiveness for their sins  
 —and who forgives sins except Allah?—  
 and who do not persist in what they have committed  
 while they know.  
 136 Their reward is forgiveness from their Lord,  
 and gardens with streams running in them,  
 to remain in them [forever].  
 How excellent is the reward of the workers!
- قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ  
 فَسِيرُوا فِي الْأَرْضِ  
 فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٣٩﴾  
 هَذَا بَيَانٌ لِلنَّاسِ  
 وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ ﴿١٤٠﴾
- 137 Certain [Divine] precedents have passed before you.  
 So travel over the land  
 and then observe how was the fate of the deniers.  
 138 This is an explanation for mankind,  
 and a guidance and advice for the Godworthy.
- وَلَا تَهِنُوا وَلَا تَحْزَنُوا  
 وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤١﴾  
 إِنْ يَمَسُّكُمْ فَرَحٌ  
 فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ مِثْلُهُ  
 وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ  
 وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا
- 139 Do not weaken or grieve:  
 you shall have the upper hand, should you be faithful.  
 140 If a wound afflicts you,  
 a like wound has already afflicted those people;  
 and We make such vicissitudes rotate among mankind,  
 so that Allah may ascertain those who have faith,

- وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ<sup>1</sup> and that He may take martyrs<sup>1</sup> from among you,  
 وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ and Allah does not like the wrongdoers.
- وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا 141 And so that Allah may purge those who have faith  
 وَيَمْحَقَ الْكٰفِرِيْنَ and that He may wipe out the faithless.
- اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوْا الْجَنَّةَ 142 Do you suppose that you would enter paradise,  
 وَلَمَّا يَعْلَمِ اللّٰهُ while Allah has not yet ascertained  
 الَّذِيْنَ جَاهَدُوْا مِنْكُمْ those of you who have waged *jihād*  
 وَيَعْلَمِ الصّٰبِرِيْنَ and not ascertained the steadfast?
- وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ 143 Certainly you were longing for death  
 مِنْ قَبْلِ اَنْ تَلْقَوْهُ before you had encountered it.  
 فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ Then certainly you saw it, as you looked on.
- وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ 144 Muḥammad is but an apostle;  
 قَدْ خَلَتْ مِنْ قَبْلِهٖ الرُّسُلُ [other] apostles have passed before him.  
 اَفَاِيْنِ مَاتَ اَوْ قُتِلَ If he dies or is slain,  
 اَنْقَلِبْتُمْ عَلٰى اَعْقِبِكُمْ will you turn back on your heels?  
 وَمَنْ يَنْقَلِبْ عَلٰى عَقْبَيْهِ Anyone who turns back on his heels  
 فَلَنْ يَضُرَّ اللّٰهَ شَيْئًا will not harm Allah in the least,  
 وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ and soon Allah will reward the grateful.
- وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ 145 No soul may die  
 اِلَّا بِاِذْنِ اللّٰهِ except by Allah's leave,  
 كِتٰبًا مُّوَجَّلًا at an appointed time.  
 وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا Whoever desires the reward of this world,  
 نُؤْتِهٖ مِنْهَا We will give him of it;  
 وَمَنْ يُرِدْ ثَوَابَ الْاٰخِرَةِ and whoever desires the reward of the Hereafter,  
 نُؤْتِهٖ مِنْهَا We will give him of it;  
 وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ and soon We will reward the grateful.
- وَكَأَيِّنْ مِنْ نَّبِيٍّ 146 How many a prophet there has been  
 قَاتَلَ مَعَهُ رِبِّيُّوْنَ كَثِيْرٌ with whom a multitude of godly men fought.  
 فَمَا وَهَنُوْا لِمَا اَصَابَهُمْ They did not falter for what befell them

<sup>1</sup> Or 'witnesses.'

- فِي سَبِيلِ اللَّهِ  
 وَمَا ضَعُفُوا  
 وَمَا اسْتَكْبَرُوا  
 وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾  
 147 All that they said was,  
 'Our Lord, forgive us our sins,  
 and our excesses in our affairs,  
 and make our feet steady,  
 and help us against the faithless lot.'  
 148 So Allah gave them the reward of this world  
 and the fair reward of the Hereafter;  
 and Allah loves the virtuous.
- وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا  
 رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا  
 وَإِسْرَافَنَا فِي أَمْرِنَا  
 وَثَبِّتْ أَقْدَامَنَا  
 وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾  
 149 O you who have faith!  
 If you obey the faithless,  
 they will turn you back on your heels,  
 and you will become losers.
- فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا  
 وَحُسْنَ ثَوَابِ الْآخِرَةِ  
 وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾  
 150 Rather Allah is your Master,  
 and He is the best of helpers.
- يَا أَيُّهَا الَّذِينَ آمَنُوا  
 إِن تُطِيعُوا الَّذِينَ كَفَرُوا  
 يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ  
 فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾  
 151 We shall cast terror into the hearts of the faithless  
 because of their ascribing to Allah partners,  
 for which He has not sent down any authority,  
 and their refuge shall be the Fire,  
 and evil is the [final] abode of the wrongdoers.
- بَلِ اللَّهُ مَوْلَاكُمْ  
 وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾  
 152 Allah certainly fulfilled His promise to you  
 when you were slaying them with His leave,  
 until you lost courage,  
 disputed about the matter,  
 and disobeyed  
 after He showed you what you loved.<sup>1</sup>
- وَمَا أَسْرَكُوا بِاللَّهِ  
 مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا  
 وَمَأْوَاهُمُ النَّارُ  
 وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾  
 152 Allah certainly fulfilled His promise to you  
 when you were slaying them with His leave,  
 until you lost courage,  
 disputed about the matter,  
 and disobeyed  
 after He showed you what you loved.<sup>1</sup>
- وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ  
 إِذْ تَحْسَبُونَهُمْ بِإِذْنِهِ  
 حَتَّىٰ إِذَا فَشِلْتُمْ  
 وَتَنَزَّعْتُمْ فِي الْأَمْرِ  
 وَعَصَيْتُمْ  
 مِمَّن بَعَدَ مَا أَرَاكُمْ مَا تُحِبُّونَ ﴿١٥٢﴾

<sup>1</sup> That is, the spoils of war.

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا  
 وَمِنْكُمْ مَّنْ يُرِيدُ الآخِرَةَ  
 ثُمَّ صَرَفَكُمْ عَنْهُمْ  
 لِيَبْتَلِيَكُمْ  
 وَلَقَدْ عَفَا عَنْكُمْ  
 وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾ \*  
 إِذْ تَضَعُدُونَ 153  
 وَلَا تَلُودُونَ عَلَى أَحَدٍ  
 وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَانِكُمْ  
 فَأَتَيْتُكُمْ بِغَمٍّ بِغَمٍّ  
 لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ  
 وَلَا مَا أَصَابَكُمْ  
 وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٤﴾  
 ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً  
 نُعَاسًا يَغْشَى طَآئِفَةً مِنْكُمْ  
 وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ  
 يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ  
 ظَنَّ الْجَاهِلِيَّةِ  
 يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ  
 قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ  
 يُخْفُونَ فِي أَنفُسِهِمْ  
 مَا لَا يُبْدُونَ لَكَ  
 يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ  
 مَا قُتِلْنَا هُنَا  
 قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ  
 لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ  
 إِلَى مَضَاجِعِهِمْ  
 وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ  
 وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ  
 وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٥﴾

Some of you desire this world,  
 and some of you desire the Hereafter.  
 Then He turned you away from them  
 so that He might test you.  
 Certainly He has excused you,  
 for Allah is gracious to the faithful.  
 153 When you were fleeing  
 without paying any attention to anyone,  
 while the Apostle was calling you from your rear,  
 He requited you with grief upon grief,  
 so that you may not grieve for what you lose  
 nor for what befalls you,  
 and Allah is well aware of what you do.  
 154 Then He sent down to you safety after grief  
 —a drowsiness that came over a group of you—  
 while another group, anxious only about themselves,  
 entertained false notions about Allah,  
 notions of [pagan] ignorance.  
 They say, ‘Do we have any role in the matter?’  
 Say, ‘Indeed the matter belongs totally to Allah.’  
 They hide in their hearts  
 what they do not disclose to *you*.  
 They say, ‘Had we any role in the matter,  
 we would not have been slain here.’  
 Say, ‘Even if you had remained in your houses,  
 those destined to be slain would have set out  
 toward the places where they were laid to rest,  
 so that Allah may test what is in your breasts,  
 and that He may purge what is in your hearts,  
 and Allah knows best what is in the breasts.’

- 155 Those of you who fled  
 on the day when the two hosts met,  
 only Satan had made them stumble  
 because of some of their deeds.  
 Certainly Allah has excused them,  
 for Allah is all-forgiving, all-forbearing.
- 156 O you who have faith!  
 Do not be like the faithless  
 who say of their brethren,  
 when they travel in the land or go into battle,  
 ‘Had they stayed with us  
 they would not have died or been killed,’  
 so that Allah may make it a regret in their hearts.  
 But Allah gives life and brings death,  
 and Allah sees best what you do.
- 157 If you are slain in the way of Allah, or die,  
 surely forgiveness and mercy from Allah  
 are better than what they amass.
- 158 And if you die or are slain,  
 you will surely be mustered toward Allah.
- 159 It is by Allah’s mercy that *you* are gentle to them;  
 and had *you* been harsh and hardhearted,  
 surely they would have scattered from around *you*.  
 So *excuse* them, and *plead* for forgiveness for them,  
 and *consult* them in the affairs,  
 and once *you* are resolved, put *your* trust in Allah.  
 Indeed Allah loves those who trust in Him.
- 160 If Allah helps you, no one can overcome you,  
 but if He forsakes you,  
 who will help you after Him?  
 Whomsoever Allah wills, He chooses.

- وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٥﴾  
 وَمَا كَانَ لِنَبِيِّ أَنْ يُغْلَ 161 A prophet may not breach his trust,  
 وَمَنْ يُغْلَلْ and whoever breaches his trust  
 يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ will bring his breaches on the Day of Resurrection;  
 ثُمَّ تُوفَّى كُلُّ نَفْسٍ then every soul shall be recompensed fully  
 مَا كَسَبَتْ for what it has earned,  
 وَهُمْ لَا يُظْلَمُونَ ﴿١٦٦﴾ and they will not be wronged.  
 أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ 162 Is he who follows [the course of] Allah’s pleasure  
 كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ like him who earns Allah’s displeasure  
 وَمَأْوَاهُ جَهَنَّمُ and whose refuge is hell,  
 وَيَسَّ الْخَصِيرُ ﴿١٦٧﴾ an evil destination?  
 هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ 163 They have ranks with Allah,  
 وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ and Allah sees best what they do.  
 لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ 164 Allah certainly favoured the faithful  
 إِذْ بَعَثَ فِيهِمْ رَسُولًا when He raised up among them an apostle  
 مِنْ أَنْفُسِهِمْ from among themselves  
 يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ to recite to them His signs and to purify them,  
 وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ and to teach them the Book and wisdom,  
 وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٨﴾ and earlier they had indeed been in manifest error.  
 أَوْلَمَا أَصَابَتْكُمْ مُصِيبَةٌ 165 What, when an affliction visits you  
 قَدْ أَصَبْتُمْ مِثْلِهَا —while you have inflicted twice as much—  
 قُلْتُمْ أِنَّا هَذَا! do you say, ‘How is this?’!  
 قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ Say, ‘This is from your own souls.’  
 إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ Indeed Allah has power over all things.  
 وَمَا أَصَابَكُمْ يَوْمَ التَّنْقِي الْجَمْعَانِ 166 What befell you on the day when the two hosts met,  
 فَيَاذَنَ اللَّهُ was by Allah’s permission,  
 وَلِيَعْلَمَ الْمُؤْمِنِينَ so that He may ascertain the faithful,  
 وَلِيَعْلَمَ الَّذِينَ نَافَقُوا 167 and ascertain the hypocrites.  
 وَقِيلَ لَهُمْ تَعَالَوْا [When] they were told: ‘Come,  
 قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ آدَعُوا fight in the way of Allah, or defend [yourselves],

- قَالُوا لَوْ نَعْلَمُ قِتَالًا  
لَاتَّبَعَنَّكَ<sup>١٦٥</sup>  
هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ<sup>١٦٦</sup>  
يَقُولُونَ بِأَفْوَاهِهِمْ  
مَا لَيْسَ فِي قُلُوبِهِمْ<sup>١٦٧</sup>  
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٨﴾  
الَّذِينَ قَالُوا لِإِخْوَانِهِمْ  
وَقَعَدُوا  
لَوْ أَطَاعُونَا  
مَا قُتِلُوا<sup>١٦٩</sup>  
قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧٠﴾  
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا  
فِي سَبِيلِ اللَّهِ  
أَمْوَاتًا  
بَلْ أَحْيَاءُ  
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٧١﴾  
فَرِحِينَ 170  
بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ  
مِنْ خَلْفِهِمْ  
أَلَّا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ ﴿١٧٢﴾ \*  
يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِ  
وَأَنَّ اللَّهَ لَا يُضِيعُ  
أَجْرَ الْمُؤْمِنِينَ ﴿١٧٣﴾  
الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ  
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ<sup>١٧٤</sup>  
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ  
وَاتَّقُوا
- they said, 'If we knew any fighting,  
surely we would have followed you.'  
That day they were nearer to unfaith than to faith.  
They say with their mouths  
what is not in their hearts,  
and Allah knows best whatever they conceal.  
168 Those who said of their brethren,  
while they themselves sat back:  
'Had they obeyed us,  
they would not have been killed.'  
Say, 'Then keep death off from yourselves,  
should you be truthful.'  
169 Do not suppose those who were slain  
in the way of Allah  
to be dead;  
rather they are living  
and provided for near their Lord,  
exulting  
in what Allah has given them out of His grace,  
and rejoicing for those who have not yet joined them  
from [those left] behind them  
that they will have no fear,  
nor will they grieve.  
170 They rejoice in Allah's blessing and grace,  
and that Allah does not waste  
the reward of the faithful.  
172 Those who responded to Allah and the Apostle  
[even] after they had been wounded  
—for those of them who have been virtuous  
and Godway

- أَجْرٌ عَظِيمٌ ﴿١٧٦﴾  
 الَّذِينَ قَالَ لَهُمُ النَّاسُ 173 Those to whom the people said,  
 'All the people have gathered against you;  
 so fear them.'  
 فَآخَضُوا مِنْهُمْ  
 فَرَادَهُمْ إِيمَانًا  
 وَقَالُوا حَسْبُنَا اللَّهُ  
 وَنِعْمَ الْوَكِيلُ ﴿١٧٧﴾  
 فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ مِنْ اللَّهِ وَفَضْلٍ 174 So they returned with Allah's blessing and grace,  
 untouched by any evil.  
 لَمْ يَمَسَّهِمْ سُوءٌ  
 وَاتَّبَعُوا رِضْوَانَ اللَّهِ  
 وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٨﴾  
 إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ 175 That is only Satan frightening his followers!  
 So fear them not, and fear Me,  
 should you be faithful.  
 فَلَا تَخَافُوهُمْ وَخَافُوا  
 إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٩﴾  
 وَلَا تَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ 176 *Do not grieve* for those who are active in unfaith;  
 they will not hurt Allah in the least:  
 إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
 يُرِيدُ اللَّهُ الْأَلْبَابَ  
 فِي الْآخِرَةِ  
 وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٨٠﴾  
 إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ 177 Those who have bought unfaith for faith  
 will not hurt Allah in the least,  
 and there is a painful punishment for them.  
 لَنْ يَضُرُّوا اللَّهَ شَيْئًا  
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨١﴾  
 وَلَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا 178 Let the faithless not suppose  
 that the respite that We grant them  
 أَنَّمَا تُمَلَّى هُمْ  
 خَيْرٌ لِّأَنفُسِهِمْ  
 إِنََّّمَا تُمَلَّى هُمْ  
 لِيَزْدَادُوا إِتْمَانًا  
 وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٨٢﴾  
 مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ 179 Allah will not leave the faithful  
 in your present state,  
 عَلَى مَا أَنْتُمْ عَلَيْهِ

حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ  
 وَمَا كَانَ اللَّهُ لِيُطَلِّعَكُمْ عَلَى الْغَيْبِ  
 وَلَٰكِنَّ اللَّهَ يَخْتَيِيٰ مِنْ رُسُلِهِ  
 مَن يَشَاءُ ۗ  
 فَمَا تُمْنُوا بِاللَّهِ وَرُسُلِهِ ۗ  
 وَإِن تَوَّابُونَ ۗ  
 فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٨٠﴾  
 وَلَا تَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ  
 بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
 هُوَ خَيْرًا لَّهُمْ  
 بَلْ هُوَ شَرٌّ لَّهُمْ  
 سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ  
 يَوْمَ الْقِيَامَةِ ۗ  
 وَاللَّهُ مِيرَاثُ السَّمٰوٰتِ  
 وَالْأَرْضِ ۗ  
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

until He has separated the bad ones from the good.  
 Allah will not acquaint you with the Unseen,  
 but Allah chooses from His apostles  
 whomever He wishes.  
 So have faith in Allah and His apostles;  
 and if you are faithful and Godwary,  
 there shall be a great reward for you.  
 180 Let the stingy not suppose that [their grudging]  
 what Allah has given them out of His grace  
 is good for them;  
 rather it is bad for them.  
 They will be collared with what they grudge  
 on the Day of Resurrection.  
 To Allah belongs the heritage of the heavens  
 and the earth,  
 and Allah is well aware of what you do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ  
 قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَحَنُ أَعْيَابٌ  
 سَنَكْتُبُ مَا قَالُوا  
 وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ  
 وَنَقُولُ  
 ذُوقُوا عَذَابَ الْحَرِيقِ ﴿١٨٢﴾  
 ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ  
 وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعٰبِدِ ﴿١٨٣﴾  
 الَّذِينَ قَالُوا  
 إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا  
 أَلَّا نُؤْمِنَ لِرَسُولٍ

181 Allah has certainly heard the remark of those  
 who said, 'Allah is poor and we are rich.'  
 We will record what they have said,  
 and their killing of the prophets unjustly,<sup>1</sup>  
 and We shall say,  
 'Taste the punishment of the burning.'  
 182 That is because of what your hands have sent ahead,  
 and because Allah is not tyrannical to the servants.'  
 183 [To] those who say,  
 'Allah has pledged us  
 not to believe in any apostle

<sup>1</sup> Verses 181-184 are addressed to the Jews. Cf. 2:61, 91; 3:21, 112; 4:155; 5:70, where the Jews are accused of killing the prophets.

- حَتَّىٰ يَأْتِيَٰنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ  
 قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي  
 بِالْبَيِّنَاتِ وَالَّذِي قُلْتُمْ  
 فَلَمَّ قَتَلْتُمُوهُمْ  
 ۞ (١٨٤) 184 But if they deny *you*,  
 unless he brings us an offering consumed by fire,'  
 say, 'Apostles before me certainly brought you  
 manifest signs and what you speak of.  
 Then why did you kill them,  
 should you be truthful?'  
 فَإِن كَذَّبُوكَ ۗ  
 فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ  
 جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ  
 وَالْكِتَابِ الْمُنِيرِ ۞ (١٨٥) 185 Every soul shall taste death,  
 then before *you* [other] apostles have been denied,  
 who came with manifest signs, holy writs,  
 and an illuminating scripture.  
 كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ  
 وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ  
 يَوْمَ الْقِيَامَةِ  
 فَمَن رُّحِحَ عَنِ النَّارِ  
 وَأُدْخِلَ الْجَنَّةَ  
 فَقَدْ فَازَ ۗ  
 وَمَا الْحَيَاةُ الدُّنْيَا  
 إِلَّا مَتَاعُ الْغُرُورِ ۞ (١٨٦) 186 You will surely be tested  
 and you will indeed be paid your full rewards  
 on the Day of Resurrection.  
 Whoever is delivered from the Fire  
 and admitted to paradise  
 has certainly succeeded.  
 The life of this world is nothing  
 but the wares of delusion.  
 لَتُبْلَوْنَ ۗ  
 فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ  
 وَلَتَسْمَعُنَّ  
 مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ  
 وَمِنَ الَّذِينَ أَشْرَكُوا  
 أَذًى كَثِيرًا  
 وَإِن تَصْبِرُوا وَتَتَّقُوا  
 فَإِنَّ ذَلِكَ مِّنْ عَزْمِ الْأُمُورِ ۞ (١٨٧) 187 When Allah made a covenant  
 in your possessions and your souls,  
 and you will surely hear  
 from those who were given the Book before you  
 and from the polytheists  
 much affront;  
 but if you are patient and Godfearing,  
 that is indeed the steadiest of courses.  
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ  
 الَّذِينَ أُوتُوا الْكِتَابَ  
 لَتُبَيِّنَهُنَّ لِلنَّاسِ  
 وَلَا تَكْتُمُونَهُنَّ  
 فَنَبَذُوهُنَّ وِرَاءَ ظُهُورِهِمْ

- وَأَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ  
 فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾  
 لَا تَحْسَبَنَّ الَّذِينَ  
 يَفْرَحُونَ بِمَا أَتَوْا  
 وَتُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا  
 فَلَا تَحْسَبْنَهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ  
 وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾  
 وَلِلَّهِ مُلْكُ السَّمٰوٰتِ  
 وَالْأَرْضِ ۗ  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨٩﴾  
 إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ  
 وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
 لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾  
 الَّذِينَ يَذْكُرُونَ اللَّهَ  
 قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ  
 وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ  
 وَالْأَرْضِ  
 رَبَّنَا  
 مَا خَلَقْتَ هٰذَا بَطِلًا  
 سُبْحٰنَكَ  
 فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾  
 رَبَّنَا  
 إِنَّكَ مَن تَدْخِلُ النَّارَ  
 فَقَدْ أَخْرَجْتَهُ  
 وَمَا لِلظَّٰلِمِينَ مِن أَنْصَارٍ ﴿١٩٢﴾  
 رَبَّنَا  
 إِنَّا سَمِعْنَا مُنَادِيًا  
 يُنَادِي لِلْإِيْمٰنِ  
 أَنْ ءَامِنُوْا بِرَبِّكُمْ  
 فَآمَنَّا ۗ
- and sold it for a paltry gain.  
 How evil is what they buy!  
 188 Do not suppose those  
 who exult in what they have done,  
 and love to be praised for what they have not done  
 —do not suppose them saved from punishment,  
 and there is a painful punishment for them.  
 189 To Allah belongs the kingdom of the heavens  
 and the earth,  
 and Allah has power over all things.  
 190 Indeed in the creation of the heavens and the earth  
 and the alternation of night and day,  
 there are signs for those who possess intellects.  
 191 Those who remember Allah  
 standing, sitting, and lying on their sides,  
 and reflect on the creation of the heavens  
 and the earth [and say],  
 ‘Our Lord,  
 You have not created this in vain!  
 Immaculate are You!  
 Save us from the punishment of the Fire.  
 192 Our Lord,  
 whoever that You make enter the Fire  
 will surely have been disgraced by You,  
 and the wrongdoers will have no helpers.  
 193 Our Lord,  
 we have indeed heard a summoner  
 calling to faith,  
 declaring, “Have faith in your Lord!”  
 So we believed.

- رَبَّنَا  
فَاعْفِرْ لَنَا ذُنُوبَنَا  
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا  
وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾  
رَبَّنَا وَآتِنَا 194 Our Lord, give us  
مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ  
وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ  
إِنَّكَ لَا تَخْلِفُ الْوَعْدَ ﴿١٩٥﴾  
فَاسْتَجَابَ لَهُمْ رَبُّهُمْ 195 Then their Lord answered them,  
أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ  
مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ  
بَعْضُكُمْ مِّنْ بَعْضٍ  
فَالَّذِينَ هَاجَرُوا  
وَأُخْرِجُوا مِنْ دِيَارِهِمْ  
وَأُودُوا فِي سَبِيلِي  
وَقُتِلُوا وَقُتِلُوا  
لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ  
نُورًا مِّنْ عِنْدِ اللَّهِ  
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾
- Our Lord,  
forgive us our sins  
and absolve us of our misdeeds,  
and make us die with the pious.  
what You have promised us through Your apostles,  
and do not disgrace us on the Day of Resurrection.  
Indeed You do not break Your promise.’  
Then their Lord answered them,  
‘I do not waste the work of any worker among you,  
whether male or female;  
you are all on the same footing.  
So those who migrated  
and were expelled from their homes,  
and were tormented in My way,  
and those who fought and were killed  
—I will surely absolve them of their misdeeds  
and I will admit them into gardens  
with streams running in them,  
as a reward from Allah,  
and Allah—with Him is the best of rewards.’
- لَا يُغْرَبُكَ تَعَلُّبُ الَّذِينَ كَفَرُوا 196 Never be misled by the bustle of the faithless  
فِي الْبِلَدِ ﴿١٩٧﴾  
مَتَّعٌ قَلِيلٌ 197 It is a trivial enjoyment;  
ثُمَّ مَأْوَاهُمْ جَهَنَّمُ  
وَبِئْسَ الْمِهَادُ  
لٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ 198 But those who are wary of their Lord  
هَلُمَّ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ
- in the towns.  
then their refuge is hell,  
and it is an evil resting place.  
—for them shall be gardens  
with streams running in them,

خَالِدِينَ فِيهَا  
 نُزُلًا مِّنْ عِنْدِ اللَّهِ  
 وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلَّاتِّرَارِ ﴿١٩٨﴾  
 وَإِنَّ مِنْ أَهْلِ الْكِتَابِ  
 لَمَنْ يُؤْمِنُ بِاللَّهِ  
 وَمَا أُنزِلَ إِلَيْكُمْ  
 وَمَا أُنزِلَ إِلَيْهِمْ  
 خَاشِعِينَ لِلَّهِ  
 لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا  
 أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
 إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٩﴾

to remain in them [forever],  
 a hospitality from Allah;  
 and what is with Allah is better for the pious.  
 199 Indeed among the People of the Book  
 there are surely some who have faith in Allah,  
 and in what has been sent down to you,  
 and in what has been sent down to them.  
 Humble toward Allah,  
 they do not sell the signs of Allah for a paltry gain.  
 They shall have their reward near their Lord;  
 indeed Allah is swift at reckoning.

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا  
 اصْبِرُوا وَصَابِرُوا  
 وَرَابِطُوا  
 وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

200 O you who have faith!  
 Be patient, stand firm,  
 and close [your] ranks,  
 and be wary of Allah so that you may be felicitous.

## سُورَةُ النِّسَاءِ

## 4. SŪRAT AL-NISĀ'<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

يَتَأَيُّهَا النَّاسُ  
 اتَّقُوا رَبَّكُمُ  
 الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
 وَخَلَقَ مِنْهَا زَوْجَهَا  
 وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا  
 وَنِسَاءً

1 O mankind!  
 Be wary of your Lord  
 who created you from a single soul,  
 and created its mate from it,  
 and, from the two of them, scattered numerous men  
 and women.

<sup>1</sup> The *sūrah* makes frequent reference to matters concerning women (*nisā'*), hence its name.

- وَاتَّقُوا اللَّهَ  
الَّذِي تَسَاءَلُونَ بِهِ  
وَالْأَرْحَامَ  
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ①  
وَأَتُوا الَّتِي تَمَىٰ أَمْوَالِهِمْ ②  
وَلَا تَبَدَّلُوا الْخَيْرَ بِالْطَّيِّبِ  
وَلَا تَأْكُلُوا أَمْوَالَهُمْ  
إِلَىٰ أَمْوَالِكُمْ  
إِنَّهُ كَانَ حُوبًا كَبِيرًا ③  
وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا  
فِي الَّتِي تَمَىٰ  
فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ  
مَثْنَىٰ وَثُلثَ وَرُبْعَ  
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا  
فَوَاحِدَةً  
أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ  
ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ④  
وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً  
فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا  
فَكُلُوهُ هَنِيئًا مَّرِيئًا ⑤  
وَلَا تُوْتُوا السُّفَهَاءَ أَمْوَالَكُمُ  
الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا  
وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ  
وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ⑥  
وَابْتَلُوا الَّتِي تَمَىٰ  
حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ  
فَإِنْ عَايَنْتُمْ مِنْهُمْ رُشْدًا
- Be wary of Allah,  
in whose Name you adjure one another,  
and the wombs.<sup>1</sup>  
Indeed Allah is watchful over you.  
2 Give the orphans their property,  
and do not replace the good with the bad,  
and do not eat up their property  
[by mingling it] with your own property,  
for that is indeed a great sin.<sup>2</sup>  
3 If you fear that you may not deal justly  
with the orphans,<sup>3</sup>  
then marry [other] women that you like,  
two, three, or four.  
But if you fear that you may not treat them fairly,  
then [marry only] one,  
or [marry from among] your slave-women.  
That makes it likelier that you will not be unfair.  
4 Give women their dowries as an obligation;  
but if they remit anything of it of their own accord,  
then consume it as [something] lawful and wholesome.  
5 Do not give the feeble-minded your property  
which Allah has assigned you to manage:  
provide for them out of it, and clothe them,  
and speak to them honourable words.  
6 Test the orphans  
when they reach the age of marriage.  
Then if you discern in them maturity,

<sup>1</sup> That is, 'Be wary of Allah and observe the rights of the blood relations and beware of breaking the ties of kinship.'

<sup>2</sup> See verse 2:220 and the footnote.

<sup>3</sup> That is, girl orphans.

- فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ٥  
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا  
أَنْ يَكْبُرُوا ٥  
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ٥  
وَمَنْ كَانَ فَقِيرًا  
فَلْيَأْكُلْ بِالْمَعْرُوفِ ٥  
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ  
فَأَشْهِدُوا عَلَيْهِمْ ٥  
وَكَفَى بِاللَّهِ حَسِيبًا ٥
- 7 Men have a share in the heritage left by parents  
and near relatives,  
and women have a share in the heritage left by parents  
and near relatives,  
whether it be little or much,  
a share ordained [by Allah].
- 8 And when the division is attended by relatives,  
the orphans and the needy,  
provide for them out of it,  
and speak to them honourable words.
- 9 Let those fear [the result of mistreating orphans] who,  
were they to leave behind weak offspring,  
would be concerned on their account.  
So let them be wary of Allah,  
and let them speak upright words.
- 10 Indeed those who consume the property of orphans  
wrongfully,  
only ingest fire into their bellies,  
and soon they will enter the Blaze.
- 11 Allah enjoins you concerning your children:  
for the male shall be the like of
- لِلرِّجَالِ مِمَّا تَرَكَ الْوَالِدَانِ  
وَاللِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ  
وَالْأَقْرَبُونَ ٥  
وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ  
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ٥  
نَصِيبًا مَّفْرُوضًا ٥  
وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينُ  
فَارزُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ٥  
وَلْيَخْشَ الَّذِينَ  
لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعَفًا  
خَافُوا عَلَيْهِمْ  
فَلْيَتَّقُوا اللَّهَ  
وَلْيَقُولُوا قَوْلًا سَدِيدًا ٥  
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ  
ظُلْمًا  
إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا  
وَسَيَصْلُونَ سَعِيرًا ٥  
يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ  
لِلذَّكَرِ مِثْلُ

حَظَّ الْأُنثَيَيْنِ<sup>ع</sup>  
 فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ  
 فَلَهُنَّ ثُلُثَا مَا تَرَكَ<sup>ع</sup>  
 وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ<sup>ع</sup>  
 وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا  
 أَلْسُدُسٌ مِّمَّا تَرَكَ<sup>ع</sup>  
 إِنْ كَانَ لَهُ وَوَلَدٌ<sup>ع</sup>  
 فَإِنْ لَمْ يَكُنْ لَهُ وَوَلَدٌ<sup>ع</sup>  
 وَوَرَثَهُ أَبَوَاهُ  
 فَلِأُمِّهِ الثُّلُثُ<sup>ع</sup>  
 فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ أَلْسُدُسٌ<sup>ع</sup>  
 مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا  
 أَوْ دَيْنٍ<sup>ع</sup>  
 وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
 لَا تَدْرُونَ أَيُّهُمْ  
 أَقْرَبُ لَكُمْ نَفْعًا<sup>ع</sup>  
 فَرِيضَةٌ مِنَ اللَّهِ<sup>ع</sup>  
 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٠﴾  
 وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ<sup>ع</sup>  
 إِنْ لَمْ يَكُنْ لَهُنَّ وَوَلَدٌ<sup>ع</sup>  
 فَإِنْ كَانَ لَهُنَّ وَوَلَدٌ<sup>ع</sup>  
 فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ<sup>ع</sup>  
 مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا  
 أَوْ دَيْنٍ<sup>ع</sup>  
 وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ<sup>ع</sup>  
 إِنْ لَمْ يَكُنْ لَكُمْ وَوَلَدٌ<sup>ع</sup>  
 فَإِنْ كَانَ لَكُمْ وَوَلَدٌ<sup>ع</sup>  
 فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ<sup>ع</sup>  
 مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا

the share of two females,  
 and if there be [two or] more than two females,  
 then for them shall be two-thirds of what he<sup>1</sup> leaves;  
 but if she be alone, then for her shall be a half;  
 and for each of his parents  
 a sixth of what he leaves,  
 if he has children;  
 but if he has no children,  
 and his parents are his [sole] heirs,  
 then it shall be a third for his mother;  
 but if he has brothers, then a sixth for his mother,  
 after [paying off] any bequest he may have made  
 or any debt [he may have incurred].

Your parents and your children  
 —you do not know which of them  
 is likelier to be beneficial for you.  
 This is an ordinance from Allah.

Indeed Allah is all-knowing, all-wise.

12 For you shall be a half of what your wives leave,  
 if they have no children;  
 but if they have children,  
 then for you shall be a fourth of what they leave,  
 after [paying off] any bequest they may have made  
 or any debt [they may have incurred].  
 And for them [it shall be] a fourth of what you leave,  
 if you have no children;  
 but if you have children,  
 then for them shall be an eighth of what you leave,  
 after [paying off] any bequest you may have made

<sup>1</sup> That is, the deceased person.

أَوْ دَيْنٍ ۖ  
 وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلِالَةً أَوْ امْرَأَةً  
 وَلَهُ أَخٌ أَوْ أُخْتٌ  
 فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۖ  
 فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ  
 فَهُمْ شُرَكَاءُ فِي الثُّلُثِ ۖ  
 مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا  
 أَوْ دَيْنٍ  
 غَيْرِ مُضَارٍّ  
 وَصِيَّةً مِنَ اللَّهِ ۗ  
 وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٣﴾  
 تِلْكَ حُدُودُ اللَّهِ ۗ  
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
 يُدْخِلْهُ جَنَّاتٍ  
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا  
 وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٤﴾  
 وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
 وَيَتَعَدَّ حُدُودَهُ  
 يُدْخِلْهُ نَارًا  
 خَالِدًا فِيهَا  
 وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٥﴾  
 وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ  
 فَأَسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةٌ مِنْكُمْ  
 فَإِنْ شَهِدُوا  
 فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ

or any debt [you may have incurred].  
 If a man or woman is inherited by siblings<sup>1</sup>  
 and has a brother or a sister,  
 then each of them shall receive a sixth;  
 but if they are more than that,  
 then they shall share in one third,  
 after [paying off] any bequest he may have made  
 or any debt [he may have incurred]  
 without prejudice.<sup>2</sup>

[This is] an enjoinder from Allah,  
 and Allah is all-knowing, all-forbearing.

13 These are Allah's bounds,  
 and whoever obeys Allah and His Apostle,  
 He shall admit him to gardens  
 with streams running in them,  
 to remain in them [forever].  
 That is the great success.

14 But whoever disobeys Allah and His Apostle,  
 and transgresses the bounds set by Allah,  
 He shall make him enter a Fire,  
 to remain in it [forever],  
 and there will be a humiliating punishment for him.

15 Should any of your women commit an indecent act,<sup>3</sup>  
 produce against them four witness from yourselves,  
 and if they testify,  
 detain them<sup>4</sup> in [their] houses

<sup>1</sup> *Kalālah* means the siblings of a deceased person without a first-degree heir. See verse 4:176 below.

<sup>2</sup> That is, the will should not encroach on the rights of the heirs, for instance by acknowledging a nonexistent debt.

<sup>3</sup> That is, adultery.

<sup>4</sup> That is, the women against whom testimony has been given.

- حَتَّىٰ يَتَوَفَّيَهُنَّ الْمَوْتُ  
 أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٦﴾  
 وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ  
 فَعَازِبُهُمَا  
 فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضْنَا عَنْهُمَا  
 إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٧﴾  
 إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ  
 يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ  
 ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ  
 فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ  
 وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٨﴾  
 وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ  
 يَعْمَلُونَ السَّيِّئَاتِ  
 حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ  
 قَالَ إِنِّي تُبْتُ الْكَفْرَ  
 وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَرَاءُ  
 أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٩﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا  
 وَلَا تَعْضُلُوهُنَّ  
 لِيَنْدَهَبُوا بِبَعْضِ مَآءِ آتَيْتُمُوهُنَّ  
 إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ  
 وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ  
 فَإِنْ كَرِهْتُمُوهُنَّ  
 فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا  
 وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾  
 وَإِنْ أَرَدْتُمْ أَنْ تَسْتَبَدَّلُوا زَوْجَ مَكَانِ زَوْجٍ
- until death finishes them,  
 or Allah decrees a course for them.<sup>1</sup>  
 16 Should two among you commit it,<sup>2</sup>  
 chastise them both;  
 but if they repent and reform, let them alone.  
 Indeed Allah is all-clement, all-merciful.  
 17 [Acceptance of] repentance by Allah is only for those  
 who commit evil out of ignorance,  
 then repent promptly.  
 It is such whose repentance Allah will accept,  
 and Allah is all-knowing, all-wise.  
 18 But [acceptance of] repentance is not for those  
 who go on committing misdeeds:  
 when death approaches any of them,  
 he says, 'I repent now.'  
 Nor is it for those who die while they are faithless.  
 For such We have prepared a painful punishment.  
 19 O you who have faith!  
 It is not lawful for you to inherit women forcibly,  
 and do not press them  
 to take away part of what you have given them,  
 unless they commit a gross indecency.<sup>3</sup>  
 Consort with them in an honourable manner;  
 and should you dislike them,  
 maybe you dislike something  
 while Allah invests it with an abundant good.  
 20 If you desire to take a wife in place of another,

<sup>1</sup> Superseded by the punishment by stoning for adultery and by verse 24:2 which prescribes the punishment for fornication.

<sup>2</sup> That is, fornication (or sodomy, according to some exegetes).

<sup>3</sup> That is, adultery.

- وَأَتَيْتُمُ إِحْدَاهُنَّ قِنطَارًا  
فَلَا تَأْخُذُوا مِنْهُ شَيْئًا  
أَتَأْخُذُونَهُ بِهْتِنًا وَإِثْمًا مُبِينًا ﴿٢١﴾  
وَكَيْفَ تَأْخُذُونَهُ 21 How could you take it back,  
وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ  
وَأَخَذَرْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢٢﴾  
وَلَا تَنْكِحُوا 22 Do not marry  
مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ  
إِلَّا مَا قَدْ سَلَفَ  
إِنَّهُ كَانَ فِجْشَةً  
وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾  
حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ  
وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ  
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ  
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ  
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ  
وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ  
وَأُمَّهَاتُ نِسَائِكُمْ  
وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ  
مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ  
فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ  
فَلَا جُنَاحَ عَلَيْكُمْ  
وَحَلَائِلُ أَبْنَائِكُمُ  
الَّذِينَ مِنْ أَصْلَابِكُمْ  
وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ  
إِلَّا مَا قَدْ سَلَفَ  
إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾ \*
- and you have given one of them a quintal [of gold],  
do not take anything away from it.  
Would you take it by way of calumny and flagrant sin?!
- 21 How could you take it back,  
when you have known<sup>1</sup> each other,  
and they have taken from you a solemn covenant?
- 22 Do not marry  
any of the women whom your fathers had married,  
excluding what is already past.  
That is indeed an indecency,  
an outrage and an evil course.
- 23 Forbidden to you are your mothers,  
your daughters and your sisters,  
your paternal aunts and your maternal aunts,  
your brother's daughters and your sister's daughters,  
your [foster-]mothers who have suckled you<sup>2</sup>  
and your sisters through fosterage,  
your wives' mothers,  
and your stepdaughters who are under your care  
[born] of the wives whom you have gone into  
—but if you have not gone into them  
there is no sin upon you—  
and the wives of your sons  
who are from your own loins,  
and that you should marry two sisters at one time  
—excluding what is already past;  
indeed Allah is all-forgiving, all-merciful—

<sup>1</sup> Know: To have sexual intercourse with (*archaic*).

<sup>2</sup> That is, foster-mothers.

## [PART 5]

- 24 and married women  
excepting your slave-women.  
This is Allah's ordinance for you.  
As to others than these, it is lawful for you  
to seek [union with them] with your wealth,  
in wedlock, not in license.  
For the enjoyment you have had from them thereby,  
give them their dowries, by way of settlement,  
and there is no sin upon you  
in what you may agree upon after the settlement.  
Indeed Allah is all-knowing, all-wise.
- 25 As for those of you who cannot afford  
to marry faithful free women,  
then [let them marry] from what you own,  
from among your faithful slave-women.  
Your faith is best known [only] to Allah;  
you are all [on a] similar [footing].  
So marry them with their masters' permission,  
and give them their dowries in an honourable manner  
—[such of them] as are chaste women,  
not licentious ones or those who take paramours.  
But on marrying, should they commit an indecent act,  
then there shall be for them  
[only] half the punishment for free women.  
This is for those of you who fear falling into fornication;  
but it is better that you be continent,<sup>1</sup>  
and Allah is all-forgiving, all-merciful.
- 26 Allah desires to explain [the laws] to you,

<sup>1</sup> That is, by refraining from marriage with slave-women.

- وَيَهْدِيكُمْ  
سُنَنَ الَّذِينَ مِن قَبْلِكُمْ  
وَيَتُوبَ عَلَيْكُمْ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٧﴾  
وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ  
وَيُرِيدَ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ  
أَن تَمِيلُوا مِيلًا عَظِيمًا ﴿٢٨﴾  
يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنْكُمْ  
وَخُلِقَ الْإِنسَانُ ضَعِيفًا ﴿٢٩﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
لَا تَأْكُلُوا أَمْوَالِكُمْ  
بَيْنَكُمْ بِالْبَاطِلِ  
إِلَّا أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ  
وَلَا تَقْتُلُوا أَنفُسَكُمْ  
إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾  
وَمَن يَفْعَلْ ذَلِكَ عَدْوَانًا وَظُلْمًا  
فَسَوْفَ نُصَلِّبُهُ نَارًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾  
إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ  
نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ  
وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٣٢﴾  
وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ  
بَعْضَكُمْ عَلَى بَعْضٍ  
لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا  
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ
- and to guide you  
to the customs of those who were before you,<sup>1</sup>  
and to turn toward you clemently,  
and Allah is all-knowing, all-wise.  
27 Allah desires to turn toward you clemently,  
but those who pursue their [base] appetites desire  
that you fall into gross waywardness.  
28 Allah desires to lighten your burden,  
for man was created weak.  
29 O you who have faith!  
Do not eat up your wealth  
among yourselves unrightfully,<sup>2</sup>  
but it should be trade by mutual consent.  
And do not kill yourselves.<sup>3</sup>  
Indeed Allah is most merciful to you.  
30 And whoever does that in aggression and injustice,  
We will soon make him enter the Fire,  
and that is easy for Allah.  
31 If you avoid the major sins that you are forbidden,  
We will absolve you of your misdeeds,  
and admit you to a noble abode.  
32 Do not covet the advantage which Allah has given  
some of you over others.  
To men belongs a share of what they have earned,  
and to women a share of what they have earned.

<sup>1</sup> That is, to the customs of the prophets of the past and their communities.

<sup>2</sup> That is, by way of usury, gambling, usurpation, false claim, or any other illegitimate means.

<sup>3</sup> That is, do not destroy yourselves by consuming wealth acquired through illegitimate means, such as usury, gambling, fraud, theft, bribery, usurpation and so on; or it means, do not commit suicide, or murder, or, do not expose yourselves recklessly to mortal danger.

- وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ
- ٣٣ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾  
 وَلِكُلِّ جَعَلْنَا مَوَالِي ٣٣  
 مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ  
 وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ  
 فَفَاتُوهُمْ نَصِيبُهُمْ ۚ
- ٣٤ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾  
 ٣٤ الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ  
 بِمَا فَضَّلَ اللَّهُ  
 بَعْضَهُمْ عَلَىٰ بَعْضٍ  
 وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ  
 فَالصَّالِحَاتُ قَانِتَاتٌ  
 حَافِظَاتٌ لِّلْغَيْبِ  
 بِمَا حَفِظَ اللَّهُ  
 وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ  
 فَعِظُوهُنَّ  
 وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ  
 وَأَصْرِبُوهُنَّ  
 فَإِن أَطَعْنَكُمْ  
 فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ
- ٣٥ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٥﴾  
 ٣٥ وَإِن خِفْتُمْ شِقَاقَ بَيْنِهِمَا  
 فَابْتَغُوا حَكَمًا مِّنْ أَهْلِهِ  
 وَحَكَمًا مِّنْ أَهْلِهَا  
 إِن يُرِيدَا إِصْلَاحًا  
 يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ
- ٣٦ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٦﴾ \*  
 ٣٦ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْعًا ۚ
- And ask Allah for His grace.  
 Indeed Allah has knowledge of all things.  
 For everyone We have appointed heirs  
 to what the parents and near relatives leave,  
 as well as those with whom you have made a compact;  
 so give them their share [of the heritage].  
 Indeed Allah is witness to all things.  
 Men are the managers of women,  
 because of the advantage Allah has granted  
 some of them over others,  
 and by virtue of their spending out of their wealth.  
 So righteous women are obedient,  
 care-taking in the absence [of their husbands]  
 of what Allah has enjoined [them] to guard.  
 As for those [wives] whose misconduct you fear,  
 [first] advise them,  
 and [if ineffective] keep away from them in the bed,  
 and [as the last resort] beat them.  
 Then if they obey you,  
 do not seek any course [of action] against them.  
 Indeed Allah is all-exalted, all-great.  
 And if you fear a split between the two of them,  
 then appoint an arbiter from his relatives  
 and an arbiter from her relatives.  
 If they desire reconciliation,  
 Allah shall reconcile them.<sup>1</sup>  
 Indeed Allah is all-knowing, all-aware.  
 Worship Allah and do not ascribe any partners to Him,

<sup>1</sup> That is, if the arbiters consider it advisable for the couple to remain united in wedlock, Allah will bring about a reconciliation between them.

- وَيَالِوَالِدَيْنِ إِحْسَانًا  
وَيَذَى الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ  
وَالصَّاحِبِ بِالْجَنبِ  
وَابْنِ السَّبِيلِ  
وَمَا مَلَكَتْ أَيْمَانُكُمْ  
إِنَّ اللَّهَ لَا يُحِبُّ  
مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾  
الَّذِينَ يَبْخُلُونَ 37  
وَيَأْتُرُونَ النَّاسَ بِالْبُخْلِ  
وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ  
مِنْ فَضْلِهِ  
وَأَعْتَدْنَا لِلْكَافِرِينَ  
عَذَابًا مُّهِينًا ﴿٣٨﴾  
وَالَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ  
رِئَاءَ النَّاسِ  
وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ  
وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا  
فَسَاءَ قَرِينًا ﴿٣٩﴾  
وَمَاذَا عَلَيْهِمْ  
لَوْ ءَامَنُوا بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ  
وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ  
وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٤٠﴾  
إِنَّ اللَّهَ لَا يَظْلِمُ  
مِثْقَالَ ذَرَّةٍ  
وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا  
وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤١﴾  
فَكَيْفَ 41  
إِذَا جَعَلْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
- and be good to parents,  
the relatives, the orphans, the needy,  
the near neighbour and the distant neighbour,  
the companion at your side,  
the traveller,  
and your slaves.  
Indeed Allah does not like  
anyone who is a swaggering braggart.  
Those who are stingy  
and bid [other] people to be stingy,  
and conceal whatever Allah has given them  
out of His grace;  
and We have prepared for the faithless  
a humiliating punishment.  
And those who spend their wealth  
to be seen by people,  
and believe neither in Allah nor in the Last Day.  
As for him who has Satan for his companion  
—an evil companion is he!  
What harm would it have done them  
had they believed in Allah  
and the Last Day,  
and spent out of what Allah has provided them?  
Allah knows them well.  
Indeed Allah does not wrong [anyone]  
[even to the extent of] an atom's weight,  
and if it be a good deed He doubles it[s reward],  
and gives from Himself a great reward.  
So how shall it be,  
when We bring from every nation a witness

وَجَعَلْنَا بَكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

and We bring *you* as a witness to them?

يَوْمَئِذٍ 42 On that day

يَوْمَئِذٍ كَفَرُوا

those who were faithless

وَعَصُوا الرَّسُولَ

and [who] disobeyed the Apostle will wish

لَوْ تَسَوَّىٰ بِهِمُ الْأَرْضُ

the earth were levelled with them,

وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

and they will not conceal any matter from Allah.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا 43 O you who have faith!

لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ

Do not approach prayer when you are intoxicated,

حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

[not] until you know what you are saying,

وَلَا جُنُبًا

nor [enter mosques] in the state of ritual impurity

إِلَّا عَابِرِي سَبِيلٍ

—except while passing through—

حَتَّىٰ تَغْتَسِلُوا

until you have washed yourselves.

وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ

But if you are sick or on a journey,

أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ

or any of you has come from the toilet,

أَوْ لَمَسْتُمُ النِّسَاءَ<sup>1</sup>

or you have touched women,<sup>1</sup>

فَلَمْ تَجِدُوا مَاءً

and you cannot find water,

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا

then make your ablution on clean ground

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ<sup>٢</sup>

and wipe a part of your faces and your hands.

إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا ﴿٤٣﴾

Indeed Allah is all-excusing, all-forgiving.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا 44 Have *you* not regarded those who were given

نَصِيبًا مِّنَ الْكِتَابِ

a share of the Book,

يَشْتَرُونَ الضَّلَالَةَ

who purchase error

وَيُرِيدُونَ أَن تَضَلُّوا السَّبِيلَ ﴿٤٤﴾

and desire that you [too] should lose the way?

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ 45 But Allah knows your enemies better,

وَكَفَىٰ بِاللَّهِ وَلِيًّا

and Allah suffices as guardian,

وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

and Allah suffices as helper.

مِنَ الَّذِينَ هَادُوا 46 Among the Jews are those who

<sup>1</sup> That is, if you have performed sexual intercourse.

مُخْرِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ  
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا  
وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا  
لِيَّا بِاللِّسَانِ طَعْنًا فِي الَّذِينَ  
وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا  
وَأَسْمَعُ وَأَنْظُرْنَا  
لَكَانَ خَيْرًا لَهُمْ  
وَأَقْوَمَ

وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ  
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٧﴾  
يَتَّبِعُ الَّذِينَ أُوتُوا الْكِتَابَ  
ءَامِنُوا بِمَا نَزَّلْنَا  
مُصَدِّقًا لِمَا مَعَكُمْ  
مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا  
فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا  
أَوْ نَلْعَنَهُمْ  
كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٨﴾

pervert words from their meanings  
and say, 'We hear and disobey'

and 'Hear without listening!' and 'Rā'inā',  
twisting their tongues and reviling the faith.

But had they said, 'We hear and obey'  
and 'Listen' and 'Unẓurnā',

it would have been better for them,  
and more upright.<sup>1</sup>

But Allah has cursed them for their faithlessness,  
so they will not believe except a few.

47 O you who were given the Book!

Believe in what We have sent down  
confirming what is with you,

before We blot out the faces  
and turn them backwards,

or curse them

as We cursed the People of the Sabbath,  
and Allah's command is bound to be fulfilled.

48 إِنَّ اللَّهَ لَا يَغْفِرُ

أَنْ يُشْرَكَ بِهِ  
وَيَغْفِرُ مَا دُونَ ذَلِكَ  
لِمَنْ يَشَاءُ  
وَمَنْ يُشْرِكْ بِاللَّهِ  
فَقَدِ افْتَرَىٰ  
إِثْمًا عَظِيمًا ﴿٤٩﴾

48 Indeed Allah does not forgive

that any partner should be ascribed to Him,

but He forgives anything besides that

to whomever He wishes.

And whoever ascribes partners to Allah

has indeed fabricated [a lie]

in great sinfulness.

49 أَلَمْ تَرَ إِلَى الَّذِينَ

يُزُكُّونَ أَنْفُسَهُمْ

49 Have you not regarded those

who style themselves as pure?

<sup>1</sup> See 2:104 and the related footnote.

- بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ  
وَلَا يُظْلَمُونَ  
فَتِيلاً ﴿٥٠﴾
- 50 *Look*, how they fabricate lies against Allah!  
That suffices for a flagrant sin.
- وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا ﴿٥١﴾  
أَلَمْ تَرَ إِلَى الَّذِينَ  
أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ  
يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ  
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا  
هَؤُلَاءِ أَهْدَىٰ  
مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥٢﴾  
أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ  
وَمَن يَلْعَنِ اللَّهُ  
فَلَنَجِدَ لَهُ نَصِيرًا ﴿٥٣﴾  
أَمْ هُمْ نَصِيبٌ مِّنَ الْمَلِكِ  
فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَفِيرًا ﴿٥٤﴾  
أَمْ حَسِبْتُمْ أَنَّ النَّاسَ  
عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ  
فَقَدْ ءَاتَيْنَا ءَالَ إِبْرَاهِيمَ  
الْكِتَابَ وَالْحِكْمَةَ  
وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٥﴾  
فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ  
وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ
- 51 Have *you* not regarded those  
who were given a share of the Book<sup>1</sup>  
believing in idols and the Rebels<sup>2</sup>  
and saying of the pagans:  
'These are better guided  
on the way than the faithful?'
- 52 They are the ones whom Allah has cursed,  
and whomever Allah curses,  
you will never find any helper for him.
- 53 Or do they have a share in sovereignty?<sup>3</sup>  
If so, they will not give the people  
[so much as] a speck on a date-stone!
- 54 Or do they envy the people  
for what Allah has given them out of His grace?  
We have certainly given the progeny of Abraham  
the Book and wisdom,  
and We have given them a great sovereignty.<sup>4</sup>
- 55 Of them<sup>5</sup> are some who believe in *him*,  
and of them are some who deter [others] from *him*;

<sup>1</sup> That is, the Jews.

<sup>2</sup> Or 'magic and evil spirits.' Cf. footnote at 2:256.

<sup>3</sup> Or 'in the kingdom.'

<sup>4</sup> A reference to the Imamate, as mentioned in 2:124. According to the traditions of the Imams of the Prophet's descent (who represent Abraham's progeny, through Ishmael), by the 'great sovereignty' is meant the office of the Imamate, because to obey the Imam is to obey Allah and to disobey the Imam is to disobey Allah. See the commentaries of Furāt al-Kūfī, 'Ayyāshī, Qummī and Ḥibri.

<sup>5</sup> That is, from among the Jews there are some who believe in the Prophet (s).

- وَكَفَىٰ بِهِمْ سَعِيرًا ﴿٥٦﴾  
 56 Indeed those who defy Our signs,  
 We shall soon make them enter a Fire:  
 as often as their skins become scorched,  
 We shall replace them with other skins,  
 so that they may taste the punishment.  
 Indeed Allah is all-mighty, all-wise.
- وَ الَّذِينَ ءَامَنُوا ﴿٥٧﴾  
 57 As for those who have faith  
 and do righteous deeds,  
 We shall admit them into gardens  
 with streams running in them,  
 to remain in them forever.  
 In it there will be chaste mates for them,  
 and We shall admit them into a deep shade.<sup>1</sup>
- إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ  
 إِلَىٰ أَهْلِهَا  
 وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ  
 أَنْ تَحْكُمُوا بِالْعَدْلِ  
 إِنَّ اللَّهَ نِعْمًا بِعَظْمِكُمْ بِهِ  
 إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾  
 58 Indeed Allah commands you to deliver the trusts  
 to their [rightful] owners,  
 and, when you judge between people,  
 to judge with fairness.  
 Excellent indeed is what Allah advises you.  
 Indeed Allah is all-hearing, all-seeing.
- يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا ﴿٥٩﴾  
 59 O you who have faith!  
 Obey Allah and obey the Apostle  
 and those vested with authority among you.<sup>2</sup>  
 And if you dispute concerning anything,  
 refer it to Allah and the Apostle,  
 if you have faith in Allah and the Last Day.  
 That is better and more favourable in outcome.

<sup>1</sup> Or 'into a shady twilight;' see the footnote at 25:45.

<sup>2</sup> Cf. verse 4:54 above.

- 60 Have *you* not regarded those who claim  
 that they believe in what has been sent down to *you*,  
 and what was sent down before *you*?  
 They desire to seek the judgment of the Rebel,<sup>1</sup>  
 though they were commanded to defy it,  
 and Satan desires to lead them astray  
 into far error.
- 61 And when they are told,  
 ‘Come to what Allah has sent down  
 and [come] to the Apostle,’  
 you see the hypocrites keep away from *you*  
 aversely.
- 62 But how will it be when an affliction visits them  
 because of what their hands have sent ahead?  
 Then they will come to *you*, swearing by Allah:  
 ‘We desired nothing but benevolence and comity.’
- 63 They are the ones whom Allah knows  
 as to what is in their hearts.  
 So let them alone, and advise them,  
 and speak to them concerning themselves  
 far-reaching words.
- 64 We did not send any apostle  
 but to be obeyed by Allah’s leave.  
 Had they, when they wronged themselves,  
 come to *you* and pleaded to Allah for forgiveness,  
 and the Apostle had pleaded for forgiveness for them,  
 they would have surely found Allah  
 all-clement, all-merciful.
- 65 But no, by *your* Lord! They will not believe

<sup>1</sup> See the footnote at 2:256.

حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ  
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا  
مِّمَّا قَضَيْتَ

وَسَلِّمُوا تَسْلِيمًا ﴿٦٦﴾

وَلَوْ أَنَا كَتَبْنَا عَلَيْهِمْ

أَنْ أَقْتُلُوا أَنفُسَهُمْ

أَوْ آخِرُجُوا مِنْ دِينِكُمْ

مَا فَعَلُوهُ

إِلَّا قَلِيلٌ مِّنْهُمْ

وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ

لَكَانَ خَيْرًا لَهُمْ

وَأَشَدَّ تَثْبِيثًا ﴿٦٧﴾

وَإِذَا لَا تَتَّبِعُهُمْ

مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٨﴾

وَلَهْدِيَنَّهُمْ

صِرَاطًا مُّسْتَقِيمًا ﴿٦٩﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ

مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ

وَحَسَنَ أَوْلِيَٰئِكَ رَفِيقًا ﴿٧٠﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ

وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧١﴾

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا

خُذُوا حِذْرَكُمْ

فَإَنْفِرُوا ثُبَاتٍ أَوْ أَنْفِرُوا جَمِيعًا ﴿٧٢﴾

وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبِطُنَّ

until they make *you* a judge in their disputes,  
then do not find within their hearts any dissent  
to *your* verdict  
and submit in full submission.

66 Had We prescribed for them, [commanding]:

‘Slay [the guilty among] your folks<sup>1</sup>  
or leave your habitations,’  
they would not have done it,  
except a few of them.

And if they had done as they were advised  
it would have been better for them,  
and firmer in confirming [their faith].

67 Then We would surely have given them  
a great reward from Us,

68 and We would have surely guided them  
to a straight path.

69 Whoever obeys Allah and the Apostle  
—they are with those whom Allah has blessed,  
including the prophets and the truthful,  
the martyrs and the righteous,  
and excellent companions are they!

70 That is the grace of Allah,  
and Allah suffices as knower [of His creatures].

71 O you who have faith!

Take your precautions,

then go forth in companies, or go forth en masse.

72 Among you is indeed he who drags his feet,

<sup>1</sup> As in the case of the Israelites who were ordered to kill those who were guilty among them of the worship of the Calf. See 2:54.

- فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا  
 قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا  
 إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٣﴾  
 73 But should a grace from Allah come to you,  
 he will surely say,  
 as if there were no affection between you and him,  
 'I wish I were with them  
 so that I had achieved a great success!'
- وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِنَ اللَّهِ  
 لَيَقُولَنَّ  
 كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ  
 يَلِيَّتَنِي كُنْتُ مَعَهُمْ  
 فَأَوْفِرْ فَوْزًا عَظِيمًا ﴿٧٤﴾ \*  
 74 Let those fight in the way of Allah  
 who sell the life of this world for the Hereafter;  
 and whoever fights in the way of Allah,  
 and then is slain, or he subdues [the enemy],  
 soon We shall give him a great reward.
- فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ  
 الَّذِينَ يَشْتَرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ  
 وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ  
 فَيُقْتَلْ أَوْ يَغْلِبْ  
 فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٥﴾  
 75 Why should you not fight in the way of Allah  
 and the abased men, women,  
 and children,  
 who say, 'Our Lord,  
 bring us out of this town  
 whose people are wrongdoers,  
 and appoint for us a guardian from You,  
 and appoint for us a helper from You?'
- وَالَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
 وَالَّذِينَ كَفَرُوا  
 يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ  
 فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾  
 76 Those who have faith fight in the way of Allah,  
 and those who are faithless  
 fight in the way of the Rebel.  
 So fight the friends of Satan;  
 indeed the stratagems of Satan are always flimsy.
- أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ  
 كُفُّوا أَيْدِيَكُمْ  
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
 فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ

إِذَا فَرِيقٌ مِّنْهُمْ خَشِيَ النَّاسَ  
كَخَشِيَةِ اللَّهِ  
أَوْ أَشَدَّ خَشِيَةً  
وَقَالُوا رَبَّنَا

لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ  
لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ  
قُلْ مَتَّعَ الدُّنْيَا قَلِيلًا  
وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ  
وَلَا تُظْلَمُونَ

فَتِيلاً ﴿٣٧﴾

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ  
وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ  
وَإِن تُصِيبْهُمْ حَسَنَةٌ  
يَقُولُوا هِنْدَةٌ مِّنْ عِنْدِ اللَّهِ  
وَإِن تُصِيبْهُمْ سَيِّئَةٌ  
يَقُولُوا هِنْدَةٌ مِّنْ عِنْدِكَ  
قُلْ كُلٌّ مِّنْ عِنْدِ اللَّهِ  
فَمَالِ هَتُّؤُلَاءِ الْقَوْمِ

لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٣٨﴾

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ  
وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ  
وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا

وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٣٩﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ  
وَمَنْ تَوَلَّىٰ

فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٤٠﴾

وَيَقُولُونَ طَاعَةٌ

فَإِذَا بَرِزُوا مِنْ عِنْدِكَ

behold, a part of them were afraid of people  
as if fearing Allah,

or were even more afraid,

and they said, 'Our Lord!

Why did You prescribe fighting for us?

Why did You not respite us for a short time?!"<sup>1</sup>

Say, 'The enjoyment of this world is little

and the Hereafter is better for the Godway,

and you will not be wronged

so much as a single date-thread.

78 Wherever you may be, death shall overtake you,  
even if you were in fortified towers.'

And if any good befalls them,

they say, 'This is from Allah;'

and when an ill befalls them,

they say, 'This is from *you*.'

Say, 'All is from Allah.'

What is the matter with these people

that they would not understand any matter?

79 Whatever good befalls *you* is from Allah;

and whatever ill befalls *you* is from *yourself*.

We sent *you* as an apostle to mankind,

and Allah suffices as a witness.

80 Whoever obeys the Apostle certainly obeys Allah;

and as for those who turn their backs [on *you*],

We have not sent *you* to keep watch over them.

81 They profess obedience [to *you*],

but when they go out from *your* presence,

<sup>1</sup> Or 'until an imminent time;' that is, until the time of natural death, which is not far in any case. Cf. 14:44; 63:10-11.

بَيَّتَ طَآئِفَةً مِّنْهُمْ  
غَيْرَ الَّذِي تَقُولُ  
وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ  
فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ  
وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

a group of them conspire overnight  
[to do] something other than what *you* say.  
But Allah records what they conspire overnight.  
So *disregard* them and *put your* trust in Allah,  
for Allah suffices as trustee.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ  
وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ  
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾  
وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ  
أَذَاعُوا بِهِ  
وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ  
وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ  
لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ  
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ  
وَرَحْمَتُهُ

82 Do they not contemplate the Qur'ān?  
Had it been from [someone] other than Allah,  
they would have surely found much discrepancy in it.  
83 When a report of safety or alarm comes to them,  
they immediately broadcast it;  
but had they referred it to the Apostle  
or to those vested with authority among them,  
those of them who investigate would have ascertained it.  
And were it not for Allah's grace upon you  
and His mercy,

لَاتَّبَعْتُمُ الشَّيْطَانَ  
إِلَّا قَلِيلًا ﴿٨٣﴾  
فَقَاتِلْ فِي سَبِيلِ اللَّهِ  
لَا تُكَلِّفُ إِلَّا نَفْسَكَ  
وَاحْرِضِ الْمُؤْمِنِينَ  
عَسَى اللَّهُ أَنْ يَكْفِ بِأَسِّ الَّذِينَ كَفَرُوا  
وَاللَّهُ أَشَدُّ بِأَسًا  
وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾

you would have surely followed Satan,  
[all] except a few.  
84 So *fight* in the way of Allah:  
*you* are responsible only for *yourself*,  
but *urge* on the faithful [to fight].  
Maybe Allah will curb the might of the faithless,  
for Allah is greatest in might  
and severest in punishment.

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً  
يَكُنْ لَهُ نَصِيبٌ مِّنْهَا  
وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً  
يَكُنْ لَهُ كِفْلٌ مِّنْهَا  
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٨٥﴾

85 Whoever intercedes for a good cause  
shall receive a share of it,  
and whoever intercedes for an evil cause  
shall share its burden,  
and Allah is prepotent over all things.

- وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ 86 When you are greeted with a salute,  
فَحِيَّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا<sup>ط</sup> greet with a better one than it, or return it;  
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾ indeed Allah takes account of all things.
- اللَّهُ لَا إِلَهَ إِلَّا هُوَ 87 Allah—there is no god except Him—  
لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ will surely gather you on the Day of Resurrection,  
لَا رَيْبَ فِيهِ in which there is no doubt;  
وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٧﴾ \* and who is more truthful in speech than Allah?
- فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً 88 Why should you be two groups concerning the hypocrites,<sup>1</sup>  
وَاللَّهُ أَرْكَسَهُمْ while Allah has made them relapse  
بِمَا كَسَبُوا because of their deeds?  
أَتُرِيدُونَ أَن تَهْتَدُوا مَن أَضَلَّ اللَّهُ? Do you desire to guide someone Allah has led astray?  
وَمَن يُضِلِلِ اللَّهُ Whomever Allah leads astray,  
فَلَن تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾ you will never find any way for him.
- وَدُّوا لَوْ تَكْفُرُونَ 89 They are eager that you should disbelieve  
كَمَا كَفَرُوا like they have disbelieved,  
فَتَكُونُونَ سَوَاءً so that you all become alike.  
فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ So do not make friends [with anyone] from among them,  
حَتَّىٰ يَمَاجِرُوا فِي سَبِيلِ اللَّهِ until they migrate in the way of Allah.  
فَإِن تَوَلَّوْا فَعُدُّوهُمْ وَأَقْتُلُوهُمْ But if they turn their backs, seize them and kill them  
حَيْثُ وَجَدْتُمُوهُمْ wherever you find them,  
وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾ and do not take from among them friends or helpers,
- إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ 90 excepting those who join a people  
بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ between whom and you there is a treaty,  
أَوْ جَاءُوكُمْ or such as come to you  
حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ with hearts reluctant to fight you  
أَوْ يُقَاتِلُوا قَوْمَهُمْ or to fight their own people.

<sup>1</sup> A reference to the hypocrites of Makkah who feigned sympathy for the Muslims while remaining in Makkah and continuing to work for their enemies.

وَلَوْ شَاءَ اللَّهُ  
 لَسَلَطَهُمْ عَلَيْكُمْ  
 فَلَقْتَلَوْكُمْ  
 فَإِنِ اعْتَرَلَوْكُمْ  
 فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ أَلْسَلَمَ  
 فَمَا جَعَلَ اللَّهُ لَكُمْ  
 عَلَيْهِمْ سَبِيلًا ﴿٩١﴾  
 سَتَجِدُونَ ءآخَرِينَ ٩١  
 يُرِيدُونَ أَن يَأْمَنُوكُمْ  
 وَيَأْمَنُوا قَوْمَهُمْ  
 كُلَّ مَا رُذُوا إِلَىٰ أَلْفِتْنَةٍ  
 أُرْكِسُوا فِيهَا  
 فَإِن لَّمْ يَعْزِلُوا  
 وَيُلْقُوا إِلَيْكُمْ أَلْسَلَمَ  
 وَيُكْفُوا أَيْدِيَهُمْ  
 فَخُذُوهُمْ وَأَقْتُلُوهُمْ  
 حَيْثُ تَقِفْتُمُوهُمْ  
 وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ  
 سُلْطٰنًا مُّبِينًا ﴿٩٢﴾

Had Allah wished,  
 He would have imposed them upon you,  
 and then they would have surely fought you.  
 So if they keep out of your way  
 and do not fight you, and offer you peace,  
 then Allah does not allow you  
 any course [of action] against them.  
 91 You will find others  
 desiring to be secure from you,  
 and secure from their own people;  
 yet whenever they are called back to polytheism,  
 they relapse into it.  
 So if they do not keep out of your way,  
 nor offer you peace,  
 nor keep their hands off [from fighting],  
 then seize them and kill them  
 wherever you confront them,  
 and it is such against whom We have given you  
 a clear sanction.

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا  
 إِلَّا خَطَاً  
 وَمَن قَتَلَ مُؤْمِنًا خَطَاً  
 فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ  
 وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ  
 إِلَّا أَن يَصَدَّقُوا  
 فَإِن كَانَ مِنَ قَوْمٍ عَدُوٍّ لَّكُمْ  
 وَهُوَ مُؤْمِنٌ

92 A believer may not kill another believer,  
 unless it is by mistake.  
 Anyone who kills a believer by mistake  
 should set free a believing slave,  
 and pay blood-money to his family,<sup>1</sup>  
 unless they remit it in charity.  
 If he<sup>2</sup> belongs to a people that are hostile to you  
 but is a believer,

<sup>1</sup> That is, to the family of the victim.

<sup>2</sup> That is, the victim.

فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ٥٤  
 وَإِنْ كَانَ مِنْ قَوْمٍ  
 بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ  
 فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ  
 وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ  
 فَمَنْ لَمْ يَجِدْ  
 فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ  
 تَوْبَةً مِنَ اللَّهِ  
 وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٥٥﴾  
 وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا ٩٣  
 فَجَزَاؤُهُ جَهَنَّمُ  
 خَالِدًا فِيهَا  
 وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ  
 وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

then a believing slave is to be set free.  
 And if he belongs to a people  
 with whom you have a treaty,  
 the blood-money is to be paid to his family  
 and a believing slave is to be set free.  
 He who cannot afford [to pay the blood-money],  
 must fast two successive months  
 as a penance from Allah,  
 and Allah is all-knowing, all-wise.  
 Should anyone kill a believer intentionally,  
 his requital shall be hell,  
 to remain in it [forever];  
 Allah shall be wrathful at him and curse him  
 and He shall prepare for him a great punishment.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا ٩٤  
 إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ  
 فَتَبَيَّنُوا  
 وَلَا تَقُولُوا لِمَنْ ءَلْفَىٰ إِلَيْكُمْ أَسْلَمَ  
 لَسْتَ مُؤْمِنًا  
 تَبْتَغُونَ عَرَضَ الْحَيٰوةِ الدُّنْيَا  
 فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ  
 كَذٰلِكَ كُنْتُمْ مِنْ قَبْلُ  
 فَمَنْ ءَلْفَىٰ عَلَيْكُمْ  
 فَتَبَيَّنُوا  
 إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾  
 لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ  
 غَيْرُ أُولِي الضَّرَرِ  
 وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

O you who have faith!  
 When you issue forth in the way of Allah,  
 try to ascertain:  
 do not say to someone who offers you peace,  
 ‘You are not a believer,’  
 seeking the transitory wares of the life of this world.  
 Yet with Allah are plenteous gains.  
 You too were such earlier,  
 but Allah did you a favour.  
 Therefore, do ascertain.  
 Allah is indeed well aware of what you do.  
 Not equal are those of the faithful who sit back  
 —excepting those who suffer from some disability—  
 and those who wage *jihād* in the way of Allah  
 with their possession and their persons.

- فَضَّلَ اللَّهُ الْمُجَاهِدِينَ  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
عَلَى الْقَاعِدِينَ دَرَجَةً  
وَكَلًّا وَعَدَّ اللَّهُ أَحْسَنَى  
وَفَضَّلَ اللَّهُ  
الْمُجَاهِدِينَ  
عَلَى الْقَاعِدِينَ  
أَجْرًا عَظِيمًا ﴿١٥﴾
- 96 دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾
- 97 إِنَّ الَّذِينَ تَوَفَّيْتَهُمُ الْمَلَائِكَةُ  
ظَالِمِي أَنْفُسِهِمْ  
قَالُوا فِيهِمْ كُنْتُمْ  
قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ  
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً  
فَهُاجِرُوا فِيهَا  
فَأُولَئِكَ مَا لَهُمْ جَهَنَّمُ  
وَسَاءَتْ مَصِيرًا ﴿١٧﴾
- 98 إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ  
وَالنِّسَاءِ وَالْوِلْدَانِ  
لَا يَسْتَطِيعُونَ حِيلَةً  
وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾
- 99 فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ  
وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿١٩﴾ \*
- 100 وَمَنْ هَاجَرَ فِي سَبِيلِ اللَّهِ  
يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسِعَةً  
وَمَنْ تَخْرُجْ مِنْ بَيْتِهِ  
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ  
ثُمَّ يُدْرِكْهُ الْمَوْتُ
- Allah has graced those who wage *jihād*  
with their possessions and their persons  
by a degree over those who sit back;  
yet to each Allah has promised the best reward,  
and Allah has graced  
those who wage *jihād*  
over those who sit back  
with a great reward:  
ranks from Him, forgiveness, and mercy,  
and Allah is all-forgiving, all-merciful.  
Indeed, those whom the angels take away  
while they are wronging themselves,  
they<sup>1</sup> ask, ‘What state were you in?’  
They reply, ‘We were abased in the land.’  
They say, ‘Was not Allah’s earth vast enough  
so that you might migrate in it?’  
The refuge of such shall be hell,  
and it is an evil destination.  
Except the abased among men,  
women and children,  
who have neither access to any means  
nor are guided to any way.  
Maybe Allah will excuse them,  
for Allah is all-excusing, all-forgiving.  
Whoever migrates in the way of Allah  
will find many havens and plenitude in the earth.  
And whoever leaves his home  
migrating toward Allah and His Apostle,  
and is then overtaken by death,

<sup>1</sup> That is, the angels.

- فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ  
 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠١﴾
- 101 When you journey in the land,  
 there is no sin upon you  
 in shortening the prayers,  
 if you fear that the faithless may trouble you;  
 indeed the faithless are your manifest enemies.
- وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ  
 فَلَيْسَ عَلَيْكُمْ جُنَاحٌ  
 أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ  
 إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۗ  
 إِنَّ الْكٰفِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠٢﴾
- 102 When *you* are among them, leading them in prayers,  
 let a group of them stand with *you*  
 carrying their weapons.  
 And when they have done the prostrations,  
 let them withdraw to the rear,  
 then let the other group which has not prayed come  
 and pray with *you*,  
 taking their precautions and [bearing] their weapons.  
 The faithless are eager that you should be oblivious  
 of your weapons and your baggage,  
 so that they could assault you all at once.  
 But there is no sin upon you,  
 if you are troubled by rain  
 or are sick,  
 to set aside your weapons;  
 but take your precautions.  
 Indeed Allah has prepared for the faithless  
 a humiliating punishment.
- وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ  
 فَلْتَقُمْ طَآئِفَةٌ مِّمَّهُمْ مَعَكَ  
 وَلْيَأْخُذُوا أَسْلِحَتِهِمْ  
 فَإِذَا سَجَدُوا  
 فَلْيَكُونُوا مِنْ وَّرَآئِكُمْ  
 وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا  
 فَلْيُصَلُّوا مَعَكَ  
 وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتِهِمْ  
 وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ  
 عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ  
 فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً  
 وَلَا جُنَاحَ عَلَيْكُمْ  
 إِنْ كَانَ بِكُمْ أَذًىٰ مِنْ مَطَرٍ  
 أَوْ كُنْتُمْ مَرَضًا  
 أَنْ تَضَعُوا أَسْلِحَتَكُمْ  
 وَخُذُوا حِذْرَكُمْ  
 إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ  
 عَذَابًا مُّهِينًا ﴿١٠٣﴾
- 103 When you have finished the prayers,  
 remember Allah,  
 standing, sitting and lying down,  
 and when you feel secure,  
 perform the [complete] prayers,

- 104 Do not slacken in the pursuit of these people.<sup>1</sup>  
 If you are suffering,  
 they are also suffering like you,  
 but you expect from Allah what they do not expect,  
 and Allah is all-knowing, all-wise.
- 105 Indeed We have sent down to *you* the Book  
 with the truth,  
 so that *you* may judge between the people  
 by what Allah has shown *you*;  
*do not be* an advocate for the traitors,  
 and *plead* to Allah for forgiveness;  
 indeed Allah is all-forgiving, all-merciful.
- 106 And *do not plead* for those who betray themselves;  
 indeed Allah does not like  
 someone who is treacherous and sinful.
- 107 They try to hide [their real character] from people,  
 but they do not try to hide from Allah,  
 though He is with them when they conspire overnight  
 with a discourse that He does not approve of.  
 And Allah comprehends whatever they do.
- 108 Aha! There you are,  
 pleading for them in the life of this world!  
 But who will plead for them with Allah  
 on the Day of Resurrection,  
 or will be their defender?
- 109 Aha! There you are,  
 pleading for them in the life of this world!  
 But who will plead for them with Allah  
 on the Day of Resurrection,  
 or will be their defender?

<sup>1</sup> That is, the infidels.

- 110 **Whoever commits evil or wrongs himself**  
 and then pleads to Allah for forgiveness,  
 will find Allah all-forgiving, all-merciful.
- 111 **And whoever commits a sin,**  
 commits it only against himself;  
 and Allah is all-knowing, all-wise.
- 112 **But someone who commits an iniquity or sin**  
 and then accuses an innocent person of it,  
 is indeed guilty of calumny  
 and a flagrant sin.
- 113 **Were it not for Allah's grace and His mercy on you,**  
 a group of them were bent on leading you astray;  
 but they do not mislead anyone except themselves,  
 and they cannot do you any harm.  
 Allah has sent down to you the Book and wisdom,  
 and He has taught you what you did not know,  
 and great is Allah's grace upon you.
- 114 **There is no good in much of their secret talks,**  
 excepting him who enjoins charity  
 or what is right  
 or reconciliation between people,  
 and whoever does that, seeking Allah's pleasure,  
 soon We shall give him a great reward.
- 115 **But whoever defies the Apostle,**  
 after the guidance has become manifest to him,  
 and follows a way other than that of the faithful,  
 We shall abandon him to his devices  
 and We shall make him enter hell,  
 and it is an evil destination.

- 116 Indeed Allah does not forgive  
that any partner should be ascribed to Him,  
but He forgives anything besides that  
to whomever He wishes.  
And whoever ascribes partners to Allah  
has certainly strayed into far error.
- 117 They invoke none but females<sup>1</sup> besides Him,  
and invoke none but a froward Satan,  
whom Allah has cursed,  
and who said, 'I will surely take of Your servants  
a settled share,  
and I will lead them astray  
and give them [false] hopes,  
and prompt them to slit the ears of cattle,<sup>2</sup>  
and I will prompt them to alter Allah's creation.'
- Whoever takes Satan as a guardian  
instead of Allah  
has certainly incurred a manifest loss.
- 120 He makes them promises  
and gives them [false] hopes,  
yet Satan does not promise them anything but delusion.
- 121 The refuge of such shall be hell,  
and they will not find any escape from it.
- 122 But those who have faith  
and do righteous deeds,  
We will admit them into gardens  
with streams running in them,

<sup>1</sup> Most of the idols and deities worshipped by Arab pagans had female names, e.g. Lāt, Manāt, 'Uzzā, Nā'ilah, etc.

<sup>2</sup> This refers to the pagan practice of slitting the ears of camels as a sign of their dedication to pagan deities.

خَالِدِينَ فِيهَا أَبَدًا<sup>ط</sup>  
وَعَدَ اللَّهُ حَقًّا<sup>ط</sup>  
وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢١﴾

to remain in them forever  
—a true promise of Allah,  
and who is truer in speech than Allah?

لَيْسَ بِأَمَانِيكُمْ 123 It will be neither after your hopes  
وَلَا أَمَانِي أَهْلِ الْكِتَابِ<sup>ط</sup>  
مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ<sup>ط</sup>  
وَلَا يَجِدْ لَهُ

nor the hopes of the People of the Book:  
whoever commits evil shall be requited for it,  
and he will not find for himself  
any guardian or helper besides Allah.

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٢﴾  
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ 124 And whoever does righteous deeds,  
مِنْ ذَكَرٍ أَوْ أُنْثَى<sup>ط</sup>  
وَهُوَ مُؤْمِنٌ<sup>ط</sup>  
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ  
وَلَا يُظَلَّمُونَ

whether male or female,  
should he be faithful  
—such shall enter paradise  
and they will not be wronged  
[so much as] the speck on a date-stone.

نَفِيرًا ﴿١٢٣﴾  
وَمَنْ أَحْسَنُ دِينًا مِمَّنْ 125 And who has a better religion than him  
أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ<sup>ط</sup>  
وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا<sup>ط</sup>  
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٤﴾

who submits his will to Allah, being virtuous,  
and follows the creed of Abraham, a *hanif*?  
And Allah took Abraham for a dedicated friend.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ 126 To Allah belongs whatever is in the heavens  
وَمَا فِي الْأَرْضِ<sup>ط</sup>  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٥﴾

and whatever is on the earth,  
and Allah comprehends all things.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ<sup>ط</sup> 127 They seek *your* ruling concerning women.  
قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ<sup>ط</sup>  
وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ  
فِي يَتَنَمَىٰ النِّسَاءِ<sup>ط</sup>  
الَّتِي لَا تُؤْتُونَهُنَّ  
مَا كُتِبَ لَهُنَّ  
وَتُرْغَبُونَ أَنْ تَنْكِحُوهُنَّ

*Say*, ‘Allah gives you a ruling concerning them  
and what is announced to you in the Book  
concerning girl orphans  
—whom you do not give  
what has been prescribed for them,  
and yet you desire to marry them—

- وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ  
وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ  
وَمَا تَفْعَلُوا مِنْ خَيْرٍ  
فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٨﴾  
وَأِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا  
نُشُورًا أَوْ إِعْرَاضًا  
فَلَا جُنَاحَ عَلَيْهِمَا  
أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا  
وَالصُّلْحُ خَيْرٌ  
وَأَحْضَرْتَ الْأَنْفُسُ الشُّحَّ  
وَإِنْ تُحْسِنُوا وَتَتَّقُوا  
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾  
وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ  
وَلَوْ حَرَصْتُمْ  
فَلَا تَمِيلُوا كُلَّ الْمِيلِ  
فَتَذَرُوهَا كَالْمُعَلَّقَةِ  
وَإِنْ تُصْلِحُوا وَتَتَّقُوا  
فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٠﴾  
وَإِنْ يَتَفَرَّقَا  
يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ  
وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣١﴾  
وَلِلَّهِ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ  
وَلَقَدْ وَصَّيْنَا  
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ  
وَإِيَّاكُمْ  
أَنْ اتَّقُوا اللَّهَ  
وَإِنْ تَكْفُرُوا  
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
- and about the weak among children:  
that you should maintain the orphans with justice,  
and whatever good you do,  
indeed Allah knows it well.  
128 If a woman fears from her husband  
misconduct or desertion,  
there is no sin upon the couple  
if they reach a reconciliation between themselves;  
and reconciling is better.  
The souls are prone to greed;  
but if you are virtuous and Godwary,  
Allah is indeed well aware of what you do.  
129 You will not be able to be fair between wives,  
even if you are eager to do so.  
Yet do not turn away from one altogether,  
leaving her as if in a suspense.  
But if you are conciliatory and Godwary,  
Allah is indeed all-forgiving, all-merciful.  
130 But if they separate,  
Allah will suffice each of them out of His bounty,  
and Allah is all-bounteous, all-wise.  
131 To Allah belongs whatever is in the heavens  
and whatever is on the earth.  
We have certainly enjoined  
those who were given the Book before you,  
and you,  
that you should be wary of Allah.  
But if you are faithless, [you should know that]  
to Allah indeed belongs whatever is in the heavens

- وَمَا فِي الْأَرْضِ<sup>٤</sup>  
 وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣٢﴾  
 وَلِلَّهِ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ  
 وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٣﴾  
 إِنْ يَشَأْ يُذْهِبْكُمْ  
 أَيُّهَا النَّاسُ  
 وَيَأْتِ بِآخَرِينَ  
 وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٤﴾  
 مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا  
 فَعِنْدَ اللَّهِ  
 ثَوَابُ الدُّنْيَا وَالْآخِرَةِ  
 وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٥﴾ \*  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 كُونُوا قَوَّامِينَ بِالْقِسْطِ  
 شُهَدَاءَ لِلَّهِ  
 وَلَوْ عَلَىٰ أَنْفُسِكُمْ  
 أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ  
 إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا  
 فَاللَّهُ أَوْلَىٰ بِهِمَا  
 فَلَا تَتَّبِعُوا الْهَوَىٰ  
 أَنْ تَعْدِلُوا  
 وَإِنْ تَلَوْتُمْ أَوْ نَعَرَضُوا  
 فَلِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٦﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 ءَامِنُوا بِاللَّهِ وَرَسُولِهِ  
 وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ  
 وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ  
 وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ  
 وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْأَخِيرِ
- and whatever is on the earth,  
 and Allah is all-sufficient, all-laudable.  
 132 To Allah belongs whatever is in the heavens  
 and whatever is on the earth,  
 and Allah suffices as trustee.  
 133 If He wishes, He will take you away,  
 O mankind,  
 and bring others [in your place];  
 Allah has the power to do that.  
 134 Whoever desires the reward of this world,  
 [should know that] with Allah  
 is the reward of this world and the Hereafter,  
 and Allah is all-hearing, all-seeing.  
 135 O you who have faith!  
 Be maintainers of justice  
 and witnesses for the sake of Allah,  
 even if it should be against yourselves  
 or [your] parents and near relatives,  
 and whether it be [someone] rich or poor,  
 for Allah has a greater right over them.  
 So do not follow [your] desires,  
 lest you should be unfair,  
 and if you distort [the testimony] or disregard [it],  
 Allah is indeed well aware of what you do.  
 136 O you who have faith!  
 Have faith in Allah and His Apostle  
 and the Book that He has sent down to His Apostle  
 and the Book He had sent down earlier.  
 Whoever disbelieves in Allah and His angels,  
 His Books and His apostles and the Last Day,

- فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١٣٧﴾  
 137 As for those who believe and then disbelieve,  
 إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا  
 ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا  
 ثُمَّ أَزَادُوا كُفْرًا  
 لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ  
 وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٨﴾  
 has certainly strayed into far error.  
 then believe [again] and then disbelieve  
 and then increase in disbelief,  
 Allah shall never forgive them,  
 nor shall He guide them to any way.
- بَشِّرِ الْمُنَافِقِينَ ﴿١٣٨﴾  
 138 Inform the hypocrites  
 بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾  
 139 that there is a painful punishment for them  
 الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ  
 مِن دُونِ الْمُؤْمِنِينَ  
 أَيْتَعُونَ عِنْدَهُمُ الْعِزَّةَ  
 فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٤٠﴾  
 140 —those who take the faithless for allies  
 instead of the faithful.  
 Do they seek honour with them?  
 [If so,] indeed all honour belongs to Allah.  
 وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ  
 أَنْ إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا  
 وَتُسْتَهْزَأُ بِهَا  
 فَلَا تَقْعُدُوا مَعَهُمْ  
 حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ  
 إِنَّكُمْ إِذًا مِثْلُهُمْ  
 إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ  
 وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤١﴾  
 141 Certainly He has sent down to you in the Book  
 that when you hear Allah’s signs being disbelieved  
 and derided,  
 do not sit with them  
 until they engage in some other discourse,  
 or else you [too] will be like them.  
 Indeed Allah will gather the hypocrites  
 and the faithless in hell all together.  
 —Those who lie in wait for you:  
 if there is a victory for you from Allah,  
 they say, ‘Were we not with you?’  
 But if the faithless get a share [of victory],  
 they say, ‘Did we not prevail upon you  
 and defend you against the faithful?’  
 Allah will judge between you  
 on the Day of Resurrection,  
 and Allah will never provide the faithless
- فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ  
 قَالُوا أَلَمْ نَكُن مَّعَكُمْ  
 وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ  
 قَالُوا أَلَمْ نَسْتَحِوْذَ عَلَيْكُمْ  
 وَتَمَنَعْتُمْ مِّنَ الْمُؤْمِنِينَ  
 فَاللَّهُ يَحْكُمُ بَيْنَكُمْ  
 يَوْمَ الْقِيَامَةِ  
 وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ

- عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤٢﴾  
 142 The hypocrites indeed seek to deceive Allah,  
 but it is He who outwits them.  
 وَإِذَا قَامُوا إِلَى الصَّلَاةِ  
 قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ  
 وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٣﴾  
 143 When they stand up for prayer,  
 they stand up lazily, showing off to the people  
 and not remembering Allah except a little,  
 مُدْبِدِينَ بَيْنَ ذَلِكَ  
 لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ  
 وَمَنْ يُضِلِلِ اللَّهُ  
 فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٤﴾  
 144 O you who have faith!  
 Do not take the faithless for friends  
 instead of the faithful.  
 يَتَأْتِيهِمُ الَّذِينَ آمَنُوا  
 لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ  
 مِنْ دُونِ الْمُؤْمِنِينَ  
 أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ  
 عَلَيْكُمْ سُلْطَانًا مُبِينًا ﴿١٤٥﴾  
 145 Indeed the hypocrites will be  
 in the lowest reach of the Fire,  
 and you will never find any helper for them,  
 إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا  
 وَاعْتَصَمُوا بِاللَّهِ  
 وَأَخْلَصُوا دِينَهُمْ لِلَّهِ  
 فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ  
 وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ  
 أَجْرًا عَظِيمًا ﴿١٤٦﴾  
 146 except for those who repent and reform,  
 and hold fast to Allah  
 and dedicate their religion [exclusively] to Allah.  
 Those are with the faithful,  
 and soon Allah will give the faithful  
 a great reward.  
 مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ  
 إِنْ شَكَرْتُمْ وَءَامَنْتُمْ  
 وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ \*  
 147 Why should Allah punish you  
 if you give thanks and be faithful?  
 And Allah is appreciative, all-knowing.

[PART 6]

- لَا يُحِبُّ اللَّهُ  
 148 Allah does not like  
 الْجَهْرَ بِالسُّوءِ  
 the disclosure of [anyone's] evil [conduct]

- مِنَ الْقَوْلِ  
 إِلَّا مَنْ ظَلَمَ  
 وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٩﴾  
 149 Whether you disclose a good [deed that you do]  
 or hide it, or excuse an evil [deed],  
 Allah is indeed all-excusing, all-powerful.
- وَإِن تَبَدُّوا حَيْرًا  
 أَوْ خُفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ  
 فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا ﴿١٥٠﴾  
 150 Those who disbelieve in Allah and His apostles  
 and seek to separate Allah from His apostles,  
 and say, 'We believe in some  
 and disbelieve in some'  
 and seek to take a way in between  
 —it is they who are truly faithless,  
 and We have prepared for the faithless  
 a humiliating punishment.
- إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ  
 وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ  
 وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ  
 وَنَكْفُرُ بِبَعْضٍ  
 وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥١﴾  
 151 —it is they who are truly faithless,  
 and We have prepared for the faithless  
 a humiliating punishment.
- وَأُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا  
 وَأَعَدْنَا لِلْكَافِرِينَ  
 عَذَابًا مُّهِينًا ﴿١٥٢﴾  
 152 But those who have faith in Allah  
 and His apostles  
 and make no distinction between any of them  
 —them He will soon give their rewards,  
 and Allah is all-forgiving, all-merciful.
- وَرُسُلِهِ  
 وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ  
 أُولَٰئِكَ سَوْفَ يُؤْتِيهِمُ أَجْرُهُمْ  
 وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٣﴾  
 153 The People of the Book ask *you*  
 to bring down for them a Book from the sky.  
 Certainly they asked Moses  
 for [something] greater than that,  
 for they said, 'Show us Allah visibly,'  
 whereat a thunderbolt seized them for their wrongdoing.  
 Then they took up the Calf [for worship],  
 after all the manifest proofs that had come to them.  
 Yet We excused that,  
 and We gave Moses a manifest authority.
- يَسْأَلُكَ أَهْلُ الْكِتَابِ  
 أَن تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ  
 فَقَدْ سَأَلُوا مُوسَىٰ  
 أَكْبَرَ مِنْ ذَلِكَ  
 فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً  
 فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ  
 ثُمَّ اتَّخَذُوا الْعِجْلَ  
 مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ  
 فَعَفَوْنَا عَنْ ذَلِكَ  
 وَإِنَّا لَمُبِينَا ﴿١٥٤﴾  
 154 And We raised the Mount above them

- بِمِيثَاقِهِمْ  
 وَقُلْنَا لَهُمْ ادْخُلُوا أَبْوَابَ السُّجْدِ  
 وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
 وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٥﴾  
 155 Then because of their breaking their covenant,  
 their defiance of Allah's signs,  
 their killing of the prophets unjustly  
 and for their saying, 'Our hearts are uncircumcised.'<sup>1</sup>  
 Rather Allah has set a seal on them<sup>2</sup> for their unfaith,  
 so they do not have faith except a few.
- فِيمَا نَقَضُوا عَلَيْهِمْ  
 وَكُفِّرُوا بِلِقَائِ اللَّهِ  
 وَقَتَلُوا الْأَنْبِيَاءَ بَغْيًا حَقًّا  
 وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ  
 بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ  
 فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٦﴾  
 156 And for their faithlessness,  
 and their uttering a monstrous calumny against Mary,  
 and for their saying, 'We killed the Messiah,  
 Jesus son of Mary, the apostle of Allah'  
 —though they did not kill him  
 nor did they crucify him,  
 but so it was made to appear to them.  
 Indeed those who differ concerning him<sup>3</sup>  
 are surely in doubt about him:<sup>4</sup>  
 they do not have any knowledge of that  
 beyond following conjectures,  
 and certainly they did not kill him.
- وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بَهْتِنًا عَظِيمًا ﴿١٥٧﴾  
 157 and for their saying, 'We killed the Messiah,  
 Jesus son of Mary, the apostle of Allah'  
 —though they did not kill him  
 nor did they crucify him,  
 but so it was made to appear to them.  
 Indeed those who differ concerning him<sup>3</sup>  
 are surely in doubt about him:<sup>4</sup>  
 they do not have any knowledge of that  
 beyond following conjectures,  
 and certainly they did not kill him.
- وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ  
 عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ  
 وَمَا قَتَلُوهُ  
 وَمَا صَلَبُوهُ  
 وَلَكِنْ شُبِّهَ لَهُمْ  
 وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ  
 لَفِي شَكٍّ مِمَّنْ  
 مَا لَهُمْ بِهِ مِنْ عِلْمٍ  
 إِلَّا اتِّبَاعَ الظَّنِّ  
 وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾  
 158 Rather Allah raised him up toward Himself,  
 and Allah is all-mighty, all-wise.<sup>5</sup>
- بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ  
 وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٩﴾  
 159 There is none among the People of the Book  
 but will surely believe in him before his death;

<sup>1</sup> Ellipsis. The phrase omitted is: 'We cursed them.' Cf. 2:88; 5:13.

<sup>2</sup> That is, on their hearts.

<sup>3</sup> Or 'it.'

<sup>4</sup> Or 'it.'

<sup>5</sup> See verse 3:55 and the related footnote.

وَيَوْمَ الْقِيَامَةِ	and on the Day of Resurrection
يَكُونُ عَلَيْهِمْ شَهِدًا ﴿١٦٠﴾	he will be a witness against them. <sup>1</sup>
فَيُظَلَّمُ مِنَ الَّذِينَ هَادُوا	160 Due to the wrongdoing of the Jews,
حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ	We prohibited them certain good things
أُحِلَّتْ لَهُمْ	that were permitted to them [earlier],
وَبَصَدَّهِمْ	and for their barring
عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾	many [people] from the way of Allah,
وَأَخَذَهُمُ الرِّبَا	161 and for their taking usury
وَقَدْ بُحُوا عَنْهُ	—though they had been forbidden from it—
وَأَكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبَطْلِ	and for eating up the wealth of the people wrongfully.
وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ	And We have prepared for the faithless among them
عَذَابًا أَلِيمًا ﴿١٦٢﴾	a painful punishment.
لَكِنَّ الرَّاْسِخُونَ فِي الْعِلْمِ	162 But as for those who are firmly grounded in knowledge
مِنْهُمْ	from among them,
وَالْمُؤْمِنُونَ	and the faithful,
يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ	they believe in what has been sent down to <i>you</i> ,
وَمَا أُنزِلَ مِنْ قَبْلِكَ	and what was sent down before <i>you</i>
وَالْقَائِمِينَ الصَّلَاةَ	—those who maintain the prayer,
وَالْمُؤْتُونَ الزَّكَاةَ	give the <i>zakāt</i> ,
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ	and believe in Allah and the Last Day
أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٣﴾ *	—them We shall give a great reward.
إِنَّا أَوْحَيْنَا إِلَيْكَ	163 We have indeed revealed to <i>you</i>
كَمَا أَوْحَيْنَا إِلَى نُوحٍ	as We revealed to Noah
وَالنَّبِيِّينَ مِنْ بَعْدِهِ	and the prophets after him,
وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ	and [as] We revealed to Abraham and Ishmael,
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ	Isaac, Jacob, and the Tribes,
وَعِيسَىٰ وَأَيُّوبَ	Jesus and Job,
وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ	Jonah, Aaron, and Solomon,

<sup>1</sup> That is, every Jew or Christian, before dying, will believe in the Prophet Muḥammad (ﷺ), or, according to another interpretation, in Jesus (ع).

- وَأَتَيْنَا دَاوُدَ زُورًا ﴿١٦٤﴾  
 164 وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ  
 وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ  
 وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٥﴾  
 165 رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ  
 لَعَلَّ النَّاسَ  
 عَلَى اللَّهِ حُجَّةٌ  
 بَعْدَ الرُّسُلِ  
 وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٦﴾  
 166 لَكِنَّ اللَّهَ يَشْهَدُ  
 بِمَا أَنْزَلَ إِلَيْكَ  
 أَنْزَلَهُ بِعِلْمِهِ  
 وَالْمَلَائِكَةُ يَشْهَدُونَ  
 وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٧﴾  
 167 إِنَّ الَّذِينَ كَفَرُوا  
 وَصَدُّوا عَنِ سَبِيلِ اللَّهِ  
 قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٨﴾  
 168 إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا  
 لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ  
 وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٩﴾  
 169 إِلَّا طَرِيقَ جَهَنَّمَ  
 خَالِدِينَ فِيهَا أَبَدًا  
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾  
 170 يَا أَيُّهَا النَّاسُ  
 قَدْ جَاءَكُمْ الرَّسُولُ  
 بِالْحَقِّ مِنْ رَبِّكُمْ  
 فَآمِنُوا خَيْرًا لَكُمْ  
 وَإِنْ تَكْفُرُوا  
 فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ  
 وَالْأَرْضِ
- and We gave David the Psalms—  
 and apostles We have recounted to *you* earlier  
 and apostles We have not recounted to *you*,  
 —and to Moses Allah spoke directly—  
 apostles, as bearers of good news and warners,  
 so that mankind may not have  
 any argument against Allah,  
 after the [sending of the] apostles;  
 and Allah is all-mighty, all-wise.  
 But Allah bears witness  
 to what He has sent down to *you*  
 —He sent it down with His knowledge—  
 and the angels bear witness [too],  
 and Allah quite suffices as a witness.  
 Indeed those who are faithless  
 and bar [others] from the way of Allah,  
 have certainly strayed into far error.  
 Indeed those who are faithless and do wrong,  
 Allah shall never forgive them,  
 nor shall He guide them to any way,  
 except the way to hell,  
 to remain in it forever,  
 and that is easy for Allah.  
 O mankind!  
 The Apostle has certainly brought you  
 the truth from your Lord.  
 So have faith! That is better for you.  
 And if you are faithless, [you should know that]  
 to Allah indeed belongs whatever is in the heavens  
 and the earth,

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

and Allah is all-knowing, all-wise.

يَأْهَلْ آلِ كِتَابٍ 171 O People of the Book!

لَا تَغْلُوا فِي دِينِكُمْ

Do not exceed the bounds in your religion,

وَلَا تَقُولُوا عَلَى اللَّهِ

and do not attribute anything to Allah

إِلَّا الْحَقَّ

except the truth.

إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

The Messiah, Jesus son of Mary, was only

رَسُولُ اللَّهِ

an apostle of Allah,

وَكَالِمَتُهُ أُلْقِيَهَا إِلَى مَرْيَمَ

and His Word that He cast toward Mary

وَرُوحٌ مِنْهُ

and a spirit from Him.

فَآمِنُوا بِاللَّهِ وَرُسُلِهِ

So have faith in Allah and His apostles,

وَلَا تَقُولُوا ثَلَاثَةَ

and do not say, '[God is] a trinity.'

أَنْتَهُوا خَيْرًا لَكُمْ

Relinquish [such a creed]! That is better for you.

إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ

Allah is but the One God.

سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ

He is far too immaculate to have any son.

لَهُ مَا فِي السَّمَوَاتِ

To Him belongs whatever is in the heavens

وَمَا فِي الْأَرْضِ

and whatever is on the earth,

وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

and Allah suffices as trustee.

لَنْ يَسْتَنْكِفَ الْمَسِيحُ

172 The Messiah would never disdain

being a servant of Allah,

أَنْ يَكُونَ عَبْدًا لِلَّهِ

nor would the angels brought near [to Him].

وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

And whoever disdains His worship

وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ

and is arrogant,

وَيَسْتَكْبِرْ

He will gather them all toward Him.

فَسَيَجْثُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٣﴾

فَأَمَّا الَّذِينَ ءَامَنُوا

173 As for those who have faith

and do righteous deeds,

وَعَمِلُوا الصَّالِحَاتِ

He will pay them in full their rewards,

فَيُؤْتِيهِمْ أَجْرَهُمْ

and He will enhance them out of His grace.

وَيَزِيدُهُمْ مِنْ فَضْلِهِ

But those who are disdainful and arrogant,

وَأَمَّا الَّذِينَ اسْتَنْكَفُوا وَاسْتَكْبَرُوا

He will punish them with a painful punishment,

فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا

and they will not find besides Allah

وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ

- وَلِيًّا وَلَا نَصِيرًا ﴿١٧٤﴾ any guardian or helper.  
 يَتَأْتِيهَا النَّاسُ 174 O mankind!  
 قَدْ جَاءَكُمْ بُرْهَانٌ from your Lord,  
 مِنْ رَبِّكُمْ and We have sent down to you a manifest light.<sup>2</sup>  
 وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٥﴾  
 فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ 175 As for those who have faith in Allah,  
 وَأَعْتَصَمُوا بِهِ and hold fast to Him,  
 فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ He will admit them to His mercy and grace,  
 وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٦﴾ and He will guide them on a straight path to Him.
- يَسْتَفْتُونَكَ 176 They ask *you* for a ruling.  
 قُلْ اللَّهُ يُفْتِيكُمْ Say, 'Allah gives you a ruling  
 فِي الْكَلَالَةِ<sup>3</sup> concerning the *kalālah*:<sup>3</sup>  
 إِنْ أَمْرٌ أَوْلَادٌ لَيْسَ لَهُ وَلَدٌ If a man dies and he has no children [or parents],  
 وَلَهُ أُخْتٌ but has a sister,  
 فَلَهَا نِصْفُ مَا تَرَكَ for her shall be a half of what he leaves,  
 وَهُوَ بِرِثَتِهَا and he shall inherit from her  
 إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ if she has no children.  
 فَإِنْ كَانَتَا أُخْتَيْنِ If there be two sisters,  
 فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ then they shall receive two-thirds of what he leaves.  
 وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً But if there be [several] brothers and sisters,  
 فَلِلذَكَرِ مِثْلُ then for the male shall be the like of  
 حَظِّ الْأُنثَيَيْنِ<sup>4</sup> the share of two females.  
 يُبَيِّنُ اللَّهُ لَكُمْ Allah explains [the laws] for you  
 أَنْ تَضِلُّوا lest you should go astray,  
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾ and Allah has knowledge of all things.'

<sup>1</sup> That is, the Prophet Muḥammad (s), or the Qur'ān.

<sup>2</sup> The Qur'ān, according to Mujāhid, Qatādah and Suddī. The *wilāyah* of Imām 'Alī b. Abī Ṭālib (ʿa) according to traditions from Imām Ja'far b. Muḥammad al-Ṣādiq (ʿa) and Imām Muḥammad al-Bāqir (ʿa). See the commentaries of Furāt al-Kūfī and al-'Ayyāshī under this verse.

<sup>3</sup> See the footnote at verse 4:12 above.

## سُورَةُ الْمَائِدَةِ

5. SŪRAT AL-MĀ'IDAH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 1 O you who have faith!  
 اَوْفُوْا بِالْعُقُوْدِ ۗ Keep your agreements.  
 اُحِلَّتْ لَكُمْ بَهِيمَةُ الْاَنْعَامِ ۗ You are permitted animals of grazing livestock,  
 اِلَّا مَا يُتْلٰى عَلَيْكُمْ ۗ except what is [now] announced to you,  
 غَيْرَ مَحْلٰى الصَّيْدِ ۗ disallowing game  
 وَاَنْتُمْ حُرْمٌ ۗ while you are in pilgrim sanctity.<sup>2</sup>  
 اِنَّ اللّٰهَ يَتَحَكَّمُ مَا يَرِيْدُ ۗ Indeed Allah decrees whatever He desires.
- يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 2 O you who have faith!  
 لَا تَحِلُّوْا شَعَائِرَ اللّٰهِ ۗ Do not violate Allah's sacraments,  
 وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْاَهْدَىٰ ۗ neither the sacred month,<sup>3</sup> nor the offering,<sup>4</sup>  
 وَلَا الْاَقْلَمِيْدَ ۗ nor the necklaces,  
 وَلَا ءَاَمِيْنَ الْبَيْتِ الْحَرَامِ ۗ nor those bound<sup>5</sup> for the Sacred House  
 يَبْتَغُوْنَ فَضْلًا مِّنْ رَبِّهِمْ ۗ who seek their Lord's grace  
 وَرِضْوَانًا ۗ and [His] pleasure.  
 وَاِذَا حَلَلْتُمْ ۗ But when you emerge from pilgrim sanctity  
 فَاصْطَادُوْا ۗ you may hunt for game.  
 وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ ۗ Ill feeling for a people should not lead you,  
 اَنْ صَدُوْكُمْ ۗ because they barred you  
 عَنِ الْمَسْجِدِ الْحَرَامِ ۗ from [entering] the Sacred Mosque,

<sup>1</sup> The *sūrah* takes its name from 'the table' (*al-mā'idah*) mentioned in verses 112-115, towards its end.

<sup>2</sup> That is, while you are in a state of *ihrām*, while performing *hajj* or *'umrah*.

<sup>3</sup> That is, the month of *Dhū al-Hijjah*, during which the *hajj* is performed.

<sup>4</sup> That is, the sheep, camel or cow brought for the sacrifice. The 'necklaces' mean the token objects hung around the neck of the sacrificial animal.

<sup>5</sup> That is, the pilgrims heading for *hajj* or *'umrah*.

أَنْ تَعْتَدُوا  
وَتَعَاوَنُوا عَلَى الْيَبْرِ وَالْعُقُوبِ  
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ  
وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥١﴾

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ  
وَالدَّمُ وَالْحَمَّ الْخَنِزِيرِ  
وَمَا أَهْلَ لَيْغَيْرِ اللَّهِ بِهِ  
وَالْمُنْخَنِقَةُ وَالْمَوْقُودَةُ  
وَالْمُتَرَدِّيةُ وَالنَّطِيحَةُ  
وَمَا أَكَلَ السَّبُعُ  
إِلَّا مَا ذَكَّيْتُمْ  
وَمَا ذُبِحَ عَلَى التُّنُوبِ  
وَأَنْ تَسْتَفْسِمُوا بِالْأَزْلَمِ  
ذَلِكَ فِسْقٌ

أَلْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ  
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ  
أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ  
وَأَمَّمْتُ عَلَيْكُمْ بَيْعَتِي  
وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

فَمَنْ أَضْطَرَّ فِي مَخْصَصَةٍ  
غَيْرِ مُتَجَانِفٍ لِإِثْمٍ

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٢﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ  
قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ  
وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ  
تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

to transgress.

Cooperate in piety and Godwariness,  
but do not cooperate in sin and aggression,  
and be wary of Allah.

Indeed Allah is severe in retribution.

3 You are prohibited carrion,  
blood, the flesh of swine,  
and what has been offered to other than Allah,  
and the animal strangled or beaten to death,  
and that which dies by falling or is gored to death,  
and that which is mangled by a beast of prey  
—barring that which you may purify<sup>1</sup>—  
and what is sacrificed on stone altars [to idols],  
and that you should divide by raffling with arrows.  
All that is transgression.

Today the faithless have despaired of your religion.

So do not fear them, but fear Me.

Today I have perfected your religion for you,  
and I have completed My blessing upon you,  
and I have approved Islam as your religion.

But should anyone be compelled by hunger,  
without inclining to sin,

then Allah is indeed all-forgiving, all-merciful.

4 They ask *you* as to what is lawful to them.

Say, 'All the good things are lawful to you.'

As for what you have taught hunting dogs [to catch],  
teaching them out of what Allah has taught you,

<sup>1</sup> That is, by duly slaughtering the animal wounded by the beast of prey.

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ  
وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ  
وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

5 Today

أَحِلَّ لَكُمْ الطَّيِّبَاتُ  
وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ  
حِلٌّ لَكُمْ  
وَطَعَامُكُمْ حِلٌّ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ  
وَالْمُحْصَنَاتُ

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ  
إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ  
مُحْصِنِينَ غَيْرَ مُسْفِحِينَ  
وَلَا مُتَّخِذِي أَخْدَانٍ  
وَمَن يَكْفُرْ بِآيَاتِنَا  
فَقَدْ حَبِطَ عَمَلُهُ

وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٦﴾

6 O you who have faith!  
إِذَا قُمْتُمْ إِلَى الصَّلَاةِ  
فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ  
إِلَى الْكَعْبَيْنِ

وَأَن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا  
وَأَن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ  
أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ  
أَوْ لَمَسْتُمُ النِّسَاءَ  
فَلَمْ تَجِدُوا مَاءً

eat of what they catch for you  
and mention Allah's Name over it,  
and be wary of Allah.

Indeed Allah is swift at reckoning.

all the good things have been made lawful to you:  
—the food of those who were given the Book  
is lawful to you,  
and your food is lawful to them—  
and the chaste ones from among faithful women,  
and chaste women

of those who were given the Book before you,  
when you have given them their dowries,  
in wedlock, not in license,  
nor taking paramours.

Should anyone renounce his faith,  
his work shall fail  
and he will be among the losers in the Hereafter.

When you stand up for prayer,  
wash your faces  
and your hands up to the elbows,  
and wipe a part of your heads and your feet,  
up to the ankles.

If you are *junub*, purify yourselves.  
But if you are sick, or on a journey,  
or any of you has come from the toilet,  
or you have touched women,<sup>1</sup>  
and you cannot find water,

<sup>1</sup> That is, if you have had sexual intercourse.

فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ  
مِنْهُ

then make *tayammum* with clean ground  
and wipe a part of your faces and your hands  
with it.

مَا يُرِيدُ اللَّهُ  
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ  
وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ  
وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

Allah does not desire  
to put you to hardship,  
but He desires to purify you,  
and to complete His blessing upon you  
so that you may give thanks.

وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
وَمِيثَاقَهُ الَّذِي وَاثَقْتُمْ بِهِ  
إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا  
وَاتَّقُوا اللَّهَ

7 Remember Allah's blessing upon you  
and His covenant with which He has bound you  
when you said, 'We hear and obey.'  
And be wary of Allah.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

Indeed Allah knows best what is in the breasts.

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا

8 O you who have faith!

كُونُوا قَوَّامِينَ

Be maintainers,

لِلَّهِ شُهَدَاءَ

as witnesses for the sake of Allah,

بِالْقِسْطِ

of justice,<sup>1</sup>

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ

and ill feeling for a people should never lead you

عَلَىٰٓ أَلَّا تَعْدِلُوا

to be unfair.

آعِدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

Be fair; that is nearer to Godwariness,

وَاتَّقُوا اللَّهَ

and be wary of Allah.

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

Allah is indeed well aware of what you do.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا

9 Allah has promised those who have faith

وَعَمِلُوا الصَّالِحَاتِ

and do righteous deeds

هُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

forgiveness and a great reward.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

10 As for those who are faithless and deny Our signs,

أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

they shall be the inmates of hell.

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا

11 O you who have faith!

أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

Remember Allah's blessing upon you

<sup>1</sup> Cf. 4:135.

- إِذْ هُمْ قَوْمٌ  
 أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ  
 فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ  
 وَاتَّقُوا اللَّهَ
- وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾
- وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ  
 بَنِي إِسْرَائِيلَ  
 وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا  
 وَقَالَ اللَّهُ إِنِّي مَعَكُمْ  
 لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ  
 وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ  
 وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا  
 لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ  
 وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ  
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾
- فَبِمَا نَفَقْتُمْ مِنْهُمُ  
 لَعْنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً  
 يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ  
 وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ  
 وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ  
 إِلَّا قَلِيلًا مِنْهُمْ  
 فَأَعْفُ عَنْهُمْ وَأَصْفَحْ  
 إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾
- وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيُّونَ  
 أَخَذْنَا مِيثَاقَهُمْ  
 فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ  
 فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ  
 إِلَى يَوْمِ الْقِيَامَةِ
- when a people set out  
 to extend their hands against you,  
 but He withheld their hands from you,  
 and be wary of Allah,  
 and in Allah let all the faithful put their trust.
- 12 Certainly Allah took a pledge  
 from the Children of Israel,  
 and We raised among them twelve chiefs.  
 And Allah said, 'I am with you!  
 Surely, if you maintain the prayer and give the *zakāt*  
 and have faith in My apostles and support them  
 and lend Allah a good loan,  
 I will surely absolve you of your misdeeds,  
 and I will surely admit you into gardens  
 with streams running in them.  
 But whoever of you disbelieves after that  
 has certainly strayed from the right way.'
- 13 Then, because of their breaking their covenant  
 We cursed them and made their hearts hard:  
 they pervert words from their meanings,  
 and have forgotten a part of what they were reminded.  
*You* will not cease to learn of some of their treachery,  
 excepting a few of them.  
 Yet excuse them and forbear.  
 Indeed Allah loves the virtuous.
- 14 Also from those who say, 'We are Christians,'  
 We took their pledge;  
 but they forgot a part of what they were reminded.  
 So We stirred up enmity and hatred among them  
 until the Day of Resurrection,

- وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ  
بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾  
يَا أَهْلَ الْكِتَابِ  
قَدْ جَاءَكُمْ رَسُولُنَا  
يُبَيِّنُ لَكُمْ  
كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ  
وَيَعْفُو عَنْ كَثِيرٍ  
قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ  
وَكِتَابٌ مُبِينٌ ﴿١٦﴾  
يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ  
رِضْوَانَهُ  
سُبُلَ السَّلَامِ  
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
بِإِذْنِهِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧﴾
- and soon Allah will inform them  
concerning what they had been doing.  
O People of the Book!  
Certainly Our Apostle has come to you,  
clarifying for you  
much of what you used to hide of the Book,  
and excusing many [an offense of yours].  
Certainly there has come to you a light from Allah,  
and a manifest Book.  
With it Allah guides those who follow  
[the course of] His pleasure  
to the ways of peace,  
and brings them out from darkness into light  
by His will,  
and guides them to a straight path.
- لَقَدْ كَفَرَ الَّذِينَ قَالُوا  
إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ  
قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا  
إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ  
وَأُمَّهُ وَ مَن فِي الْأَرْضِ جَمِيعًا  
وَلِلَّهِ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ  
وَمَا بَيْنَهُمَا  
يَخْلُقُ مَا يَشَاءُ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾
- 17 They are certainly faithless who say,  
'Allah is the Messiah, son of Mary.'  
Say, 'Who can avail anything against Allah  
should He wish to destroy the Messiah, son of Mary,  
and his mother, and everyone upon the earth?'  
To Allah belongs the kingdom of the heavens  
and the earth,  
and whatever is between them.  
He creates whatever He wishes,  
and Allah has power over all things.
- 18 The Jews and the Christians say,  
'We are Allah's children and His beloved ones.'  
Say, 'Then why does He punish you for your sins?'  
Rather you are humans from among His creatures.

يَغْفِرُ لِمَن يَشَاءُ  
وَيُعَذِّبُ مَن يَشَاءُ  
وَلِلَّهِ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ  
وَمَا بَيْنَهُمَا  
وَإِلَيْهِ الْمَصِيرُ ﴿١٩﴾

He forgives whomever He wishes,  
and punishes whomever He wishes,  
and to Allah belongs the kingdom of the heavens  
and the earth,  
and whatever is between them,  
and toward Him is the return.

يَا أَهْلَ الْكِتَابِ  
قَدْ جَاءَكُمْ رَسُولُنَا  
يُبَيِّنُ لَكُمْ  
عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ  
أَن تَقُولُوا  
مَا جَاءَنَا مِن بَشِيرٍ  
وَلَا نَذِيرٍ  
فَقَدْ جَاءَكُمْ بَشِيرٌ  
وَنَذِيرٌ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

19 O People of the Book!  
Certainly Our Apostle has come to you,  
clarifying [the Divine teachings] for you  
after a gap in [the appearance of] the apostles,  
lest you should say,  
'There did not come to us any bearer of good news  
nor any warner.'  
Certainly there has come to you  
a bearer of good news and a warner.  
And Allah has power over all things.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ  
يَنْقُومِ أَدْرُكُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ  
وَجَعَلَكُمْ مُلُوكًا  
وَأَتَّكُم  
مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿٢١﴾  
يَنْقُومِ أَدْخُلُوا الْأَرْضَ الْمَقْدَسَةَ  
الَّتِي كَتَبَ اللَّهُ لَكُمْ  
وَلَا تَتَّخِذُوا عَلَىٰ أَدْبَارِكُمْ  
فَتَنقَلِبُوا خَاسِرِينَ ﴿٢٢﴾  
قَالُوا يَمُوسَىٰ

20 When Moses said to his people,  
'O my people, remember Allah's blessing upon you  
when He appointed prophets among you,  
and made you kings,  
and gave you  
what none of the nations were given.  
21 O my people, enter the Holy Land  
which Allah has ordained for you,  
and do not turn your backs  
or you will become losers.'

إِنَّ فِيهَا قَوْمًا جَبَّارِينَ  
وَأَنَا لَن نَّدْخُلُهَا حَتَّىٰ تَخْرُجُوا مِنْهَا

22 They said, 'O Moses,  
there are a tyrannical people in it.  
We will not enter it until they leave it.

- فَإِنْ تَخْرَجُوا مِنْهَا فَإِنَّا دٰخِلُونَ ﴿٢٣﴾  
 قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ  
 أَنْعَمَ اللَّهُ عَلَيْهِمَا  
 ادْخُلُوا عَلَيْهِمُ الْبَابَ  
 فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غٰلِبُونَ  
 وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾  
 قَالُوا يٰمُوسَى  
 إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا  
 فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا  
 إِنَّا هَاهُنَا قٰعِدُونَ ﴿٢٥﴾  
 قَالَ رَبِّ  
 إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي  
 وَأَخِي  
 فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِينَ ﴿٢٦﴾  
 قَالَ فَإِنَّهَا مُحْرَمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً  
 يَتِيهُونَ فِي الْأَرْضِ  
 فَلَا تَأْسَ عَلَى الْقَوْمِ الْفٰسِقِينَ ﴿٢٧﴾
- But once they leave it, we will go in.’  
 23 Said two men from among those who were Godfearing  
 and whom Allah had blessed:  
 ‘Go at them by the gate!  
 For once you have entered it, you will be victors.  
 Put your trust in Allah, should you be faithful.’  
 24 They said, ‘O Moses,  
 we will never enter it so long as they remain in it.  
 Go ahead, you and your Lord, and fight!  
 We will be sitting right here.’  
 25 He said, ‘My Lord!  
 I have no power over [anyone] except myself  
 and my brother,  
 so part us from the transgressing lot.’  
 26 He said, ‘It shall be forbidden them for forty years:  
 they shall wander about in the earth.  
 So do not grieve for the transgressing lot.’  
 27 *Relate* to them truly the account of Adam’s two sons.  
 When the two of them offered an offering,  
 it was accepted from one of them  
 and not accepted from the other.  
 [One of them] said, ‘Surely I will kill you.’  
 [The other one] said,  
 ‘Allah accepts only from the Godwary.  
 28 Even if you extend your hand toward me to kill me,  
 I will not extend my hand toward you to kill you.  
 Indeed I fear Allah,  
 the Lord of all the worlds.  
 29 I desire that you earn [the burden of]

- بِإِثْمِي وَإِثْمِكَ  
فَتَكُونُ مِنَ أَصْحَابِ النَّارِ  
وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٣٠﴾  
فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ  
فَقَتَلَهُ  
فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿٣١﴾  
فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ  
لِيُرِيَهُ كَيْفَ يُورِى سَوْءَةَ أَخِيهِ  
قَالَ يَبْؤَيْلَى  
أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ  
فَأُورَى سَوْءَةَ أَخِي  
فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٣٢﴾  
مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ  
أَنَّهُ مَنْ قَتَلَ نَفْسًا  
بِغَيْرِ نَفْسٍ  
أَوْ فَسَادٍ فِي الْأَرْضِ  
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا  
وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا  
وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ  
ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ  
فِي الْأَرْضِ لَمُتْرِفُونَ ﴿٣٣﴾  
إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ  
اللَّهَ وَرَسُولَهُ  
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا  
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ  
مِنْ خِلْفٍ
- my sin<sup>1</sup> and your sin,  
to become one of the inmates of the Fire,  
and such is the requital of the wrongdoers.’  
30 So his soul prompted him to kill his brother,  
and he killed him,  
and thus became one of the losers.  
31 Then Allah sent a crow, exploring in the ground,  
to show him how to bury the corpse of his brother.  
He said, ‘Woe to me!  
Am I unable to be [even] like this crow  
and bury my brother’s corpse?’  
Thus he became regretful.  
32 That is why We decreed for the Children of Israel  
that whoever kills a soul,<sup>2</sup>  
without [its being guilty of] manslaughter  
or corruption on the earth,  
is as though he had killed all mankind,  
and whoever saves a life  
is as though he had saved all mankind.  
Our apostles certainly brought them manifest signs,  
yet even after that many of them  
commit excesses on the earth.  
33 Indeed the requital of those who wage war  
against Allah and His Apostle,  
and try to cause corruption on the earth,  
is that they shall be slain or crucified,  
or have their hands and feet cut off  
from opposite sides

<sup>1</sup> That is, ‘the sin of murdering me.’

<sup>2</sup> Or ‘takes a life.’

- أَوْ يُنْفَوْا مِنَ الْأَرْضِ  
ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا  
وَلَهُمْ فِي الْآخِرَةِ  
عَذَابٌ عَظِيمٌ ﴿٣٤﴾  
إِلَّا الَّذِينَ تَابُوا  
مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ  
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾  
يُنَافِقُ الَّذِينَ آمَنُوا  
أَتَّقُوا اللَّهَ  
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ  
وَجَاهِدُوا فِي سَبِيلِهِ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾  
إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ  
مَا فِي الْأَرْضِ حَمِيعًا وَمِثْلَهُ مَعَهُ  
لَيَفْتَدُوا بِهِ  
مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ  
مَا تُقْبَلُ مِنْهُمْ  
وَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾  
يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ  
وَمَا هُمْ بِخَارِجِينَ مِنْهَا  
وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٣٨﴾  
وَالسَّارِقُ وَالسَّارِقَةُ  
فَأَقْطَعُوا أَيْدِيَهُمَا  
جَزَاءً بِمَا كَسَبَا  
نَكَالًا مِنَ اللَّهِ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾  
فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ  
وَأَصْلَحَ  
فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ
- or be banished from the land.  
That is a disgrace for them in this world,  
and in the Hereafter  
there is a great punishment for them,  
excepting those who repent  
before you capture them,  
and know that Allah is all-forgiving, all-merciful.  
O you who have faith!  
Be wary of Allah,  
and seek the means of recourse to Him,  
and wage *jihād* in His way,  
so that you may be felicitous.  
Indeed if the faithless possessed  
all that is on the earth and as much of it besides  
to redeem themselves with it  
from the punishment of the Day of Resurrection,  
it shall not be accepted from them,<sup>1</sup>  
and there is a painful punishment for them.  
They would long to leave the Fire,  
but they shall never leave it,  
and there is a lasting punishment for them.  
As for the thief, man or woman,  
cut off their hands  
as a requital for what they have earned.  
[That is] an exemplary punishment from Allah,  
and Allah is all-mighty, all-wise.  
But whoever repents after his wrongdoing,  
and reforms,  
then Allah shall accept his repentance.

<sup>1</sup> Cf. 13:18 and 39:47.

- إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾  
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾  
 إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ  
 وَالْأَرْضِ  
 يُعَذِّبُ مَنْ يَشَاءُ  
 وَيَغْفِرُ لِمَنْ يَشَاءُ  
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾  
 يَا أَيُّهَا الرَّسُولُ لَا تَحْزُنْكَ  
 الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ  
 مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ  
 وَلَمْ تُؤْمِنْ قُلُوبُهُمْ  
 وَمِنَ الَّذِينَ هَادُوا  
 سَمْعُونَ لِلْكَذِبِ  
 سَمْعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ  
 بِخَرْفُونَ الْكَلِمَةَ مِنْ بَعْدِ مَوَاضِعِهِ  
 يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ  
 وَإِنْ لَمْ تُؤْتِنَا فَاحْذَرُوا  
 وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ  
 فَلَنْ تَمْلِكَ لَهُ مِنْ شَيْءٍ  
 أُولَئِكَ الَّذِينَ  
 لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ  
 هُمْ فِي الدُّنْيَا خِزْيٌ  
 وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤٢﴾  
 سَمْعُونَ لِلْكَذِبِ  
 أَكْكُلُونَ لِلشُّحِّ  
 فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ  
 أَوْ أَعْرِضْ عَنْهُمْ  
 وَإِنْ تُعْرِضْ عَنْهُمْ  
 فَلَنْ يَصُرُوكَ شَيْئًا
- Indeed Allah is all-forgiving, all-merciful.  
 40 Do you not know  
 that to Allah belongs the kingdom of the heavens  
 and the earth?  
 He punishes whomever He wishes,  
 and forgives whomever He wishes,  
 and Allah has power over all things.  
 41 O Apostle! *Do not grieve*  
 for those who are active in [promoting] unfaith,  
 such as those who say, 'We believe' with their mouths,  
 but whose hearts have no faith,  
 and the Jews  
 who eavesdrop with the aim of [telling] lies [against *you*]  
 and eavesdrop for other people who do not come to *you*.  
 They pervert words from their meanings,  
 [and] say, 'If you are given this, take it,  
 but if you are not given this, beware!'  
 Yet whomever Allah wishes to mislead,<sup>1</sup>  
 you cannot avail him anything against Allah.  
 They are the ones  
 whose hearts Allah did not desire to purify.  
 For them is disgrace in this world,  
 and there is a great punishment for them in the Hereafter.  
 42 Eavesdroppers with the aim of [telling] lies,  
 eaters of the unlawful  
 —if they come to *you*, judge between them,  
 or disregard them.  
 If *you* disregard them,  
 they will not harm *you* in any way.

<sup>1</sup> Or 'to punish.'

- وَأِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ  
 إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٣﴾  
 43 And how should they make *you* a judge,  
 while with them is the Torah,  
 in which is Allah's judgement?  
 Yet in spite of that they turn their backs [on Him]  
 and they are not believers.
- وَعِدَهُمُ التَّوْرَةَ  
 فِيهَا حُكْمُ اللَّهِ  
 ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ  
 وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٤﴾  
 44 We sent down the Torah  
 containing guidance and light.  
 The prophets, who had submitted,<sup>1</sup> judged by it  
 for the Jews,  
 and so did the rabbis and the scribes,  
 as they were charged to preserve the Book of Allah  
 and were witnesses to it.  
 So do not fear the people, but fear Me,  
 and do not sell My signs for a paltry gain.  
 Those who do not judge by what Allah has sent down  
 —it is they who are the faithless.
- إِنَّا أَنْزَلْنَا التَّوْرَةَ  
 فِيهَا هُدًى وَنُورٌ  
 نَحْكُمُ بِهَا النَّبِيِّينَ الَّذِينَ آسَلَمُوا  
 لِلَّذِينَ هَادُوا  
 وَالرَّبَّانِيِّينَ وَالْأَحْبَابِ  
 بِمَا اسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ  
 وَكَانُوا عَلَيْهِ شُهَدَاءَ  
 فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي  
 وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا  
 وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ  
 فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٥﴾  
 45 And in it We prescribed for them:  
 a life for a life,  
 an eye for an eye,  
 a nose for a nose, and an ear for an ear,  
 a tooth for a tooth, and retaliation for wounds.  
 Yet whoever remits it out of charity,  
 that shall be an atonement for him.  
 Those who do not judge by what Allah has sent down  
 —it is they who are the wrongdoers.
- وَكَتَبْنَا عَلَيْهِمْ فِيهَا  
 أَنْ النَّفْسَ بِالنَّفْسِ  
 وَالْعَيْنَ بِالْعَيْنِ  
 وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ  
 وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ  
 فَمَنْ تَصَدَّقَ بِهِ  
 فَهُوَ كَفَّارَةٌ لَهُ  
 وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ  
 فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٦﴾  
 46 And We followed them with Jesus son of Mary,  
 to confirm that which was before him of the Torah,

<sup>1</sup> That is, to Allah's commandments as revealed to Moses.

وَأَتَيْنَهُ الْإِنْجِيلَ  
 فِيهِ هُدًى وَنُورٌ  
 وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
 وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾  
 وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ 47  
 بِمَا أَنزَلَ اللَّهُ فِيهِ  
 وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ  
 فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾  
 وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ 48  
 مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ  
 وَمُهَيِّمًا عَلَيْهِ  
 فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ  
 وَلَا تَتَّبِعْ أَهْوَاءَهُمْ  
 عَمَّا جَاءَكَ مِنَ الْحَقِّ  
 لِكُلِّ جَعَلْنَا مِنْكُمْ  
 شِرْعَةً وَمِنْهَاجًا  
 وَلَوْ شَاءَ اللَّهُ  
 لَجَعَلَكُمْ أُمَّةً وَاحِدَةً  
 وَلَٰكِن لِّيَبْلُوَكُمْ  
 فِي مَا آتَيْنَاكُمْ  
 فَاسْتَبِقُوا الْخَيْرَاتِ  
 إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا  
 فَيُنَبِّئُكُمْ  
 بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٩﴾  
 وَأَن آحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ  
 وَلَا تَتَّبِعْ أَهْوَاءَهُمْ  
 وَاحْذَرُهُمْ أَن يَفْتِنُوكَ  
 عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ

and We gave him the Evangel  
 containing guidance and light,  
 confirming what was before it of the Torah,  
 and as guidance and advice for the Godwary.  
 47 Let the people of the Evangel judge  
 by what Allah has sent down in it.  
 Those who do not judge by what Allah has sent down  
 —it is they who are the transgressors.  
 48 We have sent down to *you* the Book with the truth,  
 confirming what was before it of the Book  
 and as a guardian over it.  
 So *judge* between them by what Allah has sent down,  
 and *do not follow* their desires  
 against the truth that has come to *you*.  
 For each [community] among you We had appointed  
 a code [of law] and a path,<sup>1</sup>  
 and had Allah wished  
 He would have made you one community,  
 but [His purposes required] that He should test you  
 in respect to what He has given you.  
 So take the lead in all good works.  
 To Allah shall be the return of you all,  
 whereat He will inform you  
 concerning that about which you used to differ.  
 49 *Judge* between them by what Allah has sent down,  
 and *do not follow* their desires.  
*Beware* of them lest they should beguile *you*  
 from part of what Allah has sent down to *you*.

<sup>1</sup> Or, 'For everyone of you We have appointed a way of approach, whereby he comes' (reading *minhā jā'a*, instead of *minhāja*).

- فَإِنْ تَوَلَّوْا  
فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ  
بِبَعْضِ ذُنُوبِهِمْ  
وَإِنْ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٥٠﴾  
أَفَحُكْمَ الْجَهْلِیَّةِ يَبْغُونَ  
وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا  
لِّقَوْمٍ يُوقِنُونَ ﴿٥١﴾  
يَتَّيِبُوا الَّذِينَ ءَامَنُوا  
لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ  
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ  
وَمَنْ يَتَوَلَّهُمْ مِنكُمْ  
فَإِنَّهُ مِنَهُمْ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٢﴾  
فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
يُسْرِعُونَ فِيهِمْ  
يَقُولُونَ خَشِيَ أَنْ تَصِيبَنَا دَآئِرَةٌ  
فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ  
أَوْ أَمْرٍ مِّنْ عِنْدِهِ  
فَيُصِيبُوا  
عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ تَدْمِيمًا ﴿٥٣﴾  
وَيَقُولُ الَّذِينَ ءَامَنُوا  
أَهْتَدُوا لِلَّذِينَ أَقْسَمُوا بِاللَّهِ  
جَهْدَ أَيْمَانِهِمْ إِيَّاهُمْ لَعَنَهُم  
حَبِطَتْ أَعْمَالُهُمْ  
فَأَصْبَحُوا خَسِرِينَ ﴿٥٤﴾  
يَتَّيِبُوا الَّذِينَ ءَامَنُوا  
مَنْ يَرْتَدَّ مِنكُمْ عَن دِينِهِ  
فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ  
أَدِلَّةٌ عَلَى الْمُؤْمِنِينَ
- But if they turn their backs [on *you*],  
then *know* that Allah desires to punish them  
for some of their sins,  
and indeed many of the people are transgressors.  
50 Do they seek the judgement of [pagan] ignorance?  
But who is better than Allah in judgement  
for a people who have certainty?  
51 O you who have faith!  
Do not take the Jews and the Christians for allies:  
they are allies of each other.  
Any of you who allies with them  
is indeed one of them.  
Indeed Allah does not guide the wrongdoing lot.  
52 Yet *you* see those in whose hearts is a sickness  
rushing to them,  
saying, 'We fear lest a turn of fortune should visit us.'  
Maybe Allah will bring about a victory,  
or a command from Him,  
and then they will be  
regretful for what they kept secret in their hearts,  
53 and the faithful will say,  
'Are these the ones who swore by Allah  
with solemn oaths that they were with you?!'  
Their works have failed,  
and they have become losers.  
54 O you who have faith!  
Should any of you desert his religion,  
Allah will soon bring a people whom He loves  
and who love Him,  
[who will be] humble towards the faithful,

- أَعَزَّةً عَلَى الْكَافِرِينَ  
 مُجْتَهِدُونَ فِي سَبِيلِ اللَّهِ  
 وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ  
 ذَلِكَ فَضْلُ اللَّهِ  
 يُؤْتِيهِ مَنْ يَشَاءُ  
 وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٥﴾  
 55 Your guardian is only Allah, His Apostle,  
 and the faithful who maintain the prayer  
 and give the *zakāt* while bowing down.  
 وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
 وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾  
 56 Whoever takes for his guardians Allah,  
 His Apostle and the faithful [should know that]  
 the confederates of Allah are indeed the victorious.  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ  
 هُزُوًا وَلَعِبًا  
 مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
 مِنْ قَبْلِكُمْ  
 وَالْكَافِرَ  
 أَوْلِيَاءَ  
 وَاتَّقُوا اللَّهَ إِنَّ كُنُفُكُمْ مُؤْمِنِينَ ﴿٥٧﴾  
 57 O you who have faith!  
 Do not take those who take your religion  
 in derision and play,  
 from among those who were given the Book  
 before you,  
 and the infidels,  
 as friends,  
 and be wary of Allah, should you be faithful.  
 وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ  
 اتَّخَذُوهَا هُزُوًا وَلَعِبًا  
 ذَلِكَ بِأَنَّهُمْ  
 قَوْمٌ لَا يَعْقِلُونَ ﴿٥٨﴾  
 58 When you call to prayer,  
 they take it in derision and play.  
 That is because they are  
 a people who do not apply reason.  
 قُلْ يَا أَهْلَ الْكِتَابِ  
 هَلْ تَنقِمُونَ مِنَّا  
 إِلَّا أَنْ ءَامَنَّا بِاللَّهِ  
 وَمَا أُنزِلَ إِلَيْنَا  
 وَمَا أُنزِلَ مِن قَبْلُ

<sup>1</sup> Or 'Do you find fault with us. . . .'

- وَأَنْ أَكْثَرُكُمْ فَاسِقُونَ ﴿٥٩﴾  
 قُلْ هَلْ أَنْبَيْتُكُمْ  
 بِشَرِّ مِمَّنْ ذَلِكِ  
 مَثُوبَةً عِنْدَ اللَّهِ  
 مَنْ لَعَنَهُ اللَّهُ  
 وَغَضِبَ عَلَيْهِ  
 وَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَالْخَنَازِيرَ  
 وَعَبَدَ الطَّاغُوتَ  
 أُولَئِكَ شَرٌّ مَكَانًا  
 وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ ﴿٦٠﴾
- and that most of you are transgressors?<sup>1</sup>  
 60 Say, 'Shall I inform you  
 concerning something worse than that  
 as a requital from Allah?  
 Those whom Allah has cursed  
 and with whom He is wrathful,  
 and turned some of whom into apes and swine,  
 and worshippers<sup>1</sup> of the Rebel!  
 Such are in a worse situation,  
 and more astray from the right way.'
- وَإِذَا جَاءَ وَكُمْ  
 قَالُوا ءَامَنَّا  
 وَقَدْ دَخَلُوا بِالْكَفْرِ  
 وَهُمْ قَدْ خَرَجُوا بِهِ  
 وَاللَّهُ أَعْلَمُ  
 بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾
- 61 When they come to you,  
 they say, 'We believe.'  
 Certainly they enter with disbelief  
 and leave with it,  
 and Allah knows best  
 as to what they have been concealing.
- وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ  
 وَالْعُدْوَانِ  
 وَأَكْلِهِمُ السُّحْتَ  
 لَبِئْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾
- 62 You see many of them actively engaged in sin  
 and aggression,  
 and consuming illicit gains.  
 Surely, evil is what they have been doing.
- لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ  
 عَنِ قَوْلِهِمُ الْإِثْمَ  
 وَأَكْلِهِمُ السُّحْتَ  
 لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾
- 63 Why do not the rabbis and the scribes forbid them  
 from sinful speech  
 and consuming illicit gains?  
 Surely, evil is what they have been working.
- وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ  
 غُلَّتْ أَيْدِيهِمْ  
 وَلُعِنُوا بِمَا قَالُوا  
 بَلْ يَدَاهُ مَبْسُوطَتَانِ  
 يُنفِقُ كَيْفَ يَشَاءُ
- 64 The Jews say, 'Allah's hand is tied up.'  
 Tied up be their hands,  
 and cursed be they for what they say!  
 Rather, His hands are wide open:  
 He bestows as He wishes.

<sup>1</sup> Or 'slaves.'

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ  
مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ  
طُغْيَانًا وَكُفْرًا  
وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ  
إِلَى يَوْمِ الْقِيَامَةِ  
كُلَّمَا أَقْدَمُوا نَارًا لِلْحَرْبِ  
أَطْفَأَهَا اللَّهُ

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾  
وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا

وَاتَّقَوْا  
لَكَفَرْنَا عَنْهُمْ سِيَئَاتِهِمْ  
وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٦﴾  
وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ  
وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
لَأَكَلُوا

مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ  
مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ  
وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٧﴾

يَأَيُّهَا الرَّسُولُ  
بَلِّغْ مَا أُنزِلَ إِلَيْكَ  
مِنْ رَبِّكَ  
وَإِنْ لَّمْ تَفْعَلْ  
فَمَا بَلَّغْتَ رِسَالَتَهُ  
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ  
لَسْتُمْ عَلَى شَيْءٍ

Surely many of them will be increased  
by what has been sent to *you* from *your* Lord  
in rebellion and unfaith,  
and We have cast enmity and hatred amongst them  
until the Day of Resurrection.

Every time they ignite the flames of war,  
Allah puts them out.

They seek to cause corruption on the earth,  
and Allah does not like the agents of corruption.

65 Had the People of the Book believed  
and been Godwary,

We would surely have absolved them of their misdeeds  
and admitted them into gardens of bliss.

66 Had they observed the Torah and the Evangel,  
and what was sent down to them from their Lord,  
they would surely have drawn nourishment  
from above them and from beneath their feet.

There is an upright group among them,  
but evil is what many of them do.

67 O Apostle!

Communicate that which has been sent down to *you*  
from *your* Lord,

and if *you* do not,

*you* will not have communicated His message,

and Allah shall protect *you* from the people.

Indeed Allah does not guide the faithless lot.

68 Say, 'O People of the Book!

You do not stand on anything

حَتَّىٰ تَقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ  
 وَمَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ  
 وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ  
 مَا أَنْزَلَ إِلَيْكَ مِن رَّبِّكَ  
 طُغْيَانًا وَكُفْرًا  
 فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

until you observe the Torah and the Evangel  
 and what was sent down to you from your Lord.<sup>7</sup>  
 Surely many of them will be increased  
 by what has been sent down to *you* from *your* Lord  
 in rebellion and unfaith.  
 So *do not grieve* for the faithless lot.

إِنَّ الَّذِينَ ءَامَنُوا  
 وَالَّذِينَ هَادُوا وَالصَّابِغِينَ وَالنَّصْرَانِ  
 مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
 وَعَمِلَ صَالِحًا  
 فَلَا خَوْفٌ عَلَيْهِمْ  
 وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾

69 Indeed the faithful,  
 the Jews, the Sabaeans, and the Christians  
 —those who have faith in Allah and the Last Day  
 and act righteously—  
 they will have no fear,  
 nor will they grieve.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ  
 وَأَرْسَلْنَا إِلَيْهِم رُسُلًا  
 كُلَّمَا جَاءَهُمْ رَسُولٌ  
 بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ  
 فَرِيقًا كَذَّبُوا  
 وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾

70 Certainly We took a pledge from the Children of Israel,  
 and We sent apostles to them.  
 Whenever an apostle brought them  
 that which was not to their liking,  
 they would impugn a part of them,  
 and a part they would slay.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ  
 فَعَمُوا وَصَمُوا  
 ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ  
 ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ  
 وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٧١﴾

71 They supposed there would be no testing,  
 so they became blind and deaf.  
 Thereafter Allah accepted their repentance,  
 yet [again] many of them became blind and deaf,  
 and Allah sees best what they do.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا  
 إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ  
 وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ  
 أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ

72 They are certainly faithless who say,  
 ‘Allah is the Messiah, son of Mary.’  
 But the Messiah had said, ‘O Children of Israel!  
 Worship Allah, my Lord and your Lord.

- إِنَّهُ مَن يُشْرِكْ بِاللَّهِ  
 فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ  
 وَمَأْوَهُ النَّارُ  
 وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٦﴾  
 لَقَدْ كَفَرَ الَّذِينَ قَالُوا  
 إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ  
 وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ  
 وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ  
 لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ  
 عَذَابٌ أَلِيمٌ ﴿٧٧﴾  
 أَفَلَا يَتُوبُونَ إِلَى اللَّهِ  
 وَيَسْتَغْفِرُونَهُ  
 وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٨﴾  
 مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ  
 قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ  
 وَأُمُّهُ صِدِّيقَةٌ  
 كَانَا يَأْكُلَانِ الطَّعَامَ  
 أَنْظِرْ كَيْفَ نَبِّئُ لَهُمُ الْآيَاتِ  
 ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٧٩﴾  
 قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ  
 مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا  
 وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٨٠﴾  
 قُلْ يَا أَهْلَ الْكِتَابِ  
 لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ  
 وَلَا تَتَّبِعُوا  
 أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ  
 وَأَضَلُّوا كَثِيرًا  
 وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٨١﴾  
 لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ  
 عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ
- Indeed whoever ascribes partners to Allah,  
 Allah shall forbid him [entry into] paradise,  
 and his refuge shall be the Fire,  
 and the wrongdoers will not have any helpers.’  
 They are certainly faithless who say,  
 ‘Allah is the third [person] of a trinity,’  
 while there is no god except the One God.  
 If they do not relinquish what they say,  
 there shall befall the faithless among them  
 a painful punishment.  
 Will they not repent to Allah  
 and plead to Him for forgiveness?  
 Yet Allah is all-forgiving, all-merciful.  
 The Messiah, son of Mary, is but an apostle.  
 Certainly [other] apostles have passed before him,  
 and his mother was a truthful one.  
 Both of them would eat food.  
*Look* how We clarify the signs for them,  
 and yet, *look*, how they go astray!  
 Say, ‘Do you worship, besides Allah,  
 what has no power to bring you any benefit or harm,  
 while Allah—He is the All-hearing, the All-knowing?!’  
 Say, ‘O People of the Book!  
 Do not unduly exceed the bounds in your religion  
 and do not follow  
 the fancies of a people who went astray in the past,  
 and led many astray,  
 and [themselves] strayed from the right path.’  
 The faithless among the Children of Israel were cursed  
 on the tongue of David and Jesus son of Mary.

- ذَٰلِكَ بِمَا عَصَوْا  
 وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾  
 79 They would not forbid one another  
 from the wrongs that they committed.  
 كَانُوا لَا يَتَنَاهَوْنَ  
 عَن مُّكَرٍ فَعَلُوهُ  
 لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾  
 80 *You* see many of them  
 fraternizing with the faithless.  
 تَرَىٰ كَثِيرًا مِّنْهُمْ  
 يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا  
 لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ  
 أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ  
 وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾  
 81 Had they believed in Allah and the Prophet  
 and what has been sent down to him,  
 they would not have taken them for allies.  
 وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ  
 وَمَا أُنزِلَ إِلَيْهِ  
 مَا آخَذُوهُمْ أَوْلِيَاءَ  
 وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٨١﴾ \*

That, because they would disobey  
 and they used to commit transgression.

They would not forbid one another  
 from the wrongs that they committed.  
 Surely, evil is what they had been doing.

*You* see many of them  
 fraternizing with the faithless.

Surely evil is what they have sent ahead for their souls,  
 as Allah is displeased with them  
 and they shall remain in punishment [forever].

Had they believed in Allah and the Prophet  
 and what has been sent down to him,  
 they would not have taken them for allies.

But most of them are transgressors.

[PART 7]

- لَتَجِدَنَّ  
 82 Surely *You* will find  
 أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا  
 الْيَهُودَ وَالَّذِينَ أَشْرَكُوا  
 وَلَتَجِدَنَّ  
 أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا  
 الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ  
 ذَٰلِكَ بِأَنَّ  
 مِنْهُمْ قسيسينَ وَرهباناً  
 وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾  
 83 When they hear what has been revealed to the Apostle,  
*you* see their eyes fill with tears  
 because of the truth that they recognize.  
 وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ  
 تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
 مِمَّا عَرَفُوا مِنَ الْحَقِّ  
 يَقُولُونَ رَبَّنَا ءَامَنَّا  
 فَكُتِبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾  
 84 Why should we not believe in Allah

the most hostile of all people towards the faithful  
 to be the Jews and the polytheists,  
 and surely *you* will find  
 the nearest of them in affection to the faithful  
 to be those who say ‘We are Christians.’

That is because

there are priests and monks among them,  
 and because they are not arrogant.

When they hear what has been revealed to the Apostle,  
*you* see their eyes fill with tears  
 because of the truth that they recognize.

They say, ‘Our Lord, we believe;  
 so write us down among the witnesses.

Why should we not believe in Allah

وَمَا جَاءَنَا مِنَ الْخَقِّ  
وَتَطْمَعُ أَنْ يُدْخِلَنَا مَرْتِنًا  
مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٥٤﴾  
فَأَنْبَهُمُ اللَّهُ بِمَا قَالُوا  
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا

وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٥٥﴾  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٦﴾  
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا  
لَا تَحْرُمُوا طَيِّبَاتٍ  
مَا أَحَلَّ اللَّهُ لَكُمْ  
وَلَا تَعْتَدُوا

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٧﴾  
وَكُلُوا

مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا  
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٥٨﴾  
لَا يُؤَاخِذُكُمُ اللَّهُ  
بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤَاخِذُكُمْ  
بِمَا عَقَدْتُمُ الْأَيْمَانَ  
فَكَفَرْتُمْهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ  
مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ  
أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

فَمَنْ لَمْ يَجِدْ  
فَصِيَامُ ثَلَاثَةِ أَيَّامٍ  
ذَلِكَ كَفْرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ  
وَاحْفَظُوا أَيْمَانَكُمْ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٩﴾

and the truth that has come to us,  
eager as we are that our Lord should admit us  
among the righteous people?'

85 So, for what they said, Allah requited them  
with gardens with streams running in them,  
to remain in them [forever],  
and that is the reward of the virtuous.

86 But those who are faithless and deny Our signs  
—they shall be the inmates of hell.

87 O you who have faith!

Do not prohibit the good things  
that Allah has made lawful to you,  
and do not transgress.

Indeed Allah does not like the transgressors.

88 Eat

the lawful and good things Allah has provided you,  
and be wary of Allah in whom you have faith.

89 Allah shall not take you to task

for what is frivolous in your oaths;  
but He shall take you to task  
for what you pledge in earnest.

The atonement for it is to feed ten needy persons  
with the average food you give to your families,  
or their clothing, or the freeing of a slave.

He who cannot afford [any of these]

shall fast for three days.

That is the atonement for your oaths when you vow.

But keep your oaths.

Thus does Allah clarify His signs for you

so that you may give thanks.

- 90 O you who have faith!  
 إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ  
 وَالْأَزْلَمُ  
 رَجَسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
 فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾  
 91 Indeed Satan seeks  
 إِنَّمَا يُرِيدُ الشَّيْطَانُ  
 أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ  
 فِي الْخَمْرِ وَالْمَيْسِرِ  
 وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ  
 وَعَنِ الصَّلَاةِ  
 فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾  
 92 And obey Allah and obey the Apostle,  
 وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
 وَأَحْذَرُوا  
 فَإِن تَوَلَّيْتُمْ  
 فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا  
 الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾  
 93 There will be no sin upon those who have faith  
 لَيْسَ عَلَى الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 جُنَاحٌ فِيمَا طَعَمُوا  
 إِذَا مَا اتَّقَوْا وَءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 ثُمَّ اتَّقَوْا وَءَامَنُوا  
 ثُمَّ اتَّقَوْا وَأَحْسَنُوا  
 وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴿٩٣﴾  
 94 O you who have faith!  
 يَأَيُّهَا الَّذِينَ ءَامَنُوا  
 لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ  
 تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ  
 لِيَعْلَمَ اللَّهُ  
 مَن يَخَافُهُ بِالْغَيْبِ ؕ

- فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ  
 فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾  
 يَتَأَيُّهَا الَّذِينَ ءَامَنُوا 95 O you who have faith!  
 لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ  
 وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا  
 فَجَزَاءٌ  
 مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ  
 يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ  
 هَدِيًّا بَلِغَ الْكَعْبَةِ  
 أَوْ كَفَّرَةٌ طَعَامُ مَسْكِينٍ  
 أَوْ عَدْلٌ ذَٰلِكَ صِيَامًا  
 لَّيَذُوقَ  
 وَبِالْآخِرَةِ  
 عَفَا اللَّهُ عَمَّا سَلَفَ  
 وَمَنْ عَادَ  
 فَيَنْتَقِمُ اللَّهُ مِنْهُ  
 وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٦﴾  
 أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ  
 مَتَعًا لَكُمْ وَلِلسَّيْرَةِ  
 وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ  
 مَا دُمْتُمْ حُرْمًا  
 وَاتَّقُوا اللَّهَ  
 الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾ \*  
 جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ 97 Allah has made the Ka'bah, the Sacred House,  
 قِيَامًا لِلنَّاسِ  
 وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ  
 وَالْقَلْبِدَ  
 ذَٰلِكَ لِيَتَعْلَمُوا  
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ
- So whoever transgresses after that,  
 there is a painful punishment for him.  
 Do not kill any game when you are in pilgrim sanctity.  
 Should any of you kill it intentionally,  
 its atonement,  
 the counterpart from cattle of what he has killed,  
 as judged by two fair men among you,  
 will be an offering brought to the Ka'bah,  
 or an atonement by feeding needy persons,  
 or its equivalent in fasting,  
 that he may taste  
 the untoward consequences of his conduct.  
 Allah has excused what is already past;  
 but should anyone resume,  
 Allah shall take vengeance on him,  
 for Allah is all-mighty, avenger.  
 You are permitted the game of the sea and its food,  
 a provision for you and for the caravans,  
 but you are forbidden the game of the land  
 so long as you remain in pilgrim sanctity,  
 and be wary of Allah  
 toward whom you will be gathered.  
 Allah has made the Ka'bah, the Sacred House,  
 a [means of] sustentation for mankind,  
 and [also] the sacred month, the offering  
 and the garlands,  
 so that you may know  
 that Allah knows whatever there is in the heavens  
 and whatever there is in the earth,

- وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٠﴾  
 98 Know that Allah is severe in retribution,  
 and that Allah is all-forgiving, all-merciful.
- وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠١﴾  
 99 The Apostle's duty is only to communicate  
 and Allah knows whatever you disclose  
 and whatever you conceal.
- قُلْ لَا يَسْتَوِي الْخَيْرُ وَالشَّرُّ  
 وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْرِ  
 فَاتَّقُوا اللَّهَ يَتَأْتِيَ الْآلَاءَ  
 لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٢﴾  
 100 Say, 'The good and the bad are not equal,  
 though the abundance of the bad should amaze you.'  
 So be wary of Allah, O you who possess intellect,  
 so that you may be felicitous!
- يَتَأْتِيَ الَّذِينَ آمَنُوا  
 لَا تَسْأَلُوا عَنْ أَشْيَاءَ  
 إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ  
 وَإِنْ تَسْأَلُوا عَنْهَا  
 حِينَ يُنزَلُ الْقُرْآنُ  
 تُبَدَّ لَكُمْ  
 عَفَا اللَّهُ عَنْهَا  
 وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠٣﴾  
 101 O you who have faith!  
 Do not ask about things  
 which, if they are disclosed to you, will upset you.  
 Yet if you ask about them  
 while the Qur'an is being sent down,  
 they shall be disclosed to you.  
 Allah has excused it,  
 and Allah is all-forgiving, all-forgiving.
- قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ  
 ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٤﴾  
 102 Certainly some people asked about them before you  
 and then came to disbelieve in them.
- مَا جَعَلَ اللَّهُ مِنْ خَيْرٍ  
 وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ  
 وَلَكِنَّ الَّذِينَ كَفَرُوا  
 يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
 وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٥﴾  
 103 Allah has not prescribed any such thing as *Bahīrah*,  
*Sā'ibah*, *Waṣīlah*, or *Hām*,<sup>1</sup>  
 but those who are faithless  
 fabricate lies against Allah,  
 and most of them do not apply reason.
- وَإِذَا قِيلَ لَهُمْ 104 And when they are told,

<sup>1</sup> The pre-Islamic Arabs used these terms for individual camels and sheep, which were subject to such practices as the slitting of ears, the forbidding of their use for burden, their dedication to idols, and restriction of their flesh to males. The commentators give different descriptions of these primitive customs and their significance, reflecting probably their varying practice among pre-Islamic Arabs.

- تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ  
وَأِلَى الرَّسُولِ  
قَالُوا حَسْبُنَا  
مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا  
أُولَئِكَ كَانُوا آبَائِهِمْ لَا يَعْلَمُونَ شَيْئًا  
وَلَا يَهْتَدُونَ ﴿١٠٥﴾  
يَتَأْتِيهِمُ الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ  
لَا يَضُرُّكُمْ مَن ضَلَّ  
إِذَا أَهْتَدَيْتُمْ  
إِلَى اللَّهِ مَرَجِعُكُمْ جَمِيعًا  
فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾  
يَتَأْتِيهِمُ الَّذِينَ آمَنُوا  
شَهَادَةً بَيْنِكُمْ  
إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ  
حِينَ الْوَصِيَّةِ  
اثنانِ ذَوَا عَدْلٍ مِّنكُمْ  
أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ  
إِنْ أَنْتُمْ صَرْتُمْ فِي الْأَرْضِ  
فَأَصْنَبْتُمْ مُصِيبَةَ الْمَوْتِ  
تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ  
فَيُقْسِمَانِ بِاللَّهِ إِنْ آرَتَيْتُمَا  
لَا نَشْتَرِي بِهِ ثَمَنًا  
وَلَوْ كَانَ ذَا قُرْبَىٰ  
وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ  
إِنَّا إِذَا لَمِنَ الْأَثِمِينَ ﴿١٠٧﴾  
فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا
- ‘Come to what Allah has sent down  
and [come] to the Apostle,’  
they say, ‘Sufficient for us  
is what we have found our fathers following.’  
What, even if their fathers did not know anything  
and were not guided?!
- 105 O you who have faith! Take care of your own souls.  
He who strays cannot hurt you  
if you are guided.  
To Allah will be the return of you all,  
whereat He will inform you  
concerning what you used to do.
- 106 O you who have faith!  
The witness between you,  
when death approaches any of you,  
while making a bequest,  
shall be two fair men from among yourselves  
—or two from among others,<sup>1</sup>  
if you are journeying in the land  
and the affliction of death visits you.  
You shall detain the two of them after the prayer,  
and, if you have any doubt, they shall vow by Allah,  
‘We will not sell it for any gain,  
even if it were a relative,  
nor will we conceal the testimony of Allah,  
for then we would indeed be among the sinners.’
- 107 But if it is found that both of them were guilty of a sin,<sup>2</sup>

<sup>1</sup> That is, from among non-Muslims, on non-availability of Muslim witnesses during journey.

<sup>2</sup> That is, of the sin of perjury.

فَإِخْرَانِ يَقُومَانِ مَقَامَهُمَا  
 مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَانِ  
 فَيُقْسِمَانِ بِاللَّهِ  
 لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَاتِهِمَا  
 وَمَا عَتَدْنَا  
 إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٨﴾  
 ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ  
 عَلَىٰ وَجْهٍهَا  
 أَوْ يَخَافُوا أَنْ تَرُدَّ أَيْمَانُهُمْ  
 وَأَتَقُوا اللَّهَ وَاسْمَعُوا  
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٩﴾  
 يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ  
 فَيَقُولُ مَاذَا أُجِبْتُمْ  
 قَالُوا لَا عِلْمَ لَنَا  
 إِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبِ ﴿١١٠﴾  
 إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ  
 اذْكُرْ نِعْمَتِي عَلَيْكَ  
 وَعَلَىٰ وَاٰلِدَتِكَ  
 إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ  
 تُكَلِّمُ النَّاسَ فِي الْمَهْدِ  
 وَكَهْلًا  
 وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ  
 وَالتَّوْرَةَ وَالْإِنْجِيلَ  
 وَإِذْ تَخْلُقُ مِنَ الطِّينِ  
 كَهَيْئَةِ الطَّيْرِ بِإِذْنِي  
 فَتَنفُخُ فِيهَا  
 فَتَكُونُ طَيْرًا بِإِذْنِي  
 وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ  
 بِإِذْنِي  
 وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي

then two others shall stand up in their place  
 from among those nearest in kinship to the claimants  
 and swear by Allah:

‘Our testimony is surely truer than their testimony,  
 and we have not transgressed,  
 for then we would indeed be among the wrongdoers.’  
 108 That makes it likelier that they give the testimony  
 in its genuine form,  
 or fear that other oaths will be taken after their oaths.

Be wary of Allah and listen,  
 and Allah does not guide the transgressing lot.

109 The day Allah will gather the apostles  
 and say, ‘What was the response to you?’  
 They will say, ‘We have no knowledge.

Indeed You are knower of all that is Unseen.’

110 When Allah will say, O Jesus son of Mary,  
 remember My blessing upon you  
 and upon your mother,  
 when I strengthened you with the Holy Spirit,  
 so you would speak to the people in the cradle  
 and in adulthood,  
 and when I taught you the Book and wisdom,  
 the Torah and the Evangel,  
 and when you would create from clay  
 the form of a bird, with My leave,  
 and you would breathe into it  
 and it would become a bird, with My leave;  
 and you would heal the blind and the leper,  
 with My leave,  
 and you would raise the dead, with My leave;

- وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ  
عَنْكَ  
إِذْ جِئْتَهُم بِالْبَيِّنَاتِ  
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ  
إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾  
وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ  
أَنْ ءَامِنُوا بِي وَبِرَسُولِي  
قَالُوا ءَامَنَّا  
وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾  
إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ  
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا  
مَائِدَةً مِنَ السَّمَاءِ  
قَالَ اتَّقُوا اللَّهَ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾  
قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا  
وَتَطْمَئِنُّ قُلُوبُنَا  
وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا  
وَتَكُونَ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾  
قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا  
أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ  
تَكُونُ لَنَا عِيدًا  
لِأُولَانَا وَأَخْرَانَا  
وَأَيَّةً مِنْكَ  
وَأَرْزُقْنَا  
وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾  
قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ  
فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ  
فَلِي أُعَذِّبُهُ عَذَابًا  
لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٥﴾
- and when I held off [the evil of] the Children of Israel  
from you  
when you brought them manifest proofs,  
whereat the faithless among them said,  
'This is nothing but plain magic.'  
111 And when I inspired the Disciples,  
[saying], 'Have faith in Me and My apostle,'  
they said, 'We have faith.  
Bear witness that we are *muslims*.'  
112 When the Disciples said, 'O Jesus son of Mary!  
Can your Lord send down to us  
a table<sup>1</sup> from the sky?'  
Said he, 'Be wary of Allah,  
should you be faithful.'  
113 They said, 'We desire to eat from it,  
and our hearts will be at rest:  
we shall know that you have told us the truth,  
and we shall be among the witnesses to it.'  
114 Said Jesus son of Mary, 'O Allah! Our Lord!  
Send down to us a table from the sky,  
to be a festival for us,  
for the first ones and the last ones among us  
and as a sign from You,  
and provide for us;  
for You are the best of providers.'  
115 Allah said, 'I will indeed send it down to you.  
But should any of you disbelieve after this,  
I will indeed punish him with a punishment  
such as I do not punish anyone in all creation.'

<sup>1</sup> Table: The food and drink served at meals.

- وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ۖ  
 ءَأَنْتَ قُلْتَ لِلنَّاسِ  
 ائْخُذُونِي وَأُمَّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ  
 قَالَ سُبْحٰنَكَ  
 مَا يَكُونُ لِيٰ أَن أَقُولَ  
 مَا لَيْسَ لِيٰ بِحَقِّ  
 إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ  
 تَعَلَّمُ مَا فِي نَفْسِي  
 وَلَا أَعْلَمُ مَا فِي نَفْسِكَ  
 إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾  
 مَا قُلْتُ لَهُمْ  
 إِلَّا مَا أَمَرْتَنِي بِهِ  
 أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ  
 وَكُنْتُ عَلَيْهِمْ شَهِيدًا  
 مَا دُمْتُ فِيهِمْ  
 فَلَمَّا تَوَفَّيْتَنِي  
 كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ  
 وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾  
 إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ  
 وَإِن تَغْفِرَ لَهُمْ  
 فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾  
 قَالَ اللَّهُ  
 هٰذَا يَوْمٌ يَنْفَعُ الصَّٰدِقِينَ صِدْقُهُمْ  
 لَهُمْ جَنَّٰتٌ  
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 خٰلِدِينَ فِيهَا أَبَدًا  
 رَضِيَ اللَّهُ عَنْهُمْ  
 وَرَضُوا عَنْهُ  
 ذٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾
- 116 And when Allah will say, ‘O Jesus son of Mary!  
 Was it you who said to the people,  
 “Take me and my mother for gods besides Allah”?’  
 He will say, ‘Immaculate are You!  
 It does not behoove me to say  
 what I have no right to [say].  
 Had I said it, You would certainly have known it:  
 You know whatever is in my self,  
 and I do not know what is in Your Self.  
 Indeed You are knower of all that is Unseen.  
 I did not say to them [anything]  
 except what You had commanded me [to say]:  
 “Worship Allah, my Lord and your Lord.”  
 And I was a witness to them  
 so long as I was among them.  
 But when You had taken me away,  
 You Yourself were watchful over them,  
 and You are witness to all things.  
 If You punish them, they are indeed Your creatures;  
 but if You forgive them,  
 You are indeed the All-mighty, the All-wise.’
- 119 Allah will say,  
 ‘This day truthfulness shall benefit the truthful.  
 For them there will be gardens  
 with streams running in them,  
 to remain in them forever.  
 Allah is pleased with them  
 and they are pleased with Him.  
 That is the great success.’

120 To Allah belongs the kingdom of the heavens  
and the earth  
and whatever there is in them,  
and He has power over all things.

سُورَةُ الْأَنْعَامِ

6. SŪRAT AL-AN‘ĀM<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 All praise belongs to Allah  
who created the heavens and the earth  
and made the darkneses and the light.  
Yet the faithless equate [others] with their Lord.
- 2 It is He who created you from clay,  
then ordained the term [of your life]  
—the specified term is with Him—  
and yet you are in doubt.
- 3 He is Allah in the heavens and on the earth:  
He knows your secret and your overt [matters],  
and He knows what you earn.
- 4 There did not come to them any sign  
from among the signs of their Lord,  
but that they used to disregard it.
- 5 They certainly denied the truth when it came to them,  
but soon there will come to them the news  
of what they have been deriding.
- 6 Have they not regarded

<sup>1</sup> The *sūrah* takes its name from ‘the cattle’ (*al-an‘ām*) mentioned in verses 136-146 which deal with pagan superstitions and certain regulations related to cattle.

- كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ  
مَكَّنَّهُمْ فِي الْأَرْضِ  
مَا لَمْ نُمَكِّنْ لَكُمْ  
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا  
وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ  
فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ  
وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾
- 7 Had We sent down to *you* a Book on paper  
so they could touch it with their [own] hands,  
[still] the faithless would have said,  
‘This is nothing but plain magic.’
- 8 And they say,  
‘Why has not an angel been sent down to him?’  
Were We to send down an angel,  
the matter would surely be decided,  
and then they would not be granted any respite.
- 9 And had We made him<sup>1</sup> an angel,  
We would have surely made him a man,  
and We would have surely confounded them  
in regard to [the truth] that they confound.
- 10 Apostles were certainly derided before *you*.  
Then those who ridiculed them were besieged  
by what they used to deride.
- 11 *Say*, ‘Travel over the land,  
and then observe  
how was the fate of the deniers.’
- 12 *Say*, ‘To whom belongs whatever is in the heavens  
and the earth?’  
*Say*, ‘To Allah.’
- قُلْ لِمَنْ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ  
قُلْ لِلَّهِ

<sup>1</sup> That is, the apostle.

- كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ  
لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ  
لَا رَيْبَ فِيهِ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
فَهُمْ لَا يُؤْمِنُونَ ﴿٦﴾  
وَلَهُ مَا سَكَنَ فِي اللَّيْلِ  
وَالنَّهَارِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾  
قُلْ أَغْيَرَ اللَّهُ أَخْذُ وَلِيًّا  
فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ  
وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ  
قُلْ إِنِّي أُمِرْتُ  
أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ  
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨﴾  
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٩﴾  
مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ  
فَقَدْ رَحِمَهُ  
وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿١٠﴾
- 13 He has made mercy incumbent upon Himself.  
He will surely gather you on the Day of Resurrection,  
in which there is no doubt.  
Those who have ruined their souls<sup>1</sup>  
will not have faith.’  
To Him belongs whatever abides in the night  
and the day,  
and He is the All-hearing, the All-knowing.  
14 Say, ‘Shall I take for guardian [anyone] other than Allah,  
the originator of the heavens and the earth,  
who feeds and is not fed?’  
Say, ‘I have been commanded  
to be the first of those who submit [to Allah],’  
and never *be* one of the polytheists.  
15 Say, ‘Indeed, should I disobey my Lord, I fear  
the punishment of a tremendous day.’  
16 Whoever is spared of it on that day,  
He has certainly been merciful to him,  
and that is the manifest success.
- 17 Should Allah visit you with some distress  
there is no one to remove it except Him;  
and should He bring you some good,  
then He has power over all things.  
18 And He is the All-dominant over His servants,  
and He is the All-wise, the All-aware.  
19 Say, ‘What thing is greatest as witness?’  
Say, ‘Allah!  
[He is] witness between me and you,

<sup>1</sup> Or ‘themselves.’

- وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ  
لَأُنذِرَكُمْ بِهِ  
وَمَنْ بَلَغَ  
أَيْنِكُمْ لَتَشْهَدُونَ  
أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ  
قُلْ لَا أَشْهَدُ  
قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ  
وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٦١﴾  
الَّذِينَ آتَيْنَهُمُ الْكِتَابَ  
يَعْرِفُونَهُ  
كَمَا يَعْرِفُونَ آبَاءَهُمْ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
فَهُمْ لَا يُؤْمِنُونَ ﴿٦٢﴾  
وَمَنْ أَظْلَمُ مِمَّن  
آفَرَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ  
إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ﴿٦٣﴾  
وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا  
ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا  
أَيْنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٤﴾  
ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا  
وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٦٥﴾  
أَنْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ  
وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٦٦﴾  
وَمِنْهُمْ مَن يَسْتَمِعُ إِلَيْكَ  
وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً  
أَنْ يَفْقَهُوهُ
- and this Qur‘ān has been revealed to me  
that I may warn thereby you  
and whomever it may reach.’  
‘Do you indeed bear witness  
that there are other gods besides Allah?’  
Say, ‘I do not bear witness [to any such thing].’  
Say, ‘Indeed He is the One God,  
and I indeed disown what you associate [with Him].’  
20 Those whom We have given the Book  
recognize *him*  
just as they recognize their sons.<sup>1</sup>  
Those who have ruined their souls  
will not have faith.  
21 Who is a greater wrongdoer than him  
who fabricates a lie against Allah,  
or denies His signs?  
Indeed the wrongdoers will not be felicitous.  
22 On the day when We gather them all together,  
We shall say to those who ascribed partners [to Allah]  
‘Where are your partners that you used to claim?’  
23 Then their only excuse will be to say,  
‘By Allah, our Lord, we were not polytheists.’  
24 Look, how they forswear themselves,  
and what they used to fabricate has forsaken them!  
25 There are some of them who prick up their ears at *you*,  
but We have cast veils on their hearts  
lest they should understand it,

<sup>1</sup> That is, the Prophet’s genuineness is quite evident to the Jews and the Christians because of the prophecies concerning the Prophet’s advent and his description in their scriptures.

- وَفِي آدَانِهِمْ وَقْرًا  
وَأَن يَرَوْا كَلَّآءِیَّةً  
لَّا یُؤْمِنُونَ بِهَا  
حَتَّىٰ إِذَا جَاءُوكَ مُجَادِلُونَكَ  
یَقُولُ الَّذِیْنَ كَفَرُوا  
إِن هَٰذَا إِلَّا أَسْطِیْرُ الْأَوَّلِیْنَ ﴿٢٥﴾
- 25 and a deafness into their ears;  
and though they should see every sign,  
they will not believe in it.  
When they come to *you*, to dispute with *you*,  
the faithless say,  
‘These are nothing but myths of the ancients.’
- وَهُمْ یَبْهَوْنَ عَنْهُ  
وَيَنْتَوُونَ عَنْهُ  
وَإِن یُهْلِكُونَ إِلَّا أَنفُسَهُمْ  
وَمَا یَشْعُرُونَ ﴿٢٦﴾
- 26 They dissuade [others] from [following] *him*,  
and [themselves] avoid *him*;  
yet they destroy no one except themselves,  
but they are not aware.
- وَلَوْ تَرَىٰ  
إِذْ وَقَفُوا عَلَى النَّارِ  
فَقَالُوا  
یَلِیْتَنَّا نُرَدُّ  
وَلَا نَكْذِبُ بِفَآیْتِ رَبِّنَا  
وَنَكُونُ مِنَ الْمُؤْمِنِیْنَ ﴿٢٧﴾
- 27 Were *you* to see  
when they are brought to a halt by the Fire,  
whereupon they will say,  
‘If only we were sent back [into the world]!  
Then we will not deny the signs of our Lord,  
and we will be among the faithful!’
- بَلْ بَدَا لَهُمْ  
مَا كَانُوا یُخْفُونَ مِن قَبْلُ  
وَلَوْ رُدُّوا  
لَعَادُوا لِمَا نُهُوا عَنْهُ  
وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾
- 28 Rather, now has become evident to them  
what they used to hide before.  
But were they to be sent back  
they would revert to what they were forbidden,  
and they are indeed liars.
- وَقَالُوا إِن هِیَ إِلَّا حَیَاتُنَا الدُّنْیَا  
وَمَا نَحْنُ بِمَبْعُوثِیْنَ ﴿٢٩﴾
- 29 They say, ‘There is nothing but our life of this world,  
and we shall not be resurrected.’
- وَلَوْ تَرَىٰ  
إِذْ وَقَفُوا عَلَى رَبِّهِمْ  
قَالَ أَلِیْسَ هَٰذَا بِالْحَقِّ  
قَالُوا بَلَىٰ وَرَبِّنَا  
قَالَ فَذُوقُوا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾
- 30 Were *you* to see  
when they are stationed before their Lord.  
He will say, ‘Is this not a fact?’  
They will say, ‘Yes, by our Lord!’  
He will say, ‘So taste the punishment  
because of what you used to disbelieve.’
- قَدْ خَسِرَ الَّذِیْنَ كَذَّبُوا
- 31 They are certainly losers who deny

- بِلِقَاءِ اللَّهِ<sup>ط</sup>  
 حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً  
 قَالُوا يَسْحَرَتْنَا عَلَىٰ مَا فَرَطْنَا فِيهَا  
 وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ<sup>٢٤</sup>  
 أَلَا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾  
 وَمَا الْحَيَاةُ الدُّنْيَا 32 The life of the world is nothing  
 إِلَّا لَعِبٌ وَلَهْوٌ  
 وَلِلْآخِرَةِ الْآخِرَةُ خَيْرٌ  
 لِلَّذِينَ يَتَّقُونَ  
 أَفَلَا تَعْقِلُونَ ﴿٢٦﴾  
 قَدْ نَعْلَمُ إِنَّهُ لِيَحْزُنُكَ الَّذِي يَقُولُونَ 33 We certainly know that what they say grieves *you*.  
 فَإِنَّهُمْ لَا يُكَذِّبُونَكَ  
 وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٢٧﴾  
 وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ 34 Apostles were certainly denied before *you*,  
 فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا  
 حَتَّىٰ آتَيْنَاهُمْ نَصْرًا  
 وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ  
 وَلَقَدْ جَاءَكَ  
 مِن نَّبِيِّ الْأَمْرَسِيِّينَ ﴿٢٨﴾  
 وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ 35 And should their aversion be hard on *you*,  
 فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ  
 أَوْ سُلَّمًا فِي السَّمَاءِ  
 فَتَأْتِيَهُم بِآيَةٍ  
 وَلَوْ شَاءَ اللَّهُ  
 لَجَمَعَهُمْ عَلَى الْهَدْيِ  
 فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٢٩﴾ \*  
 إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ 36 Only those who listen will respond [to *you*].  
 وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ  
 ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٠﴾  
 وَقَالُوا 37 They say,

the encounter with Allah.

When the Hour overtakes them suddenly,  
 they will say, ‘Alas for us, for what we neglected in it!’

And they will bear their burdens on their backs.

Look! Evil is what they bear!

The life of the world is nothing

but play and diversion,

and the abode of the Hereafter is surely better

for those who are Godward.

Do you not apply reason?

We certainly know that what they say grieves *you*.

Yet it is not *you* that they deny,

but it is Allah’s signs that the wrongdoers impugn.

Apostles were certainly denied before *you*,

yet they patiently bore being denied and tormented

until Our help came to them.

Nothing can change the words of Allah,

and there have certainly come to *you*

some of the accounts of the apostles.

And should their aversion be hard on *you*,

find, if *you* can, a tunnel into the ground,

or a ladder into sky,

that *you* may bring them a sign.

Had Allah wished,

He would have brought them together on guidance.

So *do not be* one of the ignorant.

Only those who listen will respond [to *you*].

As for the dead, Allah will resurrect them,

then they will be brought back to Him.

They say,

- لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ  
مِّن رَّبِّهِ  
قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾
- 38 There is no animal on land,  
nor a bird that flies with its wings,  
but they are communities like yourselves.  
We have not omitted anything from the Book.  
Then they will be mustered toward their Lord.
- وَمَا مِن دَابَّةٍ فِي الْأَرْضِ  
وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ  
إِلَّا أُمَّةٌ أَمْثَالِكُمْ  
مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ  
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾
- 39 Those who deny Our signs are deaf and dumb,  
in a manifold darkness.  
Allah leads astray whomever He wishes,  
and whomever He wishes  
He puts him on a straight path.
- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوا وَكُفُّوا  
فِي الظُّلُمَاتِ  
مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ  
وَمَنْ يَشَاءِ  
يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾
- 40 Say, ‘Tell me,  
should Allah’s punishment overtake you,  
or should the Hour overtake you,  
will you supplicate anyone other than Allah,  
should you be truthful?  
Rather, Him you will supplicate,  
and He will remove  
that for which you supplicated Him,  
if He wishes,  
and you will forget  
what you ascribe [to Him] as [His] partners.’
- قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ  
أَوْ أَتَاكُمْ السَّاعَةُ  
أَغَيْرَ اللَّهِ تَدْعُونَ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
- 41 Rather, Him you will supplicate,  
and He will remove  
that for which you supplicated Him,  
if He wishes,  
and you will forget  
what you ascribe [to Him] as [His] partners.’
- وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ  
مِّن قَبْلِكَ  
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤١﴾
- 42 We have certainly sent [apostles] to nations  
before *you*,  
then We seized them with stress and distress  
so that they might entreat [Us].
- فَلَوْلَا 43 Why did they not

- إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا  
 وَلَكِنْ قَسَتْ قُلُوبُهُمْ  
 وَزَيَّنَ لَهُمُ الشَّيْطَانُ  
 مَا كَانُوا يَعْمَلُونَ ﴿٤٤﴾  
 44 So when they forgot what they had been admonished of,  
 We opened for them the gates of all [good] things.  
 When they rejoiced in what they were given,  
 We seized them suddenly,  
 whereat, behold, they were despondent.
- فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ  
 فَتَخَنَّا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ  
 حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا  
 أَخَذْنَاهُمْ بَغْتَةً  
 فَإِذَا هُمْ مُبْتَلِسُونَ ﴿٤٥﴾  
 45 Thus the wrongdoing lot were rooted out,  
 and all praise belongs to Allah,  
 the Lord of all the worlds.
- رَبِّ الْعَالَمِينَ ﴿٤٦﴾  
 46 Say, ‘Tell me, should Allah take away your hearing  
 and your sight  
 and set a seal on your hearts,  
 which god other than Allah  
 can bring it [back] to you?’  
*Look*, how We paraphrase the signs variously;  
 nevertheless they turn away.
- قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ  
 وَأَبْصَارَكُمْ  
 وَخَتَمَ عَلَىٰ قُلُوبِكُمْ  
 مَنِ إِلَهُ غَيْرُ اللَّهِ  
 يَأْتِيكُمْ بِهِ  
 أَنْظِرْ كَيْفَ نَصَرَفُ الْآيَاتِ  
 ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٧﴾  
 47 Say, ‘Tell me, should Allah’s punishment overtake you  
 suddenly or visibly,  
 will anyone be destroyed except the wrongdoing lot?’  
 We do not send the apostles  
 except as bearers of good news and warners.  
 As for those who are faithful and righteous,  
 they will have no fear,  
 nor will they grieve.
- وَمَا نُرْسِلُ الْمُرْسَلِينَ  
 إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
 فَمَنْ ءَامَنَ وَأَصْلَحَ  
 فَلَا خَوْفٌ عَلَيْهِمْ  
 وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾  
 49 But as for those who deny Our signs,  
 the punishment shall befall them  
 because of the transgressions they used to commit.
- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 يَمَسُّهُمُ الْعَذَابُ  
 بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

- 50 *Say*, ‘I do not say to you  
 that I possess the treasures of Allah,  
 nor do I know the Unseen,  
 nor do I say to you that I am an angel.  
 I follow only what is revealed to me.’  
*Say*, ‘Are the blind one and the seer equal?  
 So do you not reflect?’
- 51 And *warn* by its<sup>1</sup> means those who fear  
 being mustered toward their Lord,  
 besides whom they shall have neither any guardian  
 nor any intercessor,  
 so that they may be Godwary.
- 52 Do not drive away those who supplicate their Lord  
 morning and evening  
 desiring His face.<sup>2</sup>  
 Neither are *you* accountable for them in any way,  
 nor are they accountable for *you* in any way,  
 so that *you* may drive them away  
 and thus become one of the wrongdoers.
- 53 Thus do We test them by means of one another  
 so that they should say,  
 ‘Are these the ones whom Allah has favoured  
 from among us?!’  
 Does not Allah know best the grateful?!  
 54 When those who have faith in Our signs come to *you*,  
*say*, ‘Peace to you!’

<sup>1</sup> That is, the Qur‘ān, referred to in the preceding verse: ‘I follow only what is revealed to me.’

<sup>2</sup> Or ‘desiring only Him.’ The phrase ‘*yuridūna wajha*’ has been interpreted variously as meaning ‘seeking His nearness,’ ‘seeking His presence,’ ‘desiring His reward,’ ‘seeking His pleasure,’ and ‘pursuing His path.’ Cf. 18:28.

- كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ<sup>ط</sup>  
 أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا  
 بِجَهْلَةٍ  
 ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ  
 فَإِنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٥﴾  
 وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ 55 Thus do We elaborate<sup>1</sup> the signs,  
 وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٦﴾  
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ  
 الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ<sup>ع</sup>  
 قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ  
 قَدْ ضَلَلْتُ إِذَا  
 وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٧﴾  
 قُلْ إِنِّي عَلَى بَيِّنَةٍ  
 مِّن رَّبِّي  
 وَكَذَّبْتُمْ بِهِ<sup>ع</sup>  
 مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ<sup>ع</sup>  
 إِنَّ الْحُكْمَ إِلَّا لِلَّهِ<sup>ط</sup>  
 يَفْصِلُ الْحَقَّ  
 وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٨﴾  
 قُلْ لَوْ أَن عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ<sup>ع</sup>  
 لَفُضِيَ الْأَمْرُ  
 بَيْنِي وَبَيْنَكُمْ<sup>ه</sup>  
 وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٩﴾ \*  
 وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ  
 لَا يَعْلَمُهَا إِلَّا هُوَ<sup>ع</sup>  
 وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ<sup>ع</sup>  
 وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا
- Your Lord has made mercy incumbent upon Himself:  
 whoever of you commits an evil [deed]  
 out of ignorance  
 and then repents after that and reforms,  
 then He is indeed all-forgiving, all-merciful.’  
 55 Thus do We elaborate<sup>1</sup> the signs,  
 so that the way of the guilty may be exposed.  
 56 Say, ‘I have been forbidden to worship  
 those whom you invoke besides Allah.’  
 Say, ‘I do not follow your desires,  
 for then I will have gone astray,  
 and I will not be among the [rightly] guided.’  
 57 Say, ‘Indeed I stand on a manifest proof  
 from my Lord  
 and you have denied it.  
 What you seek to hasten is not up to me.  
 Judgement belongs only to Allah;  
 He expounds the truth  
 and He is the best of judges.’  
 58 Say, ‘If what you seek to hasten were with me,  
 the matter would surely have been decided  
 between you and me,  
 and Allah knows best the wrongdoers.’  
 59 With Him are the treasures of the Unseen;<sup>2</sup>  
 no one knows them except Him.  
 He knows whatever there is in land and sea.  
 No leaf falls without His knowing it,

<sup>1</sup> Or ‘articulate.’ Cf. 6:97, 98, 126, 154; 7:32, 52, 145, 174; 9:11; 10:5, 24, 37; 11:1; 13:2; 30:28; 41:3, 44.

<sup>2</sup> Or ‘the keys of the Unseen.’

- وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ  
وَلَا رَطْبٌ وَلَا يَابِسٌ  
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٤﴾  
60 It is He who takes your souls by night,  
and He knows what you do by day,  
then He reanimates you therein  
so that a specified term may be completed.  
Then to Him will be your return,  
whereat He will inform you  
concerning what you used to do.
- ثُمَّ يَبْعَثُكُمْ فِيهِ  
لِقَاضِيٍّ أَجَلٍ مُّسَمًّى  
ثُمَّ إِلَيْهِ مَرْجِعُكُمْ  
ثُمَّ يُنَبِّئُكُمْ  
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾  
61 He is the All-dominant over His servants,  
and He sends guards to [protect] you.  
When death approaches anyone of you,  
Our messengers take him away  
and they do not neglect [their duty].
- وَهُوَ الْغَافِرُ فَوْقَ عِبَادِهِ  
وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً  
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ  
تَوَفَّتْهُ رُسُلُنَا  
وَهُمْ لَا يُفَرِّطُونَ ﴿٥٦﴾  
62 Then they are returned to Allah, their real master.  
Look! All judgement belongs to Him,  
and He is the swiftest of reckoners.
- وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٥٧﴾  
63 Say, ‘Who delivers you from the darkness  
of land and sea,  
[when] You invoke Him suppliantly and secretly:  
“If He delivers us from this,  
we will surely be among the grateful”?’
- قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ  
الْبَرِّ وَالْبَحْرِ  
تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً  
لَّيِّنًا أَنجِنَا مِنْ هَذِهِ  
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٥٨﴾  
64 Say, ‘It is Allah who delivers you from them  
and from every agony,  
[but] then you ascribe partners [to Him].’
- قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ  
عَذَابًا مِّن فَوْقِكُمْ  
أَوْ مِن تَحْتِ أَرْجُلِكُمْ  
أَوْ يَلْبِسَكُمْ شِيَعًا

- وَيُذِيقُ بَعْضَكُم بَأْسَ بَعْضٍ  
 أَنْظِرْ كَيْفَ نَصَرَفُ الْآيَاتِ  
 لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٥﴾  
 66 *Your* people have denied it, though it is the truth.  
 وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ  
 قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾  
 67 For every prophecy there is a [preordained] setting,  
 لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ  
 وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾  
 68 When you see those who  
 وَإِذَا رَأَيْتَ الَّذِينَ  
 سَخُوضُونَ فِي آيَاتِنَا  
 فَأَعْرِضْ عَنْهُمْ حَتَّىٰ سَخُوضُوا  
 فِي حَدِيثٍ غَيْرِهِ  
 وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ  
 فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى  
 مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾  
 69 Those who are Godwary  
 وَمَا عَلَى الَّذِينَ يَتَّقُونَ  
 مِنْ حِسَابِهِمْ مِنْ شَيْءٍ  
 وَلَكِنْ ذِكْرٌ  
 لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾  
 70 *Leave alone* those who take  
 وَذَرِ الَّذِينَ أَخَذُوا  
 دِينَهُمْ لَعِبًا وَلَهْوًا  
 وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا  
 وَذَكَرَ بِهِمْ  
 أَنْ تَبْسَلَ نَفْسٌ  
 بِمَا كَسَبَتْ  
 لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ  
 وَلَا شَفِيعٌ  
 وَإِنْ تَعَدَلَ كُلَّ قَدْلٍ  
 لَّا يُؤْخَذَ مِنْهَا
- and make you taste one another's violence.'  
*Look*, how We paraphrase the signs variously  
 so that they may understand!  
 and soon you will know.  
 gossip impiously about Our signs,  
 avoid them until they engage  
 in some other discourse;  
 but if Satan makes you forget,  
 then, after remembering, do not sit  
 with the wrongdoing lot.  
 are in no way accountable for them,<sup>1</sup>  
 but this is merely for admonition's sake,  
 so that they may beware.<sup>2</sup>  
 their religion for play and diversion  
 and whom the life of this world has deceived,  
 and admonish with it,  
 lest any soul should perish  
 because of what it has earned:  
 It shall not have any guardian besides Allah,  
 nor any intercessor;  
 and though it should offer every kind of ransom,  
 it shall not be accepted from it.

<sup>1</sup> That is, for those who deride Allah's signs.

<sup>2</sup> That is, of the company of those who deride Allah's signs.

- أُولَئِكَ الَّذِينَ أُبْسِلُوا  
بِمَا كَسَبُوا  
لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ  
وَعَذَابٌ أَلِيمٌ  
بِمَا كَانُوا يَكْفُرُونَ ﴿٦٦﴾  
قُلْ أَدْعُوا مِن دُونِ اللَّهِ  
مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا  
وَنُرُدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ  
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ  
فِي الْأَرْضِ حَيْرَانٌ  
لَّهُ أَصْحَابٌ يَدْعُونَهُ إِلَىٰ آلِهَتِي  
أَتَيْنَا  
قُلْ إِنَّ هُدَى اللَّهِ  
هُوَ الْهُدَىٰ  
وَأْمَرْنَا لِنُسَلِّمَ  
لِرَبِّ الْعَالَمِينَ ﴿٦٧﴾  
وَأَن أَقِيمُوا الصَّلَاةَ وَآتُوا  
وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٨﴾  
وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ  
وَيَوْمَ يَقُولُ كُن فَيَكُونُ  
قَوْلُهُ الْحَقُّ وَلَهُ الْمَلَكُ  
يَوْمَ يُنْفَخُ فِي الصُّورِ  
عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ  
وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٦٩﴾
- They are the ones who perish  
because of what they have earned;  
they shall have boiling water for drink  
and a painful punishment  
because of what they used to defy.  
71 Say, ‘Shall we invoke besides Allah  
that which can neither benefit us nor harm us,  
and turn back on our heels after Allah has guided us,  
like someone seduced by the devils  
and bewildered on the earth,  
who has companions that invite him to guidance,  
[saying,] “Come to us!”?’  
Say, ‘Indeed it is the guidance of Allah  
which is [true] guidance.  
and we have been commanded to submit  
to the Lord of all the worlds,  
72 and that “Maintain the prayer and be wary of Him,  
and it is He toward whom you will be gathered.”’  
73 It is He who created the heavens and the earth  
with reason,  
and the day He says [to something], ‘Be!’ it is.  
His word is the truth, and to Him belongs all sovereignty  
on the day when the Trumpet will be blown.  
Knower of the sensible and the Unseen,  
He is the All-wise, the All-aware.
- 74 When Abraham said to Azar, his father,  
‘Do you take idols for gods?’  
Indeed I see you and your people in manifest error.’  
75 Thus did We show Abraham

- مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ  
وَلِيَكُونَ مِنَ الْمُؤَقِنِينَ ﴿٧٥﴾  
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا  
قَالَ هَذَا رَبِّي  
فَلَمَّا أَفَلَ  
قَالَ لَا أُحِبُّ الَّذِينَ أَفْلَحُوا ﴿٧٦﴾  
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا  
قَالَ هَذَا رَبِّي  
فَلَمَّا أَفَلَ  
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي  
لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾  
فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً  
قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ  
فَلَمَّا أَفَلَتْ قَالَ يُنْفِقُونَ  
إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾  
إِنِّي وَجَّهْتُ وَجْهِيَ  
لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ  
حَنِيفًا  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾  
وَاحْتَجَّهُ قَوْمُهُ  
قَالَ أَتُحْتَجُّونِي فِي اللَّهِ  
وَقَدْ هَدَانِي  
وَلَا أَخَافُ  
مَا تُشْرِكُونَ بِهِ  
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا  
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا  
أَفَلَا تُتَذَكَّرُونَ ﴿٨٠﴾  
وَكَيْفَ أَخَافُ  
مَا أَشْرَكْتُمْ  
وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ
- the dominions of the heavens and the earth,  
that he might be of those who possess certitude.  
76 When night darkened over him, he saw a star  
and said, ‘This is my Lord!’  
But when it set,  
he said, ‘I do not like those who set.’  
77 Then, when he saw the moon rising,  
he said, ‘This is my Lord!’  
But when it set,  
he said, ‘Had my Lord not guided me,  
I would surely have been among the astray lot.’  
78 Then, when he saw the sun rising,  
he said, ‘This is my Lord! This is bigger!’  
But when it set, he said, ‘O my people,  
indeed I disown what you take as [His] partners.’  
79 Indeed I have turned my face  
toward Him who originated the heavens and the earth,  
as a *hanīf*,  
and I am not one of the polytheists.’  
80 His people argued with him.  
He said, ‘Do you argue with me concerning Allah,  
while He has guided me for certain?  
I do not fear  
what you ascribe to Him as [His] partners,  
excepting anything that my Lord may wish.  
My Lord embraces all things in [His] knowledge.  
Will you not then take admonition?’  
81 How could I fear  
what you ascribe [to Him] as [His] partners,  
when you do not fear ascribing to Allah partners

- مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا  
 فَأَيُّ الْفَرِيقَيْنِ  
 أَحَقُّ بِالْأَمْنِ  
 82 82 Those who have faith  
 if you know?  
 الَّذِينَ ءَامَنُوا  
 وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ  
 أُولَئِكَ لَهُمُ الْأَمْنُ  
 وَهُمْ مُهْتَدُونَ 83  
 83 This was Our argument that We gave to Abraham  
 against his people.  
 وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ  
 عَلَى قَوْمِهِ  
 نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ  
 إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ 84  
 84 And We gave him Isaac and Jacob  
 and guided each of them.  
 وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
 كُلًّا هَدَيْنَا  
 وَنُوحًا هَدَيْنَا مِن قَبْلُ  
 وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ  
 وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ  
 وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ 85  
 85 and Zechariah, John, Jesus and Ilyās,  
 —each of them among the righteous—  
 وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلِيَّاسَ  
 كُلٌّ مِّنَ الصَّالِحِينَ 86  
 86 and Ishmael, Elisha, Jonah and Lot  
 —each We graced over all the nations—  
 وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُونُسَ وَلُوطًا  
 وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ 87  
 87 and from among their fathers,  
 their descendants and brethren  
 وَمِن ءَابَائِهِمْ  
 وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ  
 وَاجْتَبَيْنَاهُمْ  
 وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ 88  
 88 That is Allah’s guidance:  
 with it He guides  
 ذَٰلِكَ هُدَى اللَّهِ  
 يَهْدِي بِهِ  
 مَن يَشَاءُ مِّنْ عِبَادِهِ  
 وَلَوْ أَشْرَكُوا

لَحَبَطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٩﴾

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ

وَالْحِكْمَ وَالنُّبُوَّةَ

فَإِنْ يَكْفُرْ بِهَا هُنَّ لِآءٌ

فَقَدْ وَكَّلْنَا بِهَا قَوْمًا

لَيَسُوا بِهَا بِكَافِرِينَ ﴿٩٠﴾

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ

فِيهِدِيهِمْ أَقْتَدِهِ

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩١﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

إِذْ قَالُوا

مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي

جَاءَ بِهِ - مُوسَىٰ

نُورًا وَهُدًى لِلنَّاسِ

تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا

وَتُخْفُونَ كَثِيرًا

وَعَلَّمْتُمْ

مَا لَمْ تَعْلَمُوا

أَنْتُمْ وَلَا آبَاؤُكُمْ

قُلْ اللَّهُ

تُرَدِّدُهُمْ فِي خَوَاصِمِهِمْ يَلْعَبُونَ ﴿٩٢﴾

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

مُصَدِّقٌ لِّلَّذِي بَيْنَ يَدَيْهِ

وَلِتُنذِرَ أُمَّ الْقُرَىٰ

وَمَنْ حَوْلَهَا

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ

وَهُمْ عَلَىٰ صَلَاتِهِمْ مُحَافِظُونَ ﴿٩٣﴾

what they used to do would not avail them.

89 They are the ones whom We gave the Book,  
the judgement and prophethood.

So if these disbelieve in them,

We have certainly entrusted them to a people  
who will never disbelieve in them.

90 They are the ones whom Allah has guided.

So *follow* their guidance.

Say, ‘I do not ask you any recompense for it.

It is just an admonition for all the nations.’

91 They did not regard Allah with the regard due to Him  
when they said,

‘Allah has not sent down anything to any human.’

Say, ‘Who had sent down the Book

that was brought by Moses

as a light and guidance for the people,

which You make into parchments that you display,

while you conceal much of it,

and [by means of which] you were taught

what you did not know,

[neither] you nor your fathers?’

Say, ‘Allah!’

Then leave them to play around in their impious gossip.

92 Blessed is this Book which We have sent down,

confirming what was [revealed] before it,

so that *you* may warn the Mother of Cities<sup>1</sup>

and those around it.

Those who believe in the Hereafter believe in it,

and they are watchful of their prayers.

<sup>1</sup> That is, the people of Makkah, known at the time as ‘the Mother of the Cities.’

- 93 **وَمَنْ أَظْلَمُ مِمَّن** Who is a greater wrongdoer than him  
**أَفْتَرَى عَلَى اللَّهِ كَذِبًا** who fabricates a lie against Allah,  
**أَوْ قَالَ أُوحِيَ إِلَيَّ** or says, ‘It has been revealed to me,’  
**وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ** while nothing was revealed to him,  
**وَمَنْ قَالَ** and he who says,  
**سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ** ‘I will bring the like of what Allah has sent down?’  
**وَلَوْ تَرَى إِذِ الظَّالِمُونَ** Were *you* to see when the wrongdoers  
**فِي غَمْرَاتِ الْمَوْتِ** are in the throes of death,  
**وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ** and the angels extend their hands [saying]:  
**أَخْرِجُوا أَنْفُسَكُمُ** ‘Give up your souls!  
**الْيَوْمَ تُحْزَنُونَ** Today you shall be requited  
**عَذَابَ الْهُونِ** with a humiliating punishment  
**بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ** because of what you used to attribute to Allah  
**غَيْرَ الْحَقِّ** untruly,  
**وَكُنْتُمْ عَن آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾** and for your being disdainful towards His signs.’
- 94 **وَلَقَدْ جَعَلْنَاكُمْ فُرَادَى** ‘Certainly you have come to Us alone,  
**كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ** just as We created you the first time,  
**وَتَرَكْنَا مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ** and left behind whatever We had bestowed on you.  
**وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ** We do not see your intercessors with you  
**الَّذِينَ زَعَمْتُمْ** —those whom you claimed  
**أَنْهُمْ فِيكُمْ شُرَكَاءُ** to be [Our] partners in [deciding] you[r] [fate].  
**لَقَدْ نَقَطَعَ بَيْنَكُمْ** Certainly all links between you have been cut,  
**وَصَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٥﴾ \*** and what you used to claim has forsaken you!’
- 95 **إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى** 95 Indeed Allah is the splitter of the grain and the pit.<sup>1</sup>  
**يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ** He brings forth the living from the dead  
**وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ** and He brings forth the dead from the living.  
**ذَٰلِكُمْ اللَّهُ** That is Allah!

<sup>1</sup> That is, the single, central kernel or stone of certain fruits, such as a date, peach or cherry.

- فَأَنَّى تُؤْفَكُونَ ﴿٩٦﴾  
 فَالِقَ الْإِصْبَاحِ 96 Splitter of the dawn,  
 وَجَعَلَ اللَّيْلَ سَكَنًا  
 وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا  
 ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ  
 الْعَلِيمِ ﴿٩٧﴾  
 وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ 97 It is He who made the stars for you,  
 لِيَهْتَدُوا بِهَا  
 فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ  
 قَدْ فَصَّلْنَا الْآيَاتِ  
 لِقَوْمٍ يَعْلَمُونَ ﴿٩٨﴾  
 وَهُوَ الَّذِي أَنشَأَكُم 98 It is He who created you  
 مِن نَفْسٍ وَاحِدَةٍ  
 فَمُسْتَقَرًّا  
 وَمُسْتَوْدَعًا  
 قَدْ فَصَّلْنَا الْآيَاتِ  
 لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾  
 وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً 99 It is He who sends down water from the sky,  
 فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ  
 فَأَخْرَجْنَا مِنْهُ خَضِرًا  
 خُضْرًا مِنْهُ حَبًّا مُتَرَاكِبًا  
 وَمِنَ النَّخْلِ مِنَ طَلْعِهَا  
 قِنَوَانٌ دَانِيَةٌ  
 وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ

Then where do you stray?

He has made the night for rest,  
 and the sun and the moon for calculation.<sup>1</sup>

That is the ordaining of the All-mighty,  
 the All-knowing.

It is He who made the stars for you,  
 so that you may be guided by them  
 in the darkness of land and sea.

We have certainly elaborated the signs  
 for a people who have knowledge.

It is He who created you  
 from a single soul,  
 then there is the [enduring] abode  
 and the place of temporary lodging.<sup>2</sup>

We have certainly elaborated the signs  
 for a people who understand.

It is He who sends down water from the sky,  
 and brings forth with it every kind of growing thing.

Then from it We bring forth vegetation  
 from which We produce the grain, in clusters,  
 and from the palm-tree, from the spathes of it,  
 low-hanging clusters [of dates],  
 and gardens of grapes, olives

<sup>1</sup> That is, of time: days, months and years.

<sup>2</sup> The terms *mustaqarr* and *mustawda'* (alternatively read as *mustaqirr* and *mustawdi'*) have been interpreted variously. According to one interpretation, they refer to the mother's womb (*rahm*) and the father's loins (*shulb*) respectively. 'Ayyāshī cites several traditions under this verse from the Imams Muḥammad al-Bāqir, Ja'far al-Šādiq, Mūsā al-Kāzim and 'Alī al-Hādī, which interpret *mustaqarr* (or *mustaqirr*) as the heart of someone whose faith is constant and permanent, and *mustawda'* as that of one whose faith is temporary, passing away at or before death. (Cf. *al-Tafsīr al-Burhān* and *al-Tafsīr al-Šāfi*)

وَالرُّمَانَ  
مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ  
أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يُؤْمِنُونَ ﴿٦١﴾

and pomegranates,  
similar and dissimilar.  
Look at its fruit as it fructifies and ripens.  
Indeed there are signs in that  
for a people who have faith.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ  
وَخَلَقَهُمْ  
وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ  
بِغَيْرِ عِلْمٍ  
سُبْحَانَ اللَّهِ وَتَعَالَى  
عَمَّا يَصِفُونَ ﴿٦٢﴾

100 They make the jinn partners of Allah,  
though He has created them,  
and carve out sons and daughters for Him,  
without any knowledge.  
Immaculate is He and exalted  
above what they allege [concerning Him]!

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ  
أَنَّى يَكُونُ لَهُ وَلَدٌ  
وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ  
وَخَلَقَ كُلَّ شَيْءٍ  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٣﴾

101 The originator of the heavens and the earth  
—how could He have a son  
when He has had no spouse?  
He created all things  
and He has knowledge of all things.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ  
لَا إِلَهَ إِلَّا هُوَ  
خَلَقَ كُلَّ شَيْءٍ  
فَاعْبُدُوهُ ﴿٦٤﴾

102 That is Allah, your Lord,  
there is no god except Him,  
the creator of all things;  
so worship Him.

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٥﴾

He watches over all things.  
103 The sights do not apprehend Him,  
yet He apprehends the sights,  
and He is the All-attentive,<sup>1</sup> the All-aware.

قَدْ جَاءَكُمْ بَصَائِرُ  
مِّن رَّبِّكُمْ  
فَمَن أَبْصَرَ فَلِنَفْسِهِ

104 [Say,] ‘Certainly insights have come to you  
from your Lord.  
So whoever sees, it is to the benefit of his own soul,

<sup>1</sup> Or ‘All-gracious.’ Cf. 22:63; 31:16; 33:34; 67:14.

- وَمَنْ عَمِيَ  
فَعَلَيْهَا  
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٥﴾  
وَكَذَلِكَ نُنصِرُ الْآيَاتِ  
وَلِيَقُولُوا دَرَسْتَ  
وَلِنُبَيِّنَهُ  
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾  
اتَّبِعْ مَا أُوحِيَ إِلَيْكَ  
مِنْ رَبِّكَ  
لَا إِلَهَ إِلَّا هُوَ  
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾  
وَلَوْ شَاءَ اللَّهُ  
مَا أَشْرَكُوا  
وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا  
وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٨﴾
- and whoever remains blind,  
it is to its detriment,  
and I am not a keeper over you.’  
105 Thus do We paraphrase the signs variously,  
lest they should say, ‘*You* have received instruction,’  
and so that We may make it clear  
for a people who have knowledge.  
106 *Follow* that which has been revealed to *you*  
from *your* Lord,  
there is no god except Him,  
and *turn away* from the polytheists.  
107 Had Allah wished  
they would not have ascribed partners [to Him].  
We have not made *you* a caretaker for them,  
nor is it your duty to watch over them.
- وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ  
مِنْ دُونِ اللَّهِ  
فَيَسُبُّوا اللَّهَ عَدْوًا  
بِغَيْرِ عِلْمٍ  
كَذَلِكَ  
زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ  
ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ  
فَيُنَبِّئُهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾  
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
لَئِنْ جَاءَهُمْ آيَةٌ  
لَيُؤْمِنُنَّ بِهَا  
قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ
- 108 Do not abuse those whom they invoke  
besides Allah,  
lest they should abuse Allah out of hostility,<sup>1</sup>  
without any knowledge.  
That is how  
to every people We have made their conduct seem decorous.  
Then their return will be to their Lord  
and He will inform them  
concerning what they used to do.  
109 They swear by Allah with solemn oaths  
that were a sign to come to them  
they would surely believe in it.  
*Say*, ‘The signs are only with Allah,’

<sup>1</sup> Or ‘out of transgression,’ or ‘wrongfully.’

وَمَا يُشْعِرُكُمْ  
 أَنَّهُمَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١٠﴾  
 وَتُغَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ  
 110 We transform their hearts and their visions  
 كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْلَٰى مَرَّةٍ  
 as they did not believe in it the first time,  
 وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١١﴾ \*  
 and We leave them bewildered in their rebellion.

[PART 8]

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ  
 111 Even if We had sent down angels to them,  
 وَكَلَّمَهُمُ الْمَوْتَىٰ  
 and the dead had spoken to them,  
 وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ  
 and We had gathered before them all things  
 قُبُلًا  
 manifestly,<sup>2</sup>  
 مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ  
 they would [still] not believe unless Allah wished.  
 وَلَكِنَّ أَكْثَرَهُمْ بَٰجِلُونَ ﴿١١٢﴾  
 But most of them are ignorant.

وَكَذَٰلِكَ 112 That is how  
 جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا  
 for every prophet We appointed as enemy  
 شَيْطِينَ الْإِنْسِ وَالْجِنَّ  
 the devils from among humans and jinn,  
 يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ  
 who inspire each other  
 زُخْرَفَ الْقَوْلِ  
 with flashy words,  
 غُرُورًا  
 deceptively.  
 وَلَوْ شَاءَ رَبُّكَ  
 Had *your* Lord wished,  
 مَا فَعَلُوهُ  
 they would not have done it.  
 فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١١٣﴾  
 So *leave* them with what they fabricate,  
 وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ 113 so that toward it may incline the hearts  
 الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
 of those who do not believe in the Hereafter,  
 وَلِيَرْضَوْهُ  
 and so that they may be pleased with it  
 وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٤﴾  
 and commit what they commit.  
 أَفَعَيَّرَ اللَّهُ أَلْبَتَغَىٰ حَكَمًا 114 [Say,] ‘Shall I seek a judge other than Allah,  
 وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ  
 while it is He who has sent down to you the Book,  
 مُفَصَّلًا?’  
 well-elaborated?’

<sup>1</sup> That is, to the faithful.<sup>2</sup> Or, ‘in [their] diversity.’

- وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ  
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ  
بِالْحَقِّ  
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٥﴾  
وَتَمَّتْ كَلِمَتُ رَبِّكَ  
صِدْقًا وَعَدْلًا  
لَّا مُبَدِّلَ لِكَلِمَاتِهِ  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٦﴾  
وَإِن تُطِيعُوا أَكْثَرَ مَن فِي الْأَرْضِ  
يُضِلُّوكَ عَن سَبِيلِ اللَّهِ  
إِن يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَإِنَّ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ  
عَن سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾  
فَكُلُوا مِمَّا  
ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ  
إِن كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾  
وَمَا لَكُمْ أَلَّا تَأْكُلُوا  
مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ  
وَقَدْ فَصَّلَ لَكُمْ  
مَا حَرَّمَ عَلَيْكُمْ  
إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ  
وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ  
بِغَيْرِ عِلْمٍ  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾  
وَذَرُوا ظَهْرَ الْأَيْمَنِ وَبَاطِنَهُ  
إِنَّ الَّذِينَ يَكْسِبُونَ الْأَيْمَنَ  
سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾  
وَلَا تَأْكُلُوا
- Those whom We have given the Book  
know that it has been sent down from *your* Lord  
with the truth;  
so do not be one of the skeptics.  
115 The word of *your* Lord has been fulfilled  
in truth and justice.  
Nothing can change His words,  
and He is the All-hearing, the All-knowing.  
116 If you obey most of those on the earth,  
they will lead you astray from the way of Allah.  
They follow nothing but conjectures  
and they do nothing but surmise.  
117 Indeed your Lord knows best those who stray  
from His way;  
and He knows best those who are guided.  
118 Eat from that  
over which Allah's Name has been mentioned,  
if you are believers in His signs.  
119 Why should you not eat  
that over which Allah's Name has been mentioned,  
while He has already elaborated for you  
whatever He has forbidden you,  
excepting what you may be compelled to [eat]?  
Indeed many mislead [others] by their fancies,  
without any knowledge.  
Indeed *your* Lord knows best the transgressors.  
120 Renounce outward sins and the inward ones.  
Indeed those who commit sins  
shall be requited for what they used to commit.  
121 Do not eat

- مِمَّا  
لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ  
وَأِنَّهُ لَفِسْقٌ  
وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ  
لِيُجَادِلُوكُمْ  
وَإِنْ أَطَعْتُمُوهُمْ  
إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾  
122 Is he who was lifeless, then We gave him life  
and provided him with a light  
by which he walks among the people,  
like one who dwells in a manifold darkness  
which he cannot leave?  
To the faithless is thus presented as decorous  
what they have been doing.
- 123 Thus have We installed in every town  
its major criminals  
that they may plot therein.  
Yet they do not plot except against their own souls,  
but they are not aware.
- 124 And when a sign comes to them, they say,  
'We will not believe until we are given  
the like of what was given to Allah's apostles.'  
Allah knows best where to place His apostleship!  
Soon the guilty will be visited by  
a degradation before Allah  
and a severe punishment  
because of the plots they used to devise.
- 125 Whomever Allah desires to guide,  
He opens his breast to Islam,  
and whomever He desires to lead astray,
- وَمَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾  
وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ  
أَكْبَرَ مُجْرِمِيهَا  
لِيَمْكُرُوا فِيهَا  
وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ  
وَمَا يَشْعُرُونَ ﴿١٢٣﴾  
وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا  
لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ  
مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ  
اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ  
سَيُصِيبُ الَّذِينَ أَجْرَمُوا  
صَغَارٌ عِنْدَ اللَّهِ  
وَعَذَابٌ شَدِيدٌ  
بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾  
فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ  
يَفْتَحْ صَدْرَهُ لِلْإِسْلَامِ  
وَمَنْ يُرِدْ أَن يُضِلَّهُ

- يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا  
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ<sup>١</sup>  
كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ  
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٦﴾  
وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا<sup>٢</sup>  
قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٧﴾ \*  
لَهُمْ  
دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ  
وَهُوَ وَلِيُّهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾  
وَيَوْمَ نَجْمُهِمْ جَمِيعًا  
يَمْعَثِرُ الْجِنَّ  
قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ  
وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ  
رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ  
وَبَلَّغْنَا أَجَلَنَا  
الَّذِي أَجَلْتَ لَنَا  
قَالَ النَّارُ مَثْوَاكُمْ  
خَالِدِينَ فِيهَا  
إِلَّا مَا شَاءَ اللَّهُ  
إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٩﴾  
وَكَذَٰلِكَ  
نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا  
بِمَا كَانُوا يَكْسِبُونَ ﴿١٣٠﴾  
يَمْعَثِرُ الْجِنَّ وَالْإِنْسِ  
أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ  
يَقُصُّونَ عَلَيْكُمْ آيَاتِي  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
- He makes his breast narrow and straitened  
as if he were climbing to a height.<sup>1</sup>  
Thus does Allah lay [spiritual] defilement  
on those who do not have faith.  
This is the straight path of *your* Lord.  
We have already elaborated the signs  
for a people who take admonition.  
For them shall be  
the abode of peace near their Lord  
and He will be their guardian  
because of what they used to do.  
On the day He will gather them all together,  
[He will say], ‘O company of jinn!  
You claimed many of the humans.’  
Their friends from among the humans will say,  
‘Our Lord, we used each other,  
and we completed our term  
which You had appointed for us.’  
He will say, ‘The Fire is your abode,  
to remain in it [forever],  
except what Allah may wish.’  
Indeed *your* Lord is all-wise, all-knowing.  
That is how  
We make the wrongdoers one another’s friends  
because of what they used to earn.  
‘O company of jinn and humans!  
Did there not come to you apostles from yourselves,  
recounting to you My signs  
and warning you of the encounter of this Day?’

<sup>1</sup> That is, makes his spiritual and intellectual capacities shrink.

- قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا  
وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا  
وَسَهِدُوا عَلَىٰ أَنفُسِهِمْ  
أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣١﴾
- 131 They will say, ‘We testify against ourselves.’  
The life of this world had deceived them,  
and they will testify against themselves  
that they had been faithless.
- ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ  
مُهْلِكَ الْقُرَىٰ  
بِظُلْمٍ  
وَأَهْلُهَا غَافِلُونَ ﴿١٣٢﴾
- 132 This is because *your* Lord would never  
destroy the towns  
unjustly  
while their people were unaware.
- وَلِكُلِّ دَرَجَةٍ  
مِّمَّا عَمِلُوا  
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٣﴾
- 133 For everyone there are ranks  
in accordance with what they have done;  
and *your* Lord is not oblivious of what they do.
- وَرَبُّكَ الْغَنِيُّ  
ذُو الرَّحْمَةِ  
إِن يَشَاءْ يَذْهَبْكُمْ  
وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ  
كَمَا أَنشَأَكُمْ  
مِّنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٤﴾
- 134 *Your* Lord is the All-sufficient  
dispenser of mercy.  
If He wishes, He will take you away,  
and make whomever He wishes succeed you,  
just as He produced you  
from the descendants of another people.
- إِنَّ مَا تُوْعَدُونَ لَأَتِي  
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٥﴾
- 135 Indeed what you are promised will surely come,  
and you will not be able to thwart it.
- قُلْ يَنْقُومِ  
أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ  
إِنِّي عَامِلٌ  
فَسَوْفَ تَعْلَمُونَ  
مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ  
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٦﴾
- 136 *Say*, ‘O my people,  
Act according to your ability;  
I too am acting.  
Soon you will know  
in whose favour the outcome of that abode will be.  
Indeed the wrongdoers will not be felicitous.’
- وَجَعَلُوا لِلَّهِ  
مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ  
نَصِيبًا  
فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ  
وَهَٰذَا لِشُرَكَائِنَا
- 136 They dedicate to Allah  
out of what He has created of the crops and cattle  
a portion,  
and say, ‘This is for Allah,’ so do they maintain,  
‘and this is for our partners.’

فَمَا كَانَ لَشُرَكَآئِهِمْ  
فَلَا يَصِلُ إِلَى اللَّهِ  
وَمَا كَانَ لِلَّهِ  
فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ  
سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾  
وَكَذَٰلِكَ

But what is for their partners  
does not reach Allah,  
and what is for Allah  
reaches their partners.  
Evil is the judgement that they make.

زَيَّرَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ  
قَتَلَ أَوْلَادِهِمْ  
شُرَكَآؤُهُمْ  
لِيُرُدَّهُمْ  
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ  
وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ  
فَذَرَّهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾  
وَقَالُوا

137 That is how  
to most of the polytheists is presented as decorous  
the slaying of their children  
by those whom they ascribe as partners [to Allah],  
that they may ruin them  
and confound their religion for them.  
Had Allah wished, they would not have done it.  
So *leave* them with what they fabricate.

هَذِهِ أُنْعَمٌ وَّحَرَّتْ حِجْرُهُمْ  
لَا يَطْعَمُهَا إِلَّا مَن نَّشَاءُ  
بِرَعْمِهِمْ  
وَأُنْعَمٌ حُرِّمَتْ ظُهُورُهَا  
وَأُنْعَمٌ لَّا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا  
أَفْتَرَاءً عَلَيْهِ  
سَيَجْزِيهِمْ  
بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾  
وَقَالُوا

138 And they say,  
‘These cattle and tillage are a taboo:  
none may eat them except whom we please,’  
so they maintain,  
and there are cattle whose backs are forbidden  
and cattle over which they do not mention Allah’s Name,  
fabricating a lie against Him.  
Soon He will requite them  
for what they used to fabricate.

مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ  
خَالِصَةٌ لِّذَكَورِنَا  
وَمُحْرَّمٌ عَلَىٰ أَزْوَاجِنَا  
وَإِن يَكُن مِّيتَةً فَهُمْ فِيهِ شُرَكَآءُ  
سَيَجْزِيهِمْ وَصَفَّهُمْ  
إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾  
قَدْ خَسِرَ الَّذِينَ

139 And they say,  
‘That which is in the bellies of these cattle  
is exclusively for our males  
and forbidden to our wives.  
But if it be still-born, they will all share it.’  
Soon He will requite them for their allegations.  
Indeed He is all-wise, all-knowing.

140 They are certainly losers

- قَتَلُوا أَوْلَادَهُمْ سَفَهًا  
 بِغَيْرِ عِلْمٍ  
 وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ  
 افْتِرَاءً عَلَى اللَّهِ  
 قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿٤٠﴾
- 141 It is He who produces gardens  
 trellised and without trellises,  
 and palm-trees and crops of diverse produce,  
 olives and pomegranates,  
 similar and dissimilar.  
 Eat of its fruits when it fructifies,  
 and give its due on the day of harvest,  
 and do not be wasteful;  
 indeed He does not like the wasteful.
- وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ  
 مَّعْرُوشَاتٍ وَغَيْرِ مَّعْرُوشَاتٍ  
 وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ  
 وَالزَّيْتُونَ وَالرُّمَانَ  
 مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ  
 كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ  
 وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ  
 وَلَا تُسْرِفُوا  
 إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٤١﴾
- 142 Of the cattle [some] are for burden  
 and [some] for slaughter.  
 Eat of what Allah has provided you  
 and do not follow in Satan’s footsteps;  
 he is indeed your manifest enemy.
- 143 Eight mates:<sup>1</sup>  
 two of sheep,  
 and two of goats.  
*Say*, ‘Is it the two males that He has forbidden  
 or the two females,  
 or what is contained  
 in the wombs of the two females?’  
 Inform me with knowledge, should you be truthful.’
- وَمِنْ الْأَنْعَامِ اثْنَتَيْنِ  
 وَالْمَعْزِ اثْنَيْنِ  
 قُلْ ءَأَلذَّكَرَيْنِ حَرَّمَ  
 أَمْ الْأُنثَيَيْنِ  
 أَمْ مَا اسْتَمَلَّتْ عَلَيْهِ  
 أَرْحَامُ الْأُنثَيَيْنِ  
 نَبِّئْنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿٤٢﴾
- 144 And two of camels and two of oxen.  
*Say*, ‘Is it the two males that He has forbidden

<sup>1</sup> Cf. 39:6.

أَمْرَ الْأُنثَيَيْنِ  
 أَمَا اسْتَمَلْتِ عَلَيْهِ  
 أَرْحَامِ الْأُنثَيَيْنِ  
 أَمْ كُنْتُمْ شُهَدَاءَ  
 إِذْ وَصَّكُمْ اللَّهُ بِهَذَا  
 فَمَنْ أَظْلَمُ  
 مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا  
 لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ  
 145 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾  
 قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ  
 مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ  
 إِلَّا أَنْ يَكُونَ مِيتَةً أَوْ دَمًا مَسْفُوحًا  
 أَوْ لَحْمَ خنزِيرٍ  
 فَإِنَّهُ رِجْسٌ  
 أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ  
 فَمَنْ أَضْطُرُّ  
 غَيْرَ بَاغٍ وَلَا عَادٍ  
 146 فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ ﴿١٤٦﴾  
 وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا  
 كُلَّ ذِي ظُفْرٍ  
 وَمِنَ الْبَقَرِ وَالْغَنَمِ  
 حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا  
 إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا  
 أَوْ مَا اخْتَلَطَ بِعَظْمٍ  
 ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ  
 وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾  
 147 فَإِنْ كَذَّبُوكَ  
 فَقُلْ  
 رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ  
 وَلَا يُرَدُّ بَأْسُهُ

or the two females,  
 or what is contained  
 in the wombs of the two females?  
 Were you witnesses  
 when Allah enjoined this upon you?  
 So who is a greater wrongdoer  
 than him who fabricates a lie against Allah  
 to mislead the people without any knowledge?  
 Indeed Allah does not guide the wrongdoing lot.  
 145 Say, 'I do not find in what has been revealed to me  
 that anyone be forbidden to eat anything  
 except carrion or spilt blood,  
 or the flesh of swine  
 —for that is indeed unclean—  
 or an impiety offered to other than Allah.'  
 But should someone be compelled,  
 without being rebellious or aggressive,  
 indeed *your* Lord is all-forgiving, all-merciful.  
 146 To the Jews We forbade  
 every animal having an undivided hoof,  
 and of oxen and sheep  
 We forbade them their fat,  
 except what is borne by their backs or the entrails  
 or what is attached to the bones.  
 We requited them with that for their rebelliousness,  
 and We indeed speak the truth.  
 147 But if they deny *you*,  
 say,  
 'Your Lord is dispenser of an all-embracing mercy,  
 but His punishment will not be averted

- عَنِ الْقَوْمِ الْمَجْرِمِينَ ﴿٤٧﴾  
 سَيَقُولُ الَّذِينَ أَشْرَكُوا 148  
 لَوْ شَاءَ اللَّهُ  
 مَا أَشْرَكْنَا  
 وَلَا آبَاءَنَا  
 وَلَا حَرَّمْنَا مِنْ شَيْءٍ  
 كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ  
 حَتَّى ذَاقُوا بَأْسَنَا  
 قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ  
 فَتُخْرِجُوهُ لَنَا  
 إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ  
 وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿٤٨﴾  
 قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ 149  
 فَلَوْ شَاءَ  
 لَهَدَيْنَكُمْ أَجْمَعِينَ ﴿٤٩﴾  
 قُلْ هَلَمْ شَهِدْكُمْ  
 الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا  
 فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ  
 وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ  
 كَذَبُوا بِبَيِّنَاتِنَا  
 وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
 وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿٥٠﴾ \*  
 قُلْ تَعَالَوْا أَتْلُ 151  
 مَا حَرَّمَ رَبِّي عَلَيْكُمْ  
 إِلَّا تَشْرِكُوا بِهِ شَيْئًا  
 وَيَآلِ الَّذِينَ إِحْسَنَّا  
 وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ  
 نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ
- from the guilty lot.’  
 The polytheists will say,  
 ‘Had Allah wished  
 we would not have ascribed any partner [to Him],  
 nor our fathers,  
 nor would we have forbidden anything.’  
 Those who were before them had denied<sup>1</sup> likewise  
 until they tasted Our punishment.  
 Say, ‘Do you have any [revealed] knowledge  
 that you can produce before us?  
 You follow nothing but conjectures,  
 and you do nothing but surmise.’  
 Say, ‘To Allah belongs the conclusive argument.  
 Had He wished,  
 He would have surely guided you all.’  
 Say, ‘Bring your witnesses  
 who may testify that Allah has forbidden this.’  
 So if they testify, do not testify with them,  
 and do not follow the desires of those  
 who deny Our signs,  
 and those who do not believe in the Hereafter  
 and equate [others] with their Lord.  
 Say, ‘Come, I will recount  
 what your Lord has forbidden you from.  
 That you shall not ascribe any partners to Him,  
 and you shall be good to the parents,  
 you shall not kill your children due to penury  
 —We will provide for you and for them—

<sup>1</sup> Or ‘those who were before them had lied likewise,’ in accordance with an alternate reading. (see al-Zamakshari, al-Rāzi, and al-Ṭabrisi)

وَلَا تَقْرُبُوا الْفَوَاحِشَ  
 مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ  
 وَلَا تَقْتُلُوا النَّفْسَ الَّتِي  
 حَرَّمَ اللَّهُ  
 إِلَّا بِالْحَقِّ  
 ذَٰلِكُمْ وَصَّيْنَكُمْ بِهِ  
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٢﴾  
 وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ  
 إِلَّا بِالَّتِي هِيَ أَحْسَنُ  
 حَتَّىٰ يَبْلُغَ أَشُدَّهُ  
 وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ  
 بِالْقِسْطِ  
 لَا تَكِلُفْ نَفْسًا إِلَّا وُسْعَهَا  
 وَإِذَا قُلْتُمْ فَاعْدِلُوا  
 وَلَوْ كَانَ ذَا قُرْبَىٰ  
 وَبِعَهْدِ اللَّهِ أَوْفُوا  
 ذَٰلِكُمْ وَصَّيْنَكُمْ بِهِ  
 لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٣﴾  
 وَأَنَّ هٰذِهِ صِرَاطِي مُسْتَقِيمًا  
 فَاتَّبِعُوهُ  
 وَلَا تَتَّبِعُوا السُّبُلَ  
 فَتَفْرَقَ بَيْنَكُمْ عَنْ سَبِيلِهِ  
 ذَٰلِكُمْ وَصَّيْنَكُمْ بِهِ  
 لَعَلَّكُمْ تَتَّقُونَ ﴿٥٤﴾

you shall not approach indecencies,  
 the outward among them and the inward ones,  
 and you shall not kill a soul  
 [whose life] Allah has made inviolable,  
 except with due cause.

This is what He has enjoined upon you  
 so that you may apply reason.

152 Do not approach the orphan's property,  
 except in the best [possible] manner,  
 until he comes of age.

And observe fully the measure and the balance<sup>1</sup>  
 with justice.'

We task no soul except according to its capacity.

'And when you speak, be fair,  
 even if it were a relative;  
 and fulfill Allah's covenant.

This is what He enjoins upon you  
 so that you may take admonition.'

153 'This indeed is my straight path,  
 so follow it,  
 and do not follow [other] ways,  
 for they will separate you from His way.  
 This is what He enjoins upon you  
 so that you may be Godwary.'

154 Then We gave Moses the Book,  
 completing [Our blessing] on him who is virtuous,  
 and as an elaboration<sup>2</sup> of all things,

<sup>1</sup> That is, weights and measures.

<sup>2</sup> Or 'articulation.'

<p>وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَلْقَاءَ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٥﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفِيلِينَ ﴿٥٧﴾ أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْهِنَا الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿٥٨﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ</p>	<p>and as a guidance and mercy, so that they may believe in the encounter with their Lord. 155 And this Book that We have sent down is a blessed one; so follow it, and be Godwary so that you may receive [His] mercy. 156 Lest you should say, 'The Book was sent down only to two communities before us,<sup>1</sup> and we were indeed unaware of their studies,' or [lest] you should say, 'If the Book had been sent down to us, surely we would have been better-guided than them.' There has already come to you a manifest proof from your Lord and a guidance and mercy. So who is a greater wrongdoer than him who denies the signs of Allah, and turns away from them? Soon We shall requite those who turn away from Our signs with a terrible punishment because of what they used to evade. 158 Do they await anything but that the angels should come to them, or <i>your</i> Lord should come, or some of <i>your</i> Lord's signs should come?</p>
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<sup>1</sup> That is, Jews and Christians.

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ  
لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا  
لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ  
أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا  
قُلْ أَنْتَظِرُونَ إِنَّا مُنْتَظِرُونَ ﴿١٥٩﴾  
إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ  
وَكَانُوا شِيْعًا  
لَسْتَ مِنْهُمْ فِي شَيْءٍ  
إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ  
ثُمَّ يُنذِرُهُمْ  
بِمَا كَانُوا يَفْعَلُونَ ﴿١٦٠﴾  
مَنْ جَاءَ بِالْحَسَنَةِ  
فَلَهُ عَشْرُ أَمْثَالِهَا  
وَمَنْ جَاءَ بِالسَّيِّئَةِ  
فَلَا يَجْزِي إِلَّا مِثْلُهَا  
وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾  
قُلْ إِنِّي هَدَانِي رَبِّي  
إِلَى صِرَاطٍ مُسْتَقِيمٍ  
دِينًا قِيَمًا  
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٢﴾  
قُلْ إِنَّ صَلَاتِي وَنُسُكِي  
وَحَيَاتِي وَمَمَاتِي  
لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾  
لَا شَرِيكَ لَهُ  
وَبِذَلِكَ أُمِرْتُ  
وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾  
قُلْ أَغَيْرَ اللَّهِ أُبْغِي رَبًّا  
وَهُوَ رَبُّ كُلِّ شَيْءٍ

The day when some of *your* Lord's signs do come,  
faith shall not benefit any soul  
that had not believed beforehand  
and had not earned some goodness in its faith.

Say, 'Wait! We too are waiting!'

159 Indeed those who split up their religion  
and became sects,  
*you* will not have anything to do with them.  
Their matter rests only with Allah;  
then He will inform them  
concerning what they used to do.

160 Whoever brings virtue  
shall receive ten times its like;  
but whoever brings vice  
shall not be requited except with its like,  
and they will not be wronged.<sup>1</sup>

161 Say, 'Indeed my Lord has guided me  
to a straight path,  
the upright religion,  
the creed of Abraham, a *hanif*,  
and he was not one of the polytheists.'

162 Say, 'Indeed my prayer and my worship,  
my life and my death  
are for the sake of Allah, the Lord of all the worlds.

163 He has no partner,  
and this [creed] I have been commanded [to follow],  
and I am the first of those who submit [to Allah].'

164 Say, 'Shall I seek a Lord other than Allah,  
while He is the Lord of all things?'

<sup>1</sup> Cf. 27:89; 28:84.

وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيَّهَا  
 وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ  
 ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ  
 فَيُنَبِّئُكُمْ  
 بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٥﴾  
 165 It is He who has made you successors on the earth,  
 and raised some of you in rank above others  
 so that He may test you  
 in respect to what He has given you.  
 Indeed *your* Lord is swift in retribution,  
 and indeed He is all-forgiving, all-merciful.

## سُورَةُ الْأَعْرَافِ

7. SŪRAT AL-A'RĀF<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

الْمَصِّ ﴿١﴾ 1 *Alif, Lām, Mīm, Šād.*  
 كِتَابٌ أَنْزَلَ إِلَيْكَ ﴿٢﴾ 2 [This is] a Book that has been sent down to *you*  
 فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ ٢  
 مِّنْهُ  
 لَتُنذِرَ بِهِ ٢  
 وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٣﴾  
 3 Follow what has been sent down to you  
 from your Lord,  
 and do not follow any masters besides Him.  
 Little is the admonition that you take!  
 وَكَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا 4  
 فَجَاءَهَا بَأْسُنَا بَيِّنًا

<sup>1</sup> The *sūrah* is named after 'the Elevations' (*al-a'rāf*) mentioned in verses 46-8.

- أَوْ هُمْ قَائِلُونَ ﴿١﴾ or while they were taking a midday nap.
- فَمَا كَانَ دَعْوَانَهُمْ 5 Then their cry,  
إِذْ جَاءَهُمْ بَأْسُنَا  
إِلَّا أَنْ قَالُوا  
﴿٢﴾ إِنَّا كُنَّا ظَالِمِينَ  
فَلَنَسْأَلَنَّ الَّذِينَ 6 We will surely question those  
أُرْسِلَ إِلَيْهِمْ  
وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٣﴾ and We will surely question the apostles.  
فَلَنَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ 7 Then We will surely recount to them with knowledge,  
وَمَا كُنَّا غَائِبِينَ ﴿٤﴾ for We had not been absent.
- وَالْوِزْنُ يَوْمَئِذٍ الْحَقُّ 8 The weighing [of deeds] on that Day is a truth.  
فَمَنْ ثَقُلَتْ مَوَازِينُهُ  
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ —it is they who are the felicitous.
- وَمَنْ خَفَّتْ مَوَازِينُهُ 9 As for those whose deeds weigh light in the scales,  
فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٦﴾ —it is they who have ruined their souls,  
because they used to wrong Our signs.
- وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ 10 Certainly We have established you on the earth,  
وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً  
قَلِيلًا مَا تَشْكُرُونَ ﴿٧﴾ and made in it [various] means of livelihood for you.  
Little do you thank.
- وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ 11 Certainly We created you, then We formed you,  
ثُمَّ قُلْنَا لِلْمَلَائِكَةِ  
أَسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ  
لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿٨﴾ then We said to the angels,  
‘Prostrate before Adam.’  
So they [all] prostrated, but not Iblis:  
he was not among those who prostrated.
- قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ 12 Said He, ‘What prevented you from prostrating,  
إِذْ أَمَرْتُكَ  
قَالَ أَنَا خَيْرٌ مِّنْهُ  
خَلَقْتَنِي مِن نَّارٍ  
وَخَلَقْتَهُ مِن طِينٍ ﴿٩﴾ when I commanded you?’  
‘I am better than him,’ he said.  
‘You created me from fire  
and You created him from clay.’
- قَالَ فَاهْبِطْ مِنْهَا 13 ‘Get down from it!’ He said.

- فَمَا يَكُونُ لَكَ أَنْ تَتَّكِبَ فِيهَا  
فَأَخْرَجَ  
إِنَّكَ مِنَ الصَّغِيرِينَ ﴿١٤﴾
- 14 He said,  
'It is not for you to be arrogant therein.  
Begone!  
You are indeed among the degraded ones.'
- أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾  
قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾  
قَالَ فَبِمَا أَغْوَيْتَنِي  
لَأَقْعُدَنَّ لَهُمْ  
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾  
ثُمَّ لَا تَبِينَ لَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ  
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ  
وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾
- 15 Said He, 'Respite me till the day they will be resurrected.'  
15 Said He, 'You are indeed among the reprieved.'  
16 'As You have consigned me to perversity,' he said,  
'I will surely lie in wait for them  
on Your straight path.'
- 17 Then I will come at them from their front  
and from their rear,  
and from their right and their left,  
and You will not find most of them to be grateful.'
- 18 Said He, 'Begone hence, blameful, banished!  
Whoever of them follows you,  
I will surely fill hell with you all.'
- 19 [Then He said to Adam,] 'O Adam,  
dwell with your mate in paradise,  
and eat thereof whence you wish;  
but do not approach this tree,  
lest you should be among the wrongdoers.'
- 20 Then Satan tempted them,  
to expose to them  
what was hidden from them of their nakedness,  
and he said,  
'Your Lord has only forbidden you from this tree  
lest you should become angels,  
or lest you become immortal.'
- 21 And he swore to them,  
'I am indeed your well-wisher.'
- لَمَنْ تَبِعَكَ مِنْهُمْ  
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾  
وَيَتَفَادَى  
أَسْكَنْتَ أَنْتَ وَزَوْجُكَ الْجَنَّةَ  
فَكُلَا مِنْ حَيْثُ شِئْتُمَا  
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ  
فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾  
فَوَسْوَسَ لَهُمَا الشَّيْطَانُ  
لِيُبْدِيَ لَهُمَا  
مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا  
وَقَالَ  
مَا نَهَىٰكُمْ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ  
إِلَّا أَنْ تَكُونَا مَلَائِكَةً  
أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾  
وَقَاسَمَهُمَا  
إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

- فَدَلَّهُمَا بِغُرُورٍ 22 Thus he brought about their fall by deception.  
 فَلَمَّا ذَاقَا الشَّجَرَةَ  
 بَدَتَا هُمَا سَوْءًا لَّهُمَا  
 وَطَفِقَا يَخْصِفَانِ عَلَيْنِمَا  
 مِنْ وَرَقِ الْجَنَّةِ  
 وَنَادَاهُمَا رَبُّهُمَا  
 أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ  
 وَأَقُلُّ لَكُمَا  
 إِنَّ الشَّيْطَانَ لَكُفْرًا عَدُوٌّ مُبِينٌ ﴿٢٢﴾
- قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا 23 They said, 'Our Lord, we have wronged ourselves!  
 وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا  
 لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
- قَالَ اهْبِطُوا 24 He said, 'Get down,  
 بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
 وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ  
 وَمَتَعٌ إِلَىٰ حِينٍ ﴿٢٤﴾
- قَالَ فِيهَا تَحْيَوْنَ 25 He said, 'In it you will live,  
 وَفِيهَا تَمُوتُونَ  
 وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾
- يَبْنَیْءَ آدَمَ 26 'O Children of Adam!  
 قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا  
 يُورِي سَوْءَٰتِكُمْ وَرِيشًا  
 وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ  
 ذَٰلِكَ مِنْ آيَاتِ اللَّهِ  
 لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾
- يَبْنَیْءَ آدَمَ 27 'O Children of Adam!  
 لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ  
 كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ  
 يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا  
 لِيُرِيَهُمَا سَوْءَٰتِهِمَا
- So when they tasted of the tree,  
 their nakedness became exposed to them,  
 and they began to stitch over themselves  
 with the leaves of paradise.  
 Their Lord called out to them,  
 'Did I not forbid you from that tree,  
 and tell you,  
 "Satan is indeed your manifest enemy?"'  
 They said, 'Our Lord, we have wronged ourselves!  
 If You do not forgive us and have mercy upon us,  
 we will surely be among the losers.'  
 He said, 'Get down,  
 being enemies of one another!  
 On the earth shall be your abode  
 and sustenance for a time.'  
 He said, 'In it you will live,  
 and in it you will die;  
 and from it you will be raised [from the dead].'  
 'O Children of Adam!  
 We have certainly sent down to you garments  
 to cover your nakedness, and for adornment.  
 Yet the garment of Godwariness—that is the best.'  
 That is [one] of Allah's signs,  
 so that they may take admonition.  
 'O Children of Adam!  
 Do not let Satan tempt you,  
 like he expelled your parents from paradise,  
 stripping them of their garments  
 to expose to them their nakedness.

إِنَّهُ يَرَىٰكُمْ هُوَ وَقَبِيلُهُ  
مِنْ حَيْثُ لَا تَرَوْنَهُمْ  
إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ  
لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

Indeed he sees you—he and his hosts—  
whence you do not see them.  
We have indeed made the devils friends  
of those who have no faith.'

- 28 وَإِذَا فَعَلُوا فَحِشَةً قَالُوا  
وَجَدْنَا عَلَيْهَا آبَاءَنَا  
وَاللَّهُ أَمَرَنَا بِهَا  
قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ  
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾
- 29 قُلْ أَمَرَ رَبِّي بِالْقِسْطِ  
وَأَقِيمُوا وُجُوهَكُمْ  
عِندَ كُلِّ مَسْجِدٍ  
وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ  
كَمَا بَدَأَكُمْ  
تَعُودُونَ ﴿٢٩﴾
- 30 فَرِيقًا هَدَىٰ  
وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ  
إِنَّهُمْ أَخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ  
مِنْ دُونِ اللَّهِ  
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾
- 31 O Children of Adam!  
Put on your adornment on every occasion of prayer,  
and eat and drink, but do not waste;  
indeed He does not like the wasteful.
- 32 Say, 'Who has forbidden the adornment of Allah  
which He has brought forth for His servants,  
and the good things of [His] provision?'

قُلْ هِيَ لِلَّذِينَ ءَامَنُوا  
فِي الْحَيَاةِ الدُّنْيَا  
خَالِصَةٌ يَوْمَ الْقِيَامَةِ  
كَذَلِكَ نُفَصِّلُ الْآيَاتِ

لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

33 قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ

مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ  
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ  
وَأَنْ تُشْرِكُوا بِاللَّهِ

مَا لَمْ يُنَزِّلْ بِهِ سُلْطَنًا  
وَأَنْ تَقُولُوا عَلَى اللَّهِ

مَا لَا تَعْلَمُونَ ﴿٣٤﴾

34 وَلكلِّ أُمَّةٍ أَجَلٌ

فَإِذَا جَاءَ أَجْلُهُمْ

لَا يَسْتَأْخِرُونَ سَاعَةً

وَلَا يَسْتَقْدِمُونَ ﴿٣٥﴾

35 يَا بَنِي آدَمَ

إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ

يَقُصُّونَ عَلَيْكُمْ آيَاتِي

فَمَنْ اتَّقَى وَأَصْلَحَ

فَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

36 وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا

وَأَسْتَكْبَرُوا عَنْهَا

أُولَئِكَ أَصْحَابُ النَّارِ

هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

*Say*, 'These are for the faithful  
in the life of this world,  
and exclusively for them on the Day of Resurrection.'  
Thus do We elaborate the signs  
for a people who have knowledge.

33 *Say*, 'My Lord has only forbidden indecencies,  
the outward among them and the inward ones,  
and sin and undue aggression,  
and that you should ascribe to Allah partners  
for which He has not sent down any authority,  
and that you should attribute to Allah  
what you do not know.'

34 There is a [preordained] time for every nation:  
when their time comes,  
they shall not defer it by a single hour  
nor shall they advance it.

35 O Children of Adam!  
If there come to you apostles from among yourselves,  
recounting to you My signs,  
then those who are Godwary and righteous  
will have no fear,  
nor will they grieve.

36 But those who deny Our signs  
and are disdainful of them,  
they shall be the inmates of the Fire  
and they shall remain in it [forever].

37 So who is a greater wrongdoer than him

أَفْتَرَى عَلَى اللَّهِ كَذِبًا  
 أَوْ كَذَّبَ بِآيَاتِهِ  
 أَؤَلِيكَ بِنَاهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ  
 حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوهُمْ  
 قَالُوا  
 أَيُّنَا مَا كُنْتُمْ تَدْعُونَ  
 مِنْ دُونِ اللَّهِ  
 قَالُوا ضَلُّوا عَنَّا  
 وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ  
 أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٨﴾  
 قَالَ ادْخُلُوا فِي أُمَمٍ  
 قَدْ خَلَتْ مِنْ قَبْلِكُمْ  
 مِنَ الْجِنِّ وَالْإِنسِ  
 فِي النَّارِ  
 كُلَّمَا دَخَلَتْ أُمَّةٌ  
 لَعَنَتْ أُخْتَهَا  
 حَتَّىٰ إِذَا آدَرَكُوا فِيهَا جَمِيعًا  
 قَالَتْ أُخْرِنُهُمْ لِأَوْلَنَّهُمْ  
 رَبَّنَا هَؤُلَاءِ أَضَلُّونَا  
 فَجَاءَهُمْ عَذَابًا ضِعْفًا مِنَ النَّارِ  
 قَالَ لِكُلِّ ضِعْفٌ  
 وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٩﴾  
 وَقَالَتْ أُولُنَّهُمْ لِأَخْرِنُهُمْ  
 فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ  
 فَذُوقُوا الْعَذَابَ  
 بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾  
 إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 وَاسْتَكْبَرُوا عَنَّا  
 لَا تَفْتَحُ لَهُمْ أَبْوَابَ السَّمَاءِ

who fabricates a lie against Allah,  
 or denies His signs?  
 Their share, as decreed in the Book, shall reach them.  
 When Our messengers<sup>1</sup> come to take them away,  
 they will say,  
 ‘Where is that which you used to invoke  
 besides Allah?’  
 They will say, ‘They have forsaken us,’  
 and they will testify against themselves  
 that they were faithless.  
 He will say, ‘Enter, along with the nations  
 who passed before you  
 of jinn and humans,  
 into the Fire!’  
 Every time that a nation enters [hell],  
 it will curse its sister [nation].  
 When they all rejoin in it,  
 the last of them will say about the first of them,  
 ‘Our Lord, it was they who led us astray;  
 so give them a double punishment of the Fire.’  
 He will say, ‘It is double for each [of you],  
 but you do not know.’  
 And the first of them will say to the last of them,  
 ‘You have no advantage over us!  
 So taste the punishment  
 because of what you used to earn.’  
 Indeed, those who deny Our signs  
 and are disdainful of them—  
 the gates of the heaven will not be opened for them,

<sup>1</sup> That is, the angels of death.

- وَلَا يَدْخُلُونَ الْجَنَّةَ  
 حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ<sup>١</sup>  
 وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾  
 41 They shall have hell for their resting place,  
 and over them shall be sheets [of fire],  
 and thus do We requite the guilty.
- وَمِن فَوْقِهِمْ غَوَاشٍ  
 وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٢﴾  
 42 As for those who have faith  
 and do righteous deeds  
 —We task no soul  
 except according to its capacity—  
 they shall be the inhabitants of paradise,  
 and they shall remain in it [forever].
- وَنَزَعْنَا  
 مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ  
 تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ  
 وَقَالُوا الْحَمْدُ لِلَّهِ  
 الَّذِي هَدَانَا لِهَٰذَا  
 وَمَا كُنَّا لِنَهْتَدِيَ  
 لَوْلَا أَنَّ هَدَانَا اللَّهُ  
 لَفَدَّ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ  
 وَنُودُوا  
 أَن تِلْكَ الْجَنَّةُ الَّتِي أُورَثْتُمُوهَا  
 بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾  
 43 We will remove  
 whatever rancour there is in their breasts,  
 and streams will run for them.  
 They will say, ‘All praise belongs to Allah,  
 who guided us to this.  
 We would have never been guided  
 had not Allah guided us.  
 Our Lord’s apostles had certainly brought the truth.’  
 And the call would be made to them:  
 ‘This is paradise, which you have been given to inherit  
 because of what you used to do!’
- وَنَادَىٰ أَصْحَابُ الْجَنَّةِ  
 أَصْحَابَ النَّارِ  
 أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا  
 فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا  
 قَالُوا نَعَمْ  
 فَآذَنَ مُؤَدِّنٌ بَيْنَهُمْ
- 44 The inhabitants of paradise will call out  
 to the inmates of the Fire,  
 ‘We found what our Lord promised us to be true;  
 did you find what your Lord promised you to be true?’  
 ‘Yes,’ they will say.  
 Then a caller will announce in their midst,

<sup>1</sup> Or, ‘until the cable passes through the needle’s eye.’

- أَب لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٥﴾  
 الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
 وَيَبْغُونَهَا عِوَجًا  
 وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٦﴾  
 وَبَيْنَهُمَا حِجَابٌ  
 وَعَلَى الْأَعْرَافِ رِجَالٌ  
 يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ  
 وَنَادُوا أَصْحَابَ الْجَنَّةِ  
 أَنْ سَلِّمُوا عَلَيْنَا  
 لَمْ يَدْخُلُوهَا  
 وَهُمْ يَطْمَعُونَ ﴿٤٧﴾ \*  
 وَإِذَا صُرِفَتْ أَبْصَارُهُمْ  
 تِلْقَاءَ أَصْحَابِ النَّارِ  
 قَالُوا رَبَّنَا  
 لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٨﴾  
 وَنَادَى أَصْحَابُ الْأَعْرَافِ  
 رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ  
 قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ  
 وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٩﴾  
 أَهتؤُلَا الَّذِينَ أَقْسَمْتُمْ  
 لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ  
 أَدْخُلُوا الْجَنَّةَ  
 لَا خَوْفٌ عَلَيْكُمْ  
 وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٥٠﴾  
 وَنَادَى أَصْحَابُ النَّارِ  
 أَصْحَابَ الْجَنَّةِ  
 أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ
- ‘May Allah’s curse be on the wrongdoers!’  
 —Those who bar [others] from the way of Allah,  
 and seek to make it crooked,  
 and disbelieve in the Hereafter.  
 And there will be a veil between them.  
 And on the Elevations will be certain men  
 who recognize each of them by their mark.  
 They will call out to the inhabitants of paradise,  
 ‘Peace be to you!’  
 (They<sup>1</sup> will not have entered it,  
 though they would be eager to do so.  
 And when their look is turned  
 toward the inmates of the Fire,  
 they will say, ‘Our Lord,  
 do not put us among the wrongdoing lot!’)  
 And the occupants of the Elevations will call out  
 to certain men whom they recognize by their marks,  
 ‘Your rallying<sup>2</sup> did not avail you,  
 nor what you used to disdain.  
 Are these<sup>3</sup> the ones concerning whom you swore  
 that Allah will not extend them any mercy?’  
 ‘Enter paradise!’<sup>4</sup>  
 You shall have no fear,  
 nor shall you grieve.’  
 The inmates of the Fire will call out  
 to the inhabitants of paradise,  
 ‘Pour on us some water,

<sup>1</sup> That is, the people of paradise.

<sup>2</sup> Or ‘your amassing.’

<sup>3</sup> That is, the people who will be about to enter paradise.

<sup>4</sup> Addressed to the people about to enter paradise.

- أَوْ مِمَّا رَزَقَكُمُ اللَّهُ  
قَالُوا  
إِنَّ اللَّهَ حَرَّمَهُمَا  
عَلَى الْكَافِرِينَ ﴿٥٠﴾  
الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا  
وَعَرَّضُوا أَنفُسَهُمْ لَهْوِ الدُّنْيَا  
فَالْيَوْمَ نَنسِيهِمْ  
كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا  
وَمَا كَانُوا بِآيَاتِنَا يَتَذَكَّرُونَ ﴿٥١﴾
- 51 Those who took their religion for diversion and play  
and whom the life of the world had deceived.  
So today We will forget them  
as they forgot the encounter of this day of theirs,  
and as they used to impugn Our signs.
- وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ  
فَصَلَّيْنَاهُ عَلَىٰ عِلْمٍ  
هُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾  
هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ  
يَوْمَ يَأْتِي تَأْوِيلَهُ  
يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلُ  
قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ  
فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا  
أَوْ نُرَدُّ  
فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ  
قَدْ خَسِرُوا أَنفُسَهُمْ  
وَصَلََّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾
- 52 Certainly We have brought them a Book,  
which We have elaborated with knowledge,  
as a guidance and mercy  
for a people who have faith.  
53 Do they await anything but its fulfillment?  
The day when its fulfillment comes,  
those who had forgotten it before will say,  
'Our Lord's apostles had certainly brought the truth.  
If only we had some intercessors to intercede for us,  
or we would be returned,  
so that we may do differently from what we did!  
They have certainly ruined their souls,  
and what they used to fabricate has forsaken them.
- إِنَّ رَبَّكُمُ اللَّهُ  
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
يُعْثِي اللَّيْلَ النَّهَارَ  
يَطْلُبُهُ حَثِيثًا
- 54 Indeed your Lord is Allah,  
who created the heavens and the earth  
in six days,  
and then settled on the Throne.  
He draws the night's cover over the day,  
which pursues it swiftly,

- وَالشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ  
مُسَخَّرَاتٍ بِأَمْرِهِ  
أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ  
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾  
55 ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً  
إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾  
56 وَلَا تَفْسِدُوا فِي الْأَرْضِ  
بَعْدَ إِصْلَاحِهَا  
وَادْعُوهُ خَوْفًا وَطَمَعًا  
إِنَّ رَحْمَتَ اللَّهِ  
قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾  
57 وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ  
بُشْرًا بَيِّنَةً يَدُورُ رَحْمَتُهُ  
حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا نُّفِثَ  
سُقْنَتُهُ لِيُنزِلَ مَآءً  
فَأَنزَلْنَا بِهِ الْمَاءَ  
فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ  
كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾  
58 وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ  
بِإِذْنِ رَبِّهِ  
وَالَّذِي خَبثَ  
لَا يَخْرُجُ إِلَّا نَكْدًا  
كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ  
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾  
59 لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ  
فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ  
مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ  
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
- and [He created] the sun, the moon, and the stars,  
[all of them] disposed by His command.  
Look! All creation and command belong to Him.  
Blessed is Allah, the Lord of all the worlds.  
Supplicate your Lord, beseechingly and secretly.  
Indeed He does not like the transgressors.  
And do not cause corruption on the earth  
after its restoration,  
and supplicate Him with fear and hope:  
indeed Allah's mercy  
is close to the virtuous.  
It is He who sends forth the winds  
as harbingers of His mercy.  
When they bear [rain-]laden clouds,  
We drive them toward a dead land  
and send down water on it,  
and with it We bring forth all kinds of crops.  
Thus shall We raise the dead;  
maybe you will take admonition.  
The good land—its vegetation comes out  
by the permission of its Lord,  
and as for that which is bad,  
it does not come out except sparsely.  
Thus do We paraphrase the signs variously  
for a people who give thanks.  
Certainly We sent Noah to his people.  
He said, 'O my people, worship Allah!  
You have no other god besides Him.  
Indeed I fear for you the punishment

- يَوْمٍ عَظِيمٍ ﴿٥٩﴾  
 قَالَ أَلْمَأُ مِنْ قَوْمِيهِ 60 The elite of his people said,  
 'Indeed we see you in manifest error.'  
 إِنَّا لَنَرَنَّكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾  
 قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ 61 He said, 'O my people, I am not in error.  
 وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾  
 62 I communicate to you the messages of my Lord,  
 وَأَبْلُغُكُمْ رَسُولَاتِي  
 وَأَنَا نَصِيحٌ لَّكُمْ  
 وَأَعْلَمُ مِمَّا لَا تَعْلَمُونَ ﴿٦٢﴾  
 63 Do you consider it odd  
 أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ  
 عَلَى رَجُلٍ مِّنكُمْ  
 لِيُنذِرَكُمْ  
 وَلِتَتَّقُوا  
 وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾  
 64 But they denied him.  
 فَكَذَّبُوهُ  
 فَأَنْجَيْنَاهُ  
 وَالَّذِينَ مَعَهُ فِي الْفُلْكِ  
 وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ \*
- وَأِلَىٰ عَادٍ أَخَاهُمْ هُودًا 65 And to [the people of] 'Ād, Hūd, their brother.  
 قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ  
 مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ  
 أَفَلَا تَتَّقُونَ ﴿٦٥﴾  
 66 The elite of his people who were faithless said,  
 'Indeed we see you to be in folly,  
 and indeed we consider you to be a liar.'  
 إِنَّا لَنَرَنَّكَ فِي سَفَاهَةٍ  
 وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٦﴾  
 67 He said, 'O my people, I am not in folly.  
 وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾  
 68 I communicate to you the messages of my Lord

- وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾  
 وَأَوْعَيْتُمْ 69 Do you consider it odd that  
 أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ  
 عَلَى رَجُلٍ مِنْكُمْ  
 لِيُنذِرَكُمْ  
 وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ  
 مِنْ بَعْدِ قَوْمِ نُوحٍ  
 وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً  
 فَادْكُرُوا آيَةَ اللَّهِ  
 لَعَلَّكُمْ تَفْلِحُونَ ﴿٦٩﴾  
 قَالُوا أَجِئْتَنَا  
 لِنَعْبُدَ اللَّهَ وَحْدَهُ  
 وَنَدْرَ مَا كَانُوا يَعْبُدُونَ  
 فَأْتِنَا بِمَا تَعِدُنَا  
 إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٠﴾  
 قَالَ قَدْ وَقَعَ عَلَيْكُمْ  
 مِنْ رَبِّكُمْ رِجْسٌ وَعَظْبٌ  
 أُجْتَدِلُوبِنِي فِي أَسْمَاءِ  
 سَمَّيْتُمُوهَا  
 أَنْتُمْ وَآبَاؤُكُمْ  
 مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ  
 فَانْتَظِرُوا  
 إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾  
 فَأَخْبَيْنَاهُ وَالَّذِينَ مَعَهُ  
 بِرَحْمَةٍ مِنَّا  
 وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بَيِّنَاتِنَا  
 وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾  
 وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا  
 قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ  
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
- and I am a trustworthy well-wisher for you.  
 there should come to you a reminder from your Lord  
 through a man from among yourselves,  
 so that he may warn you?  
 Remember when He made you successors  
 after the people of Noah,  
 and increased you vastly in creation.  
 So remember Allah's bounties  
 so that you may be felicitous.'  
 They said, 'Have you come to [tell] us  
 that we should worship Allah alone  
 and abandon what our fathers have been worshipping?  
 Then bring us what you threaten us with,  
 should you be truthful.'  
 He said, 'There has become due against you  
 a punishment and wrath from your Lord.  
 Do you dispute with me regarding names  
 which you have named  
 —you and your fathers—  
 for which Allah has not sent down any authority?  
 So wait!  
 I too am waiting along with you.'  
 Then We delivered him and those who were with him  
 by a mercy from Us,  
 and We rooted out those who denied Our signs  
 and were not faithful.  
 And to [the people of] Thamūd, Ṣāliḥ, their brother.  
 He said, 'O my people, worship Allah!  
 You have no other god besides Him.

- قَدْ جَاءَ تَكْمٌ بَيِّنَةٌ  
مِّن رَّبِّكُمْ  
هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ  
فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ  
وَلَا تَمْسُوهَا بِسُوءٍ  
فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾  
وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ  
مِنْ بَعْدِ عَادٍ  
وَبَوَّأَكُمْ فِي الْأَرْضِ  
تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا  
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا  
فَادْكُرُوا آيَةَ اللَّهِ  
وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٧٥﴾  
قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ  
لِلَّذِينَ اسْتَضَعُّوْا  
لِمَنْ ءَامَنَ مِنْهُمْ  
أَتَعْلَمُونَ أَنْ صَالِحًا مَّرْسَلٌ مِّن رَّبِّهِ  
قَالُوا  
إِنَّا بِمَا أُرْسِلَ بِهِءِ مُؤْمِنُونَ ﴿٧٦﴾  
قَالَ الَّذِينَ اسْتَكْبَرُوا  
إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِءِ كَافِرُونَ ﴿٧٧﴾  
فَعَقَرُوا النَّاقَةَ  
وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ  
وَقَالُوا  
يَنْصَلِحُ اتِّبْنَا بِمَا تَعِدُنَا  
إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٨﴾  
فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٧٩﴾
- There has certainly come to you a manifest proof  
from your Lord.  
This she-camel of Allah is a sign for you.  
Let her alone to graze [freely] in Allah's land,  
and do not cause her any harm,<sup>1</sup>  
for then you shall be seized by a painful punishment.  
Remember when He made you successors  
after [the people of] 'Ād,  
and settled you in the land:  
you build palaces in its plains,  
and hew houses out of the mountains.  
So remember Allah's bounties,  
and do not act wickedly on the earth,  
causing corruption.'
- The elite of his people who were arrogant said  
to those who were abased  
—to those among them who had faith—  
'Do you know that Ṣāliḥ has been sent by his Lord?'  
They said,  
'We indeed believe in what he has been sent with.'
- Those who were arrogant said,  
'We indeed disbelieve in what you have believed.'
- So they hamstrung the She-camel  
and defied the command of their Lord,  
and they said,  
'O Ṣāliḥ, bring us what you threaten us with,  
if you are one of the apostles.'
- So the earthquake seized them,  
and they lay lifeless prostrate in their homes.

<sup>1</sup> Or 'do not touch her with malice.'

- 79 So he abandoned them [to their fate], and said,  
 'O my people!  
 Certainly I communicated to you  
 the message of my Lord,  
 and I was your well-wisher,  
 but you did not like well-wishers.'
- 80 And Lot, when he said to his people,  
 'What! Do you commit an outrage  
 none in the world ever committed before you?!  
 Indeed you come to men with desire<sup>1</sup>  
 instead of women!  
 Rather you are a profligate lot.'
- 81 But the only answer of his people was that they said,  
 'Expel them from your town!  
 They are indeed a puritanical lot.'
- 82 So We delivered him and his family, except his wife;  
 she was one of those who remained behind.
- 83 Then We poured down upon them a rain [of stones].  
 So *observe* how was the fate of the guilty!
- 84 And to [the people of] Midian, Shu'ayb, their brother.  
 He said, 'O my people, worship Allah!  
 You have no other god besides Him.  
 There has certainly come to you a manifest proof  
 from your Lord.  
 Observe fully the measure and the balance,  
 and do not cheat the people of their goods,<sup>2</sup>

<sup>1</sup> Desire: sexual appetite or a sexual urge.

<sup>2</sup> That is, by employing short weights and measures.

وَلَا تَفْسِدُوا فِي الْأَرْضِ  
بَعْدَ إِصْلَاحِهَا

ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٨٦﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ  
تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
مَنْ ءَامَنَ بِهِ

وَتَبْغُونَهَا عِوَجًا  
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا  
فَكَثَّرَكُمُ  
وَأَنْظُرُوا

كَيْفَ كَانَ عِقَابُ الْمُفْسِدِينَ ﴿٨٧﴾

وَإِن كَانِ طَآئِفَةٌ مِّنْكُمْ ءَامَنُوا  
بِالَّذِي أُرْسِلْتُ بِهِ

وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا  
فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا  
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٨﴾

and do not cause corruption on the earth  
after its restoration.

That is better for you, if you are faithful.

86 And do not lie in wait on every road  
to threaten and bar from the way of Allah  
those who have faith in Him,  
seeking to make it crooked.

And remember when you were few,  
and He multiplied you,  
and observe

how was the fate of the agents of corruption.

87 If a group of you have believed  
in what I have been sent with,  
and a group have not believed,  
be patient until Allah judges between us,  
and He is the best of judges.'

[PART 9]

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ  
لَنُخْرِجَنَّكَ يَشُعَيْبُ  
وَالَّذِينَ ءَامَنُوا مَعَكَ  
مِن قَرْيِنَا  
أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا

قَالَ أَوْلَوْ كُنَّا كَرِهِينَ ﴿٨٩﴾

قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا  
إِن عُدْنَا فِي مِلَّتِكُمْ

بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا  
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا  
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا  
عَلَى اللَّهِ تَوَكَّلْنَا

88 The elite of his people who were arrogant said,  
'O Shu'ayb, we will surely expel you  
and the faithful who are with you  
from our town,  
or else you shall revert to our creed.'

He said, 'What! Even if we should be unwilling?!

89 We would be fabricating a lie against Allah  
should we revert to your creed  
after Allah had delivered us from it.

It does not behoove us to return to it,  
unless Allah, our Lord, should wish so.

Our Lord embraces all things in [His] knowledge.  
In Allah we have put our trust.'

- رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ  
وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٨﴾
- 90 'Our Lord! Judge justly between us and our people,  
and You are the best of judges!'  
وَقَالَ أَمْلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
لِئِنْ أَتَبَعْتُمْ شُعَيْبًا  
إِنْ كُنتُمْ إِذًا لَخَسِرُونَ ﴿٨٩﴾
- 91 The elite of his people who were faithless said,  
'If you follow Shu'ayb,  
you will indeed be losers.'  
فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَصَابِعُوا فِي دَارِهِمْ جَثِيئِينَ ﴿٩٠﴾
- 92 So the earthquake seized them,  
and they lay lifeless prostrate in their homes.  
الَّذِينَ كَذَّبُوا شُعَيْبًا  
كَأَنَّ لَمْ يَغْتَوُوا فِيهَا  
الَّذِينَ كَذَّبُوا شُعَيْبًا  
كَانُوا هُمُ الْخَاسِرِينَ ﴿٩١﴾
- 93 Those who impugned Shu'ayb  
became as if they had never lived there.  
Those who impugned Shu'ayb  
were themselves the losers.  
فَتَوَلَّى عَنْهُمْ  
وَقَالَ يَا قَوْمِ  
لَقَدْ أَبْلَغْتُكُمْ  
رِسَالَتِ رَبِّي  
وَنَصَحْتُ لَكُمْ  
فَكَيْفَ ءَأَسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٢﴾
- 94 So he abandoned them [to their fate]  
and said, 'O my people!  
Certainly I communicated to you  
the messages of my Lord,  
and I was your well-wisher.  
So how should I grieve for a faithless lot?'
- وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ  
إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٣﴾
- 94 We did not send a prophet to any town  
without visiting its people with stress and distress  
so that they might entreat [for Allah's forgiveness].  
ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ  
حَتَّىٰ عَفَوْا وَقَالُوا  
قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ  
فَأَخَذْنَاهُمْ بَغْتَةً  
وَهُمْ لَا يَشْعُرُونَ ﴿٩٤﴾
- 95 Then We changed the ill [conditions] to good  
until they multiplied [in numbers] and said,  
'Adversity and ease befell our fathers [too].'  
Then We seized them suddenly  
while they were unaware.  
وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَأَمَنُوا  
وَاتَّقَوْا  
لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ  
مِّنَ السَّمَاءِ وَالْأَرْضِ
- 96 If the people of the towns had been faithful  
and Godwary,  
We would have opened to them blessings  
from the heaven and the earth.

- وَلَكِنْ كَذَّبُوا  
فَأَخَذْنَاهُمْ  
بِمَا كَانُوا يَكْسِبُونَ ﴿٩٧﴾  
أَفَأَمِنَ أَهْلُ الْقُرَىٰ  
أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنَاتٍ  
وَهُمْ نَائِمُونَ ﴿٩٨﴾  
أَوَأَمِنَ أَهْلُ الْقُرَىٰ  
أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى  
وَهُمْ يَلْعَبُونَ ﴿٩٩﴾  
أَفَأَمِنُوا مَكْرَ اللَّهِ  
فَلَا يَأْمَنُ مَكْرَ اللَّهِ  
إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٠٠﴾  
أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ  
مِنْ بَعْدِ أَهْلِهَا  
أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ  
وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ  
فَهُمْ لَا يَسْمَعُونَ ﴿١٠١﴾  
تِلْكَ الْقُرَىٰ  
نُقِصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا  
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ  
فَمَا كَانُوا لِيُؤْمِنُوا  
بِمَا كَذَّبُوا مِنْ قَبْلُ  
كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠٢﴾  
وَمَا وَجَدْنَا لِأَكْثَرِهِمْ  
مِنْ عَهْدٍ  
وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٣﴾
- But they denied;  
so We seized them  
because of what they used to earn.  
97 Do the people of the towns feel secure  
from Our punishment overtaking them at night  
while they are asleep?  
98 Do the people of the towns feel secure  
from Our punishment overtaking them at midday  
while they are playing around?  
99 Do they feel secure from Allah's devising?  
No one feels secure from Allah's devising  
except the people who are losers.  
100 Does it not dawn upon those who inherited the earth  
after its [former] inhabitants  
that if We wish We will punish them for their sins,  
and set a seal on their hearts  
so they would not hear?  
101 These are the towns  
some of whose accounts We recount to *you*.  
Their apostles certainly brought them  
manifest proofs,  
but they were not the ones to believe  
in what they had denied earlier.  
Thus does Allah put a seal  
on the hearts of the faithless.  
102 We did not find in most of them  
any [loyalty to] covenants.  
Indeed We found most of them to be transgressors.

- 103 ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا  
إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
فَظَلَمُوا بِهَا  
فَانظُرْ  
103 Then after them We sent Moses with Our signs  
to Pharaoh and his elite,  
but they wronged them.  
So *observe*  
how was the fate of the agents of corruption!
- 104 وَ قَالَ مُوسَىٰ  
يَنْفِرْعَوْنَ  
104 And Moses said,  
'O Pharaoh,  
I am indeed an apostle from the Lord of all the worlds.
- 105 إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾  
حَقِيقٌ عَلَىٰ أَن لَّا أَقُولُ عَلَى اللَّهِ  
إِلَّا الْحَقَّ  
105 It behooves me to say nothing about Allah  
except the truth.  
I certainly bring you a manifest proof  
from your Lord.
- 106 قَدْ جِئْتُكُمْ بِبَيِّنَةٍ  
مِّن رَّبِّكُمْ  
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾  
106 He said, 'If you have brought a sign,  
produce it,  
should you be truthful.'
- 107 قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ  
فَأْتِ بِهَا  
107 Thereat he threw down his staff,  
and behold, it became a manifest python.
- 108 إِنْ كُنتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾  
فَأَلْقَىٰ عَصَاهُ  
108 Then he drew out his hand,  
and behold, it was white to the onlookers.
- 109 فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٧﴾  
قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ  
109 The elite of Pharaoh's people said,  
'This is indeed an expert magician;  
he seeks to expel you from your land.'
- 110 إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿١٠٨﴾  
يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ  
فَمَاذَا تَأْمُرُونَ ﴿١٠٩﴾  
110 'So what do you advise?'
- 111 قَالُوا أَرْجِهْ وَأَخَاهُ  
وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٠﴾  
111 They said, 'Put him and his brother off for a while,  
and send heralds to the cities,  
to bring you every expert magician.'
- 112 يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿١١١﴾  
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ  
112 And the magicians came to Pharaoh.  
They said,  
'We shall indeed have a reward
- 113 قَالُوا  
إِنَّ لَنَا لَأَجْرًا

- 114 He said, 'Of course!  
 And indeed you shall be among those near [to me].'  
 115 They said, 'O Moses,  
 will you throw [first],  
 or shall we throw?'  
 116 He said, 'Throw [yours].'  
 So when they threw,  
 they bewitched the people's eyes  
 and overawed them,  
 producing a tremendous magic.  
 117 And We signalled to Moses:  
 'Throw down your staff.'  
 And behold, it was swallowing what they had faked.  
 118 So the truth came out,  
 and what they had wrought was reduced to naught.  
 119 Thereat they were vanquished,  
 and they retreated, humiliated.  
 120 And the magicians fell down in prostration.  
 121 They said,  
 'We have believed in the Lord of all the worlds,  
 the Lord of Moses and Aaron.'  
 123 Pharaoh said,  
 'Do you profess faith in Him before I may permit you?  
 It is indeed a plot you have devised in the city  
 to expel its people from it.

<sup>1</sup> This is in accordance with the reading of Hafṣ and that of the Hijāzī *qārīs*. However, in accordance with an alternate reading (with an interrogative *hamzah* before *inna*, exactly as in 26:41, a parallel verse) the translation will be, 'Shall we indeed have a reward if we were to be the victors?' (see *Mu'jam al-Qirā'āt al-Qur'āniyyah*, ii, pp. 388-389).

- فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾  
 124 Surely I will cut off your hands and feet  
 لِأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ  
 مِنْ خِلْفٍ  
 on opposite sides,  
 ثُمَّ لَأَصْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٥﴾  
 and then I will surely crucify all of you.'
- قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٦﴾  
 125 They said, 'Indeed we shall return to our Lord.  
 وَمَا تَنْفِقُمْنَا مِنَّا إِلَّا  
 126 You are vindictive toward us only  
 أَرْبَاءَ مَا  
 because we have believed  
 بِآيَاتِ رَبِّنَا لَمَّا جَاءَنَا  
 in the signs of our Lord, when they came to us.'  
 رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
 'Our Lord! Pour patience upon us,  
 وَتَوَفَّقْنَا مَسْلِمِينَ ﴿١٢٧﴾  
 and grant us to die as *muslims*.'
- وَقَالَ الْأُمَلَاءُ مِنْ قَوْمِ فِرْعَوْنَ  
 127 The elite of Pharaoh's people said,  
 أَتَذَرُ مُوسَىٰ وَقَوْمَهُ  
 'Will you leave Moses and his people  
 لِيُفْسِدُوا فِي الْأَرْضِ  
 to cause corruption in the land,  
 وَيَذَرَكُ وَاِلٰهَاتِكَ  
 and to abandon you and your gods?'  
 قَالَ سَنَقْتُلُهُمْ وَنَشَاءُ هُمُ  
 He said, 'We will kill their sons  
 وَنَسَاءُهُمْ  
 and spare their women,  
 وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٨﴾  
 and indeed we are dominant over them.'
- قَالَ مُوسَىٰ لِقَوْمِهِ  
 128 Moses said to his people,  
 اَسْتَعِينُوا بِاللهِ وَاصْبِرُوا  
 'Turn to Allah for help and be patient.  
 إِنَّ الْأَرْضَ لِلَّهِ  
 The earth indeed belongs to Allah,  
 يُورِثُهَا مَن يَشَاءُ  
 and He gives its inheritance to whomever He wishes  
 مِنْ عِبَادِهِ  
 of His servants,  
 وَالْآخِرَةُ لِلْمُتَّقِينَ ﴿١٢٩﴾  
 and the outcome will be in favour of the Godway.'
- قَالُوا  
 129 They said,  
 أُودِيَنا مِنْ قَبْلِ أَنْ تَأْتِيَنَا  
 'We were tormented before you came to us  
 وَمِنْ بَعْدِ مَا جِئْتَنَا  
 and [also] after you came to us.'
- قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ  
 He said, 'Maybe your Lord will destroy your enemy  
 وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ  
 and make you successors in the land,  
 فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾  
 and then He will see how you act.'
- وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ  
 130 Certainly We afflicted Pharaoh's clan

بِالسَّيِّئِ وَنَقَصٍ مِّنَ الْأَشْمَرَاتِ

لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣١﴾

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ

قَالُوا لَنَا هَذَا

وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ

يَطْبُرُوا بِمُوسَىٰ

وَمَنْ مَّعَهُ

أَلَا

إِنَّمَا ظَنَرَهُمْ عِندَ اللَّهِ

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣٢﴾

وَقَالُوا

مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا

فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٣﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ

وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ

ءَايَاتٍ مُّفَصَّلَاتٍ

فَأَسْتَكْبَرُوا

وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٤﴾

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا

يَنُمُوسَىٰ آدَعُ لَنَا رَبَّكَ

بِمَا عَاهَدَ عِنْدَكَ

لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ

لَنُؤْمِنَنَّ لَكَ

وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ ﴿١٣٥﴾

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ

إِلَىٰ أَجَلٍ هُمْ بَلَّغُوهُ

إِذَا هُمْ يَنْكُتُونَ ﴿١٣٦﴾

فَأَنْتَقَمْنَا مِنْهُمْ

فَأَغْرَقْنَاهُمْ فِي الْيَمِّ

بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا

with droughts and loss of produce,  
so that they may take admonition.

131 But whenever any good came to them,  
they would say, 'This is our due.'

And if any ill visited them,  
they took it for ill omens attending Moses  
and those who were with him.

(Look!

Indeed the cause of their ill omens is with Allah,  
but most of them do not know.)

132 And they said,

'Whatever sign you may bring us to bewitch us,  
we are not going to believe you.'

133 So We sent against them a flood and locusts,  
lice, frogs and blood,  
as distinct signs.

But they acted arrogantly,  
and they were a guilty lot.

134 Whenever a plague fell upon them, they would say,  
'O Moses, invoke your Lord for us  
by the covenant He has made with you.

If you remove the plague from us,  
we will certainly believe in you  
and let the Children of Israel go along with you.'

135 But when We had removed the plague from them  
until a term that they should have completed,  
behold, they broke their promise.

136 So We took vengeance on them  
and drowned them in the sea,  
for they denied Our signs

- وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾  
 وَأَوْزَنَّا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ  
 مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا  
 الَّتِي بَرَكْنَا فِيهَا  
 وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ  
 عَلَىٰ بَنِي إِسْرَائِيلَ  
 بِمَا صَبَرُوا  
 وَدَمَرْنَا  
 مَا كَانَتْ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ  
 وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾  
 وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ  
 فَأَتَوْا عَلَىٰ قَوْمٍ  
 يَعْكُفُونَ عَلَىٰ أَصْنَامِهِمْ  
 قَالُوا يَا مَوْسَىٰ اجْعَلْ لَنَا إِلَهًا  
 كَمَا لَهُمْ آلِهَةٌ  
 قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾  
 إِنَّ هَذِهِ لَأَيُّ مُتَبَرِّمًا هُمْ فِيهِ  
 وَبَسَطْنَا مَا كَانُوا يَمْعَلُونَ ﴿١٣٩﴾  
 قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا  
 وَهُوَ فَضَّلَكُمْ  
 عَلَى الْعَالَمِينَ ﴿١٤٠﴾  
 وَإِذْ أَخَيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ  
 يَسُومُونَكُمْ سُوءَ الْعَذَابِ  
 يُقْتُلُونَ أَبْنَاءَكُمْ  
 وَيَسْتَحْيُونَ نِسَاءَكُمْ  
 وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾ \*  
 وَأَوَاعَدْنَا مُوسَىٰ  
 ثَلَاثِينَ لَيْلَةً  
 وَأَتَمَمْنَا بِهَا بِعَشْرٍ
- and were oblivious to them.  
 137 We made the people who were abased the heirs  
 to the east and west of the land  
 which We had blessed,  
 and your Lord's best word [of promise] was fulfilled  
 for the Children of Israel  
 because of their patience,  
 and We destroyed  
 what Pharaoh and his people had built  
 and what they used to erect.  
 138 We carried the Children of Israel across the sea,  
 whereat they came upon a people  
 cleaving to certain idols that they had.  
 They said, 'O Moses, make for us a god  
 like the gods that they have.'  
 He said, 'You are indeed an ignorant lot.  
 139 What they are engaged in is indeed bound to perish,  
 and what they have been doing shall come to naught.'  
 140 He said, 'Shall I find you a god other than Allah,  
 while He has graced you  
 over all the nations?'  
 141 And when We delivered you from Pharaoh's clan  
 who inflicted on you a terrible torment,  
 slaughtering your sons  
 and sparing your women,  
 and there was a great test in that from your Lord.  
 142 And We made an appointment with Moses  
 for thirty nights,  
 and completed them with ten [more];

فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً  
وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ  
أَخْلَفْنِي فِي قَوْمِي  
وَأَصْلِحْ  
وَلَا تَتَّبِعْ  
سَبِيلَ الْمُفْسِدِينَ ﴿١٤٣﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا  
وَكَلَّمَهُ رَبُّهُ  
قَالَ رَبِّ أَرِنِي  
أَنْظُرْ إِلَيْكَ  
قَالَ لَنْ تَرَنِي  
وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ  
فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي  
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ  
جَعَلَهُ دَكًّا  
وَحَرَّ مُوسَى صَعِقًا  
فَلَمَّا أَفَاقَ قَالَ  
سُبْحَانَكَ تُبْتُ إِلَيْكَ  
وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٤﴾

قَالَ يَمُوسَى  
إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ  
بِرِسَالَتِي وَبِكَلِمِي  
فَخُذْ مَا آتَيْتُكَ  
وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٥﴾  
وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ  
مِن كُلِّ شَيْءٍ مَّوْعِظَةً  
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ  
فَخُذْهَا بِقُوَّةٍ  
وَأْمُرْ قَوْمَكَ

thus the tryst of his Lord was completed in forty nights.

And Moses said to Aaron, his brother,

'Be my successor among my people,

and set things right

and do not follow

the way of the agents of corruption.'

143 When Moses arrived at Our tryst

and his Lord spoke to him,

he said, 'My Lord, show [Yourself] to me,

that I may look at You!'

He said, 'You shall not see Me.

But look at the mountain:

if it abides in its place, then you will see Me.'

So when his Lord disclosed Himself to the mountain,

He levelled it,<sup>1</sup>

and Moses fell down swooning.

And when he recovered, he said,

'Immaculate are You! I turn to You in penitence,

and I am the first of the faithful.'

144 He said, 'O Moses,

I have chosen you over the people

with My messages and My speech.

So take what I give you,

and be among the grateful.'

145 And We wrote for him in the Tablets

advice concerning all things

and an elaboration of all things,

[and We said], 'Hold on to them with power,

and bid your people

<sup>1</sup> Or 'He made it crumble.'

- يَأْخُذُوا بِأَحْسَنَهَا  
 سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٦﴾  
 146 Soon I shall turn away from My signs  
 those who are unduly arrogant in the earth:  
 [even] though they should see every sign,  
 they will not believe in it,  
 and if they see the way of rectitude  
 they will not take it as [their] way,  
 and if they see the way of error  
 they will take it as [their] way.  
 That is because they deny Our signs  
 and are oblivious to them.’
- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٧﴾  
 147 Those who deny Our signs  
 and the encounter of the Hereafter,  
 their works have failed.  
 Shall they be requited except for what they used to do?
- وَأَخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ  
 مِنْ حُلِيِّهِمْ عِجْلًا  
 جَسَدًا لَهُ خُورٌ  
 أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ  
 وَلَا يَهْتَدِيهِمْ سَبِيلًا  
 اتَّخَذُوهُ  
 وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾  
 148 The people of Moses took up in his absence  
 a calf [cast] from their ornaments  
 —a body that gave out a lowing sound.  
 Did they not regard that it did not speak to them,  
 nor did it guide them to any way?  
 They took it up [for worship]  
 and they were wrongdoers.
- وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ  
 وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا  
 قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا  
 وَيَغْفِرَ لَنَا  
 لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾  
 149 But when they became remorseful  
 and realised they had gone astray,  
 they said, ‘Should our Lord have no mercy on us,  
 and forgive us,  
 we will be surely among the losers.’
- وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ  
 150 And when Moses returned to his people,

- غَضِبْنَ أَسْفًا  
 قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ٥٤  
 أَعْجَلْتُمْ أَمْرَ رَبِّكُمْ ٥٥  
 وَأَلْقَى الْأَلْوَاحَ  
 وَأَخَذَ بِرَأْسِ أَخِيهِ  
 سَجْرُهُ إِلَىٰ يَمِينِهِ  
 قَالَ ابْنَ أُمَّ  
 إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي  
 وَكَادُوا يَقْتُلُونَنِي  
 فَلَا تُكَلِّمَنِي بِالْأَعْدَاءِ  
 وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ٥٦  
 قَالَ رَبِّ اغْفِرْ لِي وَلِإِخْوَتِي  
 وَأَدْخِلْنَا فِي رَحْمَتِكَ  
 وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ٥٧  
 إِنَّ الَّذِينَ أَخَذُوا الْعِجْلَ  
 سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ  
 وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا  
 وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ٥٨  
 وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ  
 ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا  
 إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
 لَغَفُورٌ رَحِيمٌ ٥٩  
 وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ  
 أَخَذَ الْأَلْوَاحَ  
 وَفِي نُسخَتِهَا هُدًى وَرَحْمَةٌ  
 لِلَّذِينَ هُمْ لِربِّهِمْ يَرْهَبُونَ ٦٠  
 وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا  
 لِمِيقَاتِنَا  
 فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ  
 قَالَ رَبِّ لَوْ شِئْتَ
- angry and indignant,  
 he said, 'Evil has been your conduct in my absence!  
 Would you hasten on the edict of your Lord?'  
 He threw down the tablets  
 and seized his brother by the head,  
 pulling him towards himself.  
 He said, 'Son of my mother,  
 indeed this people thought me to be weak,  
 and they were about to kill me.  
 So do not let the enemies gloat over me,  
 and do not take me with the wrongdoing lot.'  
 He said, 'My Lord, forgive me and my brother,  
 and admit us into Your mercy,  
 for You are the most merciful of the merciful.  
 Indeed those who took up the calf [for worship]  
 shall be overtaken by their Lord's wrath  
 and abasement in the life of the world.'  
 Thus do We requite the fabricators [of lies].  
 Yet [to] those who commit misdeeds  
 but repent after that, and believe,  
 —indeed, after that, *your* Lord  
 shall surely be all-forgiving, all-merciful.  
 And when Moses' indignation abated,  
 he picked up the tablets  
 whose inscriptions contained guidance and mercy  
 for those who are in awe of their Lord.  
 Moses chose seventy men from his people  
 for Our tryst,  
 and when the earthquake seized them,  
 he said, 'My Lord, had You wished,

أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِنِّي  
 أَتْلِكُنَا  
 بِمَا فَعَلَ السُّفَهَاءُ مِنَّا  
 إِن هِيَ إِلَّا فِتْنَتُكَ  
 تُضِلُّ بِهَا مَن تَشَاءُ  
 وَتَهْدِي مَن تَشَاءُ  
 أَنْتَ وَلِيُّنَا  
 فَاغْفِرْ لَنَا وَارْحَمْنَا  
 وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿٦٥﴾  
 156 وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً  
 وَفِي الْآخِرَةِ  
 إِنَّا هُدْنَا إِلَيْكَ  
 قَالَ عَدَلِي أُصِيبُ بِهِ مَن أَشَاءُ  
 وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ  
 فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ  
 وَيُؤْتُونَ الزَّكَاةَ  
 وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿٦٦﴾  
 157 الَّذِينَ يَتَّبِعُونَ الرَّسُولَ  
 النَّبِيَّ الْأُمِّيَّ  
 الَّذِي يَخُذُ مِن مَّكْتُوبَاتِنَا  
 فِي التَّوْرَةِ وَالْإِنْجِيلِ  
 يَأْمُرُهُم بِالْمَعْرُوفِ  
 وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ  
 وَخَلُّوا لَهُمُ الطَّيِّبَاتِ  
 وَخَرِّمُوا عَلَيْهِمُ الْخَبِيثَاتِ  
 وَبَضَعِ عَنْهُمْ إِصْرَهُمْ  
 وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ  
 فَالَّذِينَ آمَنُوا بِهِ  
 وَعَزَّرُوهُ وَنَصَرُوهُ

You would have destroyed them and me before.  
 Will You destroy us  
 because of what the fools amongst us have done?  
 It is only Your test  
 by which You lead astray whomever You wish  
 and guide whomever You wish.  
 You are our master,  
 so forgive us and have mercy on us,  
 for You are the best of those who forgive.  
 And appoint goodness for us in this world  
 and the Hereafter,  
 for indeed we have come back to You.’  
 Said He, ‘I visit My punishment on whomever I wish,  
 but My mercy embraces all things.<sup>1</sup>  
 Soon I shall appoint it for those who are Godwary  
 and give the *zakāt*  
 and those who believe in Our signs  
 —those who follow the Apostle,  
 the uninstructed prophet,  
 whose mention they find written with them  
 in the Torah and the Evangel,  
 who bids them to do what is right  
 and forbids them from what is wrong,  
 makes lawful to them all the good things  
 and forbids them from all vicious things,  
 and relieves them of their burdens  
 and the shackles that were upon them  
 —those who believe in him,  
 honour him, and help him

<sup>1</sup> Cf. 6:12.

- وَاتَّبِعُوا النُّورَ  
الَّذِي أُنزِلَ مَعَهُ  
أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٧﴾
- 158 *Say*, 'O mankind!  
I am the Apostle of Allah to you all, [of Him]  
to whom belongs the kingdom of the heavens  
and the earth.  
There is no god except Him.  
He gives life and brings death.'  
So have faith in Allah and His Apostle,  
the uninstructed prophet,  
who has faith in Allah and His words,  
and follow him so that you may be guided.
- 159 Among the people of Moses is a nation  
who guide [the people] by the truth  
and do justice thereby.
- 160 We split them up into twelve tribal communities,  
and We revealed to Moses,  
when his people asked him for water,  
[saying], 'Strike the rock with your staff,'  
whereat twelve fountains gushed forth from it.  
Every tribe came to know its drinking-place.  
And We shaded them with clouds,  
and We sent down to them manna and quails:  
'Eat of the good things We have provided you.'  
And they did not wrong Us,  
but they used to wrong [only] themselves.
- 161 And when they were told,  
'Settle in this town
- وَاتَّبِعُوا النُّورَ  
الَّذِي أُنزِلَ مَعَهُ  
أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٧﴾
- إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ  
لَا إِلَهَ إِلَّا هُوَ  
يُحْيِي - وَيُمِيتُ  
فَآمِنُوا بِاللَّهِ وَرَسُولِهِ  
الَّذِي آتَى  
الَّذِي يُؤْمِرُ بِاللَّهِ وَكَلِمَاتِهِ  
وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٨﴾
- وَمِن قَوْمِ مُوسَى أُمَّةٌ  
يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَعْدِلُونَ ﴿٥٩﴾
- وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا  
وَأَوْحَيْنَا إِلَى مُوسَى  
إِذِ اسْتَسْقَنَهُ قَوْمُهُ  
أَبِ أَصْرِبَ بَعْصَاكَ الْحَجَرَ  
فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ  
وَوَضَّلْنَا عَلَيْهِمُ الْغَمَمَ  
وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَى  
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
وَمَا ظَلَمُونَا  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٦٠﴾
- وَإِذْ قِيلَ لَهُمْ  
أَسْكُنُوا هَذِهِ الْقَرْيَةَ

<sup>1</sup> Cf. 4:174.

وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ  
 وَقُولُوا حِطَّةٌ  
 وَادْخُلُوا الْبَابَ سُجَّدًا  
 نَغْفِرَ لَكُمْ خَطِيئَاتِكُمْ  
 سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦٢﴾  
 162 فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا  
 غَيْرَ الَّذِي قِيلَ لَهُمْ  
 فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ  
 بِمَا كَانُوا يَظْلُمُونَ ﴿١٦٣﴾  
 163 وَسَأَلْتُهُمْ  
 عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ  
 إِذْ يَعْدُونَ فِي السَّبْتِ  
 إِذْ تَأْتِيهِمْ حِيَتَانُهُمْ  
 يَوْمَ سَبْتِهِمْ  
 شُرْعًا  
 وَيَوْمَ لَا يَسْبِتُونَ  
 لَا تَأْتِيهِمْ  
 كَذَلِكَ نَبْلُوهُمْ  
 بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾  
 164 وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ  
 لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ  
 أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا  
 قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ  
 وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾  
 165 فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ  
 أَجْبَنَّا الَّذِينَ يَهْتَوُونَ عَنِ السُّوءِ  
 وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ  
 بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

and eat thereof whence you wish;  
 and say, "Relieve [us of the burden of our sins],"  
 and enter prostrating at the gate,  
 that We may forgive your iniquities,  
 and soon We shall enhance the virtuous.<sup>1</sup>

162 But the wrongdoers changed the saying  
 with other than what they had been told.

So We sent against them a plague from the sky  
 because of the wrongs they used to commit.

163 Ask them<sup>2</sup>

about the town that was situated on the seaside,  
 when they violated the Sabbath,  
 when their fish would come to them  
 on the Sabbath day,  
 visibly on the shore,  
 but on days when they were not keeping Sabbath  
 they would not come to them.

Thus did We test them

because of the transgressions they used to commit.

164 When a group of them said,

'Why do you advise a people whom Allah will destroy  
 or punish with a severe punishment?'

They said, 'As an excuse before your Lord,  
 and [with the hope] that they may be Godwary.'

165 So when they forgot what they had been reminded of

We delivered those who forbade evil [conduct]  
 and seized the wrongdoers with a terrible punishment  
 because of the transgressions they used to commit.

<sup>1</sup> Cf. 2:58.

<sup>2</sup> That is, the Jews, to whom the following passages relate, up to verse 171.

- فَلَمَّا عَتَوْا 166 When they defied [the command pertaining to]  
عَنْ مَا نُهِيَ عَنْهُ  
قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾  
وَإِذْ تَأَذَّبَ رَبُّكَ 167 And when *your* Lord proclaimed  
لَيَبْعَثَنَّ عَلَيْهِمْ  
إِلَى يَوْمِ الْقِيَامَةِ  
مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ  
إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ  
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾  
وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا 168 We dispersed them into communities around the earth:  
مِنْهُمْ الْمُصَلِحِينَ  
وَمِنْهُمْ دُونَ ذَلِكَ  
وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾  
فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ 169 Then they were succeeded by an evil posterity  
وَرِثُوا الْكِتَابَ  
يَأْخُذُونَ عَرَضَ هَذَا الدُّنْيَا  
وَيَقُولُونَ سَيُغْفَرُ لَنَا  
وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُهُ  
يَأْخُذُوهُ  
أَلَمْ يُوْحَدْ عَلَيْهِم مِيثَاقُ الْكِتَابِ  
أَنْ لَا يَقُولُوا عَلَى اللَّهِ  
إِلَّا الْحَقَّ  
وَدَرَسُوا مَا فِيهِ  
وَالدَّارُ الْآخِرَةُ خَيْرٌ  
لِلَّذِينَ يَتَّقُونَ  
أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾
- what they were forbidden from,  
We said to them, ‘Be you spurned apes.’<sup>1</sup>  
that He would surely send against them,<sup>2</sup>  
until the Day of Resurrection,  
those who would inflict on them a terrible punishment.  
Indeed your Lord is swift in retribution,  
and indeed He is all-forgiving, all-merciful.  
some of them were righteous,  
and some of them otherwise,  
and We tested them with good and bad [times]  
so that they may come back.  
which inherited the Book:  
they grab the transitory gains of this lower world,<sup>3</sup>  
and say, ‘It will be forgiven us.’  
And if similar transitory gains were to come their way,  
they would grab them too.  
Was not the covenant of the Book taken with them  
that they shall not attribute anything to Allah  
except the truth?  
They have studied what is in it,  
and [know that] the abode of the Hereafter is better  
for those who are Godfearing.  
Do you not apply reason?

<sup>1</sup> Cf. 2:65.<sup>2</sup> That is, the Jews.<sup>3</sup> That is, in return for sinful actions.

- وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ  
وَأَقَامُوا الصَّلَاةَ  
إِنَّا لَا نُضِيعُ  
أَجْرَ الصَّالِحِينَ ﴿١٧٠﴾
- 170 As for those who hold fast to the Book  
and maintain the prayer  
—indeed We do not waste  
the reward of those who bring about reform.
- وَإِذْ نَتَقْنَا الْجَبَلَ  
فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ  
وَوَضَّحْنَاهُ أَنَّهُ وَأَقِيعُ يَوْمِ  
حُدُودِ مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَذَكَّرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾
- 171 When We plucked the mountain  
[and held it] above them as if it were a canopy  
(and they thought it was about to fall on them):  
'Hold on with power to what We have given you  
and remember that which is in it,  
so that you may be Godwary.'
- وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ  
مِنْ ظُهُورِهِمْ  
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ  
أَلَسْتُ بِرَبِّكُمْ  
قَالُوا بَلَىٰ شَهِدْنَا  
أَن تَقُولُوا يَوْمَ الْقِيَامَةِ  
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾
- 172 When *your* Lord took from the Children of Adam,  
from their loins, their descendants  
and made them bear witness over themselves,  
[He said to them,] 'Am I not your Lord?'  
They said, 'Yes indeed! We bear witness.'  
[This,] lest you should say on the Day of Resurrection,  
'Indeed we were unaware of this,'
- أَوْ تَقُولُوا  
إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ  
وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ  
أَفْتَهَلِكُنَا  
بِمَا فَعَلَ الْمُتَعَبِلُونَ ﴿١٧٣﴾
- 173 or lest you should say,  
'Our fathers ascribed partners [to Allah] before [us]  
and we were descendants after them.  
Will You then destroy us  
because of what the falsifiers have done?'
- وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ  
وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾
- 174 Thus do We elaborate the signs,  
so that they may come back.
- وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي  
ءَاتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا  
فَأَتَّبَعَهُ الشَّيْطَانُ  
فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾
- 175 *Relate* to them an account of him  
to whom We gave Our signs, but he cast them off.  
Thereupon Satan pursued him,  
and he became one of the perverse.
- وَلَوْ شِئْنَا  
لَرَفَعْنَاهُ بِهَا
- 176 Had We wished,  
We would have surely raised him by their means,

- وَلِكِنَّهُ أَحْلَدَ إِلَى الْأَرْضِ  
وَاتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ  
إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثُ  
أَوْ تَتْرَكَهُ يَلْهَثُ  
ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا  
فَأَقْصَصَ الْقَصَصَ  
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾
- 177 Evil is the parable of the people who deny Our signs  
and wrong themselves.
- وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٧﴾  
مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي  
وَمَنْ يَضِلَّ  
فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾
- 178 Whomever Allah guides is rightly guided,  
and whomever He leads astray  
—it is they who are the losers.
- وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ  
كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ  
هُم قُلُوبٌ لَا يَفْقَهُونَ بِهَا  
وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا  
وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا  
أُولَئِكَ كَالْأَنْعَامِ  
بَلْ هُمْ أَضَلُّ  
أُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾
- 179 Certainly We have created for hell  
many of the jinn and humans:  
they have hearts with which they do not understand,  
they have eyes with which they do not see,  
they have ears with which they do not hear.  
They are like cattle;  
rather they are more astray.  
It is they who are the heedless.<sup>1</sup>
- وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ  
فَادْعُوهُ بِهَا  
وَذُرُوا الَّذِينَ يُلْحِدُونَ  
فِي أَسْمَائِهِ  
سَيَجْزُونَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾
- 180 To Allah belong the Best Names,  
so supplicate Him by them,  
and abandon those who commit sacrilege  
in His names.  
Soon they shall be requited for what they used to do.
- وَمِمَّنْ خَلَقْنَا أُمَّةً  
يَهْدُونَ بِالْحَقِّ
- 181 Among those We have created are a nation  
who guide by the truth

<sup>1</sup> Cf. 8:21-24, 55; 25:44.

- وَبِهِ يَعْدُلُونَ ﴿١٨١﴾  
 وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا  
 سَنَسْتَدْرِجُهُمْ  
 مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾  
 وَأُمْلِي لَهُمْ  
 إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾  
 أَوَلَمْ يَتَفَكَّرُوا  
 مَا بَصَاحِبِهِمْ مِنْ جِنَّةٍ  
 إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾  
 أَوَلَمْ يَنْظُرُوا فِي  
 مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ  
 وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ  
 وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ  
 فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾  
 مَنْ يُضِلِلِ اللَّهُ  
 فَلَا هَادِيَ لَهُ  
 وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾  
 يَسْأَلُونَكَ عَنِ السَّاعَةِ  
 أَيَّانَ تُرْسِنُهَا  
 قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي  
 لَا يُجَلِّيها لَوْ قَتَبَهَا إِلَّا هُوَ  
 نَزَّلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ  
 لَا تَأْتِيكُمْ إِلَّا بَغْتَةً  
 يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا  
 قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾  
 قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا
- and do justice thereby.  
 182 As for those who deny Our signs,  
 We will draw them imperceptibly [into ruin],  
 whence they do not know.  
 183 And I will grant them respite,  
 for My devising is indeed sure.  
 184 Have they not reflected  
 that there is no madness in their companion,<sup>1</sup>  
 [and that] he is just a manifest warner?  
 185 Have they not contemplated  
 the dominions of the heavens and the earth,  
 and whatever things Allah has created,  
 and that maybe their time<sup>2</sup> has already drawn near?  
 So what discourse will they believe after this?!<sup>3</sup>  
 186 Whomever Allah leads astray  
 has no guide,  
 and He leaves them bewildered in their rebellion.  
 187 They question *you* concerning the Hour,  
 when will it set in?  
 Say, 'Its knowledge is only with my Lord:  
 none except Him shall manifest it at its time.  
 It will weigh heavy on the heavens and the earth.  
 It will not overtake you but suddenly.'  
 They ask *you* as if *you* were in the know of it.  
 Say, 'Its knowledge is only with Allah,  
 but most people do not know.'  
 188 Say, 'I have no control over any benefit for myself

<sup>1</sup> That is, the Prophet.<sup>2</sup> That is, death.<sup>3</sup> That is, the Qur'ān

وَلَا ضَرًّا  
إِلَّا مَا شَاءَ اللَّهُ  
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ  
لَأَسْتَكْتِرْتُ مِنَ الْخَيْرِ  
وَمَا مَسَّنِيَ السُّوءُ  
إِن أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ  
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾

nor [over] any harm  
except what Allah may wish.  
Had I known the Unseen,  
I would have acquired much good,  
and no ill would have befallen me.  
I am only a warner and a bearer of good news  
to a people who have faith.'

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
وَجَعَلَ مِنْهَا زَوْجَهَا  
لِيَسْكُنَ إِلَيْهَا  
فَلَمَّا تَغَشَّيْهَا  
حَمَلَتْ حَمَلًا خَفِيفًا  
فَمَرَّتَ بِهِ  
فَلَمَّا أَثْقَلَتْ  
دَعَا اللَّهَ رَبَّهُمَا  
لَئِن آتَيْتَنَا صَالِحًا  
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾  
فَلَمَّا آتَاهُمَا صَالِحًا  
جَعَلَا لَهُ شُرَكَاءَ  
فِيمَا آتَاهُمَا  
فَتَعَالَى اللَّهُ  
عَمَّا يُشْرِكُونَ ﴿١٩١﴾  
أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا  
وَهُمْ يُخْلَقُونَ ﴿١٩٢﴾  
وَلَا يَسْتَطِيعُونَ هُمْ نَصْرًا  
وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٣﴾  
وَإِن تَدْعُوهُمْ إِلَى الْهُدَى  
لَا يَتَّبِعُوكُمْ

189 It is He who created you from a single soul,  
and made from it its mate,  
that he might find comfort with her.  
So when he had covered<sup>1</sup> her,  
she bore a light burden  
and passed [some time] with it.  
When she had grown heavy,  
they both invoked Allah, their Lord:  
'If You give us a healthy [child],  
we will be surely grateful.'  
190 Then when He gave them a healthy [child],  
they ascribed partners to Him  
in what He had given them.  
Exalted is Allah  
above [having] any partners that they ascribe [to Him]!  
191 Do they ascribe [to Him] partners that create nothing  
and have been created themselves,  
and can neither help them,  
nor help themselves?  
192 And if you call them to guidance,  
they will not follow you:

<sup>1</sup> Cover: to copulate with.

- سَوَاءٌ عَلَيْكَ أَدَعَوْتَ تُمُوهُمْ  
 194 *it is the same to you whether you call them  
 or whether you are silent.*  
 أَمْ أَنْتُمْ صَمِتُونَ ﴿١٩٤﴾  
 إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
 195 *Indeed those whom you invoke besides Allah  
 are creatures like you.*  
 عِبَادٌ أَمْثَالُكُمْ  
 فَادْعُوهُمْ  
 196 *So invoke them:  
 they should answer you,  
 if you are truthful.*  
 فَلْيَسْتَجِيبُوا لَكُمْ  
 إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٩٥﴾  
 أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا  
 197 *Do they have any feet to walk with?  
 Do they have any hands to grasp with?  
 Do they have any eyes to see with?  
 Do they have any ears to hear with?*  
 أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا  
 أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا  
 أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا  
 198 *Say, 'Invoke your partners [that you ascribe to Allah]  
 and try out your stratagems<sup>1</sup> against me  
 without granting me any respite.*  
 قُلْ آدَعُوا شُرَكَاءَكُمْ  
 ثُمَّ كِيدُوا  
 فَلَا تُنظَرُونَ ﴿١٩٦﴾  
 إِنَّ وَلِيَّيَّ اللَّهُ  
 199 *My guardian is indeed Allah  
 who sent down the Book,  
 and He takes care of the righteous.*  
 الَّذِي نَزَّلَ الْكِتَابَ  
 وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٧﴾  
 وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ  
 200 *Those whom you invoke besides Him  
 can neither help you,  
 nor help themselves.'*  
 لَا يَسْتَطِيعُونَ نَصْرَكُمْ  
 وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٨﴾  
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
 201 *If you call them to guidance, they will not hear.  
 You see them observing you,  
 but they do not perceive.*  
 وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ  
 وَهُمْ لَا يُبْصِرُونَ ﴿١٩٩﴾  
 خُذِ الْعَفْوَ  
 202 *Adopt [a policy of] excusing [the faults of people],  
 bid what is right,  
 and turn away from the ignorant.*  
 وَأْمُرْ بِالْعُرْفِ  
 وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٢٠٠﴾  
 وَإِنَّمَا يَتَرَفَعُكَ مِنَ الشَّيْطَانِ نَزْغٌ  
 203 *Should a temptation from Satan disturb you,  
 invoke the protection of Allah;  
 indeed He is all-hearing, all-knowing.*  
 فَاسْتَعِذْ بِاللَّهِ  
 إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾

<sup>1</sup> Or 'try out your guile against me.' Cf. 11:55.

- 201 When those who are Godwary are touched  
by a visitation<sup>1</sup> of Satan,  
they remember [Allah]  
and, behold, they perceive.
- 202 But their brethren,<sup>2</sup>  
they draw them into error,  
and then they do not spare [any harm].
- 203 When *you* do not bring them a sign,  
they say, 'Why do you not improvise one?'  
*Say*, 'I only follow what is revealed to me  
from my Lord;  
these are insights from your Lord,  
and a guidance and mercy  
for a people who have faith.'
- 204 When the Qur'ān is recited,  
listen to it and be silent,  
maybe you will receive [Allah's] mercy.
- 205 And remember *your* Lord within your heart  
beseechingly and reverentially,  
without being loud,  
morning and evening,  
and *do not be* among the heedless.
- 206 Indeed those who are [stationed] near *your* Lord  
do not disdain to worship Him.  
They glorify Him  
and prostrate to Him.

<sup>1</sup> Or 'insinuation.'<sup>2</sup> That is, the polytheists, who are referred to as brethren of Satans.

## سُورَةُ الْأَنْفَالِ

8. SŪRAT AL-ANFĀL<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- يَسْأَلُونَكَ عَنِ الْأَنْفَالِ<sup>ط</sup> 1 They ask *you* concerning the *anfāl*.<sup>2</sup>  
قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ<sup>ط</sup> Say, 'The *anfāl* belong to Allah and the Apostle.'  
فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ<sup>ط</sup> So be wary of Allah and settle your differences,  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ<sup>ط</sup> and obey Allah and His Apostle,  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ should you be faithful.
- إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ 2 The faithful are only those  
إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ whose hearts tremble [with awe] when Allah is mentioned,  
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ and when His signs are recited to them,  
زَادَتْهُمْ إِيمَانًا they<sup>3</sup> increase their faith,  
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ and who put their trust in their Lord,
- الَّذِينَ يُقِيمُونَ الصَّلَاةَ 3 maintain the prayer  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ and spend out of what We have provided them.
- أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا 4 It is they who are truly the faithful.  
هُم دَرَجَاتٌ عِنْدَ رَبِّهِمْ They shall have ranks near their Lord,  
وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ forgiveness and a noble provision.
- كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ 5 As *your* Lord brought *you* out from *your* home  
بِالْحَقِّ with a just cause,  
وَأِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ a part of the faithful were indeed  
لَكَرِهُونَ ﴿٥﴾ reluctant.
- مُجَادِلُونَكَ فِي الْحَقِّ 6 They disputed with *you* concerning the truth

<sup>1</sup> The *sūrah* takes its name from the term *al-anfāl* mentioned in verse 1 (see fn. 2).

<sup>2</sup> Or, 'They ask *you* for the *anfāl*,' according to an alternate reading (*yas'alūnaka al-anfāl*). In the present Qur'ānic context, the term *anfāl* refers to the spoils of war.

<sup>3</sup> That is, the signs of Allah, when they are recited to the faithful.

- بَعْدَ مَا تَبَيَّنَ  
 كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ  
 وَهُمْ يَنْظُرُونَ ﴿٦﴾  
 وَإِذْ يَعِدُكُمُ اللَّهُ  
 إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ  
 وَتَوَدُّونَ  
 أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ  
 وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ  
 بِكَلِمَاتِهِ  
 وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾  
 لِيُحَقِّقَ الْحَقَّ  
 وَيُبْطِلَ الْبَاطِلَ  
 وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾  
 إِذْ تَسْتَغِيثُونَ رَبَّكُمْ  
 فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ  
 بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾  
 وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى  
 وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ  
 وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ  
 إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾  
 إِذْ يُغَشِّيكُمُ النُّعَاسَ  
 أَمْنَةً مِنْهُ  
 وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً  
 لِيُطَهِّرَكُمْ بِهِ  
 وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ  
 وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ  
 وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾
- after it had become clear,  
 as if they were being driven towards death  
 as they looked on.  
 7 When Allah promised you [victory over]  
 one of the two companies, [saying], ‘It is for you,’  
 you were eager  
 that it should be the one that was unarmed.<sup>1</sup>  
 But Allah desires to confirm the truth  
 with His words,  
 and to root out the faithless,  
 8 so that He may confirm the truth  
 and bring falsehood to naught,  
 though the guilty should be averse.  
 9 When you appealed to your Lord for help,  
 He answered you: ‘I will aid you  
 with a thousand angels in a file.’  
 10 Allah did not appoint it but as a good news,  
 and to reassure your hearts.  
 Victory<sup>2</sup> comes only from Allah.  
 Indeed Allah is all-mighty, all-wise.  
 11 When He covered you with a trance  
 as a [sense of] security from Him,  
 and He sent down water from the sky  
 to purify you with it,  
 and to repel from you the defilement of Satan,  
 and to fortify your hearts,  
 and to make [your] feet steady with it.

<sup>1</sup> Literally, ‘one that was free of thorns.’ That is, one which was unarmed and, therefore, easy to encounter.

<sup>2</sup> Or ‘help.’

- 12 Then your Lord signaled to the angels:  
 ‘I am indeed with you;  
 so steady the faithful.  
 I will cast terror into the hearts of the faithless.  
 So strike their necks,  
 and strike each of their fingertips!’  
 That, because they defied Allah and His Apostle.  
 And whoever defies Allah and His Apostle,  
 Allah is indeed severe in retribution.
- 13 That, because they defied Allah and His Apostle.  
 And whoever defies Allah and His Apostle,  
 Allah is indeed severe in retribution.
- 14 ‘Taste this, and [know] that  
 for the faithless is the punishment of the Fire.’
- 15 O you who have faith!  
 When you encounter  
 the faithless advancing [for battle],  
 do not turn your backs [to flee] from them.
- 16 Whoever turns his back [to flee] from them that day  
 —unless [he is] diverting to fight  
 or retiring towards another troop—  
 shall certainly earn Allah’s wrath,  
 and his refuge shall be hell, an evil destination.
- 17 You did not kill them;  
 rather it was Allah who killed them;  
 and *you* did not throw when *you* threw,<sup>1</sup>  
 rather it was Allah who threw,  
 that He might test the faithful  
 with a good test from Himself.<sup>2</sup>

إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ

أَنِّي مَعَكُمْ

فَثَبِّتُوا الَّذِينَ آمَنُوا

سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ

وَأَضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ

وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ

فَأِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ

لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

يَتَأْتِيهَا الَّذِينَ آمَنُوا

إِذَا لَقِيتُمْ

الَّذِينَ كَفَرُوا زَحَفًا

فَلَا تُولُوهُمْ الْأَدْبَارَ ﴿١٥﴾

وَمَنْ يُولُوهُمْ يَوْمَئِذٍ ذُرَّهُ

إِلَّا مُتَحَرِّفًا لِقِتَالٍ

أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ

فَقَدْ بَاءَ بِغَضَبِ اللَّهِ

وَمَا أُولُوهُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

فَلَمْ تَقْتُلُوهُمْ

وَلَكِنَّ اللَّهَ قَتَلَهُمْ

وَمَا رَمَيْتَ إِذْ رَمَيْتَ

وَلَكِنَّ اللَّهَ رَمَىٰ

وَلِيُبَيِّنَ الْمُؤْمِنِينَ

مِنْهُ بَلَاءً حَسَنًا

<sup>1</sup> According to tradition, at the outset of the battle of Badr, the Prophet (ﷺ) took a handful of dust, containing sand and pebbles, and threw it at the enemy troops. It struck in the face every warrior of the enemy, entering their eyes, noses and mouths, disconcerting them, resulting ultimately in their being routed by the small Muslim force.

<sup>2</sup> Or ‘that He might grant the faithful a splendid award from Himself.’

- 18 **إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ** Indeed Allah is all-hearing, all-knowing.  
**ذَلِكُمْ وَأَنَّ** Such is the case, and [know] that  
**اللَّهِ مُوهِنُ كَيْدِ الْكَافِرِينَ** Allah undermines the stratagems of the faithless.
- 19 **إِنْ تَسْتَفْتِحُوا** 19 If you sought a verdict,  
**فَقَدْ جَاءَكُمْ الْفَتْحُ** the verdict has certainly come to you;<sup>1</sup>  
**وَإِنْ تَنْتَهُوا** and if you relinquish [faithlessness],  
**فَهُوَ خَيْرٌ لَكُمْ** it is better for you,  
**وَإِنْ تَعُودُوا نَعُدْ** but if you revert, We [too] shall return  
**وَلَنْ نُغَيِّبَ عَنْكُمْ فَتْيَكُمْ شَيْئًا** and your troops will never avail you  
**وَلَوْ كَثُرَتْ** though they should be ever so many,  
**وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ** and [know] that Allah is with the faithful.
- 20 **يَا أَيُّهَا الَّذِينَ آمَنُوا** 20 O you who have faith!  
**أَطِيعُوا اللَّهَ وَرَسُولَهُ** Obey Allah and His Apostle,  
**وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ** and do not turn away from him while you hear [him].
- 21 **وَلَا تَكُونُوا كَالَّذِينَ قَالُوا** 21 Do not be like those who say,  
**سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ** ‘We hear,’ though they do not hear.
- 22 **إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ** 22 Indeed the worst of beasts in Allah’s sight  
**الْصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ** are the deaf and the dumb who do not apply reason.
- 23 **وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا** 23 Had Allah known any good in them,  
**لَأَسْمَعَهُمْ** surely He would have made them hear,  
**وَلَوْ أَسْمَعَهُمْ** and were He to make them hear,  
**لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ** surely they would turn away, being disregardingful.
- 24 **يَا أَيُّهَا الَّذِينَ آمَنُوا** 24 O you who have faith!  
**اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ** Answer Allah and the Apostle  
**إِذَا دَعَاكُمْ لِمَا تَحْيِيكُمْ** when he summons you to that which will give you life.  
**وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ** Know that Allah intervenes  
**بَيْنَ الْمَرْءِ وَقَلْبِهِ** between a man and his heart

<sup>1</sup> Addressed to the faithless.

- وَأَنذَرْتَهُ إِلَىٰ يَوْمِ يُحْشَرُونَ ﴿٢٥﴾  
 وَأَتَّقُوا فِتْنَةً 25 And beware of a punishment  
 لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ  
 حَاصَّةً  
 which shall not visit the wrongdoers among you  
 exclusively,  
 وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾  
 وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ 26 Remember when you were few,  
 مُسْتَضْعَفُونَ فِي الْأَرْضِ  
 تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ  
 فَفَاوَنَكُمُ  
 and feared lest the people should despoil you,  
 and He gave you refuge,  
 وَأَيَّدَكُمْ بِنَصْرِهِ  
 وَزَرَقَكُمْ مِنَ الْأَرْضِ  
 لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾  
 يَا أَيُّهَا الَّذِينَ آمَنُوا 27 O you who have faith!  
 لَا تَخُونُوا اللَّهَ وَالرَّسُولَ  
 وَتَحُونُوا أَمْنِيَّتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٨﴾  
 وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ 28 Know that your possessions and children are only  
 فِتْنَةٌ  
 and that Allah—with Him is a great reward.  
 وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٩﴾  
 يَا أَيُّهَا الَّذِينَ آمَنُوا 29 O you who have faith!  
 إِنْ تَتَّقُوا اللَّهَ  
 سَجْعَلْ لَكُمْ فُرْقَانًا  
 وَيُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ  
 وَيَغْفِرَ لَكُمْ  
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾  
 وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا 30 When the faithless plotted against *you*  
 لِيُتْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يَخْرُجُوكَ  
 وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ  
 They plotted and Allah devised,

<sup>1</sup> That is, a knowledge which will enable you to distinguish between truth and falsehood.

- وَاللَّهُ خَيْرُ الْمَصْكِرِينَ ﴿٣٠﴾  
 وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا  
 قَالُوا قَدْ سَمِعْنَا  
 لَوْ دَشَاءُ لَقُلْنَا مِثْلَ هَذَا  
 إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣١﴾  
 وَإِذْ قَالُوا  
 أَللَّهُمَّ  
 إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
 فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ  
 أَوْ أَتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣٢﴾  
 وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ  
 وَأَنْتَ فِيهِمْ  
 وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ  
 وَهُمْ يَسْتَغْفِرُونَ ﴿٣٣﴾  
 وَمَا لَهُمْ  
 إِلَّا يُعَذِّبَهُمُ اللَّهُ  
 وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ  
 وَمَا كَانُوا أَوْلِيَاءَهُ  
 إِنْ أَوْلِيَاءُؤُهُ إِلَّا الْأَمْتَقُونَ  
 وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾  
 وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ  
 إِلَّا مُكَاءً وَتَصْدِيَةً  
 فَذُوقُوا الْعَذَابَ  
 بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾  
 إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ  
 لِيَصُدُّوا عَنِ سَبِيلِ اللَّهِ  
 فَسَيُنْفِقُونَهَا  
 ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً  
 ثُمَّ يُغْلَبُونَ  
 وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ مُخْشَرُونَ ﴿٣٦﴾
- and Allah is the best of devisers.  
 31 When Our signs are recited to them,  
 they say, ‘We have heard already.  
 If we want, we [too] can say like this.  
 These are nothing but myths of the ancients.’  
 32 And when they said,  
 ‘O Allah,  
 if this be the truth from You,  
 rain down upon us stones from the sky,  
 or bring us a painful punishment.’  
 33 But Allah will not punish them  
 while *you* are in their midst,  
 nor will Allah punish them  
 while they plead for forgiveness.  
 34 What [excuse] have they  
 that Allah should not punish them,  
 when they bar [the faithful] from the Holy Mosque,  
 and they are not its custodians?  
 Its custodians are only the Godwary,  
 but most of them do not know.  
 35 Their prayer at the House is nothing  
 but whistling and clapping.  
 So taste the punishment  
 because of what you used to defy.  
 36 Indeed the faithless spend their wealth  
 to bar from the way of Allah.  
 Soon they will have spent it,  
 then it will be a cause of regret to them,  
 then they will be overcome,  
 and the faithless will be gathered toward Hell,

- 37 so that Allah may separate the bad ones  
 from the good,  
 and place the bad on one another,  
 and pile them up together,  
 and cast them into hell.  
 It is they who are the losers.
- 38 Say to the faithless,  
 if they relinquish [faithlessness],  
 what is already past shall be forgiven them.  
 But if they revert [to faithlessness],  
 then the precedent of the ancients has already passed.
- 39 Fight them until faithlessness<sup>1</sup> is no more,  
 and religion becomes exclusively for Allah.  
 But if they relinquish,  
 Allah indeed sees best what they do.
- 40 And if they turn away,  
 then know that Allah is your master:  
 an excellent master and an excellent helper!

## [PART 10]

- 41 Know that whatever thing you may come by,  
 a fifth of it is for Allah and the Apostle,  
 for the relatives and the orphans,  
 for the needy and the traveller,  
 if you have faith in Allah  
 and what We sent down to Our servant  
 on the Day of Separation,<sup>2</sup>  
 the day when the two hosts met;  
 and Allah has power over all things.

<sup>1</sup> Or 'polytheism.' Cf. 2:193.

<sup>2</sup> That is, the day on which the Battle of Badr took place.

- 42 **When you were on the nearer side,<sup>1</sup>**  
**and they<sup>2</sup> on the farther side,**  
**while the caravan was below you,**  
**and had you agreed together on an encounter,**  
**you would have certainly failed to keep the tryst,<sup>3</sup>**  
**but in order that Allah may carry through**  
**a matter that was bound to be fulfilled,**  
**so that he who perishes might perish**  
**by a manifest proof,**  
**and he who lives may live on**  
**by a manifest proof,**  
**and Allah is indeed all-hearing, all-knowing.**
- 43 **When Allah showed them<sup>4</sup> to you**  
**as few in your dream,**  
**and had He shown them as many,**  
**you would have lost heart,**  
**and disputed about the matter.**  
**But Allah spared you.**  
**Indeed He knows well what is in the breasts.**
- 44 **And when He showed them to you**  
**—when you met them [on the battlefield]—**  
**as few in your eyes,**  
**and He made you [appear] few in their eyes**  
**in order that Allah may carry through**  
**a matter that was bound to be fulfilled,**  
**and to Allah all matters are returned.**
- 45 **O you who have faith!**

<sup>1</sup> That is, on the side of the valley nearer to Madinah.

<sup>2</sup> That is, the army of the polytheists of Makkah.

<sup>3</sup> Or 'you would not have kept the tryst.'

<sup>4</sup> That is, the enemy troops.

- إِذَا لَقِيتُمْ فِئَةً  
فَاتَّبِعُوا وَادْكُرُوا اللَّهَ كَثِيرًا  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٤﴾  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ  
وَلَا تَنَازَعُوا  
فَتَنفَسِلُوا وَتَهَابَ رِجَالُكُمْ  
وَأَصْبِرُوا  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٥﴾  
وَلَا تَكُونُوا  
كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ  
بَطْرًا وَرِئَاءَ النَّاسِ  
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٦﴾  
وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ  
مِنَ النَّاسِ  
وَإِنِّي جَارٌ لَكُمْ  
فَلَمَّا تَرَأَتِ الْفِئَتَانِ  
نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ  
إِنِّي بَرِيءٌ مِّنْكُمْ  
إِنِّي أَرَى مَا لَا تَرَوْنَ  
إِنِّي أَخَافُ اللَّهَ  
وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٧﴾  
إِذْ يَقُولُ الْمُنَافِقُونَ  
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
عَرَّهْتُمْ لِدِينِهِمْ  
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ  
فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٨﴾  
وَلَوْ تَرَى  
إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ
- When you meet a host [in battle],  
then stand firm, and remember Allah greatly  
so that you may be felicitous.  
46 And obey Allah and His Apostle,  
and do not dispute,  
or you will lose heart and your power will be gone.  
And be patient;  
indeed Allah is with the patient.  
47 Do not be  
like those who left their homes  
vainly and to show off to the people,  
and to bar [other people] from the way of Allah,  
and Allah comprehends what they do.  
48 When Satan made their deeds seem decorous to them,  
and said, ‘No one shall overcome you today  
from among all mankind,  
and I will stand by you.’  
But when the two hosts sighted each other,  
he took to his heels, saying,  
‘Indeed I am quit of you.  
I see what you do not see.  
Indeed I fear Allah,  
and Allah is severe in retribution.’  
49 When the hypocrites said,  
and [also] those in whose hearts is a sickness,  
‘Their religion has deceived them.’  
But whoever puts his trust in Allah,  
then Allah is indeed all-mighty, all-wise.  
50 Were *you* to see  
when the angels take away the faithless,

- يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ  
 وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥١﴾  
 51 That is because of what your hands have sent ahead,  
 and because Allah is not tyrannical to the servants.’
- ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ  
 وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿٥٢﴾  
 52 Like the precedent of Pharaoh’s clan  
 and those who were before them,  
 who defied Allah’s signs,  
 so Allah seized them for their sins.
- كَذَابِ آلِ فِرْعَوْنَ  
 وَالَّذِينَ مِنْ قَبْلِهِمْ  
 كَفَرُوا بِآيَاتِ اللَّهِ  
 فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ  
 إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٣﴾  
 53 That is because Allah never changes a blessing  
 that He has bestowed on a people  
 unless they change what is in their own souls,  
 and Allah is all-hearing, all-knowing:
- ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً  
 أَنْعَمَهَا عَلَىٰ قَوْمٍ  
 حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ  
 وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٤﴾  
 54 Like the precedent of Pharaoh’s clan  
 and those who were before them,  
 who denied the signs of their Lord;  
 so We destroyed them for their sins,  
 and We drowned Pharaoh’s clan;  
 and they were all wrongdoers.
- كَذَابِ آلِ فِرْعَوْنَ  
 وَالَّذِينَ مِنْ قَبْلِهِمْ  
 كَذَبُوا بِآيَاتِ رَبِّهِمْ  
 فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ  
 وَأَغْرَقْنَا آلَ فِرْعَوْنَ  
 وَكُلٌّ كَانُوا ظَالِمِينَ ﴿٥٥﴾  
 55 Indeed the worst of beasts in Allah’s sight  
 are those who are faithless;  
 so they will not have faith.
- إِنَّ سَرَّ الدَّوَابِّ عِنْدَ اللَّهِ  
 الَّذِينَ كَفَرُوا  
 فَهُمْ لَا يُؤْمِنُونَ ﴿٥٦﴾  
 56 —Those with whom *you* made a treaty,  
 and who violated their treaty every time,  
 and who are not Godwary.
- الَّذِينَ عَاهَدْتَ مِنْهُمْ  
 ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ  
 وَهُمْ لَا يَتَّقُونَ ﴿٥٧﴾  
 57 So if you confront them in battle,  
 treat them [in such a wise] as to disperse  
 those who are behind them,  
 so that they may take admonition.
- فَتَرَدَّهُمْ  
 مَنْ خَلْفَهُمْ  
 لَعَلَّهُمْ يَدْعُرُونَ ﴿٥٨﴾  
 58 And if you fear treachery from a people,

- فَأَنْزِلْ عَلَيْهِمْ عَلَى سَوَاءٍ ۗ  
 إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾  
 وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا  
 سَبَقُوا ۗ  
 إِنَّهُمْ لَا يُعْجِزُونَ ﴿٥٩﴾  
 وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ  
 مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ  
 تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ  
 وَعَدُوَّكُمْ  
 وَءَاخَرِينَ مِنْ دُونِهِمْ  
 لَا تَعْلَمُونَهُمْ  
 اللَّهُ يَعْلَمُهُمْ ۗ  
 وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ  
 يُوفَّ إِلَيْكُمْ  
 وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾ \*  
 وَإِنْ جَنَحُوا لِلسَّلْمِ  
 فَاجْنَحْ لَهَا  
 وَتَوَكَّلْ عَلَى اللَّهِ ۗ  
 إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾  
 وَإِنْ يَرِيدُوا أَنْ يَخْدَعُوكَ  
 فَإِنَّ حَسْبَكَ اللَّهُ ۗ  
 هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ  
 وَبِالْمُؤْمِنِينَ ﴿٦٢﴾  
 وَأَلَّفَ بَيْنَ قُلُوبِهِمْ  
 لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا  
 مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ  
 وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ  
 إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾  
 يَا أَيُّهَا النَّبِيُّ  
 حَسْبُكَ اللَّهُ
- break off [the treaty] with them in a like manner.  
 Indeed Allah does not like the treacherous.  
 59 Let the faithless not suppose  
 that they have outmaneuvered [Allah].  
 Indeed they cannot thwart [His power].  
 60 Prepare against them whatever you can  
 of [military] power and war-horses,  
 awing thereby the enemy of Allah,  
 and your enemy,  
 and others besides them,  
 whom you do not know,  
 but Allah knows them.  
 And whatever you spend in the way of Allah  
 will be repaid to you in full,  
 and you will not be wronged.  
 61 And if they incline toward peace,  
 then *you* [too] incline toward it,  
 and *put your* trust in Allah.  
 Indeed He is the All-hearing, the All-knowing.  
 62 But if they desire to deceive *you*,  
 Allah is indeed sufficient for *you*.  
 It is He who strengthened *you* with His help  
 and with the means of the faithful,  
 and united their hearts.  
 Had *you* spent all that is in the earth,  
*you* could not have united their hearts,  
 but Allah united them together.  
 Indeed He is all-mighty, all-wise.  
 64 O Prophet!  
 Sufficient for *you* is Allah

- وَمَنْ أَتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾  
 يَا أَيُّهَا النَّبِيُّ 65 O Prophet!  
 حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ  
 Urge on the faithful to fight:  
 إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ  
 If there be twenty patient men among you,  
 يَغْلِبُوا مِائَتِينَ  
 they shall overcome two hundred;  
 وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
 and if there be a hundred of you,  
 يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا  
 they shall overcome a thousand of the faithless,  
 بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٦﴾  
 for they are a lot who do not understand.  
 أَلَيْسَ خَفَّفَ اللَّهُ عَنْكُمْ  
 66 Now Allah has lightened your burden,  
 وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا  
 knowing that there is weakness in you.  
 فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ  
 So if there be a hundred patient men among you,  
 يَغْلِبُوا مِائَتَيْنِ  
 they shall overcome two hundred;  
 وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ  
 and if there be a thousand,  
 يَغْلِبُوا أَلْفَيْنِ  
 they shall overcome two thousand,  
 بِإِذْنِ اللَّهِ  
 by Allah's leave;  
 وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٧﴾  
 and Allah is with the patient.  
 مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى  
 67 A prophet may not take captives  
 حَتَّى يُثَخَّرَ  
 until he has thoroughly decimated [the enemy]  
 فِي الْأَرْضِ  
 in the land.  
 تُرِيدُونَ عَرَضَ الدُّنْيَا  
 You desire the transitory gains of this world,  
 وَاللَّهُ يُرِيدُ  
 while Allah desires [for you]  
 الْآخِرَةَ  
 [the reward of] the Hereafter,  
 وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٨﴾  
 and Allah is all-mighty, all-wise.  
 لَوْلَا كَتَبَ مِنْ اللَّهِ سَبَقٌ  
 68 Had it not been for a prior decree of Allah,  
 لَمَسَّكُمْ  
 surely there would have befallen you  
 فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٩﴾  
 a great punishment for what you took.  
 فَكُلُوا مِمَّا غَنِمْتُمْ  
 69 Avail yourselves of the spoils you have taken  
 حَلَالًا طَيِّبًا  
 as lawful and good,  
 وَاتَّقُوا اللَّهَ  
 and be wary of Allah.  
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧٠﴾  
 Indeed Allah is all-forgiving, all-merciful.

- 70 O Prophet!  
 Say to the captives who are in your hands,  
 ‘If Allah finds any good in your hearts,  
 He will give you [something which is] better  
 than what has been taken away from you,  
 and He will forgive you,  
 and Allah is all-forgiving, all-merciful.’
- 71 But if they seek to betray *you*,  
 then they have already betrayed Allah earlier,  
 and He gave [*you*] power over them;  
 and Allah is all-knowing, all-wise.
- 72 Indeed those who have believed and migrated  
 and waged *jihād* with their possessions and persons  
 in the way of Allah,  
 and those who gave [them] shelter and help  
 —they are heirs of one another.  
 As for those who have believed but did not migrate,  
 you have no heirdom in relation to them whatsoever  
 until they migrate.  
 Yet if they ask your help for the sake of religion,  
 it is incumbent on you to help them,  
 excepting against a people  
 with whom you have a treaty;  
 and Allah sees best what you do.
- 73 As for the faithless, they are allies of one another.  
 Unless you do the same,  
 there will be turmoil on the earth  
 and great corruption.

- 74 وَالَّذِينَ آمَنُوا وَهَاجَرُوا  
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ آوَاوَا وَنَصَرُوا  
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾
- 75 وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا  
وَجَاهَدُوا مَعَكُمْ  
فَأُولَئِكَ مِنْكُمْ  
وَأُولُوا الْأَرْحَامِ  
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾
- 74 Those who have believed, migrated,  
and waged *jihād* in the way of Allah,  
and those who gave them shelter and help,  
it is they who are truly the faithful.  
For them shall be forgiveness and a noble provision.
- 75 And those who believed afterwards and migrated,  
and waged *jihād* along with you,  
they belong to you;  
but the blood relatives  
are more entitled to inherit from one another  
in the Book of Allah.<sup>1</sup>  
Indeed Allah has knowledge of all things.

## سُورَةُ التَّوْبَةِ

9. SŪRAT AL-TAWBAH<sup>2</sup>

- 1 [This is] a [declaration of] repudiation by Allah  
and His Apostle [addressed]  
إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾  
فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ  
وَأَعْلَمُوا أَنكُمْ غَيْرُ مُعْجِزِي اللَّهِ  
وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ ﴿٢﴾
- 2 Travel [unmolested] in the land for four months,  
but know that you cannot thwart Allah,  
and that Allah shall disgrace the faithless.
- 3 [This is] an announcement from Allah  
and His Apostle  
إِلَى النَّاسِ  
يَوْمَ الْحَجِّ الْأَكْبَرِ  
أَنَّ اللَّهَ  
بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ﴿٣﴾
- 3 [This is] an announcement from Allah  
and His Apostle  
to all the people  
on the day of the greater *hajj*:<sup>3</sup>  
that Allah  
and His Apostle repudiate the polytheists:

<sup>1</sup> Cf. 33:6.<sup>2</sup> The *sūrah* is named after ‘repentance’ (*tawbah*), mentioned in verses 3 & 5.<sup>3</sup> That is, the tenth of Dhū al-Hijjah, the day on which the pilgrims perform some of the major rites of the *hajj* in Minā.

- فَإِنْ تُتِبْتُمْ فَهُوَ خَيْرٌ لَكُمْ ٥  
 وَإِنْ تَوَلَّيْتُمْ  
 فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ٦  
 وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ٧  
 إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ 4  
 ثُمَّ لَمْ يَنْقُضُوا شَيْئًا  
 وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا  
 فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ٥  
 إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٦  
 فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ 5  
 فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
 وَخُدُّوهُمْ وَاحْصُرُوهُمْ  
 وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ٥  
 فَإِنْ تَابُوا  
 وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ  
 فَخَلُّوا سَبِيلَهُمْ ٥  
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ٦  
 وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ 6  
 فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ اللَّهِ  
 ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ٥  
 ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ٧  
 كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ  
 عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ ٥  
 إِلَّا الَّذِينَ عَاهَدْتُمْ  
 عِنْدَ الْمَسْجِدِ الْحَرَامِ  
 فَمَا اسْتَقْفُمُوا لَكُمْ ٥  
 فَاسْتَقِيمُوا لَهُمْ ٥  
 إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٧  
 كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ 8
- If you repent<sup>1</sup> that is better for you;  
 but if you turn your backs [on Allah],  
 know that you cannot thwart Allah,  
 and *inform* the faithless of a painful punishment  
 (barring the polytheists with whom you have made a treaty,  
 and who did not violate any [of its terms] with you,  
 nor backed anyone against you.  
 So fulfill the treaty with them until [the end of] its term.  
 Indeed Allah loves the Godwary).  
 Then, when the sacred months have passed,  
 kill the polytheists wherever you find them,  
 capture them and besiege them,  
 and lie in wait for them at every ambush.  
 But if they repent,  
 and maintain the prayer and give the *zakāt*,  
 then let them alone.  
 Indeed Allah is all-forgiving, all-merciful.  
 If any of the polytheists seeks asylum from *you*,  
*grant* him asylum until he hears the Word of Allah.  
 Then convey him to his place of safety.  
 That is because they are a people who do not know.  
 How shall the polytheists have any [valid] treaty  
 with Allah and His Apostle?!  
 (Barring those with whom you made a treaty  
 at the Holy Mosque;  
 so long as they are steadfast with you,  
 be steadfast with them.  
 Indeed Allah loves the Godwary.)  
 How? For if they get the better of you,

<sup>1</sup> That is, abandon idolatry.



- يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ  
وَيُخْزِيهِمْ  
وَيَنْصُرُكُمْ عَلَيْهِمْ  
وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٥﴾  
وَيُدْهَبُ غَيْظُ قُلُوبِهِمْ 15  
وَيَتُوبُ اللَّهُ  
عَلَىٰ مَنْ يَشَاءُ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٦﴾  
أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا 16  
وَلَمَّا يَعْلَمِ اللَّهُ  
الَّذِينَ جَاهَدُوا مِنْكُمْ  
وَلَمْ يَتَّخِذُوا  
مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ  
وَلَا الْمُؤْمِنِينَ  
وَلِيَجْزِيَ  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٧﴾  
مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا 17  
مَسْجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ  
أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ  
وَفِي النَّارِ هُمْ خَالِدُونَ ﴿١٨﴾  
إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ 18  
مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَلَمْ يَخْشَ إِلَّا اللَّهَ  
فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا  
مِنَ الْمُهْتَدِينَ ﴿١٩﴾  
أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ 19  
وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ  
كَمَنْ ءَامَنَ بِاللَّهِ
- so that Allah may punish them by your hands  
and humiliate them,  
and help you against them,  
and heal the hearts of a faithful folk,  
and remove rage from their hearts,  
and Allah turns clemently  
to whomever He wishes,  
and Allah is all-knowing, all-wise  
Do you suppose that you will be let off  
while Allah has not yet ascertained  
those of you who wage *jihād*  
and those who do not take,  
besides Allah and His Apostle  
and the faithful,  
anyone as [their] confidant?  
Allah is well aware of what you do.  
The polytheists may not maintain  
Allah's mosques  
while they are witness to their own unfaith.  
Their works have failed,  
and they shall remain in the Fire [forever].  
Only those shall maintain Allah's mosques  
who believe in Allah and the Last Day,  
and maintain the prayer and give the *zakāt*,  
and fear no one except Allah.  
They, hopefully, will be  
among the guided.  
Do you regard the providing of water to *hajj* pilgrims  
and the maintenance of the Holy Mosque  
as similar [in worth] to someone who has faith in Allah

- وَالْيَوْمِ الْآخِرِ  
وَجِهَدَ فِي سَبِيلِ اللَّهِ  
لَا يَسْتَوُونَ عِنْدَ اللَّهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٠﴾  
الَّذِينَ ءَامَنُوا وَهَاجَرُوا  
وَجِهَدُوا فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ  
وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢١﴾  
يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ  
وَرِضْوَانٍ  
وَجَنَّاتٍ هُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢٢﴾  
خَالِدِينَ فِيهَا أَبَدًا  
إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٣﴾  
يَأَيُّهَا الَّذِينَ ءَامَنُوا  
لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ  
إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ  
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٤﴾  
قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا  
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا  
وَمَسْكَنٌ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ  
وَجِهَادٍ فِي سَبِيلِهِ  
فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٥﴾  
لَقَدْ نَصَرَكُمُ اللَّهُ
- and [believes in] the Last Day  
and wages *jihād* in the way of Allah?  
They are not equal with Allah,  
and Allah does not guide the wrongdoing lot.  
20 Those who have believed and migrated,  
and waged *jihād* in the way of Allah  
with their possessions and persons  
have a greater rank near Allah,  
and it is they who are the triumphant.  
21 Their Lord gives them the good news of His mercy  
and [His] pleasure,  
and for them there will be gardens with lasting bliss,  
to remain in them forever.  
With Allah indeed is a great reward.  
23 O you who have faith!  
Do not befriend your fathers and brothers<sup>1</sup>  
if they prefer faithlessness to faith.  
Those of you who befriend them  
—it is they who are the wrongdoers.  
24 Say, 'If your fathers and your sons,  
your brethren, your spouses, and your kinsfolk,  
the possessions that you have acquired,  
the business you fear may suffer,  
and the dwellings you are fond of,  
are dearer to you than Allah and His Apostle  
and to waging *jihād* in His way,  
then wait until Allah issues His edict,  
and Allah does not guide the transgressing lot.  
25 Allah has certainly helped you

<sup>1</sup> Or 'Do not take your fathers and brothers for intimates.'

فِي مَوَاطِنَ كَثِيرَةٍ  
 وَيَوْمَ حُنَيْنٍ  
 إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ  
 فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا  
 وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ  
 بِمَا رَحُبَتْ  
 ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٦﴾  
 ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ  
 وَعَلَى الْمُؤْمِنِينَ  
 وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا  
 وَعَذَّبَ الَّذِينَ كَفَرُوا  
 وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٧﴾  
 ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ  
 عَلَى مَنْ يَشَاءُ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾  
 يَا أَيُّهَا الَّذِينَ آمَنُوا  
 إِنَّمَا الْمُشْرِكُونَ نجسٌ  
 فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ  
 بَعْدَ عَامِهِمْ هَذَا  
 وَإِنْ خِفْتُمْ عَيْلَةً  
 فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ  
 إِنْ شَاءَ  
 إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٩﴾

- 26 Then Allah sent down His composure  
 upon His Apostle and upon the faithful,  
 and He sent down hosts you did not see,  
 and He punished the faithless,  
 and that is the requital of the faithless.  
 27 Then Allah shall turn clemently after that  
 to whomever He wishes.  
 Indeed Allah is all-forgiving, all-merciful.  
 28 O you who have faith!  
 The polytheists are indeed unclean:  
 so let them not approach the Holy Mosque  
 after this year.  
 Should you fear poverty,  
 Allah will enrich you out of His grace,  
 if He wishes.  
 Indeed Allah is all-knowing, all-wise.  
 29 Fight those who do not have faith in Allah  
 nor [believe] in the Last Day,  
 nor forbid  
 what Allah and His Apostle have forbidden,  
 nor practise the true religion,

<sup>1</sup> That is, you were at a complete loss and at the end of your wits.

- مِنَ الَّذِينَ أُوتُوا الْكِتَابَ  
 حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ  
 وَهُمْ صَاغِرُونَ ﴿٣٠﴾  
 وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ  
 وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ  
 ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ  
 يُضَاهُونَ  
 قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ  
 قَتَلْتَهُمْ اللَّهُ أَنْ يُوَفَّكَوْنَ ﴿٣١﴾  
 اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبَتَهُمْ  
 أَرْبَابًا مِنْ دُونِ اللَّهِ  
 وَالْمَسِيحَ ابْنَ مَرْيَمَ  
 وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا  
 إِلَهًا وَاحِدًا  
 لَا إِلَهَ إِلَّا هُوَ  
 سُبْحَانَهُ  
 عَمَّا يُشْرِكُونَ ﴿٣٢﴾  
 يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ  
 بِأَفْوَاهِهِمْ  
 وَيَأْتِي اللَّهُ إِلَّا أَنْ يَتِمَّ نُورُهُ  
 وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٣﴾  
 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
 وَدِينِ الْحَقِّ  
 لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
 وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٤﴾  
 يَا أَيُّهَا الَّذِينَ آمَنُوا  
 إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ  
 لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ  
 وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ  
 وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ
- from among those who were given the Book,  
 until they pay the tribute out of hand,  
 degraded.  
 30 The Jews say, 'Ezra is the son of Allah,'  
 and the Christians say, 'Christ is the son of Allah.'  
 That is an opinion that they mouth,  
 imitating  
 the opinions of the faithless of former times.  
 May Allah assail them, where do they stray?!  
 31 They have taken their scribes and their monks  
 as lords besides Allah,  
 and also Christ, Mary's son;  
 though they were commanded to worship only  
 the One God,  
 there is no god except Him;  
 He is far too immaculate  
 to have any partners that they ascribe [to Him]!  
 32 They desire to put out the light of Allah  
 with their mouths,  
 but Allah is intent on perfecting His light  
 though the faithless should be averse.  
 33 It is He who has sent His Apostle with the guidance  
 and the religion of truth,  
 that He may make it prevail over all religions,  
 though the polytheists should be averse.  
 34 O you who have faith!  
 Indeed many of the scribes and monks  
 wrongfully eat up the people's wealth,  
 and bar [them] from the way of Allah.  
 Those who treasure up gold and silver,

- وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٥﴾  
يَوْمَ تَحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ  
فَتُكْوَىٰ بِهَا جِبَاهُهُمْ  
وَجُنُوبُهُمْ وَظُهُورُهُمْ  
هَذَا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٦﴾  
فَذُوقُوا مَا كُنْتُمْ تَكْتُمُونَ ﴿٣٧﴾  
إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ  
أَثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ  
يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ  
مِنْهَا أَرْبَعَةٌ حُرُمٌ  
ذَٰلِكَ الدِّينُ الْقَيِّمُ  
فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ  
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً  
كَمَا يُقَاتِلُونَكُمْ كَافَّةً  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٨﴾  
إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ  
يُضِلُّ بِهِ الَّذِينَ كَفَرُوا  
يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا  
لِيُوَاطِئُوا عِدَّةَ  
مَا حَرَّمَ اللَّهُ  
فَيُحِلُّوا مَا حَرَّمَ اللَّهُ  
زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٩﴾
- 35 and do not spend it in the way of Allah,  
inform them of a painful punishment  
on the day when these shall be heated in hellfire  
and therewith branded on their foreheads,  
their sides and their backs [and told]:  
'This is what you treasured up for yourselves!  
So taste what you have treasured!'
- 36 Indeed the number of months with Allah  
is twelve months in Allah's Book,  
the day when He created the heavens  
and the earth.  
Of these, four are sacred.  
That is the upright religion.  
So do not wrong yourselves during them.<sup>1</sup>  
Fight all the polytheists,  
just as they fight you all,  
and know that Allah is with the Godwary.
- 37 Indeed *nasi'*<sup>2</sup> is an increase in unfaith,  
whereby the faithless are led [further] astray.  
They allow it in one year and forbid it another year,  
so as to fit in with the number  
which Allah has made inviolable,  
thus permitting what Allah has forbidden.  
Their evil deeds appear to them as decorous,  
and Allah does not guide the faithless lot.
- 38 O you who have faith!  
What is the matter with you

<sup>1</sup> The sacred months are Muharram, Rajab, Dhū al-Qa'dah and Dhū al-Hijjah.

<sup>2</sup> A pre-Islamic practice of intercalation. Its exact character is somewhat uncertain.

إِذَا قِيلَ لَكُمْ  
 أَنْفِرُوا فِي سَبِيلِ اللَّهِ  
 أَنْتَقَلْتُمْ إِلَى الْأَرْضِ  
 أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا  
 مِنَ الْآخِرَةِ  
 فَمَا مَتَعَ الْحَيَاةِ الدُّنْيَا  
 فِي الْآخِرَةِ  
 إِلَّا قَلِيلٌ ﴿٣٩﴾  
 إِلَّا تَنْفِرُوا 39  
 يُعَذِّبْكُمْ عَذَابًا أَلِيمًا  
 وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ  
 وَلَا تَضُرُّهُ شَيْئًا  
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾  
 إِلَّا تَنْصُرُوهُ 40  
 فَقَدْ نَصَرَهُ اللَّهُ  
 إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا  
 ثَانِي اثْنَيْنِ  
 إِذْ هُمَا فِي الْغَارِ  
 إِذْ يَقُولُ لِصَاحِبِهِ  
 لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا  
 فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ  
 وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا  
 وَجَعَلَ الْكَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى  
 وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا  
 وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤١﴾  
 أَنْفِرُوا خِفَافًا وَثِقَالًا 41  
 وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
 فِي سَبِيلِ اللَّهِ  
 ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

that when you are told:  
 ‘Go forth in the way of Allah,  
 you sink heavily to the ground?  
 Are you pleased with the life of this world  
 instead of the Hereafter?  
 But the wares of the life of this world  
 compared with the Hereafter  
 are but insignificant.  
 39 If you do not go forth,  
 He will punish you with a painful punishment,  
 and replace you with another people,  
 and you will not hurt Him in the least,  
 and Allah has power over all things.  
 40 If you do not help him,<sup>1</sup>  
 then Allah has already helped him  
 when the faithless expelled him,  
 as one of two [refugees],  
 when the two of them were in the cave,  
 he said to his companion,  
 ‘Do not grieve; Allah is indeed with us.’  
 Then Allah sent down His composure upon him,  
 and strengthened him with hosts you did not see,  
 and He made the word of the faithless the lowest;  
 and the word of Allah is the highest;  
 and Allah is all-mighty, all-wise.  
 41 Go forth, whether [armed] lightly or heavily,  
 and wage *jihad* with your possessions and persons  
 in the way of Allah.  
 That is better for you, should you know.

<sup>1</sup> That is, the Prophet (s).

- 42 **وَلَوْ كَانَ عَرَضًا قَرِيبًا** Were it an accessible gain  
**وَسَفَرًا قَاصِدًا** or a short journey,  
**لَاتَّبِعُوكَ** they would have surely followed *you*;  
**وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ** but the distance seemed too far to them.  
**وَسَيَخْلِفُونَ بِاللَّهِ** Yet they will swear by Allah:  
**لَوْ أَسْتَطَعْنَا** 'If we could,  
**لَخَرَجْنَا مَعَكُمْ** we would have surely gone forth with you.'  
**يُهْلِكُونَ أَنفُسَهُمْ** They [merely] destroy themselves.  
**وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾** Allah knows that they are indeed liars.
- 43 **عَفَا اللَّهُ عَنْكَ** 43 **May Allah excuse *you*!**  
**لِمَ أَذِنْتَ لَهُمْ** Why did *you* grant them leave [to stay behind]  
**حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا** before those who told the truth were evident to *you*  
**وَتَعْلَمَ الْكٰذِبِينَ ﴿٤٣﴾** and *you* had ascertained the liars?
- 44 **لَا يَسْتَفِذُونَكَ الَّذِينَ** 44 **Those who believe in Allah and the Last Day**  
**يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** do not ask *you* for leave [exempting them]  
**أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ** from waging *jihād* with their possessions  
**وَأَنفُسِهِمْ** and their persons,  
**وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾** and Allah knows best the Godwary.
- 45 **إِنَّمَا يَسْتَفِذُونَكَ الَّذِينَ** 45 **Only those seek a leave [of exemption] from *you***  
**لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** who do not believe in Allah and the Last Day,  
**وَأَرْتَابَتْ قُلُوبُهُمْ** and whose hearts are in doubt,  
**فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾ \*** so they waver in their doubt.
- 46 **وَلَوْ أَرَادُوا الْخُرُوجَ** 46 **Had they desired to go forth,**  
**لَأَعَدُوا لَهُ عُدَّةً** they would have surely made some preparations for it;  
**وَلَكِنْ كَرِهَ اللَّهُ أَنِيعَانَهُمْ** but Allah was averse to arouse them,  
**فَتَبَطَّأَهُمْ** so He held them back,  
**وَقِيلَ** and it was said [to them],  
**أَقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾** 'Be seated with those who sit back.'
- 47 **لَوْ خَرَجُوا فِيكُمْ** 47 **Had they gone forth with you,**  
**مَا زَادُوكُمْ إِلَّا خَبَالًا** they would have only added to your troubles,

- وَلَا وَضَعُوا  
حُلُلَكُمْ  
يَبْتَغُونَكُمْ الْفِتْنَةَ  
وَفِيكُمْ سَمَّعُونَ لَهُمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٧﴾  
لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ  
وَقَلْبُوا لَكَ الْأُمُورَ  
حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ  
وَهُمْ كَارِهُونَ ﴿٤٨﴾  
وَمِنْهُمْ مَن يَقُولُ  
أُذِّن لِي وَلَا تَفْتِنِي  
أَلَا فِي الْفِتْنَةِ سَقَطُوا  
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٤٩﴾  
إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ  
وَإِنْ تُصِيبَكَ مُصِيبَةٌ  
يَقُولُوا  
قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ  
وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ ﴿٥٠﴾  
قُلْ لَنْ يُصِيبَنَا  
إِلَّا مَا كَتَبَ اللَّهُ لَنَا  
هُوَ مَوْلَانَا  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾  
قُلْ هَلْ تَرْتَابُونَ بِنَا  
إِلَّا إِحْدَى الْحُسَيْنَيْنِ  
وَنَحْنُ نَتَرْتَبُصُ بِكُمْ  
أَنْ يُصِيبَكُمُ اللَّهُ
- and they would have surely spread rumours  
in your midst,  
seeking to cause sedition among you.  
They have some spies among you,  
and Allah knows best the wrongdoers.  
48 They certainly sought to cause sedition earlier,  
and upset the matters for *you*,  
until the truth came and Allah's command prevailed,  
much as they were averse.  
49 Among them there are some who say,  
'Give me leave, and do not put me to temptation.'<sup>1</sup>  
Look! They have already fallen into temptation<sup>2</sup>  
and indeed hell besieges the faithless.  
50 If some good should befall you, it upsets them;  
but if an adversity befalls *you*,  
they say,  
'We had already taken our precautions in advance,'  
and they go away exulting.  
51 *Say*, 'Nothing will befall us  
except what Allah has ordained for us.  
He is our master,  
and in Allah let all the faithful put their trust.'  
52 *Say*, 'Do you await anything to befall us  
except one of the two excellences?'<sup>3</sup>  
But we await  
that Allah shall visit on you

<sup>1</sup> Or 'do not push me into sinfulness (or unfaith),' or 'do not put me in a predicament.' Cf. Ṭabarī and Ṭūsī.

<sup>2</sup> Or 'sinfulness (or unfaith),' or 'a predicament,' based on how the word '*fitnah*' is interpreted in the preceding sentence.

<sup>3</sup> That is, victory or martyrdom.

- بِعَذَابٍ مِّنْ عِندِهِ  
أَوْ يَأْتِينَا  
فَتَرْتَضُوا
- 53 a punishment, from Him,  
or by our hands.  
So wait!
- إِنَّا مَعَكُمْ مُّتَرَبِّصُونَ ﴿٥٤﴾  
قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا  
لَّن يُتَقَبَلَ مِنْكُمْ  
إِن كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ ﴿٥٥﴾  
وَمَا مَنَعَهُمْ أَنْ تُقَبَّلَ مِنْهُمْ نَفَقَتُهُمْ  
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ  
وَبِرَسُولِهِ  
وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى  
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٦﴾  
فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ  
فِي الْحَيَاةِ الدُّنْيَا  
وَتَرْهَقَ أُنْفُسَهُمْ وَهُمْ كَافِرُونَ ﴿٥٧﴾  
وَيَخْلِفُونَ بِاللَّهِ إِيَّاهُمْ لَمِينًا  
وَمَا هُمْ مِنْكُمْ  
وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٨﴾  
لَوْ يَخْتَدُونَ مَلَجًا أَوْ مَغْرَبًا  
أَوْ مُدْخَلًا  
لَّوَلُوا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٩﴾  
وَمِنْهُمْ مَّنْ يَلْمِزُكَ  
فِي الصَّدَقَاتِ  
فَإِنْ أُعْطُوا مِنْهَا رَضُوا  
وَإِنْ لَّمْ يُعْطُوا مِنْهَا  
إِذَا هُمْ يَسْتَخْطُونَ ﴿٦٠﴾  
وَلَوْ أَنَّهُمْ رَضُوا  
مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ
- 54 We too are waiting along with you.  
53 Say, 'Spend willingly or unwillingly,  
it shall never be accepted from you;  
for you are indeed a transgressing lot.'
- 54 Nothing stops their charities from being accepted  
except that they have no faith in Allah  
and His Apostle  
and do not perform the prayer but lazily,  
and do not spend but reluctantly.
- 55 So let not their wealth and children impress you:  
Allah only desires to punish them with these  
in the life of this world,  
and that their souls may depart while they are faithless.
- 56 They swear by Allah that they belong to you,<sup>1</sup>  
but they do not belong to you.  
Rather they are a frightened lot.
- 57 If they could find a refuge, or a hideout,  
or a hole [to creep into],  
they would turn to it in frantic haste.
- 58 There are some of them who blame *you*  
regarding [the distribution of] the charities:  
if they are given from them, they are pleased,  
but if they are not given from them,  
behold, they are displeased.
- 59 [It would have been better] if they had been pleased  
with what Allah and His Apostle gave them,

<sup>1</sup> That is, to the faithful.

- وَقَالُوا  
حَسْبُنَا اللَّهُ  
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ  
إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٦﴾  
60 إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ  
وَالْعَمَلِينَ عَلَيْهَا  
وَالْمُؤَلَّفَةِ قُلُوبِهِمْ  
وَفِي الرِّقَابِ وَالْغَرَامِينِ  
وَفِي سَبِيلِ اللَّهِ  
وَابْنِ السَّبِيلِ  
فَرِيضَةً مِّنَ اللَّهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٧﴾  
61 وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ  
وَيَقُولُونَ هُوَ أُذُنٌ  
قُلْ أُذُنٌ خَيْرٌ لَّكُمْ  
يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ  
وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ  
وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ  
هُمَّ عَذَابٌ أَلِيمٌ ﴿٥٨﴾  
62 تَخْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضَوْكُمْ  
وَاللَّهُ وَرَسُولُهُ أَحَقُّ  
أَنْ يُرْضَوْهُ  
إِنْ كَانُوا مُؤْمِنِينَ ﴿٥٩﴾  
63 أَلَمْ يَعْلَمُوا أَنَّهُ مَن تَخَادَدِ اللَّهُ  
وَرَسُولُهُ  
فَأَنَّ لَهُ نَارَ جَهَنَّمَ  
خَالِدًا فِيهَا  
ذَٰلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٠﴾  
64 تَحْذَرُ الْمُنَافِقُونَ
- and had said,  
'Allah is sufficient for us;  
Allah will give to us out of His grace, and His Apostle.  
Indeed to Allah do we eagerly turn.'  
Charities are only for the poor and the needy,  
and those employed to collect them,  
and those whose hearts are to be reconciled,  
and for [the freedom of] the slaves and the debtors,  
and in the way of Allah,  
and for the traveller.  
[This is] an ordinance from Allah,  
and Allah is all-knowing, all-wise.  
Among them are those who torment the Prophet,  
and say, 'He is an ear.'<sup>1</sup>  
Say, 'An ear that is good for you.  
He has faith in Allah and trusts the faithful,  
and is a mercy for those of you who have faith.'  
As for those who torment the Apostle of Allah,  
there is a painful punishment for them.  
They swear to you by Allah, to please you;  
but Allah and His Apostle are worthier  
that they should please Him,  
should they be faithful.  
Do they not know that whoever opposes Allah  
and His Apostle,  
there awaits him the Fire of hell,  
to remain in it [forever]?  
That is the great disgrace.  
The hypocrites are apprehensive

<sup>1</sup> That is, easily persuadable, unquestioning and naive.

- أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ  
 تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ  
 قُلِ اسْتَزِرُوا  
 إِنَّ اللَّهَ مَخْرُجٌ  
 مَا تَحْذَرُونَ ﴿٦٥﴾  
 وَلَئِنْ سَأَلْتَهُمْ  
 لَيَقُولُنَّ  
 إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ  
 قُلْ أَيْلَاحُكُمْ وَإِيَّايَ  
 وَأَسْأَلُكُمْ  
 كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٦﴾  
 لَا تَعْتَذِرُوا  
 قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ  
 إِنْ نَعَفُ عَنْ طَائِفَةٍ  
 مِنْكُمْ  
 نُعَذِّبْ طَائِفَةً  
 بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٧﴾  
 الْمُنَافِقُونَ وَالْمُنَافِقَاتُ  
 بَعْضُهُمْ مِنْ بَعْضٍ  
 يَأْمُرُونَ بِالْمُنْكَرِ  
 وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ  
 وَيَقْبِضُونَ أَيْدِيَهُمْ  
 نَسُوا اللَّهَ  
 فَنَسِيَهُمْ  
 إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٨﴾  
 وَعَدَّ اللَّهُ الْمُنَافِقِينَ  
 وَالْمُنَافِقَاتُ  
 وَالْكُفَّارَ  
 نَارَ جَهَنَّمَ  
 خَالِدِينَ فِيهَا  
 هِيَ حَسْبُهُمْ  
 وَعَنْهُمْ اللَّهُ
- lest a *sūrah* should be sent down against them,  
 informing them about what is in their hearts.  
 Say, 'Go on deriding.  
 Allah will indeed bring out  
 what you are apprehensive of.'  
 65 If you question them [regarding their conduct],  
 they will surely say,  
 'We were just gossiping and amusing ourselves.'  
 Say, 'Were you deriding Allah, His signs,  
 and His apostles?'  
 66 Do not make excuses.  
 You have disbelieved after your faith.'  
 If We forgive a group among you,  
 We will punish another group,  
 for they have been guilty.  
 67 The hypocrites, men and women,  
 are all alike:  
 they bid what is wrong  
 and forbid what is right;  
 and are tight-fisted.<sup>1</sup>  
 They have forgotten Allah,  
 so He has forgotten them.  
 The hypocrites are indeed the transgressors.  
 68 Allah has promised the hypocrites, men and women,  
 and the faithless,  
 the Fire of hell,  
 to remain in it [forever].  
 That suffices them.  
 Allah has cursed them,

<sup>1</sup> That is, they are reluctant to spend in the way of Allah.

- وَلَهُمْ عَذَابٌ مُّهِمٌّ ﴿٦٨﴾  
 كَالَّذِينَ ۖ 69 [Hypocrites! Your case is] similar to those who were  
 مِنْ قَبْلِكُمْ  
 before you,  
 كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً  
 who were more powerful than you  
 وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا  
 and more abounding in wealth and children:  
 فَاسْتَمْتَعُوا بِخَلْقِهِمْ  
 they enjoyed their share [of worldly existence];  
 فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ  
 you too enjoy your share,  
 كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ  
 just like those who were before you enjoyed  
 بِخَلْقِهِمْ  
 their share,  
 وَخُضْتُمْ كَالَّذِي خَاضُوا  
 and you have gossiped [impiously] as they gossiped.  
 أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا  
 They are the ones whose works have failed  
 وَالْآخِرَةِ  
 in this world and the Hereafter;  
 وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾  
 and it is they who are the losers.  
 أَلَمْ يَأْتِهِمْ 70 Has there not come to them  
 نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ  
 the account of those who were before them  
 قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ  
 —the people of Noah, ‘Ād, and Thamūd,  
 وَقَوْمِ إِبْرَاهِيمَ  
 and the people of Abraham,  
 وَأَصْحَابِ مَدْيَنَ  
 the inhabitants of Midian,  
 وَالْمُؤْتَفِكَةَ<sup>١</sup>  
 and the towns that were overturned?<sup>1</sup>  
 أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
 Their apostles brought them manifest proofs.  
 فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ  
 So it was not Allah who wronged them,  
 وَلَٰكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾  
 but it was they who used to wrong themselves.  
 وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ 71 But the faithful, men and women,  
 بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ  
 are comrades of one another:  
 يَأْمُرُونَ بِالْمَعْرُوفِ  
 they bid what is right  
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
 and forbid what is wrong  
 وَيُقِيمُونَ الصَّلَاةَ  
 and maintain the prayer,  
 وَيُؤْتُونَ الزَّكَاةَ  
 give the *zakāt*,  
 وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ<sup>٢</sup>  
 and obey Allah and His Apostle.

<sup>1</sup> That is, the towns of the people of Lot. Cf. 53:53; 69:9.

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٦﴾

72 وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

وَمَسَكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٍ مِمَّنْ أَلَّهَ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٧﴾

يٰٓأَيُّهَا النَّبِيُّ 73

جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاعْتَصِمِ بِهِمْ وَمَا لَهُمْ جَهَنَّمَ

وَبِئْسَ الْمَصِيرُ ﴿٦٨﴾

74 تَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ أَوَّاهٌ بِمَا لَمْ يَنَالُوا

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ

مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٦٩﴾ \* وَمِنْهُمْ مَن عَاهَدَ اللَّهُ

لَيْسَ ءَاتِنَا مِنْ فَضْلِهِ

75

لَيْسَ ءَاتِنَا مِنْ فَضْلِهِ

It is they to whom Allah will soon grant His mercy. Indeed Allah is all-mighty, all-wise.

Allah has promised the faithful, men and women, gardens with streams running in them, to remain in them [forever], and good dwellings in the Gardens of Eden.<sup>1</sup> Yet Allah's pleasure is greater [than all these]; that is the great success.

O Prophet!

Wage *jihād* against the faithless and the hypocrites, and *be* severe with them.

Their refuge shall be hell, and it is an evil destination.

They swear by Allah that they did not say it.

But they certainly did utter the word of unfaith and renounced faith after their *islām*.

They contemplated what they could not achieve, and they were vindictive only

because Allah and His Apostle had enriched them out of His grace.

Yet if they repent, it will be better for them; but if they turn away,

Allah shall punish them with a painful punishment in this world and the Hereafter, and they shall not find on the earth any guardian or helper.

Among them are those who made a pledge with Allah: 'If He gives us out of His grace,

<sup>1</sup> Or 'eternal [or everlasting] gardens.' Cf. 13:23; 16:31; 18:31; 19:61; 20:76; 35:33; 38:50; 40:8; 61:12; 98:8.

- لَنصَدَّقَنَّ  
وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٦﴾  
فَلَمَّا آتَاهُم مِّن فَضْلِهِ  
يَخْلُوا بِهِ  
وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٧﴾  
فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ  
إِلَى يَوْمٍ يَلْقَوْنَهُ  
بِمَا أَخْلَفُوا  
اللَّهَ مَا وَعَدُوهُ  
وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٨﴾  
أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ  
سِرَّهُمْ وَنَجْوَاهُمْ  
وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٩﴾  
الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ  
مِنَ الْمُؤْمِنِينَ  
فِي الصَّدَقَاتِ  
وَالَّذِينَ لَا يَجِدُونَ  
إِلَّا جُهْدَهُمْ  
فَيَسْخَرُونَ مِنْهُمْ  
سَخِرَ اللَّهُ مِنْهُمْ  
وَهُمْ عَذَابُ أَلِيمٍ ﴿٨٠﴾  
أَسْتَغْفِرُ لَهُمْ  
أَوْ لَا تَسْتَغْفِرُ لَهُمْ  
إِنْ تَسْتَغْفِرُ لَهُمْ  
سَبْعِينَ مَرَّةً  
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ  
ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨١﴾  
فَرِحَ الْمُخَلَّفُونَ
- we will surely give the *zakāt*  
and we will surely be among the righteous.’  
76 But when He gave them out of His grace,  
they begrudged it  
and turned away, being disregardful.  
77 So He caused hypocrisy to ensue in their hearts  
until the day they will encounter Him,  
because of their going back  
on what they had promised Allah  
and because of the lies they used to tell.  
78 Do they not know that Allah knows  
their secret [thoughts] and [hears] their secret talks,  
and that Allah is knower of all that is Unseen?  
79 Those who blame the voluntary donors  
from among the faithful  
concerning the charities—  
and as for those who do not find  
[anything] except [what] their means [permit],  
they ridicule them—  
Allah shall put them to ridicule,  
and there is a painful punishment for them.  
80 Whether *you* plead forgiveness for them  
or do not plead forgiveness for them,  
even if *you* plead forgiveness for them  
seventy times,  
Allah shall never forgive them  
because they defied Allah and His Apostle;  
and Allah does not guide the transgressing lot.  
81 Those who were left behind<sup>1</sup> exulted

<sup>1</sup> That is, those who were kept from participating in *jihād* with the Prophet (s). Cf. verse 46.

- بِمَقْعَدِهِمْ  
خَلَفَ رَسُولُ اللَّهِ  
وَكَرِهُوا أَنْ يُجَاهِدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
فِي سَبِيلِ اللَّهِ  
وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ  
قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا  
لَوْ كَانُوا يَفْقَهُونَ ﴿٨٢﴾  
فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا  
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾  
فَإِنْ رَجَعَكَ اللَّهُ  
إِلَى طَائِفَةٍ مِنْهُمْ  
فَاسْتَأْذِنُوكَ لِلْخُرُوجِ  
فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا  
وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا  
إِنَّكُمْ رَضِيتُمْ بِالْفُجُودِ أَوَّلَ مَرَّةٍ  
فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٤﴾  
وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا  
وَلَا تُقُمْ عَلَى قَبْرِهِ  
إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٥﴾  
وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا  
فِي الدُّنْيَا  
وَتَزْهَقَ أَنْفُسُهُمْ  
وَهُمْ كَافِرُونَ ﴿٨٦﴾  
وَإِذَا أَنْزَلْتَ سُورَةً  
أَنْ ءَامِنُوا بِاللَّهِ  
وَجَاهِدُوا مَعَ رَسُولِهِ
- for their sitting back  
against [the command of] the Apostle of Allah,<sup>1</sup>  
and were reluctant to wage *jihād*  
with their possessions and persons  
in the way of Allah,  
and they said, ‘Do not go forth in this heat.’  
*Say*, The fire of hell is severer in heat,  
should they understand.  
82 So let them laugh a little; much will they weep  
as a requital for what they used to earn.  
83 If Allah brings *you* back [from the battlefield]  
to a group of them  
and they seek *your* permission to go forth,  
*say*, ‘You shall never go forth with me,  
and you shall not fight with me against any enemy.  
You were indeed pleased to sit back the first time,  
so sit back with those who stay behind.’  
84 And never *pray* over any of them when he dies,  
nor *stand* at his graveside.  
They indeed defied Allah and His Apostle  
and died as transgressors.  
85 Let not their possessions or their children impress *you*.  
Allah only desires to punish them with these  
in this world,  
and that their souls may depart  
while they are faithless.  
86 When a *sūrah* is sent down  
[declaring]: ‘Have faith in Allah,  
and wage *jihād* along with His Apostle,

<sup>1</sup> Or ‘for their staying away from [the expedition of] the Apostle of Allah.’

- اسْتَفْذَنَكَ أُولُوا الطَّوْلِ مِنْهُمْ  
 وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٧﴾  
 87 They are pleased to be with those who stay back,<sup>1</sup>  
 رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ  
 وَطُبِعَ عَلَى قُلُوبِهِمْ  
 فَهُمْ لَا يَفْقَهُونَ ﴿٨٨﴾  
 88 But the Apostle and the faithful who are with him  
 لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ  
 جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
 وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ  
 وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٩﴾  
 89 Allah has prepared for them gardens  
 أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا  
 ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩٠﴾  
 90 Some of the Bedouins who sought to be excused came  
 وَجَاءَ الْمُعَذِّبُونَ مِنَ الْأَعْرَابِ  
 لِيُؤْذَنَ لَهُمْ  
 وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ  
 سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ  
 عَذَابٌ أَلِيمٌ ﴿٩١﴾  
 91 There is no blame on the weak,  
 لَيْسَ عَلَى الضَّعَفَاءِ  
 وَلَا عَلَى الْمَرْضَى  
 وَلَا عَلَى الَّذِينَ  
 لَا يَجِدُونَ مَا يَنْفِقُونَ حَرْجٌ  
 إِذَا نَصَحُوا لِلَّهِ  
 وَرَسُولِهِ  
 مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩٢﴾  
 92 Nor [is there any blame] on those to whom,  
 وَلَا عَلَى الَّذِينَ  
 إِذَا مَا أتَاكَ لِيَتَحَمَّلَهُمْ  
 قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ

<sup>1</sup> That is, along with women and children, the invalid and the decrepit.

تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
حَزَنًا  
أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٣﴾ \*

and they turned back, their eyes flowing with tears,  
grieved  
because they did not find any means to spend.

[PART 11]

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ  
يَسْتَعِذُّونَكَ  
وَهُمْ أَغْنِيَاءُ  
رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ  
وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ  
فَهُمْ لَا يَعْلَمُونَ ﴿٩٤﴾

93 The blame lies only on those  
who ask leave of *you* [to stay behind]  
though they are well-off.  
They are pleased to be with those who stay back;  
Allah has set a seal on their hearts,  
so they do not know [the outcome of their conduct].

يَعْتَذِرُونَ إِلَيْكُمْ  
إِذَا رَجَعْتُمْ إِلَيْهِمْ  
قُلْ لَا تَعْتَذِرُوا  
لَنْ نُؤْمِنَ لَكُمْ  
قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ  
وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
ثُمَّ تَرْدُونَ  
إِلَى عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٥﴾

94 They will offer you excuses  
when you return to them.  
*Say*, ‘Do not make excuses;  
we will never believe you.  
Allah has informed us of your state of affairs.  
Allah and His Apostle will observe your conduct,  
then you will be returned  
to the Knower of the sensible and the Unseen,  
and He will inform you  
concerning what you used to do.’

سَيَخْلِفُونَ بِاللَّهِ لَكُمْ  
إِذَا أَنْقَلَبْتُمْ إِلَيْهِمْ  
لِتُعْرَضُوا عَنْهُمْ  
فَأَعْرِضُوا عَنْهُمْ  
إِنَّهُمْ رِجْسٌ  
وَمَا وَلَّهُمْ جَهَنَّمَ  
حِزَابًا بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

95 They will swear to you by Allah,  
when you return to them,  
that you may leave them alone.  
So leave them alone.  
They are indeed filth,  
and their refuge shall be hell,  
a requital for what they used to earn.

يَخْلِفُونَ لَكُمْ  
لِتَرْضَوْا عَنْهُمْ  
فَإِنْ تَرْضَوْا عَنْهُمْ

96 They swear to you  
that you may be reconciled to them.  
But even if you are reconciled to them

- فَأِنَّ اللَّهَ لَا يَرْضَى  
عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٧﴾  
الْأَعْرَابُ أَشَدُّ كُفْرًا  
وَنِفَاقًا  
وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ  
مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ۗ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٨﴾  
وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ  
مَا يُنْفِقُ مَغْرَمًا  
وَيَتَرْتَبِصُ بِنُكْحِ الدَّوَابِّ  
عَلَيْهِمْ ذَا بَأْسٍ السَّوْءِ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٩﴾  
وَمِنَ الْأَعْرَابِ  
مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَيَتَّخِذُ مَا يُنْفِقُ  
قُرْبَةً عِنْدَ اللَّهِ  
وَصَلَوَاتِ الرَّسُولِ ۗ  
أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ  
سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ  
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٠﴾
- 97 The Bedouins are more obdurate in unfaith  
and hypocrisy,  
and more apt to be ignorant of the precepts  
that Allah has sent down to His Apostle,  
and Allah is all-knowing, all-wise.
- 98 Among the Bedouins are those who regard  
what they spend as a loss,  
and they watch for a reversal of your fortunes.  
Theirs shall be an adverse turn of fortune,  
and Allah is all-hearing, all-knowing.
- 99 Yet among the Bedouins are [also]  
those who believe in Allah and the Last Day,  
and regard what they spend  
as [a means of attaining] nearness to Allah  
and the blessings of the Apostle.  
Look! It shall indeed bring them nearness,  
and Allah will admit them into His mercy.  
Indeed Allah is all-forgiving, all-merciful.
- 100 The early vanguard  
of the Emigrants and the Helpers  
and those who followed them in virtue,  
—Allah is pleased with them  
and they are pleased with Him,  
and He has prepared for them gardens  
with streams running in them,  
to remain in them forever.  
That is the great success.
- وَأَلَسِّنُفُونَ الْأَوْلُونَ  
مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ  
رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ  
وَأَعَدَّ لَهُمْ جَنَّاتٍ  
تَجْرِي تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا  
ذَلِكَ الْقَفُورُ الْعَظِيمُ ﴿١٠١﴾

- 101 There are hypocrites among the Bedouins around you  
and among the townspeople of Madinah,  
steeped in hypocrisy.  
You do not know them;  
We know them,  
and We will punish them twice,  
then they shall be consigned to a great punishment.
- 102 [There are] others who have confessed to their sins,  
having mixed up righteous conduct  
with other that was evil.  
Maybe Allah will accept their repentance.  
Indeed Allah is all-forgiving, all-merciful.
- 103 *Take* charity from their possessions  
to cleanse them and purify them thereby,  
and bless them.  
Indeed *your* blessing is a comfort to them,  
and Allah is all-hearing, all-knowing.
- 104 Do they not know  
that it is Allah who accepts the repentance  
of His servants  
and receives the charities,  
and that it is Allah who is the All-clement,  
the All-merciful?
- 105 And *say*, 'Go on working:  
Allah will see your conduct,  
and His Apostle and the faithful [as well],  
and you will be returned  
to the Knower of the sensible and the Unseen,  
and He will inform you

- بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾  
 106 [There are] others waiting Allah's edict:  
 وَءَاخِرُونَ مَرْجُونَ لِأَمْرِ اللَّهِ  
 either He shall punish them,  
 وَإِمَّا يُعَذِّبُهُمْ  
 or turn to them clemently,  
 وَإِمَّا يَتُوبُ عَلَيْهِمْ  
 and Allah is all-knowing, all-wise.  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٧﴾
- وَالَّذِينَ أَخَذُوا مَسْجِدًا ضِرَارًا  
 107 As for those who took to a mosque for sabotage  
 وَكُفْرًا  
 and for defiance,  
 وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ  
 and to cause division among the faithful,  
 وَإِرْصَادًا  
 and for the purpose of ambush  
 لِمَنْ حَارَبَ اللَّهَ  
 [used] by those who have fought Allah  
 وَرَسُولَهُ مِنْ قَبْلُ  
 and His Apostle before  
 وَلَيَحْلِفْنَ  
 —they will surely swear:  
 'We desired nothing but good,'  
 إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ  
 and Allah bears witness that they are indeed liars.  
 وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٨﴾  
 108 *Do not stand* in it ever!  
 لَا تَقُمْ فِيهِ أَبَدًا  
 A mosque founded on Godwariness  
 لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ  
 from the [very] first day  
 مِنْ أَوَّلِ يَوْمٍ  
 is worthier that *you* stand in it [for prayer].  
 أَحَقُّ أَنْ تَقُومَ فِيهِ  
 Therein are men who love to keep pure,  
 فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا  
 and Allah loves those who keep pure.  
 وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٩﴾  
 109 Is he who founds his building  
 أَفَمَنْ أَسَّسَ بُنْيَانَهُ  
 on Godwariness  
 عَلَى تَقْوَىٰ مِنَ اللَّهِ  
 and [the pursuit of Allah's] pleasure  
 وَرِضْوَانٍ  
 better-off  
 خَيْرٌ  
 or he who founds his building  
 أَمْ مَنْ أَسَّسَ بُنْيَانَهُ  
 on the brink of a collapsing bank  
 عَلَى شَفَا جُرْفٍ هَارٍ  
 which collapses with him into the fire of hell?  
 فَأَنهَارَ بِهِ فِي نَارِ جَهَنَّمَ  
 And Allah does not guide the wrongdoing lot.  
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١٠﴾  
 110 The building they have built will never cease  
 لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا

- رِيْبَةً فِي قُلُوبِهِمْ  
 إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾
- 111 **Indeed Allah has bought from the faithful**  
 their souls and their possessions  
 for paradise to be theirs:  
 they fight in the way of Allah,  
 kill, and are killed.  
 A promise binding upon Him  
 in the Torah and the Evangel and the Qur'an.  
 And who is truer to his promise than Allah?  
 So rejoice in the bargain you have made with Him,  
 and that is the great success.
- 112 **[The faithful are] penitent, devout,**  
 celebrators of Allah's praise,  
 wayfarers,<sup>1</sup>  
 who bow  
 [and] prostrate [in prayer],  
 bid what is right  
 and forbid what is wrong,  
 and keep Allah's bounds  
 —and *give* good news to the faithful.
- 113 **The Prophet and the faithful may not**  
 plead for the forgiveness of the polytheists,  
 even if they should be [their] relatives,  
 after it has become clear to them  
 that they will be the inmates of hell.
- 114 **Abraham's pleading forgiveness for his father**
- رَبِيبَةً فِي قُلُوبِهِمْ  
 إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾
- إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ  
 أَنْفُسَهُمْ وَأَمْوَالَهُمْ  
 بِأَنْ لَهُمُ الْجَنَّةُ  
 يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
 فَيَقْتُلُونَ وَيُقْتَلُونَ  
 وَعَدًّا عَلَيْهِ حَقًّا  
 فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ  
 وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ  
 فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ  
 وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾
- الَّتِي بَيَّوْنَا  
 السَّاجِدِينَ  
 الرَّاكِعِينَ  
 السَّاجِدِينَ  
 الَّذِينَ يَأْمُرُونَ بِالْمَعْرُوفِ  
 وَالنَّهْيِ عَنِ الْمُنْكَرِ  
 وَالْحَافِظُونَ لِحُدُودِ اللَّهِ  
 وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾
- مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا  
 أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ  
 وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ  
 مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ  
 أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾
- وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

<sup>1</sup> Or 'those who fast.'

إِلَّا عَنْ مَوْعَدٍ وَعَدَهَا إِلَيْهِ  
فَلَمَّا تَبَيَّنَ لَهُ  
أَنَّهُ عَدُوٌّ لِلَّهِ  
تَبَرَّأَ مِنْهُ  
إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ  
حَلِيمٌ

was only to fulfill a promise he had made him.<sup>1</sup>  
So when it became manifest to him  
that he was an enemy of God,  
he repudiated him.  
Indeed Abraham was most plaintive  
and forbearing.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا  
بَعْدَ إِذْ هَدَيْتَهُمْ  
حَتَّى يُبَيِّنَ لَهُمْ  
مَا يَتَّقُونَ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ  
إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ  
يُحْيِي وَيُمِيتُ  
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ  
مِنْ وَلِيٍّ وَلَا نَصِيرٍ

115 Allah does not lead any people astray  
after He has guided them  
until He has made clear to them  
what they should beware of.  
Indeed Allah has knowledge of all things.  
116 Indeed to Allah belongs the kingdom of the heavens  
and the earth.  
He gives life and brings death.  
And besides Allah you do not have  
any guardian or helper.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ  
وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ  
مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ  
ثُمَّ تَابَ عَلَيْهِمْ  
إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ  
وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا  
حَتَّىٰ إِذَا صَاقَتْ عَلَيْهِمُ الْأَرْضُ  
بِمَا رَحِبَتْ  
وَصَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ

117 Certainly Allah turned clemently to the Prophet  
and the Emigrants and the Helpers,  
who followed him in the hour of difficulty,  
after the hearts of a part of them were about to swerve.  
Then He turned clemently to them  
—indeed He is most kind and merciful to them—  
and to the three who were left behind.  
When the earth became narrow for them  
with [all] its expanse,  
and their own souls weighed heavily on them,<sup>2</sup>

<sup>1</sup> Cf. 19:47, 60:4.

<sup>2</sup> That is, they were at a complete loss and were oppressed by a feeling of guilt.

وَعَلِمُوا أَنَّ لَا مَلْجَأَ مِنَ اللَّهِ  
إِلَّا إِلَيْهِ  
ثُمَّ تَابَ عَلَيْهِمْ  
لِيَتُوبُوا  
إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

and they knew that there was no refuge from Allah  
except in Him,  
then He turned clemently toward them  
so that they might be penitent.  
Indeed Allah is the All-clement, the All-merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

119 O you who have faith!  
Be wary of Allah, and be with the Truthful.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ  
وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ  
أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ  
وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ  
ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ  
وَلَا نَصَبٌ وَلَا يَخَمَصُهُ  
فِي سَبِيلِ اللَّهِ  
وَلَا يَطُؤُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ  
وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا  
إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ  
إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

120 It is not fitting for the people of Madinah  
and the Bedouins around them  
to hang back behind the Apostle of Allah<sup>1</sup>  
and prefer their own lives to his life.  
That is because they neither experience any thirst,  
nor fatigue, nor hunger,  
in the way of Allah,  
nor do they tread any ground enraging the faithless,  
nor do they gain any ground against an enemy  
but a righteous deed is written for them on its account.  
Indeed Allah does not waste the reward of the virtuous.

وَلَا يُنْفِقُونَ نَفَقَةً  
صَغِيرَةً وَلَا كَبِيرَةً  
وَلَا يَقْطَعُونَ وَادِيًا  
إِلَّا كُتِبَ لَهُمْ  
لِيَجْزِيَهُمُ اللَّهُ  
أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ \*

121 And neither do they incur any expense,  
big or small,  
nor do they cross any valley,  
but it is written to their account,  
so that Allah may reward them  
by the best of what they used to do.

122 Yet it is not for the faithful to go forth en masse.<sup>2</sup>

<sup>1</sup> That is, by failing to accompany the Apostle of Allah during his campaigns.

<sup>2</sup> That is, it is not feasible, or reasonable, for all the faithful to set out for Madinah, the Prophet's city, for the study of the religious sciences.

فَلَوْلَا نَفَرَ

مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ

لَيَتَفَقَّهُوا فِي الدِّينِ

وَلِيُنذِرُوا قَوْمَهُمْ

إِذَا رَجَعُوا إِلَيْهِمْ

لَعَلَّهُمْ يَحْذَرُونَ ﴿١١٤﴾

But why should not there go forth  
a group from each of their sections  
to become learned in religion,  
and to warn their people  
when they return to them,  
so that they may beware?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ

وَلْيَجِدُوا فِيكُمْ غَلَظَةً

وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١١٥﴾

123 O you who have faith!  
Fight the faithless who are in your vicinity,  
and let them find severity in you,  
and know that Allah is with the Godwary.

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ

فَمِنْهُمْ مَنْ يَقُولُ

أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا

فَأَمَّا الَّذِينَ ءَامَنُوا

فَزَادَتْهُمْ إِيمَانًا

وَهُمْ يَسْتَبْشِرُونَ ﴿١١٦﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ

فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ

وَمَا تَوَّأَوْا وَهُمْ كَافِرُونَ ﴿١١٧﴾

أَوَلَا يَرَوْنَ أَنَّهُمْ

يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ

ثُمَّ لَا يَتُوبُونَ

وَلَا هُمْ يَذَكَّرُونَ ﴿١١٨﴾

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ

نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ

هَلْ يَرِيكُمْ مِنْ أَحَدٍ

ثُمَّ أَنْصَرَفُوا

124 Whenever a *sūrah* is sent down,  
there are some of them<sup>1</sup> who say,  
'Which of you did it increase in faith?'  
As for those who have faith,  
it increases them in faith,  
and they rejoice.  
125 But as for those in whose heart is a sickness,  
it only adds defilement to their defilement,  
and they die while they are faithless.  
126 Do they not see that they  
are tried once or twice every year?  
Yet they neither repent,  
nor do they take admonition.  
127 And whenever a *sūrah* is sent down,  
they look at one another:  
'Is anybody observing you?'  
Then they slip away.

<sup>1</sup> That is, the hypocrites.

صَرَفَ اللَّهُ قُلُوبَهُمْ  
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٨﴾

Allah has turned aside their hearts,  
for they are a people who do not understand.

لَقَدْ جَاءَكُمْ رَسُولٌ  
مِّنْ أَنفُسِكُمْ  
عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ  
حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٩﴾

128 There has certainly come to you an apostle  
from among yourselves.  
Grievous to him is your distress;  
he has deep concern for you,  
and is most kind and merciful to the faithful.

فَإِن تَوَلَّوْا  
فَقُلْ حَسْبِيَ اللَّهُ  
لَا إِلَهَ إِلَّا هُوَ  
عَلَيْهِ تَوَكَّلْتُ  
وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٣٠﴾

129 But if they turn their backs [on *you*],  
say, 'Allah is sufficient for me.  
There is no god except Him.  
In Him I have put my trust  
and He is the Lord of the Great Throne.'

## سُورَةُ يُونُسَ

## 10. SŪRAT YŪNUS<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

الرَّ ١  
تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾  
أَكَانَ لِلنَّاسِ عَجَبًا  
أَنْ أَوْحَيْنَا إِلَى رَجُلٍ  
مِّنْهُمْ  
أَنْ أَنْذِرِ النَّاسَ  
وَنَبِّئِ الَّذِينَ ءَامَنُوا  
أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ  
قَالَ الْكَافِرُونَ

1 *Alif, Lām, Rā.*  
These are the signs of the Wise<sup>2</sup> Book.  
2 Does it seem odd to these people  
that We have revealed to a man  
from among themselves,  
[declaring], 'Warn mankind,  
and give good news to the faithful  
that they are in good standing with their Lord?'  
The faithless say,

<sup>1</sup> 'Yūnus' is the Arabic for 'Jonah,' the prophet whose account appears in this *sūrah*.

<sup>2</sup> Or 'Definitive.'

- 1 إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ﴿١﴾  
 2 إِنَّ رَبَّكُمْ اللَّهُ  
 الَّذِي خَلَقَ السَّمَوَاتِ  
 وَالْأَرْضَ  
 فِي سِتَّةِ أَيَّامٍ  
 ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
 يُدِيرُ الْأَمْرَ  
 مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ  
 ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ  
 أَفَلَا تَذَكَّرُونَ ﴿٢﴾  
 3 إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا  
 وَعَدَّ اللَّهُ حَقًّا  
 إِنَّهُ يَبْدَأُ الْخَلْقَ  
 ثُمَّ يُعِيدُهُ  
 لِيَجْزِيَ الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 بِالْقِسْطِ  
 وَالَّذِينَ كَفَرُوا  
 لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ  
 وَعَذَابٌ أَلِيمٌ  
 4 بِمَا كَانُوا يَكْفُرُونَ ﴿٣﴾  
 5 هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً  
 وَالْقَمَرَ نُورًا  
 وَقَدَرَهُ مَنَازِلَ  
 لِتَعْلَمُوا عَدَدَ السِّنِينَ  
 وَالْأَحْسَابِ  
 مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ  
 يُفَصِّلُ الْآيَاتِ  
 لِقَوْمٍ يَعْلَمُونَ ﴿٤﴾
- ‘This is indeed a plain magician.’  
 3 Indeed your Lord is Allah,  
 who created the heavens  
 and the earth  
 in six days,  
 and then settled on the Throne,  
 directing the command.<sup>1</sup>  
 There is no intercessor, except by His leave.  
 That is Allah, your Lord! So worship Him.  
 Will you not then take admonition?  
 4 To Him will be the return of you all  
 —[that is] Allah’s true promise.  
 Indeed He originates the creation,  
 then He will bring it back  
 that He may reward those who have faith  
 and do righteous deeds  
 with justice.  
 As for the faithless,  
 they shall have boiling water for drink,  
 and a painful punishment  
 because of what they used to defy.  
 5 It is He who made the sun a radiance  
 and the moon a light,  
 and ordained its phases  
 that you might know the number of years  
 and the calculation [of time].  
 Allah did not create all that except with reason.  
 He elaborates the signs  
 for a people who have knowledge.

<sup>1</sup> Cf. 13:2; 32:5.

- 6 Indeed in the alternation of night and day,  
and whatever Allah has created in the heavens  
and the earth,  
there are surely signs for a people who are Godwary.
- 7 Indeed those who do not expect to encounter Us  
and who are pleased with the life of this world  
and satisfied with it,  
and those who are oblivious of Our signs  
—it is they whose refuge shall be the Fire  
because of what they used to earn.
- 8 —it is they whose refuge shall be the Fire  
because of what they used to earn.
- 9 Indeed those who have faith  
and do righteous deeds,  
their Lord guides them by the means of their faith.  
Streams will run for them  
in gardens of bliss.
- 10 Their call therein will be,  
‘O Allah! Immaculate are You!’  
and their greeting therein will be, ‘Peace!’  
and their concluding call,  
‘All praise belongs to Allah,  
the Lord of all the worlds.’
- 11 Were Allah to hasten ill<sup>1</sup> for mankind  
with their haste for good,  
their term would have been over.  
But We leave those who do not expect  
to encounter Us  
bewildered in their rebellion.
- 12 When distress befalls man,  
he supplicates Us,

<sup>1</sup> That is, punishment.

- لِحَبْنِهِ أَوْ قَاعِدًا أَوْ قَائِمًا  
فَلَمَّا كَشَفْنَا عَنْهُ صُرَّتَهُ  
مَرَكَانَ لَمْ يَدْعُنَا  
إِلَىٰ صُرَّتٍ مَّسَّةٍ  
كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ  
مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾  
وَلَقَدْ أَهْلَكْنَا الْقُرُونَ  
مِن قَبْلِكُمْ  
لَمَّا ظَلَمُوا  
وَجَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
وَمَا كَانُوا لِيُؤْمِنُوا  
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾  
ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ  
مِنْ بَعْدِهِمْ  
لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٥﴾  
وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ  
قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
آتَتْ بِقَرَأَانٍ غَيْرِ هَذَا  
أَوْ بَدَّلَهُ  
قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ  
مِن تَلْقَائِي نَفْسِي  
إِنْ أَتَّبَع إِلَّا مَا يُوحَىٰ إِلَيَّ  
إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾  
قُلْ لَوْ شَاءَ اللَّهُ  
مَا تَلَوْتُهُ عَلَيْكُمْ  
وَلَا أَدْرِكُمْ بِهِ  
فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ  
أَفَلَا تَعْقِلُونَ ﴿١٧﴾  
فَمَنْ أَظْلَمُ مِمَّن
- [lying] on his side, sitting, or standing;  
but when We remove his distress,  
he passes on as if he had never supplicated Us  
concerning the distress that had befallen him.  
To the profligate is thus presented as decorous  
what they have been doing.  
13 Certainly We destroyed [several] generations  
before you  
when they perpetrated wrongs:  
their apostles brought them manifest proofs,  
but they would not have faith.  
Thus do We requite the guilty lot.  
14 Then We made you successors on the earth  
after them  
that We may observe how you will act.  
15 When Our manifest signs are recited to them,  
those who do not expect to encounter Us say,  
'Bring a Qur'ān other than this,  
or alter it.'  
Say, 'I may not alter it  
of my own accord.  
I follow only what is revealed to me.  
Indeed should I disobey my Lord, I fear  
the punishment of a tremendous day.'  
16 Say, 'Had Allah [so] wished,  
I would not have recited it to you,  
nor would He have made it known to you,  
for I have dwelled among you for a lifetime before it.  
Do you not apply reason?'  
17 So who is a greater wrongdoer than him

- أَفْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ ۚ  
إِنَّهُ لَا يَفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾  
وَيَعْبُدُونَ مِن دُونِ اللَّهِ  
مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ  
هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ  
قُلْ أَتَنْبِئُونَ اللَّهَ  
بِمَا لَا يَعْلَمُ  
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ  
سُبْحٰنَهُ وَتَعَالَى  
عَمَّا يُشْرِكُونَ ﴿١٨﴾
- who fabricates a lie against Allah,  
or denies His signs?  
Indeed the guilty will not be felicitous.  
18 They worship besides Allah  
that which neither causes them any harm,  
nor brings them any benefit,  
and they say,  
‘These are our intercessors with Allah.’  
Say, ‘Will you inform Allah  
about something He does not know  
in the heavens or on the earth?’  
Immaculate is He and exalted  
above [having] any partners that they ascribe [to Him]!
- وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً  
فَاخْتَلَفُوا ۗ  
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ  
لَفُضِيَ بَيْنَهُمْ  
فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾  
وَيَقُولُونَ  
لَوْلَا أَنْزَلَ عَلَيَّ آيَةً  
مِّن رَّبِّي  
فَقُلْ  
إِنَّمَا الْغَيْبُ لِلَّهِ  
فَأَنْتَظِرُونَ  
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾  
وَإِذَا أَدَقْنَا لِلنَّاسِ رَحْمَةً  
مِّن بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ  
إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا
- 19 Mankind were but a single [religious] community;  
then they differed.  
And were it not for a prior decree of *your* Lord,  
decision would have been made between them  
concerning that about which they differ.  
20 They say,  
‘Why has not some sign<sup>1</sup> been sent down to him  
from his Lord?’  
Say, ‘[The knowledge of]  
the Unseen belongs only to Allah.  
So wait.  
I too am waiting along with you.’  
21 When We let people taste [Our] mercy  
after a distress that has befallen them,  
behold, they scheme against Our signs!

<sup>1</sup> That is, miracle.

- قُلِ اللَّهُ أَمْرُهُ مَكْرَهُ ۖ  
 22 **It is He who carries you across land**  
 إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾  
 هُوَ الَّذِي يُسِيرُكُمُ فِي الْبَرِّ  
 وَالْبَحْرِ ۗ  
 حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ  
 وَجُرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ  
 وَفَرِحُوا بِهَا  
 جَاءَتْهَا رِيحٌ عَاصِفٌ  
 وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ  
 وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ  
 دَعَاؤُا اللَّهِ مُخْلِصِينَ لَهُ الَّذِينَ  
 لَئِن آخَجَيْتَنَا مِنْ هَذِهِ  
 لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٣﴾  
 23 **But when He delivers them,**  
 فَلَمَّا أَخْرَجَهُمْ  
 إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ  
 بِغَيْرِ الْحَقِّ  
 يَا أَيُّهَا النَّاسُ  
 إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ  
 مَتَاعَ الْحَيَاةِ الدُّنْيَا  
 ثُمَّ إِلَيْنَا مَرْجِعُكُمْ  
 فَذُنُوبَكُمْ  
 بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٤﴾  
 24 **The parable of the life of this world is that of water**  
 إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ  
 أَنْزَلْنَاهُ مِنَ السَّمَاءِ  
 فَآخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ  
 مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ  
 حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا  
 وَازْيَنَتْ  
 وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ ۗ عَلَيَّا  
 أَنْهَأَ أَمْرَنَا
- Say, 'Allah is more swift at devising.'*  
 Indeed Our messengers write down what you scheme.  
 and sea.  
 When you are in the ships,  
 and they sail with them with a favourable wind,  
 rejoicing in it,  
 there comes upon them a tempestuous wind  
 and waves assail them from every side,  
 and they think that they are besieged,  
 they invoke Allah putting exclusive faith in Him,  
 'If You deliver us from this,  
 we will surely be among the grateful.'  
 behold, they commit violations on the earth  
 unduly!  
 O mankind!  
 Your violations are only to your own detriment.  
 [These are] the wares of the life of this world;  
 then to Us will be your return,  
 whereat We will inform you  
 concerning what you used to do.
- It mingles with the earth's vegetation  
 from which humans and cattle eat.  
 When the earth puts on its luster  
 and is adorned,  
 and its inhabitants think they have power over it,  
 Our edict comes to it,

- لَيْلًا أَوْ نَهَارًا  
فَجَعَلْنَاهَا حَصِيدًا  
كَأَن لَّمْ تَغِبْ بِالْأَمْسِ<sup>ع</sup>  
كَذَلِكَ نَفْصِلُ الْآيَاتِ  
لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾  
25 وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ  
وَيَهْدِي مَنْ يَشَاءُ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٥﴾ \*
- by night or day,  
whereat We turn it into a mown field,  
as if it did not flourish the day before.  
Thus do We elaborate the signs  
for a people who reflect.  
Allah invites to the abode of peace,  
and He guides whomever He wishes  
to a straight path.
- لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ  
وَزِيَادَةٌ  
وَلَا يَرَهُمْ فِيهَا ظُلُمٌ  
أَوْ نُورٌ أَوْ كَهْفٌ أَوْ جُنَّةٌ  
هُمْ فِيهَا خَالِدُونَ ﴿١٦﴾  
26 الَّذِينَ كَسَبُوا السَّيِّئَاتِ  
فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا  
وَتَزَهُقُهُمْ ذِلَّةٌ  
مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ  
كَأَنَّمَا أَغْشَيْتُمْ وُجُوهَهُمْ  
قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا  
أُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾  
27 وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا  
ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا  
مَكَانَكُمْ  
أَنْتُمْ وَشُرَكَاءُكُمْ  
فَزَيَّلْنَا بَيْنَهُمْ  
وَقَالَ شُرَكَاءُهُمْ  
مَا كُنْتُمْ إِلَّا أَنْتُمْ تَعْبُدُونَ ﴿٢٨﴾
- Those who are virtuous shall receive the best reward  
and an enhancement.  
Neither dust nor abasement shall overcast their faces.  
They shall be the inhabitants of paradise,  
and they shall remain in it [forever].  
For those who have committed misdeeds,  
the requital of a misdeed shall be its like,  
and they shall be overcast by abasement.  
They shall have no one to protect [them] from Allah.  
[They will be] as if their faces were covered  
with dark patches of the night.  
They shall be the inmates of the Fire,  
and they shall remain in it [forever].  
On the day when We gather them all together,  
We shall say to those who ascribe partners [to Allah],  
'Stay where you are  
—you and your partners!'  
Then We shall set them apart from one another,  
and their partners<sup>1</sup> will say,  
'It was not us that you worshipped.

<sup>1</sup> That is, the false gods whom the polytheists associated with Allah.

- 29 فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ  
 30 هُنَالِكَ تَتْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ  
 وَرُدُّوٓا۟ إِلَى اللَّهِ  
 مَوْلَاهُمُ الْحَقُّ  
 وَضَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ  
 31 قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ  
 وَالْأَرْضِ  
 أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ  
 وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
 وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
 وَمَن يُدِيرُ الْأَمْرَ  
 فَسَيَقُولُونَ اللَّهُ  
 فَقُلْ أَفَلَا تَتَّقُونَ  
 32 فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ  
 فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلٰلٰلُ  
 فَأَنَّى تُصْرَفُونَ  
 33 كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ  
 عَلَى الَّذِينَ فَسَقُوا  
 أَنَّهُمْ لَا يُؤْمِنُونَ  
 34 قُلْ هَلْ مِن شُرَكَائِكُم مَّن  
 يَبْدُوٓا۟ الْخَلْقَ ثُمَّ يُعِيدُهُ  
 قُلْ اللَّهُ يَبْدُوٓا۟ الْخَلْقَ  
 ثُمَّ يُعِيدُهُ  
 فَأَنَّى تُؤْفَكُونَ  
 35 قُلْ هَلْ مِن شُرَكَائِكُم مَّن  
 يَهْدِي إِلَى الْحَقِّ  
 قُلْ اللَّهُ يَهْدِي لِلْحَقِّ  
 أَفَمَن يَهْدِي إِلَى الْحَقِّ
- Allah suffices as a witness between you and us.  
 We were indeed unaware of your worship.’  
 There  
 every soul will examine what it has sent in advance,  
 and they will be returned to Allah,  
 their real master,  
 and what they used to fabricate will forsake them.  
*Say*, ‘Who provides for you out of the sky  
 and the earth?  
 Who controls [your] hearing and sight,  
 and who brings forth the living from the dead  
 and brings forth the dead from the living,  
 and who directs the command?’  
 They will say, ‘Allah.’  
*Say*, ‘Will you not then be wary [of Him]?’  
 That, then, is Allah, your true Lord.  
 So what is there after the truth except error?  
 Then where are you being led away?  
 Thus the word of *your* Lord became due  
 against those who transgress  
 that they shall not have faith.  
*Say*, ‘Is there anyone among your partners  
 who originates the creation and then brings it back?’  
*Say*, ‘Allah originates the creation,  
 then He will bring it back.’  
 Then where do you stray?  
*Say*, ‘Is there anyone among your partners  
 who may guide to the truth?’  
*Say*, ‘Allah guides to the truth.  
 Is He who guides to the truth

- أَحَقُّ أَنْ يُتَّبَعَ  
أَمَّنْ لَا يَهْدَىٰ إِلَّا أَنْ يَهْدَىٰ  
فَمَا لَكُمْ  
كَيْفَ تَحْكُمُونَ ﴿٣٦﴾  
وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا  
إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا  
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٣٧﴾  
وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ  
مِنْ دُونِ اللَّهِ  
وَلَكِنَّ تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ  
مِنْ رَبِّ الْعَالَمِينَ ﴿٣٨﴾  
أَمْ يَقُولُونَ افْتَرَاهُ  
قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ  
وَادْعُوا مَنِ اسْتَطَعْتُمْ  
مِنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾  
بَلْ كَذَّبُوا  
بِمَا لَمْ يَحْطُوا بِعِلْمِهِ  
وَلَمَّا يَا تَأْوِيلَهُ  
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾  
وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ  
وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ  
وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤١﴾  
وَإِنْ كَذَّبُوكَ  
فَقُلْ لِي عَمَلِي  
وَلَكُمْ عَمَلُكُمْ
- worthier to be followed,  
or he who is not guided unless he is shown the way?  
What is the matter with you?  
How do you judge?’  
Most of them just follow conjecture;  
indeed conjecture is no substitute for the truth.  
Indeed Allah knows best what they do.  
This Qur’ān could not have been fabricated  
by anyone besides Allah;  
rather it is a confirmation of what was [revealed]  
before it,  
and an elaboration of the Book,  
there is no doubt in it,  
from the Lord of all the worlds.  
Do they say, ‘He has fabricated it?’  
Say, ‘Then bring a *sūrah* like it,  
and invoke whomever you can,  
besides Allah,  
should you be truthful.’  
Rather, they deny  
that whose knowledge they do not comprehend,  
and whose explanation has not yet come to them.  
Those who were before them denied likewise.  
So *observe* how was the fate of the wrongdoers!  
Some of them believe in it,  
and some of them do not believe in it,  
and *your* Lord best knows the agents of corruption.  
If they deny *you*,  
say, ‘My deeds belong to me  
and your deeds belong to you:

- أَنْتُمْ بَرِيْعُونَ مِمَّا أَعْمَلُ  
وَأَنَا بَرِيْعٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾  
42 There are some of them who prick up their ears at *you*.  
أَفَأَنْتُمْ تُسْمِعُ الصُّمَّ  
وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾  
43 And there are some of them who observe *you*.  
أَفَأَنْتُمْ هَدَيْتُمُ الْعَمَى  
وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾  
44 Indeed Allah does not wrong people in the least;  
وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾  
45 On the day He will gather them  
كَأَن لَّمْ يَلْبَثُوا  
إِلَّا سَاعَةً مِّنَ النَّهَارِ  
يَتَعَارَفُونَ بَيْنَهُمْ  
قَدْ خَسِرَ الَّذِينَ كَذَّبُوا  
بِلِقَاءِ اللَّهِ  
وَمَا كَانُوا مُهْتَدِينَ ﴿٤٥﴾  
46 Whether We show *you*  
بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ نَتَوَفَّيَنَّكَ  
فَإِلَيْنَا مَرْجِعُهُمْ  
﴿٤٦﴾ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٤٧﴾  
47 There is an apostle<sup>1</sup> for every nation;  
وَلِكُلِّ أُمَّةٍ رَّسُولٌ  
فَإِذَا جَاءَ رَسُولُهُمْ  
قُضِيَ بَيْنَهُمْ بِالْقِسْطِ  
وَهُمْ لَا يُظْلَمُونَ ﴿٤٧﴾  
48 They say, 'When will this promise be fulfilled,  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾  
should you be truthful?'

<sup>1</sup> Or 'There is a messenger.'

- 49 *Say*, 'I have no control over any benefit for myself  
nor [over] any harm  
except what Allah may wish.  
There is a time for every nation:  
when their time comes,  
they shall not defer it by a single hour  
nor shall they advance it.'
- 50 *Say*, 'Tell me, should His punishment overtake you  
by night or day, [you will not be able to avert it];  
so what part of it do the guilty seek to hasten?'
- 51 'What! Do you believe it when it has befallen?  
Now?  
While you would seek to hasten it [earlier]?!'
- 52 Then it will be said to those who were wrongdoers,  
'Taste the everlasting punishment.  
Shall you be requited  
except for what you used to earn?'
- 53 They inquire of *you*, 'Is it true?'  
*Say*, 'Yes! By my Lord, it is true,  
and you cannot thwart [Him].'
- 54 Were any soul that has done wrong to possess  
whatever there is on the earth,  
it would surely offer it for ransom.  
They will hide their remorse  
when they sight the punishment;  
and judgement will be made between them  
with justice  
and they will not be wronged.
- 55 Look! To Allah indeed belongs  
whatever is in the heavens and the earth.

- أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾
- هُوَ يُحْيِي ۖ وَيُمِيتُ  
وَالِيهِ تُرْجَعُونَ ﴿٥٧﴾
- يٰٓأَيُّهَا النَّاسُ  
قَدْ جَاءَكُمْ مَوْعِظَةٌ  
مِّن رَّبِّكُمْ  
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ  
وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٨﴾
- قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ ۗ  
فِيدْرِكَ تَكُ مَبْغُوتٌ  
هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٩﴾
- قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ  
لَكُمْ مِّن رِّزْقٍ  
فَجَعَلْتُم مِّنْهُ حَرَامًا  
وَحَلَالًا  
قُلْ ءَأَللَّهُ أَذِنَ لَكُمْ  
أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٦٠﴾
- وَمَا ظَنُّ الَّذِينَ  
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
يَوْمَ الْقِيَامَةِ  
إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦١﴾
- وَمَا تَكُونُ فِي شَأْنٍ  
وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ  
إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا  
إِذْ تُفِيضُونَ فِيهِ  
وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
- Look! Allah's promise is indeed true;  
but most of them do not know.  
56 It is He who gives life and brings death,  
and to Him you shall be brought back.  
57 O mankind!  
There has certainly come to you an advice  
from your Lord,  
and a cure for what is in the breasts,  
and a guidance and mercy for the faithful.  
58 Say, 'In Allah's grace and His mercy—  
let them rejoice in that!  
It is better than what they amass.'  
59 Say, 'Have you regarded what Allah has sent down  
for you of [His] provision,  
whereupon you made some of it unlawful  
and [some] lawful?'  
Say, 'Did Allah give you the sanction [to do so],  
or do you fabricate a lie against Allah?'  
60 What is the idea of those  
who fabricate lies against Allah [concerning  
their situation] on the Day of Resurrection?  
Indeed Allah is gracious to mankind,  
but most of them do not give thanks.  
61 You do not engage in any work,  
neither do you recite any part of the Qur'an,  
nor do you perform any deed  
without Our being witness over you  
when you are engaged therein.  
Not an atom's weight escapes your Lord  
in the earth or in the sky,

- وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ  
 إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾  
 62 Look! The friends of Allah will indeed have no fear  
 nor will they grieve.  
 وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾  
 63 —Those who have faith,  
 الَّذِينَ آمَنُوا  
 وَكَانُوا يَتَّقُونَ ﴿٦٣﴾  
 64 For them is good news in the life of this world  
 and in the Hereafter.  
 لَهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا  
 وَفِي الْآخِرَةِ  
 لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ  
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾  
 (There is no altering the words of Allah.)  
 That is the great success.  
 وَلَا يَحْزَنكَ قَوْلُهُمْ  
 إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا  
 هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾  
 65 *Do not grieve* at their remarks;  
 indeed all might belongs to Allah;  
 He is the All-hearing, the All-knowing.  
 66 Look!  
 إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ  
 وَمَنْ فِي الْأَرْضِ  
 وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ  
 مِنْ دُونِ اللَّهِ شُرَكَاءَ  
 إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ  
 وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾  
 They merely follow conjectures  
 and they just make surmises.  
 هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ  
 لِتَسْكُنُوا فِيهِ  
 وَالنَّهَارَ مُبْصِرًا  
 67 It is He who made the night for you,  
 that you may rest in it,  
 and the day to provide visibility.  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ ﴿٦٧﴾  
 There are indeed signs in that for people who listen.  
 قَالُوا اتَّخَذَ اللَّهُ وَلَدًا  
 سُبْحٰنَهُ  
 هُوَ الْعَلِيُّ  
 68 They say, ‘Allah has taken a son!’  
 Immaculate is He!  
 He is the All-sufficient.  
 لَهُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ  
 69 You have no authority for this [statement].  
 إِنَّ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا

- أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٩﴾  
 قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ  
 عَلَى اللَّهِ الْكَذِبَ  
 لَا يُفْلِحُونَ ﴿٧٠﴾  
 مَتَّعُ فِي الدُّنْيَا  
 ثُمَّ إِنَّا مَرَّجُعُهُمْ  
 ثُمَّ نُنذِرُهُمُ الْعَذَابَ الشَّدِيدَ  
 بِمَا كَانُوا يَكْفُرُونَ ﴿٧١﴾ \*
- 69 Do you attribute to Allah what you do not know?  
*Say*, 'Indeed those who fabricate  
 lies against Allah  
 will not be felicitous.'  
 70 An enjoyment in this world;  
 then to Us shall be their return,  
 then We shall make them taste the severe punishment  
 because of what they used to defy.
- وَأَتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ  
 إِذْ قَالَ لِقَوْمِهِ  
 يَنْقُومِ  
 إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي  
 وَتَذَكَّرِي بِبَايَاتِ اللَّهِ  
 فَعَلَى اللَّهِ تَوَكَّلْتُ  
 فَأَهْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ  
 ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً  
 ثُمَّ أَقْضُوا إِلَيَّ  
 وَلَا تَنْظُرُونَ ﴿٧٢﴾  
 فَإِنْ تَوَلَّيْتُمْ  
 فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ  
 إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ  
 وَأُمِرْتُ  
 أَنْ أَكُونَ مِنَ الْمُسَلِّمِينَ ﴿٧٣﴾
- 71 *Relate* to them the account of Noah  
 when he said to his people,  
 'O my people!  
 If my stay [among you] be hard on you  
 and [also] my reminding you of Allah's signs,  
 [for my part] I have put my trust in Allah.  
 So conspire together, along with your partners,<sup>1</sup>  
 leaving nothing vague in your plan,  
 then carry it out against me  
 without giving me any respite.  
 72 If you turn your back [on me],  
 I do not ask any reward from you;  
 my reward lies only with Allah  
 and I have been commanded  
 to be of those who submit [to Allah].'  
 73 But they impugned him.  
 So We delivered him and those who were with him  
 in the ark  
 and We made them the successors,<sup>2</sup>

<sup>1</sup> That is, the false deities whom you worship besides Allah.

<sup>2</sup> That is, of those who perished in the Flood, and heirs to all that belonged to them.

وَأَعْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
فَأَنْظُرْ

كَيْفَ كَانَ عِقَابُ الْمُذْذَرِينَ ﴿٦٥﴾

and We drowned those who denied Our signs.

So *observe*

how was the fate of those who were warned!

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا

إِلَى قَوْمِهِمْ

فَجَاءَهُمْ بِالْبَيِّنَاتِ

فَمَا كَانُوا لِيُؤْمِنُوا

بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ

كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٦٦﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ

إِلَى فِرْعَوْنَ وَمَلَئِهِ

بِآيَاتِنَا

فَأَسْتَكْبَرُوا

وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٦٧﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا

قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٦٨﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ

لَمَّا جَاءَكُمْ

أَسِحْرٌ هَذَا

وَلَا يَفْلِحُ السَّاحِرُونَ ﴿٦٩﴾

قَالُوا أَجِئْتَنَا

لِنَلْفِتْنَا

عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا

وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ

وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٧٠﴾

وَقَالَ فِرْعَوْنُ

آتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٧١﴾

فَلَمَّا جَاءَ السَّحَرَةُ

74 Then after him We sent [other] apostles  
to their people.

They brought them manifest proofs,  
but they would not believe  
something they had denied before.

Thus do We seal the hearts of the transgressors.

75 Then, after them, We sent Moses and Aaron  
to Pharaoh and his elite

with Our signs,  
but they acted arrogantly  
and they were a guilty lot.

76 When the truth from Us came to them,  
they said, ‘This is indeed plain magic!’

77 Moses said, ‘Do you say of the truth  
when it comes to you [that it is magic]?’

Is this magic?  
Magicians do not find salvation.’

78 They said, ‘Have you come to us  
to turn us away

from what we found our fathers following,  
so that supremacy may be yours in the land?

We will not believe in the two of you.’<sup>1</sup>

79 Pharaoh said,  
‘Bring me every expert magician.’

80 So when the magicians came,

<sup>1</sup> That is, Moses and Aaron (ع).

- قَالَ لَهُمْ مُوسَىٰ  
 الْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨١﴾  
 فَلَمَّا أَلْقَوْا 81 So when they threw down [their sticks and ropes],  
 قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ  
 إِنَّ اللَّهَ سَابِطٌ  
 إِنَّ اللَّهَ لَا يُصَلِّحُ عَمَلَ  
 الْمُفْسِدِينَ ﴿٨٢﴾  
 وَتُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ  
 وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٣﴾  
 فَمَا ءَامَنَ لِمُوسَىٰ  
 إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ  
 عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ  
 أَن يَفْتِنَهُمْ  
 وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ  
 وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٤﴾  
 وَقَالَ مُوسَىٰ يَنْقُومُ  
 إِن كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا  
 إِن كُنْتُمْ مُسْلِمِينَ ﴿٨٥﴾  
 فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا  
 رَبَّنَا  
 لَا تَجْعَلْنَا فِتْنَةً  
 لِلْقَوْمِ الظَّالِمِينَ ﴿٨٦﴾  
 وَخُنَّا بِرَحْمَتِكَ  
 مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾  
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ  
 أَن تَبَوِّءَا لِقَوْمِكُمَا بِمِصْرَ بَيْوتًا  
 وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
- Moses said to them,  
 ‘Throw down what you have to throw.’  
 So when they threw down [their sticks and ropes],  
 Moses said, ‘What you have produced is magic.  
 Indeed Allah will bring it to naught presently.  
 Indeed Allah does not foster the efforts  
 of those who cause corruption.  
 Allah will confirm the truth with His words,  
 though the guilty should be averse.’  
 But none believed in Moses  
 except some youths from among his people,  
 for the fear of Pharaoh and his elite  
 that he would persecute them.  
 For Pharaoh was indeed a tyrant in the land,  
 and indeed he was an unrestrained [despot].  
 And Moses said, ‘O my people!  
 If you have faith in Allah, put your trust in Him,  
 if you have submitted [to Him].’  
 Whereat they said, ‘In Allah we have put our trust.’  
 ‘Our Lord!  
 Do not make us a [means of] test  
 for the wrongdoing lot,  
 and deliver us by Your mercy  
 from the faithless lot.’  
 We revealed to Moses and his brother  
 [saying], ‘Settle your people in the city,<sup>1</sup>  
 and let your houses face each other,<sup>2</sup>

<sup>1</sup> That is, Bayt al-Maqdis, in accordance with a tradition of Imam al-Şādiq (ʿa) (Tafsir al-Qummi). Alternatively, ‘Provide houses for your people in Egypt.’

<sup>2</sup> Or ‘Make your homes places of worship.’

- وَأَقِيمُوا الصَّلَاةَ  
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾  
وَقَالَ مُوسَى 88  
رَبَّنَا  
إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ  
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا  
رَبَّنَا  
لِيُضِلُّوا عَنْ سَبِيلِكَ  
رَبَّنَا  
أَطْمِئْسْ عَلَى أَمْوَالِهِمْ  
وَأَشُدِّدْ عَلَى قُلُوبِهِمْ  
فَلَا يُؤْمِنُوا  
حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾  
قَالَ 89  
قَدْ أُجِيبَتِ دَعْوَتُكُمَا  
فَاسْتَقِيمَا  
وَلَا تَتَّبِعَانِ  
سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾ \*  
وَجَوَّزْنَا بِنِيِّ إِسْرَائِيلَ الْبَحْرَ  
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ  
بَغْيًا وَعَدْوًا  
حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ  
ءَأْمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي  
ءَأْمَنْتُ بِهِ بَنُو إِسْرَائِيلَ  
وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾  
ءَأَلْفَنَ 91  
وَقَدْ عَصَيْتَ قَبْلُ  
وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾  
قَالَ يَوْمَ نُنَجِّيكَ بِبَدْنِكَ 92
- and maintain the prayer,  
and give good news to the faithful.’  
Moses said,  
‘Our Lord!  
You have given Pharaoh and his elite  
glamour and wealth in the life of this world,  
our Lord,  
that they may lead [people] astray from Your way!  
Our Lord!  
Blot out their wealth  
and harden their hearts  
so that they do not believe  
until they sight the painful punishment.’  
Said He,  
‘Your<sup>1</sup> supplication has already been granted.  
So be steadfast,  
and do not follow  
the way of those who do not know.’  
We carried the Children of Israel across the sea,  
whereat Pharaoh and his troops pursued them  
out of defiance and aggression.  
When overtaken by drowning, he called out,  
‘I believe that there is no god except Him  
in whom the Children of Israel believe,  
and I am one of those who submit [to Him]!’  
[He was told,] ‘What! Now?’  
When you have been disobedient heretofore  
and were among the agents of corruption?!  
So today We shall deliver your body

<sup>1</sup> That is, of Moses and Aaron (‘a).

- لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ  
وَأَنْ كَثِيرًا مِّنَ النَّاسِ  
عَنَّا نَسُوا مَا كَانُوا يَفْعَلُونَ ﴿٣٢﴾
- so that you may be a sign for those who come after you.’  
Indeed many of the people  
are oblivious to Our signs.
- وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ  
مُجْرًا صَدَقٍ  
وَوَزَقْنَا لَهُم مِّنَ الطَّيِّبَاتِ  
فَمَا اخْتَلَفُوا  
حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۗ  
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ  
يَوْمَ الْقِيَامَةِ  
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٣﴾
- 93 Certainly We settled the Children of Israel  
in a worthy settlement  
and We provided them with all the good things,  
and they did not differ  
until [after] the knowledge had come to them.  
*Your* Lord will indeed judge between them  
on the Day of Resurrection  
concerning that about which they used to differ.
- فَإِنْ كُنْتَ فِي شَكٍّ  
مِّمَّا أَنْزَلْنَا إِلَيْكَ  
فَسْأَلِ الَّذِينَ يَاقُرْءُونَ الْكِتَابِ  
مِنْ قَبْلِكَ ۗ  
لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ  
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٣٤﴾
- 94 So if you are in doubt  
about what We have sent down to you,  
ask those who read the Book  
[revealed] before you.  
The truth has certainly come to you from your Lord;  
so do not be among the skeptics.
- وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا  
بِآيَاتِ اللَّهِ  
فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٣٥﴾
- 95 And do not be of those who deny  
the signs of Allah,  
[for] then you shall be among the losers.
- إِنَّ الَّذِينَ  
حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ  
لَا يُؤْمِنُونَ ﴿٣٦﴾
- 96 Indeed those  
against whom *your* Lord’s judgement has become due  
will not have faith,
- وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ  
حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾
- 97 even though every sign were to come to them,  
until they sight the painful punishment.
- فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ  
فَتَنْفَعَهَا إِيمَانُهَا  
إِلَّا قَوْمَ يُونُسَ  
لَمَّا آمَنُوا
- 98 Why has there not been any town that might believe,  
so that its belief might benefit it,  
except the people of Jonah?  
When they believed,

- كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ  
 فِي الْحَيَاةِ الدُّنْيَا  
 وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾  
 وَلَوْ شَاءَ رَبُّكَ 99 And had *your* Lord wished,  
 لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا  
 أَفَأَنْتَ تُكْرِهُ النَّاسَ  
 حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿١٠٠﴾  
 وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ 100 No soul may have faith  
 إِلَّا بِإِذْنِ اللَّهِ  
 وَتَجْعَلَ الرَّجْسَ  
 عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠١﴾  
 قُلْ أَنْظَرُوا مَاذَا فِي السَّمَاوَاتِ 101 Say, 'Observe what is in the heavens  
 وَالْأَرْضِ  
 وَمَا تُعْجِبُ الْآيَاتِ وَالنُّذُرِ  
 عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠٢﴾  
 فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ 102 Do they await anything except the like of the days  
 الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ  
 قُلْ فَانْتَظِرُوا  
 إِنِّي مَعَكُمْ مِنَ الْأَمْتَنِّظِرِينَ ﴿١٠٣﴾  
 ثُمَّ نُنَجِّي رُسُلَنَا 103 Then We shall deliver Our apostles  
 وَالَّذِينَ ءَامَنُوا  
 كَذَٰلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ﴿١٠٤﴾  
 قُلْ يَتَأْتِيَا النَّاسُ 104 Say, 'O people!  
 إِنْ كُنْتُمْ فِي شَكٍّ مِنْ دِينِي  
 فَلَا أَعْبُدُ الَّذِينَ  
 تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
 وَلَكِنْ أَعْبُدُ اللَّهَ  
 الَّذِي يَتَوَفَّنَا  
 وَأُمِرْتُ أَنْ أَكُونَ

- مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ among the faithful,  
 وَأَنَّ 105 and that:  
 أَقِمَّ وَجْهَكَ لِلدِّينِ “Dedicate yourself to the religion,  
 حَنِيفًا as a *ḥanīf*,  
 وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ and *never be* one of the polytheists.  
 وَلَا تَدْعُ مِن دُونِ اللَّهِ 106 Nor *invoke* besides Allah  
 مَا لَا يَنْفَعُكَ that which neither benefits *you*  
 وَلَا يَضُرُّكَ nor can do *you* any harm.  
 فَإِن فَعَلْتَ For if *you* do so,  
 فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ﴿١٠٦﴾ then *you* will indeed be among the wrongdoers.”’  
 وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ 107 Should Allah visit you with some distress,  
 وَإِن يُرِدْكَ بِخَيْرٍ there is no one to remove it except Him;  
 فَلَا رَادَّ لِفَضْلِهِ and should He desire any good for you,  
 none can stand in the way of His grace:  
 يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ He grants it to whomever He wishes of His servants,  
 وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾ and He is the All-forgiving, the All-merciful.  
 قُلْ يَا أَيُّهَا النَّاسُ 108 Say, ‘O mankind!  
 قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ The truth has already come to you from your Lord.  
 فَمَن أَهْتَدَى Whoever is guided,  
 فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ is guided only for [the good of] his own soul,  
 وَمَن ضَلَّ and whoever goes astray,  
 فَإِنَّمَا يَضِلُّ عَلَيْهَا goes astray only to its detriment,  
 وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ and it is not my business to watch over you.’  
 وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ 109 And *follow* that which is revealed to *you*,  
 وَأَصْبِرْ حَتَّىٰ تَحْكُمَ اللَّهُ and *be patient* until Allah issues [His] judgement,  
 وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the best of judges.

## سُورَةُ هُودٍ

11. SŪRAT HŪD<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- الرَّ 1 *Alif, Lām Rā.*  
 كِتَابٌ [This is] a Book,  
 أَحْكَمَتْ ءَايَاتُهُ whose signs have been made definitive<sup>2</sup>  
 ثُمَّ فَضَّلَتْ and then elaborated,<sup>3</sup>  
 مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ from One [who is] all-wise, all-aware,  
 2 أَلَّا تَعْبُدُوا إِلَّا اللَّهَ declaring: 'Worship no one but Allah.  
 إِنِّي لَكُمْ مِنْهُ نَذِيرٌ I am indeed a warner from Him to you  
 وَبَشِيرٌ and a bearer of good news.  
 3 وَأَنْ أَسْتَغْفِرُوا مِنْ رَبِّكُمْ Plead with your Lord for forgiveness,  
 ثُمَّ تَوْبُوا إِلَيْهِ then turn to Him penitently.  
 يُمَتِّعُكُمْ مَتَاعًا حَسَنًا He will provide you with a good provision  
 إِلَىٰ أَجَلٍ مُّسَمًّى for a specified term  
 4 وَوَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ and grant His grace to every meritorious person.  
 وَإِنْ تَوَلَّوْا But if you turn your backs [on Him],  
 فَإِنِّي أَخَافُ عَلَيْكُمْ indeed I fear for you  
 عَذَابَ يَوْمٍ كَبِيرٍ the punishment of a terrible day.  
 4 إِلَىٰ اللَّهِ مَرْجِعُكُمْ To Allah will be your return,  
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ and He has power over all things.'  
 5 أَلَّا إِهْبَمُوا بَنُوهُمْ صُدُورَهُمْ Look! They fold up their breasts<sup>4</sup>  
 لِيَسْتَخْفُوا مِنْهُ to hide [their secret feelings] from Him.

<sup>1</sup> The *sūrah* is named after Hūd ( ُ ), the prophet whose account is given in verses 50-60.

<sup>2</sup> Cf. 3:7.

<sup>3</sup> Or 'articulated.'

<sup>4</sup> 'To fold up one's breast' is an idiomatic phrase, meaning to conceal one's spite within one's heart.

أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ  
يَعْلَمُ مَا يُسْرُونَ  
وَمَا يُعْلِنُونَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

Look! When they draw their cloaks over their heads,<sup>1</sup>  
He knows whatever they keep secret  
and whatever they disclose.  
Indeed He knows best whatever is in the breasts.

[PART 12]

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ  
إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا  
وَمُسْتَوْدَعَهَا  
كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٧﴾  
وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ  
وَكَانَ عَرْشُهُ عَلَى الْمَاءِ  
لِيَبْلُوَكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا  
وَلَيْسَ قَلْتُ  
إِنَّكُمْ مَبْعُوثُونَ  
مِنْ بَعْدِ الْمَوْتِ  
لَيَقُولَنَّ الَّذِينَ كَفَرُوا  
إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾  
وَلَيْنَ أَخْرَجْنَا عَنْهُمْ الْعَذَابَ  
إِلَى أُمَّةٍ مَعْدُودَةٍ  
لَيَقُولَنَّ مَا تَحْسِبُوهُ  
أَلَا يَوْمَ يَأْتِيهِمْ  
لَيْسَ مَصْرُوفًا عَنْهُمْ  
وَخَاقِ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٩﴾  
وَلَيْنَ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً

6 There is no animal on the earth,  
but that its sustenance lies with Allah,  
and He knows its [enduring] abode  
and its temporary place of lodging.  
Everything is in a manifest Book.  
7 It is He who created the heavens  
and the earth  
in six days  
—and His Throne was [then] upon the waters—  
that He may test you [to see]  
which of you is best in conduct.  
Yet if *you* say,  
'You will indeed be raised up  
after death,'  
the faithless will surely say,  
'This is nothing but plain magic.'  
8 And if We defer their punishment  
until a certain time,  
they will surely say, 'What holds it back?'  
Look! On the day it overtakes them  
it shall not be turned away from them,  
and they will be besieged  
by what they used to deride.  
9 If We let man taste a mercy from Us,

<sup>1</sup> So that they may not be recognized. Cf. 71:7.

- ثُمَّ نَزَعْنَاهَا مِنْهُ  
 10 إِنَّهُ لَيَكْفُرُ ۝ كُفُورًا  
 وَإِن آذَقْنَاهُ نِعْمَاءَ  
 بَعْدَ ضَرَاءٍ مَّسْتَهُ  
 لَيَقُولَنَّ  
 ذَهَبَ اللَّيِّئَاتُ عَنِّي  
 إِنَّهُ لَفَرِحَ فَخُورًا ۝  
 11 إِلَّا الَّذِينَ صَبَرُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ  
 وَأَجْرٌ كَبِيرٌ ۝  
 12 فَلَعَلَّكَ تَارِكٌ  
 بَعْضَ مَا يُوحَىٰ إِلَيْكَ  
 وَصَائِقِي بِهِءٍ صَدْرُكَ  
 أَنْ يَقُولُوا  
 لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ  
 أَوْ جَاءَ مَعَهُ مَلَكَ  
 إِنَّمَا أَنْتَ نَذِيرٌ  
 13 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝  
 أَمْ يَقُولُونَ افْتَرَاهُ  
 قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ  
 مُفْتَرِيَاتٍ  
 وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ  
 14 إِن كُنْتُمْ صَادِقِينَ ۝  
 فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ  
 فَاعْلَمُوا أَنَّمَا أُنزِلَ  
 بِعِلْمِ اللَّهِ  
 وَأَنَّ لَا إِلَهَ إِلَّا هُوَ  
 فَهَلْ أَنْتُمْ مُسْلِمُونَ ۝  
 15 مَنْ كَانَ يَرِيدُ الْحَيَاةَ الدُّنْيَا  
 وَزِينَتَهَا
- and then withdraw it from him,  
 he becomes despondent, ungrateful.  
 And if We let him have a taste of Our blessings  
 after adversities have befallen him,  
 he will surely say,  
 ‘All ills have left me.’  
 Indeed he becomes an exultant braggart,  
 excepting those who are patient  
 and do righteous deeds.  
 For such there will be forgiveness  
 and a great reward.  
 [Look out] lest *you* should disregard  
 aught of what has been revealed to *you*,  
 and be upset because they say,  
 ‘Why has not a treasure been sent down to him,  
 or [why does] not an angel accompany him?’  
*You* are only a warner,  
 and Allah watches over all things.  
 Do they say, ‘He has fabricated it?’  
 Say, ‘Then bring ten *sūrah*s like it,  
 fabricated,  
 and invoke whomever you can, besides Allah,  
 should you be truthful.’  
 But if they do not respond to you,  
 know that it has been sent down  
 by Allah’s knowledge,  
 and that there is no god except Him.  
 Will you, then, submit [to Allah]?  
 As for those who desire the life of this world  
 and its glitter,

- نُوفٍ إِلَيْهِمْ أَعْمَلْتُمْ فِيهَا  
 وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٦﴾  
 وَأُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ  
 فِي الْآخِرَةِ  
 إِلَّا النَّارُ  
 وَحَبِطَ مَا صَنَعُوا فِيهَا  
 وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٧﴾  
 أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ  
 وَيَتْلُوهُ شَاهِدٌ مِّنْهُ  
 وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ  
 إِمَامًا وَرَحْمَةً  
 وَأُولَئِكَ يَؤْمِنُونَ بِهِ  
 وَمَن يَكْفُرْ بِهِ مِّنَ الْأَحْزَابِ  
 فَالْتَأَرْ مَوْعِدُهُ  
 فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ  
 إِنَّهُ الْحَقُّ مِن رَّبِّكَ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٨﴾  
 وَمَن أَظْلَمُ مِمَّن  
 أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
 وَأُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ  
 وَيَقُولُ الْأَشْهَادُ  
 هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ  
 أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾  
 الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ  
 وَيَبْغُونَهَا عِوَجًا  
 وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٠﴾  
 وَأُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ
- We will recompense them fully for their works therein,  
 and they shall not be underpaid in it.  
 16 They are the ones for whom there shall be nothing  
 in the Hereafter  
 but Fire:  
 what they had accomplished in the world has failed,  
 and their works have come to naught.  
 17 Is he who stands on a manifest proof from his Lord,  
 and whom a witness of his own [family] follows?<sup>1</sup>  
 And before him<sup>2</sup> there was the Book of Moses,  
 a guide and mercy.  
 It is they who have faith in it,  
 and whoever defies him from among the factions,  
 the Fire is their tryst.  
 So do not be in doubt about it;  
 it is the truth from your Lord,  
 but most people do not have faith.  
 18 And who is a greater wrongdoer than him  
 who fabricates a lie against Allah?  
 They shall be presented before their Lord,  
 and the witnesses will say,  
 ‘It is these who lied against their Lord.’  
 Look! The curse of Allah is upon the wrongdoers  
 —those who bar [others] from the way of Allah,  
 and seek to make it crooked,  
 and disbelieve in the Hereafter.  
 20 They cannot thwart [Allah]

<sup>1</sup> Ellipsis. That is, is such a person like someone who is not such? Or, can such a one be deterred by the denial of the ignorant?

<sup>2</sup> Or ‘before it,’ that is, the Qur’an.

- فِي الْأَرْضِ  
 وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ  
 مِنْ أَوْلِيَاءَ  
 يُضْعَفُ لَهُمُ الْعَذَابُ  
 مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ  
 وَمَا كَانُوا يُبْصِرُونَ ﴿٢١﴾  
 21 They are the ones who have ruined their souls,  
 and what they used to fabricate has forsaken them.  
 وَأَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾  
 22 Undoubtedly, they are the ones  
 who will be the biggest losers in the Hereafter.  
 فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٢٣﴾  
 23 Indeed those who have faith  
 and do righteous deeds  
 وَإِنِ الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ  
 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
 هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾ \*  
 24 The parable of the two parties  
 is that of one who is blind and deaf  
 مَثَلُ الْفَرِيقَيْنِ  
 كَالْأَعْمَىٰ وَالْأَصْمَىٰ  
 وَالْبَصِيرِ وَالسَّمِيعِ  
 هَلْ يَسْتَوِيَانِ مَثَلًا  
 أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾  
 25 Certainly We sent Noah to his people [to declare]:  
 ‘Indeed I am a manifest warner to you,  
 وَإِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾  
 26 Worship none but Allah.  
 أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ  
 إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
 يَوْمِ الْيَوْمِ ﴿٢٧﴾  
 27 Indeed I fear for you the punishment  
 of a painful day.’  
 فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
 مَا تَرْنَاكَ  
 إِلَّا بَشَرًا مِثْلَنَا  
 وَمَا تَرْنَاكَ أَتْبَعَكَ

- إِلَّا الَّذِينَ هُمْ  
أَرَادْنَا بِأَدَى الرَّأْيِ  
وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ  
بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٨﴾
- 28 He said, ‘O my people! Tell me,  
except those who are  
simpleminded riffraff from our midst.  
Nor do we see that you have any merit over us.  
Rather we consider you to be liars.’
- قَالَ يَنْفَوِرَ أَرْءَيْتُمْ  
إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي  
وَأَتَانِي رَحْمَةٌ مِنْ عِنْدِهِ—  
فَعَمِيَّتْ عَلَيْكُمْ  
أَنْزَلْنَاهَا  
وَأَنْتُمْ هَاهُنَا كَارِهِونَ ﴿٢٩﴾
- 29 O my people!  
should I stand on a manifest proof from my Lord,  
and He has granted me His own mercy  
—though it should be invisible to you—  
shall we force it upon you  
while you are averse to it?
- وَيَنْفَوِرَ 29  
لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَآ  
إِنْ أَجْرِي إِلَّا عَلَىٰ اللَّهِ  
وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا  
إِنَّهُمْ مُلْقَوْنَ رَبَّهُمْ  
وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ ﴿٣٠﴾
- 30 O my people!  
I do not ask you any material reward for it.  
My reward lies only with Allah.  
But I will not drive away those who have faith.  
Indeed they will encounter their Lord.  
But I see that you are an ignorant lot.
- وَيَنْفَوِرَ 30  
مَنْ يَنْصُرُنِي مِنَ اللَّهِ  
إِنْ طَرَدْتُهُمْ  
أَفَلَا تَذَكَّرُونَ ﴿٣١﴾
- 31 I do not say to you  
O my people!  
Who would come to my help against Allah  
were I to drive them away?  
Will you not then take admonition?
- وَلَا أَقُولُ لَكُمْ  
عِنْدِي خَزَائِنُ اللَّهِ  
وَلَا أَعْلَمُ الْغَيْبِ  
وَلَا أَقُولُ إِنِّي مَلَكٌ  
وَلَا أَقُولُ  
لِلَّذِينَ تَرَدُّونَ أَعْيُنَكُمْ  
لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا  
اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ  
إِنِّي إِذَا لَمِنَ الظَّالِمِينَ ﴿٣٢﴾
- 32 They said, ‘O Noah,  
that I possess the treasuries of Allah,  
neither do I know the Unseen.  
I do not claim to be an angel,  
neither do I say  
of those who are despicable in your eyes  
that Allah will not grant them any good  
—Allah knows best what is in their hearts—  
for then I would indeed be a wrongdoer.’

قَدْ جَدَلْتَنَا  
فَأَكْثَرْتَ جِدَالَنَا  
فَأَتِنَا بِمَا تَعِدُنَا  
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٣﴾  
قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ  
إِنْ شَاءَ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٤﴾  
وَلَا يَنْفَعُكُمْ نُصْحِي  
إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ  
إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ  
هُوَ رَبُّكُمْ  
وَالِيهِ تَرْجَعُونَ ﴿٣٥﴾

you have disputed with us already,  
and you have disputed with us exceedingly.  
Now bring us what you threaten us with  
should you be truthful.  
33 He said, 'Allah will indeed bring it on you  
if He wishes,  
and you cannot thwart [Him].  
34 My exhorting will not benefit you,  
much as I may seek to exhort you,  
if Allah desires to consign you to perversity.  
He is your Lord,  
and to Him you shall be brought back.'

أَمْ يَقُولُونَ أَفْتَرْتَهُ  
قُلْ إِنْ أَفْتَرَيْتُهُ  
فَعَلَىٰ إِجْرَامِي  
وَأَنَا بَرِيءٌ مِمَّا تُجْرَمُونَ ﴿٣٦﴾

35 Do they say, 'He has fabricated it?'  
Say, 'Should I have fabricated it,  
then my guilt will be upon me,  
and I am absolved of your guilty conduct.'

وَأُوحِيَ إِلَىٰ نُوحٍ  
أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ  
إِلَّا مَنْ قَدْ ءَامَنَ  
فَلَا تَبْتَسِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾  
وَأَصْنَعِ الْفُلْكَ بِأَعْيُنِنَا  
وَوَحِينَا  
وَلَا تَحْطَبِينِي  
فِي الَّذِينَ ظَلَمُوا  
إِنَّهُمْ مُعْرِفُونَ ﴿٣٨﴾  
وَبَصَّعِ الْفُلْكَ  
وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ  
سَخِرُوا مِنْهُ

36 It was revealed to Noah:  
'None of your people will believe  
except those who already have faith;  
so do not sorrow for what they used to do.  
37 Build the ark before Our eyes  
and by Our revelation,  
and do not plead with Me  
for those who are wrongdoers:  
they shall indeed be drowned.'  
38 As he was building the ark,  
whenever the elders of his people passed by him,  
they would ridicule him.

- قَالَ إِن تَسْخَرُوا مِنَّا  
فَأِنَّا نَسْخَرُ مِنْكُمْ  
كَمَا تَسْخَرُونَ ﴿٣٩﴾  
فَسَوْفَ تَعْلَمُونَ 39
- He said, 'If you ridicule us [today],  
we shall ridicule you [tomorrow]  
just as you ridicule us [now].  
Soon you will know
- مَنْ يَأْتِيهِ عَذَابٌ مُّخْزِيهِ  
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾  
حَتَّىٰ إِذَا جَاءَ أَمْرُنَا  
وَفَارَ الْكُتُورُ  
قُلْنَا أَحْمِلْ فِيهَا  
مِنْ كُلِّ زَوْجٍ مِّنَ الْأَنْثَىٰ  
وَأَهْلِكَ  
إِلَّا مَنِ  
سَبَقَ عَلَيْهِ الْقَوْلُ  
وَمَنْ ءَامَنَ  
وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾ \*
- whom a disgraceful punishment will overtake  
and on whom a lasting punishment will descend.'  
40 When Our edict came  
and the oven gushed [a stream of water],  
We said, 'Carry in it  
a pair<sup>1</sup> of every kind [of animal],  
along with your family  
—except those [of them]  
against whom the edict has already been given—  
and those who have faith.'  
And none believed with him except a few.
- وَقَالَ آرَتُّكَ فِيهَا  
بِسْمِ اللَّهِ جَحْرُنَهَا وَفَرَسَهَا  
إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤٢﴾  
وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ  
كَالْجِبَالِ  
وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ  
يَبْنَئِ آرَتُّكَ مَعَنَا  
وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٣﴾
- 41 He said, 'Board it:  
In the Name of Allah it shall set sail and cast anchor.  
Indeed my Lord is all-forgiving, all-merciful.'  
42 And it sailed along with them amid waves  
[rising] like mountains.  
Noah called out to his son, who stood aloof,  
'O my son! 'Board with us,  
and do not be with the faithless!'
- قَالَ سَاوِيَ إِلَىٰ جِبَلٍ  
يَعْصِمُنِي مِنَ الْمَاءِ  
قَالَ لَا عَاصِمَ الْيَوْمَ  
مِنَ أَمْرِ اللَّهِ  
إِلَّا مَنِ رَحِمَ  
وَخَالَ بَيْنَهُمَا الْمَوْجُ
- 43 He said, 'I shall take refuge on a mountain;  
it will protect me from the flood.'  
He said, 'There is none today who can protect  
from Allah's edict,  
except someone upon whom He has mercy.'  
Then the waves came between them,

<sup>1</sup> That is, male and female. Cf. 23:27.

- فَكَانَ مِنَ الْمَغْرُقِينَ ﴿٤٣﴾ and he was among those who were drowned.
- 44 وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ  
وَيَسْمَاءُ أَقْلَبِي  
وَعِضَّ الْمَاءُ  
وَقُضِيَ الْأَمْرُ  
وَأَسْتَوَتْ عَلَى الْجُودِيِّ  
وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾  
44 Then it was said, 'O earth, swallow your water!  
O sky, leave off!  
The waters receded;  
the edict was carried out,  
and it<sup>1</sup> settled on [Mount] Judi.  
Then it was said, 'Away with the wrongdoing lot!'
- 45 وَتَادَى نُوحٌ رَبَّهُ  
فَقَالَ رَبِّ  
إِنَّ ابْنِي مِنْ أَهْلِي  
وَأَنَّ وَعْدَكَ الْحَقُّ  
وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾  
45 Noah called out to his Lord,  
and said, 'My Lord!  
My son is indeed from my family.  
Your promise is indeed true,  
and You are the fairest of all judges.'
- 46 قَالَ يَنْوُحُ  
إِنَّهُ لَيْسَ مِنْ أَهْلِكَ  
إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ  
فَلَا تَسْأَلْنِ  
مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
إِنِّي أَعْظَمُ  
أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾  
46 Said He, 'O Noah!  
Indeed He is not of your family.  
Indeed he is [personification of] unrighteous conduct.  
So do not ask Me  
[something] of which you have no knowledge.  
I advise you  
lest you should be among the ignorant.'
- 47 قَالَ رَبِّ  
إِنِّي أَعُوذُ بِكَ  
أَنْ أَسْأَلَكَ  
مَا لَيْسَ لِي بِهِ عِلْمٌ  
وَالْأَلْحَمْدُ لِي وَتَرَحَّمْتَنِي  
أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾  
47 He said, 'My Lord!  
I seek Your protection  
lest I should ask You  
something of which I have no knowledge.  
If You do not forgive me and have mercy upon me  
I shall be among the losers.'
- 48 قِيلَ يَنْوُحُ  
48 It was said, 'O Noah!

<sup>1</sup> That is, the Ark of Noah.

أَهْبِطْ  
بِسَلَامٍ مِنَّا وَبَرَكَاتٍ  
عَلَيْكَ وَعَلَىٰ أُمَمٍ  
مِّمَّن مَّعَكَ  
وَأُمَّمٍ سَنُنْعُهُمْ  
ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٠﴾

Disembark  
in peace from Us and with [Our] blessings  
upon you and upon nations  
[to descend] from those who are with you,  
and nations whom We shall provide for,  
then a painful punishment from Us shall befall them.’

تِلْكَ مِنۢ أَنبَاءِ الْغَيْبِ 49 These are accounts of the Unseen  
نُوحِيهَا إِلَيْكَ which We reveal to *you*.  
مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ  
مِن قَبْلِ هَذَا Neither *you* nor *your* people used to know them  
فَاصْبِرْ before this.  
إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿١١﴾ So *be patient*.  
Indeed the outcome will be in favour of the Godwary.

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا 50 And to ‘Ād [We sent] Hūd, their brother.  
قَالَ يٰقَوْمِ He said, ‘O my people!  
آعْبُدُوا اللَّهَ  
مَا لَكُمْ مِّنۢ إِلَٰهٍ غَيْرُهُ  
إِنۢ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿١٢﴾ You have no other god besides Him:  
you merely fabricate [the deities that you worship].

يٰقَوْمِ 51 ‘O my people!  
لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا  
إِنۢ أَجْرِي إِلَّا عَلَىٰ الَّذِي  
فَطَرَنِي  
أَفَلَا تَعْقِلُونَ ﴿١٣﴾ I do not ask you any reward for it.  
My reward lies only with Him  
who originated me.  
Do you not apply reason?

يٰقَوْمِ 52 ‘O my people!  
اسْتَغْفِرُوا رَبَّكُمْ  
ثُمَّ تَوْبُوا إِلَيْهِ  
يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا  
وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ  
وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿١٤﴾ Plead with your Lord for forgiveness,  
then turn to Him penitently:  
He will send copious rains for you from the sky,  
and add power to your [present] power.  
So do not turn your backs [on Him] as guilty ones.’

- 53 They said, ‘O Hūd,  
 you have not brought us any manifest proof.  
 We are not going to abandon our gods  
 for what you say,  
 and we are not going to believe you.
- 54 All we say is that some of our gods have visited you  
 with some evil.’  
 He said, ‘I call Allah to witness  
 —and you too be [my] witnesses—  
 that I repudiate what you take as [His] partners  
 besides Him.
- 55 Now try out your stratagems against me, together,  
 without granting me any respite.
- 56 Indeed I have put my trust in Allah,  
 my Lord and your Lord.  
 There is no living being  
 but He holds it by its forelock.  
 Indeed my Lord is on a straight path.
- 57 But if you turn your backs [on me],  
 then [know that] I have communicated to you  
 whatever I was sent to you with.  
 My Lord will make another people succeed you,  
 and you will not hurt Allah in the least.  
 Indeed my Lord is watchful over all things.’
- 58 And when Our edict came,  
 We delivered Hūd and the faithful who were with him,  
 by a mercy from Us,  
 and We delivered them from a harsh punishment.
- 59 Such were [the people of] Ād:  
 they impugned the signs of their Lord

- وَعَصَوَا رُسُلَهُ  
 وَأَتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٥﴾  
 وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً  
 وَيَوْمَ الْقِيَامَةِ  
 أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ  
 أَلَا بَعْدًا لِعَادٍ قَوْمِ هُودٍ ﴿٥٦﴾ \*
- and disobeyed His apostles,  
 and followed the dictates of every obdurate tyrant.  
 So they were pursued by a curse in this world  
 and on the Day of Resurrection.  
 Look! Indeed ‘Ād defied their Lord.  
 Look! Away with ‘Ād, the people of Hud!
- وَالِى ثَمُودَ إِذْ هُمْ أَصْحَابُ صَالِحًا  
 قَالَ يَبْقَوْمِ  
 آعْبُدُوا اللَّهَ  
 مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ  
 هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ  
 وَأَسْتَعْمَرَكُمْ فِيهَا  
 فَاسْتَغْفِرُوهُ  
 ثُمَّ تَوَبُّوا إِلَيْهِ  
 إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٥٧﴾
- 61 And to Thamūd [We sent] Šāliḥ, their brother.  
 He said, ‘O my people!  
 Worship Allah.  
 You have no other god besides Him.  
 He brought you forth from the earth  
 and made it your habitation.  
 So plead with Him for forgiveness,  
 then turn to Him penitently.  
 My Lord is indeed nearest [and] responsive.’
- قَالُوا يَنْصَلِحُ  
 قَدْ كُنْتَ فِينَا مَرْجُوًّا  
 قَبْلَ هَذَا  
 أَتَنْهِنَّا أَنْ نَعْبُدَ  
 مَا يَعْبُدُ آبَاؤُنَا  
 وَإِنَّا لَفِي شَكِّ مِمَّا  
 تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٥٨﴾
- 62 They said, ‘O Šāliḥ!  
 You were a source of hope to us  
 before this.  
 Do you forbid us to worship  
 what our fathers have been worshipping?  
 Indeed we have grave doubts concerning  
 that to which you invite us.’
- قَالَ يَبْقَوْمِ أَرَأَيْتُمْ  
 إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي  
 وَءَاتَنِي مِنْهُ رَحْمَةً  
 فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ  
 إِنْ عَصَيْتُهُ  
 فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٥٩﴾
- 63 He said, ‘O my people! Tell me,  
 should I stand on a manifest proof from my Lord,  
 and He has granted me His own mercy,  
 who will protect me from Allah  
 should I disobey Him?  
 For then you will increase me in nothing but loss.
- وَيَبْقَوْمِ 64 O my people!

- هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ  
فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ  
وَلَا تَمْسُوهَا بِسُوءٍ  
فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿٦٥﴾  
فَعَقَرُوهَا 65 But they hamstrung her,  
فَقَالَ whereupon he said,  
تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ  
ذَلِكَ وَعَدُّ غَيْرِ مَكْدُوبٍ ﴿٦٦﴾  
فَلَمَّا جَاءَ أَمْرُنَا 66 So when Our edict came,  
نَجِيئًا صَالِحًا We delivered Ṣāliḥ  
وَالَّذِينَ ءَامَنُوا مَعَهُ and the faithful who were with him  
بِرَحْمَةٍ مِنَّا by a mercy from Us,  
وَمِن خِزْيِ يَوْمِئِذٍ and from the [punishment and] disgrace of that day.  
إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٧﴾ Your Lord is indeed the All-strong, the All-mighty.  
وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ 67 The Cry seized those who were wrongdoers,  
فَأَصْبَحُوا فِي دِيَارِهِمْ جَنِيحِينَ ﴿٦٨﴾ and they lay lifeless prostrate in their homes,  
كَأَن لَّمْ يَغْنَوْا فِيهَا 68 as if they had never lived there.  
أَلَا إِنَّ تَمُودًا كَفَرُوا رَبَّهُمْ  
أَلَا بَعْدَ لَثْمُودٍ ﴿٦٩﴾ Look! Indeed Thamūd defied their Lord.  
Look! Away with Thamūd!
- وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبُشْرَى  
قَالُوا سَلَامًا  
قَالَ سَلَامٌ  
فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ ﴿٧٠﴾  
فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ 70 But when he saw their hands not reaching for it,  
نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً  
قَالُوا لَا تَخَفْ They said, 'Do not be afraid.  
إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧١﴾ We have been sent to the people of Lot.'  
وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ 71 His wife, standing by, laughed

- فَبَشَّرْنَاهَا بِإِسْحَقَ  
 وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ ﴿٦٥﴾  
 قَالَتْ يَوَيْلَيَّ 72 She said, ‘Oh, my!  
 ءَأَلِدُ وَأَنَا عَجُوزٌ  
 وَهَذَا بَعْلِي شَيْخًا  
 إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٦٦﴾  
 قَالُوا أَتَعْجِبِينَ مِنْ أَمْرِ اللَّهِ 73 They said, ‘Are you amazed at Allah’s dispensation?  
 رَحِمْتَ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ  
 أَهْلَ الْبَيْتِ  
 إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٦٧﴾  
 فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ 74 So when the awe had left Abraham  
 وَجَاءَتْهُ الْبَشْرَى  
 مُجْتَدِلُنَا فِي قَوْمِ لُوطٍ ﴿٦٨﴾  
 إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ 75 Abraham was indeed most forbearing,  
 أَوْهٌ مُنِيبٌ ﴿٦٩﴾  
 يَنْبَأُ إِبْرَاهِيمَ أُعْرِضْ عَنْ هَذَا 76 ‘O Abraham, let this matter alone!  
 إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ  
 وَإِنَّهُمْ لَأَتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٠﴾  
 وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا 77 When Our messengers came to Lot,  
 سِئَاءَ يَوْمٍ  
 وَصَافَى بِهِمْ ذَرْعًا  
 وَقَالَ  
 هَذَا يَوْمٌ عَصِيبٌ ﴿٧١﴾  
 وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ 78 Then his people came running toward him,  
 وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ  
 قَالَ يَنْفِقُونَ هُنَّ لَأَنْبِيَاءُ 1  
 هُنَّ أَطْهَرُ لَكُمْ  
 فَاتَّقُوا اللَّهَ  
 وَلَا تُخْزُونِ فِي ضَيْفِي 2  
 and We gave her the good news of [the birth of] Isaac,  
 and of Jacob, after Isaac.  
 Shall I, an old woman, bear [children],  
 and [while] this husband of mine is an old man?!  
 That is indeed an odd thing!  
 [That is] Allah’s mercy and His blessings upon you,  
 members of the household.  
 Indeed He is all-laudable, all-glorious.’  
 So when the awe had left Abraham  
 and the good news had reached him,  
 he pleaded with Us concerning the people of Lot.  
 Abraham was indeed most forbearing,  
 plaintive, [and] penitent.  
 ‘O Abraham, let this matter alone!  
 Your Lord’s edict has certainly come,  
 and an irrevocable punishment shall overtake them.’  
 When Our messengers came to Lot,  
 he was distressed on their account  
 and in a predicament for their sake,  
 and he said,  
 ‘This is a terrible day!’  
 Then his people came running toward him,  
 and they had been committing vices aforetime.  
 He said, ‘O my people, these are my daughters:  
 they are purer for you.<sup>1</sup>  
 Be wary of Allah  
 and do not humiliate me with regard to my guests.

<sup>1</sup> That is, it would be purer for you to get married to them.

- أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٩﴾  
 قَالُوا لَقَدْ عَلِمْتُمْ  
 مَا لَنَا فِي بَنَاتِكِ مِنْ حَقِّ  
 وَإِنَّكَ لَتَعْلَمُنَّ مَا نُرِيدُ ﴿٨٠﴾  
 قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً  
 أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨١﴾  
 قَالُوا يَلُوطُ  
 إِنَّا رُسُلُ رَبِّكَ  
 لَنْ يَصِلُوا إِلَيْكَ  
 فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ  
 وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ  
 إِلَّا أَمْرَأَتَكَ  
 إِنَّهَا مُصِيبُهَا مَا أَصَابَهُمْ  
 إِنَّ مَوْعِدَهُمُ الصُّبْحُ  
 أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٢﴾  
 فَلَمَّا جَاءَ أَمْرُنَا  
 جَعَلْنَا عَلَيْهَا سَافِلَهَا  
 وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً  
 مِنْ سِجِّيلٍ مَنضُودٍ ﴿٨٣﴾  
 مُسَوَّمَةً عِنْدَ رَبِّكَ  
 وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٤﴾
- Is there not a right-minded man among you?  
 79 They said, 'You certainly know  
 that we have no interest in your daughters,  
 and indeed you know what we want.'  
 80 He said, 'If only I had the power to deter you,  
 or could take refuge in a mighty support!'  
 81 They said, 'O Lot,  
 we are messengers of your Lord.  
 They will never get at you.  
 Set out with your family in a watch of the night;  
 and none of you shall turn round,  
 except your wife;  
 indeed she will be struck by what strikes them.  
 Indeed their tryst is the dawn.  
 Is not the dawn [already] near?'  
 82 So when Our edict came,  
 We made its<sup>1</sup> topmost part its nethermost,  
 and We rained on it stones  
 of laminar shale,  
 marked<sup>2</sup> with your Lord [for the profligate],<sup>3</sup>  
 never far from the wrongdoers.  
 84 And to Midian [We sent] Shu'ayb, their brother.  
 He said, 'O my people!  
 Worship Allah.  
 You have no other god besides Him.  
 Do not diminish the measure or the balance.

<sup>1</sup> That is, of the city of Sodom.

<sup>2</sup> Or 'targeted.'

<sup>3</sup> Cf. 51:34.

- إِنِّي أَرٰنٰكُمْ بِخَيْرٍ  
وَإِنِّي أَخَافُ عَلَيْكُم مَّعَدَابَ  
يَوْمٍ مُّحِيطٍ ﴿٤٥﴾  
وَيَنْقُومِ 85 ‘O my people!  
أَوْفُوا أَلْمِكْيَالَ وَالْمِيزَانَ  
بِالْقِسْطِ  
وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ  
وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٤٦﴾  
بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ 86 ‘What remains of Allah’s provision<sup>2</sup> is better for you,  
إِنْ كُنْتُمْ مُؤْمِنِينَ  
وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ ﴿٤٧﴾  
قَالُوا يَشْعَبُ 87 They said, ‘O Shu‘ayb,  
أَصَلُّوْنَا تَأْمُرُكُ  
أَنْ نَّتْرَكَ  
مَا يَعْبُدُ آبَاؤُنَا  
أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا  
مَا نَشَاءُ  
إِنَّا لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٤٨﴾  
قَالَ يَنْقُومُ أَرْءَيْتُمْ 88 He said, ‘O my people! Have you considered,  
إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي  
وَرَزَقْنِي مِنهُ رِزْقًا حَسَنًا  
وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ  
إِلَىٰ مَا أَنهٰكُمْ عَنْهُ  
إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ  
مَا أَسْتَطَعْتُ

Indeed I see that you are faring well,  
but I fear for you the punishment  
of an all-embracing day.’

85 ‘O my people!

Observe fully the measure and the balance,  
with justice,  
and do not cheat the people of their goods,<sup>1</sup>  
and do not act wickedly on the earth,  
causing corruption.’

86 ‘What remains of Allah’s provision<sup>2</sup> is better for you,  
should you be faithful,  
and I am not a keeper over you.’

87 They said, ‘O Shu‘ayb,  
does your worship require  
that we abandon  
what our fathers have been worshiping,  
or that we should not do with our wealth  
whatever we wish?

You are indeed [a] gentle and sensible [person].’

88 He said, ‘O my people! Have you considered,  
should I stand on a manifest proof from my Lord,  
who has provided me a good provision from Himself?<sup>3</sup>  
I do not wish to oppose you  
by what I forbid you.  
I only desire to put things in order,  
as far as I can,

<sup>1</sup> That is, by employing short weights and measures.

<sup>2</sup> That is, of your lawful earnings.

<sup>3</sup> That is, ‘If I stand on a clear proof from my Lord, who has provided me with lawful means of livelihood, is it a right thing for you to reject my call to faith in Allah and fair dealing?’



- إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٤﴾ I too will be watching along with you.’  
 94 وَأَمَّا جَاءَ أَمْرُنَا  
 وَجِئْنَا شُعَيْبًا  
 وَالَّذِينَ ءَامَنُوا مَعَهُ  
 بِرَحْمَةٍ مِنَّا  
 وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
 فَأَصْبَحُوا فِي دِيَرِهِمْ جَنِيحًا ﴿٩٥﴾ And when Our edict came,  
 95 كَأَن لَّمْ يَغْنَوْا فِيهَا  
 أَلَا بُعْدًا لِّمَدْيَنَ  
 كَمَا بَعَدَتْ ثَمُودُ ﴿٩٦﴾ We delivered Shu‘ayb  
 and the faithful who were with him  
 by a mercy from Us.  
 And the Cry seized those who were wrongdoers,  
 whereat they lay lifeless prostrate in their homes,  
 as if they had never lived there.  
 Look! Away with Midian!  
 —just as Thamūd was done away with!
- وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا  
 وَسُلْطٰنٍ مُّبِينٍ ﴿٩٦﴾ 96 Certainly We sent Moses with Our signs  
 and a manifest authority  
 97 إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
 فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ  
 وَمَا أَمْرَ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٨﴾ but they followed Pharaoh’s dictates,  
 and Pharaoh’s dictates were not right-minded.  
 98 وَيَقْدُمُ قَوْمَهُ يَوْمَ الْقِيٰمَةِ  
 فَأَوْرَدَهُمُ النَّارَ  
 وَيَسَّ الْوَرْدَ الْوَرْدُ الْمَوْرُودُ ﴿٩٩﴾ On the Day of Resurrection he will lead his people  
 and conduct them into the Fire:  
 an evil goal for the incoming!<sup>1</sup>  
 99 وَأَتَّبَعُوا فِي هٰذِهِ نَعْنَةً  
 وَيَوْمَ الْقِيٰمَةِ  
 يَسَّ الرَّفْدَ الْمَرْفُودُ ﴿١٠٠﴾ They were pursued by a curse in this [world],  
 as well as on the Day of Resurrection;  
 evil is the award conferred [upon them]!
- ١٠٠ ذٰلِكَ مِنَ اَنْبِآءِ الْقَرْيٰ  
 نَقُصُّهُ عَلَيْكَ  
 مِنْهَا قَائِمٌ  
 وَحَصِيدٌ ﴿١٠١﴾ These are from the accounts of the townships  
 which We recount to *you*.  
 Of them there are some that still stand,  
 and some that have been mown down.  
 ١٠١ وَمَا ظَلَمْنَاهُمْ  
 وَلٰكِنْ ظَلَمُوْا اَنْفُسَهُمْ

<sup>1</sup> Or ‘an evil watering place for the thirsty.’

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي  
يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ  
لَمَّا جَاءَ أَمْرُ رَبِّكَ  
وَمَا زَادَهُمْ

غَيْرَ تَتَابَعٍ ﴿١٠١﴾

وَكَذَلِكَ أَخَذُ رَبُّكَ

إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ

إِنْ أَخَذَهُ الْيَوْمُ شَدِيدٌ ﴿١٠٢﴾

إِنْ فِي ذَلِكَ لَآيَةٌ

لِمَنْ خَافَ عَذَابَ الْآخِرَةِ

ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ

وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾

وَمَا نُؤَخِّرُهُ

إِلَّا لِأَجَلٍ مَعْدُودٍ ﴿١٠٤﴾

يَوْمَ يَأْتِ

لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

فَمِنْهُمْ شَقِيٌّ

وَسَعِيدٌ ﴿١٠٥﴾

فَأَمَّا الَّذِينَ شَقُوا

فَفِي النَّارِ

هُمْ فِيهَا زَفِيرٌ وَشَهيقٌ ﴿١٠٦﴾

خَالِدِينَ فِيهَا

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

إِلَّا مَا شَاءَ رَبُّكَ

إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ سَعِدُوا

فَفِي الْجَنَّةِ

خَالِدِينَ فِيهَا

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

Of no avail to them were their gods whom  
they would invoke besides Allah, in any wise,  
when *your* Lord's edict came,  
and they<sup>1</sup> did not increase them in anything  
but ruin.

102 Such is the seizing of *your* Lord

when He seizes the townships that are wrongdoing.

Indeed His seizing is painful, severe.

103 There is indeed a sign in that

for him who fears the punishment of the Hereafter.

That is a day on which all mankind will be gathered,

and it is a day witnessed [by all creatures].

104 And We do not defer it

but for a determinate term.

105 The day it comes,

no one shall speak except by His leave.

[On that day,] some of them will be wretched

and [some] felicitous.

106 As for the wretched,

they shall be in the Fire:

their lot therein will be groaning and wailing.

107 They shall remain in it

for as long as the heavens and the earth endure

—except what *your* Lord may wish;

indeed *your* Lord does whatever He desires.

108 As for the felicitous,

they will be in paradise.

They will remain in it

for as long as the heavens and the earth endure

<sup>1</sup> That is, their false gods.

- إِلَّا مَا شَاءَ رَبُّكَ ۗ  
عَطَاءً غَيْرَ مَجْدُوذٍ ﴿١٠٨﴾  
فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ ۚ  
مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ  
مِن قَبْلُ ۗ  
وَإِنَّا لَمَوْفُونَ لَهُمْ نَصِيبَهُمْ  
غَيْرَ مَنقُوصٍ ﴿١٠٩﴾
- 109 So *do not be* in doubt about what these<sup>1</sup> worship:  
they worship just as their fathers worshiped  
before,  
and We shall surely pay them their full share,  
undiminished.
- وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ  
فَاخْتَلَفَ فِيهِ ۗ  
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ  
لَفُضِيَ بَيْنَهُمْ ۗ  
وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾  
وَإِن كُلًّا لَّمَّا لِيُوفِيَهُمْ رَبُّكَ  
أَعْمَلَهُمْ ۗ  
إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾  
فَاسْتَقِمْ كَمَا أُمِرْتَ  
وَمَن تَابَ مَعَكَ  
وَلَا تَطْغَوْا ۗ  
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾  
وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا  
فَتَمَسَّكُمُ النَّارُ  
وَمَا لَكُم مِّن دُونِ اللَّهِ مِن أَوْلِيَاءَ  
ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾  
وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ  
وَرُفْعًا مِّنَ اللَّيْلِ ۗ  
إِن أَحْسَنْتَ يُذْهِبَنَّ السَّيِّئَاتِ ۗ
- 110 Certainly We gave Moses the Book,  
but differences arose about it,  
and were it not for a prior decree of *your* Lord,  
a decision would have been made between them;  
indeed they are in grave doubt concerning it.
- 111 *Your* Lord will indeed recompense everyone fully  
for their works.  
Indeed He is well aware of what they do.
- 112 So *be steadfast*, just as *you* have been commanded—  
[*you*] and whoever has turned [to Allah] with *you*—  
and do not overstep the bounds.  
Indeed He sees best what you do.
- 113 And do not incline toward the wrongdoers,  
lest the Fire should touch you,  
and you will not have any friend besides Allah,  
then you will not be helped.
- 114 *Maintain* the prayer at the two ends of the day,<sup>2</sup>  
and during the early hours of the night.  
Indeed good deeds efface misdeeds.<sup>3</sup>

<sup>1</sup> That is, the idolaters of Arabia.

<sup>2</sup> That is, at dawn and sunset.

<sup>3</sup> Or 'Indeed good deeds remove ills,' or 'Indeed virtues efface vices.'

ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ ﴿١١٥﴾

That is an admonition for the mindful.

وَأَصْبِرْ 115 And *be* patient;

فَإِنَّ اللَّهَ لَا يُضِيعُ

indeed Allah does not waste

أَجْرَ الْمُحْسِنِينَ ﴿١١٦﴾

the reward of the virtuous.

فَلَوْلَا كَانَ مِنَ الْقُرُونِ 116 Why were there not among the generations

مِن قَبْلِكُمْ

before you

أُولُوا بَقِيَّةٍ

a remnant [of the wise]

يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ

who might forbid corruption in the earth,

إِلَّا قَلِيلًا

except a few

مِمَّنْ أَخْيَيْنَا مِنْهُمْ ٤

of those whom We delivered from among them?

وَاتَّبَعَ الَّذِينَ ظَلَمُوا

Those who were wrongdoers pursued

مَا أُتْرِفُوا فِيهِ

that in which they had been granted affluence,

وَكَانُوا مجْرِمِينَ ﴿١١٧﴾

and they were a guilty lot.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ 117 *Your* Lord would never destroy the townships

بِظُلْمٍ

unjustly

وَأَهْلُهَا مُصْلِحُونَ ﴿١١٨﴾

while their inhabitants were bringing about reform.

وَلَوْ شَاءَ رَبُّكَ 118 Had *your* Lord wished,

لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ٥

He would have made mankind one community;

وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾

but they continue to differ,

إِلَّا مَن رَّحِمَ رَبُّكَ 119 except those on whom *your* Lord has mercy

وَلِذَلِكَ خَلَقَهُمْ ٦

—and that is why He created them—

وَتَمَّتْ كَلِمَةُ رَبِّكَ ٧

and the word of *your* Lord has been fulfilled:

لَأَمْلَأَنَّ جَهَنَّمَ ٨

‘I will surely fill hell

مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾

with jinn and humans, all together!’<sup>1</sup>

وَكُلًّا نَّقُصُّ عَلَيْكَ 120 Whatever We relate to you

of the accounts of the apostles

مِنَ أَنْبَاءِ الرُّسُلِ ٩

are those by which We strengthen *your* heart,

مَا تُثَبِّتُ بِهِ فُؤَادَكَ ١٠

and there has come to *you* in this [*sūrah*] the truth

وَجَاءَكَ فِي هَذِهِ الْحَقُّ ١١

<sup>1</sup> That is, all of those who are followers of Satan. See 38:85

- وَمَوْعِظَةً وَذِكْرَىٰ لِّلْمُؤْمِنِينَ ﴿١٢١﴾  
 وَقُلْ لِّلَّذِينَ لَا يُؤْمِنُونَ 121 And *say* to those who do not have faith,  
 أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ ‘Act according to your ability;  
 إِنَّا عَمِلُونَ ﴿١٢٢﴾ we too are acting.  
 وَأَنْتُمْ رَوَّاءٌ 122 And wait!  
 إِنَّا مُنْتَظِرُونَ ﴿١٢٣﴾ We too are waiting.’  
 وَبِاللَّهِ غَيْبُ السَّمٰوٰتِ 123 To Allah belongs the Unseen of the heavens  
 وَالْأَرْضِ and the earth,  
 وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ. and to Him all matters are returned.  
 فَاعْبُدْهُ So *worship* Him  
 وَتَوَكَّلْ عَلَيْهِ and trust in Him.  
 وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٢٤﴾ *Your* Lord is not oblivious of what you do.

## سُورَةُ يُوسُفَ

12. SŪRAT YŪSUF<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- الرَّ 1 *Alif, Lām, Rā.*  
 تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾ These are the signs of the Manifest Book.  
 إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا 2 Indeed We have sent it down as an Arabic Qur’ān  
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ so that you may apply reason.  
 خَنُّ نَقْصُ عَلَيْكَ 3 We will recount to *you*  
 أَحْسَنَ الْقَصَصِ the best of narratives<sup>2</sup>  
 بِمَا أَوْحَيْنَا إِلَيْكَ هٰذَا الْقُرْءَانَ in what We have revealed to *you* of this Qur’ān,  
 وَإِنْ كُنْتَ مِنْ قَبْلِهِ and indeed prior to it *you* were  
 لَمِنَ الْغَافِلِينَ ﴿٤﴾ among those who are unaware [of it].  
 إِذْ قَالَ يُوسُفُ لِأَبِيهِ 4 When Joseph said to his father,

<sup>1</sup> ‘Yūsuf’ is the Arabic for ‘Joseph,’ whose well-known story is told in this *sūrah*.

<sup>2</sup> Or ‘We will tell *you* a story in the best style of narration.’

- يَنَابِتٍ  
إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا  
وَالشَّمْسَ وَالْقَمَرَ  
رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٥﴾  
قَالَ يَبْنَیُّ 5 He said, 'My son,  
لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ  
فَيَكِيدُوا لَكَ كَيْدًا  
إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٦﴾  
وَكَذَلِكَ نَجْتَبِيكَ رَبُّكَ 6 That is how your Lord will choose you,  
وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ  
وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ  
وَعَلَىٰ ءَالِ يَعْقُوبَ  
كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ  
إِبْرَاهِيمَ وَإِسْحَاقَ  
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٧﴾  
لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ 7 In Joseph and his brothers there are certainly  
ءَايَاتٍ لِّلسَّالِئِلِينَ ﴿٨﴾  
إِذْ قَالُوا 8 When they<sup>3</sup> said,  
لِيُوسُفَ وَأَخُوهُ  
أَحَبُّ إِلَيْنَا مِنَّا  
وَنَحْنُ عُصْبَةٌ  
إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾  
أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا  
سَخِلٌ لَّكُمْ وَجْهٌ أَبِيكُمْ  
وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿١٠﴾  
قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ  
وَأَلْقُوهُ فِي غَيِّبَتِ الْجُبِّ
- 'Father!  
I saw eleven planets,<sup>1</sup>  
and the sun and the moon:  
I saw them prostrating themselves before me.'  
He said, 'My son,  
do not recount your dream to your brothers,  
lest they should devise schemes against you.  
Satan is indeed man's manifest enemy.  
That is how your Lord will choose you,  
and teach you the interpretation of dreams,<sup>2</sup>  
and complete His blessing upon you  
and upon the house of Jacob,  
just as He completed it earlier for your fathers,  
Abraham and Isaac.  
Your Lord is indeed all-knowing, all-wise.'  
In Joseph and his brothers there are certainly  
signs for the seekers.  
When they<sup>3</sup> said,  
'Surely Joseph and his brother<sup>4</sup>  
are dearer to our father than [the rest of] us,  
though we are a hardy group.  
Our father is indeed in manifest error.'  
'Kill Joseph or cast him away into some [distant] land,  
so that your father's love may be exclusively yours,  
and that you may become a righteous lot after that.'  
One of them said, 'Do not kill Joseph,  
but throw him into the recess of some well

<sup>1</sup> Or 'stars.'<sup>2</sup> Or 'the interpretation of visions.'<sup>3</sup> That is, the brothers of Joseph ( ١٠ ).<sup>4</sup> That is, Benjamin.



- سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا  
فَصَبْرٌ جَمِيلٌ  
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٤﴾
- 19 وَأَجَاءَتْ سَيَّارَةٌ  
فَأَرْسَلُوا وَارِدَهُمْ  
فَادَلَّى دَلْوَهُ  
قَالَ يَبَشِّرُنِي هَذَا غُلَامٌ  
وَأَسْرُوهُ بِضَعَّةٍ  
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٥﴾
- 20 وَأَشْرَوْهُ بِثَمَنٍ بَخْسٍ  
دَرَاهِمَ مَعْدُودَةٍ  
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿١٦﴾
- 21 وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ  
لِامْرَأَتِهِ  
أَكْرِمِي مَثْوَاهُ  
عَسَىٰ أَنْ يَنْفَعَنَا  
أَوْ نَتَّخِذَهُ وِلْدَانًا
- 22 وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ  
وَلِنُعَلِّمَهُ  
مِن تَأْوِيلِ الْأَحَادِيثِ  
وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٧﴾
- 23 وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٨﴾
- 23 وَرَوَدَتْهُ الْمَثْوَىٰ فِي بَيْتِهَا  
عَنْ نَفْسِهِ  
وَعَلَقَتِ الْأَبْوَابَ
- your souls have made a matter seem decorous to you.  
Yet patience is graceful,  
and Allah is my resort against what you allege.’  
And there came a caravan,  
and they sent their water-drawer,  
who let down his bucket.  
‘Good news!’ he said. ‘This is a young boy!’  
So they hid him as [a piece of] merchandise,  
and Allah knew best what they were doing.  
And they sold him for a cheap price,  
a few dirhams,  
for they set small store by him.  
The man from Egypt who had bought him said  
to his wife,  
‘Give him an honourable place [in the household].’<sup>1</sup>  
Maybe he will be useful to us,  
or we may adopt him as a son.’  
Thus We established Joseph in the land  
and that We might teach him  
the interpretation of dreams.  
Allah has [full] command of His affairs,  
but most people do not know.  
When he came of age,  
We gave him judgement and [sacred] knowledge,  
and thus do We reward the virtuous.  
The woman in whose house he was solicited  
him.  
She closed the doors

<sup>1</sup> Or ‘Keep him in a respectable manner.’

- وَقَالَتْ هَيْتَ لَكَ<sup>٢٤</sup> and said, 'Come!!'  
 قَالَ مَعَاذَ اللَّهِ<sup>٢٥</sup> He said, 'God forbid!  
 إِنَّهُ رَبِّي<sup>٢٦</sup> Indeed He is my Lord;  
 أَحْسَنَ مَثْوَايَ<sup>٢٧</sup> He has given me a good abode.<sup>1</sup>  
 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٨﴾ Indeed the wrongdoers are not felicitous.'  
 24 وَلَقَدْ هَمَّتْ بِهِ<sup>٢٩</sup> She certainly made for him;  
 وَهَمَّ بِهَا<sup>٣٠</sup> and he would have made for her [too]  
 لَوْلَا أَن رَّآهُ بُرْهَانَ رَبِّهِ<sup>٣١</sup> had he not beheld the proof of his Lord.  
 كَذَلِكَ<sup>٣٢</sup> So it was,  
 لِنَتَصَرَّفَ عَنْهُ<sup>٣٣</sup> that We might turn away from him  
 أَلْسُوهُ وَالْفَحْشَاءَ<sup>٣٤</sup> all evil and indecency.  
 إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٣٥﴾ He was indeed one of Our dedicated servants.  
 25 وَأَسْتَبَقَا الْبَابَ<sup>٣٦</sup> They raced to the door,  
 وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ<sup>٣٧</sup> and she tore his shirt from behind,  
 وَأَلْفَا سَيِّدَهَا لَدَا الْبَابِ<sup>٣٨</sup> and they ran into her husband at the door.  
 قَالَتْ مَا جَزَاءُ مَنْ<sup>٣٩</sup> She said, 'What is to be the requital of him  
 أَرَادَ بِأَهْلِكَ سُوءًا<sup>٤٠</sup> who has evil intentions for your wife  
 إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٤١﴾ except imprisonment or a painful punishment?'
- 26 قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي<sup>٤٢</sup> He said, 'It was she who solicited me.'  
 وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا<sup>٤٣</sup> A witness of her own household testified:  
 إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ<sup>٤٤</sup> 'If his shirt is torn from the front,  
 فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٤٥﴾ she tells the truth and he lies.  
 27 وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ<sup>٤٦</sup> But if his shirt is torn from behind,  
 فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٤٧﴾ then she lies and he tells the truth.'
- 28 فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ<sup>٤٨</sup> So when he saw that his shirt was torn from behind,  
 قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ<sup>٤٩</sup> he said, 'This is [a case] of you women's guile!  
 إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٥٠﴾ Your guile is great indeed!  
 29 يُوسُفُ أَعْرِضْ عَنْ هَذَا<sup>٥١</sup> Joseph, let this matter alone,  
 وَأَسْتَغْفِرْ لِدُنْيَاكَ<sup>٥٢</sup> and you, woman, plead for forgiveness for your sin,

<sup>1</sup> Or 'Indeed he is my master; he has kept me in a nice manner.'

- إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٣٠﴾ \*  
 وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ 30 Some of the townswomen said,  
 أَمْرَأْتُ الْعَزِيزِ 'The chieftain's wife  
 تُرَاوِدُ فَتْنَهَا عَن نَّفْسِهِ 31 has solicited her slave boy!  
 قَدْ شَغَفَهَا حُبًّا He has captivated her love.  
 إِنَّا لَنَرُّهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣١﴾ Indeed we see her to be in manifest error.'  
 فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ 31 When she heard of their machinations,  
 أَرْسَلَتْ إِلَيْهِنَّ she sent for them  
 وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا and arranged a repast,  
 وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا and gave each of them a knife,  
 وَقَالَتْ آخُذْ عَلَيْهِنَّ 32 and said [to Joseph], 'Come out before them.'  
 فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ So when they saw him, they marveled at him  
 وَقَطَّعْنَ أَيْدِيَهُنَّ and cut their hands [absent-mindedly],  
 وَقُلْنَ حَاشَ لِلَّهِ and they said, 'Good heavens!  
 مَا هَذَا بَشَرًا This is not a human being!  
 إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾ This is but a noble angel!'  
 قَالَتْ 32 She said,  
 فَذَلِكَ الَّذِي لُْمْتَنَنِي فِيهِ 'He is the one on whose account you blamed me.  
 وَلَقَدْ رَاوَدْتُهُ عَن نَّفْسِهِ Certainly I did solicit him,  
 فَاسْتَعْصَمَ but he was continent,  
 وَإِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ and if he does not do what I bid him,  
 لَيَسْجُنَ لَيْسَجَنًا surely he shall be imprisoned  
 وَلَيَكُونًا مِنَ الصَّاغِرِينَ and be among the abased.'  
 قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ 33 He said, 'My Lord! The prison is dearer to me  
 مِمَّا يَدْعُونَنِي إِلَيْهِ than to what they invite me.  
 وَإِلَّا تَصْرِفْ If You do not turn away  
 عَنِّي كَيْدَهُنَّ their schemes from me,  
 أَصْبُ إِلَيْهِنَّ then I will incline towards them  
 وَأَكُن مِّنَ الْجَاهِلِينَ and become one of the senseless.'  
 فَاسْتَجَابَ لَهُ رَبُّهُ 34 So his Lord answered him

- فَصَرَفَ عَنْهُ كَيْدَهُنَّ  
 إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾  
 ثُمَّ بَدَأَ لَهُمْ  
 مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ  
 لِيَسْجُنَنَّهُ حَتَّىٰ حِينٍ ﴿٣٦﴾  
 وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ  
 قَالَ أَحَدُهُمَا  
 إِنِّي أَرَنْبِي أَعْصِرُ خَمْرًا  
 وَقَالَ الْآخَرُ  
 إِنِّي أَرَنْبِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا  
 تَأْكُلُ الطَّيْرُ مِنْهُ  
 نَبِّئْنَا بِتَأْوِيلِهِ  
 إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٧﴾  
 قَالَ  
 لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِيهِ  
 إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيكُمَا  
 ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي  
 إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ  
 لَا يُؤْمِنُونَ بِاللَّهِ  
 وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٨﴾  
 وَأَتَّبَعْتُ مِلَّةَ آبَائِي  
 إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ  
 مَا كَانُوا لَنَا  
 أَنْ نُنْشِرَكَ بِاللَّهِ مِنْ شَيْءٍ  
 ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا  
 وَعَلَى النَّاسِ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾  
 بِيَصْنَجِي السِّجْنَ  
 ءَأَرْبَابٌ مُتَّفِقُونَ خَيْرٌ
- and turned away their stratagems from him.  
 Indeed He is the All-hearing, the All-knowing.  
 Then it appeared to them,<sup>1</sup>  
 after they had seen all the signs [of his innocence],  
 that they should confine him for some time.  
 There entered the prison two youths along with him.  
 One of them said,  
 'I dreamt that I am pressing grapes.'  
 The other said,  
 'I dreamt that I am carrying bread on my head  
 from which the birds are eating.'  
 'Inform us of its interpretation,' [they said],  
 'for indeed we see you to be a virtuous man.'  
 He said,  
 'Before the meals you are served come to you  
 I will inform you of its interpretation.  
 That is among things my Lord has taught me.  
 Indeed I renounce the creed of the people  
 who have no faith in Allah  
 and who [also] disbelieve in the Hereafter.  
 I follow the creed of my fathers,  
 Abraham, Isaac and Jacob.  
 It is not for us  
 to ascribe any partner to Allah.  
 That is by virtue of Allah's grace upon us  
 and upon all mankind,  
 but most people do not give thanks.  
 O my prison mates!  
 Are different masters better,

<sup>1</sup> That is, the menfolk.

- 40 **أَمْرَ اللَّهِ الْوَاحِدِ الْقَهَّارِ** or Allah, the One, the All-paramount?  
**مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ** You do not worship besides Him but [mere] names  
**سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ** that you and your fathers have coined,  
**مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ** for which Allah has not sent down any authority.  
**إِنَّ الْحُكْمَ إِلَّا لِلَّهِ** Sovereignty belongs only to Allah.  
**أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ** He has commanded you to worship none except Him.  
**ذَلِكَ الْدِينُ الْقَيِّمُ** That is the upright religion,  
**وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ** but most people do not know.  
 41 **يَنْصَنِّجِي السِّجْنِ** O my prison mates!  
**أَمَّا أَحَدُكُمْ** As for one of you,  
**فَيَسْقِي رَبَّهُ خَمْرًا** he will serve wine to his master,  
**وَأَمَّا الْآخَرُ** and as for the other,  
**فَيُصَلَّبُ** he will be crucified,  
**فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ** and vultures will eat from his head.  
**فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ** The matter about which you inquire has been decided.’  
 42 **وَقَالَ لِلَّذِي ظَنَّ** Then he said to the one whom he knew  
**أَنْهَر نَاجٍ مِنْهُمَا** would be delivered from among the two:  
**أَذْكُرْنِي عِنْدَ رَبِّكَ** ‘Mention me to your master.’  
**فَأَدْنَسَهُ الشَّيْطَانُ** But Satan caused him to forget  
**ذِكْرَ رَبِّهِ** mentioning [it] to his master.  
**فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ** So he remained in the prison for several years.  
 43 **وَقَالَ الْمَلِكُ** [One day] the king said,  
**إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ** ‘I saw [in a dream] seven fat cows  
**يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ** being devoured by seven lean ones,  
**وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ** and seven green ears  
**وَأُخْرَ يَابِسَاتٍ** and [seven] others [that were] dry.  
**يَتَأَيَّمْنَ الْمَلَأُ أَفْتُونٍ فِي رُؤْيَايَ** O courtiers, give me your opinion about my dream,  
**إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ** if you can interpret dreams.’  
 44 **قَالُوا أَضْغَثٌ أَحْلَمٍ** They said, ‘[These are] confused nightmares,

- وَمَا خُنُّ بِتَأْوِيلِ الْأَحْلَمِ بَعْلَمِينَ ﴿١٤﴾  
 وَقَالَ الَّذِي خُجَا مَبْتَمًا 45 Said the one of the two who had been delivered,  
 وَادَّكَرَ بَعْدَ أُمَّةٍ remembering [Joseph] after a long time:  
 أَنَا أَنْتُبُكُمْ بِتَأْوِيلِهِ 'I will inform you of its interpretation;  
 فَأَرْسَلُونِ ﴿١٥﴾ so let me go [to meet Joseph in the prison].'  
 يُوسُفُ أَيُّهَا الصَّادِقُ 46 'Joseph,' [he said], 'O truthful one,  
 أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ give us your opinion concerning seven fat cows  
 يَأْكُلُهُنَّ سَبْعُ عِجَافٍ who are eaten by seven lean ones,  
 وَسَبْعِ سُنبُلَاتٍ خُضْرٍ and seven green ears  
 وَأُخْرَى يَابَسَاتٍ and [seven] others dry,  
 لَعَلِّي أَرْجِعُ إِلَى النَّاسِ that I may return to the people  
 لَعَلَّهُمْ يَعْلَمُونَ ﴿١٦﴾ so that they may know [the truth of the matter].'  
 قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا 47 He said, 'You will sow for seven consecutive years.  
 فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ Then leave in the ear whatever [grain] you harvest,  
 إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿١٧﴾ except a little that you eat.  
 ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ 48 Then after that there will come seven hard years  
 يَأْكُلْنَ which will eat up  
 مَا قَدَّمْتُمْ لَهُنَّ whatever you have set aside for them  
 إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿١٨﴾ —all except a little which you preserve [for seed].  
 ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ 49 Then after that there will come a year  
 فِيهِ يُغَاثُ النَّاسُ wherein the people will be granted relief  
 وَفِيهِ يَعْصِرُونَ ﴿١٩﴾ and provided with rains therein.<sup>1</sup>  
 وَقَالَ الْمَلِكُ آتِنُونِي بِهِ 50 The king said, 'Bring him to me!'  
 فَلَمَّا جَاءَهُ الرَّسُولُ When the messenger came to him,<sup>2</sup>  
 قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ he said, 'Go back to your master,

<sup>1</sup> The translation given here is in accordance with the reading *yu'sarūn* narrated from al-Imam al-Šādiq; see *Majma' al-Bayān* and *Tafsīr al-Qummī*; see also *Lisān al-'Arab*, under *'aṣr*. The same reading is attributed to al-A'raj and 'Isā al-Baṣrī (*Mu'jam al-Qirā'āt al-Qur'āniyyah*). However, in accordance with the reading *ya'sirūn*, the meaning will be 'they will press [i.e. grapes or oil seeds, for juice and oil] therein.'

<sup>2</sup> That is, to Joseph (ع).

- فَسَأَلَهُ مَا بَالَ الْيَسْوَةِ  
الَّتِي قَطَعْنَ أَيْدِيَهُنَّ<sup>٥١</sup>  
إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾  
قَالَ مَا حَاطَبُكُنَّ 51  
إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ<sup>٥٢</sup>  
قُلْنَ حَاشَ لِلَّهِ  
مَا عَلَّمَنَا عَلَيْهِ مِنْ سُوءٍ  
قَالَتْ أَمْرَأْتُ الْعَزِيزِ  
أَكُنْتُ حَصْحَصَ الْحَقِّ  
أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ  
وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥٢﴾  
ذَلِكَ 52  
لِيَعْلَمَ أَنِّي لَمْ أَخْنَهُ  
بِالْغَيْبِ  
وَأَنَّ اللَّهَ لَا يَهْدِي  
كَيْدَ الْخَائِبِينَ ﴿٥٣﴾ \*
- وَمَا أَبْرَى نَفْسِي<sup>٥٣</sup> 53  
إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ  
إِلَّا مَا رَحِمَ رَبِّي  
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾  
وَقَالَ الْمَلِكُ أَتْتُونِي بِهِ<sup>٥٤</sup> 54  
أَسْتَخْلِصْهُ لِنَفْسِي  
فَلَمَّا كَلَّمَهُ قَالَ  
إِنَّكَ الْيَوْمَ  
لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾  
قَالَ 55  
أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ  
إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾
- and ask him about the affair of women  
who cut their hands.  
My Lord is indeed well aware of their stratagems.’  
The king said, ‘What was your business, women,  
when you solicited Joseph?’  
They said, ‘Heaven be praised!  
We know of no evil in him.’  
The prince’s wife said,  
‘Now the truth has come to light!  
It was I who solicited him,  
and he is indeed telling the truth.’  
[Joseph said], [I initiated] this [inquiry],  
that he<sup>1</sup> may know that I did not betray him  
in his absence,  
and that Allah does not further  
the schemes of the treacherous.
- [PART 13]
- Yet I do not absolve my [own carnal] soul,  
for the [carnal] soul indeed prompts [men] to evil,  
except inasmuch as my Lord has mercy.  
Indeed my Lord is all-forgiving, all-merciful.’  
The king said, ‘Bring him to me,  
I will make him my favourite.’  
Then, when he had spoken with him, he said,  
‘Indeed today [onwards]  
you will be honoured and trustworthy with us.’  
He said,  
‘Put me in charge of the country’s granaries.  
I am indeed fastidious [and] well-informed.’

<sup>1</sup> That is, the Egyptian nobleman in whose house Joseph (ؑ) was living.

- 56 وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ  
يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ  
نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ  
وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾
- 57 وَلَا جَزَاءَ الْآخِرَةَ خَيْرٌ  
لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾
- 58 وَجَاءَ إِخْوَةَ يُوسُفَ  
فَدَخَلُوا عَلَيْهِ  
فَعَرَفَهُمْ  
وَهُمْ لَهُ مُدْكِرُونَ ﴿٥٨﴾
- 59 وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ  
قَالَ أَتَيْتُكُمْ بِأَخٍ لَكُمْ  
مِنْ أَبِيكُمْ  
أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ  
وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾
- 60 فَإِن لَّمْ تَأْتُونِي بِهِ  
فَلَا كَيْلَ لَكُمْ عِنْدِي  
وَلَا تَقْرَبُونِ ﴿٦٠﴾
- 61 قَالُوا سَتَرْنَا عَنَّهُ أَبَاهُ  
وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾
- 62 وَقَالَ لِفَتَاتِهِ  
أَجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ  
لَعَلَّهُمْ يَعْرِفُونَهَا  
إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾
- 63 فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا  
يَتَابَانَا مَنَعَ مِنَّا الْكَيْلُ  
فَأَرْسِلْ مَعَنَا آخَانَا  
نَكْتَلِ  
وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾
- That is how We established Joseph in the land  
that he may settle in it wherever he wished.  
We confer Our mercy on whomever We wish,  
and We do not waste the reward of the virtuous.  
And the reward of the Hereafter is surely better  
for those who have faith and are Godwary.  
[After some years] the brothers of Joseph came  
and entered his presence.  
He recognized them,  
but they did not recognize him.  
When he had furnished them with their provision,  
he said, 'Bring me a brother that you have  
through your father.  
Do you not see that I give the full measure  
and that I am the best of hosts?  
But if you do not bring him to me,  
then there will be no rations for you with me,  
and don't [ever] come near me.'  
They said, 'We will solicit him from his father.  
[That] we will surely do.'  
He said to his servants,  
'Put their money in their saddlebags.  
Maybe they will recognize it  
when they return to their folks,  
and maybe they will come back [again].'  
So when they returned to their father, they said,  
'Father, the measure has been withheld from us,  
so let our brother go with us  
so that we may obtain the measure,  
and we will indeed take [good] care of him.'

- 64 قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ  
 إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ  
 مِنْ قَبْلُ  
 فَاللَّهُ خَيْرٌ حَافِظًا  
 وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾
- 65 وَلَمَّا فَتَحُوا مَتَاعَهُمْ  
 وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ  
 قَالُوا يَا أَبَانَا مَا نَبْغِي  
 هَذِهِ بَضْعَتُنَا رُدَّتْ إِلَيْنَا  
 وَنَمِيرُ أَهْلَنَا  
 وَنَحْفَظُ أَخَانَا  
 وَنَزِدَادُ كَيْلَ بَعِيرٍ  
 ذَلِكَ كَيْلٌ يَسِيرٌ ﴿٦٥﴾
- 66 قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ  
 حَتَّىٰ تَتَوْتُونَ مَوْثِقًا مِّنَ اللَّهِ  
 لَتَأْتِنِي بِهِ  
 إِلَّا أَنْ يُخَاطَبَ بِكُمْ  
 فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ  
 قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾
- 67 وَقَالَ يَبْنَیَّ  
 لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ  
 وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ  
 وَمَا أَعْنِي عَنْكُمْ  
 مِّنَ اللَّهِ مِن شَيْءٍ  
 إِنَّ الْحُكْمَ إِلَّا لِلَّهِ  
 عَلَيْهِ تَوَكَّلْتُ  
 وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾
- 68 وَلَمَّا دَخَلُوا  
 مِنْ حَيْثُ أَمَرَهُمْ آبُوهُمْ  
 مَا كَانَ يُغْنِي عَنْهُمْ
- 64 He said, ‘Should I trust you with him  
 just as I trusted you with his brother  
 before?  
 Yet Allah is the best of protectors,  
 and He is the most merciful of merciful ones.’
- 65 And when they opened their baggage,  
 they found their money restored to them.  
 They said, ‘Father, what [more] do we want?!  
 This is our money, restored to us!  
 We will get provisions for our family  
 and take care of our brother,  
 and add another camel-load of rations.  
 These are meagre rations.’
- 66 He said, ‘I will not let him go with you  
 until you give me a [solemn] pledge by Allah  
 that you will surely bring him back to me,  
 unless you are made to perish.’  
 When they had given him their [solemn] pledge,  
 he said, ‘Allah is witness over what we say.’
- 67 And he said, ‘My sons,  
 do not enter by one gate,  
 but enter by separate gates,  
 though I cannot avail you  
 anything against Allah.  
 Sovereignty belongs only to Allah.  
 In Him I have put my trust;  
 and in Him let all the trusting put their trust.’
- 68 When they entered  
 whence their father had bidden them,  
 it did not avail them

مِنَ اللَّهِ مِنْ شَيْءٍ  
إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا  
وَإِنَّهُ لَدُوٌّ عَلِيمٌ  
لِمَا عَلَّمْنَاهُ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٥﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ

ءَاوَىٰٓ إِلَىٰٓ إِلَيْهِ أَخَاهُ قَالَ

إِنِّي أَنَا أَخُوكَ

فَلَا تَبْتَسِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٦﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ

جَعَلَ الْبَيْتَاقِيَّةَ فِي رَحْلِ أَخِيهِ

ثُمَّ أَدَّنَ مُؤَذِّنٌ

أَتَيْتَهَا الْعِيرُ

إِنَّكُمْ لَسَادِقُونَ ﴿٦٧﴾

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ

مَاذَا تَفْقِدُونَ ﴿٦٨﴾

قَالُوا نَفَقِدُ صُوعًا الْمَلِكِ

وَلِمَنْ جَاءَ بِهِ جَمَلٌ بِعِيرٍ

وَأَنَا بِهِ زَعِيمٌ ﴿٦٩﴾

قَالُوا تَاللَّهِ

لَقَدْ عَلِمْتُمْ مَا جِئْنَا

لِنُفْسِدَ فِي الْأَرْضِ

وَمَا كُنَّا سَارِقِينَ ﴿٧٠﴾

قَالُوا فَمَا جَزَاؤُهُ

إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧١﴾

قَالُوا جَزَاؤُهُ

مَنْ وُجِدَ فِي رَحْلِهِ

فَهُوَ جَزَاؤُهُ

كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٢﴾

فَبَدَأَ بِأَوْعِيَتِهِمْ

anything against Allah,

but only fulfilled a wish in Jacob's heart.

Indeed he had the knowledge

of what We had taught him,

but most people do not know.

69 And when they entered into the presence of Joseph,

he set his brother close to himself, and said,

'Indeed I am your brother,

so do not sorrow for what they used to do.'

70 When he had furnished them with their provision,

he put the drinking-cup into his brother's saddlebag.

Then a herald shouted:

'O [men of the] caravan!

You are indeed thieves!'

71 They said, as they turned towards them,

'What are you missing?'

72 They said, 'We miss the king's goblet.'

'Whoever brings it shall have a camel-load [of grain],'

[said the steward], 'I will guarantee that.'

73 They said, 'By Allah!

You certainly know that we did not come

to make trouble in this country,

and we are not thieves.'

74 They said, 'What shall be its requital

if you [prove to] be lying?'

75 They said, 'The requital for it

shall be that he in whose saddlebag it is found

shall give himself over as its requital.

Thus do we requite the wrongdoers.'

76 Then he began with their sacks,

قَبْلَ وَعَاءِ أُخِيهِ  
 ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أُخِيهِ  
 كَذَلِكَ كِدْنَا لِيُوسُفَ  
 مَا كَانَ لِيَأْخُذَ أَخَاهُ  
 فِي دِينِ الْمَلِكِ  
 إِلَّا أَنْ يَشَاءَ اللَّهُ  
 نَرْفَعُ دَرَجَاتٍ مِمَّنْ نَشَاءُ  
 وَفَوْقَ كُلِّ ذِي عِلْمٍ  
 عَلِيمٌ ﴿٦٧﴾

قَالُوا إِنْ يَسْرِقْ 77  
 فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلِهِ  
 فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ  
 وَلَمْ يُبْدِهَا لَهُمْ  
 قَالَ أَنْتُمْ شَرٌّ مَكَانًا  
 وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٦٨﴾

قَالُوا يَا أَيُّهَا الْعَزِيزُ 78  
 إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا  
 فَخُذْ أَحَدَنَا مَكَانَهُ  
 إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٦٩﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ 79  
 إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ  
 إِنَّا إِذًا لَظَالِمُونَ ﴿٧٠﴾  
 فَلَمَّا اسْتَيْسَسُوا مِنْهُ 80  
 خَلَصُوا خِيًّا  
 قَالَ كَبِيرُهُمْ  
 أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ  
 قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ  
 وَمِنْ قَبْلُ مَا فَرَّطْتُمْ  
 فِي يُوسُفَ

before [opening] his brother's sack.  
 Then he took it out from his brother's sack.  
 Thus did We devise for Joseph's sake.  
 He could not have held his brother  
 under the king's law  
 unless Allah willed [otherwise].  
 We raise in rank whomever We please,  
 and above every man of knowledge  
 is One who knows best.<sup>1</sup>

They said, 'If he has stolen [there is no wonder];  
 a brother of his had stolen before.'

Thereupon Joseph kept the matter to himself  
 and he did not disclose it to them.

He said, 'You are in a worse state!

And Allah knows best what you allege.'

They said, 'O emir!

Indeed he has a father, a very old man;  
 so take one of us in his place.

Indeed we see that you are a virtuous man.'

He said, 'God forbid that we should take  
 anyone except him with whom we found our wares,  
 for then we would indeed be wrongdoers.'

When they had despaired of [moving] him,  
 they withdrew to confer privately.

The eldest of them said,

'Don't you know that your father

has taken a [solemn] pledge from you by Allah,  
 and earlier you have neglected your duty  
 in regard to Joseph?

<sup>1</sup> Or 'above every man of knowledge is one who knows better.'



- إِلَى اللَّهِ  
وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
- 87 يَنْبَغِي آذْهَبُوا  
فَتَحَسَّسُوا مِنْ يُوسُفَ  
وَأَخِيهِ  
وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ  
إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ  
إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾
- 88 فَلَمَّا دَخَلُوا عَلَيْهِ  
قَالُوا يَا أَيُّهَا الْعَزِيزُ  
مَسَّتْنَا وَاهْلَنَّا الضَّرُّ  
وَجِئْنَا بِبِضْعَةٍ مُزْجَلَةٍ  
فَأَوْفِ لَنَا الْكَيْلَ  
وَتَصَدَّقْ عَلَيْنَا  
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾
- 89 قَالَ  
هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ  
وَأَخِيهِ  
إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾
- 90 قَالُوا أءِذَا أَنْتَ يَا يُوسُفَ  
قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي  
قَدْ مَرَّبَ اللَّهُ عَلَيْنَا  
إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ  
فَإِنَّ اللَّهَ لَا يُضِيعُ  
أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾
- 91 قَالُوا تَاللَّهِ  
لَقَدْ ءَاتَرَكَ اللَّهُ عَلَيْنَا  
وَإِنْ كُنَّا لَخَطِئِينَ ﴿٩١﴾
- 92 قَالَ لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ  
يَغْفِرُ اللَّهُ لَكُمْ
- to Allah.  
I know from Allah what you do not know.’  
‘Go, my sons,  
and look for Joseph  
and his brother,  
and do not despair of Allah’s mercy.  
Indeed no one despairs of Allah’s mercy  
except the faithless lot.’  
Then, when they entered into his presence,  
they said, ‘O emir!  
Distress has befallen our family, and us,  
and we have brought [just] a meager sum.  
Yet grant us the full measure,  
and be charitable to us!  
Indeed Allah rewards the charitable.’  
He said,  
‘Have you realized what you did to Joseph  
and his brother,  
when you were senseless?’  
They said, ‘Are you really Joseph?!’  
He said, ‘I am Joseph, and this is my brother.  
Certainly Allah has shown us favour.  
Indeed if one is Godwary and patient  
Allah does not waste  
the reward of the virtuous.’  
They said, ‘By Allah,  
Allah has certainly preferred you over us,  
and we have indeed been erring.’  
He said, ‘There shall be no reproach on you today.  
Allah will forgive you,

- وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١٢٠﴾  
 93 Take this shirt of mine,  
 أَذْهَبُوا بِقَمِيصِي هَذَا  
 and cast it upon my father's face;  
 فَالْقُوهُ عَلَىٰ وَجْهِ أَبِي  
 he will regain his sight,  
 يَأْتِ بِصِيرًا  
 and bring me all your folks.'  
 وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿١٢١﴾  
 94 As the caravan set off, their father said,  
 وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ  
 'I sense the scent of Joseph,  
 إِنِّي لِأَجِدُ رِيحَ يُوسُفَ  
 if you will not consider me a dotard.'  
 لَوْلَا أَن تَفَنِّدُونِ ﴿١٢٢﴾  
 95 They said, 'By God,  
 قَالُوا تَاللَّهِ  
 you persist in your inveterate error.'  
 إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿١٢٣﴾  
 96 When the bearer of good news arrived,  
 فَلَمَّا أَن جَاءَ الْبَشِيرُ  
 he cast it<sup>1</sup> on his face,  
 أَلْقَنَهُ عَلَىٰ وَجْهِهِ  
 and he regained his sight.  
 فَارْتَدَّتْ بِصِيرًا  
 He said, 'Did I not tell you,  
 قَالَ أَلَمْ أَقُلْ لَكُمْ  
 "I know from Allah what you do not know?"'  
 إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٢٤﴾  
 97 They said, 'Father!  
 قَالُوا يَا أَبَانَا  
 Plead [with Allah] for forgiveness of our sins!  
 اسْتَغْفِرْ لَنَا ذُنُوبَنَا  
 We have indeed been erring.'  
 إِنَّا كُنَّا خَاطِئِينَ ﴿١٢٥﴾  
 98 He said,  
 قَالَ  
 'I shall plead with my Lord to forgive you;  
 سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي  
 indeed He is the All-forgiving, the All-merciful.'  
 إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٢٦﴾  
 99 When they entered into the presence of Joseph,  
 فَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ  
 he set his parents close to himself,  
 ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ  
 and said, 'Welcome to Egypt,  
 وَقَالَ ادْخُلُوا مِصْرَ  
 in safety, God willing!'  
 إِنَّ شَاءَ اللَّهُ ءَامِنِينَ ﴿١٢٧﴾  
 100 And he seated his parents high upon the throne,  
 وَرَفَعَ أَبَوَيْهِ عَلَىٰ الْعَرْشِ  
 and they fell down prostrate before him.  
 وَخَرُّوا لَهُ سُجَّدًا  
 He said, 'Father!  
 وَقَالَ يَا أَبَتِ  
 This is the fulfillment of my dream of long ago,  
 هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

<sup>1</sup> That is, the shirt of Joseph (أ).

قَدْ جَعَلَهَا رَبِّي حَقًّا  
 وَقَدْ أَحْسَنَ بِي  
 إِذْ أَخْرَجَنِي مِنَ السِّجْنِ  
 وَجَاءَ بِكُمْ مِنَ الْبَدْوِ  
 مِنْ بَعْدِ أَنْ تَرَجَّ الشَّيْطَانُ  
 بَيْنِي وَبَيْنَ إِخْوَتِي  
 إِنَّ رَبِّي لَطِيفٌ  
 لِمَا يَشَاءُ  
 إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾ \*

رَبِّ

101 'My Lord!

قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ  
 وَعَلَّمْتَنِي مَا تَأْوِيلُ الْأَحَادِيثِ  
 فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ  
 أَنْتَ وَلِيٌّ فِي الدُّنْيَا  
 وَالْآخِرَةِ  
 تَوَفَّنِي مُسْلِمًا  
 وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾

ذَلِكَ

102 These are accounts of the Unseen

نُوحِيهِ إِلَيْكَ  
 وَمَا كُنْتَ لَدَيْهِمْ  
 إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٣﴾

وَمَا أَكْثَرُ النَّاسِ

103 Yet most people

وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٤﴾  
 وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ  
 إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿١٠٥﴾  
 وَكَأَيِّن مِّنْ ءَايَةٍ فِي السَّمَوَاتِ  
 وَالْأَرْضِ  
 يَمُرُّونَ عَلَيْهَا

104

*You* do not ask them any reward for it:

105

How many a sign there is in the heavens

and the earth

that they pass by

which my Lord has made come true.

He was certainly gracious to me

when He brought me out of the prison

and brought you over from the desert

after that Satan had incited ill feeling

between me and my brothers.

Indeed my Lord is all-attentive

in bringing about what He wishes.

Indeed He is the All-knowing, the All-wise.'

You have granted me a share in the kingdom,

and taught me the interpretation of dreams.

Originator of the heavens and earth!

You are my guardian in this world

and the Hereafter!

Let my death be in submission [to You],

and unite me with the Righteous.'

which We reveal to *you*,

and *you* were not with them

when they conspired together and schemed.

will not have faith, however eager *you* should be.

*You* do not ask them any reward for it:

it<sup>1</sup> is just a reminder for all the nations.

How many a sign there is in the heavens

and the earth

that they pass by

<sup>1</sup> That is, the Qur'an.

- وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٦﴾  
 وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ  
 إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٧﴾  
 أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ  
 غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ  
 أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً  
 وَهُمْ لَا يَشْعُرُونَ ﴿١٠٨﴾  
 قُلْ هَذَا سَبِيلِي  
 أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ  
 أَنَا وَمَنِ اتَّبَعَنِي  
 وَسُبْحَانَ اللَّهِ  
 وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٩﴾  
 وَمَا أَرْسَلْنَا مِن قَبْلِكَ  
 إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ  
 مِّنْ أَهْلِ الْقُرَىٰ  
 أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ  
 فَيَنْظُرُوا  
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ  
 وَلَدَارُ الْآخِرَةِ خَيْرٌ  
 لِلَّذِينَ اتَّقَوْا  
 أَفَلَا تَعْقِلُونَ ﴿١١٠﴾  
 حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ  
 وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا  
 جَاءَهُمْ نَصْرُنَا  
 فَنُجِّى مَن نَّشَاءُ  
 وَلَا يُرَدُّ بَأْسُنَا  
 عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١١﴾
- while they are disregardful of it!  
 106 And most of them do not believe in Allah  
 without ascribing partners to Him.  
 107 Do they feel secure from being overtaken  
 by a blanket punishment from Allah,  
 or being overtaken by the Hour, suddenly,  
 while they are unaware?  
 108 Say, 'This is my way.  
 I summon to Allah with insight  
 —I and he who follows me.  
 Immaculate is Allah,  
 and I am not one of the polytheists.'  
 109 We did not send [any apostles] before *you*  
 except as men to whom We revealed  
 from among the people of the towns.  
 Have they not traveled over the land  
 so that they may observe  
 how was the fate of those who were before them?  
 And the abode of the Hereafter is surely better  
 for those who are Godwary.  
 Do you not apply reason?  
 110 When the apostles lost hope<sup>1</sup>  
 and they thought that they had been told lies,<sup>2</sup>  
 Our help came to them,  
 and We delivered whomever We wished,  
 and Our punishment will not be averted  
 from the guilty lot.

<sup>1</sup> That is, when the apostles lost hopes of bringing their people to the right path.

<sup>2</sup> That is, the people to whom the apostles had been sent thought that the apostles had been told lies concerning the impending punishment of the infidels.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ  
لِأُولِي الْأَلْبَابِ  
مَا كَانَ حَدِيثًا يُفْتَرَى  
وَلَكِن تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

111 There is certainly a moral in their accounts  
for those who possess intellect.  
This [Qur’ān] is not a fabricated discourse;  
rather it is a confirmation of what was [revealed]  
before it,  
and an elaboration<sup>1</sup> of all things,  
and a guidance and mercy  
for a people who have faith.

## سُورَةُ الرَّعْدِ

## 13. SŪRAT AL-RA‘D<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

الْمُرَادُ الْعَلَمِيُّ  
تِلْكَ آيَاتُ الْكِتَابِ  
وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ  
الْحَقُّ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١١٢﴾  
اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ  
بِغَيْرِ عَمَدٍ تَرَوْنَهَا  
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى  
يُدِيرُ الْأَمْرَ  
يُفَصِّلُ الْآيَاتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿١١٣﴾

1 *Alif, Lām, Mīm, Rā.*  
These are the signs of the Book.  
That which has been sent down to *you* from *your* Lord  
is the truth,  
but most people do not believe [in it].  
2 It is Allah who raised the heavens  
without any pillars that you see,  
and then presided over the Throne.  
He disposed the sun and the moon,  
each moving for a specified term.<sup>3</sup>  
He directs the command,  
[and] elaborates<sup>4</sup> the signs  
that you may be certain of encountering your Lord.

<sup>1</sup> Or ‘unravelling.’

<sup>2</sup> The *sūrah* takes its name from thunder (*al-ra‘d*), mentioned in verse 13.

<sup>3</sup> Or ‘until a specified time.’

<sup>4</sup> Or ‘unravels.’

- 3 It is He who has spread out the earth  
and set in it firm mountains and streams,  
and of every fruit  
He has made in it two kinds.<sup>1</sup>  
He draws the night's cover over the day.  
There are indeed signs in that  
for a people who reflect.
- 4 In the earth are neighbouring terrains [of diverse kinds]  
and vineyards, farms,  
and date palms  
growing from the same root and from diverse roots,  
[all] irrigated by the same water,  
and We give some of them an advantage over others  
in flavour.  
There are indeed signs in that  
for a people who apply reason.
- 5 If *you* are to wonder [at anything],  
then wonderful<sup>2</sup> is their remark,  
'When we have become dust,  
shall we be [ushered] into a new creation?'  
They are the ones who defy their Lord;  
they shall have iron collars around their necks,  
they shall be the inhabitants of the Fire,  
and they shall remain in it [forever].
- 6 They would press *you* for evil  
sooner than for good,<sup>3</sup>  
though there have already gone by before them

<sup>1</sup> Or 'a pair,' or 'two mates.'

<sup>2</sup> That is, odd, astonishing.

<sup>3</sup> That is, they ask you to bring about the Divine punishment with which you have threatened them, instead of pleading for Divine mercy and forgiveness.

- ١ أَلَمْ تَلِدْ ۗ  
 وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ  
 عَلَى ظُهُورِهِمْ  
 ٢ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝١
- 7 وَيَقُولُ الَّذِينَ كَفَرُوا  
 لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ  
 مِّن رَّبِّهِ ۗ  
 ٣ إِنَّمَا أَنْتَ مُنذِرٌ  
 وَلِكُلِّ قَوْمٍ هَادٍ ۝٢
- 8 اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ  
 وَمَا تَغِيضُ الْأَرْحَامُ  
 وَمَا تَزْدَادُ  
 ٤ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۝٣
- 9 عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ  
 ٥ الْكَبِيرِ الْمُنْتَعَالِ ۝٤
- 10 سَوَاءٌ مِنْكُمْ مَّنْ أَسْرَ الْقَوْلِ  
 وَمَنْ جَهَرَ بِهِ  
 وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ  
 وَسَارِبٌ بِالنَّهَارِ ۝٥
- 11 لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ  
 وَمِنْ خَلْفِهِ  
 يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ  
 ٦ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ  
 حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ  
 وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا  
 فَلَا مَرَدَّ لَهُ ۗ  
 ٧ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ ۝٦

exemplary punishments.

Indeed *your* Lord is forgiving to mankind despite their wrongdoing, and indeed *your* Lord is severe in retribution.

The faithless say, 'Why has not some sign been sent down to him from his Lord?'

You are only a warner, and there is a guide for every people.

Allah knows what every female carries [in her womb], and what the wombs reduce and what they increase,<sup>1</sup>

and everything is by [precise] measure with Him, the Knower of the sensible and the Unseen, the All-great, the All-sublime.

It is the same [to Him] whether any of you speaks secretly, or does so loudly, or whether he lurks in the night, or is open to view in daytime.<sup>2</sup>

He has guardian angels, to his front and his rear, who guard him by Allah's command.

Indeed Allah does not change a people's lot, unless they change what is in their souls. And when Allah wishes to visit ill on a people, there is nothing that can avert it, and they have no protector besides Him.

<sup>1</sup> That is, what the wombs reduce or increase of the embryo or the foetus or the time of gestation.

<sup>2</sup> Or 'marches in daytime.'

- هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ 12 It is He who shows you the lightning,  
 حَوْفًا وَطَمَعًا  
 وَيُنشِئُ السَّحَابَ الثِّقَالَ 13 and He produces the clouds heavy [with rain].  
 وَتُسَبِّحُ الرَّعْدُ بِحَمْدِهِ  
 وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ  
 وَيُرْسِلُ الصَّوَاعِقَ  
 فَيُصِيبُ بِهَا مَنْ يَشَاءُ  
 وَهُمْ يُجَادِلُونَ فِي اللَّهِ  
 وَهُوَ شَدِيدُ الْحَالِ 14 Yet they dispute concerning Allah,  
 لَهُ دَعْوَةُ الْحَقِّ though He is great in might.<sup>1</sup>  
 وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ  
 لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ  
 إِلَّا كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ  
 لِيَبْلُغَ فَاهُ  
 وَمَا هُوَ بِبَالِغِهِ 2  
 وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ 14 [Only] to Him belongs the true invocation;<sup>2</sup>  
 وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ  
 وَالْأَرْضِ  
 طَوْعًا وَكَرْهًا  
 وَظِلَّلُهُمْ بِالْغُدُوِّ وَالْآصَالِ 15 To Allah prostrates whoever there is in the heavens  
 قُلْ 16 and the earth,  
 'Who is the Lord of the heavens and the earth?'  
 قُلِ اللَّهُ  
 Say, 'Allah!'  
 قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ  
 Say, 'Have you then taken others besides Him  
 أَوْلِيَاءَ  
 for guardians,  
 لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا  
 who have no control over their own benefit  
 وَلَا ضَرًّا  
 or harm?'  
 قُلْ  
 Say,

<sup>1</sup> Or 'though He is severe in punishment.'

<sup>2</sup> Or 'His is the invitation to the truth,' or 'His is the true invitation.'

هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ  
 أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ  
 أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ  
 خَلَقُوا كَخَلْقِهِ  
 فَتَشْبَهَ الْخَلْقُ عَلَيْهِمْ  
 قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ  
 وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٧﴾  
 أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
 فَسَالَتْ أَوْدِيَةٌ  
 بِقَدَرِهَا  
 فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا  
 وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ  
 ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ  
 زَبَدٌ مِثْلَهُ  
 كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ  
 وَالْبَاطِلَ  
 فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً  
 وَأَمَّا مَا يَنْفَعُ النَّاسَ  
 فَيَمْكُثُ فِي الْأَرْضِ  
 كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٨﴾  
 لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ  
 الْخَيْرُ  
 وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ  
 لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا  
 وَمِثْلَهُ مَعَهُ  
 لَافْتَدَوْا  
 بِهِ  
 أُولَئِكَ هُمْ سُوءُ الْحِسَابِ  
 وَمَأْوَاهُمْ جَهَنَّمُ

'Are the blind one and the seer equal?  
 Or are the darkness and the light equal?'  
 Have they set up for Allah partners  
 who have created like His creation,  
 so that the creations seemed confusable to them?  
 Say, 'Allah is the creator of all things,  
 and He is the One, the All-paramount.'  
 He sends down water from the sky  
 whereat the valleys are flooded  
 to [the extent of] their capacity,  
 and the flood carries along a swelling scum.  
 And from what they smelt in the fire  
 for the purpose of [making] ornaments or wares,  
 [there arises] a similar scum.  
 That is how Allah compares the truth  
 and falsehood.  
 As for the scum, it leaves as dross,  
 and that which profits the people  
 remains in the earth.  
 That is how Allah draws comparisons.  
 For those who answer [the summons of] their Lord  
 there shall be the best [of rewards].  
 But those who do not answer Him,  
 even if they possessed all that is on the earth  
 and as much of it besides,  
 they would surely offer it to redeem themselves  
 with it.<sup>1</sup>  
 For such there shall be an adverse reckoning,  
 and their refuge shall be hell,

<sup>1</sup> Cf. 5:36 & 39:47.

- وَيَسَّسَ الْمَهَادُ ﴿١٨﴾ \* and it is an evil resting place.
- أَفَمَنْ يَعْلَمُ 19 Is someone who knows  
أَنْزِمًا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ  
أَلْحَقُّ is the truth,  
كَمَنْ هُوَ أَعْمَى like someone who is blind?
- إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٩﴾ Only those who possess intellect take admonition  
الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ 20 —those who fulfill Allah's covenant  
وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾ and do not break the pledge solemnly made,  
وَالَّذِينَ يَصِلُونَ 21 and those who join  
مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ what Allah has commanded to be joined,  
وَيَخْشَوْنَ رَبَّهُمْ and fear their Lord,  
وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ and are afraid of an adverse reckoning  
وَالَّذِينَ صَبَرُوا 22 —those who are patient  
أَبْتِغَاءَ وَجْهِ رَبِّهِمْ for the sake of their Lord's pleasure,  
وَأَقَامُوا الصَّلَاةَ maintain the prayer,  
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ and spend out of what We have provided them,  
سِرًّا وَعَلَانِيَةً secretly and openly,  
وَيُذَرُّوْنَ بِالْحَسَنَةِ السَّيِّئَةَ and repel evil [conduct] with good.
- أُولَئِكَ هُمْ عَقَبَى الدَّارِ ﴿٢٢﴾ For such will be the reward of the [ultimate] abode:  
جَنَّتُ عَدْنٍ 23 the Gardens of Eden,  
يَدْخُلُونَهَا which they will enter  
وَمَنْ صَلَحَ along with whoever is righteous  
مِنْ آبَائِهِمْ from among their forebears,  
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ their spouses, and their descendants,  
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ and the angels will call on them  
مِنْ كُلِّ بَابٍ ﴿٢٣﴾ from every door:  
سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ 24 'Peace be to you, for your patience.'
- فَبِعَمِّ عَقَبَى الدَّارِ ﴿٢٤﴾ How excellent is the reward of the [ultimate] abode!  
وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ 25 But as for those who break Allah's compact  
مِنْ بَعْدِ مِيثَاقِهِ after having pledged it solemnly,

- وَيَقْطَعُونَ  
 مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ  
 وَيُفْسِدُونَ فِي الْأَرْضِ  
 وَأُولَئِكَ لَهُمُ اللَّعْنَةُ  
 وَهُمْ سُوءُ الدَّارِ ﴿٢٦﴾  
 اللَّهُ يَبْسُطُ الرِّزْقَ  
 لِمَنْ يَشَاءُ  
 وَيَقْدِرُ  
 وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا  
 وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ  
 إِلَّا مَتَاعٌ ﴿٢٧﴾  
 وَيَقُولُ الَّذِينَ كَفَرُوا  
 لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ  
 مِنْ رَبِّهِ  
 قُلْ إِنَّ اللَّهَ يَضِلُّ مَنْ يَشَاءُ  
 وَيَهْدِي إِلَيْهِ  
 مَنْ أُنَابَ ﴿٢٨﴾  
 الَّذِينَ ءَامَنُوا  
 وَتَطْمَئِنُّ قُلُوبُهُمْ  
 بِذِكْرِ اللَّهِ  
 أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٩﴾  
 الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 طُوبَى لَهُمْ  
 وَحُسْنُ مَقَابٍ ﴿٣٠﴾  
 كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ  
 قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ  
 لِيَتْلُوَ عَلَيْهِمُ  
 الَّذِي أَوْحَيْنَا إِلَيْكَ  
 وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ
- and sever  
 what Allah has commanded to be joined,  
 and cause corruption in the earth  
 —it is such on whom the curse will lie,  
 and for them will be the ills of the [ultimate] abode.  
 26 Allah expands the provision  
 for whomever He wishes,  
 and tightens it.  
 They exult in the life of this world,  
 but compared with the Hereafter the life of this world  
 is but a [trifling] enjoyment.  
 27 The faithless say,  
 ‘Why has not some sign been sent down to him  
 from his Lord?’  
 Say, ‘Indeed Allah leads astray whomever He wishes,  
 and guides to Himself  
 those who turn penitently [to Him]  
 —those who have faith,  
 and whose hearts find rest  
 in the remembrance of Allah.’  
 Look! The hearts find rest in Allah’s remembrance!  
 29 Those who have faith and do righteous deeds  
 —happy are they  
 and good is their [ultimate] destination.  
 30 Thus have We sent *you* to a nation  
 before which many nations have passed away,  
 that *you* may recite to them  
 what We have revealed to *you*.  
 Yet they defy the All-beneficent.

قُلْ هُوَ رَبِّي  
 لَا إِلَهَ إِلَّا هُوَ  
 عَلَيْهِ تَوَكَّلْتُ  
 وَإِلَيْهِ مَتَابِ ﴿٣١﴾  
 وَلَوْ أَنَّ قُرْءَانَ<sup>1</sup>  
 سُيِّرَتْ بِهِ الْجِبَالُ  
 أَوْ قُطِعَتْ بِهِ الْأَرْضُ  
 أَوْ كُفِيَ بِهِ الْمَوْتَى<sup>2</sup>  
 بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا  
 أَفَلَمْ يَأْتِسَّ الَّذِينَ ءَامَنُوا  
 أَنْ لَوْ يَشَاءُ اللَّهُ  
 لَهَدَى النَّاسَ جَمِيعًا  
 وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ  
 بِمَا صَنَعُوا قَارِعَةٌ  
 أَوْ تَخُلُّ قَرِيبًا مِّنْ دَارِهِمْ  
 حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ<sup>3</sup>  
 إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٣٢﴾  
 وَلَقَدْ اسْتَهْزَىٰ بُرْسُلٌ مِّنْ قَبْلِكَ  
 فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا  
 ثُمَّ أَخَذْتُهُمْ  
 فَكَيْفَ كَانَ عِقَابِ ﴿٣٣﴾  
 أَفَمَن هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ  
 بِمَا كَسَبَتْ  
 وَجَعَلُوا لِلَّهِ شُرَكَاءَ  
 قُلْ سَمُّوهُمْ<sup>4</sup>

*Say, 'He is my Lord;*  
*there is no god except Him;*  
*in Him I have put my trust,*  
*and to Him will be my return.'*  
 31 *If only it were a Qur'an<sup>1</sup>*  
*whereby the mountains could be moved,*  
*or the earth could be toured,<sup>2</sup>*  
*or the dead could be spoken to . . . .<sup>3</sup>*  
*Rather all dispensation belongs to Allah.*  
*Have not the faithful yet realised*  
*that had Allah wished*  
*He would have guided mankind all together?*  
*The faithless will continue to be visited*  
*by catastrophes because of their doings*  
*—or they<sup>4</sup> will land near their habitations—*  
*until Allah's promise comes to pass.*  
*Indeed Allah does not break His promise.*  
 32 *Apostles were certainly derided before you.*  
*But then I gave respite to those who were faithless,*  
*then I seized them;*  
*so how was My retribution?*  
 33 *Is He who sustains every soul<sup>5</sup>*  
*in spite of what it earns [comparable to the idols]?*  
*And yet they ascribe partners to Allah!*  
*Say, 'Name them!'*

<sup>1</sup> Or 'Even if it were a Qur'an.'

<sup>2</sup> Or 'the ground could be split,' i.e., for making springs and wells.

<sup>3</sup> Ellipsis. The phrase omitted is 'all unbelievers would have embraced the faith.'  
Or 'still they would not have embraced the faith.' Cf. 6:111.

<sup>4</sup> That is, the disasters.

<sup>5</sup> Or 'Is He who maintains every soul in spite of what it earns.' Or 'Is He who is vigilant over every soul as to what it earns.' See 9:25, where *bimā* is used in the sense of 'in spite of.'

- أَمْ تُنَبِّئُونَهُ  
 بِمَا لَا يَعْلَمُ فِي الْأَرْضِ  
 أَمْ يَبْظَهْرُ مِنَ الْقَوْلِ  
 بَلْ  
 زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ  
 وَصُدُّوا عَنِ السَّبِيلِ  
 وَمَنْ يُضِلِلِ اللَّهُ  
 فَمَا لَهُ مِنْ هَادٍ ﴿١٤﴾  
 34 هُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا  
 وَعَذَابُ الْآخِرَةِ  
 أَشْقَى  
 وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿١٥﴾ \*  
 35 مَثَلُ الْجَنَّةِ الَّتِي  
 وَعِدَ الْمُتَّقُونَ  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 أُكُلُهَا دَائِمٌ وَظِلُّهَا  
 تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا  
 وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿١٦﴾
- Will you inform Him  
 of something He does not know about on the earth,  
 or of [what are] mere words?  
 Rather  
 their scheming is presented as decorous to the faithless,  
 and they have been barred from the [right] way;  
 and whomever Allah leads astray,  
 has no guide.  
 There is a punishment for them in the life of this world,  
 and the punishment of the Hereafter will surely be  
 harder,  
 and they have no defender against Allah.  
 A description of the paradise  
 promised to the Godway:  
 streams run in it,  
 its fruits and shade are everlasting.  
 Such is the requital of those who are Godway;  
 and the requital of the faithless is the Fire.
- 36 وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ  
 يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ  
 وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ  
 قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ  
 وَلَا أُشْرِكَ بِهِ  
 إِلَيْهِ أَدْعُوا  
 وَإِلَيْهِ مَوَابٍ ﴿١٧﴾  
 37 وَكَذَلِكَ أَنْزَلْنَاهُ
- Those whom We have given the Book<sup>1</sup>  
 rejoice in what has been sent down to *you*.  
 Among the factions<sup>2</sup> are those who deny a part of it.  
*Say*, ‘Indeed I have been commanded to worship Allah  
 and not to ascribe any partner to Him.  
 To Him do I summon [all mankind]  
 and to Him will be my return.’  
 Thus We have sent it down

<sup>1</sup> That is, the Jews and the Christians, or the faithful who followed the Prophet (ﷺ).

<sup>2</sup> That is, from among those belonging to Jewish and Christian sects, or the Arab polytheists.

- حُكْمًا عَرَبِيًّا  
 وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ  
 بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ  
 مَا لَكَ مِنَ اللَّهِ  
 مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٨﴾  
 38 Certainly We have sent apostles before *you*,  
 and We appointed for them wives  
 and descendants;  
 and an apostle may not bring a sign  
 except by Allah's leave.  
 There is a written [schedule] for every term:  
 Allah effaces and confirms whatever He wishes  
 and with Him is the Mother Book.<sup>2</sup>  
 39 Whether We show *you* a part of what  
 We promise them,<sup>3</sup>  
 or take *you* away [before that],  
*your* duty is only to communicate,  
 and it is for Us to do the reckoning.  
 40 Have they not seen how We visit the land  
 diminishing it at its edges?  
 Allah judges,  
 and there is none who may repeal His judgement,  
 and He is swift at reckoning.  
 41 Those who were before them [also] schemed;<sup>4</sup>  
 yet all devising belongs to Allah.  
 He knows what every soul earns.  
 Soon the faithless will know
- كُلِّ أَجَلٍ كِتَابٌ ﴿٣٩﴾  
 يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ  
 وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٤٠﴾  
 وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي  
 نَعِدُهُمْ  
 أَوْ نَتَوَفَّيْنُكَ  
 فَإِنَّمَا عَلَيْكَ الْبَلَاغُ  
 وَعَلَيْنَا الْحِسَابُ ﴿٤١﴾  
 أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ  
 نَنْقُصُهَا مِنْ أَطْرَافِهَا  
 وَاللَّهُ خَكِيمٌ  
 لَا مَعْقِبَ لِحُكْمِهِ  
 وَهُوَ سَرِيعُ الْحِسَابِ ﴿٤٢﴾  
 وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ  
 فَلِلَّهِ الْمَكْرُ جَمِيعًا  
 يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ  
 وَسَيَعْلَمُ الْكٰفِرُ

<sup>1</sup> Cf. 2:120, 145; 5:48, 49; 23:71; 42:15.

<sup>2</sup> Cf. 43:4.

<sup>3</sup> That is, the punishment.

<sup>4</sup> Ellipsis. The omitted phrase is 'but their plotting was of no avail to them.'

لِمَنْ عَقِبَى الدَّارِ ﴿١٤﴾  
 وَيَقُولُ الَّذِينَ كَفَرُوا  
 لَسْتَ مُرْسَلًا  
 قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي  
 وَبَيْنَكُمْ  
 وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿١٥﴾

in whose favour the outcome of that abode will be.  
 43 The faithless say,  
 ‘You have not been sent [by Allah].’  
 Say, ‘Allah suffices as a witness between me  
 and you,  
 and he who possesses the knowledge of the Book.’

## سُورَةُ اِبْرَاهِيمَ

## 14. SŪRAT IBRĀHĪM<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

الرَّ ١ *Alif, Lām, Rā.*  
 كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ  
 لِيُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ  
 إِلَى النُّورِ  
 بِإِذْنِ رَبِّهِمْ  
 إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾  
 اللَّهُ 2 —Allah,  
 الَّذِي لَهُ مَا فِي السَّمَاوَاتِ  
 وَمَا فِي الْأَرْضِ  
 وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾  
 الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا  
 عَلَى الْآخِرَةِ  
 وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
 وَيَبْغُونَهَا عِوَجًا  
 أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾  
 وَمَا أَرْسَلْنَا مِنْ رُّسُولٍ  
 إِلَّا بِلِسَانِ قَوْمِهِ

[This is] a Book We have sent down to *you*  
 that *you* may bring mankind out from darkness  
 into light,  
 by the command of their Lord,  
 to the path of the All-mighty, the All-laudable  
 —Allah,  
 to whom belongs whatever is in the heavens  
 and whatever is on the earth.  
 And woe to the faithless for a severe punishment  
 —those who prefer the life of this world  
 to the Hereafter,  
 and bar [others] from the way of Allah,  
 and seek to make it crooked.  
 They are in extreme error.  
 4 We did not send any apostle  
 except with the language of his people,

<sup>1</sup> The *sūrah* is named after Abraham, whose prayer appears in verses 35-41.

لِيُبَيِّنَ لَهُمْ  
فَيُضِلُّ اللَّهُ مَن يَشَاءُ  
وَيَهْدِي مَن يَشَاءُ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

so that he might make [Our messages] clear to them.  
Then Allah leads astray whomever He wishes,  
and He guides whomsoever He wishes,  
and He is the All-mighty, the All-wise.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا  
أَن أَخْرِج قَوْمَكَ مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ  
وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٦﴾  
وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ  
أذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ  
يُسُومُونَكُمْ سُوءَ الْعَذَابِ  
وَيَذْبَحُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ  
وَفِي ذَلِكَ  
بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٧﴾  
وَإِذْ تَأَذَّنَ رَبُّكُمْ  
لَئِن شَكَرْتُمْ  
لَأَزِيدَنَّكُمْ  
وَلَئِن كَفَرْتُمْ  
إِنَّ عَذَابِي لَشَدِيدٌ ﴿٨﴾  
وَقَالَ مُوسَىٰ  
إِن نَّكَفَرُوا  
أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا  
فَارَبَّ اللَّهُ لَعَنِي حَمِيدٌ ﴿٩﴾  
أَلَمْ يَأْتِكُمْ  
نَبَأُ الَّذِينَ

5 Certainly We sent Moses with Our signs:  
'Bring your people out from darkness  
into light  
and remind them of Allah's [holy] days.  
There are indeed signs in that  
for every patient and grateful [servant].'  
6 When Moses said to his people,  
'Remember Allah's blessing upon you  
when He delivered you from Pharaoh's clan  
who inflicted a terrible torment on you,  
and slaughtered your sons  
and spared your women,  
and in that there was  
a great test from your Lord.'  
7 And when your Lord proclaimed,  
'If you are grateful,  
I will surely enhance you [in blessing],  
but if you are ungrateful,  
My punishment is indeed severe.'  
8 And Moses said,  
'Should you be faithless  
—you and everyone on the earth, all together—  
indeed Allah is all-sufficient, all-laudable.'  
9 Has there not come to you  
the account of those who were before you

قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ  
 وَالَّذِينَ مِنْ بَعْدِهِمْ  
 لَا يَعْلَمُهُمْ إِلَّا اللَّهُ  
 جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
 فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ  
 وَقَالُوا  
 إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ  
 وَإِنَّا لَفِي شَكٍّ مِمَّا  
 تَدْعُونَنَا إِلَيْهِ مُرِيبٍ ﴿١٠﴾  
 قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ  
 فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ  
 يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ  
 وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى  
 قَالُوا إِنَّا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا  
 تُرِيدُونَ أَنْ تَصُدُّونَا  
 عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا  
 فَآتُونَا بِسُلْطٰنٍ مُّبِينٍ ﴿١١﴾  
 قَالَتْ لَهُمْ رُسُلُهُمْ  
 إِن نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ  
 وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ  
 مَنْ يَشَاءُ مِنْ عِبَادِهِ  
 وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطٰنٍ  
 إِلَّا بِإِذْنِ اللَّهِ  
 وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾  
 وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ  
 وَقَدْ هَدَانَا سُبُلَنَا  
 وَلَنَصْبِرَنَّ

—the people of Noah, ‘Ād and Thamūd,  
 and those who were after them,  
 whom no one knows [well] except Allah?  
 Their apostles brought them manifest proofs,  
 but they did not respond to them,<sup>1</sup>  
 and said,  
 ‘We disbelieve in what you have been sent with.  
 Indeed we have grave doubts concerning  
 that to which you invite us.’  
 10 Their apostles said, ‘Is there any doubt about Allah,  
 the originator of the heavens and the earth?!  
 He calls you to forgive you a part of your sins,  
 and grants you respite until a specified time.’<sup>2</sup>  
 They said, ‘You are nothing but humans like us  
 who desire to bar us  
 from what our fathers used to worship.  
 So bring us a manifest authority.’  
 11 Their apostles said to them,  
 ‘Indeed we are just human beings like yourselves;  
 but Allah favours  
 whomever of His servants that He wishes.  
 We may not bring you an authority  
 except by Allah’s leave,  
 and in Allah let all the faithful put their trust.  
 12 And why should we not put our trust in Allah,  
 seeing that He has guided us in our ways?  
 Surely, we will put up patiently

<sup>1</sup> Literally, ‘they put their hands into their mouths,’ an idiomatic expression that has been interpreted variously. See Ṭabrisī and Ṭabari.

<sup>2</sup> Or ‘for a specified term.’

- عَلَىٰ مَا ءَادَيْتُمُونَا<sup>١</sup>      with whatever torment you may inflict upon us,  
 وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٥﴾      and in Allah let all the trusting put their trust.’
- ١٣ وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ  
 لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا  
 أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا  
 فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ  
 لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٦﴾      13 But the faithless said to their apostles,  
 ‘Surely we will expel you from our land,  
 or you should revert to our creed.’  
 Thereat their Lord revealed to them:  
 ‘We will surely destroy the wrongdoers,  
 and surely We will settle you in the land  
 after them.
- ١٤ وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ  
 مِنْ بَعْدِهِمْ  
 ذَٰلِكَ لِمَنْ  
 خَافَ مَقَامِي  
 وَخَافَ وَعِيدِ ﴿١٧﴾      14 This [promise] is for someone  
 who is awed to stand before Me  
 and fears My threat.’
- ١٥ وَأَسْتَفْتَحُوا<sup>٢</sup>      15 They<sup>1</sup> prayed for victory<sup>2</sup> [against the infidels],  
 وَحَابَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿١٨﴾      and every obdurate tyrant has failed,  
 ١٦ مِّنْ وَرَآئِهِ جَهَنَّمُ  
 وَيُسْقَىٰ      with hell lying ahead of him,<sup>3</sup>  
 [where] he shall be given to drink  
 of a purulent fluid,  
 ١٧ مِّنْ مَّاءٍ صَدِيدٍ  
 يَتَجَرَّعُهُ      gulping it down,  
 وَلَا يَكَادُ يُسِغُهُ  
 وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ  
 وَمَا هُوَ بِمَيِّتٍ  
 ١٨ وَمِنْ وَرَآئِهِ عَذَابٌ غَلِيظٌ      but hardly swallowing it:  
 death will assail him from every side,  
 but he will not die,  
 and there is [yet] a harsh punishment ahead of him.
- ١٨ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
 أَعْمَالُهُمْ كَرَمَادٍ  
 اشْتَدَّتْ بِهِ الرِّيحُ  
 فِي يَوْمٍ عَاصِفٍ  
 لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ<sup>٣</sup>      18 A parable of those who defy their Lord:  
 their deeds are like ashes  
 over which the wind blows hard  
 on a tempestuous day:  
 they have no power over anything they have earned.

<sup>1</sup> That is, the apostles.<sup>2</sup> Or ‘verdict;’ that is, the verdict of Allah against the unbelievers.<sup>3</sup> That is, with hell waiting for him.

- ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٨﴾  
 19 Have you not regarded that Allah created the heavens  
 and the earth  
 with reason?  
 If He wishes, He will take you away,  
 and bring about a new creation,  
 and that is not a hard thing for Allah.  
 20 Together they will be presented before Allah.  
 Then those who were weak will say  
 to those who were arrogant,  
 ‘Indeed we were your followers.  
 So will you avail us  
 against Allah’s punishment  
 in any wise?’  
 They will say, ‘Had Allah guided us,  
 surely we would have guided you.  
 It is the same to us whether we are restless  
 or patient:  
 there is no escape for us.’  
 22 When the matter is all over, Satan will say,  
 ‘Indeed Allah made you a promise that was true  
 and I [too] made you a promise, but I failed you.  
 I had no authority over you,  
 except that I called you and you responded to me.  
 So do not blame me, but blame yourselves.  
 I cannot respond to your distress calls,  
 neither can you respond to my distress calls.  
 Indeed I disavow  
 your taking me for [Allah’s] partner aforetime.  
 There is indeed a painful punishment for the wrongdoers.’

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ 23 Those who have faith and do righteous deeds  
 جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ will be admitted  
 خَالِدِينَ فِيهَا into gardens with streams running in them,  
 بِإِذْنِ رَبِّهِمْ to remain in them [forever],  
 تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾ by the leave of their Lord.  
 Their greeting therein will be 'Peace!'

أَلَمْ تَرَ 24 Have you not regarded  
 كَيْفَ ضَرَبَ اللَّهُ مَثَلًا how Allah has drawn a parable?  
 كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ A good word is like a good tree:  
 أَصْلُهَا ثَابِتٌ its roots are steady  
 وَفُرُوعُهَا فِي السَّمَاءِ and its branches are in the sky.  
 تُؤْتِي أُكْلَهَا كُلَّ حِينٍ 25 It gives its fruit every season  
 بِإِذْنِ رَبِّهَا by the leave of its Lord.  
 وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ Allah draws these parables for mankind  
 لَعَلَّهُمْ يَتَذَكَّرُونَ so that they may take admonition. ﴿٢٥﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ 26 And the parable of a bad word  
 كَشَجَرَةٍ خَبِيثَةٍ is that of a bad tree:  
 أُجْتَثَّتْ مِنْ فَوْقِ الْأَرْضِ uprooted from the ground,  
 مَا لَهَا مِنْ قَرَارٍ it has no stability. ﴿٢٦﴾  
 يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا 27 Allah fortifies those who have faith  
 بِالْقَوْلِ الثَّابِتِ with an immutable word  
 فِي الْحَيَاةِ الدُّنْيَا in the life of this world  
 وَفِي الْآخِرَةِ and in the Hereafter,  
 وَيُضِلُّ اللَّهُ الظَّالِمِينَ and Allah leads astray the wrongdoers,  
 وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ \* and Allah does whatever He wishes.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا 28 Have you not regarded those who have changed  
 نِعْمَتَ اللَّهِ كُفْرًا Allah's blessing with ingratitude,  
 وَأَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ and landed their people in the house of ruin? ﴿٢٨﴾

- 29 —hell, which they shall enter,  
and it is an evil abode!
- 30 They have set up equals to Allah,  
to lead [people] astray from His way.  
Say, 'Enjoy [for a while],  
for indeed your destination is hellfire!'
- 31 *Tell* My servants who have faith  
to maintain the prayer  
and to spend  
out of what We have provided them with,  
secretly and openly,  
before there comes a day  
on which there will be neither any bargaining  
nor friendship.
- 32 It is Allah who created the heavens  
and the earth,  
and He sends down water from the sky  
and with it He brings forth crops  
for your sustenance.  
And He disposed the ships for you [r benefit]  
so that they may sail at sea by His command,  
and He disposed the rivers for you.
- 33 He disposed the sun and the moon for you,  
constant [in their courses],  
and He disposed the night and the day,  
and He gave you all that you had asked Him.<sup>1</sup>
- 34 and He gave you all that you had asked Him.<sup>1</sup>

<sup>1</sup> That is, He provided you with everything demanded by your nature and your original capacities.

وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ  
لَا تُحْصُوهَا  
إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿١٤﴾

If you enumerate Allah's blessings,  
you will not be able to count them.  
Indeed man is most unfair and ungrateful!

وَإِذْ قَالَ إِبْرَاهِيمُ  
رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا  
وَاجْنُبْنِي وَبَنِيَّ  
أَنْ نَعْبُدَ الْأَصْنَامَ ﴿١٥﴾  
رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ  
فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي  
وَمَنْ عَصَانِي  
فَأَنَا كَافِرٌ بَلَّغٌ مِّنْكَ  
رَبَّنَا ﴿١٦﴾

35 When Abraham said,  
'My Lord! Make this city a sanctuary,  
and save me and my children  
from worshipping idols.  
36 My Lord! Indeed they have misled many people.  
So whoever follows me indeed belongs to me,  
and as for someone who disobeys me,  
well, You are indeed all-forgiving, all-merciful.  
37 Our Lord!

إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي  
بَوَادِئَ غَيْرِ ذِي زَرْعٍ  
عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا  
لِيُقِيمُوا الصَّلَاةَ  
فَجَعَلْ أَفئِدَةً مِّنَ النَّاسِ  
تَهْوَى إِلَيْهِمْ  
وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ  
لَعَلَّهُمْ يَشْكُرُونَ ﴿١٧﴾

I have settled part of my descendants  
in a barren valley,  
by Your sacred House, our Lord,  
that they may maintain the prayer.  
So make the hearts of a part of the people  
fond of them,  
and provide them with fruits,  
so that they may give thanks.

رَبَّنَا 38  
إِنَّكَ تَعْلَمُ مَا نُخْفِي  
وَمَا نُعْلِنُ  
وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ  
فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ ﴿١٨﴾

38 Our Lord!  
Indeed You know whatever we hide  
and whatever we disclose,  
and nothing is hidden from Allah  
on the earth  
or in the sky.

الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ  
إِسْمَاعِيلَ وَإِسْحَاقَ

39 All praise belongs to Allah,  
who, despite [my] old age, gave me  
Ishmael and Isaac.

- 39 إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾  
 رَبِّ 40 My Lord!  
 أَجْعَلْنِي مُقِيمَ الصَّلَاةِ  
 وَمِنْ ذُرِّيَّتِي  
 رَبَّنَا  
 وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾  
 رَبَّنَا 41 Our Lord!  
 آغْفِرْ لِي وَلِوَالِدَيَّ  
 وَلِلْمُؤْمِنِينَ  
 يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾  
 وَلَا تَحْسَبَنَّ اللَّهُ غَفْلًا  
 عَمَّا يَعْمَلُ الظَّالِمُونَ ﴿٤٢﴾  
 إِنَّمَا يُؤَخِّرُهُمْ  
 لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٣﴾  
 مُهْتَطِعِينَ مُقْنِعِي رُءُوسِهِمْ  
 لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ  
 وَأَفِئدُهُمْ هَوَاءٌ ﴿٤٤﴾
- 44 Warn the people of the day when  
 the punishment will overtake them,  
 whereat the wrongdoers will say,  
 ‘Our Lord! Respite us for a brief while  
 so that we may respond to Your call,  
 and follow the apostles.’<sup>1</sup>  
 [They will be told,] ‘Did you not use to swear earlier  
 that there would be no reverse for you,  
 while you dwelt in the dwellings  
 of those who had wronged themselves [before],

<sup>1</sup> The appeal for respite made by the wrongdoers indicates that the punishment mentioned here is one that will befall them in the life of this world.

- وَتَبَيَّرَ لَكُمْ  
 كَيْفَ فَعَلْنَا بِهِمْ  
 46 وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٦﴾  
 وَقَدْ مَكَّرُوا مَكْرَهُمْ  
 وَعِنْدَ اللَّهِ مَكْرُهُمْ  
 وَإِنْ كَانَتْ مَكْرُهُمْ  
 لِيَتْرُولَ مِنْهُ الْجِبَالَ<sup>1</sup> ﴿٤٧﴾  
 فَلَا تَحْسِبَنَّ اللَّهَ  
 مُخْلِفًا وَعْدِهِ رُسُلَهُ  
 48 إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٨﴾  
 يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ  
 وَالسَّمَوَاتُ  
 وَبَرَزُوا لِلَّهِ  
 الْوَاحِدِ الْقَهَّارِ ﴿٤٩﴾  
 49 وَتَرَى الْمَجْرِمِينَ يَوْمَئِذٍ  
 مُقَرَّبِينَ فِي الْأَصْفَادِ ﴿٥٠﴾  
 50 سَرَابِئُهُمْ مِنْ قَطْرَانٍ  
 وَتَعْشَىٰ وُجُوهُهُمْ النَّارُ ﴿٥١﴾  
 51 لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ  
 مَا كَسَبَتْ<sup>٣</sup>  
 52 إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾  
 هَذَا بَلَّغٌ لِلنَّاسِ  
 وَلِيُنذَرُوا بِهِ  
 وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُهُ وَاحِدٌ  
 وَلِيَذَّكَّرُ أُولُو الْأَلْبَابِ ﴿٥٣﴾
- and it had been made clear to you  
 how We had dealt with them [before you],  
 and We had [also] cited examples for you?<sup>1</sup>  
 They certainly devised their schemes,  
 but their schemes are known to Allah,  
 and their schemes are not such  
 as to dislodge the mountains.<sup>1</sup>  
 So do not suppose that Allah  
 will break His promise to His apostles.  
 Indeed Allah is all-mighty, avenger.  
 The day the earth is transformed into another earth  
 and the heavens [as well],  
 and they are presented before Allah,  
 the One, the All-paramount.  
 On that day *you* will see the guilty  
 bound together in chains,  
 their garments made of pitch,<sup>2</sup>  
 and the Fire covering their faces,  
 so that Allah may reward every soul  
 for what it has earned.<sup>3</sup>  
 Indeed Allah is swift at reckoning.  
 This is a proclamation for mankind,  
 so that they may be warned thereby  
 and know that He is indeed the One God,  
 and those who possess intellect may take admonition.

<sup>1</sup> According to an alternate reading (with *la-tazūlu*), the meaning will be 'their schemes are indeed such as to dislodge (or annihilate) [even] the mountains.'

<sup>2</sup> Or 'of molten copper.'

<sup>3</sup> Or, perhaps preferably, 'so that Allah may requite every soul with what it has earned,' which implies that deeds are identical with their recompense, or that deeds are their own recompense.

## سُورَةُ الْحَجْرِ

[PART 14]

15. SŪRAT AL-ḤIJR<sup>1</sup>بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِIn the Name of Allah,  
the All-beneficent, the All-merciful.

- الرَّ 1 *Alif, Lām, Rā.*  
تِلْكَ ءَايَاتُ الْكِتَابِ These are the signs of the Book  
وَقُرْءَانٍ مُّبِينٍ and a manifest Qur'ān. ①
- رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا 2 Much will the faithless wish  
لَوْ كَانُوا مُسْلِمِينَ that they had been *muslims*. ②
- ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا 3 *Leave* them to eat and enjoy  
وَيُلْهِمُهُمُ الْآمَلُ and to be diverted by longings.  
فَسَوْفَ يَعْلَمُونَ Soon they will know. ③
- وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ 4 We did not destroy any town  
إِلَّا وَهِيَ كِتَابٌ مَعْلُومٌ but that it had a known term. ④
- مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا 5 No nation can advance its time  
وَمَا يَسْتَعْجِرُونَ nor can it defer it. ⑤
- وَقَالُوا 6 They said,  
يَتَأْتِيَ الَّذِي نُنزِلُ عَلَيْهِ الذِّكْرُ 'O you,  
إِنَّكَ لَمَجْنُونٌ to whom the Reminder has been sent down,  
لَوْ مَا تَأْتِينَا بِالْمَلٰٓئِكَةِ you are indeed crazy. ⑥
- إِنْ كُنْتُمْ مِنَ الصٰٓدِقِينَ 7 Why do you not bring us the angels  
مَا نُنزِلُ الْمَلٰٓئِكَةَ should you be truthful?!  
إِلَّا بِالْحَقِّ 8 We do not send down the angels  
وَمَا كَانُوا إِذَا مُنظَرِينَ except with due reason,  
and then they will not be granted any respite. ⑦

<sup>1</sup> The *sūrah* takes its name from Ḥijr (mentioned in verse 80), a place or region said to be inhabited by the people of Thamūd.

- 9 **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ** 9 Indeed We have sent down the Reminder,<sup>1</sup>  
**وَإِنَّا لَهُم لَحَافِظُونَ ﴿٩﴾** and indeed We will preserve it.
- 10 **وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ** 10 Certainly We sent [apostles] before *you*  
**فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾** to former communities,  
**وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ** 11 and there did not come to them any apostle  
**إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾** but that they used to deride him.  
**كَذَلِكَ نَسُكُّهُ** 12 That is how We let it pass  
**فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾** through the hearts of the guilty:  
**لَا يُؤْمِنُونَ بِهِ** 13 they do not believe in it,  
**وَقَدْ خَلَّتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾** and the precedent of the ancients has already passed.  
**وَلَوْ فَتَحْنَا عَلَيْهِمْ** 14 Were We to open for them  
**بَابًا مِنَ السَّمَاءِ** a gate of the sky,  
**فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾** so that they could go on ascending through it,  
**لَقَالُوا** 15 they would surely say,  
**إِنَّمَا سُكِّرَتْ أَبْصَارُنَا** 'Indeed a spell has been cast on our eyes;  
**بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾** rather we are a bewitched lot.'  
**وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا** 16 Certainly We have appointed houses<sup>2</sup> in the sky  
**وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾** and adorned them for the onlookers,  
**وَحَفِظْنَاهَا** 17 and We have guarded them  
**مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾** from every outcast Satan,  
**إِلَّا مَنْ أَسْرَقَ السَّمْعَ** 18 except someone who may eavesdrop,  
**فَاتَّبَعَهُ يَنْهَابٌ مُبِينٌ ﴿١٨﴾** whereat there pursues him a manifest flame.<sup>3</sup>  
**وَالْأَرْضَ مَدَدْنَاهَا** 19 And We spread out the earth,  
**وَأَلْقَيْنَا فِيهَا رَوَاسِيَ** and cast in it firm mountains,  
**وَأَنْبَتْنَا فِيهَا** and We grew in it  
**مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾** every kind of balanced thing,

<sup>1</sup> That is, the Qur'ān.

<sup>2</sup> House: One of the 12 parts into which the heavens are divided in astrology. Cf. 25:61; 85:1.

<sup>3</sup> Or 'meteor.'

- 20 and made in it [various] means of livelihood for you  
and for those whom you do not provide for.
- 21 There is not a thing  
but that its sources are with Us,  
and We do not send it down  
except in a known measure.
- 22 And We send the fertilizing winds  
and send down water from the sky  
providing it for you to drink  
and you are not maintainers of its resources.
- 23 Indeed it is We who give life  
and bring death  
and We are the inheritors.
- 24 Certainly We know the predecessors among you  
and certainly We know the successors,  
and indeed it is *your* Lord who will resurrect them.  
Indeed He is all-wise, all-knowing.
- 26 Certainly We created man  
out of a dry clay<sup>1</sup>  
[drawn] from an aging mud,
- 27 and We created the jinn earlier  
out of a piercing fire.
- 28 When your Lord said to the angels,  
‘Indeed I am going to create a human  
out of a dry clay [drawn] from an aging mud.  
So when I have proportioned him  
and breathed into him of My spirit,

<sup>1</sup> Or ‘clinking clay,’ that is, giving a clinking sound due to being hard and dry. Cf. 15:28

- فَقَعُوا لَهُ سَاجِدِينَ ﴿٣٠﴾ then fall down in prostration before him.’
- فَسَجَدَ الْمَلَائِكَةُ ﴿٣٠﴾ 30 Thereat the angels prostrated,  
كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾ all of them together,  
إِلَّا إِبْلِيسَ ﴿٣١﴾ 31 but not Iblis:  
أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾ he refused to be among those who prostrated.
- قَالَ يَا إِبْلِيسُ ﴿٣٢﴾ 32 He said, ‘O Iblis!  
مَا لَكَ أَلَّا تَكُونَ ﴿٣٣﴾ What kept you from being  
مَعَ السَّاجِدِينَ ﴿٣٣﴾ among those who have prostrated?’
- قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ ﴿٣٣﴾ 33 Said he, ‘I will not prostrate before a human  
خَلَقْتَهُ ﴿٣٤﴾ whom You have created  
مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٣٤﴾ out of a dry clay [drawn] from an aging mud.’
- قَالَ فَاخْرُجْ مِنْهَا ﴿٣٤﴾ 34 He said, ‘Begone hence,  
فَإِنَّكَ رَجِيمٌ ﴿٣٥﴾ for you are indeed an outcast,  
وَإِنَّ عَلَيْكَ اللَّعْنَةَ ﴿٣٥﴾ 35 and indeed the curse shall lie on you  
إِلَى يَوْمِ الدِّينِ ﴿٣٦﴾ until the Day of Retribution.’<sup>1</sup>
- قَالَ رَبِّ ﴿٣٦﴾ 36 He said, ‘My Lord!  
فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾ Respite me till the day they will be resurrected.’
- قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾ 37 Said He, ‘You are indeed among the reprieved  
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾ 38 until the day of the known time.’
- قَالَ رَبِّ ﴿٣٩﴾ 39 He said, ‘My Lord!  
بِمَا أَعْوَيْتَنِي ﴿٣٩﴾ As You have consigned me to perversity,  
لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ ﴿٤٠﴾ I will surely glamorize [evil] for them on the earth,  
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٤٠﴾ and I will surely pervert them, all  
إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٤١﴾ 40 except Your exclusive servants among them.’
- قَالَ ﴿٤١﴾ 41 He said,  
هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾ ‘This is the path [leading] straight to Me.’<sup>2</sup>

<sup>1</sup> Or ‘the Day of Judgement.’

<sup>2</sup> Read alternatively as *hādihā širāṭun ‘aliyyun mustaqīm*, meaning ‘this is an exalted straight path.’ This reading is narrated from al-Imam al-Šādiq (*Majma‘ al-Bayān*) and from thirteen other authorities, among them Ya‘qūb, al-Dahhāk, Mujāhid, Qatādah, and Ibn Sirīn. (See *Mu‘jam al-Qirā‘at al-Qur‘āniyyah*)

- 42 *Indeed as for My servants*  
 لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ  
 إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾  
 43 *you do not have any authority over them,*  
 and indeed hell is the tryst of them all,  
 44 *It has seven gates,*  
 45 *and to each gate belongs a separate portion of them.'*  
 46 *Indeed the Godway will be*  
 47 *amid gardens and springs.*  
 48 *"Enter it in peace and safety!"*  
 49 *We will remove*  
 50 *whatever rancour there is in their breasts;*  
 51 *[intimate like] brothers, [they will be reclining]*  
 52 *on couches, facing one another.*  
 53 *Therein neither weariness shall touch them,*  
 54 *nor will they [ever] be expelled from it.*
- 49 *Inform my servants*  
 أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾  
 50 *that I am indeed the All-forgiving, the All-merciful,*  
 51 *and that My punishment is a painful punishment.*  
 52 *And inform them about the guests of Abraham,*  
 53 *when they entered into his presence*  
 54 *and said, 'Peace!'*  
 55 *He said, 'We are indeed afraid of you.'*  
 56 *They said, 'Do not be afraid.*  
 57 *Indeed we give you the good news of a wise son.'*  
 58 *He said, 'Do you give me good news*  
 59 *though old age has befallen me?*  
 60 *What is the good news that you bring me?'*  
 61 *They said, 'We bring you good news in truth;*  
 62 *so do not be among the despondent.'*

- 56 He said, 'Who despairs of his Lord's mercy  
except those who are astray?!'
- 57 He said, 'O messengers, what is now your errand?'
- 58 They said, 'We have been sent  
toward a guilty people,  
[who shall perish] except the family of Lot.  
We will indeed deliver all of them,  
except his wife,  
[who], We have ordained,  
will indeed be among those who remain behind.'
- 61 So when the messengers came to Lot's family,  
he said, 'You are indeed strangers [to me].'
- 62 They said, 'Rather we bring you  
what they used to doubt.  
We bring you the truth,  
and indeed we speak truly.  
Take your family  
in a watch of the night;  
and follow in their rear,  
and none of you should turn round,  
and proceed as you are bidden.'
- 66 We apprised him of the matter  
that these<sup>1</sup> will be rooted out  
by dawn.
- 67 The people of the city came,  
rejoicing.
- 68 He said, 'These are indeed my guests.  
Do not bring dishonour on me.  
Be wary of Allah
- 56 قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ  
إِلَّا الضَّالُّونَ ﴿٥٦﴾
- 57 قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾
- 58 قَالُوا إِنَّا أُرْسِلْنَا  
إِلَى قَوْمٍ مُجْرِمِينَ ﴿٥٨﴾
- 59 إِلَّا آلَ لُوطٍ  
إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾
- 60 إِلَّا امْرَأَتَهُ  
قَدَرْنَا  
إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾
- 61 فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾
- 62 قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾
- 63 قَالُوا بَلْ جِئْنَاكَ  
بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾
- 64 وَأَتَيْنَاكَ بِالْحَقِّ  
وَإِنَّا لَصٰدِقُونَ ﴿٦٤﴾
- 65 فَاسْرِبْ بِأَهْلِكَ  
بِفِطْعٍ مِنَ اللَّيْلِ  
وَاتَّبِعْ أَدْبِرَهُمْ  
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ  
وَأَمْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾
- 66 وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ  
أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ  
مُصْبِحِينَ ﴿٦٦﴾
- 67 وَجَاءَ أَهْلُ الْمَدِينَةِ  
يَسْتَبْشِرُونَ ﴿٦٧﴾
- 68 قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي  
فَلَا تَفْضَحُونِ ﴿٦٨﴾
- 69 وَاتَّقُوا اللَّهَ

<sup>1</sup> That is, the people of Sodom.

- وَلَا تُخْزُونَ 70 and do not humiliate me.’  
 قَالُوا أَوْلَمْ نَنْهَكَ 70 They said, ‘Did we not forbid you  
 عَنِ الْعَالَمِينَ 70 from [defending<sup>1</sup>] strangers?’  
 قَالَ هَؤُلَاءِ بَنَاتِي 71 He said, ‘These are my daughters, [marry them]  
 إِنْ كُنْتُمْ فَعَالِينَ 71 if you should do anything.’  
 لَعَمْرُكَ 72 By *your* life,  
 إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ 72 they were bewildered in their drunkenness.  
 فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ 73 So the Cry seized them at sunrise,  
 فَجَعَلْنَا سَمَافِلَهَا 74 and We made its<sup>2</sup> topmost part its nethermost,  
 وَأَمْطَرْنَا عَلَيْهِمْ 74 and rained on them  
 حِجَارَةً مِّن سِجِّيلٍ 74 stones of shale.  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُتَوَسِّمِينَ 75 There are indeed signs in that for the percipient.  
 وَإِنَّا لَبَسِيلٌ مُّقِيمٌ 76 Indeed it is on a standing road,  
 إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ 77 and there is indeed a sign in that for the faithful.
- وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ 78 Indeed the inhabitants of Aykah<sup>3</sup>  
 لَطَّالِمِينَ 78 were wrongdoers.  
 فَانْتَقَمْنَا مِنْهُمْ 79 So We took vengeance on them,  
 وَإِنَّهُمَا 79 and indeed the two of them<sup>4</sup>  
 لَبِإِمَامٍ مُّبِينٍ 79 are on an open highway.
- وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ 80 Certainly the inhabitants of Ḥijr denied  
 الْمُرْسَلِينَ 80 the apostles.  
 وَءَاتَيْنَاهُمْ آيَاتِنَا 81 We had given them Our signs  
 فَكَانُوا عَنْهَا مُعْرِضِينَ 81 but they disregarded them.  
 وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا 82 They used to hew out dwellings from mountains

<sup>1</sup> Or, from entertaining.

<sup>2</sup> That is, of the city of Sodom.

<sup>3</sup> Apparently, one of the towns to which the prophet Shu‘ayb (ؑ) was sent. Cf. 26:176; 38:13; 50:14.

<sup>4</sup> That is, Sodom and Aykah.

- ٤٠ ءَامِنِينَ . ٤٠ feeling secure.
- ٤١ فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ٤١ 83 So the Cry seized them at dawn,
- ٤٢ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ٤٢ 84 and what they used to earn did not avail them.
- ٤٣ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ ٤٣ 85 We did not create the heavens and the earth  
 وَمَا بَيْنَهُمَا ٤٣ and whatever is between them  
 إِلَّا بِالْحَقِّ ٤٣ except with reason,  
 وَإِنَّ السَّاعَةَ لَأْتِيَةٌ ٤٣ and indeed the Hour is bound to come.  
 فَاصْفَحْ الصَّفْحَ الْجَمِيلَ ٤٤ So *forbear* with a graceful forbearance.
- ٤٥ إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ٤٥ 86 Indeed *your* Lord is the All-creator, the All-knowing.
- ٤٦ وَلَقَدْ ءَاتَيْنَاكَ ٤٦ 87 Certainly We have given *you*  
 سَبْعًا مِنَ الْمَثَانِي ٤٦ [the *sūrah* of] the seven oft-repeated verses<sup>1</sup>  
 وَالْقُرْءَانَ الْعَظِيمَ ٤٧ and the great Qur'ān.
- ٤٨ لَا تَمُدَّنَّ عَيْنَيْكَ ٤٨ 88 Do not extend *your* glance  
 إِلَىٰ مَا مَتَّعْنَا بِهِ ٤٨ toward what We have provided to  
 أَزْوَاجًا مِّنْهُمْ ٤٨ certain groups of them,  
 وَلَا تَحْزَنْ عَلَيْهِمْ ٤٨ and do not grieve for them,  
 وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ٤٩ and lower *your* wing to the faithful,<sup>2</sup>
- ٥٠ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ٥٠ 89 and say, 'I am indeed a manifest warner.'
- ٥١ كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ٥١ 90 Even as We sent down on the dividers,<sup>3</sup>  
 الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ٥١ who reduced the Qur'ān into pieces,  
 فَوَرَبَّكَ ٥٢ 92 by your Lord,  
 لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ٥٢ We will question them all  
 عَمَّا كَانُوا يَعْمَلُونَ ٥٣ 93 concerning what they used to do.
- ٥٤ فَاصْدَعْ بِمَا تُؤْمَرُ ٥٤ 94 So *proclaim* what *you* have been commanded,  
 وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ٥٤ and *turn away* from the polytheists.
- ٥٥ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ٥٥ 95 Indeed We will suffice *you* against the deriders

<sup>1</sup> That is, the Sūrat al-Fātiḥah, the opening *sūrah* of the Qur'ān.

<sup>2</sup> That is, be humble and gracious towards them. Cf. 17:24; 26:215.

<sup>3</sup> Or 'swearers.'

- الَّذِينَ سَجَعُونَ مَعَ اللَّهِ 96 —those who set up besides Allah  
 إِلَهًا آخَرَ another god.  
 فَسَوْفَ يَعْلَمُونَ! Soon they will know!  
 وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ 97 Certainly We know that *you* become upset  
 بِمَا يَقُولُونَ because of what they say.  
 فَسَبِّحْ بِحَمْدِ رَبِّكَ 98 So *celebrate* the praise of *your* Lord  
 وَكُنْ مِنَ السَّاجِدِينَ and *be* among those who prostrate,  
 وَأَعْبُدْ رَبَّكَ 99 and worship *your* Lord  
 حَتَّىٰ يَأْتِيَكَ الْيَقِينُ<sup>1</sup> until certainty<sup>1</sup> comes to *you*.

سُورَةُ النَّحْلِ

16. SŪRAT AL-NAHL<sup>2</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- إِنِّي أَمْرُ اللَّهِ 1 Allah's edict is coming!  
 فَلَا تَسْتَعْجِلُوهُ So do not seek to hasten it.  
 سُبْحٰنَهُ وَتَعَالَىٰ سُبْحٰنَهُ وَتَعَالَىٰ  
 عَمَّا يُشْرِكُونَ 1 Immaculate is He and exalted  
 above [having] any partners that they ascribe [to Him].  
 يُنزِلُ الْمَلٰٓئِكَةَ 2 He sends down the angels  
 بِالرُّوحِ مِنْ أَمْرِهِ with the Spirit of His command<sup>3</sup>  
 عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ to whomever He wishes of His servants:  
 أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
 فَاتَّقُونِ 2 'Warn [the people] that there is no god except Me;  
 so be wary of Me.'  
 خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ 3 He created the heavens and the earth  
 بِالْحَقِّ with reason.  
 تَعَالَىٰ He is above

<sup>1</sup> Or 'death.'

<sup>2</sup> The *sūrah* takes its name from the honey bee (*al-nahl*) mentioned in verses 68-69.

<sup>3</sup> Or 'Law.'

- عَمَّا يُشْرِكُونَ ﴿١٠﴾ having any partners that they ascribe [to Him].
- خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ ﴿١١﴾ 4 He created man from a drop of [seminal] fluid,<sup>1</sup>  
فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿١٢﴾ and, behold, he is an open contender!<sup>2</sup>
- وَالْأَنْعَامَ خَلَقَهَا ﴿١٣﴾ 5 He created the cattle,  
لَكُمْ فِيهَا دِفءٌ وَمَنْفَعٌ ﴿١٤﴾ in which there is warmth<sup>3</sup> for you and [other] uses  
وَمِنْهَا تَأْكُلُونَ ﴿١٥﴾ and some of them you eat.
- وَلَكُمْ فِيهَا جَمَالٌ ﴿١٦﴾ 6 There is in them a beauty for you  
حِينَ تَرْجِعُونَ ﴿١٧﴾ when you bring them home for rest  
وَحِينَ تَسْرَحُونَ ﴿١٨﴾ and when you drive them forth to pasture.
- وَتَحْمِلُ أَوْثِقَالَكُمْ إِلَىٰ بَلَدٍ ﴿١٩﴾ 7 And they bear your burdens to towns  
لَمْ تَكُونُوا بَلِغِيهِ ﴿٢٠﴾ which you could not reach  
إِلَّا بِشِقِّ الْأَنْفُسِ ﴿٢١﴾ except by straining yourselves.
- إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ ﴿٢٢﴾ Indeed your Lord is most kind and merciful.
- وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ ﴿٢٣﴾ 8 And horses, mules and asses,  
لِتَرْكَبُوهَا وَزِينَةً ﴿٢٤﴾ for you to ride them, and for adornment,  
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٢٥﴾ and He creates what you do not know.
- وَعَلَىٰ اللَّهِ قِصْدُ السَّبِيلِ ﴿٢٦﴾ 9 With Allah rests guidance to the straight path,<sup>4</sup>  
وَمِنْهَا جَائِرٌ ﴿٢٧﴾ and some of them<sup>5</sup> are devious,  
وَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمَعِينَ ﴿٢٨﴾ and had He wished He would have guided you all.
- هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ﴿٢٩﴾ 10 It is He who sends down water from the sky:  
لَكُمْ مِنْهُ شَرَابٌ ﴿٣٠﴾ from it you get your drink  
وَمِنْهُ شَجَرٌ ﴿٣١﴾ and from it are [sustained] the plants  
فِيهِ تُسِيمُونَ ﴿٣٢﴾ wherein you pasture your herds.
- يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ ﴿٣٣﴾ 11 With it He makes the crops grow for you  
وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ ﴿٣٤﴾ and olives, date palms, vines,

<sup>1</sup> Or 'from a drop of semen,' cf. 18:37; 22:5; 23:13-14; 35:11; 36:77; 40:67; 53:46; 75:37; 76:2; 80:19.

<sup>2</sup> Or 'a lucid debater,' or 'an open adversary,' cf. 36:77.

<sup>3</sup> That is, in the garments made from wool and leather.

<sup>4</sup> Cf. 20:50; 76:3; 92:12.

<sup>5</sup> That is, some of the paths. Cf. 6:153

- وَمِنْ كُلِّ الثَّمَرَاتِ<sup>١١</sup> and fruits of all kinds.
- إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾ There is indeed a sign in that for a people who reflect.
- وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ 12 He disposed the night and the day for you,  
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ and the sun, the moon and the stars  
مُسَخَّرَاتٌ بِأَمْرِئِهِ are disposed by His command.
- إِنَّ فِي ذَلِكَ لَآيَاتٍ There are indeed signs in that  
لِّقَوْمٍ يَعْقِلُونَ ﴿١٣﴾ for a people who apply reason.
- وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ 13 And whatever He has created for you in the earth  
مُخْتَلِفًا أَلْوَانُهُ of diverse hues  
—there is indeed a sign in that  
إِنَّ فِي ذَلِكَ لَآيَةً for a people who take admonition.
- لِّقَوْمٍ يَذَكِّرُونَ ﴿١٤﴾ 14 It is He who disposed the sea [for your benefit]  
وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ that you may eat from it fresh meat,  
لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا and obtain from it ornaments, which you wear  
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا —and *you* see the ships plowing through it—  
وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ and that you may seek of His grace,  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ and that you may give thanks.
- وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾ 15 He cast in the earth firm mountains  
وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ lest it should shake with you,  
أَنْ تَمِيدَ بِكُمْ and [made] streams and ways,  
وَأَنْهَارًا وَسُبُلًا so that you may be guided  
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾ —and the landmarks [as well],  
وَعَلَّمَنَّا 16 —and by the stars they are guided.
- وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٧﴾ 17 Is He who creates like one who does not create?  
أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ Will you not then take admonition?
- أَفَلَا تَذَكَّرُونَ ﴿١٨﴾ 18 If you enumerate Allah's blessings,  
وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ you will not be able to count them.  
لَا تُحْصَوْنَهَا Indeed Allah is all-forgiving, all-merciful.
- إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٩﴾ 19 Allah knows whatever you hide  
وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ and whatever you disclose.  
وَمَا تُعْلِنُونَ ﴿٢٠﴾

- 20 Those whom they invoke besides Allah  
do not create anything  
and are themselves created.
- 21 They are dead, not living,  
and are not aware when they will be resurrected.
- 22 Your God is the One God.  
Those who do not believe in the Hereafter,  
their hearts are amiss,<sup>1</sup>  
and they are arrogant.
- 23 Undoubtedly, Allah knows whatever they hide  
and whatever they disclose.  
Indeed He does not like the arrogant.
- 24 When they are told,  
‘What is it that your Lord has sent down?’  
They say, ‘Myths of the ancients,’  
that they may bear their entire burdens  
on the Day of Resurrection,  
along with some of the burdens of those  
whom they lead astray without any knowledge.  
Look! Evil is what they bear!
- 26 Those who were before them [had also] schemed.  
Then Allah razed their edifice from the foundations  
and the roof collapsed upon them from above  
and the punishment overtook them  
whence they were not aware.
- 27 Then He will disgrace them on the Day of Resurrection,  
and say, ‘Where are My partners  
for whose sake you used to defy [Allah]?’  
Those who were given knowledge will say,

<sup>1</sup> Or ‘their hearts are disbelieving.’

- إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ  
 عَلَى الْكَافِرِينَ ﴿٢٨﴾  
 الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ  
 ظَالِمِي أَنْفُسِهِمْ  
 فَأَلْقَوْا السَّلَمَ  
 مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ  
 بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ  
 بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾  
 فَادْخُلُوا أَبْوَابَ جَهَنَّمَ  
 خَالِدِينَ فِيهَا  
 فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٣٠﴾  
 وَقِيلَ لِلَّذِينَ اتَّقَوْا  
 مَاذَا أَنْزَلَ رَبُّكُمْ  
 قَالُوا خَيْرٌ  
 لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا  
 حَسَنَةٌ  
 وَلَدَارُ الْآخِرَةِ خَيْرٌ  
 وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣١﴾  
 جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 هُمْ فِيهَا مَا يَشَاءُونَ  
 كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٢﴾  
 الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ  
 طَيِّبِينَ  
 يَقُولُونَ سَلَامٌ عَلَيْكُمْ  
 ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾  
 هَلْ يَنْظُرُونَ إِلَّا  
 أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
 أَوْ يَأْتِيَ أَمْرُ رَبِّكَ
- ‘Indeed today disgrace and distress  
 pursue the faithless.’  
 28—Those whom the angels take away  
 while they are wronging themselves.  
 Thereat they submit:  
 ‘We were not doing any evil!’  
 ‘Yes, indeed Allah knows best  
 what you used to do!’  
 29 Enter the gates of hell  
 to remain in it [forever].  
 Evil is the [final] abode of the arrogant.’  
 30 But to those who were Godwary it will be said,  
 ‘What is it that your Lord has sent down?’  
 They will say, ‘Good.’  
 For those who do good in this world  
 there will be a good [reward],  
 and the abode of the Hereafter is better,  
 and the abode of the Godwary is surely excellent:  
 the Gardens of Eden, which they will enter,  
 with streams running in them.  
 There they will have whatever they wish,  
 and thus does Allah reward the Godwary  
 —those whom the angels take away  
 while they are pure.  
 They say [to them], ‘Peace be to you!’  
 Enter paradise because of what you used to do.’  
 33 Do they await anything but  
 that the angels should come to them,  
 or *your* Lord’s edict should come?

- كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ<sup>٤</sup>  
وَمَا ظَلَمَهُمُ اللَّهُ  
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤﴾  
فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا  
وَحَاقَ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾  
وَقَالَ الَّذِينَ أَشْرَكُوا  
لَوْ شَاءَ اللَّهُ  
مَا عَبَدْنَا مِن دُونِهِ مِن شَيْءٍ  
نَّحْنُ وَلَا ءَابَاؤُنَا  
وَلَا حَرَمْنَا مِن دُونِهِ مِن شَيْءٍ<sup>٥</sup>  
كَذَلِكَ فَعَلَ الَّذِينَ مِن قَبْلِهِمْ<sup>٥</sup>  
فَهَلْ عَلَى الرَّسُولِ  
إِلَّا الْبَلَّغُ الْمُبِينُ ﴿٦﴾  
وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا  
أَنِ اعْبُدُوا اللَّهَ  
وَأَجْتَنِبُوا الطَّاغُوتَ  
فَمِنْهُمْ مَّنْ هَدَى اللَّهُ  
وَمِنْهُمْ مَّنْ  
حَقَّتْ عَلَيْهِ الضَّلَالَةُ  
فَسِيرُوا فِي الْأَرْضِ  
فَانظُرُوا  
كَيْفَ كَانَ عَنَقِبَةُ الْمُكَذِّبِينَ ﴿٦﴾  
إِن تَحْرِصْ عَلَى هُدَاهُمْ  
فَإِنَّ اللَّهَ لَا يَهْدِي  
مَن يُضِلُّ  
وَمَا لَهُم مِّن نَّاصِرِينَ ﴿٧﴾  
وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ<sup>٧</sup>
- Those who were before them had acted likewise;  
Allah did not wrong them,  
but they used to wrong themselves.  
So the evils of what they had earned visited them,  
and they were besieged by  
what they used to deride.  
The polytheists say,  
'Had Allah wished,  
we would not have worshiped anything besides Him  
—neither we, nor our fathers—  
nor would we have held anything holy besides Him.'<sup>1</sup>  
Those who were before them had acted likewise.  
Is the apostles' duty  
anything but to communicate in clear terms?  
Certainly We raised an apostle in every nation  
[to preach:] 'Worship Allah,  
and keep away from the Rebels.'  
Then among them were some whom Allah guided,  
and among them were some  
who deserved to be in error.  
So travel over the land  
and then observe  
how was the fate of the deniers.  
If *you* are eager for them to be guided,  
indeed Allah does not guide  
those who mislead [others],  
and they will have no helpers.  
They swear by Allah with solemn oaths

<sup>1</sup> Or 'nor we would have forbidden anything without Him (that is, without His permission).' Cf. 6:148.

- لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ  
بَلَىٰ وَعَدًّا عَلَيْهِ حَقًّا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾
- 39 That He may clarify for them what they differ about,  
and that the faithless may know  
that they were liars.
- أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾  
إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ  
أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾
- 40 All that We say to a thing, when We will it,  
is to say to it 'Be!' and it is.
- وَالَّذِينَ هَاجَرُوا فِي اللَّهِ  
مِنْ بَعْدِ مَا ظَلَمُوا  
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً  
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ  
لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾
- 41 Those who migrate for the sake of Allah  
after they have been wronged,  
We will surely settle them in a good place in the world,  
and the reward of the Hereafter is surely greater,  
had they known.
- وَالَّذِينَ صَبَرُوا  
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾
- 42 —Those who are patient  
and put their trust in their Lord.
- وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ  
إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ  
فَسَأَلُوا أَهْلَ الذِّكْرِ  
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾
- 43 We did not send [any apostles] before *you*  
except as men to whom We revealed  
—ask the People of the Reminder  
if you do not know—
- بِالْبَيِّنَاتِ وَالزُّبُرِ  
وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ  
لِتُبَيِّنَ لِلنَّاسِ  
مَا نُزِّلَ إِلَيْهِمْ  
وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾
- 44 [and sent them] with manifest proofs and scriptures.  
We have sent down the reminder to *you*  
so that *you* may clarify for the people  
that which has been sent down to them,  
so that they may reflect.
- أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ  
أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ  
أَوْ يَأْتِيَهُمُ الْعَذَابُ  
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾
- 45 Do those who make evil schemes feel secure  
that Allah will not make the earth swallow them,  
or the punishment will not overtake them  
whence they are not aware?
- أَوْ يَأْخُذَهُمْ  
46 Or that He will not seize them

- فِي تَقْلِبِهِمْ  
 فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾  
 أَوْ يَأْخُذَهُمْ 47 Or that He will not visit them  
 عَلَى تَخَوُّفٍ with attrition?<sup>1</sup>  
 فَإِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ ﴿٤٧﴾  
 Indeed your Lord is most kind and merciful.
- أَوَلَمْ يَرَوْا إِلَى 48 Have they not regarded  
 مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ  
 يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ  
 وَالشَّمَائِلِ  
 سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾  
 49 To Allah prostrates whatever is in the heavens  
 and whatever is on the earth,  
 including animals and angels,  
 and they are not arrogant.
- وَمَا فِي الْأَرْضِ  
 مِنْ دَابَّةٍ وَالْمَلَائِكَةِ  
 وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾  
 50 They fear their Lord above them,  
 and do what they are commanded.
- وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾  
 وَقَالَ اللَّهُ 51 And Allah has said,  
 لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ  
 إِنَّمَا هُوَ إِلَهُ وَاحِدٌ  
 فَلْيَنبَغِ فَارْهَبُونَ ﴿٥١﴾  
 52 To Him belongs whatever is in the heavens  
 and the earth,  
 and to Him belongs the enduring religion.  
 Will you, then, be wary of other than Allah?
- وَأَلَّا يَرْضَى  
 وَلَهُ الدِّينُ وَاصِبًا  
 أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾  
 53 Whatever blessing you have is from Allah,  
 then when a distress befalls you,  
 you make entreaties to Him.
- وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ  
 ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ  
 فَلْيَبْتَغُوا حَتَّى تَقْرَبُوا  
 ثُمَّ إِذَا كَشَفَ الضُّرُّ عَنْكُمْ 54 Then when He removes the distress from you,

<sup>1</sup> Or 'that He will not seize them amid panic.'

- إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٥﴾  
 لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ 55 behold, a part of them ascribe partners to their Lord,  
 فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٦﴾  
 وَتَجْعَلُونَ لِمَا لَا يَعْلَمُونَ 56 So let them enjoy. Soon they shall know!  
 نَصِيبًا مِّمَّا رَزَقْنَاهُمْ 56 To what they do not know, they attribute  
 تَاللَّهِ لَتَسْفَلْنَ 56 a share of what We have provided them.  
 عَمَّا كُنْتُمْ تَفْتُرُونَ ﴿٥٧﴾  
 وَتَجْعَلُونَ لِلَّهِ الْبَنَاتَ 57 By Allah, you will surely be questioned  
 سُبْحٰنَهُ 57 —immaculate is He—  
 وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٨﴾  
 وَإِذَا بُشِّرَ أَحَدُهُمْ 58 while they will have what they desire!  
 بِالْأُنثَىٰ 58 When one of them is brought the news  
 ظَلَّ وَجْهُهُ مُسْوَدًّا 58 of a female [newborn],  
 وَهُوَ كَظِيمٌ ﴿٥٩﴾  
 يَتَوَارَىٰ مِنَ الْقَوْمِ 59 his face becomes darkened  
 مِنْ سُوءِ مَا بُشِّرَ بِهِ 59 and he chokes with suppressed agony.  
 أَيَمْسِكُهَا عَلَىٰ هُونٍ 59 He hides from the people  
 أَمْرِيذُشُّهُ فِي التُّرَابِ 59 out of distress at the news he has been brought:  
 أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٦٠﴾  
 لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ 60 shall he retain it in humiliation,  
 مَثَلُ السَّوْءِ 60 or bury it in the ground!<sup>1</sup>  
 وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ 60 Look! Evil is the judgement that they make.  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾  
 وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ 61 For those who do not believe in the Hereafter  
 بِظُلْمِهِمْ 61 there is an evil description,  
 مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ 61 and the loftiest description belongs to Allah,  
 وَلٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى 61 and He is the All-mighty, the All-wise.  
 61 Were Allah to take mankind to task  
 for their wrongdoing,  
 He would not leave any living being upon it.<sup>2</sup>  
 But He respites them until a specified time;

<sup>1</sup> This refers to the practice of pre-Islamic Arabs of burying their newborn daughters alive.

<sup>2</sup> That is, on the surface of the earth.

- فَإِذَا جَاءَ أَجْلُهُمْ  
لَا يَسْتَخْرُونَ سَاعَةً  
وَلَا يَسْتَقْدِمُونَ ﴿٦٢﴾  
وَيَجْعَلُونَ لِلَّهِ  
مَا يَكْرَهُونَ  
وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ  
أَنَّ لَهُمُ الْحَسَنَى  
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ  
وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٣﴾  
تَأَلَّهٖ  
لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ  
مِّن قَبْلِكَ  
فَزَيَّنَّ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ  
فَهُوَ وِلِيُّهُمْ الْيَوْمَ  
وَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾  
وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ  
إِلَّا لِتُبَيِّنَ لَهُمُ  
الَّذِي ائْتَفَقُوا فِيهِ  
وَهُدًى وَرَحْمَةً  
لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾  
وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾  
وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً  
نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ  
مِنْ بَيْنِ فَرْثٍ وَدَمٍ  
لَبَنًا حَالِصًا سَائِغًا لِلشَّرْبِ  
وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ
- so when their time comes  
they shall not defer it by a single hour  
nor shall they advance it.  
62 They attribute to Allah  
what they dislike [for themselves],  
and their tongues assert the lie  
that the best reward will be theirs.  
Undoubtedly, the Fire shall be their lot  
and they will be foremost [in entering it].<sup>1</sup>  
63 By Allah,  
We have certainly sent [apostles] to nations  
before *you*.  
But Satan made their deeds seem decorous to them.  
So he is their master<sup>2</sup> today  
and there is a painful punishment for them.  
64 We did not send down the Book to *you*  
except [for the purpose] that *you* may clarify for them  
what they differ about,  
and as a guidance and mercy  
for a people who have faith.  
65 Allah sends down water from the sky  
with which He revives the earth after its death.  
There is indeed a sign in that for a people who listen.  
66 There is indeed a moral for you in the cattle:  
We give you to drink of that which is in their bellies  
from between [intestinal] waste and blood,  
as pure milk, pleasant to those who drink.  
67 And of the fruits of date palms and vines,

<sup>1</sup> Or 'they will be left to languish in it.'<sup>2</sup> Or 'guardian,' 'patron,' or 'friend.'

تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا  
 إِنَّ فِي ذَلِكَ لَآيَةً  
 لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

from which you draw wine and goodly provision.  
 There are indeed signs in that  
 for a people who apply reason.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ  
 أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا  
 وَمِنَ الشَّجَرِ  
 وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾  
 ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ  
 فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا  
 تَخْرُجُ مِنْ بَطُونِهَا  
 شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ  
 فِيهِ شِفَاءٌ لِلنَّاسِ  
 إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

68 And *your* Lord inspired the bee [saying]:

‘Make your home in the mountains,  
 and on the trees  
 and the trellises that they erect.

69 Then eat from every [kind of] fruit  
 and follow meekly the ways of your Lord.’

There issues from its belly  
 a juice of diverse hues  
 in which there is a cure for the people.

There is indeed a sign in that for a people who reflect.

وَاللَّهُ خَلَقَكُمْ  
 ثُمَّ يَتَوَفَّاكُمْ  
 وَمِنْكُمْ مَنْ يُرَدُّ  
 إِلَىٰ أَرْدَلِ الْعُمُرِ  
 لِكَيْ لَا يَعْلَمَ  
 بَعْدَ عِلْمٍ شَيْئًا  
 إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

70 Allah has created you,

then He takes you away,  
 and there are some among you who are relegated  
 to the nethermost age  
 so that he knows nothing  
 after [having possessed] some knowledge.

Indeed Allah is all-knowing, all-powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ  
 فِي الرِّزْقِ  
 فَمَا الَّذِينَ فُضِّلُوا  
 بِرِزْقِهِمْ  
 عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ  
 فَهُمْ فِيهِ سَوَاءٌ

71 Allah has granted some of you an advantage over others

in [respect of] provision.

Those who have been granted an advantage do not  
 give over their provision

to their slaves

so that they become equal in its respect.

What, will they dispute the blessing of Allah?

أَفَيُبَدِّلُ اللَّهُ بَرَكَاتِهِ  
 وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
 وَجَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ  
 أَزْوَاجًا

72 Allah made for you mates from your own selves

and appointed for you, from your mates,

- بَيْنَ وَحَفَدَةً  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ  
وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ ﴿٧٣﴾  
وَيَعْبُدُونَ مِن دُونِ اللَّهِ  
مَا لَا يَمْلِكُ لَهُمْ رِزْقًا  
مِّنَ السَّمٰوٰتِ وَالْأَرْضِ شَيْئًا  
وَلَا يَسْتَطِيعُونَ ﴿٧٤﴾  
فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ  
إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٥﴾ \*  
صَرَبَ اللَّهُ مَثَلًا  
عَبْدًا مَّمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ  
وَمِن رَّزْقِنَا مِنَّا رِزْقًا حَسَنًا  
فَهُوَ يُنْفِقُ مِنْهُ  
سِرًّا وَجَهْرًا  
هَلْ يَسْتَوُونَ  
أَلْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٦﴾  
وَصَرَبَ اللَّهُ مَثَلًا  
رَّجُلَيْنِ أَحَدُهُمَا أَبْكَمُ  
لَا يَقْدِرُ عَلَىٰ شَيْءٍ  
وَهُوَ كَلٌّ عَلَىٰ مَوْلَانَهُ  
أَيْنَمَا يُوَجِّههُ  
لَا يَأْتِ بِخَيْرٍ  
هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ  
وَهُوَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٧٧﴾  
وَلِلَّهِ غَيْبُ السَّمٰوٰتِ  
وَالْأَرْضِ  
وَمَا أَمْرُ السَّاعَةِ إِلَّا
- children and grandchildren,  
and We provided you with all the good things.  
What, will they believe in falsehood  
while they deny the blessing of Allah?  
They worship besides Allah  
what has no power to provide them  
with anything from the heavens and the earth,  
nor are they capable [of doing that].  
So do not draw comparisons for Allah:  
indeed Allah knows and you do not know.  
Allah draws a parable:  
a chattel who has no power over anything,  
and one whom We have provided a goodly provision  
and who spends out of it  
secretly and openly.  
Are they equal?  
All praise belongs to Allah.  
But most of them do not know.  
Allah draws [another] parable:  
Two men, one of whom is dumb,  
having no power over anything  
and who is a liability to his master:  
wherever he directs him  
he does not bring any good.  
Is he equal to someone who enjoins justice  
and is [steady] on a straight path?  
To Allah belongs the Unseen of the heavens  
and the earth.  
The matter of the Hour<sup>1</sup> is just

<sup>1</sup> Or 'The command of the Hour.'

- كَلِمَحِ الْبَصَرِ  
أَوْ هُوَ أَقْرَبُ ۚ
- 78 إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾  
وَاللَّهُ أَخْرَجَكُم  
مِّن بُطُونِ أُمَّهَاتِكُمْ  
لَا تَعْلَمُونَ شَيْئًا  
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾  
أَلَمْ يَرَوْا إِلَى الطَّيْرِ  
مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ  
مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ  
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾  
وَاللَّهُ جَعَلَ لَكُمْ  
مِّن بُيُوتِكُمْ سَكَنًا  
وَجَعَلَ لَكُمْ  
مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا  
تَسْتَخِفُّونَهَا  
يَوْمَ ظَعْنِكُمْ  
وَيَوْمَ إِقَامَتِكُمْ  
وَمِنَاصِفِهَا  
وَأَوْبَارِهَا وَأَشْعَارِهَا  
أَتُنْشَأُ وَمَتْنَعًا إِلَىٰ حِينٍ ﴿٨١﴾  
وَاللَّهُ جَعَلَ لَكُمْ  
مِمَّا خَلَقَ ظِلَالًا  
وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا  
وَجَعَلَ لَكُمْ سَرَابِيلَ  
تَقِيكُمُ الْحَرَّ  
وَسَرَابِيلَ تَقِيكُمُ
- like the twinkling of an eye,  
or [even] swifter.  
Indeed Allah has power over all things.  
Allah has brought you forth  
from the bellies of your mothers  
while you did not know anything.  
He made for you hearing, eyesight,  
and hearts  
so that you may give thanks.  
Have they not regarded the birds  
disposed in the air of the sky:  
no one sustains them except Allah.  
There are indeed signs in that  
for a people who have faith.  
It is Allah who has made for you  
your homes as a place of rest  
and He made for you  
homes out of the skins of the cattle  
which you find portable  
on the day of your shifting  
and on the day of your halt,  
and out of their wool,  
their fur and hair  
furniture and wares [enduring] for a while.  
It is Allah who has made for you  
shade from what He created,  
and made for you retreats in the mountains,  
and made for you garments  
that protect you from heat  
and garments that protect you

- بِأَسْكُمُ ۖ  
 كَذَلِكَ يُبْمِتُ نِعْمَتَهُ عَلَيْكُمْ  
 لَعَلَّكُمْ تُسْلِمُونَ ﴿٨٦﴾  
 فَإِنْ تَوَلَّوْا 82 But if they turn their backs [on you],  
 فَإِنَّمَا عَلَيْكَ الْبَلِغُ الْمُبِينُ ﴿٨٧﴾  
 يَعْرِفُونَ نِعْمَتَ اللَّهِ  
 ثُمَّ يُنْكِرُونَهَا  
 وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٨﴾  
 وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
 ثُمَّ لَا يُؤَدَّبُ لِلَّذِينَ كَفَرُوا  
 وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٩﴾  
 وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ  
 فَلَا يُخَفَّفُ عَنْهُمْ  
 وَلَا هُمْ يُنظَرُونَ ﴿٩٠﴾  
 وَإِذَا رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ  
 قَالُوا رَبَّنَا  
 هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا  
 مِنْ دُونِكَ  
 فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ  
 إِنَّكُمْ لَكَاذِبُونَ ﴿٩١﴾  
 وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ الْمَسْلَمَ  
 وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٩٢﴾  
 الَّذِينَ كَفَرُوا 88 Those who are faithless  
 وَصَدُّوا عَنِ سَبِيلِ اللَّهِ  
 زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ  
 بِمَا كَانُوا يُفْسِدُونَ ﴿٩٣﴾  
 وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ  
 شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ  
 وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۗ
- from your [mutual] violence.  
 That is how He completes His blessing upon you  
 so that you may submit [to Him].  
 But if they turn their backs [on you],  
 your duty is only to communicate in clear terms.  
 They recognize the blessing of Allah  
 and then deny it,  
 and most of them are faithless.  
 The day We shall raise a witness from every nation,  
 then the faithless will not be permitted [to speak],<sup>1</sup>  
 nor will they be asked to propitiate [Allah].  
 And when the wrongdoers sight the punishment,  
 it shall not be lightened for them,  
 nor will they be granted any respite.  
 When the polytheists sight their partners,  
 they will say, 'Our Lord!  
 These are our partners whom we used to invoke  
 besides You.'  
 But they will retort to them,  
 'You are indeed liars!'  
 They will submit to Allah on that day,  
 and what they used to fabricate will forsake them.  
 Those who are faithless  
 and bar from the way of Allah  
 —We shall add punishment to their punishment  
 because of the corruption they used to cause.  
 The day We raise in every nation  
 a witness against them from among themselves,  
 We shall bring you as a witness against these.

<sup>1</sup> Cf. 11:105; 23:108; 36:65; 78:38.

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ

تَبَيِّنَاتًا لِكُلِّ شَيْءٍ

وَهُدًى وَرَحْمَةً

وَبُشْرَى لِّلْمُسْلِمِينَ ﴿١٧﴾ \*

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

وَإِيتَايَ ذِي الْقُرْبَىٰ

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

وَالْبَغْيِ

يَعِظُكُم

لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٨﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

وَلَا تَنْقُضُوا الْأَيْمَانَ

بَعْدَ تَوْكِيدِهَا

وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١٩﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا

مِن بَعْدِ قُوَّةٍ أَنْكُنَّا

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا

بَيْنَكُمْ

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ

مِن أُمَّةٍ

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۗ

وَلِيُبَيِّنَ لَكُمْ

يَوْمَ الْقِيَامَةِ

مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٢٠﴾

وَلَوْ شَاءَ اللَّهُ

لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ

We have sent down the Book to *you*

as a clarification of all things

and as a guidance and mercy

and good news for the *muslims*.

90 Indeed Allah enjoins justice and kindness

and generosity towards relatives,

and He forbids indecency, wrong,

and aggression.

He advises you,

so that you may take admonition.

91 Fulfill Allah's covenant when you pledge,

and do not break [your] oaths

after pledging them solemnly

and having made Allah a witness over yourselves.

Indeed Allah knows what you do.

92 Do not be like her who would undo her yarn,

breaking it up after [spinning it to] strength,

by making your oaths a means of [mutual] deceit

among yourselves,

so that one community may become more affluent

than another community.<sup>1</sup>

Allah only tests you thereby,

and He will surely clarify for you

on the Day of Resurrection

what you used to differ about.

93 Had Allah wished,

He would have made you one community,

but He leads astray whomever He wishes

<sup>1</sup> Or 'for one community may be more numerous (or more affluent) than another community.'

- وَيَهْدِي مَن يَشَاءُ<sup>٤٦</sup> and guides whomever He wishes,  
وَلتَسْأَلَنَّ and you will surely be questioned  
عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٤٧﴾ concerning what you used to do.
- 94 وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا  
بَيْنَكُمْ among yourselves  
فَتَرَلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا lest feet should stumble after being steady  
وَتَذُوقُوا السُّوءَ بِمَا صَدَدتُّمْ and [lest] you suffer ill for barring  
عَن سَبِيلِ اللَّهِ from the way of Allah  
وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٤٨﴾ and there be a great punishment for you.
- 95 وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا  
إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ Indeed what is with Allah is better for you,  
إِن كُنتُمْ تَعْلَمُونَ ﴿٤٩﴾ should you know.
- 96 مَا عِندَكُمْ يَنْفَدُ That which is with you will be spent  
وَمَا عِندَ اللَّهِ بَاقٍ but what is with Allah shall last,  
وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ and We will surely pay the patient their reward  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٥٠﴾ by the best of what they used to do.
- 97 مَن عَمِلَ صَالِحًا Whoever acts righteously,  
مِن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ [whether] male or female, should he be faithful,  
فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً —We shall revive him with a good life  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمُ and pay them their reward  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٥١﴾ by the best of what they used to do.
- 98 فَإِذَا قَرَأْتَ الْقُرْآنَ When *you* recite the Qur'ān,  
فَاسْتَعِذْ بِاللَّهِ فَاسْتَعِذْ بِاللَّهِ seek the protection of Allah  
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٥٢﴾ against the outcast Satan.
- 99 إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ Indeed he does not have any authority  
عَلَى الَّذِينَ ءَامَنُوا over those who have faith  
وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٣﴾ and put their trust in their Lord.
- 100 إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ  
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿٥٤﴾ His authority is only over those who befriend him  
and those who make him a partner [of Allah].

- وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ 101 When We change a sign with another in its place  
وَاللَّهُ أَعْلَمُ بِمَا يُنَزَّلُ —and Allah knows best what He sends down—  
قَالُوا إِنَّمَا أَنْتَ مُفْتَرٌ they say, ‘You are just a fabricator.’  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ Rather most of them do not know.
- قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ 102 Say, the Holy Spirit has brought it down  
مِنْ رَبِّكَ بِالْحَقِّ dully from *your* Lord  
لِيُثَبِّتَ الَّذِينَ آمَنُوا to fortify those who have faith  
وَهُدَىٰ وَبُشْرَىٰ لِّلْمُسْلِمِينَ ﴿١٠٢﴾ and as a guidance and good news for the *muslims*.
- وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ 103 We certainly know that they say,  
إِنَّمَا يُعَلِّمُهُ بَشَرٌ ‘It is only a human that instructs him.’  
لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ The language of him to whom they refer  
أَعْجَمِيٌّ is non-Arabic,  
وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٣﴾ while this is a clear Arabic language.
- إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ 104 Indeed those who do not believe in the signs of Allah  
لَا يَهْدِيهِمُ اللَّهُ —Allah shall not guide them  
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ and there is a painful punishment for them.
- إِنَّمَا يَفْتَرِي الْكَذِبَ 105 Only those fabricate lies  
الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ who do not believe in the signs of Allah,  
وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾ and it is they who are the liars.
- مَنْ كَفَرَ بِاللَّهِ 106 Whoever renounces faith in Allah  
مِنْ بَعْدِ إِيمَانِهِ after [affirming] his faith  
إِلَّا مَنْ أُكْرِهَ —barring someone who is compelled  
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ while his heart is at rest in faith—  
وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا but those who open up their breasts to unfaith,  
فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ upon such shall be Allah’s wrath,  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ and there is a great punishment for them.
- ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا 107 That, because they preferred the life of the world  
عَلَى الْآخِرَةِ to the Hereafter  
وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾ and that Allah does not guide the faithless lot.
- أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ 108 They are the ones on whose hearts Allah has set a seal,

- وَسَمِعِهِمْ وَأَبْصَرِهِمْ  
 وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾  
 لَا جَرَمَ لَهُمْ 109 Undoubtedly, they are the ones  
 فِي الْأَخِرَةِ هُمُ الْخَاسِرُونَ ﴿١١٠﴾  
 ثُمَّ إِنَّ رَبَّكَ 110 Then indeed your Lord,  
 لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا  
 ثُمَّ جَاهَدُوا وَصَبَرُوا  
 إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
 لَغَفُورٌ رَحِيمٌ ﴿١١١﴾ \*  
 يَوْمَ تَأْتِي كُلُّ نَفْسٍ  
 تُجَادِلُ عَنْ نَفْسِهَا  
 وَتُوَفَّى كُلُّ نَفْسٍ  
 مَا عَمِلَتْ  
 وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾  
 وَضَرَبَ اللَّهُ مَثَلًا  
 قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً  
 يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ  
 فَكَفَرَتْ بِأَنْعَمِ اللَّهِ  
 فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ  
 بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾  
 وَلَقَدْ جَاءَهُمْ رَسُولٌ  
 مِنْهُمْ  
 فَكَذَّبُوهُ  
 فَأَخَذَهُمُ الْعَذَابُ  
 وَهُمْ ظَالِمُونَ ﴿١١٤﴾  
 فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ  
 حَلَلًا طَيِّبًا  
 وَأَشْكُرُوا نِعْمَتَ اللَّهِ  
 إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾
- and on their hearing and their sight [as well],  
 and it is they who are the heedless.  
 who will be the losers in the Hereafter.  
 Then indeed your Lord,  
 to those who migrated, after they were persecuted,  
 and waged *jihād* and were patient  
 —indeed, after that, your Lord  
 will surely be all-forgiving, all-merciful.  
 The day when every soul will come  
 pleading for itself  
 and every soul will be recompensed fully  
 for what it has done,  
 and they will not be wronged.  
 112 Allah draws a parable:  
 A town secure and peaceful.  
 Its provision came abundantly from every place.  
 But it was ungrateful toward Allah's blessings.  
 So Allah made it taste hunger and fear  
 because of what they used to do.  
 113 There had certainly come to them an apostle  
 from among themselves,  
 but they impugned him,  
 so the punishment seized them  
 while they were wrongdoers.  
 114 So eat out of what Allah has provided you  
 as lawful and good,  
 and give thanks for Allah's blessing,  
 if it is Him that you worship.

- 115 He has forbidden you only carrion,  
blood, the flesh of the swine,  
and that which has been offered to other than Allah.  
But should someone be compelled,  
without being rebellious or aggressive,  
indeed Allah is all-forgiving, all-merciful.<sup>1</sup>
- 116 Do not say,  
asserting falsely with your tongues,  
‘This is lawful, and this is unlawful,’  
to fabricate lies against Allah.  
Indeed those who fabricate lies against Allah  
will not be felicitous.
- 117 A trifling enjoyment,  
and there will be a painful punishment for them.
- 118 We forbade to the Jews  
what We have recounted to *you* earlier,  
and We did not wrong them,  
but they used to wrong themselves.
- 119 Then indeed *your* Lord,  
to those who commit evil out of ignorance  
and then repent after that, and reform  
—indeed, after that, your Lord  
will surely be all-forgiving, all-merciful.
- 120 Indeed Abraham was a nation  
obedient to Allah,  
a *ḥanīf*,  
and he was not one of the polytheists.
- 121 Grateful [as he was] for His blessings,

<sup>1</sup> Cf. 2:173; 5:3; 6:145.

- أَخْتَبَهُ 122 He chose him  
 وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٢﴾  
 وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً 122 We gave him good in this world,  
 وَإِنَّهُ فِي الْآخِرَةِ 122 and in the Hereafter he will indeed be  
 لَمِنَ الصَّالِحِينَ ﴿١٢٣﴾ among the Righteous.  
 ثُمَّ أَوْحَيْنَا إِلَيْكَ 123 Then We revealed to *you* [saying],  
 أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا 123 'Follow the creed of Abraham, a *ḥanīf*,  
 وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾ and he was not one of the polytheists.'  
 إِنَّمَا جُعِلَ السَّبْتُ 124 The Sabbath was only prescribed  
 عَلَى الَّذِينَ ائْتَفَقُوا فِيهِ 124 for those who differed about it.  
 وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ 124 *Your* Lord will indeed judge between them  
 يَوْمَ الْقِيَامَةِ 124 on the Day of Resurrection  
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٥﴾ concerning that about which they used to differ.  
 أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ 125 *Invite* to the way of *your* Lord with wisdom  
 وَالْمَوْعِظَةِ الْحَسَنَةِ 125 and good advice  
 وَجِدْ لَهُمُ الْبَاتِيئَ هِيَ أَحْسَنُ 125 and *dispute* with them in a manner that is best.  
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ 125 Indeed *your* Lord knows best  
 بِمَنْ ضَلَّ عَنْ سَبِيلِهِ 125 those who stray from His way,  
 وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾ and He knows best those who are guided.  
 وَإِنْ عَاقَبْتُمْ 126 And if you retaliate,  
 فَعَاقِبُوا 126 retaliate with the like of  
 بِمِثْلِ مَا عُوقِبْتُمْ بِهِ 126 what you have been made to suffer,  
 وَإِنْ صَبَرْتُمْ 126 but if you are patient  
 لَهُمْ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾ that is surely better for the patient.  
 وَأَصْبِرْ 127 So *be patient*,  
 وَمَا صَبْرُكَ إِلَّا بِأَلْفِهِ 127 and *you* cannot be patient except with Allah [’s help].  
 وَلَا تَحْزَنْ عَلَيْهِمْ 127 And *do not grieve* for them,  
 وَلَا تَكُ فِي ضَلَالٍ مِمَّا يَمْكُرُونَ ﴿١٢٨﴾ nor be upset by their guile.  
 إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا 128 Indeed Allah is with those who are Godwary  
 وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾ and those who are virtuous.

سُورَةُ الْاِسْرَاءِ

[PART 15]

17. SŪRAT AL-ISRĀ'<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- سُبْحَانَ الَّذِي 1 Immaculate is He who  
أَمْرَىٰ يَعْبُدُوهُ لَيْلًا carried His servant on a journey by night  
مِنَ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque  
إِلَى الْمَسْجِدِ الْأَقْصَا to the Farthest Mosque  
الَّذِي بَرَكْنَا حَوْلَهُ whose environs We have blessed,  
لِتُرِيَهُ مِنْ آيَاتِنَا that We might show him some of Our signs.  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ① Indeed He is the All-hearing, the All-seeing.
- وَأَنزَلْنَا مُوسَىٰ أَلْكِتَابَ 2 We gave Moses the Book,  
وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ and made it a guide for the Children of Israel  
—[saying,] ‘Do not take any trustee besides Me’—  
أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً ② —[saying,] ‘Do not take any trustee besides Me’—  
ذُرِّيَّةً مِّنْ حَمَلْنَا 3 descendants of those whom We carried  
مَعَ نُوحٍ [in the ark] with Noah.  
إِنَّهُ كَانَ عَبْدًا شَكُورًا ③ Indeed he was a grateful servant.
- وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ 4 We revealed to the Children of Israel  
فِي الْكِتَابِ in the Book:  
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ ‘Twice you will cause corruption on the earth,  
وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ④ and you will perpetrate great tyranny.’  
فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا 5 So when the first occasion of the two [prophecies] came,  
بَعَثْنَا عَلَيْكُمْ We aroused against you  
عِبَادًا لَّنَا أُولَىٰ بِأَسْ شَدِيدِ Our servants possessing great might,

<sup>1</sup> The *sūrah* takes its name from the subject of verse 1, *isrā'* (lit. 'taking s.o. on a night journey'), relating to the celestial journey (*mi'rāj*) of the Prophet (s).

- فَجَاسُوا خِلَالَ الدِّيَارِ  
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٦﴾  
ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ  
وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ  
وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٧﴾  
إِنْ أَحْسَنْتُمْ  
أَحْسَنْتُمْ لِأَنْفُسِكُمْ  
وَإِنْ أَسَأْتُمْ  
فَلَهَا  
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ  
لَيَسْتَفْهُوا وُجُوهَكُمْ  
وَلَيَدْخُلُوا الْمَسْجِدَ  
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ  
وَلَيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٨﴾  
عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ  
وَإِنْ عُدْتُمْ عَدْنَا  
وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٩﴾
- and they ransacked [your] habitations,  
and the promise was bound to be fulfilled.  
6 Then We gave you back the turn [to prevail] over them,  
and We aided you with children and wealth,  
and made you greater in number,  
[saying,] 'If you do good,  
you will do good to your [own] souls,  
and if you do evil,  
it will be [evil] for them.'  
So when the occasion for the other [prophecy] comes,  
they will make your faces<sup>1</sup> wretched,  
and enter the Temple  
just as they entered it the first time,  
and utterly destroy whatever they come upon.  
8 Maybe your Lord will have mercy on you,  
but if you revert, We [too] will revert,  
and We have made hell a prison for the faithless.
- إِنَّ هَذَا الْقُرْآنَ يَهْدِي  
لِلَّتِي هِيَ أَقْوَمُ  
وَيُبَشِّرُ الْمُؤْمِنِينَ  
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿١٠﴾  
وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١١﴾
- 9 Indeed this Qur'ān guides  
to what is most upright,  
and gives the good news to the faithful  
who do righteous deeds  
that there is a great reward for them.  
10 As for those who do not believe in the Hereafter,  
We have prepared a painful punishment for them.
- 11 Man prays for ill  
as [avidly as] he prays for good,  
and man is overhasty.

<sup>1</sup> Or 'notables.'

- 12 We made the night and the day two signs.  
Then We effaced the sign of the night,  
and made the sign of the day lightsome  
that you may seek grace from your Lord  
and that you may know the number of years  
and the calculation [of time],  
and We have elaborated everything in detail.<sup>1</sup>
- 13 We have attached every person's omen  
to his neck,  
and We shall bring it out for him  
on the Day of Resurrection  
as a wide open book that he will encounter.
- 14 'Read your book!  
Today your soul suffices as your own reckoner.<sup>2</sup>
- 15 Whoever is guided  
is guided only for [the good of] his own soul,  
and whoever goes astray,  
goes astray only to its detriment.  
No bearer shall bear another's burden.  
We do not punish [any community]  
until We have sent [it] an apostle.
- 16 And when We desire to destroy a town  
We command its affluent ones [to obey Allah].  
But they commit transgression in it,  
and so the word becomes due against it,  
and We destroy it utterly.
- 17 How many generations We have destroyed  
since Noah!

<sup>1</sup> Or 'articulated everything distinctly.'<sup>2</sup> Or 'today you suffice as your own reckoner.'



- فَلَا تَقُلْ لَهُمَا أُفٌ  
وَلَا تَنْهَرَهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾  
وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ  
مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا  
كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٥﴾  
رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ  
إِنْ تَكُونُوا صَالِحِينَ  
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا ﴿٢٦﴾  
وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ  
وَلَا تُبْذِرْ تَبْذِيرًا ﴿٢٧﴾  
إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ  
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٨﴾  
وَإِمَّا تُعْرِضَنَّ عَنْهُمُ  
أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ  
تَرْجُوهَا  
فَقُلْ لَهُمْ قَوْلًا مِّسُورًا ﴿٢٩﴾  
وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً  
إِلَىٰ عُنُقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ  
فَتَقْعَدَ مَلُومًا مَّحْسُورًا ﴿٣٠﴾  
إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ  
لِمَن يَشَاءُ  
وَيَقْدِرُ  
إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣١﴾
- do not say to them, 'Fie!'<sup>1</sup>  
And do not chide them,  
but speak to them noble words.  
24 Lower the wing of humility to them,  
out of mercy,  
and say, 'My Lord! Have mercy on them,  
just as they reared me when I was [a] small [child]!'  
25 Your Lord knows best what is in your hearts.  
Should you be righteous,  
He is indeed most forgiving toward penitents.  
26 Give the relatives their [due] right,  
and the needy and the traveller [as well],  
but do not squander wastefully.  
27 Indeed the wasteful are brothers of satans,  
and Satan is ungrateful to his Lord.  
28 And if you have to overlook them [for now],  
seeking the mercy of your Lord  
which you expect [in the future],  
speak to them gentle words.  
29 Do not keep your hand chained  
to your neck,  
nor open it altogether,<sup>2</sup>  
or you will sit blameworthy, regretful.  
30 Indeed your Lord expands the provision  
for whomever He wishes,  
and tightens it.  
Indeed He is well aware and percipient of His servants.

<sup>1</sup> That is, do not grumble or speak to them in an ill-tempered manner. *Uff* is an interjection expressing displeasure and exasperation, indicating that one has been put out of patience.

<sup>2</sup> That is, neither be miserly nor be a spendthrift.

- 31 وَلَا تَقْتُلُوا أَوْلَادَكُمْ  
 حَشْيَةً إِمْلَاقٍ  
 حَنَّ نَزَرُفُهُمْ وَإِيَّاكُمْ  
 إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾  
 31 Do not kill your children  
 for the fear of penury:  
 We will provide for them and for you.  
 Killing them is indeed a great iniquity.
- 32 وَلَا تَقْرُبُوا الزُّوْفَىٰ  
 إِنَّهُ كَانَ فَدْحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾  
 32 Do not approach fornication.  
 It is indeed an indecency and an evil way.
- 33 وَلَا تَقْتُلُوا النَّفْسَ الَّتِي  
 حَرَّمَ اللَّهُ  
 إِلَّا بِالْحَقِّ  
 وَمَنْ قُتِلَ مَظْلُومًا  
 فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا  
 فَلَا يَسْرِفُ فِي الْقَتْلِ  
 إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾  
 33 Do not kill a soul  
 [whose life] Allah has made inviolable,  
 except with due cause,  
 and whoever is killed wrongfully,  
 We have certainly given his heir an authority.  
 But let him not commit any excess in killing,<sup>1</sup>  
 for he enjoys the support [of law].
- 34 وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ  
 إِلَّا بِالَّتِي هِيَ أَحْسَنُ  
 حَتَّىٰ يَبْلُغَ أَشُدَّهُ  
 وَأَوْفُوا بِالْعَهْدِ  
 إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾  
 34 Do not approach the orphan's property  
 except in the best manner  
 until he comes of age.  
 And fulfill the covenants;  
 indeed all covenants are accountable.
- 35 وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ  
 وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ  
 ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾  
 35 When you measure, observe fully the measure,  
 [and] weigh with an even balance.  
 That is better and fairer in outcome.
- 36 وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
 إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ  
 كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾  
 36 Do not follow that of which you have no knowledge.  
 Indeed the hearing, the eyesight, and the heart  
 —all of these are accountable.
- 37 وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا  
 إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ  
 وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾  
 37 Do not walk exultantly on the earth.  
 Indeed you will neither pierce the earth,  
 nor reach the mountains in height.
- 38 كُلُّ ذَلِكَ كَانَ سَيِّئُهُ

<sup>1</sup> Such as mutilating the body of the murderer, or killing someone other than the guilty person for the sake of vengeance.

- عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ detestable to *your* Lord.  
 ذَٰلِكَ مِمَّا 39 These are among [precepts] that  
 أُوحِيَ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ 40 *your* Lord has revealed to *you* of wisdom.  
 وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
 فَتُلْقَىٰ فِي جَهَنَّمَ  
 مَلُومًا مَّدْحُورًا ﴿٣٩﴾ Do not set up another god besides Allah,  
 or you will be cast into hell,  
 blameworthy, banished.
- أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ 40 Did your Lord prefer you for sons,  
 وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا 41 and [Himself] adopt females from among the angels?<sup>1</sup>  
 إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾ Indeed you say a monstrous word!  
 وَلَقَدْ صَرَّفْنَا 41 Certainly We have paraphrased  
 فِي هَٰذَا الْقُرْآنِ [the principles of guidance] in this Qur'ān  
 لِيَذَّكَّرُوا so that they may take admonition,  
 وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ but it increases them only in aversion.  
 قُلْ لَوْ كَانَ مَعَهُ آٰهَةٌ 42 Say, 'Were there [other] gods besides Him,  
 كَمَا يَقُولُونَ as they say,  
 إِذًا لَّاتَّبَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ they would surely encroach on the Lord of the Throne.  
 سُبْحٰنَهُ 43 Immaculate is He,  
 وَتَعَالَىٰ عَمَّا يُقُولُونَ غُلُوًّا كَبِيرًا ﴿٤٣﴾ and greatly exalted above what they say!  
 تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ 44 The seven heavens glorify Him,  
 وَالْأَرْضُ and the earth [too],  
 وَمَنْ فِيهِنَّ and whoever is in them.  
 وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ 45 There is not a thing but celebrates His praise,  
 وَلٰكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ 46 but you do not understand their glorification.  
 إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ Indeed He is all-forbearing, all-forgiving.
- وَإِذَا قَرَأْتَ الْقُرْآنَ 45 When *you* recite the Qur'ān,  
 جَعَلْنَا بَيْنَكَ We draw between *you*  
 وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ and those who do not believe in the Hereafter

<sup>1</sup> Cf. 4:117; 37:150; 43:19; 53:21, 27.

- حِجَابًا مَّسْتُورًا ﴿٤٥﴾  
 46 and We cast veils on their hearts,  
 وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً  
 أَنْ يَفْقَهُوهُ  
 وَفِي آذَانِهِمْ وَقْرًا  
 and a deafness into their ears.  
 وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ،  
 وَلَوُا عَلَىٰ أَدْبُرِهِمْ نُفُورًا ﴿٤٦﴾  
 When you mention *your* Lord alone in the Qur'ān,  
 they turn their backs in aversion.  
 47 We know best what they listen for,  
 حَسْبُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ  
 إِذْ يَسْتَمِعُونَ إِلَيْكَ  
 وَإِذْ هُمْ حَاجُونَ  
 إِذْ يَقُولُ الظَّالِمُونَ  
 'If you follow him] You will be following just  
 a bewitched man.'  
 رَجُلًا مَّسْحُورًا ﴿٤٧﴾  
 48 *Look*, how they coin epithets for *you*;  
 أَنْظَرَ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ  
 فَضَلُّوا  
 so they go astray,  
 فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾  
 and cannot find a way.  
 49 They say, 'What, when we have become bones  
 وَقَالُوا أَإِذَا كُنَّا عِظْمًا  
 وَرُفَاتًا  
 and dust,  
 أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ \*  
 shall we really be raised in a new creation?'  
 50 *Say*, 'Should you be stones, or iron,  
 قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾  
 or a creature more fantastic to your minds!'  
 51 They will say, 'Who will bring us back?'  
 أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ  
 فَسَيَقُولُونَ مَنْ يُعِيدُنَا  
 قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ﴿٥١﴾  
*Say*, 'He who originated you the first time.'  
 52 They will nod their heads at you,  
 فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ  
 وَيَقُولُونَ مَتَىٰ هُوَ  
 قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٥٢﴾  
 and say, 'When will that be?'  
 53 *Say*, 'Maybe it is near!  
 يَوْمَ يَدْعُوكُمْ  
 The day He calls you,  
 فَتَسْتَجِيبُونَ بِحَمْدِهِ  
 you will respond to Him, praising Him,  
 وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾  
 and you will think you remained only a little.'

53 *Tell* My servants

- يَقُولُوا الَّتِي هِيَ اَحْسَنُ  
 اِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ  
 اِنَّ الشَّيْطَانَ كَانَ لِلْاِنْسَانِ  
 عَدُوًّا مُّبِينًا ﴿٥٤﴾  
 رَبُّكُمْ اَعْلَمُ بِكُمْ  
 اِنْ يَشَاءْ يَرْحَمْكُمْ  
 اَوْ اِنْ يَشَاءْ يُعَذِّبْكُمْ  
 وَمَا اَرْسَلْنَاكَ عَلَيْهِمْ وَكِيْلًا ﴿٥٥﴾
- to speak in a manner which is the best.  
 Indeed Satan incites ill feeling between them,  
 and Satan is indeed man's  
 manifest enemy.  
 54 Your Lord knows you best.  
 He will have mercy on you, if He wishes,  
 or punish you, if He wishes,  
 and We did not send *you* to watch over them.
- وَرَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ  
 وَالْاَرْضِ  
 وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّيْنَ  
 عَلٰى بَعْضٍ  
 وَاٰتَيْنَا دَاوُدَ زَبُوْرًا ﴿٥٦﴾  
 قُلْ اَدْعُوا الَّذِيْنَ زَعَمْتُمْ  
 مِنْ دُوْنِهٖ  
 فَلَا يَمْلِكُوْنَ كَشْفَ الضَّرِّ عَنْكُمْ  
 وَلَا تَحْوِيْلًا ﴿٥٧﴾  
 اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ  
 يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ  
 اُيُّهُمْ اَقْرَبُ  
 وَيَرْجُوْنَ رَحْمَتَهٗ  
 وَيَخَافُوْنَ عَذَابَهٗ  
 اِنَّ عَذَابَ رَبِّكَ  
 كَانَ مَحْدُوْرًا ﴿٥٨﴾  
 وَاِنْ مِنْ قَرْيَةٍ اِلَّا نَحْنُ مُّهِلِكُوهَا  
 قَبْلَ يَوْمِ الْقِيٰمَةِ  
 اَوْ مُّعَذِّبُوهَا عَذَابًا شَدِيْدًا
- 55 Your Lord knows best whoever is in the heavens  
 and the earth.  
 Certainly We gave some prophets an advantage  
 over others,  
 and We gave David the Psalms.  
 56 Say, 'Invoke those whom you claim [to be gods]  
 besides Him.  
 They have no power to remove your distress  
 nor to bring about any change [in your state].  
 57 They [themselves] are the ones who supplicate,  
 seeking a recourse to their Lord,<sup>1</sup>  
 whoever is nearer [to Him],  
 expecting His mercy  
 and fearing His punishment.'  
 Indeed *your* Lord's punishment  
 is a thing to beware of.  
 58 There is not a town but We will destroy it  
 before the Day of Resurrection,  
 or punish it with a severe punishment.

<sup>1</sup> Or 'Those whom they (i.e., the polytheists) invoke, themselves seek a recourse to their Lord. . . .'

⑤ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

That has been written in the Book.

59 وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ  
إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ

Nothing keeps Us from sending signs  
except that the ancients denied them.  
We gave Thamūd the she-camel as an eye-opener,  
but they wronged her.

وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً  
فَطَلَمُوا بِهَا

⑥ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا

We do not send the signs except for deterrence.

وَإِذْ قُلْنَا لَكَ

60 When We said to *you*,

إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ

'Indeed *your* Lord comprehends all mankind,'

وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ

We did not appoint the vision that We showed *you*

إِلَّا فِتْنَةً لِلنَّاسِ

except as a test for the people

وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ

and the tree cursed in the Qur'an.

وَنُحُوفُهُمْ

We deter them,

⑦ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

but it only increases them in great rebellion.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ

61 When We said to the angels,

اسْجُدُوا لِآدَمَ

'Prostrate before Adam,'

فَسَجَدُوا إِلَّا إِبْلِيسَ

they [all] prostrated, but not Iblis:

قَالَ ءَأَسْجُدُ

he said, 'Shall I prostrate before someone

لِمَنْ خَلَقْتِ طِينًا

whom You have created from clay?'

⑧ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي

62 Said he, 'Do You see this one whom

كَرَّمْتَ عَلَيَّ

You have honoured above me?

لِإِنِّي أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ

If You respite me until the Day of Resurrection,

لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ

I will surely destroy his progeny,

⑨ إِلَّا قَلِيلًا

[all] except a few.'

⑩ قَالَ أَذْهَبْ

63 Said He, 'Begone!

فَمَنْ تَبِعَكَ مِنْهُمْ

Whoever of them follows you,

فَأِنَّ جَهَنَّمَ جَزَاءُكُمْ

indeed the hell shall be your requital,

⑪ جَزَاءً مَوْفُورًا

an ample reward.

⑫ وَأَسْتَفِزُّ مَنْ أَسْطَظَعْتَ مِنْهُمْ

64 Instigate whomever of them you can

- بصوتك<sup>١</sup> with your voice;<sup>1</sup>  
 وأحلب عليهم بحيلك and rally against them your cavalry  
 ورجلك and your infantry,  
 وشاركتهم في الأموال والأولاد and share with them in wealth and children,  
 وعدهم<sup>٢</sup> and make promises to them!<sup>2</sup>  
 وما يعدهم الشيطان إلا غروراً ﴿٥٦﴾ But Satan promises them nothing but delusion.  
 إن عبادي<sup>٣</sup> 65 'As for My servants,  
 ليس لك عليهم سلطانٌ you shall have no authority over them.'  
 وكفى بربك وكيلًا ﴿٥٧﴾ And *your* Lord suffices as trustee.
- رئكم الذي يزيج لكم الفلك<sup>٤</sup> 66 Your Lord is He who drives for you the ships  
 في البحر in the sea,  
 لتبتغوا من فضله<sup>٥</sup> that you may seek His grace.  
 إنه كان بكم رحيمًا ﴿٥٨﴾ Indeed He is most merciful to you.  
 وإذا مسكم الضر في البحر 67 And when distress befalls you at sea,  
 ضل من تدعون إلا إياه those whom you invoke besides Him are forsaken.  
 فلما جئكم إلى البر But when He delivers you to land,  
 أعرضتم<sup>٦</sup> you are disregardful [of Him].  
 وكان الإنسان كفورًا ﴿٥٩﴾ And man is very ungrateful.  
 أفأمنتم<sup>٧</sup> 68 Do you feel secure  
 أن تخسف بكم جانب البر that He will not make the coastland swallow you,  
 أو يرسل عليكم حاصبًا or He will not unleash upon you a rain of stones?  
 ثم لا تجدوا لكم وكيلًا ﴿٦٠﴾ Then you will not find any defender for yourselves.  
 أفأمنتم<sup>٨</sup> 69 Do you feel secure  
 أن يُعيدكم فيه تارة أخرى that He will not send you back into it another time  
 فيرسل عليكم قاصفًا من الريح and unleash against you a shattering gale  
 فيغرقكم بما كفرتم and drown you because of your unfaith?  
 ثم لا تجدوا لكم Then you will not find for yourselves  
 علينا به تبعًا ﴿٦١﴾ \* any redresser against Us.

<sup>1</sup> Or 'Tempt whomever . . .'

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ 70 Certainly We have honoured the Children of Adam,  
 وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ and carried them over land and sea,  
 وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ and provided them with all the good things,  
 وَفَضَّلْنَاهُمْ and given them an advantage  
 عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا over many of those We have created  
 تَفَضُّلاً with a complete preference. ﴿٦٧﴾

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ 71 The day We shall summon every group of people  
 بِإِمَامِهِمْ with their *imam*,<sup>1</sup>  
 فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ then whoever is given his book in his right hand  
 فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ —they will read it,  
 وَلَا يُظْلَمُونَ and they will not be wronged  
 فَتِيلاً so much as a single date-thread. ﴿٦٨﴾

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى 72 But whoever has been blind in this [world],  
 فَهُوَ فِي الآخِرَةِ أَعْمَى will be blind in the Hereafter,  
 وَأَضَلُّ سَبِيلاً and [even] more astray from the [right] way. ﴿٦٩﴾

وَإِنْ كَادُوا لَيَفْتِنُونَكَ 73 They were about to beguile *you*  
 عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ from what Allah has revealed to *you*  
 لَتَفْتُرِي عَلَيْنَا so that *you* may fabricate against Us  
 غَيْرَهُ something other than that,  
 وَإِذَا لَاتَخَذُوكَ خَلِيلاً whereat they would have befriended *you*. ﴿٧٠﴾

وَلَوْلَا أَنْ تَبَتَّنَاكَ 74 Had We not fortified *you*,  
 لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ certainly *you* might have inclined toward them  
 شَيْئًا قَلِيلاً a bit. ﴿٧١﴾

إِذَا لَأَذَقْنَاكَ 75 Then We would have surely made *you* taste  
 ضِعْفَ الْحَيَاةِ a double [punishment] in this life  
 وَضِعْفَ الْمَمَاتِ and a double [punishment] after death,  
 ثُمَّ لَا تَجِدُ لَكَ and then *you* would have not found for *yourself*

<sup>1</sup> That is, leader.

- عَلَيْنَا نَصِيرًا ﴿٧٦﴾  
 76 They were about to hound you out of the land,  
 وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ  
 لِيُخْرِجُوكَ مِنْهَا  
 وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ  
 إِلَّا قَلِيلًا ﴿٧٧﴾  
 77 A precedent of those We have sent  
 سُنَّةٌ مِّن قَدْ أَرْسَلْنَا  
 قَبْلَكَ مِنْ رُّسُلِنَا  
 وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾  
 78 *Maintain* the prayer from the sun's decline<sup>1</sup>  
 أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ  
 إِلَى غَسَقِ اللَّيْلِ  
 وَقُرْءَانَ الْفَجْرِ  
 إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٩﴾  
 79 And *keep vigil* for a part of the night,  
 وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ  
 نَافِلَةً لَّكَ  
 عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ  
 مَقَامًا مَّحْمُودًا ﴿٨٠﴾  
 80 And *say*, 'My Lord!  
 وَقُلْ رَبِّ  
 أَدْخِلْنِي مُدْخَلَ صِدْقٍ  
 وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ  
 وَأَجْعَلْ لِي  
 مِّن لَّدُنكَ سُلْطٰنًا نَّصِيرًا ﴿٨١﴾  
 81 And *say*, 'The truth has come,  
 وَقُلْ جَاءَ الْحَقُّ  
 وَرَهَقَ الْبَاطِلُ  
 إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٢﴾  
 82 We send down in the Qur'ān  
 وَنُنزِّلُ مِنَ الْقُرْءَانِ  
 مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ  
 وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٣﴾

any helper against Us.

They were about to hound you out of the land,  
 to expel you from it,  
 but then they would not have stayed after you  
 but a little.

A precedent of those We have sent  
 from among Our apostles before *you*,  
 and *you* will not find any change in Our precedent.

*Maintain* the prayer from the sun's decline<sup>1</sup>  
 till the darkness of the night,  
 and [*observe particularly*] the dawn recital.  
 Indeed the dawn recital is attended [by angels].

And *keep vigil* for a part of the night,  
 as a supererogatory [devotion] for *you*.  
 It may be that *your* Lord will raise *you*  
 to a praiseworthy station.

And *say*, 'My Lord!  
 'Admit me with a worthy entrance,  
 and bring me out with a worthy departure,  
 and render me  
 a favourable authority from Yourself.'

And *say*, 'The truth has come,  
 and falsehood has vanished.

Indeed falsehood is bound to vanish.'

We send down in the Qur'ān  
 that which is a cure and mercy for the faithful;  
 and it increases the wrongdoers only in loss.

<sup>1</sup> That is, from noon onwards, when the sun crosses the meridian.

- وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ 83 When We bless man,  
أَعْرَضَ وَنَأَى بِجَانِبِهِ  
he is disregarding and turns aside;  
وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُفُوسًا 84 Say, 'Everyone acts according to his character.  
قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ  
Your Lord knows best  
فَرِيضَتُكُمْ أَعْلَمُ  
who is better guided with regard to the way.'  
بِمَنْ هُوَ أَهْدَى سَبِيلًا 85 They question *you* concerning the Spirit.  
وَسْتَأْذِنُكَ عَنِ الرُّوحِ  
Say, 'The Spirit is of the command of my Lord,<sup>1</sup>  
قُلْ الرُّوحُ مِنْ أَمْرِ رَبِّي  
and you have not been given of the knowledge  
وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ  
except a few [of you].<sup>2</sup>  
إِلَّا قَلِيلًا 86 If We wish,  
وَلَيْنَ شِئْنَا  
We would take away  
لَنَذْهَبَنَّ  
what We have revealed to *you*.  
بِالَّذِي أَوْحَيْنَا إِلَيْكَ  
Then *you* would not find for *yourself*  
ثُمَّ لَا تَجِدُ لَكَ بِهِ  
any defender against Us,  
عَلَيْنَا وَكَيْلًا 87  
إِلَّا رَحْمَةً مِنْ رَبِّكَ  
except a mercy from *your* Lord.  
إِنْ فَضَّلَهُ كَانَ عَلَيْكَ كَبِيرًا 88 Say,  
قُلْ  
'Should all humans and jinn rally  
لَيْنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ  
to bring  
عَلَى أَنْ يَأْتُوا  
the like of this Qur'ān,  
بِمِثْلِ هَذَا الْقُرْآنِ  
they will not bring the like of it,  
لَا يَأْتُونَ بِمِثْلِهِ  
even if they assisted one another.'  
وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا 89 We have certainly interspersed for the people  
وَلَقَدْ صَرَّفْنَا لِلنَّاسِ  
this Qur'ān with every [kind of] parable,  
فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ  
but most people are only intent on ingratitude.<sup>3</sup>  
فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا 90 They say,  
وَقَالُوا

<sup>1</sup> Or 'the Spirit relates to the command of my Lord.' Or 'the Spirit proceeds from the command of my Lord.'

<sup>2</sup> Or 'you have not been given of the knowledge except a little.'

<sup>3</sup> Or 'faithlessness.' Cf. 17:99 below and 25:50.

- لَنْ نُؤْمِرَ لَكَ حَتَّى  
تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾  
أَوْ تَكُونَ لَكَ جَنَّةٌ  
مِّنْ نَّخِيلٍ وَعِنَبٍ  
فَتُفَجَّرَ الْأَنْهَارُ حَلَالَهَا تَفْجِيرًا ﴿٩٢﴾  
أَوْ تُسْقَطَ السَّمَاءُ  
كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا  
أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ  
قَبِيلًا ﴿٩٣﴾  
أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ  
أَوْ تَرْقَى فِي السَّمَاءِ  
وَلَنْ نُؤْمِرَ لِرُقِيِّكَ  
حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ  
قُلْ سُبْحَانَ رَبِّي  
هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾  
وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا  
إِذْ جَاءَهُمُ الْهُدَى  
إِلَّا أَنْ قَالُوا  
أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٥﴾  
قُلْ لَوْ كَانَ فِي الْأَرْضِ  
مَلَائِكَةٌ يَمْشُونَ  
مُطَمِّئِينَ  
لَنَزَلْنَا عَلَيْهِم مِّنَ السَّمَاءِ  
مَلَكًَا رَسُولًا ﴿٩٦﴾  
قُلْ كَفَى بِاللَّهِ شَهِيدًا  
بَيْنِي وَبَيْنَكُمْ  
إِنَّهُ كَانَ بَعِيدًا حَبِيرًا بَصِيرًا ﴿٩٧﴾  
وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ  
وَمَنْ يَضِلَّ  
فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ
- 'We will not believe *you* until  
*you* make a spring gush forth for us from the ground.  
Or until *you* have a garden  
of date palms and vines  
and *you* make streams gush through it.  
Or until *you* cause the sky to fall  
in fragments upon us, just as you would aver.  
Or until you bring Allah and the angels  
[right] in front of us.  
Or until *you* have a house of gold,  
or *you* ascend into the sky.  
And we will not believe *your* ascension  
until *you* bring down for us a book that we may read.'  
*Say*, 'Immaculate is my Lord!  
Am I anything but a human, an apostle?!'  
Nothing kept the people from believing  
when guidance came to them,  
but their saying,  
'Has Allah sent a human as an apostle?!'  
*Say*, 'Had there been angels in the earth,  
walking around  
and residing [in it like humans do],  
We would have sent down to them from the heaven  
an angel as apostle.'  
*Say*, 'Allah suffices as a witness  
between me and you.  
Indeed He is well aware and percipient of His servants.'  
Whomever Allah guides is rightly guided,  
and whomever He leads astray  
*you* will never find them any guardians besides Him.

- وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ  
عَلَىٰ وُجُوهِهِمْ  
عُمِيًّا وَبُكْمًا وَصُمًّا  
مَّا وَلَّهُمْ جَهَنَّمَ  
كُلَّمَا خَبَتْ  
زِدْنَاهُمْ سَعِيرًا ﴿٥٨﴾  
ذَٰلِكَ جَزَاؤُهُمْ 98  
بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا  
وَقَالُوا أَءِذَا كُنَّا عِظْمًا  
وَرُفَاتًا  
أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٥٩﴾ \*  
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ  
الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ  
وَجَعَلَ لَهُمْ أَجَلًا  
لَّا رَيْبَ فِيهِ  
فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٦٠﴾  
قُل لَّوِ أَنْتُمْ تَمْلِكُونَ 100  
حَزَائِنَ رَحْمَةِ رَبِّي  
إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ  
وَكَانَ الْإِنْسَانُ قَنُورًا ﴿٦١﴾
- On the Day of Resurrection, We shall muster them  
[scrambling] on their faces,<sup>1</sup>  
blind, dumb, and deaf.  
Their refuge shall be hell.  
Whenever it subsides,  
We shall intensify the blaze for them.  
That is their requital  
because they defied Our signs  
and said, ‘What, when we have become bones  
and dust,  
shall we really be raised in a new creation?’  
Do they not see that Allah,  
who created the heavens and the earth,  
is able to create the like of them?  
He has appointed for them a term,  
in which there is no doubt;  
yet the wrongdoers are only intent on ingratitude.<sup>2</sup>  
Say, ‘Even if you possessed  
the treasuries of my Lord’s mercy,  
you would withhold them for the fear of being spent,  
and man is very niggardly.’
- وَلَقَدْ آتَيْنَا مُوسَىٰ 101  
تِسْعَ آيَاتٍ بَيِّنَاتٍ  
فَسَأَلَ بَنِي إِسْرَائِيلَ  
إِذْ جَاءَهُمْ  
فَقَالَ لَهُ فِرْعَوْنُ  
إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿٦٢﴾
- Certainly We gave Moses  
nine manifest signs.  
So ask the Children of Israel.  
When he came to them,  
Pharaoh said to him,  
‘O Moses, indeed I think you are bewitched.’

<sup>1</sup> Cf. 25:34; 54:48.<sup>2</sup> Or ‘faithlessness.’

- 102 He said,  
 'You certainly know that no one has sent these [signs]  
 except the Lord of the heavens and the earth  
 as eye-openers,  
 and I, O Pharaoh, indeed think you are doomed.'
- 103 He desired to exterminate them from the land,  
 so We drowned him  
 and all those who were with him.
- 104 After him We said to the Children of Israel,  
 'Take up residence in the land,  
 and when the occasion of the other [promise] comes,<sup>1</sup>  
 We shall gather you in mixed company.'<sup>2</sup>
- 105 With the truth did We send it down,  
 and with the truth did it descend,  
 and We did not send *you*  
 except as a bearer of good news and as a warner.
- 106 We have sent the Qur'ān in [discrete] parts  
 so that *you* may read it to the people  
 a little at a time,  
 and We have sent it down piecemeal.
- 107 Say, 'Whether you believe in it,  
 or do not believe in it,  
 indeed those who were given knowledge  
 before it  
 when it is recited to them,  
 fall down in prostration on their faces,  
 and say, "Immaculate is our Lord!

<sup>1</sup> Or 'when the promise of the Hereafter comes.'

<sup>2</sup> Or 'We shall bring you all together.' Or 'We shall bring you from all places.'

- 109 **IN** KĀN وَعَدُّ رَبِّنَا لِمَفْعُولًا ﴿١٠٩﴾  
 وَخٰزِرُونَ لِأَذْقَانِ يَسْكُرُونَ  
 وَيَزِيدُهُم خُشُوعًا ﴿١١٠﴾  
 قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ  
 أَيًّا مَا تَدْعُوا  
 فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ  
 وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا  
 وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١١﴾  
 وَقُلِ الْحَمْدُ لِلَّهِ  
 الَّذِي لَمْ يَتَّخِذْ وَلَدًا  
 وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ  
 وَلَمْ يَكُن لَّهُ وَلِيٌّ مِنَ الذَّلِيلِ  
 وَكَبَّرَهُ تَكْبِيرًا ﴿١١٢﴾
- Indeed Our Lord's promise is bound to be fulfilled.”  
 Weeping, they fall down on their faces,  
 and it increases them in humility.’  
 Say, ‘Invoke “Allah” or invoke “the All-beneficent.”  
 Whichever [of His Names] you may invoke,  
 to Him belong the Best Names.’  
 Be neither loud in *your* prayer, nor murmur it,  
 but *follow* a middle course between these,  
 and say, ‘All praise belongs to Allah,  
 who has neither taken any son,  
 nor has He any partner in sovereignty,  
 nor has He [taken] any ally out of weakness,’  
 and *magnify* Him with a magnification [worthy of Him].

## سُورَةُ الْكَافِرَاتِ

18. SŪRAT AL-KAHF<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 الْحَمْدُ لِلَّهِ الَّذِي  
 أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ  
 وَلَمْ يَجْعَلْ لَّهُ عِوَجًا ﴿١﴾  
 قَمِيًّا 2 [a Book] upright,  
 لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ  
 وَيُبَشِّرَ الْمُؤْمِنِينَ  
 الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ  
 أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾  
 3 مَنكِثِينَ فِيهِ أَبَدًا ﴿٣﴾
- All praise belongs to Allah,  
 who has sent down the Book to His servant  
 and did not let any crookedness be in it,  
 [a Book] upright,  
 to warn of a severe punishment from Him,  
 and to give good news to the faithful  
 who do righteous deeds,  
 that there shall be for them a good reward,  
 to abide in it forever,

<sup>1</sup> The *sūrah* derives its name from the story of the Companions of the Cave (*aṣḥāb al-kahf*) told at its beginning.

- 4 وَيُنذِرَ الَّذِينَ قَالُوا  
 4 and to warn those who say,  
 'Allah has taken a son.'  
 5 مَا لَهُمْ بِهِ مِنْ عِلْمٍ  
 They do not have any knowledge of that,  
 وَلَا لِآبَائِهِمْ  
 nor did their fathers.  
 كَبُرَتْ كَلِمَةً  
 Monstrous is the utterance  
 تَخْرُجُ مِنْ أَفْوَاهِهِمْ  
 that comes out of their mouths,  
 6 إِنَّ يَقُولُونَ إِلَّا كَذِبًا  
 and they say nothing but a lie.  
 فَلَعَلَّكَ بِنَخَعِ نَفْسِكَ  
 You are liable to imperil *your* life  
 عَلَىٰ آثَرِهِمْ  
 for their sake,  
 7 إِنْ لَمْ يُؤْمِنُوا  
 if they should not believe  
 بِهَذَا الْحَدِيثِ أَسْفًا  
 this discourse,<sup>1</sup> out of grief.  
 8 إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ  
 Indeed We have made whatever is on the earth  
 زِينَةً هَا  
 an adornment for it  
 لِنَبْلُوهُمْ  
 that We may test them [to see]  
 أَيُّهُمْ أَحْسَنُ عَمَلًا  
 which of them is best in conduct.  
 9 وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا  
 And indeed We will turn whatever is on it  
 صَعِيدًا جُرُزًا  
 into a barren plain.
- 9 Do *you* suppose that the Companions of the Cave  
 and the Inscription  
 were among Our wonderful signs?  
 10 إِذْ أَوْى الْفِتْيَةُ إِلَى الْكَهْفِ  
 When the youths took refuge in the Cave,  
 فَقَالُوا رَبَّنَا  
 they said, 'Our Lord!  
 آتِنَا مِنْ لَدُنْكَ رَحْمَةً  
 Grant us a mercy from Yourself,  
 وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا  
 and help us on to rectitude in our affair.'  
 11 فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ  
 So We put them to sleep<sup>2</sup> in the Cave  
 سِنِينَ عَدَدًا  
 for several years.  
 12 ثُمَّ بَعَثْنَاَهُمْ لِنَعْلَمَ  
 Then We aroused them that We might know

<sup>1</sup> That is, the Qur'an.

<sup>2</sup> Literally: 'struck on their ears,' or 'drew a curtain (or veil) on their ears.'

- أَيُّ الْحَرِيَيْنِ  
 أَحْصَى لِمَا لَبِثُوا أَمَدًا ﴿١٣﴾  
 13 We relate to *you* their account in truth.  
 إِيَّاهُمْ فَتَيَّةٌ ءَامَنُوا بِرَبِّهِمْ  
 وَزَدْنَاهُمْ هُدًى ﴿١٤﴾  
 14 They were indeed youths who had faith in their Lord,  
 and We had enhanced them in guidance,  
 وَرَبَطْنَا عَلَى قُلُوبِهِمْ  
 إِذْ قَامُوا فَقَالُوا  
 رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْأَرْضِ  
 لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا  
 لَقَدْ قُلْنَا إِذًا شَطَطًا ﴿١٥﴾  
 15 We relate to *you* their account in truth.  
 هٰؤُلَاءِ قَوْمُنَا  
 اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً  
 لَوْلَا يَأْتُونَ  
 عَلَيْهِمْ بِسُلْطٰنٍ بَيِّنٍ  
 فَمَنْ أَظْلَمُ  
 مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٦﴾  
 16 These—our people—  
 have taken gods besides Him.  
 Why do they not bring  
 any clear authority touching them?  
 So who is a greater wrongdoer  
 than he who fabricates a lie against Allah?  
 وَإِذْ اَعْتَرٰتُمُوهُمْ  
 وَمَا يَعْبُدُونَ اِلَّا اَللّٰهَ  
 فَاوْرَا اِلَى الْكَهْفِ  
 يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهٖ  
 وَيُهَيِّئْ لَكُمْ  
 مِنْ اَمْرِكُمْ مِرْفَقًا ﴿١٧﴾ \*  
 17 *You* may see the sun, when it rises,  
 slanting toward the right of their cave,  
 and, when it sets,  
 cut across them towards the left,  
 while they are in a cavern within it.  
 That is one of Allah’s signs.  
 Whomever Allah guides is rightly guided,  
 and whomever He leads astray,  
 وَمَنْ يُضَلِّ  
 وَمَنْ يَهْدِ اَللّٰهُ فَهُوَ الْمُهْتَدِ  
 وَمَنْ يُضَلِّ

- فَلَنْ نَجِدَ لَهُ وَلِيًا مُرْشِدًا ﴿١٧﴾  
 وَتَحْسَبُهُمْ أَيْقَاظًا 18 You will suppose them to be awake,  
 وَهُمْ رُقُودٌ although they are asleep.  
 وَتُقَلِّبُهُمْ ذَاتَ الْيَمِينِ We turn them to the right  
 وَذَاتَ الشِّمَالِ and to the left,  
 وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ and their dog [lies] stretching its forelegs  
 بِأَلْوَصِيدٍ at the threshold.  
 لَوْ أَطَّلَعْتَ عَلَيْهِمْ If you come upon them,  
 لَوَلَّيْتَ مِنْهُمْ فِرَارًا you will surely turn to flee from them,  
 وَكَلِمَاتٍ مِنْهُمْ رُعبًا ﴿١٨﴾ and you will surely be filled with a terror of them.  
 وَكَذَلِكَ بَعَثْنَاهُمْ 19 So it was that We aroused them [from sleep]  
 لِيَتَسَاءَلُوا بَيْنَهُمْ so that they might question one another.  
 قَالَ قَائِلٌ مِنْهُمْ One of them said,  
 كَمْ لَبِثْتُمْ 'How long have you stayed [here]?'  
 قَالُوا لَبِثْنَا يَوْمًا They said, 'We have stayed a day, or part of a day.'  
 أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ They said, 'Your Lord knows best  
 بِمَا لَبِثْتُمْ how long you have stayed.  
 فَابْعَثُوا أَحَدَكُمْ Send one of you  
 بِوَرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ to the city with this money.  
 فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا Let him observe which of them has the purest food,  
 فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ and bring you provisions from there.  
 وَلْيَتَلَطَّفْ Let him be attentive,<sup>1</sup>  
 وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا and let him not make anyone aware of you. ﴿١٩﴾  
 إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ 20 Indeed should they prevail over you,  
 يَرْجُمُوكُمْ they will [either] stone you [to death],  
 أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ or force you back into their creed,  
 وَلَنْ تَقْلِحُوا إِذَا أَبَدًا and then you will never be saved.' ﴿٢٠﴾  
 وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ 21 So it was that We let them come upon them,<sup>2</sup>

<sup>1</sup> Or 'careful.'<sup>2</sup> That is, We let the people discover the cave where the Men of the Cave were.

لِيَعْلَمُوا أَنَّهُ وَعْدَ اللَّهِ حَقٌّ  
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا  
إِذْ يَتَنَزَّعُونَ مِنْهُمْ  
أَمْرَهُمْ  
فَقَالُوا ابْنُوا عَلَيْهِم بُيُوتًا  
رَبُّهُمْ أَعْلَمُ بِهِمْ  
قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ  
لَنَنْخِذَنَّهُمْ عَلَيْكُمْ مَسْجِدًا ﴿١٧﴾

that they might know that Allah's promise is true,  
and that there is no doubt in the Hour.  
As they were disputing among themselves  
about their matter,  
they said, 'Build a building over them.  
Their Lord knows them best.'  
Those who had the say in their matter said,  
'We will set up a place of worship over them.'

سَيَقُولُونَ ثَلَاثَةٌ ۖ  
رَأْبُعُهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةٌ  
سَادِسُهُمْ كَلْبُهُمْ  
رَجْمًا بِالْغَيْبِ  
وَيَقُولُونَ سَبْعَةٌ  
وَتَامِيَهُمْ كَلْبُهُمْ  
قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ  
مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ  
فَلَا تُمَارِ فِيهِمْ  
إِلَّا مَرَاءَ ظَنِّهِمْ  
وَلَا تَسْتَفْتِ فِيهِمْ  
مِنْهُمْ أَحَدًا ﴿١٨﴾

22 They will say, '[They are] three;  
their dog is the fourth of them.  
They will say, '[They are] five,  
their dog is the sixth of them,'  
taking a shot at the invisible.<sup>1</sup>  
They will say, '[They are] seven,  
their dog is the eighth of them.'  
Say, 'My Lord knows best their number,  
and none knows them except a few.'  
So do not dispute concerning them,  
except for a seeming dispute,  
and do not question about them  
any of them.

وَلَا تَقُولَنَّ لِشَيْءٍ ۖ  
إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿١٩﴾  
إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ  
وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ  
وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي  
لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٠﴾

23 Do not say about anything,  
'I will indeed do it tomorrow,'  
without [adding], 'if Allah wishes.'  
And when you forget, remember your Lord,  
and say, 'Maybe my Lord will guide me  
to [something] more akin to rectitude than this.'

<sup>1</sup> That is, making a wild guess.

- 25 They remained in the Cave  
 وَلَبِثُوا فِي كَهْفِهِمْ  
 ثَلَاثَ مِائَةٍ سِنِينَ  
 وَأَزْدَادُوا تِسْعًا ﴿٢٥﴾  
 26 *Say*, 'Allah knows best how long they remained.  
 قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا  
 لَهُ غَيْبُ السَّمَوَاتِ  
 وَالْأَرْضِ  
 أَبْصَرَ بِهِ  
 وَأَسْمَعُ  
 مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ  
 وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾  
 27 *Recite* what has been revealed to *you*  
 وَأَتْلُ مَا أُوحِيَ إِلَيْكَ  
 مِنْ كِتَابِ رَبِّكَ  
 لَا مُبَدِّلَ لِكَلِمَاتِهِ  
 وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٧﴾  
 28 *Content yourself* with the company of those who  
 وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ  
 يَدْعُونَ رَبَّهُمْ  
 بِالْغَدَاةِ وَالْعَشِيِّ  
 يُرِيدُونَ وَجْهَهُ  
 وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ  
 تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا  
 وَلَا تَطِعْ  
 مَنْ أَعْفَلْنَا قَلْبَهُ  
 عَنْ ذِكْرِنَا  
 وَاتَّبَعَ هَوَاهُ  
 وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾  
 29 *And say*, '[This is] the truth from your Lord:  
 وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ  
 فَمَنْ شَاءَ فَلْيُؤْمِنْ  
 وَمَنْ شَاءَ فَلْيُكْفُرْ

<sup>1</sup> Cf. 6:52.

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا  
 أَحَاطَ بِهَا سُرَادِقُهَا  
 وَإِنْ يَسْتَعِيثُوا  
 يُغَاثُوا بِمَاءٍ كَالْمُهْلِ  
 يَشْوِي الْوُجُوهَ  
 بِئْسَ الشَّرَابُ  
 وَسَاءَتْ مَرْتَفَعًا ﴿٣٠﴾  
 إِنَّ الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 إِنَّا لَا نُضِيعُ أَجْرَ  
 مَنْ أَحْسَنَ عَمَلًا ﴿٣١﴾  
 أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ  
 تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ  
 يُحَلَّوْنَ فِيهَا  
 مِنْ أَسَاوِرَ مِنْ ذَهَبٍ  
 وَيَلْبَسُونَ ثِيَابًا خُضْرًا  
 مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ  
 مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ  
 نِعْمَ الثَّوَابُ  
 وَحَسَنَتْ مَرْتَفَعًا ﴿٣٢﴾ \*

Indeed We have prepared for the wrongdoers a Fire  
 whose curtains will surround them [on all sides].

If they cry out for help,  
 they will be helped with a water like molten copper  
 which will scald the faces.

What an evil drink,  
 and how ill a resting place!

30 As for those who have faith  
 and do righteous deeds  
 —indeed We do not waste the reward  
 of those who are good in deeds.

31 For such there will be the Gardens of Eden  
 with streams running in them.

They will be adorned therein  
 with bracelets of gold  
 and wear green garments  
 of silk and brocade,  
 reclining therein on couches.

How excellent a reward,  
 and how good a resting place!

وَأَصْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ  
 جَعَلْنَا لِأَحَدِهِمَا  
 جَنَّتَيْنِ مِنْ أَعْنَبٍ  
 وَحَفَفْنَاهَا بِتِنَجْلٍ  
 وَجَعَلْنَا بَيْنَهُمَا زُرْعًا ﴿٣٣﴾  
 كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكْلَهَا  
 وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا  
 وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٤﴾  
 وَكَانَ لَهُ ثَمْرٌ

32 Draw for them the parable of two men  
 for each of whom We had made  
 two gardens of vines,  
 and We had surrounded them with date palms,  
 and placed crops between them.

33 Both gardens yielded their produce  
 without stinting anything of it.

And We had set a stream gushing through them.

34 He had abundant fruits,

- فَقَالَ لِصَاحِبِهِ  
وَهُوَ تَخَاوُرُهُ  
أَنَا أَكْثَرُ مِنْكَ مَالًا  
وَأَعَزُّ نَفْرًا ﴿٣٥﴾  
وَدَخَلَ جَنَّتَهُ  
وَهُوَ ظَالِمٌ لِنَفْسِهِ  
قَالَ  
مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٦﴾  
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً  
وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي  
لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٧﴾  
قَالَ لَهُ صَاحِبُهُ  
وَهُوَ تَخَاوُرُهُ  
أَكْفَرْتَ بِالَّذِي خَلَقَكَ  
مِنْ تُرَابٍ  
ثُمَّ مِنْ نُطْفَةٍ  
ثُمَّ سَوَّكَ رَجُلًا ﴿٣٨﴾  
لَنَكُنَّا هُوَ اللَّهُ رَبِّي  
وَلَا أَشْرِكُ بِرَبِّي أَحَدًا ﴿٣٩﴾  
وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ  
مَا شَاءَ اللَّهُ  
لَا قُوَّةَ إِلَّا بِاللَّهِ  
إِنْ تَرَىٰ أَنَا أَوْلَىٰ مِنْكَ مَالًا  
وَوَلَدًا ﴿٤٠﴾  
فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي  
خَيْرًا مِنْ جَنَّتِكَ  
وَيُرْسِلَ عَلَيْهَا حُسْبَانًا  
مِّنَ السَّمَاءِ
- so he said to his companion,  
as he conversed with him:  
'I have more wealth than you,  
and am stronger with respect to numbers.'<sup>1</sup>  
He entered his garden  
while he wronged himself.  
He said,  
'I do not think that this will ever perish,  
and I do not think that the Hour will ever set in.  
And even if I am returned to my Lord  
I will surely find a resort better than this.'  
His companion said to him,  
as he conversed with him:  
'Do you disbelieve in Him who created you  
from dust,  
then from a drop of [seminal] fluid,  
then fashioned you as a man?  
But I [say], "He is Allah, my Lord,"  
and I do not ascribe any partner to my Lord.  
Why did you not say, when you entered your garden,  
"[This is] as Allah has wished!  
There is no power except by Allah!"  
If you see that I have lesser wealth than you  
and children,  
maybe my Lord will give me  
[something] better than your garden,  
and He will unleash upon it bolts  
from the sky,

<sup>1</sup> That is, with respect to the number of servants and attendants and the size of family and clan.

- فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾  
 41 Or its water will sink down,  
 أَوْ يُصْبِحَ مَأْوَاهَا غَوْرًا  
 so that you cannot obtain it.’  
 فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا ﴿٤١﴾  
 42 And ruin closed in on his produce,  
 وَأُحِيطَ بِثَمَرِهِ  
 and he began to wring his hands  
 فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ  
 for what he had spent on it,  
 عَلَى مَا أَنْفَقَ فِيهَا  
 as it lay fallen on its trellises.  
 وَهِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا  
 وَيَقُولُ  
 He was saying,  
 يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾  
 ‘I wish I had not ascribed any partner to my Lord.’  
 43 He had no party to help him,  
 وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ  
 besides Allah,  
 مِنْ دُونِ اللَّهِ  
 nor could he help himself.  
 وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾  
 44 There, all authority belongs to Allah,  
 هُنَالِكَ الْوَلَايَةُ لِلَّهِ  
 the Real.  
 الْحَقِّ  
 He is best in rewarding,  
 هُوَ خَيْرٌ ثَوَابًا  
 and best in requiting.  
 وَخَيْرٌ عُقْبًا ﴿٤٤﴾
- 45 *Draw* for them  
 وَأَصْرَبَتْ لَهُمْ  
 the parable of the life of this world:  
 مَثَلُ الْحَيَاةِ الدُّنْيَا  
 [It is] like the water We send down from the sky.  
 كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ  
 Then the earth’s vegetation mingles with it.  
 فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ  
 Then it becomes chaff, scattered by the wind.  
 فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ  
 And Allah is omnipotent over all things.  
 وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٤٥﴾
- 46 Wealth and children  
 أَلْمَالُ وَالْبَنُونَ  
 are an adornment of the life of the world,  
 زِينَةُ الْحَيَاةِ الدُّنْيَا  
 but lasting righteous deeds  
 وَالْبَاقِيَاتُ الصَّالِحَاتُ  
 are better with *your* Lord in reward  
 خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا  
 and better in hope.  
 وَخَيْرٌ أَمَلًا ﴿٤٦﴾
- 47 The day We shall set the mountains moving  
 وَيَوْمَ نُسَيِّرُ الْجِبَالَ  
 and *you* will see the earth in full view,  
 وَتَرَى الْأَرْضَ بَارِزَةً

- وَحَشَرْنَاهُمْ  
 فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾  
 وَعَرَضُوا عَلَيَّ رَبِّكَ صَفًّا  
 لَقَدْ جِئْتُمُونَا  
 كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ  
 بَلْ زَعَمْتُمْ  
 أَنَّنَجْعَلُ لَكُمْ مَوْعِدًا ﴿٤٨﴾  
 وَوَضِعَ الْكِتَابِ  
 فَتَرَى الْمُجْرِمِينَ  
 مُشْفِقِينَ مِمَّا فِيهِ  
 وَيَقُولُونَ يَا وَيْلَتَنَا  
 مَا لِهَذَا الْكِتَابِ  
 لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً  
 إِلَّا أَحْصَاهَا  
 وَوَجَدُوا مَا عَمِلُوا حَاضِرًا  
 وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾
- 47 We shall muster them,  
 and We will not leave out anyone of them.  
 48 They will be presented before *your* Lord in ranks:  
 ‘Certainly you have come to Us  
 just as We created you the first time.  
 Rather you maintained  
 that We shall not appoint a tryst for you.’  
 49 The Book will be set up.  
 Then *you* will see the guilty  
 apprehensive of what is in it.  
 They will say, ‘Woe to us!  
 What a book is this!  
 It omits nothing, big or small,  
 without enumerating it.’  
 They will find present whatever they had done,  
 and your Lord does not wrong anyone.
- وَإِذْ قُلْنَا لِلْمَلَائِكَةِ  
 اسْجُدُوا لِآدَمَ  
 فَسَجَدُوا إِلَّا إِبْلِيسَ  
 كَانَ مِنَ الْجِنِّ  
 فَفَسَقَ عَنْ أَمْرِ رَبِّهِ  
 أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ  
 مِن دُونِي  
 وَهُمْ لَكُمْ عَدُوٌّ  
 يَتَّبِعُونَ لِلظَّالِمِينَ بَدَلًا \* ﴿٥٠﴾  
 مَا أَشْهَدُهُمْ خَلْقَ  
 السَّمَوَاتِ وَالْأَرْضِ  
 وَلَا خَلْقِ أَنفُسِهِمْ  
 وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٥١﴾
- 50 When We said to the angels,  
 ‘Prostrate before Adam,’  
 they prostrated, but not Iblis.  
 He was one of the jinn,  
 so he transgressed against his Lord’s command.  
 Will you then take him and his offspring for guardians  
 in My stead,  
 though they are your enemies?  
 How evil a substitute for the wrongdoers!  
 51 I did not make them a witness to the creation  
 of the heavens and the earth,  
 nor to their own creation,  
 nor do I take those who mislead as assistants.

- 52 وَيَوْمَ يَقُولُ  
 نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ  
 فَدَعَوْهُمْ  
 فَلَمْ يَسْتَجِيبُوا لَهُمْ  
 وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾  
 53 وَرَأَى الْمَجْرُمُونَ النَّارَ  
 فَظَنُّوا أَنَّهُمْ مُوَاقِعُهَا  
 وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾  
 54 وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ  
 لِلنَّاسِ مِنْ كُلِّ مَثَلٍ  
 وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾  
 55 وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا  
 إِذْ جَاءَهُمُ الْهُدَى  
 وَيَسْتَغْفِرُوا رَبَّهُمْ  
 إِلَّا أَنْ تَأْتِيَهُمْ  
 سُنَّةٌ الْأَوَّلِينَ  
 أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾  
 56 وَمَا نُرْسِلُ الْمُرْسَلِينَ  
 إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ  
 وَيُجَادِلُ الَّذِينَ كَفَرُوا  
 بِالْبَطْلِ  
 لِيُذْهِبُوا بِهِ الْخَبْلَ  
 وَاتَّخَذُوا آيَاتِي  
 وَمَا أَنْذَرُوا  
 هُزُورًا ﴿٥٦﴾  
 57 وَمَنْ أَظْلَمُ  
 مِنْ ذُكِّرَ  
 بِآيَاتِ رَبِّهِ  
 فَأَعْرَضَ عَنْهَا
- The day He will say,  
 ‘Call those whom you maintained to be My partners,’  
 they will call them,  
 but they will not respond to them,  
 for We shall place an abyss between them.  
 The guilty will sight the Fire  
 and know that they will fall into it,  
 for they will find no means to circumvent it.  
 Certainly We have made this Qur’an interspersed  
 with every kind of parable for mankind.  
 But man is the most disputatious of creatures.  
 People do not refuse to have faith  
 when guidance comes to them  
 and to plead to their Lord for forgiveness,  
 without being overtaken  
 by the precedent of the ancients,  
 or confronting the punishment.<sup>1</sup>  
 We do not send the apostles  
 except as bearers of good news and as warners,  
 but those who are faithless dispute  
 fallaciously  
 to refute thereby the truth,  
 having taken My signs  
 and what they are warned of  
 in derision.  
 Who is a greater wrongdoer  
 than he who is reminded  
 of the signs of his Lord,  
 whereat he disregards them

<sup>1</sup> Or, ‘being overtaken by diverse punishments.’

- وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ  
 إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً  
 أَنْ يَفْقَهُوهُ  
 وَفِي آذَانِهِمْ وَقْرًا  
 وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى  
 فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٨﴾  
 58 *Your Lord is the All-forgiving dispenser of mercy.*  
 لَوْ يُؤَاخِذُهُمْ  
 بِمَا كَسَبُوا  
 لَعَجَلَ لَهُمُ الْعَذَابَ  
 بَلْ لَهُمْ مَوْعِدٌ  
 لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٩﴾  
 59 *Those are the towns that We destroyed*  
 وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ  
 لَمَّا ظَلَمُوا  
 وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٦٠﴾  
 60 *When Moses said to his lad,*  
 وَإِذْ قَالَ مُوسَىٰ لِفَتْنِهِ  
 لَا أَبْرَحُ  
 حَتَّىٰ أَتْلُعَ مَجْمَعَ الْبَحْرَيْنِ  
 أَوْ أَمْضِيَ حُقُبًا ﴿٦١﴾  
 61 *So when they reached the confluence between them,*  
 فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا  
 نَسِيَا حُوتَهُمَا  
 فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾  
 62 *So when they had passed on,*  
 فَلَمَّا جَاوَزَا  
 قَالَ لِفَتْنِهِ  
 ءَاتِنَا غَدَاءَنَا  
 لَقَدْ لَقِينَا  
 مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٣﴾  
 63 *He said, 'Did you see?!'*
- and forgets what his hands have sent ahead?  
 Indeed We have cast veils on their hearts  
 lest they should understand it,  
 and a deafness into their ears;  
 and if *you* invite them to guidance  
 they will never [let themselves] be guided.  
*Your Lord is the All-forgiving dispenser of mercy.*  
 Were He to take them to task  
 because of what they have committed,  
 He would have surely hastened their punishment.  
 But they have a tryst,  
 [when] they will not find a refuge besides Him.<sup>1</sup>  
 Those are the towns that We destroyed  
 when they were wrongdoers,  
 and We appointed a tryst for their destruction.
- When Moses said to his lad,  
 'I will go on [journeying]  
 until I have reached the confluence of the two seas,  
 or have spent a long time [travelling].'  
 So when they reached the confluence between them,  
 they forgot their fish,  
 which found its way into the sea, sneaking away.  
 So when they had passed on,  
 he said to his lad,  
 'Bring us our meal.  
 We have certainly encountered  
 much fatigue on this journey of ours.'  
 He said, 'Did you see?!'

<sup>1</sup> Or 'from which they will not find any refuge.'

- إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ  
فَلَوْنِي نَسِيتُ الْخَوْتُ  
وَمَا أَدْسَنِيهِ إِلَّا الشَّيْطَانُ  
أَنْ أَدْكُرَهُ ٦٤  
وَأَتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ٦٥  
قَالَ ذَلِكَ مَا كُنَّا نَبْغُ 64  
فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ٦٥  
فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا  
ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا  
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا ٦٦  
قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ  
عَلَىٰ أَنْ تُعَلِّمَنِي  
مِمَّا غَلِّمْتَ رُشْدًا ٦٧  
قَالَ 67  
إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ٦٨  
وَكَيْفَ تَصْبِرُ  
عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ٦٩  
قَالَ سَتَجِدُنِي  
إِنْ شَاءَ اللَّهُ صَابِرًا  
وَلَا أَعْصِي لَكَ أَمْرًا ٧٠  
قَالَ فَإِنْ أَتَّبَعْتَنِي  
فَلَا تَسْأَلْنِي عَنْ شَيْءٍ  
حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا ٧١  
فَأَنْطَلَقَا 71  
حَتَّىٰ إِذَا رَكِبُوا فِي السَّفِينَةِ  
خَرَقَهَا  
قَالَ أَخْرَقْتَهَا  
لِيُغْرِقَ أَهْلَهَا  
لَقَدْ جِئْتَ شَيْئًا إِمْرًا ٧٢  
قَالَ أَلَمْ أَقُلْ
- When we took shelter at the rock,  
indeed I forgot about the fish  
—and none but Satan made me forget  
to mention it!—  
and it made its way into the sea in an amazing manner!  
He said, ‘That is what we were after!’  
So they returned, retracing their footsteps.  
[There] they found one of Our servants  
whom We had granted a mercy from Ourselves,  
and taught him a knowledge from Our own.  
Moses said to him, ‘May I follow you  
for the purpose that you teach me  
some of the probity you have been taught?’  
He said,  
‘Indeed you cannot have patience with me!  
And how can you have patience  
about something you are not in the know of?’  
He said, ‘You will find me,  
God willing, to be patient,  
and I will not disobey you in any matter.’  
He said, ‘If you follow me,  
do not question me concerning anything  
until I [myself] make a mention of it to you.’  
So they went on.  
When they boarded the boat,  
he made a hole in it.  
He said, ‘Did you make a hole in it  
to drown its people?’  
You have certainly done a monstrous thing!’  
He said, ‘Did I not say,

إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾  
 قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ  
 وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٧﴾

indeed you cannot have patience with me?’

73 He said, ‘Do not take me to task for my forgetting,  
 and do not be hard upon me.’

فَأَنْطَلَقَا ﴿٧٨﴾

74 So they went on.

حَتَّىٰ إِذَا لَفِيَٰ غُلَمًا فَفَقْتَلَهُ.

When they encountered a boy, he slew him.

قَالَ أَفَقَتَلْتَ نَفْسًا زَكِيَّةً

He said, ‘Did you slay an innocent soul,

بِغَيْرِ نَفْسٍ

without [his having slain] anyone?’

لَقَدْ جِئْتَ شَيْئًا نُّكَرًا ﴿٧٩﴾ \*

You have certainly done a dire thing!’

[PART 16]

قَالَ أَلَمْ أَقُلْ لَّكَ

75 He said, ‘Did I not tell you,

إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٦﴾

indeed you cannot have patience with me?’

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا  
 فَلَا تُصَحِّحْنِي

76 He said, ‘If I question you about anything after this,  
 do not keep me in your company.

قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٧﴾

You have already got sufficient excuse on my part.’

فَأَنْطَلَقَا ﴿٧٨﴾

77 So they went on.

حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ

When they came to the people of a town,

أَسْتَطْعَمُوا أَهْلَهَا

they asked its people for food,

فَأَبَوْا أَنْ يُضَيِّفُوهُمَا

but they refused to extend them any hospitality.

فَوَجَدَا فِيهَا حِدَارًا

There they found a wall

يُرِيدُ أَنْ يَنْقَضَ

which was about to collapse,

فَأَقَامَهُ

so he erected it.

قَالَ لَوْ شِئْتَ

He said, ‘Had you wished,

لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٩﴾

you could have taken a wage for it.’

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ ﴿٨٠﴾

78 He said, ‘This is where you and I shall part.

سَأُنَبِّئُكَ بِتَأْوِيلِ

I will inform you about the interpretation

مَا لَمْ تَسْتَطِيعَ عَلَيْهِ صَبْرًا ﴿٨١﴾

of that over which you could not maintain patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ

79 As for the boat, it belonged to some poor people

يَعْمَلُونَ فِي الْبَحْرِ

who work on the sea.

فَأُرَدْتُ أَنْ أَجْعَلَهَا

I wanted to make it defective,

وَكَانَ وَرَاءَهُمْ مَلِكٌ

for behind them was a king

يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٦﴾

seizing every ship usurpingly.

وَأَمَّا الْغُلَامُ

80 As for the boy,

فَكَانَ أَبُوَاهُ مُؤْمِنِينَ

his parents were faithful [persons],

فَخَشِينَا أَنْ يُرْهَقَهُمَا

and We feared he would overwhelm them

طُغْيَانًا وَكُفْرًا ﴿٧٧﴾

with rebellion and unfaith.

فَأَرَدْنَا

81 So We desired

أَنْ يُبَدِّلَهُمَا رَبُّهُمَا

that their Lord should give them in exchange

حَيْرًا مِنْهُ زَكَاةً

one better than him in respect of purity

وَأَقْرَبَ رُحْمًا ﴿٧٨﴾

and closer in mercy.

وَأَمَّا الْجِدَارُ

82 As for the wall,

فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ

it belonged to two boy orphans

فِي الْمَدِينَةِ

in the city.

وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا

Under it there was a treasure belonging to them.

وَكَانَ أَبُوهُمَا صَالِحًا

Their father had been a righteous man.

فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا

So your Lord desired that they should come of age

وَيَسْتَخْرِجَا كَنْزَهُمَا

and take out their treasure

رَحْمَةً مِنْ رَبِّكَ

—as a mercy from your Lord.

وَمَا فَعَلْتُهُ عَنْ أَمْرِي

I did not do that out of my own accord.

ذَلِكَ تَأْوِيلُ

This is the interpretation

مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٧٩﴾

of that over which you could not maintain patience.'

وَيَسْأَلُونَكَ عَنِ الْفَرْنَينِ

83 They question *you* concerning Dhul Qarnayn.

قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٠﴾

Say, 'I will relate to you an account of him.'

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ

84 Indeed We had granted him power in the land

وَعَاطَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨١﴾

and given him the means to all things.

فَاتَّبَعَ سَبَبًا ﴿٨٢﴾

85 So he followed a means.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ

86 When he reached the place where the sun sets,

وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ

he found it setting in a muddy spring,

وَوَجَدَ عِنْدَهَا قَوْمًا

and by it he found a people.

قُلْنَا يَا ذَا الْقَرْنَينِ

We said, 'O Dhul Qarnayn!

- إِمَّا أَنْ تُعَذِّبَ  
 وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾  
 قَالَ أَمَّا مَنْ ظَلَمَ 87 He said, 'As for him who is a wrongdoer,  
 فَسَوْفَ نُعَذِّبُهُ  
 ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ 88 Then he shall be returned to his Lord  
 فَيُعَذِّبُهُ عَذَابًا نَكْرًا ﴿٨٧﴾  
 وَإِمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا 88 But as for him who has faith and acts righteously,  
 فَلَهُ جِزَاءً أَحْسَنُ  
 وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾  
 ثُمَّ اتَّبَعَ سَبَبًا 89 Then he followed a means.  
 حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ 90 When he reached the place where the sun rises,  
 وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ  
 لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِنَا سِتْرًا ﴿٨٩﴾  
 كَذَٰلِكَ 91 So it was,  
 وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩٠﴾  
 ثُمَّ اتَّبَعَ سَبَبًا 92 Then he followed a means.  
 حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ 93 When he reached [the place] between the two barriers,  
 وَجَدَ مِنْ دُونَهُمَا قَوْمًا  
 لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩١﴾  
 قَالُوا يٰذَا الْقَرْنَيْنِ 94 They said, 'O Dhul Qarnayn!  
 إِنَّ يَأْجُوجَ وَمَأْجُوجَ  
 مُفْسِدُونَ فِي الْأَرْضِ  
 فَهَلْ نَجْعَلُ لَكَ خَرْجًا  
 عَلَىٰ أَنْ تَجْعَلَ  
 بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٢﴾  
 قَالَ 95 He said,  
 مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ  
 فَأَعِزَّنِي بِقُوَّةٍ  
 أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٣﴾  
 ءَاتُونِي زُبَرَ أَحَدِيدٍ 96 Bring me pieces of iron!'

- حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ  
قَالَ أَنْفُحُوا  
When he had levelled up between the flanks,  
he said, 'Blow!'
- حَتَّىٰ إِذَا جَعَلَهُ نَارًا  
قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿٩٦﴾  
When he had turned it into fire,  
he said, 'Bring me molten copper to pour over it.'
- فَمَا اسْطَبَعُوا أَن يَطَّهَرُوهُ  
97 So they could neither scale it,  
وَمَا اسْتَطَعُوا لَهُ نَقْبًا ﴿٩٧﴾  
nor could they make a hole in it.
- قَالَ هَذَا رَحْمَةٌ مِن رَّبِّي  
98 He said, 'This is a mercy from my Lord.  
فَإِذَا جَاءَ وَعْدُ رَبِّي  
But when the promise of my Lord is fulfilled,  
جَعَلَهُ دَكَّاءَ  
He will level it;<sup>1</sup>  
وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ \*
- وَتَرَكْنَا بَعْضَهُم يَوْمَئِذٍ  
99 That day We shall let them  
يَمُوجُ فِي بَعْضٍ  
surge over one another,  
وَنُفِخَ فِي الصُّورِ  
and the Trumpet will be blown,  
فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾  
and We shall gather them all,  
وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ  
100 and that day We shall bring hell into view  
لِلْكَافِرِينَ عَرَضًا ﴿١٠٠﴾  
visibly for the faithless.
- الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ  
101 —Those whose eyes were blindfolded  
عَن ذِكْرِي  
to My remembrance  
وَكَانُوا لَا يَسْمَعُونَ سَمْعًا ﴿١٠١﴾  
and who could not hear.
- أَفَحَسِبَ الَّذِينَ كَفَرُوا  
102 Do the faithless suppose  
أَن يَتَّخِذُوا عِبَادِي  
that they have taken My servants  
مِن دُونِ أَوْلِيَاءَ  
for guardians in My stead?  
إِنَّا أَعْتَدْنَا جَهَنَّمَ  
Indeed We have prepared hell  
لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾  
for the hospitality of the faithless.
- قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ  
103 Say, 'Shall we inform you about the biggest losers  
أَعْمَلًا ﴿١٠٣﴾  
in regard to works?'  
الَّذِينَ ضَلَّ سَعْيُهُمْ  
104 Those whose endeavour goes awry  
فِي الْحَيَاةِ الدُّنْيَا  
in the life of the world,  
وَهُمْ يَحْسَبُونَ  
while they suppose

<sup>1</sup> Or, 'He will make it crumble.'

- 105 **أَنَّهُمْ مُّحْسِنُونَ صُنْعًا** they are doing good.  
**أُولَئِكَ الَّذِينَ كَفَرُوا** They are the ones who deny  
**بِعَاقِبَتِ رَبِّهِمْ** the signs of their Lord  
**وَلِقَائِهِ** and the encounter with Him.  
**فَخَبِطَتِ أَعْمَلُهُمْ** So their works have failed.  
**فَلَا نَقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ** On the Day of Resurrection We will not set for them  
**وَزَنًّا** any weight.  
**ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ** 106 That is their requital—hell—  
**بِمَا كَفَرُوا** because of their faithlessness  
**وَأَخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا** and taking My signs and My apostles in derision.  
**إِنَّ الَّذِينَ ءَامَنُوا** 107 As for those who have faith  
**وَعَمِلُوا الصَّالِحَاتِ** and do righteous deeds  
**كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ** they shall have the gardens of Firdaws<sup>1</sup>  
**ثُلًّا** for abode,<sup>2</sup>  
**خَالِدِينَ فِيهَا** 108 to remain [forever] in them,  
**لَا يَبْتَغُونَ عَنْهَا حِوَلًا** from where they will not seek to shift.  
**قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي** 109 Say, 'If the sea were ink for the words of my Lord,  
**لَنفِدَ الْبَحْرُ** the sea would be spent  
**قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي** before the words of my Lord are spent,  
**وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا** though We brought another like it for replenishment.'  
**قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ** 110 Say, 'I am just a human being like you.  
**يُوحَىٰ إِلَيَّ** It has been revealed to me  
**أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ** that your God is the One God.  
**فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ** So whoever expects to encounter his Lord  
**فَلْيَعْمَلْ عَمَلًا صَالِحًا** —let him act righteously,  
**وَلَا يُشْرِكْ** and not associate  
**بِعِبَادَةِ رَبِّهِ أَحَدًا** anyone with the worship of his Lord.'

<sup>1</sup> Said to be the highest and choicest part of paradise. See Tabari, Bahṙrāni and Qummi.

<sup>2</sup> Or 'hospitality.'

سُورَةُ مَرْيَمَ

19. SŪRAT MARYAM<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- كَهَيِّعَصَ ① <sup>1</sup> *Kāf, Hā, Yā, ‘Ayn, Ṣād.*
- ذِكْرُ رَحْمَتِ رَبِّكَ ② <sup>2</sup> [This is] an account<sup>2</sup> of *your* Lord’s mercy  
عَبْدَهُ زَكَرِيَّا ③ on His servant, Zechariah,  
إِذْ نَادَى رَبَّهُ بِنَادٍ خَفِيًّا ④ <sup>3</sup> when he called out to his Lord with a secret cry.  
قَالَ رَبِّ ④ <sup>4</sup> He said, ‘My Lord!’  
إِنِّي وَهِنَ الْعَظْمِ مِنِّي ⑤ and my bones have become feeble,  
وَأَسْتَعَلُ الرَّأْسُ شَيْبًا ⑤ and my head has turned white with age,  
وَلَمْ أَكُنْ ⑤ yet never have I,  
بِدُعَائِكَ رَبِّ شَقِيًّا ⑥ my Lord, been disappointed in supplicating You!  
وَإِنِّي خِفْتُ الْمَوَالِيَ ⑤ <sup>5</sup> Indeed I fear my kinsmen,  
مِنْ وَرَائِي ⑤ after me,  
وَكَانَتْ أَمْرًا عَاقِرًا ⑤ and my wife is barren.  
فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑥ <sup>6</sup> So grant me from Yourself an heir  
يَرِثُنِي ⑥ who may inherit from me  
وَيَرِثْ مِنْ آلِ يَعْقُوبَ ⑥ and inherit from the House of Jacob,  
وَأَجْعَلْهُ رَبِّ رَضِيًّا ⑥ and make him, my Lord, pleasing [to You]!’  
يٰزَكَرِيَّا ⑦ <sup>7</sup> ‘O Zechariah!  
إِنَّا نُبَشِّرُكَ بِغُلَامٍ ⑦ Indeed We give you the good news of a son,  
أَسْمُهُ سَيِّئٌ ⑦ whose name is “John.”  
لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ⑦ <sup>8</sup> Never before have We made anyone his namesake.’  
قَالَ رَبِّ ⑧ <sup>8</sup> He said, ‘My Lord!’  
أَنَّى يَكُونُ لِي غُلَامٌ ⑧ How shall I have a son,

<sup>1</sup> The *sūrah* takes its name from the story of Mary (ع) told in verses 16-34.

<sup>2</sup> Or ‘a mention,’ ‘a reminder,’ or ‘a recollection.’

- وَكَاثَ امْرَأَتِي عَاقِرًا      when my wife is barren,  
 وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٥﴾      and I am already advanced in age?  
 9 قَالَ كَذَلِكَ      He said, 'So shall it be.  
 قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ      Your Lord has said, "It is simple for Me."  
 وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ      Certainly I created you before  
 وَلَمْ تَكُ شَيْئًا ﴿٦﴾      when you were nothing.'  
 10 قَالَ رَبِّ      He said, 'My Lord!  
 اجْعَلْ لِي آيَةً      Appoint a sign for me.'  
 قَالَ آيَاتُكَ      He said, 'Your sign is that  
 أَلَّا تُكَلِّمَ النَّاسَ      you will not speak to the people  
 ثَلَاثَ لَيَالٍ سَوِيًّا ﴿٧﴾      for three complete nights.'  
 11 فَخَرَجَ عَلَى قَوْمِهِ      So he emerged before his people  
 مِنَ الْمِحْرَابِ      from the Temple,  
 فَأَوْحَى إِلَيْهِمْ      and signaled to them  
 أَنْ سَبِّحُوا      that they should glorify [Allah]  
 بُكْرَةً وَعَشِيًّا ﴿٨﴾      morning and evening.  
 12 'O John!' [We said,]  
 خُذِ الْكِتَابَ بِقُوَّةٍ      'Hold on with power to the Book!'  
 وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿٩﴾      And We gave him judgement while still a child,  
 13 وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً      and a compassion and purity from Us.  
 وَكَانَ تَقِيًّا ﴿١٠﴾      He was Godwary,  
 14 وَرَبًّا بِوَالِدَيْهِ      and good to his parents,  
 وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١١﴾      and was not self-willed or disobedient.  
 15 وَسَلَامٌ عَلَيْهِ      Peace be to him,  
 يَوْمَ وُلِدَ      the day he was born,  
 وَيَوْمَ يَمُوتُ      and the day he dies,  
 وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٢﴾      and the day he is raised alive!
- 16 وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ      And *mention* in the Book Mary,  
 إِذْ أَنْتَبَدَتْ مِنْ أَهْلِهَا      when she withdrew from her family

- مَكَانًا شَرْقِيًّا ﴿١٦﴾  
 17 فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا  
 فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا  
 فَتَمَثَّلَ لَهَا  
 بَشَرًا سَوِيًّا ﴿١٧﴾  
 18 قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ  
 مِنْكَ  
 إِنَّ كُنْتُ تَقِيًّا ﴿١٨﴾  
 19 قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ  
 لِأَهَبَ لِكَ غُلَامًا زَكِيًّا ﴿١٩﴾  
 20 قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ  
 وَلَمْ يَمَسَّ سِنِي بِشَرًّا  
 وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾  
 21 قَالَ كَذَلِكَ  
 قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ  
 وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ  
 وَرَحْمَةً مِنَّا  
 وَكَانَ أَمْرًا مَقْضِيًّا ﴿٢١﴾ \*  
 22 فَحَمَلَتْهُ  
 فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾  
 23 فَأَجَاءَهَا الْمَخَاضُ  
 إِلَى جِذْعِ النَّخْلَةِ  
 قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا  
 وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾  
 24 فَنَادَاهَا مِنْ تَحْتِهَا  
 أَلَا تَحْزَنِي  
 قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾  
 25 وَهَزِيْزَ إِلَيْكَ بِجِذْعِ النَّخْلَةِ
- to an easterly place.  
 Thus did she seclude herself from them,  
 whereupon We sent to her Our Spirit<sup>1</sup>  
 and he became incarnate for her  
 as a well-proportioned human.  
 She said, 'I seek the protection of the All-beneficent  
 from you,  
 should you be Godwary!'  
 He said, 'I am only a messenger of your Lord  
 that I may give you a pure son.'  
 She said, 'How shall I have a child  
 seeing that no human being has ever touched me,  
 nor have I been unchaste?'  
 He said, 'So shall it be.  
 Your Lord says, "It is simple for Me."  
 And so that We may make him a sign for mankind  
 and a mercy from Us,  
 and it is a matter [already] decided.'  
 Thus she conceived him,  
 then withdrew with him to a distant place.  
 The birth pangs brought her  
 to the trunk of a date palm.  
 She said, 'I wish I had died before this  
 and become a forgotten thing, beyond recall.'  
 Thereupon he<sup>2</sup> called her from below her [saying,]  
 'Do not grieve!  
 Your Lord has made a spring to flow at your feet.  
 Shake the trunk of the palm tree,

<sup>1</sup> That is, Gabriel (جبرائيل).

<sup>2</sup> That is, the angel Gabriel, or the baby Jesus, whom she was carrying in her belly.

- مُسْقِطَ عَلَيْكَ رَطْبًا جَنِينًا ﴿٢٥﴾  
 فَكُلْ وَاشْرَبْ وَقَرِّبْ عَيْنًا 26 Eat, drink, and be comforted.  
 فَإِذَا تَرِيتَ مِنَ الْبَشَرِ أَحَدًا  
 فَقُولِ  
 إِنَّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا  
 فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾  
 فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ 27 Then carrying him she brought him to her people.  
 قَالُوا يَنْمَرِيْمُ  
 لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾  
 يَتَّخَذُ هُرُونَ 28 They said, 'O Mary,  
 مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ  
 وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾  
 فَأَشَارَتْ إِلَيْهِ 29 you have certainly come up with an odd thing!  
 قَالُوا كَيْفَ نُكَلِّمُ  
 مَنْ كَانَ فِي الْأَمْهَدِ صَبِيًّا ﴿٢٩﴾  
 قَالَ إِنِّي عَبْدُ اللَّهِ 30 O sister of Aaron [’s lineage]!  
 ءَاتَنِي الْكِتَابَ  
 وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾  
 وَجَعَلَنِي مُبَارَكًا 31 Your father was not an evil man,  
 أَيْنَ مَا كُنْتُ  
 وَأَوْصَانِي بِالصَّلَاةِ  
 وَالزَّكَاةِ  
 مَا دُمْتُ حَيًّا ﴿٣١﴾  
 وَرَبًّا بِوَالِدَاتِي 32 nor was your mother unchaste.’  
 وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾  
 وَالسَّلَامُ عَلَيَّ 33 Thereat she pointed to him.  
 يَوْمَ وُلِدْتُ  
 وَيَوْمَ أُمُوتُ  
 وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾  
 ذَلِكَ عِيسَى ابْنُ مَرْيَمَ 34 They said, 'How can we speak  
 to one who is yet a baby in the cradle?'  
 He said, 'Indeed I am a servant of Allah!  
 He has given me the Book  
 and made me a prophet.  
 He has made me blessed,  
 wherever I may be,  
 and He has enjoined me to [maintain] the prayer  
 and to [pay] the *zakāt*  
 as long as I live,  
 and to be good to my mother,  
 and He has not made me self-willed and wretched.  
 Peace is to me  
 the day I was born,  
 and the day I die,  
 and the day I am raised alive.’  
 That is Jesus, son of Mary,

- قَوْلَ الْحَقِّ  
 الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾  
 مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ  
 سُبْحَانَهُ  
 إِذَا قَضَىٰ أَمْرًا  
 فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾  
 وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ  
 فَاعْبُدُوهُ  
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾  
 فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ  
 فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
 مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ ﴿٣٨﴾  
 أَسْمِعْ يَوْمَ  
 وَأُبَصِّرْ  
 يَوْمَ يَأْتُونَنَا  
 لَكِنَ الظَّالِمُونَ الْيَوْمَ  
 فِي ضَلَالٍ مُبِينٍ ﴿٣٩﴾  
 وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ  
 إِذْ قُضِيَ الْأَمْرُ  
 وَهُمْ فِي غَفْلَةٍ  
 وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾  
 إِنَّا نَحْنُ نَرِثُ الْأَرْضَ  
 وَمَنْ عَلَيْهَا  
 وَإِلَيْنَا يُرْجَعُونَ ﴿٤١﴾  
 وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ  
 إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٢﴾  
 إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ  
 لِمَ تَعْبُدُ
- a Word of the Real  
 concerning whom they are in doubt.  
 35 It is not for Allah to take a son.  
 Immaculate is He!  
 When He decides on a matter,  
 He just says to it, 'Be!' and it is.  
 36 'Indeed Allah is my Lord and your Lord.  
 So worship Him.  
 This is a straight path.'  
 37 But the factions differed among themselves.  
 So woe to the faithless  
 at the scene of a tremendous day.  
 38 How well they will hear  
 and how well they will see  
 on the day when they come to Us!  
 But today the wrongdoers are  
 in manifest error.  
 39 Warn them of the Day of Regret,<sup>1</sup>  
 when the matter will be decided,  
 while they are [yet] heedless  
 and do not have faith.  
 40 Indeed We shall inherit the earth  
 and whoever there is on it,  
 and to Us they shall be brought back.  
 41 And mention in the Book Abraham.  
 Indeed he was a truthful one, a prophet.  
 42 When he said to his father, 'Father!  
 Why do you worship

<sup>1</sup> Another name for the Day of Judgement.

- مَا لَا يَسْمَعُ وَلَا يُبْصِرُ  
وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾
- 43 Father!  
Indeed a knowledge has already come to me  
which has not come to you.  
So follow me that I may guide you to a right path.
- يَتَأْتِيَ 44 Father!  
Do not worship Satan.  
Indeed Satan is disobedient to the All-beneficent.
- يَتَأْتِيَ 45 Father!  
I am indeed afraid  
that a punishment from the All-beneficent will befall you,  
and you will become Satan's accomplice.'
- قَالَ 46 He said,  
'Abraham! Are you renouncing my gods?  
If you do not relinquish, I will stone you.  
Keep away from me for a long while.'
- قَالَ سَلِّمْ عَلَيْكَ 47 He said, 'Peace be to you!  
I shall plead with my Lord to forgive you.  
Indeed He is gracious to me.
- وَأَعْتَزُّكُمْ 48 I dissociate myself from you  
and whatever you invoke besides Allah.  
I will supplicate my Lord.  
Hopefully, I will not be  
disappointed in supplicating my Lord.'
- فَلَمَّا أَعْتَرَهُمْ 49 So when he had left them  
and what they worshipped besides Allah,  
We gave him Isaac and Jacob,  
and each We made a prophet.

<sup>1</sup> That is, 'Go away. Stop annoying me.'

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا 50 And We gave them out of Our mercy,  
وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ and conferred on them a worthy and lofty repute.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ 51 And *mention* in the Book Moses.

إِنَّهُ كَانَ مُخْلِصًا 3 Indeed he was exclusively dedicated [to Allah],  
وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾ and an apostle and a prophet.

وَنَدَيْنَاهُ 52 We called him  
مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ 3 from the right side of the Mount  
وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾ and We drew him near for confidential discourse.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا 53 And We gave him out of Our mercy  
أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ his brother Aaron, a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ 54 And *mention* in the Book Ishmael.

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ 3 Indeed he was true to his promise,  
وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ and an apostle and a prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ 55 He used to bid his family to [maintain] the prayer  
وَالزَّكَاةِ 3 and to [pay] the *zakāt*,  
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ and was pleasing to his Lord.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ 56 And *mention* in the Book Idrīs.

إِنَّهُ كَانَ صَادِقًا نَبِيًّا ﴿٥٦﴾ 3 Indeed he was a truthful one, a prophet,  
وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٦﴾ 37 and We raised him to a station exalted.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ 58 They are the ones whom Allah has blessed  
مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ 3 from among the prophets of Adam's progeny,  
وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ 3 and from [the progeny of] those We carried with Noah,  
وَمِنَ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ 3 and from among the progeny of Abraham and Israel,  
وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا 3 and from among those We guided and chose.

إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرِّحْمَنِ 3 When the signs of the All-beneficent were recited to them,  
خَرُّوا سُجَّدًا وَسَبَّحُوا ﴿٥٨﴾ \* they would fall down weeping in prostration.

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ 59 But they were succeeded by an evil posterity

- أَصَاغُوا الصَّلَاةَ  
وَاتَّبَعُوا الشَّهَوَاتِ  
فَسَوْفَ يَلْقَوْنَ غِيًّا ﴿٥٧﴾  
إِلَّا مَنْ تَابَ وَءَامَنَ  
وَعَمِلَ صَالِحًا  
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ  
وَلَا يُظْلَمُونَ شَيْئًا ﴿٥٨﴾  
جَنَّاتِ عَدْنِ الَّتِي وَعَدَ الرَّحْمَنُ  
عِبَادَهُ بِالْغَيْبِ  
إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٥٩﴾  
لَا يَسْمَعُونَ فِيهَا لَغْوًا  
إِلَّا سَلَامًا  
وَهُمْ رَزَقَهُمْ فِيهَا  
بُكْرَةً وَعَشِيًّا ﴿٦٠﴾  
تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ  
مِنَ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦١﴾
- 60 who neglected the prayer,  
and followed [their base] appetites.  
So they will soon encounter [the reward of] perversity,  
barring those who repent, believe,  
and act righteously.  
Such will enter paradise,  
and they will not be wronged in the least.  
61 Gardens of Eden promised by the All-beneficent  
to His servants, [while they were still] unseen.  
Indeed His promise is bound to come to pass.  
62 Therein they will not hear vain talk,  
but only 'Peace!'  
And therein they will have their provision  
morning and evening.  
63 This is the paradise We will give as inheritance  
to those of Our servants who are Godwary.
- 64 وَمَا نَنْزِلُ  
إِلَّا بِأَمْرِ رَبِّكَ  
لَهُ مَا بَيْنَ أَيْدِينَا  
وَمَا خَلْفَنَا  
وَمَا بَيْنَ ذَٰلِكَ  
وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٢﴾  
رَبُّ السَّمٰوٰتِ وَالْأَرْضِ  
وَمَا بَيْنَهُمَا  
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ  
هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٣﴾
- 64 'We do not descend  
except by the command of *your* Lord.  
To Him belongs whatever is before us  
and whatever is behind us  
and whatever is in between that,  
and *your* Lord is not forgetful.  
65 The Lord of the heavens and the earth  
and whatever is between them.  
So *worship* Him and *be steadfast* in His worship.  
Do *you* know anyone who could be His namesake?'
- 66 وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِثُّ  
لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٤﴾
- 66 Man says, 'Shall I, when I have died,  
be brought forth alive?'

- 67 Does not man remember  
 that We created him before  
 when he was nothing?  
 وَأَوَّلًا يَذْكُرُ الْإِنْسَانَ  
 أَنَا خَلَقْنَاهُ مِنْ قَبْلُ  
 وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾
- 68 By your Lord, We will surely gather them  
 and the devils;  
 then We will surely bring them up around hell  
 [scrambling] on their knees.<sup>1</sup>  
 ثُمَّ لَنَحْضُرَنَّهُمْ حَوْلَ جَهَنَّمَ  
 جِثِيًّا ﴿٦٨﴾
- 69 Then from every group We shall draw  
 whichever of them  
 was more defiant to the All-beneficent.  
 ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ  
 أَيُّهُمْ  
 أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾
- 70 Then surely We will know best  
 those who deserve most to enter it.  
 ثُمَّ لَنَعْلَمَنَّ  
 بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾
- 71 There is none of you but will come to it:<sup>2</sup>  
 a [matter that is a] decided certainty with *your* Lord.  
 كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾
- 72 Then We will deliver those who are Godway,  
 and leave the wrongdoers in it, fallen on their knees.  
 ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا  
 وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾
- 73 When Our manifest signs are recited to them,  
 the faithless say to the faithful,  
 ‘Which of the two sides is superior in station<sup>3</sup>  
 and better with respect to company?’<sup>4</sup>  
 وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ  
 قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا  
 أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا  
 وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾
- 74 How many a generation We have destroyed before them,  
 who were superior in furnishings and appearance!  
 وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ  
 هُمْ أَحْسَنُ أَثْنًا وَرَءِيًّا ﴿٧٤﴾
- 75 *Say*, ‘Whoever abides in error,  
 the All-beneficent shall prolong his respite  
 until they sight what they have been promised:  
 either punishment, or the Hour.’  
 قُلْ مَنْ كَانَ فِي الضَّلَالَةِ  
 فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا  
 حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ  
 إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ﴿٧٥﴾

<sup>1</sup> Or ‘in groups.’

<sup>2</sup> That is, they will approach it, without entering it.

<sup>3</sup> Or ‘superior with respect to dwelling.’

<sup>4</sup> Or ‘better with respect to gatherings.’

- فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا  
وَأَضْعَفُ جُنْدًا ﴿٧٥﴾  
76 Allah enhances in guidance those who are [rightly] guided,  
and lasting righteous deeds  
are better with *your* Lord in reward,  
and better at the return [to Allah].
- وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى  
وَالْبَاقِيَتُ الصَّالِحَاتُ  
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا  
وَخَيْرٌ مَرَدًّا ﴿٧٦﴾  
77 Have *you* not regarded him who defies Our signs,  
and says, 'I will surely be given wealth and children'?
- أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا  
وَقَالَ لَأَوْتِينَ مَالًا وَوَلَدًا ﴿٧٧﴾  
78 Has he come to know the Unseen,  
or taken a promise from the All-beneficent?
- أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا  
كَلَّا سَنَكْتُبُ مَا يَقُولُ  
وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٨﴾  
79 No indeed! We will write down what he says,  
and We will prolong his punishment endlessly.
- وَنَرِيَّهُ مَا يَقُولُ  
وَيَأْتِينَا فَرْدًا ﴿٧٩﴾  
80 We shall take over from him what he talks about,<sup>1</sup>  
and he will come to Us alone.
- وَأَتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً  
لِيَكُونُوا لَهُمْ عِزًّا ﴿٨٠﴾  
81 They have taken gods besides Allah  
that they may be a [source of] might to them:
- كَلَّا 82 No Indeed!  
سَيَكْفُرُونَ بِعِبَادَتِهِمْ  
وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨١﴾  
83 Have *you* not regarded  
that We unleash the devils  
upon the faithless  
to urge them impetuously?
- أَنَا أَرْسَلْنَا الشَّيَاطِينَ  
عَلَى الْكَافِرِينَ  
تُؤْذِهِمْ أَزًّا ﴿٨٢﴾  
84 So *do not make haste* against them;  
indeed We are counting<sup>2</sup> for them, a counting [down].
- فَلَا تَعْجَلْ عَلَيْهِمْ  
إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٣﴾  
85 The day We shall gather the Godway  
toward the All-beneficent, on mounts,<sup>3</sup>

<sup>1</sup> That is, 'He will depart unaccompanied from the world, leaving in Our possession the wealth and children that he talks about.'

<sup>2</sup> That is, the number of their breaths.

<sup>3</sup> Or 'as incoming guests.'

- 86 and drive the guilty  
 وَتُسُوقُ الْمُجْرِمِينَ ٨٦  
 as a thirsty herd towards hell.  
 إِلَىٰ جَهَنَّمَ وِرْدًا ٨٦  
 87 No one will have the power to intercede [with Allah],  
 لَا يَمْلِكُونَ الشَّفَعَةَ ٨٧  
 except for him who has taken  
 إِلَّا مَن آخَذَ ٨٧  
 a covenant with the All-beneficent.  
 عِنْدَ الرَّحْمَنِ عَهْدًا ٨٧
- 88 They say, ‘The All-beneficent has taken a son!’  
 وَقَالُوا أَخَذَ الرَّحْمَنُ وَلَدًا ٨٨  
 89 You have certainly advanced something hideous!  
 لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ٨٩  
 90 The heavens are about to be rent apart at it,  
 تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ ٩٠  
 the earth to split open,  
 وَتَشَقُّ الْأَرْضُ ٩٠  
 and the mountains to collapse into bits,  
 وَتَخْرُ الْجِبَالُ هَدًّا ٩٠  
 91 that they should ascribe a son to the All-beneficent!  
 أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا ٩١  
 92 It does not behoove the All-beneficent  
 وَمَا يَنْبَغِي لِلرَّحْمَنِ ٩٢  
 to take a son.  
 أَن يَتَّخِذَ وَلَدًا ٩٢  
 93 There is none in the heavens and the earth  
 إِن كُلُّ مَن فِي السَّمَوَاتِ وَالْأَرْضِ ٩٣  
 but he comes to the All-beneficent as a servant.  
 إِلَّا آتَى الرَّحْمَنِ عَبْدًا ٩٣  
 94 Certainly He has counted them [all]  
 لَقَدْ أَحْصَاهُمْ ٩٤  
 and numbered them precisely,  
 وَعَدَّهُمْ عَدًّا ٩٤  
 95 and each of them will come to Him  
 وَكُلُّهُمْ آتِيهِ ٩٥  
 alone on the Day of Resurrection.  
 يَوْمَ الْقِيَامَةِ فَرْدًا ٩٥  
 96 Indeed those who have faith and do righteous deeds  
 إِن الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ٩٦  
 —the All-beneficent will endear them [to His creation].  
 سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ٩٦  
 97 Indeed We have made it simple in *your* language  
 فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ ٩٧  
 so that *you* may give good news thereby to the Godway  
 لِتُبَشِّرَ بِهِ الْمُتَّقِينَ ٩٧  
 and *warn* with it a disputatious lot.  
 وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ٩٧  
 98 How many a generation We have destroyed before them!  
 وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ ٩٨  
 Can *you* descry any one of them,  
 هَلْ نَحِيسُ مِنْهُمْ مِّنْ أَحَدٍ ٩٨  
 or hear from them so much as a murmur?  
 أَوْ تَسْمَعُ لَهُمْ رِكْرًا ٩٨

## سُورَةُ طٰهٍ

## 20. SŪRAT ṬĀ HĀ

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- طه 1 *Tā Hā!*  
 2 مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ  
 لِنَشْفِيَ 3 that *you* should be miserable,  
 إِلَّا تَذَكْرَةً 3 but only as an admonition  
 لِمَنْ خَشِيَ 4 to him who fears [his Lord].  
 تَنْزِيلًا مِّنْ 4 A sending down [of the Revelation] from Him  
 خَلَقَ الْأَرْضَ 4 who created the earth  
 وَالسَّمَوَاتِ الْعُلَى 4 and the lofty heavens  
 5 —the All-beneficent, settled on the Throne.  
 6 لَهُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ 6 To Him belongs whatever is in the heavens  
 وَمَا بَيْنَهُمَا 6 and whatever is on the earth,  
 وَمَا تَحْتَ الثَّرَى 6 and whatever is between them,  
 7 وَإِنْ جَهَرَ بِالْقَوْلِ 7 Whether you speak loudly [or in secret tones]  
 فَإِنَّهُ يَعْلَمُ السِّرَّ 7 He indeed knows the secret  
 وَأَخْفَى 7 and what is still more hidden.  
 8 اللَّهُ لَا إِلَهَ إِلَّا هُوَ 8 Allah—there is no god except Him—  
 لَهُ الْأَسْمَاءُ الْحُسْنَى 8 to Him belong the Best Names.
- 9 وَهَلْ أَتَاكَ حَدِيثُ مُوسَى 9 Did the story of Moses come to *you*,  
 10 إِذْ رَأَى نَارًا 10 when he sighted a fire,  
 فَقَالَ لِأَهْلِهِ امْكُثُوا 10 and said to his family, ‘Wait!’

<sup>1</sup> Like *Yā Sīn*, *Tā Hā* is said to be one of the names of the Prophet (s). *Ma‘ānī al-akhbār*, p. 22.

- إِنِّي ءَانَسْتُ نَارًا  
لَعَلِّي ءَاتِيكُمْ مِنْهَا بِقَبَسٍ  
أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾
- 11 So when he came to it,  
he was called, ‘O Moses!  
Indeed I am your Lord!  
So take off your sandals.  
You are indeed in the sacred valley of Ṭuwā.
- 12 إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى  
وَأَنَا آخَرْتُكَ  
فَاسْتَمِعْ لِمَا يُوحَى ﴿١١﴾
- 13 I have chosen you;  
so listen to what is revealed.  
Indeed I am Allah  
—there is no god except Me.  
So worship Me,  
and maintain the prayer for My remembrance.
- 14 إِنَّ السَّاعَةَ ءَاتِيَةٌ  
أَكَادُ أُخْفِيهَا  
لِنُجْزِي كُلَّ نَفْسٍ  
بِمَا تَسْعَى ﴿١٢﴾
- 15 So do not let yourself be distracted from it  
by those who do not believe in it  
and who follow their desires,  
lest you should perish.’
- 16 فَتَرَدَّى ﴿١٣﴾  
وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَىٰ ﴿١٤﴾
- 17 ‘Moses, what is that in your right hand?’  
He said, ‘It is my staff.  
I lean upon it,  
and with it I beat down leaves for my sheep;  
and I have other uses for it.’
- 18 قَالَ فِيهَا مَغَارِبٌ أُخْرَىٰ ﴿١٥﴾  
قَالَ أَلْفَهَا يَمُوسَىٰ ﴿١٦﴾
- 19 He said, ‘Moses, throw it down.’  
So he threw it down,  
and behold, it was a snake, moving swiftly.
- 20 فَأَلْقَنَهَا ﴿١٧﴾  
فَإِذَا هِيَ حَيَّةٌ تَسْعَى ﴿١٨﴾

- 21 He said, 'Take hold of it, and do not fear.  
We will restore it to its former state.
- 22 Now clasp your hand to your armpit:  
it will emerge white, without any fault.  
[This is yet] another sign,  
that We may show you some of Our great signs.
- 23 Go to Pharaoh.  
He has indeed rebelled.'
- 25 He said, 'My Lord!  
Open my breast for me.  
Make my affair easy for me.
- 27 Remove the hitch from my tongue,<sup>1</sup>  
[so that] they may understand my discourse.
- 29 Appoint for me a minister from my family,  
Aaron, my brother.
- 31 Strengthen my back through him,<sup>2</sup>  
and make him my associate in my affair,  
so that we may glorify You greatly,  
and remember You greatly.
- 35 Indeed You see us best.'
- 36 He said,  
'Moses, your request has been granted!  
Certainly, We have done you a favour another time,  
when We revealed to your mother  
whatever was revealed:  
"Put him in the casket,  
and cast it into the river.  
Then the river will cast it on the bank,

<sup>1</sup> That is, 'Grant me clarity of speech.'

<sup>2</sup> That is, 'reinforce my strength through him.'

- يَأْخُذُهُ عَدُوٌّ لِّي  
وَعَدُوٌّ لَهُ<sup>٤٠</sup>
- and he shall be picked up by an enemy of Mine  
and an enemy of his.”
- وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي  
وَلِتُصْنَعَ عَلَيَّ عَيْنِي ﴿٤١﴾
- And I cast upon you a love from Me,<sup>1</sup>  
and that you might be reared under My eyes.
- إِذْ تَمْشِي أُخْتُكَ 40  
فَتَقُولُ  
هَلْ أَذُكُرُّ عَلَىٰ مَن يَكْفُلُهُ<sup>٤١</sup>
- When your sister walked up [to Pharaoh’s palace]  
saying,  
“Shall I show you someone who will take care of him?”
- فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ  
كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ<sup>٤٢</sup>
- Then We restored you to your mother,  
that she might be comforted and not grieve.
- وَقَتَلْتَ نَفْسًا  
فَتَجِيبْنَاكَ مِنَ الْغَمِّ  
وَفَتَنَّاكَ فُتُونًا<sup>٤٣</sup>
- Then you slew a soul,  
whereupon We delivered you from anguish,  
and We tried you with various ordeals.
- فَلَبِثْتَ سِنِينَ  
فِي أَهْلِ مَدْيَنَ  
ثُمَّ جِئْتَ عَلَيَّ قَدَرٍ يَمُوسَىٰ ﴿٤٤﴾
- Then you stayed for several years  
among the people of Midian.  
Then you turned up as ordained, O Moses!
- وَأَصْطَفَيْتُكَ لِتَفْسِي 41  
أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي  
وَلَا تَبِينَا فِي ذِكْرِي ﴿٤٢﴾
- And I chose you for Myself.  
Go ahead, you and your brother, with My signs  
and do not flag in My remembrance.
- أَذْهَبَا إِلَىٰ فِرْعَوْنَ  
إِنَّهُ طَغَىٰ ﴿٤٣﴾
- Let the two of you go to Pharaoh.  
Indeed he has rebelled.
- فَقُولَا لَهُ قَوْلًا لَّيِّنًا  
لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾
- Speak to him in a soft manner;  
maybe he will take admonition or fear.’
- قَالَا رَبَّنَا 45  
إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا  
أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾
- The two of them said, ‘Our Lord!  
We are indeed afraid that he will forestall us  
or will overstep the bounds.’
- قَالَ لَا تَخَافَا 46  
إِنِّي مَعَكُمَا  
أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾
- He said, ‘Do not be afraid,  
for I will be with the two of you,  
hearing and seeing [whatever happens].’
- فَأْتِيَاهُ فَقُولَا 47
- So approach him and say,

<sup>1</sup> That is, ‘I made you endearing’ (to people, or to Allah).

- إِنَّا رَسُولَا رَبِّكَ  
فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ  
وَلَا تُعَذِّبْهُمْ  
قَدْ جِئْنَاكَ  
بِآيَةٍ مِنْ رَبِّكَ  
وَأَسَلْنَا عَلَى  
مَنْ اتَّبَعَ الْهُدَى ﴿٤٧﴾  
إِنَّا قَدْ أُوحِيَ إِلَيْنَا  
أَنَّ الْعَذَابَ عَلَى  
مَنْ كَذَّبَ وَتَوَلَّى ﴿٤٨﴾  
قَالَ فَمَنْ رَبُّكُمَا يَمُوسَىٰ ﴿٤٩﴾  
قَالَ رَبُّنَا الَّذِي  
أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ  
ثُمَّ هَدَىٰ ﴿٥٠﴾  
قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾  
قَالَ عَلِمَهَا عِنْدَ رَبِّي  
فِي كِتَابٍ  
لَّا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا  
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ  
أَنْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ ﴿٥٣﴾  
كُلُوا وَارْعَوْا أَنْعَامَكُمْ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّأُولِي النُّهَىٰ ﴿٥٤﴾ \*  
مِنْهَا خَلَقْنَاكُمْ  
وَفِيهَا نُعِيدُكُمْ  
وَمِنْهَا نُخْرِجُكُمْ  
تَارَةً أُخْرَىٰ ﴿٥٥﴾
- “We are the apostles of your Lord.  
Let the Children of Israel go with us,  
and do not torture them!  
We certainly bring you  
a sign from your Lord,  
and may peace be upon  
him who follows guidance!  
Indeed it has been revealed to us  
that the punishment shall befall  
those who deny and turn their backs [on us].”  
He said, ‘Who is your Lord, Moses?’  
He said, ‘Our Lord is He  
who gave everything its creation  
and then guided it.’  
He said, ‘What about the former generations?’  
He said, ‘Their knowledge is with my Lord,  
in a Book.  
My Lord neither makes any error nor forgets.’  
He who made the earth for you a cradle,  
and in it threaded for you ways,  
and sent down water from the sky,  
and with it We brought forth  
various kinds of vegetation.  
‘Eat and pasture your cattle.’  
There are indeed signs in that  
for those who have sense.  
From it did We create you,  
into it shall We return you,  
and from it shall We bring you forth  
another time.

- 56 Certainly We showed him all Our signs.  
 وَلَقَدْ أَرْسَلْنَا إِلَيْهِ آيَاتِنَا كُلَّهَا  
 فَكَذَّبَ وَأَبَى ﴿٥٦﴾  
 But he denied [them] and refused [to believe them].
- 57 He said, 'Have you come to us,  
 قَالَ أَجِئْتَنَا  
 لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى ﴿٥٧﴾  
 Moses, to expel us from our land with your magic?  
 فَلَمَّا تَبَيَّنَكَ بِسِحْرٍ مِثْلِهِ ۗ  
 58 Yet we [too] will bring you a magic like it!  
 فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا  
 لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ  
 مَكَانًا سُوًى ﴿٥٨﴾  
 So fix a tryst between us and you,  
 which neither we shall fail nor you,  
 at a middle place.'<sup>1</sup>
- 59 He said, 'Your tryst shall be the Day of Adornment,  
 قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ  
 وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾  
 and let the people be assembled in early forenoon.'  
 فَتَوَلَّى فِرْعَوْنُ  
 60 Then Pharaoh withdrew [to consult privately],  
 فَجَمَعَ كَيْدَهُ  
 ثُمَّ أَتَى ﴿٦٠﴾  
 summoned up his guile,  
 and then arrived [at the scene of the contest].
- 61 Moses said to them, 'Woe to you!  
 قَالَ لَهُمْ مُوسَى وَيْلَكُمْ  
 لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا  
 فَيَسْحَاحَكُمْ بِعَذَابٍ  
 وَقَدْ حَاطَ مِنْ أَفْتَرَى ﴿٦١﴾  
 Do not fabricate a lie against Allah,  
 lest He should annihilate you with a punishment.  
 Whoever fabricates lies certainly fails.'
- 62 So they disputed their matter among themselves,  
 فَتَنَزَعُوا أَمْرَهُم بَيْنَهُمْ  
 وَأَسْرَأُوا النَّجْوَى ﴿٦٢﴾  
 and kept their confidential talks secret.
- 63 They said, 'These two are indeed magicians  
 قَالُوا إِنَّ هَٰذَيْنِ لَسِحْرَانِ  
 يُرِيدَانِ أَنْ يُخْرِجَاكَ  
 مِنْ أَرْضِكُمْ بِسِحْرِهِمَا  
 وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّى ﴿٦٣﴾  
 who intend to expel you  
 from your land with their magic,  
 and to abolish your excellent tradition!<sup>2</sup>
- 64 So summon up your ingenuity,  
 فَأَجْمِعُوا كَيْدَكُمْ  
 ثُمَّ آتُوا صَفًّا  
 وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ أَسْتَعْلَى ﴿٦٤﴾  
 then come in ranks.  
 Today he who has the upper hand will be saved!'
- 65 They said, 'O Moses!  
 قَالُوا يَا مُوسَى  
 إِمَّا أَنْ تُلْقَى  
 65 They said, 'O Moses!  
 Either you will throw down,

<sup>1</sup> Or 'at a neutral location,' or 'on a level ground.'

<sup>2</sup> Cf. 40:26.

- وَأَمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٦٥﴾  
 قَالَ بَلْ أَلْقُوا 66 He said, 'Rather you throw down first.'  
 فَإِذَا حِبَاهُمْ وَعَصِيهِمْ يُخِيلُ إِلَيْهِ  
 مِنْ سِحْرِهِمْ  
 أَنهٓا تَسْعَى ﴿٦٦﴾ Behold, their ropes and staffs appeared to him  
 by their magic  
 to wriggle swiftly.
- فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى ﴿٦٧﴾ 67 Then Moses felt a fear within his heart.  
 قُلْنَا لَا تَخَفْ 68 We said, 'Do not be afraid.'  
 إِنَّكَ أَنْتَ الْأَعْلَى ﴿٦٨﴾ Indeed you will have the upper hand.  
 وَأَلْقِ مَا فِي يَمِينِكَ 69 Throw down what is in your right hand,  
 تَلْقَفَ مَا صَنَعُوا and it will swallow what they have conjured.  
 إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ  
 وَلَا يُفْلِحُ السَّاحِرُ  
 حَيْثُ أَتَى ﴿٦٩﴾ What they have conjured is only a magician's trick,  
 and the magician does not fare well  
 wherever he may show up.'
- فَأَلْقَى السَّحْرَةَ سُجَّدًا 70 Thereat the magicians fell down prostrating.  
 قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ  
 وَمُوسَى ﴿٧٠﴾ They said, 'We have believed in the Lord of Aaron  
 and Moses!'  
 قَالَ ءَامَنْتُمْ لَهُ 71 He said, 'Do you profess faith in Him  
 before I may permit you?  
 قَبْلَ أَنْ ءَاذَنَ لَكُمْ  
 إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ  
 فَلَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ  
 مِنْ خِلْفٍ  
 وَلَا صَلْبِنُكُمْ فِي جُدُوعِ النَّخْلِ  
 وَلَتَعْلَمَنَّ  
 أَيُّنَا أَشَدُّ عَذَابًا  
 وَأَبْقَى ﴿٧١﴾ He is indeed your chief who has taught you magic!  
 Surely I will cut off your hands and feet  
 from opposite sides,  
 and I will crucify you on the trunks of palm trees.  
 So you will know  
 which of us can inflict a punishment severer  
 and more lasting.'
- قَالُوا لَنْ نُؤْتِرَكَ 72 They said, 'We will never prefer you  
 عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ  
 وَالَّذِي فَطَرَنَا  
 فَاقْضِ مَا أَنْتَ قَاضٍ  
 إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ to the manifest proofs which have come to us  
 and [to] Him who originated us.  
 Decide whatever you may.  
 You can only decide about the life of this world.

- 73 إِنَّا ءَامَنَّا بِرَبِّنَا  
لِيَغْفِرَ لَنَا خَطِيئَتَنَا  
وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ  
وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٣﴾
- 74 إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا  
فَإِنَّ لَهُ جَهَنَّمَ  
لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾
- 75 وَمَن يَأْتِهِ مُؤْمِنًا  
قَدْ عَمِلَ الصَّالِحَاتِ  
فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾
- 76 جَنَّاتُ عَدْنٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا  
وَذَٰلِكَ جَزَاءُ مَن تَزَكَّى ﴿٧٦﴾
- 77 وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ  
أَنْ أَسْرِ بِعِبَادِي  
فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا  
لَّا تَخَافُ دَرْكًا  
وَلَا تَحْشَىٰ ﴿٧٧﴾
- 78 فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ  
فَغَشَّيْهِمْ  
مِّنَ اللَّيْلِ مَا عَاشَيْهِمْ ﴿٧٨﴾
- 79 وَأَصْلَ فِرْعَوْنُ قَوْمَهُ  
وَمَا هَدَىٰ ﴿٧٩﴾
- 80 يَا بَنِي إِسْرَائِيلَ  
قَدْ أَخْرَجْنَاكَم مِّنْ عَدُوِّكُمْ  
وَوَاعَدْنَاكُمْ  
جَانِبَ الطُّورِ الْأَيْمَنِ  
وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ﴿٨٠﴾
- 81 كُلُوا مِمَّا رَزَقْنَاكُمْ
- We have indeed believed in our Lord  
that He may forgive us our iniquities  
and the magic you compelled us to perform.  
Allah is better and more lasting.’  
Whoever comes to his Lord laden with guilt,  
indeed for him shall be hell  
where he will neither live nor die.  
But whoever comes to Him with faith  
and he has done righteous deeds,  
for such shall be the highest ranks  
—the Gardens of Eden,  
with streams running in them,  
to abide in them [forever],  
and that is the reward of him who keeps pure.  
Certainly We revealed to Moses,  
[saying], ‘Take My servants on a journey by night.  
Then strike out for them a dry path through the sea.  
Do not be afraid of being overtaken,  
and have no fear [of getting drowned].  
Then Pharaoh pursued them with his troops,  
whereat they were engulfed  
by what engulfed them of the sea.  
Pharaoh led his people astray  
and did not guide them.  
O Children of Israel!  
We delivered you from your enemy,  
and We appointed with you a tryst  
on the right side of the Mount  
and We sent down to you manna and quails:  
‘Eat of the good things We have provided you,

وَلَا تَطْعَوْا فِيهِ  
فِيَجَلَّ عَلَيْكُمْ غَضَبِي  
وَمَنْ يَخْلَلْ عَلَيْهِ غَضَبِي  
فَقَدْ هَوَىٰ ﴿٢٤﴾  
وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ  
وَوَآمَنَ وَعَمِلَ صَالِحًا  
ثُمَّ آهْتَدَىٰ ﴿٢٥﴾ \*

but do not overstep the bounds therein,  
lest My wrath should descend on you.  
And he on whom My wrath descends  
certainly perishes.<sup>1</sup>

82 Indeed I am all-forgiver toward him who repents,  
becomes faithful and acts righteously,  
and then follows guidance.'

﴿٢٦﴾ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٢٦﴾

83 'What has hurried you from your people, O Moses?'

قَالَ هُمْ أُولَاءِ عَلَيَّ أَتْرَىٰ  
وَعَجَلْتُ إِلَيْكَ رَبِّ  
لِتَرْضَىٰ ﴿٢٧﴾

84 He said, 'They are close upon my heels,  
and I hurried on to You, my Lord,  
that You may be pleased.'

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ  
مِنْ بَعْدِكَ

85 He said, 'Indeed We tried your people  
in your absence,  
and the Sāmiri<sup>2</sup> has led them astray.'

﴿٢٨﴾ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٢٨﴾  
فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ  
غَضِبِينَ أَسْفًا

86 Thereupon Moses returned to his people,  
indignant and grieved.

قَالَ يَاقَوْمِ  
أَلَمْ يَعْزِمْ عَلَيْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا  
أَفَطَالَ عَلَيْكُمُ الْعَهْدُ  
أَمْ أُرَدْتُمْ

He said, 'O my people!  
Did not your Lord give you a true promise?  
Did the period [of my absence] seem too long to you?  
Or did you desire

أَنْ يَخِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ  
فَأَخْلَفْتُم مَّوْعِدِي ﴿٢٩﴾

that your Lord's wrath should descend on you  
and so you failed your tryst with me?'

﴿٣٠﴾ قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ  
بِمَلِكِنَا

87 They said, 'We did not fail our tryst with you  
of our own accord,

وَلَكِنَّا حُمِلْنَا أَوْزَارًا  
مِّن زِينَةِ الْقَوْمِ  
فَقَدْ فَنَيْهَا

but we were laden with the weight  
of the people's ornaments,  
and we cast them [into the fire]

<sup>1</sup> Or 'falls' (that is, into hell).

<sup>2</sup> Apparently one of the Israelites accompanying Moses ( *أ* ).

- فَكَذَّبَكَ الَّذِي لَمْ يَكُنْ لَكَ الْبَالِغَ ٨٧  
 فَأَخْرَجَ لَهُمْ عَجَلًا 88 Then he produced for them a calf  
 جَسَدًا لَهُ خُورًا —a [lifeless] body with a low—  
 فَقَالُوا هَذَا إِلَهُكُمُ and they said, This is your god  
 وَإِلَهُ مُوسَى and the god of Moses,  
 فَنَسِيَ ٨٨ so he<sup>1</sup> forgot!
- أَفَلَا يَرَوْنَ أَنَّهُ لَا يُجِيبُهُمْ قَوْلًا 89 Did they not see that it did not answer them,  
 وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا ٨٩ nor could it bring them any benefit or harm?  
 وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ 90 Aaron had certainly told them earlier,  
 يَا قَوْمِ ‘O my people!  
 إِنَّمَا تُفْتَنُونَ بِهِ You are only being tested by it.  
 وَإِنَّ رَبَّكُمُ الرَّحْمَنُ Indeed your Lord is the All-beneficent.  
 فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ٩٠ So follow me and obey my command!’
- قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَنكِفِينَ 91 They had said, ‘We will keep on clinging to it  
 حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَى ٩١ until Moses returns to us.’  
 قَالَ يَهْرُونَ 92 He said, ‘O Aaron!  
 مَا مَنَعَكَ What kept you,  
 إِذْ رَأَيْتَهُمْ ضَلُّوا ٩٢ when you saw them going astray,  
 أَأَلَّا تَتَّبِعَنِ 93 from following me?  
 أَفَعَصَيْتَ أَمْرِي ٩٣ Did you disobey my command?’  
 قَالَ يَبْنَؤُومُ 94 He said, ‘O son of my mother!  
 لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي Do not hold my beard or my head!  
 إِنِّي خَشِيتُ أَنْ تَقُولَ I feared lest you should say,  
 فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ “You have caused a rift among the Children of Israel,  
 وَلَمْ تَرْقُبْ قَوْلِي ٩٤ and did not heed my word [of advice].” ’
- قَالَ فَمَا خَطْبُكَ يَسْمِيرِيُّ 95 He said, ‘What is your business, O Sāmiri?’  
 قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ 96 He said, ‘I saw what they did not see.

<sup>1</sup> The pronoun may be taken to refer either to the Sāmiri, concerning whom Allah says that he forgot Moses’ teaching about the worship of the true God, or to Moses, who is said by the Sāmiri to have forgotten and left behind his god—the Golden Calf—and gone out in search of him.

- فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ  
فَنَبَذْتُهَا  
وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٦٦﴾  
قَالَ فَأَذْهَبْ 97  
فَارَبِّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ  
لَا مَسَاسَ  
وَإِنَّ لَكَ مَوْعِدًا  
لَنْ نُخْلِفَهُ  
وَأَنْظُرْ إِلَىٰ إِلٰهِكَ  
الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا  
لَّن نَّحْرِقَهُ  
ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٦٧﴾  
إِنَّمَا إِلٰهُكُمُ اللَّهُ  
الَّذِي لَا إِلٰهَ إِلَّا هُوَ  
وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٦٨﴾
- I took a handful [of dust] from the messenger's trail  
and threw it.  
That is how my soul prompted me.'  
He said, 'Begone!  
It shall be your [lot] throughout life to say,  
"Do not touch me!"  
Indeed there is a tryst for you  
which you will not fail to keep!  
Now look at your god  
to whom you went on clinging.  
We will burn it down  
and then scatter it[s ashes] into the sea.  
Indeed your God is Allah.  
There is no god except Him.  
He embraces all things in [His] knowledge.'
- كَذَلِكَ نَقُصُّ عَلَيْكَ  
مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ  
وَقَدْ ءَاتَيْنَاكَ  
مِنْ لَدُنَّا ذِكْرًا ﴿٦٩﴾  
مَنْ أَعْرَضَ عَنْهُ  
فَإِنَّهُ سَخِمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا ﴿٧٠﴾  
خَالِدِينَ فِيهِ  
وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿٧١﴾  
يَوْمَ يُنْفَخُ فِي الصُّورِ  
وَنُخَشِرُ الْمُجْرِمِينَ يَوْمَئِذٍ  
رُّزُقًا ﴿٧٢﴾  
يَخْفَتُونَ يَخْفَتُونَ  
إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ﴿٧٣﴾
- 99 Thus do We relate to *you*  
some accounts of what is past.  
Certainly We have given *you*  
a Reminder from Ourselves.  
100 Whoever disregards it  
shall bear its onus on the Day of Resurrection,  
101 remaining in it [forever].  
102 Evil is their burden on the Day of Resurrection  
—the day the Trumpet will be blown—  
on that day We shall muster the guilty  
with blind eyes.<sup>1</sup>  
103 They will whisper to one another:  
'You have stayed only for ten [days].'

<sup>1</sup> Literally, 'with blued eyes.' Cf. 17:72, 97; 20:124-125.

- حَنَّ أَعْلَمُ بِمَا يَقُولُونَ 104 We know best what they will say,  
 إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً when the best of them in conduct will say,  
 ۞ إِن لَّبِثْتُمْ إِلَّا يَوْمًا ۞ ‘You stayed only a day!’
- وَسَأَلُونَكَ عَنِ الْجِبَالِ 105 They question *you* concerning the mountains.  
 فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۞ Say, ‘My Lord will scatter them [like dust].’  
 ۞ فَيَذَرُهَا قَاعًا صَفْصَفًا 106 Then He will leave it<sup>1</sup> a level plain.  
 لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا 107 You will not see any crookedness or unevenness in it.  
 ۞ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ 108 On that day they will follow a summoner  
 لَا عِوَجَ لَهُ ۞ in whom there will be no deviousness.  
 وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ ۞ The voices will be muted before the All-beneficent,  
 فَلَا تَسْمَعُ إِلَّا هَمْسًا ۞ and *you* will hear nothing but a murmur.  
 ۞ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفِيعَةُ 109 Intercession will not avail that day  
 إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ ۞ except from him whom the All-beneficent allows  
 وَرَضِيَ لَهُ قَوْلًا ۞ and approves of his word.  
 ۞ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ 110 He knows that which is before them  
 وَمَا خَلْفَهُمْ ۞ and that which is behind them,  
 وَلَا يُحِيطُونَ بِهِ عِلْمًا ۞\* but they cannot comprehend Him in their knowledge.  
 وَعَسَتِ الْوُجُوهُ 111 All faces shall be humbled  
 لِلْحَيِّ الْقَيُّومِ ۞ before the Living One, the All-sustainer,  
 وَقَدْ خَابَ ۞ and he will fail  
 ۞ مَنْ حَمَلَ ظُلْمًا ۞ who bears [the onus of] wrongdoing.  
 ۞ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ 112 But whoever does righteous deeds,  
 وَهُوَ مُؤْمِنٌ ۞ should he be faithful,  
 ۞ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ۞ shall neither fear any wrong nor detraction.
- وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا 113 Thus We have sent it down as an Arabic Qur’an  
 وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ ۞ and We have paraphrased the threats in it  
 لَعَلَّهُمْ يَتَّقُونَ ۞ so that they may be Godwary

<sup>1</sup> That is, the earth.

- أَوْ تُحَدِّثُ لَهُمْ ذِكْرًا ﴿١١٤﴾ or it may evoke remembrance for them.  
 فَتَعَلَّىٰ اللَّهُ الْمَلِئِكُ الْعَلْقُ ﴿١١٤﴾ 114 So exalted is Allah, the True Sovereign.  
 وَلَا تَعْجَلْ بِالْقُرْآنِ *Do not hasten* with the Qur'ān  
 مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ, before its revelation is completed for *you*,  
 وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾ and *say*, 'My Lord! Increase me in knowledge.'
- وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ 115 Certainly We had enjoined Adam earlier;  
 فَنَسِيَ but he forgot,  
 وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾ and We did not find any resoluteness in him.  
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ 116 When We said to the angels,  
 اسْجُدُوا لِآدَمَ 'Prostrate before Adam,'  
 فَسَجَدُوا إِلَّا إِبْلِيسَ they prostrated, but not Iblis:  
 أَنَّهُ أَبَى ﴿١١٧﴾ he refused.  
 فَقُلْنَا يَا آدَمُ 117 We said, 'O Adam!  
 إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ This is indeed an enemy of yours and your mate's.  
 فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ So do not let him expel you from paradise,  
 فَتَشْقَى ﴿١١٨﴾ or you will be miserable.  
 إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى ﴿١١٩﴾ 118 Indeed you will neither be hungry in it nor naked.  
 وَأَنَّكَ لَا تَظْمَأُ فِيهَا 119 Indeed you will neither be thirsty in it,  
 وَلَا تَصْحَى ﴿١٢٠﴾ nor suffer from the sun.'  
 فَوَسَّسَ إِلَيْهِ الشَّيْطَانُ 120 Then Satan tempted him.  
 قَالَ يَا آدَمُ He said, 'O Adam!  
 هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخَالِدِ Shall I show you the tree of immortality,  
 وَمُلْكٍ لَّا يَبُلَىٰ ﴿١٢١﴾ and an imperishable kingdom?'  
 فَأَكَلَا مِنْهَا 121 So they both ate of it,  
 فَبَدَتْ لَهُمَا سَوْءَتُهُمَا and their nakedness became evident to them,  
 وَطَفِقَا يَخْصِفَانِ عَلَيْنِيمَا and they began to stitch over themselves  
 مِنْ وَرَقِ الْجَنَّةِ with the leaves of paradise.  
 وَعَصَىٰ آدَمُ رَبَّهُ, Adam disobeyed his Lord,  
 فَغَوَى ﴿١٢٢﴾ and went amiss.

- 122 Then his Lord chose him,  
and turned to him clemently,  
and guided him.
- 123 He said,  
‘Get down both of you<sup>1</sup> from it, all together,  
being enemies of one another!  
Yet, should any guidance come to you from Me,  
those who follow My guidance  
will not go astray, nor will they be miserable.
- 124 But whoever disregards My remembrance,  
his shall be a wretched life,  
and on the Day of Resurrection We shall raise him  
blind.’
- 125 He will say, ‘My Lord!  
Why have You raised me blind,  
though I used to see?’
- 126 He will say: ‘So it is.  
Our signs came to you, but you forgot them,  
and thus you will be forgotten today.’
- 127 Thus do We requite him who is a profligate  
and does not believe in the signs of his Lord.  
And the punishment of the Hereafter is severer  
and more lasting.
- 128 Does it not dawn upon them  
how many generations We have destroyed before them,  
amid [the ruins of] whose dwellings they walk?  
There are indeed signs in this  
for those who have reason.
- 129 And were it not for a prior decree of *your* Lord

<sup>1</sup> That is, Adam and Eve, or Adam and Iblis.

- لَكَانَ لِيَاْمًا وَّأَجَلٌ مُّسَمًّى ﴿١٣٠﴾  
 فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ 130 So *be patient* with what they say,  
 وَسَبِّحْ بِحَمْدِ رَبِّكَ  
 قَبْلَ طُلُوْعِ الشَّمْسِ  
 وَقَبْلَ غُرُوْبِهَا  
 وَمِنْ اٰنَايِ الْاَيْلِ فَسَبِّحْ  
 وَاَطْرَافِ النَّهَارِ  
 لَعَلَّكَ تَرْضٰى ﴿١٣١﴾  
 وَلَا تَمُدَّنَّ عَيْنَيْكَ 131 Do not extend *your* glance  
 اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ  
 زَهْرَةً اٰلْحَيٰوةِ الدُّنْيَا  
 لِنَفْتِنَهُمْ فِيْهٖ  
 وَرِزْقُ رَبِّكَ خَيْرٌ  
 وَّابْقٰى ﴿١٣٢﴾  
 وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ 132 And bid *your* family to prayer  
 وَاَصْبِرْ عَلَيْهَا  
 لَا نَسْئَلُكَ رِزْقًا  
 نَّحْنُ نَرْزُقُكَ  
 وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٣﴾  
 وَقَالُوْا لَوْلَا يٰۤاٰتِنَا 133 They say, 'Why does he not bring us  
 بَيٰۤاتٍ مِّنْ رَّبِّهٖۤ  
 اَوْ لَمْ تَاْتِهِمْ بَيِّنَةٌ  
 مَا فِى الصُّحُفِ الْاُولٰٓءِ ﴿١٣٤﴾  
 وَلَوْ اَنَّا اَهْلَكْنٰهُمْ 134 Had We destroyed them  
 يَّعَذَابٍ مِّنْ قَبْلِهٖۤ  
 لَقَالُوْا رَبَّنَا  
 لَوْلَا اَرْسَلْتَ اِلَيْنَا رَسُوْلًا  
 فَتَتَّبِعَ اٰيٰتِكَ  
 مِّنْ قَبْلِ اَنْ نَّذَلَ وَنُخٰزِ ﴿١٣٥﴾

<sup>1</sup> That is, before the revelation of the Qur'an.

قُلْ كُلٌّ مُتَرَبِّصٌ 135 Say, 'Each [of us] is waiting.  
فَتَرْتَضُوا So wait!  
فَسَتَعْلَمُونَ Soon you will know  
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ who are the people of the right path,  
وَمَنْ أَهْتَدَى and who is guided.'

[PART 17]

21. SŪRAT AL-ANBIYĀ'<sup>1</sup>

## سُورَةُ الْأَنْبِيَاءِ

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ 1 Mankind's reckoning has drawn near to them,  
وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ 2 yet they are disregardful in [their] obliviousness.  
مَا يَأْتِيهِمْ 2 There does not come to them  
مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ any new reminder from their Lord  
إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ 3 but they listen to it as they play around,  
لَاهِيَةً قُلُوبُهُمْ 3 their hearts set on diversions.  
وَأَسْرَوْا الصَّوْتِ الَّذِينَ ظَلَمُوا The wrongdoers secretly whisper together, [saying],  
هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ 'Is not this [man] just a human being like yourselves?  
أَفَتَأْتُونَ السِّحْرَ وَأَنْتُمْ تُبْصِرُونَ 4 Will you give in to magic with open eyes?'  
قَالَ رَبِّي يَعْلَمُ 4 He said, 'My Lord knows  
الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ every word [spoken] in the sky and the earth,  
وَهُوَ السَّمِيعُ الْعَلِيمُ 5 and He is the All-hearing, the All-knowing.'  
بَلْ قَالُوا أَضْغَتْ أَحْلَمٌ 5 Rather they said, '[They are] confused nightmares!  
بَلْ أَفْتَرَهُ 'Rather he has fabricated it!  
بَلْ هُوَ شَاعِرٌ 'Rather he is a poet!'  
فَلْيَأْتِنَا بَيِّنَاتٍ كَمَا أُرْسِلَ الْأَوْلُونَ 6 'Let him bring us a sign, like those sent to the ancients.'  
مَا ءَامَنَّا مِنْ قَبْلِهِمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا 6 No town that We destroyed before them believed.<sup>2</sup>

<sup>1</sup> Accounts of several prophets (*anbiyā'*) appear in this *sūrah*, hence its name.<sup>2</sup> That is, they did not believe even after miracles were shown to them.

- أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ Will these then have faith [if they are sent signs]?
- وَمَا أَرْسَلْنَا قَبْلَكَ 7 We did not send [any apostles] before *you*  
إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ٥  
فَسْأَلُوا أَهْلَ الذِّكْرِ ٦  
إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ Ask the People of the Reminder<sup>1</sup>  
وَمَا جَعَلْنَاهُمْ جَسَدًا 8 We did not make them bodies  
لَا يَأْكُلُونَ الطَّعَامَ ٧  
وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ if you do not know.  
ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ 9 Then We fulfilled Our promise to them,  
فَأَخْرَجْنَاهُمْ وَمَنْ نَشَاءُ ٨  
وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ and We delivered them and whomever We wished,  
لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا 10 Certainly We have sent down to you a Book  
فِيهِ ذِكْرُكُمْ ٩  
أَفَلَا تَعْقِلُونَ ﴿١٠﴾ Do you not apply reason?  
وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ 11 How many a town We have smashed  
كَانَتْ ظَالِمَةً ١٠  
وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ and We brought forth another people after it.  
فَلَمَّا أَحْسَسُوا بِأَسْنَا 12 So when they sighted Our punishment,  
إِذَا هُمْ مِمَّهَا يِرْكُضُونَ ﴿١٢﴾ behold, they ran away from it.  
لَا تَرْكُضُوا 13 'Do not run away!  
وَأَرْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ ١١  
وَمَسْكِنِكُمْ ١٢  
لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾ Return to the opulence you were given to enjoy  
قَالُوا يَوَيْلَنَا 14 They said, 'Woe to us!  
إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ We have indeed been wrongdoers!'  
فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ 15 That remained their cry  
حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا ١٣  
خَمِيدِينَ ﴿١٥﴾ until We turned them into a mown field,  
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ 16 We did not create the sky and the earth

<sup>1</sup> Cf. 16:43.

- وَمَا بَيْنَهُمَا لَعِينٌ ﴿١٧﴾  
 لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا  
 لَأَتَّخِذْتَهُ مِنْ لَدُنَّا  
 إِنْ كُنَّا فَعَالِينَ ﴿١٨﴾  
 بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ  
 فَيَدْمَغُهُ  
 فَإِذَا هُوَ زَاهِقٌ  
 وَلَكُمْ آلَؤِيلٌ مِمَّا تَصِفُونَ ﴿١٩﴾  
 وَلَهُ مَنْ فِي السَّمَاوَاتِ  
 وَالْأَرْضِ  
 وَمَنْ عِنْدَهُ  
 لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ  
 وَلَا يَسْتَحْسِرُونَ ﴿٢٠﴾  
 يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ  
 لَا يَفُتُونَ ﴿٢١﴾  
 أَمْ آتَّخَذُوا ءَالِهَةً مِنَ الْأَرْضِ  
 هُمْ يُنْشِرُونَ ﴿٢٢﴾  
 لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلَّا اللَّهُ  
 لَفَسَدَتَا  
 فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ  
 عَمَّا يَصِفُونَ ﴿٢٣﴾  
 لَا يُسْأَلُ عَمَّا يَفْعَلُ  
 وَهُمْ يُسْأَلُونَ ﴿٢٤﴾  
 أَمْ آتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً  
 قُلْ هَاتُوا بُرْهَانَكُمْ  
 هَذَا ذِكْرٌ مِنْ مَعِيَ  
 وَذِكْرٌ مِنْ قَبْلِي  
 بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ  
 فَهُمْ مُعْرِضُونَ ﴿٢٥﴾
- and whatever is between them for play.  
 17 Had We desired to take up some diversion  
 We would have surely taken it up with Ourselves,  
 were We to do [so].  
 18 Rather We hurl the truth against falsehood,  
 and it crushes its head,  
 and behold, falsehood vanishes!  
 And woe to you for what you allege [about Allah].  
 19 To Him belongs whatever is in the heavens  
 and the earth,  
 and those who are near Him  
 do not disdain to worship Him,  
 nor do they become weary.  
 20 They glorify [Him] night and day,  
 and they do not flag.  
 21 Have they taken gods from the earth  
 who raise [the dead]?  
 22 Had there been gods in them<sup>1</sup> other than Allah,  
 they would surely have fallen apart.  
 Clear is Allah, the Lord of the Throne,  
 of what they allege [concerning Him].  
 23 He is not questioned concerning what He does,  
 but they are questioned.  
 24 Have they taken gods besides Him?  
 Say, 'Produce your evidence!  
 This is a precept of those who are with me,  
 and a precept of those [who went] before me.'  
 Rather most of them do not know the truth,  
 and so they are disregardful.

<sup>1</sup> That is, in the heavens and the earth.

- 25 وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ  
إِلَّا نُوحِيَ إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ ﴿٢٥﴾  
25 We did not send any apostle before *you*  
but We revealed to him  
that 'There is no god except Me;  
so worship Me.'
- 26 وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا  
سُبْحٰنَهُ  
بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾  
26 They say, 'The All-beneficent has taken offsprings.'  
Immaculate is He!  
Rather they are [His] honoured servants.
- 27 لَا يَسْبِقُونَهُ بِالْقَوْلِ  
وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾  
27 They do not venture to speak ahead of Him,  
and they act by His command.
- 28 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ  
وَلَا يَشْفَعُونَ  
إِلَّا لِمَنْ أَرْتَضَىٰ  
وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾  
28 He knows that which is before them  
and that which is behind them,  
and they do not intercede  
except for someone He approves of,  
and they are apprehensive for the fear of Him.
- 29 وَمَنْ يَقُلْ مِنْهُمْ  
إِنِّي إِلَهٌُ مِنْ دُونِهِ  
فَدَلِكُمْ جَزَاؤُهُ جَهَنَّمُ  
كَذٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾  
29 Should any of them say,  
'I am a god besides Him,'  
We will requite him with hell.  
Thus do We requite the wrongdoers.
- 30 أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا  
أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا رَتْقًا  
فَفَتَقْنَاهُمَا  
وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا  
أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾  
30 Have the faithless not regarded  
that the heavens and the earth were interwoven  
and We unravelled them,  
and We made every living thing out of water?  
Will they not then have faith?
- 31 وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ  
أَنْ تَمِيدَ بِهِمْ  
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا  
لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾  
31 We set firm mountains in the earth  
lest it should shake with them,  
and We made broad ways in them  
so that they may be guided [to their destinations].
- 32 وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا  
وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ ﴿٣٢﴾  
32 We made the sky a preserved roof  
and yet they are disregardful of its signs.
- 33 وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ

- وَالشَّمْسِ وَالْقَمَرِ ۝  
 كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٤﴾  
 34 We did not give immortality to any human before *you*.  
 If *you* are fated to die, will they live on forever?
- وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ ۝  
 أَفَلَا يَنصُرُونَ ﴿٣٥﴾  
 35 Every soul shall taste death,  
 and We will test you with good and ill  
 by way of test,  
 and to Us you will be brought back.
- وَالَّذِينَ تَرَجُعُونَ ﴿٣٦﴾  
 وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا  
 إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا  
 أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ  
 وَهُمْ يَذِكرُ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٧﴾  
 36 Whenever the faithless see *you*  
 they only take *you* in derision:  
 'Is this the one who speaks ill of your gods?'  
 And they defy the remembrance of the All-beneficent.
- 37 Man is a creature of haste.  
 Soon I will show you My signs.  
 So do not ask Me to hasten.
- فَلَا تَسْتَعْجِلُونِ ﴿٣٨﴾  
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ  
 إِن كُنْتُمْ صَادِقِينَ ﴿٣٩﴾  
 38 And they say, 'When will this promise be fulfilled,  
 should you be truthful?'
- 39 If only the faithless knew of the time when  
 they will not be able to keep the Fire off their faces  
 and their backs,  
 nor will they be helped!<sup>1</sup>
- وَلَا يَكْفُرُونَ عَن وُجُوهِهِمُ النَّارَ  
 وَلَا عَن ظُهُورِهِمْ  
 وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾  
 40 Rather it will overtake them suddenly,  
 dumbfounding them.
- فَتَبْهَتُهُمْ  
 فَلَا يَسْتَطِيعُونَ رَدَّهَا  
 وَلَا هُمْ يُنظَرُونَ ﴿٤١﴾  
 41 Apostles were certainly derided before *you*;  
 but those who ridiculed them were besieged  
 by what they had been deriding.

<sup>1</sup> That is, had the faithless known their state in hell, they would not ask for the punishment to be hastened.

- 42 *Say*, 'Who can guard you, day and night,  
from [the punishment of] the All-beneficent?'  
Rather they are disregardful of their Lord's remembrance.
- 43 Do they have gods besides Us to defend them?  
Neither can they help themselves,  
nor can they provide them with an escort against Us.
- 44 Rather We have provided for them and their fathers  
until they lived on for long years.  
Do they not see how We visit the land  
diminishing it at its edges?<sup>1</sup>  
Are they the ones who will prevail?
- 45 *Say*, 'I indeed warn you by the means of revelation.'  
But the deaf do not hear the call  
when they are warned.
- 46 Should a whiff of your Lord's punishment touch them,  
they will surely say, 'Woe to us!  
We have indeed been wrongdoers!'
- 47 We shall set up the scales of justice  
on the Day of Resurrection,  
and no soul will be wronged in the least.  
Even if it be the weight of a mustard seed  
We shall produce it  
and We suffice as reckoners.
- 48 Certainly We gave Moses and Aaron  
the Criterion,  
a light and reminder for the Godway.
- 49 Those who fear their Lord in secret,  
and who are apprehensive of the Hour.

<sup>1</sup> Cf. 13:41.

- 50 This is a blessed reminder which We have sent down.  
وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ  
أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾  
Will you then deny it?
- 51 Certainly We had given Abraham his rectitude  
وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ  
مِنْ قَبْلُ  
وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾  
before,  
and We knew him
- 52 when he said to his father and his people,  
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ  
مَا هَذِهِ التَّمَاثِيلُ الَّتِي  
أَنْتُمْ لَهَا عَاقِبُونَ ﴿٥٢﴾  
‘What are these images  
to which you keep on clinging?’
- 53 They said, ‘We found our fathers worshipping them.’  
قَالُوا وَجَدْنَا ءَابَاءَنَا لَهَا عِبِيدِينَ ﴿٥٣﴾
- 54 He said, ‘Certainly you and your fathers have been  
قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ  
فِي ضَلَالٍ مُبِينٍ ﴿٥٤﴾  
in manifest error.’
- 55 They said, ‘Are you telling the truth,<sup>1</sup>  
قَالُوا أَجِئْتَنَا بِالْحَقِّ  
أَمْ أَنْتَ مِنَ اللَّعِينِينَ ﴿٥٥﴾  
or are you [just] kidding?’
- 56 He said, ‘Rather your Lord is the Lord of the heavens  
قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ  
الَّذِي فَطَرَهُنَّ  
وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾  
and the earth,  
who originated them,  
and I am a witness to this.
- 57 By Allah, I will devise a stratagem against your idols  
وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ  
بَعْدَ أَنْ تُولَؤُوا مُدْبِرِينَ ﴿٥٧﴾  
after you have gone away.’
- 58 So he broke them into pieces,  
فَجَعَلَهُمْ جُذَاذًا  
إِلَّا كَبِيرًا هُمْ  
لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾  
—all except the biggest of them—  
so that they might come back to it.
- 59 They said, ‘Whoever has done this to Our gods?!  
قَالُوا مَنْ فَعَلَ هَٰذَا بِإِلَهَاتِنَا  
إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾  
He is indeed a wrongdoer!’
- 60 They said, ‘We heard a young man speaking ill of them.  
قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ  
يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾  
He is called “Abraham.”’
- 61 They said, ‘Bring him before the people’s eyes  
قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ  
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾  
so that they may bear witness [against him].’

<sup>1</sup> Or ‘Are you speaking seriously.’

- 62 They said, 'Was it you who did this to our gods,  
O Abraham?'
- 63 He said, 'Rather it was this biggest of them who did it!  
Ask them, if they can speak.'
- 64 Thereat they came to themselves  
and said [to one another],  
'Indeed it is you who are the wrongdoers!'
- 65 Then they hung their heads.  
[They said], 'You certainly know  
that they cannot speak.'
- 66 He said, 'Do you then worship, besides Allah,  
that which cannot cause you any benefit or harm?'
- 67 Fie on you and what you worship besides Allah!  
Do you not apply reason?'
- 68 They said, 'Burn him, and help your gods,  
if you are to do anything!'
- 69 We said, 'O fire!  
Be cool and safe for Abraham!'
- 70 They sought to outmaneuver him,  
but We made them the biggest losers.
- 71 We delivered him and Lot toward the land  
which We have blessed for all nations.<sup>1</sup>
- 72 And We gave him Isaac,  
and Jacob as well for a grandson,<sup>2</sup>  
and each of them We made righteous.
- 73 We made them *imams*, guiding by Our command,  
and We revealed to them

<sup>1</sup> That is, Canaan.

<sup>2</sup> In a tradition of al-Imam al-Šādiq (ؑ), *nāfilatan* here is interpreted as meaning *walad al-walad nāfilatan*. Cf. *Ma'āni al-akhbār*, p. 225.

فَعَلَّ الْخَيْرَاتِ      the performance of good deeds,  
 وَإِقَامَ الصَّلَاةِ      the maintenance of prayers,  
 وَإِيتَاءَ الزَّكَاةِ      and the giving of *zakāt*,  
 وَكَانُوا لَنَا عَابِدِينَ ﴿٧٤﴾      and they used to worship Us.

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا 74 We gave judgement and knowledge to Lot,  
 وَعِلْمًا وَجَعَلْنَاهُ مِنَ الْقَرْيَةِ      and We delivered him from the town  
 الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ      which used to commit vicious acts.  
 إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسَاقِينَ ﴿٧٥﴾      Indeed they were an evil and profligate lot.  
 وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا 75 And We admitted him into Our mercy.  
 إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٦﴾      Indeed he was one of the righteous.

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ 76 And before that Noah, when he called out,  
 فَاسْتَجَبْنَا لَهُ      We responded to him  
 فَجَعَلْنَاهُ وَأَهْلَهُ      and delivered him and his family  
 مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٧﴾      from the great agony.  
 وَنَصَرْنَاهُ مِنَ الْقَوْمِ 77 And We helped him against the people  
 الَّذِينَ كَذَّبُوا بِآيَاتِنَا      who denied Our signs.  
 إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ      They were indeed an evil lot;  
 فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٨﴾      so We drowned them all.

وَدَاوُدَ وَسُلَيْمَانَ 78 And David and Solomon  
 إِذْ تَخَضَّعُوا فِي الْحَرْثِ      when they gave judgement concerning the tillage  
 إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ      when the sheep of some people strayed into it by night,  
 وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٩﴾      and We were witness to their judgement.  
 فَفَهَّمْنَاهَا سُلَيْمَانَ 79 We gave its understanding to Solomon,  
 وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا      and to each We gave judgement and knowledge.  
 وَسَخَّرْنَا      And We disposed  
 مَعَ دَاوُدَ آلِجَبَالِ يُسَبِّحْنَ وَالطَّيْرِ      the mountains and the birds to glorify [Us] with David,  
 وَكُنَّا فَاعِلِينَ ﴿٨٠﴾      and We have been the doer [of such things].

- 80 We taught him the making of coats of mail for you,  
to protect you from your [own] violence.  
Will you then be grateful?
- 81 And for Solomon [We disposed] the tempestuous wind  
which blew by his command  
toward the land which We have blessed,  
and We have knowledge of all things.
- 82 Among the devils were some who dived for him  
and performed tasks other than that,  
and We were watchful over them.
- 83 And Job, when he called out to his Lord,  
'Indeed distress has befallen me,  
and You are the most merciful of the merciful.'
- 84 So We answered his prayer  
and removed his distress,  
and We gave him [back] his family  
along with others like them,  
as a mercy from Us,  
and an admonition for the devout.
- 85 And Ishmael, Idris, and Dhul-Kifl  
—each of them was among the patient.
- 86 We admitted them into Our mercy.  
Indeed they were among the righteous.
- 87 And the Man of the Fish, when he left in a rage,  
thinking that We would not put him to hardship.  
Then he cried out in the darkness,  
'There is no god except You!

- سُبْحَانَكَ ۖ  
 ٨٧ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۖ  
 فَاسْتَجَبْنَا لَهُ ۖ وَخَجَلْنَاهُ مِنَ الْعَذَابِ ۖ  
 ٨٨ وَكَذَلِكَ نُجَيِّدُ الْمُؤْمِنِينَ ۖ
- 88 So We answered his prayer  
 and delivered him from the agony;  
 and thus do We deliver the faithful.
- وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ ۖ  
 رَبِّ لَا تَذَرْنِي فَرْدًا  
 وَأَنْتَ خَيْرُ الْوَارِثِينَ ۖ  
 ٨٩ فَاسْتَجَبْنَا لَهُ ۖ  
 وَوَهَبْنَا لَهُ إِسْحَاقَ  
 وَأَصْلَحْنَا لَهُ زَوْجَهُ ۖ  
 إِنَّهُمْ كَانُوا يُسْرِعُونَ  
 فِي الْخَيْرَاتِ  
 وَيَدْعُونَنَا  
 رَغَبًا وَرَهَبًا ۖ  
 ٩٠ وَكَانُوا لَنَا خُنُوعِينَ ۖ  
 وَالَّتِي أَحْصَانَتْ فَرْجَهَا  
 فَنَفَخْنَا فِيهَا مِن رُّوحِنَا  
 وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ۖ
- 89 And Zechariah, when he cried out to his Lord,  
 'My Lord!  
 Do not leave me without an heir,  
 and You are the best of inheritors.'  
 90 So We answered his prayer,  
 and gave him John,  
 and remedied his wife [’s infertility] for him.  
 Indeed they were active  
 in [performing] good works,  
 and they would supplicate Us  
 with eagerness and awe  
 and were humble before Us.
- 91 And her who guarded her chastity,  
 so We breathed into her Our spirit,<sup>1</sup>  
 and made her and her son a sign for all the nations.
- إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً  
 وَأَنَا رَبُّكُمْ  
 فَاعْبُدُونِي ۖ  
 ٩٢ وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ  
 كُلُّ إِلَهًا رَّاٰجِعُونَ ۖ  
 ٩٣ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ
- 92 Indeed this community of yours is one community,  
 and I am your Lord.  
 So worship Me.  
 93 They<sup>2</sup> have fragmented their religion among themselves.  
 Everyone of them will return to Us.  
 94 Whoever does righteous deeds,

<sup>1</sup> Or 'of Our spirit.'<sup>2</sup> That is, the earlier religious communities, such as Jews and Christians. Cf. 23:53

- وَهُوَ مُؤْمِنٌ  
 فَلَا كُفْرَانَ لِسَعِيدِهِ  
 وَإِنَّا لَهُ كَاتِبُونَ ﴿٤٤﴾  
 95 It is forbidden for [the people of] any town  
 that We have destroyed [to return to the world]:  
 they shall not return.  
 أَنَّهُمْ لَا يَرْجِعُونَ ﴿٤٥﴾  
 96 When Gog and Magog are let loose,  
 and they race down from every slope,<sup>1</sup>  
 and the true promise draws near [to its fulfillment],  
 behold, the faithless will look on with a fixed gaze:  
 'Woe to us!  
 We have certainly been oblivious of this!  
 Rather we have been wrongdoers!'  
 98 Indeed you and what you worship besides Allah  
 shall be fuel for hell,  
 and you will come to it  
 —had they been gods,  
 they would not have come to it—  
 and they will all remain in it [forever].  
 100 Their lot therein will be groaning,  
 and they will not hear anything in it.  
 101 Indeed those to whom there has gone beforehand  
 [the promise of] the best reward from Us  
 will be kept away from it.  
 102 They will not hear even its faint sound  
 and they will remain [forever] in what their souls desire.  
 103 The Great Terror will not upset them,  
 and the angels will receive them [saying]:

<sup>1</sup> Or, according to a less familiar reading (*jadath*, for *hadab*), 'they will be scrambling out of every grave.' Cf. 36:51.

- هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٤﴾  
 يَوْمَ نَطْوِي السَّمَاءَ 104 The day We shall roll up the sky,  
 كَطَيِّ السِّجْلِ لِلْكِتَابِ  
 كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ  
 وَعَدَا عَلَيْنَا  
 إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٥﴾  
 وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ 105 Certainly We wrote in the Psalms,  
 مِنْ بَعْدِ الذِّكْرِ  
 أَنْ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٦﴾  
 إِنَّ فِي هَذَا 106 There is indeed in this  
 لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٧﴾  
 وَمَا أَرْسَلْنَاكَ 107 We did not send *you*  
 إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٨﴾  
 قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ 108 *Say*, 'It has been revealed to me  
 أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ  
 فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٠٩﴾  
 فَهَلْ أَنْتُمْ مُسْلِمُونَ 109 But if they turn away,  
 فَان تَوَلَّوْا  
 فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ  
 وَإِن أَدْرِي  
 أَقْرَبُ أَم بَعِيدٌ مَا تُوعَدُونَ ﴿١١٠﴾  
 إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ 110 Indeed He knows whatever is spoken aloud,  
 وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١١﴾  
 وَإِن أَدْرِي 111 I do not know  
 لَعَلَّهُ فِتْنَةٌ لَّكُمْ  
 وَمَتَعٌ إِلَىٰ حِينٍ ﴿١١٢﴾  
 قُلْ رَبِّ أَحْكُم بِالْحَقِّ 112 He said,<sup>2</sup> 'My Lord! Judge with justice.'  
 وَرَبُّنَا الرَّحْمَنُ  
 الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٣﴾  
 'Our Lord is the All-beneficent;  
 [He is our] resort against what you allege.'

<sup>1</sup> Or 'to all the worlds.'

<sup>2</sup> Or '*Say*,' according to an alternate reading (*qul* instead of *qāla*).

## سُورَةُ الْحَجِّ

22. SŪRAT AL-ḤAJJ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمۡ 1 O mankind! Be wary of your Lord!  
 اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ 2 Indeed the quake of the Hour is a terrible thing.  
 يَوْمَ تَرَوُنَّهَا 2 The day that you will see it,  
 تَذْهَبُ كُلُّ مَرْضِعَةٍ عَمَّا اَرْضَعَتْ 3 every suckling female will neglect what she suckled,  
 وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا 3 and every pregnant female will deliver her burden,  
 وَتَرَى النَّاسَ سُكَرٰى 3 and *you* will see the people drunk,  
 وَمَا هُمْ بِسُكَرٰى 3 yet they will not be drunken,  
 وَلٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ 3 but Allah's punishment is severe.  
 وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ 3 Among the people are those who dispute about Allah  
 بِغَيْرِ عِلْمٍ 3 without any knowledge,  
 وَيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيدٍ 3 and follow every froward devil,  
 كُتِبَ عَلَيْهِ 4 about whom it has been decreed  
 اَنْهُ مِّنْ تَوَلٰٓءِهٖ 4 that should anyone take him for a friend,  
 فَاَنَّهُ يُضِلُّهُ 4 he will lead him astray,  
 وَيَهْدِيهِ اِلَىٰ عَذَابِ السَّعِيرِ 4 and conduct him toward the punishment of the Blaze.  
 يٰۤاَيُّهَا النَّاسُ 5 O people!  
 اِنۡ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ 5 If you are in doubt about the resurrection,  
 فَاِنَّا خَلَقْنٰكُمْ مِّنۡ تُرَابٍ 5 [consider that] We indeed created you from dust,  
 ثُمَّ مِّنۡ نُطْفَةٍ 5 then from a drop of [seminal] fluid,  
 ثُمَّ مِّنۡ عَلَقَةٍ 5 then from a clinging mass,<sup>2</sup>  
 ثُمَّ مِّنۡ مُّضْغَةٍ 5 then from a fleshy tissue,<sup>3</sup>

<sup>1</sup> Verses 26-37 of this *sūrah* relate to the *hajj* pilgrimage, after which it is named.

<sup>2</sup> That is, an embryo; cf. 23:13-14; 40:67; 75:38.

<sup>3</sup> That is, the fetus in the early stages of its development; cf. 23:13.

- مُخَلَّقَةً وَغَيْرَ مُخَلَّقَةٍ  
 لِنَبِّينَ لَكُمْ  
 وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ  
 إِلَىٰ أَجَلٍ مُّسَمًّى  
 ثُمَّ نُخْرِجُكُمْ طِفْلًا  
 ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ  
 وَمِنْكُمْ مَّنْ يَتُوفَىٰ  
 وَمِنْكُمْ مَّنْ يَرُدُّ  
 إِلَىٰ أَرْدَلِ الْعُمُرِ  
 لِكَيْلَا يَعْلَمَ  
 مِنْ بَعْدِ عِلْمٍ شَيْئًا  
 وَتَرَىٰ الْأَرْضَ هَامِدَةً  
 فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ  
 اهْتَزَّتْ وَرَبَتْ  
 وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ٥  
 ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ  
 وَأَنَّهُ يُحْيِي الْمَوْتَىٰ  
 وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٦  
 وَأَنَّ السَّاعَةَ آتِيَةٌ  
 لَا رَيْبَ فِيهَا  
 وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ٧  
 وَمِنَ النَّاسِ مَن يُجَادِلُ  
 فِي اللَّهِ  
 بِغَيْرِ عِلْمٍ وَلَا هُدًى  
 وَلَا كِتَابٍ مُّنِيرٍ ٨  
 ثَانِي عَطْفِهِ ٩  
 لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ  
 لَهُ فِي الدُّنْيَا خِزْيٌ  
 وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ  
 عَذَابَ الْحَرِيقِ ١٠
- partly formed and partly unformed,  
 so that We may manifest [Our power] to you.  
 We establish in the wombs whatever We wish  
 for a specified term,  
 then We bring you forth as infants,  
 then [We rear you] so that you may come of age.  
 [Then] there are some of you who are taken away,  
 and there are some of you who are relegated  
 to the nethermost age,  
 so that he knows nothing  
 after [having possessed] some knowledge.  
 And you see the earth torpid,  
 yet when We send down water upon it,  
 it stirs and swells,  
 and grows every delightful kind [of plant].  
 6 That is because Allah is the Reality  
 and it is He who revives the dead,  
 and He has power over all things,  
 7 and the Hour is bound to come,  
 there is no doubt in it,  
 and Allah will resurrect those who are in the graves.  
 8 Among the people are those who dispute  
 concerning Allah  
 without any knowledge or guidance,  
 or an enlightening Book,  
 9 turning aside disdainfully  
 to lead [others] astray from the way of Allah.  
 For such there is disgrace in this world,  
 and on the Day of Resurrection We will make him taste  
 the punishment of the burning:

- ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ 10 'That is because of what your hands have sent ahead,<sup>1</sup>  
 وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ 11 and because Allah is not tyrannical to the servants.'
- وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ 11 And among the people are those who worship Allah  
 عَلَىٰ حَرْفٍ 12 on the [very] fringe:  
 فَإِنِ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ 12 if good fortune befalls him, he is content with it;  
 وَإِنِ أَصَابَتْهُ مُصِيبَةٌ 12 but if an ordeal visits him  
 انْقَلَبَ عَلَىٰ وَجْهِهِ 12 he makes a turnabout,  
 خَبِيرٌ الدُّنْيَا وَالْآخِرَةِ 12 to become a loser in the world and the Hereafter.  
 ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ 12 That is the manifest loss.
- يَدْعُوا مِن دُونِ اللَّهِ 12 He invokes besides Allah  
 مَا لَا يَنْفَعُهُ 12 that which can bring him neither benefit nor harm.  
 ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ 12 That is extreme error.
- يَدْعُوا لِمَن ضَرُّهُ 13 He invokes someone whose harm is surely  
 أَقْرَبُ مِن نَّفْعِهِ 13 likelier than his benefit.  
 لَيْسَ الْبِرَّ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ 13 Surely an evil ally and an evil companion!
- إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا 14 Allah will indeed admit those who have faith  
 وَعَمِلُوا الصَّالِحَاتِ 14 and do righteous deeds  
 جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ 14 into gardens with streams running in them.  
 إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ 14 Indeed Allah does whatever He desires.
- مَن كَانَ يظُنُّ 15 Whoever thinks  
 أَن لَّن يَنْصُرَهُ اللَّهُ 15 that Allah will not help *him*  
 فِي الدُّنْيَا وَالْآخِرَةِ 15 in this world and the Hereafter,  
 فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ 15 let him extend a rope to the ceiling  
 ثُمَّ لِيَقْطَعْ 15 and hang himself,  
 فَلْيَنْظُرْ 15 and see  
 هَلْ يُدْهِبَنَّ كَيْدُهُ مَا يَغِيظُ 15 if his artifice would remove his rage.
- وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ يَتَذَكَّرُ 16 Thus have We sent it down as manifest signs,  
 وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ 16 and indeed Allah guides whomever He desires.

<sup>1</sup> Or 'prepared,' or 'committed.'

- 17 **إِنَّ الَّذِينَ ءَامَنُوا** 17 Indeed the faithful,  
**وَالَّذِينَ هَادُوا وَالصَّٰدِقِينَ** the Jews, the Sabaeans,  
**وَالنَّصَارَىٰ وَالْمَجُوسَ** the Christians, the Magians  
**وَالَّذِينَ أَشْرَكُوا** and the polytheists  
**إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ** —Allah will indeed judge between them  
**يَوْمَ الْقِيَامَةِ** on the Day of Resurrection.  
**إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ** ⑩ Indeed Allah is witness to all things.
- 18 **أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ** 18 Have you not regarded that to Allah prostrates  
**مَنْ فِي السَّمٰوٰتِ** whoever is in the heavens  
**وَمَنْ فِي الْأَرْضِ** and whoever is on the earth,  
**وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ** and the sun, the moon, and the stars,  
**وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ** the mountains, the trees, and the animals  
**وَكَثِيرٌ مِّنَ النَّاسِ** and many of mankind?  
**وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ** And for many the punishment has become due.  
**وَمَنْ يُنِ اللّٰهُ** Whomever Allah humiliates  
**فَمَا لَهُ مِن مُّكْرِمٍ** will find no one who may bring him honour.  
**إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ** ⑩ \* Indeed Allah does whatever He wishes.
- 19 **هٰذَانِ حَصِمٰنٍ** 19 These two contenders contend  
**أَخْتَصِمُوا فِي رَبِّهِمْ** concerning their Lord.  
**فَالَّذِينَ كَفَرُوا** As for those who are faithless,  
**قُطِعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ** cloaks of fire will be cut out for them,  
**يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ** ⑩ and boiling water will be poured over their heads,  
**يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ** 20 with which their skins and entrails will be fused,  
**وَهُم مَّفْنِعٌ مِّن حديدٍ** ⑩ 21 and there will be clubs of iron for them.
- 22 **كَلِمًا أَرَادُوا** 22 Whenever they desire  
**أَنْ تَخْرُجُوا مِنْهَا مِنْ غَمٍّ** to leave it out of anguish,  
**أَعِيدُوا فِيهَا** they will be turned back into it  
**وَذُوقُوا عَذَابَ الْحَرِيقِ** ⑩ [and told]: ‘Taste the punishment of the burning!’

- 23 **إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا**  
وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
مُخْلَوَاتٍ فِيهَا مِنْ أَسَاوِرَ  
مِنْ ذَهَبٍ وَلُؤْلُؤًا  
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾  
24 **وَهُدًى إِلَى الطَّيِّبِ مِنَ الْقَوْلِ**  
وَهُدًى إِلَى صِرَاطٍ الْحَمِيدِ ﴿٢٤﴾
- 25 **إِنَّ الَّذِينَ كَفَرُوا**  
وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ  
الَّذِي جَعَلْنَاهُ لِلنَّاسِ  
سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ  
وَمَنْ يُرِدْ فِيهِ بِالْحَادِ  
بِظُلْمٍ  
نُدِّقْهُ مِنْ عَذَابِ أَلِيمٍ ﴿٢٥﴾
- 26 **وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ**  
أَنْ لَا تُشْرِكَ بِي شَيْئًا  
وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ  
وَالْقَائِمِينَ  
وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾  
27 **وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ**  
يَأْتُونَكَ رِجَالًا  
وَعَلَى كُلِّ ضَامِرٍ  
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾  
28 **لِيَشْهَدُوا مَنَافِعَ لَهُمْ**  
وَيَذْكُرُوا اسْمَ اللَّهِ  
فِي أَيَّامٍ مَعْلُومَاتٍ  
عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
- Indeed Allah will admit those who have faith  
and do righteous deeds  
into gardens with streams running in them,  
adorned therein with bracelets  
of gold and pearl,  
and their dress therein will be silk.  
They shall be guided to the purest speech,  
and guided to the path of the All-laudable.  
Indeed those who are faithless  
and who bar from the way of Allah  
and the Sacred Mosque,  
which We have assigned for all the people,  
the native and the visitor being equal therein  
—whoever seeks to commit therein sacrilege  
with the intent of wrongdoing,  
We shall make him taste a painful punishment.  
When We settled for Abraham the site of the House  
[saying], Do not ascribe any partners to Me,  
and purify My House for those who go around it,  
and those who stand [in it for prayer],  
and those who bow and prostrate.  
And proclaim the ḥajj to people:  
they shall come to you on foot  
and on lean camels  
coming from distant places,  
that they may witness the benefits for them,  
and mention Allah's Name  
during the known days  
over the livestock He has provided them.

- فَكُلُوا مِنْهَا  
وَأَطِعُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾  
ثُمَّ لِيَقْضُوا تَفَثَهُمْ  
وَلِيُوفُوا نُذُورَهُمْ  
وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾  
ذَٰلِكَ 30 That.
- وَمَنْ يُعَظِّمْ حُرْمَتَ اللَّهِ  
فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ  
وَأُحِلَّتْ لَكُمْ الْآتَعِمُ  
إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ  
فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ  
وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾  
حُنَفَاءَ لِلَّهِ 31  
غَيْرَ مُشْرِكِينَ بِهِ  
وَمَنْ يُشْرِكْ بِاللَّهِ  
فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَّفَهُ الطَّيْرُ  
أَوْ تَهَوَّىٰ بِهِ الرِّيحُ  
فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾  
ذَٰلِكَ 32 That.
- وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ  
فَإِنَّهَا مِنْ تَقْوَىٰ الْقُلُوبِ ﴿٣٢﴾  
لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى  
ثُمَّ مَحَلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾  
وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا 34
- So eat thereof,  
and feed the destitute.  
Then let them do away with their untidiness,<sup>1</sup>  
and fulfill their vows,  
and go around the Ancient House.<sup>2</sup>  
That.  
And whoever venerates the sacraments of Allah,  
that is better for him with his Lord.  
You are permitted [animals of] grazing livestock  
except for what will be recited to you.  
So avoid the abomination of idols,  
and avoid false speech,  
as persons having pure faith in Allah,  
not ascribing partners to Him.  
Whoever ascribes partners to Allah  
is as though he had fallen from a height  
to be devoured by vultures,  
or to be blown away by the wind  
far and wide.  
That.  
And whoever venerates the sacraments of Allah  
—indeed that arises from the Godwariness of hearts.  
You may benefit from them until a specified time.<sup>3</sup>  
Then their place of sacrifice is by the Ancient House.  
For every nation We have appointed a rite

<sup>1</sup> According to the commentators, the phrase *li yaqḍū tafāthahum* implies egress from the state of *iḥrām* (after the shortening of the hair or the nails, and the bath), and relief from its restrictions. Or it means ‘let them perform their rites.’

<sup>2</sup> Or, ‘the Free House,’ that is, free from bondage of anyone’s ownership.

<sup>3</sup> That is, you may benefit from the sacrificial animals, such as by using them as mounts or milking them, until they arrive at the place where they are to be sacrificed.

لِيَذْكُرُوا اللَّهَ  
عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ  
فَاللَّهُكَمَّ إِلَهُهُ وَاحِدٌ  
فَلَهُدَا سَلِمُوا

وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٥﴾  
الَّذِينَ

إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ  
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ  
وَالْمُقِيمِي الصَّلَاةِ  
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٦﴾  
وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ

مِنْ شَعِيرٍ اللَّهُ  
لَكُمْ فِيهَا خَيْرٌ  
فَادْكُرُوا اللَّهَ عَلَيْهَا صَوَافٍ  
فَإِذَا وَجَبَتْ جُنُوبُهَا  
فَكُلُوا مِنْهَا  
وَأَطْعِمُوا الْقَانِعَ  
وَالْمُعْتَرَّ

كَذَلِكَ سَخَّرْنَاهَا  
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾  
لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا  
وَلَكِنْ يَنَالُهُ الْقَوِيُّ مِنْكُمْ  
كَذَلِكَ سَخَّرَهَا لَكُمْ  
لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ  
وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

that they might mention Allah's Name  
over the livestock He has provided them.

Your God is the One God.

So submit to Him.

And *give* good news to the humble

—those

whose hearts tremble with awe when Allah is mentioned,  
and who are patient through whatever visits them,  
and who maintain the prayer  
and spend out of what We have provided them.

We have appointed for you the [sacrificial] camels  
as one of Allah's sacraments.

There is good for you in them.

So mention the Name of Allah over them as they stand.

And when they have fallen on their flanks,

eat from them,

and feed the self-contained needy

and the mendicant.

Thus have We disposed them for your benefit

so that you may give thanks.

It is not their flesh or their blood that reaches Allah.

Rather it is your Godwariness that reaches Him.

Thus has He disposed them for your benefit

so that you may magnify Allah for His guiding you.

And *give* good news to the virtuous.

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا  
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾  
أَذِنَ لِلَّذِينَ يُفْتَلُونَ  
بِأَنَّهُمْ ظَلَمُوا

38 Allah indeed defends those who have faith.

Indeed Allah does not like any ingrate traitor.

39 Those who are fought against are permitted [to fight]

because they have been wronged,

- وَأَنَّ اللَّهَ عَلَىٰ تَصَرُّهِمْ لَقَدِيرٌ ﴿٣٨﴾  
 الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ  
 بِغَيْرِ حَقٍّ  
 إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ  
 وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ  
 بَعْضَهُم بِبَعْضٍ  
 هَلَدِمَتِ صَوَامِعُ وَبِيَعٌ  
 وَصَلَوَاتٌ وَمَسَاجِدُ  
 يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا  
 وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ  
 إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٣٩﴾  
 الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ  
 أَقَامُوا الصَّلَاةَ  
 وَءَاتُوا الزَّكَاةَ  
 وَأَمَرُوا بِالْمَعْرُوفِ  
 وَنَهَوْا عَنِ الْمُنْكَرِ  
 وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤٠﴾
- and Allah is indeed able to help them.  
 40—Those who were expelled from their homes  
 unjustly,  
 only because they said, ‘Allah is our Lord.’  
 Had not Allah repulsed the people  
 from one another,  
 ruin would have befallen the monasteries, churches,  
 synagogues and mosques  
 in which Allah’s Name is mentioned greatly.  
 Allah will surely help those who help Him.  
 Indeed Allah is all-strong, all-mighty.  
 41 Those who, if We granted them power in the land,  
 maintain the prayer,  
 give the *zakāt*,  
 and bid what is right  
 and forbid what is wrong.  
 And with Allah rests the outcome of all matters.
- وَأِنْ يُكَذِّبُوكَ 42 If they impugn *you*,  
 فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
 وَعَادٌ وَثَمُودٌ ﴿٤١﴾  
 وَقَوْمُ إِبْرَاهِيمَ 43 [as well as] the people of Abraham  
 وَقَوْمُ لُوطٍ ﴿٤٢﴾  
 وَأَصْحَابُ مَدْيَنَ 44 and the inhabitants of Midian,  
 وَكُذِّبَ مُوسَىٰ  
 فَأَمَلَيْتُ لِلْكَافِرِينَ  
 ثُمَّ أَخَذْتُهُمْ  
 فَكَيْفَ كَانَ نَكِيرِ ﴿٤٣﴾  
 فَكَايِنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا 45 How many towns We have destroyed  
 وَهِيَ ظَالِمَةٌ  
 وَهِيَ ظَالِمَةٌ

- فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا  
وَبِعَرِّ مُعَطَّلَةٍ  
وَقَصْرِ مَشِيدٍ ﴿٤٦﴾  
46 أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ  
فَتَكُونْ لَهُمْ قُلُوبٌ  
يَعْقِلُونَ بِهَا  
أَوْ آذَانٌ يَسْمَعُونَ بِهَا  
فَإِنَّمَا لَا تَعْمَى الْأَبْصَارُ  
وَلَكِن تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ ﴿٤٧﴾  
47 وَتَسْتَعْجِلُونَكَ بِالْعَذَابِ  
وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ  
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ  
كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٨﴾  
48 وَكَأَيِّن مِّن قَرْيَةٍ  
هِيَ ظَالِمَةٌ  
ثُمَّ أَخَذْنَا  
وَالِئِ الْمَصِيرِ ﴿٤٩﴾  
49 قُلْ يَا أَيُّهَا النَّاسُ  
إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾  
50 فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥١﴾  
51 وَالَّذِينَ سَعَوْا فِي آيَاتِنَا  
مُعْجِرِينَ  
أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥٢﴾  
52 وَمَا أَرْسَلْنَا مِن قَبْلِكَ  
مِن رَّسُولٍ وَلَا نَبِيٍّ  
إِلَّا إِذَا تَمَنَّى  
الَّذِي الشَّيْطَانُ فِي أُمِّيَّتِهِ
- So they lie fallen on their trellises,  
their wells neglected  
and their lofty palaces [desolate]!  
Have they not traveled over the land  
so that they may have hearts  
by which they may apply reason,  
or ears by which they may hear?  
Indeed it is not the eyes that turn blind,  
but the hearts turn blind  
—those that are in the breasts!  
They ask *you* to hasten the punishment,  
though Allah shall never break His promise.  
Indeed a day with *your* Lord  
is like a thousand years of your reckoning.  
To how many a town did I give respite  
while it was wrongdoing!  
Then I seized it,  
and toward Me is the destination.  
*Say*, 'O mankind!  
I am only a manifest warner to you!'  
As for those who have faith and do righteous deeds,  
for them is forgiveness and a noble provision.  
But as for those who contend with Our signs,  
seeking to thwart [their purpose],  
they shall be the inmates of hell.  
We did not send before *you*  
any apostle or prophet  
but that when he recited [the scripture]  
Satan interjected [something] in his recitation.

- فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ  
ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾
- 53 That He may make what Satan has thrown in  
a trial for those in whose hearts is a sickness  
and those whose hearts have hardened.  
Indeed the wrongdoers are steeped in extreme defiance.
- وَيَجْعَلُ مَا يُلْقِي الشَّيْطَانُ  
فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ  
وَالْقَاسِيَةِ قُلُوبُهُمْ  
وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾
- 54 That those who have been given knowledge may know  
that it is the truth from your Lord,  
and so they may have faith in it,  
and their hearts may be humbled before Him.  
Indeed Allah guides those who have faith  
to a straight path.
- وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ  
أَنَّهُ الْحَقُّ مِنْ رَبِّكَ  
فِيُؤْمِنُوا بِهِ  
فَتُخْبِتَ لَهُ قُلُوبُهُمْ  
وَإِنَّ اللَّهَ لَهُدَايَ الَّذِينَ ءَامَنُوا  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾
- 55 Those who are faithless persist  
in their doubt about it,  
until the Hour overtakes them suddenly,  
or they are overtaken by the punishment  
of an inauspicious day.
- وَلَا يَزَالُ الَّذِينَ كَفَرُوا  
فِي مَرِيَّةٍ مِّنْهُ  
حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً  
أَوْ يَأْتِيَهُمْ عَذَابٌ  
يَوْمٍ عَقِيمٍ ﴿٥٥﴾
- 56 On that day all sovereignty will belong to Allah:  
He will judge between them.  
Then those who have faith and do righteous deeds  
will be in gardens of bliss,  
and those who are faithless  
and who deny Our signs  
—for such there will be a humiliating punishment.
- فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾
- 57 وَالَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِآيَاتِنَا  
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾
- 58 Those who migrate in the way of Allah  
and then are slain, or die,  
Allah will surely provide them with a good provision.  
Allah is indeed the best of providers.
- وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ  
ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا حَسَنًا  
وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

- لِيُدْخِلَنَّهُمْ مُدْخَلًا 59 He will admit them into an abode  
يَرْضَوْنَهُ  
وَأَنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾ \*  
ذَلِكَ وَمَنْ عَاقَبَ 60 That; and whoever retaliates  
بِمِثْلٍ  
مَا عُوِقِبَ بِهِ  
ثُمَّ بُغِيَ عَلَيْهِ  
لَيَنْصُرَنَّهُ اللَّهُ  
إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٦٠﴾  
ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ 61 That is because Allah makes the night pass  
فِي النَّهَارِ  
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ  
وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾  
ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ 62 That is because Allah is the Reality,  
وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ  
هُوَ الْبَطِيلُ  
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾  
أَلَمْ تَرَ 63 Have *you* not regarded  
أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَتُصْبِحُ الْأَرْضُ مُخْضَرَةً  
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾  
لَهُ مَا فِي السَّمٰوٰتِ 64 To Him belongs whatever is in the heavens  
وَمَا فِي الْأَرْضِ  
وَأَنَّ اللَّهَ لَهُ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾  
أَلَمْ تَرَ 65 Have you not regarded  
أَنَّ اللَّهَ سَخَّرَ لَكُمْ  
مَا فِي الْأَرْضِ  
وَأَلْفَلَاكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ  
وَيُسَمِّسُ السَّمَاءَ  
أَنْ تَقَعَ عَلَى الْأَرْضِ

- إِلَّا بِإِذْنِهِ ۗ  
 66 إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ  
 وَهُوَ الَّذِي أَحْيَاكُمْ  
 ثُمَّ يُمِيتُكُمْ  
 ثُمَّ يُحْيِيكُمْ  
 إِنَّ الْإِنْسَانَ لَكَفُورٌ ۝
- 67 لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا  
 هُمْ نَاسِكُوهُ  
 فَلَا يُنْزِعْكَ فِي الْأَمْرِ  
 وَادْعُ إِلَىٰ رَبِّكَ  
 إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ۝
- 68 وَإِن جَدَلُواكَ  
 فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ۝  
 69 اللَّهُ يَحْكُمُ بَيْنَكُمْ  
 يَوْمَ الْقِيَامَةِ  
 فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝
- 70 أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ  
 مَا فِي السَّمَاءِ وَالْأَرْضِ  
 إِنَّ ذَلِكَ فِي كِتَابٍ  
 إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝
- 71 وَيَعْبُدُونَ مِن دُونِ اللَّهِ  
 مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا  
 وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ  
 وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ۝
- 72 وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا نَيَّنتَ  
 تَعْرِفُ  
 فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ  
 يَكَادُونَ يَسْطُورُونَ
- excepting [when it does so] by His leave?  
 Indeed Allah is most kind and merciful to mankind.  
 It is He who gave you life  
 then He makes you die,  
 then He brings you to life.  
 Indeed man is very ungrateful.
- For every nation We had appointed a rite [of worship]  
 which they used to observe;  
 so let them not dispute with *you* about the matter.<sup>1</sup>  
 And *invite* to your Lord.  
 Indeed *you* are on a straight guidance.  
 And if they dispute with *you*,  
 say, ‘Allah knows best what you are doing.’  
 Allah will judge between you  
 on the Day of Resurrection  
 concerning that about which you used to differ.’  
 Do you not know that Allah knows  
 whatever there is in the sky and the earth?  
 That is indeed in a Book.  
 That is indeed easy for Allah.  
 They worship besides Allah  
 that for which He has not sent down any authority,  
 and of which they have no knowledge.  
 And the wrongdoers shall have no helper.  
 When Our manifest signs are recited to them,  
*you* perceive  
 denial on the faces of the faithless:  
 they would almost pounce

<sup>1</sup> Or ‘the Law.’

بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا  
 قُلْ أَفَأَنْتُمْ كُمْ  
 بِشَرِّ مِمَّنْ ذَلِكُمْ  
 النَّارُ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا  
 وَيَعْسَ الْمَصِيرُ ﴿٦٦﴾

upon those who recite Our signs to them.

Say, 'Shall I inform you

about something worse than that?

The Fire which Allah has promised the faithless.

And it is an evil destination.'

يٰۤاَيُّهَا النَّاسُ 73 O mankind!

ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ  
 اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ  
 لَنْ يَخْلُقُوْا ذُبَابًا  
 وَلَوْ اَجْتَمَعُوْا لَهُ  
 وَاِنْ يَّسْأَلْهُمْ الذُّبَابُ شَيْئًا  
 لَا يَسْتَنْقِذُوْهُ مِنْهٗ

Listen to a parable that is being drawn:

Indeed those whom you invoke besides Allah

will never create [even] a fly

even if they all rallied to do so!

And if a fly should take away something from them,

they can not recover that from it.

ضَعْفُ الطَّالِبِ وَالْمَطْلُوْبِ ﴿٦٧﴾

Feeble is the seeker and the sought!

مَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهٖ

74 They do not regard Allah with the regard due to Him.

اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٦٨﴾

Indeed Allah is all-strong, all-mighty.

اللّٰهُ يَخْتَارُ الْمَلٰٓئِكَةَ رُسُلًا

75 Allah chooses messengers from angels

and from mankind.

وَمِنَ النَّاسِ

Indeed Allah is all-hearing, all-seeing.

اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ ﴿٦٩﴾

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ

76 He knows that which is before them

and that which is behind them,

وَمَا خَلْفَهُمْ

and to Allah all matters are returned.

وَإِلَى اللّٰهِ تُرْجَعُ الْأُمُورُ ﴿٧٠﴾

يٰۤاَيُّهَا الَّذِينَ ءَامَنُوا 77 O you who have faith!

ارْكَعُوْا وَاسْجُدُوْا

Bow down and prostrate yourselves,

وَأَعْبُدُوْا رَبَّكُمْ

and worship your Lord,

وَأَفْعَلُوا الْخَيْرَ

and do good,

لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٧١﴾

so that you may be felicitous.

وَجَاهِدُوا فِيْ اللّٰهِ

78 And wage *jihād* for the sake of Allah,

a *jihād* which is worthy of Him.

حَقَّ جِهَادِهٖ

هُوَ أَحْتَبَنِيكُمْ  
 وَمَا جَعَلَ عَلَيْكُمْ  
 فِي الدِّينِ مِنْ حَرَجٍ  
 مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ  
 هُوَ سَمَّاكُمُ الْمُسْلِمِينَ  
 مِنْ قَبْلُ وَفِي هَذَا  
 لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
 وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
 فَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا الزَّكَاةَ  
 وَأَعْتَصِمُوا بِاللَّهِ  
 هُوَ مَوْلَاكُمْ  
 فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٢٣﴾

## سُورَةُ الْمُؤْمِنُونَ

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

- 1 Certainly, the faithful have attained salvation  
 2 —those who are humble in their prayers,  
 3 who avoid vain talk,  
 4 who carry out their [duty of] *zakāt*,  
 5 who guard their private parts<sup>3</sup>  
 6 (except from their spouses  
 or their slave women,  
 for then they are not blameworthy;

He has chosen you  
 and has not placed for you  
 any obstacle in the religion,  
 the faith of your father, Abraham.  
 He named you ‘*muslims*’  
 before, and in this,<sup>1</sup>  
 so that the Apostle may be a witness to you,  
 and that you may be witnesses to mankind.  
 So maintain the prayer,  
 give the *zakāt*,  
 and hold fast to Allah.  
 He is your master  
 —an excellent master and an excellent helper.

[PART 18]

## 23. SŪRAT AL-MU'MINŪN<sup>2</sup>

In the Name of Allah,  
 the All-beneficent, the All-merciful.

<sup>1</sup> That is, in the earlier scriptures and in the present one, that is, the Qur'an.

<sup>2</sup> The *sūrah* takes its name from verse 1 which mentions the faithful (*mu'minūn*).

<sup>3</sup> That is, those who refrain from unlawful sexual relations and cover their private parts properly, except in the state of privacy with their spouses.

- 7 فَمَنْ أَبْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٦٦﴾ but whoever seeks [anything] beyond that —it is they who are transgressors)
- 8 وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٦٧﴾ and those who keep their trusts and covenants,
- 9 وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٦٨﴾ and who are watchful of their prayers.
- 10 أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿٦٩﴾ It is they who will be the inheritors,
- 11 الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿٧٠﴾ who shall inherit paradise, and will remain in it [forever].<sup>1</sup>
- 12 وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿٧١﴾ Certainly We created man from an extract of clay.
- 13 ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿٧٢﴾ Then We made him a drop of [seminal] fluid [lodged] in a secure abode.
- 14 ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ﴿٧٣﴾ Then We created the drop of fluid as a clinging mass. Then We created the clinging mass as a fleshy tissue. Then We created the fleshy tissue as bones.
- 15 ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٧٤﴾ Then We clothed the bones with flesh. Then We produced him as [yet] another creature. So blessed is Allah, the best of creators!
- 16 ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿٧٥﴾ Then indeed you die after that.
- 17 ثُمَّ إِنَّكُمْ لَرُجُوعٌ إِلَىٰ رَبِّكُمْ ثُمَّ إِنَّكُمْ لَرُجُوعٌ إِلَىٰ رَبِّكُمْ ﴿٧٦﴾ Then you will indeed be raised up on the Day of Resurrection.
- 18 وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿٧٧﴾ Certainly We created above you the seven tiers<sup>2</sup> and We have not been oblivious of creation.
- 19 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ﴿٧٨﴾ We sent down water from the sky in a measured manner, and We lodged it within the ground,

<sup>1</sup> Cf. 70:22-35<sup>2</sup> Apparently, a reference to the seven heavens. Or, 'seven tracks.'

- وَأَنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٥﴾  
 فَأَنشَأْنَا لَكُمْ بِهِ  
 جَنَّاتٍ مِّنْ خِجَالٍ وَأَعْتَابٍ  
 لَّكُم فِيهَا فَوَاكِهُ كَثِيرَةٌ  
 وَمِنْهَا تَأْكُلُونَ ﴿١٦﴾  
 وَشَجْرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ  
 تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ  
 لِللَّاكِلِينَ ﴿١٧﴾  
 وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً  
 نُّسْقِيكُم مِّمَّا فِي بَطُونِهَا  
 وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ  
 وَمِنْهَا تَأْكُلُونَ ﴿١٨﴾  
 وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿١٩﴾
- and We are indeed able to take it away.  
 19 Then with it We produced for you  
 gardens of date palms and vines.  
 There are abundant fruits in them for you,  
 and you eat from them.  
 20 And a tree that grows on Mount Sinai  
 which produces oil and a seasoning  
 for those who eat.  
 21 There is indeed a moral for you in the cattle:  
 We give you to drink of that which is in their bellies,  
 and you have many uses in them,  
 and you eat some of them,  
 22 and you are carried on them and on ships.
- وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ  
 فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ  
 مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ  
 أَفَلَا تَتَّقُونَ ﴿٢٠﴾  
 فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
 مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ  
 يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ  
 وَلَوْ شَاءَ اللَّهُ  
 لَأَنْزَلَ مَلَائِكَةً  
 مَا سَمِعْنَا بِهَذَا  
 فِي ءَابَائِنَا الْأُولِينَ ﴿٢١﴾  
 إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ  
 فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ ﴿٢٢﴾  
 قَالَ رَبِّ  
 أَنْصُرْنِي بِمَا كَذَّبُونِ ﴿٢٣﴾  
 فَأَوْحَيْنَا إِلَيْهِ
- 23 Certainly We sent Noah to his people,  
 and he said, ‘O my people! Worship Allah!  
 You have no other god besides Him.  
 Will you not then be wary [of Him]?’  
 24 But the elite of the faithless from among his people said,  
 ‘This is just a human being like you,  
 who seeks to dominate you.  
 Had Allah wished,  
 He would have sent down angels.  
 We never heard of such a thing  
 among our forefathers.  
 25 He is just a man possessed by madness.  
 So bear with him for a while.’  
 26 He said, ‘My Lord!  
 Help me, as they impugn me.’  
 27 So We revealed to him:

- أَنْ أَصْنَعَ الْفُلْكَ بِأَعْيُنِنَا  
 وَوَحْيِنَا  
 فَإِذَا جَاءَ أَمْرُنَا  
 وَفَارَّ التَّنُورُ  
 فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ آتَيْنِ  
 وَأَهْلَكَ  
 إِلَّا  
 مَنِ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ  
 وَلَا تَحْطِيطِي  
 فِي الَّذِينَ ظَلَمُوا  
 إِنَّهُمْ مُعْرَفُونَ ﴿٢٧﴾  
 فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ  
 عَلَى الْفُلِّ  
 فَقُلْ أَلْحَمْدُ لِلَّهِ  
 الَّذِي نَجَّيْنَا  
 مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾  
 وَقُلْ رَبِّ  
 أَنْزِلْنِي مُنْزَلًا مُبَارَكًا  
 وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾  
 ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ  
 قَرْنًا آخَرِينَ ﴿٣١﴾  
 فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ  
 أَنْ آعْبُدُوا اللَّهَ  
 مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ  
 أَفَلَا تَتَّقُونَ ﴿٣٢﴾  
 وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ  
 'Build the ark before Our eyes  
 and by Our revelation.  
 When Our edict comes  
 and the oven gushes [a stream of water],  
 bring into it a pair of every kind<sup>1</sup> [of animal],  
 and your family,  
 except  
 those of them against whom the decree has gone beforehand,  
 and do not plead with Me  
 for those who are wrongdoers:  
 they shall indeed be drowned.'  
 28 'When you, and those who are with you, are settled  
 in the ark,  
 say, "All praise belongs to Allah,  
 who has delivered us  
 from the wrongdoing lot."  
 29 And say, "My Lord!  
 Land me with a blessed landing,  
 for You are the best of those who bring ashore."'  
 30 There are indeed signs in this;  
 and indeed We have been testing.  
 31 Then after them We brought forth  
 another generation,  
 32 and We sent them an apostle from among themselves,  
 saying, 'Worship Allah!  
 You have no other god besides Him.  
 Will you not then be wary [of Him]?'  
 33 Said the elite of his people,

<sup>1</sup> Or 'bring into it, of every kind [of animal], two mates.'

- الَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ  
وَأَتْرَفْنَاهُمْ  
فِي الْحَيَاةِ الدُّنْيَا  
مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ  
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ  
وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٤﴾  
وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ  
إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٥﴾  
أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ  
وَكُنْتُمْ تُرَابًا وَعِظْمًا  
أَنْتُمْ مُخْرَجُونَ ﴿٣٦﴾ \*  
هِيَآتْ هِيَآتْ لِمَا تُوْعَدُونَ ﴿٣٧﴾  
إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا  
نَمُوتُ وَنَحْيَا  
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٨﴾  
إِنَّ هُوَ إِلَّا رَجُلٌ  
أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٩﴾  
قَالَ رَبِّ  
أَنْصُرْنِي بِمَا كَذَّبُونَ ﴿٤٠﴾  
قَالَ عَمَّا قَلِيلٍ  
لَيُصِيبَنَّ نَدِمِينَ ﴿٤١﴾  
فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ  
فَجَعَلْنَاهُمْ غَنَاءً  
فَبُعِدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٢﴾  
ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ  
قُرُونًا آخَرِينَ ﴿٤٣﴾  
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا  
وَمَا يَسْتَخِرُونَ ﴿٤٤﴾
- who were faithless  
and who denied the encounter of the Hereafter  
and whom We had given affluence  
in the life of the world:  
'This is just a human being like you:  
he eats what you eat,  
and drinks what you drink.  
If you obey a human being like yourselves,  
you will indeed be losers.  
Does he promise you that when you have died  
and become dust and bones  
you will indeed be raised [from the dead]?  
Far-fetched, far-fetched is what you are promised!  
There is nothing but the life of this world:  
we live and we die,  
and we shall not be resurrected.  
He is just a man  
who has fabricated a lie against Allah,  
and we will not believe in him.'  
He said, 'My Lord!  
Help me, as they impugn me.'  
He said, 'In a little while  
they will become regretful.'  
So the Cry seized them justifiably  
and We turned them into a scum.  
So away with the wrongdoing lot!  
Then after them We brought forth  
other generations.  
No nation can advance its time  
nor can it defer it.

- 44 ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا  
 كُلَّ مَا جَاءَ أُمَّةً رُسُوهَا  
 كَذَّبُوهُ  
 فَأَتَيْنَا بَعْضَهُمْ بَعْضًا  
 وَجَعَلْنَاهُمْ أَحَادِيثَ  
 فَبُعْدًا لِقَوْمٍ لَّا يُؤْمِنُونَ ﴿٤٤﴾
- 45 ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ  
 بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٥﴾  
 46 إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
 فَاسْتَكْبَرُوا  
 وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾
- 47 فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا  
 وَقَوْمُهُمَا لَنَا عِبَادُونَ ﴿٤٧﴾  
 48 فَكَذَّبُوهُمَا  
 فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾
- 49 وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ  
 لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾  
 50 وَجَعَلْنَا ابْنَ مَرْيَمَ  
 وَأُمَّهُ  
 آيَةً  
 وَءَاوَيْنَهُمَا إِلَىٰ رَيْثُومَةٍ  
 ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾
- 51 يَا أَيُّهَا الرُّسُلُ  
 كُلُّوا مِنَ الطَّيِّبَاتِ  
 وَأَعْمَلُوا صَالِحًا  
 إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
- 52 وَإِنَّ هَذِهِ أُمَّةً وَاحِدَةً  
 وَأَنَا رَبُّكُمْ  
 فَاتَّقُونِ ﴿٥٢﴾

- فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا 53 But they fragmented their religion among themselves,  
 كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ 54 each party exulting in what it had.  
 فَذَرْنَهُمْ فِي عَمَرَّتِهِمْ حَتَّىٰ حِينٍ 54 So *leave* them in their stupor for a while.  
 أَتَحْسِبُونَ أَنَّمَا نُمِدُّهُم بِهِ— 55 Do they suppose that whatever aid We provide them  
 مِنْ مَالٍ وَبَنِينَ 55 in regard to wealth and children [is because]  
 نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ 56 We are eager to bring them good?  
 بَلْ لَا يَشْعُرُونَ 56 Rather they are not aware!
- إِنَّ الَّذِينَ هُمْ 57 Indeed those who are  
 مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ 57 apprehensive for the fear of their Lord,  
 وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ 58 and who believe in the signs of their Lord,  
 وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُنْتَرِكُونَ 59 and who do not ascribe partners to their Lord;  
 وَالَّذِينَ يُؤْتُونَ مَا آتَوْا 60 and who give whatever they give  
 وَقُلُوبُهُمْ وَجَلَةٌ 60 while their hearts tremble with awe  
 أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ 60 that they are going to return to their Lord  
 أُولَٰئِكَ يُسْرِعُونَ 61 —it is they who are zealous  
 فِي الْخَيْرَاتِ 61 in [performing] good works,  
 وَهُمْ لَهَا سَابِقُونَ 61 and take the lead in them.  
 وَلَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا 62 We task no soul except according to its capacity,  
 وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ 62 and with Us is a book that speaks the truth,  
 وَهُمْ لَا يُظْلَمُونَ 62 and they will not be wronged.  
 بَلْ قُلُوبُهُمْ فِي عَمَرَةٍ مِّنْ هَذَا 63 Rather their hearts are in a stupor in regard to this,  
 وَهُمْ أَعْمَلُ مِنْ دُونِ ذَلِكَ 63 and there are their other deeds besides  
 هُمْ لَهَا عَمَلُونَ 63 which they perpetrate.  
 حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ 64 When We seize their affluent ones with punishment,  
 إِذَا هُمْ يَخْتَرُونَ 64 behold, they make entreaties [to Us].  
 لَا تَخْتَرُوا الْيَوْمَ 65 ‘Do not make entreaties today!  
 إِنَّكُمْ مِنَّا لَا تُنصَرُونَ 65 Indeed you will not receive any help from Us.  
 قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ 66 Certainly My signs used to be recited to you,  
 فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ 66 but you used to take to your heels,

- 67 مُسْتَكْبِرِينَ بِهِ ۚ  
 سَمِرًا تَهْجُرُونَ ﴿٦٧﴾  
 68 أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ  
 أَمْ جَاءَهُمْ  
 مَا لَمْ يَأْتِ آبَاءَهُمُ الْأُولِينَ ﴿٦٨﴾  
 أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ  
 فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾  
 70 أَمْ يَقُولُونَ بِهِ جِنَّةٌ  
 بَلْ جَاءَهُم بِالْحَقِّ  
 وَأَكْثَرُهُم لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾  
 71 وَلَوْ اتَّبَعَ أَلْحَقُ أَهْوَاءَهُمْ  
 لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ  
 وَمَنْ فِيهِنَّ ۗ  
 بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ  
 فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾  
 72 أَمْ تَسْأَلُهُمْ خَرْجًا  
 فَخَرَّاجُ رَبِّكَ خَيْرٌ  
 وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾  
 73 وَإِنَّكَ لَتَدْعُوهُمْ  
 إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾  
 74 وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ  
 بِالْآخِرَةِ  
 عَنِ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾ \*  
 75 وَلَوْ رَحِمْنَاهُمْ  
 وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرِّ  
 لَلْجُودِ
- being disdainful of it,<sup>1</sup>  
 talking nonsense in your nightly sessions.<sup>2</sup>  
 Have they not contemplated the discourse,<sup>2</sup>  
 or has anything come to them [in it]  
 that did not come to their forefathers?  
 Is it that they do not recognize their apostle,<sup>3</sup>  
 and so they deny him?<sup>4</sup>  
 Do they say, 'There is madness in him?'  
 Rather he has brought them the truth,  
 and most of them are averse to the truth.  
 Had the Truth followed their desires,  
 the heavens and the earth would have surely fallen apart  
 [along] with those who are in them.  
 Rather We have brought them their reminder,  
 but they are disregardful of their reminder.  
 Do *you* ask a recompense from them?  
 Yet *your* Lord's recompense is better,  
 and He is the best of providers.  
 Indeed *you* invite them  
 to a straight path,  
 and indeed those who do not believe  
 in the Hereafter  
 surely deviate from the path.  
 Should We have mercy upon them  
 and remove their distress from them,  
 they would surely persist,

<sup>1</sup> That is, the Qur'ān. Or, 'him,' that is of the Prophet.

<sup>2</sup> That is, the Qur'ān. Cf. 4:82, 47:24.

<sup>3</sup> That is, 'Is the Apostle a stranger of an unknown background and a person unknown to them?'

<sup>4</sup> Or 'and so they are not at home with him.'

- 76 **فِي طُعَيْنِهِمْ يَعْمَهُونَ** 76 Certainly We have seized them with punishment,  
**وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ** yet they neither humbled themselves to their Lord,  
**فَمَا اسْتَكَانُوا لِرَبِّهِمْ** nor did they entreat [Him for mercy].  
**وَمَا يَتَضَرَّعُونَ** 77 When We opened on them the door  
**حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا** of a severe punishment,  
**ذَا عَذَابٍ شَدِيدٍ** behold, they are despondent in it.  
**إِذَا هُمْ فِيهِ مُبْلِسُونَ**
- 78 **وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ** 78 It is He who made for you hearing,  
**وَالْأَبْصَرَ وَالْأَفْئِدَةَ** eyesight, and hearts.  
**قَلِيلًا مَّا تَشْكُرُونَ** Little do you thank.
- 79 **وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ** 79 It is He who created you on the earth,  
**وَالِيهِ تُخْشَرُونَ** and you will be mustered toward Him.
- 80 **وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ** 80 And it is He who gives life and brings death  
**وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ** and due to Him is the alternation of day and night.  
**أَفَلَا تَعْقِلُونَ** Do you not apply reason?
- 81 **بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ** 81 Rather they say just like what the ancients said.
- 82 **قَالُوا أَإِذَا مِتْنَا** 82 They said, 'What, when we are dead  
**وَكُنَّا تُرَابًا وَعِظْمًا** and become dust and bones,  
**أَإِنَّا لَمَبْعُوثُونَ** shall we be resurrected?'
- 83 **لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤَنَا هَذَا** 83 Certainly we and our fathers were promised this  
**مِن قَبْلُ** before.  
**إِنَّ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ** [But] these are nothing but myths of the ancients.'
- 84 **قُلْ لِمَنِ الْأَرْضُ** 84 Say, 'To whom does the earth belong  
**وَمَنْ فِيهَا** and whoever it contains,  
**إِنْ كُنْتُمْ تَعْلَمُونَ** if you know?'
- 85 **سَيَقُولُونَ لِلَّهِ** 85 They will say, 'To Allah.'  
**قُلْ أَفَلَا تَذَكَّرُونَ** Say, 'Will you not then take admonition?'
- 86 **قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ** 86 Say, 'Who is the Lord of the seven heavens  
**وَرَبُّ الْعَرْشِ الْعَظِيمِ** and the Lord of the Great Throne?'

- 87 They will say, '[They belong] to Allah.'  
 Say, 'Will you not then be wary [of Him]?'  
 88 Say, 'In whose hand is the dominion of all things,  
 and who shelters  
 and no shelter can be provided from Him,  
 if you know?'  
 89 They will say, '[They all belong] to Allah.'  
 Say, 'Then how are you being deluded?'<sup>1</sup>
- 90 Rather We have brought them the truth,  
 and they are indeed liars.  
 91 Allah has not taken any offspring,  
 neither is there any god besides Him,  
 for then each god would take away what he created,  
 and some of them would surely rise up against others.  
 Clear is Allah of what they allege!
- 92 The Knower of the sensible and the Unseen,  
 He is above  
 having any partners that they ascribe [to Him].  
 93 Say, 'My Lord!  
 If You should show me what they are promised,  
 then do not put me, my Lord,  
 among the wrongdoing lot.'
- 94 We are indeed able to show *you* what We promise them.
- 96 *Repel* ill [conduct] with that which is the best.  
 We know best whatever they allege.  
 97 And say, 'My Lord!  
 I seek Your protection

<sup>1</sup> Or 'How are you being misled,' or 'How are you being rendered blind.'

- مِنْ هَمَزَاتِ الشَّيْطَانِ ① from the promptings of devils;  
 وَأَعُوذُ بِكَ رَبِّ 98 and I seek Your protection, my Lord,  
 أَنْ يَخَضُّرُونِ ② from their presence near me.'
- حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ 99 When death comes to one of them,  
 قَالَ رَبِّ he says, 'My Lord!  
 أَرْجِعُونِ ③ Take me back,  
 لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ 100 that I may act righteously in what I have left behind.'  
 كَلَّا ④ 'By no means!  
 إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ⑤ These are mere words that he says.'  
 وَمِنْ وَرَائِهِمْ بَرْزَخٌ ⑥ And ahead of them is a barrier  
 إِلَىٰ يَوْمِ يُبْعَثُونَ ⑦ until the day they will be resurrected  
 فَإِذَا نُفِخَ فِي الصُّورِ 101 And when the Trumpet is blown,  
 فَلَا أُنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ ⑧ there will be no ties between them on that day,  
 وَلَا يَتَسَاءَلُونَ ⑨ nor will they ask [about] each other.<sup>1</sup>  
 فَمَنْ تَقَلَّتْ مَوَازِينُهُ 102 Then those whose deeds weigh heavy in the scales  
 فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ⑩ —it is they who are the felicitous.  
 وَمَنْ خَفَّتْ مَوَازِينُهُ 103 As for those whose deeds weigh light in the scales,  
 فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ ⑪ —they will be the ones who have ruined their souls,  
 فِي جَهَنَّمَ خَالِدُونَ ⑫ [and] they will remain in hell [forever].  
 تَلْفَحُ وُجُوهُهُمُ النَّارُ 104 The Fire will scorch their faces,  
 وَهُمْ فِيهَا كَالِحُونَ ⑬ and they will be morose in it.  
 أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ 105 'Was it not that My signs were recited to you  
 فَكُنْتُمْ بِهَا تُكَذِّبُونَ ⑭ but you would deny them?'  
 قَالُوا رَبَّنَا 106 They will say, 'Our Lord!  
 غَلَبَتْ عَلَيْنَا شِقْوَتُنَا ⑮ Our wretchedness overcame us,  
 وَكُنَّا قَوْمًا ضَالِّينَ ⑯ and we were an astray lot.  
 رَبَّنَا أَخْرِجْنَا مِنْهَا 107 Our Lord! Bring us out of this!  
 فَإِن عُدْنَا فَإِنَّا ظَالِمُونَ ⑰ Then, if we revert, we will indeed be wrongdoers.'

<sup>1</sup> Cf. 70:10.

- 108 He will say, ‘Begone in it,  
and do not speak to Me!  
109 Indeed there was a part of My servants  
who would say, “Our Lord!  
We have believed.  
So forgive us, and have mercy on us,  
and You are the best of the merciful.”  
110 But then you took them by ridicule  
until they made you forget My remembrance,<sup>1</sup>  
and you used to laugh at them.  
111 Indeed I have rewarded them today for their patience.  
They are indeed the triumphant.’  
112 He will say,  
‘How many years did you remain on earth?’  
113 They will say, ‘We remained for a day,  
or part of a day;  
yet ask those who keep the count.’  
114 He will say, ‘You only remained a little;  
if only you had known.  
115 Did you suppose that We created you aimlessly,  
and that you will not be brought back to Us?’  
116 So exalted is Allah, the True Sovereign,  
there is no god except Him,  
the Lord of the Noble Throne.  
117 Whoever invokes besides Allah another god  
of which he has no proof,  
his reckoning will indeed rest with his Lord.  
Indeed the faithless will not be felicitous.

<sup>1</sup> That is, ‘your contemptuous attitude towards them made you oblivious of Me and My reminders and warnings.’

118 وَقُلْ رَبِّ 118 Say, 'My Lord,  
 آغْفِرْ وَأَرْحَمَ forgive and have mercy,  
 وَأَنْتَ خَيْرُ الرَّحِيمِينَ and You are the best of the merciful.'

## سُورَةُ النُّورِ

24. SŪRAT AL-NŪR<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 [This is] a *sūrah* which We have sent down,  
 and prescribed it,  
 وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ  
 لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ and We have sent down in it manifest signs  
 so that you may take admonition.
- 2 As for the fornicatress and the fornicator,  
 فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا  
 مِائَةَ جَلْدَةٍ and let not pity for them overcome you  
 وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ  
 فِي دِينِ اللَّهِ in Allah's law,  
 إِنْ كُنْتُمْ تَوَاقِفُونَ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ if you believe in Allah  
 and let their punishment be witnessed  
 وَلْيَشْهَدْ عَذَابُهُمَا  
 طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾ by a group of the faithful.
- 3 The fornicator shall not marry anyone but a fornicatress  
 أَوْ مُشْرِكَةً or an idolatress,  
 وَالزَّانِيَةُ لَا يَنْكِحُهَا  
 إِلَّا زَانٍ أَوْ مُشْرِكٌ and the fornicatress shall be married by none  
 except a fornicator or an idolater,  
 وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾ and that is forbidden to the faithful.
- 4 As for those who accuse honourable women  
 ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءِ and do not bring four witnesses,

<sup>1</sup> The *sūrah* is named after the 'Light Verse' (*Nūr*=light), which occurs at (24:35).

- فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً  
وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا  
وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥﴾  
إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ  
وَأَصْلَحُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾  
وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ  
وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ  
فَشَهَادَةُ أَحَدِهِمْ  
أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ  
إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٧﴾  
وَالْخَمِيسَةَ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ  
إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٨﴾  
وَيَذَرُوهَا عَنْهَا الْعَذَابَ  
أَنْ تَشْهَدَ أَرْبَعٌ شَهَادَاتٍ بِاللَّهِ  
إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٩﴾  
وَالْخَمِيسَةَ أَنْ غَضَبَ اللَّهِ عَلَيْهَا  
إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿١٠﴾  
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١١﴾  
إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ  
عُصْبَةٌ مِنْكُمْ  
لَا تَحْسَبُوهُ شَرًّا لَكُمْ  
بَلْ هُوَ خَيْرٌ لَكُمْ  
لِكُلِّ امْرِئٍ مِنْهُمْ  
مَا اكْتَسَبَ مِنَ الْإِثْمِ  
وَالَّذِي تَوَلَّى كِبْرَهُ  
مِنْهُمْ
- strike them eighty lashes,  
and never accept any testimony from them after that,  
and they are transgressors,  
5 excepting those who repent after that  
and reform,  
for Allah is indeed all-forgiving, all-merciful.  
6 As for those who accuse their wives,  
but have no witnesses except themselves,  
then the testimony of one of them  
shall be a fourfold testimony [sworn] by Allah  
that he is indeed stating the truth,  
7 and a fifth [oath] that Allah's wrath shall be upon him  
if he were lying.  
8 The punishment shall be averted from her  
by her testifying with four oaths [sworn] by Allah  
that he is indeed lying,  
9 and a fifth [oath] that Allah's wrath shall be upon her  
if he were stating the truth.  
10 Were it not for Allah's grace and His mercy upon you,  
and that Allah is all-clement, all-wise. . . .<sup>1</sup>  
11 Indeed those who initiated the calumny  
are a band from among yourselves.  
Do not suppose it is bad for you.  
Rather it is for your good.  
Each man among them bears [the onus for]  
his share in the sin,  
and as for him who assumed its major burden  
from among them

<sup>1</sup> Ellipsis. For the omitted part of the sentence see verses 14 & 21 below.

- لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ there is a great punishment for him.
- لَوْلَا إِذْ سَمِعْتُمُوهُ 12 When you [first] heard about it, why did not  
ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ  
بِأَنْفُسِهِمْ خَيْرًا  
وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ the faithful, men and women, think  
well of their folks,  
and say, 'This is an obvious calumny'?
- لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ 13 Why did they<sup>1</sup> not bring four witnesses to it?  
فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ  
فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ So when they could not bring the witnesses,  
they are liars in Allah's sight.
- وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ 14 Were it not for Allah's grace and His mercy upon you  
فِي الدُّنْيَا وَالْآخِرَةِ  
لَمَسَّكُمْ there would have befallen you  
فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ a great punishment for what you ventured into,  
إِذْ تَلْقَوْنَهُ بِأَلْسِنَتِكُمْ 15 when you were receiving it on your tongues,  
وَتَقُولُونَ بِأَفْوَاهِكُمْ  
مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ  
وَتَحْسِبُونَهُ هَيِّنًا  
وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ and were mouthing  
something of which you had no knowledge,  
supposing it to be a light matter,  
while it was a grave [matter] with Allah.
- وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ 16 And why did you not, when you heard it, say,  
مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا  
سُبْحَانَكَ  
هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾ 'It is not for us to say such a thing.  
[O Allah!] You are immaculate!  
This is a monstrous calumny!'
- يَعِظُكُمُ اللَّهُ 17 Allah advises you  
أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ lest you should ever repeat the like of it,  
should you be faithful.
- وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ 18 Allah clarifies the signs for you,  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ and Allah is all-knowing, all-wise.
- إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ 19 Indeed those who want indecency to spread  
فِي الَّذِينَ آمَنُوا among the faithful

<sup>1</sup> That is, those who had spread the slander accusing the Prophet's wife and one of the Companions.

- هَمْ عَذَابٌ أَلِيمٌ  
 فِي الدُّنْيَا وَالْآخِرَةِ  
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾  
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
 وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢١﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ  
 وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ  
 فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ  
 وَالْمُنْكَرِ  
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
 مَا زَكَّى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا  
 وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ  
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾
- 20 Were it not for Allah's grace and His mercy upon you,  
 and that Allah is all-kind, all-merciful.
- 21 O you who have faith!  
 Do not follow in Satan's steps.  
 Whoever follows in Satan's steps [should know that]  
 he indeed prompts [you to commit] indecent acts  
 and wrong.
- Were it not for Allah's grace and His mercy upon you,  
 not one of you would ever be pure.  
 But Allah purifies whomever He wishes,  
 and Allah is all-hearing, all-knowing.
- 22 Let the well-off and the opulent among you not vow<sup>1</sup>  
 not to give to the relatives and the needy,  
 and to those who have migrated in the way of Allah,  
 and let them excuse and forbear.  
 Do you not love that Allah should forgive you?  
 And Allah is all-forgiving, all-merciful.
- 23 Indeed those who accuse  
 honourable and unwary faithful women  
 shall be cursed in this world and the Hereafter,  
 and there shall be a great punishment for them  
 on the day when witness shall be given against them  
 by their tongues, their hands, and their feet  
 concerning what they used to do.
- 24 On that day Allah will pay them in full
- 25 On that day Allah will pay them in full

<sup>1</sup> Or 'Let the well-to-do and the opulent among you not fail to give . . . .'

دِينَهُمُ الْحَقَّ      their due recompense,  
وَيَعْلَمُونَ      and they shall know  
أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾      that Allah is the Manifest Reality.

الْخَبِيثَاتُ لِلْخَبِيثِينَ      26 Vicious women are for vicious men,  
وَالْخَبِيثُونَ لِلْخَبِيثَاتِ      and vicious men for vicious women.  
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ      Good women are for good men,  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ      and good men for good women.<sup>1</sup>  
أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ      These are absolved of what they say [about them].<sup>2</sup>  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾      For them is forgiveness and a noble provision.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا      27 O you who have faith!  
لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ      Do not enter houses other than your own  
حَتَّىٰ تَسْتَأْذِنُوا      until you have announced [your arrival]  
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا      and greeted their occupants.  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ      That is better for you.  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾      Maybe you will take admonition.  
فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا      28 But if you do not find anyone in them,  
فَلَا تَدْخُلُوهَا      do not enter them  
حَتَّىٰ يُؤْذَنَ لَكُمْ      until you are given permission,  
وَإِن قِيلَ لَكُمْ آرْجِعُوا فَآرْجِعُوا      and if you are told: ‘Turn back,’ then do turn back.  
هُوَ أَزْكَىٰ لَكُمْ      That is more decent for you.  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾      And Allah knows best what you do.  
لَيْسَ عَلَيْكُمْ جُنَاحٌ      29 There will be no sin upon you

<sup>1</sup> Or, ‘Vicious words (or deeds) come from vicious persons, and vicious persons are worthy of vicious words (or deeds). Good words (or deeds) come from good people, and good people are worthy of good words (or deeds).’ According to this interpretation, this verse is similar in meaning to 17:84. This interpretation is also supported by the last part of the verse: ‘They are absolved of what they say [about them].’ However in accordance with the translation given above, the meaning of the verse will be similar to verse 24:3, at the beginning of this *sūrah*.

<sup>2</sup> That is, persons of good repute among the faithful stand legally absolved of any kind of allegations against them unless there is valid evidence to the contrary.

أَنْ تَدْخُلُوا  
بُيُوتًا غَيْرَ مَسْكُونَةٍ  
فِيهَا مَتَاعٌ لَكُمْ  
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ  
وَمَا تَكْتُمُونَ ﴿٣٠﴾

in entering [without announcing]  
uninhabited houses  
wherein you have goods belonging to you.  
And Allah knows whatever you disclose  
and whatever you conceal.

قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَرِهِمْ  
وَيَحْفَظُوا فُرُوجَهُمْ  
ذَٰلِكَ أَزْكَىٰ لَهُمْ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾

30 *Tell* the faithful men to cast down their looks  
and to guard their private parts.  
That is more decent for them.  
Allah is indeed well aware of what they do.

وَقُلْ لِلْمُؤْمِنَاتِ  
يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ  
وَيَحْفَظْنَ فُرُوجَهُنَّ  
وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا مَا ظَهَرَ مِنْهَا  
وَلِيُضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ  
وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا لِبُعُولَتِهِنَّ  
أَوْ آبَائِهِنَّ  
أَوْ آبَاءِ بُعُولَتِهِنَّ  
أَوْ أَبْنَائِهِنَّ  
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ  
أَوْ إِخْوَانِهِنَّ  
أَوْ بَنِي إِخْوَانِهِنَّ  
أَوْ بَنِي أَخَوَاتِهِنَّ  
أَوْ نِسَائِهِنَّ  
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

31 And *tell* the faithful women  
to cast down their looks  
and to guard their private parts,  
and not to display their charms,  
except for what is outward,  
and let them draw their scarfs over their bosoms,  
and not display their charms  
except to their husbands,  
or their fathers,  
or their husband's fathers,  
or their sons,  
or their husband's sons,  
or their brothers,  
or their brothers' sons,  
or their sisters' sons,  
or their women,<sup>1</sup>  
or their slave girls,

<sup>1</sup> That is, Muslim women. Hence it is not lawful for Muslim women to expose their charms before non-Muslim women, who may possibly describe what they see to their men.

أَوِ السَّبْعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ  
 أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا  
 عَلَى عَوْرَاتِ النِّسَاءِ  
 وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ  
 لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ  
 وَتُوبُوا إِلَى اللَّهِ جَمِيعًا  
 أَيُّهُ الْمُؤْمِنُونَ  
 لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾

or male dependants lacking [sexual] desire,  
 or children uninitiated  
 to women's parts.<sup>1</sup>

And let them not thump their feet  
 to make known their hidden ornaments.

Rally to Allah in repentance,  
 O faithful,  
 so that you may be felicitous.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ  
 وَالصَّالِحِينَ مِنْ عِبَادِكُمْ  
 وَإِمَائِكُمْ  
 إِنْ يَكُونُوا فُقَرَاءَ  
 يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ  
 وَاللَّهُ وَسِعَ عَلِيمٌ  
 وَلَيْسَتَعْتَفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا  
 حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ  
 وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ  
 مِمَّا مَلَكَتْ أَيْمَانُكُمْ  
 فَكَاتِبُوهُمْ  
 إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا  
 وَءَاتُوهُمْ مِنْ مَالِ اللَّهِ  
 الَّذِي آتَاكُمْ  
 وَلَا تُكْرَهُوا فَتِيئَتِكُمْ عَلَى الْبِغَاءِ  
 إِنْ أَرَدْنَ تَحَصُّنًا  
 لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا  
 وَمَنْ يُكْرِهِنَّ  
 فَلِنَّ اللَّهُ مِنْ بَعْدِ إِكْرَاهِهِنَّ

32 Marry off those who are single among you  
 and the upright<sup>2</sup> among your male slaves  
 and your female slaves.

If they are poor,  
 Allah will enrich them out of His grace,  
 and Allah is all-bounteous, all-knowing.

33 Those who cannot afford marriage should be continent  
 until Allah enriches them out of His grace.

As for those who seek an emancipation deal  
 from among your slaves,  
 make such a deal with them  
 if you know any good in them,  
 and give them out of the wealth of Allah  
 which He has given you.

Do not compel your female slaves to prostitution  
 when they desire to be chaste,  
 seeking the transitory wares of the life of this world.  
 Should anyone compel them,  
 then after their compulsion Allah is indeed

<sup>1</sup> That is, boys who have not reached the age of virility.

<sup>2</sup> That is, those who are faithful, or honest and chaste.

غَفُورٌ رَّحِيمٌ ﴿٣٤﴾

34 وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبِينَاتٍ  
وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ  
وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٥﴾

all-forgiving, all-merciful.  
Certainly We have sent down to you manifest signs  
and a description of those who passed before you,  
and an advice for the Godwary.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

35 مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ  
الْمِصْبَاحُ فِي زُجَاجَةٍ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ  
يُوقَدُ مِن شَجَرَةٍ مُّبْرَكَةٍ زَيْتُونَةٍ  
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ  
يَكَادُ زَيْتُهَا يُضِيءُ  
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ  
نُّورٌ عَلَى نُورٍ

Allah is the Light of the heavens and the earth.  
The parable of His Light is a niche wherein is a lamp  
—the lamp is in a glass,  
the glass as it were a glittering star—  
lit from a blessed olive tree,  
neither eastern nor western,  
whose oil almost lights up,  
though fire should not touch it.  
Light upon light.

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

36 وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٧﴾

Allah guides to His Light whomever He wishes.  
Allah draws parables for mankind,  
and Allah has knowledge of all things.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ

37 وَيُذَكَّرَ فِيهَا أَسْمُهُ  
يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٨﴾  
رِجَالٌ

In houses Allah has allowed to be raised  
and wherein His Name is celebrated,  
He is glorified therein, morning and evening,  
by men

لَّا تُلْهِهِمُ تِجَارَةٌ وَلَا بَيْعٌ

عَن ذِكْرِ اللَّهِ

وَإِقَامِ الصَّلَاةِ

وَإِيتَاءِ الزَّكَاةِ

يَخَافُونَ يَوْمًا

تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٩﴾

لِيَجْزِيََنَّهُمُ اللَّهُ

أَحْسَنَ مَا عَمِلُوا

وَيَزِيدَهُم مِّن فَضْلِهِ

whom neither trading nor bargaining distracts  
from the remembrance of Allah,  
and the maintenance of prayer  
and the giving of *zakāt*.  
They are fearful of a day  
wherein the heart and the sight will be transformed,  
so that Allah may reward them  
by the best of what they have done,  
and enhance them out of His grace,

- وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ  
بِغَيْرِ حِسَابٍ ﴿٣٧﴾  
وَالَّذِينَ كَفَرُوا 39  
أَعْمَلُهُمْ كَسَرَابٍ يَفِيعَةٍ  
تُحَسِّبُهُ الظَّمْآنُ مَاءً  
حَتَّىٰ إِذَا جَاءَهُ  
لَمْ يَجِدْهُ شَيْئًا  
وَوَجَدَ اللَّهَ عِنْدَهُ  
فَوَقَفَهُ حِسَابُهُ  
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٨﴾  
أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ  
يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ  
مِّن فَوْقِهِ سَحَابٌ  
ظُلُمَاتٌ  
بَعْضُهَا فَوْقَ بَعْضٍ  
إِذَا أَخْرَجَ يَدَهُ  
لَمْ يَكَدْ يَرَاهَا  
وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا  
فَمَا لَهُ مِن نُّورٍ ﴿٣٩﴾  
أَلَمْ تَرَ أَنَّ  
اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ  
وَالْأَرْضِ  
وَالطَّيْرُ صَتْفَتٍ  
كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ  
وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤٠﴾  
وَاللَّهُ مَلِكُ السَّمَوَاتِ  
وَالْأَرْضِ  
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤١﴾  
أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا  
ثُمَّ يُؤَلِّفُ بَيْنَهُ
- and Allah provides for whomever He wishes  
without any reckoning.  
As for the faithless,  
their works are like a mirage in a plain,  
which the thirsty man supposes to be water.  
When he comes to it,  
he finds it to be nothing;  
but there he finds Allah,  
who will pay him his full account,  
and Allah is swift at reckoning.  
Or like the manifold darkness in a deep sea,  
covered by billow upon billow,  
overcast by clouds,  
manifold [layers of] darkness,  
one on top of another:  
when he brings out his hand,  
he can hardly see it,  
and one whom Allah has not granted any light  
has no light.  
Have you not regarded  
that Allah is glorified by everyone in the heavens  
and the earth,  
and the birds spreading their wings.  
Each knows his prayer and glorification,  
and Allah knows best what they do.  
To Allah belongs the kingdom of the heavens  
and the earth,  
and toward Allah is the destination.  
Have you not regarded that Allah drives the clouds,  
then He composes them,

- ثُمَّ يَجْعَلُهُمْ رُكَّامًا  
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ  
وَيُنزِلُ مِنَ السَّمَاءِ  
مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ  
فَيُصِيبُ بِهِ مَنْ يَشَاءُ  
وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ  
يَكَادُ سَنَا بَرْقِهِ  
يَذْهَبُ بِالْأَبْصَارِ ﴿٤٤﴾  
يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ  
إِنَّ فِي ذَلِكَ لَعِبْرَةً  
لِأُولِي الْأَبْصَارِ ﴿٤٥﴾  
وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ  
فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ  
وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ  
وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ  
يَخْلُقُ اللَّهُ مَا يَشَاءُ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾  
لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ  
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٧﴾  
وَيَقُولُونَ ءَأَمَّنَّا بِاللَّهِ وَبِالرَّسُولِ  
وَأَطَعْنَا  
ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِّنْ بَعْدِ ذَلِكَ  
وَمَا أَوْلَيْنَاكَ بِالْمُؤْمِنِينَ  
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ  
لِيَحْكُمَ بَيْنَهُمْ  
إِذَا فَرِيقٌ مِنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾  
وَإِنْ يَكُنْ هُمْ الْحَقُّ
- then He piles them up,  
whereat you see the rain issuing from its midst?  
And He sends down from the sky  
hail, out of the mountains<sup>1</sup> that are in it,  
and He strikes with it whomever He wishes,  
and turns it away from whomever He wishes.  
The brilliance of its lightening almost  
takes away the sight.  
44 Allah alternates the night and the day.  
There is indeed a moral in that  
for those who have insight.  
45 Allah created every animal from water.  
Among them are some that creep upon their bellies,  
and among them are some that walk on two feet,  
and among them are some that walk on four.  
Allah creates whatever He wishes.  
Indeed Allah has power over all things.  
46 Certainly We have sent down manifest signs,  
and Allah guides whomever He wishes  
to a straight path.  
47 They say, 'We have faith in Allah and His Apostle,  
and we obey.'  
Then after that a part of them refuse to comply,  
and they do not have faith.  
48 When they are summoned to Allah and His Apostle  
that He may judge between them,  
behold, a part of them turn aside.  
49 But if justice be on their side,

<sup>1</sup> A metaphorical reference to the clouds.

- يَأْتُوا إِلَيْهِ مُذْعَبِينَ ﴿٥١﴾ they come compliantly to him.  
 أَفِي قُلُوبِهِمْ مَرَضٌ 50 Is there a sickness in their hearts?  
 أَمْ أَرْتَابُوا Or do they have doubts  
 أَمْ يَخَافُونَ or fear  
 أَنْ يَخِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ that Allah and His Apostle will be unjust to them?  
 بَلْ أَوْلِيكُمُ هُمُ الظَّالِمُونَ ﴿٥٢﴾ Rather it is they who are the wrongdoers.  
 إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ 51 All the response of the faithful,  
 إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ when they are summoned to Allah and His Apostle  
 لِيَحْكُمَ بَيْنَهُمْ that He may judge between them,  
 أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا is to say, 'We hear and obey.'  
 وَأَوْلِيكُمُ هُمُ الْمُفْلِحُونَ ﴿٥٣﴾ It is they who are the felicitous.  
 وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ 52 Whoever obeys Allah and His Apostle,  
 وَيَخَشِ اللَّهَ وَيَتَّقْهُ and fears Allah and is wary of Him  
 فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٤﴾ \* —it is they who will be the triumphant.  
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ 53 They swear by Allah with solemn oaths  
 لَئِنْ أَمَرْتَهُمْ that if *you* order them  
 لَيَخْرُجْنَ they will surely go forth.  
 قُلْ لَا تَقْسِمُوا Say, 'Do not swear!  
 طَاعَةَ مَعْرُوفَةً ﴿٥٥﴾ Honourable obedience [is all that is expected of you].  
 إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٦﴾ Allah is indeed well aware of what you do.'  
 قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ 54 Say, 'Obey Allah, and obey the Apostle.'  
 فَإِنْ تَوَلَّوْا But if you turn your backs, [you should know that]  
 فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ *he* is only responsible for *his* burden  
 وَعَلَيْكُمْ مَا حُمِّلْتُمْ and you are responsible for your burden,  
 وَإِنْ تُطِيعُوهُ تَهْتَدُوا and if you obey *him*, you shall be guided,  
 وَمَا عَلَى الرَّسُولِ إِلَّا to communicate in clear terms.  
 أَنْ يَبْلُغَ الْبَلِغِينَ ﴿٥٧﴾  
 وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ 55 Allah has promised those of you who have faith  
 وَعَمِلُوا الصَّالِحَاتِ and do righteous deeds  
 لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ that He will surely make them successors in the earth,

كَمَا آتَتْخَلَفَ الَّذِينَ مِنْ قَبْلِهِمْ  
 وَلِيُمَكِّنَنَّ لَهُمْ  
 دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
 وَلِيُبَدِّلَنَّهُمْ  
 مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا  
 يَعْبُدُونَنِي  
 لَا يُشْرِكُونَ بِي شَيْئًا  
 وَمَنْ كَفَرَ بَعْدَ ذَلِكَ  
 فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾  
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
 وَأَطِيعُوا الرَّسُولَ  
 لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾  
 لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا  
 مُعْجِزِينَ فِي الْأَرْضِ  
 وَمَأْوَهُمُ النَّارُ  
 وَلَبِئْسَ الْمَصِيرُ ﴿٥٨﴾

just as He made those who were before them successors,  
 and He will surely establish for them  
 their religion which He has approved for them,  
 and that He will surely change their state  
 to security after their fear,  
 while they worship Me,  
 not ascribing any partners to Me.  
 And whoever is ungrateful after that  
 —it is they who are the transgressors.

56 Maintain the prayer and give the *zakāt*,  
 and obey the Apostle  
 so that you may receive [Allah's] mercy.  
 57 Do not suppose that those who are faithless  
 can thwart [Allah] on the earth.  
 Their refuge shall be the Fire,  
 and it is surely an evil destination.

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
 لِيَسْتَعِذَّ بِكُمْ الَّذِينَ  
 وَالَّذِينَ لَمْ يَبْلُغُوا  
 ثَلَاثَ مَرَّاتٍ  
 مِنْ قَبْلِ صَلَاةِ الْفَجْرِ  
 وَحِينَ تَضَعُونَ ثِيَابَكُمْ  
 مِنَ الظُّهْرِ  
 وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ  
 ثَلَاثُ عَوْرَاتٍ لَكُمْ  
 لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ  
 جُنَاحٌ بَعْدَ هُنَّ  
 طَوْفُونَ عَلَيْكُمْ  
 بَعْضُكُمْ عَلَى بَعْضٍ  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
 الْآيَاتِ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

58 O you who have faith!  
 Let your permission be sought by your slaves  
 and those of you who have not reached puberty  
 three times:  
 before the dawn prayer,  
 and when you put off your garments at noon,  
 and after the night prayer.  
 These are three times of privacy for you.  
 Apart from these, it is not sinful of you or them  
 to frequent one another [freely].  
 Thus does Allah clarify the signs for you,  
 and Allah is all-knowing, all-wise.

59 When your children reach puberty,

فَلَيْسَتْ فَتَنًا  
 كَمَا اسْتَفْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾  
 وَالْقَوَاعِدُ مِنَ النِّسَاءِ  
 الَّتِي لَا يَرْجُونَ نِكَاحًا  
 فَلَيْسَ عَلَيْهِمْ جُنَاحٌ  
 أَنْ يَضَعْنَ ثِيَابَهُنَّ  
 غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ  
 وَأَنْ يَسْتَغْفِبْنَ خَيْرٌ لَهُنَّ  
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾  
 لَيْسَ عَلَى الْأَعْمَى حَرَجٌ  
 وَلَا عَلَى الْأَعْرَجِ حَرَجٌ  
 وَلَا عَلَى الْمَرِيضِ حَرَجٌ  
 وَلَا عَلَى أَنْفُسِكُمْ  
 أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ  
 أَوْ بُيُوتِ آبَائِكُمْ  
 أَوْ بُيُوتِ أُمَّهَاتِكُمْ  
 أَوْ بُيُوتِ إِخْوَانِكُمْ  
 أَوْ بُيُوتِ أَخَوَاتِكُمْ  
 أَوْ بُيُوتِ أَعْمَامِكُمْ  
 أَوْ بُيُوتِ عَمَّاتِكُمْ  
 أَوْ بُيُوتِ أَخْوَالِكُمْ  
 أَوْ بُيُوتِ خَالَاتِكُمْ  
 أَوْ مَا مَلَكَتُمْ أَمْثَالَهُ  
 أَوْ صَدِيقِكُمْ  
 لَيْسَ عَلَيْكُمْ جُنَاحٌ  
 أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا  
 فَإِذَا دَخَلْتُمْ بُيُوتًا

let them ask permission [at all times]  
 just as those who asked permission before them.  
 Thus does Allah clarify His signs for you,  
 and Allah is all-knowing, all-wise.  
 60 As for women advanced in years  
 who do not expect to marry,  
 there will be no sin upon them  
 if they put off their cloaks,  
 without displaying their adornment.  
 But it is better for them to be continent,  
 and Allah is all-hearing, all-knowing.  
 61 There is no blame upon the blind,  
 nor any blame upon the lame,  
 nor any blame upon the sick,  
 nor upon yourselves  
 if you eat from your own houses,  
 or your fathers' houses,  
 or your mothers' houses,  
 or your brothers' houses,  
 or your sisters' houses,  
 or the houses of your paternal uncles,  
 or the houses of your paternal aunts,  
 or the houses of your maternal uncles,  
 or the houses of your maternal aunts,  
 or those whose keys are in your possession,  
 or those of your friends.  
 There will be no blame on you  
 whether you eat together or separately.  
 So when you enter houses,

فَسَلِّمُوا عَلَيَّ أَنْفُسَكُمْ  
 حَيَّةً مِّنْ عِنْدِ اللَّهِ  
 مُبْرَكَةً طَيِّبَةً  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
 لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٢﴾

greet yourselves<sup>1</sup>  
 with a salutation from Allah,  
 blessed and good.

Thus does Allah clarify His signs for you  
 so that you may apply reason.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا  
 بِاللَّهِ وَرَسُولِهِ  
 وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ  
 لَّمْ يَذْهَبُوا  
 حَتَّىٰ يَسْتَأْذِنُوهُ  
 إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ  
 أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ  
 وَرَسُولِهِ  
 فَإِذَا اسْتَأْذَنُوكَ  
 لِبَعْضِ شَأْنِهِمْ  
 فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ  
 وَاسْتَغْفِرَ لَهُمُ اللَّهُ

62 Indeed the faithful are those who have faith  
 in Allah and His Apostle,  
 and when they are with him in a collective affair,  
 they do not leave  
 until they have sought his permission.

Indeed those who seek *your* permission  
 —it is they who have faith in Allah  
 and His Apostle.

So when they seek *your* permission  
 for some work of theirs,  
 give permission to whomever of them *you* wish  
 and *plead* with Allah to forgive them.

Indeed Allah is all-forgiving, all-merciful.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٣﴾  
 لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ  
 كَدُعَاءِ بَعْضِكُمْ بَعْضًا  
 قَدْ يَعْلَمُ اللَّهُ الَّذِينَ  
 يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا  
 فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ  
 أَنْ تُصِيبَهُمْ فِتْنَةٌ  
 أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

63 Do not consider the Apostle's summons amongst you  
 to be like your summoning one another.

Allah certainly knows those  
 of you who slip away under cover.

So let those who disobey his orders beware  
 lest an ordeal should visit them  
 or a painful punishment should befall them.

آلَ 64 Look!

إِنَّ لِلَّهِ مَا فِي السَّمٰوٰتِ  
 وَالْأَرْضِ

To Allah indeed belongs whatever is in the heavens  
 and the earth.

<sup>1</sup> Or 'greet your folks.'

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ  
 وَيَوْمَ يُرْجَعُونَ إِلَيْهِ  
 فَيُنَبِّئُهُمْ بِمَا عَمِلُوا  
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٥﴾

He certainly knows what you are up to,  
 and the day they are brought back to Him  
 He will inform them about what they have done,  
 and Allah has knowledge of all things.

## سُورَةُ الْفُرْقَانِ

## 25. SŪRAT AL-FURQĀN<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 Blessed is He  
 who sent down the Criterion to His servant  
 that he may be a warner to all the nations.
- 2 He, to whom belongs the sovereignty of the heavens  
 and the earth,  
 and who did not take a son,  
 nor has He any partner in sovereignty,  
 and He created everything  
 and determined it in a precise measure.
- 3 Yet they have taken gods besides Him  
 who create nothing  
 and have themselves been created,  
 and who have no control over their own harm  
 or benefit  
 and have no control over [their own] death,  
 or life,  
 or resurrection.
- 4 The faithless say,

<sup>1</sup> The *sūrah* takes its name from verse 1, which refers to the Qur'ān as "*al-Furqān*" (*lit.* 'the Distinguisher,' or 'the Separator,' i.e. a criterion for distinguishing between truth and falsehood).

- إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ  
 وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ  
 فَقَدْ جَاءُوا  
 ظُلْمًا وَزُورًا ﴿٥﴾  
 وَقَالُوا أَسْطِيرُ الْأَوَّلِينَ  
 فَهِيَ تَمْلَأُ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٦﴾  
 قُلْ أَنْزَلَهُ الَّذِي  
 يَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ  
 وَالْأَرْضِ  
 إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٧﴾  
 وَقَالُوا مَا هَذَا الرَّسُولُ  
 يَأْكُلُ الطَّعَامَ  
 وَيَمْشِي فِي الْأَسْوَاقِ  
 لَوْلَا أَنْزَلَ إِلَيْهِ الْمَلَكُ  
 فَيَكُونُ مَعَهُ نَذِيرًا ﴿٨﴾  
 أَوْ يُنْفِقُ إِلَيْهِ كَنْزًا  
 أَوْ تَكُونُ لَهُ جَنَّةٌ  
 يَأْكُلُ مِنْهَا  
 وَقَالَ الظَّالِمُونَ  
 إِنَّ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٩﴾  
 أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ  
 فَضَلُّوا  
 فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٠﴾  
 تَبَارَكَ الَّذِي  
 إِنَّ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 وَيَجْعَلُ لَكَ فُصُوزًا ﴿١١﴾  
 بَلْ كَذَّبُوا بِالسَّاعَةِ  
 وَأَعْتَدْنَا  
 لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٢﴾
- 'This is nothing but a lie that he has fabricated,  
 and other people have abetted him in it.'  
 Thus they have certainly come out with  
 wrongdoing and falsehood.  
 5 They say, 'He has taken down myths of the ancients,  
 and they are dictated to him morning and evening.'  
 6 Say, 'It has been sent down by Him  
 who knows the hidden in the heavens  
 and the earth.  
 Indeed He is all-forgiving, all-merciful.'  
 7 And they say, 'What sort of apostle is this  
 who eats food  
 and walks in the marketplaces?  
 Why has not an angel been sent down to him  
 so as to be a warner along with him?'  
 8 Or, '[Why is not] a treasure thrown to him,  
 or [why does] he [not] have a garden  
 from which he may eat?'  
 And the wrongdoers say,  
 'You are just following a bewitched man.'  
 9 Look, how they draw comparisons for *you*;  
 so they go astray,  
 and cannot find the way.  
 10 Blessed is He  
 who will grant *you* better than that if He wishes  
 —gardens with streams running in them,  
 and He will make for *you* palaces.  
 11 Rather they deny the Hour,  
 and We have prepared  
 a Blaze for those who deny the Hour.

- 12 When it<sup>1</sup> sights them from a distant place,  
they will hear it raging and roaring.
- 13 And when they are cast into a narrow place in it,  
bound together [in chains],  
they will pray for [their own] annihilation.<sup>2</sup>
- 14 [They will be told:] ‘Do not pray  
for a single annihilation today,  
but pray for many annihilations!’
- 15 *Say*, ‘Is that better,  
or the everlasting paradise promised to the Godway,  
which will be their reward and destination?’
- 16 There they will have whatever they wish,  
abiding [forever],  
a promise [much] besought, [binding] on *your* Lord.<sup>3</sup>
- 17 On the day that He will muster them  
and those whom they worship besides Allah,  
He will say,  
‘Was it you who led astray these servants of Mine,  
or did they themselves stray from the way?’
- 18 They will say, ‘Immaculate are You!  
It does not behoove us  
to take any guardians in Your stead!  
But You provided for them and their fathers  
until they forgot the Reminder,  
and they were a ruined lot.’
- 19 So they will certainly impugn you in what you say,  
and you will neither be able to circumvent [punishment]

<sup>1</sup> That is, hell.

<sup>2</sup> Cf. 43:77; 78:40.

<sup>3</sup> Cf. 3:194: ‘Our Lord, grant us what You have promised us through Your apostles.’

- وَلَا نَصْرًا  
وَمَنْ يَظْلِمْ مِنْكُمْ  
نَذِقْهُ عَذَابًا كَبِيرًا ﴿٢٠﴾  
وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ  
إِلَّا إِنَّهُمْ لَأَبْغَاءٌ أَطْعَامَ  
وَيَمْشُونَ فِي الْأَسْوَاقِ  
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً  
أَتَّصِبُورُونَ  
وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾ \*
- nor find help,  
and whoever of you does wrong,  
We shall make him taste a terrible punishment.  
20 We did not send any apostles before *you*  
but that they indeed ate food  
and walked in marketplaces.  
We have made you a trial for one another,  
[to see] if you will be patient,  
and *your* Lord is all-seeing.
- [PART 19]
- وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
لَوْلَا أَنْزَلْنَا عَلَيْنا الْمَلَائِكَةَ  
أَوْ نَرَى رَبَّنَا  
لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْا عُتُوًا كَبِيرًا ﴿٢٢﴾  
يَوْمَ يَرَوْنَ الْمَلَائِكَةَ  
لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ  
وَيَقُولُونَ حَجْرًا مَحْجُورًا ﴿٢٣﴾  
وَقَدْ مَنَّا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ  
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾  
أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ  
حَيْرٌ مُسْتَقَرًّا  
وَأَحْسَنُ مَقِيلًا ﴿٢٥﴾  
وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمَمِ  
وَتُنزَلُ الْمَلَائِكَةُ  
تَنْزِيلًا ﴿٢٦﴾
- 21 Those who do not expect to encounter Us say,  
'Why have angels not been sent down to us,  
or why do we not see our Lord?'  
Certainly they are full of arrogance within their souls  
and have become terribly defiant.  
22 The day when they see the angels,  
there will be no good news for the guilty that day,  
and they<sup>1</sup> will say, 'Keep off [from paradise]!'  
23 Then We shall attend to the works they have done  
and then turn them into scattered dust.  
24 On that day the inhabitants of paradise  
will be in the best abode  
and an excellent resting place.  
25 The day when the sky with its clouds will split open,  
and the angels will be sent down  
[in a majestic] descent,

<sup>1</sup> That is, the angels, who will say this to the faithless. According to another interpretation, during pre-Islamic days, whenever, during one of the holy months in which warfare was prohibited by custom, an Arab felt threatened by someone belonging to a belligerent tribe, he would say, *Hijran mahjūrā*, thus telling the member of the hostile tribe to keep distance by appealing to the sanctity of the holy month. On this basis, it is the faithless who ask the angels to keep off.

- 26 on that day true sovereignty  
will belong to the All-beneficent,  
and it will be a hard day for the faithless.<sup>1</sup>
- 27 A day when the wrongdoer will bite his hands,  
saying, 'I wish  
I had followed the Apostle's way!  
Woe to me!  
I wish I had not taken so and so as a friend!  
Certainly he led me astray from the Reminder  
after it had come to me,  
and Satan is a deserter of man.'
- 30 And the Apostle will say, 'O my Lord!  
Indeed my people  
consigned this Qur'ān to oblivion.'
- 31 That is how for every prophet We assigned an enemy  
from among the guilty,  
and *your* Lord suffices as helper and guide.
- 32 The faithless say,  
'Why has not the Qur'ān been sent down to him  
all at once?'  
So it is, that We may strengthen *your* heart with it,  
and We have recited it [to *you*]  
in a measured tone.
- 33 They do not bring *you* any poser  
but that We bring *you* the truth [in reply to them]  
and the best exposition.
- 34 Those who will be mustered on their faces  
toward hell,

<sup>1</sup> Cf. 74:9.

- أُولَئِكَ شَرٌّ مَكَانًا  
وَأَضَلُّ سَبِيلًا ﴿٢٥﴾
- they are the worse situated  
and further astray from the [right] way.
- وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ  
وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ  
وَزِيرًا ﴿٢٦﴾
- 35 Certainly We gave Moses the Book  
and We made Aaron, his brother, accompany him  
as a minister.
- فَقُلْنَا أَذْهَبَا  
إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٢٧﴾
- 36 Then We said, 'Let the two of you go  
to the people who have denied Our signs.'  
Then We destroyed them utterly.
- وَقَوْمَ نُوحٍ  
لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ  
وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً  
وَأَعْتَدْنَا لِلظَّالِمِينَ  
عَذَابًا أَلِيمًا ﴿٢٨﴾
- 37 And Noah's people,  
We drowned them when they impugned the apostles,  
and We made them a sign for mankind,  
and We have prepared for the wrongdoers  
a painful punishment.
- وَعَادًا وَثَمُودًا  
وَأَصْحَابَ الرَّسِّ  
وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٢٩﴾
- 38 And 'Ād and Thamūd,  
and the inhabitants of Rass,  
and many generations between them.
- وَكُلًّا صَبَرْنَا لَهُ الْأَمْثَالَ  
وَكُلًّا نَبَرْنَا تَبْئِيرًا ﴿٣٠﴾
- 39 For each of them We drew examples,  
and each We destroyed utterly.
- وَلَقَدْ أَنْوَأَ عَلَى  
الْقَرْيَةِ الَّتِي أَمْطَرَتْ مَطَرَ السَّوْءِ  
أَفَلَمْ يَكُونُوا يَرَوْنَهَا  
بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٣١﴾
- 40 Certainly they must have passed  
the town on which an evil shower was rained.  
Have they not seen it?  
Rather they did not expect resurrection.
- وَإِذَا رَأَوْكَ إِذْ يَتَخَدُّونَكَ إِلَّا هُزُوعًا  
أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٣٢﴾
- 41 When they see *you* they just take *you* in derision:  
'Is this the one whom Allah has sent as an apostle!?'  
Indeed he was about to lead us astray  
from our gods,  
had we not stood by them.'
- إِنْ كَادَ لَيُضِلَّنَا  
عَنْ آلِهَتِنَا  
لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا  
وَسَوْفَ يَعْلَمُونَ  
حِينَ يَرَوْنَ الْعَذَابَ
- 42 Soon they will know,  
when they sight the punishment,

- مَن أَضَلُّ سَبِيلًا ﴿٤٣﴾ who is further astray from the [right] way.  
 43 أَرَأَيْتَ مَنِ اتَّخَذَ  
 إِلَهَهُ هَوَاهُ  
 أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٤﴾  
 44 أَمْ تَحْسَبُ  
 أَن أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ  
 إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ  
 بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٥﴾  
 45 أَلَمْ تَرَ  
 إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ  
 وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا  
 ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٦﴾  
 46 ثُمَّ قَبَضْنَاهُ إِلَيْنَا  
 قَبْضًا يَسِيرًا ﴿٤٧﴾  
 47 وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا  
 وَالنَّوْمَ سُبَاتًا  
 وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٨﴾  
 48 وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ  
 بُشْرًا بِيْرٍ بِيْدِي رَحْمَتِهِ  
 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٩﴾  
 49 لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا  
 وَنُسْقِيَهُ  
 مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا ﴿٥٠﴾  
 50 وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ  
 لِيَذَّكَّرُوا  
 فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥١﴾  
 51 هَلْ وَشِئْنَا

<sup>1</sup> This is in accordance with a tradition of al-Imam al-Bāqir (ع) in which *zill* is explained as the light during the hours between daybreak and sunrise (see *Tafsir al-Qummi*). Or 'extends the shadow.'

- لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥٢﴾ We would have sent a warner to every town.  
 فَلَا تَطِعِ الْكَافِرِينَ ﴿٥٢﴾ So *do not obey* the faithless,  
 وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾\* but *wage* against them a great *jihād* with it.<sup>1</sup>
- وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ 53 It is He who merged the two seas:  
 هَذَا عَذْبٌ فُورَاتٌ this one sweet and agreeable,  
 وَهَذَا مِلْحٌ أُجَاجٌ and that one briny and bitter,  
 وَجَعَلَ بَيْنَهُمَا بَرْزَخًا and between the two He set a barrier  
 وَحِجْرًا مَحْجُورًا ﴿٥٣﴾ and a forbidding hindrance.
- وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا 54 It is He who created the human being from water,  
 فَجَعَلَهُ نَسَبًا وَصِهْرًا then invested him with ties of blood and marriage,  
 وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ and *your* Lord is all-powerful.
- وَيَعْبُدُونَ مِن دُونِ اللَّهِ 55 They worship besides Allah  
 مَا لَا يَنْفَعُهُمْ that which neither brings them any benefit  
 وَلَا يَضُرُّهُمْ nor causes them any harm,  
 وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾ and the faithless one is ever an abettor against his Lord.
- وَمَا أَرْسَلْنَاكَ 56 We did not send *you*  
 إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ except as a bearer of good news and as a warner.
- قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ 57 *Say*, 'I do not ask you any reward for it,  
 إِلَّا مَن شَاءَ أَن يَتَّخِذَ except that anyone who wishes should take  
 إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ the way to his Lord.'
- وَتَوَكَّلْ عَلَىٰ الْحَيِّ 58 Put *your* trust in the Living One  
 الَّذِي لَا يَمُوتُ who does not die,  
 وَسَبِّحْ بِحَمْدِهِ and *celebrate* His praise.
- وَكَفَىٰ بِهِ بَدُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾ He suffices as one all-aware of the sins of His servants.
- الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ 59 He, who created the heavens and the earth  
 وَمَا بَيْنَهُمَا and whatever is between them  
 فِي سِتَّةِ أَيَّامٍ in six days,

<sup>1</sup> That is, with the help of the Qur'an.

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ<sup>٤</sup> and then settled on the Throne,  
 الرَّحْمَنُ the All-beneficent;  
 فَسَأَلْ بِهِ خَبِيرًا<sup>٥</sup> so ask someone who is well aware about Him.<sup>1</sup>  
 وَإِذَا قِيلَ لَهُمْ 60 When they are told:  
 اسْجُدُوا لِلرَّحْمَنِ ‘Prostrate yourselves before the All-beneficent,’  
 قَالُوا وَمَا الرَّحْمَنُ they say, ‘What is “the All-beneficent”?’  
 أَنْسَجُدُ Shall we prostrate ourselves  
 لِمَا تَأْمُرُنَا before whatever you bid us?’  
 وَزَادَهُمْ تُفُورًا<sup>٦</sup> And it increases their aversion.

تَبَارَكَ الَّذِي 61 Blessed is He who  
 جَعَلَ فِي السَّمَاءِ بُرُوجًا appointed houses in the sky  
 وَجَعَلَ فِيهَا سِرَاجًا and set in it a lamp  
 وَقَمَرًا مُنِيرًا<sup>٧</sup> and a shining moon.  
 وَهُوَ الَّذِي جَعَلَ 62 It is He who made  
 اللَّيْلَ وَالنَّهَارَ خَلْفَةً the night and the day alternate  
 لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ for one who desires to take admonition,  
 أَوْ أَرَادَ شُكُورًا<sup>٨</sup> or desires to give thanks.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ 63 The servants of the All-beneficent are those who  
 يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا walk humbly on the earth,  
 وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ and when the ignorant address them,  
 قَالُوا سَلَامًا<sup>٩</sup> say, ‘Peace!’  
 وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ 64 Those who spend the night for their Lord,  
 سُجَّدًا وَقِيَامًا<sup>١٠</sup> prostrating and standing [in worship].  
 وَالَّذِينَ يَقُولُونَ رَبَّنَا 65 Those who say, ‘Our Lord!’  
 أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ Turn away from us the punishment of hell.  
 إِنَّ عَذَابَهَا كَانَ غَرَامًا<sup>١١</sup> Indeed its punishment is enduring.

<sup>1</sup> Or, ‘about it,’ that is, about the creation of the heavens and the earth, or the meaning of the Throne.

- 66 *إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا* 66 Indeed it is an evil abode and place.’  
*وَالَّذِينَ إِذَا أَنْفَقُوا* 67 Those who, when spending,  
*لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا* are neither wasteful nor tightfisted,  
*وَكَانَ بَيْنَ ذَلِكَ قَوَامًا* 68 and moderation lies between these [extremes].  
*وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ* 68 Those who do not invoke another god besides Allah,  
*وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ* and do not kill a soul  
*إِلَّا بِالْحَقِّ* [whose life] Allah has made inviolable,  
*وَلَا يَزْنُونَ* except with due cause,  
*وَمَنْ يَفْعَلْ ذَلِكَ* and do not commit fornication.  
*يَلْقَ أَثَامًا* (Whoever does that  
69 *يُضْعَفُ لَهُ الْعَذَابُ* shall encounter its retribution,  
*يَوْمَ الْقِيَامَةِ* the punishment being doubled for him  
*وَيَحِلُّدُ فِيهِ مَهَانًا* on the Day of Resurrection.  
70 *إِلَّا مَنْ تَابَ وَآمَنَ* In it he will abide in humiliation forever,  
*وَعَمِلَ عَمَلًا صَالِحًا* excepting those who repent, attain faith,  
*فَأُولَئِكَ* and act righteously.  
*يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ* For such,  
71 *وَكَانَ اللَّهُ غَفُورًا رَحِيمًا* Allah will replace their misdeeds with good deeds,<sup>1</sup>  
*وَمَنْ تَابَ* and Allah is all-forgiving, all-merciful.  
*وَعَمِلَ صَالِحًا* And whoever repents  
*فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا* 72 and acts righteously  
*وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ* indeed turns to Allah with due penitence).  
*وَإِذَا مَرُّوا بِاللَّغْوِ* 72 Those who do not give false testimony,<sup>2</sup>  
*مَرُّوا كِرَامًا* and when they come upon vain talk,  
73 *وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ* pass by nobly.  
*لَمْ يَخْرُجُوا عَلَيْهَا صُمًّا وَعُمْيَانًا* 73 Those who, when reminded of the signs of their Lord,  
do not turn a deaf ear and a blind eye to them.

<sup>1</sup> Or ‘their vices with virtues.’

<sup>2</sup> Or, ‘those who do not participate in humbug.’ That is, those who do not attend music parties or take part in senseless and sinful gatherings and amusements. (See *Tafsir al-Qummi, Manhaj al-Ṣādiqin*)

- 74 And those who say, ‘Our Lord!  
Grant us  
comfort in our spouses and descendants,  
and make us *imams* of the Godway.’
- 75 Those shall be rewarded with sublime abodes  
for their patience,  
and they shall be met there with greetings  
and ‘Peace,’  
to abide in them [forever],  
an excellent abode and place.
- 76 to abide in them [forever],  
an excellent abode and place.
- 77 *Say*, ‘What store my Lord would set by you  
were it not for your supplication?’<sup>1</sup>  
But you impugned [me and my advice],  
so that will continue to haunt you.’

## سُورَةُ الشُّعَرَاءِ

26. SŪRAT AL-SHU‘ARĀ’<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 *Tā, Sīn, Mīm.*
- 2 These are the signs of the Manifest Book.
- 3 *You* are liable to imperil *your* life [out of distress]  
that they will not have faith.
- 4 If We wish We will send down to them  
a sign from the sky  
before which their heads will remain bowed in humility.

<sup>1</sup> Or ‘were it not for your invitation.’

<sup>2</sup> The *sūrah* takes its name from verses 224-227 concerning the poets (*shu‘arā’*).

- 5 There would not come to them  
 any new reminder from the All-beneficent  
 but that they used to disregard it.
- 6 They have certainly denied [the truth],  
 but soon there will come to them the news  
 of what they have been deriding.
- 7 Have they not regarded the earth,  
 how many We have caused to grow in it  
 of every splendid kind [of vegetation]?
- 8 There is indeed a sign in that;  
 but most of them do not have faith.
- 9 Indeed *your* Lord is the All-mighty, the All-merciful.
- 10 When *your* Lord called out to Moses:  
 [saying,] ‘Go to the wrongdoing people,  
 the people of Pharaoh.
- 11 Will they not be wary [of Allah]?’
- 12 He said, ‘My Lord!  
 I fear they will impugn me,  
 and I will become upset,  
 and my tongue will fail me.
- 13 So send [Your messenger] to Aaron.
- 14 Also they have a charge against me,  
 and I fear they will kill me.’
- 15 He said, ‘Certainly not!  
 Let the two of you go with Our signs:  
 We will indeed be with you, hearing [everything].
- 16 So approach Pharaoh and say,  
 “We are indeed envoys of the Lord of the worlds  
 that you let the Children of Israel go with us.”’

- 18 He said, ‘Did we not rear you as a child among us,  
and did you not stay with us for years of your life?’
- 19 Then you committed that deed of yours,  
and you are an ingrate.’
- 20 He said, ‘I did that when I was astray.  
So I fled from you, as I was afraid of you.  
Then my Lord gave me judgement  
and made me one of the apostles.
- 22 As for that favour,  
you remind me of it reproachfully  
because you have enslaved the Children of Israel.’
- 23 He said, ‘And what is “the Lord of all the worlds?”’
- 24 He said, ‘The Lord of the heavens and the earth  
and whatever is between them,  
—should you have conviction.’
- 25 He said to those who were around him,  
‘Don’t you hear?!’
- 26 He said, ‘Your Lord,  
and the Lord of your forefathers!’
- 27 He said,  
‘Indeed your messenger, who has been sent to you,  
is surely crazy!’
- 28 He said, ‘The Lord of the east and the west  
and whatever is between them  
—should you apply reason.’
- 29 He said, ‘If you take up any god other than me,  
I will surely make you a prisoner!’
- 30 He said, ‘What if I bring you something manifest?’
- 31 He said, ‘Then bring it,  
should you be truthful.’

- فَأَلْقَى عَصَاهُ 32 Thereat he threw down his staff,  
 فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾ and behold, it was a manifest python.
- وَنَزَعَ يَدَهُ 33 Then he drew out his hand,  
 فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾ and behold, it was white to the onlookers.
- قَالَ لِلْمَلَإِ حَوْلَهُ 34 He said to the elite [who stood] around him,  
 إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ﴿٣٤﴾ ‘This is indeed an expert magician  
 يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ 35 who seeks to expel you from your land  
 بِسِحْرِهِ with his magic.  
 فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ So what do you advise?’
- قَالُوا أَرْجِهْ وَأَخَاهُ 36 They said, ‘Put him and his brother off for a while,  
 وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ and send heralds to the cities  
 يَا تَوَكُّبِكُمْ بِكُلِّ سِحْرٍ عَلِيمٍ ﴿٣٧﴾ 37 to bring you every expert magician.’
- فَجُمِعَ السَّحَرَةُ 38 So the magicians were gathered  
 لِمِيقَاتِ يَوْمٍ مَعْلُومٍ ﴿٣٨﴾ for the tryst of a known day,  
 وَقِيلَ لِلنَّاسِ 39 and the people were told:  
 هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ ‘Will you gather?!’
- لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ 40 ‘Maybe we will follow the magicians,  
 إِنْ كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾ should they be the victors!’
- فَلَمَّا جَاءَ السَّحَرَةُ 41 So when the magicians came,  
 قَالُوا لِفِرْعَوْنَ they said to Pharaoh,  
 أَيُّنَا لَنَا أَجْرٌ 42 ‘Shall we indeed have a reward  
 إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ if we were to be the victors?’
- قَالَ نَعَمْ 42 He said, ‘Of course;  
 وَإِنَّكُمْ إِذَا لَمِنَ الْمُقْرَبِينَ ﴿٤٢﴾ and indeed you shall be among those near [to me].’
- قَالَ هُمْ مُوسَى 43 Moses said to them,  
 أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ ‘Throw down what you have to throw!’
- فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّهُمْ 44 So they threw down their sticks and ropes,  
 وَقَالُوا بِعِزَّةِ فِرْعَوْنَ and said, ‘By the might of Pharaoh,  
 إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ we shall surely be the victors!’
- فَأَلْقَى مُوسَى عَصَاهُ 45 Thereat Moses threw down his staff,

- فَإِذَا and behold,  
 هِيَ تَلْقَفُ مَا يَأْفِكُونَ 45 it was swallowing what they had faked.  
 فَأَلْقَى السَّحَرَةُ سَجْدِينَ 46 Thereat the magicians fell down prostrating.  
 قَالُوا 47 They said,  
 ءَامَنَّا بِرَبِّ الْعَالَمِينَ 47 ‘We believe in the Lord of all the worlds,  
 رَبِّ مُوسَى وَهَارُونَ 48 the Lord of Moses and Aaron.’  
 قَالَ 49 He said,  
 ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ 49 ‘Do you profess faith in Him before I permit you?  
 إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ 49 He is indeed your chief who has taught you magic!  
 فَلَسَوْفَ تَعْلَمُونَ 49 Soon you will surely know!  
 لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ 49 Surely I will cut off your hands and feet  
 مِّنْ خِلْفٍ 49 from opposite sides,  
 وَلَا أَصْلَبَنَّكُمْ أَجْمَعِينَ 49 and I will surely crucify you all.’  
 قَالُوا لَا ضَيْرَ 50 They said, ‘[There is] no harm [in that]!  
 إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ 50 Indeed we shall return to our Lord.  
 إِنَّا نَطْمَعُ 51 Indeed we hope  
 أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا 51 our Lord will forgive us our iniquities  
 أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ 51 for being the first to believe.’  
 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ 52 Then We revealed to Moses,  
 أَنْ أَسْرِ بِعِبَادِي 52 [saying], ‘Take My servants on a journey by night,  
 إِنَّكُمْ مُّتَّبَعُونَ 52 for you will be pursued.’  
 فَأَرْسَلَ فِرْعَوْنَ 53 Then Pharaoh sent  
 فِي الْمَدَائِنِ حَاشِرِينَ 53 heralds to the cities,  
 إِنَّ هَذُلًا لَّيَشْرِذْمَةٌ قَلِيلُونَ 54 [announcing:] ‘These<sup>1</sup> are indeed a small gang.  
 وَإِنَّهُمْ لَنَا لَغَائِظُونَ 55 They have surely aroused our wrath,  
 وَإِنَّا لَجَمِيعٌ حٰذِرُونَ 56 and indeed we are all on our guard.’<sup>2</sup>  
 فَأَخْرَجْنَاهُمْ مِّنْ جَنَّاتٍ وَعُيُونٍ 57 So We expelled them from gardens and springs,  
 وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ 58 and [from] treasures and splendid places.

<sup>1</sup> That is, the Israelites.

<sup>2</sup> Or, ‘Surely we are all a well-armed host.’

- 59 So it was;  
 وَأَوْزَنْنَهَا بَنِي إِسْرَائِيلَ ⑤  
 and We bequeathed them to the Children of Israel.
- 60 Then they pursued them at sunrise.  
 فَأَتَبَعُوهُمْ مُشْرِقِينَ ⑥  
 61 When the two hosts sighted each other,  
 فَلَمَّا تَرَأَى الْجَمْعَانِ  
 the companions of Moses said,  
 قَالَ أَصْحَابُ مُوسَى  
 'Indeed we have been caught up.'  
 إِنَّا لَمُدْرَكُونَ ⑦  
 62 He said, 'Certainly not!  
 قَالَ كَلَّا  
 إِنَّ مَعِيَ رَبِّي  
 Indeed my Lord is with me.  
 سَيَهْدِينِ ⑧  
 He will guide me.'
- 63 Thereupon We revealed to Moses:  
 فَأَوْحَيْنَا إِلَى مُوسَى  
 'Strike the sea with your staff!'  
 أَنْ أَضْرِبَ بِعَصَاكَ الْبَحْرَ  
 فَانْفَلَقَ  
 Whereupon it parted,  
 فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ⑨  
 and each part was as if it were a great mountain.
- 64 There, We brought the others near.  
 وَأَزَلَّفْنَا ثَمَّ الْآخَرِينَ ⑩  
 65 And We delivered Moses  
 وَأُنجَيْنَا مُوسَى  
 and all those who were with him.  
 وَمَنْ مَعَهُ أَجْمَعِينَ ⑪  
 66 Then We drowned the others.  
 ثُمَّ أَغْرَقْنَا الْآخَرِينَ ⑫  
 67 There is indeed a sign in that,  
 إِنَّ فِي ذَلِكَ لَآيَةً  
 وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ⑬  
 but most of them do not have faith.
- 68 Indeed *your* Lord is the All-mighty, the All-merciful.  
 وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ⑭
- 69 *Relate* to them the account of Abraham  
 وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ⑮  
 70 when he said to his father and his people,  
 إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ  
 'What is it that you are worshipping?'  
 مَا تَعْبُدُونَ ⑯  
 71 They said, 'We worship idols,  
 قَالُوا نَعْبُدُ أَصْنَامًا  
 and we will go on clinging to them.'  
 فَتَطَّلُهَا عَنْكَفِينَ ⑰  
 72 He said, 'Do they hear you when you call them?  
 قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ⑱  
 73 Or do they bring you any benefit,  
 أَوْ يَنْفَعُونَكَ  
 or cause you any harm?'  
 أَوْ يَضُرُّونَ ⑲  
 74 They said,

- بَلْ وَجَدْنَا ءَابَاءَنَا كَذٰلِكَ يَفْعَلُونَ ﴿٧٤﴾ 'Rather we found our fathers acting likewise.'
- قَالَ 75 He said,
- أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ 'Have you regarded what you have been worshipping,
- أَنْتُمْ وَاٰبَاؤُكُمْ الْاَقْدَمُونَ ﴿٧٦﴾ 76 you and your ancestors?
- فَاِيَّاهُمْ عَدُوٌّ لِّيَ 77 They are indeed hateful to me,
- اِلَّا رَبَّ الْعٰلَمِيْنَ ﴿٧٧﴾ but the Lord of all the worlds,
- الَّذِي خَلَقَنِي 78 who created me,
- فَهُوَ يَهْدِيَنِي ﴿٧٨﴾ it is He who guides me,
- وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِيَنِي ﴿٧٩﴾ 79 and provides me with food and drink,
- وَإِذَا مَرَضْتُ فَهُوَ يَشْفِيَنِي ﴿٨٠﴾ 80 and when I get sick, it is He who cures me;
- وَالَّذِي يُمَيِّتُنِي 81 who will make me die,
- ثُمَّ يُحْيِيَنِي ﴿٨١﴾ then He will bring me to life,
- وَالَّذِي اَظْمَعُ اَنْ يَغْفِرَ لِي خَطِيْئَتِي 82 and who, I hope, will forgive me my iniquities
- يَوْمَ الدِّيْنِ ﴿٨٢﴾ on the Day of Retribution.<sup>1</sup>
- رَبِّ هَبْ لِي حُكْمًا 83 'My Lord! Grant me [unerring] judgement,
- وَالْحَقِيْقِيْ بِالصّٰلِحِيْنَ ﴿٨٣﴾ and unite me with the Righteous.
- وَاَجْعَلْ لِّيْ لِسَانَ صِدْقٍ 84 Confer on me a worthy repute
- فِي الْاٰخِرِيْنَ ﴿٨٤﴾ among the posterity,
- وَاَجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ ﴿٨٥﴾ 85 and make me one of the heirs to the paradise of bliss.
- وَاغْفِرْ لِاٰبِي 86 Forgive my father,
- اِنَّهُ كَانَ مِنَ الضّٰلِّيْنَ ﴿٨٦﴾ for he is one of those who are astray.
- وَلَا تُخْزِنِي 87 Do not disgrace me
- يَوْمَ يُبْعَثُوْنَ ﴿٨٧﴾ on the day that they will be resurrected,
- يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُوْنَ 88 the day when neither wealth nor children will avail,
- اِلَّا مَنْ اٰتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ﴿٨٨﴾ 89 except him who comes to Allah with a sound heart,<sup>2</sup>
- وَاُزِلَّتِ الْجَنَّةُ لِلْمُتَّقِيْنَ ﴿٨٩﴾ 90 and paradise will be brought near for the Godwary,
- وَتُرِيْرَتِ الْجَحِيْمُ لِلْغٰوِيْنَ ﴿٩٠﴾ 91 and hell will be brought into view for the perverse,
- وَقِيْلَ لَهُمْ 92 and they shall be told:

<sup>1</sup> Or 'the Day of Judgement.'

<sup>2</sup> That is, a heart that is free from the love of the world.

- 93 أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ ﴿٩٣﴾  
 مِنْ دُونِ اللَّهِ 93 ‘Where is that which you used to worship  
 besides Allah?’
- 94 هَلْ يَنْصُرُونَكُمۡ أَوْ يَنْتَصِرُونَ ﴿٩٤﴾  
 فَكَيْبَرُوا فِيهَا 94 Do they help you, or do they help each other?’  
 Then they will be cast into it on their faces  
 —they and the perverse,  
 and the hosts of Iblis all together.
- 95 هُمُ وَالْغَاوُونَ ﴿٩٥﴾  
 وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾  
 96 They will say, as they wrangle in it [together],  
 97 ‘By Allah, we had indeed been in manifest error,  
 98 when we equated you with the Lord of all the worlds!  
 99 And no one led us astray except the guilty.
- 100 فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾  
 101 Now we have no intercessors,  
 102 nor do we have any sympathetic friend.  
 102 فَلَوْ أَنَّ لَنَا كَرَّةً ﴿١٠٢﴾  
 103 Had there been another turn for us,  
 104 we would be among the faithful.’  
 103 إِنَّ فِي ذَلِكَ لَآيَةً ﴿١٠٣﴾  
 104 There is indeed a sign in that;  
 105 but most of them do not have faith.  
 105 وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٥﴾  
 106 Indeed *your* Lord is the All-mighty, the All-merciful.  
 106 وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٦﴾
- 107 كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٧﴾  
 107 The people of Noah impugned the apostles  
 108 when Noah, their brother, said to them,  
 109 ‘Will you not be wary [of Allah]?’  
 109 إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ ﴿١٠٧﴾  
 110 Indeed I am a trusted apostle [sent] to you.  
 110 أَلَا تَتَّقُونَ ﴿١٠٨﴾  
 111 So be wary of Allah and obey me.  
 111 إِنَّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٩﴾  
 112 I do not ask you any reward for it;  
 112 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾  
 113 my reward lies only with the Lord of all the worlds.  
 113 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ﴿١١١﴾  
 114 So be wary of Allah and obey me.’  
 114 إِنَّ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١١٢﴾  
 115 They said, ‘Shall we believe in you,  
 116 when it is the riffraff who follow you?’  
 115 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٥﴾  
 116 قَالَ أَنُؤْمِنُ لَكَ ﴿١١٥﴾  
 117 He said, ‘What do I know  
 118 as to what they used to do?’  
 117 وَاتَّبَعَكَ الْأَرْذَالُونَ ﴿١١٦﴾  
 118 قَالَ وَمَا عَلِمِي ﴿١١٦﴾  
 119 بِمَا كَانُوا يَعْمَلُونَ ﴿١١٧﴾

- 113 Their reckoning is only with my Lord,  
 لَوْ كَسَعُورُونَ ﴿١١٣﴾  
 should you be aware.  
 114 I will not drive away the faithful.  
 وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾  
 115 I am just a manifest warner.’  
 إِنَّ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾  
 116 They said, ‘Noah, if you do not relinquish,  
 قَالُوا لَئِن لَّمْ تَنْتَهُ يَنْسُوحُ ﴿١١٦﴾  
 117 He said, ‘My Lord!  
 لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾  
 118 So judge conclusively between me and them,  
 قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٨﴾  
 119 Thereupon We delivered him  
 فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحَا ﴿١١٩﴾  
 120 Then We drowned the rest.  
 وَخَيَّرْنِي وَمَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١٢٠﴾  
 121 There is indeed a sign in that;  
 فَأَنْجَيْنَاهُ ﴿١٢١﴾  
 122 Indeed *your* Lord is the All-mighty, the All-merciful.  
 وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١٢٢﴾  
 ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٣﴾  
 123 [The people of] ‘Ād impugned the apostles,  
 124 when Hūd, their brother, said to them,  
 125 ‘Will you not be wary [of Allah]?’  
 126 Indeed I am a trusted apostle [sent] to you.  
 127 So be wary of Allah and obey me.  
 128 I do not ask you any reward for it;  
 129 my reward lies only with the Lord of all the worlds.  
 130 Do you futilely build a sign on every prominence?  
 131 You set up structures as if you will be immortal,  
 132 and when you seize [someone for punishment],  
 133 you seize [him] like tyrants.  
 134 So be wary of Allah and obey me.  
 135 And be wary of Him

- 133 أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿٣٣﴾ who has provided you with what you know,  
 133 أَمَدَّكُمْ بِأَنْعَمٍ وَبِئِينٍ ﴿٣٣﴾ and aided you with sons and with cattle,  
 134 وَجَنَّاتٍ وَعُيُونٍ ﴿٣٤﴾ gardens and springs.  
 135 إِنَّي أَخَافُ عَلَيْكُمْ ﴿٣٥﴾ Indeed I fear for you  
 135 عَذَابَ يَوْمٍ عَظِيمٍ ﴿٣٥﴾ the punishment of a tremendous day.’  
 136 قَالُوا سَوَاءٌ عَلَيْنَا ﴿٣٦﴾ They said, ‘It is the same to us  
 136 أَوْ عَظَمْتَ أَمْرًا لَمْ تَكُنْ مِنَ الْوَالِعِينَ ﴿٣٦﴾ whether you advise us or not.  
 137 إِنَّ هَذَا إِلَّا خَلْقُ الْأَوْلِينَ ﴿٣٧﴾ These are nothing but the traditions of the ancients,<sup>1</sup>  
 138 وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٨﴾ and we will not be punished.’  
 139 فَكَذَّبُوهُ ﴿٣٩﴾ So they impugned him,  
 139 فَأَهْلَكْنَاهُمْ ﴿٣٩﴾ whereupon We destroyed them.  
 139 إِنَّ فِي ذَلِكَ لَآيَةً ﴿٣٩﴾ There is indeed a sign in that;  
 139 وَمَا كَانَ أَكْثَرَهُمْ مُؤْمِنِينَ ﴿٣٩﴾ but most of them do not have faith.  
 140 وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٠﴾ Indeed *your* Lord is the All-mighty, the All-merciful.  
 141 كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٤١﴾ [The people of] Thamūd impugned the apostles  
 142 إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ﴿٤٢﴾ when Ṣāliḥ, their brother, said to them,  
 142 أَلَا تَتَّقُونَ ﴿٤٢﴾ ‘Will you not be wary [of Allah]?’  
 143 إِنَّي لَكُمْ رَسُولٌ أَمِينٌ ﴿٤٣﴾ Indeed I am a trusted apostle [sent] to you.  
 144 فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿٤٤﴾ So be wary of Allah and obey me.  
 145 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ﴿٤٥﴾ I do not ask you any reward for it;  
 145 إِنَّ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿٤٥﴾ my reward lies only with the Lord of all the worlds.  
 146 أَتُتْرَكُونَ فِي مَا هَنَاهَا ءَامِنِينَ ﴿٤٦﴾ Will you be left secure in that which is here  
 147 فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٧﴾ —amid gardens and springs,  
 148 وَزُرُوعٍ وَخَلِّجٍ طَلْعُهَا هَضِيمٌ ﴿٤٨﴾ farms and date palms with dainty spathes?  
 149 وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿٤٩﴾ And you hew houses out of the mountains skillfully.<sup>2</sup>  
 150 فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿٥٠﴾ So be wary of Allah and obey me,

<sup>1</sup> Or, ‘This is nothing but a fabrication of the ancients,’ according to an alternate reading (*khaluq*, instead of *khuluq*).

<sup>2</sup> Or, ‘exultantly.’

- 151 and do not obey the dictates of the profligate,  
 152 who cause corruption in the land  
 and do not bring about reform.’
- 153 They said, ‘Indeed you are one of the bewitched.  
 154 You are just a human being like us.  
 So bring us a sign, should you be truthful.’
- 155 He said, ‘This is a she-camel;  
 she shall drink and you shall drink on known days.  
 156 Do not cause her any harm,  
 for then you shall be seized by the punishment  
 of a terrible day.’
- 157 But they hamstrung her,  
 whereupon they became regretful.  
 158 So the punishment seized them.  
 There is indeed a sign in that;  
 but most of them do not have faith.
- 159 Indeed *your* Lord is the All-mighty, the All-merciful.
- 160 The people of Lot impugned the apostles  
 161 when Lot, their brother, said to them,  
 ‘Will you not be wary [of Allah]?’
- 162 Indeed I am a trusted apostle [sent] to you.  
 163 So be wary of Allah and obey me.  
 164 I do not ask you any reward for it;  
 my reward lies only with the Lord of all the worlds.
- 165 What! Of all people do you come to males,  
 166 abandoning  
 your wives your Lord has created for you?  
 Rather you are a transgressing lot.’
- 167 They said, ‘Lot, if you do not relinquish,

- لَتَكُونَنَّ مِنَ الْمُمْخَرَجِينَ ﴿١٦٧﴾ you will surely be banished.’
- قَالَ 168 He said,
- إِنِّي لَعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ ‘Indeed I detest your conduct.’
- رَبِّ 169 ‘My Lord!
- خَيِّتِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ Deliver me and my family from what they do.’
- فَتَجِيئِنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ So We delivered him and all his family,
- إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٧١﴾ except an old woman who remained behind.
- ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾ Then We destroyed [all] the others,
- وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ﴿١٧٣﴾ and rained down upon them a rain [of stones].
- فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٤﴾ Evil was the rain of those who were warned!
- إِنَّ فِي ذَلِكَ لَآيَةً ﴿١٧٤﴾ There is indeed a sign in that;
- وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٥﴾ but most of them do not have faith.
- وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾ 175 Indeed *your* Lord is the All-mighty, the All-merciful.
- كَذَّبَ أَصْحَابُ آيْكَاهِ الْمُرْسَلِينَ ﴿١٧٦﴾ 176 The inhabitants of Aykah impugned the apostles,
- إِذْ قَالَ لَهُمْ شُعَيْبٌ ﴿١٧٦﴾ 177 when Shu‘ayb said to them,
- أَلَا تَتَّقُونَ ﴿١٧٧﴾ ‘Will you not be wary [of Allah]?’
- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ 178 Indeed I am a trusted apostle [sent] to you.
- فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾ 179 So be wary of Allah and obey me.
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ﴿١٨٠﴾ 180 I do not ask you any reward for it;
- إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾ \* 180 my reward lies only with the Lord of all the worlds.
- أَوْفُوا الْكَيْلَ ﴿١٨١﴾ 181 Observe fully the measure,
- وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ and do not be of those who give short measure.
- وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾ 182 Weigh with an even balance,
- وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ ﴿١٨٣﴾ 183 and do not cheat the people of their goods.
- وَلَا تَعْتُوا فِي الْأَرْضِ ﴿١٨٤﴾ Do not act wickedly on the earth,
- مُفْسِدِينَ ﴿١٨٤﴾ causing corruption.
- وَاتَّقُوا الَّذِي خَلَقَكُمْ ﴿١٨٤﴾ 184 Be wary of Him who created you
- وَالْجِبِلَّةَ الْأُولِينَ ﴿١٨٤﴾ and the earlier generations.’
- قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْحُورِينَ ﴿١٨٥﴾ 185 They said, ‘Indeed you are one of the bewitched.

- 186 You are just a human being like us,  
 and we indeed consider you to be a liar.  
 187 Then make a fragment fall upon us from the sky,  
 should you be truthful.  
 188 He said, ‘My Lord knows best what you are doing.’  
 189 So they impugned him,  
 and then they were overtaken  
 by the punishment of the day of the overshadowing cloud.  
 It was indeed the punishment of a tremendous day.  
 190 There is indeed a sign in that;  
 but most of them do not have faith.  
 191 Indeed *your* Lord is the All-mighty, the All-merciful.
- 192 This is indeed [a Book] sent down  
 by the Lord of all the worlds,  
 193 brought down by the Trustworthy Spirit  
 194 upon *your* heart  
 (so that *you* may be one of the warners),  
 195 in a clear Arabic language.  
 196 It is indeed [foretold] in the scriptures of the ancients.  
 197 Is it not a sign for them  
 that the learned of the Children of Israel recognize it?  
 198 Had We sent it down upon some non-Arab  
 199 and had he recited it to them,  
 they would not have believed in it.  
 200 This is how We let it pass  
 through the hearts of the guilty:  
 201 they do not believe in it  
 until they sight the painful punishment.  
 202 It will overtake them suddenly

- 202 وَهُمْ لَا يَشْعُرُونَ while they are unaware.  
 203 فَيقُولُوا Thereupon they will say,  
 204 هَلْ نَحْنُ مُنظَرُونَ ‘Shall we be granted any respite?’
- 204 أَفَعِدَّابِنَا يَسْتَعْجِلُونَ So do they seek to hasten on Our punishment?  
 205 أَفَرَأَيْتَ Do *you* see,  
 206 إِن مَتَّعْنَاهُمْ سِنِينَ should We let them enjoy for some years,  
 207 ثُمَّ جَاءَهُمْ then there comes to them  
 208 مَا كَانُوا يُوعَدُونَ what they have been promised,  
 209 مَا أَغْنَى عَنْهُمْ of what avail to them will be  
 210 مَا كَانُوا يُمْتَعُونَ that which they were given to enjoy?
- 208 وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ We have not destroyed any town  
 209 إِلَّا هَا مُنذِرُونَ without its having warners,  
 210 ذِكْرَى for the sake of admonition,  
 211 وَمَا كُنَّا ظَالِمِينَ and We were not unjust.
- 210 وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ It<sup>1</sup> has not been brought down by the devils.  
 211 وَمَا يَنْبَغِي لَهُمْ Neither does it behoove them,  
 212 وَمَا يَسْتَطِيعُونَ nor are they capable [of doing that].
- 212 إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ Indeed they are kept at bay [even] from hearing it.  
 213 فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ So *do not invoke* any god besides Allah,  
 214 فَتَكُونَ مِنَ الْمَعذِبِينَ lest *you* should be among the punished.
- 214 وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ Warn the nearest of your kinsfolk,  
 215 وَأَخْفِضْ جَنَاحَكَ and lower *your* wing  
 216 لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ to the faithful who follow *you*.
- 216 فَإِنْ عَصَوْكَ But if they disobey you,  
 217 فَقُلْ إِنِّي بَرِيءٌ مِمَّا نَعْمَلُونَ say, ‘I am absolved of what you do.’
- 217 وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ And put *your* trust in the All-mighty, the All-merciful,  
 218 الَّذِي يَرَاكَ حِينَ تَقُومُ who sees *you* when *you* stand [for prayer],

<sup>1</sup> That is, the Qur’ān.

- 219 and your going about among those who prostrate.  
 220 Indeed He is the All-hearing, the All-knowing.

- 221 Should I inform you  
 on whom the devils descend?  
 222 They descend on every sinful liar.  
 223 They eavesdrop,  
 and most of them are liars.

- 224 As for the poets, [only] the perverse follow them.  
 225 Have *you* not regarded that they rove in every valley,  
 226 and that they say what they do not do?  
 227 Barring those who have faith and do righteous deeds  
 and remember Allah greatly,  
 and aid each other after they have been wronged.  
 And the wrongdoers will soon know  
 at what goal they will end up.

## سُورَةُ النَّامِلِ

27. SŪRAT AL-NAML<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- طس 1 *Tā, Sīn.*  
 2 These are the signs of the Qur'ān and a manifest Book,  
 a guidance and good news for the faithful  
 3 —those who maintain the prayer  
 and pay the *zakāt*,

<sup>1</sup> The *sūrah* takes its name from the story of Solomon and the ant (*naml*), mentioned in verses 15-19

- وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤٠﴾  
 4 As for those who do not believe in the Hereafter,  
 زَيْنًا لَهُمْ أَعْمَلُهُمْ  
 We have made their deeds seem decorous to them,  
 فَهُمْ يَعْمَهُونَ ﴿٤١﴾  
 and so they are bewildered.  
 وَأُولَئِكَ الَّذِينَ لَهُمْ  
 5 They are the ones for whom there is  
 سُوءُ الْعَذَابِ  
 a terrible punishment,  
 وَهُمْ  
 and they are the ones  
 فِي الْآخِرَةِ هُمْ الْأَخْسَرُونَ ﴿٤٢﴾  
 who will be the biggest losers in the Hereafter.
- وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ  
 6 Indeed *you* receive the Qur'ān  
 مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٤٣﴾  
 from One who is all-wise, all-knowing.
- إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ  
 7 When Moses said to his family,  
 إِنِّيَ ءَانَسْتُ نَارًا  
 'Indeed I descry a fire!  
 سَفَاتِيكُمْ مِنْهَا يُخْرِتُ  
 I will bring you some news from it,  
 أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ  
 or bring you a firebrand  
 لَتَعْلَمُنَّ نَبَأَهُ ۗ ﴿٤٤﴾  
 so that you may warm yourselves.'
- فَلَمَّا جَاءَهَا  
 8 So when he came to it,  
 نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ  
 he was called: 'Blessed is He who is in the fire  
 وَمَنْ حَوْلَهَا  
 and who is [as well] around it,  
 وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾  
 and immaculate is Allah, the Lord of all the worlds!'  
 يٰمُوسَىٰ إِنَّهُ أَنَا اللَّهُ  
 9 'O Moses! Indeed I am Allah,  
 الْعَزِيزُ الْحَكِيمُ ﴿٤٦﴾  
 the All-mighty, the All-wise.'
- وَأَلْقِ عَصَاكَ  
 10 'Throw down your staff!'  
 فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ  
 And when he saw it wriggling, as if it were a snake,  
 وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ  
 he turned his back [to flee], without looking back.  
 يٰمُوسَىٰ لَا تَخَفْ  
 'O Moses! 'Do not be afraid.  
 إِنَّي لَا يَتَخَفُ لَدَيَّ الْمُرْسَلُونَ ﴿٤٧﴾  
 Indeed the apostles are not afraid before Me,  
 إِلَّا مَنْ ظَلَمَ  
 11 barring someone who does wrong  
 ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ  
 and then makes up with goodness for [his] fault,

- فَلْيَنظُرْ غَفُورٌ رَحِيمٌ ﴿١٢﴾  
 وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ  
 تَخْرُجُ بَيْضًا مِّنْ غَيْرِ سُوءٍ  
 فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ  
 إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٣﴾  
 فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً  
 قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٤﴾  
 وَجَحَدُوا بِهَا  
 وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ  
 ظُلْمًا وَعُلُوًّا  
 فَانظُرْ  
 كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٥﴾
- for indeed I am all-forgiving, all-merciful.’  
 12 ‘Insert your hand into your bosom.  
 It will emerge white, without any fault,  
 —among nine signs for Pharaoh and his people.  
 Indeed they are a transgressing lot.’  
 13 But when Our signs came to them, as eye-openers,  
 they said, ‘This is plain magic.’  
 14 They impugned them  
 —though they were convinced in their hearts—  
 wrongfully and defiantly.  
 So *observe*  
 how was the fate of the agents of corruption!
- وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا  
 وَقَالَا الْحَمْدُ لِلَّهِ  
 الَّذِي فَضَّلَنَا  
 عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٦﴾  
 وَوَرَّثَ سُلَيْمَانُ دَاوُدَ  
 وَقَالَ يَتَاءَتِيهَا النَّاسُ  
 غُلَامًا مِّنطِقَ الطَّيْرِ  
 وَأُوتِينَا مِنْ كُلِّ شَيْءٍ  
 إِنَّ هَذَا هُوَ الْفَضْلُ الْمُبِينُ ﴿١٧﴾  
 وَحِشْرَ لِّسُلَيْمَانَ جُنُودَهُ  
 مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ  
 فَهُمْ يُوزَعُونَ ﴿١٨﴾  
 حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ  
 قَالَتْ نَمْلَةٌ يَتَاءَتِيهَا النَّمْلُ  
 آدْخُلُوا مَسْكِنَكُمْ  
 لَّا تَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ  
 وَهُمْ لَا يَشْعُرُونَ ﴿١٩﴾
- 15 Certainly We gave David and Solomon knowledge,  
 and they said, ‘All praise belongs to Allah,  
 who granted us an advantage  
 over many of His faithful servants.’  
 16 Solomon inherited from David,  
 and he said, ‘O people!  
 We have been taught the speech of the birds,  
 and we have been given out of everything.  
 Indeed this is a manifest advantage.’  
 17 [Once] Solomon’s hosts were marched out for him,  
 comprising jinn, humans, and birds,  
 and they were held in check.  
 18 When they came to the Valley of Ants,  
 an ant said, ‘O ants!  
 Enter your dwellings,  
 lest Solomon and his hosts should trample on you  
 while they are unaware.’

- 19 Whereat he smiled, amused at its words,  
and he said, 'My Lord!  
Inspire me to give thanks for Your blessing  
with which You have blessed me and my parents,  
and that I may do righteous deeds  
which may please You,  
and admit me, by Your mercy,  
among Your righteous servants.'
- 20 [One day] he reviewed the birds,  
and said, 'Why do I not see the hoopoe?  
Or is he absent?'
- 21 'I will surely punish him with a severe punishment,  
or I will surely behead him,  
unless he brings a clear-cut excuse.'
- 22 He did not stay for long [before he turned up]  
and said, 'I have alighted on something  
which you have not alighted on,  
and I have brought you from Sheba a definite report.
- 23 I found a woman ruling over them,  
and she has been given everything,  
and she has a great throne.
- 24 I found her and her people prostrating to the sun  
instead of Allah,  
and Satan has made their deeds seem decorous to them  
—thus he has barred them from the way [of Allah],  
so they are not guided—  
so that they do not prostrate themselves to Allah,  
who brings out the hidden in the heavens  
and the earth,  
and He knows whatever you hide

- وَمَا تَعْلُونَ ﴿٢٥﴾ and whatever you disclose.
- اللَّهُ لَا إِلَهَ إِلَّا هُوَ 26 Allah—there is no god except Him—  
رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ \* is the Lord of the Great Throne.’
- قَالَ سَنَنْظُرُ أَصَدَقْتَ 27 He said, ‘We shall see whether you are truthful,  
أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ or if you are one of the liars.’
- أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ 28 Take this letter of mine and deliver it to them.  
ثُمَّ تَوَلَّ عَنْهُمْ Then draw away from them  
فَانظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ and observe what [response] they return.’
- قَالَتْ يَا أَيُّهَا الْمَلَأُ 29 She said, ‘O [members of the] elite!  
إِنِّي أُلْقِي إِلَيْكَ كِتَابًا كَرِيمًا ﴿٢٩﴾ Indeed a noble letter has been delivered to me.
- إِنَّهُ مِنْ سُلَيْمَانَ 30 It is from Solomon,  
وَإِنَّهُ بِسْمِ اللَّهِ and it begins in the name of Allah,  
الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾ the All-beneficent, the All-merciful.
- أَلَّا تَعْلُوا عَلَيَّ 31 [It states,] ‘Do not defy me,  
وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾ and come to me in submission.’
- قَالَتْ يَا أَيُّهَا الْمَلَأُ 32 She said, ‘O [members of the] elite!  
أَفْتُونِي فِي أَمْرِي Give me your opinion concerning my matter.  
مَا كُنْتُ قَاطِعَةً أَمْرًا until you are present.’  
حَتَّى تَشْهَدُونِ ﴿٣٢﴾
- قَالُوا 33 They said,  
خَنَّ أَوْلُوا قُوَّةً وَأَوْلُوا بِآسِ شَدِيدٍ ‘We are powerful and possess a great might.  
وَالْأَمْرُ إِلَيْكَ But it is up to you to command.  
فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾ So see what you will command.’
- قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً 34 She said, ‘Indeed when kings enter a town,  
أَفْسَدُوهَا they devastate it,  
وَجَعَلُوا أَهْلَهَا and reduce the mightiest of its people  
أَذِلَّةً to the most abased.  
وَكَذَلِكَ يَفْعَلُونَ ﴿٣٤﴾ That is how they act.
- وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ 35 I will send them a gift,  
فَنَاظِرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ and I shall see what the envoys bring back.’

- 36 So when he<sup>1</sup> came to Solomon,  
 he said, ‘Are you aiding me with wealth?  
 What Allah has given me  
 is better than what He has given you.  
 Rather you are exultant over your gift!  
 Go back to them,  
 for we will come at them with hosts  
 which they cannot face,  
 and we will expel them from it, abased,  
 and they shall be degraded.’
- 37 He said, ‘O [members of the] elite!  
 Which of you will bring me her throne  
 before they come to me in submission?’
- 38 An afreet<sup>2</sup> from among the jinn said,  
 ‘I will bring it to you  
 before you rise from your place.  
 Indeed I have the power for it and am trustworthy.’
- 39 The one who had knowledge of the Book<sup>3</sup> said,  
 ‘I will bring it to you  
 in the twinkling of an eye.’  
 So when he saw it set near him,  
 he said, ‘This is by the grace of my Lord,  
 to test me if I will give thanks or be ungrateful.  
 And whoever gives thanks,  
 gives thanks only for his own sake.  
 And whoever is ungrateful [should know that]  
 my Lord is indeed all-sufficient, all-generous.’

<sup>1</sup> That is, the envoy.

<sup>2</sup> *Ifrit* (noun): devil, demon, giant, rebel; (adj.) cunning, sly, wily, smart, mischievous, rebellious, defiant.

<sup>3</sup> He is said to have been Solomon’s vizier and successor, Āṣif ibn Barkhiyā.

- 41 He said, ‘Disguise her throne for her,  
so that we may see whether she is discerning  
or if she is one of the undiscerning ones.’
- 42 So when she came, it was said [to her],  
‘Is your throne like this one?’  
She said, ‘It seems to be the same,  
and we were informed before it,<sup>1</sup>  
and we had submitted.’
- 43 She had been barred [from the way of Allah]  
by what she used to worship besides Allah,  
for she belonged to a faithless people.
- 44 It was said to her, ‘Enter the palace.’  
So when she saw it,  
she supposed it to be a pool of water,  
and she bared her shanks.  
He said, ‘It is a palace paved with crystal.’  
She said, ‘My Lord!  
Indeed I have wronged myself,  
and I submit with Solomon to Allah,  
the Lord of all the worlds.’
- 45 Certainly We sent to Thamūd Ṣāliḥ, their brother,  
[with the summons:] ‘Worship Allah!’  
But thereat they became two groups  
contending with each other.
- 46 He said, ‘O My people!  
Why do you press  
for evil sooner than for good?  
Why do you not plead to Allah for forgiveness

<sup>1</sup> That is, ‘we had knowledge of Solomon’s extraordinary authority even before we saw such feats and we had submitted to him.’

- لَعَلَّكُمْ تَرْحَمُونَ ﴿٤٦﴾ so that you may receive His mercy?’
- قَالُوا أَطِيرْنَا بِكَ 47 They said, ‘We take for a bad omen you  
وَيَمَن مَّعَكَ  
وَيَمَن مَّعَكَ  
قَالَ طَيْرُكُمْ عِنْدَ اللَّهِ  
بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾  
وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ 48 There were nine persons<sup>1</sup> in the city  
يُفْسِدُونَ فِي الْأَرْضِ  
وَلَا يُصْلِحُونَ ﴿٤٨﴾ who caused corruption in the land,  
قَالُوا تَقَاسَمُوا بِاللَّهِ 49 They said, ‘[Let us] swear together by Allah  
لَنَنبِتَنَّهُ وَأَهْلَهُ  
ثُمَّ لَنَقُولَنَّ لَوْلِيهِ  
مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ  
وَإِنَّا لَصٰدِقُونَ ﴿٤٩﴾ that we will attack him and his family by night.  
وَمَكْرُوا مَكْرًا 50 They devised a plot,  
وَمَكْرَنَا مَكْرًا  
وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ and We [too] devised a plan,  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ 51 So *observe* how was the outcome of their plotting,  
أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ as We destroyed them and all their people.  
فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ 52 So there lay their houses, fallen in ruin,  
بِمَا ظَلَمُوا  
إِنَّ فِي ذَلِكَ لَآيَةً 53 There is indeed a sign in that  
لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ for a people who have knowledge.  
وَأُنْحَيْنَا الَّذِينَ ءَامَنُوا 53 And We delivered those who had faith  
وَكَانُوا يَتَّقُونَ ﴿٥٣﴾ and were Godwary.
- وَلُوطًا إِذْ قَالَ لِقَوْمِهِ 54 And Lot, when he said to his people,  
أَتَأْتُونَ الْفٰحِشَةَ  
وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ ‘What! Do you commit this indecency  
أَيُنْجِبُكُمْ لَتَأْتُونَ الرِّجَالَ سَهْوَةً 55 Do you approach men with [sexual] desire

<sup>1</sup> Or ‘nine families’ (or gangs).

مِنْ دُونَ الْنِسَاءِ ۚ  
بَلْ أَنْتُمْ قَوْمٌ جَهْلُونَ ﴿٥٦﴾

instead of women?!  
Rather you are a senseless lot!

[PART 20]

56 But the only answer of his people was that they said,  
‘Expel Lot’s family from your town!

إِنَّهُمْ أَنَاسٌ يَتَطَهَّرُونَ ﴿٥٧﴾  
They are indeed a puritanical lot.’

57 So We delivered him and his family, except his wife.

قَدَرْنَا مِنْهَا  
We ordained her to be

among those who remained behind.

مِنَ الْغَابِرِينَ ﴿٥٨﴾  
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ  
58 Then We poured down upon them a rain [of stones].

So evil was the rain of those who were warned!

فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٩﴾  
قُلِ الْحَمْدُ لِلَّهِ ۚ  
59 Say, ‘All praise belongs to Allah,

and Peace be to His servants

whom He has chosen.’

Is Allah better, or the partners they ascribe [to Him]?

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ ۚ  
وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً  
فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ  
مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ  
60 Is He who created the heavens and the earth,  
and sends down for you water from the sky,  
whereby We grow delightful gardens,  
whose trees you could never cause to grow. . . ?<sup>1</sup>

What! Is there a god besides Allah?

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦١﴾  
Rather they are a lot who equate [others with Allah].

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا ۚ  
وَجَعَلَ خِلَالَهَا أَنْهَارًا  
وَجَعَلَ لَهَا رَوَاسِيَ  
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ  
61 Is He who made the earth an abode [for you],  
and made rivers [flowing] through it,  
and set firm mountains for it,  
and set a barrier between the two seas. . . ?

What! Is there a god besides Allah?

بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٢﴾  
Rather most of them do not know.

62 Is He who answers the call of the distressed [person]

<sup>1</sup> Ellipsis. The omitted phrase here and in the following verses (61-64) is ‘better or the partners they ascribe to Him.’

إِذَا دَعَاهُ  
وَيَكْشِفُ السُّوءَ  
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ  
أَأَلِهَةٌ مَعَ اللَّهِ  
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٢٧﴾

when he invokes Him  
and removes his distress,  
and makes you the earth's successors. . . ?  
What! Is there a god besides Allah?  
Little is the admonition that you take.

أَمَّن يَهْدِيكُمْ  
فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ  
وَمَنْ يُرْسِلُ الرِّيَّحَ  
بُنُورًا بَيْنَ يَدَيْ رَحْمَتِهِ  
أَأَلِهَةٌ مَعَ اللَّهِ  
تَعْلَى اللَّهُ  
عَمَّا يُشْرِكُونَ ﴿٢٨﴾

63 Is He who guides you  
in the darkness of land and sea  
and who sends the winds  
as harbingers of His mercy. . . ?  
What! Is there a god besides Allah?  
Exalted is Allah  
above [having] any partners they ascribe [to Him].

أَمَّن يَبْدَأُ الْخَلْقَ  
ثُمَّ يُعِيدُهُ  
وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ  
وَالْأَرْضِ  
أَأَلِهَةٌ مَعَ اللَّهِ  
قُلْ هَاتُوا بُرْهَانَكُمْ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

64 Is He who originates the creation,  
then He will bring it back,  
and who provides for you from the sky  
and the earth. . . ?  
What! Is there a god besides Allah?  
Say, 'Produce your evidence,  
should you be truthful.'

قُلْ 65 Say,  
لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
الْغَيْبَ  
إِلَّا اللَّهُ  
وَمَا يَشْعُرُونَ  
أَيَّانَ يُبْعَثُونَ ﴿٣٠﴾

66 Do they comprehend the knowledge of the Hereafter?  
No, they are in doubt about it.  
Rather they are blind to it.

بَلِ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ  
بَلْ هُمْ فِي شَكٍّ مِّنْهَا  
بَلْ هُمْ مَبْهُونُونَ ﴿٣١﴾

- 67 The faithless say,  
 وَقَالَ الَّذِينَ كَفَرُوا  
 أَيْدَا كُنَّا تَرَبًّا وَءَابَاؤُنَا  
 ‘What! When we and our fathers have become dust  
 shall we indeed be raised [from the dead]?’  
 أَيْنَا لَمُخْرَجُونَ ﴿٧٦﴾
- 68 Certainly we and our fathers were promised this  
 لَقَدْ وَعِدْنَا هَذَا لَحْنٌ وَءَابَاؤُنَا  
 before.  
 مِنْ قَبْلُ  
 [But] these are just myths of the ancients.’  
 إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٧٧﴾
- 69 Say, ‘Travel over the land  
 قُلْ سِيرُوا فِي الْأَرْضِ  
 and then observe  
 فَانظُرُوا  
 how was the fate of the guilty.’  
 كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٨﴾
- 70 Do not grieve for them,  
 وَلَا تَحْزَنْ عَلَيْهِمْ  
 and do not be upset by their guile.  
 وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٩﴾
- 71 They say, ‘When will this promise be fulfilled,  
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ  
 should you be truthful?’  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٠﴾
- 72 Say, ‘Perhaps right behind you there is  
 قُلْ عَسَى أَنْ يَكُونَ رَدْفٌ لَكُمْ  
 some of what you seek to hasten.’  
 بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٨١﴾
- 73 Indeed *your* Lord is gracious to mankind,  
 وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ  
 but most of them do not give thanks.  
 وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٨٢﴾
- 74 *Your* Lord indeed knows  
 وَإِنَّ رَبَّكَ لَيَعْلَمُ  
 whatever their breasts conceal,  
 مَا تُكِنُّ صُدُورُهُمْ  
 and whatever they disclose.  
 وَمَا يُعْلِنُونَ ﴿٨٣﴾
- 75 There is no invisible thing in the heaven  
 وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ  
 and the earth  
 وَالْأَرْضِ  
 but it is in a manifest Book.<sup>1</sup>  
 إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٨٤﴾
- 76 Indeed this Qur’ān recounts  
 إِنَّ هَذَا الْقُرْآنَ يَقْصُ  
 to the Children of Israel  
 عَلَى بَنِي إِسْرَائِيلَ  
 most of what they differ about,  
 أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٨٥﴾
- 77 and it is indeed a guidance and mercy  
 وَإِنَّهُ هُدًى وَرَحْمَةٌ  
 for the faithful.  
 لِلْمُؤْمِنِينَ ﴿٨٦﴾
- 78 Indeed *your* Lord will decide between them  
 إِنَّ رَبَّكَ يَفْضِلُ بَيْنَهُمْ

<sup>1</sup> That is, in ‘the Guarded Tablet.’

- بِحُكْمِهِ ٥٤ by His judgement,  
 وَهُوَ الْعَزِيزُ الْعَلِيمُ ٥٥ and He is the All-mighty, the All-knowing.  
 فَتَوَكَّلْ عَلَى اللَّهِ 79 So put *your* trust in Allah,  
 إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ٥٦ for *you* indeed stand on the manifest truth.  
 إِنَّكَ لَا تَسْمَعُ الْمَوْتَى 80 Indeed *you* cannot make the dead hear,  
 وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ nor can *you* make the deaf hear the call  
 إِذَا وَلَّوْا مُدْبِرِينَ ٥٧ when they turn their backs [upon *you*],  
 وَمَا أَنْتَ بِهَادِي الْعُصْبَى 81 nor can *you* lead the blind  
 عَنِ ضَلَالَتِهِمْ out of their error.  
 إِنَّ تَسْمِعُ إِلَّا مَنْ ٥٨ *You* can make only those hear  
 يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ \* ٥٩ who believe in Our signs and who have submitted.
- وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ 82 And when the word [of judgement] falls upon them,  
 أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ ٦٠ We shall bring out for them an Animal<sup>1</sup> from the earth  
 تَكَلِّمُهُمْ who shall speak to them  
 أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ٦١ that the people had no faith in Our signs.  
 وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ 83 The day We shall resurrect<sup>2</sup> from every nation  
 فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا a group of those who denied Our signs,  
 فَهُمْ يُوزَعُونَ ٦٢ and they shall be held in check.  
 حَتَّىٰ إِذَا جَاءَهُ 84 When they come,  
 قَالَ أَكَذَّبْتُمْ بِآيَاتِي He will say, ‘Did you deny My signs  
 وَلَمْ تَحِيطُوا بِهَا عِلْمًا without comprehending them in knowledge?  
 أَمَاذَا كُنْتُمْ تَعْمَلُونَ ٦٣ What was it that you used to do?’  
 وَوَقَعَ الْقَوْلُ عَلَيْهِمْ 85 And the word [of judgement] shall fall upon them  
 بِمَا ظَلَمُوا for their wrongdoing,  
 فَهُمْ لَا يَنْطِقُونَ ٦٤ and they will not speak.  
 أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ 86 Do they not see that We made the night  
 لِيَسْكُنُوا فِيهِ that they may rest in it,

<sup>1</sup> Or ‘a beast.’

<sup>2</sup> See 20:124-125 where *hashr* is used in the sense of resurrection.

وَالنَّهَارَ مُبْصِرًا  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾  
 وَيَوْمَ يُنْفَخُ فِي الصُّورِ  
 فَفَرَعَ مَنْ فِي السَّمَوَاتِ  
 وَمَنْ فِي الْأَرْضِ  
 إِلَّا مَنْ شَاءَ اللَّهُ  
 وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٨﴾

and the day to provide visibility.  
 There are indeed signs in that  
 for a people who have faith.  
 87 The day when the trumpet will be blown,  
 whoever is in the heavens will be terrified  
 and whoever is on the earth,  
 except whomever Allah may wish,  
 and all will come to Him in utter humility.

وَتَرَى الْجِبَالَ  
 تَحْسِبُهَا جَامِدَةً  
 وَهِيَ تَمُرُّ مَرَّ السَّحَابِ  
 صُنْعَ اللَّهِ  
 الَّذِي أَتَقَنَ كُلَّ شَيْءٍ  
 إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٩﴾

88 And *you* see the mountains,  
 which *you* suppose to be stationary,  
 while they drift like passing clouds  
 —the handiwork of Allah  
 who has made everything faultless.  
 He is indeed well aware of what you do.

مَنْ جَاءَ بِالْحَسَنَةِ  
 فَلَهُ خَيْرٌ مِنْهَا  
 وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٩٠﴾  
 وَمَنْ جَاءَ بِالسَّيِّئَةِ  
 فَكَذِبَتْ وُجُوهُهُمْ فِي النَّارِ  
 هَلْ يُجْزَوْنَ  
 إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩١﴾  
 إِنَّمَ أُمِرْتُ  
 أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ  
 الَّذِي حَرَمَهَا  
 وَالَهُ كُلُّ شَيْءٍ  
 وَأُمِرْتُ

89 Whoever brings virtue  
 shall receive [a reward] better than it;  
 and they shall be secure from terror on that day.  
 90 And whoever brings vice  
 —they shall be cast on their faces into the Fire  
 [and told:] ‘Shall you be requited  
 except with what you used to do?’  
 91 ‘Indeed I have been commanded  
 to worship the Lord of this city<sup>1</sup>  
 who has made it inviolable<sup>2</sup>  
 and to whom all things belong,  
 and I have been commanded

<sup>1</sup> That is, the holy city of Makkah.

<sup>2</sup> Or ‘sacred.’

- 92 أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ①  
 وَأَنْ أتلُوا الْقُرْآنَ ②  
 فَمَنْ أَهْتَدَى  
 فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ③  
 وَمَنْ ضَلَّ  
 فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ④  
 وَقُلِ الْحَمْدُ لِلَّهِ ⑤  
 سِيرِكُمْ ءَايَاتِهِ ⑥  
 فَتَعْرِفُونَهَا ⑦  
 وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ⑧
- to be among those who submit [to Allah],  
 and to recite the Qur'an.'  
 So whoever is guided  
 is guided only for his own sake,  
 and as for him who goes astray,  
 say, 'I am just one of the warners.'  
 And say, 'All praise belongs to Allah.  
 Soon He will show you His signs,  
 and you will recognize them.'  
 And *your* Lord is not oblivious of what you do.

## سُورَةُ الْقَصَصِ

## 28. SŪRAT AL-QAṢAṢ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- طسّم ① 1 *Tā, Sīn, Mīm.*  
 تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ② 2 These are the signs of the Manifest Book.  
 نَتْلُو عَلَيْكَ ③ 3 We relate to *you*  
 مِنْ نَبْلِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ ④ 4 Indeed Pharaoh tyrannized over the land,  
 لِقَوْمٍ يُؤْمِنُونَ ⑤ 5 And We desired to show favour  
 إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ ⑥ 6 to those who were abased in the land,  
 وَجَعَلَ أَهْلَهَا شِيَعًا ⑦ 7 and to make them *imams*,  
 يَسْتَضَعِفُ طَائِفَةٌ مِّنْهُمْ ⑧ 8  
 يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ ⑨ 9  
 إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ⑩ 10  
 وَنُرِيدُ أَنْ نَمُنَّ ⑪ 11  
 عَلَى الَّذِينَ اسْتَضَعِفُوا فِي الْأَرْضِ ⑫ 12  
 وَنَجْعَلَهُمْ أَئِمَّةً ⑬ 13

<sup>1</sup> The *sūrah* takes its name from verse 25 wherein the word *qaṣaṣ* (story) occurs.



- 11 She said to his sister, 'Follow him.'  
 So she watched him from a distance,  
 while they were not aware.
- 12 We had forbidden him to be suckled by any nurse  
 since before.  
 So she<sup>1</sup> said, 'Shall I show you a household  
 that will take care of him for you  
 and will be his well-wishers?'
- 13 Thus We restored him to his mother  
 so that she might be comforted  
 and not grieve,  
 and that she might know that Allah's promise is true,  
 but most of them do not know.
- 14 When he came of age and became fully matured,  
 We gave him judgement and knowledge,  
 and thus do We reward the virtuous.
- 15 [One day] he entered the city  
 at a time when its people dwelt in distraction.  
 He found there two men fighting,  
 this one from among his followers,  
 and that one from his enemies.  
 The one who was from his followers sought his help  
 against him who was from his enemies.  
 So Moses hit him with his fist,  
 whereupon he expired.  
 He said, 'This is of Satan's doing.  
 Indeed he is an enemy, manifestly misguiding.'
- 16 He said, 'My Lord!  
 I have wronged myself. Forgive me!'

<sup>1</sup> That is, Moses' sister.

- فَغَفَرَ لَهُ<sup>٤٤</sup> So He forgave him.  
 إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٤٥﴾ Indeed He is the All-forgiving, the All-merciful.
- قَالَ رَبِّ 17 He said, 'My Lord!  
 بِمَا أَنْعَمْتَ عَلَيَّ As You have blessed me,  
 فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿٤٦﴾ I will never be a supporter of the guilty.'
- فَأَصْبَحَ فِي الْمَدِينَةِ 18 He rose at dawn in the city,  
 خَائِفًا يَتَرَقَّبُ fearful and vigilant,  
 فَإِذَا الَّذِي آسْتَنْصَرُهُ when behold, the one who had sought his help  
 بِأَلَمْسِ the day before,  
 يَسْتَصْرِخُهُ shouted for his help [once again].  
 قَالَ لَهُ مُوسَىٰ Moses said to him,  
 إِنَّكَ لَعَوِيٌّ مُّبِينٌ ﴿٤٧﴾ 'You are indeed manifestly perverse!'
- فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي 19 But when he wanted to strike him  
 هُوَ عَدُوٌّ لَّهُمَا who was an enemy of both of them,  
 قَالَ يَمُوسَىٰ أَرِيدُ أَنْ تَقْتُلَنِي he said, 'Moses, do you want to kill me,  
 كَمَا قَتَلْتَ نَفْسًا بِأَلَمْسِ just like the one you killed yesterday?  
 إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا You just want to be a tyrant  
 فِي الْأَرْضِ in the land,  
 وَمَا تُرِيدُ أَنْ تَكُونَ and you do not desire to be  
 مِنَ الْمَصْلُحِينَ ﴿٤٨﴾ of those who bring about reform.'<sup>1</sup>
- وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ 20 And there came a man from the city outskirts,  
 يَسْعَىٰ hurrying.  
 قَالَ يَمُوسَىٰ He said, 'Moses!  
 إِنَّ الْمَلَائِئِمَةَ يَأْتَمِرُونَ بِكَ لِيُقْتَلُوكَ The elite are indeed conspiring to kill you.  
 فَأَخْرَجْ So leave.  
 إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٤٩﴾ I am indeed your well-wisher.'
- فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ 21 So he left the city, fearful and vigilant.  
 قَالَ رَبِّ He said, 'My Lord!

<sup>1</sup> Although Moses wanted to help him again much against his own inclination, the Israelite thought that Moses was going to attack him.

- يَجْتَنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾  
 22 And when he turned his face toward Midian,  
 he said, 'Maybe my Lord  
 will show me the right way.'
- وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ  
 قَالَ عَسَىٰ رَبِّي  
 أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾  
 23 When he arrived at the well of Midian,  
 he found there a throng of people  
 watering [their flocks],  
 and he found, besides them, two women  
 holding back [their flock].  
 He said, 'What is your business?'  
 They said, 'We do not water [our flock]  
 until the shepherds have driven out [their flocks],  
 and our father is an aged man.'
- وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ  
 يَسْقُونَ  
 وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ  
 تَذُودَانِ  
 قَالَ مَا خَطْبُكُمَا  
 قَالَتَا لَا نَسْقِي  
 حَتَّىٰ يُصْدِرَ الرِّعَاءُ  
 وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾  
 24 So he watered [their flock] for them.  
 Then he withdrew toward the shade  
 and said, 'My Lord!  
 I am indeed  
 in need of any good You may send down to me!'
- لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾  
 25 Then one of the two women approached him,  
 walking bashfully.  
 She said, 'Indeed my father invites you  
 to pay you the wages  
 for watering [our flock] for us.'
- فَجَاءَتْهُ إِحْدَاهُمَا  
 تَمْشِي عَلَىٰ اسْتِحْيَاءٍ  
 قَالَتْ إِنَّ أَبِي يَدْعُوكَ  
 لِيَجْزِيَكَ أَجْرَ  
 مَا سَقَيْتَ لَنَا  
 فَلَمَّا جَاءَهُ  
 وَقَصَّ عَلَيْهِ الْقِصَصَ  
 قَالَ لَا تَخَفْ  
 نَحْوَتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾  
 26 One of the two women said, 'Father, hire him.  
 Indeed the best you can hire  
 is a powerful and trustworthy man.'
- إِنَّ خَيْرَ مَنْ آسْتَجَرْتَ  
 الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ 27 He said,

إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ  
إِحْدَى ابْنَتَيَّ هَاتَيْنِ  
عَلَى أَنْ تَأْجُرَنِي  
ثَمَنِي حِجَجٍ  
فَإِنْ أَتَمَمْتَ عَشْرًا  
فَمَنْ عِنْدَكَ  
وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ  
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ  
مِنَ الصَّالِحِينَ ﴿٢٧﴾

‘Indeed I desire to marry you  
to one of these two daughters of mine,  
on condition that you hire yourself to me  
for eight years.  
And if you complete ten,  
that will be up to you,  
and I do not want to be hard on you.  
God willing, you will find me to be  
one of the righteous.’

قَالَ 28 He said,

ذَلِكَ بَيْنِي وَبَيْنَكَ  
أَيُّمَا آلَاءِ جَلَيْتُ فَضَيْتُ  
فَلَا عُدْوَانَ عَلَيَّ  
وَاللَّهُ عَلَيَّ مَا نَقُولُ وَكَيلٌ ﴿٢٨﴾ \*

‘This will be [by consent] between you and me.  
Whichever of the two terms I complete,  
there shall be no reprisal against me,<sup>1</sup>  
and Allah is witness over what we say.’

فَلَمَّا قَضَى مُوسَى الْأَجَلَ 29 So when Moses completed the term

وَسَارَ بِأَهْلِهِ  
ءَانَسَ مِنْ جَانِبِ الطُّورِ نَارًا  
قَالَ لِأَهْلِهِ امْكُثُوا  
إِنِّي ءَانَسْتُ نَارًا  
لَعَلِّي ءَاتِيكُمْ مِنْهَا بَخِيرٍ  
أَوْ جَذْوَةٍ مِنَ النَّارِ  
لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

and set out with his family,  
he descried a fire on the side of the mountain.  
He said to his family, ‘Wait!  
Indeed I descry a fire!  
Maybe I will bring you some news from it,  
or a brand of fire  
so that you may warm yourselves.’

فَلَمَّا أَتَاهَا 30 When he approached it,

نُودِيَ مِنْ شَطِئِ الْوَادِ الْأَيْمَنِ  
فِي الْبُقْعَةِ الْمُبْرَكَةِ  
مِنَ الشَّجَرَةِ  
أَنْ يَمُوسَى  
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

he was called from the right bank of the valley  
at the blessed spot  
from the tree:  
‘Moses!  
Indeed I am Allah, the Lord of all the worlds!’

<sup>1</sup> Or ‘it shall be no unfairness toward me.’

- وَأَنْ أَلْقِ عَصَاكَ 31 And: 'Throw down your staff!'  
 فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ 31 And when he saw it wriggling as if it were a snake,  
 وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ 31 he turned his back [to flee], without looking back.  
 يَمْوَسِيَّ أَقْبِلْ وَلَا تَخَفْ 31 'Moses! Come forward, and do not be afraid.  
 إِنَّكَ مِنَ الْأَمِينِينَ 31 Indeed you are safe.'  
 32 'Insert your hand into your bosom.  
 أَسْأَلُكَ يَدَكَ فِي جَيْبِكَ 32 It will emerge white, without any fault,  
 تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ 32 and keep your arms drawn in awe to your sides.  
 وَأَضْمَمِ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ 32 These shall be two proofs from your Lord  
 فَذَيْنِكَ بُرْهَنَاتَانِ مِنْ رَبِّكَ 32 to Pharaoh and his elite.  
 إِلَى فِرْعَوْنَ وَمَلَئِهِ 32 They are indeed a transgressing lot.'  
 إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ 32  
 قَالَ رَبِّ 33 He said, 'My Lord!  
 إِنَّي قَتَلْتُ مِنْهُمْ نَفْسًا 33 Indeed I have killed one of their men,  
 فَأَخَافُ أَنْ يَقْتُلُونِ 33 so I fear they will kill me.  
 وَأَخِي هَارُونُ 34 Aaron, my brother  
 هُوَ أَفْصَحُ مِنِّي لِسَانًا 34 —he is more eloquent than me in speech.  
 فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي 34 So send him with me as a helper to confirm me,  
 إِنَّي أَخَافُ أَنْ يُكَذِّبُونِ 34 for I fear that they will impugn me.'  
 قَالَ سَنَشُدُّ عَضُدَكَ 35 He said, 'We will strengthen your arm  
 بِأَخِيكَ 35 by means of your brother,  
 وَجَجْعَلُ لَكُمَا سُلْطٰنًا 35 and invest both of you with such authority  
 فَلَا يَصِلُونَ إِلَيْكُمَا 35 that they will not touch you.  
 بِآيٰتِنَا أَنْتُمَا 35 With the help of Our signs, you two,  
 وَمَنْ أَتَّبَعَكُمَا 35 and those who follow the two of you,  
 الْغٰلِبُونَ 35 shall be the victors.'  
 فَلَمَّا جَاءَهُمْ مُوسَى بِآيٰتِنَا بَيِّنٰتٍ 36 When Moses brought them Our manifest signs,  
 قَالُوا مَا هٰذَا إِلَّا سِحْرٌ مُفْتَرَى 36 they said, 'This is nothing but concocted magic.  
 وَمَا سَمِعْنَا بِهٰذَا 36 We never heard of such a thing  
 فِي ءَابَآئِنَا الْأَوَّلِينَ 36 among our forefathers.'  
 وَقَالَ مُوسَى رَبِّيْٓ أَعْلَمُ 37 Moses said, 'My Lord knows best

بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ  
وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ  
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾  
وَقَالَ فِرْعَوْنُ يَأْتِيهَا الْمَلَائِكَةُ  
مَا عَلَّمْتُ لَكُمْ مِنْ إِلَهٍ  
غَيْرِي

فَأَوْقَدِ لِي يَهْمَنُ عَلَى الطِّينِ  
فَجْعَلِ لِي صَرْحًا  
لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ  
وَإِنِّي لِأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾  
وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ  
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَوَطَّنُوا إِنَّهُمْ لِلْبَنَاءِ لَا يُرْجَعُونَ ﴿٣٩﴾  
فَأَخَذْنَاهُ وَجُنُودَهُ  
فَنَبَذْنَاهُمْ فِي الْيَمِّ  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾  
وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ  
وَيَوْمَ الْقِيَامَةِ  
لَا يُنصَرُونَ ﴿٤١﴾  
وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً  
وَيَوْمَ الْقِيَامَةِ  
هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ  
مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ  
بَصَائِرَ لِلنَّاسِ  
وَهُدًى وَرَحْمَةً

who brings guidance from Him,  
and in whose favour the outcome of that abode will be.

The wrongdoers will not be felicitous.’

38 Pharaoh said, ‘O [members of the] elite!

I do not know of any god that you may have  
other than me.

Hāmān, light for me a fire over clay,<sup>1</sup>

and build me a tower

so that I may take a look at Moses’ god,

and indeed I consider him to be a liar!’

39 He and his hosts acted arrogantly

in the land unduly,

and thought they would not be brought back to Us.

40 So We seized him and his hosts,

and threw them into the sea.

So *observe* how was the fate of the wrongdoers!

41 We made them leaders who invite to the Fire,

and on the Day of Resurrection

they will not receive any help.

42 We made a curse pursue them in this world,

and on the Day of Resurrection

they will be among the disfigured.

43 Certainly We gave Moses the Book,

after We had destroyed the former generations,

as [a set of] eye-openers for mankind,

and as guidance and mercy

<sup>1</sup> That is, ‘Light for me kilns for baking bricks of clay to build a tower from which I may take a look at the God of Moses.’ Meant as a sarcasm aimed at Moses and the Israelites, many of whom were used as forced labour to make bricks.

- لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٤﴾  
 وَمَا كُنْتَ بِجَانِبِ الْعَرَبِ 44 *You* were not on the western side<sup>1</sup>  
 إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ  
 وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿١٥﴾  
 وَلَكِنَّا أَنْشَأْنَا قُرُونًا  
 فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ  
 وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ  
 تَتْلُوا عَلَيْهِمْ آيَاتِنَا  
 وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿١٦﴾  
 وَمَا كُنْتَ بِجَانِبِ الطُّورِ  
 إِذْ نَادَيْنَا  
 وَلَكِن رَّحْمَةً مِّن رَّبِّكَ  
 لِنُنذِرَ قَوْمًا  
 مَّا أَتَاهُمْ مِن نَّذِيرٍ  
 مِّن قَبْلِكَ  
 لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿١٧﴾  
 وَلَوْلَا 47 *And* lest  
 أَنْ تُصِيبَهُم مُّصِيبَةٌ  
 بِمَا قَدَّمَتْ أَيْدِيهِمْ  
 فَيَقُولُوا رَبَّنَا  
 لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا  
 فَنَتَّبِعَ آيَاتِكَ
- so that they may take admonition.  
 when We revealed the commandments<sup>2</sup> to Moses,  
 nor were *you* among the witnesses.<sup>3</sup>  
 But We brought forth other generations  
 and time took its toll on them.  
 And *you* did not dwell among the people of Midian  
 reciting to them Our signs,  
 but it is We who are the senders [of the apostles].  
 And *you* were not on the side of the Mount  
 when We called out [to Moses],  
 but [We have sent *you* as] a mercy from *your* Lord  
 that *you* may warn a people  
 to whom there did not come any warner  
 before *you*,  
 so that they may take admonition.<sup>4</sup>  
 And lest  
 —should an affliction visit them  
 because of what their hands have sent ahead<sup>5</sup>—  
 they should say, ‘Our Lord!  
 Why did You not send us an apostle  
 so that we might have followed Your signs

<sup>1</sup> That is, on the western side of the mountain, or valley, of Sinai.

<sup>2</sup> Or ‘the Law.’

<sup>3</sup> Or, ‘nor were you among those present.’

<sup>4</sup> That is, ‘The faithless imagine that this teaching is of your own contrivance. But it was We who sent Our revelations to Moses and gave him the scripture and the Law before you even came into the world, nor it was you who lived among the people of Midian to recite Our signs to them. It was We who have been sending the apostles before you, and it is We who have been sending you as a mercy and guidance to mankind, after the passage of time had taken its toll and obscured the path of the prophets.’

<sup>5</sup> Or ‘prepared,’ or ‘committed.’

- وَتَكُونُ مِنْ أَلْمُؤْمِنِينَ ﴿٤٧﴾  
 فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا 48 But when there came to them the truth from Us,  
 قَالُوا لَوْلَا أُوتِيَ 49 they said, 'Why has he not been given  
 مِثْلَ مَا أُوتِيَ مُوسَىٰ the like of what Moses was given?'  
 أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ Did they not disbelieve what Moses was given  
 مِنْ قَبْلُ before,  
 قَالُوا سِحْرَانِ تَظَاهَرَا and said, 'Two magicians abetting each other,'  
 وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ and said, 'Indeed we disbelieve both of them?'  
 قُلْ فَاتُوا بِي كِتَابٍ مِّنْ عِنْدِ اللَّهِ 49 Say, 'Then bring some Book from Allah  
 هُوَ أَهْدَىٰ مِنْهُمَا better in guidance than the two<sup>2</sup>  
 أَتَّبِعُهُ so that I may follow it,  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ should you be truthful.'  
 فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ 50 Then if they do not respond to *you[r]* [summons]  
 فَاعْلَمُوا أَنَّمَا يُتَّبِعُونَ أَهْوَاءَهُمْ know that they only follow their desires.  
 وَمَنْ أَضَلُّ And who is more astray  
 مِمَّنْ اتَّبَعَ هَوَاهُ than him who follows his desires  
 بَغَيْرِ هُدًى مِّنَ اللَّهِ without any guidance from Allah?  
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٩﴾ \* Indeed Allah does not guide the wrongdoing lot.  
 وَلَقَدْ وَصَلْنَا لَهُمُ الْقَوْلَ 51 Certainly We have concatenated the Word<sup>3</sup> for them  
 لَعَلَّهُمْ يَتَذَكَّرُونَ so that they may take admonition.  
 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ 52 Those to whom We gave the Book before it  
 هُمْ بِهِ يُؤْمِنُونَ are the ones who believe in it,  
 وَإِذَا يُتْلَىٰ عَلَيْهِمْ 53 and when it is recited to them,  
 قَالُوا ءَامَنَّا بِهِ they say, 'We believe in it.  
 إِنَّهُ الْحَقُّ مِنْ رَبِّنَا It is indeed the truth from our Lord.  
 إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٠﴾ Indeed we were *muslims* [even] before it [came].'  
 وَأُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ 54 Those will be given their reward two times

<sup>1</sup> Cf. 20:134.

<sup>2</sup> That is, better than the Qur'ān and the Book revealed to Moses.

<sup>3</sup> That is, the Qur'ān or its verses.

- بِمَا صَبَرُوا  
وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٥﴾  
وَإِذَا سَمِعُوا اللَّغْوَ 55  
أَعْرَضُوا عَنْهُ وَقَالُوا  
لَنَا أَعْمَلُنَا  
وَلَكُمْ أَعْمَلُكُمْ  
سَلِّمٌ عَلَيْكُمْ  
لَا تَبْتَغِي الْجَاهِلِينَ ﴿٥٦﴾  
إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ 56  
وَلَكِنَّ اللَّهَ يَهْدِي  
مَنْ يَشَاءُ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٧﴾  
وَقَالُوا إِنْ تَتَّبِعِ الْهَدَىٰ مَعَكَ 57  
نُتَخَطَفُ مِنْ أَرْضِنَا  
أَوْلَمْ نُؤْمِكُنْهُمْ حَرَمًا ءَامِنًا  
مُحْيَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ  
رِّزْقًا مِنْ لَدُنَّا  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٨﴾  
وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ 58  
بَطَرَتْ مَعِيشَتَهَا  
فَتَلَّاكَ مَسْكَنُهُمْ  
لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا  
وَكَأَنَّا نَحْنُ الْوَارِثِينَ ﴿٥٩﴾  
وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ 59  
حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رُسُلًا  
يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا  
وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ  
إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٦٠﴾
- for their patience.  
They repel evil [conduct] with good,  
and spend out of what We have provided them,  
and when they hear vain talk,  
they avoid it and say,  
'Our deeds belong to us,  
and your deeds belong to you.  
Peace be to you.  
We do not court the ignorant.'  
*You* cannot guide whomever *you* wish,  
but [it is] Allah [who] guides  
whomever He wishes,  
and He knows best those who are guided.  
They say, 'Should we follow the guidance with *you*,  
we will be dispossessed of our territory.'  
Did We not establish a secure sanctuary<sup>1</sup> for them  
where fruits of all kinds are brought  
as a provision from Us?  
But most of them do not know.  
How many a town We have destroyed  
that transgressed in its lifestyle!  
There lie their dwellings,  
uninhabited after them except by a few,  
and We were the [sole] inheritors.  
Your Lord would not destroy the towns  
until He had raised an apostle in their mother city  
to recite to them Our signs.  
We would never destroy the towns  
except when their people were wrongdoers.

<sup>1</sup> That is, the holy city of Makkah.

- 60 وَمَا أُوتِيتُمْ مِّن شَيْءٍ  
فَمَتَّعَ الْحَيٰوةَ الدُّنْيَا  
وَزَيَّنَّهَا  
وَمَا عِندَ اللَّهِ خَيْرٌ  
وَأَبْقَىٰ  
أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
- 61 Is he to whom We have given a good promise,  
which he will receive,  
like him whom We have provided  
the wares of the life of this world,  
but who will be arraigned on the Day of Resurrection?  
ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾
- 62 وَيَوْمَ يُنَادِيهِمْ  
فَيَقُولُ أَيْنَ شُرَكَآئِيَ  
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٦٢﴾
- 63 قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
رَبَّنَا  
هٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا  
أَغْوَيْنَهُمْ  
كَمَا غَوَيْنَا  
تَبَرَّأْنَا إِلَيْكَ  
مَا كَانُوا إِلَّا نَا يَعْبُدُونَ ﴿٦٣﴾
- 64 It will be said, 'Invoke your partners!'  
So they will invoke them,  
but they will not respond to them,  
and they will sight the punishment,  
wishing they had followed guidance.  
فَلَمَّ يَسْتَجِيبُوا لَهُمْ  
وَرَأُوا الْعَذَابَ  
لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٦٤﴾
- 65 وَيَوْمَ يُنَادِيهِمْ  
فَيَقُولُ  
مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾
- 66 The news that day shall be blacked out for them,

- فَهُمْ لَا يَتَسَاءَلُونَ ٦٦  
فَأَمَّا مَنْ تَابَ وَآمَنَ  
وَعَمِلَ صَالِحًا  
فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ٦٧
- so they will not question one another.  
67 As for him who repents and develops faith  
and acts righteously,  
maybe he will be among the felicitous.
- وَرَبُّكَ تَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ٦٨  
مَا كَانَ لَهُمُ الْخِيَرَةُ ٦٩  
سُبْحَانَ اللَّهِ  
وَتَعَالَى  
عَمَّا يُشْرِكُونَ ٧٠  
وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِنُونَ ٧١  
وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
لَهُ الْحَمْدُ  
فِي الْأُولَىٰ وَالْآخِرَةِ  
وَلَهُ الْحُكْمُ  
وَالِيهِ تَرْجَعُونَ ٧٢  
قُلْ أَرَأَيْتُمْ  
إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا  
إِلَىٰ يَوْمِ الْقِيَامَةِ  
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ  
أَفَلَا تَسْمَعُونَ ٧٣  
قُلْ أَرَأَيْتُمْ  
إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا  
إِلَىٰ يَوْمِ الْقِيَامَةِ  
مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِاللَّيْلِ  
تَسْكُنُونَ فِيهِ  
أَفَلَا تُبْصِرُونَ ٧٤  
وَمِنْ رَحْمَتِهِ ٧٥
- 68 *Your* Lord creates whatever He wishes and chooses.  
They have no choice.  
Immaculate is Allah  
and exalted  
above [having] any partners they ascribe [to Him].  
69 *Your* Lord knows whatever their breasts conceal,  
and whatever they disclose.  
70 He is Allah, there is no god except Him.  
All praise belongs to Him  
in this world and the Hereafter.  
All judgement belongs to Him,  
and to Him you will be brought back.  
71 *Say*, ‘Tell me,  
if Allah were to make the night perpetual over you  
until the Day of Resurrection,  
what god other than Allah could bring you light?  
Will you not then listen?’  
72 *Say*, ‘Tell me,  
if Allah were to make the day perpetual over you  
until the Day of Resurrection,  
what god other than Allah could bring you night  
wherein you could rest?  
Will you not then perceive?’  
73 Out of His mercy

- جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ  
لِتَسْكُنُوا فِيهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٤﴾
- 74 The day He will call out to them  
and say, 'Where are My partners  
that you used to claim?'
- وَيَوْمَ يُنَادِيهِمْ  
فَيَقُولُ أَيْنَ شُرَكَاءِيَ  
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٧٥﴾
- 75 We shall draw from every nation a witness  
and say, 'Produce your evidence.'  
Then they will know that all reality belongs to Allah  
and what they used to fabricate will forsake them.
- وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ  
فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ  
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتُرُونَ ﴿٧٦﴾ \*
- 76 Korah indeed belonged to the people of Moses,  
but he bullied them.  
We had given him so much treasures  
that their keys indeed proved heavy  
for a band of stalwarts.  
When his people said to him, 'Do not exult!  
Indeed Allah does not like the exultant.'
- 77 By the means of what Allah has given you, seek  
the abode of the Hereafter,  
while not forgetting your share of this world.  
Be good [to others]  
just as Allah has been good to you,  
and do not try to cause corruption in the land.  
Indeed Allah does not like the agents of corruption.'
- 78 He said, 'I have indeed been given [all] this  
because of the knowledge that I have.'  
Did he not know that Allah had already destroyed  
before him
- إِنَّ قُرُونَ كَانَتْ مِنْ قَوْمِ مُوسَى  
فَبَغَى عَلَيْهِمْ  
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا  
إِنْ مَفَاتِحُهُ لِنُتُوءٍ  
بِالْعَصَبَةِ أُولَى الْقُوَّةِ  
إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ  
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾
- وَأَتَبَعْنَا فِيمَا آتَيْتَكَ اللَّهُ  
الْأَدَارَ الْآخِرَةَ  
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا  
وَأَحْسِنْ  
كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ  
وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾
- قَالَ إِنَّمَا أُوتِيتُهُ  
عَلَى عِلْمٍ عِنْدِي  
أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ  
مِنْ قَبْلِهِ

- مِنَ الْقُرُونِ  
 مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً  
 وَأَكْثَرُ جَمْعًا  
 وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾  
 79 فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ  
 قَالِ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا  
 يَلْبِثَ لَنَا مِثْلَ مَا أُوتِيَ قُورُونُ  
 إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾  
 80 وَقَالِ الَّذِينَ أُوتُوا الْعِلْمَ  
 وَيَلَيْكُمُ  
 ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ  
 وَعَمِلَ صَالِحًا  
 وَلَا يُلْقِيهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾  
 81 فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ  
 فَمَا كَانَ لَهُ مِنْ فِئَةٍ  
 يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ  
 وَمَا كَانِ مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾  
 82 وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ  
 بِالْأَمْسِ  
 يَقُولُونَ  
 وَيَكَافُ اللَّهُ يَبْسُطُ الرِّزْقَ  
 لِمَنْ يَشَاءُ مِنْ عِبَادِهِ  
 وَيَقْدِرُ  
 لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا  
 لَخَسَفَ بِنَا  
 وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾  
 83 تِلْكَ الدَّارُ الْآخِرَةُ
- some of the generations  
 who were more powerful than him  
 and greater in amassing [wealth]?<sup>1</sup>  
 The guilty will not be questioned about their sins.<sup>2</sup>  
 So he emerged before his people in his finery.  
 Those who desired the life of the world said,  
 ‘We wish we had like what Korah has been given!  
 Indeed he is greatly fortunate.’  
 Those who were given knowledge said,  
 ‘Woe to you!  
 Allah’s reward is better for someone who has faith  
 and acts righteously,  
 and no one will receive it except the patient.’  
 So We caused the earth to swallow him and his house,  
 and he had no party  
 that might protect him from Allah,  
 nor could he rescue himself.  
 By dawn those who longed to be in his place  
 the day before  
 were saying,  
 ‘Don’t you see that Allah expands the provision  
 for whomever He wishes of His servants,  
 and tightens it?  
 Had Allah not shown us favour,  
 He might have made the earth swallow us too.  
 Don’t you see that the faithless do not prosper.’  
 This is the abode of the Hereafter

<sup>1</sup> Or ‘more numerous in strength.’

<sup>2</sup> Because ‘the guilty shall be known by their mark.’ Cf. 55:39-41.

- جَعَلَهَا لِلَّذِينَ  
 لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ  
 وَلَا فَسَادًا  
 وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٤﴾  
 84 WHOEVER BRINGS VIRTUE  
 shall receive [a reward] better than it,  
 but whoever brings vice  
 —those who commit misdeeds shall not be required  
 except for what they used to do.  
 مَن جَاءَ بِالْحَسَنَةِ  
 فَلَهُ خَيْرٌ مِّنْهَا  
 وَمَن جَاءَ بِالسَّيِّئَةِ  
 فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ  
 إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٥﴾  
 85 INDEED HE WHO HAS REVEALED TO YOU THE QUR'ĀN<sup>1</sup>  
 will surely restore you to the place of return.  
 Say, 'My Lord knows best him who brings guidance  
 and him who is in manifest error.'  
 لَرَأْدُكَ إِلَىٰ مَعَادٍ  
 قُلْ رَبِّي أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ  
 وَمَن هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٦﴾  
 86 YOU DID NOT EXPECT  
 that the Book would be delivered to you;  
 but it was a mercy from your Lord.  
 So do not be ever an advocate of the faithless.  
 فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٧﴾  
 87 DO NOT EVER LET THEM BAR YOU FROM ALLAH'S SIGNS  
 after they have been sent down to you.  
 Invite to your Lord,  
 and never be one of the polytheists.  
 وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٨﴾  
 88 AND DO NOT INVOKE ANOTHER GOD BESIDES ALLAH;  
 there is no god except Him.  
 Everything is to perish except His Face.  
 All judgement belongs to Him,  
 and to Him you will be brought back.  
 وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ  
 لَا إِلَهَ إِلَّا هُوَ  
 كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ  
 لَهُ الْحُكْمُ  
 وَإِلَيْهِ تُرْجَعُونَ ﴿٨٩﴾

<sup>1</sup> Or 'charged you with the Qur'ān.'

## سُورَةُ الْعَنْكَبُوتِ

29. SŪRAT AL-'ANKABŪT<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- الم ﴿١﴾ 1 *Alif, Lām, Mīm.*
- أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا 2 Do the people suppose that they will be let off  
أَنْ يَقُولُوا ءَامَنَّا because they say, 'We have faith,'  
وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ and they will not be tested?
- وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ 3 Certainly We tested those who were before them.  
فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا So Allah shall surely ascertain those who are truthful,  
وَلَيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾ and He shall surely ascertain the liars.
- أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ 4 Do those who commit misdeeds suppose  
أَنْ يَسْبِقُونَا that they can outmaneuver Us?  
سَاءَ مَا يَحْكُمُونَ ﴿٤﴾ Evil is the judgement that they make.
- مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ 5 Whoever expects to encounter Allah [should know  
فَإِنَّ أَجَلَ اللَّهِ لَآتٍ that] Allah's [appointed] time will indeed come,  
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾ and He is the All-hearing, the All-knowing.
- وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ 6 Whoever strives, strives only for his own sake.<sup>2</sup>  
إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ Indeed Allah has no need of the creatures.
- وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ 7 As for those who have faith and do righteous deeds,  
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ We will absolve them of their misdeeds  
وَلَنَجْزِيَنَّهُمْ and We will surely reward them  
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ by the best of what they used to do.
- وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا 8 We have enjoined man to be good to his parents.  
وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي But if they urge you to ascribe to Me as partner

<sup>1</sup> The *sūrah* takes its name from verse 41 which mentions the spider (*'ankabūt*).

<sup>2</sup> Or 'Whoever wages *jihād*, wages *jihād* only for his own sake.'

- مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
 فَلَا تُطِعْهُمَا  
 إِلَىٰ مَرْجِعِكُمْ  
 فَأُنَبِّئُكُمْ  
 بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩﴾  
 9 Those who have faith and do righteous deeds,  
 We will surely admit them among the righteous.  
 وَلَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾  
 10 Among the people there are those who say,  
 ‘We have faith in Allah,’  
 وَمِنَ النَّاسِ مَن يَقُولُ  
 ءَامَنَّا بِاللَّهِ  
 فَإِذَا أُوْذِيَ فِي اللَّهِ  
 جَعَلَ فِتْنَةَ النَّاسِ  
 كَعَذَابِ اللَّهِ  
 وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ  
 لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ  
 أَوْلَيْسَ اللَّهُ بِأَعْلَمَ  
 بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١١﴾  
 11 Allah shall surely ascertain those who have faith,  
 and He shall surely ascertain the hypocrites.  
 وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا  
 وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾  
 12 The faithless say to the faithful,  
 ‘Follow our way  
 أَنَّبِعُوا سَبِيلَنَا  
 وَلْنَحْمِلَ خَطِيئَتَكُمْ  
 وَمَا هُمْ بِحَامِلِينَ  
 مِن خَطِيئَتِهِمْ مِن شَيْءٍ  
 إِنَّهُمْ لَكَذِبُونَ ﴿١٣﴾  
 13 But surely they will carry their own burdens  
 and other burdens along with their own burdens,  
 وَأَنْقَالًا مَّعَ أَنْقَالِهِمْ  
 وَلَيُسْأَلُنَّ  
 يَوْمَ الْقِيَامَةِ  
 that of which you have no knowledge,  
 then do not obey them.  
 To Me will be your return,  
 whereat I will inform you  
 concerning that which you used to do.  
 Those who have faith and do righteous deeds,  
 We will surely admit them among the righteous.  
 Among the people there are those who say,  
 ‘We have faith in Allah,’  
 but if such a one is tormented in Allah’s cause,  
 he takes persecution by the people  
 for Allah’s punishment.  
 Yet if there comes any help<sup>1</sup> from *your* Lord,  
 they will say for sure, ‘We were indeed with you.’  
 Does not Allah know best  
 what is in the breasts of the creatures?  
 Allah shall surely ascertain those who have faith,  
 and He shall surely ascertain the hypocrites.  
 The faithless say to the faithful,  
 ‘Follow our way  
 and we will bear [responsibility for] your iniquities.’  
 They will not bear  
 anything of their iniquities.  
 They are indeed liars.  
 But surely they will carry their own burdens  
 and other burdens along with their own burdens,  
 and they will surely be questioned  
 on the Day of Resurrection

<sup>1</sup> Or ‘victory.’

عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾

concerning that which they used to fabricate.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

فَلَبِثَ فِيهِمْ

أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

فَأَخَذَهُمُ الطُّوفَانُ

وَهُمْ ظَالِمُونَ ﴿١٥﴾

فَأَنْجَيْنَاهُ وَأَصْحَابَ الْاِسْفِينَةَ

وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٦﴾

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ

اعْبُدُوا اللَّهَ وَاتَّقُوهُ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ

إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٧﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوتُنَّا

وَتَخْلُقُونَ إِفْكًا

إِنَّ الَّذِينَ تَعْبُدُونَ

مِن دُونِ اللَّهِ

لَا يَمْلِكُونَ لَكُمْ رِزْقًا

فَاتَّبِعُوا عِنْدَ اللَّهِ الرِّزْقَ

وَأَعْبُدُوهُ وَأَشْكُرُوا لَهُ

إِلَيْهِ تُرْجَعُونَ ﴿١٨﴾

وَإِنْ تُكَذِّبُوا

فَقَدْ كَذَّبَ أُمَمٌ

مِّن قَبْلِكُمْ

وَمَا عَلَى الرَّسُولِ إِلَّا

أَلْبَلِغُ الْمُبِينِ ﴿١٩﴾

أَوَلَمْ يَرَوْا

كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ

ثُمَّ يُعِيدُهُ

14 Certainly We sent Noah to his people,

and he remained with them

for a thousand-less-fifty years.

Then the flood overtook them

while they were wrongdoers.

15 Then We delivered him and the occupants of the Ark,

and made it a sign for all the nations.

16 And Abraham, when he said to his people,

‘Worship Allah and be wary of Him.

That is better for you,

should you know.

17 In fact, instead of Allah you worship idols,

and you invent a lie.

Indeed those whom you worship

besides Allah

have no control over your provision.

So seek all [your] provision from Allah,

and worship Him and thank Him,

and to Him you shall be brought back.’<sup>1</sup>

18 And if you impugn [the Apostle’s teaching],

then [other] nations have impugned [likewise]

before you,

and the Apostle’s duty is only

to communicate in clear terms.

19 Have they not regarded

how Allah originates the creation?

Then He will bring it back.

<sup>1</sup> The narrative of Abraham is resumed in verse 24 below.

- 20 **إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾**  
 20 *Say, 'Travel over the land and then observe*  
**قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا**  
*how He has originated the creation.'*  
**كَيْفَ بَدَأَ الْخَلْقَ**  
*Then Allah shall bring about*  
**ثُمَّ اللَّهُ يُنشِئُ**  
*the genesis of the Hereafter.*  
**النَّشْأَةَ الْآخِرَةَ**  
 21 **إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾**  
 21 *Indeed Allah has power over all things.*  
**يُعَذِّبُ مَنْ يَشَاءُ**  
*He will punish whomever He wishes*  
**وَيَرْحَمُ مَنْ يَشَاءُ**  
*and have mercy on whomever He wishes,*  
**وَالِلَّهِ تُقَلَّبُونَ ﴿٢٢﴾**  
 22 *and to Him you will be returned.*  
**وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ**  
 22 *You cannot thwart Him on the earth*  
**وَلَا فِي السَّمَاءِ**  
*or in the sky,*  
**وَمَا لَكُمْ مِنْ دُونِ اللَّهِ**  
*nor do you have besides Allah*  
**مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٣﴾**  
*any guardian or any helper.*  
**وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ**  
 23 *Those who deny the signs of Allah*  
**وَلِقَائِهِ**  
*and the encounter with Him,*  
**أُولَئِكَ يَيْسُوْا مِنْ رَحْمَتِي**  
*they have despaired of My mercy,*  
**وَأُولَئِكَ هُمْ عَذَابُ أَلِيمٍ ﴿٢٤﴾**  
*and for such there is a painful punishment.*  
**فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا**  
 24 *But the only answer of his people was*  
**أَنْ قَالُوا أَقْتُلُوهُ أَوْ حَرِّقُوهُ**  
*that they said, 'Kill him, or burn him.'*  
**فَأَنجَاهُ اللَّهُ مِنَ النَّارِ**  
 24 *Then Allah delivered him from the fire.*  
**إِنَّ فِي ذَلِكَ لَآيَاتٍ**  
*There are indeed signs in that*  
**لِقَوْمٍ يُؤْمِنُونَ ﴿٢٥﴾**  
*for a people who have faith.*  
**وَقَالَ**  
 25 *He said,*  
**إِنَّمَا أَخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا**  
 25 *'You have taken idols [for worship] besides Allah*  
**مَوَدَّةَ بَيْنِكُمْ**  
*for the sake of [mutual] affection amongst yourselves*  
**فِي الْحَيَاةِ الدُّنْيَا**  
*in the life of the world.*  
**ثُمَّ يَوْمَ الْقِيَامَةِ**  
*Then on the Day of Resurrection*  
**يَكْفُرُ بَعْضُكُم بِبَعْضٍ**  
*you will disown one another*  
**وَيَلْعَنُ بَعْضُكُم بَعْضًا**  
*and curse one another,<sup>1</sup>*

<sup>1</sup> Cf. 43:67.

- وَمَا وَرَثَتُمْ النَّارُ  
وَمَا لَكُمْ مِّنْ نَّصِيرِينَ ﴿٢٦﴾  
فَقَامَنَ لَهُ لُوطٌ  
وَقَالَ  
إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي  
إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾  
وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
وَجَعَلْنَا فِي ذُرِّيَّتِهِ  
الْأَنْبِيَاءَ وَالْكِتَابَ  
وَوَدَّعَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا  
وَإِنَّهُ فِي الْآخِرَةِ  
لَمِنَ الصَّالِحِينَ ﴿٢٨﴾
- and the Fire will be your abode,  
and you will not have any helpers.’  
26 Thereupon Lot believed in him,  
and he said,  
‘Indeed I am migrating toward my Lord.  
Indeed He is the All-mighty, the All-wise.’  
27 And We gave him Isaac and Jacob,  
and We ordained among his descendants  
prophethood and the Book,  
and We gave him his reward in the world,  
and in the Hereafter he will indeed be  
among the Righteous.
- وَلُوطًا إِذْ قَالَ لِقَوْمِهِ  
إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ  
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٩﴾  
أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ  
وَتَقَطُّعُونَ السَّبِيلَ  
وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ  
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا  
أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ  
إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿٣٠﴾  
قَالَ رَبِّ  
انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣١﴾  
وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبُشْرَىٰ  
قَالُوا إِنَّا مُهْلِكُوا
- 28 And Lot, when he said to his people,  
‘You indeed commit an indecency  
none in the world has ever committed before you!  
29 What! Do you come to men,  
and cut off the way,<sup>1</sup>  
and commit outrages in your gatherings?’  
But the only answer of his people was  
that they said, ‘Bring us Allah’s punishment  
should you be truthful.’  
30 He said, ‘My Lord!  
Help me against this corruptive lot.’  
31 And when Our messengers<sup>2</sup> came to Abraham  
with the good news,  
they said, ‘We are indeed going to destroy

<sup>1</sup> That is, the natural way of conjugal relations between the sexes.

<sup>2</sup> That is, the angels sent to give the good news of Isaac’s birth to Abraham and to destroy the people of Sodom.

- أَهْلَ هَذِهِ الْقَرْيَةِ  
 the people of this town.  
 32 إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣٢﴾  
 Its people are indeed wrongdoers.’  
 قَالَ إِنَّ فِيهَا لُوطًا  
 He said, ‘Lot is indeed in it.’  
 قَالُوا خُصِّنْ أَعْلَمُ بِمَنْ فِيهَا  
 They said, ‘We know better those who are in it.  
 لَنُنَجِّيَنَّهُ وَأَهْلَهُ  
 We will surely deliver him and his family,  
 إِلَّا أَمْرَأَتَهُ  
 except his wife:  
 كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾  
 she shall be one of those who remain behind.’  
 33 وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا  
 And when Our messengers came to Lot,  
 سِئَاءَ بِهِمْ  
 he was distressed on their account  
 وَضَاقَ بِهِمْ ذَرْعًا  
 and in a predicament for their sake.  
 وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ  
 But they said, ‘Do not be afraid, nor grieve!  
 إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرَأَتَكَ  
 We shall deliver you and your family, except your wife:  
 كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٤﴾  
 she will be one of those who remain behind.  
 34 إِنَّا مُزِلُونَ  
 We are indeed going to bring down  
 عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ  
 upon the people of this town  
 رِجْرًا مِنَ السَّمَاءِ  
 a punishment from the sky  
 بِمَا كَانُوا يَفْسُقُونَ ﴿٣٥﴾  
 because of the transgressions they used to commit.’  
 35 وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً  
 Certainly We have left of it a manifest sign  
 لِقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾  
 for a people who apply reason.  
 36 وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا  
 And to Midian We sent Shu‘ayb, their brother.  
 فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ  
 He said, ‘O my people! Worship Allah,  
 وَأَرْجُوا الْيَوْمَ الْآخِرَ  
 and expect [to encounter] the Last Day,  
 وَلَا تَعْتُوا فِي الْأَرْضِ  
 and do not act wickedly on the earth  
 مُفْسِدِينَ ﴿٣٦﴾  
 causing corruption.’  
 37 فَكَذَّبُوهُ  
 But they impugned him,  
 فَأَخَذَتْهُمُ الرَّجْفَةُ  
 whereupon the earthquake seized them,  
 فَأَصْبَحُوا فِي دَارِهِمْ جَنِينًا ﴿٣٧﴾  
 and they lay lifeless prostrate in their homes.  
 38 وَأَعَادَا وَثَمُودَ

وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسْكِنِهِمْ<sup>ط</sup>  
 وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ  
 فَصَدَّهُمْ عَنِ السَّبِيلِ  
 وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

[whose fate] is evident to you from their habitations.  
 Satan made their deeds seem decorous to them,  
 thus he barred them from the way [of Allah],  
 though they used to be perceptive.<sup>1</sup>

وَقَرُورٍ وَفِرْعَوْنَ وَهَامَانَ<sup>ط</sup>  
 وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ  
 فَاسْتَكْبَرُوا فِي الْأَرْضِ  
 وَمَا كَانُوا سَدِيقِينَ ﴿٣٩﴾  
 فَكَلَّا أَخَذْنَا بِذُنُوبِهِ<sup>ط</sup>  
 فَمِنْهُمْ مَّنْ  
 أَرْسَلْنَا عَلَيْهِ حَاصِبًا  
 وَمِنْهُمْ مَّنْ  
 أَخَذَتْهُ الصَّيْحَةُ  
 وَمِنْهُمْ مَّنْ  
 خَسَفْنَا بِهِ الْأَرْضَ  
 وَمِنْهُمْ مَّنْ  
 أَغْرَقْنَا

39 And Korah, Pharaoh, and Hāmān.  
 Certainly Moses brought them manifest proofs,  
 but they acted arrogantly in the land;  
 though they could not outmaneuver [Allah].  
 40 So We seized each [of them] for his sin:  
 among them were those  
 upon whom We unleashed a rain of stones,  
 and among them were those  
 who were seized by the Cry,  
 and among them were those  
 whom We caused the earth to swallow,  
 and among them were those  
 whom We drowned.

وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ  
 وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

It was not Allah who wronged them,  
 but it was they who used to wrong themselves.

مَثَلُ الَّذِينَ  
 اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ<sup>ط</sup>  
 كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بِئْتًا  
 وَإِنَّ أَوْهَنَ الْبُيُوتِ  
 لَبَيْتُ الْعَنْكَبُوتِ  
 لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

41 The parable of those who  
 take guardians instead of Allah  
 is that of the spider that takes a home,  
 and indeed the frailest of homes  
 is the home of a spider,  
 had they known!

إِنَّ اللَّهَ يَعْلَمُ  
 مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ<sup>ع</sup>

42 Allah indeed knows  
 whatever thing they invoke besides Him,

<sup>1</sup> That is, they let themselves be deceived by Satan despite their God-given ability to discern between good and evil.

- وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٣﴾  
 43 And We draw these parables for mankind;  
 وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ  
 but no one grasps them  
 وَمَا يَعْقِلُهَا  
 except those who have knowledge.  
 إِلَّا الَّذِينَ عَلِمُوا ﴿٤٤﴾  
 44 Allah created the heavens and the earth  
 خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ  
 with reason.  
 بِالْحَقِّ  
 There is indeed a sign in that for the faithful.  
 إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٥﴾  
 45 Recite what has been revealed to *you* of the Book,  
 أَتْلُو مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ  
 and *maintain* the prayer.  
 وَأَقِمِ الصَّلَاةَ  
 Indeed the prayer prevents indecencies  
 إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
 and wrongs,  
 وَالْمُنْكَرِ  
 and the remembrance of Allah is surely greater.  
 وَلَذِكْرُ اللَّهِ أَكْبَرُ  
 And Allah knows whatever [deeds] you do.  
 وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٦﴾ \*

[PART 21]

- وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ  
 46 Do not dispute with the People of the Book  
 إِلَّا بِالَّتِي هِيَ أَحْسَنُ  
 except in a manner which is best,  
 إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ  
 barring such of them as are wrongdoers,  
 وَقُولُوا ءَامَنَّا  
 and say, ‘We believe  
 بِالَّذِي أُنزِلَ إِلَيْنَا  
 in that which has been sent down to us  
 وَأُنزِلَ إِلَيْكُمْ  
 and has been sent down to you;  
 وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ  
 our God and your God is one [and the same],  
 وَخُنَّ لَهُ مُسْلِمُونَ ﴿٤٧﴾  
 and to Him do we submit.’
- وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
 47 Thus have We sent down the Book to *you*;  
 فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ  
 and those to whom We have given the Book  
 يُؤْمِنُونَ بِهِ  
 believe in it,  
 وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ  
 and of these<sup>1</sup> there are some who believe in it,  
 وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٨﴾  
 48 *You* did not use to recite any scripture before it,

<sup>1</sup> That is, of the people of Makkah.

وَلَا تَخْطُطْهُ بِيَمِينِكَ  
 إِذَا لَأَزْتَابِ الْمُمْتَلُونَ ﴿٥٨﴾  
 49 بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ  
 فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ  
 وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٥٩﴾

nor did *you* write it with *your* right hand,  
 for then the impugnors would have been skeptical.  
 Rather it is [present as] manifest signs  
 in the breasts of those who have been given knowledge,  
 and none contests Our signs except wrongdoers.

وَقَالُوا 50 They say,  
 لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ  
 مِنْ رَبِّهِ  
 قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ  
 وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٦٠﴾  
 51 أَوَلَمْ يَكْفِهِمْ  
 أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ  
 يُتْلَىٰ عَلَيْهِمْ  
 إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرًا  
 لِقَوْمٍ يُؤْمِنُونَ ﴿٦١﴾  
 52 قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا  
 يَعْلَمُ مَا فِي السَّمَوَاتِ  
 وَالْأَرْضِ  
 وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ  
 وَكَفَرُوا بِاللَّهِ  
 أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٢﴾  
 53 وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ  
 وَلَوْلَا أَجَلٌ مُّسَمًّى  
 لَّجَاءَهُمُ الْعَذَابُ  
 وَلَيَأْتِيَنَّهُمْ بَغْتَةً  
 وَهُمْ لَا يَشْعُرُونَ ﴿٦٣﴾  
 54 يَسْتَعْجِلُونَكَ بِالْعَذَابِ  
 وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٦٤﴾

‘Why has not some sign<sup>1</sup> been sent down to him  
 from his Lord?’  
 Say, ‘The signs are only with Allah,  
 and I am only a manifest warner.’  
 Does it not suffice them  
 that We have sent down to *you* the Book  
 which is recited to them?  
 There is indeed a mercy and admonition in that  
 for a people who have faith.  
 Say, ‘Allah suffices as a witness between me and you:  
 He knows whatever there is in the heavens  
 and the earth.  
 Those who put faith in falsehood  
 and defy Allah,  
 —it is they who are the losers.’  
 They ask *you* to hasten the punishment.  
 Yet were it not for a specified time,  
 the punishment would have surely overtaken them.  
 Surely it will overtake them suddenly  
 while they are unaware.  
 They ask *you* to hasten the punishment,  
 and indeed hell will besiege the faithless

<sup>1</sup> That is, a miracle.

- 55 يَوْمَ يَغْشَاهُمْ الْعَذَابُ  
 مِنْ فَوْقِهِمْ  
 وَمِنْ تَحْتِ أَرْجُلِهِمْ  
 وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾  
 56 O My servants who have faith!  
 My earth is indeed vast.  
 So worship [only] Me.  
 57 كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ  
 ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾  
 58 وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا  
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا  
 نِعْمَ أَجْرُ الْعَمِلِينَ ﴿٥٨﴾  
 59 وَالَّذِينَ صَبَرُوا  
 وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾  
 60 وَكَأَيِّن مِّن دَابَّةٍ  
 لَا تَحْمِلُ رِزْقَهَا  
 اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ  
 وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾  
 61 وَإِن سَأَلْتَهُمْ  
 مَن خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
 لَيَقُولَنَّ اللَّهُ  
 فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾  
 62 اللَّهُ يَبْسُطُ الرِّزْقَ  
 لِمَن يَشَاءُ مِنْ عِبَادِهِ  
 وَيَقْدِرُ لَهُ  
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾
- on the day when the punishment envelopes them,  
 from above them  
 and from under their feet,  
 and He will say, ‘Taste what you used to do!’  
 O My servants who have faith!  
 My earth is indeed vast.  
 So worship [only] Me.  
 Every soul shall taste death.  
 Then you shall be brought back to Us.  
 Those who have faith and do righteous deeds,  
 We will surely settle them in lofty abodes of paradise  
 with streams running in them,  
 to remain in them [forever].  
 How excellent is the reward of the workers!  
 —Those who are patient  
 and who put their trust in their Lord.  
 How many an animal there is  
 that does not carry its own provision.  
 Allah provides for it, and for you,  
 and He is the All-hearing, the All-knowing.  
 If *you* ask them,  
 ‘Who created the heavens and the earth,  
 and disposed the sun and the moon?’  
 They will surely say, ‘Allah.’  
 Then where do they stray?  
 Allah expands the provision  
 for whomever He wishes of His servants,  
 and tightens it for him.  
 Indeed Allah has knowledge of all things.

- 63 And if *you* ask them,  
 ‘Who sends down water from the sky,  
 with which He revives the earth after its death?’  
 They will surely say, ‘Allah.’  
 Say, ‘All praise belongs to Allah!’  
 But most of them do not apply reason.
- 64 The life of this world is nothing  
 but diversion and play,  
 but the abode of the Hereafter is indeed Life,  
 had they known!
- 65 When they board the ship, they invoke Allah  
 putting exclusive faith in Him,  
 but when He delivers them to land,  
 behold, they ascribe partners [to Him],  
 being ungrateful for what We have given them!  
 So let them enjoy. Soon they will know!
- 67 Have they not seen that We have appointed  
 a safe sanctuary,<sup>1</sup>  
 while the people are despoiled all around them?  
 Would they then believe in falsehood  
 and be ungrateful toward the blessing of Allah?
- 68 Who is a greater wrongdoer than him  
 who fabricates a lie against Allah,  
 or denies the truth when it comes to him?  
 Is not the [final] abode of the faithless in hell?
- 69 As for those who strive in Us,  
 We shall surely guide them in Our ways,  
 and Allah is indeed with the virtuous.

<sup>1</sup> That is, the city of Makkah.

## سُورَةُ الرُّومِ

## 30. SŪRAT AL-RŪM<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 *Alif, Lām, Mīm.*
- 2 Byzantium has been vanquished  
3 in a nearby territory,  
but following their defeat they will be victors  
4 in a few years.  
All command belongs to Allah, before and after,  
and on that day the faithful will rejoice  
at Allah's help.  
He helps whomever He wishes,  
and He is the All-mighty, the All-merciful.  
6 [This is] a promise of Allah:  
Allah does not break His promise,  
but most people do not know.  
7 They know just an outward aspect of the life of the world,  
but they are oblivious of the Hereafter.
- 8 Have they not reflected in their own souls?  
Allah did not create the heavens and the earth  
and whatever is between them  
except with reason and for a specified term.  
Indeed many of the people  
disbelieve in the encounter with their Lord.  
9 Have they not traveled in the land

<sup>1</sup> The *sūrah* derives its name from verse 2 which mentions Byzantium (*al-Rūm*).

- فَيَنْظُرُوا  
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ  
 كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً  
 وَأَثَارُوا الْأَرْضَ  
 وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا  
 وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
 فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ  
 وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾  
 ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسْتَكْبَرُوا السُّوْأَىٰ  
 أَن كَذَّبُوا بِآيَاتِ اللَّهِ  
 وَكَانُوا بِهَا يَسْتَهْزِءُونَ ﴿١١﴾  
 اللَّهُ يَبْدَأُ الْخَلْقَ  
 ثُمَّ يُعِيدُهُ  
 ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٢﴾  
 وَيَوْمَ تَقُومُ السَّاعَةُ  
 يُبْلِسُ الْمُجْرِمُونَ ﴿١٣﴾  
 وَلَمْ يَكُن لَّهُمْ مِن شُرَكَائِهِمْ  
 شُفَعَاءُ  
 وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٤﴾  
 وَيَوْمَ تَقُومُ السَّاعَةُ  
 يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٥﴾  
 فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿١٦﴾  
 وَأَمَّا الَّذِينَ كَفَرُوا  
 وَكَذَّبُوا بِآيَاتِنَا  
 وَلِقَاءِ الْآخِرَةِ  
 فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٧﴾  
 فَسُبْحٰنَ اللَّهِ
- so that they may observe  
 how was the fate of those who were before them?  
 They were more powerful than them,  
 and they plowed the earth  
 and developed it more than they have developed it.  
 Their apostles brought them manifest proofs.  
 So it was not Allah who wronged them,  
 but it was they who used to wrong themselves.  
 10 Then the fate of those who committed misdeeds was  
 that they denied the signs of Allah  
 and they used to deride them.  
 11 Allah originates the creation,  
 then He will bring it back,  
 then you will be brought back to Him.  
 12 And when the Hour sets in,  
 the guilty will despair.  
 13 None of those whom they ascribed as partners [to Allah]  
 will intercede for them,  
 and they will disavow their partners.<sup>1</sup>  
 14 The day the Hour sets in,  
 they will be divided on that day:  
 15 As for those who have faith and do righteous deeds,  
 they shall be in a garden, rejoicing.  
 16 But as for those who were faithless  
 and denied Our signs  
 and the encounter of the Hereafter,  
 they will be brought to the punishment.  
 17 So glorify Allah

<sup>1</sup> Or 'though they had been faithless for the sake of their partners [i.e. their false gods].'

- حِينَ تُمْسُونَ  
 وَحِينَ تُصْبِحُونَ ﴿١٧﴾  
 وَلَهُ الْحَمْدُ 18 To Him belongs all praise  
 فِي السَّمَوَاتِ وَالْأَرْضِ  
 وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾  
 يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ 19 He brings forth the living from the dead,  
 وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
 وَسَخَّرَ الْأَرْضَ بَعْدَ مَوْتِهَا  
 وَكَذَلِكَ نُخْرِجُوكَ ﴿١٩﴾  
 Likewise you [too] shall be raised [from the dead].  
 وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ 20 Of His signs is that He created you from dust,  
 ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَثِرُونَ ﴿٢٠﴾  
 then, behold, you are humans scattering [all over]!  
 وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ 21 And of His signs is that He created for you  
 مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
 لِتَسْكُنُوا إِلَيْهَا  
 وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾  
 That you may take comfort in them,  
 and He ordained affection and mercy between you.  
 There are indeed signs in that for a people who reflect.  
 22 Among His signs is the creation of the heavens  
 وَالسَّمَوَاتِ  
 وَالْأَرْضِ  
 وَالْفَرْقَ بَيْنَ لُغَتِكُمْ وَأَلْوَانِكُمْ  
 وَالْفَرْقَ بَيْنَ لُغَتِكُمْ وَأَلْوَانِكُمْ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ﴿٢٢﴾  
 and the earth,  
 and the difference of your languages and colours.  
 There are indeed signs in that for those who know.  
 23 And of His signs is your sleep by night and day,  
 وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ  
 وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ  
 وَأَبْتِغَاؤُكُمْ مِنْ فَضْلِهِ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾  
 and your pursuit of His grace.  
 There are indeed signs in that for a people who listen.  
 24 And of His signs is that He shows you the lightning,  
 وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ  
 خَوْفًا وَطَمَعًا  
 وَهُوَ يُنَزِّلُ مِنَ السَّمَاءِ مَاءً  
 فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾  
 arousing fear and hope,  
 and He sends down water from the sky,  
 and with it revives the earth after its death.  
 There are indeed signs in that  
 for a people who apply reason.  
 25 And of His signs is that

- تُقَوْمَ السَّمَاءِ وَالْأَرْضِ بِأَمْرِهِ<sup>٢٤</sup>  
 ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ  
 إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾  
 26 To Him belongs whoever is in the heavens  
 and the earth.  
 وَلَهُ مَن فِي السَّمَوَاتِ  
 وَالْأَرْضِ  
 كُلُّ لَّهُ قَانِتُونَ ﴿٢٦﴾  
 27 It is He who originates the creation,  
 and then He will bring it back  
 وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ  
 ثُمَّ يُعِيدُهُ  
 وَهُوَ أَهْوَنُ عَلَيْهِ<sup>٢٧</sup>  
 —and that is more simple for Him.  
 وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ  
 وَالْأَرْضِ  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾  
 28 He draws for you an example from yourselves:  
 صَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ<sup>٢٨</sup>  
 هَلْ لَكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ  
 مِّنْ شُرَكَاءَ  
 فِي مَّا رَزَقْنَاكُمْ  
 فَأَنْتُمْ فِيهِ سَوَاءٌ  
 تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ<sup>٢٩</sup>  
 Do you have among your slaves  
 any partners  
 [who may share] in what We have provided you,  
 so that you are equal in its respect,  
 and you revere them as you revere one another?<sup>1</sup>  
 كَذَلِكَ نُفَصِّلُ الْآيَاتِ  
 لِقَوْمٍ يَعْقِلُونَ ﴿٣٠﴾  
 30 So set your heart on the religion  
 as a people of pure faith,  
 بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ  
 بِغَيْرِ عِلْمٍ  
 فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ<sup>٣١</sup>  
 وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٣٢﴾  
 the origination of Allah

<sup>1</sup> Or 'revere your own folks.'

<sup>2</sup> Or 'articulate.'

- الَّتِي فَطَرَ النَّاسَ عَلَيْهَا  
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ  
ذَلِكَ الْدِينُ الْقَيُّمُ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾
- 31 مُنِيبِينَ إِلَيْهِ  
وَأَتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ  
وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٤١﴾
- 32 مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ  
وَكَانُوا شِيعًا  
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٤٢﴾
- 33 وَإِذَا مَسَّ النَّاسَ ضُرٌّ  
دَعَاؤُ رَبِّهِمْ  
مُنِيبِينَ إِلَيْهِ  
ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً  
إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٤٣﴾
- 34 لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ  
فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٤٤﴾
- 35 أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا  
فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٤٥﴾
- 36 وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً  
فَرِحُوا بِهَا  
وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ  
بِمَا قَدَّمَتْ أَيْدِيهِمْ  
إِذَا هُمْ يَقْتَطُونَ ﴿٤٦﴾
- 37 أَوَلَمْ يَرَوْا  
أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ
- according to which He originated mankind  
(There is no altering Allah's creation;  
that is the upright religion,  
but most people do not know.)  
—turning to Him in penitence,  
and be wary of Him, and maintain the prayer,  
and do not be among the polytheists  
—of those who split up their religion  
and became sects:  
each faction exulting in what it possessed.
- When distress befalls people,  
they supplicate their Lord,  
turning to Him in penitence.  
Then, when He lets them taste His mercy,  
behold, a part of them ascribe partners to their Lord,  
being ungrateful toward what We have given them.  
So let them enjoy. Soon they will know!  
Have We sent down to them any authority  
which might speak of what they associate with Him?
- And when We let people taste [Our] mercy,  
they exult in it;  
but should an ill visit them  
because of what their hands have sent ahead,  
behold, they become despondent!  
Do they not see that Allah expands the provision  
for whomever He wishes,  
and tightens it?  
There are indeed signs in that

- لَقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾  
 فَآتَاكَ ذَا الْقُرْبَىٰ حَقَّهُ  
 وَالْمِسْكِينَ وَابْنَ السَّبِيلِ  
 ذَٰلِكَ خَيْرٌ لِّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ  
 وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٩﴾  
 وَمَا آتَيْتُم مِّن رِّبَا  
 لِّيَرْبُوَا فِي أَمْوَالِ النَّاسِ  
 فَلَا يَرْبُوا عِنْدَ اللَّهِ  
 وَمَا آتَيْتُم مِّن زَكَاةٍ  
 تُرِيدُونَ وَجْهَ اللَّهِ  
 فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٤٠﴾  
 اللَّهُ الَّذِي خَلَقَكُمْ  
 ثُمَّ رَزَقَكُمْ  
 ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ  
 هَلْ مِن شُرَكَائِكُمْ  
 مَن يَفْعَلُ مِن ذَٰلِكُمْ مِثْلَ شَيْءٍ  
 سُبْحٰنَهُ وَتَعَالَىٰ  
 عَمَّا يُشْرِكُونَ ﴿٤١﴾
- لَقَوْمٍ يُؤْمِنُونَ  
 for a people who have faith.  
 38 Give the relative his right,  
 and the needy and the traveller [as well].  
 That is better for those who seek Allah's pleasure,  
 and it is they who are the felicitous.  
 39 That which you give in usury  
 in order that it may increase people's wealth  
 does not increase with Allah.  
 But what you pay as *zakāt*  
 seeking Allah's pleasure  
 —it is they who will be given a manifold increase.  
 40 It is Allah who created you  
 and then He provided for you,  
 then He makes you die, then He will bring you to life.  
 Is there anyone among your partners  
 who does anything of that kind?  
 Immaculate is He and exalted  
 above [having] any partners that they ascribe [to Him]!
- ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ  
 بِمَا كَسَبَتْ أَيْدِي النَّاسِ  
 لِيذِيقَهُمْ  
 بَعْضَ الَّذِي عَمِلُوا  
 لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٢﴾  
 قُلْ سِيرُوا فِي الْأَرْضِ  
 فَانظُرُوا  
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِ  
 كَان أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٣﴾  
 فَأَقِمَّ وَجْهَكَ لِلدِّينِ الْقَائِمِ  
 مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ
- 41 Corruption has appeared in land and sea  
 because of the doings of the people's hands,  
 that He may make them taste  
 something of what they have done,  
 so that they may come back.  
 42 Say, 'Travel over the land  
 and then observe  
 how was the fate of those who were before [you],  
 most of whom were polytheists.'  
 43 So set *your* heart on the upright religion,  
 before there comes a day irrevocable

- مِنْ اللَّهِ  
 44 **يَوْمَئِذٍ يَصَّدَّعُونَ**<sup>(34)</sup> from Allah.  
 مَنْ كَفَرَ  
 فَعَلَيْهِ كُفْرُهُ  
 وَمَنْ عَمِلَ صَالِحًا  
 فَلِأَنْفُسِهِمْ يَمْهَدُونَ  
 45 **لِيَجْزِيَ الَّذِينَ ءَامَنُوا**<sup>(35)</sup> On that day they shall be split [into various groups].<sup>1</sup>  
 وَعَمِلُوا الصَّالِحَاتِ  
 مِنْ فَضْلِهِ  
 إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ  
 46 **وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ**<sup>(36)</sup> Whoever is faithless  
 مُبَشِّرَاتٍ  
 وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ  
 وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ  
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ  
 وَلَعَلَّكُمْ تَشْكُرُونَ  
 47 **وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ**<sup>(37)</sup> shall face the consequences of his faithlessness,  
 فَجَاءَهُمْ بِالْبَيِّنَاتِ  
 فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا  
 وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ  
 48 **اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ**<sup>(38)</sup> and those who act righteously  
 فَتُثِيرُ سَحَابًا  
 فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ  
 وَيَجْعَلُهُ كِسْفًا  
 فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلِيلِهِ  
 فَإِذَا أَصَابَ بِهِ  
 مَنْ يَشَاءُ مِنْ عِبَادِهِ  
 إِذَا هُمْ يَسْتَبْشِرُونَ  
 49 **وَإِنْ كَانُوا**<sup>(39)</sup> only prepare for their own souls,  
 that He may reward those who have faith  
 and do righteous deeds  
 out of His grace.  
 Indeed He does not like the faithless.  
 And of His signs is that He sends the winds  
 as bearers of good news  
 and to let you taste of His mercy,  
 and that the ships may sail by His command,  
 and that you may seek of His grace,  
 and so that you may give [Him] thanks.  
 Certainly We sent apostles to their people before *you*,  
 and they brought them manifest proofs.  
 Then We took vengeance upon those who were guilty,  
 and it was a must for Us to help the faithful.  
 It is Allah who sends the winds.  
 Then they raise a cloud,  
 then He spreads it as He wishes in the sky,  
 and forms it into fragments,  
 whereat you see the rain issuing from its midst.  
 Then, when He strikes with it  
 whomever of His servants that He wishes,  
 behold, they rejoice;  
 and indeed they had,

<sup>1</sup> See 39:71, 73; 56:7-56.

- 50 So observe the effects of Allah's mercy:  
 how He revives the earth after its death!  
 Indeed He is the reviver of the dead,  
 and He has power over all things.
- 51 And if We send a wind  
 and they see it<sup>1</sup> turn yellow,  
 they will surely become ungrateful after that.<sup>2</sup>
- 52 Indeed *you* cannot make the dead hear,  
 nor can *you* make the deaf hear the call  
 when they turn their backs [upon *you*],  
 nor can *you* lead the blind out of their error.
- 53 *You* can make hear only those  
 who have faith in Our signs, and thus have submitted.
- 54 It is Allah who created you from [a state of] weakness,  
 then He gave you power after weakness.  
 Then, after power, He ordained weakness and old age:  
 He creates whatever He wishes,  
 and He is the All-knowing, the All-powerful.
- 55 And on the day when the Hour sets in  
 the guilty will swear  
 that they had remained only for an hour.  
 That is how they were used to lying [in the world].
- 56 But those who were given knowledge and faith will say,  
 'Certainly you remained in Allah's Book<sup>3</sup>  
 until the Day of Resurrection.

<sup>1</sup> That is, their tillage, fields and orchards.

<sup>2</sup> That is, after they have been joyous on Allah's reviving the dead earth and turning it green.

<sup>3</sup> That is, in the Preserved Tablet. Cf. 56:78.

- فَهَذَا يَوْمَ الْبَعْثِ      This is the Day of Resurrection,  
 وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٧﴾      but you did not know.’  
 فَيَوْمَئِذٍ 57 On that day  
 لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ      the excuses of the wrongdoers will not benefit them,  
 وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٨﴾      nor will they be asked to propitiate [Allah].  
 وَلَقَدْ صَرَّرْنَا لِلنَّاسِ 58 Certainly we have drawn for mankind  
 فِي هَذَا الْقُرْآنِ      in this Qur’ān  
 مِنْ كُلِّ مَثَلٍ      every [kind of] parable.  
 وَلَئِنْ جِئْتَهُمْ بِآيَةٍ 1  
 لَيَقُولَنَّ الَّذِينَ كَفَرُوا      the faithless will surely say,  
 ‘إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٩﴾      ‘You are nothing but fabricators!’  
 كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ 59 Thus does Allah seal the hearts  
 الَّذِينَ لَا يَعْلَمُونَ ﴿٦٠﴾      of those who do not know.  
 فَاصْبِرْ 60 So *be patient!*  
 إِنَّ وَعْدَ اللَّهِ حَقٌّ      Allah’s promise is indeed true.  
 وَلَا يَسْتَحْفِفُكَ      And do not let *yourself* be upset  
 الَّذِينَ لَا يُوقِنُونَ ﴿٦١﴾      by those who have no conviction.

## سُورَةُ الْقَمَارِ

## 31. SŪRAT LUQMĀN<sup>2</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful

- الْم 1 *Alif, Lām, Mīm.*  
 تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ 2 These are the signs of the Definitive Book,  
 هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ 3 a guidance and mercy for the virtuous,  
 الَّذِينَ يُقِيمُونَ الصَّلَاةَ 4 who maintain the prayer,  
 وَيُؤْتُونَ الزَّكَاةَ      and pay the *zakāt*,

<sup>1</sup> That is, a miracle.

<sup>2</sup> The *sūrah* is named after Luqmān, whose account is given in verses 12-19.

- وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٥﴾  
 5 Those follow their Lord's guidance,  
 وَأُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ  
 and it is they who are the felicitous.  
 وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾  
 6 Among the people is he  
 وَمِنَ النَّاسِ مَن  
 يَشْتَرِي لَهْوَ الْحَدِيثِ  
 who buys diversionary talk  
 لِيُضِلَّ عَن سَبِيلِ اللَّهِ  
 that he may lead [people] astray from Allah's way  
 بِغَيْرِ عِلْمٍ  
 without any knowledge,  
 وَيَتَّخِذَهَا هُزُوًا  
 and he takes it in derision.  
 وَأُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٧﴾  
 For such there is a humiliating punishment.  
 وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا  
 7 And when Our signs are recited to him  
 وَوَلَّى مُسْتَكْبِرًا  
 he turns away disdainfully  
 كَأَن لَّمْ يَسْمَعْهَا  
 as if he had not heard them [at all],  
 كَأَن فِي أذُنِهِ قُورًا  
 as if there were a deafness in his ears.  
 فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾  
 So *inform* him of a painful punishment.  
 إِنَّ الَّذِينَ ءَامَنُوا  
 8 As for those who have faith  
 وَعَمِلُوا الصَّالِحَاتِ  
 and do righteous deeds,  
 لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٩﴾  
 for them will be gardens of bliss,  
 9 to remain in them [forever]  
 خَالِدِينَ فِيهَا  
 —a true promise of Allah,  
 وَعَدَّ اللَّهُ حَقًّا  
 and He is the All-mighty, the All-wise.  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٠﴾  
 10 He created the heavens  
 خَلَقَ السَّمَوَاتِ  
 without any pillars that you may see,  
 بِغَيْرِ عَمَدٍ تَرْوَاهَا  
 and cast firm mountains in the earth  
 وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ  
 lest it should shake with you,  
 أَنْ تَمِيدَ بِكُمْ  
 and He has scattered in it every kind of animal.  
 وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ  
 And We sent down water from the sky  
 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً  
 and caused every splendid kind [of plant] to grow in it.  
 فَانْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١١﴾  
 11 This is the creation of Allah.  
 هَذَا خَلْقُ اللَّهِ  
 Now show Me what others besides Him have created.  
 فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ  
 Rather the wrongdoers are in manifest error!  
 بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿١٢﴾

- 12 Certainly We gave Luqman wisdom,  
saying, 'Give thanks to Allah;  
and whoever gives thanks,  
gives thanks only for his own sake.  
And whoever is ungrateful, [let him know that]  
Allah is indeed all-sufficient, all-laudable.'
- 13 When Luqman said to his son,  
as he advised him:  
'O my son! Do not ascribe any partners to Allah.  
Polytheism is indeed a great injustice.'
- 14 We have enjoined man concerning his parents:  
His mother carried him  
through weakness upon weakness,  
and his weaning takes two years.  
Give thanks to Me and to your parents.  
To Me is the return.
- 15 But if they urge you to ascribe to Me as partner  
that of which you have no knowledge,  
then do not obey them.  
Keep their company honourably in this world  
and follow the way  
of him who turns to Me penitently.  
Then to Me will be your return,  
whereat I will inform you  
concerning what you used to do.
- 16 'O my son!  
Even if it should be the weight of a mustard seed,  
and [even though] it should be in a rock,  
or in the heavens, or in the earth,  
Allah will produce it.

- إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾  
 16 Indeed Allah is all-attentive, all-aware.  
 يٰٓبُنَيَّ 17 O my son!  
 أَقِمِ الصَّلَاةَ  
 and bid what is right  
 وَأْمُرْ بِالْمَعْرُوفِ  
 and forbid what is wrong,  
 وَأَنْهَ عَنِ الْمُنْكَرِ  
 and be patient through whatever may visit you.  
 وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ  
 That is indeed the steadiest of courses.  
 إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾  
 18 Do not turn your cheek disdainfully from the people,  
 وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ  
 and do not walk exultantly on the earth.  
 وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا  
 Indeed Allah does not like any swaggering braggart.  
 إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾  
 19 Be modest in your bearing,  
 وَأَقْصِدْ فِي مَشْيِكَ  
 and lower your voice.  
 وَأَغْضُضْ مِنْ صَوْتِكَ  
 Indeed the ungainliest of voices is the donkey's voice.  
 إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾  
 20 Do you not see that Allah has disposed for you  
 أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ  
 whatever there is in the heavens  
 مَا فِي السَّمَاوَاتِ  
 and whatever there is in the earth  
 وَمَا فِي الْأَرْضِ  
 and He has showered upon you His blessings,  
 وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ  
 the outward and the inward?  
 ظَهْرَهُ وَبَاطِنَهُ  
 Yet among the people are those  
 وَمِنَ النَّاسِ  
 who dispute concerning Allah  
 مَن يُجَادِلُ فِي اللَّهِ  
 without any knowledge  
 بِغَيْرِ عِلْمٍ  
 or guidance  
 وَلَا هُدًى  
 or an illuminating scripture.  
 وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾  
 21 When they are told,  
 وَإِذَا قِيلَ لَهُمْ  
 'Follow what Allah has sent down,'  
 اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
 they say, 'We will rather follow  
 قَالُوا بَلْ نَتَّبِعُ  
 what we found our fathers following.'  
 مَا وَجَدْنَا عَلَيْهِ ءِآبَاءَنَا  
 What! Even if Satan be calling them  
 وَأُولُو كَانَ الشَّيْطَانُ يَدْعُوهُمْ  
 to the punishment of the Blaze?  
 إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾ \*

- 22 **وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ**  
**وَهُوَ مُحْسِنٌ**  
**فَقَدْ آسَمَّسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ**<sup>٤</sup>  
**وَأِلَى اللَّهِ عَقِبَةُ الْأُمُورِ** ﴿٢٢﴾  
 22 Whoever surrenders his heart to Allah  
 and is virtuous,  
 has certainly held fast to the firmest handle,  
 and with Allah lies the outcome of all matters.
- 23 **وَمَنْ كَفَرَ**  
**فَلَا يَحْزُنكَ كُفْرُهُ**<sup>٥</sup>  
**إِلَيْنَا مَرْجِعُهُمْ**  
**فَنُنَبِّئُهُمْ**  
**بِمَا عَمِلُوا**  
**إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ** ﴿٢٣﴾  
 23 As for those who are faithless,  
 let their faithlessness not grieve *you*.  
 To Us will be their return,  
 and We will inform them  
 about what they have done.  
 Indeed Allah knows best what is in the breasts.
- 24 **نُمَتِّعُهُمْ قَلِيلًا**  
**ثُمَّ نَضْطَرُّهُمْ**  
**إِلَىٰ عَذَابٍ غَلِيظٍ** ﴿٢٤﴾  
 24 We will provide for them for a short time,  
 then We will shove them  
 toward a harsh punishment.
- 25 **وَلِئِنْ سَأَلْتَهُمْ**  
**مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ**  
**لَيَقُولُنَّ اللَّهُ**<sup>٦</sup>  
**قُلِ الْحَمْدُ لِلَّهِ**<sup>٧</sup>  
**بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ** ﴿٢٥﴾  
 25 If *you* ask them,  
 ‘Who created the heavens and the earth?’  
 they will surely say, ‘Allah.’  
 Say, ‘All praise belongs to Allah!’  
 Yet most of them do not know.
- 26 **لِلَّهِ مَا فِي السَّمَوَاتِ**  
**وَالْأَرْضِ**  
**إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ** ﴿٢٦﴾  
 26 To Allah belongs whatever is in the heavens  
 and the earth.  
 Indeed Allah is the All-sufficient, the All-laudable.
- 27 **وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ**  
**وَالْبَحْرِ يَمْدُهُ، مِنْ بَعْدِهِ، سَبْعَةُ أَنْخُرٍ**  
**مَا نَفِدَتْ كَلِمَاتُ اللَّهِ**<sup>٨</sup>  
**إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ** ﴿٢٧﴾  
 27 If all the trees on the earth were pens,  
 and the sea replenished with seven more seas [were ink],  
 the words of Allah would not be spent.  
 Indeed Allah is all-mighty, all-wise.
- 28 **مَا خَلَقْتُمْ وَلَا بَعُثْتُمْ**  
**إِلَّا كَنَفْسٍ وَاحِدَةٍ**<sup>٩</sup>  
**إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ** ﴿٢٨﴾  
 28 Your creation and your resurrection are not  
 but as of a single soul.  
 Indeed Allah is all-hearing, all-seeing.
- 29 **أَلَمْ تَرَ**  
**أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ**  
 29 Have *you* not regarded  
 that Allah makes the night pass into the day

- وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى  
وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٠﴾  
ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ  
وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَطْلُ  
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣١﴾  
أَلَمْ تَرَ  
أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ  
بِنِعْمَتِ اللَّهِ  
لِيُرِيَكُمْ مِنْ آيَاتِهِ  
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٢﴾  
وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلِّ  
دَعَا اللَّهَ مُخْلِصِينَ لَهُ الْاَدِينِ  
فَلَمَّا جَاءَهُمْ إِلَى الْبَرِّ  
فَمِنْهُمْ مُّقْتَصِدٌ  
وَمَا يَجْحَدُ بِآيَاتِنَا  
إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٣﴾  
يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ  
وَأَحْشَوْا يَوْمًا  
لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ  
وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا  
إِنَّ وَعْدَ اللَّهِ حَقٌّ  
فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا  
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٤﴾  
إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ
- and makes the day pass into the night;  
and He has disposed the sun and the moon,  
each moving for a specified term,  
and that Allah is well aware of what you do?  
30 That is because Allah is the Reality,<sup>1</sup>  
and whatever they invoke besides Him is nullity,<sup>2</sup>  
and because Allah is the All-exalted, the All-great.  
31 Have *you* not regarded  
that the ships sail at sea  
by Allah's blessing,  
that He may show you some of His signs?  
There are indeed signs in that  
for every patient and grateful [servant].  
32 When waves cover them like awnings,  
they invoke Allah, putting exclusive faith in Him.  
But when He delivers them towards land,  
[only] some of them remain unswerving.  
And no one will impugn Our signs  
except an ungrateful traitor.  
33 O mankind! Be wary of your Lord  
and fear the day  
when a father shall not atone for his child,  
nor the child shall atone for its father in any wise.  
Indeed Allah's promise is true.  
So do not let the life of the world deceive you,  
nor let the Deceiver<sup>3</sup> deceive you concerning Allah.  
34 Indeed the knowledge of the Hour is with Allah.

<sup>1</sup> Or 'That is because Allah is the Truth.'

<sup>2</sup> Or 'what they invoke besides Him is falsehood.'

<sup>3</sup> That is, Satan, or anything that diverts a human being from the path of Allah.

وَيُنزِلُ الْغَيْثَ  
وَيَعْلَمُ مَا فِي الْأَرْحَامِ  
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا  
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٥﴾

He sends down the rain,  
and He knows what is in the wombs.  
No soul knows what it will earn tomorrow,  
and no soul knows in what land it will die.  
Indeed Allah is all-knowing, all-aware.

سُورَةُ السَّجْدَةِ

32. SŪRAT AL-SAJDAH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful

- ﴿١﴾ 1 *Alif, Lām, Mīm.*  
 2 The [gradual] sending down of the Book,  
 لَا رَيْبَ فِيهِ there is no doubt in it,  
 مِنْ رَبِّ الْعَالَمِينَ is from the Lord of all the worlds. ﴿٢﴾  
 3 Do they say, 'He has fabricated it'?  
 بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ Rather it is the truth from *your* Lord,  
 لِيُنذِرَ قَوْمًا that *you* may warn a people  
 مَّا أَتَتْهُمْ مِنْ نَذِيرٍ to whom there did not come any warner  
 مِنْ قَبْلِكَ before *you*,  
 لَعَلَّهُمْ يَهْتَدُونَ so that they may be guided [to the right path]. ﴿٣﴾  
 4 It is Allah who created the heavens and the earth  
 وَالَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ and whatever is between them  
 وَمَا بَيْنَهُمَا in six days,<sup>2</sup>  
 فِي سِتَّةِ أَيَّامٍ then He settled on the Throne.  
 ثُمَّ اسْتَوَى عَلَى الْعَرْشِ You do not have besides Him any guardian  
 مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ or intercessor.  
 وَلَا شَفِيعٍ  
 أَفَلَا تَتَذَكَّرُونَ Will you not then take admonition? ﴿٤﴾

<sup>1</sup> The *sūrah* takes its name from verse 15, which mentions prostration (*sajdah*),

<sup>2</sup> That is, in six periods of time. Cf. 57:4.

- يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ 5 He directs the command<sup>1</sup> from the heaven to the earth;  
 ثُمَّ يَعْرُجُ إِلَيْهِ  
 then it ascends toward Him  
 فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ  
 in a day<sup>2</sup> whose span is a thousand years  
 مِمَّا تَعُدُّونَ ﴿٥﴾  
 by your reckoning.
- ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ 6 That is the Knower of the sensible and the Unseen,  
 الْعَزِيزُ الرَّحِيمُ ﴿٦﴾  
 the All-mighty, the All-merciful,  
 الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ 7 who perfected everything that He created,  
 وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾  
 and commenced man's creation from clay.  
 ثُمَّ جَعَلَ نَسْلَهُ  
 8 Then He made his progeny  
 مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ﴿٨﴾  
 from an extract of a base fluid.  
 ثُمَّ سَوَّاهُ 9 Then He proportioned him  
 وَنَفَخَ فِيهِ مِنْ رُوحِهِ 10 and breathed into him of His Spirit,  
 وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ  
 and made for you the hearing, the sight,  
 وَالْأَفْئِدَةَ 11 and the hearts.  
 قَلِيلًا مَا تَشْكُرُونَ ﴿٩﴾  
 Little do you thank.
- وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ 10 They say, 'When we have been lost in the dust,<sup>3</sup>  
 أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ  
 shall we be indeed created anew?'  
 بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾ \*  
 Rather they disbelieve in the encounter with their Lord.  
 قُلْ يَتَوَفَّنَا مَلَكُ الْمَوْتِ 11 Say, 'You will be taken away by the angel of death,  
 الَّذِي وَكَّلَ بِكُمْ  
 who has been charged with you.  
 ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾  
 Then you will be brought back to your Lord.'
- وَلَوْ تَرَىٰ 12 Were *you* to see  
 إِذِ الْمَجْرُمُونَ نَاكِسُوا رُءُوسِهِمْ  
 when the guilty hang their heads  
 عِنْدَ رَبِّهِمْ  
 before their Lord  
 رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا  
 [confessing], 'Our Lord! We have seen and heard.  
 فَارْجِعْنَا نَعْمَلْ صَالِحًا  
 Send us back so that we may act righteously.  
 إِنَّا مُوقِنُونَ ﴿١٢﴾  
 Indeed we are [now] convinced.'

<sup>1</sup> Cf. 10:3, 31; 13:2.

<sup>2</sup> That is, in a period of time.

<sup>3</sup> That is, 'Shall we be brought forth again after our bodies have decomposed and all traces of our physical remains have disappeared in the ground?'

- 13 **Had We wished**  
 وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى  
 وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ  
 مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾  
 فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا  
 إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ  
 بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾
- 14 **So taste [the punishment] for your having forgotten**  
 the encounter of this day of yours.  
 We [too] have forgotten you.  
 Taste the everlasting punishment  
 because of what you used to do.
- 15 **Only those believe in Our signs who,**  
 when they are reminded of them,  
 fall down in prostration  
 and celebrate the praise of their Lord,  
 and they are not arrogant.
- 16 **Their sides vacate their beds<sup>2</sup>**  
 to supplicate their Lord in fear and hope,  
 and they spend out of what We have provided them.
- 17 **No one knows**  
 what has been kept hidden for them  
 of comfort  
 as a reward for what they used to do.
- 18 **Is someone who is faithful**  
 like someone who is a transgressor?  
 They are not equal.
- 19 **As for those who have faith**

<sup>1</sup> Cf. 7:18; 11:119; 38:85.

<sup>2</sup> That is, they abandon their beds at night and forgo the pleasure of sleep to worship their Lord in a state of fear and hope.

- وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ  
تُزْلَلْنَ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾  
وَأَمَّا الَّذِينَ فَسَقُوا 20 As for those who have transgressed,  
فَمَا لَهُمْ النَّارُ  
كُلَّمَا أَرَادُوا أَنْ تَخْرُجُوا مِنْهَا  
أُعِيدُوا فِيهَا  
وَقِيلَ لَهُمْ  
ذُوقُوا عَذَابَ النَّارِ  
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾  
وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ 21 We shall surely make them taste the nearer punishment  
دُونَ الْعَذَابِ الْأَكْبَرِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾  
وَمَنْ أَظْلَمُ 22 Who is a greater wrongdoer  
مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ  
ثُمَّ أَعْرَضَ عَنْهَا  
إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٣﴾  
وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ 23 Certainly We gave Moses the Book, [declaring],  
فَلَا تَكُن فِي مَرَدٍّ مِنْ لِقَائِهِ  
وَجَعَلْنَاهُ هُدًى  
لِّبَنِي إِسْرَائِيلَ ﴿٢٤﴾  
وَجَعَلْنَا مِنْهُمْ أَيْمَةً 24 And amongst them We appointed *imams*  
يَهْدُونَ بِأَمْرِنَا  
لَمَّا صَبَرُوا  
وَكَانُوا بِآيَاتِنَا يُوْقِنُونَ ﴿٢٥﴾  
إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ 25 Indeed *your* Lord will judge between them

<sup>1</sup> Or 'this side of the greater punishment,' or 'aside from the greater punishment.'

<sup>2</sup> By 'the nearer punishment' is meant the afflictions and hardships the faithless may be made to suffer in the world with the purpose of bringing them back to Allah and in order to save them from the greater punishment of the Hereafter.

- يَوْمَ الْقِيَامَةِ  
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾  
 26 أَوَلَمْ يَهْدِ لَهُمْ  
 كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ  
 يَمْشُونَ فِي مَسَاكِينِهِمْ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 أَفَلَا يَسْمَعُونَ ﴿٢٦﴾  
 27 أَوَلَمْ يَرَوْا  
 أَنَّا نُنزِلُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ  
 فَنَخْرِجُ بِهِ زَرْعًا  
 تَأْكُلُ مِنْهُ أَنْعُمُهُمْ وَأَنْفُسُهُمْ  
 أَفَلَا يُبْصِرُونَ ﴿٢٧﴾  
 28 وَيَقُولُونَ  
 مَتَى هَذَا الْفَتْحُ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾  
 29 قُلْ يَوْمَ الْفَتْحِ  
 لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ  
 وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾  
 30 فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ  
 إِنَّهُمْ مُنتَظَرُونَ ﴿٣٠﴾
- on the Day of Resurrection  
 concerning that about which they used to differ.  
 Does it not dawn upon them  
 how many generations We have destroyed before them,  
 amid [the ruins of] whose dwellings they walk?  
 There are indeed signs in that.  
 Will they not then listen?  
 Do they not see  
 that We carry water to the parched earth  
 and with it We bring forth crops  
 of which they eat, themselves and their cattle?  
 Will they not then see?  
 And they say,  
 ‘When will this judgement be,  
 should you be truthful?’  
 Say, ‘On the day of judgement  
 their [newly found] faith shall not avail the faithless,  
 nor will they be granted any respite.’  
 So *turn away* from them, and *wait*.  
 They too are waiting.

سُورَةُ الْأَحْزَابِ

33. SŪRAT AL-AḤZĀB<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful

يَا أَيُّهَا النَّبِيُّ  
 اتَّقِ اللَّهَ

1 O Prophet!  
*Be wary* of Allah

<sup>1</sup> The *sūrah* takes its name from verse 20 which refers to the campaign of the confederates (*aḥzāb*) against the Prophet (s).

- وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ  
 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾  
 2 And *follow* that which is revealed to *you* from *your* Lord.  
 وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۗ  
 إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾  
 3 And put *your* trust in Allah;  
 وَتَوَكَّلْ عَلَى اللَّهِ ۗ  
 وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾  
 4 Allah has not put  
 لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ ۗ  
 وَمَا جَعَلَ أَزْوَاجَكُمْ  
 الَّتِي تَظْهَرُونَ مِنْهُنَّ  
 أُمَّهَاتِكُمْ ۗ  
 وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۗ  
 ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۗ  
 وَاللَّهُ يَقُولُ الْحَقَّ  
 وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾  
 5 Call them after their fathers.  
 أَدْعُوهُمْ لِأَبَائِهِمْ  
 هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۗ  
 فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ  
 فَإِخْوَانُكُمْ فِي الدِّينِ  
 وَمَوَالِيكُمْ ۗ  
 وَلَيْسَ عَلَيْكُمْ جُنَاحٌ  
 فِيمَا أَخْطَأْتُمْ بِهِ ۗ  
 وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۗ  
 وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥﴾  
 6 The Prophet is closer to the faithful  
 مِنَ أَنْفُسِهِمْ ۗ  
 and *do not obey* the faithless and the hypocrites.  
 Indeed Allah is all-knowing, all-wise.  
 Indeed Allah is well aware of what you do.  
 Allah suffices as trustee.  
 Allah has not put  
 two hearts within any man,  
 nor has He made your wives  
 whom you repudiate by *zihār*<sup>1</sup>  
 your mothers,  
 nor has he made your adopted sons your sons.  
 These are mere utterances of your mouths.  
 But Allah speaks the truth  
 and He guides to the way.  
 Call them after their fathers.  
 That is more just with Allah.  
 And if you do not know their fathers,  
 then they are your brethren in the faith  
 and your kinsmen.  
 There will be no sin upon you  
 for any mistake that you may make therein,  
 barring what your hearts may premeditate.  
 And Allah is all-forgiving, all-merciful.

<sup>1</sup> A kind of repudiation of the marital relationship among pre-Islamic Arabs which took place on a husband's saying to his wife 'Be as my mother's back' (*zahr*, hence the derivative *zihār*). Concerning the revocation of such a divorce and the atonement prescribed, see 58:1-4.

<sup>2</sup> Or 'The Prophet has a greater right (or a greater authority) over the faithful than they have over their own selves.'

وَأَزْوَاجُهُمْ أُمَّهَاتُهُمْ  
 وَأُولُو الْأَرْحَامِ  
 بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
 فِي كِتَابِ اللَّهِ  
 مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ  
 إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا  
 كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦٧﴾

and his wives are their mothers.  
 The blood relatives  
 are more entitled to inherit from one another  
 in the Book of Allah<sup>1</sup>  
 than the [other] faithful and Emigrants,<sup>2</sup>  
 barring any favour you may do your comrades.<sup>3</sup>  
 This has been written in the Book.

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ  
 وَمِنْكَ  
 وَمِنْ نُوحٍ وَإِبْرَاهِيمَ  
 وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ  
 وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٦٨﴾  
 لِيَسْأَلَ الصَّادِقِينَ  
 عَنْ صِدْقِهِمْ  
 وَأَعَدَّ لِلْكَافِرِينَ  
 عَذَابًا أَلِيمًا ﴿٦٩﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
 إِذْ جَاءَتْكُمْ جُنُودٌ  
 فَأَرْسَلْنَا عَلَيْهِم رِيحًا  
 وَجُنُودًا لَمْ تَرَوْهَا  
 وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٧٠﴾  
 إِذْ جَاءَ وَكُمْ  
 مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ

7 [Recall] when We took a pledge from the prophets,  
 and from *you*  
 and from Noah and Abraham  
 and Moses and Jesus son of Mary,  
 and We took from them a solemn pledge,  
 8 so that He may question the truthful  
 concerning their truthfulness.  
 And He has prepared for the faithless  
 a painful punishment.  
 9 O you who have faith!  
 Remember Allah's blessing upon you  
 when the hosts came at you,  
 and We sent against them a gale  
 and hosts whom you did not see.  
 And Allah sees best what you do.  
 10 When they came at you  
 from above and below you,<sup>4</sup>

<sup>1</sup> That is, with respect to the right of inheritance.

<sup>2</sup> Or 'The blood relations have a greater right to inherit from one another than the rest of the faithful and Emigrants.'

<sup>3</sup> That is, by making a bequest in their favour.

<sup>4</sup> That is, from the higher side of the valley, to the east of Madinah, and from the lower side of it towards the west.

- وَإِذْ زَاغَتِ الْآبُصَارُ  
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ  
وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١١﴾  
هُنَالِكَ آتَتْهُ الْمُؤْمِنُونَ  
وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿١٢﴾  
وَإِذْ يَقُولُ الْمُنْفِقُونَ  
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ  
إِلَّا غُرُورًا ﴿١٣﴾  
وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ  
يَا أَهْلَ يَثْرِبَ  
لَا مُقَامَ لَكُمْ فَارْجِعُوا  
وَيَسْتَفِئِدُن فَرِيقٌ مِّنْهُمْ النَّبِيَّ  
يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ  
وَمَا هِيَ بِعَوْرَةٍ  
إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٤﴾  
وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا  
ثُمَّ سَأِلُوا الْفِتْنَةَ  
لَأَتَوْهَا  
وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٥﴾  
وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ  
لَا يُؤُولُونَ الْآدْبِرَ  
وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٦﴾  
قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ  
إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ  
وَإِذَا لَمْ تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٧﴾
- and when the eyes rolled [with fear]  
and the hearts leapt to the throats,  
and you entertained misgivings about Allah,  
it was there that the faithful were tested  
and jolted with a severe agitation.  
11  
12 And when the hypocrites were saying,  
as well as those in whose hearts is a sickness,  
'Allah and His Apostle did not promise us  
[anything] except delusion.'  
13 And when a group of them said,  
'O people of Yathrib!  
[This is] not a place for you,<sup>1</sup> so go back!'<sup>2</sup>  
And a group of them sought the Prophet's permission,  
saying, 'Our homes lie exposed<sup>3</sup> [to the enemy],'  
although they were not exposed.  
They only sought to flee.  
14 Had they been invaded from its flanks<sup>4</sup>  
and had they been asked to apostatize,  
they would have done so  
with only a mild hesitation,  
15 though they had certainly pledged to Allah before  
that they would not turn their backs [to flee],  
and pledges given to Allah are accountable.  
16 Say, 'Flight will not avail you  
should you flee from death or from being killed,  
and then you will be let to enjoy only for a little while.'

<sup>1</sup> That is, there is no chance of your withstanding the army of the polytheists.

<sup>2</sup> That is, return to your earlier creed, or go back to your homes.

<sup>3</sup> Or 'unprotected.'

<sup>4</sup> That is, of the city Madinah.

- 17 *Say*, 'Who is it that can protect you from Allah  
should He desire to cause you ill,  
or desire to grant you mercy?'  
They will not find for themselves  
any protector or helper besides Allah.
- 18 Allah knows those of you who discourage others,  
and those who say to their brethren, 'Come to us!'  
and they take little part in the battle,  
grudging you [their help].
- 19 So when there is panic,  
*you* see them observing *you*,  
their eyes rolling,  
like someone fainting at death.  
Then, when the panic is over,  
they scald you with [their] sharp tongues  
in their greed for riches.  
They never have had faith.  
So Allah has made their works fail,  
and that is easy for Allah.
- 20 They suppose the confederates have not left yet,  
and were the confederates to come [again],  
they would wish  
they were in the desert with the Bedouins  
asking about your news,  
and if they were with you  
they would fight but a little.
- 21 In the Apostle of Allah there is certainly for you  
a good exemplar,  
for those who look forward to Allah and the Last Day,

وَذَكَرَ اللَّهُ كَثِيرًا ﴿٢١﴾

and remember Allah greatly.

- 22 But when the faithful saw the confederates,  
 they said,  
 ‘This is what Allah and His Apostle had promised us,  
 and Allah and His Apostle were true.’  
 And it only increased them in faith and submission.
- 23 Among the faithful are men  
 who fulfill what they have pledged to Allah.  
 Of them are some who have fulfilled their pledge,  
 and of them are some who still wait,  
 and they have not changed in the least,  
 that Allah may reward the true for their truthfulness,  
 and punish the hypocrites, if He wishes,  
 or accept their repentance.  
 Indeed Allah is all-forgiving, all-merciful.
- 25 Allah sent back the faithless in their rage,  
 without their attaining any advantage,  
 and Allah spared the faithful of fighting,  
 and Allah is all-strong, all-mighty.
- 26 And He dragged down those who had backed them  
 from among the People of the Book  
 from their strongholds,  
 and He cast terror into their hearts,  
 [so that] you killed a part of them,  
 and took captive [another] part of them.
- 27 And He bequeathed you their land,  
 their houses and their possessions,  
 and a territory you had not trodden,  
 and Allah has power over all things.

- 28 O Prophet!  
 قُلْ لِأَزْوَاجِكُمْ  
 'If you desire the life of the world and its glitter,  
 فَتَعَالَيْنَ  
 come,  
 أُمْتِعْكُمْ  
 I will provide for you  
 وَأُسْرِحْكُمْ سَرَاحًا جَمِيلًا ﴿٢٨﴾  
 and release you in a graceful manner.  
 29 But if you desire Allah and His Apostle  
 وَإِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ  
 and the abode of the Hereafter,  
 وَالْآخِرَةَ  
 then Allah has indeed prepared  
 فَإِنَّ اللَّهَ أَعَدَّ  
 for the virtuous among you  
 لِلْمُحْسِنِينَ مِنْكُمْ  
 a great reward.'  
 أَجْرًا عَظِيمًا ﴿٢٩﴾  
 30 O wives of the Prophet!  
 يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ  
 Whoever of you commits a gross indecency,  
 مَنْ يَأْتِ مِنْكُمْ بِفَحِشَةٍ مُّبِينَةٍ  
 her punishment shall be doubled,  
 يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ  
 and that is easy for Allah.  
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ \*

[PART 22]

- 31 But whoever of you is obedient to Allah and His Apostle  
 وَمَنْ يَفْعَلْ ذَلِكَ لِلَّهِ وَرَسُولِهِ  
 and acts righteously,  
 وَتَعْمَلْ صَالِحًا  
 We shall give her a twofold reward,  
 نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ  
 and We hold a noble provision in store for her.  
 وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾  
 32 O wives of the Prophet!  
 يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ  
 You are not like any other women:  
 لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ  
 if you are wary [of Allah],  
 إِنْ اتَّقَيْتُنَّ  
 then do not be complaisant in your speech,  
 فَلَا تَخْضَعْنَ بِالْقَوْلِ  
 lest he in whose heart is a sickness should aspire,  
 فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ  
 and speak honourable words.  
 وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾  
 33 Stay in your houses  
 وَقَرْنَ فِي بُيُوتِكُنَّ  
 and do not display your finery  
 وَلَا تَبْرَجْنَ  
 with the display of the former [days of] ignorance.  
 تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى  
 Maintain the prayer and pay the *zakāt*,  
 وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ

وَأَطِيعَنَّ اللَّهَ وَرَسُولَهُ ۚ

and obey Allah and His Apostle.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ  
أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمُ تَطْهِيرًا ﴿١٥﴾

Indeed Allah desires to repel all impurity from you,  
O People of the Household,  
and purify you with a thorough purification.

وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُمْ  
مِنَ آيَاتِ اللَّهِ وَالْحِكْمَةِ

34 And remember what is recited in your homes  
of the signs of Allah and wisdom.

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿١٦﴾

Indeed Allah is all-attentive, all-aware.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

35 Indeed the *muslim* men and the *muslim* women,  
the faithful men and the faithful women,

وَالْقَانِتِينَ وَالْقَانِتَاتِ

the obedient men and the obedient women,

وَالصَّادِقِينَ وَالصَّادِقَاتِ

the truthful men and the truthful women,

وَالصَّابِرِينَ وَالصَّابِرَاتِ

the patient men and the patient women,

وَالْخَاشِعِينَ وَالْخَاشِعَاتِ

the humble<sup>1</sup> men and the humble women,

وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ

the charitable men and the charitable women,

وَالصَّائِمِينَ وَالصَّائِمَاتِ

the men who fast and the women who fast,

وَالْحَافِظِينَ فُرُوجَهُمْ

the men who guard their private parts

وَالْحَافِظَاتِ

and the women who guard,

وَالذَّاكِرِينَ اللَّهَ كَثِيرًا

the men who remember Allah greatly

وَالذَّاكِرَاتِ

and the women who remember [Allah greatly]

أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً

—Allah holds in store for them forgiveness

وَأَجْرًا عَظِيمًا ﴿١٧﴾

and a great reward.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ

36 A faithful man or woman may not,

إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا

when Allah and His Apostle have decided on a matter,

أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ

have any option in their matter,

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

and whoever disobeys Allah and His Apostle

فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿١٨﴾

has certainly strayed into manifest error.

<sup>1</sup> That is, humble toward Allah.

- 37 وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ  
وَأَنْعَمْتَ عَلَيْهِ  
أَمْسِكْ عَلَيْكَ زَوْجَكَ  
وَاتَّقِ اللَّهَ  
وَتُخْفِي فِي نَفْسِكَ  
مَا اللَّهُ مُبْدِيهِ  
وَتَخَشَى النَّاسَ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ  
فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا  
زَوَّجْنَاكَهَا  
لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ  
فِي أَزْوَاجِ أَدْعِيَائِهِمْ  
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾
- 38 مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ  
فِيمَا فَرَضَ اللَّهُ لَهُ  
سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ  
وَكَانَ أَمْرُ اللَّهِ  
قَدْرًا مَقْدُورًا ﴿٣٨﴾
- 39 الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ  
وَتَخَشَّوْنَهُ  
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ  
وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾
- 40 مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ  
وَلَكِنْ رَسُولَ اللَّهِ  
وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾
- 37 When *you* said to him whom Allah had blessed,  
and whom *you* [too] had blessed,  
'Retain your wife for yourself,  
and be wary of Allah,'  
and *you* had hidden in *your* heart  
what Allah was to divulge,  
and *you* feared the people  
though Allah is worthier that *you* should fear Him,  
so when Zayd had got through with her,  
We wedded her to *you*,  
so that there may be no blame on the faithful  
in respect of the wives of their adopted sons,  
when the latter have got through with them,  
and Allah's command is bound to be fulfilled.
- 38 There is no blame on the Prophet  
in respect of that which Allah has made lawful for him:<sup>1</sup>  
Allah's precedent with those who passed away earlier  
—and Allah's commands  
are ordained by a precise ordaining—  
such as deliver the messages of Allah  
and fear Him,  
and fear no one except Allah,  
and Allah suffices as reckoner.
- 40 Muhammad is not the father of any man among you,  
but he is the Apostle of Allah  
and the Seal of the Prophets,  
and Allah has knowledge of all things.

<sup>1</sup> Or 'prescribed for him.'

- يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 41 O you who have faith!  
 اذْكُرُوْا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾ Remember Allah with frequent remembrance,  
 42 and glorify Him morning and evening.  
 وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٤٢﴾  
 43 It is He who blesses you,  
 هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ  
 وَمَلَائِكَتُهٗ  
 and so do His angels,  
 لِیُخْرِجَكُم مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ  
 وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ﴿٤٣﴾ that He may bring you out from darkness into light,  
 and He is most merciful to the faithful.  
 44 The day they encounter Him, their greeting will be,  
 تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ  
 سَلٰمٌ  
 'Peace,'  
 45 and He holds in store for them a noble reward.  
 وَءَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿٤٤﴾
- يٰۤاَيُّهَا النَّبِيُّ 45 O Prophet!  
 اِنَّا اَرْسَلْنَاكَ شَهِيدًا  
 وَمُبَشِّرًا وَّنٰذِيْرًا ﴿٤٥﴾ Indeed We have sent *you* as a witness,  
 46 and as a bearer of good news and as a warner  
 وَدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ  
 وَسِرَاجًا مُّبِيْرًا ﴿٤٦﴾ and as a summoner to Allah by His permission,  
 and as a radiant lamp.  
 47 *Announce* to the faithful the good news  
 وَبَشِّرِ الْمُؤْمِنِيْنَ  
 بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ﴿٤٧﴾ that there will be for them a great grace from Allah.  
 48 And *do not obey* the faithless  
 وَلَا تَطِيعِ الْكٰفِرِيْنَ  
 وَالْمُنٰفِقِيْنَ  
 and the hypocrites,  
 وَدَعِ اٰذْنَهُمْ  
 and *disregard* their torments,  
 وَتَوَكَّلْ عَلٰى اللّٰهِ  
 and *put your* trust in Allah,  
 وَكَفٰى بِاللّٰهِ وَكِیْلًا ﴿٤٨﴾ and Allah suffices as trustee.  
 يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا 49 O you who have faith!  
 اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ  
 ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ اَنْ تَمْسُوْهُنَّ  
 فَمَا لَكُمْ عَلَیْهِنَّ مِنْ عِدَّةٍ تَعْتَدُوْنَهَا  
 فَمِعْهُنَّ  
 50 When you marry faithful women  
 اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ  
 ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ اَنْ تَمْسُوْهُنَّ  
 فَمَا لَكُمْ عَلَیْهِنَّ مِنْ عِدَّةٍ تَعْتَدُوْنَهَا  
 فَمِعْهُنَّ  
 51 and then divorce them before you touch them,  
 there shall be no period for you to reckon.  
 But provide for them  
 52 and release them in a graceful manner.  
 وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ﴿٥١﴾

يٰٓأَيُّهَا النَّبِيُّ 50 O Prophet!

إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ  
الَّتِي ءَاتَيْتَ أُجُورَهُنَّ ۚ  
وَمَا مَلَكَتْ يَمِينُكَ  
مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ  
وَبَنَاتِ عَمِّكَ  
وَبَنَاتِ عَمَّتِكَ  
وَبَنَاتِ خَالِكَ  
وَبَنَاتِ خَالَاتِكَ  
الَّتِي هَاجَرْنَ مَعَكَ  
وَأَمْرًا مُّؤَمَّنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ  
إِن أَرَادَ النَّبِيُّ أَن يَسْتَنْكِحَهَا  
خَالِصَةً لَّكَ  
مِن دُونِ الْمُؤْمِنِينَ ۗ  
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ  
فِي أَزْوَاجِهِمْ  
وَمَا مَلَكَتْ أَيْمَانُهُمْ  
لِكَيْلَا يُكَونَ عَلَيْكَ حَرَجٌ ۗ  
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾

يٰٓأَيُّهَا النَّبِيُّ 51 *You* may put off whichever of them *you* wish  
and consort with whichever of them *you* wish,  
and as for any whom *you* may seek [to consort with]  
from among those *you* have set aside [earlier],  
there is no sin upon *you* [in receiving her again].  
That makes it likelier that they will be comforted  
and not feel unhappy,  
all of them being pleased with what *you* give them.  
Allah knows what is in your hearts,  
and Allah is all-knowing, all-forbearing.

<sup>1</sup> That is, slave women.

- لَا تَحِلُّ لَكَ الْبَنَاتُ مِنْ بَعْدِ 52 Beyond that, women are not lawful for *you*,  
وَلَا أَنْ تَبَدَّلَ بَيْنَ مِنْ أَزْوَاجٍ nor that *you* should change them for other wives  
وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ even though their beauty should impress *you*,  
إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ except those whom *your* right hand owns.  
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٣﴾ And Allah is watchful over all things.
- يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا 53 O you who have faith!  
لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ Do not enter the Prophet's houses  
إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ unless permission is granted you for a meal,  
غَيْرَ نَظَرٍ ۚ إِنَّهُ without waiting for it to be readied.  
وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا But enter when you are invited,  
فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا and disperse when you have taken your meal,  
وَلَا مُسْتَنْسِفِينَ ۚ لِحَدِيثٍ without settling down to chat.  
إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ Indeed such conduct torments the Prophet,  
فَيَسْتَحْيِي ۚ مِنْكُمْ and he is ashamed of [asking] you [to leave];  
وَاللَّهُ لَا يَسْتَحْيِي ۚ مِنَ الْحَقِّ but Allah is not ashamed of [expressing] the truth.  
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا And when you ask anything of [his] womenfolk,  
فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ask it from them from behind a curtain.  
ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ That is more chaste for your hearts and their hearts.  
وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ You may not torment the Apostle of Allah,  
وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا nor may you ever marry his wives after him.  
إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۖ Indeed that would be a grave [matter] with Allah.  
﴿٥٤﴾ إِنْ تَبَدَّلُوا شَيْئًا أَوْ خُفِئَتْ 54 Whether you disclose anything or hide it,  
فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٥﴾ Allah indeed knows all things.
- لَا جُنَاحَ عَلَيْهِنَّ 55 There is no sin on them<sup>1</sup> [in socializing freely]  
فِي ءَابَائِهِنَّ وَلَا أَبْنَائِهِنَّ with their fathers, or their sons,  
وَلَا إِخْوَانِهِنَّ وَلَا إِخْوَاتِهِنَّ or their brothers, or their brothers' sons,  
وَلَا أَبْنَاءَ إِخْوَاتِهِنَّ or the sons of their sisters,  
وَلَا نِسَاءَهُنَّ or their own womenfolk,<sup>2</sup>

<sup>1</sup> That is, the Prophet's wives.

<sup>2</sup> That is, Muslim women.

- وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ<sup>١</sup>      or what their right hands own.<sup>1</sup>  
 وَاتَّقِينَ اللَّهَ<sup>٢</sup>      Be wary of Allah.  
 إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٥﴾      Indeed Allah is witness to all things.
- إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ<sup>٣٦</sup>      56 Indeed Allah and His angels bless the Prophet;  
 يَا أَيُّهَا الَّذِينَ آمَنُوا      O you who have faith!  
 صَلُّوا عَلَيْهِ      Invoke blessings on him  
 وَسَلِّمُوا تَسْلِيمًا ﴿٣٧﴾      and invoke Peace upon him in a worthy manner.
- إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ  
 لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ  
 وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٣٨﴾      57 Indeed those who torment Allah and His Apostle  
 are cursed by Allah in the world and the Hereafter,  
 and He has prepared a humiliating punishment for them.
- وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 بَغَيْرِ مَا اكْتَسَبُوا      58 Those who torment faithful men and women  
 undeservedly,  
 فَقَدْ آحْتَمَلُوا بُهْتَنًا وَإِثْمًا مُّبِينًا ﴿٣٩﴾      certainly bear the guilt of slander and flagrant sin.
- يَا أَيُّهَا النَّبِيُّ      59 O Prophet!  
 قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ  
 وَنِسَاءِ الْمُؤْمِنِينَ  
 يُدْرِبْنَ عَلَيْهِنَّ  
 مِنْ جَلْبَابِهِنَّ  
 ذَلِكَ آدَبٌ أَنْ يُعْرَفْنَ  
 فَلَا يُؤْذَيْنَ  
 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤٠﴾ \*      Tell your wives and your daughters  
 and the women of the faithful  
 to draw closely over themselves  
 their chadors [when going out].  
 That makes it likely for them to be recognized  
 and not be troubled,  
 and Allah is all-forgiving, all-merciful.
- إِنِ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ  
 لَمَّا نَسُوا      60 If the hypocrites do not relinquish  
 and [also] those in whose hearts is a sickness,  
 and the rumourmongers in the city [do not give up],  
 لَنُغْرِبَنَّكَ      We will surely urge *you* [to take action]  
 بِهِمْ      against them,  
 ثُمَّ لَا تَجَاوِرُونَكَ فِيهَا      then they will not be *your* neighbours in it

<sup>1</sup> That is, their female slaves.

- إِلَّا قَلِيلًا ﴿٥٠﴾ except for a little [while].
- مَلْعُونِينَ ﴿٥١﴾ 61 Accursed,  
أَيُّنَمَا تُقْفُوا أُحْدُوا they will be seized wherever they are confronted  
وَقُتِلُوا تَقْتِيلًا ﴿٥٢﴾ and slain violently:
- سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ﴿٥٣﴾ 62 Allah's precedent with those who passed away before,  
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٥٤﴾ and you will never find any change in Allah's precedent.
- يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ﴿٥٥﴾ 63 The people question *you* concerning the Hour.  
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ﴿٥٦﴾ Say, 'Its knowledge is only with Allah.'  
وَمَا يُدْرِيكَ ﴿٥٧﴾ What do *you* know,  
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٥٨﴾ maybe the Hour is near.
- إِنَّ اللَّهَ لَعَنَ الْكٰفِرِينَ ﴿٥٩﴾ 64 Indeed Allah has cursed the faithless  
وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٠﴾ and prepared for them a blaze,  
خٰلِدِينَ فِيهَا أَبَدًا ﴿٦١﴾ 65 in which they will remain forever.
- لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٢﴾ They will not find any guardian or helper.
- يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ ﴿٦٣﴾ 66 The day when their faces are turned about in the Fire,  
يَقُولُونَ they will say,  
يَنَلَيْتُنَا أَطَعْنَا اللَّهَ ﴿٦٤﴾ 'We wish we had obeyed Allah  
وَأَطَعْنَا الرَّسُولَ ﴿٦٥﴾ and obeyed the Apostle!'
- وَقَالُوا ﴿٦٦﴾ 67 And they will say,  
رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا ﴿٦٧﴾ 'Our Lord! We obeyed our leaders and elders,  
فَأَضَلُّونَا السَّبِيلَا ﴿٦٨﴾ and they led us astray from the way.'
- رَبَّنَا ﴿٦٩﴾ 68 Our Lord!  
ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ ﴿٧٠﴾ Give them a double punishment  
وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٧١﴾ and curse them with a mighty curse.'
- يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا ﴿٧٢﴾ 69 O you who have faith!  
لَا تَكُونُوا كَالَّذِينَ ءَادَوْا مُوسَى ﴿٧٣﴾ Do not be like those who tormented Moses,  
فَرَّاهُ اللَّهُ مِمَّا قَالُوا ﴿٧٤﴾ whereat Allah absolved him of what they alleged,  
وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٧٥﴾ and he was distinguished in Allah's sight.

- 70 O you who have faith!  
Be wary of Allah,  
and speak upright words.
- 71 He shall rectify your conduct for you  
and He shall forgive you your sins.  
Whoever obeys Allah and His Apostle  
has certainly achieved a great success.
- 72 Indeed We presented the Trust to the heavens  
and the earth and the mountains,  
but they refused to bear it,  
and were apprehensive of it;  
but man undertook it.  
Indeed he is most unfair and senseless.
- 73 Allah will surely punish  
the hypocrites, men and women,  
and the polytheists, men and women,  
and Allah will turn clemently  
to the faithful, men and women,  
and Allah is all-forgiving, all-merciful.

## سُورَةُ سَابَا

34. SŪRAT SABA<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 All praise belongs to Allah  
to whom belongs whatever is in the heavens  
and whatever is in the earth.  
To Him belongs all praise in the Hereafter,

<sup>1</sup> The *sūrah* is named after the account of Sheba (Saba') in verses 15-19.

- وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾ and He is the All-wise, the All-aware.  
 2 يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ He knows whatever enters into the earth  
 وَمَا يَخْرُجُ مِنْهَا and whatever emerges from it,  
 وَمَا يَنْزِلُ مِنَ السَّمَاءِ and whatever descends from the sky  
 وَمَا يَعْرُجُ فِيهَا and whatever ascends into it,  
 وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ and He is the All-merciful, the All-forgiving.  
 3 وَقَالَ الَّذِينَ كَفَرُوا The faithless say,  
 لَا تَأْتِينَا السَّاعَةُ 'The Hour will not overtake us.'  
 قُلْ بَلَىٰ وَرَبِّي Say, 'Yes indeed, by my Lord,  
 لَتَأْتِيََنَّكُمْ it will surely come to you.'  
 عَلِيمِ الْغَيْبِ —The Knower of the Unseen,  
 لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ not [even] an atom's weight escapes Him  
 فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ in the heavens or in the earth,  
 وَلَا أَصْغُرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ nor [is there] anything smaller than that nor bigger,  
 إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾ but it is in a manifest Book,  
 4 لِيَجْزِيَ الَّذِينَ ءَامَنُوا that He may reward those who have faith  
 وَعَمِلُوا الصَّالِحَاتِ and do righteous deeds.  
 وَأُولَٰئِكَ هُمْ مَغْفِرَةٌ For such there will be forgiveness  
 وَرِزْقٌ كَرِيمٌ ﴿٤﴾ and a noble provision.  
 5 وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا But those who contend with Our signs  
 مُعْجِزِينَ seeking to thwart [their purpose],  
 6 وَأُولَٰئِكَ هُمْ عَذَابٌ مِّن رَّحْمَةِ ٱلْإِيمِ ﴿٥﴾ for such is a painful punishment due to defilement.<sup>1</sup>  
 وَيَرَى الَّذِينَ أُوتُوا ٱلْعِلْمَ Those who have been given knowledge see  
 ٱلَّذِي أُنزِلَ إِلَيْكَ مِن رَّبِّكَ that what has been sent down to *you* from *your* Lord  
 هُوَ ٱلْحَقُّ is the truth  
 وَيَهْدِي إِلَى صِرَاطٍ and [that] it guides to the path  
 ٱلْعَزِيزِ ٱلْحَمِيدِ ﴿٦﴾ of the All-mighty, the All-laudable.

<sup>1</sup> That is, owing to their inward defilement. According to an alternate reading which makes *alim* the attribute of *rijz*, the translation will be: 'for such is the torment of a painful punishment.'

- 7 The faithless say,  
 وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبِئُكُمْ  
 إِذَا مُرِقْتُمْ كُلٌّ مُّرِقٍ  
 إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾  
 8 Has he fabricated a lie against Allah,  
 أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا  
 أَمْ بِهِ جِنَّةٌ  
 بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
 فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾  
 9 Have they not regarded that which is before them  
 أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ  
 وَمَا خَلْفَهُمْ  
 مِمَّنَ السَّمَاءِ وَالْأَرْضِ  
 إِنْ نَشَاءُ نَحْضِفْ بِهِمُ الْأَرْضَ  
 أَوْ نَنْسِفَ عَلَيْهِمُ كِسْفًا مِّنَ السَّمَاءِ  
 إِنَّ فِي ذَلِكَ لَآيَةً  
 لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾  
 10 Certainly We gave David a grace from Us:  
 وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا  
 يَنْجِبَالُ أَوْيٍ مَّعَهُ وَالطَّيْرُ  
 وَأَلْنَا لَهُ الْخَدِيدَ ﴿١٠﴾  
 11 saying, ‘Make easy coats of mail,  
 أَنْ أَعْمَلَ سَبِيغَتٍ  
 وَقَدَّرَ فِي السَّرْدِ  
 وَأَعْمَلُوا صَالِحًا  
 إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾  
 12 And for Solomon [We subjected] the wind:  
 وَلَسَلِيمَنَّ الرِّيحَ  
 عُذُوهَا شَهْرٌ  
 وَرَوَاحُهَا شَهْرٌ  
 وَأَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ  
 وَمِنَ الْجِنِّ  
 مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ

<sup>1</sup> Cf. 38:17-19.

- بِإِذْنِ رَبِّهِ<sup>ط</sup>  
وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا  
نَذِقْهُ  
مِنْ عَذَابِ السَّعِيرِ ﴿١٣﴾  
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ 13 They built for him as many temples as he wished,  
وَتَمَثِيلِمْ كَالْحُجُوبِ  
وَقُدُورٍ رَاسِيَتٍ  
أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا  
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٤﴾  
فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ 14 And when We decreed death for him,  
مَا دَهَمَ عَلَى مَوْتِهِ  
إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ  
فَلَمَّا خَرَّ  
تَبَيَّنَتِ الْجِنُّ  
أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ  
مَا لَبِثُوا  
فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾  
لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ ءَايَةٌ<sup>ط</sup> 15 There was certainly a sign for Sheba in their habitation:  
جَنَّتَانِ عَنِ يَمِينٍ وَشِمَالٍ  
كُلُوا مِنْ رِزْقِ رَبِّكُمْ  
وَأَشْكُرُوا لَهُ  
بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٦﴾  
فَأَعْرَضُوا 16 But they disregarded [the path of Allah],  
فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ  
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ  
جَنَّتَيْنِ ذَوَاتِ أُكُلٍ حَمْطٍ  
وَأْتَلٍ  
وَسَعْيٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٧﴾  
ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا 17 We requited them with that for their ingratitude.

- وَهَلْ نُجْزِي إِلَّا الْكُفُورَ ﴿١٧﴾  
 وَجَعَلْنَا بَيْنَهُمْ 18 We had placed between them  
 وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا  
 قُرَى ظَاهِرَةً  
 وَقَدَرْنَا فِيهَا السَّبِيلَ  
 سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾  
 فَقَالُوا رَبَّنَا 19 But they said, 'Our Lord!  
 بَعِدْ بَيْنَ أَسْفَارِنَا  
 وَظَلَمُوا أَنْفُسَهُمْ  
 فَجَعَلْنَاهُمْ أَحَادِيثَ  
 وَمَزَقْنَاهُمْ كُلَّ مُمَزِقٍ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾
- 20 Certainly Iblis had his conjecture come true about them.  
 وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ  
 فَاتَّبَعُوهُ  
 إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾  
 21 He had no authority over them,  
 وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ  
 إِلَّا لِنَعْلَمَ  
 مَن يُؤْمِنُ بِالْآخِرَةِ  
 مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ  
 وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾  
 22 Say, 'Invoke them whom you claim [to be gods]  
 قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ  
 مِّن دُونِ اللَّهِ  
 لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ  
 فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ  
 وَمَا لَهُمْ فِيهِمَا مِن شِرْكَ  
 وَمَا لَهُ مِنْ مِّنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾  
 23 Intercession is of no avail with Him  
 وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ
- Do We requite [so] anyone except ingrates?  
 and the towns which We had blessed  
 hamlets prominent [from the main route],  
 and We had ordained the course through them:  
 'Travel through them in safety, night and day.'  
 Make the stages between our journeys far apart,  
 and they wronged themselves.  
 So We turned them into folktales  
 and caused them to disintegrate totally.  
 There are indeed signs in that  
 for every patient and grateful [servant].
- So they followed him  
 —all except a part of the faithful.  
 but that We may ascertain  
 those who believe in the Hereafter  
 from those who are in doubt about it,  
 and *your* Lord is watchful over all things.  
 besides Allah!  
 They do not control [even] an atom's weight  
 in the heavens or the earth,  
 nor have they any share in [either of] them,  
 nor is any of them<sup>1</sup> His supporter.'

<sup>1</sup> That is, the gods worshipped by the polytheists.



- وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ  
 وَلَوْ تَرَىٰ  
 إِذِ الظَّالِمُونَ مَوْقُوفُونَ  
 عِنْدَ رَبِّهِمْ  
 يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ  
 يَقُولُ الَّذِينَ اسْتَضَعُّوا  
 لِلَّذِينَ اسْتَكْبَرُوا  
 لَوْلَا أَنشَأَ  
 لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾  
 قَالَ الَّذِينَ اسْتَكْبَرُوا  
 لِلَّذِينَ اسْتَضَعُّوا  
 أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ  
 بَعْدَ إِذْ جَاءَكُمْ  
 بَلْ كُنْتُمْ مُجْرِمِينَ ﴿٣٢﴾  
 وَقَالَ الَّذِينَ اسْتَضَعُّوا  
 لِلَّذِينَ اسْتَكْبَرُوا  
 بَلْ مَكَرَ اللَّيْلِ وَالنَّهَارِ  
 إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ  
 وَنَجْعَلَ لَهُ أَندَادًا  
 وَأَسْرَأُوا النَّدَامَةَ  
 لَمَّا رَأَوُا الْعَذَابَ  
 وَجَعَلْنَا الْأَغْلَلَ  
 فِي آعْنَاقِ الَّذِينَ كَفَرُوا  
 هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾  
 وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
 إِلَّا قَالَ مُتْرَفُوهَا  
 إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾  
 وَقَالُوا  
 خَنَّا أَكْثَرَ أَمْوَالًا وَأَوْلَادًا  
 وَمَا خَنَّا بِمُعَدَّيْنِ ﴿٣٥﴾
- nor in what was [revealed] before it.’  
 But if *you* were to see  
 when the wrongdoers are made to stop  
 before their Lord  
 casting the blame on one another.  
 Those who were abased will say  
 to those who were arrogant,  
 ‘Had it not been for you,  
 we would surely have been faithful.’  
 32 Those who were arrogant will say  
 to those who were abased,  
 ‘Did we keep you from guidance  
 after it had come to you?  
 No, you were guilty [yourselves].’  
 33 Those who were abased will say  
 to those who were arrogant,  
 ‘Rather [it was your] night and day plotting,  
 when you prompted us to forswear Allah  
 and to set up equals to Him.’  
 They will hide their remorse  
 when they sight the punishment,  
 and We will put iron collars  
 around the necks of the faithless.  
 Shall they be requited except for what they used to do?  
 34 We did not send a warner to any town  
 without its affluent ones saying,  
 ‘We indeed disbelieve in what you have been sent with.’  
 35 And they say,  
 ‘We have greater wealth and more children,  
 and we will not be punished!’

- 36 *Say*, 'Indeed my Lord expands the provision  
for whomever He wishes  
and He tightens it,  
but most people do not know.'
- 37 It is not your wealth, nor your children,  
that will bring you close to Us in nearness,  
except those who have faith and act righteously.  
It is they for whom there will be a twofold reward  
for what they did,  
and they will be secure in lofty abodes.<sup>1</sup>
- 38 As for those who contend with Our signs  
seeking to thwart [their purpose],  
they will be brought to the punishment.
- 39 *Say*, 'Indeed my Lord expands the provision  
for whomever of His servants that He wishes  
and tightens it,  
and He will repay whatever you may spend,  
and He is the best of providers.'
- 40 On the day He will muster them all together,  
then He will say to the angels,  
'Was it you that these used to worship?'
- 41 They will say, 'Immaculate are You!  
You are our intimate, not they!  
Rather they used to worship the jinn;  
most of them had faith in them.'
- 42 'Today  
you have no power to benefit or harm one another,'  
and We shall say to those who did wrong,  
'Taste the punishment of the Fire

<sup>1</sup> Cf. 29:58; 39:20.

- الَّتِي كُنْتُمْ بِهَا تَكْذِبُونَ ﴿٤٣﴾  
 وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ  
 قَالُوا  
 مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ  
 عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ  
 وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرَىٰ  
 وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ  
 لَمَّا جَاءَهُمْ  
 إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٤٤﴾  
 وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ  
 يَدْرُسُونَهَا  
 وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٥﴾  
 وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ  
 وَمَا بَلَّغُوا مِعْشَارَ  
 مَا آتَيْنَاهُمْ  
 فَكَذَّبُوا رُسُلِي  
 فَكَيْفَ كَانَ نَكِيرِ ﴿٤٦﴾ \*  
 قُلْ إِنَّمَا أَعْطِيكُمْ بَوَّاحِدَةً  
 أَنْ تَقُومُوا لِلَّهِ  
 مَثْنَىٰ وَفُرَادَىٰ  
 ثُمَّ تَتَفَكَّرُونَ  
 مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ  
 إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ  
 بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٧﴾  
 قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ  
 فَهُوَ لَكُمْ  
 إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ
- which you used to deny.’  
 43 When Our manifest signs are recited to them,  
 they say,  
 ‘This is just a man who desires to keep you  
 from what your fathers used to worship.’  
 And they say, ‘This is nothing but a fabricated lie.’  
 The faithless say of the truth  
 when it comes to them:  
 ‘This is nothing but plain magic.’  
 44 We did not give them<sup>1</sup> any scriptures  
 that they might have studied,  
 nor did We send them any warner before *you*.<sup>2</sup>  
 45 Those who were before them denied [the apostles],  
 and these have not received one-tenth<sup>3</sup>  
 of what We had given them.  
 But they denied My apostles,  
 so how was My rebuttal!<sup>4</sup>  
 46 Say, ‘I give you just a single advice:  
 that you rise up for Allah’s sake,  
 in twos, or individually,  
 and then reflect:  
 there is no madness in your companion:  
 he is just a warner to you  
 before [the befalling of] a severe punishment.’  
 47 Say, ‘Whatever reward I may have asked you  
 is for your own good.  
 My [true] reward lies only with Allah,

<sup>1</sup> That is, the pre-Islamic Arabs.

<sup>2</sup> Cf. 36:6.

<sup>3</sup> Or ‘a thousandth.’

<sup>4</sup> Or ‘how was my requital.’

- وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾ and He is witness to all things.’
- قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ 48 Say, ‘Indeed my Lord hurls<sup>1</sup> the truth. [He is] the knower of all that is Unseen.’
- عَلَّمَ الْغُيُوبِ ﴿٤٨﴾
- قُلْ جَاءَ الْحَقُّ 49 Say, ‘The truth has come, and falsehood neither originates [anything] not does it restore [anything].’
- وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾
- قُلْ إِنْ ضَلَلْتُ 50 Say, ‘If I go astray, my going astray is only to my own harm, and if I am rightly guided that is because of what my Lord has revealed to me. Indeed He is all-hearing, nearest.’
- فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾
- وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ 51 Were *you* to see when they are stricken with terror, [and left] without an escape, and are seized from a close quarter.
- وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ﴿٥١﴾
- وَقَالُوا ءَأَمْنَا بِهِ 52 They will say, ‘We believe in it [now].’ But how can they reach it from a far-off place, when they have already disbelieved it earlier?
- وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٢﴾
- وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ 53 They shoot at the invisible from a far-off place!
- وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ﴿٥٣﴾
- وَحِيلَ بَيْنَهُمْ 54 A barrier will be set up between them and what they long for, just as was done formerly with their counterparts. Indeed they used to be in grave doubt.
- وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾

## سُورَةُ فَاطِرٍ

## 35. SŪRAT FĀṬIR<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

<sup>1</sup> Cf. 17:81; 21:18. Or ‘casts the Truth;’ i.e., into the hearts of His envoys.

<sup>2</sup> The *sūrah* takes its name from the word *fāṭir* (originator), which occurs in verse 1

- 1 All praise belongs to Allah,  
 originator of the heavens and the earth,  
 maker of the angels [His] messengers,  
 possessing wings, two, three or four [of them].  
 He adds to the creation whatever He wishes.  
 Indeed Allah has power over all things.
- 2 Whatever mercy Allah unfolds for the people,  
 no one can withhold it;  
 and whatever He withholds  
 no one can release it after Him,<sup>1</sup>  
 and He is the All-mighty, the All-wise.
- 3 O mankind!  
 Remember Allah's blessing upon you!  
 Is there any creator other than Allah  
 who provides for you from the sky and the earth?  
 There is no god except Him.  
 So where do you stray?
- 4 If they impugn *you*,  
 certainly [other] apostles were impugned before *you*,  
 and all matters are returned to Allah.
- 5 O mankind!  
 Allah's promise is indeed true.  
 So do not let the life of the world deceive you,  
 nor let the Deceiver deceive you concerning Allah.<sup>2</sup>
- 6 Satan is indeed your enemy,  
 so treat him as an enemy.  
 He only invites his confederates  
 so that they may be among the inmates of the Blaze.

<sup>1</sup> That is, after His withholding it. Or 'no one can release it except Him.'

<sup>2</sup> Cf. 31:33.

- 7 There is a severe punishment for the faithless,  
but for those who have faith and do righteous deeds  
there will be forgiveness and a great reward.
- 8 Is someone  
the evil of whose conduct is presented as decorous to him,  
so he regards it as good. . . .<sup>1</sup>  
Indeed Allah leads astray whomever He wishes,  
and guides whomever He wishes.  
So do not fret *yourself* to death regretting for them.  
Indeed Allah knows best what they do.
- 9 It is Allah who sends the winds  
and they raise a cloud;  
then We drive it toward a dead land  
and with it revive the earth after its death.  
Likewise will be the resurrection [of the dead].
- 10 Whoever seeks honour<sup>2</sup> [should know that]  
honour entirely belongs to Allah.  
To Him ascends the good word,  
and He elevates righteous conduct;<sup>3</sup>  
as for those who devise evil schemes,  
there is a severe punishment for them,  
and their plotting shall come to naught.
- 11 Allah created you from dust,  
then from a drop of [seminal] fluid,  
then He made you mates.<sup>4</sup>

<sup>1</sup> Ellipsis. The phrase omitted is 'like one who is truly virtuous?'

<sup>2</sup> The word *'izzah* in Arabic has a composite meaning including the senses of honour, prestige, glory and might.

<sup>3</sup> Or 'righteous conduct elevates it.'

<sup>4</sup> That is, male and female.

وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ  
إِلَّا بِعِلْمِهِ ۗ

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ  
وَلَا يُنْقَصُ مِنْ عُمُرِهِ ۗ  
إِلَّا فِي كِتَابٍ

إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٢﴾

وَمَا يَسْتَوِي الْبَحْرَانِ 12  
هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شْرَابُهُ  
وَهَذَا مِلْحٌ أُجَاجٌ ۗ  
وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا  
وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا  
وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ

لِتَبْتَغُوا مِنْ فَضْلِهِ ۗ

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ 13  
وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۗ  
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ  
لَهُ الْمُلْكُ ۗ

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ

مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٤﴾

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ 14  
وَلَوْ سَمِعُوا مَا آسْتَجَابُوا لَكُمْ

وَيَوْمَ الْقِيَامَةِ

يَكْفُرُونَ بِشِرْكِكُمْ ۗ

وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٥﴾ \*

No female conceives or delivers  
except with His knowledge,  
and no elderly person advances in years,  
nor is anything diminished of his life,  
but it is [recorded] in a Book.

That is indeed easy for Allah.

12 Not alike are the two seas:<sup>1</sup>

this one sweet and agreeable, pleasant to drink,  
and that one briny and bitter,  
and from each you eat fresh meat  
and obtain ornaments which you wear.

And you see the ships plowing through them,  
that you may seek of His grace,  
and so that you may give thanks.

13 He makes the night pass into the day

and makes the day pass into the night,  
and He has disposed the sun and the moon,  
each moving for a specified term.

That is Allah, your Lord;

to Him belongs all sovereignty.

As for those whom you invoke besides Him,  
they do not control so much as the husk of a date stone.

14 If you invoke them they will not hear your invocation,

and even if they heard they cannot respond to you,  
and on the Day of Resurrection

they will forswear your polytheism,

and none can inform you like the One who is all-aware.

<sup>1</sup> That is, the body of sweet water and the body of fresh water. The word *bahr*, like *yamm* is used for a large river as well as for the sea (cf. 7:136, 20:78, 28:40, 51:40, where it is used for the Red Sea; and 20:39, 28:7, where it is used for the Nile).

- 15 O mankind!  
 أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ  
 وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾  
 أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ  
 وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾  
 16 If He wishes, He will take you away,  
 وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾  
 وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾  
 17 and that is not a hard thing for Allah.  
 وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾  
 وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾  
 18 No bearer shall bear another's burden,  
 وَلَا تَرَىٰ وِازِرَةً وِزْرَ أُخْرَىٰ  
 وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِيلِهَا  
 لَا تُحْمَلُ مِنْهُ شَيْئًا  
 وَلَوْ كَانَ ذَا قُرْبَىٰ  
 إِنَّمَا تَنْذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ  
 بِالْغَيْبِ  
 وَأَقَامُوا الصَّلَاةَ  
 وَمَنْ تَزَكَّىٰ  
 فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ  
 وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾  
 وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾  
 19 The blind one and the seer are not equal,  
 وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢٠﴾  
 وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿٢٠﴾  
 20 nor darkness and light;  
 وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢١﴾  
 وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢١﴾  
 21 nor shade and torrid heat;  
 وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢٢﴾  
 وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢٢﴾  
 22 nor are the living equal to the dead.  
 وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ  
 إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ  
 وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٣﴾  
 وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٣﴾  
 23 *You* are but a warner.  
 إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٤﴾  
 إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٤﴾  
 24 Indeed We have sent *you* with the truth  
 إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ  
 بَشِيرًا وَنَذِيرًا  
 وَإِنَّ مِنْ أُمَّةٍ  
 إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٥﴾  
 وَإِنَّ مِنْ أُمَّةٍ  
 إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٥﴾  
 25 If they impugn *you*,  
 وَإِنْ يُكَذِّبُوكَ  
 فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ

- جَاءَهُمْ رَسُولُهُمْ بِالتَّيِّنَاتِ  
وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾  
ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا  
فَكَيْفَ كَانَتْ تَكْبِيرُ ﴿٢٦﴾  
أَلَمْ تَرَ  
أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا  
وَمِنَ الْجِبَالِ جُدَدٌ  
بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا  
وَعَرَّابِيبٌ سُودٌ ﴿٢٧﴾  
وَمِنَ النَّاسِ وَالْأَنْعَامِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ  
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾  
إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ  
وَأَقَامُوا الصَّلَاةَ  
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَعَلَانِيَةً  
يَرْجُونَ تِجَارَةً  
لَّن تَبُورَ ﴿٢٩﴾  
لِيُؤْفِقَهُمْ أَجُورَهُمْ  
وَيَزِيدَهُمْ مِنْ فَضْلِهِ  
إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾  
وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ  
هُوَ الْحَقُّ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ  
إِنَّ اللَّهَ بَعِيدٌ عَنِ الْبَصِيرِ ﴿٣١﴾  
ثُمَّ أَوْرَثْنَا الْكِتَابَ  
الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
- their apostles brought them manifest proofs,  
[holy] writs, and illuminating scriptures.  
26 Then I seized the faithless.  
So how was My rebuttal!  
27 Have you not regarded  
that Allah sends down water from the sky,  
with which We produce fruits of diverse hues;  
and in the mountains are stripes  
white and red, of diverse hues,  
and [others] pitch black?  
28 And of humans and beasts and cattle  
there are likewise diverse hues.  
Only those of Allah's servants having knowledge fear Him.  
Indeed Allah is all-mighty, all-forgiving.  
29 Indeed those who recite the Book of Allah  
and maintain the prayer,  
and spend out of what We have provided them,  
secretly and openly,  
expect a commerce  
that will never go bankrupt,  
so that He may pay them their reward in full  
and enhance them out of His grace.  
Indeed He is all-forgiving, all-appreciative.  
31 That which We have revealed to *you* of the Book  
is the truth,  
confirming what was [revealed] before it.  
Indeed Allah is all-aware, all-seeing about His servants.  
32 Then We made heirs to the Book<sup>1</sup>  
those whom We chose from Our servants.

<sup>1</sup> That is, the Qur'an.

- فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ ۗ  
 وَمِنْهُمْ مُقْتَصِدٌ  
 وَمِنْهُمْ سَابِقٌ  
 بِالْخَيْرَاتِ  
 بِإِذْنِ اللَّهِ ۗ  
 ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٣﴾  
 33 جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا  
 مُخْلِطُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا  
 وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٤﴾  
 34 وَقَالُوا الْحَمْدُ لِلَّهِ  
 الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ  
 إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٥﴾  
 35 إِنَّ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ  
 مِن فَضْلِهِ ۗ  
 لَا يَمَسُّنَا فِيهَا نُصَبٌ  
 وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٦﴾  
 36 وَالَّذِينَ كَفَرُوا  
 لَهُمْ نَارُ جَهَنَّمَ  
 لَا يُقْضَىٰ عَلَيْهِمْ  
 فَيَمُوتُوا  
 وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا  
 كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٧﴾  
 37 وَهُمْ يَصْطَرِحُونَ فِيهَا  
 رَبَّنَا أَخْرِجْنَا  
 نَعْمَلْ صَالِحًا  
 غَيْرَ الَّذِي كُنَّا نَعْمَلُ  
 أَوَلَمْ نُعَمِّرْكُم  
 مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ  
 وَجَاءَكُمُ النَّذِيرُ  
 فَذُوقُوا
- Yet some of them are those who wrong themselves,  
 and some of them are average,  
 and some of them are those who take the lead  
 in all the good works  
 by Allah's will.  
 That is the greatest grace [of Allah]!  
 Gardens of Eden, which they will enter,  
 adorned therein with bracelets of gold and pearl,  
 and their garments therein will be of silk.  
 They will say, 'All praise belongs to Allah,  
 who has removed all grief from us.  
 Indeed Our Lord is all-forgiving, all-appreciative,  
 who has settled us in the everlasting abode  
 by His grace.  
 In it we are untouched by toil,  
 and untouched therein by fatigue.'  
 As for the faithless  
 there is for them the fire of hell:  
 they will neither be done away with  
 so that they may die,  
 nor shall its punishment be lightened for them.  
 Thus do We requite every ingrate.  
 They shall cry therein for help:  
 'Our Lord! Bring us out,  
 so that we may act righteously  
 —different from what we used to do!  
 'Did We not give you a life long enough  
 that one who is heedful might take admonition?  
 And [moreover] the warner had [also] come to you.  
 Now taste [the consequence of your deeds],

- فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٨﴾  
 38 for the wrongdoers have no helper.’  
 إِنَّ اللَّهَ عَلِيمٌ غَيْبِ  
 38 Indeed Allah is the knower of the Unseen  
 السَّمَوَاتِ وَالْأَرْضِ  
 of the heavens and the earth.  
 إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩﴾  
 39 Indeed He knows well what is in the breasts.  
 هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ  
 39 It is He who made you successors on the earth.<sup>1</sup>  
 فَمَنْ كَفَرَ  
 So whoever is faithless,  
 فَعَلَيْهِ كُفْرُهُ  
 his unfaith is to his own detriment.  
 وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ  
 And the unfaith of the faithless does not increase them  
 عِنْدَ رَبِّهِمْ  
 with their Lord [in anything]  
 إِلَّا مَقْتًا  
 except disfavour,  
 وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ  
 and their unfaith increases the faithless in nothing  
 إِلَّا خَسَارًا ﴿٤٠﴾  
 40 except loss.  
 قُلْ  
 40 Say,  
 أَرَأَيْتُمْ شُرَكَاءَ كُمُ  
 ‘Tell me about your partners [you ascribe to Allah]  
 الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
 whom you invoke besides Allah?  
 أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ  
 Show me what [part] of the earth have they created.  
 أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ  
 Do they have any share in the heavens?’  
 أَمْ آتَيْنَاهُمْ كِتَابًا  
 Have We given them a scripture  
 فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ  
 so that they stand on a manifest proof thereof?  
 بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا  
 Rather the wrongdoers do not promise one another  
 إِلَّا غُرُورًا ﴿٤١﴾ \*  
 [anything] except delusion.  
 إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ  
 41 Indeed Allah sustains the heavens and the earth  
 أَنْ تَزُولَا  
 lest they should fall apart,  
 وَلَئِنْ زَالَتَا  
 and if they were to fall apart  
 إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ  
 there is none who can sustain them except Him.  
 إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٢﴾  
 42 Indeed He is all-forgiving, all-forgiving.  
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ  
 42 And they<sup>2</sup> swore by Allah with solemn oaths  
 لَئِنْ جَاءَهُمْ نَذِيرٌ  
 that if a warner were to come to them

<sup>1</sup> That is, of the former peoples.

<sup>2</sup> That is, the idolaters of Arabia.

لَيَكُونَنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ٥٤

فَلَمَّا جَاءَهُمْ نَذِيرٌ

مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٥٥﴾

43 أَسْتَكْبَرُوا فِي الْأَرْضِ

وَمَكَرَ السَّيِّئُ

وَلَا يَحْقِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ٥٦

فَهَلْ يَنْظُرُونَ

إِلَّا سُنَّتَ الْأَوَّلِينَ ٥٧

فَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ٥٨

وَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٥٩﴾

44 أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ

فَيَنْظُرُوا

كَيْفَ كَانَ عِقَابُ الَّذِينَ قَبْلَهُمْ

وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ

فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ ٦٠

إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٦١﴾

45 وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ

بِمَا كَسَبُوا

مَا تَرَكَ عَلَىٰ ظَهْرهَا مِنْ دَابَّةٍ ٦٢

وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ٦٣

فَإِذَا جَاءَ أَجْلُهُمْ

فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٦٤﴾

they would be better guided than any of the nations.

But when a warner came to them

it only increased them in aversion,

acting arrogantly in the land

and devising evil schemes;

and evil schemes beset only their authors.

So do they await

anything except the precedent of the ancients?

Yet you will never find any change in Allah's precedent,

and you will never find any revision in Allah's precedent.

44 Have they not traveled over the land

so that they may observe

how was the fate of those who were before them?

They were more powerful than them,

and Allah is not to be thwarted by anything

in the heavens or on the earth.

Indeed He is all-knowing, all-powerful.

45 Were Allah to take mankind to task

because of what they have earned,

He would not leave any living being on its back.<sup>1</sup>

But He respites them until a specified time,

and when their time comes,

Allah indeed sees best His servants.

## سُورَةُ الْيَسِينِ

## 36. SŪRAT YĀ SĪN<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

<sup>1</sup> That is, on the surface of the earth.

<sup>2</sup> "Yā Sīn" (mentioned in verse 1) is one of the names of the Prophet (ﷺ).

- 1 *Yā Sīn!* ﴿يسن﴾
- 2 By the Wise<sup>1</sup> Qur'ān, ﴿وَالْقُرْآنِ الْحَكِيمِ﴾
- 3 *you* are indeed one of the apostles, ﴿إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾
- 4 on a straight path. ﴿عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾
- 5 [It is a scripture] sent down gradually ﴿تَنْزِيلٍ﴾
- 6 from the All-mighty, the All-merciful ﴿الْعَزِيزِ الرَّحِيمِ﴾
- 7 that *you* may warn a people ﴿لِتُنذِرَ قَوْمًا﴾
- 8 whose fathers were not warned,<sup>2</sup> ﴿مَا أُنذِرَ آبَاؤُهُمْ﴾
- 9 so they are oblivious. ﴿فَهُمْ غَافِلُونَ﴾
- 10 The word has certainly become due ﴿لَقَدْ حَقَّ الْقَوْلُ﴾
- 11 against most of them, ﴿عَلَى أَكْثَرِهِمْ﴾
- 12 so they will not have faith. ﴿فَهُمْ لَا يُؤْمِنُونَ﴾
- 13 Indeed We have put iron collars around their necks, ﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا﴾
- 14 which are up to the chins, ﴿فَهِيَ إِلَى الْأَذْقَانِ﴾
- 15 so their heads are upturned.<sup>3</sup> ﴿فَهُمْ مُقْمَحُونَ﴾
- 16 And We have put a barrier before them ﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا﴾
- 17 and a barrier behind them, ﴿وَمِنْ خَلْفِهِمْ سَدًّا﴾
- 18 then We have blind-folded them, ﴿فَأَعَشَيْنَاهُمُ﴾
- 19 so they do not see. ﴿فَهُمْ لَا يَبْصُرُونَ﴾
- 20 It is the same to them ﴿وَسَوَاءٌ عَلَيْهِمْ﴾
- 21 whether *you* warn them or do not warn them, ﴿ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ﴾
- 22 they will not have faith. ﴿لَا يُؤْمِنُونَ﴾
- 23 *You* can only warn someone ﴿إِنَّمَا تُنذِرُ﴾
- 24 who follows the Reminder<sup>4</sup> ﴿مَنِ اتَّبَعَ الذِّكْرَ﴾
- 25 and fears the All-beneficent in secret; ﴿وَحَشِيَ الرَّحْمَنَ بِالْغَيْبِ﴾
- 26 so *give* him the good news of forgiveness ﴿فَنَبِّئْهُ بِمَغْفِرَةٍ﴾

<sup>1</sup> Or 'Definitive.'

<sup>2</sup> Cf. 28:46; 32:3; 34:44.

<sup>3</sup> That is, they dwell in a state of blindness, defiance and arrogance in regard to the God-sent guidance and truth.

<sup>4</sup> That is, the Qur'ān.

- وَأَحْرَجَ كَرِيمٍ ﴿١١﴾  
 إِنَّا نَحْنُ نُحْيِي الْمَوْتَى  
 وَنَكْتُبُ مَا قَدَّمُوا  
 وَءَاثَرَهُمْ ﴿١٢﴾  
 وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ  
 فِي إِمَامٍ مُّبِينٍ ﴿١٣﴾  
 وَأَضْرَبَ لَهُمْ  
 مَثَلًا أَصْحَابَ الْقَرْيَةِ  
 إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٤﴾  
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ  
 فَكَذَّبُوهُمَا  
 فَعَزَّزْنَا بِثَالِثٍ  
 فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٥﴾  
 قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا  
 وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ  
 إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٦﴾  
 قَالُوا رَبُّنَا يَعْلَمُ  
 إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٧﴾  
 وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾  
 قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ  
 لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ  
 وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٩﴾  
 قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ  
 إِنْ دُكِّرْتُمْ ﴿٢٠﴾  
 بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٢١﴾  
 وَجَاءَ مِنَ أَقْصَا الْمَدِينَةِ رَجُلٌ
- and a noble reward.  
 12 Indeed it is We who revive the dead  
 and write what they have sent ahead<sup>1</sup>  
 and their effects [which they left behind],<sup>2</sup>  
 and We have figured everything  
 in a manifest *Imam*.<sup>3</sup>  
 13 Cite for them  
 the example of the inhabitants of the town  
 when the apostles came to it.  
 14 When We sent to them two [apostles],  
 they impugned both of them.  
 Then We reinforced them with a third,  
 and they said, ‘We have indeed been sent to you.’  
 15 They said, ‘You are nothing but humans like us,  
 and the All-beneficent has not sent down anything,  
 and you are only lying.’  
 16 They said, ‘Our Lord knows  
 that we have indeed been sent to you,  
 and our duty is only to communicate in clear terms.’  
 17 They said, ‘Indeed we take you for a bad omen.  
 If you do not relinquish we will stone you,  
 and surely a painful punishment will visit you from us.’  
 18 They said, ‘Your bad omens attend you.  
 What! If you are admonished . . . .<sup>4</sup>  
 Rather you are a profligate lot.’  
 20 There came a man from the city outskirts,

<sup>1</sup> That is, the deeds they have done.

<sup>2</sup> That is, the good or evil heritage and imprint they leave behind in the society in which they have lived, and which outlive them.

<sup>3</sup> Or, in a manifest book.

<sup>4</sup> Ellipsis. The phrase omitted is ‘do you take it for a bad omen?!’



- كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ  
 أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣٤﴾  
 32 And all of them will indeed be presented before Us.  
 33 A sign for them is the dead earth,  
 وَأَيُّهَا الْأَرْضُ أَمِّتِي  
 أَحْيَيْنَهَا  
 وَأَخْرَجْنَا مِنْهَا حَبًّا  
 فَمِنْهُ يَأْكُلُونَ ﴿٣٥﴾  
 34 And We make in it orchards of date palms  
 and vines,  
 وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ  
 وَأَعْنَابٍ  
 وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٦﴾  
 35 so that they may eat of its fruit  
 and what their hands have cultivated.<sup>1</sup>  
 وَمَا عَمِلَتْهُ أَيْدِيهِمْ  
 أَفَلَا يَشْكُرُونَ ﴿٣٧﴾  
 36 Immaculate is He who has created all the kinds<sup>2</sup>  
 of what the earth grows,  
 وَمِمَّا تُنْبِتُ الْأَرْضُ  
 وَمِنْ أَنْفُسِهِمْ  
 وَمِمَّا لَا يَعْلَمُونَ ﴿٣٨﴾  
 37 And a sign for them is the night,  
 وَأَيُّهَا هُمُ اللَّيْلُ  
 نَسْلَخُ مِنْهُ النَّهَارَ  
 فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٩﴾  
 38 And the sun runs on  
 وَالشَّمْسُ تَجْرِي  
 لِمُسْتَقَرٍّ لَهَا  
 to its place of rest:<sup>3</sup>

<sup>1</sup> Or 'and their hands did not cultivate it.' That is, it is We who produce the fruits, not their hands. Cf. 27:60 and 56:64.

<sup>2</sup> Or, 'all the pairs.'

<sup>3</sup> Or 'it has no place of rest.' This is in accordance with the alternate reading '*lā mustaqarra lahā*.' Ṭabrisī in *Majma' al-Bayān* narrates a tradition which ascribes the reading *lā mustaqarra lahā* to the Imams 'Alī b. al-Ḥusayn, Muḥammad al-Bāqir, and Ja'far al-Šādiq, as well as to a number of the early exegetes such as Ibn 'Abbās, Ibn Mas'ūd, 'Ikrimah, and 'Aṭā' b. Abī Rabāḥ. See *Muḥjam al-Qirā'āt al-Qur'āniyyah*, v, 208, for further sources of this reading. The reading *li mustaqarrin lahā* seems to have been suggested and reinforced by the popular astronomical notions of the age.

- ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٦﴾ That is the ordaining of the All-mighty, the All-knowing.
- وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ 39 As for the moon, We have ordained its phases,  
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٧﴾ until it becomes like an old palm leaf.
- لَا الشَّمْسُ يَنْبَغِي لَهَا 40 Neither it behooves the sun  
أَنْ تُدْرِكَ الْقَمَرَ to overtake the moon,  
وَلَا اللَّيْلُ سَابِقُ النَّهَارِ nor may the night outrun the day,  
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٨﴾ and each swims in an orbit.
- وَأَيُّهُمُ أَنَا حَمَلْنَا ذُرِّيَّتَهُمُ 41 A sign for them is that We carried their progeny  
فِي الْفُلِّ الْمَشْحُونِ ﴿٣٩﴾ in the laden ship,<sup>1</sup>  
وَخَلَقْنَا لَهُم مِّن مِّثْلِهِ 42 and We have created for them what is similar to it,  
مَا يَرْكَبُونَ ﴿٤٠﴾ which they ride.<sup>2</sup>
- وَإِنْ نَشَاءُ نَغْرِقْهُمْ 43 And if We like We drown them,  
فَلَا صَرِيحَ لَهُمْ whereat they have no one to call for help,  
وَلَا هُمْ يُنْقَدُونَ ﴿٤١﴾ nor are they rescued  
إِلَّا رَحْمَةً مِنَّا 44 —except by a mercy from Us  
وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٢﴾ and for an enjoyment until some time.
- وَإِذَا قِيلَ لَهُمْ 45 And when they are told,  
‘بeware of that which is before you  
وَمَا خَلَقَكُمْ and that which is behind you,<sup>3</sup>  
لَعَلَّكُمْ تَرْحَمُونَ ﴿٤٣﴾ so that you may receive [His] mercy.’<sup>4</sup>
- وَمَا تَأْتِيهِمْ مِّنْ ءَايَةٍ 46 There did not come to them any sign  
مِّنْ ءَايَاتِ رَبِّهِمْ from among the signs of their Lord  
إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٤﴾ but that they used to disregard it.
- وَإِذَا قِيلَ لَهُمْ 47 When they are told,  
‘Spend out of what Allah has provided you,’  
أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ

<sup>1</sup> That is, in the ark of Noah.

<sup>2</sup> Or ‘board,’ that is, ships which are similar to their prototype, the ark of Noah; or, alternatively, the camel, which has been called ‘the ship of the desert,’ and other animals and means of transport.

<sup>3</sup> See 34:9.

<sup>4</sup> Ellipsis. The omitted clause is, ‘they turn away arrogantly.’

- قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
 أَنْطَعِمُ  
 مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ  
 48 وَإِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٨﴾  
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ  
 49 إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾  
 مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً  
 تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٥٠﴾  
 50 فَلَا يَسْتَطِيعُونَ تَوْصِيَةً  
 وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥١﴾  
 51 وَنُفِخَ فِي الصُّورِ  
 فَإِذَا هُمْ  
 52 مِمَّنْ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥٢﴾  
 قَالُوا يَا وَيْلَنَا  
 مَن بَعَثَنَا مِن مَّرْقَدِنَا ۗ  
 هَذَا مَا وَعَدَ الرَّحْمَنُ  
 وَصَدَقَ الْمُرْسَلُونَ ﴿٥٣﴾  
 53 إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً  
 فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٤﴾  
 54 فَالْيَوْمَ لَا تظَلَمُ نَفْسٌ شَيْئًا  
 وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾  
 55 إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمَ  
 فِي شُغْلٍ فَكَاهُونَ ﴿٥٦﴾  
 56 هُمْ وَأَزْوَاجُهُمْ  
 فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَكُونَ ﴿٥٧﴾  
 57 هُمْ فِيهَا فَنَكُهُنَّ  
 وَهُمْ مَا يَدْعُونَ ﴿٥٨﴾  
 58 سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٩﴾  
 59 وَأَمْتَنُوا الْيَوْمَ أَيُّهَا الْمَجْرِمُونَ ﴿٦٠﴾ \*  
 60 أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
- the faithless say to the faithful,  
 ‘Shall we feed [someone]  
 whom Allah would have fed, had He wished?  
 You are only in manifest error.’  
 And they say, ‘When will this promise be fulfilled,  
 should you be truthful?’  
 They do not await but a single Cry  
 that would seize them as they wrangle.  
 Then they will not be able to make any will,  
 nor will they return to their folks.  
 And when the Trumpet is blown,  
 behold, there they will be,  
 scrambling from their graves towards their Lord!  
 They will say, ‘Woe to us!  
 Who raised us from our place of sleep?’  
 ‘This is what the All-beneficent had promised,  
 and the apostles had spoken the truth!’  
 It will be but a single Cry,  
 and, behold, they will all be presented before Us!  
 ‘Today no soul will be wronged in the least,  
 nor will you be requited except for what you used to do.’  
 Indeed today the inhabitants of paradise  
 rejoice in their engagements  
 —they and their mates,  
 reclining on couches in the shades.  
 There they have fruits  
 and they have whatever they want.  
 ‘Peace!’—a watchword from the all-merciful Lord.  
 And ‘Get apart today, you guilty ones!’  
 ‘Did I not exhort you, O children of Adam,

- أَنْ لَا تَعْبُدُوا الشَّيْطَانَ ٥٤ saying, "Do not worship Satan.  
 إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ٥٥ He is indeed your manifest enemy.  
 وَأَنْ أَعْبُدُونِي ٥٦ 61 Worship Me.  
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ٥٧ That is a straight path"?  
 وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا ٥٨ 62 Certainly he has led astray many of your generations.  
 أَفَلَمْ تَكُونُوا تَعْقِلُونَ ٥٩ Did you not use to apply reason?  
 هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ٦٠ 63 This is the hell you had been promised!  
 آصِلُوهَا الْيَوْمَ ٦١ 64 Enter it today,  
 بِمَا كُنْتُمْ تَكْفُرُونَ ٦٢ because of what you used to defy.  
 الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ 65 Today We shall seal their mouths,  
 وَتُكَلِّمُنَا أَيْدِيهِمْ and their hands shall speak to Us,  
 وَتَشْهَدُ أَرْجُلُهُمْ and their feet shall bear witness  
 بِمَا كَانُوا يَكْسِبُونَ ٦٣ concerning what they used to earn.'  
 وَلَوْ نَشَاءُ 66 Had We wished  
 لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ 67 We would have blotted out their eyes:<sup>1</sup>  
 فَاسْتَبَقُوا الصِّرَاطَ then, were they to advance towards the path,  
 فَأَنَّى يُبْصِرُونَ ٦٨ how would have they seen?  
 وَلَوْ نَشَاءُ 67 And had We wished  
 لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ 68 We would have deformed them in their place;<sup>2</sup>  
 فَمَا اسْتَطَاعُوا مُضِيًّا then they would have neither been able to go ahead  
 وَلَا يَرْجِعُونَ ٦٩ nor to go back.<sup>3</sup>  
 وَمَنْ نُعَمِّرْهُ 68 And whomever We give a long life,  
 نُنَكِّسْهُ فِي الْخَلْقِ We cause him to regress in creation.  
 أَفَلَا يَعْقِلُونَ ٧٠ Then will they not apply reason?  
 وَمَا عَلَّمْنَاهُ الشِّعْرَ 69 We did not teach *him* poetry,  
 وَمَا يَنْبَغِي لَهُ ٧١ nor does it behoove *him*.

<sup>1</sup> That is, the insight to see the course of true human felicity.

<sup>2</sup> That is, brought them to a standstill with their deformed inner state.

<sup>3</sup> That is, they would have neither been able to move ahead to make spiritual progress, nor to return to their original state of unsullied God-given nature.

- 70 إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ ﴿٧٠﴾  
 لِيُنذِرَ مَن كَانَ حَيًّا  
 وَيَحِقَّ الْقَوْلُ  
 عَلَى الْكٰفِرِينَ ﴿٧١﴾  
 71 أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ  
 مِمَّا عَمِلَتْ أَيْدِينَا  
 أَنْعَامًا فَهُمْ لَهَا مٰلِكُونَ ﴿٧٢﴾  
 72 وَذَلَّلْنَاهَا لَهُمْ  
 فَمِنْهَا رَكُوبُهُمْ  
 وَمِنْهَا يَأْكُلُونَ ﴿٧٣﴾  
 73 وَهَمَّ فِيهَا مَنفِعٌ  
 وَمَشَارِبٌ  
 أَفَلَا يَشْكُرُونَ ﴿٧٤﴾  
 74 أَفَلَا يَتَّخِذُوا مِن دُونِ اللَّهِ  
 ٓءَالِهَةً  
 لَّعَلَّهُمْ يَنْصُرُونَ ﴿٧٥﴾  
 75 لَا يَسْتَطِيعُونَ نَصْرَهُمْ  
 وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٧٦﴾  
 76 فَلا تَحْزَنْكَ قَوْلُهُمْ  
 إِنَّا نَعْلَمُ مَا يُسِرُّونَ  
 وَمَا يُعْلِنُونَ ﴿٧٧﴾  
 77 أَوَلَمْ يَرِ الْإِنْسَانُ  
 أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ  
 فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٨﴾  
 78 وَضَرَبَ لَنَا مَثَلًا  
 وَنَسِيَ خَلْقَهُ  
 قَالَ مَن يُحْيِي الْعِظَمَ  
 وَهِيَ رَمِيمٌ ﴿٧٩﴾
- This is just a reminder and a manifest Qur’ān,  
 so that anyone who is alive may be warned,  
 and that the word may come due  
 against the faithless.  
 Have they not seen that We have created for them  
 —of what Our hands have worked—  
 cattle, so they have become their masters?  
 And We made them tractable for them,  
 so some of them make their mounts  
 and some of them they eat.  
 There are other benefits for them therein,  
 and drinks.<sup>1</sup>  
 Will they not then give thanks?  
 They have taken gods besides Allah  
 [hoping] that they might be helped.  
 [Yet] they cannot help them,  
 while they [themselves] are ready warriors for them.<sup>2</sup>  
 So do not let their remarks grieve *you*.  
 We indeed know whatever they hide  
 and whatever they disclose.  
 Does not man see  
 that We created him from a drop of [seminal] fluid,  
 and, behold, he is an open contender!?  
 He draws comparisons for Us,  
 and forgets his own creation.  
 He says, ‘Who shall revive the bones  
 when they have decayed?’

<sup>1</sup> That is, milk and other drinks derived from it.

<sup>2</sup> That is, while the idols are unable to offer the idolaters any kind of assistance, the idolaters are ready to fight for them and defend them.

- 79 *Say*, 'He will revive them  
 قُلْ يُحْيِيهَا  
 الَّذِينَ أَنْشَأَهَا أَوَّلَ مَرَّةٍ  
 وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾  
 الَّذِينَ جَعَلَ لَكُمْ  
 مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا  
 فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾  
 80—He, who made for you  
 fire out of the green tree,  
 and, behold, you light fire from it!  
 81 Is not He who created the heavens  
 وَالْأَرْضَ  
 and the earth  
 بِقَدْرِ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ  
 بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾  
 82 All His command, when He wills something,  
 إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا  
 أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾  
 83 So immaculate is He  
 فَسُبْحَانَ الَّذِي  
 فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ  
 وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾  
 in whose hand is the dominion of all things  
 and to whom you shall be brought back.

## سُورَةُ الصَّافَّاتِ

## 37. SŪRAT AL-ŞAFFĀT<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 وَالصَّافَّاتِ صَفًّا ﴿١﴾ 1 By the [angels] ranged in ranks,  
 2 فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ 2 by the ones who drive vigorously,<sup>2</sup>  
 3 فَالذَّكِّرَاتِ ذِكْرًا ﴿٣﴾ 3 by the ones who recite the reminder:<sup>3</sup>  
 4 إِنَّ إِلَهَكُمْ لَوَاحِدٌ ﴿٤﴾ 4 indeed your God is certainly One,

<sup>1</sup> The *sūrah* takes its name from verse 1, which refers to a group of angels as 'those ranged (*şaffāt*) in ranks.' See verses 164-166 below.

<sup>2</sup> Or 'hold back forcibly,' or 'scold severely.' Said to refer to angels who drive the clouds, or hold back (or drive away) the eavesdropping devils, or to angels (or verses of the Qur'an) that restrain people from sins.

<sup>3</sup> That is, the faithful, or the angels, who recite the Qur'an or the scriptures.

- 5 رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا بَيْنَهُمَا  
وَرَبُّ الْمَشْرِقِ ﴿٥﴾
- 6 إِنَّ زَيْنًا السَّمَاءِ الدُّنْيَا  
بَزِينَةِ الْكَوَاكِبِ ﴿٦﴾
- 7 وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ﴿٧﴾
- 8 لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى  
وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾
- 9 دُحُورًا  
وَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾
- 10 إِلَّا مَنْ خَطِفَ الْخَطْفَةَ  
فَاتَّبَعَهُ بِشَهَابٍ نَاقِبٍ ﴿١٠﴾
- 11 فَاسْتَفْتِهِمْ أَهْمَ أَشَدِّ خَلْقًا  
أَمْ مِنْ خَلْقِنَا ﴿١١﴾
- 12 إِنَّآ خَلَقْنَهُمْ مِنْ طِينٍ لَازِبٍ ﴿١٢﴾
- 13 بَلْ عَجِبْتَ  
وَيَسْخَرُونَ ﴿١٣﴾
- 14 وَإِذَا دُكِّرُوا  
لَا يَذْكُرُونَ ﴿١٤﴾
- 15 وَإِذَا رَأَوْا آيَةً  
يَسْتَسْخَرُونَ ﴿١٥﴾
- 16 وَقَالُوا  
إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٦﴾
- 16 أءِذَا مِتْنَا
- the Lord of the heavens and the earth  
and whatever is between them,  
and the Lord of the easts.<sup>1</sup>  
Indeed We have adorned the lowest heaven<sup>2</sup>  
with the finery of the stars,<sup>3</sup>  
and to guard from any froward devil.  
They do not eavesdrop on the Supernal Elite  
but are shot at from every side,  
to drive them away,  
and for them there is a constant mortification,  
except him who snatches a snatch,<sup>4</sup>  
whereat there pursues him a piercing flame.<sup>5</sup>  
Ask them, is their creation more prodigious<sup>6</sup>  
or [that of other creatures] that We have created?  
Indeed We created them from a viscous clay.  
Indeed *you* wonder,  
while they engage in ridicule,  
and [even] when admonished  
do not take admonition,  
and when they see a sign  
they make it an object of ridicule,  
and say,  
‘This is nothing but plain magic!’  
‘What! When we are dead

<sup>1</sup> That is, the points of sunrise at the winter and summer solstices. Cf. 7:137; 55:17; 70:40.

<sup>2</sup> Or ‘the heaven of the earth,’ or ‘the nearest heaven.’

<sup>3</sup> Or ‘We have adorned the nearest heaven with an adornment, the stars.’

<sup>4</sup> That is, of celestial intelligence. See Ṭabarī for several related traditions from the Prophet (s).

<sup>5</sup> Cf. 15:17-18.

<sup>6</sup> Or ‘more tough’ (or strong), or ‘more difficult.’ Cf. 79:27.

- وَكُنَّا تَرَابًا وَعِظْمًا  
 16 أَيْنَا لَمَبْعُوثُونَ ﴿١٦﴾ and have become dust and bones,  
 shall we be resurrected?  
 17 أَوْءَابَاؤُنَا الْأَوْلُونَ ﴿١٧﴾ And our forefathers too?!
- 18 قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾ Say, 'Yes! And you will be utterly humble.'  
 19 فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٩﴾ It will be only a single shout  
 and, behold, they will look on,  
 20 فَإِذَا هُمْ يَنْظُرُونَ ﴿٢٠﴾ and say, 'Woe to us!  
 This is the Day of Retribution!'  
 21 هَذَا يَوْمُ الْفِضْلِ ﴿٢١﴾ 'This is the Day of Judgement  
 that you used to deny!'  
 22 آحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ ﴿٢٢﴾ 'Muster the wrongdoers and their mates'<sup>1</sup>  
 and what they used to worship  
 23 وَمَا كَانُوا يَعْبُدُونَ ﴿٢٣﴾ besides Allah,  
 and show them the way to hell!  
 24 فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٤﴾ [But first] stop them! For they must be questioned.'  
 25 وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٥﴾ 'Why is it  
 26 مَا لَكُمْ لَا تَنْصُرُونَ ﴿٢٦﴾ that you do not support<sup>2</sup> one another [today]?'  
 Rather today they are [meek and] submissive!  
 27 بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٧﴾  
 28 وَأَقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ ﴿٢٨﴾ Some of them will turn to others,  
 questioning each other.  
 29 يَتَسَاءَلُونَ ﴿٢٩﴾ They will say,  
 30 إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٣٠﴾ 'Indeed you used to accost us peremptorily.'<sup>3</sup>  
 They will answer,  
 31 بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٣١﴾ 'Rather you [yourselves] had no faith.  
 32 وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ﴿٣٢﴾ We had no authority over you.  
 33 بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٣﴾ Rather you [yourselves] were a rebellious lot.  
 34 فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ﴿٣٤﴾ So our Lord's word became due against us

<sup>1</sup> Or 'their kind,' or 'their counterparts.'

<sup>2</sup> Or 'help.'

<sup>3</sup> Or 'obligingly.'

- 32 إِنَّا لَذَّآئِقُونَ ﴿٣٢﴾  
 فَأَعْوَيْنَكُمْ 32 that we shall indeed taste [the punishment].  
 So we perverted you,  
 33 إِنَّا كُنَّا غَوِينَ ﴿٣٣﴾  
 for we were perverse [ourselves].'  
 34 فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٤﴾  
 35 إِنَّا كَذَّالِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٥﴾  
 Indeed that is how We deal with the guilty.  
 36 إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ  
 لَآ إِلَهَ إِلَّا اللَّهُ  
 يَسْتَكْبِرُونَ ﴿٣٦﴾  
 37 وَيَقُولُونَ أَيُّنَا لَتَارِكُوا ءالِهَتِنَا  
 لِشَاعِرٍ مَّجْنُونٍ ﴿٣٧﴾  
 38 بَلْ جَاءَ بِالْحَقِّ  
 وَصَدَقَ الْمُرْسَلِينَ ﴿٣٨﴾  
 39 إِنَّكُمْ لَذَّآئِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٩﴾  
 وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾  
 40 إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ ﴿٤٠﴾  
 41 أُولَئِكَ هُمْ رَزَقٌ مَّعْلُومٌ ﴿٤١﴾  
 42 فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾  
 43 فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾  
 44 عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾  
 45 يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾  
 46 بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾  
 47 لَّا فِيهَا غَوْلٌ ﴿٤٧﴾  
 48 وَلَا هُمْ عَنْهَا يُرْزَفُونَ ﴿٤٨﴾  
 وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ ﴿٤٩﴾  
 49 عَيْنٌ ﴿٤٩﴾  
 50 كَأَنَّهِنَّ بَيْضٌ مَّكْنُونٌ ﴿٥٠﴾  
 51 فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ

<sup>1</sup> That is, distinct and special.

<sup>2</sup> That is, well reserved.

- يَسْأَلُونَ 50 questioning each other.
- قَالَ قَائِلٌ مِّنْهُمْ 51 One of them will say,
- إِنِّي كَانَ لِي قَرِينٌ 52 'Indeed I had a companion
- يَقُولُ 52 who used to say,
- أَأَنْتَ لِمَنِ الْمُصَدِّقِينَ 53 "Are you really among those who affirm
- أَأِذَا مِتْنَا 53 [that] when we are dead
- وَكُنَّا تَرَابًا وَعِظْمًا 53 and have become dust and bones,
- أَأِنَّا لَمَدِينُونَ 54 we shall indeed be brought to retribution?"
- قَالَ هَلْ أَنتُمْ مُطَّلِعُونَ 54 He<sup>1</sup> will say, 'Will you have a look?'
- فَاطَّلَعَ 55 Then he will take a look
- فَرَّاهُ فِي سَوَاءِ الْجَحِيمِ 55 and sight him in the middle of hell.
- قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ 56 He will say, 'By Allah, you had almost ruined me!
- وَلَوْلَا نِعْمَةُ رَبِّي 57 And had it not been for my Lord's blessing,
- لَكُنْتُ مِنَ الْمُحْضَرِينَ 57 I too would have been among the arraigned!'
- أَفَمَا نَحْنُ بِمَيِّتِينَ 58 'Is it [true] that we shall not die [anymore],
- إِلَّا مَوْتَتِنَا الْأُولَى 59 aside from our first death,
- وَمَا نَحْنُ بِمُعَذَّبِينَ 59 and that we shall not be punished?'
- إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ 60 This is indeed the great success!
- لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ 61 Let all the workers work for the like of this!'
- أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ 62 Is this a better hospitality, or the Zaqqūm tree?'
- إِنَّا جَعَلْنَاهَا فِتْنَةً 63 Indeed We have made it a punishment
- لِّلظَّالِمِينَ 63 for the wrongdoers.
- إِنَّهَا شَجَرَةٌ 64 Indeed it is a tree
- تَخْرُجُ فِي أَصْلِ الْجَحِيمِ 64 that emerges from the depths of hell.
- طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ 65 Its spathes are as if they were devils' heads.<sup>2</sup>
- فَأَيُّهُمْ لَا كَلُونَ مِنْهَا 66 Indeed they will eat from it

<sup>1</sup> That is, one of his companions in paradise.

<sup>2</sup> 'The devil's head' is either a purely imaginative metaphor, or a simile that likens the spathes of the Zaqqūm tree to that of an Arabian plant by this name, or to certain rocks to be found around the city of Makkah which were called 'the devils' heads' because of their hideous appearance.

- فَمَا لَوْ أَنَّ مِنَ الْبُطُونِ 67 and gorge with it their bellies.  
 ثُمَّ إِنَّ لَهُمْ عَلَيْهَا 67 Indeed, on top of that they will take  
 لَشَوْبًا مِّنْ حَمِيمٍ 67 a solution of scalding water.  
 ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ 68 Then indeed their retreat will be toward hell.  
 إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ 69 Indeed they had found their fathers astray,  
 فَهُمْ عَلَىٰ آثَرِهِمْ يُرْعَوْنَ 70 yet they press on in their footsteps.  
 وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ 71 Certainly most of the ancients went astray before them,  
 وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ 72 and certainly We had sent warners among them.  
 فَانظُرْ 73 So *observe*  
 كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ 74 how was the fate of those who were warned  
 إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ 74 —[all] except Allah’s exclusive servants!
- وَلَقَدْ نَادَانَا نُوحٌ 75 Certainly Noah called out to Us,  
 فَلَنِعْمَ الْمُجِيبُونَ 75 and how well We responded!  
 وَنَجَّيْنَاهُ وَأَهْلَهُ 76 We delivered him and his family  
 مِنَ الْكَرْبِ الْعَظِيمِ 76 from the great agony,  
 وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ 77 and made his descendants the survivors,  
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ 78 and left for him a good name among posterity:  
 سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ 79 ‘Peace to Noah, throughout the nations!’  
 إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ 80 Thus indeed do We reward the virtuous.  
 إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ 81 He is indeed one of Our faithful servants.  
 ثُمَّ أَغْرَقْنَا الْآخَرِينَ 82 Then We drowned the others.
- وَإِبْرَاهِيمَ 83 Indeed Abraham was among his followers,  
 إِذْ حَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ 84 when he came to his Lord with a sound heart,<sup>1</sup>  
 إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ 85 when he said to his father and his people,  
 مَاذَا تَعْبُدُونَ 85 ‘What is it that you are worshipping?’  
 أَيَفْكَا ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ 86 Is it a lie, gods other than Allah, that you desire?  
 فَمَا ظَنُّكُمْ 87 Then what is your idea

<sup>1</sup> Cf. 26:89.

- بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾ about the Lord of all the worlds?’  
 88 فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾ Then he made an observation of the stars<sup>1</sup>  
 89 فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ and said, ‘Indeed I am sick!’  
 90 فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ So they went away leaving him behind.  
 91 فَزَاغَ إِلَىٰ آءِ الْهَيْمِ ﴿٩١﴾ Then he stole away to their gods  
 92 فَقَالَ أَلَا تَأْكُلُونَ ﴿٩٢﴾ and said, ‘Will you not eat?’  
 93 مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٣﴾ Why do you not speak?’  
 94 فَزَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٤﴾ Then he attacked them, striking forcefully.  
 95 فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٥﴾ They came running towards him.  
 96 قَالَ أَتَعْبُدُونَ ﴿٩٦﴾ He said, ‘Do you worship  
 97 مَا تَنْحِتُونَ ﴿٩٧﴾ what you have yourselves carved,  
 98 وَاللَّهُ خَلَقَكُمْ ﴿٩٨﴾ when Allah has created you  
 99 وَمَا تَعْمَلُونَ ﴿٩٩﴾ and whatever you make?’  
 100 قَالُوا آتِنَا لَهُ بُيُوتًا ﴿١٠٠﴾ They said, ‘Build a structure for him  
 101 فَأَلْقُوهُ فِي الْجَحِيمِ ﴿١٠١﴾ and cast him into a huge fire.’  
 102 فَأَرَادُوا بِهِ كَيْدًا ﴿١٠٢﴾ So they sought to outwit him,  
 103 فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿١٠٣﴾ but We made them the lowermost.  
 104 وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي ﴿١٠٤﴾ He said, ‘Indeed I am going toward my Lord,  
 105 سَيِّدِينَ ﴿١٠٥﴾ who will guide me.’  
 106 رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٦﴾ ‘My Lord! Give me [an heir], one of the righteous.’  
 107 فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠٧﴾ So We gave him the good news of a forbearing son.<sup>2</sup>  
 108 فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ ﴿١٠٨﴾ When he was old enough to assist in his endeavour,  
 109 قَالَ يَبْنَئِي ﴿١٠٩﴾ he said, ‘My son!  
 110 إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ ﴿١١٠﴾ I see in a dream that I am sacrificing you.  
 111 فَانظُرْ مَاذَا تَرَىٰ ﴿١١١﴾ See what you think.’  
 112 قَالَ يَتَأَبَّئُتِ ﴿١١٢﴾ He said, ‘Father!’

<sup>1</sup> Or ‘threw a look at the stars.’

<sup>2</sup> That is, Ishmael, who was Abraham’s first born. That it was Ishmael to whom the following episode of the sacrifice pertains is also supported by the fact that verses pertaining to the birth of Isaac follow the account of Ishmael’s sacrifice.

- 103 **أَفْعَلْ مَا تُؤْمَرُ** Do whatever you have been commanded.  
**سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ** If Allah wishes, you will find me to be patient.’  
**فَلَمَّا أَسْلَمَا** 103 So when they had both submitted [to Allah’s will],  
**وَتَلَّهُ لِلْجَبِينِ** 104 and he had laid him down on his forehead,  
**وَنَدَيْنَهُ أَنْ يَتَّخِذْ هَيْمًا** 104 We called out to him, ‘O Abraham!  
**قَدْ صَدَّقْتَ الرُّؤْيَا** 105 You have indeed fulfilled the vision! <sup>1</sup>  
**إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ** Thus indeed do We reward the virtuous!  
**إِنَّ هَذَا هُوَ الْبَلْتَأُ الْمُبِينُ** 106 This was indeed a manifest test.’  
**وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ** 107 Then We ransomed him with a great sacrifice,  
**وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ** 108 and left for him a good name in posterity:  
**سَلَامٌ عَلَىٰ إِبْرَاهِيمَ** 109 ‘Peace be to Abraham!’  
**كَذَلِكَ نَجْزِي الْمُحْسِنِينَ** 110 Thus do We reward the virtuous.  
**إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ** 111 He is indeed one of Our faithful servants.  
**وَبَشَّرْنَاهُ** 112 And We gave him the good news  
**بِإِسْحَاقَ** of [the birth of] Isaac,  
**نَبِيًّا مِّنَ الصَّالِحِينَ** 113 a prophet, one of the righteous.  
**وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ** 113 And We blessed him and Isaac.  
**وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ** Among their descendants [some] are virtuous,  
**وَوَظَالِمٌ لِّنَفْسِهِ مُبِينٌ** 114 and [some] who manifestly wrong themselves.
- 114 **وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ** 114 Certainly We favoured Moses and Aaron,  
**وَوَجَّيْنَاهُمَا وَقَوْمَهُمَا** 115 and delivered them and their people  
**مِنَ الْكَرْبِ الْعَظِيمِ** 116 from the great agony,  
**وَنَصَّرْنَاهُمْ** 116 and We helped them  
**فَكَانُوا هُمُ الْغَالِبِينَ** 117 so that they became the victors.  
**وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ** 117 We gave them the illuminating scripture  
**وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ** 118 and guided them to the straight path,  
**وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ** 119 and left for them a good name in posterity.  
**سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ** 120 ‘Peace be to Moses and Aaron!’

<sup>1</sup> Or ‘dream.’

- 121 Thus indeed do We reward the virtuous.  
 122 They are indeed among Our faithful servants.
- 123 And indeed Ilyās was one of the apostles,  
 124 when he said to his people,  
 125 ‘Will you not be Godwary?’  
 125 Do you invoke Baal  
 and abandon the best of creators,  
 126 Allah,  
 your Lord and Lord of your forefathers?’  
 127 But they impugned him.  
 So they will indeed be arraigned [before Him]  
 128 —[all] except Allah’s exclusive servants.  
 129 We left for him a good name in posterity.  
 130 ‘Peace be to Ilyās!’<sup>1</sup>  
 131 Thus indeed do We reward the virtuous.  
 132 He is indeed one of Our faithful servants.
- 133 And indeed Lot was one of the apostles,  
 134 when We delivered him and all his family,  
 135 except an old woman  
 among those who remained behind.  
 136 Then We destroyed [all] the others.  
 137 And indeed you pass by them at dawn

<sup>1</sup> In accordance with an alternate reading (*salāmun ‘alā Āl-i Yā Sin*), narrated from Nāfi’, Ibn ‘Āmir, Ya’qūb, Ruways, al-A’raj, Shaybah, Zayd ibn ‘Alī and others (see *Muʿjam al-Qirā’āt al-Qur’āniyyah*, vol. 5, p. 246), the translation will be ‘Peace be upon the progeny of Yā Sin’ (i.e. the Prophet, who is referred to as Yā Sin in 36:1). Traditions narrated from Ibn ‘Abbās (*al-Durr al-Manthūr*, vol. 5, p. 286), Imam Ja’far al-Şādiq (*Ma’ānī al-Akhbār*, p. 122) and Imam ‘Alī ibn Mūsā al-Riḍā (*‘Uyūn Akhbār al-Riḍā*, vol. 1, p.237) also support this reading.

- 138 and at night.  
 وَأَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ So do you not apply reason?
- 139 And indeed Jonah was one of the apostles,  
 وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾  
 140 when he absconded toward the laden ship.  
 إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ﴿١٤٠﴾  
 141 Then he drew lots with them  
 فَسَاهَمَ ﴿١٤١﴾  
 142 and he was the one to be refuted.  
 فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤٢﴾  
 142 Then the fish swallowed him  
 فَالْتَقَمَهُ الْحُوتُ ﴿١٤٢﴾  
 143 while he was blameworthy.  
 وَهُوَ مُلِيمٌ ﴿١٤٣﴾  
 143 And had he not been  
 فَلَوْلَا أَنَّهُ كَانَ ﴿١٤٣﴾  
 144 one of those who celebrate Allah's glory,  
 مِنَ الْمُسْتَجِيبِينَ ﴿١٤٤﴾  
 144 he would have surely remained in its belly  
 لَلَيْتَ فِي بَطْنِهِ ﴿١٤٤﴾  
 145 till the day they will be resurrected.  
 إِلَى يَوْمٍ يُبْعَثُونَ ﴿١٤٥﴾ \*  
 145 Then We cast him on a bare shore,  
 فَتَبَدَّثَهُ بِالْعَرَاءِ ﴿١٤٥﴾  
 146 and he was sick.  
 وَهُوَ سَقِيمٌ ﴿١٤٦﴾  
 146 So We made a gourd plant grow above him.  
 وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾  
 147 We sent him  
 وَأَرْسَلْنَاهُ ﴿١٤٧﴾  
 148 to a [community of] hundred thousand or more,  
 إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾  
 148 and they believed [in him].  
 فَآمَنُوا ﴿١٤٨﴾  
 149 So We provided for them for a while.  
 فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٩﴾  
 149 Ask them, are daughters to be for *your* Lord  
 فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ ﴿١٤٩﴾  
 150 while sons are to be for them?<sup>1</sup>  
 وَلَهُمُ الْبَنُونَ ﴿١٥٠﴾  
 150 Did We create the angels females  
 أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا ﴿١٥٠﴾  
 151 while they were present?<sup>2</sup>  
 وَهُمْ شَاهِدُونَ ﴿١٥١﴾  
 151 Look! It is indeed out of their mendacity  
 أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ ﴿١٥١﴾  
 152 that they say,  
 لَيَقُولُونَ ﴿١٥٢﴾  
 152 'Allah has begotten,'  
 وَكَذَّبُوا ﴿١٥٢﴾  
 153 and they indeed speak a falsehood.

<sup>1</sup> Cf. 6:100; 16:57; 17:40; 43:16; 52:39.

<sup>2</sup> Or 'while they were witnesses.'

- 153 **أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ** (١٥٣) Has he preferred daughters to sons?  
 154 **مَا لَكُمْ** (١٥٤) What is the matter with you?  
 155 **كَيْفَ تَحْكُمُونَ** (١٥٥) How do you judge?  
 156 **أَفَلَا تَذَكَّرُونَ** (١٥٦) Will you not then take admonition?  
 157 **أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ** (١٥٧) Do you have a manifest authority?<sup>1</sup>  
 158 **فَأْتُوا بِكِتَابِكُمْ** (١٥٨) Then produce your scripture,  
 159 **إِنْ كُنْتُمْ صَادِقِينَ** (١٥٩) should you be truthful.  
 160 **وَجَعَلُوا** (١٦٠) And they have set up  
 161 **بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا** (١٦١) a kinship between Him and the jinn,  
 162 **وَلَقَدْ عَلِمَتِ الْجِنَّةُ** (١٦٢) while the jinn certainly know  
 163 **إِنَّهُمْ لَمُحْضَرُونَ** (١٦٣) that they will indeed be presented [before Him].  
 164 **سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ** (١٦٤) Clear is Allah of whatever they allege [about Him],  
 165 **إِلَّا عِبَادَ اللَّهِ الْمَخْلُصِينَ** (١٦٥) —[all] except Allah’s exclusive servants.  
 166 **فَأِنَّكُمْ وَمَا تَعْبُدُونَ** (١٦٦) Indeed you and what you worship  
 167 **مَا أَنْتُمْ عَلَيْهِ بِفٰتِنِينَ** (١٦٧) —you cannot mislead [anyone] about Him,  
 168 **إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ** (١٦٨) except someone who is bound for hell.  
 169 **وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ** (١٦٩) ‘There is none among us but has a known place.’<sup>2</sup>  
 170 **وَإِنَّا لَنَحْنُ الصَّٰفُّونَ** (١٧٠) Indeed it is we who are the ranged ones .  
 171 **وَإِنَّا لَنَحْنُ** (١٧١) Indeed it is we who are  
 172 **الْمُسَبِّحُونَ** (١٧٢) those who celebrate Allah’s glory.’  
 173 **وَإِنْ كَانُوا لَيَقُولُونَ** (١٧٣) Indeed they<sup>3</sup> used to say,  
 174 **لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ** (١٧٤) ‘Had we possessed a reminder from the ancients,  
 175 **لَكُنَّا** (١٧٥) we would surely have been  
 176 **عِبَادَ اللَّهِ الْمَخْلُصِينَ** (١٧٦) Allah’s exclusive servants.’  
 177 **فَكَفَرُوا بِهِ** (١٧٧) But they disbelieved it [when it came to them].

<sup>1</sup> That is, in support of what they assert.

<sup>2</sup> Verses 164–166 quote the words of the angels referred to in verse 1.

<sup>3</sup> That is, the pagans of Makkah.

- 171 فَسَوْفَ يَعْلَمُونَ 171 Certainly Our decree has gone beforehand  
 وَلَقَدْ سَبَقَتْ كَلِمَتُنَا 171  
 172 لِعِبَادِنَا الْمُرْسَلِينَ 172 in favour of Our servants, the apostles,  
 172 إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ 172 that they will indeed receive [Allah's] help,  
 173 وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ 173 and indeed Our hosts will be the victors.  
 174 فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ 174 So *leave* them alone for a while,  
 175 وَأَبْصُرْهُمْ 175 and *watch* them;  
 176 فَسَوْفَ يُبْصِرُونَ 176 soon they will see [the truth of the matter].  
 176 أَفَعِدَّائِنَا يَسْتَعْجِلُونَ 176 Do they seek to hasten Our punishment?  
 177 فَإِذَا نَزَلَ بِسَاحَتِهِمْ 177 But when it descends in their courtyard  
 177 فَسَاءَ صَبَاحٌ 177 it will be a dismal dawn  
 178 أَلْمُنذَرِينَ 178 for those who had been warned.  
 178 وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ 178 So *leave* them alone for a while,  
 179 وَأَبْصُرْ 179 and *watch*;  
 180 فَسَوْفَ يُبْصِرُونَ 180 soon they will see.  
 180 سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ 180 Clear is *your* Lord, the Lord of Might,  
 181 عَمَّا يُصِفُونَ 181 of whatever they allege [concerning Him].  
 181 وَسَلٰمٌ عَلَى الْمُرْسَلِينَ 181 Peace be to the apostles!  
 182 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 182 All praise belongs to Allah, Lord of all the worlds.

### 38. SŪRAT ṢĀD<sup>1</sup>

### سُورَةُ صَادٍ

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 ص وَالْقُرْآنِ ذِي الذِّكْرِ 1 *Ṣād*. By the Qur'ān bearing the Reminder!<sup>2</sup>  
 2 بَلِ الَّذِينَ كَفَرُوا 2 Yet the faithless

<sup>1</sup> The *sūrah* takes its name from the letter *Ṣād*, mentioned in verse 1.

<sup>2</sup> Ellipsis: the omitted phrase is 'you are indeed one of the apostles, on a straight path.' Cf. 36:3.

- فِي عِزَّةٍ وَشَفَاقٍ ﴿٣﴾  
 3 How many a generation We have destroyed before them!  
 كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ  
 فَنَادَوْا  
 They cried out [for help],  
 وَلَاتَ حِينَ مَنَاصٍ ﴿٤﴾  
 4 They consider it odd that there should come to them  
 وَعَجِبُوا أَنْ جَاءَهُمْ  
 مُنذِرٌ مِّنْهُمْ  
 a warner from among themselves,  
 وَقَالَ الْكٰفِرُونَ  
 and the faithless say,  
 هٰذَا سِحْرٌ كٰذِبٌ ﴿٥﴾  
 'This is a magician, a mendacious liar.'  
 اٰجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا  
 5 'Has he reduced the gods to one god?'  
 اِنَّ هٰذَا لَشَيْءٌ عَجَابٌ ﴿٦﴾  
 This is indeed an odd thing!  
 وَاَنْطَلَقَ اَلْمَلَاُ مِنْهُمْ  
 6 Their elite go about [urging others]:  
 اَنْ اَمْسُوْا وَاَصْبِرُوْا عَلٰٓى ءِالِهٰتِكُمْ  
 'Go and stand by your gods!  
 اِنَّ هٰذَا لَشَيْءٌ يَّرَادُ ﴿٧﴾  
 This is indeed the desirable thing [to do].  
 مَا سَمِعْنَا بِهٰذَا فِي الْاٰخِرَةِ  
 7 We did not hear of this in the latter-day creed.<sup>1</sup>  
 اِنَّ هٰذَا اِلَّا اَخْتِلَاقٌ ﴿٨﴾  
 This is nothing but a fabrication.  
 اٰنْزَلَ عَلَيْهِ الذِّكْرُ  
 8 Has the reminder been sent down to him  
 مِنْ بَيْنِنَا  
 out of [all of] us?'  
 بَلْ هُمْ فِي شَكٍّ مِّنْ ذِكْرِي  
 Rather they are in doubt concerning My reminder.  
 بَلْ لَمَّا يَدُوْقُوْا عَذَابِ  
 Rather they have not yet tasted My punishment.  
 9 Do they possess  
 اَمْرٍ عِنْدَهُمْ  
 the treasuries of the mercy of *your* Lord,  
 خَزَايِنُ رَحْمَةِ رَبِّكَ  
 the All-mighty, the All-munificent?  
 اَلْعَرِيْزِ الْوٰهَابِ ﴿١٠﴾  
 10 Do they own the kingdom of the heavens  
 اَمْرَ لَّهُمْ مُلْكُ السَّمٰوٰتِ  
 and the earth  
 وَاَلْاَرْضِ  
 and whatever is between them?  
 وَمَا بَيْنَهُمَا  
 [If so,] let them ascend [to the higher spheres]  
 فَلْيَرْتَقُوا  
 by the means<sup>2</sup> [of ascension].  
 فِي الْاَسْبَابِ ﴿١١﴾

<sup>1</sup> That is, in the polytheistic creed prevalent in pre-Islamic Arabia.

<sup>2</sup> Or 'let them ascend by the contrivances.' Or 'let them ascend by the ladder,' or 'let them ascend into the heavens.'

- جُنُدٌ مَّا هُنَالِكَ مَهْزُومٌ 11 [They are but] a routed host out there,  
 مِّنَ الْأَحْزَابِ ﴿١١﴾ from among the factions.<sup>1</sup>
- كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ 12 Before them Noah's people impugned [their apostle]  
 وَعَادٌ and [so did the people of] 'Ād,  
 وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ and Pharaoh, the Impaler<sup>2</sup> [of his victims],  
 وَثَمُودُ وَقَوْمُ لُوطٍ 13 and Thamūd, and the people of Lot,  
 وَأَصْحَابُ لَيْكَةِ ﴿١٣﴾ and the inhabitants of Aykah:<sup>3</sup>  
 أُولَئِكَ الْأَحْزَابِ ﴿١٤﴾ those were the factions.
- إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ 14 Each of them did not but impugn the apostles;  
 فَحَقَّ عِقَابِ ﴿١٤﴾ so My retribution became due [against them].
- وَمَا يَنْظُرُ هَتُّوْلًا 15 These<sup>4</sup> do not await  
 إِلَّا صَيْحَةً وَاحِدَةً but a single Cry  
 مَّا لَهَا مِنْ فَوَاقٍ ﴿١٥﴾ which will not grant any respite.
- وَقَالُوا رَبَّنَا 16 They say, 'Our Lord!  
 عَجِّلْ لَنَا فِطْنًا Hasten on for us our share<sup>5</sup>  
 قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ before the Day of Reckoning.'
- أَصْبِرْ عَلَىٰ مَا يَقُولُونَ 17 *Be patient* over what they say,  
 وَأَذْكُرْ عَبْدَنَا دَاوُدَ and *remember* Our servant, David,  
 ذَا الْأَيْدِ [the man] of strength.  
 إِنَّهُ أَوَّابٌ ﴿١٧﴾ Indeed he was a penitent [soul].

<sup>1</sup> A prophesy of the defeat of the Makkan army at Badr (see Ṭabarī and Ṭabrisī). Or 'from among the confederates,' that is, of Satan (cf. 35:6, 58:19).

<sup>2</sup> Lit.: 'the one of stakes.' According to several traditions, Pharaoh used to torture and execute his victims by piercing their bodies with stakes, or *awtād* (see *Bihār al-anwār*, vol. 13, p. 136, from *ʿUlal al-Sharāʿi*; p. 161; vol. 71, p. 13; vol. 75, p. 403). Hence the epithet '*dhi'l-awtād*,' which occurs twice in the Qur'ān with reference to Pharaoh, refers to him as one who used to impale his victims. Other alternate explanations have been suggested for this epithet by the commentators, but they are not convincing.

<sup>3</sup> Cf. 15:78.

<sup>4</sup> That is, the pagans of Makkah.

<sup>5</sup> That is, 'our share of punishment,' said mockingly.

- 18 إِنَّآ سَخَّرْنَا الْجِبَالَ  
مَعَهُ يُسَبِّحُن  
بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾  
وَالطَّيْرَ مَحْشُورَةً  
كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾  
وَشَدَدْنَا مُلْكَهُ  
وَأَتَيْنَهُ الْحِكْمَةَ  
وَفَصَّلَ الْخُطَابِ ﴿٢٠﴾ \*  
وَهَلْ أَتَاكَ  
نَبَأُ الْخَصْمِ  
إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾  
إِذْ دَخَلُوا عَلَى دَاوُدَ  
فَفَزِعَ مِنْهُمْ  
قَالُوا لَا تَخَفْ  
خَصْمَانِ  
بَغَى بَعْضُنَا عَلَى بَعْضٍ  
فَاحْكُم بَيْنَنَا بِالْحَقِّ  
وَلَا تَسْطِطْ  
وَأَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٢﴾
- 18 Indeed We disposed the mountains  
to glorify [Allah] with him  
at evening and dawn,  
19 and the birds [as well], mustered [in flocks],  
all echoing him [in a chorus].  
20 We made his kingdom firm  
and gave him wisdom  
and conclusive speech.  
21 Has there not come to *you*  
the account of the contenders,  
when they scaled the wall into the sanctuary?<sup>1</sup>  
22 When they entered into the presence of David,  
he was alarmed by them.  
They said, 'Do not be afraid.  
[We are only] two contenders:  
one of us has bullied the other.  
So judge justly between us,  
and do not exceed [the bounds of justice],  
and show us the right path.'
- 23 'Indeed this brother of mine  
has ninety-nine ewes,  
while I have only a single ewe,  
and [yet] he says, 'Commit it to my care,'  
and he browbeats me in speech.'
- 24 He said, 'He has certainly wronged you  
by asking your ewe in addition to his ewes,  
and indeed many partners  
bully one another,  
except such as have faith

<sup>1</sup> Or 'sanctum.'

- وَعَمِلُوا الصَّالِحَاتِ  
وَقَلِيلٌ مَّا هُمْ  
وَوَظَنَ دَاوُدُ أَنَّمَا فَتَنَّاهُ  
فَاسْتَغْفَرَ رَبَّهُ  
وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾  
فَغَفَرْنَا لَهُ ذَٰلِكَ  
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ  
وَحُسْنَ مَّآبٍ ﴿٢٦﴾  
يٰۤدَاوُدُ ﴿٢٦﴾  
إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ  
فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ  
وَلَا تَتَّبِعِ الْهَوَىٰ  
فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ  
إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ  
لَهُمْ عَذَابٌ شَدِيدٌ  
بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٧﴾  
وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا  
بِنِطْلٍ  
ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا  
فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٨﴾  
أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ  
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٩﴾  
كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ  
لِّيَذَكِّرَ الَّذِينَ ءَامَنُوا  
وَلِيُنذِرَ الَّذِينَ كَفَرُوا
- and do righteous deeds,  
and few are they.’  
Then David knew that We had indeed tested him,  
whereat he pleaded with his Lord for forgiveness,  
and fell down prostrate and repented.  
25 So We forgave him that  
and indeed he has [a station of] nearness with Us  
and a good destination.  
26 ‘O David!  
Indeed We have made you a vicegerent on the earth.  
So judge between people with justice,  
and do not follow desire,  
or it will lead you astray from the way of Allah.  
Indeed those who stray from the way of Allah  
—there is a severe punishment for them  
because of their forgetting the Day of Reckoning.’  
27 We did not create the sky and the earth  
and whatever is between them  
in vain.  
That is a conjecture of the faithless.  
So woe to the faithless for the Fire!  
28 Shall We treat those who have faith  
and do righteous deeds  
like those who cause corruption on the earth?  
Shall We treat the Godway like the vicious?  
29 [It is] a blessed Book that We have sent down to *you*,  
so that they may contemplate its signs,  
and that those who possess intellect may take admonition.

- 30 And to David We gave Solomon  
 —what an excellent servant!  
 Indeed he was a penitent [soul].  
 31 When one evening there were displayed before him  
 prancing steeds,  
 he said,  
 ‘Indeed I have preferred the love of [worldly] niceties  
 to the remembrance of my Lord  
 until [the sun] disappeared behind the [night’s] veil.’  
 33 ‘Bring it<sup>1</sup> back for me!’  
 Then he [and others] began to wipe [their] legs  
 and necks.  
 34 Certainly We tried Solomon,  
 and cast a [lifeless] body on his throne.  
 Thereupon he was penitent.  
 35 He said, ‘My Lord! Forgive me,  
 and grant me a kingdom  
 that does not befit anyone except me.’<sup>2</sup>  
 Indeed You are the All-munificent.’  
 36 So We disposed the wind for him,  
 blowing softly by his command  
 wherever he intended,

<sup>1</sup> Or ‘them.’ The pronoun may be taken as referring to the sun or to the horses. However, most exegetes have taken it as referring to the sun and its setting. While Solomon was engaged in viewing the horses, the sun set, and the time of the afternoon prayer (supererogatory or obligatory) elapsed. According to a tradition narrated from al-Imām al-Ṣādiq (ع), when Solomon noticed that the sun had set, he called out to the angels to bring it back so that he could offer the afternoon prayer. Also, according to this tradition, the wiping of legs and necks mentioned in the verse refers to the performance of ablution (*wuḍūʿ*) before the prayer by Solomon and his men as prescribed in their Law. (*Biḥār*, vol. 14, p. 101; vol. 82, p. 341)

<sup>2</sup> Cf. 35:41. Or ‘a kingdom that will not befit anyone after me.’

- 37 and the devils [as well as], every builder and diver,  
 38 and others [too] bound together in chains.  
 39 ‘This is Our bounty:  
 so give away or withhold, without any reckoning.’  
 40 Indeed he has [a station of] nearness with Us  
 and a good destination.
- 41 And *remember* Our servant Job [in the Qur’an].  
 When he called out to his Lord,  
 ‘The devil has visited on me  
 hardship and torment,’  
 42 [We told him:] ‘Stamp your foot on the ground;  
 this [ensuing spring] is a cooling bath and drink.’  
 43 And We gave [back] his family to him  
 along with others like them,  
 as a mercy from Us  
 and an admonition for those who possess intellect.  
 44 [We told him:] ‘Take a faggot in your hand  
 and then strike [your wife] with it,  
 but do not break [your] oath.’  
 Indeed We found him to be patient.  
 What an excellent servant!  
 Indeed he was a penitent [soul].
- 45 And *remember* Our servants Abraham,  
 Isaac and Jacob,  
 men of strength and insight.  
 46 Indeed We purified them with the exclusiveness of  
 the remembrance of the abode [of the Hereafter].  
 47 Indeed with Us they are

- لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾  
 47 And *remember* Ishmael, Elisha and Dhu'l-Kifl  
 وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ  
 —each [of whom was] among the elect.  
 وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾  
 48 This is a reminder,  
 هَذَا ذِكْرٌ  
 وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾  
 49 and indeed the Godwary have a good destination  
 وَجَنَّاتٍ عَدْنٍ  
 —the Gardens of Eden,  
 مُمْتَكِنَةً هُمُ الْأَبْوَابُ ﴿٥٠﴾  
 50 whose gates are flung open for them.  
 مُتَكِينَ فِيهَا  
 51 Reclining therein [on couches],  
 يَدْعُونَ فِيهَا  
 therein they ask  
 بِفَيْكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ \*  
 52 for abundant fruits and drinks,  
 وَعِنْدَهُمْ قَصِيرَاتُ الْفَرَسِ  
 53 and with them will be maidens of restrained glances  
 أَتْرَابٍ ﴿٥٢﴾  
 of a like age.  
 هَذَا مَا تُوْعَدُونَ  
 54 This is what you are promised  
 لِيَوْمِ الْحِسَابِ ﴿٥٣﴾  
 on the Day of Reckoning.  
 إِنَّ هَذَا لَرْزُقُنَا  
 54 This is indeed Our provision,  
 مَا لَهُ مِنْ نَفَادٍ ﴿٥٤﴾  
 which will never be exhausted.  
 هَذَا ﴿٥٥﴾  
 55 This [is for the righteous],  
 وَإِنَّ لِلطَّٰغِيْنَ  
 and as for the rebellious  
 لَنَجْزِيَنَّهُمْ أَجْرًا مَّكْرُومًا ﴿٥٦﴾  
 there will surely be a bad destination  
 جَهَنَّمَ يَصْلَوْنَهَا  
 56 —hell, which they shall enter,  
 فَيَسْتَلِيمُونَ فِيهَا ﴿٥٧﴾  
 an evil resting place.  
 هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٨﴾  
 57 This; let them taste it: scalding water and pus,  
 وَآخَرٌ مِنْ شَكْلِهِمْ أَزْوَاجٌ ﴿٥٩﴾  
 58 and other kinds [of torments] resembling it.  
 هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ  
 59 ‘This is a group plunging [into hell] along with you.’<sup>1</sup>  
 لَا مَرْحَبَةَ بِهِمْ  
 ‘May wretchedness be their lot!  
 إِنَّهُمْ صَالُوا النَّارِ ﴿٦٠﴾  
 They will indeed enter the Fire.’<sup>2</sup>  
 قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبَةَ بِكُمْ  
 60 They<sup>3</sup> say, ‘Rather, may wretchedness be your lot!’

<sup>1</sup> Said by the angels to leaders of the faithless concerning their followers.

<sup>2</sup> Said by the leaders of the faithless concerning their followers.

<sup>3</sup> That is, the followers, who respond to the unfriendly welcome of their leaders.

- أَنْتُمْ قَدْ مَتَّمْتُمْ لَنَا ٥٤  
فَيَسَّسَ الْفَرَارِ ٥٥  
قَالُوا رَبَّنَا 61  
مَنْ قَدَّمَ لَنَا هَذَا  
فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ٥٦  
وَقَالُوا مَا لَنَا 62  
لَا نَرَى رِجَالًا  
كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ٥٧  
أَلْخَذْنَا لَهُمْ سِخْرِيًا 63  
أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ٥٨  
إِنَّ ذَلِكَ لِحَقٌّ 64  
تَخَاصُمُ أَهْلِ النَّارِ ٥٩  
قُلْ إِنَّمَا أَنَا مُنذِرٌ 65  
وَمَا مِن إِلَهٍ إِلَّا اللَّهُ  
الْوَّاحِدُ الْقَهَّارُ ٦٠  
رَبُّ السَّمَوَاتِ وَالْأَرْضِ 66  
وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْغَفُورُ ٦١  
قُلْ هُوَ نَبَأٌ عَظِيمٌ ٦٢  
أَنْتُمْ عَنْهُ مُعْرِضُونَ ٦٣  
مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى  
إِذْ تَخْتَصِمُونَ ٦٤  
إِن يُوحَىٰ إِلَيَّ إِلَّا  
أَنْتُمْ أَنَا نَذِيرٌ مُّبِينٌ ٦٥  
إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ  
إِنِّي خَلِيقٌ بَشَرًا  
مِّن طِينٍ ٦٦  
فَإِذَا سَوَّيْتُهُ  
وَنَفَخْتُ فِيهِ مِن رُّوحِي  
فَقَعُوا لَهُ سَاجِدِينَ ٦٧
- You prepared this [hell] for us.  
What an evil abode!  
They say, ‘Our Lord!  
Whoever has prepared this for us,  
double his punishment in the Fire!’  
And they say, ‘What is the matter with us  
that we do not see [here] men  
whom we used to count among the bad ones?’  
Did we ridicule them [unduly in the world],  
or do [our] eyes miss them [here]?’  
That is indeed a truth:  
the contentions of the inmates of the Fire.  
Say, ‘I am just a warner,  
and there is no god except Allah,  
the One, the All-paramount,  
the Lord of the heavens and the earth  
and whatever is between them,  
the All-mighty, the All-forgiver.’  
Say, ‘It is a great prophesy,  
of which you are disregarding.  
I have no knowledge of the Supernal Elite  
when they contend.  
All that is revealed to me is  
that I am just a manifest warner.’  
When *your* Lord said to the angels,  
‘Indeed I am about to create a human being  
out of clay.  
So when I have proportioned him  
and breathed into him of My spirit,  
then fall down in prostration before him.’

- 73 Thereat the angels prostrated,  
all of them together,  
but not Iblis;  
he acted arrogantly  
and he was one of the faithless.
- 74 إِلَّا إِبْلِيسَ  
أَسْتَكْبَرَ  
وَكَانَ مِنَ الْكَافِرِينَ
- 75 He said, 'O Iblis!  
What keeps you from prostrating  
before that which I have created  
with My [own] two hands?  
Are you arrogant,  
or are you [one] of the exalted ones?'
- 76 قَالَ يَا إِبْلِيسُ  
مَا مَنَعَكَ أَنْ تَسْجُدَ  
لِمَا خَلَقْتُ  
بِيَدَيَّ  
أَسْتَكْبَرْتَ  
أَمْ كُنتَ مِنَ الْعَالِينَ
- 77 'I am better than him,' he said.  
'You created me from fire  
and You created him from clay.'
- 78 قَالَ أَنَا خَيْرٌ مِنْهُ  
خَلَقْتَنِي مِنْ نَّارٍ  
وَخَلَقْتَهُ مِنْ طِينٍ
- 79 He said, 'Begone hence,  
for you are indeed an outcast,  
and indeed My curse will be on you  
till the Day of Retribution.'
- 80 قَالَ فَاحْرُجْ مِنْهَا  
فإِنَّكَ رَجِيمٌ  
وَإِنَّ عَلَيَّ لَلْعَنَةَ  
إِلَى يَوْمِ الدِّينِ
- 81 He said, 'My Lord!  
Respite me till the day they will be resurrected.'
- 82 فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ
- 83 قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ
- 84 قَالَ فإِنَّكَ مِنَ الْمُنْظَرِينَ  
إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ
- 85 He said, 'By Your might,  
I will surely pervert them,  
except Your exclusive servants among them.'
- 86 قَالَ فَبِعِزَّتِكَ  
لَأُغْوِيَنَّهُمْ أَجْمَعِينَ  
إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ
- 87 He said, 'The truth is that  
—and I speak the truth—  
I will surely fill hell with you  
and all of those who follow you.'<sup>1</sup>
- 88 قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ  
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ  
وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

<sup>1</sup> Cf. 7:18; 11:119; 32:13.

- قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ 86 *Say*, 'I do not ask you any reward for it,  
 وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿١٠٠﴾ and I am no impostor.<sup>1</sup>  
 إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ 87 It is just a reminder for all the nations,  
 وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿١٠١﴾ 88 and you will surely learn its tidings in due time.'

## سُورَةُ الزُّمَرِ

## 39. SŪRAT AL-ZUMAR<sup>2</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ 1 The [gradual] sending down of the Book is from Allah,  
 الْعَزِيزِ الْحَكِيمِ ﴿١﴾ the All-mighty, the All-wise.  
 إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ 2 Indeed We have sent down the Book to *you*  
 فَاعْبُدِ اللَّهَ بِالْحَقِّ with the truth;  
 فَاعْبُدِ اللَّهَ so worship Allah,  
 مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ putting exclusive faith<sup>3</sup> in Him.  
 أَلَا لِلَّهِ الدِّينُ الْخَالِصُ 3 Look! [Only] exclusive faith is worthy of Allah,  
 وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ and those who take guardians besides Him  
 مَا نَعْبُدُهُمْ إِلَّا [claiming,] 'We only worship them  
 لِيُقَرَّبُوا إِلَى اللَّهِ زُلْفَى' so that they may bring us near to Allah,'  
 إِنَّ اللَّهَ سَحْحَكُم بَيْنَهُمْ Allah will indeed judge between them  
 فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ concerning that about which they differ.  
 إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾ Indeed Allah does not guide  
 someone who is a liar and an ingrate.  
 لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا 4 Had Allah intended to take a son,  
 لَأَصْطَفَى مِمَّا خَلَقَ He could have chosen from those He has created  
 مَا يَشَاءُ whatever He wished.

<sup>1</sup> Or 'nor am I one of those who impose themselves [upon others].'

<sup>2</sup> The *sūrah* takes its name from verses 71 & 73 in which the word *zumar* (thongs) occurs.

<sup>3</sup> Or 'pure faith.'

<p>سُبْحٰنَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿١﴾ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ يُكْوِرُ اَلَيْلَ عَلٰى النَّهَارِ وَيُكْوِرُ النَّهَارَ عَلٰى اَلَيْلٍ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَّجْرٰى لِاَجَلٍ مُّسَمًّى ۗ اَلَا هُوَ الْعَزِيزُ الْغَفُوْرُ ﴿٢﴾ خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِّنَ السَّمَاءِ ثَمٰنِيَةَ اَزْوَاجٍ تُخَلِّقُكُمْ فِيْ بُطُوْنِ اُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ذٰلِكُمْ اَللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا اِلٰهَ اِلَّا هُوَ فَاَنى تُصْرَفُوْنَ ﴿٣﴾ اِنْ تَكْفُرُوْا فَاِنَّ اِلٰهَ عَنى عَنكُمْ وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ اُخْرٰى ثُمَّ اِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ</p>	<p>Immaculate is He! He is Allah, the One, the All-paramount. 5 He created the heavens and the earth with reason. He winds the night over the day, and winds the day over the night, and He has disposed the sun and the moon, each moving for a specified term.<sup>1</sup> Look! He is the All-mighty, the All-forgiver! 6 He created you from a single soul, then made from it its mate, and He has sent down for you eight mates of the cattle.<sup>2</sup> He creates you in the wombs of your mothers, creation after creation, in a threefold darkness. That is Allah, your Lord! To Him belongs all sovereignty. There is no god except Him. Then where are you being led away? 7 If you are ungrateful,<sup>3</sup> indeed Allah has no need of you, though He does not approve ingratitude for His servants; and if you give thanks He approves that for you. No bearer shall bear another's burden; then to your Lord will be your return,</p>
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<sup>1</sup> Or 'until a specified time.'

<sup>2</sup> Cf. 6:143.

<sup>3</sup> Or 'faithless.'

فَيُنَبِّئُكُمْ  
بِمَا كُنْتُمْ تَعْمَلُونَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠﴾  
وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ  
مُنِيبًا إِلَيْهِ  
ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِّنْهُ  
نَسِيَ مَا كَانَ يَدْعُوًّا إِلَيْهِ  
مِن قَبْلُ  
وَجَعَلَ لِلَّهِ أَنْدَادًا  
لِّيُضِلَّ عَنْ سَبِيلِهِ  
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا  
إِنَّكَ مِنَ أَصْحَابِ النَّارِ ﴿١١﴾  
أَمْ مَنْ هُوَ قَنِيتٌ ءَأَنَاءَ اللَّيْلِ  
سَاجِدًا وَقَائِمًا  
يَحْذَرُ الْآخِرَةَ  
وَيَرْجُوا رَحْمَةَ رَبِّهِ  
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ  
إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٢﴾  
قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا  
اتَّقُوا رَبَّكُمْ  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا  
حَسَنَةٌ  
وَأَرْضُ اللَّهِ وَاسِعَةٌ  
إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ  
بِغَيْرِ حِسَابٍ ﴿١٣﴾  
قُلْ إِنِّي أُمِرْتُ

whereat He will inform you  
concerning what you used to do.  
Indeed He knows best what is in the breasts.  
8 When distress befalls man, he supplicates his Lord,  
turning to Him penitently.  
Then, when He grants him a blessing from Himself,  
he forgets that for which he had supplicated Him  
before,<sup>1</sup>  
and sets up equals to Allah  
that he may lead [people] astray from His way.  
*Say*, ‘Revel in your ingratitude<sup>2</sup> for a while.  
Indeed you are among the inmates of the Fire.’  
9 Is he who supplicates<sup>3</sup> in the watches of the night,  
prostrating and standing,  
apprehensive of the Hereafter  
and expecting the mercy of his Lord . . . ?<sup>4</sup>  
*Say*, ‘Are those who know equal  
to those who do not know?’  
Only those who possess intellect take admonition.  
10 *Say*, ‘[Allah declares:] “O My servants who have faith!  
Be wary of your Lord.  
For those who do good in this world  
there will be a good [reward],  
and Allah’s earth is vast.  
Indeed the patient will be paid in full their reward  
without any reckoning.” ’  
11 *Say*, ‘Indeed I have been commanded

<sup>1</sup> Cf. 6:41.

<sup>2</sup> Or ‘faithlessness.’

<sup>3</sup> Or ‘is obedient.’

<sup>4</sup> Ellipsis. The omitted phrase is, ‘like someone who is not such?’

- أَنْ أَعْبُدَ اللَّهَ  
 12 **مُخْلِصًا لَهُ الدِّينَ** <sup>(١٢)</sup>  
 وَأُمِرْتُ  
 13 لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ <sup>(١٣)</sup>  
 قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي  
 14 عَذَابَ يَوْمٍ عَظِيمٍ <sup>(١٤)</sup>  
 قُلْ اللَّهُ أَغْبَدُ  
 15 مُخْلِصًا لَهُ دِينِي <sup>(١٥)</sup>  
 فَأَعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ  
 قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ  
 خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ  
 يَوْمَ الْقِيَامَةِ  
 16 أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ <sup>(١٦)</sup>  
 لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ  
 وَمِنْ تَحْتِهِمْ ظُلَلٌ  
 ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ  
 يَنْعِبَادُ فَاتَّقُونِ <sup>(١٧)</sup>  
 وَالَّذِينَ  
 17 اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا  
 وَأَنَابُوا إِلَى اللَّهِ  
 لَهُمُ الْبُشْرَى  
 فَبَشِّرْ عِبَادِ <sup>(١٨)</sup>  
 الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ  
 18 فَيَتَّبِعُونَ أَحْسَنَهُ  
 أُولَئِكَ الَّذِينَ هَدَى اللَّهُ  
 وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ <sup>(١٩)</sup>  
 أَفَمَنْ  
 19 حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ  
 أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ <sup>(٢٠)</sup>
- to worship Allah  
 with exclusive faith in Him,  
 and I have been commanded  
 to be the first of those who submit [to Him].  
 Say, 'Indeed, should I disobey my Lord, I fear  
 the punishment of a tremendous day.'  
 Say, '[Only] Allah do I worship,  
 putting my exclusive faith in Him.  
 You worship whatever you wish besides Him.'  
 Say, 'Indeed the losers are those  
 who ruin themselves and their families  
 on the Day of Resurrection.'  
 Look! That is a manifest loss!  
 There will be canopies of fire above them,  
 and [similar] canopies beneath them.  
 With that Allah deters His servants.  
 So, My servants, be wary of Me!  
 As for those who  
 stay clear of the worship of the Rebel  
 and turn penitently to Allah,  
 there is good news for them.  
 So *give* good news to My servants  
 who listen to the word [of Allah]  
 and follow the best [sense] of it.  
 They are the ones whom Allah has guided,  
 and it is they who possess intellect.  
 Can he  
 against whom the word of punishment has become due?<sup>1</sup>  
 Can *you* rescue someone who is in the Fire?

<sup>1</sup> Ellipsis; the omitted phrase is, 'escape his punishment?'

- 20 **لٰكِنَ الَّذِيْنَ اَتَقَوْا رَبَّهُمْ** But as for those who are wary of their Lord,  
**هَلُمَّ غُرُفٌ** for them there will be lofty abodes  
**مِّنْ فَوْقِهَا غُرُفٌ مَّبْنِيَّةٌ** with [other] lofty abodes built above them,  
**تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ** with streams running beneath them  
**وَعَدَ اللّٰهُ** —a promise of Allah.  
**لَا يُخْلِفُ اللّٰهُ الْمِيعَادَ ﴿٢٠﴾** Allah does not break His promise.
- 21 **اَلَمْ تَرَ** 21 Have you not seen  
**اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً** that Allah sends down water from the sky,  
**فَسَلَكَهُۥ يَنْبِيعٍ فِى الْاَرْضِ** then He conducts it through the ground as springs.  
**ثُمَّ يُخْرِجُ بِهٖ زَرْعًا** Then with it He brings forth crops  
**مُّخْتَلِفًا وَّلْوْنُهُ** of diverse hues.  
**ثُمَّ يَبْيِغُ فَرْتُهُ مُضْفَرًا** Then they wither and you see them turn yellow.  
**ثُمَّ يَجْعَلُهُ حُطَمًا** Then He turns them into chaff.  
**اِنَّ فِىْ ذٰلِكَ لَذِكْرًا** There is indeed an admonition in that  
**لِالَّذِيْنَ اَلَّابَسُوْا** for those who possess intellect. ﴿٢١﴾
- 22 **اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهُۥ لِالْاِسْلٰمِ** 22 Is someone whose breast Allah has opened to Islam  
**فَهُوَ عَلٰى نُوْرٍ مِّنْ رَبِّهٖ** so that he follows a light from His Lord?<sup>1</sup>  
**فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبِهِمْ** So woe to those whose hearts have been hardened  
**مِّنْ ذِكْرِ اللّٰهِ** to the remembrance of Allah.  
**اُوْتِيْتِكُمْ فِى ضَلٰلٍ مُّبِيْنٍ ﴿٢٢﴾** They are in manifest error.
- 23 **اللّٰهُ نَزَلَ اَحْسَنَ الْاَحْدِيثِ** 23 Allah has sent down the best of discourses,  
**كِتٰبًا مُّتَشٰبِهًا مَّثٰنِي** a scripture [composed] of similar<sup>2</sup> motifs,  
**تَقَشُّعْرُ مِنْهُ** whereat quiver  
**جُلُوْدَ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ** the skins of those who fear their Lord,  
**ثُمَّ تَلِيْنُ جُلُوْدَهُمْ وَقُلُوْبُهُمْ** then their skins and hearts soften  
**اِلٰى ذِكْرِ اللّٰهِ** to Allah's remembrance.  
**ذٰلِكَ هُدٰى اللّٰهُ** That is Allah's guidance,  
**يَهْدِيْ بِهٖ مَنْ يَّشَآءُ** by which He guides whomever He wishes;

<sup>1</sup> Ellipsis. The omitted phrase is, 'like someone who is not such?'

<sup>2</sup> Or 'parallel motifs.'

- وَمَنْ يُضِلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ﴿٢٤﴾  
أَفَمَنْ يَتَّقِي بِوَجْهِهِ—  
سُوءَ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ  
وَقِيلَ لِلظَّالِمِينَ  
ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ﴿٢٥﴾  
كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ  
فَأَتَتْهُمْ الْعَذَابُ  
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾  
فَأَذَاقَهُمُ اللَّهُ الْحَزْنَ  
فِي الْحَيَاةِ الدُّنْيَا  
وَالْعَذَابِ الْآخِرَةِ  
أَكْبَرَ  
لَوْ كَانُوا يَعْلَمُونَ ﴿٢٧﴾  
وَلَقَدْ صَرَّفْنَا لِلنَّاسِ  
فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾  
قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ  
لَعَلَّهُمْ يَتَّقُونَ ﴿٢٩﴾  
صَرَفَ اللَّهُ مَثَلًا  
رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ  
وَرَجُلًا سَلَمًا لِرَجُلٍ  
هَلْ يَسْتَوِيَانِ مَثَلًا  
أَلْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٠﴾
- and whomever Allah leads astray,  
has no guide.  
24 What! Is someone who fends off with his face  
the terrible punishment [meted out to him]  
on the Day of Resurrection?<sup>1</sup>  
And the wrongdoers will be told,  
‘Taste what you used to earn.’  
25 Those who were before them impugned [the apostles],  
whereat the punishment overtook them  
whence they were not aware.  
26 So Allah made them taste disgrace  
in the life of the world,  
and the punishment of the Hereafter will surely  
be greater,  
had they known.  
27 Certainly we have drawn for mankind  
in this Qur’ān  
every [kind of] example,  
so that they may take admonition  
—an Arabic Qur’ān, without any deviousness,  
so that they may be Godwary.  
29 Allah draws an example:  
a man jointly owned by several contending masters,  
and a man belonging entirely to one man:  
are the two equal in comparison?<sup>2</sup>  
All praise belongs to Allah!  
But most of them do not know.

<sup>1</sup> Ellipsis. The omitted phrase is, ‘like someone who is secure from any kind of punishment?’

<sup>2</sup> The parable compares the polytheist with the monotheist. The worshipper of multiple deities is likened to a slave trying to please several masters.

- 30 *You will indeed die,*  
 and they [too] will die indeed.  
 31 Then on the Day of Resurrection you will indeed  
 contend before your Lord.

[PART 24]

- 32 So who is a greater wrongdoer  
 than him who attributes a falsehood to Allah,  
 and denies the truth when it reaches him?  
 Is not the [final] abode of the faithless in hell?  
 33 He who brings the truth  
 and he who confirms it  
 —it is they who are the Godwary.  
 34 They will have whatever they wish near their Lord.  
 That is the reward of the virtuous,  
 so that Allah may absolve them of  
 the worst of what they did,  
 and pay them their reward  
 by the best of what they used to do.  
 36 Does not Allah suffice [to defend] His servant?  
 They<sup>1</sup> would frighten *you* of others than Him.  
 Yet whomever Allah leads astray,  
 has no guide,  
 and whomever Allah guides,  
 there is no one who can lead him astray.  
 Is not Allah an all-mighty avenger?  
 38 If you ask them,  
 ‘Who created the heavens and the earth?’  
 they will surely say, ‘Allah.’

<sup>1</sup> That is, the idolaters, who threatened the Prophet with the vengeance of their gods.

- قُلْ أَفَرَأَيْتُمْ  
مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ  
هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ  
أَوْ أَرَادَنِي بِرَحْمَةٍ  
هَلْ هِيَ بَارِئَةٌ مِنْهُ  
قُلْ حَسْبِيَ اللَّهُ  
عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾
- 39 قُلْ يَنْقُومِ  
أَعْمَلُوا عَلَيَّ مَكَانَتِكُمْ  
إِنِّي عَمِلٌ  
فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾
- 40 مَنْ يَأْتِهِ عَذَابٌ  
تُخْزِيهِ  
وَيُخَلَّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٤٠﴾
- 41 إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ  
لِلنَّاسِ  
بِالْحَقِّ  
فَمَنْ أَهْتَدَى فَلِنَفْسِهِ  
وَمَنْ ضَلَّ  
فَلِنَمَّا يَضِلُّ عَلَيْهَا  
وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾
- 42 اللَّهُ يَتَوَفَّى الْأَنْفُسَ  
حِينَ مَوْتِهَا  
وَالَّتِي لَمْ تَمُتْ  
فِي نَمَائِهَا  
فَيُمْسِكُ الَّتِي  
قَضَىٰ عَلَيْهَا الْمَوْتَ  
وَيُرْسِلُ الْأُخْرَىٰ
- Say, 'Have you considered  
what you invoke besides Allah?  
Should Allah desire some distress for me,  
can they remove the distress visited by Him?  
Or should He desire some mercy for me,  
can they withhold His mercy?'  
Say, 'Allah is sufficient for me.  
In Him let all the trusting put their trust.'  
Say, 'O my people!  
Act according to your ability.  
I too am acting.  
Soon you will know  
who will be overtaken by a punishment  
that will disgrace him,  
and on whom a lasting punishment will descend.'  
Indeed We have sent down the Book to you  
for [the deliverance of] mankind  
with the truth.  
So whoever is guided is guided for his own sake,  
and whoever goes astray,  
goes astray to his own detriment,  
and it is not your duty to watch over them.
- Allah takes the souls  
at the time of their death,  
and those who have not died  
in their sleep.  
Then He retains those  
for whom He has ordained death  
and releases the others

إِلَىٰ أَجَلٍ مُّسَمًّى ۚ  
 إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
 لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٣﴾

until a specified time.  
 There are indeed signs in that  
 for a people who reflect.

أَمْ آخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۚ

قُلْ

*Say,*

أُولَٰئِكَ كَانُوا لَآ يَمْلِكُونَ  
 شَيْئًا

and cannot apply reason?!

وَلَا يَعْقِلُونَ ﴿٤٤﴾

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا

*Say,* 'All intercession rests with Allah.

لَهُ مَلِكُ السَّمٰوٰتِ  
 وَالْأَرْضِ

To Him belongs the kingdom of the heavens  
 and the earth;

ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿٤٥﴾

then you will be brought back to Him.'

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ

45 When Allah is mentioned alone,

أَسْمَأَزَّتْ قُلُوبُ الَّذِينَ  
 لَا يُؤْمِنُونَ بِالْآخِرَةِ

[thereat] shrink away the hearts of those  
 who do not believe in the Hereafter,

وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ  
 إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٦﴾

but when others are mentioned besides Him,  
 behold, they rejoice!

قُلِ اللَّهُمَّ

46 *Say,* 'O Allah!

فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ

Originator of the heavens and the earth,

عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ

Knower of the sensible and the Unseen,

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ

You will judge between Your servants

فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٧﴾

concerning that about which they used to differ.'

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا

47 Even if the wrongdoers possessed

مَا فِي الْأَرْضِ جَمِيعًا

all that is on the earth,

وَمِثْلَهُ مَعَهُ

and as much of it besides,

لَآقْتَدُوا بِهِ

they would surely offer it to redeem themselves with it

مِن سُوءِ الْعَذَابِ

from a terrible punishment

يَوْمَ الْقِيٰمَةِ

on the Day of Resurrection,

وَنَدَا هُمْ مِنَ اللَّهِ

and there will appear to them from Allah

- مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ what they had never reckoned.
- 48 The evils of what they had earned will appear to them,  
and they will be besieged  
by what they used to deride.
- 49 When distress befalls man, he supplicates Us.  
Then, when We grant him a blessing from Us,  
he says, 'I was given it by virtue of [my] knowledge.'  
Rather it is a test,  
but most of them do not know.
- 50 Those who were before them [also] said that,  
but what they used to earn did not avail them.
- 51 So the evils of what they had earned visited them,  
and as for the wrongdoers among these,  
the evils of what they earn shall be visited on them  
and they will not thwart [Allah's might].
- 52 Do they not know  
that Allah expands the provision  
for whomever He wishes  
and tightens it [for whomever He wishes]?  
There are indeed signs in that  
for a people who have faith.
- 53 Say [that Allah declares,] 'O My servants  
who have committed excesses  
against their own souls,  
do not despair of the mercy of Allah.  
Indeed Allah will forgive all sins.  
Indeed He is the All-forgiving, the All-merciful.
- 54 Turn penitently to Him and submit to Him  
before the punishment overtakes you,
- وَمَا كَانُوا بِهٖ يَسْتَهْزِءُونَ ﴿٤٨﴾
- فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ﴿٤٩﴾
- ثُمَّ إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا ﴿٥٠﴾
- قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ ﴿٥١﴾
- بَلْ هِيَ فِتْنَةٌ ﴿٥٢﴾
- وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٣﴾
- قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ ﴿٥٤﴾
- فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٥﴾
- فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ﴿٥٦﴾
- وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ ﴿٥٧﴾
- سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا ﴿٥٨﴾
- وَمَا هُمْ بِمُعْجِزِينَ ﴿٥٩﴾
- أَوَلَمْ يَعْلَمُوا ﴿٦٠﴾
- أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ ﴿٦١﴾
- لِمَنْ يَشَاءُ ﴿٦٢﴾
- وَيَقْدِرُ ﴿٦٣﴾
- إِنَّ فِي ذَٰلِكَ لَآيَاتٍ ﴿٦٤﴾
- لِقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾ \*
- قُلْ يَاعِبَادِيَ ﴿٦٦﴾
- الَّذِينَ اسْرَفُوا ﴿٦٧﴾
- عَلَىٰ أَنفُسِهِمْ ﴿٦٨﴾
- لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ﴿٦٩﴾
- إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ﴿٧٠﴾
- إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٧١﴾
- وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴿٧٢﴾
- مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ﴿٧٣﴾

- ثُمَّ لَا تُنصَرُونَ ﴿٥٥﴾ whereupon you will not be helped.
- وَاتَّبِعُوا 55 And follow  
أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ  
مِّن رَّبِّكُمْ  
مِّن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً  
وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٦﴾ the best of what has been sent down to you  
from your Lord,  
before the punishment overtakes you suddenly  
while you are unaware.'
- أَنْ تُقُولَ نَفْسٌ 56 Lest anyone should say,  
يَحْسِرُنِي عَلَى مَا فَرَطْتُ  
فِي جَنبِ اللَّهِ  
وَأِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٧﴾ 'Alas for my negligence  
in the vicinage of Allah!  
Indeed I was among those who ridiculed.'
- أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي 57 Or say, 'Had Allah guided me  
لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٨﴾ I would have surely been among the Godway!'  
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ  
لَوْ أَنَّ لِي كَرَّةً  
فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾ Or say, when he sights the punishment,  
'If only there had been a second chance for me  
I would be among the virtuous!'  
'Yes, My signs certainly came to you,  
but you denied them and acted arrogantly  
and you were among the faithless.'
- بَلَىٰ قَدْ جَاءَكَ آيَاتِي 59  
فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ  
وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٦٠﴾ On the Day of Resurrection *you* will see  
those who attributed lies to Allah  
with their faces blackened.
- وَيَوْمَ الْقِيَامَةِ تَرَى 60  
الَّذِينَ كَذَبُوا عَلَى اللَّهِ  
وُجُوهُهُمْ مُّسْوَدَّةٌ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦١﴾ Is not the [final] abode of the arrogant in hell?  
Allah will deliver those who were Godway  
with their salvation.
- وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا 61  
بِمَفَازِهِمْ  
لَا يَمَسُّهُمُ السُّوءُ  
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ No ill shall touch them,  
nor will they grieve.
- اللَّهُ خَلِقُ كُلِّ شَيْءٍ 62 Allah is creator of all things,  
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٣﴾ and He watches over all things.
- لَهُ مَقَالِيدُ السَّمَوَاتِ 63 To Him belong the keys of the heavens

- وَالْأَرْضِ ۗ  
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ  
أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٦٥﴾
- and the earth,  
and those who disbelieve in the signs of Allah  
—it is they who are the losers.
- قُلْ 64 Say,  
أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ  
أَيُّهَا الْجٰهِلُونَ ﴿٦٥﴾  
وَلَقَدْ أُوحِيَ إِلَيْكَ  
وَالَّذِينَ مِنْ قَبْلِكَ  
لَئِنْ أَشْرَكْتَ  
لَيَحْبِطَنَّ عَمَلُكَ  
وَلَتَكُونَ مِنَ الْخٰسِرِينَ ﴿٦٦﴾
- 64 Say,  
‘Will you, then, bid me to worship other than Allah,  
O you senseless ones?!’  
65 Certainly it has been revealed to *you*  
and to those [who have been] before *you*:  
‘If you ascribe a partner to Allah  
your works shall fail  
and you shall surely be among the losers.  
66 Rather, worship Allah,  
and be among the grateful!’
- وَمَا قَدَرُوا اللَّهَ  
حَقَّ قَدْرِهِ ۗ  
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ  
يَوْمَ الْقِيٰمَةِ  
وَالسَّمٰوٰتُ مَطْوِيٰتٌ بِيَمِينِهِ ۗ  
سُبْحٰنَهُ  
وَتَعَالَى  
عَمَّا يُشْرِكُونَ ﴿٦٧﴾
- 67 They do not regard Allah  
with the regard due to Him,  
yet the entire earth will be in His fist  
on the Day of Resurrection,  
and the heavens, scrolled, in His right hand.  
Immaculate is He  
and exalted  
above [having] any partners that they ascribe [to Him].
- وَنُفِخَ فِي الصُّورِ 68 And the Trumpet will be blown,  
فَصَعِقَ مَنْ فِي السَّمٰوٰتِ  
وَمَنْ فِي الْأَرْضِ ۗ  
إِلَّا مَنْ شَاءَ اللَّهُ  
ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ  
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾
- 68 And the Trumpet will be blown,  
and whoever is in the heavens will swoon  
and whoever is on the earth,  
except whomever Allah wishes.  
Then it will be blown a second time,  
behold, they will rise up, looking on!  
69 And the earth will glow  
with the light of her Lord,

- وُضِعَ الْكِتَابُ  
وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ  
وَقُضِيَ بَيْنَهُمْ  
بِالْحَقِّ  
وَهُمْ لَا يُظْلَمُونَ ﴿٦٧﴾  
وَوُفِّيَتْ كُلُّ نَفْسٍ  
مَا عَمِلَتْ  
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٦٨﴾  
وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
زُمَرًا  
حَتَّىٰ إِذَا جَاءَهَا  
فُتِحَتْ أَبْوَابُهَا  
وَقَالَ لَهُمْ خَزَنَتُهَا  
أَلَمْ يَأْتِكُمْ رُسُلٌ  
مِّنكُمْ  
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ  
وَيُنذِرُونَكُمْ  
لِقَاءَ يَوْمِكُمْ هَذَا  
قَالُوا بَلَىٰ  
وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ  
عَلَى الْكَافِرِينَ ﴿٦٩﴾  
قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ  
خَالِدِينَ فِيهَا  
فَئِيسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٠﴾  
وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ  
إِلَى الْجَنَّةِ زُمَرًا  
حَتَّىٰ إِذَا جَاءَهَا  
وَفُتِحَتْ أَبْوَابُهَا
- and the Book<sup>1</sup> will be set up,  
and the prophets and the martyrs<sup>2</sup> will be brought,  
and judgment will be made between them  
with justice,  
and they will not be wronged.  
70 Every soul will be recompensed fully  
for what it has done,  
and He is best aware of what they do.  
71 The faithless will be driven to hell  
in throngs.  
When they reach it,  
and its gates are opened,  
its keepers will say to them,  
'Did there not come to you [any] apostles  
from among yourselves,  
reciting to you the signs of your Lord  
and warning you  
of the encounter of this day of yours?'  
They will say, 'Yes,  
but the word of punishment became due  
against the faithless.'  
72 It will be said, 'Enter the gates of hell  
to remain in it [forever].  
Evil is the [ultimate] abode of the arrogant.'  
73 Those who are wary of their Lord will be led  
to paradise in throngs.  
When they reach it,  
and its gates are opened,

<sup>1</sup> That is, the record of the people's deeds.

<sup>2</sup> Or 'the witnesses.'

وَقَالَ لَهُمْ خَزَنَتُهَا	its keepers will say to them,
سَلَامٌ عَلَيْكُمْ	‘Peace be to you!
طَبِئْتُمْ	You are welcome! <sup>1</sup>
فَادْخُلُوهَا خَالِدِينَ ﴿٧٤﴾	Enter it to remain [forever].’
وَقَالُوا الْحَمْدُ لِلَّهِ	74 They will say, ‘All praise belongs to Allah,
الَّذِي صَدَقَنَا وَعَدَهُ.	who has fulfilled His promise to us
وَأَوْرَثَنَا الْأَرْضَ	and made us heirs to the earth,
نَتَّبِعُ مِنَ الْجَنَّةِ	that we may settle in paradise
حَيْثُ نَشَاءُ	wherever we may wish!
فَنِعْمَ أَجْرُ	How excellent is the reward
الْعَمَلِينَ ﴿٧٥﴾	of the workers [of righteousness]!
وَتَرَى الْمَلَائِكَةَ	75 And <i>you</i> will see the angels
حَافِينَ مِنْ حَوْلِ الْعَرْشِ	surrounding the Throne,
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ	celebrating the praise of their Lord,
وَقُضِيَ بَيْنَهُم بِالْحَقِّ	and judgment will be made between them with justice,
وَقِيلَ الْحَمْدُ لِلَّهِ	and it will be said, ‘All praise belongs to Allah,
رَبِّ الْعَالَمِينَ ﴿٧٦﴾	the Lord of all the worlds!’

## سُورَةُ غَافِرٍ

40. SŪRAT GHĀFIR<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- حَم ﴿١﴾ 1 *Hā, Mīm:*
- تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ 2 The [gradual] sending down of the Book is from Allah,  
الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ the All-mighty, the All-knowing,  
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ 3 forgiver of sins and acceptor of repentance,

<sup>1</sup> Or ‘You are excellent!’ Or ‘You have been pure.’

<sup>2</sup> The *sūrah* takes its name from the phrase “*ghāfir al-dhanb*” (forgiver of sins) which occurs in verse 3.

- شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ  
لَا إِلَهَ إِلَّا هُوَ  
إِلَيْهِ الْمَصِيرُ ﴿٤﴾
- 4 No one disputes the signs of Allah  
severe in retribution, [yet] all-bountiful,  
there is no god except Him,  
[and] toward Him is the destination.
- مَا مُجَادِلُ فِي آيَاتِ اللَّهِ  
إِلَّا الَّذِينَ كَفَرُوا  
فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿٥﴾
- 5 The people of Noah denied before them  
except the faithless.  
So do not be misled by their bustle in the towns.
- كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
وَالْأَحْزَابُ مِنْ بَعْدِهِمْ  
وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ  
وَاجْتَدَلُوا بِالْبَاطِلِ  
لِيُدْحِضُوا بِهِ الْحَقَّ  
فَأَخَذْتَهُمْ  
فَكَيْفَ كَانَ عِقَابِ ﴿٦﴾
- 6 That is how the word of *your* Lord became due  
concerning the faithless,  
and disputed erroneously  
to refute the truth.  
Then I seized them;  
so how was My retribution?!  
That is how the word of *your* Lord became due  
concerning the faithless,  
that they shall be inmates of the Fire.
- أُولَئِكَ الَّذِينَ يَحْمِلُونَ الْعَرْشَ  
وَمَنْ حَوْلَهُ  
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَيُؤْمِنُونَ بِهِ  
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا  
رَبَّنَا  
وَسِعَتْ كُلَّ شَيْءٍ  
رَحْمَةٌ وَعِلْمًا  
فَاغْفِرْ لِلَّذِينَ تَابُوا  
وَاتَّبَعُوا سَبِيلَكَ  
وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾
- 7 Those who bear the Throne,  
and those around it,  
celebrate the praise of their Lord  
and have faith in Him,  
and they plead for forgiveness for the faithful:  
'Our Lord!  
You comprehend all things  
in mercy and knowledge.  
So forgive those who repent  
and follow Your way  
and save them from the punishment of hell.
- رَبَّنَا  
وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ  
الَّتِي وَعَدْتَهُمْ
- 8 Our Lord!  
Admit them into the Gardens of Eden,  
which You have promised them,

- وَمَنْ صَلَحَ مِنْ آبَائِهِمْ  
وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ  
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾  
وَقِهِمُ السَّيِّئَاتِ 9  
وَمَنْ تَقَّ السَّيِّئَاتِ يَوْمَئِذٍ  
فَقَدْ رَحِمْتَهُ  
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾  
إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ  
لَمَقَّتْ لِللَّهِ أَكْبَرُ  
مِنْ مَقَّتِكُمْ أَنْفُسَكُمْ  
إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ  
فَتَكْفُرُونَ ﴿١١﴾  
قَالُوا رَبَّنَا  
أَمَّنَّا آثْنَتَيْنِ  
وَأَحْيَيْتَنَا آثْنَتَيْنِ  
فَاعْتَرَفْنَا بِذُنُوبِنَا  
فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١٢﴾  
ذَلِكُمْ بِأَنَّهُ  
إِذَا دُعِيَ اللَّهُ وَحْدَهُ  
كَفَرْتُمْ  
وَإِنْ يُشْرَكَ بِهِ  
تُؤْمِنُوا  
فَالْحُكْمُ لِلَّهِ  
الْعَلِيِّ الْكَبِيرِ ﴿١٣﴾  
هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ  
وَيُنزِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا  
وَمَا يَتَذَكَّرُ  
إِلَّا مَنْ يُبِيبُ ﴿١٤﴾
- along with whoever is righteous among their forebears,  
their spouses and their descendants.<sup>1</sup>  
Indeed You are the All-mighty, the All-wise.  
Save them from the ills;  
and whomever You save from the ills that day,<sup>2</sup>  
You will have had mercy upon him,  
and that is the great success.’  
Indeed it will be proclaimed to the faithless:  
‘Surely Allah’s outrage [towards you] is greater  
than your outrage towards yourselves,  
as you were invited to faith,  
but you disbelieved.’  
They will say, ‘Our Lord!  
Twice did You make us die,  
and twice did You give us life.  
We admit our sins.  
Is there any way out [from this plight]?’  
This [plight of yours] is because,  
when Allah was invoked alone,  
you would disbelieve,  
but if partners were ascribed to Him  
you would believe.  
So the judgment belongs to Allah,  
the All-exalted, the All-great.’  
It is He who shows you His signs  
and sends down for you provision from the sky.  
Yet no one takes admonition  
except him who returns penitently [to Allah].

<sup>1</sup> Cf. 13:23.

<sup>2</sup> That is, the day of judgement.

- 14 So supplicate Allah, putting exclusive faith in Him,  
though the faithless should be averse.
- 15 Raiser of ranks, Lord of the Throne,  
He casts the Spirit of His command  
upon whomever of His servants that He wishes,  
that he may warn [people] of the Day of Encounter.
- 16 The day when they will emerge [from their graves],  
nothing about them will be hidden from Allah.  
'To whom does the sovereignty belong today?'  
'To Allah, the One, the All-paramount!'
- 17 'Today every soul shall be requited  
for what it has earned.  
There will be no injustice today.  
Indeed Allah is swift at reckoning.'
- 18 Warn them of the Imminent Day<sup>1</sup>  
when the hearts will be at the throats,  
choking with suppressed agony,  
[and] the wrongdoers will have no sympathizer,  
nor any intercessor who might be heard.
- 19 He knows the treachery of the eyes,<sup>2</sup>  
and what the breasts hide.
- 20 Allah judges with justice,<sup>3</sup>  
while those whom they invoke besides Him  
do not judge by anything.  
Indeed it is Allah who is the All-hearing,  
the All-seeing.
- 21 Have they not traveled over the land

<sup>1</sup> Cf. 'the Imminent [Hour]?' (53:57).

<sup>2</sup> That is, the sins committed with the eyes.

<sup>3</sup> Or 'judges justly.'

فَيَنْظُرُوا  
 كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ  
 كَانُوا مِنْ قَبْلِهِمْ  
 كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً  
 وَءَانَارًا  
 فِي الْأَرْضِ  
 فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ  
 وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾  
 22 ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ  
 بِالْبَيِّنَاتِ  
 فَكَفَرُوا  
 فَأَخَذَهُمُ اللَّهُ  
 إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

so that they may observe  
 how was the fate of those  
 who were before them?  
 They were greater than them in might  
 and with respect to the effects [they left]  
 in the land.  
 But then Allah seized them for their sins,  
 and they had no defender against Allah [’s punishment].  
 That was because their apostles used to bring them  
 manifest proofs,  
 but they defied [them].  
 So Allah seized them.  
 Indeed He is all-strong, severe in retribution.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا  
 وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾  
 24 إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَكَورَانَ  
 فَقَالُوا سِحْرٌ كَذَّابٌ ﴿٢٤﴾  
 25 فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا  
 قَالُوا  
 أَقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ  
 وَأَسْتَحْيُوا نِسَاءَهُمْ  
 وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾  
 26 وَقَالَ فِرْعَوْنُ  
 ذَرُونِي أَقْتُلْ مُوسَىٰ  
 وَلْيَدْعُ رَبَّهُ  
 إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ  
 أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾  
 27 وَقَالَ مُوسَىٰ

23 Certainly We sent Moses with Our signs  
 and a manifest authority  
 to Pharaoh, Hāmān and Korah,  
 but they said, ‘A magician, a mendacious liar.’  
 25 So when he brought them the truth from Us,  
 they said,  
 ‘Kill the sons of the faithful who are with him,  
 and spare their women.’  
 But the stratagems<sup>1</sup> of the faithless only go awry.  
 26 And Pharaoh said,  
 ‘Let me slay Moses,  
 and let him invoke his Lord.  
 Indeed I fear that he will change your religion,  
 or bring forth corruption in the land.’  
 27 Moses said,

<sup>1</sup> Or ‘the guile of the faithless.’

- إِنِّي عُدْتُ بِرَبِّي  
وَرَبِّكُمْ  
مِنْ كُلِّ مُتَكَبِّرٍ  
لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾
- 28 Said a man of faith from Pharaoh's clan,  
who concealed his faith,  
'Will you kill a man for saying,  
'My Lord is Allah,'  
while he has already brought you manifest proofs  
from your Lord?  
Should he be lying,  
his falsehood will be to his own detriment;  
but if he is truthful,  
there shall visit you  
some of what he promises you.  
Indeed Allah does not guide  
someone who is a profligate, a liar.
- وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ  
يَكْتُمُ إِيمَانَهُ  
أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ  
رَبِّيَ اللَّهُ  
وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ  
مِنْ رَبِّكُمْ  
وَإِنْ يَكُ كَذِبًا  
فَعَلَيْهِ كَذِبُهُ  
وَإِنْ يَكُ صَادِقًا  
يُصِيبْكُمْ  
بَعْضُ الَّذِي يَعِدُكُمْ  
إِنَّ اللَّهَ لَا يَهْدِي  
مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٨﴾
- 29 O my people!  
Today sovereignty belongs to you,<sup>1</sup>  
and you are dominant in the land.  
But who will save us from Allah's punishment  
should it overtake us?'  
Pharaoh said, 'I just point out to you  
what I see [to be advisable for you],  
and I guide you only to the way of rectitude.'
- وَيَنْقُومِ 30 And he who had faith said, 'O my people!  
Indeed I fear for you [a day]  
like the day of the [heathen] factions;  
like the case of the people of Noah,
- مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿٢٩﴾
- وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٣٠﴾
- وَقَالَ الَّذِي ءَامَنَ يَنْقُومِ  
إِنِّي أَخَافُ عَلَيْكُمْ  
مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣١﴾
- مِثْلَ دَابِّ قَوْمِ نُوحٍ 31

<sup>1</sup> Or 'Today the kingdom is yours.'

- وَعَادٍ وَثَمُودَ  
وَالَّذِينَ مِنْ بَعْدِهِمْ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا  
لِلْعِبَادِ ﴿٣٢﴾  
وَيَنْقُومِ 32 O my people!  
إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٣﴾  
يَوْمَ تَوَلَّوْنَ مَدْبِرِينَ 33 Indeed I fear for you a day of mutual distress calls,  
مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ  
وَمَنْ يُضَلِلِ اللَّهُ  
فَمَا لَهُ مِنْ هَادٍ ﴿٣٤﴾  
وَلَقَدْ جَاءَكُمْ يُوسُفُ 34 Certainly Joseph brought you  
مِنْ قَبْلُ بِالْبَيِّنَاتِ  
فَمَا زُلْتُمْ فِي شَكٍّ  
مِمَّا جَاءَكُمْ بِهِ  
حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ  
لَنْ نَبْعَثَ اللَّهَ مِنْ بَعْدِهِ رِسُولًا  
كَذَلِكَ يُضِلُّ اللَّهُ  
مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٥﴾  
الَّذِينَ سَجَدُوا لِشَيْءٍ 35 Those who dispute the signs of Allah  
بِغَيْرِ سُلْطَانٍ أَتَاهُمْ  
كَبِيرٍ مَقْتًا عِنْدَ اللَّهِ  
وَعِنْدَ الَّذِينَ ءَامَنُوا  
كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٦﴾  
وَقَالَ فِرْعَوْنُ يَنْهَمْنُنِ 36 And Pharaoh said, 'O Hāmān!  
أَبْنِ لِي صَرْحًا  
لَعَلِّي أَتْلُعُ الْأَسْبَابَ ﴿٣٧﴾  
أَسْبَابَ السَّمَوَاتِ 37 Build me a tower  
فَأَطَّلِعَ إِلَىٰ إِلَهِ مُوسَىٰ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا  
لِلْعِبَادِ ﴿٣٨﴾  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا  
لِلْعِبَادِ ﴿٣٩﴾  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا  
لِلْعِبَادِ ﴿٤٠﴾

<sup>1</sup> Or 'the means.'

- وَإِنِّي لَأَظُنُّهُ كَذِبًا  
وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ  
سُوءَ عَمَلِهِ  
وَصُدَّ عَنِ السَّبِيلِ  
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٦٧﴾  
وَقَالَ الَّذِينَ آمَنُوا يَنْقُومُ  
أَتَّبِعُونَ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٦٨﴾  
يَنْقُومُ  
إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ  
وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٦٩﴾  
مَنْ عَمِلَ سَيِّئَةً  
فَلَا يُجْزَى إِلَّا مِثْلَهَا  
وَمَنْ عَمِلَ صَالِحًا  
مِنْ ذَكَرٍ أَوْ أُنْثَى  
وَهُوَ مُؤْمِنٌ  
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ  
يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٧٠﴾ \*  
وَيَنْقُومُ  
مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَى  
وَتَدْعُونَنِي إِلَى النَّارِ ﴿٧١﴾  
تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ  
وَأُشْرِكَ بِهِ  
مَا لَيْسَ لِي بِهِ عِلْمٌ  
وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٧٢﴾  
لَا جَرَمَ أَنَّكَ تَدْعُونَنِي إِلَيْهِ  
لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا  
وَلَا فِي الْآخِرَةِ  
وَأَنْ مَرَدَّنَا إِلَى اللَّهِ  
وَأَنَّ الْمُسْرِفِينَ هُمْ
- and indeed I consider him a liar.’  
To Pharaoh was thus presented as decorous  
the evil of his conduct,  
and he was kept from the way [of Allah],  
and Pharaoh’s stratagems<sup>1</sup> only led him into ruin.  
38 And he who had faith said, ‘O my people!  
Follow me, I will guide you to the way of rectitude.  
39 O my people!  
This life of the world is only a [passing] enjoyment,  
and indeed the Hereafter is the abiding home.  
40 Whoever commits a misdeed  
shall not be requited except with its like,  
but whoever acts righteously,  
whether male or female,  
should he be faithful  
—such shall enter paradise,  
provided therein without any reckoning.  
41 O my people!  
[Think,] what makes me invite you to deliverance  
while you invite me toward the Fire?  
42 You invite me to defy Allah  
and to ascribe to Him partners  
of which I have no knowledge,  
while I call you to the All-mighty, the All-forgiver.  
43 Undoubtedly, that to which you invite me  
has no invitation in the world  
nor in the Hereafter,  
and indeed our return will be to Allah,  
and indeed it is the profligates who will be

<sup>1</sup> Or ‘Pharaoh’s guile.’

- أَصْحَابِ النَّارِ ۖ (٤٤) inmates of the Fire.
- فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ 44 Soon you will remember what I tell you,  
وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ  
وَأَنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (٤٥) Indeed Allah sees best the servants.'
- فَوَقَدَهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا 45 Then Allah saved him from their evil schemes,  
وَحَاقَ بِقَالِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٦) while a terrible punishment besieged Pharaoh's clan:  
النَّارُ يُعْرَضُونَ عَلَيْهَا 46 the Fire, to which they are exposed  
غُدُوًّا وَعَشِيًّا morning and evening.  
وَيَوْمَ تَقُومُ السَّاعَةُ And on the day when the Hour sets in  
أَدْخَلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٧) Pharaoh's clan will enter the severest punishment.
- وَإِذْ يَتَحَاوُونَ فِي النَّارِ 47 When they argue in the Fire,  
فَيَقُولُ الضُّعْفَتَانُ لِلَّذِينَ اسْتَكْبَرُوا the weak will say to those who were arrogant,  
إِنَّا كُنَّا لَكُمْ تَبَعًا 'Indeed we used to follow you;  
فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ (٤٨) so will you avail us against any portion of the Fire?'  
قَالَ الَّذِينَ اسْتَكْبَرُوا 48 Those who were arrogant will say,  
إِنَّا كُلٌّ فِيهَا 'Indeed we are all [together] in it.  
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (٤٩) Indeed Allah has judged between [His] servants.'
- وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ 49 Those in the Fire will say to the keepers of hell,  
ادْعُوا رَبَّكُمْ 'Supplicate your Lord  
مُخَفِّفٍ عَنَّا يَوْمًا مِنَ الْعَذَابِ (٥٠) to lighten for us [at least] a day's punishment.'
- قَالُوا 50 They will say,  
أَوَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ 'Did not your apostles use to bring you  
قَالُوا بَلَىٰ manifest proofs?'  
قَالُوا فَادْعُوا 51 They will say, 'Then supplicate [Him] yourselves.'
- وَمَا دُعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (٥١) But the supplications of the faithless only go awry.
- إِنَّا لَنَنْصُرُ رُسُلَنَا 51 Indeed We shall help Our apostles  
وَالَّذِينَ آمَنُوا and those who have faith  
فِي الْحَيَاةِ الدُّنْيَا in the life of the world  
وَيَوْمَ يَقُومُ الْأَشْهَادُ (٥٢) and on the day when the witnesses rise up

- 52 —the day when  
 لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ  
 وَلَهُمُ اللَّعْنَةُ  
 وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾  
 53 Certainly We gave Moses the guidance  
 وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى  
 وَأَوْزَنَّا بَنِي إِسْرَائِيلَ  
 الْكِتَابَ ﴿٥٣﴾  
 54 as a guidance  
 وَذَكَرْنَا لِأُولَى الْأَلْبَابِ ﴿٥٤﴾  
 55 So *be patient!*  
 إِنَّ وَعْدَ اللَّهِ حَقٌّ  
 وَأَسْتَغْفِرْ لِذَنْبِكَ  
 وَسَبِّحْ بِحَمْدِ رَبِّكَ  
 بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾  
 56 Indeed those who dispute the signs of Allah  
 إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ  
 بِغَيْرِ سُلْطَنٍ أَتَتْهُمْ  
 إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ  
 مَا هُمْ بِبَالِغِيهِ  
 فَاسْتَعِذْ بِاللَّهِ  
 إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾  
 57 Surely the creation of the heavens and the earth  
 لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ  
 أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾  
 58 The blind one and the seer are not equal,  
 وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ  
 وَالَّذِينَ آمَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 وَلَا الْمُسِيءُ  
 قَلِيلًا مَا تَتَذَكَّرُونَ ﴿٥٨﴾  
 59 Indeed the Hour is bound to come;  
 إِنَّ السَّاعَةَ لَأْتِيَةٌ

<sup>1</sup> Cf. 37:11, 79:27.

- لَا رَيْبَ فِيهَا there is no doubt in it.  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ 60 But most people do not believe.  
 وَقَالَ رَبُّكُمْ Your Lord has said,  
 ادْعُونِي أَسْتَجِبْ لَكُمْ 'Call Me, and I will hear you!'  
 إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي Indeed those who are disdainful of My worship  
 سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ 61 will enter hell in utter humility.  
 اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا 61 It is Allah who made the night for you,  
 لِتَسْكُنُوا فِيهِ that you may rest in it,  
 وَالنَّهَارَ مُبْصِرًا and the day to provide visibility.  
 إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ Indeed Allah is gracious to mankind,  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ 62 but most people do not give thanks.  
 ذَلِكَمُ اللَّهُ رَبُّكُمْ That is Allah, your Lord,  
 خَلِقُ كُلَّ شَيْءٍ the creator of all things,  
 لَا إِلَهَ إِلَّا هُوَ there is no god except Him.  
 فَأَنَّى تُؤْفَكُونَ? Then where do you stray?  
 كَذَلِكَ يُؤْفَكُ 63 Thus are made to stray  
 الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ تَجْحَدُونَ those who are used to impugning the signs of Allah.  
 اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا 64 It is Allah who made the earth an abode for you,  
 وَالسَّمَاءَ بِنَاءً and the sky a canopy,  
 وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ and He formed you and perfected your forms,  
 وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ and provided you with all the good things.  
 ذَلِكَمُ اللَّهُ رَبُّكُمْ That is Allah, your Lord!  
 فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ 65 Blessed is Allah, Lord of all the worlds!  
 هُوَ الْحَيُّ 65 He is the Living One,  
 لَا إِلَهَ إِلَّا هُوَ there is no god except Him.  
 فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ So supplicate Him, putting exclusive faith in Him.  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ 66 \* All praise belongs to Allah, Lord of all the worlds.  
 قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ 66 Say, 'I have been forbidden to worship  
 الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ those whom you invoke besides Allah,  
 لَمَّا جَاءَنِيَ الْبَيِّنَاتُ since there have come to me manifest proofs

- مِنْ رَبِّي  
 وَأُمِرْتُ أَنْ أُسَلِّمَ  
 لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾  
 67 It is He who created you from dust,  
 then from a drop of [seminal] fluid,  
 then from a clinging mass,  
 then He brings you forth as infants,  
 then [He nourishes you] so that you may come of age,  
 then that you may become aged  
 —though there are some of you who die earlier—  
 and that you may complete a specified term,  
 and so that you may apply reason.
- هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ  
 ثُمَّ مِنْ نُطْفَةٍ  
 ثُمَّ مِنْ عَلَقَةٍ  
 ثُمَّ يُخْرِجُكُمْ طِفْلًا  
 ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ  
 ثُمَّ لِتَكُونُوا شُيُوخًا  
 وَمِنْكُمْ مَن يُتَوَفَّى مِنْ قَبْلُ  
 وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى  
 وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾  
 68 It is He who gives life and brings death.  
 So when He decides on a matter,  
 He just says to it, ‘Be!’ and it is.
- فَإِذَا قَضَىٰ أَمْرًا  
 فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾  
 69 Have you not regarded  
 those who dispute the signs of Allah,  
 where they are being led away [from Allah’s way]?
- إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ  
 أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾  
 70 —Those who deny the Book  
 and what we have sent with Our apostles.  
 Soon they will know
- فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾  
 71 when, [with] iron collars around their necks  
 and chains,  
 they are dragged  
 into scalding waters  
 and then set aflame in the Fire.
- إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ  
 وَالسَّلْسِلُ  
 يُسْحَبُونَ ﴿٧١﴾  
 72 into scalding waters  
 and then set aflame in the Fire.
- ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾  
 73 Then they will be told,  
 ‘Where are those you used to take as partners  
 besides Allah?’
- ثُمَّ قِيلَ لَهُمْ  
 أَيُّبَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾  
 74 They will say, ‘They have forsaken us.
- مِنْ دُونِ اللَّهِ  
 قَالُوا ضَلُّوا عَنَّا

بَل لَّمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْعًا

Rather, we did not invoke anything before.’

كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٥﴾

That is how Allah leads astray the faithless.

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ

75 ‘That is because you used to exult

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

unduly on the earth

وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٦﴾

and because you used to walk exultantly.’

ادْخُلُوا أَبْوَابَ جَهَنَّمَ

76 Enter the gates of hell,

حَنَادِينَ فِيهَا

to remain in it [forever].’

فَعِيسٍ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٧﴾

Evil is the [final] abode of the arrogant.

فَاصْبِرْ

77 So be patient!

إِنَّ وَعْدَ اللَّهِ حَقٌّ

Allah’s promise is indeed true.

فَأِمَّا نُرِيَنَّكَ

Whether We show *you*

بَعْضَ الَّذِي نَعِدُهُمْ

a part of what We promise them,

أَوْ نَتَوَفَّيَنَّكَ

or take *you* away [before that],

فَأَلَيْنَا يَرْجِعُونَ ﴿٧٨﴾

[in any case] they will be brought back to Us.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ

78 Certainly We have sent apostles before *you*.

مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ

Of them are those We have recounted to *you*,

وَمِنْهُمْ مَنْ

and of them are those

لَمْ نَقْصُصْ عَلَيْكَ

We have not recounted to *you*.

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ

An apostle may not bring any sign

إِلَّا بِإِذْنِ اللَّهِ

except by Allah’s permission.

فَإِذَا جَاءَ أَمْرُ اللَّهِ

Hence when Allah’s edict comes,

فُقِضَ بِالْحَقِّ

judgment is made with justice,

وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٩﴾

and it is thence that the falsifiers become losers.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ

79 It is Allah who created the cattle for you

لِتَرْكَبُوا مِنْهَا

that you may ride some of them,

وَمِنْهَا تَأْكُلُونَ ﴿٨٠﴾

and some of them you eat;

وَلَكُمْ فِيهَا مَنَافِعُ

80 and there are [numerous] uses in them for you,

وَلِتَبْتَغُوا عَلَيْهَا حَاجَةً

and that over them<sup>1</sup> you may satisfy any need

فِي صُدُورِكُمْ

that is in your breasts,

<sup>1</sup> That is, by riding them or by using them as beasts of burden.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٤١﴾

and you are carried on them and on ships.

وَيُرِيكُمْ آيَاتِهِ

81 He shows you His signs.

فَأَيُّ آيَاتِ اللَّهِ تُنكِرُونَ ﴿٤٢﴾

So which of the signs of Allah do you deny?

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ

82 Have they not travelled over the land

فَيَنْظُرُوا

so that they may observe

كَيْفَ كَانَ عَنقِبَةُ الَّذِينَ مِن قَبْلِهِمْ

how was the fate of those who were before them?

كَانُوا أَكْثَرَ مِنَّهُمْ

They were more numerous than them

وَأَشَدُّ قُوَّةً

and were greater [than them] in power

وَأَنَارًا

and with respect to the effects [they left]

فِي الْأَرْضِ

in the land.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٤٣﴾

But what they used to earn did not avail them.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ

83 When their apostles brought them manifest proofs,

فَرِحُوا بِمَا عِنْدَهُم مِّنَ الْعِلْمِ

they exulted in the knowledge they possessed,

وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٤﴾

and they were besieged by what they used to deride.

فَلَمَّا رَأَوْا بَأْسَنَا

84 Then, when they sighted Our punishment,

قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ

they said, ‘We believe in Allah alone,

وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٤٥﴾

and disavow what we used to take as His partners.’

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ

85 But their faith was of no benefit to them

لَمَّا رَأَوْا بَأْسَنَا

when they sighted Our punishment

سُنَّتِ اللَّهِ

—Allah’s precedent

الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ

which has passed among His servants,

وَحَسِبَ هُنَالِكَ الْكَافِرُونَ ﴿٤٦﴾

and it is thence that the faithless will be losers.

## سُورَةُ الْفُصِّلَاتِ

## 41. SŪRAT FUṢṢILAT<sup>1</sup>

بِسْمِ اللَّهِ

In the Name of Allah,

الرَّحْمَنِ الرَّحِيمِ

the All-beneficent, the All-merciful.

﴿١﴾ حم <sup>١</sup> *Hā, Mīm:*

<sup>1</sup> The *sūrah* takes its name from the word *fuṣṣilat* (elaborated) in verse 3.

- تَنْزِيلٌ 2 A [gradually] sent down [revelation]  
 مِنَ الرَّحْمَنِ الرَّحِيمِ ① from the All-beneficent, the All-merciful,  
 كِتَابٌ فَصَّلَتْ آيَاتُهُ 3 [this is] a Book whose signs have been elaborated,  
 قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ② an Arabic Qur’ān, for a people who have knowledge,  
 بَشِيرًا وَنَذِيرًا 4 a bearer of good news and a warner.  
 فَأَعْرَضَ أَكْثَرُهُمْ ③ But most of them turn away [from it],  
 فَهُمْ لَا يَسْمَعُونَ ④ [and] so they do not listen.  
 وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ 5 They say, ‘Our hearts are in veils  
 مِمَّا تَدْعُونَا إِلَيْهِ [which shut them off] from what you invite us to,  
 وَفِي آذَانِنَا وَقْرٌ and there is a deafness in our ears,  
 وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ and there is a curtain between us and you.  
 فَأَعْمَلْ So act [as your faith requires];  
 إِنَّا عَمِلُونَ ⑤ we too are acting [according to our own].’  
 قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ 6 Say, ‘I am just a human being like you.  
 يُوحَىٰ إِلَيَّ It has been revealed to me  
 أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ that your God is the One God.  
 فَاسْتَقِيمُوا إِلَيْهِ So be steadfast toward Him  
 وَاسْتَغْفِرُوا and plead to Him for forgiveness.’  
 وَوَيْلٌ لِّلْمُشْرِكِينَ ⑥ And woe to the polytheists  
 الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ 7 —those who do not pay the *zakāt*  
 وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ⑦ and disbelieve in the Hereafter.  
 إِنَّ الَّذِينَ ءَامَنُوا 8 As for those who have faith  
 وَعَمِلُوا الصَّالِحَاتِ and do righteous deeds,  
 لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑧ there will be an everlasting reward for them.  
 قُلْ أَيَّنَّكُمْ لَتَكْفُرُونَ بِالَّذِي 9 Say, ‘Do you really disbelieve in Him who  
 خَلَقَ الْأَرْضَ created the earth  
 فِي يَوْمَيْنِ<sup>1</sup> in two days,<sup>1</sup>  
 وَتَجْعَلُونَ لَهُءَاثِدًا and ascribe partners to Him?  
 ذَلِكَ رَبُّ الْعَالَمِينَ ⑨ That is the Lord of all the worlds!’

<sup>1</sup> That is, in two epochs of time.

- 10 He set in it firm mountains [rising] above it,  
and blessed it and ordained therein  
its [various] means of sustenance  
in four days,  
alike for all the seekers [of the means of sustenance].
- 11 Then He turned to the heaven,  
and it was smoke,  
and He said to it and to the earth,  
'Come! Willingly or unwillingly!'  
They said, 'We come heartily.'
- 12 Then He set them up as seven heavens in two days,  
and revealed in each heaven its ordinance.<sup>1</sup>  
We have adorned the lowest heaven with lamps,  
and guarded them.<sup>2</sup>  
That is the ordaining of the All-mighty,  
the All-knowing.
- 13 But if they turn away,  
say, 'I warn you of a thunderbolt,  
like the thunderbolt of 'Ād and Thamūd.'
- 14 When the apostles came to them,  
before them and in their own time,<sup>3</sup>  
saying, 'Worship no one except Allah!'  
They said, 'Had our Lord wished,  
He would certainly have sent down angels [to us].  
We indeed disbelieve in what you have been sent with.'
- 15 As for [the people of] 'Ād,  
they acted arrogantly in the earth unduly,

<sup>1</sup> Or 'law.'<sup>2</sup> Cf. 37:6-7; 67:5.<sup>3</sup> That is, during the times of their forefathers and in their own time. Or 'from their front and behind,' that is, from all sides.

وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً  
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ  
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً

وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٦﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا

فِي أَيَّامٍ مَحْضَاتٍ

لِنَذِيقَهُمْ

عَذَابَ الْحِزْيِ

فِي الْحَيَاةِ الدُّنْيَا

وَلِعَذَابِ الْآخِرَةِ

أَحْزَى

وَهُمْ لَا يُنصَرُونَ ﴿١٧﴾

وَأَمَّا ثَمُودُ

فَهَدَيْنَاهُمْ

فَأَسْتَحَبُّوا الْعَمَىٰ عَلَىٰ الْهُدَىٰ

فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ

بِمَا كَانُوا يَكْسِبُونَ ﴿١٨﴾

وَجَحِينَا الَّذِينَ ءَامَنُوا

وَكَانُوا يَتَّقُونَ ﴿١٩﴾

وَيَوْمَ يُخْرِجُ أعدَاءُ اللَّهِ

إِلَى النَّارِ

فَهُمْ يُوزَعُونَ ﴿٢٠﴾

حَتَّىٰ إِذَا مَا جَاءُوهَا

شَهِدَ عَلَيْهِمْ سَمْعُهُمْ

وَأَبْصَرُهُمْ وَجُلُودُهُمْ

بِمَا كَانُوا يَعْمَلُونَ ﴿٢١﴾

وَقَالُوا لِجُلُودِهِمْ

لِمَ شَهِدْتُمْ عَلَيْنَا

قَالُوا أَنْطَقَنَا اللَّهُ

الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

and they said, ‘Who is more powerful than us?’

Did they not see that Allah, who created them,  
is more powerful than them?

They used to impugn Our signs;

16 so We unleashed upon them an icy gale

during ill-fated days,

that We might make them taste

the punishment of disgrace

in the life of the world.

Yet the punishment of the Hereafter is surely

more disgraceful,

and they will not be helped.

17 As for [the people of] Thamūd,

We guided them,

but they preferred blindness to guidance.

So the bolt of a humiliating punishment seized them

because of what they used to earn.

18 And We delivered those who had faith

and were Godwary.

19 The day when the enemies of Allah are marched out

toward the Fire,

and they shall be held in check.

20 When they come to it,

their hearing will bear witness against them

and their sight and their skins

concerning what they used to do.

21 They will say to their skins,

‘Why did you bear witness against us?’

They will say, ‘We were given speech by Allah,

who gave speech to all things.

- وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ  
وَالِيهِ تُرْجَعُونَ ﴿٢١﴾  
وَمَا كُنْتُمْ تَسْتَتِرُونَ 22  
أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ  
وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ  
وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ  
كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾  
وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ  
بِرَبِّكُمْ  
أَرَدْتُمْ أَنْ  
فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾  
فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ  
وَإِنْ يَسْتَعْتِبُوا  
فَمَا لَهُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ \*  
وَقَيَّضْنَا لَهُمْ قُرَنَاءَ 25  
فَرِيضُوا لَهُمْ  
مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ  
وَحَقَّ عَلَيْهِمُ الْقَوْلُ  
فِي أَمْرِ قَدْ خَلَتْ  
مِنْ قَبْلِهِمْ  
مِنَ الْجِنِّ وَالْإِنْسِ  
إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾  
وَقَالَ الَّذِينَ كَفَرُوا 26  
لَا تَسْمَعُوا هَذَا الْقُرْآنَ  
وَالْعَوَّاءَ فِيهِ  
لَعَلَّكُمْ تَعْلَبُونَ ﴿٢٦﴾
- He created you the first time,  
and to Him you are being brought back.  
You did not use to conceal yourselves  
lest your hearing should bear witness against you,  
or [for that matter] your sight, or your skin,  
but you thought that Allah did not know  
most of what you did.  
That misjudgment that you entertained  
about your Lord  
ruined you.  
So you became losers.’  
Should they be patient, the Fire is their abode;  
and should they seek to propitiate,  
they will not be redeemed.  
We have assigned them companions  
who make to seem decorous to them  
whatever is before them<sup>1</sup>  
and whatever is behind them,<sup>2</sup>  
and the word became due against them,<sup>3</sup>  
as it did against the nations that passed away  
before them  
of jinn and humans.  
They were indeed losers.  
The faithless say,  
‘Do not listen to this Qur’ān  
and hoot it down  
so that you may prevail [over the Apostle].’

<sup>1</sup> That is, their conduct in the life of the world.

<sup>2</sup> That is, concerning the Hereafter, or the legacy they leave behind.

<sup>3</sup> Cf. 7:18; 11:119; 17:16; 23:27; 27:82; 28:63; 32:13; 36:7, 70; 38:85; 41:25; 46:18.

- 27 We will surely make the faithless taste  
 a severe punishment,  
 and We will surely requite them  
 by the worst of what they used to do.
- 28 That is the requital of the enemies of Allah  
 —the Fire!  
 In it they will have an everlasting abode,  
 as a requital for their impugning Our signs.
- 29 The faithless will say, ‘Our Lord!  
 Show us those who led us astray  
 from among jinn and humans  
 so that we may trample them under our feet,  
 so that they may be among the lowermost!’
- 30 Indeed those who say, ‘Our Lord is Allah!’  
 and then remain steadfast,  
 the angels descend upon them,  
 [saying,] ‘Do not fear, nor be grieved!  
 Receive the good news of the paradise  
 which you have been promised.
- 31 We are your friends in the life of this world  
 and in the Hereafter,  
 and you will have in it whatever your souls desire,  
 and you will have in it whatever you ask for,  
 as a hospitality from One all-forgiving, all-merciful.’
- 32 Who has a better call  
 than him who summons to Allah  
 and acts righteously  
 and says, ‘Indeed I am one of the *muslims*?’
- 34 Good and evil [conduct] are not equal.<sup>1</sup>

<sup>1</sup> Or ‘virtue and vice are not equal.’

أَدْفَعِ بِأَلَّتِي هِيَ أَحْسَنُ

فَإِذَا الَّذِي

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ

كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾

وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا

وَمَا يُلْقِنَهَا

إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٦﴾

وَأَمَّا يَتَزَعَّتْكَ مِنَ الشَّيْطَانِ نَزْعٌ

فَاسْتَعِذْ بِاللَّهِ

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ

وَالشَّمْسُ وَالْقَمَرُ

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ

إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٨﴾

فَإِنْ أَسْتَكْبَرُوا

فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ

بِاللَّيْلِ وَالنَّهَارِ

وَهُمْ لَا يَسْتَمُونَ ﴿٣٩﴾

وَمِنْ آيَاتِهِ

أَنَّكَ تَرَى الْأَرْضَ خَسِيفَةً

فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ

أَهْتَزَّتْ وَرَبَّتْ

إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى

إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا

لَا يَخْفَوْنَ عَلَيْنَا

أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ

أَمْ مَنْ يَأْتِي آمِنًا

يَوْمَ الْقِيَامَةِ

Repel [evil] with what is best.

[If you do so,] behold, he

between whom and you was enmity,

will be as though he were a sympathetic friend.

35 But none is granted it except those who are patient,

and none is granted it

except the greatly endowed.

36 Should a temptation from Satan disturb you,

seek the protection of Allah.

Indeed He is the All-hearing, the All-knowing.

37 Among His signs are the night and the day,

and the sun and the moon.

Do not prostrate to the sun, nor to the moon,

but prostrate to Allah who created them,

if it is Him that you worship.

38 But if they disdain [the worship of Allah],

those who are near *your* Lord glorify Him

night and day,

and they are not wearied.

39 Among His signs

is that you see the earth desolate;

but when We send down water upon it,

it stirs and swells.

Indeed He who revives it is the reviver of the dead.

Indeed He has power over all things.

40 Indeed those who commit sacrilege in Our signs

are not hidden from Us.

Is someone who is cast in the Fire better off,

or someone who arrives safely

on the Day of Resurrection?



- 41 أَعْمَلُوا مَا شِئْتُمْ<sup>ط</sup>  
 إِنَّهُرَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾  
 Act as you wish;  
 indeed He sees best what you do.
- 42 إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ  
 لَمَّا جَاءَهُمْ  
 وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤٢﴾  
 لَا يَأْتِيهِ الْبَطْلُ  
 مِنْ بَيْنِ يَدَيْهِ  
 وَلَا مِنْ خَلْفِهِ  
 تَنْزِيلٌ  
 مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٣﴾  
 Indeed those who defy the Reminder  
 when it comes to them. . . .<sup>1</sup>  
 Indeed it is an august Book:  
 falsehood cannot approach it,  
 from before it  
 nor from behind it,  
 a [gradually] sent down [revelation]  
 from One all-wise, all-laudable.
- 43 مَا يُقَالُ لَكَ إِلَّا  
 مَا قَدْ قِيلَ  
 لِلرُّسُلِ مِنْ قَبْلِكَ  
 إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ  
 وَذُو عِقَابٍ أَلِيمٍ ﴿٤٤﴾  
 Nothing is said to *you* except  
 what has already been said [earlier]  
 to the apostles before *you*.  
 Indeed *your* Lord is forgiving  
 and One who metes out a painful retribution.
- 44 وَلَوْ جَعَلْنَاهُ قُرْآنًا  
 لَفَالَوْا  
 لَوْلَا فُصِّلَتْ آيَاتُهُ  
 ءَأَعْجَمِيٌّ  
 وَعَرَبِيٌّ  
 قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى  
 وَشِفَاءٌ  
 وَالَّذِينَ لَا يُؤْمِنُونَ  
 فِي آذَانِهِمْ وَقْرٌ  
 وَهُوَ عَلَيْهِمْ عَمًى  
 Had We made it a non-Arabic<sup>2</sup> Qur’ān,  
 they<sup>3</sup> would have surely said,  
 ‘Why have not its signs been articulated?’  
 ‘What! A non-Arabian [scripture]<sup>4</sup>  
 and an Arabian [prophet]!?’  
*Say*, ‘For those who have faith, it is a guidance  
 and healing;  
 but as for those who are faithless,  
 there is a deafness in their ears  
 and it is lost to their sight.’

<sup>1</sup> Ellipsis. The phrase omitted, considering the context, is, ‘will face a severe punishment.’

<sup>2</sup> Or ‘a barbaric Qur’ān;’ that is, in a language other than articulate literary Arabic.

<sup>3</sup> That is, the Arabs.

<sup>4</sup> Or ‘a barbaric scripture.’

- أُولَئِكَ يُنَادَوْنَ  
 مِنْ مَكَانٍ بَعِيدٍ ﴿٤٥﴾  
 وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ  
 فَأَخْتَلَفَ فِيهِ  
 وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
 لَقُضِيَ بَيْنَهُمْ  
 وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٦﴾  
 مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ  
 وَمَنْ أَسَاءَ فَعَلَيْهَا  
 وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ ﴿٤٧﴾ \*
- They are [as if they were] called  
 from a distant place.  
 45 Certainly We gave Moses the Book,  
 but differences arose about it;  
 and were it not for a prior decree of *your* Lord,  
 judgement would have been made between them,  
 for they are indeed in grave doubt concerning it.  
 46 Whoever acts righteously, it is for his own soul,  
 and whoever does evil, it is to its detriment,  
 and *your* Lord is not tyrannical to the servants.

[PART 25]

- إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ  
 وَمَا تَخْرُجُ مِنْ تَمَرَاتٍ مِنْ أَكْمَامِهَا  
 وَمَا تَحْمِلُ مِنْ أُنثَى وَلَا تَضَعُ  
 إِلَّا بِعِلْمِهِ  
 وَيَوْمَ يُنَادِيهِمْ  
 أَئِنَّ شَرْكَاءِى  
 قَالُوا ءَاذَنْتَكَ  
 مَا مِنَّا مِنْ شَهِيدٍ ﴿٤٨﴾  
 وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ  
 وَظَنُّوا مَا لَهُمْ مِنْ مَحِيصٍ ﴿٤٩﴾  
 لَا يَسْعَمُ إِلَّا نَسْنُ مِنْ دُعَاءِ الْخَيْرِ  
 وَإِنْ مَسَّهُ الشَّرُّ  
 فَيَعْوِسُ فَنُوطٌ ﴿٥٠﴾  
 وَإِنْ أَدَقْنَاهُ رَحْمَةً مِنَّا  
 مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ  
 لَيَقُولَنَّ  
 هَذَا لِي  
 وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً  
 وَإِنْ رُجِعْتُ إِلَىٰ رَبِّي
- 47 On Him devolves the knowledge of the Hour,  
 and no fruit emerges from its covering  
 and no female conceives or delivers  
 except with His knowledge.  
 On the day when He will call out to them,  
 ‘Where are My partners?’  
 They will say, ‘We have appraised You  
 that there is no witness amongst us.’  
 48 What they used to invoke before has forsaken them,  
 and they know there is no escape for them.  
 49 Man is never wearied of supplicating for good,  
 and should any ill befall him,  
 he becomes hopeless, despondent.  
 50 And if We let him have a taste of Our mercy  
 after distress has befallen him,  
 he will surely say,  
 ‘This is my due!  
 I do not think the Hour will ever set in,  
 and in case I am returned to my Lord,

إِنَّ لِي عِنْدَهُ لَلْحَسَنَىٰ  
 فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا  
 بِمَا عَمِلُوا  
 وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥١﴾  
 وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ  
 أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ  
 وَإِذَا مَسَّهُ الشَّرُّ  
 فَذُو دُعَاءٍ عَرِيضٍ ﴿٥٢﴾

I will indeed have the best [reward] with Him.’  
 But We will surely inform the faithless  
 about what they have done,  
 and will surely make them taste a harsh punishment.  
 51 When We bless man,  
 he is disregardful and turns aside;  
 but when an ill befalls him,  
 he makes protracted supplications.

قُلْ أَرَأَيْتُمْ  
 إِنْ كَانَ مِنَ عِنْدِ اللَّهِ  
 ثُمَّ كَفَرْتُمْ بِهِ  
 مَنْ أَضَلُّ مِمَّنْ هُوَ  
 فِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾  
 سَنُرِيهِمْ آيَاتِنَا  
 فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ  
 حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ  
 أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ  
 عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٤﴾  
 أَلَا إِنَّهُمْ فِي مَرِيبَةٍ  
 مِّنْ لِّقَاءِ رَبِّهِمْ  
 أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٥﴾

52 Say, ‘Tell me,  
 if it is from Allah  
 and you disbelieve in it,  
 who will be more astray than someone who is  
 in extreme defiance.’  
 53 Soon We shall show them Our signs  
 in the horizons and in their own souls  
 until it becomes clear to them that He is the Real.<sup>1</sup>  
 Is it not sufficient that *your* Lord  
 is witness to all things?  
 54 Look! They are indeed in doubt  
 about the encounter with their Lord!  
 Look! He indeed comprehends all things!

## سُورَةُ الشُّورَى

## 42. SŪRAT AL-SHŪRĀ<sup>2</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

<sup>1</sup> Or ‘until it becomes clear to them that it [i.e. the Qur’ān, or Islam] (or he) [i.e. the Apostle] is the truth.’

<sup>2</sup> The *sūrah* takes its name from verse 38 concerning *shūrā* (counsel).

- 1 *Hā, Mīm,*  
 2 *'Ayn, Sīn, Qāf.*  
 3 Thus does He reveal to *you*  
 and to those who were before *you*,  
 Allah, the All-mighty, the All-wise:  
 4 to Him belongs whatever is in the heavens  
 and whatever is in the earth,  
 and He is the All-exalted, the All-supreme.  
 5 The heavens are about to be rent apart  
 from above them,  
 while the angels celebrate the praise of their Lord  
 and plead for forgiveness for those on the earth.  
 Look! Allah is indeed the All-forgiving, the All-merciful!  
 6 As for those who have taken guardians besides Him,  
 Allah is watchful over them,  
 and it is not *your* duty to watch over them.  
 7 Thus have We revealed to *you* an Arabic Qur'ān  
 that *you* may warn  
 [the people of] the Mother of the Towns<sup>1</sup>  
 and those around it,  
 and warn [them] of the Day of Gathering,<sup>2</sup>  
 in which there is no doubt,  
 [whereupon] a part [of mankind] will be in paradise  
 and a part will be in the Blaze.  
 8 Had Allah wished,  
 He would have surely made them one community;  
 but He admits whomever He wishes  
 into His mercy,

<sup>1</sup> That is, the city of Makkah.

<sup>2</sup> Cf. 64:9.

- وَالظَّالِمُونَ  
 مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٩﴾  
 9 Have they taken guardians besides Him?  
 فَاللَّهُ هُوَ الْوَلِيُّ  
 وَهُوَ يُحْيِي الْمَوْتَىٰ  
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾  
 10 Whatever thing you may differ about,  
 وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ  
 فَحُكْمُهُ إِلَى اللَّهِ  
 ذَلِكُمْ اللَّهُ رَبِّي  
 عَلَيْهِ تَوَكَّلْتُ  
 وَإِلَيْهِ أُنِيبُ ﴿١١﴾  
 11 The originator of the heavens and the earth,  
 فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ  
 جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
 وَمِنَ الْأَنْعَامِ أَزْوَاجًا  
 يَذُرُّكُمْ فِيهِ  
 لَيْسَ كَمِثْلِهِ شَيْءٌ  
 وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٢﴾  
 12 To Him belong the keys of the heavens and the earth:  
 لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ  
 يَبْسُطُ الرِّزْقَ  
 لِمَنْ يَشَاءُ  
 وَيَقْدِرُ  
 إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٣﴾ \*
- and the wrongdoers  
 do not have any guardian or helper.  
 [Say,] 'It is Allah who is the Guardian,  
 and He revives the dead,  
 and He has power over all things.  
 That is Allah, my Lord.  
 In Him I have put my trust,  
 and to Him I turn penitently.  
 He made for you mates from your own selves,  
 and mates of the cattle,  
 by which means He multiplies you.  
 Nothing is like Him,<sup>1</sup>  
 and He is the All-hearing, the All-seeing.  
 He expands the provision  
 for whomever He wishes,  
 and tightens it [for whomever He wishes].  
 Indeed He has knowledge of all things.'
- 13 He has prescribed for you the religion  
 which He had enjoined upon Noah  
 and which We have [also] revealed to *you*,  
 and which We had enjoined upon Abraham,  
 Moses and Jesus,

<sup>1</sup> In case the *kāf* in *ka-mithlihi* is not taken as redundant, the meaning will be, 'There is nothing like His likeness.'

<p>أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَخْتِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٤﴾ وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغِيًّا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٥﴾ فَلِدَاكَ فَادْعُ وَأَسْتَقِمَّ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَاَمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلِكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَالِيهِ الْمَصِيرُ ﴿١٦﴾ وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ</p>	<p>declaring, ‘Maintain the religion, and do not be divided in it.’ Hard on the polytheists is that to which <i>you</i> summon them. Allah chooses for it<sup>1</sup> whomever He wishes and He guides to it<sup>2</sup> whomever returns penitently. 14 They did not divide [into sects] except after the knowledge had come to them, out of envy among themselves; and were it not for a prior decree of <i>your</i> Lord [granting them reprieve] until a specified time, decision would have been made between them. Indeed those who were made heirs to the Book after them are surely in grave doubt concerning it. 15 So <i>summon</i> to this [unity of religion], and <i>be</i> steadfast, just as <i>you</i> have been commanded, and <i>do not follow</i> their desires, and <i>say</i>, ‘I believe in whatever Book Allah has sent down. I have been commanded to do justice among you. Allah is our Lord and your Lord. Our deeds belong to us and your deeds belong to you. There is no argument between us and you. Allah will bring us together and toward Him is the destination.’ 16 Those who argue concerning Allah,</p>
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<sup>1</sup> Or ‘for Himself.’

<sup>2</sup> Or ‘to Himself.’

- مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ  
 حُجَّتْهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ  
 وَعَلَيْهِمْ غَضَبٌ  
 وَلَهُمْ عَذَابٌ شَدِيدٌ ﴿١٧﴾  
 اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ  
 بِالْحَقِّ  
 وَالْمِيزَانَ  
 وَمَا يُدْرِيكَ  
 لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٨﴾  
 يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا  
 وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا  
 وَيَعْلَمُونَ أَنَّهَا الْحَقُّ  
 أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ  
 لَفِي ضَلَالٍ بَعِيدٍ ﴿١٩﴾  
 اللَّهُ لَطِيفٌ بِعِبَادِهِ  
 يَرْزُقُ مَنْ يَشَاءُ  
 وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿٢٠﴾  
 مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ  
 نَزِدْ لَهُ فِي حَرْثِهِ  
 وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا  
 نُؤْتِهِ مِنْهَا  
 وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢١﴾  
 أَمْ لَهُمْ شُرَكَاءُ  
 شَرَعُوا لَهُمْ مِنَ الدِّينِ  
 مَا لَمْ يَأْذُنْ بِهِ اللَّهُ  
 وَلَوْلَا كَلِمَةُ الْفَصْلِ  
 لَفُضِيَ بَيْنَهُمْ
- after His call has been answered,  
 their argument stands refuted with their Lord,  
 and upon them shall be [His] wrath,  
 and there is a severe punishment for them.  
 17 It is Allah who has sent down the Book  
 with the truth  
 and [He has sent down] the Balance.  
 What do you know  
 —maybe the Hour is near!  
 18 Those who do not believe in it ask [*you*] to hasten it,  
 but those who have faith are apprehensive of it,  
 and know that it is true.  
 Look! Indeed those who are in doubt about the Hour<sup>1</sup>  
 are surely in extreme error!  
 19 Allah is all-attentive to His servants.  
 He provides for whomever He wishes,  
 and He is the All-strong, the All-mighty.  
 20 Whoever desires the tillage of the Hereafter,  
 We will enhance for him his tillage,  
 and whoever desires the tillage of the world,  
 We will give it to him,  
 but he will have no share in the Hereafter.  
 21 Do they have partners [besides Allah]  
 who have ordained for them a religion  
 which has not been permitted by Allah?  
 Had it not been for the conclusive word,<sup>2</sup>  
 decision would have been made between them.

<sup>1</sup> Or 'dispute the Hour.'

<sup>2</sup> Or 'the final word.' That is, Allah's promise to provide the faithless and to grant them a respite before retribution. See 2:36, 126; 9:68-69; 15:3; 31:23-24.

- وَإِنَّ الظَّالِمِينَ لَهُمْ  
عَذَابٌ أَلِيمٌ ﴿٢١﴾  
تَرَى الظَّالِمِينَ 22 *You* will see the wrongdoers  
مُشْفِقِينَ ۖ مِمَّا كَسَبُوا  
وَهُوَ وَاقِعٌ بِهِمْ  
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فِي رَوْضَاتِ الْجَنَّاتِ  
لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ  
ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾  
ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ 23 *That* is the good news Allah gives  
عِبَادَهُ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ  
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا  
إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ  
وَمَنْ يَفْرَفْ حَسَنَةً  
نَّزِدْ لَهُ فِيهَا حُسْنًا  
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾  
أَمْ يَقُولُونَ 24 *Do* they say,  
أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
فَإِنْ يَشَأِ اللَّهُ  
تَخْتِمَ عَلَىٰ قَلْبِكَ  
وَيَمْحُ اللَّهُ الْبَاطِلَ  
وَيُخَيِّقُ الْحَقَّ بِكَلِمَاتِهِ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾  
وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ 25 *It* is He who accepts the repentance  
عَنْ عِبَادِهِ  
وَيَعْفُوا عَنِ السَّيِّئَاتِ  
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾  
وَأَنَّهُ يَجِيبُ الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ 26 *And* He answers those who have faith  
and do righteous deeds

For the wrongdoers there is indeed  
a painful punishment.

*You* will see the wrongdoers  
apprehensive because of what they have earned,  
while it is about to befall them;  
but those who have faith and do righteous deeds  
will be in the gardens of paradise:  
they will have whatever they wish near their Lord.  
That is the greatest grace.

*That* is the good news Allah gives  
to His servants who have faith  
and do righteous deeds!  
*Say*, ‘I do not ask you any reward for it  
except love of [my] relatives.’  
Whoever performs a good deed,  
We shall enhance for him its goodness.  
Indeed Allah is all-forgiving, all-appreciative.

*Do* they say,  
‘He has fabricated a lie against Allah?’  
If so, should Allah wish  
He would set a seal on *your* heart,  
and Allah will efface the falsehood  
and confirm the truth with His words.  
Indeed He knows well what is in the breasts.

*It* is He who accepts the repentance  
of His servants,  
and excuses their misdeeds  
and knows what you do.

*And* He answers those who have faith  
and do righteous deeds



- بِمَا كَسَبُوا  
 وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٥﴾  
 35 Let those who dispute Our signs know  
 that there is no escape for them.  
 مَا لَهُمْ مِنْ مَّحِصٍ ﴿٣٦﴾  
 36 Whatever you have been given  
 are the wares of the life of this world,  
 فَمَتَّعَ الْحَيَاةَ الدُّنْيَا  
 وَمَا عِنْدَ اللَّهِ خَيْرٌ  
 وَأَبْقَى  
 لِلَّذِينَ ءَامَنُوا  
 وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٧﴾  
 37 —Those who avoid major sins  
 and indecencies,  
 وَالَّذِينَ سَخَّتْ بَنُونَ الْإِثْمِ  
 وَالْفَوَاحِشَ  
 وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٨﴾  
 38 those who answer their Lord,  
 وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ  
 وَأَقَامُوا الصَّلَاةَ  
 وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ  
 وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾  
 39 those who, when visited by aggression,  
 وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ  
 هُمْ يَنْتَصِرُونَ ﴿٤٠﴾  
 40 The requital of evil is an evil like it.  
 وَمَنْ عَفَا وَأَصْلَحَ  
 فَأَجْرُهُ عَلَى اللَّهِ  
 إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾  
 41 As for those who retaliate after being wronged,  
 وَلَمَنْ آتَتْهُمُ بَغْيٌ  
 فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤٢﴾  
 42 The blame lies only upon those who  
 wrong the people  
 وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
 أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٣﴾

<sup>1</sup> That is, those who are on the ships.

- وَلَمَن صَبَرَ وَغَفَرَ 43 As for him who endures patiently and forgives  
 —that is indeed the steadiest of courses.  
 إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ ﴿٤٣﴾
- وَمَن يُضَلِّلِ اللَّهُ 44 Whomever Allah leads astray  
 has no guardian apart from Him.  
 فَمَا لَهُ مِن وَّلِيٍّ مِّنْ بَعْدِهِ ۗ  
 وَتَرَى الظَّالِمِينَ  
 لَمَّا رَأَوْا الْعَذَابَ  
 يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلِ ﴿٤٤﴾
- وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا 45 *You* will see them being exposed to it,  
 humbled by abasement,  
 خٰشِعِينَ مِنَ الذُّلِّ  
 يَنْظُرُونَ مِّن طَرَفٍ خَفِيٍّ  
 وَقَالَ الَّذِينَ ءَامَنُوا  
 إِنَّ الْخٰسِرِينَ الَّذِينَ  
 خَسِرُوا أَنفُسَهُمْ وَأَهْلِيَهُمْ  
 يَوْمَ الْقِيٰمَةِ  
 أَلَا  
 إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾
- وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ 46 They have no guardians to help them  
 besides Allah.  
 مِّن دُونِ اللَّهِ  
 وَمَن يُضَلِّلِ اللَّهُ  
 فَمَا لَهُ مِن سَبِيلٍ ﴿٤٦﴾
- أَسْتَجِيبُوا لِرَبِّكُمْ 47 Answer your Lord  
 before there comes a day  
 مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
 لَا مَرَدَّ لَهُ مِّنَ اللَّهِ  
 مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ  
 وَمَا لَكُمْ مِّن نَّكَيرٍ ﴿٤٧﴾
- فَإِن أَعْرَضُوا 48 But if they disregard [*your* warnings],  
 We have not sent *you* as a keeper over them.  
 فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا  
 إِذْ عَلَيْكَ إِلَّا أَلْبَلَغُ  
 وَإِنَّا إِذَا أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً

- فَرِحَ بِهَا ۖ  
 وَإِنْ تُصِيبِهِمْ سَيِّئَةٌ  
 بِمَا قَدَّمَتْ أَيْدِيهِمْ  
 فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٩﴾  
 49 To Allah belongs the kingdom of the heavens  
 and the earth.  
 He creates whatever He wishes;  
 He gives females to whomever He wishes,  
 and gives males to whomever He wishes,  
 or He combines them males and females,  
 and makes sterile whomever He wishes.  
 Indeed He is all-knowing, all-powerful.
- يَهَبُ لِمَنْ يَشَاءُ إِنثًا  
 وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٥٠﴾  
 50 أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا  
 وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا  
 إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥١﴾  
 51 It is not [possible] for any human  
 that Allah should speak to him<sup>1</sup>  
 except through revelation  
 or from behind a curtain,<sup>2</sup>  
 or send a messenger<sup>3</sup> who reveals by His permission  
 whatever He wishes.  
 Indeed He is all-exalted, all-wise.
- وَمَا كَانَ لِبَشَرٍ  
 أَنْ يُكَلِّمَهُ اللَّهُ  
 إِلَّا وَحْيًا  
 أَوْ مِنْ وَرَائِ حِجَابٍ  
 أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ  
 مَا يَشَاءُ ﴿٥٢﴾  
 52 إِنَّهُ عَلَىٰ حَكِيمٍ  
 وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ  
 رُوحًا مِّنْ أَمْرِنَا  
 مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
 وَلَا الْإِيمَانُ  
 وَلَكِنْ جَعَلْنَاهُ نُورًا  
 نَهْدِي بِهِ  
 مَن نَّشَاءُ مِنْ عِبَادِنَا  
 وَإِنَّكَ لَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٣﴾

<sup>1</sup> Or 'it does not behoove any human that Allah should speak to him.'

<sup>2</sup> As from a tree, as in the case of Moses (ع).  
<sup>3</sup> That is, an angel.

صِرَاطِ اللَّهِ 53 the path of Allah,  
 الَّذِي لَهُ مَا فِي السَّمَوَاتِ to whom belongs whatever is in the heavens  
 وَمَا فِي الْأَرْضِ and whatever is in the earth.  
 أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ 54 Look! To Allah do all matters return!

## سُورَةُ الزُّكْرُوفِ

43. SŪRAT AL-ZUKHRUF<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

حَم 1 *Hā, Mīm.*  
 وَالْكِتَابِ الْمُبِينِ 2 By the Manifest Book:  
 إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا 3 We have made it an Arabic Qur'an  
 لَعَلَّكُمْ تَعْقِلُونَ 4 so that you may apply reason,  
 وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا 4 and indeed it is with Us in the Mother Book  
 لَعَلَّ حَكِيمٌ 4 [and it is] surely sublime and wise.  
 أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ 5 Shall We withhold the Reminder from you  
 صَفْحًا unconcernedly,  
 أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ 6 because you are a profligate lot?  
 وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ 6 How many a prophet We have sent  
 فِي الْأَوَّلِينَ 6 to the ancients!  
 وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ 7 There did not come to them any prophet  
 إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ 7 but that they used to deride him.  
 فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا 8 So We destroyed those who were stronger than these,<sup>2</sup>  
 وَمَصَّىٰ مَثَلُ الْأَوَّلِينَ 8 and the example of the ancients has passed.  
 وَإِنْ سَأَلْتَهُمْ 9 If you ask them,  
 مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ 9 'Who created the heavens and the earth?'  
 لَيَقُولُنَّ they will surely say,

<sup>1</sup> The *sūrah* takes its name from the word *zukhruf* in verse 35.

<sup>2</sup> That is, the Arab polytheists.

- خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿١٠﴾  
 10 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا  
 وَجَعَلَ لَكُمْ فِيهَا سُبُلًا  
 لَعَلَّكُمْ تَهْتَدُونَ ﴿١١﴾  
 11 وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً  
 بِقَدَرٍ  
 فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا  
 كَذَلِكَ نُخْرِجُوهَا ﴿١٢﴾  
 12 وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا  
 وَجَعَلَ لَكُم مِّنَ الْفَلَكَ  
 وَالْأَنْعَامِ  
 مَا تَرَكِبُونَ ﴿١٣﴾  
 13 لِيَسْتَوُوا عَلَى ظُهُورِهِ  
 ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ  
 إِذَا اسْتَوَيْتُمْ عَلَيْهِ  
 وَتَقُولُوا  
 سُبْحَانَ الَّذِي  
 سَخَّرَ لَنَا هَذَا  
 وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٤﴾  
 14 وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ
- ‘The All-mighty, the All-knowing created them.’  
 He, who made the earth a cradle for you  
 and made in it ways for you,  
 so that you may be guided [to your destinations],  
 and who sent down water from the sky  
 in a measured manner,  
 and We revived with it a dead country.  
 (Likewise you [too] shall be raised [from the dead].)  
 And who created all the kinds<sup>1</sup>  
 and made for you the ships  
 and the cattle  
 such as you ride,  
 that you may sit on their backs,  
 then remember the blessing of your Lord  
 when you are settled on them,  
 and say,  
 ‘Immaculate is He  
 who has disposed this for us,  
 and we [by ourselves] were no match for it.  
 Indeed we shall return to our Lord.’
- وَجَعَلُوا لَهُ 15 They ascribe to Him  
 مِنْ عِبَادِهِ جُزْءًا  
 إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٦﴾  
 16 أَمْ آتَخَذَ مِمَّا يَخْلُقُ بَنَاتٍ  
 وَأَصْفَنَكُمْ بِالْبَنِينَ ﴿١٧﴾  
 17 وَإِذَا بُشِّرَ أَحَدُهُمْ  
 بِمَا صَرَبَ لِلرَّحْمَنِ مَثَلًا

<sup>1</sup> Or, ‘all the pairs.’<sup>2</sup> Lit.: ‘They assign to Him a portion from among His servants.’

- ظَلَّ وَجْهَهُ مُسْوَدًّا  
 وَهُوَ كَظِيمٌ ﴿١٨﴾  
 18 أَوْ مَنْ يُنَشَّؤُا فِي الْحَلِيَّةِ  
 وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٩﴾  
 19 وَجَعَلُوا الْمَلَائِكَةَ  
 الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ  
 إِنثَاءً  
 أَشْهَدُوا خَلْقَهُمْ  
 سَتُكْتَبُ شَهَادَتُهُمْ  
 وَيُسْتَأْذَنُ ﴿٢٠﴾  
 20 وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ  
 مَا عَبَدْنَاهُمْ  
 مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ  
 إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢١﴾  
 21 أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ  
 فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢٢﴾  
 22 بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا  
 عَلَىٰ أُمَّةٍ  
 وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٢٣﴾  
 23 وَكَذَلِكَ مَا أَرْسَلْنَا  
 مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ  
 إِلَّا قَالَ مُتْرَفُوهَا  
 إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ  
 وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٤﴾  
 24 قُلْ أَوْلَوْا جِئْتُكُمْ  
 بِأَهْدَىٰ مِمَّا وَجَدْتُمْ  
 عَلَيْهِ آبَاءَكُمْ  
 قَالُوا
- his face becomes darkened<sup>1</sup>  
 and he chokes with suppressed agony, [and says]  
 ‘What! One who is brought up amid ornaments  
 and is inconspicuous in contests?’  
 And they have made the angels  
 —who are servants of the All-beneficent—  
 females.  
 Were they witness to their creation?  
 Their testimony will be written down  
 and they shall be questioned.  
 They say, ‘Had the All-beneficent wished,  
 we would not have worshipped them.’<sup>2</sup>  
 They do not have any knowledge of that,  
 and they do nothing but surmise.  
 Did We give them a Book before this,  
 so that they are holding fast to it?  
 Rather they say, ‘We found our fathers  
 following a creed,  
 and we are indeed guided in their footsteps.’  
 And so it has been that We did not send  
 any warner to a town before you,  
 without its affluent ones saying,  
 ‘We found our fathers following a creed  
 and we are indeed following in their footsteps.’  
 He would say, ‘What! Even if I bring you  
 a better guidance than what you found  
 your fathers following?!’  
 They would say,

<sup>1</sup> That is, when he is brought the news of the birth of a daughter.

<sup>2</sup> That is, the gods worshiped by the polytheists. Cf. 16:35.

- إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٤٤﴾  
فَأَنْتَقِمْنَا مِنْهُمْ 25 Thereupon We took vengeance on them;  
فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٤٥﴾ so *observe* how was the fate of the deniers.
- وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ 26 When Abraham said to his father and his people,  
إِنِّي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٤٦﴾ 'I repudiate what you worship,  
إِلَّا الَّذِي فَطَرَنِي 27 excepting Him who originated me;  
فَإِنَّهُ سَيَهْدِينِ ﴿٤٧﴾ indeed He will guide me.'  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً 28 And He made it<sup>1</sup> a lasting word  
فِي عَقِبِهِ among his posterity  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ so that they may come back [to the right path].  
بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ 29 Rather I provided for these<sup>2</sup> and their fathers  
حَتَّىٰ جَاءَهُمُ الْحَقُّ until there came to them the truth  
وَرَسُولٌ مُّبِينٌ ﴿٤٩﴾ and a manifest apostle.  
وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا 30 But when the truth came to them, they said,  
هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٥٠﴾ 'This is magic, and we indeed disbelieve in it.'  
وَقَالُوا لَوْلَا نَزَّلَ هَذَا الْقُرْآنُ 31 And they said, 'Why was not this Qur'ān sent down  
عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ to some great man from the two cities?'<sup>3</sup>  
أَهْمٌ يَقْسِمُونَ رَحْمَتَ رَبِّكَ 32 Is it they who dispense the mercy of *your* Lord?  
خَنَ قَسَمْنَا بَيْنَهُمْ It is We who have dispensed among them  
مَعِيشَتِهِمْ فِي الْحَيَاةِ الدُّنْيَا their livelihood in the present life,  
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ and raised some of them above others in rank,  
لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا so that some may take others into service,  
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥١﴾ and *your* Lord's mercy is better than what they amass.  
وَلَوْلَا أَن يَكُونَ النَّاسُ 33 Were it not [for the danger] that mankind would be

<sup>1</sup> That is, the word of *tawhīd*, 'There is no god except Allah,' the monotheistic creed of Abraham, or, in accordance with the traditions of the Imams Muḥammad al-Bāqir and Ja'far al-Ṣādiq (ع) Abraham's imamate (cf. 2:124; *Tafsīr al-Ṣāfi, Majma' al-Bayān*).

<sup>2</sup> That is, the Arabs.

<sup>3</sup> That is, Makkah and Madinah, which were the two major towns of Arabia at that time.

- أُمَّةً وَاحِدَةً<sup>1</sup> one community,<sup>1</sup>  
لَجَعَلْنَا We would have surely made  
لِمَنْ يَكْفُرْ بِالرَّحْمَنِ for those who defy the All-beneficent,  
لِيُؤْتِيَهُمْ سُقْفًا مِّنْ فِضَّةٍ silver roofs for their houses  
وَمَعَارِجَ عَلَيَّهَا يَظْهَرُونَ<sup>2</sup> and [silver] stairways by which they ascend;  
وَلِبُيُوتِهِمْ أَبْوَابًا<sup>3</sup> 34 and [silver] doors for their houses  
وَسُرُرًا عَلَيَّهَا يَتَّكِفُونَ<sup>4</sup> and [silver] couches on which they recline;  
وَزُخْرَفًا<sup>5</sup> 35 and ornaments of gold;<sup>2</sup>  
وَإِنْ كُلُّ ذَلِكَ لَمَّا yet all that would be nothing but  
مَتَاعُ الْحَيَاةِ الدُّنْيَا the wares of the life of this world,  
وَالْآخِرَةُ عِنْدَ رَبِّكَ and the Hereafter near *your* Lord is  
لِلْمُتَّقِينَ<sup>5</sup> for the Godwary.  
وَمَنْ يَعْشُ عَنْ<sup>3</sup> 36 Whoever turns a blind eye to<sup>3</sup>  
ذِكْرَ الرَّحْمَنِ the remembrance of the All-beneficent,  
نُقِضْ لَهُ شَيْطَانًا We assign him a devil  
فَهُوَ لَهُ قَرِينٌ<sup>4</sup> who remains his companion.  
وَأَنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ<sup>4</sup> 37 Indeed they<sup>4</sup> bar them from the way  
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ while they suppose that they are [rightly] guided.  
حَتَّىٰ إِذَا جَاءَنَا قَالَ<sup>5</sup> 38 When he comes to Us, he will say,  
يَنَالِيَتْ بَيْنِي وَبَيْنَكَ ‘I wish there had been between me and you  
بُعْدَ الْمَشْرِقَيْنِ the distance between east and west!  
فَبِئْسَ الْقَرِينُ!’ What an evil companion [are you]!’  
وَلَنْ يَنْفَعَكُمُ الْيَوْمَ<sup>5</sup> 39 ‘Today that<sup>5</sup> will be of no avail to you.  
إِذْ ظَلَمْتُمْ As you did wrong,  
أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ<sup>5</sup> so will you share in the punishment.’  
أَفَأَنْتُمْ تُسْمِعُ الصُّمَّ 40 Can *you*, then, make the deaf hear

<sup>1</sup> That is, a monolithic community of people without faith.

<sup>2</sup> Or ‘houses embellished with gold.’

<sup>3</sup> Or ‘whoever shuns.’

<sup>4</sup> That is, the devils.

<sup>5</sup> That is, ‘your desire to keep away from your evil companion.’

- أَوْ تَهْدِي أَلْعَمَى  
 وَمَنْ كَانَتْ فِي ضَلَالٍ مُبِينٍ ﴿٤١﴾  
 فَلِمَا نَذَرْهُمْ بِكَ 41 Either We shall take *you* away  
 فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤٢﴾  
 وَأَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ 42 or We shall show *you* what We have promised them,  
 فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ ﴿٤٣﴾  
 فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ 43 So *hold fast* to what has been revealed to *you*.  
 إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٤﴾  
 وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ 44 Indeed it is a reminder for *you* and for *your* people,  
 وَسَوْفَ تُسْأَلُونَ ﴿٤٥﴾  
 وَسْأَلُ 45 *Ask*  
 مَن أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا 46 those of Our apostles We have sent before *you*.<sup>1</sup>  
 أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً 47 Did We set up any gods besides the All-beneficent  
 يُعْبَدُونَ ﴿٤٦﴾  
 وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا 46 Certainly We sent Moses with Our signs  
 إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ 47 to Pharaoh and his elite.  
 فَقَالَ إِنِّي رَسُولُ 48 He said, 'I am indeed an apostle  
 رَبِّ الْعَالَمِينَ ﴿٤٧﴾  
 رَبِّ الْعَالَمِينَ 47 of the Lord of all the worlds.'  
 فَجَاءَهُمْ بِآيَاتِنَا 47 But when he brought them Our signs,  
 إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٨﴾  
 وَمَا نُرِيهِمْ مِنْ آيَةٍ 48 And We did not show them a sign  
 إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا 48 but it was greater than the other,  
 وَأَخَذْنَاهُمْ بِالْعَذَابِ 49 and We seized them with punishment  
 لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٩﴾  
 وَقَالُوا يَا أَيُّهَا السَّاحِرُ 49 They would say, 'O magician!  
 آدَعُ لَنَا رَبَّكَ 49 Invoke your Lord for us  
 بِمَا عَاهَدَ عَلَيْكَ 49 by the covenant He has made with you.  
 إِنَّا لَمُهْتَدُونَ ﴿٥٠﴾ 49 We will indeed be guided.'

<sup>1</sup> That is, during the cosmic journey of the Prophet (see 17:1, 53:8-18).

- فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ 50 But when We lifted the punishment from them,  
 إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾ behold, they would break their pledge.
- وَتَادَى فِرْعَوْنُ فِي قَوْمِهِ 51 And Pharaoh proclaimed amongst his people.  
 قَالَ يَنْقُومِ He said, 'O my people!  
 أَلَيْسَ لِي مُلْكُ مِصْرَ Does not the kingdom of Egypt belong to me  
 وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي and these rivers that run at my feet?  
 أَفَلَا تُبْصِرُونَ ﴿٥١﴾ Do you not perceive?
- أَمْ أَرَأَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ 52 Am I not better than this humble<sup>1</sup> one  
 وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ who cannot even speak clearly?
- فَلَوْلَا أَلْقَى عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ 53 Why have no bracelets of gold been cast upon him,  
 أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّنِينَ ﴿٥٣﴾ nor have the angels come with him as escorts?'
- فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ 54 So he misled his people and they obeyed him.  
 إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ Indeed they were a transgressing lot.
- فَلَمَّا آسَفُونَا 55 So when they roused Our wrath,  
 أَنْتَقَمْنَا مِنْهُمْ We took vengeance on them  
 فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ and drowned them all.
- فَجَعَلْنَاهُمْ سَلَفًا 56 Thus We made them the vanguard<sup>2</sup>  
 وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾ \* and an example for posterity.
- وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا 57 When the Son of Mary was cited as an example,  
 إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ behold, *your* people raise an outcry.<sup>3</sup>
- وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ 58 They say, 'Are our gods better or he?'  
 مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا They only cite him to *you* for the sake of contention.  
 بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ Rather they are a contentious lot.
- إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ 59 He was just a servant whom We had blessed

<sup>1</sup> Or 'vile.'

<sup>2</sup> That is, of those who enter hell.

<sup>3</sup> Or 'laughed at it.' (*Ma'ānī al-akhbār*, p. 220) Or 'turn away,' in accordance with an alternate reading (*yaṣuddūn* instead of *yaṣiddūn*) narrated from many authorities. (*Mu'jam al-Qirā'āt al-Qur'āniyyah*, vol. 6, p. 121)

- وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٦٠﴾  
 وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ 60 Had We wished We would have set in your stead  
 مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦١﴾  
 وَإِنَّهُ لَعَلَمٌ لِّلسَّاعَةِ 61 Indeed he<sup>1</sup> is a portent of the Hour;  
 فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ 62 so do not doubt it and follow Me.  
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾  
 وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ 62 Do not let Satan bar you [from the way of Allah].  
 إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٣﴾  
 وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ 63 When Jesus brought the manifest proofs,  
 قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ 64 he said, 'I have certainly brought you wisdom,  
 وَلَا يُبَيِّنَ لَكُمْ 65 and [I have come] to make clear to you  
 بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ 66 some of the things that you differ about.  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٤﴾  
 إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ 64 Indeed Allah is my Lord and your Lord;  
 فَاعْبُدُوهُ 65 so worship Him.  
 هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٥﴾  
 فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ 65 But the factions differed among themselves.  
 فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا 66 So woe to the wrongdoers  
 مِنْ عَذَابِ يَوْمِ أَلِيمٍ ﴿٦٦﴾  
 هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ 66 Do they await anything but that the Hour  
 أَنْ تَأْتِيَهُمْ بَغْتَةً 67 should overtake them suddenly,  
 وَهُمْ لَا يَشْعُرُونَ ﴿٦٧﴾  
 إِلَّا خِلَاءَ يَوْمٍ يَمِيزُ بَعْضُهُمْ لِبَعْضٍ عَدُوًّا 67 while they are unaware?  
 إِلَّا الْأَمْتَقِينَ ﴿٦٨﴾  
 يَعْبَادُ 68 [They will be told,] 'O My servants!  
 لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ 69 Today you will have no fear,  
 وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٩﴾  
 70 nor will you grieve.

<sup>1</sup> That is, Jesus (عيسى), or 'Alī ibn Abī Ṭālib (علي), in accordance with traditions narrated from the Prophet (صلى الله عليه وآله) and Imam Ja'far al-Šādiq (عجل الله فرجه). (*Tafsīr al-Burhān*).

- 69 الَّذِينَ ءَامَنُوا بِآيَاتِنَا  
وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ Those who believed in Our signs  
and had been *muslims*.
- 70 آدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ  
مُحْبَبُونَ ﴿٧٠﴾ Enter paradise, you and your spouses,  
rejoicing'
- 71 يُطَافُ عَلَيْهِمْ  
بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ  
وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ  
وَتَلَذُّ الْأَعْيُنُ  
وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ (they will be served around  
with golden dishes and goblets,  
and therein<sup>1</sup> will be whatever the souls desire  
and eyes delight in)  
'and you will remain in it [forever].
- 72 وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ That is the paradise you have been given to inherit  
for what you used to do.
- 73 لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ  
مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ Therein are abundant fruits for you  
from which you will eat.'
- 74 إِنَّ الْمُجْرِمِينَ  
فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾ Indeed the guilty  
will remain [forever] in the punishment of hell.
- 75 لَا يُفْتَرُ عَنْهُمْ  
وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾ It will not be lightened for them  
and they will be despondent in it.
- 76 وَمَا ظَلَمْنَاهُمْ  
وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ We did not wrong them,  
but they themselves were wrongdoers.
- 77 وَنَادَوْا يَمَلِكُ  
لِيَقْضِ عَلَيْنَا رَبُّكَ  
قَالَ إِنَّكُمْ مِّنْكَوْنٍ ﴿٧٧﴾ They will call out, 'O Mālik!<sup>2</sup>  
Let your Lord finish us off!'  
He will say, 'Indeed you will stay on.'
- 78 لَقَدْ جِئْنَاكُمْ بِالْحَقِّ  
وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾ 'We certainly brought you the truth,  
but most of you were averse to the truth.'
- 79 أَمْ أَبْرَمُوا أَمْرًا  
فَأِنَّا مُتَّبِعُونَ ﴿٧٩﴾ Have they settled on some [devious] plan?  
Indeed We too are settling [on Our plans].
- 80 أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ

<sup>1</sup> That is, in paradise.<sup>2</sup> The name of the angel in charge of hell.

- سِرَّهُمْ وَنَجْوَاهُمْ<sup>٤٤</sup> their secret thoughts and their secret talks?  
 بَلَىٰ Yes indeed!  
 وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٤٥﴾ And with them are Our messengers, writing down.
- قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ 81 Say, 'If the All-beneficent had a son,  
 فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٤٦﴾ I would have been the first to worship [him].'  
 سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ 82 Clear is the Lord of the heavens and the earth,  
 رَبِّ الْعَرْشِ the Lord of the Throne,  
 عَمَّا يَصِفُونَ ﴿٤٧﴾ of whatever they allege [concerning Him]!  
 فَذَرُهُمْ تَخَوَّضُوا وَيَلْعَبُوا 83 So leave them to gossip and play  
 حَتَّىٰ يَلْقَوا يَوْمَهُمُ until they encounter their day  
 الَّذِي يُوْعَدُونَ ﴿٤٨﴾ which they are promised.
- وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ 84 It is He who is God in the sky,  
 وَفِي الْأَرْضِ إِلَهٌُ and God on the earth;  
 وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٤٩﴾ and He is the All-Wise, the All-Knowing.
- وَتَبَارَكَ الَّذِي 85 Blessed is He  
 لَهُ مُلْكُ السَّمَاوَاتِ to whom belongs the kingdom of the heavens  
 وَالْأَرْضِ and the earth  
 وَمَا بَيْنَهُمَا and whatever is between them,  
 وَعِنْدَهُ عِلْمُ السَّاعَةِ and with Him is the knowledge of the Hour,  
 وَإِلَيْهِ تُرْجَعُونَ ﴿٥٠﴾ and to Him you will be brought back.
- وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ 86 Those whom they invoke besides Him have no power  
 الشَّفَعَةَ of intercession,  
 إِلَّا مَنْ شَهِدَ بِالْحَقِّ except those who are witness to the truth  
 وَهُمْ يَعْلَمُونَ ﴿٥١﴾ and who know [for whom to intercede].
- وَإِنْ سَأَلْتَهُمْ 87 If you ask them,  
 مَن خَلَقَهُمْ 'Who created them?'  
 لَيَقُولُنَّ اللَّهُ they will surely say, 'Allah.'  
 فَأَنَّى يُؤْفَكُونَ ﴿٥٢﴾ Then where do they stray?

- 88 And his<sup>1</sup> plaint: ‘My Lord!  
 إِنَّ هَٰؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ 89 Indeed these are a people who will not have faith!’  
 فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ 89 So *disregard* them, and *say*, ‘Peace!’  
 فَسَوْفَ يَعْلَمُونَ 90 Soon they will know.

## سُورَةُ الدُّخَانِ

44 SŪRAT AL-DUKHĀN<sup>2</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 *Hā, Mīm.*  
 2 By the Manifest Book!  
 3 Indeed We sent it down on a blessed night,  
 and indeed We have been warning [mankind].  
 4 Every definitive matter is resolved in it,<sup>3</sup>  
 5 as an ordinance<sup>4</sup> from Us.  
 Indeed We have been sending [apostles],  
 6 as a mercy from *your* Lord  
 —indeed He is the All-hearing, the All-knowing—  
 7 the Lord of the heavens and the earth,  
 and whatever is between them,  
 should you have conviction.  
 8 There is no god except Him:  
 He gives life and brings death,  
 your Lord and the Lord of your forefathers.  
 9 Rather they play around in doubt.  
 10 So *watch out* for the day

<sup>1</sup> That is, of the Apostle of Allah (ﷺ).

<sup>2</sup> The *sūrah* takes its name from ‘the smoke’ mentioned in verse 10.

<sup>3</sup> That is, on the Night of Ordainment. See 97:1-5.

<sup>4</sup> Or ‘edict.’

- تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾  
 يَغْشَى النَّاسَ 11 when the sky brings on a manifest smoke,  
 enveloping the people.  
 هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾  
 رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ 12 [They will cry out:] ‘This is a painful punishment.  
 Our Lord! Remove from us this punishment.  
 إِنَّنَا مُؤْمِنُونَ ﴿١٢﴾  
 أَنَّى لَهُمُ الذِّكْرَى 13 Indeed we have believed!’  
 وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾  
 ثُمَّ تَوَلَّوْا عَنْهُ 14 What will the admonition avail them,  
 when a manifest apostle had already come to them,  
 وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾  
 ثُمَّ تَوَلَّوْا عَنْهُ 14 but they turned away from him,  
 and said, ‘A tutored madman?’  
 إِنَّنَا كَاشِفُو الْعَذَابِ قَلِيلًا ﴿١٥﴾  
 إِنَّكُمْ عَائِدُونَ ﴿١٦﴾ 15 Indeed We will withdraw the punishment a little;  
 but you will indeed revert [to your earlier ways].  
 يَوْمَ نَبْطِشُ الْبَاطِشَةَ الْكُبْرَى 16 The day We shall strike with the most terrible striking,  
 إِنَّنَا مُنْتَقِمُونَ ﴿١٧﴾ \* We will indeed take vengeance [on them].
- وَلَقَدْ فَتَنَّا 17 Certainly We tried  
 قَبْلَهُمْ قَوْمَ فِرْعَوْنَ  
 وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾  
 أَن أَدُّوا إِلَيَّ عِبَادَ اللَّهِ 18 the people of Pharaoh before them,  
 [saying,] ‘Give over the servants of Allah<sup>1</sup> to me;  
 إِنَّنِي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٩﴾  
 وَأَنْ لَا تَعْلُوا عَلَيَّ اللَّهُ 18 indeed I am a trusted apostle [sent] to you.  
 Do not defy Allah.  
 إِنَّنِي آتِيكُمْ بِسُلْطٰنٍ مُّبِينٍ ﴿٢٠﴾  
 وَإِنِّي عِدَّةٌ لِّبَرِيٍّ وَرَبِّكُمْ 19 Indeed I bring you a manifest authority.  
 I seek the protection of my Lord and your Lord,  
 أَنْ تَرْجُمُونِ ﴿٢١﴾  
 وَإِنْ لَّمْ تَوْمِنُوا لِي 20 lest you should stone me.  
 فَاعْتَرِلُونِ ﴿٢٢﴾  
 فَدَعَا رَبَّهُ 21 And if you do not believe me,  
 keep out of my way.’  
 أَن هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٣﴾  
 فَاسْرِبْ بِعِبَادِي لَيْلًا 22 Then he invoked his Lord,  
 [saying,] ‘These are indeed a guilty lot.’  
 إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٤﴾ 23 [Allah told him,] ‘Set out with My servants by night;  
 for you will indeed be pursued.

<sup>1</sup> That is, the Israelites.

- 24 وَأَتْرَكَ الْبَحْرَ رَهْوًا  
 25 وَهُمْ جُنْدٌ مُغْرَقُونَ  
 26 كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ  
 27 وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ  
 28 وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ  
 29 كَذَٰلِكَ  
 30 وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ  
 31 فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ  
 32 وَالْأَرْضُ  
 33 وَمَا كَانُوا مُنظَرِينَ  
 34 وَلَقَدْ خَلَقْنَا بَنِي إِسْرَائِيلَ  
 35 مِنْ آعْدَابِ الْمُهِينِ  
 36 مِنْ فِرْعَوْنَ  
 37 إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ  
 38 وَلَقَدْ آخَرْتَنَّهُمْ عَلَىٰ عِلْمٍ  
 39 عَلَىٰ الْعَالَمِينَ  
 40 وَءَاتَيْنَاهُمْ مِنْ آيَاتِنَا  
 41 مَا فِيهِ بَلَاءٌ مُبِينٌ  
 42 إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ  
 43 إِنَّ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ  
 44 وَمَا نَحْنُ بِمُنشَرِينَ  
 45 فَأْتُوا بِآبَائِنَا  
 46 إِنْ كُنْتُمْ صَادِقِينَ  
 47 أَهَمُّ حَزَبٌ أَمْ قَوْمُ تُبَّعٍ  
 48 وَالَّذِينَ مِنْ قَبْلِهِمْ  
 49 أَهْلَكْنَاهُمْ
- And leave the sea calmly;  
 they will indeed be a drowned host.<sup>1</sup>
- How many gardens and springs did they leave behind!  
 Fields and splendid places,  
 and the bounties wherein they rejoiced!  
 So it was;  
 and We bequeathed them to another people.  
 So neither the sky wept for them,  
 nor the earth;  
 nor were they granted any respite.  
 Certainly We delivered the Children of Israel  
 from a humiliating torment,  
 from Pharaoh.  
 Indeed he was a tyrant among the profligates.  
 Certainly We chose them knowingly  
 above all the nations.  
 And We gave them some signs  
 in which there was a manifest test.
- Indeed these ones say,  
 ‘It will be just our first death,  
 and we shall not be resurrected.  
 Bring our fathers back [to life],  
 should you be truthful.’  
 Are they better, or the people of Tubba<sup>1</sup>,  
 and those who were before them?  
 We destroyed them;

<sup>1</sup> Name of a Yemenite king. Tubba<sup>1</sup> is said to be the title of a dynasty of Yemenite kings (like pharaoh, caesar and khaqan).

- 37 إِيَّاهُمْ كَانُوا مُجْرِمِينَ 37 indeed they were guilty.  
 38 وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ 38 We did not create the heavens and the earth  
 and whatever is between them for play.  
 39 مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ 39 We did not create them except with reason;  
 but most of them do not know.  
 40 إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ 40 Indeed the Day of Judgement  
 is the tryst for them all,  
 41 يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ 41 the day  
 when a friend will not avail a friend in any way,  
 nor will they be helped,  
 42 إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ 42 except for him on whom Allah has mercy.  
 Indeed He is the All-mighty, the All-merciful.
- 43 إِنَّ شَجَرَةَ الزَّقُّومِ 43 Indeed the tree of Zaqqūm  
 44 طَعَامُ الْأَثِيمِ 44 will be the food of the sinful.  
 45 كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ 45 Like molten copper it will boil in the bellies,  
 46 كَغَلْيِ الْحَمِيمِ 46 boiling like boiling water.  
 47 خُذُوهُ 47 'Seize him  
 48 فَأَعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ 48 and drag him to the middle of hell,  
 49 ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ 49 then pour over his head  
 50 مِنْ عَذَابِ الْحَمِيمِ 50 the punishment of boiling water.'  
 51 ذُوقْ 49 'Taste!  
 52 إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ 52 Indeed you are the [self-styled] mighty and noble!  
 53 إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ 53 This is indeed what you used to doubt!  
 54 إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ 54 Indeed the Godwary will be in a secure place,  
 55 فِي جَنَّاتٍ وَعُيُونٍ 55 amid gardens and springs,  
 56 يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ 56 dressed in fine silk and brocade,  
 57 مُتَقَابِلِينَ 57 sitting face to face.  
 58 كَذَلِكَ 58 So shall it be,  
 59 وَرَوَّجْنَاهُمْ بِحُورٍ عِينٍ 59 and We shall wed them to black-eyed houris.

- 55 There they will call for every fruit, in safety.  
 56 There they will not taste death  
 except the first death,  
 and He will save them from the punishment of hell  
 —a grace from *your* Lord.  
 That is the great success.
- 58 Indeed We have made it simple in *your* language,  
 so that they may take admonition.  
 59 So *wait!*  
 Indeed they [too] are waiting.

## سُورَةُ الْجَاثِيَاةِ

45. SŪRAT AL-JĀTHIYAH<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 *Hā, Mīm.*  
 2 The [gradual] sending down of the Book is from Allah,  
 the All-mighty, All-wise.  
 3 Indeed in the heavens and the earth there are signs  
 for the faithful.  
 4 And in your creation [too],  
 and whatever animals that He scatters abroad,  
 there are signs for a people who have certainty.  
 5 And in the alternation of night and day  
 and what Allah sends down from the sky  
 of [His] provision  
 with which He revives the earth after its death,

<sup>1</sup> The *sūrah* takes its name from the word *jāthiyah* (kneeling) in verse 28.

- وَتَصْرِيفِ الرِّيحِ and in the changing of the winds  
 ءَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ 6 there are signs for a people who apply reason.  
 تِلْكَ ءَايَاتُ اللَّهِ 6 These are the signs of Allah  
 نَتْلُوهَا عَلَيْكَ بِالْحَقِّ that We recite for *you* in truth.  
 فَبِأَيِّ حَدِيثٍ So what discourse  
 بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ 6 will they believe after Allah and His signs?  
 وَيَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ 7 Woe to every sinful liar,  
 يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَى عَلَيْهِ 8 who hears the signs of Allah being recited to him,  
 ثُمَّ يُصِرُّ مُسْتَكْبِرًا yet persists disdainfully,  
 كَأَن لَّمْ يَسْمَعْهَا as if he had not heard them.  
 فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ 6 So *inform* him of a painful punishment.  
 وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا 9 Should he learn anything about Our signs,  
 أَخَذَهَا هُزُوًا he takes them in derision.  
 أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ 6 For such there is a humiliating punishment.  
 مِّنْ وَرَائِهِمْ جَهَنَّمُ 10 Ahead of them is hell  
 وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا and what they have earned will not avail them in any way,  
 وَلَا مَا أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ nor what they had taken as guardians besides Allah,  
 وَهُمْ عَذَابٌ عَظِيمٌ 6 and there is a great punishment for them.  
 هَذَا هُدًى 11 This is a guidance,  
 وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ and as for those who defy the signs of their Lord,  
 لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٍ 6 \* for them is a painful punishment due to defilement.<sup>1</sup>  
 اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ 12 It is Allah who disposed the sea for you [r benefit]  
 لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ so that the ships may sail in it by His command,  
 وَلِتَبْتَغُوا مِنْ فَضْلِهِ and that you may seek of His grace,  
 وَلَعَلَّكُمْ تَشْكُرُونَ 6 and that you may give thanks.  
 وَسَخَّرَ لَكُم 13 And He has disposed for you [r benefit]  
 مَا فِي السَّمٰوٰتِ whatever is in the heavens  
 وَمَا فِي الْأَرْضِ and whatever is on the earth;  
 جَمِيعًا مِّنْهُ all is from Him.

<sup>1</sup> Cf. 34:5.

- إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٤﴾  
 قُلْ لِلَّذِينَ آمَنُوا  
 يَغْفِرُوا لِّلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ  
 لِيَجْزِيَ قَوْمًا  
 بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾  
 مَن عَمِلَ صَالِحًا فَلِنَفْسِهِ  
 وَمَن أَسَاءَ فَعَلَيْهَا  
 ثُمَّ إِلَىٰ رَبِّكُم تَرْجَعُونَ ﴿١٦﴾
- 14 *Say* to the faithful  
 to forgive those who do not expect Allah's days,  
 that He may [Himself] requite a people  
 for what they used to earn.
- 15 Whoever acts righteously, it is for his own soul,  
 and whoever does evil, it is to its own detriment,  
 then you will be brought back to your Lord.
- وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ  
 وَالْحُكْمَ وَالنُّبُوَّةَ  
 وَزَوَّجْنَاهُم مِّنَ الطَّيِّبَاتِ  
 وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٧﴾  
 وَءَاتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ  
 فَمَا اخْتَلَفُوا  
 إِلَّا مَن بَعْدَ مَا جَاءَهُمُ الْعِلْمُ  
 بَغْيًا بَيْنَهُمْ  
 إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ  
 يَوْمَ الْقِيَامَةِ  
 فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٨﴾  
 ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ  
 فَاتَّبِعْهَا  
 وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ  
 لَا يَعْلَمُونَ ﴿١٩﴾  
 إِنَّهُمْ لَن يُغْنُوا عَنكَ  
 مِّنَ اللَّهِ شَيْئًا  
 وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ  
 وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٢٠﴾
- 16 Certainly We gave the Children of Israel the Book,  
 judgement and prophethood  
 and We provided them with all the good things,  
 and We gave them an advantage over all the nations,  
 and We gave them manifest precepts.
- 17 But they did not differ  
 except after knowledge had come to them,  
 out of envy among themselves.  
 Indeed *your* Lord will judge between them  
 on the Day of Resurrection  
 concerning that about which they used to differ.
- 18 Then We set *you* upon a clear course of the Law;  
 so *follow* it,  
 and *do not follow* the desires of those  
 who do not know.
- 19 Indeed they will not avail *you*  
 in any way against Allah.  
 Indeed the wrongdoers are allies of one another,  
 but Allah is the guardian<sup>1</sup> of the Godwary.

<sup>1</sup> Or 'ally.'

- 20 هَذَا بَصِيرَةٌ لِلنَّاسِ  
وَهُدًى وَرَحْمَةٌ  
لِقَوْمٍ يُوقِنُونَ ﴿٢٠﴾  
21 Do those who have perpetrated misdeeds suppose  
that We shall treat them as those who have faith  
and do righteous deeds,  
their life and death being equal?  
Evil is the judgement that they make!
- 22 اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ  
وَلِتُجْزَىٰ كُلُّ نَفْسٍ  
بِمَا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾  
23 Have *you* seen him who has taken  
his desire to be his god  
and whom Allah has led astray knowingly,  
and set a seal upon his hearing and his heart,  
and put a blindfold on his sight?  
So who will guide him after Allah?  
Will you not then take admonition?
- 24 وَقَالُوا  
مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا  
نَمُوتُ وَنَحْيَا  
وَمَا يَمْلِكُنَا إِلَّا الدَّهْرُ  
وَمَا هُمْ بِذَالِكَ مِنْ عَالِمِينَ  
إِنَّ هُمْ إِلَّا يُظُنُّونَ ﴿٢٤﴾  
25 And when Our manifest signs are recited to them,  
their only argument is to say,  
'Bring our fathers back [to life],  
should you be truthful.'

- 26 *Say, 'It is Allah who gives you life,*  
 قُلْ اللَّهُ سَخِيحُكُمْ  
 ثُمَّ يُمِيتُكُمْ  
 ثُمَّ يَجْمَعُكُمْ  
 إِلَى يَوْمِ الْقِيَامَةِ  
 لَا رَيْبَ فِيهِ  
 وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾  
 27 *To Allah belongs the kingdom of the heavens*  
 وَلِلَّهِ مُلْكُ السَّمَاوَاتِ  
 وَالْأَرْضِ  
 وَيَوْمَ تَقُومُ السَّاعَةُ  
 يَوْمَ يَمْضِي *يُخَسِرُ الْمُبْطِلُونَ* ﴿٢٧﴾  
 28 *And you will see every nation fallen on its knees.*  
 وَتَرَى كُلَّ أُمَّةٍ جَائِعَةٍ  
 كُلُّ أُمَّةٍ تَدْعَى إِلَى كِتَابِهَا  
 الْيَوْمَ تُحْزَنُونَ  
 مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾  
 29 *This is Our book, which speaks truly against you.*  
 هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ  
 إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾  
 30 *As for those who have faith*  
 فَأَمَّا الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ  
 ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾  
 31 *But as for the faithless, [they will be asked,]*  
 وَأَمَّا الَّذِينَ كَفَرُوا  
 أَفَلَمْ تَكُنْ ءَايَاتِي تَتْلَى عَلَيْكُمْ  
 فَاسْتَكْبَرْتُمْ  
 وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٣١﴾  
 32 *And when it was said,*  
 وَإِذَا قِيلَ  
 إِنَّ وَعْدَ اللَّهِ حَقٌّ  
 وَالسَّاعَةُ لَا رَيْبَ فِيهَا  
 قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ  
 إِنَّ نَظْرُنَا إِلَّا طَنَّا  
 وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾  
 33 *And when it was said,*  
 وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
 وَالسَّاعَةُ لَا رَيْبَ فِيهَا  
 قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ  
 إِنَّ نَظْرُنَا إِلَّا طَنَّا  
 وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٣﴾

- 33 The evils of what they had done will appear to them,  
and they will be besieged  
by what they used to deride.
- 34 And it will be said, 'Today We will forget you,  
just as you forgot the encounter of this day of yours.  
The Fire will be your abode,  
and you will not have any helpers.
- 35 That is because you took the signs of Allah  
in derision,  
and the life of the world had deceived you.'  
So today they will not be brought out of it,  
nor will they be asked to propitiate [Allah].
- 36 So all praise belongs to Allah,  
the Lord of the heavens and the Lord of the earth,  
the Lord of all the worlds.
- 37 To Him belongs all supremacy in the heavens  
and the earth,  
and He is the All-mighty, the All-wise.

[PART 26]

#### 46. SŪRAT AL-AḤQĀF<sup>1</sup>

#### سُورَةُ الْأَحْقَافِ

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 *Hā, Mīm.*
- 2 The [gradual] sending down of the Book is from Allah,  
the All-mighty, the All-wise.
- 3 We did not create the heavens and the earth  
and whatever is between them

<sup>1</sup> The *sūrah* takes its name from verse 21, where *Aḥqāf* is mentioned.

- إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ٢  
وَالَّذِينَ كَفَرُوا  
عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾  
قُلْ أَرَأَيْتُمْ  
مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
أَرُونِي  
مَاذَا خَلَقُوا مِنَ الْأَرْضِ  
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ  
آتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا  
أَوْ أَثَرَةٍ مِّن عِلْمٍ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾  
وَمَنْ أَضَلُّ مِمَّن يَدْعُوا  
مِنْ دُونِ اللَّهِ  
مَنْ لَا يَسْتَجِيبُ لَهُ  
إِلَى يَوْمِ الْقِيَامَةِ  
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾  
وَإِذَا حُشِرَ النَّاسُ  
كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾  
وَإِذَا نُتِلَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ  
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ  
هَذَا سِحْرٌ مُّبِينٌ ﴿٧﴾  
أَمْ يَقُولُونَ افْتَرَاهُ  
قُلْ إِنْ افْتَرَيْتُهُ  
فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا  
هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ  
كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ  
وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾  
قُلْ مَا كُنْتُ بِدَعَاٍ مِّن الرُّسُلِ  
وَمَا أَدْرَى مَا يُفْعَلُ بِي
- except with reason and for a specified term.  
Yet the faithless  
are disregardful of what they are warned.  
4 Say, 'Tell me about  
what you invoke besides Allah.  
Show me  
what [part] of the earth have they created.  
Do they have any share in the heavens?  
Bring me a scripture [revealed] before this,  
or some vestige of [divine] knowledge,  
should you be truthful.'  
5 Who is more astray than him who invokes  
besides Allah  
such as would not respond to him  
until the Day of Resurrection,  
and who are oblivious of their invocation?  
6 When mankind are mustered [on Judgement's Day]  
they will be their enemies,  
and they will disavow their worship.  
7 When Our manifest signs are recited to them,  
the faithless say of the truth when it comes to them:  
'This is plain magic.'  
8 Do they say, 'He has fabricated it?'  
Say, 'Should I have fabricated it,  
you would not avail me anything against Allah.  
He best knows what you gossip concerning it.  
He suffices as a witness between me and you,  
and He is the All-forgiving, the All-merciful.'  
9 Say, 'I am not a novelty among the apostles,  
nor do I know what will be done with me,

- وَلَا يَكْمُرُ<sup>ط</sup>  
 إِنَّ أَنْتَجُ إِلَّا مَا يُوحَىٰ إِلَىٰ  
 وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٠﴾  
 10 Say, 'Tell me, if it is from Allah  
 قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ  
 وَكَفَرْتُمْ بِهِ  
 وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ  
 عَلَىٰ مِثْلِهِ  
 فَفَآمَنَ  
 وَأَسْتَكْبَرْتُمْ<sup>ط</sup>  
 11 Indeed Allah does not guide the wrongdoing lot.  
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١﴾  
 11 The faithless say about the faithful,  
 وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
 لَوْ كَانَ خَيْرًا  
 مَا سَبَقُونَا  
 إِلَيْهِ  
 وَإِذْ لَمْ يَهْتَدُوا بِهِ  
 فَسَيَقُولُونَ هَذَا إِنْكَارٌ قَدِيمٌ ﴿١٢﴾  
 12 Yet before it the Book of Moses  
 وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ  
 إِمَامًا وَرَحْمَةً  
 وَهَذَا كِتَابٌ مُصَدِّقٌ  
 لِسَانًا عَرَبِيًّا  
 لِيُنذِرَ الَّذِينَ ظَلَمُوا  
 وَيُنشُرَ لِلْمُحْسِنِينَ ﴿١٣﴾  
 13 Indeed those who say, 'Our Lord is Allah,'  
 إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ  
 ثُمَّ اسْتَقَمُوا  
 فَلَا خَوْفٌ عَلَيْهِمْ  
 وَلَا هُمْ يَحْزَنُونَ ﴿١٤﴾  
 14 They shall be the inhabitants of paradise,  
 أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
 خَالِدِينَ فِيهَا

or with you.

I just follow whatever is revealed to me,  
 and I am just a manifest warner.'

Say, 'Tell me, if it is from Allah

and you disbelieve in it,

and a witness from the Children of Israel has testified

to its like

and believed [in it],

while you are disdainful [of it]?'<sup>1</sup>

Indeed Allah does not guide the wrongdoing lot.

The faithless say about the faithful,

'Had it been [anything] good,

they would not have taken the lead over us

toward [accepting] it.'

And since they could not find the way to it,

they will say, 'It is an ancient lie.'

Yet before it the Book of Moses

was a guide and a mercy,

and this is a Book which confirms it,

in the Arabic language,

to warn those who do wrong,

and is a [bearer of] good news for the virtuous.

Indeed those who say, 'Our Lord is Allah,'

and then remain steadfast,

they will have no fear,

nor will they grieve.

They shall be the inhabitants of paradise,

remaining in it [forever]

<sup>1</sup> Ellipsis; the omitted phrase is, 'who will be more astray than him who is in extreme defiance.' See 41:52.

جَزَاءٍ بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

—a reward for what they used to do.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا 15

We have enjoined man to be kind to his parents.

حَمَلَتْهُ أُمُّهُ كُرْهًا

His mother has carried him in travail,

وَوَضَعَتْهُ كُرْهًا

and bore him in travail,

وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا

and his gestation and weaning take thirty months.

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ

When he comes of age

وَبَلَغَ أَرْبَعِينَ

and reaches forty years,

سَنَةً قَالَ رَبِّ

he says, ‘My Lord!

أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

Inspire me to give thanks for Your blessing

الَّتِي أَنْعَمْتَ عَلَيَّ

with which You have blessed me

وَعَلَىٰ وَالِدَيَّ

and my parents,

وَأَنْ أَعْمَلَ صَالِحًا

and that I may do righteous deeds

تَرْضَاهُ

which may please You,

وَأَصْلِحَ لِي فِي ذُرِّيَّتِي

and invest my descendants with righteousness.

إِنِّي تَوَّابٌ

Indeed I have turned to you in penitence,

وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٦﴾

and I am one of the *muslims*.’

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ

16 Such are the ones from whom We accept

أَحْسَنَ مَا عَمِلُوا

the best of what they do,

وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ

and overlook their misdeeds,

فِي أَصْحَابِ الْجَنَّةِ

[who will be] among the inhabitants of paradise

﴿١٧﴾ وَعَدَّ الْوَعْدَ الَّذِي كَانُوا يُوعَدُونَ ﴿١٧﴾

—a true promise which they had been given.

وَالَّذِي قَالَ لِبَوْلَدَيْهِ

17 As for him who says to his parents,

أُفٍّ لَكُمْ

‘Fie on you!

أَتَعِدَانِي

Do you promise me

أَنْ أُخْرَجَ

that I shall be raised [from the dead]

وَقَدْ خَلَّتِ الْقُرُونُ مِن قَبْلِي

when generations have passed away before me?’

وَهُمَا يَسْتَعِينَانِ اللَّهَ

And they invoke Allah’s help

وَيَلَّاكَ

[and say]: ‘Woe to you!

- ءَامِنِينَ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
فَيَقُولُ  
مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٨﴾  
أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
فِي أُمَّةٍ  
قَدْ خَلَتْ مِنْ قَبْلِهِمْ  
مِنَ الْجِنِّ وَالْإِنْسِ  
إِنَّهُمْ كَانُوا خَسِرِينَ ﴿١٩﴾  
وَلِكُلِّ دَرَجَةٍ  
مِمَّا عَمِلُوا  
وَلِيُؤْفِقَهُمْ أَعْمَالَهُمْ  
وَهُمْ لَا يظَلَمُونَ ﴿٢٠﴾  
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا  
عَلَى النَّارِ  
أَدَّهَبْتُمْ طَيِّبَاتِكُمْ  
فِي حَيَاتِكُمْ الدُّنْيَا  
وَأَسْتَمْتُمْ بِهَا  
فَالْيَوْمَ تُحْزَنُونَ  
عَذَابَ آلِهُونَ  
بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ  
وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾  
وَأَذْكُرُ أَخَا عَادٍ  
إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ  
وَقَدْ خَلَّتِ النَّذُرُ  
مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ  
إِلَّا تَعْبُدُوا إِلَّا اللَّهَ  
إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢٢﴾
- Believe! Indeed Allah's promise is true.'  
But he says,  
'These are nothing but myths of the ancients.'  
18 Such are the ones against whom the word became due concerning the nations that have passed away before them of jinn and humans. They were indeed the losers.  
19 For each [person] there will be degrees [of merit] pertaining to what he has done, that He may recompense them fully for their works, and they will not be wronged.  
20 The day when the faithless are exposed to the Fire, [they will be told,] 'You have exhausted your good things in the life of the world and enjoyed them. So today you will be requited with a humiliating punishment for your acting arrogantly in the earth unduly, and because you used to transgress.'  
21 And mention [Hūd] the brother of 'Ād, when he warned his people at Aḥqāf—and warners have passed away before and after him—saying, 'Do not worship anyone but Allah. Indeed I fear for you the punishment of a tremendous day.'  
22 They said,

- أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آهِنَتِنَا  
فَأْتِنَا بِمَا تَعِدُنَا  
إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٢٣﴾
- 23 He said,  
‘Have you come to turn us away from our gods?  
Then bring us what you threaten us with,  
should you be truthful.
- إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ  
وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ  
وَلَكِنِّي أَرٰنُكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٤﴾
- 24 He said,  
‘The knowledge is with Allah alone.  
I communicate to you what I have been sent with.  
But I see that you are a senseless lot.’
- فَلَمَّا رَأَوْهُ عَارِضًا  
مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هٰذَا عَارِضٌ مُّمْطِرُنَا  
بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ  
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٥﴾
- 25 When they saw it as a cloud  
advancing toward their valleys,  
they said, ‘This cloud brings us rain.’  
‘Rather it is what you sought to hasten:  
a hurricane carrying a painful punishment,  
destroying everything by its Lord’s command.’  
So they became such that nothing could be seen  
except their dwellings.
- إِلَّا مَسٰكِنُهُمْ  
كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٦﴾
- 26 Thus do We requite the guilty lot.  
Certainly We had granted them power  
in respects that We have not granted you,  
and We had vested them with hearing and sight  
and hearts.
- فِيمَا إِنْ مَكَّنٰكُمْ فِيهِ  
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرَ  
وَأَفْئِدَةً  
فَمَا أَغْنٰ عَنْهُمْ سَمْعُهُمْ  
وَلَا أَبْصَرُهُمْ  
وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ  
إِذْ كَانُوا يَسْتَحْذِرُونَ بِآيٰتِ اللَّهِ  
وَحَاقَ بِهِمْ  
مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٧﴾
- 27 But neither their hearing availed them  
nor did their sight,  
nor their hearts, in any way  
when they used to impugn the signs of Allah.  
So they were besieged  
by what they used to deride.  
Certainly We destroyed towns that were around you,  
and We have paraphrased the signs  
so that they may come back.
- وَصَرَفْنَا الْآيٰتِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾
- 28 So why did not those [false gods] help them

أَتَّخَذُوا مِنْ دُونِ اللَّهِ  
قُرْبَانًا ءِلهَةً  
بَلْ ضَلُّوا عَنْهُمْ  
وَذَلِكَ إِفْكُهُمْ  
وَمَا كَانُوا يَفْقَهُونَ ﴿٢٩﴾

whom they had taken, besides Allah,  
as gods, as means of nearness [to Him]?  
Rather they forsook them;  
and that was their lie  
and what they used to fabricate.

وَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ  
يَسْتَمِعُونَ الْقُرْآنَ  
فَلَمَّا حَضَرُوهُ  
قَالُوا أُنصِتُوا  
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ  
مُنذِرِينَ ﴿٣٠﴾

29 When We dispatched toward *you* a team of jinn  
listening to the Qur’ān,  
when they were in its presence,  
they said, ‘Be silent!’  
When it was finished, they went back to their people  
as warners.

﴿٣٠﴾

قَالُوا يَنْقُومَنَا  
إِنَّا سَمِعْنَا كِتَابًا  
أُنزِلَ مِن بَعْدِ مُوسَىٰ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
يَهْدِي إِلَى الْحَقِّ  
وَأِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣١﴾

30 They said, ‘O our people!  
Indeed we have heard a Book  
which has been sent down after Moses,  
confirming what was before it.  
It guides to the truth  
and to a straight path.

﴿٣١﴾

يَنْقُومَنَا  
أَجِيبُوا دَاعِيَ اللَّهِ  
وَأٰمِنُوا بِهِ

31 O our people!  
Respond to Allah’s summoner  
and have faith in Him.  
He will forgive you some of your sins  
and shelter you from a painful punishment.’

يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ  
وَيُخْرِجَكُم مِّنْ عَذَابِ الْيَمِّ ﴿٣٢﴾

32 Those who do not respond to Allah’s summoner  
cannot thwart [Allah] on the earth,  
and they will not find any protectors besides Him.  
They are in manifest error.

وَمَنْ لَا يُجِيبْ دَاعِيَ اللَّهِ  
فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ  
وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ

أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٣﴾

33 Do they not see that Allah,  
who created the heavens and the earth  
and [who] was not exhausted by their creation,

بِقَدْرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ  
 بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾  
 وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا  
 عَلَى النَّارِ  
 أَلَيْسَ هَذَا بِالْحَقِّ  
 قَالُوا بَلَىٰ وَرَبِّنَا  
 قَالَ فَذُوقُوا الْعَذَابَ  
 بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٥﴾

is able to revive the dead?  
 Yes, indeed He has power over all things.  
 34 The day when the faithless are exposed  
 to the Fire,  
 [He will say,] ‘Is this not a fact?’  
 They will say, ‘Yes, by our Lord!’  
 He will say, ‘So taste the punishment  
 because of what you used to disbelieve.’

فَاصْبِرْ 35 So *be patient*  
 كَمَا صَبَرُوا أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ  
 وَلَا تَسْتَعْجِلْ  
 لَهُمْ  
 كَأَنَّهُمْ يَوْمَ يَرَوْنَ  
 مَا يُوعَدُونَ  
 لَمْ يَلْبَتُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ  
 بَلَّغْ  
 فَهَلْ يُهْلَكُ  
 إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٦﴾

just as the resolute among the apostles were patient,  
 and *do not seek* to hasten [the punishment]  
 for them.  
 The day when they see  
 what they are promised, [it will be]  
 as though they had remained only an hour of a day.  
 This is a proclamation.  
 So shall anyone be destroyed  
 except the transgressing lot?

سُورَةُ مُحَمَّدٍ

47. SŪRAT MUḤAMMAD<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

الَّذِينَ كَفَرُوا 1 Those who are [themselves] faithless  
 وَصَدُّوا عَنِ سَبِيلِ اللَّهِ  
 أَضَلَّ أَعْمَلَهُمْ ﴿١﴾ —He has made their works go awry.  
 وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ 2 But those who have faith and do righteous deeds

<sup>1</sup> The *sūrah* takes its name from verse 2, where the name of the Prophet (s) occurs.

- وَأَمِنُوا بِمَا نُزِّلَ  
عَلَى مُحَمَّدٍ  
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ  
كَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ  
وَأَصْلَحَ بَاهُمْ ﴿٥١﴾
- 3 That is because the faithless  
follow falsehood,  
and because the faithful follow the truth  
from their Lord.  
That is how Allah draws comparisons for mankind.
- كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ ﴿٥٢﴾
- 4 When you meet the faithless in battle,  
strike their necks.  
When you have thoroughly decimated them,  
bind the captives firmly.  
Thereafter either oblige them [by setting them free]  
or take ransom  
till the war lays down its burdens.  
That [is Allah's ordinance],  
and had Allah wished  
He could have taken vengeance on them,<sup>1</sup>  
but that He may test some of you by means of others.  
As for those who were slain in the way of Allah,  
He will not let their works go awry.
- فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا  
فَضْرِبْ رِقَابَ  
حَتَّى إِذَا أَخْنَعْتُمُوهُمْ  
فَشُدُّوا أَسْرَاقَهُمْ  
فَمَا مَتَّأ بَعْدُ  
وَمَا فِدَاءٌ  
حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا  
ذَلِكَ  
وَلَوْ يَشَاءُ اللَّهُ  
لَانتَصَرْنَا مِنْهُمْ  
وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ  
فَلَنْ يُضِلَّ أَعْمَالَهُمْ ﴿٥٣﴾
- 5 He will guide them and set right their affairs,  
6 and admit them into paradise  
with which He has acquainted them.
- 7 O you who have faith!  
If you help Allah, He will help you

<sup>1</sup> That is, without your mediation.

- وَيُثَبِّتْ أَقْدَامَكُمْ ﴿١٠﴾ and make your feet steady.
- وَالَّذِينَ كَفَرُوا 8 As for the faithless,  
فَتَعَسَا لَهُمُ and their lot will be to fall [into ruin],<sup>1</sup>  
وَأَصْلًا أَعْمَلَهُمْ ﴿١١﴾ and He will make their works go awry.
- ذَلِكَ بِأَنَّهُمْ كَرِهُوا 9 That is because they loathed  
مَا أَنْزَلَ اللَّهُ what Allah has sent down,  
فَأَحْبَطَ أَعْمَالَهُمْ ﴿١٢﴾ \* so He made their works fail.
- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ 10 Have they not travelled over the land  
فَيَنْظُرُوا so that they may observe  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ الَّذِينَ مِنْ قَبْلِهِمْ how was the fate of those who were before them?  
دَمَّرَ اللَّهُ عَلَيْهِمْ Allah destroyed them,  
وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٣﴾ and a similar [fate] awaits the faithless.
- ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا 11 That is because Allah is the protector of the faithful,  
وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١٤﴾ and because the faithless have no protector.
- إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا 12 Indeed Allah will admit those who have faith  
وَعَمِلُوا الصَّالِحَاتِ and do righteous deeds  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ into gardens with streams running in them.  
وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ As for the faithless, they enjoy and eat  
كَمَا تَأْكُلُ الْأَنْعَامُ just like the cattle eat,  
وَالنَّارُ مَثْوًى لَهُمْ ﴿١٥﴾ and the Fire will be their [final] abode.
- وَكَأَيِّنْ مِنْ قَرْيَةٍ 13 How many a town there has been  
هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ which was more powerful than *your* town  
الَّتِي أَخْرَجْتَكَ which expelled *you*,  
أَهْلَكْنَاهُمْ which We have destroyed,  
فَلَا نَاصِرَ لَهُمْ ﴿١٦﴾ and they had no helper.
- أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ 14 Is he who stands on a manifest proof from his Lord  
كَمَنْ like someone  
زُيِّنَ لَهُ سُوءُ عَمَلِهِ to whom the evil of his conduct is made to seem decorous,  
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٧﴾ and who follow their desires?

<sup>1</sup> Or 'their lot will be wretchedness.'

مَثَلُ الْجَنَّةِ الَّتِي  
وُعِدَ الْمُتَّقُونَ

فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ  
وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ  
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ  
وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى  
وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ  
وَمَغْفِرَةٌ مِنْ رَبِّهِمْ  
كَمَنْ هُوَ خَالِدٌ فِي النَّارِ  
وَسُقُوا مَاءً حَمِيمًا  
فَقَطَّعُوا أَمْعَاءَهُمْ ۝١٥

15 A description of the paradise  
promised to the Godwary:

therein are streams of unstaling water,  
and streams of milk unchanging in flavour,  
and streams of wine delicious to the drinkers,  
and streams of purified honey;  
there will be for them every kind of fruit in it,  
and forgiveness from their Lord.  
[Are such ones] like those who abide in the Fire  
and are given to drink boiling water  
which cuts up their bowels?

وَمِنْهُمْ

مَنْ يَسْتَمِعُ إِلَيْكَ  
حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ  
قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ  
مَاذَا قَالَ ءَانِفًا  
أُولَٰئِكَ الَّذِينَ  
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ  
وَاتَّبَعُوا أَهْوَاءَهُمْ ۝١٦

16 There are some among them  
who prick up their ears at *you*.

But when they go out from *your* presence,  
they say to those who have been given knowledge,  
'What did he say just now?'

They are the ones

on whose hearts Allah has set a seal,  
and they follow their own desires.

وَالَّذِينَ أَهْتَدُوا  
زَادَهُمْ هُدًى

17 As for those who are [rightly] guided,  
He enhances their guidance,  
and invests them with their Godwariness.

وَأَتْلُوهُمُ تَقْوَاهُمْ ۝١٧  
فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ  
أَنْ تَأْتِيَهُمْ بَغْتَةً  
فَقَدْ جَاءَ أَشْرَاطُهَا  
فَأَنَّىٰ لَهُمْ

18 Do they await anything except that the Hour  
should overtake them suddenly?  
Certainly its portents have come.  
Of what avail to them  
will their admonition be when it overtakes them?

إِذَا جَاءَهُمْ ذِكْرُهُمْ ۝١٨  
فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَسْتَغْفِرْ لِذَنْبِكَ  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۝١٩

19 *Know* that there is no god except Allah,  
and *plead* [to Allah] for forgiveness of *your* sin  
and for the faithful, men and women.

- وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ  
وَمَثْوَىكُمْ ﴿٢٠﴾  
وَيَقُولُ الَّذِينَ آمَنُوا  
لَوْلَا نُزِّلَتْ سُورَةٌ  
فَإِذَا نُزِّلَتْ سُورَةٌ مُحْكَمَةٌ  
وَذُكِرَ فِيهَا الْفِتَالُ  
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ  
يَنْظُرُونَ إِلَيْكَ  
نَظَرَ الْمَغْشَى عَلَيْهِ مِنَ الْمَوْتِ  
فَأُولَى لَهُمْ ﴿٢١﴾  
طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ  
فَإِذَا عَزَمَ الْأَمْرُ  
فَلَوْ صَدَقُوا اللَّهَ  
لَكَانَ خَيْرًا لَهُمْ ﴿٢٢﴾  
فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ  
أَنْ تُفْسِدُوا فِي الْأَرْضِ  
وَتَقَطِّعُوا أَرْحَامَكُمْ ﴿٢٣﴾  
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ  
فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٤﴾  
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ  
أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٥﴾  
إِنَّ الَّذِينَ آذَنُوا عَلَى آدْبِرِهِمْ  
مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى  
الشَّيْطَانُ سَوَّلَ لَهُمْ  
وَأَمَلَى لَهُمْ ﴿٢٦﴾  
ذَلِكَ بِأَنَّهُمْ قَالُوا  
لِلَّذِينَ كَرَهُوا مَا نَزَلَ اللَّهُ
- Allah knows your itinerary  
and your [final] abode.  
The faithful say,  
'If only a *sūrah* were sent down!  
But when a definitive *sūrah* is sent down  
and war is mentioned in it,  
*you* see those in whose hearts is a sickness<sup>1</sup>  
looking upon *you*  
with the look of someone fainting at death.  
So woe to them!  
Obedience and upright speech . . . .<sup>2</sup>  
So when the matter has been resolved upon,  
if they remain true to Allah  
that will surely be better for them.  
May it not be that if you were to wield authority  
you would cause corruption in the land  
and ill-treat your blood relations?  
They are the ones whom Allah has cursed,  
so He made them deaf, and blinded their sight.  
Do they not contemplate the Qur'ān,  
or are there locks on the hearts?  
Indeed those who turned their backs  
after the guidance had become clear to them,  
it was Satan who had seduced them,  
and he had given them [far-flung] hopes.<sup>3</sup>  
That is because they said  
to those who loathed what Allah had sent down:

<sup>1</sup> That is, the hypocrites.<sup>2</sup> Ellipsis; the omitted phrase is 'are all that is expected of you.'<sup>3</sup> Or 'and He [i.e. Allah] gave them respite.'

- سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ  
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
- 27 But how will it be [with them]  
when the angels take them away,  
striking their faces and their backs?!
- 28 That, because they pursued what displeased Allah,  
and loathed His pleasure.  
So He has made their works fail.
- 29 Do those in whose hearts is a sickness suppose  
that Allah will not expose their spite?
- 30 If We wish, We will show them<sup>1</sup> to *you*  
so that *you* recognize them by their mark.  
Yet *you* will recognize them by their tone of speech,  
and Allah knows your deeds.
- 31 We will surely test you  
until We ascertain those of you who wage *jihād*  
and those who are steadfast,  
and We shall appraise your record.
- 32 Indeed those who are faithless  
and bar from the way of Allah  
and defy the Apostle  
after guidance has become clear to them,  
will not hurt Allah in the least,  
and He shall make their works fail.
- 33 O you who have faith!  
Obey Allah and obey the Apostle,  
and do not render your works void.
- 34 Indeed those who are faithless  
and bar from the way of Allah

<sup>1</sup> That is, the hypocrites.

- ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ  
 فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿١٥﴾  
 35 So do not slacken and [do not] call for peace  
 when you have the upper hand  
 and Allah is with you,  
 and He will not stint [the reward of] your works.  
 36 The life of the world is just play and diversion,  
 but if you are faithful and Godwary,  
 He will give you your rewards,  
 and will not ask your wealth [in return] from you.  
 37 Should He ask it from you, and press you,  
 you will be stingy, and He will expose your spite.  
 38 Ah! There you are,  
 being invited to spend in the way of Allah;  
 yet among you there are those who are stingy;  
 and whoever is stingy is stingy only to himself.  
 Allah is the All-sufficient, and you are all-needy,  
 and if you turn away  
 He will replace you with another people,  
 and they will not be like you.

سُورَةُ الْفَاتِحَةِ

48. SŪRAT AL-FATHĪ<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ 1 Indeed We have inaugurated for *you* a clear victory,<sup>2</sup>  
 لِيَغْفِرَ لَكَ اللَّهُ 2 that Allah may forgive *you*

<sup>1</sup> The *sūrah* takes its name from verse 1 wherein victory (*fath*) is mentioned.

<sup>2</sup> Or 'Indeed We have initiated for *you* a clear breakthrough.'

- مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ  
 وَيُتِمَّرِ نِعْمَتَهُ عَلَيْكَ  
 وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿١﴾  
 3 وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٢﴾  
 4 هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ  
 فِي قُلُوبِ الْمُؤْمِنِينَ  
 لِيَزِيدُوا إِيمَانًا مَعَ إِيمَانِهِمْ  
 وَلِلَّهِ جُنُودُ السَّمٰوٰتِ وَالْأَرْضِ  
 وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٣﴾  
 5 لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
 خَالِدِينَ فِيهَا  
 وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ  
 6 وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٤﴾  
 6 وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
 وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
 الظَّالِمِينَ بِاللَّهِ ظُنَّ السَّوْءِ  
 عَلَيْهِمْ دَائِرَةُ السَّوْءِ  
 وَغَضِبَ اللَّهُ عَلَيْهِمْ  
 وَعَنَّاهُمْ  
 وَأَعَدَّ لَهُمْ جَهَنَّمَ  
 وَسَاءَتْ مَصِيرًا ﴿٥﴾  
 7 وَلِلَّهِ جُنُودُ السَّمٰوٰتِ  
 وَالْأَرْضِ  
 وَكَانَ اللَّهُ عَزِيمًا حَكِيمًا ﴿٦﴾  
 8 إِنَّا أَرْسَلْنَاكَ شَهِيدًا  
 وَمُبَشِّرًا وَنَذِيرًا ﴿٧﴾  
 9 لِيَتَّوْمِنُوا بِاللَّهِ وَرَسُولِهِ  
 وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ  
 وَتُسَبِّحُوهُ بُكْرَةً
- what is past of *your* sin and what is to come,  
 and that He may perfect His blessing upon *you*  
 and guide *you* on a straight path,  
 and Allah will help *you* with a mighty help.  
 It is He who sent down composure  
 into the hearts of the faithful  
 that they might enhance their faith.  
 To Allah belong the hosts of the heavens and the earth,  
 and Allah is all-knowing, all-wise.  
 That He may admit the faithful, men and women,  
 into gardens with streams running in them,  
 to remain in them [forever],  
 and that He may absolve them of their misdeeds.  
 That is a great success with Allah.  
 That He may punish the hypocrites, men and women,  
 and the polytheists, men and women,  
 who entertain a bad opinion of Allah.  
 For them shall be an adverse turn of fortune:  
 Allah is wrathful with them  
 and He has cursed them,  
 and prepared for them hell,  
 and it is an evil destination.  
 To Allah belong the hosts of the heavens  
 and the earth,  
 and Allah is all-mighty, all-wise.  
 Indeed We have sent *you* as a witness,  
 and as a bearer of good news and warner,  
 that you may have faith in Allah and His Apostle,  
 and that you may support him and revere him,  
 and that you may glorify Him morning

- وَأَصِيلًا ﴿١٠﴾  
 10 **INDEED** those who swear allegiance to *you*,  
 swear allegiance only to Allah:  
 the hand of Allah is above their hands.  
 So whosoever breaks his oath,  
 breaks it only to his own detriment,  
 and whoever fulfills  
 the covenant he has made with Allah,  
 He will give him a great reward.
- فَسَيُقُولُ لَكَ الْمَخْلُفُونَ مِنَ الْأَعْرَابِ ﴿١١﴾  
 11 **THE** Bedouins who were left behind will tell *you*,  
 ‘Our possessions and our families kept us occupied.  
 So plead [to Allah] for our forgiveness!’  
 They say with their tongues  
 what is not in their hearts.  
*Say*, ‘Who can be of any avail to you against Allah,  
 should He desire to cause you harm  
 or desire to bring you benefit?  
 Rather Allah is well aware of what you do.’
- بَلْ ظَنَنْتُمْ ﴿١٢﴾  
 12 **RATHER** you thought  
 that the Apostle and the faithful will not return  
 to their folk ever,  
 and that was made to seem decorous to your hearts,  
 and you entertained evil thoughts,  
 and you were a ruined lot.
- وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ  
 وَرَسُولِهِ ﴿١٣﴾  
 13 **AS** for those who have no faith in Allah  
 and His Apostle,  
 We have prepared a blaze for the faithless.
- فَأِنَّا أَغْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾  
 14 **TO** Allah belongs the kingdom of the heavens  
 and the earth:  
 He forgives whomever He wishes,

- وَيُعَذِّبُ مَن يَشَاءُ  
 وَكَرَّابَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥﴾  
 سَيَقُولُ الْمُخَلَّفُونَ  
 إِذَا انْطَلَقْتُمْ إِلَى مَغَابِرٍ لِّتَأْخُذُوا  
 ذُرُوعًا تَتَّبِعُكُمْ  
 يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَةَ اللَّهِ  
 قُل لَّن تَتَّبِعُونَا  
 كَذَّلِكُمْ قَالَ اللَّهُ مِن قَبْلُ  
 فَسَيَقُولُونَ بَلْ نَحْسُدُونَنَا  
 بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٦﴾  
 قُل لِّلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ  
 سَتُدْعُونَ إِلَى قَوْمٍ  
 أُوْلَى بَأْسٍ شَدِيدٍ  
 تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ  
 فَإِن تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا  
 وَإِن تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّن قَبْلُ  
 يُعَذِّبُكُمْ عَذَابًا أَلِيمًا ﴿١٧﴾  
 لَيْسَ عَلَى الْأَعْمَى حَرَجٌ  
 وَلَا عَلَى الْأَعْرَجِ حَرَجٌ  
 وَلَا عَلَى الْمَرِيضِ حَرَجٌ  
 وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ  
 يُدْخِلْهُ جَنَّاتٍ  
 تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
 وَمَن يَتَوَلَّ  
 يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٨﴾  
 لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ  
 إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ  
 فَعَلِمَ مَا فِي قُلُوبِهِمْ  
 فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ  
 وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾
- and punishes whomever He wishes,  
 and Allah is all-forgiving, all-merciful.  
 15 Those who were left to stay behind will say,  
 when you set out to capture booty:  
 ‘Let us follow you.’  
 They desire to change the word of Allah.  
 Say, ‘You shall never follow us!  
 Thus has Allah said beforehand.’  
 Then they will say, ‘You are envious of us.’  
 Rather they do not understand but a little.  
 16 Say to the Bedouins who were left to stay behind,  
 ‘You will be called against a people  
 of a great might:  
 they will embrace Islam, or you will fight them.  
 So if you obey, Allah will give you a good reward;  
 but if you turn away like you turned away before,  
 He will punish you with a painful punishment.’  
 17 There is no blame on the blind,  
 nor is there any blame on the lame,  
 nor is there blame on the sick;  
 and whoever obeys Allah and His Apostle,  
 He will admit him into gardens  
 with streams running in them,  
 and whoever refuses to comply,  
 He will punish him with a painful punishment.  
 18 Allah was certainly pleased with the faithful  
 when they swore allegiance to *you* under the tree.  
 He knew what was in their hearts,  
 so He sent down composure on them,  
 and requited them with a victory near at hand

- 19 and abundant spoils that they will capture,  
and Allah is all-mighty, all-wise.
- 20 Allah has promised you abundant spoils  
which you will capture.  
He has expedited this one for you,  
and withheld men's hands from you,  
so that it may be a sign for the faithful,  
and that He may guide you to a straight path.
- 21 And other [spoils]  
which you have not yet captured:  
Allah has comprehended them,  
and Allah has power over all things.
- 22 If the faithless fight you,  
they will turn their backs [to flee].  
Then they will not find any protector or helper.
- 23 [It is] Allah's precedent that has passed before,  
and you will never find in Allah's precedent  
any change.
- 24 It is He who withheld their hands from you,  
and your hands from them,  
in the valley of Makkah,  
after He had given you victory over them,  
and Allah sees best what you do.
- 25 They are the ones who disbelieved  
and barred you from the Sacred Mosque,  
and kept the offering from reaching its destination.  
And were it not for [certain] faithful men  
and faithful women,  
whom you did not know  
—lest you should trample them,

فَتُصِيبُكُمْ مِنْهُمْ مَعْرَةٌ

بِغَيْرِ عِلْمٍ

لِيُدْخَلَ اللَّهُ فِي رَحْمَتِهِ

مَنْ يَشَاءُ

لَوْ تَزَيَّلُوا

لَعَذَّبْنَا الَّذِينَ كَفَرُوا

مِنْهُمْ

عَذَابًا أَلِيمًا ﴿٢٦﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا

فِي قُلُوبِهِمُ الْحَمِيَّةَ

حَمِيَّةَ الْجَاهِلِيَّةِ

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ

عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَى

وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٧﴾

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّسُلَ

بِالْحَقِّ

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ

إِنْ شَاءَ اللَّهُ

ءَامِنِينَ

مُحْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

لَا تَخَافُونَ

فَعَلِمَ مَا لَمْ تَعْلَمُوا

فَجَعَلَ مِنْ دُونِ ذَلِكَ

فَتْحًا قَرِيبًا ﴿٢٨﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى

وَدِينِ الْحَقِّ

and thus blame for [killing] them should fall on you  
unawares; <sup>1</sup> [He held you back]

so that Allah may admit into His mercy  
whomever He wishes.

And had they been separate,

We would have surely punished the faithless  
among them

with a painful punishment.

26 When the faithless nourished

bigotry in their hearts,

the bigotry of pagan ignorance,

Allah sent down His composure

upon His Apostle and upon the faithful,

and made them abide by the word of Godwariness,

for they were the worthiest of it and deserved it,

and Allah has knowledge of all things.

27 Certainly Allah has fulfilled His Apostle's vision

in all truth:

You will surely enter the Sacred Mosque,

God willing,

in safety,

with your heads shaven or hair cropped,

without any fear.

So He knew what you did not know,

and He assigned [you] besides that

a victory near at hand.

28 It is He who has sent His Apostle with guidance

and the true religion,

<sup>1</sup> Ellipsis; the omitted phrase is 'We would have given you a free hand against them.'

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
 وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٩﴾  
 مُحَمَّدٌ رَسُولُ اللَّهِ  
 وَالَّذِينَ مَعَهُ  
 أَشِدَّاءُ عَلَى الْكُفَّارِ  
 رُحَمَاءُ بَيْنَهُمْ  
 تَرْتَضِيهِمْ وَكَمًّا سَجَدًا  
 يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا  
 سِيمَاهُمْ فِي وُجُوهِهِمْ  
 مِّنْ أَثَرِ السُّجُودِ  
 ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ  
 وَمَثَلُهُمْ فِي الْإِنْجِيلِ  
 كَزَرْعٍ  
 أَخْرَجَ شَطْئَهُ فَفَازَرَهُ  
 فَاسْتَعْطَبَ  
 فَاَسْتَوَىٰ عَلَىٰ سُوْقِهِ  
 يُعْجِبُ الزُّرَّاعَ  
 لِيَغِيظَ بِهِمُ الْكُفَّارَ  
 وَعَدَّ اللَّهُ الَّذِينَ  
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ  
 مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٠﴾

## سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا ۚ لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ

that He may make it prevail over all religions,  
 and Allah suffices as witness.  
 29 Muḥammad, the Apostle of Allah,  
 and those who are with him  
 are hard against the faithless  
 and merciful amongst themselves.  
 You see them bowing and prostrating [in worship],  
 seeking Allah's grace and [His] pleasure.  
 Their mark is [visible] on their faces,  
 from the effect of prostration.  
 Such is their description in the Torah  
 and their description in the Evangel.  
 Like a tillage  
 that sends out its shoots and builds them up,  
 and they grow stout  
 and settle on their stalks,  
 impressing the sowers,  
 so that He may enrage the faithless by them.  
 Allah has promised those  
 of them who have faith and do righteous deeds  
 forgiveness and a great reward.

## 49. SŪRAT AL-ḤUJURĀT<sup>1</sup>

In the Name of Allah,  
 the All-beneficent, the All-merciful.

<sup>1</sup> The *sūrah* takes its name from the word *ḥujurāt* (apartments) in verse 4.

- وَاتَّقُوا اللَّهَ ۖ  
 1 إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾  
 2 يَا أَيُّهَا الَّذِينَ آمَنُوا  
 لَا تَرْفَعُوا أَصْوَاتَكُمْ  
 فَوْقَ صَوْتِ النَّبِيِّ  
 وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ  
 كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ  
 أَن تَحْبَطَ أَعْمَالُكُمْ  
 وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾  
 3 إِنَّ الَّذِينَ يَغْضُوبُونَ أَصْوَاتَهُمْ  
 عِنْدَ رَسُولِ اللَّهِ  
 أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ  
 لِلتَّقْوَى ۖ  
 لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾  
 4 إِنَّ الَّذِينَ يُنَادُونَكَ  
 مِنْ وَرَاءِ الْحُجُرَاتِ  
 أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾  
 5 وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ  
 لَكَانَ خَيْرًا لَهُمْ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾  
 6 يَا أَيُّهَا الَّذِينَ آمَنُوا  
 7 إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ  
 فَتَبَيَّنُوهُ  
 أَنْ تُصِيبُوا قَوْمًا  
 بِجَهْلَةٍ  
 فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾  
 8 وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ  
 لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ  
 لَعَنِتُمْ  
 وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ
- and be wary of Allah.  
 Indeed Allah is all-hearing, all-knowing.  
 O you who have faith!  
 Do not raise your voices  
 above the voice of the Prophet,  
 and do not speak aloud to him  
 as you shout to one another,  
 lest your works should fail  
 without your being aware.  
 Indeed those who lower their voices  
 in the presence of the Apostle of Allah  
 —they are the ones whose hearts Allah has tested  
 for Godwariness.  
 For them will be forgiveness and a great reward.  
 Indeed those who call *you*  
 from behind the apartments,  
 most of them do not apply reason.  
 Had they been patient until *you* came out for them,  
 it would have been better for them,  
 and Allah is all-forgiving, all-merciful.  
 O you who have faith!  
 If a profligate [person] should bring you some news,  
 verify it,  
 lest you should visit [harm] on some people  
 out of ignorance,  
 and then become regretful for what you have done.  
 Know that the Apostle of Allah is among you.  
 Should he obey you in many matters,  
 you would surely suffer.  
 But Allah has endeared faith to you

وَرَبَّيْتَهُ فِي قُلُوبِكُمْ  
 وَكَرَهَ إِلَيْكُمْ  
 الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ  
 أُولَئِكَ هُمُ الرَّشِيدُونَ ﴿٨﴾  
 فَضْلًا مِّنَ اللَّهِ وَبِعَمَّةِ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩﴾  
 وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ  
 اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا  
 فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى  
 فَقَاتِلُوا الَّتِي تَبَغَى  
 حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ  
 فَإِن فَاءَتْ فَأَصْلِحُوا  
 بَيْنَهُمَا بِالْعَدْلِ  
 وَأَقْسِطُوا  
 إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾  
 إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ  
 فَأَصْلِحُوا بَيْنَ أَخْوَابِكُمْ  
 وَأَتَّقُوا اللَّهَ  
 لَعَلَّكُمْ تُرْحَمُونَ ﴿١١﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ  
 عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
 وَلَا نِسَاءٌ مِّن نِّسَاءٍ  
 عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ  
 وَلَا تَلْمِزُوا أَنفُسَكُمْ  
 وَلَا تَنَابَزُوا بِالْأَلْقَابِ  
 بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ  
 وَمَن لَّمْ يَتُبْ  
 فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا

and made it appealing in your hearts,  
 and He has made hateful to you  
 faithlessness, transgression and disobedience.  
 It is such who are the right-minded  
 —a grace and blessing from Allah,  
 and Allah is all-knowing, all-wise.  
 9 If two groups of the faithful fight one another,  
 make peace between them.  
 But if one party of them aggresses against the other,  
 fight the one which aggresses  
 until it returns to Allah's ordinance.  
 Then, if it returns,  
 make peace between them fairly,  
 and do justice.  
 Indeed Allah loves the just.  
 10 The faithful are indeed brothers.  
 Therefore make peace between your brothers  
 and be wary of Allah,  
 so that you may receive [His] mercy.  
 11 O you who have faith!  
 Let not any people ridicule another people:  
 it may be that they are better than they are;  
 nor let women [ridicule] women:  
 it may be that they are better than they are.  
 And do not defame one another,  
 nor insult one another by [calling] nicknames.  
 How evil are profane names subsequent to faith!  
 And whoever is not penitent  
 —such are the wrongdoers.  
 12 O you who have faith!

- أَحْتَبِنُوا كَثِيرًا مِّنَ الظَّنِّ  
 إِنَّ بَعْضَ الظَّنِّ إِثْمٌ  
 وَلَا تَحْسَبُوا  
 وَلَا يَغْتَب بَّعْضُكُم بَعْضًا  
 أَتُحِبُّ أَحَدَكُمْ  
 أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا  
 فَكَرِهْتُمُوهُ  
 وَاتَّقُوا اللَّهَ  
 إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٣﴾  
 13 O mankind!  
 Indeed We created you from a male and a female,  
 and made you nations and tribes  
 that you may identify yourselves with one another.  
 Indeed the noblest<sup>1</sup> of you  
 in the sight of Allah  
 is the most Godway among you.  
 Indeed Allah is all-knowing, all-aware.  
 14 The Bedouins say, 'We have faith.'  
 Say, 'You do not have faith yet;  
 rather say, "We have embraced Islam,"<sup>2</sup>  
 for faith has not yet entered into your hearts.  
 Yet if you obey Allah and His Apostle,  
 He will not stint anything of [the reward of] your works.  
 Indeed Allah is all-forgiving, all-merciful.'  
 15 The faithful are only those who have attained faith  
 in Allah and His Apostle  
 and then have never doubted,  
 and who wage *jihād* with their possessions

<sup>1</sup> Or 'the most honoured.'

<sup>2</sup> Or 'We have submitted.'

وَأَنْفُسَهُمْ  
 فِي سَبِيلِ اللَّهِ  
 16 أُولَٰئِكَ هُمُ الصَّٰدِقُونَ ﴿١٦﴾  
 قُلْ أَتَعْلَمُونَ ۖ اللَّهُ بِدِينِكُمْ  
 وَاللَّهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ  
 وَمَا فِي الْأَرْضِ  
 وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾  
 17 يَمُنُّونَ عَلَيْكَ  
 أَنْ أَسْلَمُوا  
 قُلْ لَا تَمُنُّوا عَلَيَّ  
 إِسْلَمْتُمْ  
 بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ  
 أَنْ هَدَيْتُمُوكُمْ لِّلْإِيمٰنِ  
 18 إِنْ كُنْتُمْ صٰدِقِينَ ﴿١٨﴾  
 إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ  
 وَالْأَرْضِ  
 وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

and their persons  
 in the way of Allah.  
 It is they who are the truthful.<sup>1</sup>  
 Say, 'Will you inform Allah about your faith  
 while Allah knows whatever there is in the heavens  
 and whatever there is in the earth,  
 and Allah has knowledge of all things?'  
 They count it as a favour to *you*  
 that they have embraced Islam.  
 Say, 'Do not count it as a favour to me  
 your embracing of Islam.  
 Rather it is Allah who has done you a favour  
 in that He has guided you to faith,  
 should you be truthful.'<sup>2</sup>  
 Indeed Allah knows the Unseen of the heavens  
 and the earth,  
 and Allah sees best what you do.'

سُورَةُ الْقَافِ

50. SŪRAT QĀF<sup>3</sup>

بِسْمِ اللَّهِ  
 الرَّحْمٰنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

ق 1 Qāf.

وَالْقُرْءَانَ الْمَجِيدِ ﴿١﴾ By the glorious Qur'ān.  
 2 بَلْ عَجِبُوا  
 أَنْ جَاءَهُمْ مُنذِرٌ  
 that a warner should have come to them

<sup>1</sup> Or 'the sincere.'

<sup>2</sup> That is, should you be sincere in your claim of having embraced Islam.

<sup>3</sup> The *sūrah* takes its name from the letter *qāf* in verse 1.

- مِنْهُمْ  
فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿١﴾  
3 أَءِذَا مِتْنَا  
وَكُنَّا تُرَابًا  
ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٢﴾  
4 قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ<sup>1</sup>  
وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٣﴾  
5 بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ  
فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٤﴾  
6 أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ  
كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا  
وَمَا لَهَا مِنْ فُرُوجٍ ﴿٥﴾  
7 وَأَلْأَرْضَ مَدَدْنَاهَا  
وَأَلْقَيْنَا فِيهَا رَوَاسِيَ  
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٦﴾  
8 تَبَصَّرَةٌ وَذِكْرَى  
لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٧﴾  
9 وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا  
فَأَنْبَتْنَا بِهِ جَنَّاتٍ  
وَحَبَّ الْحَصِيدِ ﴿٨﴾  
10 وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿٩﴾  
11 رَزَقًا لِّلْعِبَادِ  
وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا  
كَذَلِكَ الْخُرُوجُ ﴿١٠﴾  
12 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١١﴾  
13 وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٢﴾  
14 وَأَصْحَابُ الْأَيْكَةِ
- from among themselves.  
So the faithless say, 'This is an odd thing.  
What! When we are dead  
and have become dust [shall we be raised again]?'  
That is a far-fetched return!  
We know what the earth diminishes from them,<sup>1</sup>  
and with Us is a preserving Book.  
Rather they denied the truth when it came to them;  
so they are now in a perplexed state of affairs.  
Have they not then observed the sky above them,  
how We have built it and adorned it,  
and that there are no cracks in it?  
And We spread out the earth,  
and cast in it firm mountains,  
and caused every delightful kind to grow in it.  
[In this there is] an insight and admonition  
for every penitent servant.  
And We send down from the sky salubrious water,  
with which We grow gardens  
and the grain which is harvested,  
and tall date palms with regularly set spathes,  
as a provision for servants;  
and with it We revive a dead country.  
Likewise will be the rising [from the dead].  
The people of Noah denied before them,  
and [so did] the inhabitants of Rass<sup>2</sup> and Thamūd,  
and 'Ād, Pharaoh, and the brethren of Lot,  
and the inhabitants of Aykah

<sup>1</sup> That is, from their bodies when they disintegrate after death.

<sup>2</sup> See 25:38.

- وَقَوْمٌ تَبَعٌ<sup>٤</sup> and the people of Tubba‘.<sup>1</sup>  
 كُلٌّ كَذَّبَ الرُّسُلَ Each [of them] impugned the apostles,  
 فَحَقَّ وَعِيدِ ۝ and so My threat became due [against them].  
 أَفَعْيِينَا بِالْخَلْقِ الْأَوَّلِ<sup>٥</sup> 15 Were We exhausted by the first creation?  
 بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۝ Rather they are in doubt about a new creation.  
 وَلَقَدْ خَلَقْنَا الْإِنسَانَ 16 Certainly We have created man  
 وَنَعَلَمَ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۝ and We know to what his soul tempts him,  
 وَحَنَّا أَقْرَبُ إِلَيْهِ and We are nearer to him  
 مِّنْ حَبْلِ الْوَرِيدِ ۝ than his jugular vein.  
 إِذْ يَتَلَقَى الْمُتَلَقَاتِ 17 When the twin recorders record [his deeds],  
 عَنِ الِّيمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝ seated on the right hand and on the left:  
 مَا يَلْفِظُ مِنْ قَوْلٍ 18 he says no word  
 إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝ but that there is a ready observer beside him.  
 وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ 19 Then the agony of death brings the truth:<sup>2</sup>  
 ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۝ ‘This is what you used to shun!’  
 وَنُفِخَ فِي الصُّورِ 20 Then the Trumpet will be blown:  
 ذَلِكَ يَوْمُ الْوَعْدِ ۝ ‘This is the promised day.’  
 وَجَاءَتْ كُلُّ نَفْسٍ 21 Then every soul will come  
 مَعَهَا سَائِقٌ وَشَهِيدٌ ۝ accompanied by a driver and a witness:  
 لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا 22 ‘You were certainly oblivious of this.  
 فَكَشَفْنَا عَنْكَ غِطَاءَكَ and so your sight is acute today.’  
 فَبَصُرِكَ الْيَوْمَ حَدِيدٌ ۝  
 وَقَالَ قَرِينُهُ 23 Then his companion will say,  
 هَذَا مَا لَدَيَّ عَتِيدٌ ۝ ‘This is what is ready with me [of testimony].’  
 أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ۝ 24 ‘The two of you cast every obdurate ingrate into hell,  
 مِّنَّا لِّلْخَيْرِ 25 [every] hinderer of all good,<sup>3</sup>  
 مُعْتَدٍ مَّريبٍ ۝ transgressor, and skeptic,

<sup>1</sup> Cf. 44:37.

<sup>2</sup> Or ‘when the agony of death arrives with the truth.’

<sup>3</sup> Or ‘grudging giver.’

- 26 الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَأَلْقِيَاهُ  
فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾  
قَالَ قَرِينُهُ رَبَّنَا  
مَا أَطَعْتُهُ  
وَلَكِنْ كَانُ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾  
قَالَ لَا تَخْتَصِمُوا لَدَيَّ  
وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾  
مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ  
وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ ﴿٢٩﴾  
يَوْمَ نَقُولُ لِجَهَنَّمَ  
هَلْ أَمْتَلَاتِ  
وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾  
وَأَزَلَفَتْ الْجَنَّةَ لِلْمُتَّقِينَ  
غَيْرَ بَعِيدٍ ﴿٣١﴾  
هَذَا مَا تُوْعِدُونَ  
لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾  
مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ  
وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾  
أَدْخُلُوهَا بِسَلَامٍ  
ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾  
هُم مَّا يَشَاءُونَ فِيهَا  
وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾  
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ  
هُم أَشَدُّ مِنْهُمْ بَطْشًا  
فَنَقَّبُوا فِي الْبِلَادِ  
هَلْ مِنْ مَخِصٍ ﴿٣٦﴾  
إِنَّ فِي ذَلِكَ لَذِكْرًا  
لِمَنْ كَانَ لَهُ قَلْبٌ
- who has set up another god along with Allah!  
So the two of you cast him  
into the severe punishment.’  
His companion<sup>1</sup> will say, ‘Our Lord!  
I did not make him a rebel,  
but he [himself] was in extreme error.’  
He will say, ‘Do not wrangle in My presence,  
for I had already warned you in advance.  
The word [of judgement] is unalterable with Me,  
and I am not tyrannical to the servants.’  
The day when We shall say to hell,  
‘Are you full?’  
It will say, ‘Is there any more?’  
And paradise will be brought near for the Godway,  
not distant [any more]:  
‘This is what you were promised.  
[It is] for every penitent and dutiful [servant]  
who fears the All-beneficent in secret  
and comes with a penitent heart.  
Enter it in peace!  
This is the day of immortality.’  
There they will have whatever they wish,  
and with Us there is yet more.  
How many generations We have destroyed before them,  
who were stronger than these,  
insomuch that they ransacked the towns?!  
Is there any escape [from Allah’s punishment]?’  
There is indeed an admonition in that  
for one who has a heart,

<sup>1</sup> That is, Satan.

- أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ or gives ear, being attentive.
- 38 Certainly We created the heavens and the earth,  
وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ  
وَمَا بَيْنَهُمَا  
فِي سِتَّةِ أَيَّامٍ  
وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾ and whatever is between them,  
in six days,  
and any fatigue did not touch Us.
- 39 So *be patient* over what they say,  
فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ  
وَسَبِّحْ بِحَمْدِ رَبِّكَ  
قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ and *celebrate* the praise of *your* Lord  
before the rising of the sun  
and before the sunset,  
40 and *glorify* Him through part of the night  
وَمِنَ اللَّيْلِ فَسَبِّحْهُ  
وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾ and after the prostrations.
- 41 And *be on the alert* for the day  
وَأَسْتَمِعْ يَوْمَ  
يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ ﴿٤١﴾ when the caller calls from a close quarter,  
42 the day when they hear the Cry in all truth.  
يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ  
ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾ That is the day of rising [from the dead].
- 43 Indeed it is We who give life and bring death,  
إِنَّا نَحْنُ مُحْيٍ وَنُمِيتُ  
وَالْيَنَّا الْمَصِيرُ ﴿٤٣﴾ and toward Us is the destination.
- 44 The day the earth is split open for [disentombing] them,  
يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ  
سِرَاعًا  
ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ [they will come out] hastening.  
That mustering<sup>1</sup> is easy for Us [to carry out].
- 45 We know best what they say,  
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ  
وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ  
فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾ and *you* are not to be a tyrant over them.  
So *admonish* by the Qur'ān him who fears My threat.

سُورَةُ الدَّٰرِيَّاتِ

51. SŪRAT AL-DHĀRIYĀT<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

<sup>1</sup> Or 'resurrection.'

<sup>2</sup> The *sūrah* takes its name from verse 1, which mentions the *dhāriyāt* (scatterers).

- 1 By the scattering [winds]  
 ① دَرَوَا that scatter [the clouds];  
 2 by the [rain] bearing [clouds]  
 ② وَقَرًا laden [with water];  
 3 by [the ships] which move gently [on the sea];  
 ③ فَأَلْحَمَلَتِ 4 by [the angels] who dispense [livelihood]  
 ④ فَأَلْمَقَسَمَتِ 5 by [His] command:  
 ⑤ أَمْرًا 6 indeed what you are promised is true,  
 ⑥ إِنَّمَا تُوعَدُونَ لَصَادِقٌ 7 and indeed the retribution<sup>1</sup> will surely come to pass!  
 ⑦ وَإِنَّ الَّذِينَ لَوْ قَعُ 8 By the sky full of adornment [with stars],<sup>2</sup>  
 ⑧ وَالسَّمَاءِ ذَاتِ الْحُبُكِ 9 indeed you are of different opinions!  
 ⑨ إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ 10 He is turned away from it<sup>3</sup>  
 ⑩ يُؤْفَكُ عَنْهُ 11 who has been turned away [from the truth].  
 ⑪ مَنِ أْفَكٌ 12 Perish the liars,  
 ⑫ قَتِيلَ الْخَرَّاصُونَ 13 who are heedless in a stupor!  
 ⑬ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ 14 They ask, ‘When will be the Day of Retribution?’  
 ⑭ الَّذِينَ يَسْأَلُونَ أَيَّانَ يَوْمِ الَّذِينَ 15 It is the day when they will be tormented in the Fire,  
 ⑮ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ 16 [and will be told]: ‘Taste your torment.  
 ⑯ دُوقُوا فِتْنَتَكُمْ 17 This is what you used to hasten.’  
 ⑰ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ 18 Indeed the Godway will be amid gardens  
 ⑱ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ 19 and springs,  
 ⑲ وَعُيُونٍ 20 receiving what their Lord has given them,  
 ⑳ ءَأَحْزِينَ مَا ءَاتَاهُمْ رَبُّهُمْ 21 for they had been virtuous aforetime.  
 ㉑ إِيَّاهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ 22 They used to sleep a little during the night,  
 ㉒ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ 23 and at dawns they would plead for forgiveness.,  
 ㉓ وَيَبْتَغُونَ 24 and there was a share in their wealth  
 ㉔ وَفِي أَمْوَالِهِمْ حَقٌّ 25 for the beggar and the deprived.  
 ㉕ لِّلسَّائِلِ وَالْمَحْرُومِ

<sup>1</sup> Or ‘judgement.’

<sup>2</sup> Or, ‘By the heaven full of tracks’ (or pathways).

<sup>3</sup> That is, from the Qur’an. Or ‘from him,’ that is, from the Apostle of Allah.

- 20 In the earth are signs for those who have conviction,  
 21 and in your souls [as well].  
 Will you not then perceive?  
 22 And in the sky is your provision  
 and what you are promised.  
 23 By the Lord of the sky and the earth,  
 it is indeed the truth,  
 just as [it is a fact that] you speak.
- 24 Did *you* receive the story  
 of Abraham's honoured guests?  
 25 When they entered into his presence,  
 they said, 'Peace!'  
 'Peace!' He answered,  
 '[You are] an unfamiliar folk.'<sup>1</sup>  
 26 Then he retired to his family  
 and brought a fat [roasted] calf,  
 27 and put it near them.  
 He said, 'Will you not eat?'  
 28 Then he felt a fear of them.  
 They said, 'Do not be afraid!'  
 and they gave him the good news of a wise son.<sup>2</sup>  
 29 Then his wife came forward crying [with joy].  
 She beat her face,  
 and said, 'A barren old woman!'  
 30 They said, 'So has your Lord said.  
 Indeed He is the All-wise, the All-knowing.'

<sup>1</sup> Cf. 15:62.

<sup>2</sup> See 11:69-73 and 15:51-60 for parallel descriptions of the episode of Abraham's guests.

## [PART 27]

- 31 He said,  
 قَال 31 He said,  
 فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ 'O messengers, what is now your errand?'
- 32 They said,  
 قَالُوا 32 They said,  
 إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ 'We have been sent toward a guilty people,  
 33 that We may rain upon them stones of clay,  
 34 marked with your Lord for the profligate.  
 35 So We picked out those who were in it  
 36 of the faithful,  
 37 but We did not find there  
 38 other than one house of *muslims*,  
 39 and We have left therein a sign  
 40 for those who fear a painful punishment.'
- 38 And in Moses [too there is a sign]  
 وَفِي مُوسَى 38 And in Moses [too there is a sign]  
 إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ 38 when We sent him to Pharaoh  
 بِسُلْطٰنٍ مُّبِينٍ ﴿٣٨﴾ 38 with a manifest authority.  
 39 But he turned away assured of his might,  
 40 and said, 'A magician or a crazy man!'  
 41 So We seized him and his hosts,  
 42 and cast them into the sea,  
 43 while he was blameworthy.  
 44 And in 'Ād when We unleashed upon them  
 45 a barren wind.  
 46 It left nothing that it came upon  
 47 without making it like decayed bones.  
 48 And in Thamūd, when they were told,  
 49 'Enjoy for a while.'  
 50 Then they defied the command of their Lord;  
 51 so the thunderbolt seized them  
 52 as they looked on.

- 45 So they were neither able to rise up,  
فَمَا اسْتَطَعُوا مِنْ قِيَامٍ  
nor to come to one another's aid.<sup>1</sup>  
وَمَا كَانُوا مُنْتَصِرِينَ ﴿٤٥﴾
- 46 And the people of Noah aforetime.  
وَقَوْمَ نُوحٍ مِنْ قَبْلُ  
Indeed they were a transgressing lot.  
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾
- 47 We have built the sky with might,  
وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ  
and indeed it is We who are its expanders.<sup>2</sup>  
وَأَنَا لَمُوسِعُونَ ﴿٤٧﴾
- 48 And the earth We have spread it out,  
وَالْأَرْضَ فَرَشْنَاهَا  
so how excellent spreaders We have been!  
فَنِعَمَ الْمَهْدُونَ ﴿٤٨﴾
- 49 In all things We have created pairs  
وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ  
so that you may take admonition.  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
- 50 [Say,] 'So flee toward Allah.  
فَفِرُّوا إِلَى اللَّهِ  
Indeed I am a manifest warner to you from Him.  
إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾
- 51 Do not set up another god besides Allah.  
وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ  
Indeed I am a manifest warner to you from Him.'  
إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾
- 52 So it was  
كَذَلِكَ  
that there did not come to those who were before them  
مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ  
any apostle  
مِنْ رَسُولٍ  
but they said, 'A magician,' or 'A crazy man!'  
إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ ﴿٥٢﴾
- 53 Did they enjoin this upon one another?!  
أَتَوَاصَوْا بِهِ  
Rather they were a rebellious lot.  
بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾
- 54 So *turn away* from them,  
فَتَوَلَّ عَنْهُمْ  
for *you* will not be blameworthy.  
فَمَا أَنْتَ بِمَلُومٍ ﴿٥٤﴾
- 55 And *admonish*,  
وَذَكِّرْ  
for admonition indeed benefits the faithful.  
فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾
- 56 I did not create the jinn and the humans  
وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ  
except that they may worship Me.  
إِلَّا لِيَعْبُدُونِي ﴿٥٦﴾
- 57 I desire no provision from them,  
مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ

<sup>1</sup> Or 'nor to guard themselves (from the punishment).'<sup>2</sup> Or 'indeed it is We who are expanding it.'

- وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٨﴾ nor do I desire that they should feed Me.  
 58 إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٩﴾ Indeed it is Allah who is the All-provider,  
 Powerful, All-strong.  
 59 فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٦٠﴾ Indeed the lot of those who do wrong [now]  
 will be like the lot of their [earlier] counterparts.  
 So let them not ask Me to hasten on [that fate].  
 60 فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦١﴾ Woe to the faithless  
 for the day they are promised!

## سُورَةُ الطُّورِ

52. SŪRAT AL-ṬŪR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 وَالطُّورِ ﴿١﴾ 1 By the Mount [Sinai],  
 2 وَكِتَابٍ مَسْطُورٍ ﴿٢﴾ 2 by the Book inscribed  
 3 فِي رَقٍ مَنشُورٍ ﴿٣﴾ 3 on an unrolled parchment;  
 4 وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾ 4 by the House greatly frequented;<sup>2</sup>  
 5 وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾ 5 by the vault raised high,  
 6 وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾ 6 by the surging sea:<sup>3</sup>  
 7 إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾ 7 indeed *your* Lord's punishment will surely befall.  
 8 مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾ 8 There is none who can avert it.  
 9 يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾ 9 On the day when the sky whirls violently,  
 10 وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ 10 and the mountains move with an awful motion:  
 11 فَوَيْلٌ لِلْمُكَذِّبِينَ ﴿١١﴾ 11 woe to the deniers on that day  
 12 الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ﴿١٢﴾ 12 —those who play around in vain talk,  
 13 يَوْمَ يُدْعَوْنَ ﴿١٣﴾ 13 the day when they will be shoved

<sup>1</sup> The *sūrah* takes its name from “the mount” (*ṭūr*) mentioned in verse 1.

<sup>2</sup> The Holy Ka’bah, or its counterpart, in the fourth (or the seventh) heaven, frequented by the angels.

<sup>3</sup> Or ‘the sea set afire.’

- إِلَى نَارِ جَهَنَّمَ 14 toward the fire of hell  
 دَعَا ﴿١٤﴾ forcibly,  
 هَذِهِ النَّارُ الَّتِي 14 [and told:] ‘This is the Fire which  
 كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٥﴾ you used to deny!’  
 أَفَسِحْرٌ هَذَا 15 Is this then magic,  
 أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٦﴾ or is it you who do not perceive?  
 أَصَلَوْهَا 16 ‘Enter it,  
 فَاصْبِرُوا أَوْ لَا تَصْبِرُوا 17 and whether you are patient or impatient  
 سَوَاءٌ عَلَيْكُمْ 18 it will be the same for you.  
 إِنَّمَا تُحْزَنُونَ 19 You are only being requited  
 مَا كُنْتُمْ تَعْمَلُونَ ﴿١٧﴾ for what you used to do.’  
 إِنَّ الْمَتَّقِينَ فِي جَنَّاتٍ 17 Indeed the Godwary will be amid gardens  
 وَنَعِيمٍ ﴿١٨﴾ and bliss,  
 فَكَرِهِينَ بِمَا آتَاهُمُ رَبُّهُمْ 18 rejoicing because of what their Lord has given them,  
 وَوَقَّاهُمْ رَبُّهُمْ 19 and that their Lord has saved them  
 عَذَابَ الْجَحِيمِ ﴿١٩﴾ from the punishment of hell.  
 كُلُوا وَاشْرَبُوا هَنِيئًا 19 [They will be told:] ‘Enjoy your food and drink,  
 بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٠﴾ [as a reward] for what you used to do.’  
 مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ 20 They will be reclining on arrayed couches,  
 وَرُزُقْنَهُمْ يَجُورِ عَيْنٍ ﴿٢١﴾ and We will wed them to big-eyed houris.  
 وَالَّذِينَ ءَامَنُوا 21 The faithful  
 وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ 22 and their descendants who followed them in faith  
 —أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ 23 —We will make their descendants join them,  
 وَمَا أَلْتَنَّهُمْ 24 and We will not stint  
 مِنْ عَمَلِهِمْ مِنْ شَيْءٍ 25 anything from [the reward of] their deeds.  
 كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢٢﴾ Every man is a hostage to what he has earned.  
 وَأَمَدَدْنَاهُمْ بِفَنَاحِهِمْ وَلَحْمٍ 22 We will provide them with fruits and meat,  
 مِمَّا يَشْتَهُونَ ﴿٢٣﴾ such as they desire.  
 يَتَنَزَّعُونَ فِيهَا كَأْسًا 23 There they will pass from hand to hand a cup  
 لَا لَعْوُ فِيهَا 24 wherein there will be neither any vain talk

- وَلَا تَأْتِيهِمْ ﴿٢٤﴾ \*  
 وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ 24 They will be waited upon by youths, their own,  
 كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٥﴾ as if they were guarded pearls.  
 وَأَقْبَلُ بَعْضُهُمْ عَلَى بَعْضٍ 25 They will turn to one another,  
 يَتَسَاءَلُونَ ﴿٢٦﴾ questioning each other.  
 قَالُوا إِنَّا كُنَّا قَبْلُ 26 They will say, 'Indeed, aforetime, we used to be  
 فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٧﴾ apprehensive about our families.  
 فَمَرَّ بِنَّا اللَّهُ عَلَيْنَا 27 But Allah showed us favour  
 وَوَقَّنَا and He saved us  
 عَذَابَ السَّمُومِ ﴿٢٨﴾ from the punishment of the [infernal] miasma;  
 إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ 28 indeed we used to supplicate Him aforetime.  
 إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٩﴾ Indeed He is the All-benign, the All-merciful.'  
 فَذَكِّرْ 29 So *admonish*.  
 فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ 30 By *your* Lord's blessing, *you* are not a soothsayer,  
 وَلَا مَجْنُونٍ ﴿٣١﴾ nor mad.  
 أَمْ يَقُولُونَ شَاعِرٌ 31 Do they say, '[He is] a poet,  
 نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ ﴿٣٢﴾ for whom we await a fatal accident'?'  
 قُلْ تَرَبَّصُوا 32 Say, 'Wait!  
 فَإِنِّي مَعَكُمْ مِنَ الْمُنْتَرِبِينَ ﴿٣٣﴾ I too am waiting along with you.'  
 أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ 33 Is it their intellect which prompts them  
 بِهَذَا to [say] this,  
 أَمْ هُمْ قَوْمٌ طَاعُونَ ﴿٣٤﴾ or are they a rebellious lot?  
 أَمْ يَقُولُونَ تَقَوَّلَهُ 34 Do they say, 'He has improvised it [himself]?'  
 بَلْ لَا يُؤْمِنُونَ ﴿٣٥﴾ Rather they have no faith!  
 فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ 36 Let them bring a discourse like it,  
 إِن كَانُوا صَادِقِينَ ﴿٣٦﴾ if they are truthful.  
 أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ 37 Were they created from nothing?  
 أَمْ هُمُ الْخَالِقُونَ ﴿٣٧﴾ Or are they [their own] creators?  
 أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ 38 Did they create the heavens and the earth?  
 بَلْ لَا يُوقِنُونَ ﴿٣٨﴾ Rather they have no certainty!

- 37 Do they possess the treasuries of *your* Lord?  
 Or are they the controllers [of their dispensation]?  
 38 Do they have a ladder [leading up to heaven]  
 whereby they eavesdrop?<sup>1</sup>  
 If so let their eavesdropper produce  
 a manifest authority.  
 39 Does He have daughters while you have sons?<sup>2</sup>  
 40 Do *you* ask them for a reward,  
 so that they are weighed down with debt?  
 41 Do they have [access to] the Unseen,  
 which they write down?  
 42 Do they seek to outmaneuver [Allah]?  
 But it is the faithless  
 who are the outmaneuvered ones!  
 43 Do they have any god other than Allah?  
 Clear is Allah  
 of any partners that they may ascribe [to Him]!  
 44 Were they to see  
 a fragment falling from the sky,  
 they would say, 'A cumulous cloud.'  
 45 So leave them until they encounter their day  
 on which they will be thunderstruck;  
 46 the day when their guile will not avail them  
 in any way,  
 nor will they be helped.  
 47 Indeed for those who do wrong,  
 there is a punishment besides that,  
 but most of them do not know.

<sup>1</sup> That is, on the conversation of the angels.

<sup>2</sup> Cf. 4:117; 16:57-59; 17:40; 37:149-154; 43:16-19; 53:21-23, 27.

- 48 So *submit patiently* to the judgement of *your* Lord,  
 for indeed *you* fare before Our eyes.  
 And *celebrate* the praise of *your* Lord  
 when *you* rise [at dawn],  
 and also *glorify* Him during the night  
 and at the receding of the stars.

سُورَةُ النَّجْمِ

53. SŪRAT AL-NAJM<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 By the star when it sets:<sup>2</sup>  
 2 your companion<sup>3</sup> has neither gone astray,  
 nor gone amiss.  
 3 Nor does he speak out of [his own] desire:  
 4 it is just a revelation that is revealed [to him],  
 5 taught him by One of great powers,  
 6 possessed of sound judgement.<sup>4</sup>  
 He<sup>5</sup> settled,<sup>6</sup>  
 7 while he was on the highest horizon.  
 8 Then he drew nearer and nearer  
 9 until he was within two bows' length or even nearer,  
 10 whereat He revealed to His servant  
 whatever He revealed.

<sup>1</sup> The *sūrah* takes its name from verse 1, which mentions 'the star' (*najm*).

<sup>2</sup> Or 'falls.'

<sup>3</sup> That is, the Apostle of Allah.

<sup>4</sup> Or 'possessed of strength.'

<sup>5</sup> That is, the Apostle of Allah (s); or the Angel Gabriel, according to some commentators.

<sup>6</sup> Or 'stood upright.'

- 11 The heart did not deny what it saw.  
 12 Will you then dispute with him about what he saw?!  
 13 Certainly he saw it<sup>1</sup> yet another time,  
 14 by the Lote Tree of the Ultimate Boundary,  
 15 near which is the Garden of the Abode,  
 16 when there covered the Lote Tree what covered it.  
 17 The gaze did not swerve,  
 nor did it overstep the bounds.  
 18 Certainly he saw  
 some of the greatest signs of his Lord.
- 19 Have you considered Lāt and ‘Uzzā?  
 20 and Manāt, the third one?  
 21 Are you to have males and He females?  
 22 That, then, will be an unfair division!  
 23 These are but names which you have coined  
 —you and your fathers—  
 for which Allah has not sent down any authority.  
 They follow nothing but conjectures  
 and the desires of the [lower] soul,  
 while there has already come to them  
 the guidance from their Lord.
- 24 Shall man have whatever he yearns for?  
 25 Yet to Allah belong this world and the Hereafter.  
 26 How many an angel there is in the heavens  
 whose intercession is of no avail in any way  
 except after Allah grants permission

<sup>1</sup> Or ‘them.’ To explain, the object of the pronoun *hū* is specified in verse 18, ‘Certainly he saw some of the greatest signs of his Lord.’ This interpretation is also supported by a tradition of Imam ‘Ali b. Mūsā al-Riḍā (‘a) cited in the *Uṣūl al-Kāfī*, vol. 1, p. 95, *ḥadīth* 2.

- لِمَنْ يَشَاءُ وَيَرْضَى ﴿٢٧﴾  
 27 Indeed those who do not believe in the Hereafter  
 to whomever He wishes and approves of!  
 إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
 لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى ﴿٢٨﴾  
 28 They do not have any knowledge of that.  
 وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ  
 إِن يَتَّبِعُونَ إِلَّا الظَّنَّ  
 وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٩﴾  
 29 So *avoid* those who turn away from Our remembrance  
 and desire nothing but the life of the world.  
 فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا  
 وَلَمْ يُرِدْ إِلَّا الْحَيٰوةَ الدُّنْيَا ﴿٣٠﴾  
 30 That is the ultimate reach of their knowledge.  
 ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ  
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ  
 بِمَنْ ضَلَّ عَنْ سَبِيلِهِ  
 وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ﴿٣١﴾  
 31 To Allah belongs whatever is in the heavens  
 and whatever is in the earth,  
 that He may requite those who do evil  
 for what they have done,  
 and reward those who do good  
 with the best [of rewards].  
 وَلِلَّهِ مَا فِي السَّمٰوٰتِ  
 وَمَا فِي الْأَرْضِ  
 لِيَجْزِيَ الَّذِينَ أَسْتَفٰؤْا  
 بِمَا عَمِلُوا  
 وَيَجْزِيَ الَّذِينَ أَحْسَنُوا  
 بِالْحَسَنَىٰ ﴿٣٢﴾  
 32 Those who avoid major sins  
 and indecencies,  
 excepting [minor and occasional] lapses.  
 الَّذِينَ تَجْتَنِبُونَ كَبِيرَ الْاِثْمِ  
 وَالْفَوَاحِشَ  
 اِلَّا اللَّغَمَ  
 اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ  
 هُوَ اَعْلَمُ بِكُمْ  
 اِذْ اَنْشَأَكُمْ مِّنَ الْاَرْضِ  
 وَاِذْ اَنْتُمْ اَجْنَةٌ  
 فِيْ بُطُوْنِ اُمَّهَاتِكُمْ  
 فَلَا تُزَكُّوْا اَنْفُسَكُمْ  
 هُوَ اَعْلَمُ بِمَنْ اَتَقٰى ﴿٣٣﴾  
 33 Did *you* see him who turned away,  
 and He knows best those who are [rightly] guided.

- 34 وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٣٤﴾ gave a little and held off?  
 35 أَعِنْدَهُ عِلْمُ الْغَيْبِ Does he have the knowledge of the Unseen  
 36 فَهُوَ يَرَى ﴿٣٥﴾ so that he sees?  
 37 أَمْ لَمْ يُنَبَّأْ بِمَا Has he not been informed of what is  
 38 فِي صُحُفِ مُوسَى in the scriptures of Moses,  
 39 وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٣٦﴾ and of Abraham, who fulfilled [his summons]:  
 40 أَلَّا تَرَىٰ تَرْزُؤًا وَمِزَاجًا وَزَرَ ﴿٣٧﴾ that no bearer shall bear another's burden,  
 41 وَأَنَّ لَيْسَ لِلْإِنْسَانِ and that nothing belongs to man  
 42 إِلَّا مَا سَعَى ﴿٣٨﴾ except what he strives for,  
 43 وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٣٩﴾ and that he will soon be shown his endeavour,  
 44 ثُمَّ يُجْزَاهُ then he will be rewarded for it  
 45 الْجِزَاءَ الْأَوْفَى ﴿٤٠﴾ with the fullest reward;  
 46 وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَى ﴿٤١﴾ and that the terminus is toward *your* Lord,  
 47 وَأَنَّهُ هُوَ أَضْحَكَ and that it is He who makes [men] laugh,  
 48 وَأَبْكَى ﴿٤٢﴾ and makes [them] weep,  
 49 وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٣﴾ and that it is He who brings death and gives life,  
 50 وَأَنَّهُ خَلَقَ الذَّرَّاجِينَ and that it is He who created the mates,<sup>1</sup>  
 51 الذَّكَرَ وَالْأُنثَى ﴿٤٤﴾ the male and the female,  
 52 مِنْ نُّطْفَةٍ إِذَا تُمْنَى ﴿٤٥﴾ from a drop of [seminal] fluid when emitted;  
 53 وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَى ﴿٤٦﴾ and that with Him lies the second genesis,  
 54 وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى ﴿٤٧﴾ and that it is He who enriches and grants possessions,  
 55 وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى ﴿٤٨﴾ and that it is He who is the Lord of Sirius;  
 56 وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ﴿٤٩﴾ and that it is He who destroyed the former 'Ād,  
 57 وَثَمُودًا and Thamud,  
 58 فَمَا أَبْقَى ﴿٥٠﴾ sparing none [of them];  
 59 وَقَوْمَ نُوحٍ مِّن قَبْلُ ﴿٥١﴾ and the people of Noah before that;  
 60 إِنَّهُمْ كَانُوا هُمُ الظَّالِمِينَ and indeed they were more unjust and rebellious;  
 61 وَالْمُؤْتَفِكَةَ أَهْوَى ﴿٥٢﴾ and He overthrew the town that was overturned,<sup>2</sup>

<sup>1</sup> Or 'the sexes.'

<sup>2</sup> That is, Sodom. Elsewhere mentioned as plural; see 9:70, 69:9.

- 54 فَغَشَّيْنَهَا مَا غَشَّى ٥٤ covering it with what covered it.  
 55 فَبِأَيِّ آءِ آيَاتِ رَبِّكَ فَبِأَيِّ آءِ آيَاتِ رَبِّكَ 55 Then which of the bounties of your Lord  
 56 تَتَمَارَى ٥٥ will you dispute?  
 57 هَذَا نَذِيرٌ ٥٦ This is a warner,  
 58 مِّنَ النَّذِيرِ الْأُولَى ٥٧ [in the tradition] of the warners of old.  
 59 أَرَفَتِ الْآزِفَةَ ٥٧ The Imminent [Hour] is near at hand.  
 60 لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ٥٨ There is none that may unveil it besides Allah.  
 61 أَفَمِنَ هَذَا الْحَدِيثِ تَعْجَبُونَ ٥٩ Do you then wonder at this discourse,  
 62 وَتَضْحَكُونَ وَلَا تَبْكُونَ ٦٠ and laugh and not weep,  
 63 وَأَنْتُمْ سَمِيدُونَ ٦١ while you remain heedless?!  
 64 فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ٦٢ So prostrate yourselves to Allah and worship Him!



## سُورَةُ الْقَمَرِ

## 54. SŪRAT AL-QAMAR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 أَقْرَبَتِ السَّاعَةُ ١ The Hour has drawn near  
 2 وَأَدْبَقَ الْقَمَرَ ٢ and the moon is split.  
 3 وَإِن يَرَوْا آيَةً يُعْرِضُوا ٣ If they see a sign, they turn away,  
 4 وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ٤ and say, 'An incessant<sup>2</sup> magic!'  
 5 وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ٥ They denied, and followed their own desires,  
 6 وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ٦ and every matter has a setting [appropriate to it].  
 7 وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ ٧ There have already come to them reports  
 8 مَا فِيهِ مَوْذِعٌ ٨ containing admonishment,  
 9 حِكْمَةٌ بَالِغَةٌ ٩ [and representing] far-reaching wisdom;  
 10 فَمَا تُغْنِ النَّذُرُ ١٠ but warnings are of no avail!  
 11 فَتَوَلَّ عَنْهُمْ ١١ So *turn away* from them!

<sup>1</sup> The *sūrah* takes its name from verse 1, which mentions the moon (*qamar*).

<sup>2</sup> Or 'powerful.'

- 7 يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكِيرٍ ﴿٧﴾  
 خُشْعًا أَبْصَرُهُمْ  
 تَخْرُجُونَ مِنَ الْأَجْدَاثِ  
 كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ﴿٨﴾  
 مُهْطِعِينَ إِلَى الدَّاعِ ﴿٨﴾  
 8 يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٩﴾  
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
 فَكَذَّبُوا عَبْدَنَا وَقَالُوا  
 مَجْنُونٌ وَازْدَجِرَ ﴿٩﴾  
 فَدَعَا رَبَّهُ ﴿٩﴾  
 أَنِّي مَغْلُوبٌ فَانْتَصِرَ ﴿١٠﴾  
 فَفَتَحْنَا أَبْوَابَ السَّمَاءِ  
 بِمَاءٍ مُنْهَرٍ ﴿١٠﴾  
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا  
 فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٠﴾  
 وَحَمَلْنَاهُ  
 عَلَى ذَاتِ الْأَوْحِ وَدُسِرِ ﴿١١﴾  
 تَجْرَى بِأَعْيُنِنَا  
 جَزَاءً لِمَن كَانَ كُفِرَ ﴿١١﴾  
 وَلَقَدْ تَرَكْنَاهَا آيَةً  
 فَهَلْ مِنْ مُدَكِّرٍ ﴿١١﴾  
 فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٢﴾  
 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ  
 لِلذِّكْرِ ﴿١٢﴾  
 فَهَلْ مِنْ مُدَكِّرٍ ﴿١٢﴾  
 كَذَّبَتْ عَادٌ ﴿١٣﴾  
 فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٣﴾  
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا  
 فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٤﴾
- The day when the Caller calls to a dire thing,  
 with a humbled look [in their eyes],  
 they will emerge from the graves  
 as if they were scattered locusts,  
 scrambling toward the summoner.  
 The faithless will say, ‘This is a hard day!’  
 The people of Noah impugned before them.  
 So they impugned Our servant and said,  
 ‘A crazy man,’ and he was reviled.<sup>1</sup>  
 Thereat he invoked his Lord,  
 [saying,] ‘I have been overcome, so help [me].’  
 Then We opened the gates of the sky  
 with pouring waters,  
 and We made the earth burst forth with springs,  
 and the waters met for a preordained purpose.  
 We bore him  
 on a vessel made of planks and nails,  
 which sailed [over the flood waters] in Our sight,  
 as a retribution for him who was repudiated.  
 Certainly We have left it as a sign;  
 so is there anyone who will be admonished?  
 So how were My punishment and My warnings?  
 Certainly We have made the Qur’ān simple  
 for the sake of admonishment.  
 So is there anyone who will be admonished?  
 [The people of] ‘Ād impugned [their apostle].  
 So how were My punishment and My warnings?  
 Indeed We unleashed upon them an icy gale  
 on an incessantly ill-fated day,

<sup>1</sup> Or ‘he was proscribed,’ or ‘he was ostracized.’

- 20 تَنْزِعُ النَّاسَ      knocking down people  
 كَأَنَّهُمْ أَعْجَازُ خَلْجٍ مُنْقَعِرٍ ﴿٢٠﴾      as if they were trunks of uprooted palm trees.
- 21 فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٢١﴾      So how were My punishment and My warnings?!  
 22 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ      Certainly We have made the Qur'an simple  
 لِلذِّكْرِ      for the sake of admonishment.  
 فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾      So is there anyone who will be admonished?
- 23 كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾      [The people of] Thamūd denied the warnings,  
 24 فَقَالُوا      and they said,  
 أَبَشْرًا مِمَّنَّا وَجِدًا نَتَّبِعُهُ  
 إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعْرٍ ﴿٢٤﴾      'Are we to follow a lone human from ourselves?!  
 Indeed then we would be in error and madness.'
- 25 أُلْقِيَ الذِّكْرُ عَلَيْهِ      'Has the Reminder been cast upon him  
 مِنْ بَيْنِنَا      from among us?  
 بَلْ هُوَ كَذَّابٌ أَشِرُّ ﴿٢٥﴾      Rather he is a self-conceited<sup>1</sup> liar.'
- 26 سَيَعْلَمُونَ غَدًا      'Tomorrow they will know  
 مَنِ الْكَذَّابُ الْأَشِرُّ ﴿٢٦﴾      who is a self-conceited liar.
- 27 إِنَّا مُرْسِلُوا النَّاقَةَ      We are sending the She-camel  
 فِتْنَةً لَهُمْ      as a trial for them;  
 فَارْتَقِبْهُمْ وَأَصْطَبِرْ ﴿٢٧﴾      so watch them and be steadfast.
- 28 وَنَبِّئْهُمْ      Inform them  
 أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ      that the water is to be dispensed between them;  
 كُلُّ شَرْبٍ مُحْتَضَرٌ ﴿٢٨﴾      every drinking will be attended.'
- 29 فَنَادَوْا صَاحِبَهُمْ      But they called their companion,  
 فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾      and he took [a knife] and hamstrung [her].
- 30 فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٣٠﴾      So how were My punishment and My warnings?!  
 31 إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً      We sent against them a single Cry,  
 فَكَانُوا كَهَشِيمِ الْحَتِّظِرِ ﴿٣١﴾      and they became like the dry sticks of a corral builder.
- 32 وَلَقَدْ يَسَّرْنَا الْقُرْآنَ      Certainly We have made the Qur'an simple  
 لِلذِّكْرِ      for the sake of admonishment.  
 فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾      So is there anyone who will be admonished?

<sup>1</sup> Or 'insolent.'

- 33 And the people of Lot denied the warnings.  
 34 We unleashed a rain of stones upon them,  
 excepting the family of Lot,  
 whom We delivered at dawn,  
 as a blessing from Us.  
 35 Thus do We reward those who give thanks.  
 36 He had certainly warned them of Our punishment,  
 but they disputed the warnings.  
 37 Certainly they even solicited of him his guests,  
 whereat We blotted out their eyes, [saying,]  
 ‘Taste My punishment and My warnings!’  
 38 Certainly early at dawn there visited them  
 an abiding punishment:  
 39 ‘Taste My punishment and My warnings!’  
 40 Certainly We have made the Qur’ān simple  
 for the sake of admonishment.  
 So is there anyone who will be admonished?  
 41 Certainly the warnings came to Pharaoh’s clan  
 who denied all of Our signs.  
 So We seized them with the seizing  
 of One [who is] all-mighty, Omnipotent.  
 43 Are your faithless better than those,  
 or have you [been granted] some immunity  
 in the scriptures?  
 44 Do they say, ‘We are a confederate league’?  
 45 The league will be routed  
 and turn its back [to flee].  
 46 Rather the Hour is their tryst;  
 and the Hour will be most calamitous and bitter.  
 47 Indeed the guilty are in error and madness.

- 48 The day when they are dragged into the Fire  
 on their faces,  
 عَلٰى وُجُوهِهِمْ  
 [it will be said to them,] ‘Taste the touch of hell!’  
 ذُوْقُوْا مَسَّ سَقَرَ ﴿٥٨﴾
- 49 Indeed We have created everything in a measure,  
 اِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدْرِ ﴿٥٩﴾  
 50 and Our command is but a single [word],  
 وَمَا اَمْرُنَا اِلَّا وَاحِدَةٌ  
 like the twinkling of an eye.  
 كَلِمٰجٍ بَّالْبَصْرِ ﴿٦٠﴾
- 51 Certainly We have destroyed your likes.  
 وَلَقَدْ اَهْلَكْنَا اَشْيَا عَكُمْ  
 So is there anyone who will be admonished?  
 فَهَلْ مِنْ مُدَكِّرٍ ﴿٦١﴾
- 52 Everything they have done is in the books,  
 وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الْزُبُرِ ﴿٦٢﴾  
 53 and everything big and small,  
 وَكُلُّ صَغِيْرٍ وَكَبِيْرٍ  
 is committed to writing.  
 مُسْتَطَرٌ ﴿٦٣﴾
- 54 Indeed the Godway  
 اِنَّ اللّٰتِقِيْنَ  
 will be amid gardens and streams,  
 فِي جَنَّاتٍ وَنَهَرٍ ﴿٦٤﴾
- 55 in the abode of truthfulness<sup>1</sup>  
 فِي مَقْعَدِ صِدْقٍ  
 with an omnipotent King.  
 عِنْدَ مَلِيْكَ مُّقْتَدِرٍ ﴿٦٥﴾

## سُورَةُ الرَّحْمٰنِ

## 55. SŪRAT AL-RAḤMĀN<sup>2</sup>

بِسْمِ اللّٰهِ  
 الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 The All-beneficent  
 الرَّحْمٰنِ ﴿١﴾
- 2 has taught the Qur’ān.  
 عَلَّمَ الْقُرْاٰنَ ﴿٢﴾
- 3 He created man,  
 خَلَقَ الْاِنْسَانَ ﴿٣﴾
- 4 [and] taught him articulate speech.  
 عَلَّمَهُ الْبَيَانَ ﴿٤﴾
- 5 The sun and the moon are [disposed] calculatedly,  
 الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾
- 6 and the herb and the tree prostrate [to Allah].  
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

<sup>1</sup> Or ‘in a worthy abode.’

<sup>2</sup> The *sūrah* takes its name from verse 1, which mentions “the All-beneficent” (*al-rahmān*).

- 7 He raised the sky and set up the balance,  
 8 declaring, 'Do not infringe the balance!  
 9 Maintain the weights with justice,  
 and do not shorten the balance!'  
 10 And the earth, He laid it out for mankind.  
 11 In it are fruits and date-palms with sheaths,  
 12 grain with husk, and fragrant herbs.  
 13 So which of your Lord's bounties  
 14 He created man  
 out of dry clay,<sup>2</sup> like the potter's,  
 15 and created the jinn out of a flame of a fire.  
 16 So which of your Lord's bounties  
 will you both deny?  
 17 Lord of the two easts,  
 and Lord of the two wests!<sup>3</sup>  
 18 So which of your Lord's bounties  
 will you both deny?  
 19 He merged the two seas,<sup>4</sup> meeting each other.  
 20 There is a barrier between them  
 which they do not overstep.  
 21 So which of your Lord's bounties  
 will you both deny?  
 22 From them emerge the pearl and the coral.  
 23 So which of your Lord's bounties  
 will you both deny?

<sup>1</sup> That is, the jinn and humans. The pronoun 'you' and the adjective 'your' are both dual in the Arabic.

<sup>2</sup> Cf. 15:26, 28, 33.

<sup>3</sup> That is, the points of sunrise and sunset at the winter and summer solstices.

<sup>4</sup> See the footnote at 35:12.

- 24 His are the sailing ships<sup>1</sup> on the sea  
[appearing] like landmarks.  
كَأَلْأَعْلَامِ ۝
- 25 So which of your Lord's bounties  
will you both deny?  
فَبِأَيِّ آءِآءِ رَبِّكُمَا  
تُكذِّبَانِ ۝
- 26 Everyone on it<sup>2</sup> is ephemeral,  
yet lasting is the Face of *your* Lord,  
majestic and munificent.<sup>3</sup>  
كُلُّ مَنْ عَلَيْهَا فَانٍ ۝  
وَبَقِيَ وَجْهُ رَبِّكَ  
ذُو الْجَلَلِ وَالْإِكْرَامِ ۝
- 28 So which of your Lord's bounties  
will you both deny?  
فَبِأَيِّ آءِآءِ رَبِّكُمَا  
تُكذِّبَانِ ۝
- 29 Everyone in the heavens and the earth asks Him.  
Every day He is engaged in some work.  
يَسْأَلُهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ  
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝
- 30 So which of your Lord's bounties  
will you both deny?  
فَبِأَيِّ آءِآءِ رَبِّكُمَا  
تُكذِّبَانِ ۝
- 31 We shall soon make Ourselves unoccupied for you,  
O you notable two!<sup>4</sup>  
سَنَفْرُغُ لَكُمْ  
أَيُّهُ الثَّقَلَانِ ۝
- 32 So which of your Lord's bounties  
will you both deny?  
فَبِأَيِّ آءِآءِ رَبِّكُمَا  
تُكذِّبَانِ ۝
- 33 O company of jinn and humans!  
If you can pass through  
the confines of the heavens and the earth,  
then do pass through.  
يٰۤاَيُّهَا الْجِنُّ وَالْإِنْسُ  
إِنِ اسْتَطَعْتُمْ أَن تَنْفُدُوا  
مِنَ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ  
فَأَنْفُدُوا  
لَا تَنْفُدُونَ  
إِلَّا بِسُلْطٰنٍ ۝
- 34 So which of your Lord's bounties  
will you both deny?  
فَبِأَيِّ آءِآءِ رَبِّكُمَا  
تُكذِّبَانِ ۝

<sup>1</sup> Or 'the watercrafts.'

<sup>2</sup> That is, on the earth.

<sup>3</sup> The adjectives 'majestic' and 'munificent' pertain to the Face.

<sup>4</sup> That is, the jinn and humans, or the Qur'ān and the Prophet's Household, referred to as '*thaqalayn*' in a famous tradition cited in Sunni and Shi'i sources.

- تُكَذِّبَانِ 35 will you both deny?  
 مُرْسَلٌ عَلَيْكُمَا 35 There will be unleashed upon you  
 شَوْاطِطٌ مِّنْ نَّارٍ وَخَاسٌ a flash of fire and a smoke;  
 فَلَا تَنْتَصِرَانِ 36 then you will not be able to help one another.  
 فَآيَىٰٓءِ الْآءِ رَبِّكُمَا 36 So which of your Lord's bounties  
 تُكَذِّبَانِ 36 will you both deny?
- فَإِذَا أَنْشَقَّتْ السَّمَاءُ 37 When the sky is split open,  
 فَكَانَتْ وَرْدَةً كَالدِّهَانِ 37 and turns crimson like tanned leather.  
 فَآيَىٰٓءِ الْآءِ رَبِّكُمَا 38 So which of your Lord's bounties  
 تُكَذِّبَانِ 38 will you both deny?  
 فَيَوْمَئِذٍ 39 On that day  
 لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ neither humans will be questioned about their sins  
 وَلَا جَانٌ nor jinn.<sup>1</sup>  
 فَآيَىٰٓءِ الْآءِ رَبِّكُمَا 40 So which of your Lord's bounties  
 تُكَذِّبَانِ 40 will you both deny?  
 يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ 41 The guilty will be recognized by their mark;  
 فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ 41 so they will be seized by the forelocks and the feet.  
 فَآيَىٰٓءِ الْآءِ رَبِّكُمَا 42 So which of your Lord's bounties  
 تُكَذِّبَانِ 42 will you both deny?  
 هٰذِهِ جَهَنَّمُ الَّتِي 43 'This is the hell which  
 يُكَذِّبُ بِهَا الْمُجْرِمُونَ 43 the guilty would deny!'  
 يَطُوفُونَ بَيْنَهَا 44 They shall circuit between it  
 وَبَيْنَ حَمِيمٍ ءَانٍ 44 and boiling hot water.  
 فَآيَىٰٓءِ الْآءِ رَبِّكُمَا 45 So which of your Lord's bounties  
 تُكَذِّبَانِ 45 will you both deny?
- وَلِمَنْ خَافَ مَقَامَ رَبِّهِ 46 For him who stands in awe of his Lord  
 جَنَّاتٍ 46 will be two gardens.

<sup>1</sup> Cf. 28:78.

- 47 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٤٧﴾
- 48 Both abounding in branches.<sup>1</sup>  
 ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾
- 49 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٤٩﴾
- 50 In both of them will be two flowing springs.  
 فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
- 51 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٥١﴾
- 52 In both of them will be two kinds of every fruit.  
 فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
- 53 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٥٣﴾
- 54 [They will be] reclining on beds  
 lined with green silk.  
 مُتَكِبِينَ عَلَى فُرُشٍ  
 بَطَّأْنَهَا مِنْ إِسْتَبْرَقٍ  
 وَجَنَى الْجَنَّتَيْنِ  
 دَانٍ ﴿٥٤﴾
- 55 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٥٥﴾
- 56 In them are maidens of restrained glances,  
 whom no human has touched before,  
 nor jinn.  
 فِيهِنَّ قَنَصِرَاتُ الْطَّرْفِ  
 لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ  
 وَلَا جَانٌّ ﴿٥٦﴾
- 57 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٥٧﴾
- 58 As though they were rubies and corals.  
 كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
- 59 So which of your Lord's bounties  
 will you both deny?  
 فَأَيُّ آءِ الْآءِ رَبِّكُمْ  
 تُكذِّبَانِ ﴿٥٩﴾
- 60 Is the requital of goodness anything  
 but goodness?  
 هَلْ جَزَاءُ الْإِحْسَنِ  
 إِلَّا الْإِحْسَانُ ﴿٦٠﴾
- 61 So which of your Lord's bounties

<sup>1</sup> Or 'Both full of variety;' that is, of fruits.

- تُكَذِّبَانِ 61 will you both deny?
- وَمِنْ دُونِهِمَا جَنَّتَانِ 62 Beside these two, there will be two [other] gardens.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 63 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- مُدَّهَامَّتَانِ 64 Dark green.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 65 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ 66 In both of them will be two gushing springs.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 67 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- فِيهِمَا فَاكِهَةٌ 68 In both of them will be fruits,  
وَنَخْلٌ وَرُمَّانٌ date-palms and pomegranates.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 69 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- فِيهِنَّ خَيْرَاتٌ حِسَانٌ 70 In them are maidens good and lovely.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 71 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ 72 Houris secluded in pavilions.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 73 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ 74 Whom no human has touched before,  
وَلَا جَانٌ nor jinn.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 75 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- مُتَّكِعِينَ عَلَى رَفْرَفٍ خُضْرٍ 76 Reclining on green cushions  
وَعَبَقَرِيِّ حِسَانٍ and lovely carpets.
- فَأَيُّ آءِ الْآءِ رَبِّكُمَا 77 So which of your Lord's bounties  
تُكَذِّبَانِ will you both deny?
- تَبَارَكَ اسْمُ رَبِّكَ 78 Blessed is the Name of *your* Lord,  
ذِي الْجَلَالِ وَالْإِكْرَامِ the Majestic and the Munificent!

## سُورَةُ الْوَاقِعَاتِ

56. SŪRAT AL-WĀQI'AH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- إِذَا وَقَعَتِ الْوَاقِعَةُ 1 When the Imminent<sup>2</sup> [Hour] befalls  
 لَيْسَ لَوْفَعِهَا كَاذِبَةٌ 2 —there is no denying that it will befall—  
 خَافِضَةٌ رَافِعَةٌ 3 [it will be] lowering, exalting.<sup>3</sup>  
 إِذَا رُجَّتِ الْأَرْضُ رَجًا 4 When the earth is shaken violently,  
 وَبُسَّتِ الْجِبَالُ بَسًا 5 and the mountains are shattered into bits  
 فَكَانَتْ هَبَاءً مُبْتَثًّا 6 and become scattered dust,  
 وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً 7 you will be three groups:  
 فَأَصْحَابُ الْمَيْمَنَةِ 8 The People of the Right Hand  
 مَا أَصْحَابُ الْمَيْمَنَةِ 9 —and what are the People of the Right Hand?  
 وَأَصْحَابُ الشَّعْمَةِ 9 And the People of the Left Hand  
 مَا أَصْحَابُ الشَّعْمَةِ 10 —and what are the People of the Left Hand?  
 وَالسَّابِقُونَ السَّابِقُونَ 10 And the Foremost Ones are the foremost ones:<sup>4</sup>  
 أُولَئِكَ الْمُقَرَّبُونَ 11 they are the ones brought near [to Allah],  
 فِي جَنَّاتِ النَّعِيمِ 12 [who will reside] in the gardens of bliss.  
 ثَلَاثَةٌ مِنَ الْأُولَى 13 A multitude from the former [generations]<sup>5</sup>  
 وَقَلِيلٌ مِنَ الْآخِرِينَ 14 and a few from the latter ones.  
 عَلَى سُرُرٍ مَوْضُونَةٍ 15 On brocaded couches  
 مُتَّكِبِينَ عَلَيْهَا مُتَقَابِلِينَ 16 reclining on them, face to face.  
 يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ 17 They will be waited upon by immortal youths,

<sup>1</sup> The *sūrah* takes its name from verse 1, which mentions *al-wāqī'ah* (the Imminent Hour, i.e., the Day of Resurrection).

<sup>2</sup> That is, the Day of Resurrection and Judgement.

<sup>3</sup> That is, abasing the faithless and raising the faithful in station.

<sup>4</sup> Cf. 2:148, 5:48, 23:61, 35:32, 57:21.

<sup>5</sup> That is, from the communities of the former prophets.

- 18 with goblets and ewers  
 19 and a cup of a clear wine,<sup>1</sup>  
 which neither causes them headache  
 nor stupefaction,  
 20 and such fruits as they prefer  
 21 and such flesh of fowls as they desire,  
 22 and big-eyed houris  
 23 like guarded pearls,  
 24 a reward for what they used to do.  
 25 They will not hear therein  
 any vain talk or sinful speech,  
 26 but only the watchword, 'Peace!' 'Peace!'  
 27 And the People of the Right Hand  
 —what are the People of the Right Hand?  
 28 Amid thornless lote trees  
 29 and clustered spathes<sup>2</sup>  
 30 and extended shade,<sup>3</sup>  
 31 and ever-flowing water  
 32 and abundant fruits,  
 33 neither inaccessible, nor forbidden,  
 34 and noble spouses.  
 35 We have created them with a special creation,  
 36 and made them virgins,  
 37 loving, of a like age,  
 38 for the People of the Right Hand.  
 39 A multitude from the former [generations]

<sup>1</sup> Or 'flowing wine.'

<sup>2</sup> This is according to the reading *wa tal'in manḍūd* (instead of *wa talhin manḍūd*, meaning 'and clustered plantains') narrated from Imam 'Alī and Imam Ja'far al-Ṣādiq (ؑ) and Ibn 'Abbās. (*Mu'jam, al-Kashshāf*)

<sup>3</sup> Or 'twilight,' see the note at 25:45.

- 40 and a multitude from the latter [ones].  
 41 وَأَصْحَابُ الشِّمَالِ  
 42 مَا أَصْحَابُ الشِّمَالِ —what are the People of the Left Hand?  
 43 فِي سُمُومٍ وَجَمِيمٍ  
 44 وَظِلٍّ مِّنْ تَحْمُومٍ  
 45 لَا بَارِدٍ وَلَا كَرِيمٍ  
 46 إِنْهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ  
 47 وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ  
 48 وَكَانُوا يَقُولُونَ  
 49 أَيُّهَا مِتْنَا وَكُنَّا تُرَابًا  
 50 وَعِظْمًا  
 51 أَيْنَا لَمَبْعُوثُونَ  
 52 وَأَوَّابًا وَأُنَا الْأَوْلُونَ  
 53 قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ  
 54 لَمَجْمُوعُونَ  
 55 إِلَىٰ مِيْقَاتِ يَوْمٍ مَّعْلُومٍ  
 56 ثُمَّ إِنَّكُمْ  
 57 أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ  
 58 لَأَكْلُونَ مِنْ شَجَرٍ مِّنْ زَقْقُمٍ  
 59 فَمَالْفُونَ مِنْهَا الْبُطُونَ  
 60 فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ  
 61 فَشَرِبُونَ شُرْبَ أَهْمِيمٍ  
 62 هَذَا نُزُهُمْ  
 63 يَوْمَ الدِّينِ  
 64 وَخُنُّ خَلَقْنَاكُمْ  
 65 فَلَوْلَا تُصَدِّقُونَ
- 40 and a multitude from the latter [ones].  
 41 And the People of the Left Hand  
 —what are the People of the Left Hand?  
 42 Amid infernal miasma and boiling water  
 43 and the shadow of a dense black smoke,  
 44 neither cool nor beneficial.<sup>1</sup>  
 45 Indeed they had been affluent before this,  
 46 and they used to persist in the great sin.<sup>2</sup>  
 47 And they used to say,  
 ‘What! When we are dead and become dust  
 and bones,  
 shall we be resurrected?  
 48 And our forefathers too?’  
 49 Say, ‘Indeed the former and latter generations  
 50 will all be gathered  
 51 for the tryst of a known day.  
 52 Then indeed,  
 53 you, astray deniers,  
 54 will surely eat from the Zaqqūm tree  
 55 and stuff your bellies with it,  
 56 and drink boiling water on top of it,  
 57 drinking like thirsty camels.’  
 58 Such will be the hospitality they receive  
 59 on the Day of Retribution.<sup>3</sup>  
 60 We created you.  
 61 Then why do you not acknowledge it?

<sup>1</sup> Cf. 77:30-31.

<sup>2</sup> That is, *shirk*. Cf. 31:13.

<sup>3</sup> Or ‘the Day of Judgement.’

- 58 Have you considered the sperm that you emit?  
 59 Is it you who create it,  
 or are We the creator?  
 60 We have ordained death among you,  
 and We are not to be outmaneuvered  
 61 from replacing you with your likes  
 and recreating you  
 in [a realm] you do not know.  
 62 Certainly you have known the first genesis,  
 then why do you not take admonition?  
 63 Have you considered what you sow?  
 64 Is it you who make it grow,  
 or are We the grower?  
 65 If We wish, We surely turn it into chaff,  
 whereat you are left stunned<sup>1</sup> [saying to yourselves,]  
 66 'Indeed we have suffered loss!  
 67 Rather we are deprived!'  
 68 Have you considered the water that you drink?  
 69 Is it you who bring it down from the rain cloud,  
 or is it We who bring [it] down?  
 70 If We wish We can make it bitter.  
 Then why do you not give thanks?  
 71 Have you considered the fire that you kindle?  
 72 Was it you who caused its tree to grow,  
 or were We the grower?  
 73 It was We who made it a reminder  
 and a boon for the desert-dwellers.  
 74 So *celebrate* the Name of *your* Lord, the All-supreme.

<sup>1</sup> Or 'regretful.'

- 75 So I swear<sup>1</sup>  
 بِمَوَاقِعِ النُّجُومِ 76 by the places where<sup>2</sup> the stars set!<sup>3</sup>  
 وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ 76 And indeed it is a great oath, should you know.  
 إِنَّهُ لَقُرْءَانٌ كَرِيمٌ 77 This is indeed a noble Qur'an,  
 فِي كِتَابٍ مَكْنُونٍ 78 in a guarded Book,<sup>4</sup>  
 لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ 79 —no one touches it except the pure ones—  
 تَنْزِيلٌ 80 gradually sent down  
 مِنْ رَبِّ الْعَالَمِينَ 80 from the Lord of all the worlds.  
 أَفَهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ 81 What! Do you take lightly this discourse?  
 وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ 82 And make your denial of it your vocation?<sup>5</sup>  
 فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ 83 So when it<sup>6</sup> reaches the throat [of the dying person]  
 وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ 84 and at that moment you are looking on  
 وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ 85 —and We are nearer to him<sup>7</sup> than you are,  
 وَلَكِنْ لَا تَبْصِرُونَ 86 though you do not perceive—  
 فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ 87 then why do you not, if you are not subject<sup>8</sup>  
 تَرْجِعُونَهَا 87 [to the Divine dispensation], restore it,  
 إِنْ كُنْتُمْ صَادِقِينَ 87 should you be truthful?  
 فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ 88 Then, if he be of those brought near,<sup>9</sup>  
 فَرَوْحٌ وَرِزْقٌ وَجَنَّتْ نَعِيمٌ 89 then ease, abundance, and a garden of bliss.  
 وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ 90 And if he be of the People of the Right Hand,  
 فَسَلَامٌ لَكَ 91 then 'Peace be on you,'

<sup>1</sup> Or 'I will not swear.'

<sup>2</sup> Or 'by the times when.'

<sup>3</sup> Or 'by the places where the stars fall.' Or 'I swear by the orbits of the stars.'

<sup>4</sup> That is, the Preserved Tablet.

<sup>5</sup> Or 'livelihood.' According to the reading *taj'alūna shukrakum*, narrated from Imam 'Ali ibn Abi Ṭālib and Imam al-Ṣādiq in *al-Tafsīr al-Qummi* under this verse, the translation will be 'You make your denial of it your thanksgiving.' That is, instead of being grateful for it, you deny it.

<sup>6</sup> That is, the soul, while leaving the body during the death-throes.

<sup>7</sup> That is, to the dying person.

<sup>8</sup> Or 'if you are not liable to retribution.'

<sup>9</sup> That is, of 'the foremost ones' mentioned in verses 10-11.

- مِنْ أَصْحَابِ الْيَمِينِ ﴿٥١﴾ [a greeting] from the People of the Right Hand!  
 وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِبِينَ 92 But if he be of the impugners,  
 الضَّالِّينَ ﴿٥٢﴾ the astray ones,  
 فَتُزَلُّ مِنْ حَمِيمٍ ﴿٥٣﴾ 93 then a treat of boiling water  
 وَتَصْلِيَةٌ حَمِيمٍ ﴿٥٤﴾ 94 and entry into hell.<sup>1</sup>  
 إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿٥٥﴾ 95 Indeed this is certain truth.  
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٦﴾ 96 So *celebrate* the Name of *your* Lord, the All-supreme!

## سُورَةُ الْحَادِثِ

## 57. SŪRAT AL-ḤADĪD<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ 1 Whatever there is in the heavens glorifies Allah  
 وَالْأَرْضِ and [whatever there is on] the earth  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ and He is the All-mighty, the All-wise.  
 لَهُ مُلْكُ السَّمَوَاتِ 2 To Him belongs the kingdom of the heavens  
 وَالْأَرْضِ and the earth:  
 تَحْيِيءُ وَيُمِيتُ ﴿٢﴾ He gives life and brings death,  
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾ and He has power over all things.  
 هُوَ الْأَوَّلُ وَالْآخِرُ 3 He is the First and the Last,  
 وَالظَّاهِرُ وَالْبَاطِنُ the Manifest and the Hidden,  
 وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤﴾ and He has knowledge of all things.  
 هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ 4 It is He who created the heavens and the earth  
 فِي سِتَّةِ أَيَّامٍ in six days;  
 ثُمَّ اسْتَوَى عَلَى الْعَرْشِ then settled on the Throne.  
 يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ He knows whatever enters the earth  
 وَمَا يَخْرُجُ مِنْهَا and whatever emerges from it

<sup>1</sup> Or 'roasting in hell.'

<sup>2</sup> The *sūrah* takes its name from verse 25, which mentions iron (*ḥadīd*).

- وَمَا يَنْزِلُ مِنَ السَّمَاءِ  
وَمَا يَعْرُجُ فِيهَا  
وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١﴾  
لَهُ مَلِكُ السَّمَوَاتِ  
وَالْأَرْضِ  
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢﴾  
يُولِجُ اللَّيْلَ فِي النَّهَارِ  
وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣﴾
- and whatever descends from the sky  
and whatever ascends to it,  
and He is with you wherever you may be,  
and Allah sees best what you do.  
5 To Him belongs the kingdom of the heavens  
and the earth,  
and to Allah all matters are returned.<sup>1</sup>  
6 He makes the night pass into the day  
and makes the day pass into the night,  
and He knows best what is in the breasts.
- ءَامِنُوا بِاللَّهِ وَرَسُولِهِ  
وَأَنْفِقُوا مِمَّا  
جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ  
فَالَّذِينَ ءَامَنُوا مِنْكُمْ  
وَأَنْفَقُوا  
هُمْ أَجْرٌ كَبِيرٌ ﴿٤﴾  
وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ  
وَالرَّسُولِ يَدْعُوكُمْ  
لِتُؤْمِنُوا بِرَبِّكُمْ  
وَقَدْ أَخَذَ مِيثَاقَكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٥﴾  
هُوَ الَّذِي يُنَزِّلُ  
عَلَى عَبْدِهِ ءَايَاتٍ يَبَيِّنُ  
لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٦﴾  
وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ  
وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ
- 7 Have faith in Allah and His Apostle,  
and spend out of that  
wherein He has made you successors.<sup>2</sup>  
Those of you who have faith  
and spend [in Allah's way]  
—there is a great reward for them.  
8 Why should you not have faith in Allah  
while the Apostle invites you  
to have faith in your Lord,  
and He has certainly made a covenant with you,  
should you be faithful?  
9 It is He who sends down  
manifest signs to His servant  
that He may bring you out of darkness into light,  
and indeed Allah is most kind and merciful to you.  
10 Why should you not spend in the way of Allah,  
while to Allah belongs the heritage of the heavens

<sup>1</sup> Cf. 2:210, 3:109, 8:44, 11:123, 19:40, 22:76, 30:11, 96:8.

<sup>2</sup> That is, of the past generations.

- وَالْأَرْضِ<sup>ع</sup> and the earth?  
 لَا يَسْتَوِي مِنْكُمْ Not equal [to others] are those of you  
 مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتَلَ<sup>ع</sup> who spent and fought before the victory.<sup>1</sup>  
 أُولَئِكَ أَكْثَرُ دَرَجَةً They are greater in rank  
 مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا than those who have spent and fought afterwards.  
 وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى Yet Allah has promised the best reward to each  
 وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ<sup>ج</sup> and Allah is well aware of what you do.  
 11 مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا Who is it that will lend Allah a good loan,  
 فَيَضْعِفَهُ لَهُ that He may multiply it for him  
 وَلَهُ أَجْرٌ كَرِيمٌ<sup>ج</sup> and [that] there may be a noble reward for him?  
 12 يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ The day *you* will see the faithful, men and women,  
 يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ with their light moving swiftly before them  
 وَبِأَيْمَانِهِمْ and on their right, [and greeted with the words:]  
 بُشْرًا لَكُمْ الْيَوْمَ 'There is good news for you today!  
 جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ Gardens with streams running in them,  
 خَالِدِينَ فِيهَا to remain in them [forever].  
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ<sup>ج</sup> That is the great success.'  
 13 يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ The day the hypocrites, men and women, will say  
 لِلَّذِينَ آمَنُوا to the faithful,  
 أَنْظِرُونَا 'Please let up on us,  
 نَفْتِسِ مِنْ نُورِكُمْ that we may glean something from your light!  
 قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا They will be told: 'Go back and grope for light!'<sup>2</sup>  
 فَضُرِبَ بَيْنَهُمْ بِسُورٍ Then there will be set up between them a wall  
 لَهُ بَابٌ with a gate,  
 بَاطِنُهُ فِيهِ الرَّحْمَةُ with mercy on its interior  
 وَظَاهَرُهُ مِنْ قِبَلِهِ الْعَذَابُ<sup>ج</sup> and punishment toward its exterior.  
 14 ينادونهم They will call out to them,  
 أَلَمْ نَكُنْ مَعَكُمْ 'Did we not use to be with you?'

<sup>1</sup> That is, the Prophet's triumphant return to Makkah.

<sup>2</sup> That is, go back into the world. Said mockingly to the hypocrites. Cf. 2:15, 11:38.

- قَالُوا بَلَىٰ  
وَلَكِنَّكُمْ فَتِنْتُمْ أَنْفُسَكُمْ  
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ  
وَعَرَّيْتُمْ الْأُمَاطِيَّ  
حَتَّىٰ جَاءَ أَمْرُ اللَّهِ  
وَعَرَّيْتُمْ بِاللَّهِ الْغُرُوبُ ﴿١٥﴾  
فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ  
وَلَا مِنَ الَّذِينَ كَفَرُوا  
مَأْوَانُكُمْ النَّارُ  
هِيَ مَوْلَانُكُمْ  
وَبِئْسَ الْمَصِيرُ ﴿١٦﴾  
أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا  
أَنْ تَخْشَعَ قُلُوبُهُمْ  
لِذِكْرِ اللَّهِ  
وَمَا نَزَلَ مِنَ الْحَقِّ  
وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ  
مِن قَبْلُ  
فَطَالَ عَلَيْهِمُ الْأَمَدُ  
فَقَسَّتْ قُلُوبُهُمْ  
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ﴿١٧﴾  
أَعْلَمُوا أَنَّ اللَّهَ سَخَّرَ الْأَرْضَ  
بَعْدَ مَوْتِهَا  
قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٨﴾  
إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ  
وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا  
يُضَاعَفُ لَهُمْ
- They will say, ‘Yes!  
But you cast yourselves into temptation,  
and you awaited<sup>1</sup> and were doubtful,  
and [false] hopes deceived you  
until the edict of Allah<sup>2</sup> arrived,  
and the Deceiver deceived you concerning Allah.  
So today no ransom shall be taken from you,  
nor from the faithless.  
The Fire will be your abode:  
it is your [ultimate] refuge  
and an evil destination.’  
Is it not time yet for those who have faith  
that their hearts should be humbled  
for Allah’s remembrance  
and to the truth which has come down [to them],  
and to be not like those who were given the Book  
before?<sup>3</sup>  
Time took its toll on them  
and so their hearts were hardened,  
and many of them are transgressors.  
Know that Allah revives the earth  
after its death.  
We have certainly made the signs clear for you  
so that you may apply reason.  
Indeed the charitable men and charitable women,  
and those who lend Allah a good loan  
—it shall be multiplied for them,

<sup>1</sup> That is, waited for a reverse of fortune for Muslims. See 4:141, 9:50-52, 98, 23:25, 52:30-31.

<sup>2</sup> That is, death.

<sup>3</sup> That is, the Jews.

- وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٩﴾  
 وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ  
 أُولَٰئِكَ هُمُ الصَّٰدِقُونَ  
 وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ  
 لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
 وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
 أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٢٠﴾  
 أَعْلَمُوا أَنَّمَا الْحَيٰوةُ الدُّنْيَا  
 لَعِبٌ وَهْوٌ وَزِينَةٌ  
 وَتَفَاخُرٌ بَيْنَكُمْ  
 وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ  
 كَمَثَلِ غَيْثٍ  
 أَعْجَبَ الْكُفَّارَ نَبَاتُهُ  
 ثُمَّ يَٰسِجٌ فَتَرْتَهُ مُصْفَرًّا  
 ثُمَّ يَكُونُ حُطَبًا  
 وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ  
 وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ  
 وَمَا الْحَيٰوةُ الدُّنْيَا  
 إِلَّا مَتَاعُ الْغُرُورِ ﴿٢١﴾  
 سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ  
 وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ  
 وَالْأَرْضِ  
 أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ  
 وَرُسُلِهِ  
 ذَٰلِكَ فَضْلُ اللَّهِ  
 يُؤْتِيهِ مَن يَشَاءُ  
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٢﴾  
 مَا أَصَابَ مَن مُّصِيبَةٍ فِي الْأَرْضِ
- and there is a noble reward for them.  
 19 Those who have faith in Allah and His apostles  
 —it is they who are the truthful  
 and the witnesses<sup>1</sup> with their Lord;  
 they shall have their reward and their light.  
 But as for those who are faithless and deny Our signs,  
 they shall be the inmates of hell.  
 20 Know that the life of this world is just  
 play and diversion, and glitter,  
 and mutual vainglory among you  
 and covetousness<sup>2</sup> for wealth and children  
 —like the rain  
 whose vegetation impresses the farmer;  
 then it withers and you see it turn yellow,  
 then it becomes chaff,  
 while in the Hereafter there is a severe punishment  
 and forgiveness from Allah and His pleasure;  
 and the life of this world is nothing  
 but the wares of delusion.  
 21 Take the lead towards forgiveness from your Lord  
 and a paradise as vast as the heavens  
 and the earth,  
 prepared for those who have faith in Allah  
 and His apostles.  
 That is Allah's grace,  
 which He grants to whomever He wishes,  
 and Allah is dispenser of a great grace.  
 22 No affliction visits the earth

<sup>1</sup> Or 'martyrs.'

<sup>2</sup> Or 'rivalry.'

- وَلَا فِي أَنْفُسِكُمْ  
 إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا  
 23 إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ  
 لِّكَيْلًا تَأْسُوا عَلَىٰ مَا فَاتَكُمْ  
 وَلَا تَفْرَحُوا بِمَا آتَاكُمْ  
 24 وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ  
 الَّذِينَ يَبْخُلُونَ  
 وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ  
 وَمَنْ يَتَوَلَّ  
 فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ  
 25 لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ  
 وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ  
 وَالْمِيزَانَ  
 لِيَقُومَ النَّاسُ بِالْقِسْطِ  
 وَأَنْزَلْنَا الْحَدِيدَ  
 فِيهِ بَأْسٌ شَدِيدٌ  
 وَمَنْفَعٌ لِلنَّاسِ  
 وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ  
 وَرُسُلَهُ بِالْغَيْبِ  
 إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ  
 26 لَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ  
 وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا  
 النَّبُوَّةَ وَالْكِتَابَ  
 فَمِنْهُمْ مُّهْتَدٍ  
 وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ  
 27 ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا  
 وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ  
 وَآتَيْنَاهُ الْإِنجِيلَ  
 وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ
- or yourselves  
 but it is in a Book before We bring it about  
 —that is indeed easy for Allah—  
 so that you may not grieve for what escapes you,  
 nor exult for what comes your way,  
 and Allah does not like any swaggering braggart.  
 Such as are [themselves] stingy  
 and bid [other] people to be stingy.  
 And whoever refuses to comply [should know that]  
 indeed Allah is the All-sufficient, the All-laudable.  
 Certainly We sent Our apostles with manifest proofs,  
 and We sent down with them the Book  
 and the Balance,  
 so that mankind may maintain justice;  
 and We sent down<sup>1</sup> iron,  
 in which there is great might  
 and uses for mankind,  
 and so that Allah may know those who help Him  
 and His apostles in [their] absence.  
 Indeed Allah is all-strong, all-mighty.  
 Certainly We sent Noah and Abraham  
 and We ordained among their descendants  
 prophethood and the Book.  
 Some of them are [rightly] guided,  
 and many of them are transgressors.  
 Then We followed them up with Our apostles  
 and We followed [them] with Jesus son of Mary,  
 and We gave him the Evangel,  
 and We put in the hearts of those who followed him

<sup>1</sup> That is, created.

رَأْفَةً وَرَحْمَةً  
 وَرَهْبَانِيَّةً اتَّخَذُوهَا  
 مَا كَتَبْنَا عَلَيْهَا  
 إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ  
 فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا  
 فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ  
 أَجْرَهُمْ  
 وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 اتَّقُوا اللَّهَ  
 وَءَامِنُوا بِرَسُولِهِ  
 يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ  
 وَيَجْعَلَ لَكُمْ نُورًا تَمْشُونَ بِهِ  
 وَيَغْفِرَ لَكُمْ  
 وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾  
 لَعَلَّ الَّذِينَ يَعْلَمُونَ أَهْلَ الْكِتَابِ  
 أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ  
 مِّنْ فَضْلِ اللَّهِ  
 وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ  
 يُؤْتِيهِ مَن يَشَاءُ  
 وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

## سُورَةُ الْمُجَادِلَةِ

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي  
 تُجَادِلُكَ فِي زَوْجِهَا

kindness and mercy.

But as for monasticism, they innovated it

—We had not prescribed it for them—

only seeking Allah's pleasure.

Yet they did not observe it with due observance.

So We gave to the faithful among them

their [due] reward,

but many of them are transgressors.

28 O you who have faith!

Be wary of Allah

and have faith in His Apostle.

He will grant you a double share of His mercy

and give you a light to walk by,

and forgive you,

and Allah is all-forgiving, all-merciful;

29 so that the People of the Book may know

that they have no power over anything

of Allah's grace,

and that all grace is in Allah's hand

which He grants to whomever He wishes

and Allah is dispenser of a great grace.

[PART 28]

58. SŪRAT AL-MUJĀDILAH<sup>1</sup>

In the Name of Allah,  
 the All-beneficent, the All-merciful.

1 Allah has certainly heard the speech of her  
 who pleads with *you* about her husband

<sup>1</sup> The *sūrah* takes its name from the phrase *tujādiluka* ("pleads with you") in verse 1.

- وَتَشْتَكِي إِلَى اللَّهِ  
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا  
إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ  
الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّن نَسَأَ بِهِمْ  
مَا هُنَّ أُمَّهَاتُهُمْ  
إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ  
وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ  
وَزُورًا  
وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ  
وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ  
ثُمَّ يَعُودُونَ لِمَا قَالُوا  
فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا  
ذَلِكَ تَوْعْطُونَ بِهِ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
فَمَنْ لَمْ يَجِدْ  
فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ  
مِنْ قَبْلِ أَنْ يَتَمَاسَا  
فَمَنْ لَمْ يَسْتَطِعْ  
فَأِطْعَامَ سِتِّينَ مِسْكِينًا  
ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
وَتِلْكَ حُدُودُ اللَّهِ  
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ  
إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ  
كُنُوتًا  
كَمَا كُنُوتَ الَّذِينَ مِنْ قَبْلِهِمْ  
وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ
- and complains to Allah.  
Allah hears the conversation between the two of you.  
Indeed Allah is all-hearing, all-seeing.  
2 As for those of you who repudiate their wives by *zihār*,<sup>1</sup>  
they are not their mothers;  
their mothers are only those who bore them,  
and indeed they utter an outrageous utterance  
and a lie.  
Indeed Allah is all-excusing, all-forgiving.  
3 Those who repudiate their wives by *zihār*  
and then retract what they have said,  
shall set free a slave before they may touch each other.  
This you are advised [to carry out],  
and Allah is well aware of what you do.  
4 He who can not afford [to free a slave]  
shall fast for two successive months  
before they may touch each other.  
If he cannot [do so],  
he shall feed sixty needy persons.  
This, that you may have faith in Allah and His Apostle.  
These are Allah's bounds,  
and there is a painful punishment for the faithless.  
5 Indeed those who oppose Allah and His Apostle  
will be subdued  
just as were subdued those before them.  
We have certainly sent down manifest signs,  
and there is a humiliating punishment for the faithless.

<sup>1</sup> A kind of repudiation of the marital relationship among pre-Islamic Arabs which took place on a husband's saying to his wife 'Be as my mother's back' (*zahr*; hence the derivative *zihār*).

- يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا 6 The day when Allah will raise them all together,  
 فَيُنَبِّئُهُم بِمَا عَمِلُوا He will inform them about what they have done.  
 أَحْصَنَهُ اللَّهُ وَنَسُوهُ Allah has kept account of it, while they forgot it,  
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ① and Allah is witness to all things.
- أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ 7 Have you not regarded that Allah knows  
 مَا فِي السَّمَوَاتِ whatever there is in the heavens  
 وَمَا فِي الْأَرْضِ and whatever there is in the earth?  
 مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ There is no secret talk among three,  
 إِلَّا هُوَ رَابِعُهُمْ, but He is their fourth [companion],  
 وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ, nor among five but He is their sixth,  
 وَلَا آدَنٍ مِنْ ذَلِكَ وَلَا أَكْثَرَ, nor less than that, nor more,  
 إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا but He is with them wherever they may be.  
 ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا Then He will inform them about what they have done  
 يَوْمَ الْقِيَامَةِ on the Day of Resurrection.  
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ② Indeed Allah has knowledge of all things.
- أَلَمْ تَرَ إِلَى الَّذِينَ 8 Have *you* not regarded those  
 بُهِتُوا عَنِ النَّجْوَى who were forbidden from secret talks<sup>1</sup>  
 ثُمَّ يَعُودُونَ but again resumed  
 لِمَا بُهِتُوا عَنْهُ what they had been forbidden from,  
 وَيَتَنَجَّوْنَ and hold secret talks  
 بِالْآثِمِ وَالْعَادُونَ [imbued] with sin and transgression  
 وَمَعْصِيَتِ الرَّسُولِ and disobedience to the Apostle?  
 وَإِذَا جَاءُوكَ And when they<sup>2</sup> come to *you*  
 حَيَّوْكَ بِمَا they greet *you* with that  
 لَمْ يُحَيِّكَ بِهِ اللَّهُ with which Allah never greeted you,  
 وَيَقُولُونَ فِي أَنْفُسِهِمْ and they say to themselves,<sup>3</sup>

<sup>1</sup> That is, the Jews and the hypocrites.

<sup>2</sup> That is, the Jews and the hypocrites who, instead of *as-salāmu 'alaykum* (peace be on you), would greet the Prophet (ﷺ) with such words as *as-sāmu 'alaykum* (death to you), telling themselves that if the Prophet (ﷺ) were really from God, He would punish them for it.

<sup>3</sup> Or 'in their hearts.'

- لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ  
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا  
فَإِنَّ الْمَصِيرُ ﴿٩﴾  
يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
إِذَا تَنَجَّيْتُمْ  
فَلَا تَتَنَجَّوْا  
بِالْآثِمِ وَالْعَادِي  
وَمَعْصِيَةِ الرَّسُولِ  
وَتَتَنَجَّوْا بِالْبِرِّ  
وَالتَّقْوَى  
وَأَتَّقُوا اللَّهَ  
الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٠﴾  
إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ  
لِيَحْزُنَ الَّذِينَ ءَامَنُوا  
وَلَيْسَ بِضَارِهِمْ شَيْءًا  
إِلَّا بِإِذْنِ اللَّهِ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾  
يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ  
فَافْسَحُوا  
يَفْسَحَ اللَّهُ لَكُمْ  
وَإِذَا قِيلَ ائْتَرُوا  
فَأَنْتَرُوا  
يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ  
وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٢﴾  
يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا  
إِذَا نَجَّيْتُمُ الرَّسُولَ  
فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوٰتِكُمْ صَدَقَةً
- ‘Why does not Allah punish us for what we say?!’  
Let hell suffice them: they shall enter it;  
and it is an evil destination!  
9 O you who have faith!  
When you talk secretly,  
do not hold secret talks  
[imbued] with sin and aggression  
and disobedience to the Apostle,  
but talk secretly in [a spirit of] piety  
and Godfearing,  
and be wary of Allah  
toward whom you will be mustered.  
10 Indeed [malicious] secret talks are from Satan,  
that he may upset the faithful,  
but he cannot harm them in any way  
except by Allah’s leave,  
and in Allah let all the faithful put their trust.  
11 O you who have faith!  
When you are told, ‘Make room,’ in sittings,  
then do make room;  
Allah will make room for you.  
And when you are told, ‘Rise up!’  
Do rise up.  
Allah will raise those of you who have faith  
and those who have been given knowledge  
in rank,  
and Allah is well aware of what you do.  
12 O you who have faith!  
When you talk secretly to the Apostle,  
offer a charity before your secret talk.

- ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ  
فَإِنْ لَمْ تَجِدُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٣﴾  
أَسْأَلْتُمْ أَنْ تُقَدِّمُوا  
بَيْنَ يَدَيْ جُحُودِكُمْ صَدَقْتُمْ  
فَإِذْ لَمْ تَفْعَلُوا  
وَتَابَ اللَّهُ عَلَيْكُمْ  
فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾  
أَلَمْ تَرَ  
إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا  
غَضِبَ اللَّهُ عَلَيْهِمْ  
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ  
وَيُخْلِفُونَ عَلَى الْكُذِبِ  
وَهُمْ يَعْلَمُونَ ﴿١٥﴾  
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا  
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾  
أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً  
فَصَدُّوا عَنِ سَبِيلِ اللَّهِ  
فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧﴾  
لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
مِنَ اللَّهِ شَيْئًا  
أُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾  
يَوْمَ يَجْعَلُهُمُ اللَّهُ جَمِيعًا  
فَيُخْلِفُونَ لَهُ  
كَمَا تَخْلِفُونَ لَكُمْ
- That is better for you and purer.  
But if you cannot afford [to make the offering],  
then Allah is indeed all-forgiving, all-merciful.  
13 Were you apprehensive of offering  
charities before your secret talks?  
So, as you did not do it,  
and Allah was clement to you,  
maintain the prayer and pay the *zakāt*,  
and obey Allah and His Apostle.  
And Allah is well aware of what you do.  
14 Have *you* not regarded  
those who befriend a people<sup>1</sup>  
at whom Allah is wrathful?  
They neither belong to you, nor to them,  
and they swear false oaths [that they are with you]  
and they know.  
15 Allah has prepared a severe punishment for them.  
Evil indeed is what they used to do.  
16 They make a shield of their oaths  
and bar [people] from the way of Allah;  
so there is a humiliating punishment for them.  
17 Their possessions and children will not avail them  
in any way against Allah.  
They shall be the inmates of the Fire  
and they shall remain in it [forever].  
18 The day when Allah will raise them all together,  
they will swear to Him,  
just like they swear to you [now],

<sup>1</sup> That is, the Jews, with whom the hypocrites amongst Muslims were on intimate terms.

- وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۗ  
 19 Look! They are indeed liars!  
 أَلَا إِنَّهُمْ هُمُ الْكَذِبُونَ ﴿١٩﴾  
 20 Satan has prevailed upon them,  
 أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ  
 so he has caused them to forget  
 فَأَنَسْنَاهُمْ  
 the remembrance of Allah.  
 ذِكْرَ اللَّهِ ۗ  
 21 They are Satan's confederates.  
 أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ  
 Look!  
 أَلَا  
 22 Indeed it is Satan's confederates who are the losers!  
 إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿٢٠﴾  
 23 Indeed those who oppose Allah and His Apostle  
 إِنَّ الَّذِينَ يُخَادُّونَ اللَّهَ وَرَسُولَهُ  
 —they will be among the most abased.  
 أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢١﴾  
 24 Allah has ordained: 'I shall surely prevail,  
 25 I and My apostles.'  
 كَتَبَ اللَّهُ لَأَغْلِبَنَّ  
 أَنَا وَرُسُلِي ۗ  
 26 Indeed Allah is all-strong, all-mighty.  
 إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٢﴾  
 27 You will not find a people believing in Allah  
 28 and the Last Day  
 لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ  
 and the Last Day  
 وَالْيَوْمِ الْآخِرِ  
 endearing those who oppose Allah and His Apostle  
 يُؤَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
 even though they were their own parents,  
 وَلَوْ كَانُوا آبَاءَهُمْ  
 or children,  
 أَوْ أَبْنَاءَهُمْ  
 or brothers, or kinsfolk.  
 أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ﴿٢٣﴾  
 [For] such, He has written faith into their hearts  
 أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ  
 and strengthened them with a spirit from Him.  
 وَأَيَّدَهُم بِرُوحٍ مِّنْهُ  
 He will admit them into gardens  
 وَيُدْخِلُهُمْ جَنَّاتٍ  
 with streams running in them,  
 تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
 to remain in them [forever],  
 خَالِدِينَ فِيهَا ۗ  
 Allah is pleased with them,  
 رَضِيَ اللَّهُ عَنْهُمْ  
 and they are pleased with Him.  
 وَرَضُوا عَنْهُ ۗ  
 They are Allah's confederates.  
 أُولَٰئِكَ حِزْبُ اللَّهِ ۗ  
 Look!  
 أَلَا  
 29 The confederates of Allah are indeed felicitous!  
 إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٤﴾

## سُورَةُ الْحَشْرِ

59. SŪRAT AL-ḤASHR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 Whatever there is in the heavens glorifies Allah  
and whatever there is in the earth,  
and He is the All-mighty, the All-wise
- 2 It is He who expelled the faithless  
belonging to the People of the Book  
from their homes  
at the outset of [their] en masse banishment.  
You did not think that they would go out,  
and they thought their fortresses would protect them  
from Allah.  
But Allah came at them  
from whence they did not reckon  
and He cast terror into their hearts.  
They demolish their houses with their own hands  
and the hands of the faithful.  
So take lesson, O you who have insight!
- 3 If Allah had not ordained banishment for them,  
He would have surely punished them in this world,  
and in the Hereafter there is for them  
the punishment of the Fire.
- 4 That is because they defied Allah and His Apostle;  
and whoever defies Allah,

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ  
وَمَا فِي الْاَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾  
هُوَ الَّذِي اَخْرَجَ الَّذِينَ كَفَرُوا  
مِنْ اٰهْلِ الْكُتُبِ  
مِنْ دِيَارِهِمْ  
لِاَوَّلِ الْحَشْرِ  
مَا ظَنَنْتُمْ اَنْ تَخْرُجُوْا  
وَمَا ظَنُّوْا اَنْهُمْ مَّا نِعْتَهُمْ حُصُوْبُهُمْ  
مِّنْ اَللّٰهِ  
فَاَتَتْهُمْ اَللّٰهُ  
مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا  
وَقَذَفَ فِي قُلُوْبِهِمُ الرُّعْبَ  
يَخْرِبُوْنَ بِيُوْبِهِمْ بِاَيْدِيهِمْ  
وَاَيْدِي الْمُؤْمِنِيْنَ  
فَاعْتَبِرُوْا يٰٓاُولِيَ الْاَبْصٰرِ ﴿٢﴾  
وَلَوْلَا اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلٰءَ  
لَعَذَّبْتَهُمْ فِي الدُّنْيَا  
وَهُمْ فِي الْاٰخِرَةِ  
عَذَابِ النَّارِ ﴿٣﴾  
ذٰلِكَ بِاَنْهُمْ شَاقُوْا اللّٰهَ وَرَسُوْلَهُ  
وَمَنْ يُشَاقِقِ اللّٰهَ

<sup>1</sup> The *sūrah* takes its name from the banishment (*ḥashr*) of a Jewish tribe from Madinah, which is its main topic.



- 9 [They are as well] for those who were settled in the land<sup>1</sup>  
 and [abided] in faith before them,  
 who love those who migrate toward them,  
 and do not find in their breasts any need  
 for that which is given to them,<sup>2</sup>  
 but prefer [the Immigrants] to themselves,  
 though poverty be their own lot.  
 And those who are saved from their own greed  
 —it is they who are the felicitous.
- 10 And [also for] those who came in after them,  
 who say, ‘Our Lord,  
 forgive us and our brethren  
 who were our forerunners in the faith,  
 and do not put any rancour in our hearts  
 toward the faithful.  
 Our Lord, You are indeed most kind and merciful.’
- 11 Have *you* not regarded the hypocrites  
 who say to their brethren,  
 the faithless from among the People of the Book:  
 ‘If you are expelled,  
 we will surely go out with you,  
 and we will never obey anyone against you,  
 and if you are fought against  
 we will surely help you,’  
 and Allah bears witness that they are indeed liars.
- 12 Surely, if they were expelled  
 they would not go out with them,

<sup>1</sup> That is, Madinah, to which the early Muslims migrated with the Prophet (ﷺ).

<sup>2</sup> That is, to the Immigrants.

- وَلَئِنْ قُوتِلُوا  
لَا يَنْصُرُوهُمْ  
وَلَئِنْ نَصَرُوهُمْ  
لَيُؤَلِّبَنَّ الْآذِينَ  
ثُمَّ لَا يَنْصُرُونَ ﴿١٣﴾  
لَأَتَسْتَأْشِدُّ رَهْبَةً فِي صُدُورِهِمْ  
مِنَ اللَّهِ  
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾  
لَا يُقَاتِلُونَكُمْ جَمِيعًا  
إِلَّا فِي قَرْىٍ مُّحَصَّنَةٍ  
أَوْ مِنْ وَرَاءِ حُدُرٍ  
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ  
تَحْسِبُهُمْ جَمِيعًا  
وَقُلُوبُهُمْ شَتَّى  
ذَلِكَ بِأَنَّهُمْ  
قَوْمٌ لَا يَعْقِلُونَ ﴿١٥﴾  
كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا  
ذَاقُوا وَبَالَ أَمْرِهِمْ  
وَهُمْ عَدَاؤُ الْإِيمِ ﴿١٦﴾  
كَمَثَلِ الشَّيْطَانِ  
إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ  
فَلَمَّا كَفَرَ  
قَالَ إِنِّي بَرِيءٌ مِنْكَ  
إِنِّي أَخَافُ اللَّهَ  
رَبَّ الْعَالَمِينَ ﴿١٧﴾  
فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ  
خَالِدِينَ فِيهَا  
وَذَلِكَ جَزَاؤُ الظَّالِمِينَ ﴿١٨﴾
- and if they were fought against  
they would not help them,  
and were they to help them  
they would surely turn their backs [to flee]  
and then they<sup>1</sup> would not be helped.  
13 Indeed they have a greater awe of you in their hearts  
than of Allah.  
That is because they are a lot who do not understand.  
14 They will not fight against you in a body  
except in fortified townships  
or from behind walls.  
Their might is great among themselves.  
You suppose them to be a body,  
but their hearts are disunited.  
That is because  
they are a lot who do not apply reason,  
like those who, recently before them,  
tasted the evil consequences of their conduct,  
and there is a painful punishment for them.  
16 [Or] like Satan,  
when he prompts man to renounce faith,  
then, when he renounces faith,  
he says, 'Indeed I am absolved of you.  
Indeed I fear Allah,  
the Lord of all the worlds.'  
17 So the fate of both is that they will be in the Fire,  
to remain in it [forever].  
Such is the requital of the wrongdoers.

<sup>1</sup> That is, the faithless from among the People of the Book.

- 18 O you who have faith!  
 Be wary of Allah,  
 and let every soul consider what it sends ahead<sup>1</sup>  
 for tomorrow,  
 and be wary of Allah.
- 19 Allah is indeed well aware of what you do  
 And do not be like those who forget Allah,  
 so He makes them forget their own souls.  
 It is they who are the transgressors.
- 20 Not equal are the inmates of the Fire  
 and the inhabitants of paradise.  
 It is the inhabitants of paradise  
 who are the successful ones.
- 21 Had We sent down this Qur'an  
 upon a mountain,  
*you* would have surely seen it humbled  
 [and] go to pieces with the fear of Allah.  
 We draw such comparisons for mankind,  
 so that they may reflect.
- 22 He is Allah—there is no god except Him—  
 Knower of the sensible and the Unseen,  
 He is the All-beneficent, the All-merciful.
- 23 He is Allah—there is no god except Him—  
 the Sovereign, the All-holy,  
 the All-benign,<sup>2</sup> the Securer, the All-conserver,  
 the All-mighty, the All-compeller,  
 the All-magnanimous.  
 Clear is Allah

<sup>1</sup> Or 'prepares,' or 'makes ready.'

<sup>2</sup> Or 'the Impeccable.'

عَمَّا يُشْرِكُونَ ﴿٦٠﴾ of any partners that they may ascribe [to Him]!  
 هُوَ اللَّهُ الْخَلِيقُ 24 He is Allah, the Creator,  
 الْبَارِئُ الْمُصَوِّرُ the Maker, the Former.  
 لَهُ الْأَسْمَاءُ الْحُسْنَىٰ To Him belong the Best Names.  
 يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ Whatever there is in the heavens glorifies Him  
 وَالْأَرْضِ and [whatever there is in] the earth,  
 وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾ and He is the All-mighty, the All-wise.

سُورَةُ الْمُتَمَّتِحَاتِ

60. SŪRAT AL-MUMTAḤANAH<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 1 O you who have faith!  
 لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ Do not take My enemy and your enemy for friends,  
 تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ [secretly] offering them affection  
 وَقَدْ كَفَرُوا (for they have certainly defied  
 بِمَا جَاءَكُمْ مِنَ الْحَقِّ whatever has come to you of the truth,  
 مُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ expelling the Apostle and you,  
 أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ because you have faith in Allah, your Lord)  
 إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي if you have set out for *jihād* in My way  
 وَأَبْتِغَاءَ مَرْضَاتِي and to seek My pleasure.  
 تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ You secretly nourish affection for them,  
 وَأَنَا أَعْلَمُ بِمَا أَحْفَيْتُمْ while I know well whatever you hide  
 وَمَا أَعْلَنْتُمْ and whatever you disclose,  
 وَمَنْ يَفْعَلْهُ مِنْكُمْ and whoever among you does that  
 فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿٦٢﴾ has certainly strayed from the right way.  
 إِنْ يَتَّقِفُواكُمْ 2 If they were to confront you

<sup>1</sup> The *sūrah* takes its name from verse 10 concerning the testing (*imtihān*) of new female converts to Islam.

يَكُونُوا لَكُمْ أَعْدَاءً  
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ  
وَأَلْسِنَتَهُمْ  
بِالسُّوءِ  
وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٣﴾  
لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ  
يَوْمَ الْقِيَامَةِ  
يَفْصِلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾  
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ  
فِي إِبْرَاهِيمَ  
وَالَّذِينَ مَعَهُ  
إِذْ قَالُوا لِقَوْمِهِمْ  
إِنَّا بُرءُؤُا مِنْكُمْ  
وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
كَفَرْنَا بِكُمْ  
وَبَدَا بَيْنَنَا وَبَيْنَكُمْ  
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا  
حَتَّىٰ تَوْمِنُوا بِاللَّهِ وَحَدَهُ  
إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ  
لَأَسْتَغْفِرَنَّ لَكَ  
وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

they would be your enemies,  
and would stretch out against you their hands  
and their tongues  
with evil [intentions],  
and they are eager that you should be faithless.  
3 Your relatives and your children will not avail you  
on the Day of Resurrection:  
He will separate you [from one another],  
and Allah sees best what you do.  
4 There is certainly a good exemplar for you  
in Abraham  
and those who were with him,  
when they said to their own people,  
'Indeed we repudiate you  
and whatever you worship besides Allah.  
We disavow you,  
and between you and us there has appeared  
enmity and hate for ever,  
unless you come to have faith in Allah alone,'  
except for Abraham's saying to his father,  
'I will surely plead forgiveness for you,  
though I cannot avail you anything against Allah.'

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا  
وَإِلَيْكَ أُنْتَبْنَا  
وَإِلَيْكَ الْمَصِيرُ ﴿٥﴾  
رَبَّنَا  
لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا  
وَأَغْفِرْ لَنَا  
رَبَّنَا

'Our Lord! In You do we put our trust,  
and to You do we turn penitently,  
and toward You is the destination.  
5 Our Lord!  
Do not make us a trial for the faithless,  
and forgive us.  
Our Lord!

- إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾  
 لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ  
 لِّمَن كَانَ يَرْجُوا اللَّهَ  
 وَالْيَوْمَ الْآخِرَ  
 وَمَن يَتَوَلَّ  
 فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٧﴾  
 عَسَى اللَّهُ أَن يَجْعَلَ  
 بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم  
 مَّوَدَّةً  
 وَاللَّهُ قَدِيرٌ  
 وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٨﴾  
 لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ  
 لَمْ يُقَاتِلُوكُمْ  
 فِي الدِّينِ  
 وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ  
 أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ  
 إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾  
 إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ  
 قَاتَلُوكُمْ فِي الدِّينِ  
 وَأَخْرَجُوكُم مِّن دِيَارِكُمْ  
 وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ  
 أَن تَوَلَّوْهُمْ  
 وَمَن يَتَوَلَّهُمْ  
 فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٠﴾  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ  
 فَاِمْتَحِنُوهُنَّ  
 اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ  
 فَإِن عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
- Indeed You are the All-mighty, the All-wise.’  
 6 There is certainly a good exemplar for you in them  
 —for those who look forward to Allah  
 and the Last Day—  
 and anyone who refuses to comply [should know that]  
 indeed Allah is the All-sufficient, the All-laudable.  
 7 It may be that Allah will bring about  
 between you and those with whom you are at enmity  
 affection,  
 and Allah is all-powerful,  
 and Allah is all-forgiving, all-merciful.  
 8 Allah does not forbid you in regard to those  
 who did not make war against you  
 on account of religion  
 and did not expel you from your homes,  
 that you deal with them with kindness and justice.  
 Indeed Allah loves the just.  
 9 Allah forbids you only in regard to those  
 who made war against you on account of religion  
 and expelled you from your homes  
 and supported [others] in your expulsion,  
 that you make friends with them,  
 and whoever makes friends with them  
 —it is they who are the wrongdoers.  
 10 O you who have faith!  
 When faithful women come to you as immigrants,<sup>1</sup>  
 test them.  
 Allah knows best [the state of] their faith.  
 Then, if you ascertain them to be faithful women,

<sup>1</sup> That is, as fugitives.

فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ  
 لَا هُنَّ حِلٌّ لَّهُمْ  
 وَلَا هُمْ يَحِلُّونَ لَهُنَّ  
 وَءَاتُوهُنَّ مَا أَنْفَقُوا  
 وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ  
 إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ  
 وَلَا تُمْسِكُوا  
 بِعِصَمِ الْكَوَافِرِ  
 وَسْئَلُوا مَا أَنْفَقْتُمْ  
 وَلَيْسَ لَكُمْ حُكْمٌ أَلَّهِ  
 يَحْكُمُ بَيْنَكُمْ  
 وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١﴾  
 وَإِنْ فَاتَكُمْ سَيِّئَةٌ مِنْ زَوْجِكُمْ  
 إِلَى الْكُفَّارِ  
 فَعَاقِبْتُمْ  
 فَفَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ  
 مِثْلَ مَا أَنْفَقُوا  
 وَاتَّقُوا اللَّهَ  
 الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١٢﴾  
 يَا أَيُّهَا النَّبِيُّ  
 إِذَا جَاءَكَ الْمُؤْمِنَاتُ  
 يُبَايِعْنَكَ  
 عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا

do not send them back to the faithless.  
 They<sup>1</sup> are not lawful for them,<sup>2</sup>  
 nor are they<sup>3</sup> lawful for them.<sup>4</sup>  
 And give them<sup>5</sup> what they have spent [for them].<sup>6</sup>  
 There is no sin upon you in marrying them  
 when you have given them their dowries.  
 Do not hold on  
 to [conjugal] ties with faithless women.  
 Ask [the infidels] for what you have spent,  
 and let the faithless ask for what they have spent.<sup>7</sup>  
 That is the judgment of Allah;  
 He judges between you;  
 and Allah is all-knowing, all-wise.  
 11 If anything pertaining to your wives is not reclaimed  
 from the faithless<sup>8</sup>  
 and then you have your turn,  
 then give to those whose wives have left  
 the like of what they have spent,  
 and be wary of Allah  
 in whom you have faith.  
 12 O Prophet!  
 If faithful women come to *you*,  
 to take the oath of allegiance to *you*, [pledging]  
 that they shall not ascribe any partners to Allah,

<sup>1</sup> That is, faithful women.

<sup>2</sup> That is, for infidel men.

<sup>3</sup> That is, infidel men.

<sup>4</sup> That is, for faithful women.

<sup>5</sup> The infidel men who were their husbands before.

<sup>6</sup> That is, the amount of their dowry.

<sup>7</sup> That is, the dowry given to the women who were formerly their wives.

<sup>8</sup> That is, if their dowry is not paid by the infidels. Or 'If any of your wives goes away toward the infidels.'

وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ  
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ  
وَلَا يَأْتِينَ بِبُهْتَانٍ  
يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ  
وَلَا يَعَصِينَكَ فِي مَعْرُوفٍ  
فَبَايِعَهُنَّ  
وَأَسْتَغْفِرَ لَهُنَّ اللَّهُ  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٣﴾  
يَتَأْتِيَ الَّذِينَ ءَامَنُوا  
لَا تَتَوَلَّوْا قَوْمًا  
غَضِبَ اللَّهُ عَلَيْهِمْ  
قَدْ يَئِسُوا مِنَ الْآخِرَةِ  
كَمَا يَئِسَ الْكُفَّارُ  
مِنْ أَصْحَابِ الْقُبُورِ ﴿١٤﴾

that they shall not steal, nor commit adultery,  
nor kill their children,  
nor utter any slander  
that they may have intentionally fabricated,  
nor disobey *you* in what is right,  
then *accept* their allegiance,  
and *plead* for them to Allah for forgiveness.  
Indeed Allah is all-forgiving, all-merciful  
13 O you who have faith!  
Do not befriend a people  
at whom Allah is wrathful:  
they have despaired of the Hereafter,  
just as the faithless have despaired  
of the occupants of the graves.

## سُورَةُ الصَّفَاتِ

## 61. SŪRAT AL-ŞAFF<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ ۝۱  
وَمَا فِي الْاَرْضِ ۝۱  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾  
يَتَأْتِيَ الَّذِينَ ءَامَنُوا ۝۲  
لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾  
كَبُرَ مَقْتًا عِنْدَ اللَّهِ ۝۳  
أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾  
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ ۝۴  
يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا

1 Whatever there is in the heavens glorifies Allah  
and whatever there is in the earth,  
and He is the All-mighty, the All-wise  
2 O you who have faith!  
Why do you say what you do not do?  
3 It is greatly outrageous to Allah  
that you should say what you do not do.  
4 Indeed Allah loves those  
who fight in His way in ranks,

<sup>1</sup> The *sūrah* takes its name from verse 4, in which the word *şaff*(ranks) occurs.

- كَأَنَّهُمْ بِنَتْنٌ مَّرصُوصٌ ﴿٥﴾ as if they were a compact structure.
- 5 وَإِذْ قَالَ مُوسَى لِقَوْمِهِ  
يَنْقَوْمِ لِمَ تَأْتُونَنِي  
وَقَدْ تَعْلَمُونَ  
أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ط  
فَلَمَّا زَاغُوا  
أَزَاغَ اللَّهُ قُلُوبَهُمْ ؕ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾
- 5 When Moses said to his people,  
'O my people! Why do you torment me,  
when you certainly know  
that I am Allah's apostle to you?'  
So when they swerved [from the right path]  
Allah made their hearts swerve,  
and Allah does not guide the transgressing lot.
- 6 وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ  
يَبَنِي إِسْرَائِيلَ  
إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ  
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ  
وَمُبَشِّرًا بِرَسُولٍ  
يَأْتِي مِنْ بَعْدِي  
اسْمُهُ أَحْمَدُ  
فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ  
قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٧﴾
- 6 And when Jesus son of Mary said,  
'O Children of Israel!  
Indeed I am the apostle of Allah to you,  
to confirm what is before me of the Torah,  
and to give the good news of an apostle  
who will come after me,  
whose name is Aḥmad.'  
Yet when he brought them manifest proofs,  
they said, 'This is plain magic.'
- 7 وَمَنْ أَظْلَمُ مِمَّن  
أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ  
وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨﴾
- 7 And who is a greater wrongdoer than him  
who fabricates falsehoods against Allah,  
while he is being summoned to Islam?  
And Allah does not guide the wrongdoing lot.
- 8 يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ  
بِأَفْوَاهِهِمْ  
وَاللَّهُ مُتِمُّ نُورِهِ  
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٩﴾
- 8 They desire to put out the light of Allah  
with their mouths,  
but Allah shall perfect His light  
though the faithless should be averse.
- 9 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ  
بِالْهُدَى  
وَدِينِ الْحَقِّ  
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿١٠﴾
- 9 It is He who has sent His Apostle  
with the guidance  
and the religion of truth  
that He may make it prevail over all religions  
though the polytheists should be averse.

- يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 10 O you who have faith!  
 هَلْ أَذِلُّكُمْ عَلَىٰ تَحِيْرَةٍ 10 Shall I show you a deal  
 تُنَجِّيْكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ that will deliver you from a painful punishment?  
 تُوْمِنُونَ بِاللّٰهِ وَرَسُوْلِهِ- 11 Have faith in Allah and His Apostle,  
 وَتُجَاهِدُونَ فِي سَبِيْلِ اللّٰهِ and wage *jihād* in the way of Allah  
 بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ with your possessions and your persons.  
 ذٰلِكُمْ خَيْرٌ لَّكُمْ That is better for you,  
 اِنْ كُنْتُمْ تَعْلَمُونَ should you know.  
 يَغْفِرْ لَكُمْ ذُنُوبَكُمْ 12 He shall forgive you your sins  
 وَيُدْخِلْكُمْ جَنَّاتٍ and admit you into gardens  
 تَجْرِي مِنْ تَحْتِهَا الْاَنْهَارُ with streams running in them,  
 وَمَسْكِنٍ طَيِّبَةٍ and into good dwellings  
 فِي جَنَّاتٍ عَدْنٍ in the Gardens of Eden.  
 ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٢﴾ That is the great success.  
 وَاٰخَرٰى تُحِبُّوْنَهَا 13 And other [blessings] you love:  
 نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ help from Allah and a victory near at hand.  
 وَبَشٰرٌ لِّلْمُؤْمِنِيْنَ And *give* good news to the faithful.  
 يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 14 O you who have faith!  
 كُوْنُوْا اَنْصَارَ اللّٰهِ Be Allah's helpers,  
 كَمَا قَالَ عِيْسٰى ابْنُ مَرْيَمَ just as Jesus son of Mary said  
 لِلْحَوَارِيْنَ to the disciples,  
 مَنْ اَنْصَارِيْ اِلَى اللّٰهِ 'Who will be my helpers for Allah's sake?'  
 قَالَ الْحَوَارِيُّوْنَ The Disciples said,  
 حٰنْ اَنْصَارُ اللّٰهِ 'We will be Allah's helpers!'  
 فَتَمَمَتْ طَآئِفَةٌ مِّنْ بَنِيْ اِسْرٰءِيْلَ So a group of the Children of Israel believed,  
 وَكَفَرَتْ طَآئِفَةٌ and a group disbelieved.  
 فَاَيَّدْنَا الَّذِينَ ءَامَنُوا Then We strengthened the faithful  
 عَلٰى عَدُوِّهِمْ against their enemies,  
 فَاَصْبَحُوْا ظٰلِمِيْنَ and they became the dominant ones. ﴿١٤﴾

## سُورَةُ الْجُمُعَةِ

62. SŪRAT AL-JUMU‘AH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 Whatever there is in the heavens glorifies Allah  
and whatever there is in the earth,  
the Sovereign, the All-holy,  
the All-mighty, the All-wise.
- 2 It is He who sent to the unlettered [people]  
an apostle from among themselves,  
to recite to them His signs, to purify them,  
and to teach them the Book and wisdom,  
and earlier they had indeed been  
in manifest error.
- 3 And to others from among them [as well]  
who have not yet joined them.  
And He is the All-mighty, the All-wise.
- 4 That is Allah’s grace  
which He grants to whomever He wishes,  
and Allah is dispenser of a great grace.
- 5 The example of those who were charged with the Torah,  
then failed to carry it,  
is that of an ass carrying books.  
Evil is the example of the people who  
deny Allah’s signs,  
and Allah does not guide the wrongdoing lot.
- 6 Say, ‘O Jews!

<sup>1</sup> The *sūrah* is named after the *Jumu‘ah* (Friday) prayer mentioned in verse 9.

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- If you claim that you are Allah’s favourites,  
 to the exclusion of other people,  
 then long for death,  
 should you be truthful.’  
 7 Yet they will never long for it,  
 because of what their hands have sent ahead,  
 and Allah knows best the wrongdoers.  
 8 Say, ‘Indeed the death that you flee  
 will indeed encounter you.  
 Then you will be returned  
 to the Knower of the sensible and the Unseen,  
 and He will inform you  
 about what you used to do.’  
 9 O you who have faith!  
 When the call is made for prayer on Friday,  
 hurry toward the remembrance of Allah,  
 and leave all business.  
 That is better for you,  
 should you know.  
 10 And when the prayer is finished  
 disperse through the land  
 and seek Allah’s grace,  
 and remember Allah greatly  
 so that you may be felicitous.  
 11 When they sight a deal or a diversion,  
 they scatter off towards it  
 and leave *you* standing!  
 Say, ‘What is with Allah  
 is better than diversion and dealing,  
 and Allah is the best of providers.’

## سُورَةُ الْمُنَافِقِينَ

63. SŪRAT AL-MUNĀFIQŪN<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 When the hypocrites come to *you*  
they say, 'We bear witness  
that *you* are indeed the apostle of Allah.'  
Allah knows that *you* are indeed His Apostle,  
and Allah bears witness that  
the hypocrites are indeed liars.
- 2 They make a shield of their oaths,  
and bar from the way of Allah.  
Evil indeed is what they used to do.
- 3 That is because they believed and then disbelieved,  
so their hearts were sealed.  
Hence they do not understand.
- 4 When you see them, their bodies impress you,  
and if they speak, *you* listen to their speech.  
Yet they are like dry logs set reclining [against a wall].  
They suppose every cry is directed against them.  
They are the enemy, so beware of them.  
May Allah assail them, where do they stray?!
- 5 When they are told, 'Come,  
that Allah's Apostle may plead for forgiveness for you,'  
they twist their heads,  
and *you* see them turn away while they are disdainful.
- 6 It is the same for them

<sup>1</sup> The *sūrah* takes its name from its main topic, the hypocrites (*munāfiqūn*).

- أَسْتَغْفَرْتَ لَهُمْ  
 أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ  
 لَنْ يَغْفِرَ اللَّهُ لَهُمْ  
 ٦ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ
- 7 هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا  
 عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ  
 حَتَّى يَنْفَضُوا  
 وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ  
 وَالْأَرْضِ  
 وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ
- 8 يَقُولُونَ لِنِ رَجَعْنَا إِلَى الْمَدِينَةِ  
 لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ  
 وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ  
 وَلِلْمُؤْمِنِينَ
- 9 وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 لَا تَلِيْكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادُكُمْ  
 عَنْ ذِكْرِ اللَّهِ  
 وَمَنْ يَفْعَلْ ذَلِكَ  
 فَأُولَئِكَ هُمُ الْخَاسِرُونَ
- 10 وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ  
 مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ  
 فَيَقُولَ رَبِّ  
 لَوْلَا أَسْرَفْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ  
 فَأَصَّدَّقْتُ  
 وَأَكُن مِّنَ الصَّالِحِينَ
- 11 وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا  
 إِذَا جَاءَ أَجَلُهَا  
 وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
- whether *you* plead for forgiveness for them,  
 or do not plead for forgiveness for them:  
 Allah will never forgive them.  
 Indeed Allah does not guide the transgressing lot.  
 They are the ones who say, ‘Do not spend  
 on those who are with the Apostle of Allah  
 until they scatter off.’  
 Yet to Allah belong the treasuries of the heavens  
 and the earth,  
 but the hypocrites do not understand.  
 They say, ‘When we return to the city,  
 the mighty will surely expel the abased from it.’<sup>1</sup>  
 Yet all might belongs to Allah and His Apostle,  
 and the faithful,  
 but the hypocrites do not know.  
 O you who have faith!  
 Do not let your possessions and children distract you  
 from the remembrance of Allah,  
 and whoever does that  
 —it is they who are the losers.  
 Spend from what We have provided you  
 before death comes to any of you,  
 whereat he will say, ‘My Lord,  
 why did You not respite me for a short time  
 so that I might have given charity  
 and become one of the righteous!’  
 But Allah shall never respite a soul  
 when its time has come,  
 and Allah is well aware of what you do.

<sup>1</sup> Or, ‘the mighty will surely expel the weak from it.’

سُورَةُ النَّجْمِ

64. SŪRAT AL-TAGHĀBUN<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 Whatever there is in the heavens glorifies Allah  
and whatever there is in the earth.  
To Him belongs all sovereignty  
and to Him belongs all praise,  
and He has power over all things.
- 2 It is He who created you.  
Then some of you are faithless  
and some of you are faithful,  
and Allah sees best what you do.
- 3 He created the heavens and the earth  
with reason,  
and He formed you and perfected your forms,  
and toward Him is the destination.
- 4 He knows whatever there is in the heavens and the earth,  
and He knows whatever you hide  
and whatever you disclose,  
and Allah knows best what is in the breasts.
- 5 Has there not come to you the account  
of those who were faithless before?  
They tasted the evil consequences of their conduct,  
and there is a painful punishment for them.
- 6 That was because their apostles used to bring them

<sup>1</sup> The *sūrah* takes its name from “the day of dispossession” (*yawm al-taghābun*) mentioned in verse 9.

- بِالْبَيِّنَاتِ  
فَقَالُوا أَإِنشَاءُ الْبَشَرِ هُدًى وَنَارًا  
فَكَفَرُوا وَتَوَلَّوْا  
وَاسْتَعَفَى اللَّهُ  
وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾  
7 زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْرَفُوا  
قُلْ بَلَىٰ وَرَبِّي  
لَتُعْرَفُنَّ  
ثُمَّ لَتُنَبَّيْنَنَّ بِمَا عَمِلْتُمْ  
وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾  
8 فَآمَنُوا بِاللَّهِ وَرَسُولِهِ  
وَالنُّورِ الَّذِي أَنْزَلْنَا  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾  
9 يَوْمَ يَجْمَعُكُمْ  
لِيَوْمِ الْجَمْعِ  
ذَٰلِكَ يَوْمُ التَّعَابِ  
وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا  
يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ  
وَيُدْخِلْهُ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا  
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾  
10 وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ  
خَالِدِينَ فِيهَا  
وَيَسَّ السَّعِيرُ ﴿١٠﴾
- manifest proofs,  
but they said, 'Shall humans be our guides?!'  
So they disbelieved and turned away,  
and Allah was in no need [of their faith]  
and Allah is all-sufficient, all-laudable.  
The faithless claim that they will not be resurrected.  
Say, 'Yes, by my Lord,  
you will surely be resurrected;  
then you will surely be informed of what you did,  
and that is easy for Allah.'  
So have faith in Allah and His Apostle  
and the light which We have sent down,  
and Allah is well aware of what you do.  
The day when He will gather you  
for the Day of Gathering,  
that will be a day of dispossession.<sup>1</sup>  
And whoever has faith in Allah and acts righteously,  
He shall absolve him of his misdeeds  
and admit him into gardens  
with streams running in them,  
to remain in them forever.  
That is the great success.  
But as for those who are faithless and deny Our signs,  
—they shall be the inmates of the Fire,  
to remain in it [forever],  
and it is an evil destination.

<sup>1</sup> That is, the day on which the faithless will find themselves dispossessed of their place in paradise and find that their pursuit of ephemeral gains has landed them in hell. The faithful will settle in their places in paradise, happy to have been saved from occupying what would have been their place in hell if they did not have faith in Allah and had not performed righteous deeds.

- 11 مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ  
وَمَنْ يُؤْمِنْ بِاللَّهِ  
يَهْدِ قَلْبَهُ ۗ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾  
12 وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۗ  
فَإِنْ تَوَلَّيْتُمْ  
فَأِنَّمَا عَلَىٰ رَسُولِنَا  
الْبَلْغُ الْمُبِينُ ﴿١٢﴾  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾  
14 يَا أَيُّهَا الَّذِينَ آمَنُوا  
إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ  
فَاحْذَرُوهُمْ ۗ  
وَإِنْ تَعَفَوْا وَتَصَفَحُوا وَتَغْفِرُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾  
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ  
وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾  
16 فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ  
وَأَسْمِعُوا وَأَطِيعُوا  
وَأَنْفِقُوا  
خَيْرًا لَأَنْفُسِكُمْ ۗ  
وَمَنْ يُوقِ شُحَّ نَفْسِهِ  
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾  
17 إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا  
يُضَعِّفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ  
وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾  
18 عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ  
الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾
- 11 No affliction visits [anyone] except by Allah's leave.  
Whoever has faith in Allah,  
He guides his heart,  
and Allah has knowledge of all things.
- 12 Obey Allah and obey the Apostle;  
but if you turn away,  
then Our Apostle's duty is only  
to communicate in clear terms.
- 13 Allah—there is no god except Him—  
in Allah let all the faithful put their trust.
- 14 O you who have faith!  
Indeed among your spouses and children  
you have enemies;  
so beware of them.  
And if you excuse, forbear and forgive,  
then Allah is indeed all-forgiving, all-merciful.
- 15 Rather your possessions and children are a trial,  
and Allah—with Him is a great reward!
- 16 So be wary of Allah, as far as you can,  
and listen and obey,  
and spend [in the way of Allah];  
that is better for yourselves.  
Those who are saved from their own greed  
—it is they who are the felicitous.
- 17 If you lend Allah a good loan,  
He shall multiply it for you and forgive you,  
and Allah is all-appreciative, all-forbearing,
- 18 Knower of the sensible and the Unseen,  
the All-mighty, the All-wise.

## سُورَةُ الطَّلَاقِ

65. SŪRAT AL-ṬALĀQ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- يٰٓاَيُّهَا النَّبِيُّ 1 O Prophet!  
 إِذَا طَلَقْتُمُ النِّسَاءَ 2 When you<sup>2</sup> divorce women,  
 فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ 3 divorce them at [the conclusion of] their term<sup>3</sup>  
 وَأَحْصُوا الْعِدَّةَ and calculate the term,  
 وَاتَّقُوا اللَّهَ رَبَّكُمْ and be wary of Allah, your Lord.  
 لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ Do not turn them out from their houses,  
 وَلَا يَخْرُجْنَ nor shall they go out,  
 إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ unless they commit a gross<sup>4</sup> indecency.<sup>5</sup>  
 وَتِلْكَ حُدُودُ اللَّهِ These are Allah's bounds,  
 وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ and whoever transgresses the bounds of Allah  
 فَقَدْ ظَلَمَ نَفْسَهُ certainly wrongs himself.  
 لَا تَدْرِي You never know  
 لَعَلَّ اللَّهَ يُخْدِئُكَ بَعْدَ ذَلِكَ أَمْرًا 6 maybe Allah will bring off something new later on.  
 فَإِذَا بَلَغْنَ أَجَلَهُنَّ 2 Then, when they have completed their term,  
 فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ either retain them honourably  
 أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ or separate from them honourably,  
 وَأَشْهِدُوا ذَوْيَ عَدْلٍ and take the witness of two fair men  
 مِّنْكُمْ from among yourselves,  
 وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ and bear witness for the sake of Allah.

<sup>1</sup> The *sūrah* takes its name from verse 1 concerning divorce (*ṭalāq*).

<sup>2</sup> That is, Muslim men.

<sup>3</sup> See 2:227-233, 33:49.

<sup>4</sup> Or 'proven,' according to an alternative reading (*mubayyanah*), instead of *mubayyinah*).

<sup>5</sup> That is, adultery, lesbianism, theft or revilement of the husband and his family. (See *Tafsīr al-Ṣāfi*, Ṭabarī)

- ذَٰلِكُمْ يُوعَظُ بِهِ  
 مَن كَانَ يُؤْمِرُ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ  
 وَمَن يَتَّقِ اللَّهَ  
 يَجْعَلْ لَهُ مَخْرَجًا ﴿٣﴾  
 وَيَرْزُقْهُ  
 مِن حَيْثُ لَا يَحْتَسِبُ  
 وَمَن يَتَوَكَّلْ عَلَى اللَّهِ  
 فَهُوَ حَسْبُهُ  
 إِنَّ اللَّهَ بَلِغُ أَمْرِهِ  
 قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٤﴾  
 وَالَّذِي  
 يَيْسَن مِنَ الْمَحِيضِ مَن نِّسَاءِكُمْ  
 إِنِ ارْتَبْتُمْ  
 فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ  
 وَالَّذِي لَمْ يَحْضَنْ  
 وَأُولَتُ الْأَحْمَالِ  
 أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ  
 وَمَن يَتَّقِ اللَّهَ  
 يَجْعَلْ لَهُ مِّنْ أَمْرِهِ يُسْرًا ﴿٥﴾  
 ذَٰلِكَ أَمْرُ اللَّهِ  
 أَنْزَلَهُ إِلَيْكُمْ  
 وَمَن يَتَّقِ اللَّهَ  
 يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ  
 وَيُعْظِمَ لَهُ أَجْرًا ﴿٦﴾  
 وَسَكُنُوهُنَّ مِّنْ حَيْثُ سَكَنْتُمْ  
 مِن وُجْدِكُمْ  
 وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ  
 وَإِنْ كُنَّ أُولَاتٍ حَمْلًا
- To [comply with] this is advised  
 whoever believes in Allah  
 and the Last Day.  
 And whoever is wary of Allah,  
 He shall make a way out for him,  
 and provide for him  
 from whence he does not reckon.  
 And whoever puts his trust in Allah,  
 He will suffice him.  
 Indeed Allah carries through His command.  
 Certainly Allah has set a measure for everything.  
 4 As for those  
 of your wives who do not hope to have menses,  
 should you have any doubts,  
 their term shall be three months,  
 and for those [as well] who have not yet had menses.  
 As for those who are pregnant,  
 their term shall be until they deliver.  
 And whoever is wary of Allah,  
 He shall grant him ease in his affairs.  
 5 That is the ordinance of Allah  
 which He has sent down to you,  
 and whoever is wary of Allah,  
 He shall absolve him of his misdeeds  
 and give him a great reward.  
 6 House them<sup>1</sup> where you live,  
 in accordance with your means,  
 and do not harass them to put them in straits,  
 and should they be pregnant,

<sup>1</sup> That is, the divorcée in her waiting period ('iddah).

فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ  
 فَإِنْ أَرْضَعْنَ لَكُمْ  
 فَآتُوهُنَّ أُجُورَهُنَّ ۗ  
 وَاتَّمَرُوا بَيْنَكُمْ بِمَعْرُوفٍ  
 وَإِنْ تَعَاَسَرْتُم  
 فَسَتَرْضِعْ لَهُ أٰخَرٰى ﴿٦﴾  
 لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۗ  
 وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ  
 فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ  
 لَا يَكْفُلُ اللَّهُ نَفْسًا  
 إِلَّا مَآ ءَاتٰهَا ۗ  
 سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

maintain them until they deliver.  
 Then, if they suckle [the baby] for you,  
 give them their wages  
 and consult together honourably;  
 but if you make things difficult for each other,  
 then another woman will suckle [the baby] for him.<sup>1</sup>  
 7 Let the affluent man spend out of his affluence,  
 and let he whose provision has been tightened  
 spend out of what Allah has given him.  
 Allah does not task any soul  
 except [according to] what He has given it.  
 Allah will bring about ease after hardship.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَن أَمْرِ رَبِّهَا  
 وَرُسُلِهِ ۗ  
 فَحَاسَبْتَنَاهَا حِسَابًا شَدِيدًا  
 وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٨﴾  
 فَذَاقَتْ وَبَالَ أَمْرِهَا  
 وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾  
 أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا  
 فَاتَّقُوا اللَّهَ  
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا  
 قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾  
 رَسُولًا  
 11 يَتْلُو عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ  
 لِّيُخْرِجَ الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ  
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ  
 وَمَنْ يُؤْمِن بِاللَّهِ

8 How many a town defied the command of its Lord  
 and His apostles,  
 then We called it to a severe account  
 and punished it with a dire punishment.  
 9 So it tasted the evil consequences of its conduct,  
 and the outcome of its conduct was ruin.  
 10 Allah has prepared for them a severe punishment.  
 So be wary of Allah,  
 O you who possess intellect and have faith!  
 Allah has already sent down to you a reminder,  
 an apostle  
 11 reciting to you the manifest signs of Allah  
 that He may bring out those who have faith  
 and do righteous deeds  
 from darkness into light.  
 And whoever has faith in Allah

<sup>1</sup> That is, the father will arrange for a wet nurse to suckle the infant.

وَيَعْمَلْ صَالِحًا  
يُدْخِلْهُ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا  
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١٠﴾  
اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ  
وَمِنَ الْأَرْضِ مِثْلَهُنَّ  
يَنْزِلُ الْأَمْرَ بَيْنَهُنَّ  
لِتَعْلَمُوا  
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١١﴾

and does righteous deeds,  
He shall admit him into gardens  
with streams running in them,  
to remain in them forever.  
Allah has certainly granted him an excellent provision.  
12 It is Allah who has created seven heavens,  
and of the earth [a number] similar to them.  
The command gradually descends through them,  
that you may know  
that Allah has power over all things,  
and that Allah comprehends all things in knowledge.

## سُورَةُ التَّحْرِيمِ

## 66. SŪRAT AL-TAḤRĪM<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ  
مَا أَحَلَّ اللَّهُ لَكَ  
تَتَّبِعِي مَرْضَاتِ أَزْوَاجِكَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾  
قَدْ فَرَضَ اللَّهُ لَكُمْ  
حُلَّةَ أَيْمَانِكُمْ  
وَاللَّهُ مَوْلَاكُمْ  
وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾  
وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ  
حَدِيثًا  
فَلَمَّا نَبَّأَتْ بِهِ

1 O Prophet! Why do *you* prohibit [yourself]  
what Allah has made lawful for *you*,  
seeking to please *your* wives?  
And Allah is all-forgiving, all-merciful.  
2 Allah has certainly made lawful for you  
the dissolution of your oaths,<sup>2</sup>  
and Allah is your master  
and He is the All-knowing, the All-wise.  
3 When the Prophet confided to one of his wives  
a matter,  
but when she divulged it,

<sup>1</sup> Named 'Taḥrīm' after the phrase *li mā tuḥrimu* ("why do you forbid") in verse 1.

<sup>2</sup> See 2:225, 5:89. Concerning emphasis on keeping oaths, see 16:91-94.

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ

عَرَفَ بَعْضَهُ

وَأَعْرَضَ عَنْ بَعْضِ

فَلَمَّا نَبَّأَهَا بِهِ

قَالَتْ مَنْ أَنْبَأَكَ هَذَا

قَالَ

نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿١﴾

إِنْ تَتُوبَا إِلَى اللَّهِ

فَقَدْ صَغَتْ قُلُوبُكُمَا

وَإِنْ تَظَاهَرَا عَلَيْهِ

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ

وَجِبْرِيلُ وَصَلِيحُ الْمُؤْمِنِينَ

وَأَلْمَلَيْكَتُكَ بَعْدَ ذَلِكَ ظَاهِرٌ ﴿٢﴾

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ

أَنْ يُبَدِّلَهُ أَرْوَاحًا

خَيْرًا مِّنْكَ

مُسَلِّمَاتٍ مُّؤْمِنَاتٍ قَنِيئَاتٍ

تَتَّبِعْنَ عَنِيدَاتٍ سَتِيحَاتٍ

تَبِيَّاتٍ وَأُنْكَارًا ﴿٣﴾

يَأَيُّهَا الَّذِينَ ءَامَنُوا

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ

لَّا يَعْصُونَ

اللَّهَ مَا أَمَرَهُمْ

وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٤﴾

يَأَيُّهَا الَّذِينَ كَفَرُوا

and Allah apprised him about it,  
he announced [to her] part of it  
and disregarded part of it.

So when he told her about it,  
she said, ‘Who informed you about it?’

He said,  
‘The All-knowing and the All-aware informed me.’

4 If the two of you<sup>1</sup> repent to Allah . . .<sup>2</sup>  
for your hearts have certainly swerved,  
and if you back each other against him,  
then [know that] Allah is indeed his guardian,  
and Gabriel, the righteous among the faithful,  
and, thereafter, the angels are his supporters.

5 It may be that if he divorces you  
his Lord will give him, in [your] stead, wives  
better than you:  
[such as are] *muslim*, faithful, obedient,  
penitent, devout and given to fasting,  
virgins and non-virgins.

6 O you who have faith!  
Save yourselves and your families from a Fire  
whose fuel is people and stones,  
over which are [assigned] angels, severe and mighty,  
who do not disobey  
whatever Allah has commanded them,  
and carry out what they are commanded.

7 [They will call out to the faithless:] ‘O faithless ones!

<sup>1</sup> That is, Hafṣah and ‘Āyishah, two of the Prophet’s wives.

<sup>2</sup> Ellipsis. The omitted phrase is, ‘it will be better for you.’

- لَا تَعْتَذِرُوا الْيَوْمَ  
إِنَّمَا تُحْزَنُونَ  
مَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾  
يَأْتِيهَا الَّذِينَ آمَنُوا  
تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا  
عَسَىٰ رَبُّكُمْ  
أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ  
وَيُدْخِلَكُم جَنَّاتٍ  
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ  
يَوْمَ  
لَا يُخْزِي اللَّهُ النَّبِيَّ  
وَالَّذِينَ آمَنُوا مَعَهُ  
نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ  
وَبِأَيْمَانِهِمْ  
يَقُولُونَ رَبَّنَا  
أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا  
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾  
يَأْتِيهَا النَّبِيُّ  
جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ  
وَأَغْلَطْ عَلَيْهِمْ  
وَمَا لَهُمْ جَهَنَّمَ  
وَيَسَّسَ الْمَصِيرُ ﴿١٠﴾  
ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا  
أَمْرَاتِ نُوحٍ وَأَمْرَاتِ لُوطٍ  
كَانَتَا  
تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ  
فَخَانَتَاهُمَا  
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا
- Do not make any excuses today.  
You are only being requited  
for what you used to do.’  
8 O you who have faith!  
Repent to Allah with sincere repentance!  
Maybe your Lord  
will absolve you of your misdeeds  
and admit you into gardens  
with streams running in them,  
on the day  
when Allah will not let the Prophet down  
and the faithful who are with him.  
Their light will move swiftly before them  
and on their right.  
They will say, ‘Our Lord!  
Perfect our light for us, and forgive us!  
Indeed You have power over all things.’  
9 O Prophet!  
Wage *jihād* against the faithless and the hypocrites,  
and be severe with them.  
Their refuge shall be hell,  
and it is an evil destination.  
10 Allah draws an example for the faithless:  
the wife of Noah and the wife of Lot.  
They were  
under two of our righteous servants,  
yet they betrayed them.  
So they<sup>1</sup> did not avail them<sup>2</sup> in any way against Allah,

<sup>1</sup> That is, Noah and Lot.<sup>2</sup> That is, the wives.

وَقِيلَ  
 آدْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ﴿١١﴾  
 وَضَرَبَ اللهُ مَثَلًا  
 لِلَّذِيْنَ ءَامَنُوْا  
 اَمْرًاتِ فِرْعَوْنَ اِذْ قَالَتْ  
 رَبِّ اِنِّى لِيْ عِنْدَكَ بِئِيْتًا فِى الْجَنَّةِ  
 وَخِجْنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ  
 وَخِجْنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿١٢﴾  
 وَمَرْيَمَ اَيْتَتْ عِمْرٰنَ  
 الَّتِيْ اَحْصَنَتْ فَرْجَهَا  
 فَنفَخْنَا فِيْهِ مِنْ رُّوْحِنَا  
 وَصَدَقَتْ بِكَلِمٰتِ رَبِّهَا  
 وَكُنْتِ مِنْ  
 الْاَقْنَبِيْنَ ﴿١٣﴾

## سُورَةُ الْمُلْكِ

بِسْمِ اللّٰهِ  
 الرَّحْمٰنِ الرَّحِيْمِ

تَبٰرَكَ الَّذِىْ بِيْدِهٖ الْمَلَكُوتُ  
 وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١﴾  
 الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ  
 لِيَبْلُوَكُمْ  
 اَيُّكُمْ اَحْسَنُ عَمَلًا  
 وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ﴿٢﴾  
 الَّذِىْ خَلَقَ سَبْعَ سَمَاوٰتٍ طِبَاقًا  
 مَا تَرٰى  
 فِى خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ﴿٣﴾

and it was said [to them],  
 ‘Enter the Fire, along with those who enter [it].’  
 Allah draws an [other] example  
 for those who have faith:  
 the wife of Pharaoh, when she said,  
 ‘My Lord! Build me a home near You in paradise,  
 and deliver me from Pharaoh and his conduct,  
 and deliver me from the wrongdoing lot.’  
 And Mary, daughter of Imran,  
 who guarded the chastity of her womb,  
 so We breathed into it of Our spirit.  
 She confirmed the words of her Lord  
 and His Books,  
 and she was one of the obedient.

[PART 29]

## 67. SŪRAT AL-MULK<sup>1</sup>

In the Name of Allah,  
 the All-beneficent, the All-merciful.

Blessed is He in whose hands is all sovereignty,  
 and He has power over all things.  
 He, who created death and life  
 that He may test you [to see]  
 which of you is best in conduct.  
 And He is the All-mighty, the All-forgiving.  
 He created seven heavens in layers.  
 You do not see  
 any discordance in the creation of the All-beneficent.

<sup>1</sup> The *sūrah* takes its name from Divine sovereignty (*mulk*) mentioned in verse 1.

- فَارْجِعِ الْبَصَرَ ۖ  
 هَلْ تَرَىٰ مِنْ فُطُورٍ ﴿١﴾  
 4 Look again, once more.  
 Do you see any flaw?  
 ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ  
 يَنْقَلِبْ إِلَيْكَ الْبَصَرُ  
 خَاسِئًا وَهُوَ حَسِيرٌ ﴿٢﴾  
 5 We have certainly adorned the lowest heaven  
 with lamps,  
 وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ  
 وَأَعْتَدْنَا لَهُمْ  
 عَذَابَ السَّعِيرِ ﴿٣﴾  
 6 For those who defy their Lord  
 is the punishment of hell,  
 وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ  
 عَذَابُ جَهَنَّمَ  
 وَيَبْسُ الْمَصِيرُ ﴿٤﴾  
 7 When they are thrown in it,  
 they hear it blaring, as it seethes,  
 إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورٌ ﴿٥﴾  
 8 almost exploding with rage.  
 تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ  
 كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ  
 سَأَلَهُمْ خَزَنَتُهَا  
 أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٦﴾  
 9 They will say, ‘Yes, a warner did come to us,  
 but we impugned [him] and said,  
 قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ  
 فَكَذَّبْنَا وَقُلْنَا  
 مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ  
 إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٧﴾  
 10 And they will say,  
 ‘Had we listened or applied reason,  
 وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ  
 مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿٨﴾  
 11 Thus they will admit their sin.  
 فَاعْتَرَفُوا بِذُنُوبِهِمْ  
 فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿٩﴾  
 12 Indeed for those who fear their Lord in secret  
 there will be forgiveness and a great reward.  
 إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ  
 لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٠﴾

- 13 Speak secretly, or do so loudly,  
indeed He knows well what is in the breasts.
- 14 Would He who has created not know?  
And He is the All-attentive, the All-aware.
- 15 It is He who made the earth tractable for you;  
so walk on its flanks  
and eat of His provision,  
and towards Him is the resurrection.
- 16 Are you secure that He who is in the sky  
will not make the earth swallow you  
while it quakes?
- 17 Are you secure that He who is in the sky  
will not unleash upon you a rain of stones?  
Soon you will know how My warning has been!
- 18 Certainly those who were before them had denied;  
but then how was My rebuttal!<sup>1</sup>
- 19 Have they not regarded the birds above them  
spreading and closing their wings?  
No one sustains them except the All-beneficent.  
Indeed He sees best all things.
- 20 Who is it that is your host  
who may help you, besides the All-beneficent?  
The faithless only dwell in delusion.
- 21 Who is it that may provide for you  
if He withholds His provision?  
Rather they persist in defiance and aversion.
- 22 Is he who walks prone on his face better guided,  
or he who walks upright  
on a straight path?

<sup>1</sup> Or, 'how was My requital.'

- 23 *Say*, 'It is He who created you,  
and made for you hearing, eyesight, and hearts.  
Little do you thank.'
- 24 *Say*, 'It is He who created you on the earth,  
and toward Him you will be mustered.'
- 25 They say, 'When will this promise be fulfilled,  
should you be truthful?'
- 26 *Say*, 'Its knowledge is only with Allah;  
I am only a manifest warner.'
- 27 When they see it brought near,  
the countenances of the faithless will be distorted,  
and [they will be] told, 'This is what you asked for!'
- 28 *Say*, 'Tell me,  
whether Allah destroys me and those with me,  
or He has mercy on us,  
who will shelter the faithless  
from a painful punishment?'
- 29 *Say*, 'He is the All-beneficent;  
we have faith in Him, and in Him do we trust.  
Soon you will know  
who is in manifest error.'
- 30 *Say*, 'Tell me,  
should your water sink down [into the ground],  
who will bring you running water?'

## سُورَةُ الْقَلَمِ

68. SŪRAT AL-QALAM<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

<sup>1</sup> The *sūrah* takes its name from "the Pen" (*al-qalam*) mentioned in verse 1.

١ *Nūn.*

- وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ By the Pen and what they write:  
 مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ *you* are not, by *your* Lord's blessing, crazy,  
 وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ and *yours* indeed will be an everlasting reward,  
 وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ and indeed *you* possess a great character.  
 فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ *You* will see and they will see,  
 بِأَيِّكُمْ أَلْمَفْتُونُ ﴿٦﴾ which one of *you* is crazy.  
 إِنَّ رَبَّكَ هُوَ أَعْلَمُ ﴿٧﴾ Indeed *your* Lord knows best  
 بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ﴿٨﴾ those who stray from His way,  
 وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٩﴾ and He knows best those who are guided.  
 فَلَا تَطِعِ الْمُكَذِّبِينَ ﴿١٠﴾ So *do not obey* the deniers,  
 وَدُودًا لَوْ تَدَّهِنُ ﴿١١﴾ who are eager that *you* should be pliable,  
 فَيَدَّهِنُونَ ﴿١٢﴾ so that they may be pliable [towards *you*].  
 وَلَا تَطِعِ كُلَّ حَلَّافٍ مَهِينٍ ﴿١٣﴾ And *do not obey* any vile swearer,  
 هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ﴿١٤﴾ scandal-monger, talebearer,  
 مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٥﴾ hinderer of all good, sinful transgressor,  
 عُتْلٍ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٦﴾ callous and, on top of that, baseborn,  
 أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٧﴾ —[only] because he has wealth and children.  
 إِذَا تَنَلَّىٰ عَلَيْهِ ءَايَاتُنَا ﴿١٨﴾ When Our signs are recited to him,  
 قَالَ أَسْطِيرُ الْأَوَّلِينَ ﴿١٩﴾ he says, 'Myths of the ancients!'  
 سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿٢٠﴾ Soon We shall brand him on the snout.  
 إِنَّا بَلَوْنَهُمْ ﴿٢١﴾ Indeed we have tested them<sup>1</sup>  
 كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ﴿٢٢﴾ just as We tested the People of the Garden  
 إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا ﴿٢٣﴾ when they vowed they would gather its fruit  
 مُصْبِحِينَ ﴿٢٤﴾ at dawn,  
 وَلَا يَسْتَنْتُونَ ﴿٢٥﴾ and they did not make any exception.<sup>2</sup>  
 فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ ﴿٢٦﴾ Then a visitation from *your* Lord visited it<sup>3</sup>

<sup>1</sup> That is, the people of Makkah, through famine and hunger.

<sup>2</sup> That is, for Allah's will, by saying, for instance, 'God willing.' See 18:24

<sup>3</sup> That is, the garden.

- وَهُمْ نَائِمُونَ ① while they were asleep.
- فَأَصْبَحَتْ كَالصَّرِيمِ ② 20 So by the dawn it was like a harvested field.<sup>1</sup>
- فَتَنَادَوْا مُصْبِحِينَ ③ 21 At dawn they called out to one another,
- أَنْ أَعْدُوا عَلَيَّ حَرْثَكُمْ ④ 22 ‘Get off early to your field  
if you have to gather [the fruits].’
- إِنْ كُنْتُمْ صَرِيمِينَ ⑤ 23 So off they went, murmuring to one another:
- فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ ⑥ 24 ‘Today no needy man shall come to you in it.’
- أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ⑦ 25 They set out early morning,  
[considering themselves] able to grudge.
- عَلَى حَرْثٍ قَدِيرِينَ ⑧ 26 But when they saw it, they said,  
فَلَمَّا رَأَوْهَا قَالُوا ⑨ ‘We have indeed lost our way!’
- إِنَّا لَضَالُونَ ⑩ 27 ‘No, we are deprived!’
- بَلْ لَحْنٌ مَحْرُومُونَ ⑪ 28 The most moderate among them said,  
قَالَ أَوْسَطُهُمْ ⑫ ‘Did I not tell you,  
أَلَمْ أَقُلْ لَكُمْ ⑬ “Why do you not glorify [Allah]?”’
- لَوْلَا تُسَبِّحُونَ ⑭ 29 They said, ‘Immaculate is our Lord!  
قَالُوا سُبْحَانَ رَبِّنَا ⑮ We have indeed been wrongdoers!’
- إِنَّا كُنَّا ظَالِمِينَ ⑯ 30 Then they turned to one another,  
فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ ⑰ blaming each other.
- يَتَلَوُمُونَ ⑱ 31 They said, ‘Woe to us!  
قَالُوا يَنُودِلْنَا ⑲ Indeed we have been rebellious.
- إِنَّا كُنَّا طَٰغِيِينَ ⑳ 32 Maybe our Lord will give us a better one in its place.  
عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا ㉑
- إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ㉒ 33 Indeed we turn earnestly to our Lord.’
- كَذَٰلِكَ الْعَذَابُ ㉓ 34 Such was the punishment;  
وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ㉔ and the punishment of the Hereafter is surely greater,  
لَوْ كَانُوا يَعْلَمُونَ ㉕ had they known.
- لَوْ كَانُوا يَعْلَمُونَ ㉖ 34 Indeed for the Godwary  
إِنَّ لِلْمُتَّقِينَ ㉗ there will be gardens of bliss near their Lord.
- عِنْدَ رَبِّهِمْ جَنَّاتُ النَّعِيمِ ㉘ 35 Shall We, then, treat those who submit [to Us]  
أَفَتَجْعَلُ الْمُسْلِمِينَ ㉙

<sup>1</sup> Or ‘like a sand dune,’ or ‘like a gloomy night,’ or ‘like black ashes.’

- كَالْجَرِيمِينَ ﴿١٠﴾ as [We treat] the guilty?
- ﴿١١﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١١﴾ 36 What is the matter with you? How do you judge!
- ﴿١٢﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿١٢﴾ 37 Do you possess a scripture in which you read
- 38 إِنَّ لَكُمْ فِيهِ 1  
لَا تَحْزُرُونَ ﴿١٣﴾ whatever you would like?
- 39 أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِلِقَاءِ رَبِّكُمْ 39 Do you have a pledge binding on Us  
إِلَى يَوْمِ الْقِيَامَةِ 2  
﴿١٤﴾ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿١٤﴾ that you shall indeed have whatever you decide?
- 40 سَأَلْتَهُمْ أَتَيْهِمْ بِذَلِكَ زَعِيمٌ ﴿١٥﴾ 40 Ask them, which of them will aver [any of] that!
- 41 أَمْ لَهُمْ شُرَكَاءُ 41 Do they have any partners [they ascribe to Allah]?  
فَلْيَأْتُوا بِشُرَكَائِهِمْ 3  
﴿١٦﴾ إِنْ كَانُوا صَادِقِينَ ﴿١٦﴾ Then let them produce their partners,  
if they are truthful.
- 42 يَوْمَ يُكْشَفُ عَنْ سَاقٍ 42 The day when the catastrophe occurs, 2  
وَيُذْعَوْنَ إِلَى السُّجُودِ 4  
فَلَا يَسْتَطِيعُونَ ﴿١٧﴾ and they are summoned to prostrate themselves,  
they will not be able [to do it].
- 43 خَشَعَةً أَبْصُرُهُمْ 43 With a humbled look [in their eyes],  
تَرْهَقُهُمْ ذِلَّةٌ 5  
﴿١٨﴾ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ 6  
وَهُمْ سَالِمُونَ ﴿١٨﴾ Certainly they were summoned to prostrate themselves  
while they were yet sound.
- 44 فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ 44 So leave Me with those who deny this discourse.  
سَنَسْتَدْرِجُهُمْ 7  
﴿١٩﴾ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٩﴾ We will draw them imperceptibly [into ruin],  
whence they do not know.
- 45 وَأُمْلِي لَهُمْ 45 I will grant them respite,  
﴿٢٠﴾ إِنَّ كَيْدِي مَتِينٌ ﴿٢٠﴾ for My devising is indeed sure.
- 46 أَمْ تَسْأَلُهُمْ أَجْرًا 46 Do you ask them for a reward,  
فَهُمْ مِّنْ مَّغْرَمٍ مُّتَّقِلُونَ ﴿٢١﴾ so that they are weighed down with debt?
- 47 أَمْ عِنْدَهُمُ الْغَيْبُ 47 Do they possess [access to] the Unseen

<sup>1</sup> That is, in the next world.

<sup>2</sup> Literally, 'when the shank is uncovered,' an idiom implying the occurrence of a calamity, or a disclosure and denouement.

- فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ so that they write it down?  
 فَاصْبِرْ لِحُكْمِ رَبِّكَ 48 So *submit patiently* to the judgement of *your* Lord,  
 وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ and do not be like the Man of the Fish<sup>1</sup>  
 إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ who called out as he choked with grief.  
 لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ 49 Had it not been for a blessing that came to his rescue  
 مِن رَّبِّهِ from his Lord,  
 لَنُبَذَ بِالْعَرَاءِ he would surely have been cast on a bare shore  
 وَهُوَ مَذْمُومٌ ﴿٤٩﴾ while he were blameworthy.  
 فَاجْتَبَاهُ رَبُّهُ 50 So his Lord chose him  
 فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾ and made him one of the righteous.  
 وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ 51 Indeed the faithless almost devour you  
 بِأَبْصَارِهِمْ with their eyes  
 لَمَّا سَمِعُوا الذِّكْرَ when they hear the Reminder,  
 وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ and they say, ‘He is indeed crazy.’  
 وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾ 52 Yet it is just a reminder for all the nations.

سُورَةُ الْحَاقَّةِ

69. SŪRAT AL- ḤĀQQAH<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- الْحَاقَّةُ ﴿١﴾ 1 The Besieger!<sup>3</sup>  
 مَا الْحَاقَّةُ ﴿٢﴾ 2 What is the Besieger?!  
 وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ 3 What will show you what is the Besieger?!  
 كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ 4 Thamūd and ‘Ād denied the Catastrophe.  
 فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ 5 As for Thamūd, they were destroyed by the Cry.  
 وَأَمَّا عَادٌ ﴿٦﴾ 6 And as for ‘Ād,

<sup>1</sup> That is, Jonah. See 21:87.

<sup>2</sup> The *sūrah* takes its name from “*al-Ḥāqqah*” (the Besieger) mentioned in verse 1.

<sup>3</sup> Or ‘the Inevitable.’ That is, the Day of Resurrection.

- فَأُهْلِكُوا بِرِيحٍ صَرَّصٍ عَاتِيَةٍ ﴿٧﴾  
 7 which He disposed against them  
 سَخَّرَهَا عَلَيْهِمْ  
 سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا  
 for seven grueling<sup>1</sup> nights and eight days,  
 فَتَرَى الْقَوْمَ  
 so that you could have seen the people  
 فِيهَا صَرَغِي  
 lying about therein prostrate  
 كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٨﴾  
 as if they were hollow trunks of palm trees.  
 فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ﴿٨﴾  
 8 So do you see any trace of them?  
 وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ  
 9 Then brought Pharaoh and those who were before him,  
 وَالْمُؤْتَفِكْتُ  
 and the towns that were overturned,  
 بِالْخَاطِئَةِ ﴿٩﴾  
 iniquity.  
 فَعَصَوْا رَسُولَ رَبِّهِمْ  
 10 Then they disobeyed the apostle of their Lord,  
 فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ﴿١٠﴾  
 so He seized them with a terrible seizing.  
 إِنَّا لَمَّا طَغَا الْمَاءُ  
 11 Indeed when the Flood rose high,  
 حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾  
 We carried you in a floating ark,  
 لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً  
 12 that We might make it a reminder for you,  
 وَنَعِيًّا أُنُّنٌ وَعِيَّةٌ ﴿١٢﴾  
 and that receptive ears might remember it.  
 فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةٌ وَاحِدَةٌ ﴿١٣﴾  
 13 When the Trumpet is blown with a single blast  
 وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ  
 14 and the earth and the mountains are lifted  
 فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾  
 and levelled with a single leveling,<sup>2</sup>  
 فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾  
 15 then, on that day, will the Imminent [Hour] befall<sup>3</sup>  
 وَأَنْشَقَّتِ السَّمَاءُ ﴿١٥﴾  
 16 and the sky will be split open  
 فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾  
 —for it will be frail that day—  
 وَالْمَلَكُ عَلَى أَرْجَائِهَا ﴿١٦﴾  
 17 and the angels will be all over it,  
 وَنَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ  
 and the Throne of *your* Lord will be borne  
 يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾  
 that day by eight [angels].  
 يَوْمَئِذٍ تُعْرَضُونَ  
 18 That day you will be exposed:  
 لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾  
 none of your secrets will remain hidden.

<sup>1</sup> Or 'successive.'<sup>2</sup> Or 'crumbled with a single crumbling.'<sup>3</sup> 56:1-6

- 19 As for him who is given his book in his right hand,  
 he will say, 'Here, take and read my book!  
 20 Indeed I knew that I shall encounter my account.'  
 21 So he will have a pleasant life,  
 22 in an elevated garden,  
 23 whose clusters [of fruits] will be within easy reach.  
 24 [He will be told]: 'Enjoy your food and drink,  
 for what you had sent in advance in past days.'  
 25 But as for him who is given his book in his left hand,  
 he will say, 'I wish I had not been given my book,  
 26 nor had I ever known what my account is!  
 27 I wish death had been the end of it all!  
 28 My wealth did not avail me.  
 29 My authority has departed from me.'  
 30 [The angels will be told:] 'Seize him, and fetter him!  
 31 Then put him into hell.  
 32 Then, in a chain whose length is seventy cubits,  
 bind him.  
 33 Indeed he had no faith in Allah, the All-supreme,  
 34 and he did not urge the feeding of the needy,  
 35 so he has no friend here today,  
 36 nor any food except pus,  
 37 which no one shall eat except the iniquitous.'  
 38 I swear by what you see  
 39 and what you do not see:  
 40 it is indeed the speech of a noble apostle,  
 41 and it is not the speech of a poet.  
 Little is the faith that you have!  
 42 Nor is it the speech of a soothsayer.  
 Little is the admonition that you take!

- 43 Gradually sent down from the Lord of all the worlds.  
 44 Had he faked any sayings in Our name,  
 45 We would have surely seized him by the right hand  
 46 and then cut off his aorta,  
 47 and none of you could have held Us off from him.  
 48 Indeed it is a reminder for the Godwary.  
 49 Indeed We know  
 that there are some among you who deny [it].  
 50 And indeed it will be a [matter of] regret  
 for the faithless.  
 51 It is indeed certain truth.  
 52 So *celebrate* the Name of *your* Lord, the All-supreme.

## سُورَةُ الْمَعَارِجِ

70. SŪRAT AL- MA'ĀRIJ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 An asker asked for a punishment bound to befall  
 2 —which none can avert from the faithless—<sup>2</sup>  
 3 from Allah, Lord of the lofty stations.  
 4 The angels and the Spirit ascend to Him  
 in a day whose span is  
 fifty thousand years.  
 5 So *be patient*, with a patience that is graceful.  
 6 Indeed they see it to be far off,  
 7 and We see it to be near.  
 8 The day when the sky will be like molten copper,

<sup>1</sup> The *sūrah* is named after the phrase *dhi al-ma'ārij* (of lofty stations) in verse 3.

<sup>2</sup> Or 'bound to befall the faithless—which none can avert—from Allah. . . .'

- 9 and the mountains like [tufts of] dyed wool,  
 10 and no friend will inquire  
 about [the welfare of his] friend,  
 11 [though] they will be placed within each other's sight.  
 The guilty one will wish he could ransom himself  
 from the punishment of that day  
 at the price of his children,  
 his spouse and his brother,  
 his kin which had sheltered him  
 and all those who are upon the earth,  
 if that might deliver him.  
 15 Never! Indeed it is a blazing fire,  
 16 which strips away the scalp.  
 17 It invites him who has turned back [from the truth]  
 and forsaken [it],  
 18 amassing [wealth] and hoarding [it].  
 19 Indeed man has been created covetous:  
 20 anxious when an ill befalls him  
 21 and grudging when good comes his way  
 22 —[all are such] except the prayerful,  
 23 those who are persevering in their prayers  
 24 and in whose wealth there is a known right  
 25 for the beggar and the deprived,  
 26 and who affirm the Day of Retribution,  
 27 and those who are  
 apprehensive of the punishment of their Lord  
 28 (there is indeed  
 no security from the punishment of their Lord)  
 29 and those who guard their private parts  
 30 (except from their spouses and their slave women,

- فَأَيُّهُمْ غَيْرُ مُلُومِينَ ⑩ for then they are not blameworthy;  
 31 فَمَنْ آتَبَغَىٰ وَرَاءَ ذَلِكَ but whoever seeks beyond that  
 فَأُولَٰئِكَ هُمُ الْعَادُونَ ⑪ —it is they who are the transgressors)  
 32 وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ⑫ and those who keep their trusts and covenants,  
 33 وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ⑬ and those who are observant of their testimonies,  
 34 وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ⑭ and those who are watchful of their prayers.  
 35 أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ⑮ They will be in gardens, held in honour.  
 36 فَمَا لِالَّذِينَ كَفَرُوا What is the matter with the faithless  
 قِبَلَكَ مُهْتَطِعِينَ ⑯ that they scramble toward *you*  
 37 عَنِ الِّيمِينِ وَعَنِ الشِّمَالِ عِزِينَ ⑰ from the left and the right in batches?  
 38 أَيْطَمَعُ كُلُّ امْرِئٍ مِّنْهُمْ Does each man among them hope  
 أَنْ يَدْخُلَ جَنَّةَ نَعِيمٍ ⑱ to enter the garden of bliss?  
 39 كَلَّا Never!  
 40 إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ⑲ Indeed We created them from what they know.<sup>1</sup>  
 40 فَلَا أَقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ So I swear by the Lord of the easts and the wests  
 41 إِنَّا لَقَادِرُونَ ⑳ that We are able  
 41 عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ to replace them by [others] better than them  
 42 وَمَا نَحْنُ بِمَسْبُوقِينَ ㉑ and We are not to be outmaneuvered.  
 42 فَذَرَهُمْ نَخْوُضًا وَيَلْعَبُوا So leave them to gossip and play  
 43 حَتَّىٰ يَلْقَوُا يَوْمَهُمُ until they encounter their day,  
 43 الَّذِي يُوعَدُونَ ㉒ which they are promised:  
 43 يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ the day when they emerge from the graves,  
 44 سِرَاعًا hastening,  
 44 كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُّوفُونَ as if racing toward a target,  
 44 حَنَشِيعةً أَتَبَصَّرُهُمْ with a humbled look [in their eyes],  
 44 تَرَهَقُهُمْ ذِلَّةٌ overcast by abasement.  
 44 ذَلِكَ الِّيَوْمُ الَّذِي كَانُوا يُوعَدُونَ That is the day they had been promised.

<sup>1</sup> That is, from a drop of sperm.

## سُورَةُ نُوحٍ

71. SŪRAT NŪḤ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ  
أَن أَنْذِرْ قَوْمَكَ  
مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ 1 Indeed We sent Noah to his people,  
[saying,] ‘Warn your people  
before a painful punishment overtakes them.’
- 2 قَالَ يَبْقَوْمِ  
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ 2 He said, ‘O my people!  
Indeed I am a manifest warner to you.
- 3 أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ  
وَأَطِيعُوا ﴿٣﴾ 3 Worship Allah and be wary of Him,  
and obey me,
- 4 يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ  
وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ﴿٤﴾ 4 that He may forgive you some of your sins  
and respite you until a specified time.
- 5 إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ  
لَا يُؤَخَّرُ ﴿٥﴾ 5 Indeed when Allah’s [appointed] time comes,  
it cannot be deferred,  
should you know.’
- 6 قَالَ رَبِّ  
إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٦﴾ 6 He said, ‘My Lord!  
Indeed I have summoned my people night and day  
but my summons only increases their evasion.
- 7 فَلَمَّ يَزِدْهُمْ دُعَاءِي إِلَّا فِرَارًا ﴿٧﴾ 7 Indeed whenever I have summoned them,  
so that You might forgive them,  
they would put their fingers into their ears  
and draw their cloaks over their heads,  
and they were persistent [in their unfaith],  
and disdainful in [their] arrogance.
- 8 ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ 8 Again I summoned them aloud,  
and again appealed to them publicly
- 9 ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ ﴿٩﴾ 9

<sup>1</sup>The *sūrah* is named after Noah (‘a), whose account is related in it.

- وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿١٠﴾  
 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ  
 إِنَّهُ كَانَ غَفَّارًا ﴿١١﴾  
 يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٢﴾  
 وَيُمَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ  
 وَيَجْعَلُ لَكُمْ جَنَّاتٍ  
 وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٣﴾  
 مَا لَكُمْ  
 لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٤﴾  
 وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٥﴾  
 أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ  
 سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٦﴾  
 وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا  
 وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٧﴾  
 وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ  
 نَبَاتًا ﴿١٨﴾  
 ثُمَّ يُعِيدُكُمْ فِيهَا  
 وَيَخْرِجُكُمْ إِخْرَاجًا ﴿١٩﴾  
 وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿٢٠﴾  
 لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾  
 قَالَ نُوحٌ رَبِّ  
 إِنَّهُمْ عَصَوْنِي  
 وَاتَّبَعُوا مَنْ  
 لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٢﴾  
 وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٣﴾  
 وَقَالُوا لَا تَدْرَأْ ءَالِهَتِكُمْ  
 وَلَا تَدْرَأْ وِدًّا وَلَا سُوعَا ﴿٢٤﴾  
 وَلَا يَغُوتَ وَيَعُوقَ وَنَسْرًا ﴿٢٥﴾  
 وَقَدْ أَضَلُّوا كَثِيرًا ﴿٢٦﴾
- and confided with them privately,  
 telling [them]: “Plead to your Lord for forgiveness.  
 Indeed He is all-forgiver.  
 He will send for you abundant rains from the sky,  
 and aid you with wealth and sons,  
 and provide you with gardens  
 and provide you with streams.  
 What is the matter with you  
 that you do not look upon Allah with veneration,  
 though He has created you in [various] stages?  
 Have you not seen how Allah has created  
 seven heavens in layers,  
 and has made therein the moon for a light,  
 and the sun for a lamp?  
 Allah made you grow from the earth,  
 with a [vegetable] growth.  
 Then He makes you return to it,  
 and He will bring you forth [without fail].  
 Allah has made the earth a vast expanse for you  
 so that you may travel over its spacious ways.”<sup>1</sup>  
 Noah said, ‘My Lord!  
 They have disobeyed me,  
 following someone  
 whose wealth and children only add to his loss,  
 and they have devised an outrageous plot.  
 They say, “Do not abandon your gods.  
 Do not abandon Wadd, nor Suwā,  
 nor Yaghūth, Ya‘ūq and Nasr,”<sup>1</sup>  
 and already they have led many astray.

<sup>1</sup> Names of Babylonian gods worshipped by the polytheists.

- وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٥﴾ Do not increase the wrongdoers in anything but error.<sup>1</sup>  
 25 They were drowned because of their iniquities,  
 مِمَّا خَطَبْتِهِمْ أُغْرِقُوا  
 فَأُدْخِلُوا نَارًا  
 فَلَمْ يَجِدُوا لَهُمْ  
 مِّنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٦﴾ then made to enter a Fire,  
 and they did not find for themselves  
 26 And Noah said, ‘My Lord!  
 وَقَالَ نُوحٌ رَبِّ  
 لَا تَذَرْنِي عَلَى الْأَرْضِ  
 لَّا تَذَرُ عَلَى الْأَرْضِ  
 مِّنَ الْكَافِرِينَ دَيَّارًا ﴿٢٧﴾ any inhabitant from among the faithless.  
 27 If You leave them, they will lead astray Your servants  
 إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ  
 وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٨﴾ and will not beget except vicious ingrates.  
 28 My Lord! Forgive me and my parents,  
 رَبِّ آغْفِرْ لِي وَلِوَالِدَيَّ  
 وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا  
 وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 وَلَا تَزِدِ الظَّالِمِينَ  
 إِلَّا تَبَارًا ﴿٢٩﴾ and do not increase the wrongdoers in anything  
 except ruin.’

## سُورَةُ الْجِنِّ

## 72. SŪRAT AL-JINN<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- قُلْ أُوحِيَ إِلَيَّ 1 Say, ‘It has been revealed to me  
 أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ that a team of the jinn listened [to the Qur’ān],  
 فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا 2 and they said, “Indeed we heard a wonderful *qur’ān*,<sup>2</sup>  
 يَهْدِي إِلَى الرُّشْدِ which guides to rectitude.  
 فَآمَنَّا بِهِ Hence we have believed in it  
 وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا and we will never ascribe any partner to our Lord.  
 3 Exalted be the majesty of our Lord,  
 وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا

<sup>1</sup> The *sūrah* is named after the jinn, whose account is given in its first part.

<sup>2</sup> Or ‘recital.’

- مَا آخَذَ صَاحِبَةً وَلَا وَلَدًا ﴿١﴾ He has taken neither any spouse nor son.
- وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا 4 Indeed the foolish ones among us used to utter  
عَلَى اللَّهِ شَطَطًا ﴿٢﴾ atrocious lies concerning Allah.
- وَأَنَا ظَنَنَّا 5 Indeed we thought  
أَنْ لَنْ نَقُولَ الْإِنْسُ وَالْجِنُّ that humans and jinn would never utter  
عَلَى اللَّهِ كَذِبًا ﴿٣﴾ any falsehood concerning Allah.
- وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ 6 Indeed some persons from the humans  
يُعَوِّذُونَ بِرِجَالٍ مِنَ الْجِنِّ would seek the protection of some persons from the jinn,  
فَزَادُوهُمْ رَهَقًا ﴿٤﴾ thus only adding to their rebellion.
- وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ 7 They<sup>1</sup> thought, just as you think,  
أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا ﴿٥﴾ that Allah will not raise anyone from the dead.
- وَأَنَا لَمَسْنَا السَّمَاءَ 8 Indeed We made for the heaven  
فَوَجَدْنَاهَا and found it  
مُلْتَمِتًا حَرَسًا شَدِيدًا وَشُهُبًا ﴿٦﴾ full of mighty sentries and flames.<sup>2</sup>
- وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ 9 We used to sit in its positions to eavesdrop,  
فَمَنْ يَسْتَمِعِ الْآنَ but anyone listening now  
يَجِدْ لَهُ شِهَابًا رَصَدًا ﴿٧﴾ finds a flame waiting for him.
- وَأَنَا لَا نَدْرِي أَشْرٌ أُرِيدُ 10 We do not know whether ill is intended  
بِمَنْ فِي الْأَرْضِ for those who are in the earth,  
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿٨﴾ or whether their Lord intends good for them.
- وَأَنَا مِنَّا الصَّالِحُونَ 11 Among us some are righteous  
وَمِنَّا دُونَ ذَلِكَ and some of us are otherwise:  
كُنَّا طَرِيقًا قَدَدًا ﴿٩﴾ we are multifarious sects.
- وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ 12 We know that we cannot thwart Allah  
فِي الْأَرْضِ on the earth,  
وَلَنْ نُعْجِزَهُ هَرَبًا ﴿١٠﴾ nor can we thwart Him by fleeing.
- وَأَنَا لَمَّا سَمِعْنَا آهْدَىٰ 13 When we heard the [message of] guidance,  
ءَامَنَّا بِهِ ؕ we believed in it.

<sup>1</sup> That is, the humans who invoked the protection of jinns.

<sup>2</sup> Or 'meteors.'

- فَمَنْ يُؤْمِنُ بِرَبِّهِ ۖ  
 فَلَا يَخَافُ كِتْسًا وَلَا زَهْقًا ﴿١٤﴾  
 وَأَنَا مِنَ الْمُسْلِمُونَ  
 وَمِنَّا الْقَاسِطُونَ  
 فَمَنْ أَسْلَمَ  
 فَأُولَئِكَ تَحَرَّوْا رَشَدًا ﴿١٥﴾  
 وَأَمَّا الْقَاسِطُونَ  
 فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٦﴾  
 وَالَّذِينَ اسْتَفْتَمُوا عَلَى الطَّرِيقَةِ  
 لَأَسْقِيَنَّهُمْ مَاءً غَدَقًا ﴿١٧﴾  
 لِنَفْتِنَهُمْ فِيهِ  
 وَمَنْ يُعْرِضْ  
 عَن ذِكْرِ رَبِّهِ  
 يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٨﴾  
 وَأَنَّ الْمَسَاجِدَ لِلَّهِ  
 فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾  
 وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ  
 كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾  
 قُلْ إِنَّمَا أَدْعُوا رَبِّي  
 وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢١﴾  
 قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا  
 وَلَا رَشَدًا ﴿٢٢﴾  
 قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ  
 وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾  
 إِلَّا بَلَاغًا مِنَ اللَّهِ  
 وَرِسَالَتِهِ  
 وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
 فَإِنَّ لَهُ نَارَ جَهَنَّمَ
- Whoever that has faith in his Lord  
 shall neither fear any detraction nor oppression.  
 14 Among us some are *muslims*  
 and some of us are perverse.<sup>1</sup>  
 Yet those who submit [to Allah]  
 —it is they who pursue rectitude.  
 15 As for the perverse,  
 they will be firewood for hell.”  
 16 If they are steadfast on the path [of Allah],  
 We shall provide them with abundant water,  
 17 so that We may test them therein,  
 and whoever turns away  
 from the remembrance of his Lord,  
 He will let him into an escalating punishment.  
 18 The places of worship belong to Allah,  
 so do not invoke anyone along with Allah.  
 19 When the servant of Allah<sup>2</sup> rose to pray to Him,  
 they almost crowded around him.  
 20 Say, ‘I pray only to my Lord,  
 and I do not ascribe any partner to Him.’  
 21 Say, ‘I have no power to bring you any harm  
 or good [of my own accord].’  
 22 Say, ‘Neither can anyone shelter me from Allah,  
 nor can I find any refuge besides Him.  
 23 [I have no duty] except to transmit from Allah,  
 and [to communicate] His messages;  
 and whoever disobeys Allah and His apostle,  
 indeed there will be for him the fire of hell,

<sup>1</sup> Or ‘unjust.’

<sup>2</sup> That is, the Prophet.

- خَالِدِينَ فِيهَا أَبَدًا ﴿٢٤﴾  
 24 *When they see what they are promised,*  
 حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ  
 فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا  
 وَأَقَلُّ عَدَدًا ﴿٢٥﴾  
 25 *Say, 'I do not know if what you are promised is near,*  
 قُلْ إِن أَدْرَىٰ أَقْرَبُ مَا تُوعَدُونَ  
 أَمَرَ تَجْعَلُ لَهُ رَبِّي أَمَدًا ﴿٢٦﴾  
 26 *Knower of the Unseen,*  
 عَالِمُ الْغَيْبِ  
 فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٧﴾  
 27 *He does not disclose His Unseen to anyone,*  
 إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ  
 فَإِنَّهُ يَسْمُكُ  
 28 *Then He dispatches*  
 مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٨﴾  
 28 *a sentinel before and behind him*  
 لِيَعْلَمَ  
 29 *so that He may ascertain*  
 أَن قَدْ أَبْلَغُوا  
 30 *that they have communicated*  
 رِسَالَتِ رَبِّهِمْ  
 31 *the messages of their Lord,*  
 وَأَحَاطَ بِمَا لَدَيْهِمْ  
 32 *and He comprehends all that is with them,*  
 وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٣٣﴾  
 33 *and He keeps count of all things.*

سُورَةُ الْمُزَّمِّلِ

73. SŪRAT AL- MUZZAMMIL<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- يَتَأْتِيَ الْمُزْمِلُ ﴿١﴾ 1 *O you wrapped up in your mantle!*  
 قُمِ اللَّيْلُ إِلَّا قَلِيلًا ﴿٢﴾ 2 *Stand vigil through the night, except a little,*  
 نِصْفَهُ أَوْ أَنْقِصْ مِنْهُ قَلِيلًا ﴿٣﴾ 3 *a half, or reduce a little from that*  
 أَوْ زِدْ عَلَيْهِ ﴿٤﴾ 4 *or add to it,*  
 وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾ 5 *and recite the Qur'ān in a measured tone.*  
 إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾ 6 *Indeed soon We shall cast on you a weighty word.*

<sup>1</sup>The *sūrah* takes its name from the word "muzzammil" (wrapped in mantle) in verse 1.

- 6 Indeed the watch of the night is firmer in tread  
 and more upright in respect to speech,  
 وَأَقْوَمُ قِيلاً ﴿٦﴾  
 7 for indeed during the day *you* have  
 drawn-out engagements.  
 سَبْحًا طَوِيلًا ﴿٧﴾  
 8 So *celebrate* the Name of *your* Lord  
 and dedicate yourself to Him with total dedication.<sup>1</sup>  
 وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾  
 9 Lord of the east and the west,  
 رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ  
 لَا إِلَهَ إِلَّا هُوَ  
 there is no god except Him,  
 فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾  
 10 and *be patient* over what they say,  
 وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ  
 and *keep away* from them in a graceful manner.  
 وَأَهْجُرْهُمْ هَجْرًا حَمِيلًا ﴿١٠﴾  
 11 Leave Me [to deal] with the deniers, the opulent,  
 وَذَرْنِي وَالْكَذِبِينَ أَؤْتِي النَّعْمَةَ  
 and *give* them a little respite.  
 وَمَهْلَهُمْ قَلِيلًا ﴿١١﴾  
 12 Indeed with Us are heavy fetters and a fierce fire,  
 إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ﴿١٢﴾  
 13 and a food that chokes [those who gulp it],  
 وَطَعَامًا ذَا غُصَّةٍ  
 and a painful punishment [prepared for]  
 وَعَذَابًا أَلِيمًا ﴿١٣﴾  
 14 the day when the earth and the mountains will quake,  
 يَوْمَ تَرْتَجِفُ الْأَرْضُ وَالْجِبَالُ  
 and the mountains will be like dunes of shifting sand.  
 وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلاً ﴿١٤﴾  
 15 Indeed We have sent to you an apostle,  
 إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا  
 to be a witness to you,  
 شَهِيدًا عَلَيْكُمْ  
 just as We sent an apostle to Pharaoh.  
 كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾  
 16 But Pharaoh disobeyed the apostle;  
 فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ  
 so We seized him with a terrible seizing.  
 فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾  
 17 So, if you disbelieve, how will you avoid the day  
 which will make children white-headed,  
 فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا  
 which will make children white-headed,  
 سَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾  
 18 and wherein the sky will be rent apart?  
 وَالسَّمَاءُ مُنْفَطِرٌ بِهِ  
 His promise is bound to be fulfilled.  
 كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾  
 19 This is indeed a reminder.  
 إِنَّ هَذِهِ تَذْكَرَةٌ ﴿١٩﴾

<sup>1</sup> Or 'supplicate with your forefinger pointed towards heaven' (see *al-Tafsir al-Burhān* for traditions relating to *tabattul*).

فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١﴾  
 20 إِنَّ رَبَّكَ يَعْلَمُ  
 أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ  
 وَنِصْفَهُ وَثُلُثَهُ  
 وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ  
 وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ  
 عَلِمَ أَن لَّنْ حُحْصُوهُ  
 فَتَابَ عَلَيْكُمْ  
 فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ  
 عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ  
 وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ  
 يَبْتَغُونَ مِن فَضْلِ اللَّهِ  
 وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ  
 فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ  
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
 وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا  
 وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ  
 نَّجِدُوهُ عِنْدَ اللَّهِ  
 هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا  
 وَأَسْتَغْفِرُوا اللَّهَ  
 إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢﴾

So let anyone who wishes take the way toward his Lord.  
 Indeed *your* Lord knows  
 that *you* stand vigil nearly two thirds of the night  
 —or [at times] a half or a third of it—  
 along with a group of those who are with *you*.  
 Allah measures the night and the day.  
 He knows that you cannot calculate it [exactly],  
 and so He was lenient toward you.  
 So recite as much of the Qur’ān as is feasible.  
 He knows that some of you will be sick,  
 while others will travel in the land  
 seeking Allah’s grace,  
 and yet others will fight in the way of Allah.  
 So recite as much of it as is feasible,  
 and maintain the prayer and pay the *zakāt*  
 and lend Allah a good loan.  
 Whatever good you send ahead for your souls  
 you will find it with Allah [in a form]  
 that is better and greater with respect to reward.  
 And plead to Allah for forgiveness;  
 indeed Allah is all-forgiving, all-merciful.

سُورَةُ الْمُدَّثِّرِ

74. SŪRAT AL-MUDDATHTHIR<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ 1 O *you* wrapped up in *your* mantle!

<sup>1</sup> The *sūrah* takes its name from the word “*muddaththir*” (wrapped in mantle) in verse 1.

- 2 قُمْ فَأَنْذِرْ ﴿٢﴾ Rise up and warn!  
 3 وَرَبِّكَ فَكَبِّرْ ﴿٣﴾ Magnify *your* Lord,  
 4 وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ and purify *your* cloak,  
 5 وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾ and *keep away* from all impurity!  
 6 وَلَا تَمُنْ بِرَبِّكَ فَتَكْتُمُوكَ ﴿٦﴾ *Do not grant* a favour seeking a greater gain,  
 7 وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾ and *be patient* for the sake of your Lord.  
 8 فَإِذَا نُفِثَ فِي النُّفُورِ ﴿٨﴾ When the Trumpet will be sounded,  
 9 فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ that day will be a day of hardship,  
 10 عَلَى الْكَافِرِينَ غَيْرٌ يَسِيرٌ ﴿١٠﴾ not at all easy for the faithless.  
 11 ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ Leave Me [to deal] with him whom I created alone,  
 12 وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ and then furnished him with extensive means,  
 13 وَبَنِينَ شُهُودًا ﴿١٣﴾ and [gave him] sons to be at his side,  
 14 وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾ and facilitated [all matters] for him.  
 15 ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ Still he is eager that I should give him more.  
 16 كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ No indeed! He is an obstinate opponent of Our signs.  
 17 سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾ Soon I will overwhelm him with hardship.  
 18 إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ Indeed he reflected and decided.  
 19 فَقَتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ Perish he, how he decided!  
 20 ثُمَّ قَتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ Again, perish he, how he decided!  
 21 ثُمَّ نَظَرَ ﴿٢١﴾ Then he looked;  
 22 ثُمَّ عَبَسَ وَسَكَرَ ﴿٢٢﴾ then he frowned and scowled.  
 23 ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ Then he went away disdainfully,  
 24 فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُورَثُ ﴿٢٤﴾ saying, 'It<sup>1</sup> is nothing but magic handed down.'<sup>2</sup>  
 25 إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ It is nothing but the speech of a human being.'<sup>3</sup>  
 26 سَأُصَلِّبُهِ سَفَرًا ﴿٢٦﴾ Soon I shall cast him into Saqar.<sup>3</sup>  
 27 وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿٢٧﴾ And what will show *you* what is Saqar?  
 28 لَا تَتَّبِعِي وَلَا تَنْذُرُ ﴿٢٨﴾ It neither spares nor leaves [anything].

<sup>1</sup> That is, the Qur'ān.

<sup>2</sup> That is, from the magicians of old. Or 'traditional magic.'

<sup>3</sup> *Saqar* is another name for hell or a part of it.

- 29 It burns the skin.  
 30 There are nineteen [keepers] over it.  
 31 We have assigned only angels as keepers of the Fire,  
 and We have made their number  
 merely a stumbling block for the faithless,  
 and that those given the Book may be reassured,  
 and the faithful may increase in [their] faith,  
 and that those given the Book may not doubt  
 and the faithful [as well],  
 and that those in whose hearts is a sickness may say,  
 and the faithless [along with them],  
 ‘What did Allah mean by this description?’  
 Thus does Allah lead astray whomever He wishes,  
 and guides whomever He wishes.  
 No one knows the hosts of *your* Lord except Him,  
 and it<sup>1</sup> is just an admonition for all humans.
- 32 No indeed!  
 By the Moon!  
 33 By the night when it recedes!  
 34 By the dawn when it brightens!  
 35 Indeed it is one of the greatest [signs]  
 —a warner to all humans,  
 36 [alike] for those of you who like to advance ahead  
 and those who would linger behind.  
 38 Every soul is hostage to what it has earned,  
 39 except the People of the Right Hand.  
 40 [They will be] in gardens, questioning  
 41 concerning the guilty:  
 42 ‘What drew you into Hell?’

<sup>1</sup> That is, the statement that there are nineteen wardens in charge of hell.

- 43 They will answer,  
 لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ 'We were not among those who prayed.<sup>1</sup>  
 44 وَلَمْ نَكُ نُطْعِمُ الْمَسْكِينِ ﴿٤٤﴾ Nor did we feed the poor.  
 45 وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ We used to gossip along with the gossipers,  
 46 وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ and we used to deny the Day of Retribution,<sup>2</sup>  
 47 حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾ until death came to us.'  
 48 So the intercession of the intercessors will not avail them.  
 49 فَمَا هُمْ ﴿٤٩﴾ What is the matter with them  
 50 عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٥٠﴾ that they evade the Reminder  
 51 كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥١﴾ as if they were terrified asses  
 52 فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥٢﴾ fleeing from a lion?  
 53 بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ ﴿٥٣﴾ Rather everyone of them desires  
 54 أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً ﴿٥٤﴾ to be given unrolled scriptures [from Allah].  
 55 كَلَّا ﴿٥٥﴾ No indeed!  
 56 بَلْ لَا يَتَخَفُونَ الْآخِرَةَ ﴿٥٦﴾ Rather they do not fear the Hereafter.  
 57 كَلَّا ﴿٥٧﴾ No indeed!  
 58 إِنَّهُ نَذِيرٌ ﴿٥٨﴾ It is indeed a reminder.  
 59 فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٩﴾ So let anyone who wishes remember it.  
 60 وَمَا يَذُكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴿٦٠﴾ And they will not remember unless Allah wishes.  
 61 هُوَ أَهْلُ التَّقْوَىٰ ﴿٦١﴾ He is worthy of [your] being wary [of Him]  
 62 وَأَهْلُ الْغَفْرِ ﴿٦٢﴾ and He is worthy to forgive.

### سُورَةُ الْقِيَامَةِ

### 75. SŪRAT AL-QIYĀMAH<sup>3</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

<sup>1</sup> Or 'We were not among followers of the *leaders* (or *forerunners*, mentioned in 56:10).' (See *Tafsir al-Qummī, Tafsir Furāt al-Kūfī, al-Kāfī*, i, 484, "Kitāb al-Ḥujjah," bāb 108 (bāb fihi nukat wa nutaf min al-tanzil fi al-wilāyah), no. 38.

<sup>2</sup> Or 'the Day of Judgement.'

<sup>3</sup> The *sūrah* takes its name from verse 1, which mentions the Day of Resurrection.

- 1 I swear by the Day of Resurrection!  
 2 And I swear by the self-blaming soul!  
 3 Does man suppose  
 that We shall not put together his bones?  
 4 Yes indeed,  
 We are able to proportion [even] his fingertips!  
 5 Rather man desires to go on living viciously.  
 6 He asks, ‘When is this day of resurrection?!’  
 7 But when the eyes are dazzled,  
 8 and the moon is eclipsed,  
 9 and the sun and the moon are brought together,  
 10 that day man will say,  
 ‘Where is the escape?’  
 11 No indeed! There is no refuge!  
 12 That day the abode will be toward *your* Lord.  
 13 That day man will be informed  
 about what he has sent ahead and left behind.  
 14 Rather man is a witness to himself,  
 15 though he should offer his excuses.  
 16 *Do not move your* tongue with it to hasten it.  
 17 Indeed it is up to Us to put it together  
 and to recite it.  
 18 And when We have recited it, *follow* its recitation.  
 19 Then, its exposition indeed [also] lies with Us.  
 20 No Indeed! Rather you love this transitory life  
 21 and forsake the Hereafter.  
 22 Some faces will be fresh on that day,  
 23 looking at their Lord,  
 24 and some faces will be scowling on that day,  
 25 knowing that they will be dealt out

- فَاقِرَةٌ 26 a punishment breaking the spine.  
 كَلَّا 26 No indeed!  
 إِذَا بَلَغَتِ التَّرَاقِيَ 27 When the soul reaches up to the collar bones,  
 وَقِيلَ مَنْ رَاقٍ 27 and it is said, 'Who will take him up?'<sup>1</sup>  
 وَظَنَّ أَنَّهُ الْفِرَاقُ 28 and he knows that it is the [time of] parting,  
 وَالتَّتَفَتِ الْأَسْأِقُ بَالَسَاقِ 29 and each shank clasps the other shank,<sup>2</sup>  
 إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ 30 that day he shall be driven toward *your* Lord.  
 فَلَا صَدَقَ وَلَا صَلَّىٰ 31 He neither confirmed [the truth], nor prayed,  
 وَلَكِن كَذَّبَ وَتَوَلَّىٰ 32 but denied [it] and turned away,  
 ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ 33 and went swaggering to his family.  
 أَوْلَىٰ لَكَ فَأَوْلَىٰ 34 So woe to you! Woe to you!  
 ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ 35 Again, woe to you! Woe to you!  
 أَتَحْسَبُ الْإِنْسَانُ 36 Does man suppose  
 أَن يُتْرَكَ سُدًى 36 that he would be abandoned to futility?  
 أَلَمْ يَكُ نُطْفَةً مِّن مَّيِّ يُمْنَىٰ 37 Was he not a drop of emitted semen?  
 ثُمَّ كَانَ عَلَقَةً 38 Then he became a clinging mass;  
 فَخَلَقَ فَسَوَّىٰ 39 then He created [him] and proportioned [him],  
 جَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَىٰ 39 and made of him the two sexes,  
 أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَىٰ 40 the male and the female.  
 أَن تُحْيِيَ الْمَوْتَىٰ 40 Is not such a one able  
 to revive the dead?

## سُورَةُ الْإِنْسَانِ

## 76. SŪRAT AL-INSĀN<sup>3</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

<sup>1</sup> That is, by the angels of mercy and the angels of wrath present at the side of the dying person, as to which of them will take charge of him. Or those who are present by the side of the dying person say, 'Where is the medicine man?'

<sup>2</sup> An idiom suggesting a time of great hardship, or, metaphorically, death throes.

<sup>3</sup> The *sūrah* takes its name from the word "man" (*al-insān*) mentioned in verse 1.

- 1 Has there been for man a period of time  
when he was not anything worthy of mention?  
لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾
- 2 Indeed We created man  
from the drop of a mixed fluid<sup>1</sup>  
so that We may test him.  
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾
- 3 Indeed We have guided him to the way,  
be he grateful or ungrateful.  
إِنَّمَا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
- 4 Indeed We have prepared for the faithless  
chains, iron collars, and a blaze.  
سَلْسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾
- 5 Indeed the pious will drink from a cup  
seasoned with *Kāfir*,<sup>2</sup>  
كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
- 6 a spring where the servants of Allah drink,  
which they make to gush forth as they please.  
عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ  
يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
- 7 They fulfill their vows  
and fear a day  
whose ill will be widespread.  
يُوفُونَ بِالنَّذْرِ  
وَيَخَافُونَ يَوْمًا  
كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
- 8 They give food, for the love of Him,  
to the needy, the orphan and the prisoner,  
إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ  
لَا نُرِيدُ مِنْكُمْ جَزَاءً  
وَلَا شُكُورًا ﴿٨﴾
- 9 [saying,] ‘We feed you only for the sake of Allah.  
We do not want any reward from you  
nor any thanks.  
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا  
عَبُوسًا قَمَطِيرًا ﴿٩﴾
- 10 Indeed we fear from our Lord a day,  
frowning and fateful.’  
فَوَقَّيْنَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ  
وَلَقَبْنَاهُمْ نَضْرَةً وَسُرُورًا ﴿١٠﴾
- 11 So Allah saved them from the ills of that day,  
and granted them freshness and joy.  
وَجَزَّيْنَاهُمْ بِمَا صَبَرُوا  
جَنَّةً وَحَرِيرًا ﴿١١﴾
- 12 And He rewarded them for their patience  
with a garden and [garments of] silk,

<sup>1</sup> That is, from the mixing of sperm and ovum.

<sup>2</sup> Lit., camphor.

- 13 مُتَّكِنِينَ فِيهَا عَلَى الْأَرَابِكِ ١٣ reclining therein on couches.  
 لَا يَرَوْنَ فِيهَا شَمْسًا ١٤ They will find in it neither any [scorching] sun,  
 وَلَا زَمْهَرِيرًا ١٥ nor any [biting] cold.  
 وَذَانِيَةٌ عَلَيْهِمْ ظِلُّهَا ١٦ Its shades will be close over them  
 وَذَلَّلَتْ قُطُوفُهَا تَذْلِيلًا ١٧ and its clusters [of fruits] will be hanging low.  
 وَيُطَافُ عَلَيْهِمْ بِكَأَنِيَةٍ مِنْ فِضَّةٍ ١٨ They will be served around with vessels of silver  
 وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ١٩ and goblets of crystal  
 قَوَارِيرًا مِنْ فِضَّةٍ ٢٠ —crystal of silver—<sup>1</sup>  
 قَدَرُوهَا تَقْدِيرًا ٢١ [from] which they dispense in a precise measure.  
 وَيُسْقَوْنَ فِيهَا كَأْسًا ٢٢ They will be served therein with a cup of a drink  
 كَانَ مِزَاجُهَا زَنْجَبِيلًا ٢٣ seasoned with *Zanjabil*,<sup>2</sup>  
 عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ٢٤ a spring in it, named *Salsabil*.  
 وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ٢٥ They will be waited upon by immortal youths,  
 إِذَا رَأَيْتَهُمْ ٢٦ whom, when you see them,  
 حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ٢٧ you will suppose them to be scattered pearls.  
 وَإِذَا رَأَيْتَ ٢٨ As you look,  
 تَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا ٢٩ you will see there bliss and a great kingdom.  
 عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ ٣٠ Upon them will be cloaks of green silk  
 وَإِسْتَبْرَقٌ ٣١ and brocade  
 وَحُلُوفٌ أُسَاوِرٌ مِنْ فِضَّةٍ ٣٢ and they will be adorned with bracelets of silver.  
 وَسَقَنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٣٣ Their Lord will give them to drink a pure drink.  
 [٣٤] إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً ٣٤ [They will be told]: ‘This is indeed your reward,  
 وَكَانَ سَعْيُكُمْ مَشْكُورًا ٣٥ and your endeavour has been well-appreciated.’  
 إِنَّآ نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ ٣٦ Indeed We have sent down to *you* the Qur’ān  
 تَنْزِيلًا ٣٧ in a gradual descent.  
 فَاصْبِرْ لِحُكْمِ رَبِّكَ ٣٨ So *submit patiently* to the judgement of *your* Lord,  
 وَلَا تَطِعْ مَنِ امْتَأَمَّ أَوْ كَفُورًا ٣٩ and *do not obey* any sinner or ingrate among them,  
 وَأَذْكُرْ اسْمَ رَبِّكَ ٤٠ and *celebrate* the Name of *your* Lord

<sup>1</sup> According to *Tafsir al-Qummi*, vol. 2, p. 399, the silver will be transparent.

<sup>2</sup> *Lit.*, ginger.

- بُكْرَةً وَأَصِيلًا ﴿٢٥﴾  
 26 وَمَرَبِّ اللَّيْلِ فَاسْجُدْ لَهُ  
 وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾  
 27 إِنَّ هَؤُلَاءِ نَجْمُونَ الْعَاجِلَةَ  
 وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾  
 28 نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ  
 وَإِذَا شِئْنَا  
 بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٩﴾  
 29 إِنَّ هَذِهِ تَذْكِرَةٌ  
 فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٣٠﴾  
 30 وَمَا تَشَاءُونَ  
 إِلَّا أَنْ يَشَاءَ اللَّهُ  
 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣١﴾  
 31 يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ  
 وَالظَّالِمِينَ  
 أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣٢﴾
- morning and evening,  
 and *worship* Him for a watch of the night  
 and *glorify* Him the night long.  
 Indeed they love this transitory life,  
 and disregard a weighty day ahead of them.  
 We created them and made their joints firm,  
 and whenever We like  
 We will replace them with others like them.  
 This is indeed a reminder.  
 So let anyone who wishes take the way toward his Lord.  
 But you do not wish  
 unless it is wished by Allah.  
 Indeed Allah is all-knowing, all-wise.  
 He admits whomever He wishes into His mercy,  
 and as for the wrongdoers,  
 He has prepared for them a painful punishment.

## سُورَةُ الْمُرْسَلَاتِ

## 77. SŪRAT AL-MURSALĀT<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾  
 2 فَالْعَصْفَاتِ عَصْفًا ﴿٢﴾  
 3 وَالنَّشِيطَاتِ نَشْرًا ﴿٣﴾  
 4 فَالْفَارِقَاتِ فَرْقًا ﴿٤﴾  
 5 فَالْمُلْقِيَاتِ ذِكْرًا ﴿٥﴾  
 6 عُدْرًا أَوْ نُذْرًا ﴿٦﴾
- 1 By the successive emissaries,<sup>2</sup>  
 2 by the raging hurricanes,  
 3 by the sweeping spreaders,  
 4 by the decisive separators,  
 5 by the inspirers of remembrance,  
 6 to excuse or to warn:

<sup>1</sup> The *sūrah* takes its name from the “emissaries” (*mursalāt*) mentioned in verse 1.

<sup>2</sup> Or ‘By the benign emissaries.’

- 7 إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ indeed what you are promised will surely befall.  
 8 فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾ So when the stars are blotted out,  
 9 وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ and when the sky is split,  
 10 وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾ and when the mountains are scattered<sup>1</sup> [like dust],  
 11 وَإِذَا الرُّسُلُ أُقِمَّتْ ﴿١١﴾ and when the time is set for the apostles [to witness]  
 12 لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾ —for what day has [all] that been set [to occur]?  
 13 لِيَوْمِ الْفَصْلِ ﴿١٣﴾ For the Day of Judgement!  
 14 وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ And what will show you what is the Day of Judgement!  
 15 وَيَلُومُ الْيَوْمَئِذٍ الْمُكَذِّبِينَ ﴿١٥﴾ Woe to the deniers on that day!

- 16 أَلَمْ نَكُنْ لَكُمْ الْوَالِدِينَ ﴿١٦﴾ Did We not destroy the ancients,  
 17 ثُمَّ نَتَّبِعُهُمُ الْآخَرِينَ ﴿١٧﴾ [and] then made the latter ones follow them?  
 18 كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ That is how We deal with the guilty.  
 19 وَيَلُومُ الْيَوْمَئِذٍ الْمُكَذِّبِينَ ﴿١٩﴾ Woe to the deniers on that day!

- 20 أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ Have We not created you from a base fluid,  
 21 فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ [and] then lodged it in a secure abode  
 22 إِلَىٰ قَدَرٍ مَعْلُومٍ ﴿٢٢﴾ until a known span [of time]?  
 23 فَقَدَرْنَا ﴿٢٣﴾ Then We designed;  
 24 فَنِعْمَ الْقَادِرُونَ ﴿٢٤﴾ so how excellent designers We are!  
 24 وَيَلُومُ الْيَوْمَئِذٍ الْمُكَذِّبِينَ ﴿٢٤﴾ Woe to the deniers on that day!

- 25 أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ Have We not made the earth a receptacle  
 26 أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ for the living and the dead,  
 27 وَجَعَلْنَا فِيهَا رُوسًا شَمَخَاتٍ ﴿٢٧﴾ and set in it lofty [and] firm mountains,  
 28 وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٨﴾ and given you agreeable water to drink?  
 28 وَيَلُومُ الْيَوْمَئِذٍ الْمُكَذِّبِينَ ﴿٢٨﴾ Woe to the deniers on that day!

29 [They will be told]: ‘Get off

<sup>1</sup> Or ‘blown away.’

- إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٣٠﴾ toward what you used to deny!
- ﴿٣١﴾ أَنْطَلِقُوا إِلَىٰ ظِلِّ ذِي تَلْتَلٍ شَعْبٍ ﴿٣١﴾ 30 Get off toward the triple-forked shadow,  
31 which is neither shady  
وَلَا يَغْنَىٰ مِنَ اللَّهَبِ ﴿٣٢﴾ nor is of any avail against the flame.
- ﴿٣٣﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٣﴾ 32 Indeed it throws up sparks [huge] like palaces,<sup>1</sup>  
33 [bright] as if they were yellow camels.  
﴿٣٤﴾ وَيَلَّيْلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾ 34 Woe to the deniers on that day!
- ﴿٣٥﴾ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ 35 This is a day wherein they will not speak,  
36 nor will they be permitted to offer excuses.  
﴿٣٦﴾ وَيَلَّيْلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٦﴾ 37 Woe to the deniers on that day!
- ﴿٣٧﴾ هَذَا يَوْمُ الْفَضْلِ ﴿٣٧﴾ 38 'This is the Day of Judgement.  
جَمَعْنَاكُمْ وَالْأُولَىٰ ﴿٣٨﴾ We have brought together you and the ancients.  
﴿٣٩﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ ﴿٣٩﴾ 39 If you have any stratagems [left],  
فَكِيدُونِ ﴿٤٠﴾ try out your stratagems against Me!
- ﴿٤١﴾ وَيَلَّيْلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤١﴾ 40 Woe to the deniers on that day!
- ﴿٤٢﴾ إِنَّ الْأَمْثَلِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤٢﴾ 41 Indeed the Godworthy will be amid shades and springs,  
42 and fruits, such as they desire.  
﴿٤٣﴾ وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٣﴾ 43 [They will be told:] 'Enjoy your food and drink,  
﴿٤٤﴾ كُلُوا وَاشْرَبُوا هَنِيئًا ﴿٤٤﴾ [as a reward] for what you used to do.'
- ﴿٤٥﴾ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٥﴾ 44 Thus indeed do We reward the virtuous.
- ﴿٤٦﴾ وَيَلَّيْلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٦﴾ 45 Woe to the deniers on that day!
- ﴿٤٧﴾ كُلُوا وَتَمَتَّعُوا قَلِيلًا ﴿٤٧﴾ 46 'Eat and enjoy a little!  
﴿٤٨﴾ إِنَّكُمْ مُّجْرِمُونَ ﴿٤٨﴾ You are indeed guilty.'
- ﴿٤٩﴾ وَيَلَّيْلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾ 47 Woe to the deniers on that day!
- ﴿٥٠﴾ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا ﴿٥٠﴾ 48 When they are told, 'Bow down,'  
﴿٥١﴾ لَا يَرْكَعُونَ ﴿٥١﴾ they do not bow down!
- ﴿٥٢﴾ وَيَلَّيْلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٥٢﴾ 49 Woe to the deniers on that day!
- ﴿٥٣﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٣﴾ 50 So what discourse will they believe after this?

<sup>1</sup> Or 'like castles,' or 'like the trunks (of huge trees).'

[PART 30]

78. SŪRAT AL-NABA'<sup>1</sup>

## سُورَةُ النَّبَاِ

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- عَمَّ يَتَسَاءَلُونَ 1 What is it about which they question each other?!
- عَنِ النَّبَاِ الْعَظِيمِ 2 [Is it] about the great tiding,
- الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ 3 the one about which they differ?
- كَلَّا سَيَعْلَمُونَ 4 No indeed! They will soon know!
- ثُمَّ كَلَّا سَيَعْلَمُونَ 5 Again, no indeed! They will soon know!
- أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا 6 Did We not make the earth a resting place?
- وَالْجِبَالَ أَوْتَادًا 7 and the mountains stakes?
- وَخَلَقْنَكُمْ أَزْوَاجًا 8 and create you in pairs?<sup>2</sup>
- وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا 9 and make your sleep for rest?
- وَجَعَلْنَا اللَّيْلَ لِبَاسًا 10 and make the night a covering?
- وَجَعَلْنَا النَّهَارَ مَعَاشًا 11 and make the day for livelihood?
- وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا 12 and build above you the seven mighty heavens?
- وَجَعَلْنَا سِرَاجًا وَهَاجًا 13 and make [the sun for] a radiant lamp?
- وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجًّا جَا 14 and send down water pouring from the rain-clouds,
- لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا 15 that with it We may bring forth grains and plants,
- وَجَنَّاتٍ أَلْفَافًا 16 and luxuriant gardens?
- إِنَّ يَوْمَ الْفِضْلِ كَانَ مِيقَاتًا 17 Indeed the Day of Judgement is the tryst,
- يَوْمَ يُنْفَخُ فِي الصُّورِ 18 the day the Trumpet will be blown,
- فَتَأْتُونَ أَفْوَاجًا 19 and you will come in groups,
- وَفُتِحَتِ السَّمَاءُ 19 and the sky will be opened
- فَكَانَتْ أَبْوَابًا 20 and become gates,

<sup>1</sup> The *sūrah* takes its name from the expression *al-naba' al-'azīm* (the great tiding) in verse 2.

<sup>2</sup> Or 'as sexes.'

- 20 and the mountains will be set moving  
 and become a mirage.  
 21 Indeed hell is an ambush,  
 a resort for the rebels,  
 to reside therein for ages,  
 tasting in it neither any coolness nor drink,  
 except boiling water and pus  
 —a fitting requital.  
 27 Indeed they did not expect any reckoning,  
 and they denied Our signs mendaciously,  
 and We have figured everything in a Book.  
 30 So [now] taste!  
 We shall increase you in nothing but punishment!  
 31 Indeed a triumph awaits the Godway:  
 gardens and vineyards,  
 and buxom maidens of a like age,  
 and brimming cups.  
 35 Therein they shall hear neither vain talk nor lies  
 —a reward from *your* Lord,  
 a bounty sufficing,<sup>1</sup>  
 37 the Lord of the heavens and the earth  
 and whatever is between them,  
 the All-beneficent,  
 whom they will not be able to address  
 on the day  
 when the Spirit and the angels stand  
 in an array.  
 None shall speak  
 except whom the All-beneficent permits

<sup>1</sup> Or 'abounding,' or 'well-deserved,' or 'well-earned.'

- وَقَالَ صَوَابًا ① and who says what is right.  
 ذَلِكَ الْيَوْمَ الْحَقُّ ② 39 That is the day of truth.  
 فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ ③ مَنَابًا ④ So let anyone who wishes take resort with his Lord.  
 إِنَّا أَنْذَرْنَاكُمْ ⑤ 40 Indeed We have warned you  
 عَذَابًا قَرِيبًا of a punishment near at hand  
 يَوْمَ يَنْظُرُ الْمَرْءُ —the day when a person will observe<sup>1</sup>  
 مَا قَدَّمَتْ يَدَاهُ what his hands have sent ahead  
 وَيَقُولُ الْكَافِرُ and the faithless one will say,  
 يَلِيَّتِي كُنْتُ تُرَابًا ⑥ 'I wish I were dust!'

## سُورَةُ النَّازِعَاتِ

79. SŪRAT AL-NĀZĪ'ĀT<sup>2</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- وَالنَّازِعَاتِ غَرْقًا ① 1 By those [angels] who wrest [the soul] violently,  
 وَالنَّاشِطَاتِ نَشْطًا ② 2 by those who draw [it] out gently,  
 وَالسَّابِحَاتِ سَبْحًا ③ 3 by those who swim smoothly,  
 فَالَسَّابِقَاتِ سَبْقًا ④ 4 by those who take the lead, racing,  
 فَالْمُدِيرَاتِ أُمْرًا ⑤ 5 by those who direct the affairs [of creatures]:  
 يَوْمَ تَرْجُفُ الرَّاجِفَةُ ⑥ 6 the day when the Quaker quakes  
 تَتَّبِعُهَا الرَّاادِفَةُ ⑦ 7 and is followed by the Successor,<sup>3</sup>  
 قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ⑧ 8 hearts will be trembling on that day,  
 أَبْصُرُهَا خَشِيعَةٌ ⑨ 9 bearing a humbled look.  
 يَقُولُونَ ⑩ 10 They will say,  
 أَيْنَا لِمَرَدُّوْهُمْ فِي الْخَافِرَةِ ⑪ 'Are we being returned to our earlier state?'

<sup>1</sup> Or 'consider.'

<sup>2</sup> The *sūrah* takes its name from "the wrestlers" (*al-nāzi'āt*) mentioned in verse 1.

<sup>3</sup> Apparently, 'the Quaker' and 'the Successor' refer to the first and the second blasts of the Trumpet sounded by Isrāfil on the Day of Resurrection. Cf. 39:68; 73:14.

- 11 What, when we have been decayed bones?!  
 12 They will say, 'This, then, is a ruinous return!'  
 13 Yet it will be only a single shout,  
 14 and behold, they will be awake.
- 15 Did you receive the story of Moses,  
 16 when his Lord called out to him  
 17 in the holy valley of Ṭuwā?  
 18 [And said,] 'Go to Pharaoh,  
 19 for indeed he has rebelled,  
 20 and say, "Would you purify yourself?  
 21 I will guide you to your Lord,  
 22 that you may fear [Him]?"'  
 23 Then he showed him the greatest sign.  
 24 But he denied, and disobeyed.  
 25 Then he turned back, walking swiftly,  
 26 and mustered [the people] and proclaimed,  
 27 saying, 'I am your exalted lord!'  
 28 So Allah seized him  
 29 with the punishment of this life and the Hereafter.  
 30 There is indeed a moral in that for someone who fears!  
 31 Is it you whose creation is more prodigious  
 32 or the sky which He has built?  
 33 He raised its vault, and fashioned it,  
 34 and darkened its night,  
 35 and brought forth its day;  
 36 and after that He spread out the earth,  
 37 and brought forth from it its water and pastures,  
 38 and set firm the mountains,  
 39 as a [place of] sustenance for you

- وَلَا تَعْمَلُوا 34 and your livestock.
- فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى 34 When the Greatest Catastrophe befalls,
- يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى 35 the day when man will remember his endeavours,
- وَبُرُزَّتِ الْجَحِيمُ لِمَن يَرَى 36 and hell is brought into view for one who sees,
- فَأَمَّا مَن طَغَى 37 as for him who was rebellious
- وَوَازَّ الْحَيَاةَ الدُّنْيَا 38 and preferred the life of this world,
- فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى 39 his refuge will indeed be hell.
- وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ 40 But as for him who is awed to stand before his Lord
- وَنَهَى النَّفْسَ عَنِ الْهَوَى 41 and forbids the soul from [following] desire,
- فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى 41 his refuge will indeed be paradise.
- يَسْأَلُونَكَ عَنِ السَّاعَةِ 42 They ask *you* concerning the Hour,
- أَيَّانَ مُرْسِنَهَا 42 “When will it set in,
- فِيمَ أَنْتَ مِنْ ذِكْرِنَهَا 43 considering *your* frequent mention of it?”
- إِلَىٰ رَبِّكَ مُنْتَهَىٰ 44 Its outcome is with *your* Lord.
- إِنَّمَا أَنْتَ مُنذِرٌ مِّن تَحْشِنَهَا 45 You are only a warner for those who fear it.
- كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا 46 The day they see it, it shall be as if
- لَمْ يَلْبَثُوا 46 they had not stayed [in the world]
- إِلَّا عَشِيَّةً أَوْ ضُحًى 46 except for an evening or forenoon.

## سُورَةُ عَبَسَ

80. SŪRAT 'ABASA<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- عَبَسَ وَتَوَلَّى 1 He frowned and turned away
- أَن جَاءَهُ الْأَعْمَى 2 when the blind man approached him.
- وَمَا يُدْرِيكَ 3 And how do you know,
- لَعَلَّهُ يَكْفُرُ 3 maybe he would purify himself,
- أَوْ يُذَكَّرُ 4 or take admonition,

<sup>1</sup>The *sūrah* takes its name from the word 'abasa (he frowned) in verse 1.

- 5 and the admonition would benefit him!  
 6 But as for someone who is self-complacent,  
 7 you attend to him,  
 8 though you are not liable  
 9 if he does not purify himself.  
 10 But he who comes hurrying to you,  
 11 while he fears [Allah],  
 12 you are neglectful of him.  
 13 No indeed! These [verses of the Qur'an] are a reminder  
 14 —so let anyone who wishes remember it—  
 15 in honoured scriptures,  
 16 exalted and purified,  
 17 in the hands of envoys,<sup>1</sup>  
 18 noble and pious.  
 19 Perish man! How ungrateful is he!  
 20 From what has He created him?  
 21 He has created him from a drop of [seminal] fluid,  
 22 and then proportioned him.  
 23 Then He made the way easy for him;  
 24 then He made him die and buried him;  
 25 and then, when He wished, resurrected him.  
 26 No indeed! He has not yet carried out  
 27 what He had commanded him.  
 28 So let man observe<sup>2</sup> his food:  
 29 We poured down water plenteously,  
 30 then We split the earth into fissures  
 31 and made the grain grow in it,  
 32 and vines and vegetables,

<sup>1</sup> Or 'scribes.'

<sup>2</sup> Or 'consider.'

- 29 وَرَيْتُونًا وَنَخْلًا ﴿٢٩﴾ olives and date palms,  
 30 وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ and densely-planted gardens,  
 31 وَفَيْكِهَةً وَأَبَا ﴿٣١﴾ fruits and pastures,  
 32 مَتْنَعًا لَكُمْ وَلَا تَعْمَلُوا ﴿٣٢﴾ as a sustenance for you and your livestock.  
 33 فَإِذَا جَاءَتِ الصَّاحَةُ ﴿٣٣﴾ So when the deafening Cry comes  
 34 —the day when a man will evade his brother,  
 35 وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ his mother and his father,  
 36 وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ his spouse and his sons—  
 37 لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ ﴿٣٧﴾ that day each of them will have  
 38 شَأْنٌ يُغْنِيهِ ﴿٣٨﴾ a task to keep him preoccupied.  
 39 وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٩﴾ That day some faces will be bright,  
 40 صَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٤٠﴾ laughing and joyous.  
 41 وَجُوهٌ يَوْمَئِذٍ ﴿٤١﴾ And some faces on that day  
 42 عَلَيَّهَا غَبْرَةٌ ﴿٤٢﴾ will be covered with dust,  
 43 تَرَهَّقُهَا قَتْرَةٌ ﴿٤٣﴾ overcast with gloom.  
 44 أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجْرَةُ ﴿٤٤﴾ It is they who are the faithless, the vicious.<sup>1</sup>

## سُورَةُ التَّكْوِيْنِ

81. SŪRAT AL-TAKWĪR<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ 1 When the sun is wound up,<sup>3</sup>  
 2 وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ 2 when the stars scatter,<sup>4</sup>  
 3 وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ 3 when the mountains are set moving,  
 4 وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ 4 when the pregnant camels are neglected,

<sup>1</sup> Or 'vicious ingrates.'

<sup>2</sup> The *sūrah* takes its name from "the winding up" or "the darkening" (*takwīr*) of the sun mentioned in verse 1.

<sup>3</sup> Or 'turns dark.'

<sup>4</sup> Or 'fall down.'

- 5 وَإِذَا الْوُحُوشُ حُشِرَتْ 5 when the wild beasts are mustered,  
 6 وَإِذَا الْبِحَارُ سُجِّرَتْ 6 when the seas are set afire,  
 7 وَإِذَا النُّفُوسُ زُوِّجَتْ 7 when the souls are assorted,<sup>1</sup>  
 8 وَإِذَا الْمَوْءِدَةُ سُئِلَتْ 8 when the girl buried-alive will be asked  
 9 بِأَيِّ ذَنْبٍ قُتِلَتْ 9 for what sin she was killed.  
 10 وَإِذَا الصُّحُفُ نُشِرَتْ 10 When the records [of deeds] are unfolded,  
 11 وَإِذَا السَّمَاءُ كُشِطَتْ 11 when the sky is stripped off,  
 12 وَإِذَا الْجَحِيمُ سُعِرَتْ 12 when hell is set ablaze,  
 13 وَإِذَا الْجَنَّةُ أُزْلِفَتْ 13 when paradise is brought near,  
 14 عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ 14 then a soul shall know what it has readied [for itself].  
 15 فَلَا أَقْسِمُ بِالْخُنُوسِ 15 So I swear by the stars that return,  
 16 الْجَوَارِ الْكُنُوسِ 16 the planets that hide,  
 17 وَاللَّيْلِ إِذَا عَسْعَسَ 17 by the night as it approaches,  
 18 وَالصُّبْحِ إِذَا تَنَفَّسَ 18 by the dawn as it breathes,  
 19 إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ 19 it is indeed the speech of a noble apostle,<sup>2</sup>  
 20 ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ 20 powerful and eminent with the Lord of the Throne,  
 21 مُطَاعٍ ثَمَّ أَمِينٍ 21 one who is heard and trustworthy as well.  
 22 وَمَا صَاحِبُكُمْ بِمَجْنُونٍ 22 Your companion is not crazy:  
 23 وَلَقَدْ رَآهُ بِالْأَفُقِ الْعَلِيِّنَ 23 certainly *he* saw him on the manifest horizon,  
 24 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ 24 and *he* is not miserly concerning the Unseen.  
 25 وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ 25 And it is not the speech of an outcast Satan.  
 26 فَأَيْنَ تَذْهَبُونَ 26 So where are you going?  
 27 إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ 27 It is just a reminder for all the nations,  
 28 لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ 28 for those of you who wish to be steadfast;<sup>3</sup>  
 29 وَمَا تَشَاءُونَ 29 but you do not wish  
 إِلَّا أَن يَشَاءَ اللَّهُ 30 unless it is wished by Allah,  
 رَبُّ الْعَالَمِينَ 31 the Lord of all the worlds.

<sup>1</sup> That is, separated into different groups according to their character; cf. 56:7; 37:22. Or 'mated'; cf. 52:20.

<sup>2</sup> Cf. 69:40.

<sup>3</sup> Or 'for those of you who wish to walk straight.'

## سُورَةُ الْاِنْفِطَارِ

82. SŪRAT AL-İNFİTĀR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِذَا السَّمَاءُ أَنْفَطَرَتْ 1 When the sky is rent apart,  
 2 وَإِذَا الْكَوَاكِبُ ائْتَرَتْ 2 when the stars are scattered,  
 3 وَإِذَا الْبِحَارُ فُجِرَتْ 3 when the seas are merged,  
 4 وَإِذَا الْقُبُورُ بُعِثَتْ 4 when the graves are overturned,  
 5 عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ 5 then a soul shall know what it has sent ahead  
 وَأَخَّرَتْ 6 and left behind.  
 6 يَا أَيُّهَا الْإِنْسَانُ 6 O man!  
 7 مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ 7 What has deceived you about your generous<sup>2</sup> Lord,  
 8 الَّذِي خَلَقَكَ فَسَوَّنَكَ 7 who created you and proportioned you,  
 9 فَعَدَلَكَ 8 and gave you an upright nature,  
 10 فِي أَيِّ صُورَةٍ مَّا شَاءَ رَبُّكَ 8 and composed you in any form that He wished?  
 11 كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ 9 No indeed! Rather you deny the Retribution.  
 12 وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ 10 Indeed, there are over you watchers,  
 13 كِرَامًا كَاتِبِينَ 11 noble writers  
 14 يَعْلَمُونَ مَا تَفْعَلُونَ 12 who know whatever you do.  
 15 إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ 13 Indeed the pious shall be amid bliss,  
 16 وَإِنَّ الْفُجَّارَ لَفِي حَجِيمٍ 14 and indeed the vicious shall be in hell  
 17 يَصْلَوْنَهَا يَوْمَ الدِّينِ 15 entering it on the Day of Retribution,<sup>3</sup>  
 18 وَمَا هُمْ عَنْهَا بِغَائِبِينَ 16 and they shall not be absent from it.  
 19 وَمَا أَدْرَاكَ 17 And what will show you  
 20 مَا يَوْمَ الدِّينِ 18 what is the Day of Retribution?

<sup>1</sup> The *sūrah* takes its name from “the renting apart” (*infīṭār*) of the sky mentioned in verse 1.

<sup>2</sup> Or ‘noble.’

<sup>3</sup> Or ‘the Day of Judgement.’

- 18 Again, what will show you  
 what is the Day of Retribution?  
 مَا يَوْمَ الدِّينِ ﴿١٨﴾
- 19 It is a day  
 when no soul will be of any avail to another soul  
 and all command that day will belong to Allah.  
 لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا  
 وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

## سُورَةُ الْمُطَفِّفِينَ

83. SŪRAT AL-MUṬAFFIFĪN<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- 1 Woe to the defrauders who use short measures,  
 2 who, when they measure [a commodity bought]  
 from the people,  
 3 take the full measure,  
 4 but diminish when they measure or weigh for them.  
 4 Do they not know that they will be resurrected  
 5 on a tremendous day,  
 6 a day when mankind will stand  
 before the Lord of all the worlds?  
 7 No indeed! The record of the vicious is indeed in *Sijjīn*.  
 8 And what will show you what is *Sijjīn*?  
 9 It is a written record.  
 10 Woe to the deniers on that day,  
 11 who deny the Day of Retribution;  
 12 and none denies it except every sinful transgressor.  
 13 When Our signs are recited to him,  
 he says, 'Myths of the ancients!'

<sup>1</sup> The *sūrah* takes its name from verse 1, which condemns the tradesmen who cheat customers by using short weights and measures (*muṭaffifūn*).

- 14 No indeed! Rather their hearts have been sullied<sup>1</sup>  
by what they have been earning.
- 15 No indeed!  
They will be alienated from their Lord on that day.
- 16 Then they will indeed enter hell,  
then told,  
‘This is what you used to deny!’
- 18 No indeed!  
The record of the pious is indeed in *Illiyūn*.  
And what will show you what is *Illiyūn*?  
It is a written record,  
witnessed by those brought near [to Allah].
- 22 Indeed the pious shall be amid bliss,  
observing, [as they recline] on couches.  
You will perceive in their faces the freshness of bliss  
as they are served with a sealed wine,  
whose seal is musk  
—for such let the viers vie—  
and whose seasoning is from *Tasnīm*,  
a spring where those brought near [to Allah] drink.
- 29 Indeed the guilty  
used to laugh at the faithful,  
and when they passed them by  
they would wink at each other,  
and when they returned to their folks  
they would return rejoicing,  
and when they saw them  
they would say,  
‘Indeed those are the astray!’

<sup>1</sup> Or ‘overcast.’

- 33 وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ 33 Though they were not sent to watch over them.  
 34 فَالْيَوْمَ الَّذِينَ آمَنُوا 34 So today the faithful  
 مِنْ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ will laugh at the faithless,  
 35 عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ observing from couches:  
 36 هَلْ تُوْبَ الْكُفَّارُ 36 Have the faithless been required  
 مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ for what they used to do?

## سُورَةُ الْاِنْشِقَاقِ

## 84. SŪRAT AL-INSHIQĀQ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾ 1 When the sky is split open  
 2 وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ 2 and gives ear to its Lord as it should.  
 3 وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ 3 When the earth is spread out  
 4 وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ 4 and throws out what is in it, emptying itself,  
 5 وَأُذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ 5 and gives ear to its Lord as it should.  
 6 يَا أَيُّهَا الْإِنْسَانُ 6 O man!  
 إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا 7 You are labouring toward your Lord laboriously,  
 فَمُلِيقِهِ ﴿٦﴾ and you will encounter Him.  
 7 فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ 7 Then as for him who is given his record  
 بِيَمِينِهِ ﴿٧﴾ in his right hand,  
 8 فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا ﴿٨﴾ 8 he shall soon receive an easy reckoning,  
 9 وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾ 9 and he will return to his folks joyfully.  
 10 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ 10 But as for him who is given his record  
 وَرَاءَ ظَهْرِهِ ﴿١٠﴾ from behind his back,  
 11 فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ 11 he will pray for annihilation,<sup>2</sup>  
 12 وَيَصَلِّي سَعِيرًا ﴿١٢﴾ 12 and he will enter the Blaze.

<sup>1</sup> Named after the “splitting open” (*inshiqāq*) of the sky mentioned in verse 1.

<sup>2</sup> Cf. 25:13-14, 78:40.

- 13 **إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا** 13 Indeed he used to be joyful among his folk,  
 14 **إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ** 14 and indeed he thought he would never return.  
 15 **بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا** 15 Yes indeed, his Lord sees him best.  
 16 **فَلَا أُقْسِمُ بِالشَّفَقِ** 16 So I swear by the evening glow,  
 17 **وَاللَّيْلِ وَمَا وَسَقَ** 17 by the night and what it is fraught with,  
 18 **وَالْقَمَرِ إِذَا اتَّسَقَ** 18 by the moon when it blooms full:  
 19 **لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ** 19 you will surely fare from stage to stage.  
 20 **فَمَا هُمْ** 20 So what is the matter with them  
 21 **لَا يُؤْمِنُونَ** 21 that they will not believe?  
 22 **وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ** 22 And when the Qur'an is recited to them  
 23 **لَا يَسْجُدُونَ** 23 they will not prostrate?  
 24 **بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ** 24 Rather the faithless deny,  
 25 **وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ** 25 and Allah knows best what they keep to themselves.  
 26 **فَنَبِّئْهُمْ بِعَذَابِ أَلِيمٍ** 26 So warn them of a painful punishment,  
 27 **إِلَّا الَّذِينَ آمَنُوا** 27 except such as are faithful  
 28 **وَعَمِلُوا الصَّالِحَاتِ** 28 and do righteous deeds:  
 29 **هُم أَجْرٌ غَيْرُ مَمْنُونٍ** 29 there will be an everlasting reward for them.

## سُورَةُ الْبُرُوجِ

85. SŪRAT AL-BURŪJ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 **وَالسَّمَاءِ ذَاتِ الْبُرُوجِ** 1 By the sky with its houses,  
 2 **وَالْيَوْمِ الْمَوْعُودِ** 2 by the Promised Day,  
 3 **وَشَاهِدٍ وَمَشْهُودٍ** 3 by the Witness<sup>2</sup> and the Witnessed:<sup>3</sup>  
 4 **قَتَلَ أَصْحَابِ الْأُحُدِّ** 4 perish the Men of the Ditch!

<sup>1</sup> The *sūrah* takes its name from “the houses” (*burūj*) mentioned in verse 1.

<sup>2</sup> That is the Prophet (s); cf. 2:143; 4:41; 16:89; 33:45.

<sup>3</sup> That is, the Day of Judgement; cf. 11:103

- 5 The fire, abounding in fuel,  
 6 above which they sat  
 7 as they were themselves  
 8 witnesses to what they did to the faithful.  
 9 They were vindictive towards them only  
 because they had faith in Allah,  
 the All-mighty, the All-laudable,  
 to whom belongs the kingdom of the heavens  
 and the earth,  
 and Allah is witness to all things.  
 10 Indeed those who persecute  
 the faithful men and women,  
 and then do not repent,  
 for them there is the punishment of hell,  
 and for them there is the punishment of burning.  
 11 Indeed those who have faith and do righteous deeds,  
 —for them will be gardens  
 with streams running in them.  
 That is the supreme success.  
 12 Indeed your Lord's striking is severe.  
 13 It is indeed He who originates and brings back again,  
 and He is the All-forgiving, the All-affectionate,  
 Lord of the Throne, the All-glorious,<sup>1</sup>  
 doer of what He desires.  
 16 Did *you* receive the story of the hosts  
 of Pharaoh and Thamūd?  
 19 Rather the faithless dwell in denial,  
 and Allah besieges them from all around.  
 21 Rather it is a glorious Qur'ān,

<sup>1</sup> Or 'Lord of the Glorious Throne,' in accordance with an alternate reading.

22 في لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ in a preserved tablet.

## سُورَةُ الطَّارِقِ

## 86. SŪRAT AL-ṬĀRIQ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 By the sky,  
وَالسَّمَاءِ ﴿١﴾  
وَالطَّارِقِ ﴿٢﴾ 2 by the nightly visitor,  
وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٣﴾ 2 (and what will show you what is the nightly visitor?)  
النَّجْمِ الثَّاقِبِ ﴿٤﴾ 3 It is the brilliant star):  
إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٥﴾ 4 there is a guard<sup>2</sup> over every soul.  
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٦﴾ 5 So let man consider from what he was created.  
خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾ 6 He was created from an effusing fluid  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ ﴿٧﴾ 7 which issues from between the loins  
وَالتَّرَائِبِ ﴿٧﴾ and the breast-bones.  
إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾ 8 Indeed He is able to bring him back [after death],  
يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ 9 on the day when the secrets are examined,  
فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ 10 and he shall have neither power nor helper.  
وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾ 11 By the resurgent sky,<sup>3</sup>  
وَالْأَرْضِ ذَاتِ الصَّدَعِ ﴿١٢﴾ 12 by the furrowed earth:  
إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ 13 it is indeed a decisive word,  
وَمَا هُوَ بِأَهْزَلٍ ﴿١٤﴾ 14 and it is not a jest.  
إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ 15 Indeed they are devising a stratagem,  
وَأَكِيدُ كَيْدًا ﴿١٦﴾ 16 and I [too] am devising a plan.  
فَمَهِّلِ الْكَافِرِينَ ﴿١٧﴾ 17 So *respite* the faithless;  
أَمْهَلُهُمْ زَوْيَدًا ﴿١٧﴾ *give* them a gentle respite.

<sup>1</sup> The *sūrah* takes its name from verse 1 which mentions 'the nightly visitor' (*ṭāriq*).

<sup>2</sup> Or 'watcher.'

<sup>3</sup> Or 'by the sky endowed with rains.'

## سُورَةُ الْأَعْلَى

87. SŪRAT AL-A‘LĀ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 Celebrate the Name of *your* Lord, the Most Exalted,  
 2 who created and proportioned,  
 3 who determined and guided,  
 4 who brought forth the pasture,  
 5 then turned it into a black scum.
- 6 We shall have *you* recite [the Qur’ān],  
 7 then *you* will not forget [any of it]  
 8 except what Allah may wish.
- Indeed He knows the overt and what is hidden.
- 9 We shall smooth *your* way to [preach] the easiest [canon].  
 10 So *admonish*, for admonition is indeed beneficial:  
 11 he who fears will take admonition,  
 12 and the most wretched will shun it  
 13 —he who will enter the Great Fire,  
 14 then neither live in it, nor die.
- 15 Felicitous is he who purifies himself,  
 16 celebrates the Name of his Lord, and prays.  
 17 Rather you prefer the life of this world,  
 18 while the Hereafter is better and more lasting.
- 19 This is indeed in the former scriptures,  
 20 the scriptures of Abraham and Moses.

<sup>1</sup> The *sūrah* is named after ‘the Most Exalted’ (*al-a‘lā*), mentioned in verse 1.

## سُورَةُ الْغَاشِيَةِ

88. SŪRAT AL-GHĀSHIYAH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 Did you receive the account of the Enveloper?  
 2 Some faces on that day will be humbled,  
 3 wrought-up and weary:  
 4 they will enter a scorching fire,  
 5 and made to drink from a boiling spring.  
 6 They will have no food except cactus,  
 7 neither nourishing,  
 8 nor availing against hunger.  
 9 Some faces on that day will be joyous,  
 10 pleased with their endeavour;  
 11 in a lofty paradise,  
 12 wherein they will not hear any vain talk.  
 13 In it there is a flowing spring  
 14 and in it there are raised couches,  
 15 and goblets set,  
 16 and cushions laid out in an array,  
 17 and carpets spread out.  
 18 Do they not observe<sup>2</sup> the camel,  
 [to see] how she has been created?  
 19 and the sky, how it has been raised?  
 20 and the mountains, how they have been set?  
 and the earth, how it has been surfaced?

<sup>1</sup> The *sūrah* is named after 'the Enveloper' (*al-ghāshiyah*), mentioned in verse 1.

<sup>2</sup> Or 'consider.'

- فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾ 21 So *admonish*—for *you* are only an admonisher,  
 لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ ﴿٢٢﴾ 22 and not a taskmaster over them—  
 إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ 23 except him who turns back and disbelieves.  
 فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ 24 Him Allah will punish with the greatest punishment.  
 إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ 25 Indeed to Us will be their return.  
 ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾ 26 Then, indeed, their reckoning will lie with Us.

سُورَةُ الْفَجْرِ

89. SŪRAT AL-FAJR<sup>1</sup>

بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
 the All-beneficent, the All-merciful.

- وَالْفَجْرِ ﴿١﴾ 1 By the Dawn,<sup>2</sup>  
 وَلَيَالٍ عَشْرٍ ﴿٢﴾ 2 by the ten nights,  
 وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ 3 by the Even and the Odd,  
 وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾ 4 by the night when it departs!  
 هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ 5 Is there an oath in that for one possessing intellect?  
 أَلَمْ تَرَ ﴿٦﴾ 6 Have you not regarded  
 كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٧﴾ how *your* Lord dealt with [the people of] ‘Ād,  
 إِرَمَ ذَاتِ الْعِمَادِ ﴿٨﴾ [and] Iram, [the city] of the pillars,  
 الَّتِي لَمْ يَخْلُقْ مِثْلَهَا فِي الْبِلَادِ ﴿٩﴾ the like of which was not created among cities,  
 وَتَمُودَ ﴿٩﴾ and [the people of] Thamūd,  
 الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿١٠﴾ who hollowed out the rocks in the valley,  
 وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١١﴾ and Pharaoh, the impaler,<sup>3</sup>  
 الَّذِينَ طَعَوْا فِي الْبِلَادِ ﴿١٢﴾ —those who rebelled [against Allah] in their cities  
 فَأَكْتَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾ and caused much corruption in them,  
 فَصَبَّ عَلَيْهِمْ رَبُّكَ ﴿١٣﴾ so *your* Lord poured on them

<sup>1</sup> The *sūrah* is named after ‘the Dawn’ (*al-fajr*) mentioned in verse 1.

<sup>2</sup> Interpreted as the month of Muḥarram, which marks the beginning of the year.  
 (Tabari, *Ta’rikh*, ii, 390, from Ibn ‘Abbās)

<sup>3</sup> See the note at 38:12.

- سَوَّطَ عَذَابٍ ﴿١٣﴾ lashes of punishment.
- ﴿١٤﴾ إِنَّ رَبَّكَ لَبِالْمُرْصَادِ 14 Indeed *your* Lord is in ambush.
- ﴿١٥﴾ فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ  
فَأَكْرَمَهُ وَنَعَّمَهُ ﴿١٥﴾ 15 As for man, whenever his Lord tests him  
and grants him honour and blesses him,  
he says, 'My Lord has honoured me.'
- ﴿١٦﴾ وَآمَّا إِذَا مَا ابْتَلَاهُ  
فَقَدَّرَ عَلَيْهِ رِزْقَهُ ﴿١٦﴾ 16 But when He tests him  
and tightens for him his provision,  
he says, 'My Lord has humiliated me.'
- ﴿١٧﴾ كَلَّا 17 No indeed!
- ﴿١٨﴾ بَلْ لَّا تُكْرَمُونَ الْيَتِيمَ ﴿١٨﴾ Rather you do not honour the orphan,  
﴿١٩﴾ وَلَا تَحْتَضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٩﴾ and do not urge the feeding of the needy,  
﴿٢٠﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿٢٠﴾ and you eat the inheritance rapaciously,  
﴿٢١﴾ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢١﴾ and you love wealth with much fondness.
- ﴿٢٢﴾ كَلَّا 21 No indeed!
- ﴿٢٣﴾ إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢٣﴾ When the earth is levelled<sup>1</sup> to a plain,  
﴿٢٤﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٤﴾ and your Lord and the angels arrive in ranks,  
﴿٢٥﴾ وَجِئَاءَ يَوْمٍ يُؤْمَدُ بِجَهَنَّمَ ﴿٢٥﴾ the day when hell is brought [near],  
﴿٢٦﴾ يَوْمٍ يُؤْمَدُ يَتَذَكَّرُ الْإِنْسَانُ ﴿٢٦﴾ on that day man will take admonition  
﴿٢٧﴾ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٧﴾ but what will the admonition avail him?
- ﴿٢٨﴾ يَقُولُ يَلِيَّتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٨﴾ 24 He will say, 'Alas, had I sent ahead for my life!'
- ﴿٢٩﴾ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٩﴾ 25 On that day none shall punish as He punishes,  
﴿٣٠﴾ وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا ﴿٣٠﴾ and none shall bind as He binds.
- ﴿٣١﴾ يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ ﴿٣١﴾ 27 'O soul at peace!
- ﴿٣٢﴾ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ﴿٣٢﴾ 28 Return to your Lord, pleased, pleasing!
- ﴿٣٣﴾ فَادْخُلِي فِي عِبَادِي ﴿٣٣﴾ 29 Then enter among My servants!
- ﴿٣٤﴾ وَادْخُلِي جَنَّاتِي ﴿٣٤﴾ 30 And enter My paradise!'

<sup>1</sup> Or 'crumbled into fragments.'

## سُورَةُ الْبَلَدِ

90. SŪRAT AL-BALAD<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 I swear by this town,  
2 as *you* reside in this town;  
3 by the father and him whom he begot:  
4 certainly We created man in travail.  
5 Does he suppose  
6 that no one will ever have power over him?  
7 He says, 'I have squandered immense wealth.'  
8 Does he suppose that no one sees him?  
9 Have We not made for him two eyes,  
10 a tongue, and two lips,  
11 and shown him the two paths [of good and evil]?  
12 Yet he has not embarked upon the uphill task.  
13 And what will show you what is the uphill task?  
14 [It is] the freeing of a slave,  
15 or feeding [the needy] on a day of starvation,  
16 or an orphan among relatives,  
17 or a needy man in desolation,  
18 while being one of those who have faith  
19 and who enjoin one another to patience,  
20 and enjoin one another to compassion.  
21 They are the People of the Right Hand.  
22 But those who defy Our signs,  
23 they are the People of the Left Hand.

<sup>1</sup> The *sūrah* is named after the 'town' (*balad*) mentioned in verse 1.

20 [Imposed] upon them will be a closed Fire. عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

## سُورَةُ الشَّمْسِ

## 91. SŪRAT AL-SHAMS<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 By the sun and her forenoon splendour, وَالشَّمْسِ وَضُحَاهَا ﴿١﴾
- 2 by the moon when he follows her, وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
- 3 by the day when it reveals her, وَالنَّهَارِ إِذَا جَلَّهَا ﴿٣﴾
- 4 by the night when it covers her, وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
- 5 by the sky and Him who built it, وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
- 6 by the earth and Him who spread it, وَالْأَرْضِ وَمَا طَحَاهَا ﴿٦﴾
- 7 by the soul and Him who fashioned it, وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
- 8 and inspired it with فَأَهَمَّهَا ﴿٨﴾
- [discernment between] its virtues and vices: جُورَهَا وَتَقْوَاهَا ﴿٩﴾
- 9 one who purifies it is felicitous, قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
- 10 and one who betrays it fails. وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
- 11 The [people of] Thamūd denied [Allah's signs] كَذَّبَتْ ثَمُودُ ﴿١١﴾
- out of their rebellion, بِطَعُونَهَا ﴿١٢﴾
- 12 when the most wretched of them rose up. إِذْ أَنْبَعَتْ أَشَقَّاهَا ﴿١٢﴾
- 13 But then the apostle of Allah said to them, فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﴿١٣﴾
- 'Let Allah's she-camel drink!' نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
- 14 But they impugned him and then hamstrung her, فَكَذَّبُوهُ فَعَقَرُوهَا ﴿١٤﴾
- so their Lord took them unawares by night<sup>2</sup> قَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ ﴿١٤﴾
- because of their sin, يَدْنِيهِمْ ﴿١٥﴾
- and levelled it.<sup>3</sup> فَسَوَّاهَا ﴿١٥﴾

<sup>1</sup> The *sūrah* is named after 'the sun' (*al-shams*), mentioned in verse 1.

<sup>2</sup> Or 'destroyed them,' or 'crushed them,' or 'brought down His punishment (or wrath) upon them.'

<sup>3</sup> That is, razed their city to the ground.

15 And He does not fear its outcome. وَلَا يَخَافُ عُقْبَهَا ﴿١٥﴾

## سُورَةُ اللَّيْلِ

## 92. SŪRAT AL-LAYL<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 By the night when it envelops, وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾
- 2 by the day when it brightens, وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾
- 3 by Him who created the male and the female: وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾
- 4 your endeavours are indeed unlike. إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾
- 5 As for him who gives and is Godwary فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾
- 6 and confirms the best promise, وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾
- 7 We shall surely ease him into facility. فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾
- 8 But as for him who is stingy وَأَمَّا مَنْ بَخِلَ ﴿٨﴾
- and self-complacent, وَاسْتَعْتَبَ ﴿٩﴾
- 9 and denies the best promise, وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾
- 10 We shall surely ease him into hardship. فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾
- 11 His wealth shall not avail him when he perishes. وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾
- 12 Indeed with Us rests guidance, إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
- 13 and indeed to Us belong the world and the Hereafter. وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾
- 14 So I warn you of a blazing fire, فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
- 15 which none shall enter except the most wretched لَا يَصْلُهَا إِلَّا الْأَشْقَىٰ ﴿١٥﴾
- 16 —he who denies and turns back. الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
- 17 The Godwary shall be spared it وَسَيُجَنَّبُهَا الْأَتْقَىٰ ﴿١٧﴾
- 18 —he who gives his wealth to purify himself الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾
- 19 and does not expect any reward from anyone, وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ﴿١٩﴾
- 20 but seeks only the pleasure of his Lord, إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

<sup>1</sup> The *sūrah* is named after 'the night' (*al-layl*), mentioned in verse 1.

21 and, surely, soon he will be well-pleased. ﴿٢١﴾

## سُورَةُ الضُّحَىٰ

## 93. SŪRAT AL-ḌUHĀ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- ﴿١﴾ وَالضُّحَىٰ 1 By the morning brightness,  
 ﴿٢﴾ وَاللَّيْلِ إِذَا سَجَىٰ 2 by the night when it is calm!  
 ﴿٣﴾ مَا وَدَّعَكَ رَبُّكَ 3 *Your* Lord has neither forsaken *you*  
 ﴿٤﴾ وَمَا قَلَىٰ 4 nor is He displeased with *you*,  
 ﴿٥﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ 5 and the Hereafter shall be better for *you* than the world.  
 ﴿٦﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ 6 Soon *your* Lord will give *you* [that with which]  
 ﴿٧﴾ فَتَرْضَىٰ 7 *you* will be pleased.  
 ﴿٨﴾ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ 8 Did He not find *you* an orphan, and shelter *you*?  
 ﴿٩﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ 9 Did He not find *you* astray, and guide *you*?  
 ﴿١٠﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ 10 Did He not find *you* needy, and enrich *you*?  
 ﴿١١﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ 11 So, as for the orphan, do not oppress him;  
 ﴿١٢﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ 12 and as for the beggar, do not chide him;  
 ﴿١٣﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ 13 and as for *your* Lord's blessing,  
 ﴿١٤﴾ فَحَدِّثْ 14 proclaim it!

## سُورَةُ الشَّرْحِ

## 94. SŪRAT AL-SHARḤ<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- ﴿١﴾ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ 1 Did We not open *your* breast for *you*

<sup>1</sup> Named after 'the morning brightness' (*ḍuhā*) mentioned in verse 1.

<sup>2</sup> Named 'Opening' after the phrase "Did We not open" (*a lam nashrah*) in verse 1.

- 2 and relieve *you* of *your* burden  
 3 which [almost] broke *your* back?  
 4 Did We not exalt *your* name?  
 5 Indeed ease accompanies hardship.  
 6 Indeed ease accompanies hardship.  
 7 So when *you* are done, *appoint*,<sup>1</sup>  
 8 and *turn* eagerly to *your* Lord.

## سُورَةُ التِّينِ

95. SŪRAT AL-TĪN<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 By the fig and the olive,  
 2 by Mount Sinai,  
 3 by this secure town:<sup>3</sup>  
 4 We certainly created man  
 in the best of forms;  
 5 then We relegated him to the lowest of the low,  
 6 except those who have faith and do righteous deeds.  
 There will be an everlasting reward for them.  
 7 So what makes you deny the Retribution?  
 8 Is not Allah the fairest of all judges?

<sup>1</sup> Or 'when *you* are finished [with prayer], exert yourself [in supplicating to Allah].'

<sup>2</sup> Named after 'the fig' (*tīn*) mentioned in verse 1.

<sup>3</sup> That is, the holy city of Makkah.

## سُورَةُ الْعَلَقِ

## 96. SŪRAT AL-‘ALAQ<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ 1 *Read* in the Name of *your* Lord who created;  
 2 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ 2 created man from a clinging mass.  
 3 أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ 3 *Read*, and *your* Lord is the most generous,  
 4 الَّذِي عَلَّمَ بِالْقَلَمِ 4 who taught by the pen,  
 5 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ 5 taught man what he did not know.  
 6 كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَىٰ 6 Indeed man becomes rebellious  
 7 أَنْ رَأَاهُ اسْتَغْفَىٰ 7 when he considers himself without need.  
 8 إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ 8 Indeed to *your* Lord is the return.  
 9 أَرَأَيْتَ الَّذِي يَنْهَىٰ 9 Tell me, he who forbids  
 10 عَبْدًا إِذَا صَلَّىٰ 10 a servant when he prays,  
 11 أَرَأَيْتَ إِنْ كَانَ عَلَىٰ اهْتَدَىٰ 11 tell me, should he be on [true] guidance,  
 12 أَوْ أَمَرَ بِالْتَّقْوَىٰ 12 or bid [others] to Godwariness,  
 13 أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ 13 tell me, should he call him a liar and turn away  
 14 أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ 14 —does he not know that Allah sees?  
 15 كَلَّا لَئِنْ لَمْ يَنْتَهِ 15 No indeed! If he does not stop,  
 16 لَنَسْفَعًا بِالنَّاصِيَةِ 16 We shall seize him by the forelock,  
 17 فَليَدْعُ نَادِيَهُ 17 a lying, sinful forelock!  
 18 سَنَدْعُ الزَّبَانِيَةَ 18 Then let him call out his gang!  
 19 كَلَّا لَا تُطِعْهُ 19 We [too] shall call the keepers of hell.  
 20 وَاسْجُدْ وَاقْتَرِبْ 20 No indeed! Do not obey him,  
 21 but prostrate and draw near [to Allah]!



<sup>1</sup> Named after 'the clinging mass' ('*alaq*') mentioned in verse 2.

سُورَةُ الْقَدْرِ

97. SŪRAT AL-QADR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- إِنَّا أَنْزَلْنَاهُ 1 Indeed We sent it<sup>2</sup> down  
 فِي لَيْلَةِ الْقَدْرِ ❶ on the Night of Ordainment.  
 وَمَا أَدْرَاكَ 2 What will show you  
 مَا لَيْلَةُ الْقَدْرِ ❷ what is the Night of Ordainment?  
 لَيْلَةُ الْقَدْرِ 3 The Night of Ordainment  
 خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ❸ is better than a thousand months.  
 تَنْزِيلُ الْمَلَكِ وَالرُّوحِ فِيهَا 4 In it the angels and the Spirit descend,  
 بِإِذْنِ رَبِّهِمْ by the leave of their Lord,  
 مِن كُلِّ أَمْرٍ ❹ with every command.  
 سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ❺ It is peaceful until the rising of the dawn.

سُورَةُ الْبَيِّنَاتِ

98. SŪRAT AL-BAYYINAH<sup>3</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- لَمْ يَكُنِ الَّذِينَ كَفَرُوا 1 The faithless  
 مِنْ أَهْلِ الْكِتَابِ from among the People of the Book  
 وَالْمُشْرِكِينَ and the polytheists  
 مُنْفَكِينَ were not set apart  
 حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ❶ until the proof had come to them:

<sup>1</sup> Named after the phrase 'the night of ordainment' (*laylat al-qadr*) in verses 1-3.

<sup>2</sup> That is, the Qur'an. See 44:2-5.

<sup>3</sup> Named after 'the proof' (*al-bayyinah*) mentioned in verses 1 & 4.

- 2 an apostle from Allah  
 reciting impeccable scriptures,  
 wherein are upright writings.
- 3 **فِيهَا كُتِبَ قِيمَةٌ** ④  
 4 And those who were given the Book did not divide,  
 except after the proof had come to them.
- 5 Yet they were not commanded except to worship Allah,  
 dedicating their faith to Him  
 as men of pure faith,  
 and to maintain the prayer and pay the *zakāt*.  
 That is the upright religion.
- 6 **إِنَّ الَّذِينَ كَفَرُوا**  
 6 Indeed the faithless  
 from among the People of the Book  
 and the polytheists  
 will be in the fire of hell,  
 to remain in it [forever].  
 It is they who are the worst of creatures.
- 7 **إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ**  
 7 Indeed those who have faith and do righteous deeds  
 —it is they who are the best of creatures.
- 8 **أُولَٰئِكَ هُمُ خَيْرُ الْبَرِيَّةِ** ④  
 8 Their reward, near their Lord,  
 is the Gardens of Eden,  
 with streams running in them,  
 to remain in them forever.  
 Allah is pleased with them,  
 and they are pleased with Him.  
 That is for those who fear their Lord.
- 9 **ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ** ④

سُورَةُ الزَّلْزَلَةِ

99. SŪRAT AL-ZALZALAH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا 1 When the earth is rocked with a terrible quake  
 2 وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا 2 and the earth discharges her burdens,  
 3 وَقَالَ الْإِنْسَانُ مَا هَآءَا 3 and man says, ‘What is the matter with her?’  
 4 يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا 4 On that day she will relate her chronicles  
 5 بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا 5 for her Lord will have inspired her.  
 6 يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا 6 On that day, mankind will issue forth in various groups<sup>2</sup>  
 لِيُرَوْا أَعْمَالَهُمْ 6 to be shown their deeds.  
 7 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا 7 So whoever does an atom’s weight of good  
 يَرَهُ 7 will see it,  
 8 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا 8 and whoever does an atom’s weight of evil  
 يَرَهُ 8 will see it.

سُورَةُ الْعَادِيَاتِ

100. SŪRAT AL-‘ĀDIYĀT<sup>3</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 وَالْعَادِيَاتِ ضَبْحًا 1 By the snorting chargers,  
 2 فَالْمُورِيَاتِ قَدْحًا 2 by the strikers of sparks [with their hoofs],  
 3 فَالْغِيرَاتِ صُبْحًا 3 by the raiders at dawn,  
 4 فَأَنْزَنَ بِهِ نَفْعًا 4 raising therein a trail of dust,

<sup>1</sup> The *sūrah* takes its name, meaning ‘the quake’ (*Zalzalah*) from verse 1.

<sup>2</sup> Or ‘separate groups.’

<sup>3</sup> The *sūrah* takes its name from ‘the chargers’ (*al-‘ādiyāt*) mentioned in verse 1.

- 5 and cleaving therein a host!  
 6 Indeed man is ungrateful to his Lord,  
 7 and indeed he is [himself] witness to that!  
 8 He is indeed avid in the love of wealth.  
 9 Does he not know,  
 10 when what is in the graves is turned over,  
 11 and what is in the breasts is divulged,  
 indeed their Lord  
 will be best aware of them on that day?

## سُورَةُ الْقَارِعَاتِ

101. SŪRAT AL-QĀRI'AH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 The Catastrophe!  
 2 What is the Catastrophe?  
 3 What will show you what is the Catastrophe?  
 4 The day mankind will be  
 like scattered moths,  
 5 and the mountains will be  
 like carded wool.  
 6 As for him whose deeds weigh heavy in the scales,  
 7 he will have a pleasing life.  
 8 But as for him whose deeds weigh light in the scales,  
 9 his home will be the Abyss.  
 10 And what will show you what it is?  
 11 It is a scorching fire!

<sup>1</sup> The *sūrah* takes its name from 'the catastrophe' (*qāri'ah*) mentioned in verses 1-3.

## سُورَةُ التَّكْوِيْنِ

102. SŪRAT AL-TAKĀTHUR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- أَلْهَنَكُمُ التَّكَاثُرُ 1 Rivalry [and vainglory] distracted you  
 حَتَّىٰ زُرْتُمُ الْمَقَابِرَ 2 until you visited [even] the graves.  
 كَلَّا 3 No indeed!  
 سَوْفَ تَعْلَمُونَ 4 Soon you will know!  
 ثُمَّ كَلَّا 4 Again, no indeed!  
 سَوْفَ تَعْلَمُونَ 5 Soon you will know!  
 كَلَّا 5 No indeed!  
 لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ 6 Were you to know with certain knowledge,  
 لَتَرَوُنَّ الْجَحِيمَ 6 you would surely see hell.  
 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ 7 Again, you will surely see it with the eye of certainty.  
 ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ 8 Then, that day, you will surely be questioned  
 عَنِ النَّعِيمِ 8 concerning the blessing.

## سُورَةُ الْعَصْرِ

103. SŪRAT AL-‘AŞR<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- وَالْعَصْرِ 1 By Time!  
 إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ 2 Indeed man is in loss,  
 إِلَّا الَّذِينَ ءَامَنُوا 3 except those who have faith  
 وَعَمِلُوا الصَّالِحَاتِ 3 and do righteous deeds,

<sup>1</sup> The *sūrah* takes its name from the ‘rivalry’ (*takāthur*) mentioned in verses 1-3.

<sup>2</sup> The *sūrah* takes its name from the phrase ‘By Time’ (*wal ‘aşr*) in verse 1.

وَتَوَاصَوْا بِالْحَقِّ  
وَتَوَاصَوْا بِالصَّبْرِ ﴿١﴾

and enjoin one another to [follow] the truth,  
and enjoin one another to patience.

## سُورَةُ الْهُمَزَاةِ

## 104. SŪRAT AL-HUMAZAH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- ﴿١﴾ وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ 1 Woe to every scandal-monger and slanderer,  
﴿٢﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ 2 who amasses wealth and counts it over.  
﴿٣﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ 3 He supposes his wealth will make him immortal!  
﴿٤﴾ كَلَّا لَيُنْبَذَنَّ فِي الْأُخْطَمَةِ 4 No indeed! He will surely be cast into the Crusher.  
﴿٥﴾ وَمَا أَدْرَاكَ مَا الْأُخْطَمَةُ 5 And what will show you what is the Crusher?  
﴿٦﴾ نَارُ اللَّهِ الْمَوْقِدَةُ 6 [It is] the fire of Allah, set ablaze,  
﴿٧﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ 7 which will overspread the hearts.  
﴿٨﴾ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ 8 Indeed it will close in upon them  
﴿٩﴾ فِي عَمَدٍ مُّمدَّدةٍ 9 in outstretched columns.

## سُورَةُ الْفِيلِ

## 105. SŪRAT AL-FIL<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- ﴿١﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ 1 Have you not regarded how *your* Lord dealt  
﴿٢﴾ بِأَصْحَابِ الْفِيلِ 2 with the Men of the Elephant?  
﴿٣﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ 2 Did He not make their stratagems go awry,  
﴿٤﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ 3 and send against them flocks of birds

<sup>1</sup> The *sūrah* takes its from 'the slanderer' (*humazah*) from verse 1.

<sup>2</sup> The *sūrah* takes its name 'the Elephant' (*al-fil*) mentioned in verse 2, which refers to the force dispatched by Abrahah to Makkah with the aim of destroying the Ka'bah as *aṣḥāb al-fil* ('the Men of the Elephant').

- 4 تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ pelting them with stones of shale,  
 5 فَعَلَّهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾ thus making them like chewed-up straw?

## سُورَةُ قُرَيْشٍ

106. SŪRAT QURAYSH<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 لِإِيلَافِ قُرَيْشٍ ﴿١﴾ [In gratitude] for solidarity<sup>2</sup> among the Quraysh,  
 2 إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ their solidarity during winter and summer journeys,  
 3 فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ let them worship the Lord of this House,  
 4 الَّذِي أَطْعَمَهُم مِّن جُوعٍ ﴿٤﴾ who has fed them [and saved them] from hunger,  
 5 وَآمَنَهُم مِّنْ خَوْفٍ ﴿٥﴾ and secured them from fear.

## سُورَةُ الْمَاعُونِ

107. SŪRAT AL-MĀ‘ŪN<sup>3</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّكْرِ ﴿١﴾ Did you see him who denies the Retribution?  
 2 فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ That is the one who drives away the orphan,  
 3 وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾ and does not urge the feeding of the needy.  
 4 فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ Woe to them who pray,  
 5 الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ —those who are heedless of their prayers,  
 6 الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ those who show off  
 7 وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾ but deny aid.

<sup>1</sup> The *sūrah* takes its name from verse 1, which mentions the Quraysh, the Makkani tribe to which the Prophet (ﷺ) belonged.

<sup>2</sup> That is, the team spirit and concord amongst clans of the tribe of Quraysh, who conducted the trade caravans between Yemen and Syria in summer and winter.

<sup>3</sup> The *sūrah* takes its name from verse 7, in which word *al-mā‘ūn* (meaning ‘the aid’) occurs.

سُورَةُ الْكَافُرَاتِ

108. SŪRAT AL-KAWTHAR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ 1 Indeed We have given *you* abundance.  
 2 فَصَلِّ لِرَبِّكَ ﴿٢﴾ 2 So pray to *your* Lord,  
 وَأَخْرِجْ ﴿٣﴾ and sacrifice [the sacrificial camel].<sup>2</sup>  
 3 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ 3 Indeed it is *your* enemy who is without posterity.

سُورَةُ الْكَافِرَاتِ

109. SŪRAT AL-KĀFIRŪN<sup>3</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ 1 Say, 'O faithless ones!  
 2 لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ 2 I do not worship what you worship,  
 3 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ 3 nor do you worship what I worship;  
 4 وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾ 4 nor will I worship what you have worshiped  
 5 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ 5 nor will you worship what I worship.  
 6 لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ 6 To you your religion, and to me my religion.'

<sup>1</sup> The *sūrah* takes its name from 'the abundance' (*al-kawthar*) mentioned in verse 1.

<sup>2</sup> Or 'raise your hands.' According to this interpretation, the phrase refers to the raising of the hands to the ears during prayers.

<sup>3</sup> The *sūrah* takes its name from 'the faithless' (*al-kāfirūn*), mentioned in verse 1.

سُورَةُ النَّصْرِ

110. SŪRAT AL-NAṢR<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ 1 When Allah's help comes with victory,  
2 وَرَأَيْتَ النَّاسَ 2 and *you* see the people  
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا 3 entering Allah's religion in throngs,  
3 فَسَبِّحْ بِحَمْدِ رَبِّكَ 3 then *celebrate* the praise of your Lord,  
وَأَسْتَغْفِرْهُ 4 and *plead* to Him for forgiveness.  
إِنَّهُ كَانَ تَوَّابًا 5 Indeed He is all-clement.

سُورَةُ الْمَسَدِ

111. SŪRAT AL-MASAD<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- 1 تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ 1 Perish the hands of Abu Lahab, and perish he!  
2 مَا أَغْنَىٰ عَنْهُ مَالُهُ 2 Neither his wealth availed him,  
وَمَا كَسَبَ 3 nor what he had earned.  
3 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ 3 Soon he will enter the blazing fire,  
4 وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ 4 and his wife [too], the firewood carrier,<sup>3</sup>  
5 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ 5 with a rope of palm fibre around her neck.

<sup>1</sup> The *sūrah* takes its name from verse 1, in which phrase *naṣr Allāh* (meaning 'Allah's help') occurs.

<sup>2</sup> The *sūrah* takes its name from verse 5 in which the phrase *ḥablun min masad* (meaning 'a rope of palm fibre') occurs.

<sup>3</sup> Or 'the informer.'

## سُورَةُ الْاِخْلَاصِ

112. SŪRAT AL-IKHLĀS<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- قُلْ هُوَ اللَّهُ أَحَدٌ ① 1 Say, 'He is Allah, the One.  
 اللَّهُ الصَّمَدُ ② 2 Allah is the All-embracing.  
 لَمْ يَلِدْ وَلَمْ يُولَدْ ③ 3 He neither begat, nor was begotten,  
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④ 4 nor has He any equal.'

## سُورَةُ الْفَالِقِ

113. SŪRAT AL-FALAQ<sup>2</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① 1 Say, 'I seek the protection of the Lord of the daybreak  
 مِنْ شَرِّ مَا خَلَقَ ② 2 from the evil of what He has created,  
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③ 3 and from the evil of the dark night when it settles,  
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ 4 and from the evil of the witches who blow on knots,  
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤ 5 and from the evil of the envious one when he envies.'

<sup>1</sup> The *sūrah*—also called “Sūrat al-Tawḥīd”—is a statement of Islamic monotheism which negates any kind of anthropomorphism that may compromise pure monotheism or *tawḥīd*. It is called ‘the Sūrah of Ikhhlās,’ as it purges *tawḥīd* of deviant ideas and posits it in its exclusive purity.

<sup>2</sup> The *sūrah* takes its name from ‘the daybreak’ (*al-falaq*) mentioned in verse 1.

## سُورَةُ النَّاسِ

114. SŪRAT AL-NĀS<sup>1</sup>

بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the All-beneficent, the All-merciful.

- قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① 1 Say, 'I seek the protection of the Lord of humans,  
 مَلِكِ النَّاسِ ② 2 Sovereign of humans,  
 إِلَهِ النَّاسِ ③ 3 God of humans,  
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ 4 from the evil of the sneaky tempter  
 الَّذِي يُوسِسُ فِي صُدُورِ النَّاسِ ⑤ 5 who puts temptations into the breasts of humans,  
 مِنَ الْجِنَّةِ وَالنَّاسِ ⑥ 6 from among the jinn and humans.'

<sup>1</sup> The *sūrah* takes its name from the word 'mankind' (*al-nās*) which recurs throughout the *sūrah*.

*A Supplication for Recitation on  
Completing a Reading of the Qur'an*

<p>اللَّهُمَّ O Allah,          إِنَّكَ أَعَنْتَنِي عَلَى خَتْمِ كِتَابِكَ          الَّذِي أَنْزَلْتَهُ نُورًا،          وَجَعَلْتَهُ مَهْمِينًا          عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ،          وَفَضَّلْتَهُ عَلَيَّ كُلِّ حَدِيثٍ          قَصَصْتَهُ،          وَفُرْقَانًا فَرَقْتَ بِهِ          بَيْنَ حَلَالِكَ وَحَرَامِكَ،          وَفُورَانًا أَعْرَبْتَ بِهِ          عَنِ شَرَائِعِ أَحْكَامِكَ،          وَكِتَابًا فَصَّلْتَهُ          لِعِبَادِكَ تَفْصِيلًا،          وَوَحْيًا أَنْزَلْتَهُ          عَلَى نَبِيِّكَ مُحَمَّدٍ          صَلَوَاتِكَ عَلَيْهِ وَآلِهِ          تَنْزِيلًا،          وَجَعَلْتَهُ نُورًا          نَهْتَدِي          مِنْ ظُلَمِ الضَّلَالَةِ وَالْجَهَالَةِ          بِاتِّبَاعِهِ،          وَشِفَاءً لِمَنْ أَنْصَتَ          بِفَهْمِ التَّصَدِيقِ          إِلَى اسْتِمَاعِهِ،</p>	<p>You have helped me complete Your Book,          which You have sent down as a light          and appointed as an authority          over every scripture that You have sent down,          preferring it over every discourse          that You have dissertated,          a Criterion, by which You have separated          Your lawful from Your unlawful,          a Qur'an, by which You have clarified          the approaches to Your ordinances,          a Scripture, which You have elaborated          very distinctly for Your servants,          a Revelation, which You have sent down          upon Your Prophet, Muḥammad          (Your blessings be upon him and his Household),          in a gradual revelation.          You appointed it a light          by which we may be guided          from the darkness of error and ignorance,          by virtue of following it,          a healing for him who commits his ears          with an assenting understanding          to listening to it,</p>
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وَمِيزَانَ قِسْطٍ  
 لَا يَحِيْفُ عَنِ الْحَقِّ لِسَانُهُ،  
 وَنُورَ هُدًى  
 لَا يَطْفَأُ عَنِ الشَّاهِدِينَ بُرْهَانُهُ،  
 وَعِلْمَ نَجَاةٍ  
 لَا يَضِلُّ مَنْ أَمَّ قَصْدَ سُنَّتِهِ،  
 وَلَا تَنَالُ أَيْدِي الْهَلَكَاتِ  
 مَنْ تَعَلَّقَ بِعُرْوَةِ عِصْمَتِهِ.

a just balance  
 whose pointer does not depart from the truth,  
 a guiding light  
 whose proof is never lost to the witnesses,  
 and a guidepost of deliverance,  
 one who pursues its straight path does not go astray  
 and will not be touched by the hands of disasters  
 one who clings to its saving handhold.

اللَّهُمَّ O Allah,  
 فَإِذَا أَفَدْتَنَا الْمَعُونَةَ عَلَى تِلَاوَتِهِ، since You have given us help to recite it  
 وَسَهَّلْتَ جَوَابِي السِّتِّينَا and smoothed the coarseness of our tongues  
 بِحُسْنِ عِبَارَتِهِ، through the beauty of its expression,  
 فَاجْعَلْنَا مِمَّنْ place us among those who  
 يَرِءَاؤُا حَقَّ رِعَايَتِهِ، observe it as it should be observed,  
 وَيَدِينُ لَكَ بِإِغْتِقَادِ التَّسْلِيمِ serve You by adhering in submission  
 لِمُحْكَمِ آيَاتِهِ، to its univocal verses,  
 وَيَفْرَعُ إِلَى الْإِقْرَارِ and seek refuge in admission of  
 بِمُتَشَابِهِهِ both its metaphorical passages  
 وَمُوضِحَاتِ بَيِّنَاتِهِ. and its manifest proofs.

اللَّهُمَّ O Allah,  
 إِنَّكَ أَنْزَلْتَهُ عَلَى نَبِيِّكَ مُحَمَّدٍ  
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
 مُجْمَلًا، You sent it down upon Your Prophet, Muhammad  
 (Allah bless him and his household),  
 وَالْهَمَّتُهُ عِلْمَ عَجَائِبِهِ and inspired him with the knowledge of its wonders  
 مُكَمَّلًا، to complement it;  
 وَوَرَّثْتَنَا عِلْمَهُ مُفَسَّرًا، You made us<sup>1</sup> the heirs of its knowledge as interpreters;

<sup>1</sup> That is, the Imams of the Prophet's lineage.

وَفَضَّلْتَنَا  
عَلَى مَنْ جَهَلَ عِلْمَهُ،  
وَقَوَّيْتَنَا عَلَيْهِ  
لِنَرْفَعَنَا فَوْقَ مَنْ لَمْ يُطِيقْ حَمْلَهُ.

and graced us  
above those who are ignorant of its knowledge;  
and You gave this capacity  
to raise us above those who are not able to carry it.

اللَّهُمَّ  
فَكَمَا جَعَلْتَ قُلُوبَنَا لَهُ حَمَلَةً،  
وَعَرَّفْتَنَا بِرَحْمَتِكَ  
شَرَفَهُ وَفَضْلَهُ،  
فَصَلِّ عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ،  
وَعَلَى آلِهِ الْخُرَّانِ لَهُ،  
وَاجْعَلْنَا مِمَّنْ يَعْتَرِفُ  
بِأَنَّهُ مِنْ عِنْدِكَ  
حَتَّى لَا يُعَارِضَنَا الشَّكُّ فِي تَصَدِيقِهِ،  
وَلَا يَخْتَلِجُنَا الرَّيْبُ عَنِ قَصْدِ طَرِيقِهِ.

O Allah,  
just as You have appointed our hearts as its carriers,  
and made known to us through Your mercy  
its nobility and excellence,  
so also bless Muhammad, its preacher,  
and his Household, its caretakers,  
and place us among those who confess  
that it has come from You,  
lest we should be assailed by doubt about attesting to it,  
or be convulsed by deviation from its straight path!

اللَّهُمَّ  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،  
وَاجْعَلْنَا مِمَّنْ يَحْتَصِمُ بِحَبْلِهِ،  
وَيَأْوِي مِنَ الْمَتَشَابِهَاتِ  
إِلَى حِوْزِ مَعْقِلِهِ،  
وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ،  
وَيَهْتَدِي بِضَوْءِ صَبَاحِهِ،  
وَيَقْتَدِي بِتَبْلُجِ إِسْفَارِهِ،  
وَيَسْتَضِيحُ بِمِضْبَاحِهِ،  
وَلَا يَلْتَمِسُ الْهُدَى فِي غَيْرِهِ.

O Allah,  
bless Muhammad and his Household  
and make us among those who hold fast to its cord,  
seek haven from its ambiguities  
in its fortified stronghold,  
rest in the shade of its wing,  
find guidance in the brightness of its morning,  
follow the shining of its radiance,  
acquire light from its lamp,  
and beg not guidance from any other source!

اللَّهُمَّ  
وَكَمَا نَصَبْتَ بِهِ مُحَمَّدًا  
عَلَمًا لِلدَّلَالَةِ عَلَيْكَ،

O Allah,  
just as through it You have set up Muhammad  
as a guidepost pointing to You

وَأَتَهَجَّتْ بِآلِهِ  
سُبُلَ الرِّضَا إِلَيْكَ،  
فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
وَاجْعَلِ الْقُرْآنَ وَسِيلَةً لَنَا  
إِلَى أَشْرَفِ مَنَازِلِ الْكِرَامَةِ،  
وَسَلْمًا نَعْرُجُ فِيهِ  
إِلَى مَحَلِّ السَّلَامَةِ،  
وَسَبَبًا نُجْرَى بِهِ النَّجَاةَ  
فِي عَرْصَةِ الْقِيَامَةِ،  
وَذَرِيعةً نَقْدُمُ بِهَا  
عَلَى نَعِيمِ دَارِ الْمُقَامَةِ.

and set forth through his Household  
the paths of Your good pleasure leading to You,  
so also bless Muhammad and his Household  
and make the Qur'an our means  
to the noblest stations of honour,  
a ladder by which we may climb  
to the place of safety,  
a cause for our being rewarded with deliverance  
on the Plain of Resurrection,  
and a means whereby we may reach  
the bliss of the Abode of Permanence!

اللَّهُمَّ O Allah,  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،  
وَاحْطُطْ بِالْقُرْآنِ عَنَّا  
ثِقَلِ الْأَوْزَارِ،  
وَهَبْ لَنَا حُسْنَ شَمَائِلِ الْأَبْرَارِ،  
وَاقِفْ بِنَا آثَارَ الَّذِينَ  
قَامُوا لَكَ بِهِ آثَاءَ اللَّيْلِ  
وَأَطْرَافِ النَّهَارِ،  
حَتَّى تُطَهِّرَنَا مِنْ كُلِّ دَنَسٍ  
بِتَطْهِيرِهِ  
وَتَقْفُو بِنَا آثَارَ الَّذِينَ  
اسْتَضَاءُوا بِنُورِهِ،  
وَلَمْ يُلْهِهِمُ الْأَمَلُ عَنِ الْعَمَلِ  
فَيَقْطَعَهُمْ بِخُدَعِ غُرُورِهِ.

O Allah,  
bless Muhammad and his Household,  
and shed from us, through the Qur'an,  
the burden of heinous sins,  
grant us the excellent qualities of the pious,  
and make us follow the tracks of those  
who stood before You in the watches of the night  
and the ends of the day,  
until You purify us from every defilement  
through its purification,  
and enable us to follow the tracks of those  
who have benefited from its light  
and whom vain hopes did not distract from works,  
cutting them off with the ruses of their delusions!

اللَّهُمَّ O Allah,  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،  
وَاجْعَلِ الْقُرْآنَ

bless Muhammad and his Household  
and make the Qur'an

لَنَا فِي ظُلْمِ اللَّيَالِي مُؤَنَسًا،  
 وَمِنْ نَزَغَاتِ الشَّيْطَانِ  
 وَخَطَرَاتِ الْوَسَاوِسِ  
 حَارِسًا،  
 وَلَا قَدَامِنَا  
 عَنْ تَقْلِيلِهَا إِلَى الْمَعَاصِي  
 حَائِسًا،  
 وَلَا لِسِنِّنَانَا  
 عَنِ الْخَوْضِ فِي الْبَاطِلِ  
 مِنْ غَيْرِ مَا آفَةٍ مُخْرِسًا،  
 وَلِجَوَارِحِنَا عَنْ اقْتِرَافِ الْآثَامِ زَاجِرًا،  
 وَلِمَا طَوَّرَتِ الْعَقْلَةَ عَنَّا  
 مِنْ تَصَفُّحِ الْإِعْتِبَارِ  
 نَاشِرًا،  
 حَتَّى تُوصِلَ إِلَى قُلُوبِنَا  
 فَهَمَّ عَجَائِبِهِ،  
 وَرَوَاجِرَ أَمْثَالِهِ الَّتِي  
 ضَعُفَتِ الْجِبَالُ الرَّوَاسِي عَلَى صَلَابَتِهَا  
 عَنِ اخْتِمَالِهِ.

our intimate in the dark of nights,  
 and against the instigations of Satan  
 and seductive thoughts  
 a guard,  
 and for out feet  
 from proceeding to acts of disobedience  
 an obstruction,  
 for our tongues,  
 preventing them from plunging into falsehood,  
 a silencer without blight,  
 for our limbs a restrainer from committing sins,  
 and for what negligence has caused to roll up  
 of the scrolls of self-scrutiny  
 an unfolder,  
 until You bring to our hearts  
 the understanding of the Qur'an's wonders  
 and its restraining examples which  
 mountains, despite their firmness, were too weak  
 to carry!

اللَّهُمَّ O Allah,  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، bless Muhammad and his Household  
 وَأَدِّمْ بِالْقُرْآنِ and make permanent through the Qur'an  
 صَلَاحَ ظَاهِرِنَا، the rightness of our outward selves,  
 وَاخْجُبْ بِهِ خَطَرَاتِ الْوَسَاوِسِ keep out confusing thoughts  
 عَنْ صِحَّةِ ضَمَائِرِنَا، from the soundness of our innermost minds,  
 وَاغْسِلْ بِهِ دَرَنَ قُلُوبِنَا wash away the dirt of our hearts  
 وَعَلَائِقَ أَوْزَارِنَا، and [remove] the bondage of our burdens,  
 وَاجْمَعْ بِهِ مُنْتَشَرِ أُمُورِنَا، compose our scattered affairs,  
 وَازُو بِهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ quench in the halting place of presentation before You

طَمَأَ هَوَا جِرَانَا،  
وَاحْتَسُنَا بِهِ حُلَلَ الْأَمَانِ  
يَوْمَ الْفَرَجِ الْأَكْبَرِ فِي نُشُورِنَا.

the thirst of our burning heat,  
and clothe us in the robes of security  
at our resurrection on the day of the greatest terror!

اللَّهُمَّ O Allah,  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،  
وَاجْبُرْ بِالْقُرْآنِ حَلَّتْنَا  
مِنْ عَدَمِ الْإِمْلَاقِ،  
وَسُقِ الْبِنَانِيهِ رَغَدَ الْعَيْشِ  
وَخَصَّبْ سَعَةَ الْأَرْزَاقِ،  
وَجَنِّبْنَا بِهِ الضَّرَائِبَ الْمَذْمُومَةَ  
وَمَدَائِي الْأَخْلَاقِ،  
وَاعْصِمْنَا بِهِ مِنْ هَوَاةِ الْكُفْرِ  
وَدَوَاعِي النَّفَاقِ،  
حَتَّى يَكُونَ لَنَا فِي الْقِيَامَةِ  
إِلَى رِضْوَانِكَ وَجَنَانِكَ قَائِدًا،  
وَلَنَا فِي الدُّنْيَا عَنْ سَخَطِكَ  
وَتَعَدِّي حُدُودِكَ  
ذَائِدًا،  
وَلَمَّا عِنْدَكَ  
بِتَخْلِيلِ حَلَالِهِ  
وَتَحْرِيمِ حَرَامِهِ  
شَاهِدًا.

bless Muhammad and his Household  
and through the Qur'an redress our lack,  
through absence of impoverishment,  
drive toward us the comforts of life  
and an abundance of plentiful provisions,  
turn aside blameworthy character traits  
and base moral qualities,  
and preserve us from the pit of faithlessness  
and the motives for hypocrisy,  
until the Qur'an would be for us at the resurrection  
a leader to Your good pleasure and Your gardens,  
and for us in this world against Your displeasure  
and transgressing Your bounds  
a protector,  
and for what is with You  
through our regarding its lawful as lawful  
and its unlawful as unlawful  
a witness!

اللَّهُمَّ O Allah,  
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،  
وَهَوِّنْ بِالْقُرْآنِ  
عِنْدَ الْمَوْتِ عَلَى أَنْفُسِنَا  
كَرْبَ السِّيَاقِ  
وَجَهْدَ الْأَنْبِينِ،

bless Muhammad and his Household  
and through the Qur'an make easy  
for our souls at death  
the agony of the driving,  
the travail of the moaning,

وَتَرَادُفِ الْحَشَارِجِ،  
 «إِذَا بَلَغَتِ النَّفُوسُ التَّرَاقِي»  
 وَقِيلَ مَنْ رَاقٍ»،  
 وَتَجَلَّى مَلَكُ الْمَوْتِ  
 لِقَبْضِهَا مِنْ حُجُبِ الْغُيُوبِ،  
 وَرَمَاهَا عَنِ قَوْسِ الْمَنِيَا  
 بِأَشْهُمِ وَخَشَّةِ الْفِرَاقِ،  
 وَدَافَ لَهَا مِنْ دُعَافِ الْمَوْتِ  
 كَأَسَا مَسْمُومَةَ الْمَدَاقِ،  
 وَدَنَا مِنَّا  
 إِلَى الْآخِرَةِ رَحِيلًا وَأُنْطِلَاقًا،  
 وَصَارَتِ الْأَعْمَالُ قَلَائِدَ فِي الْأَعْنَاقِ،  
 وَكَانَتِ الْقُبُورُ هِيَ الْمَأْوَى  
 إِلَى مِيقَاتِ يَوْمِ التَّلَاقِ.

and the succession of the rattling,  
 when souls reach the throats  
*and it is said, 'Who will take him up?'*  
 when the angel of death discloses himself  
 to seize them from behind the veils of Unseen things,  
 letting loose at them from the bow of death  
 the arrows of the terror of lonesome separation,  
 and mixing for them with the venom of death  
 a cup poisoned to the taste,  
 and we are approached by  
 departure and setting out for the hereafter,  
 and deeds become collars around the necks,  
 and the graves become the shelter  
 until the appointed time of the Day of Encounter!

اللَّهُمَّ O Allah,  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ،  
 وَبَارِكْ لَنَا فِي حُلُولِ دَارِ الْبِلَى  
 وَطُولِ الْمُقَامَةِ  
 بَيْنَ أَطْبَاقِ الثَّرَى،  
 وَاجْعَلِ الْقُبُورَ  
 بَعْدَ فِرَاقِ الدُّنْيَا  
 خَيْرَ مَنَازِلِنَا،  
 وَافْسَحْ لَنَا بِرَحْمَتِكَ  
 فِي ضَيْقِ مَلَا حِدِنَا،  
 وَلَا تَفْضَحْنَا  
 فِي حَاضِرِ الْقِيَامَةِ  
 بِمُؤَبَقَاتِ آثَامِنَا،  
 وَارْحَمْ بِالْقُرْآنِ  
 فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ

bless Muhammad and his Household,  
 make blessed for us the entry into the house of decay  
 and the drawn-out residence  
 between the layers of the earth,  
 appoint the graves,  
 after separation from this world,  
 the best of our way stations,  
 make roomy for us through Your mercy  
 the narrowness of our tombs,  
 and disgrace us not  
 before those present at the Resurrection  
 through our ruinous sins!  
 Have mercy, for the Qur'an's sake,  
 at the halting place of presentation before You,

ذُلِّ مَقَامِنَا،  
 وَتَبَّتْ بِهِ  
 عِنْدَ اضْطِرَابِ جِسْرِ جَهَنَّمَ  
 يَوْمَ الْمَجَازِ عَلَيْهَا  
 زَلَلِ أقدامِنَا،  
 وَنُورٍ بِهِ قَبْلَ الْبَعْثِ  
 سُدَفَ قُبُورِنَا  
 وَنَجِّنَا بِهِ مِنْ كُلِّ كَرْبٍ  
 يَوْمَ الْقِيَامَةِ،  
 وَشَدَائِدِ أَهْوَالِ يَوْمِ الظَّامَةِ،  
 وَبَيِّضُ وُجُوهِنَا يَوْمَ  
 تَسْوَدُّ وُجُوهُ الظَّالِمَةِ  
 فِي يَوْمِ الْحَسْرَةِ وَالنَّدَامَةِ،  
 وَاجْعَلْ لَنَا فِي صُدُورِ الْمُؤْمِنِينَ وَدَأً،  
 وَلَا تَجْعَلِ الْحَيَاةَ عَلَيْنَا تَكْدَأً.

upon the lowliness of our station,  
 steady, through it,  
 at the trembling over the bridge across hell,  
 on the day of passage over it,  
 the stumbles of our feet,  
 illuminate before the Resurrection  
 the darkness of our graves,  
 and deliver us from every agony  
 on the Day of Resurrection  
 and from the hardships of terrors on the Day of Disaster!  
 Whiten our faces on the day  
 when the faces of wrongdoers are blackened  
 on the Day of Regret and Remorse,  
 appoint love for us in the breasts of the faithful,  
 and make not life for us troublesome!

اللَّهُمَّ O Allah,  
 صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ  
 كَمَا بَلَّغَ رِسَالَتَكَ،  
 وَصَدَّعَ بِأَمْرِكَ،  
 وَنَصَحَ لِعِبَادِكَ.

bless Muhammad, Your servant and Your Apostle,  
 as He delivered Your message,  
 executed Your command,  
 and counselled Your servants!

اللَّهُمَّ O Allah,  
 اجْعَلْ نَبِيَّنَا  
 صَلَوَاتِكَ عَلَيْهِ وَعَلَى آلِهِ  
 يَوْمَ الْقِيَامَةِ  
 أَقْرَبَ النَّبِيِّينَ مِنْكَ مَجْلِساً،  
 وَأَمَكْتَهُمْ مِنْكَ شَفَاعَةً،  
 وَأَجَلَّهُمْ عِنْدَكَ قَدْرًا،  
 وَأَوْجَهَّهُمْ عِنْدَكَ جَاهًا.

make our Prophet  
 (Your blessings be upon him and his Household)  
 on the Day of Resurrection  
 the nearest of the prophets to You in seat,  
 the ablest of them before You in intercession,  
 the greatest of them with You in worth,  
 and the most eminent of them with You in rank!

اللَّهُمَّ O Allah,  
 صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، bless Muhammad and the Household of Muhammad,  
 وَشَرِّفْ بُنْيَانَهُ، ennoble his edifice,  
 وَعَظِّمْ بُرْهَانَهُ، magnify his proof,  
 وَثَقِّلْ مِيزَانَهُ، make weighty his balance,  
 وَتَقَبَّلْ شَفَاعَتَهُ، accept his intercession,  
 وَقَرِّبْ وَسِيلَتَهُ، bring near his mediation,  
 وَبَيِّضْ وَجْهَهُ، whiten his face,  
 وَأَتِمِّمْ نُورَهُ، complete his light,  
 وَارْفَعْ دَرَجَتَهُ، and raise his rank!  
 وَأَحْيِنَا عَلَى سُنَّتِهِ، Make us live according to his *sunnah*,  
 وَتَوَفَّنَا عَلَى مِلَّتِهِ، make us die in his creed,  
 وَخُذْنَا مِنْهَاجَهُ، take us on his road,  
 وَأَسْأَلُكَ بِنَا سَبِيلَهُ، make us travel his path,  
 وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ، place us among the people who obey him,  
 وَاحْشُرْنَا فِي رُؤْمَرَتِهِ، muster us in his band,  
 وَأَوْرِدْنَا حَوْضَهُ، lead us up to his pool,  
 وَأَسْقِنَا بِكَأْسِهِ، and give us to drink of his cup!  
 وَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ And bless Muhammad and his Household,  
 صَلَاةً تَبْلُغُهُ بِهَا with a blessing through which You will take him  
 أَفْضَلَ مَا يَأْمُلُ مِنْ خَيْرِكَ to the best of what he hopes of Your good,  
 وَفَضْلِكَ وَكَرَامَتِكَ، Your grace and Your generosity!  
 إِنَّكَ ذُو رَحْمَةٍ وَسِعَةِ Indeed You are Possessor of boundless mercy  
 وَفَضْلِ كَرِيمٍ. and generous grace.

اللَّهُمَّ O Allah,  
 اجْزِهِ بِمَا بَلَّغَ مِنْ رِسَالَتِكَ، reward him for Your messages which he delivered,  
 وَأَدَّى مِنْ آيَاتِكَ، Your signs which he passed on,  
 وَنَصَحَ لِعِبَادِكَ، the good counsel he gave to Your servants,  
 وَجَاهَدَ فِي سَبِيلِكَ، and the struggle he undertook in Your way,

أَفْضَلَ مَا جَزَيْتَ      with the best of what You have rewarded  
أَحَدًا مِنْ مَلَائِكَتِكَ الْمُقَرَّبِينَ،      any of Your angels brought near  
وَأَنْبِيَائِكَ الْمُرْسَلِينَ الْمُصْطَفِينَ،      and the elect of Your prophets and apostles!  
وَالسَّلَامُ عَلَيْهِ وَعَلَى آلِهِ      May peace be to him and his Household,  
الطَّيِّبِينَ الطَّاهِرِينَ      the good and the pure,  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.      and Allah's mercy and His blessings!<sup>2</sup>

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<sup>2</sup> Imam Zayn al-Ābidīn, 'Alī ibn al-Ḥusayn, *al-Ṣaḥīfah al-Sajjādiyyah*, 42. "Wa kāna min du'ā'ihī 'alayh al-salām 'inda khatm al-Qur'ān," (*The Psalms of Islam, Al-Ṣaḥīfāt al-Kāmilat al-Sajjādiyya*, Translated with an Introduction by William C. Chittick, London: The Muhammadi Trust of Great Britain and Northern Ireland, 1987, pp. 133-140, Supplication No. 42: His Supplication on Completing a Reading of the Qur'an).